

# AA History Lovers

## 2009

Messages 5453-6184

moderated by

Nancy Olson

September 18, 1929 – March 25, 2005

Glenn F. Chesnut

June 28, 1939 –







From Dudley Dobinson, a recovered member of AA in Ireland:

<http://www.aahistory.com/> has a notice that their Just For Today emails have had to be stopped. As they announce it on their webpage:

<http://www.aahistory.com/jft.html>

Dear "Just For Today!" members,

As of December 31, 2008 we find ourselves at the end of an unplanned transition. Our last email has been sent, dear readers, until we can find some suitable material to pass on to you that can be emailed around the globe without restrictions.

It's been sheer joy being of service to you for these last 4,850 days. (One at a time.)

- - - -

An explanation is given in an email they have sent around to various people:

"AA World Services has asked us to cease and desist sending AA materials outside the US, in violation of international copyright agreements. It's virtually impossible to police who is in the US and who isn't, so we're ceasing publication rather than risk legal action by AAWS."

"Our last posting comes from the first edition of the book, Alcoholics Anonymous, printed in 1939 by Works Publishing Company, pages 178-179 (currently page 164 in the 4th edition of the same title)."

"Our book is meant to be suggestive only. We realize we know only a little. God will constantly disclose more to you and to us. Ask Him in your morning meditation what you can do each day for the man who is still sick. The answers will come, if your own house is in order. But obviously you cannot transmit something you haven't got. See to it that your relationship with Him is right, and great events will come to pass for you and countless others. This is the Great Fact for us."

"Abandon yourself to God as you understand

God. Admit your faults to Him and to your fellows. Clear away the wreckage of your past. Give freely of what you find and join us. We shall be with you in the Fellowship of the Spirit, and you will surely meet some of us as you trudge the Road of Happy Destiny."

"May God bless you and keep you - until then."

Sincerely,

Bob M., Scott B., Terry H., Carl J., Bob B.,  
Jenny M., Doug B., Barbara P., Ken P., Roger B.,  
Bill B., Seth P., Luke J., and the late Herb K.

~~~~~  
FROM THE MODERATOR:

We have posted this because the long series of attempts by AA World Services in New York City to keep alcoholics in many other parts of the world from reading material from the first edition of the Big Book (even though it is no longer under copyright in the U.S.) unless it has been printed by AAWS or reproduced under direct license from them, is a part of AA history.

You can go back through our past messages and read full historical accounts of all of the earlier disputes over this and similar issues involving AAWS.

But please remember one of the cardinal guidelines set up by our group's founder, Nancy Olson: "This is not an AA chat group," by which she meant that we had to stick with questions about the historical facts, and could not get involved in disputes over matters of opinion and interpretation.

So no matter how strongly you feel on either side of this issue -- whether you regard the people at AAWS as the Children of Darkness or the Children of Light -- please do not send messages to the AAHistoryLovers simply swearing at AAWS or defending them as the true angels of righteousness and probity.

On the other hand, if there are major factual errors in what the messages from Just For Today and its supporters have reported, or other historical facts that have been omitted from the story, those are fair game for the



- - - -

I adopted the theory of Reincarnation when I was twenty six. Religion offered nothing to the point. Even work could not give me complete satisfaction. Work is futile if we cannot utilise the experience we collect in one life in the next. When I discovered Reincarnation it was as if I had found a universal plan I realised that there was a chance to work out my ideas. Time was no longer limited. I was no longer a slave to the hands of the clock. Genius is experience. Some seem to think that it is a gift or talent, but it is the fruit of long experience in many lives. Some are older souls than others, and so they know more. The discovery of Reincarnation put my mind at ease. If you preserve a record of this conversation, write it so that it puts men's minds at ease. I would like to communicate to others the calmness that the long view of life gives to us.

- - - -

My new question now is, did Bill W. believe in reincarnation??

---

From the moderator:

For more on Rev. Marquis and the so-called "Ford Sociology Department," see:

[http://findarticles.com/p/articles/mi\\_m1132/is\\_n10\\_v39/ai\\_6323610/pg\\_4](http://findarticles.com/p/articles/mi_m1132/is_n10_v39/ai_6323610/pg_4)

The Ford Motor Company's experiment in what is sometimes referred to as "welfare capitalism" was gradually undermined by increasing competition from other Detroit manufacturers, by growing labor unrest, and by an economy that after the First World War showed signs of becoming more and more unstable. During the First World War, the Ford Sociological Department became the base of operations within the Ford Motor Company for the national spy network associated with the American Protective League (APL). This was a patriotic "citizen's group" which had as its object the discovery of IWW and socialist opponents of the war effort, and the enforcement of the Espionage and Sedition Acts of the federal government. Ford Sociological Department investigators working for the APL examined the files on the home lives of Ford workers for evidence of

disloyalty,  
and used these as a basis for coercing or firing "wrong elements."

In the depression of 1920-21 that came after the war the Ford Motor Co. was especially hard hit. Total sales of vehicles dropped from 998,029 in 1919 to 530,780 in 1920. In the drastic reorganization that followed, which included massive layoffs and an enormous speed-up on the production line, the strategy of the Ford Motor Co. turned from one of "welfare capitalism" to more ruthless forms of exploitation. Explaining the general atmosphere at this time, one Ford executive stated, "We were driving them, of course. We were driving them in those days. . . . Ford was one of the worst shops for driving the men." As part of this reorganization, the Sociological Department was disbanded in 1921. Yet, its more repressive function, associated with what Leo Huberman was to call "the labor spy racket," was retained and given a new home in the notorious Service Department, which became the headquarters for Ford's struggles against unions throughout the 1920s and 1930s.

|||||

+++Message 5458. . . . . Re: Bill Wilson against the use of vulgar language  
From: Tom Hickcox . . . . . 12/29/2008 8:58:00 PM

|||||

Message #430 of this group submitted by its founder, Nancy Olson, July 20, 2002

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/430>

gives Bill Wilson's Guidelines for stories in the 2d edition of the Big Book:

"Since the audience for the book [Big Book] is likely to be newcomers, anything from the point of view of content or style that might offend or alienate those who are not familiar with the program should be carefully eliminated . . . Profanity, even when mild, rarely contributes as much as it detracts. It should be avoided."

Tommy H in Baton Rouge

----

Message 5450 from <hjfree@fuse.net>  
(hjfree at fuse.net) asked:







straight AA activities. One can think of no AA member who would like, for example, to be designated by religious denominations. We cannot lend the AA name, even indirectly, to other activities, however worthy. If we do so we shall become hopelessly compromised and divided.

Reprinted from *The Language of the Heart*  
© 1988 The AA Grapevine, Inc.

Bill W. on the Third Tradition  
February, 1948

- - - -

From Glenn C. (South Bend, Indiana):

On the other side, see Message 5426, which appeared two weeks ago, and qualifies Tradition Three by distinguishing between (a) calling myself an AA member and (b) being given voting rights in a particular AA group's business meeting.

(a) I can choose any AA group I want as my "home group" according to Tradition Three, but  
(b) I can have only one such home group at a time.

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5426>

refers to the conference pamphlet on "The A.A. Group," which 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" says that each AA member gets one and only one vote, which is ideally done within that member's home group, and that a "group may request that only home group members participate or vote" in their business meetings.

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





It is likely that Douglas would have been included when Bill and Dr. Bob counted up the first forty sober in the fall of 1937.

Interestingly enough we can trace Douglas's early path and find several instances where it might have crossed with Bill Wilson's. Douglas, like Bill attended the officer's training camp in Plattsburg, New York in 1917. Like Bill he was an officer (Captain) in an artillery unit in WWI. Douglas was assigned to the 305th Field Artillery and was wounded in France.

During the time that Douglas was in A.A. he was living in Plainfield, New Jersey and is listed as an active member of the New Jersey Group. Douglas would have been a part of the original group that was attending Oxford Group meetings and the weekly gatherings on Clinton Street that included Hank Parkhurst, John (Fitzhugh) Mayo, Myron Williams, William Ruddell, Florence Rankin and Paul Kellogg.

Douglas D. is signature # 32 in the 1st Big Book ever sold, signed by all the early pioneers, and now housed in the archives at the General Service Office in New York.

Not much more is known about Douglas at the present. He apparently had a successful career as a securities analyst (another common point with Bill). Douglas' career was with Merrill Lynch. His success here may or may not be indicative of long-term sobriety.

Douglas died November 14, 1969 and the following obituary appeared in the New York Times on November 15, 1969.

---

Princeton, N.J., Nov. 14 –

Douglas D...., a retired securities analyst for Merrill Lynch, Pierce, Fenner & Smith, died in Princeton Hospital today of a heart attack. He was 74 years old and lived at 62 Battle Road here.

Mr. D.... was graduated from Princeton University in 1917 and served as a captain of artillery in World War I. He joined Merrill Lynch in 1941 and retired in 1960;

He leaves his wife, the former Eleanor M.;



messages.

If you agree that this new trial format sounds interesting and potentially helpful, you need do nothing but sit back and enjoy the service that has been provided, uninterrupted, for the last 691 weeks.

Thank you for letting us be of service to you ... and, as always, JFT! remains absolutely 100% free of charge and without advertising.

Yours in Fellowship,

"Just for Today" volunteers Bob B, Bob M, Carl J, Jenny MM, Scott B, Terry H, and Doug B.

\*\*\*\*\*  
The AAHISTORY.COM webpage is at:  
<http://www.aahistory.com/>  
<http://www.aahistory.com/jft.html>  
c/o Doug B. (Riverside, California)  
\*\*\*\*\*

Original Message from: DudleyDobinson@aol.com  
To: undisclosed-recipients:  
Sent: Wednesday, December 31, 2008 4:14 PM  
Subject: Just For Today made to stop emails  
by AA World Services

From Dudley Dobinson, a recovered member of AA in Ireland:

<http://www.aahistory.com/> has a notice that their Just For Today emails have had to be stopped. As they announce it on their webpage:

<http://www.aahistory.com/jft.html>

Dear "Just For Today!" members,

As of December 31, 2008 we find ourselves at the end of an unplanned transition. Our last email has been sent, dear readers, until we can find some suitable material to pass on to you that can be emailed around the globe without restrictions.

It's been sheer joy being of service to you for these last 4,850 days. (One at a time.)

- - - -

An explanation is given in an email they have





had emerged a man brimming over with self-reliance and contentment. I talked with him for some time, but was notable to bring myself to feel that I had known him before. To me he was a stranger, and so he left me. A long time has passed with no return to alcohol."

Hank is again mentioned in the chapter "A Vision for You" on page 163 as the ". . . A.A. member living in a large community." This refers to Hank's home on N. Fullerton Street in Upper Montclair where he was living in 1939 when the big book was first published.

Hank has been described as a red haired, tall, broad-shouldered former athlete with a salesman's drive and enthusiasm. Hank was a hard-driving promoter who was once described as "having an idea a minute." He and his wife Kathleen had two sons, Henry and Robert (Hank Jr., and Bob.)

Hank and his wife Kathleen began attending the meetings on Tuesday nights that Bill and Lois held at their Brooklyn home at 182 Clinton Street. These meetings which began in the fall of 1935 would continue until April of 1939. Hank also attended Oxford Group meetings with Bill and another New York recruit named John Fitzhugh Mayo.

One A.A. story has Hank in early recovery one night with Bill and Fitz driving down Park Avenue in Hank's convertible. Hank suddenly stood straight up, grasping the steering wheel in both hands, with the wind beating against him, yelling, "God! God almighty, booze was never this good."

Hank had an office at 9-11 Hill Street in Newark, which later moved to 17 William Street. The office was "the headquarters for a rapidly failing business," according to Bill. The business was Honor Dealers, which Hank had conceived, according to one source, as a way of getting back at Standard Oil; the company that had fired him for his drinking. His business plan was to provide selected gasoline stations with the opportunity to buy gasoline, oil, and automobile parts on a cooperative basis. Bill Wilson was hired to be a salesman for the company and was later joined by Jimmy Burwell; another pioneer of A.A.

Ruth Hock was hired as the secretary of Honor

Dealers and would later become the A.A. Foundation's first national secretary. 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 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 on Wyndham Road. It was the first time the group of drunks met in New Jersey to conduct an "alcoholic style" Oxford Group meeting. The purpose of this meeting was to introduce William Ruddell (A Business Man's Recovery) of Hackettstown to the fledgling fellowship.

March of 1938 marked the beginning of the writing of the Big Book at Hank's office. The project needed funding so Hank wrote up a prospectus for "The 100 Men Corporation." They offered 600 shares for sale at \$25 par value. 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.

Although Bill was the primary author of the book, Hank is credited with "writing" Chapter 10, To Employers. Without Hank and his hard driving, raising money, promoting and keeping Bill on task, the book may never have been written.

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 Upper Montclair, New Jersey.

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 PM and went most of the night. They rotated speakers for the first portion according to Jim Burwell who was also living at Hank and Kathleen's home as well at that time.

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 Chrystal (a New York member) in Green Pond, New Jersey.

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 enjoy long term sobriety. Hank would nurse resentment against Bill for the rest of his life and cause great division within the A.A. ranks in the months to come.

In March of 1940 Bill and Ruth moved the office of the Alcoholic Foundation to Vesey Street in Manhattan. Not long after, Hank showed up dirty, drunk and in a bad way. He complained that the furniture in the office was still his and Bill offered him \$200 for the furniture provided he signed over his 200 shares of Works Publishing Co. to the Alcoholic Foundation. Hank in desperation complied.

Hank had periods of sobriety over the next 14 years despite periodic episodes of drinking. At one point he married the sister of Clarence Snyder's wife Dorothy and had Clarence working for him as a salesman for a company called Henry Giffen, Fine Porcelains.

Hank's third marriage was to a Houston oil heiress. She reportedly was the love of his life. She died leaving Hank an inheritance which he later used to remarry Kathleen and purchase a chicken farm in Pennington, New Jersey.

The chicken coup caught fire and was destroyed in January 1954. The story was reported in the Pennington Post, which also carried Hank's obituary on the very same day.

Hank died January 18, 1954, at Mercer Hospital in Pennington, New Jersey. Lois Wilson said his death was due to drinking. Others claimed it was pills. Some thought it was both. His obituary says only that he died after a lengthy illness.

Despite Hank's difficulties, A.A. owes Henry G. Parkhurst its thanks and gratitude. Without Hank, the Big Book and A.A.'s early history might be remarkably different from what we have today. A.A. in New Jersey and its history are the direct result of Hank Parkhurst's involvement in A.A. during its "flying blind" period.

John B.  
The Big Book Study Group of  
South Orange, New Jersey

- - - -

\*Hank being the "fifth" member, in Hank's 1st edition story he says: "Told him it sounded like self hypnotism to me and he said what of it . . . didn't care if it was yogi-ism, self-hypnotism, or anything else . . . four of them were well."

["Four of them well" likely refers to Bill, Dr. Bob, Eddie Reilly, and Bill Dotson. Eddie did not remain sober or stay a member for long, but he did achieve sobriety in 1949.]

- - - -

The following sources are gratefully acknowledged:

Biographies separately published by both Mike O and Nancy O

A History of The Big Book - Alcoholics Anonymous, Written by Donald B.

Postings of AA History Lovers, yahoo.com

A Narrative Timeline of AA History 2007





This statement by Bill Wilson can be found on page 3 of "Experience, Strength & Hope," the collection of stories from the first three editions of the Big Book:

> "Since the audience for the book [Big Book]  
> is likely to be newcomers, anything from the  
> point of view of content or style that might  
> offend or alienate those who are not familiar  
> with the program should be carefully elim-  
> inated . . . Profanity, even when mild,  
> rarely contributes as much as it detracts.  
> It should be avoided."

- - - -

> Message 5450 from <hjfree@...>  
> (hjfree at fuse.net) asked:  
>  
> >I have seen a letter or comment attributed  
> >to Bill Wilson regarding abusive and vulgar  
> >language not being appropriate at meetings.  
> >  
> >Clues where to look?

|||||

++++Message 5471. . . . . SoCal GSR Preamble  
From: Shane . . . . . 1/5/2009 11:33:00 PM

|||||

Does anyone know the origin of the  
GSR preamble which is read at monthly  
District Meetings here in Southern California???  
I would appreciate any info you may have.  
Thanks.

Shane P.  
Archivist, Area 05

|||||

++++Message 5472. . . . . Other 12 step groups" use of the 12  
steps and 12 traditions  
From: lester112985 . . . . . 1/5/2009 8:53:00 PM

|||||

Hello group and Happy New Year,

On the title page of the basic text of  
Narcotics Anonymous there is a statement  
that reads 12 Steps and 12 Traditions  
reprinted for adaption by permission of





Contact me at:

<mfmarginetis@yahoo.com> (mfmarginetis at yahoo.com)

Link to the Markings story, pg 4:

[http://www.aa.org/en\\_pdfs/f-151\\_markings\\_spring07.pdf](http://www.aa.org/en_pdfs/f-151_markings_spring07.pdf)

Thanks,

Mike Margetis

Brunswick, Maryland

- - - -

From the Markings story:

Florence R. was among the first women to get sober in A.A., and the only one to write a story for the first edition of Alcoholics Anonymous. (Her story, "A Feminine Victory," is now found in Experience Strength and Hope with others from the first three editions of the Big Book.)

We in the archives committee felt that as a part of A.A. history she was deserving of some commemoration, and so decided to locate her grave. We called the cemetery offices and asked if they had a grave site for Florence R. Their search proved negative. We then recalled that the death certificate was for Florence K. (her married name) and called the cemetery again with that name, and that did the trick. They had such a gravesite recorded April 1943.

Making arrangements with the cemetery offices, we arrived to continue our search. The caretaker provided a map and a marker and told us that they would give us help with our search. Two cemetery workers arrived with a shovel and a metal detector and off we went — to an unkempt part of the cemetery where there were no grave stones — just a lot of weeds, trees, and leaves. After much pacing off of distances, the two workers exclaimed, "Here it is!"

The workers used the shovel to clear the area so that the metal marker could be seen. We planted the flag marker and laid down a single flower.

The cemetery informed us how we could go about purchasing a gravestone .... at our next Washington Area Intergroup Association Board

meeting [the] consensus was that ... it was inappropriate to use A.A. money. [But] when we announced that private funds would be sought, we left the meeting with sufficient pledges to cover the cost of both the stone and its installation.

- - - -

From Nancy Olson's biographies of the Big Book authors:

[http://www.a-1associates.com/westbalto/HISTORY\\_PAGE/Authors.htm#Florence%20Rankin](http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm#Florence%20Rankin)

n [1]

A Feminine Victory -- Florence Rankin  
New York City.  
Original Manuscript, p. 217 in 1st edition

Florence was the first woman to get sober in A.A., even for a short time. She came to A.A. in New York in March of 1937. She had several slips, but was sober over a year when she wrote her story for the Big Book.

It must have been difficult for Florence being the only woman. She prayed for inspiration to tell her story in a manner that would give other women courage to seek the help that she had been given.

She was the ex-wife of a man Bill Wilson had known on Wall Street. She thought the cause of her drinking would be removed when she and her husband were divorced. But it was her ex-husband who took Lois Wilson to visit her at Bellevue. Bill and Lois got her out of Bellevue and she stayed in their home for a time. After she left their home she stayed with other members of the fellowship.

In part, due to Florence having been sober more than a year, "One Hundred Men" was discarded as the name for the Big Book.

She moved to Washington, D.C. and tried to help Fitz Mayo ("Our Southern Friend"), who after sobering up in New York started A.A. in Washington, D.C.

She married an alcoholic she met there, who unfortunately did not get sober. Eventually Florence started drinking again and disappeared.



- > (George Washington Cemetery, Adelphi, Maryland)
- > and raising funds, privately, to purchase a
- > headstone. Apparently there was no headstone,
- > just a marker.
- >
- > Bob W. and the WAIA archives committee are
- > doing a fantastic job!
- >
- > ROLLIE HEMSLEY'S GRAVE:
- > Not long ago I learned, from reading old
- > baseball player bios, that Rollie Hemsley of
- > Cleveland Indians catcher 1940 anonymity break
- > fame, was buried at the same cemetery. I live
- > nearby and an AA friend and I visited both
- > gravesites recently. Quite an experience. If
- > anyone is interested in photos I'll be happy
- > to email them.
- >
- > Contact me at:
- > <mfmarginetis@...> (mfmarginetis at yahoo.com)
- >
- > Link to the Markings story, pg 4:
- > [http://www.aa.org/en\\_pdfs/f-151\\_markings\\_spring07.pdf](http://www.aa.org/en_pdfs/f-151_markings_spring07.pdf)
- >
- > Thanks,
- >
- > Mike Margetis
- > Brunswick, Maryland
- >

=====

+++Message 5477. . . . . Re: Bill Wilson against the use of vulgar language  
From: jenny andrews . . . . . 1/9/2009 4:43:00 AM

=====

Let us remember though that Bill also wrote somewhere else that visitors to an AA meeting might be surprised by the salty language that sometimes occurred.

Unfortunately, I can't find the reference, having keyed in words like swearing, salty language, curses, bad language, strong language, etc., in the Grapevine digital archive. Can anyone point me in the right direction?

----

To: AAHistoryLovers@yahoogroups.com From: agengler@wk.net Date: Wed, 7 Jan 2009 22:45:07 +0000 Subject: [AAHistoryLovers] Re: Bill Wilson against the use of vulgar language









Rollie was already on "Find A Grave", I added a photo that is "pending approval" from the website. Hopefully that will be viewable soon.

I created one for Florence and submitted a photo, so that should be viewable now. Remember when looking up Florence use Kalhoun as her last name, not Rankin.

- Mike Margetis  
Brunswick, Maryland

--- In AAHistoryLovers@yahoogroups.com, "Karl Kleen" <kkleen9@...> wrote:

>  
> Would some member of the group who knows how to  
> do these things, consider adding Memorials for  
> Florence Rankin and Rollie Hemsley to the FIND A  
> GRAVE website?

>  
> <http://www.findagrave.com/index.html>

>  
> You could include photos of their gravestones  
> in their Memorials. That way we could all make  
> a (virtual) visit to their Memorials and access  
> any photos posted thereon. (Someone else might  
> have other photos that they could add?)

>  
> Several persons of interest already do have  
> Find A Grave Memorials.

>  
> Karl K.

>  
> - - - -

>  
> From the moderator: for example, Bill Wilson  
> and Lois Wilson, where Doug B. posted some  
> photos.

>  
> - - - -

>  
> In AAHistoryLovers@yahoogroups.com,  
> "Michael F. Margetis" mfmargetis@ wrote:

>>  
>> FLORENCE RANKIN'S GRAVE:

>> In the Spring 2007 issue of "Markings" is an  
>> article about the Washington (DC) Intergroup  
>> (WAIA) locating Florence Rankin's grave.

>>  
>> It's a touching story about finding her burial  
>> site in a rundown section of the cemetery  
>> (George Washington Cemetery, Adelphi, Maryland)  
>> and raising funds, privately, to purchase a  
>> headstone. Apparently there was no headstone,

>> just a marker.  
 >>  
 >> Bob W. and the WAIA archives committee are  
 >> doing a fantastic job!  
 >>  
 >> ROLLIE HEMSLEY'S GRAVE:  
 >> Not long ago I learned, from reading old  
 >> baseball player bios, that Rollie Hemsley of  
 >> Cleveland Indians catcher 1940 anonymity break  
 >> fame, was buried at the same cemetery. I live  
 >> nearby and an AA friend and I visited both  
 >> gravesites recently. Quite an experience. If  
 >> anyone is interested in photos I'll be happy  
 >> to email them.  
 >>  
 >> Contact me at:  
 >> mfmargetis@ (mfmargetis at yahoo.com)  
 >>  
 >> Link to the Markings story, pg 4:  
 >> [http://www.aa.org/en\\_pdfs/f-151\\_markings\\_spring07.pdf](http://www.aa.org/en_pdfs/f-151_markings_spring07.pdf)  
 >>  
 >> Thanks,  
 >>  
 >> Mike Margetis  
 >> Brunswick, Maryland  
 >>  
 >

=====

++++Message 5483. . . . . Re: Florence R. and Rollie H.  
 From: charles Knapp . . . . . 1/13/2009 1:35:00 AM

=====

For Rollie Hemsley, search in the famous names  
 section of Find a Grave for "Ralston Hemsley."

It has been there since 2006.

Charles from California

--- On Sat, 1/10/09, Michael F. Margetis <mfmargetis@yahoo.com> wrote:

From: Michael F. Margetis <mfmargetis@yahoo.com>  
 Subject: [AAHistoryLovers] Re: Florence R. and Rollie H.  
 To: AAHistoryLovers@yahoogroups.com  
 Date: Saturday, January 10, 2009, 8:54 PM

Karl,

Rollie was already on "Find A Grave", I added  
 a photo that is "pending approval" from the  
 website. Hopefully that will be viewable soon.







## The GSR Preamble

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

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

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

## History:

The GSR Preamble as stated above, got its  
start here in Southern California and Area 9  
in particular. During the time that Genevieve  
L. was the Panel 24 (1974-75) Delegate of  
California Mid-Southern Area 9, someone came  
up with a Preamble to read at Area meetings  
which was quite a strong directive to GSRs  
making them the ultimate authority over  
Alcoholics Anonymous. Gene asked Goldene L.,  
who was the Area Treasurer at the time, to  
come up with something to soften this Preamble.  
She did and she came up with the one they are  
still using today. Goldene L. would later go  
on and serve as Area 9 Panel 28 (1978-79)  
Delegate.

The Central Intergroup Office of the  
Desert, Palm Springs, California printed the  
G.S.R. Preamble in its May 1988 issue of their  
newsletter. The GSO staff picks up on it and  
ran short article and reprinted the preamble  
in the August/September 1989 issue of Box 459.  
This preamble is being used in many of the  
Areas throughout the United States and Canada  
today.

(source: Goldene L. interview, March 2, 2004 & Box 459 )

Hope this helps





(1872-1954). He attended Williams College for a year before enlisting in the Army in World War I, later read law in his father's office, attended Columbia in NYC in 1924, acted on Broadway 1924-27, went back to Vermont, served as State's Attorney in the Bennington district 1928-1932, then State Senator 1933-1935. He married five times, the last time to Lucette Caron Culbert in France, where he lived from 1954 till his death on January 1, 1979, at the age of 80. He met Lucette in the early 1920s through her brother Claude Caron, whose daughter Leslie (b. 1931) may be named after Leslie Cornell (I have written Claude's nephew, Lucette's son, Frédéric [Ted] Culbert, on this). In one of his Broadway stints, Cebe G. acted with Elmer Cornell, a cousin of Shep's and brother of actress Leslie Cornell. Cebe's son Jack Y. C. G., from his third marriage, was a year behind me at Yale (both of us in Saybrook College) and I've been in touch with him. Cebe's brother Van Vechten Breese G. (b. 1906), Brown 1929, still lives in Bennington. I have been given access to the transcript of a recording Bill W. made of Cebe's reminiscences in 1954, so I am using the proper AA form of reference to Cebe G.] The name Cebe reputedly goes back in the Quackenbush (Cebe's mother's) family to "El Cebe" (true name and surname unknown), a patriot in the Dutch War for Independence (1567-1609), who was whipped by the Spaniards ("given stripes") so that he was said to have looked like a zebra ("Cebe"). The surname Cebe appears on Long Island before the American Revolution, and it presumably entered the Quackenbush family from the Cebe family then rather than in the days of the House of Orange-Nassau.

Cebe G.'s first marriage was in 1921 at St Paul's Episcopal Church in Troy NY to Carolyn Caldwell of Troy, daughter of James Henry Caldwell, President of the Troy Trust Company. She was a 1917 graduate of the Misses Masters' School at Dobbs Ferry. Cebe is described as a graduate of the Westminster School and of Williams College. Recent research in Vermont has given us the name of Cebe's second wife Lenore Pettit (b. 1907), later a member of the Jackson Pollock world. After her 1933 divorce from Cebe, granted by Magistrate Collins M. G[-----] she m. Howard Baer whom she divorced in 1944. I tried to

find a connection with the Margaret Pettit who is listed as the wife of Cebe's eventual brother-in-law Claude Caron and mother of Leslie Caron (b. 1931), but it is apparently a different family. On Lenore Pettit later on, here is an excerpt from the transcript of Tape 2 of an Interview January 14, 1976, with Matsumi (Mike) Kanemitsu (1922-1992) who eventually married Lenore Pettit (transcript in the Los Angeles Art Community Group Project, Smithsonian, Washington DC):

"In any case, after Willett Street studio I move to Front Street. Front Street is right off the Fulton Fish Market, between [it and] Wall Street. And I rent the second-floor studio. This lady rent the whole top floor of the building, and I get to know her. We started going together, but we lived in the same building. Her name was Lenore Pettit, and she was a fashion model, and she just get divorced to the senator from Vermont; I forgot his name [State Senator Cebra Q. G.]. Then she married to commercial artist named Howard Baer, and that end in divorce. So we started going together, and she have a house in East Hampton. And so, naturally, I go with her and help her to fix the house, carpentry and all this. And those days, East Hampton is artists move in, and the first person I met is our neighbor, Leo Castelli; later he open a gallery. Leo was there, and Bob Motherwell – he bought a place – and they were our neighbors. And across the pond, called Georgeca-Pond, is Alphonso Ossorio. And in those day, I remember Franz Kline and de Kooning rent house at Bridgehampton, so I get to see them very often in East Hampton in the summertime. Then de Kooning and Franz and Jackson Pollock, I naturally see often there in the summertime. And then [they were] closely associated with Harold Rosenberg, art critic, and Clement Greenberg."

Cebe's third marriage was in 1936 to Mary Ormsby Sutton of 1170 Fifth Avenue in New York (residence of her aunt, Edna Sutton) and of Pittsburgh (residence of her father J. Blair Sutton). Her mother, Mary Phillips Sutton, was no longer alive. Mary graduated from the Fermata School in Aiken, South Carolina, in 1931 and from Sarah Lawrence in 1933. She was presented to society at a dinner dance at the Allegheny Country Club in Pittsburgh in December 1933, by her father and stepmother.

The G.-Sutton wedding was conducted by Justice of the Peace Leo Mintzer in Harrison NY, with Mr and Mrs Elwood Kemp of New York City as the witnesses. Again, Cebra is described as a graduate of Westminster and Williams. He is also described as having been a State Senator in Vermont 1933-35. Mary Ormsby Sutton (G.) Moore was born July 16, 1915, and died in Sewickley PA on October 13, 2001. She was the mother of John (Jack) Yates Cebra G., Yale '62, Cebra's son. They were divorced in the later 1940s.

On August 15, 1950, died in Southampton, Long Island, New York, the former Barbara Corlies, Cebe's fourth wife, Barbara Corlies G., daughter of the late Arthur and Maude Robinson Corlies and (fourth) wife of Cebra G. She was born in 1909/1910 and had previously been married to Allen Hall. Note that Jack G. has lived in Easthampton much of his life (and lives there now). Lenore lived in the Hamptons. So did Barbara.

Cebra served up to the rank of Lt. Commander in the U.S.N. in World War II, used his G. I. Bill to go to Columbia School of General Studies and then the Columbia Graduate School, receiving his B.A. and then at least his M.A. in Classics. From 1946 to 1951 he was an Instructor in Classical Studies (Humanities) in Columbia School of General Studies After his fourth wife died, he reopened his acquaintance with Lucette Caron (Culbert), whom he had met in France around 1920-21. After 1954 he lived the rest of his life in France, where his son Jack visited him from time to time. Jack (b. 1940) recalls that his father lived a while in Pownal on Clermont Avenue, and even in his fifties, his parents (who died in 1954 and 1955) would still smell his breath and wait up for him if he stayed with them. He thinks his father was drinking during the brief fourth marriage. When his father was in this country and Jack was about 13 or 14, Jack asked his father to play "ball" – to play "catch" – and his father did, even though he had a hangover. Eventually he had to lie down, and Jack asked him if it would help if he placed wet washcloths over his forehead, which he did. Eventually his father asked Jack, "What do you think of your old man?" and Jack answered, "I just think you're sick, Dad" – and whatever he meant, his father told him afterward that his reply was a major

step on his father's road to sobriety.

When Jack's parents' marriage (Cebra's third) was breaking up after World War II, Jack, as a young boy, tried to mediate between them whenever they had an argument – "I tried to get them back together" – and when the marriage failed his mother went back to Pittsburgh, where she was brought up. His father renewed an acquaintance he had made in France thirty years before – he had met Lucette Caron (Culbert) while fishing in Saumur with his friend and her brother Claude Caron, for champagne bottles. I believe, after his fourth wife died, Cebe went over to France, looked Lucette up, found she was a widow, asked her when she would marry him, she said "Dimanche!" and they went to Mont St Michel. He came back to the States thereafter, and then returned to France for the last quarter-century of his life.

He told Jack that his desire for alcohol wasn't a thirst, "it was a hunger." When in France, he went to a nunnery, for their "cure" – which involved giving him as much wine as he wanted (up to six bottles a day), to keep him off "alcohol." It was at this point he decided he didn't want to die drunk in an alcoholic ward and put his mind to being sober. "You see." Jack told me, "he would be a pretty terrific success at whatever he tried – actor, attorney, state senator, soldier and sailor, scholar and college teacher – and then he'd get bored with it. He could have been a U. S. Senator if he'd set his mind to it, but he never did." But he set his mind to being sober, and after spending time with Bill W. in 1954, he stayed sober till his death on New Year's Day 1979. His pictures as an undergraduate at Williams show a startlingly handsome man. I have not seen photographs of him later in life.

A transcript of Bill W.'s conversation with Cebra G. and his (fifth) wife, Lucette, is in the Alcoholics Anonymous General Service Office Archives in New York. By the courtesy of the Archivist, Amy Filiatreau, a copy of the transcript was made available to me. I had previously listened to recordings of several of Ebby T.'s talks in which he claimed, unconvincingly to my ear, that Cebra and Shep, who brought the message to him, were both former drinking companions. Cebra's own

testimony (in this transcript) says that he was at least a sometime drinker with Ebby: I remain unconvinced on Shep. Here is a summary of the relevant portions of the transcript, not in direct quotation.

Cebra first saw Rowland Hazard at a party at Cebra's parents' house in Bennington in the summer of 1934. Shortly thereafter (perhaps in July) Cebra and his father had an argument, with Cebra's father saying something to the effect of "Bennington is too small for both of us," whereupon Cebra walked out of his office, without even locking the door, and started walking toward Williamstown (Massachusetts). After he reached the next city, Rowland drove up, presumably by accident, and asked where he was going. On finding out that he didn't know, he picked him up and drove him to the house of Professor Philip Marshall Brown, apparently an Oxford Group friend of Rowland's. They talked and the subject of alcoholism came up – and Rowland and Phil Brown virtually guaranteed that if Cebra followed the principles of the Oxford Group, he wouldn't drink alcoholically. He became active in the Oxford Group, toned down his drinking, went down to New York and went to OG meetings there, and after returning to what he considered normal drinking, he went back to Vermont, tried to make amends to his parents and follow the Oxford Group principles.

After this return to Bennington, he visited Rowland in Glastonbury, and at the same time Shep was visiting there. Shep was very active in the Oxford Group. They were swimming in Rowland's pool, and talking about carrying the Oxford Group message. Ebby came into Cebe's mind – he had played golf (and had drinks) with Ebby in Manchester – and he decided they should carry the message to Ebby. The chronology of Cebe's recollections is not entirely clear, but it would appear that this was after Ebby had come up before Cebe's father in court, and after Cebe and Rowland had gone to Cebe's father to try to explain the Oxford Group principles to Cebe's father and to persuade him not to send Ebby to Brattleboro (jail). Cebe's father apparently said he'd make Rowland and Cebe responsible for Ebby (Rowland was closer in age to Cebe's father than to Cebe). Cebe recalls that he didn't know much about alcoholism at this time and he didn't have the impression that Rowland knew

much about it either.

Shep and Rowland were skeptical about visiting Ebby (I would guess Rowland wanted to be out of this), but finally Cebe convinced Shep to come with him to Ebby's house, where they found Ebby on the back veranda, surrounded by bottles, in a filthy suit, holding his head in his hands. So Cebe walks up and says something like, "Hi! Ebby – You having fun?" – to which Ebby responds something like, "Go to Hell!" Cebe answers to the effect that "You don't have to live like this anymore." They take his (only) suit down to Manchester Center, rout the tailor out (it's Sunday afternoon), get the suit cleaned, get Ebby cleaned up, take him to a restaurant, and talk to him about the Oxford Group. This was (by Cebe's guess) in August 1934. [Cebe's brother Van recalls Ebby as a friend of Cebe's, but not Shep, confirming my impression that when Ebby said in talks he had drinking experience with Cebra and Shep he was overstating it.]

A statement by Van G. to Lester Cole, a student of the Vermont origins of A.A., made in 2007, has important implications for understanding what happened when Ebby, that day in 1934, was released by Van's (and Cebe's) father into Rowland's custody. The statement was simply that Collins G. was not a Judge but was sitting as a Family Court Magistrate. (Van was a lawyer at that time and may have been an officer of the court: he was certainly in town and aware of what was happening with his father and brother and brother's "friend.") The Family Court Magistrate sat not in criminal cases but in determining sanity or insanity for purposes of incarceration in the State Hospital. If so, it wasn't the jail at Brattleboro but the hospital at Brattleboro that Ebby had to fear. But instead Ebby went down to New York, to Calvary House (not Calvary Mission, according to Cebe), went to the Meetings, met the Oxford Group people, and joined the Oxford Group. From there Cebe's conversation goes to more of his own and Bill's experience with the Oxford Group and the early days of A.A., including some mention of Ebby later on.

The story of Rowland's work with Jung (or Jung's with Rowland) seems to have come from Cebe to Bill in this conversation. Cebe recalls Rowland's telling him (during an afternoon spent with Rowland and Philip

Marshall Brown) that he knew he had been having trouble with liquor, had tried a lot of places, and had gone to see Dr. Jung. (Cebe says he can't remember the year this occurred, but he thinks it was 1930 or 1931.) The mention of Dr. Jung intrigued Cebe, because he had read *The Psychology of the Unconscious* (in the Hinkle translation) and thought it a fascinating book. But, in 1954, Cebe recalled wondering how Jung could psychoanalyze anyone, so to speak, from German into English, especially Jung, with his symbolism, race consciousness, all that sort of thing, and how could Jung, no matter how smart he was, understand the "race-consciousness" of an Anglo-Saxon born in America?

Rowland told him that after he had been going to Jung, more or less successfully, for a year or so, Jung discharged him – and in a month, he got drunk again, and came back in a state of panic or despair – and that was when Jung told him he needed a religious conversion. At this point, Cebe's chronology becomes somewhat (or even more) confused, as he is under the impression that all this had been relatively recent, perhaps a matter of months between his leaving Jung and his interaction with Cebe in Vermont in 1933-34. In any case, on a drive from South Williamstown to Pittsfield, Massachusetts, Rowland had taken his usual bottle along as a companion, and that, all of a sudden, he had heard a voice saying to him, "You will never take a drink again." He took the bottle and threw it into the bushes, and that was the story Rowland told Cebe at Philip Marshall Brown's house in July or August 1934.

At this point in his reminiscence to Bill, Cebe remarks that he thought Christianity was all very well – he didn't disbelieve in it – but Jung was a very considerable person indeed, and flinging a bottle away was something no alcoholic was likely to think of with the monkey on his back. He remembered asking Rowland about the hangover, and being told more or less that Rowland could bear it – which was more than Cebe thought he ever could. In fact, he tells a story about going to an Oxford Group meeting and commenting on a young lady there, to the effect "There's a good looking doll," and being told that he was offending against the laws of Purity, and responding to the effect, "Purity, my eye!

I joined this outfit to get over a hangover."

(On the "good looking doll," we should remember Cebe was once a Broadway actor, and he was married five times. He remarked in his conversation with Bill that he didn't do well with the rarefied spiritual atmosphere of the Oxford Group.)

We can see that much of Bill's information on Rowland may have come from Cebe (unless of course Cebe's came in a roundabout from Bill).

Three other points emerge from the conversation, besides what has been noted here and in our last issue. One is that Cebe joined AA in New York in 1940. One is that it was Cebe (not Shep and certainly not Rowland) who knew Ebby before 1933: Cebe recalls playing golf with Ebby, and says he had known him for many years in Manchester. And one is that Cebe remembered Bill telling him, at Calvary, that the Oxford Group was fine, one couldn't complain about its principles, but he (Bill) didn't think it was the right thing for alcoholics.

Here is a brief summary of Cebe's account of his introduction to A.A. in 1940. Cebe reports that he really knew nothing about A.A. until 1940, when he was hypnotized in an effort to get over drinking and had promptly gotten drunk again. He saw a friend of his, an older woman, whose husband had died from cirrhosis of the liver and other alcohol-related problems, at the age of 92. She asked him what was wrong and he told her about the failure of hypnotism to cure his drinking. She asked him if he remembered Morgan R. and how he used to stumble and fall around? He said he did. She said Morgan hadn't had a drink in several years. Cebe went to see Morgan, who was busy, but gave him the name of Bert T. He went to see Bert and went to a meeting that night and saw Ebby there, at the clubhouse on 24th Street that had just opened up. He expected to see people from the Bowery, but that didn't bother him, because he figured that was where he belonged anyway. He reports he had no trouble accepting the first step because he was licked when he got there and seriously felt he was crazy – so he was happy to find he was an alcoholic and amazed that there were people who could do something about it. (Cebe carried the message to Ebby in 1934;

he came to A.A. in 1940; he did not finally get sober until 1954.)

In a letter written to me in June 2008, Jack writes "My father, Cebra Quackenbush G[---], who was born on August 26, 1898, once told me that if I wanted to know what his upbringing had been like, I should read Samuel Butler's *The Way of All Flesh*, the satire on Victorian ways. Being the eldest of Collins Millard and Florence Quackenbush G[----]'s four sons, who lived in Bennington, Vermont, he was, I suppose, Ernest Pontifex, though the parallel is by no means exact. As with Ernest, though, things ended happily for him. His last 28 years were spent with the love of his life, Lucette Caron, in France, a country that because of its intellectual bent and broad-mindedness, he far preferred to America.

"He was classically educated, at the Westminster preparatory school, and was a fine teacher, scholar, and linguist, though he was also a soldier, in France in World War One, a Naval officer in World War Two, an actor on Broadway, in the 1920s, and a State's Attorney and State Senator in Vermont in the '30s. Concerning his many-sided career, he told me that once he learned the ropes, he became bored.

"His 'greatest trick' was to have completed, in just a few years following World War Two, two years of undergraduate work – he studied at Williams in 1916, before enlisting, and spent a year at Columbia in 1924 – and his Master's and Doctorate requirements, while teaching Greek, Latin, and the Humanities in Columbia's Classics Department. Had he had his druthers, he told me, he would gladly have been a professional student his entire life.

"He did not make much of his drinking, nor of his work with A.A., with me. I only saw him drunk once in my life, when I was twelve, on a summer visit to Bennington.... I had inveigled him into playing catch and, nursing a hangover, after a few minutes of this, he had to excuse himself to lie down. As he lay there, he asked, 'What do you think of your old man?' I put a cold washcloth on his forehead, and I said I simply thought he was sick. It's probably the best thing I've ever done. "It was his view, too, that he was sick. I've learned that in going through some of his papers. There was wine on the table whenever I visited him and my stepmother in Paris and Urrugne, in the Basque country, where they had a house. Everyone drank it but he. In fact, he said he thought that I drank more than he did, day in and day out. "He was of a religious bent, throughout his life, persuaded, as I

think he was, by St. Thomas Aquinas's logic, and enamored, as he was, of Latin, from an early age. He was interested in Buddhism, too, but, in the end, he said that when it came to religious matters, he was 'a Westerner.' His religiosity played a large part in his battle with alcoholism. He converted to Roman Catholicism while in a clinic at Dax over the Christmas holidays in 1954. In the end, he said, it was 'the sight of Sister Marie Joseph standing over my bed and smiling down at me' that had accomplished it.'

"I feel it impossible for me to describe that smile,' he wrote in an account he wrote at the time. 'It was not the smile of a professional greeter; it was not one of amusement at the plight into which I had gotten myself; but it was one of compassion, sweetness, and perhaps, above all, it was a smile of perfect confidence that I would get well, and gave me a feeling of hope that I shall not attempt to describe. I have been to many hospitals and sanitariums to recover from alcoholism, and, on several occasions, have been treated in a perfectly kindly fashion, but I am not conscious that I have ever been received as above....'

"I am certain that everyone who has been converted towards or away from any belief or way of life has a strong desire to understand what has happened to him and to tell others of the great event, to the end that they, too, may be brought to peace, happiness, and a useful life. I have read many such accounts and, though it never occurred to me to doubt the fact of the conversion, I have never been able to see how it was accomplished: i.e., the one converted seems never to have had anything to do with his change of heart. At least, so it was in my case.'

"Not for one minute were all my problems solved, but from Christmas Day I was convinced that, despite all my sins, (1) I could be saved, and also (2) all hatreds and resentments vanished in a moment. I wish to emphasize that, in so far as I was conscious, my will played no part in either of these feelings. I am certain that the first was largely inspired by a terrible fear, but I have not felt it before; and, as for the second, it was as automatic as the love that one suddenly experiences for a person towards whom one is unconsciously drawn. I wish to emphasize that I endeavored to strike no bargain with my Maker: I did not say, feel, or promise, actually or in effect, "Lord, if you will save me from a living death, I will give up my dislikes and hatreds." I merely knew that the people whom I felt had offended me acted as they had because they could not help it, and I no longer considered them blameable in any way....'

"Nevertheless, if it can be said that one person converts another, it was not the logic of Thomas Aquinas, but the smile of Sister Marie Joseph and my subsequent treatment by my Catholic brothers and sisters that melted and changed my heart and mind....'

"If a man who is truly religious is guided by God to say the right thing to those in need of help – and I firmly believe this – le Chanoine Gayan could not have struck a more sympathetic chord in me than he did in his counsel after my confession. He did not give me one bit of specific advice about avoiding the sins I had confessed, but spoke to me only of the Grace of God and that I must always remember I was completely dependent on it. Intellectually, I must have known this doctrine for years and have even lectured on it, but I never understood it, as I did when le Chanoine Gayan spoke to me for two or three minutes on the afternoon of January 1 [1955].'

"He read from the prayer book he received from Sister Marie Joseph

every day. He died at the age of 81 on December 31, 1979, in a hospital in Bayonne (near Urrugne) as the result of a hole in a lung that caused him to suffocate. Undoubtedly he would have lived longer in America. His younger brother, Van, who lives in Bennington, is 102! But he was, he said, ready to get off the merry-go-round. When I last saw him, he was sitting in bed having some chocolate. `Don't worry about me – I've got a good thing going,' he said with good cheer. "While I'm sure Sister Marie Joseph's smile played a big part, I think he was really saved by Lucette Caron, his fifth wife. Their story is fascinating. He met her in St. Moritz while fishing for champagne bottles in the mid-`20s, through the instance of her brother, Claude, who had admired my father's dexterity. When it came time to leave Paris – he and his first wife had been footed to a trip there by her father – he told Lucette that he'd look her up in twenty-five years. Twenty-five years later – and without a word having been exchanged between them in that time – he sent her a telegram, "J'arrive" ["I'm coming"].

"Having lived an interesting life after a brief marriage in the `20s to another American, she was beguiled, but worried too, on receiving his telegram. He had been very handsome, yes, but that was twenty-five years ago. Would he still have his hair, his teeth? She asked her son, Teddy Culbert, what she should do, and he advised that she meet the bus at Les Invalides, which she did. My father and she took up where they left off, and soon were off to Mont St Michel and a life together.

"Even France Dimanche, generally a scandal magazine, was touched, and wrote it up. In that article, I think, Lucette was quoted as saying that while she went out with Frenchmen, she always married Americans. They were a compelling couple: he, the handsome, worldly intellectual whose encyclopedic knowledge of history was much admired in France, and she, the mercurial journalist (Paris-Soir, Paris Match, Mademoiselle) who had been a Captain in the Resistance, and who was described once as `one of the five tyrants of the fashion world.' My father loved it that she was not a reformer, as apparently some of his American wives had been. With nothing to rebel against, the decision was up to him. Give it up or die in a crise alcoolique. When my father told her he would give up drinking if she would return to the church, Lucette said she would, and off she went to confession – her first in many, many years. With a smile, he told me she had said, when the priest asked what she would like to confess, "Well, I haven't done anything that anyone else hasn't done ..."

[Note: Lucette Caron was the translator for at least one French film made in Morocco in the early 1920s and also of Michael Arlen's *Le Feutre Vert* (1928). She was born February 17, 1898. Her brother Claude married an American dancer, Margaret Petit, and their daughter is Leslie Claire Margaret Caron (b. July 1931). Teddy Culbert, Lucette's son by her first marriage, still lives in France.]

Cebra G.'s Religious Beliefs: Text of Carbon Copy of Document [Undated]:

I believe in an all-powerful and benign force that has ordained a system of immutable laws by which the universe is governed. When these laws do not seem to operate, it is merely because they are not at all, or imperfectly, understood.. I believe that our well-being, mental, physical and spiritual, proceeds from a conformance with these laws, consciously or unconsciously.

I do not believe in sin in the sense that it is an offence against some deity, but that it consists of a refusal or inability to keep the laws that govern our every thought and action. I do not believe in a personal God who takes an Interest in our individual behaviour, regardless of our own attitude in the matter, but I do believe that by an act of will or desire we can make ourselves a part of the orderly harmonies of the universe, and that by so doing, ' the ears of some of us will be attuned to a celestial music. It is by this conscious desire to accept the universe that we draw to ourselves those qualities and conditions which can result in the good life for each of us.

I believe that the measure of each human action should be whether or not our lives tend to be permanently enhanced thereby.

I believe that the past should be without regard, except for whatever pleasant memories it may hold for us, or warnings with respect to our future conduct, and that regret is a luxury that the human race can ill afford. I believe that all men are brothers and that this is .a fact unwise to ignore.

I believe that there are many errors but no sins, and that repentance should be limited to a decision to act in a wiser and maturer manner in the future, should a similar occasion of error arise.

I believe in an afterlife of some sort, the details of which I am unable to understand, but whether individual or collective survival, I dare not speculate. I believe neither in salvation or damnation in the conventional sense, except in so far as they are self-decreed.

The duration of each is a matter of individual choice. I also believe that the form which our after life will take will be largely determined by the use we make of the one we have.

- - - -

> From: rstonebraker212@comcast.net  
> Date: Thu, 22 Jan 2009 06:18:44 +0000  
> Subject: [AAHistoryLovers] Cebra Graves biography

>  
> I am trying to find a biography, or at least  
> an obituary, of Cebra Graves. Any help would  
> be greatly appreciated.

>  
> Bob S.

|||||

++++Message 5492. . . . . William M., Tools for Fools  
From: diazeztone . . . . . 1/22/2009 7:18:00 PM

|||||

Anybody know anything about this book?

Alcoholics Anonymous Book:  
"Tools For Fools" 1971 by William M.

ld pierce  
aabibliography.com













10:

"The lesson to be learned from the Washingtonians was not overlooked by Alcoholics Anonymous. As we surveyed the wreck of that movement, early A.A. members resolved to keep our Society out of public controversy. Thus was laid the cornerstone for Tradition Ten."

It seems clear that Bill's knowledge of the history of the Washingtonians did play a role in motivating the development of the traditions.

Eric

-----

Arthur S <ArtSheehan@msn.com> wrote:

The notion that Bill W wrote the Traditions based on reading a book about the Washingtonians is absurd.

-----

Original Message from Bill Lash  
<barefootbill@optonline.net>  
(barefootbill at optonline.net)

The Washingtonians were a temperance society in the mid-1800s that, in the first five years of their existence, helped approximately 500,000 alcoholics. Five years later they self-destructed, never to be heard from again. Bill W. read a book about them and saw that AA was having the same problems that caused the demise of the Washingtonians so he developed the Twelve Traditions to assure AA's future.

=====

+++Message 5501. . . . . RE: AA History presentation -  
Califon NJ - 7 Feb 2009  
From: Bill Lash . . . . . 1/28/2009 10:40:00 AM

=====

Good morning everybody. First of all, the flyer DOESN'T say that Bill wrote the Traditions because he read a book on the Washingtonians. We all know that Bill W. was aware of common problems being experienced throughout AA & around that same time he read

a book about the Washingtonians & saw where AA might end up. Also around that time the 12 Traditions began to be formulated. I put the below flyer together quickly but the point that I was trying to make is that the Washingtonians played a part in Bill W.'s writing of the 12 Traditions. Also, if the phrase "thousands of alcoholics" works better for you instead of "500,000 alcoholics" simply replace the phrase in your head when you read it. The Washingtonians went away 150 years ago & I don't think ANYONE knows what the exact numbers were. The January 1991 AA Grapevine mentions their membership was "estimated at anywhere from one to six million, of whom perhaps 100,000 to 600,000 were sober drunks." I guesstimated a number & you can too.

But whatever - please don't let this distract away from the fact that there's a cool AA history event going on in New Jersey on February 7th & all are welcome.

Just Love,  
Barefoot Bill

- - - -

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

Arthur -- I never got that feeling from the announcement. They just look like 2 mighty interesting presentations -- not cause & effect. Perhaps the Washingtonians were a small influence, but NOT the total reason.

- - - -

From: "James" <jdf10487@yahoo.com>  
(jdf10487 at yahoo.com)

It is my understanding that Bill wrote the traditions based on (one) his own experience moderating conflicts in AA, (two) mistakes he witnessed the Oxford Group make (like placing personalities over principles), (three) the Washingtonians who failed to stick to their primary purpose, and got involved in politics which resulted in controversy and divisions which tore them apart. According to some accounts Bill believed that if the Washingtonians had stuck to being a program for recovery from alcoholism they might have survived. Lastly Bill's thinking was







Detroit, Michigan in December 1948 — but what day?

Matt D.

|||||

+++Message 5507. . . . . Writer of Ace Full-Seven-Eleven story  
From: davearlan . . . . . 2/8/2009 11:09:00 AM

|||||

Does anyone have any info on Del Tryon who is?  
I have heard that he was the author of "Ace Full-Seven-Eleven," the only story from the original manuscript to be eliminated from the first edition of the Big Book.

I am doing research on all the BB story writers.

Thanks,

Dave B

|||||

+++Message 5508. . . . . Re: AA History presentation - Califon NJ - 7 Feb 2009  
From: James Flynn . . . . . 2/2/2009 4:03:00 PM

|||||

According to a talk given by Jimmy Burwell in 1957, Bill's writing of the traditions was mostly influenced by reading a book called "This Believing World" by Lewis Brown but he was also aware of the history of the Washingtonian Group and had some ideas on where they went wrong. The talk that I am referring to is available online for you to listen to. I will try to enclose the link so you can review it. Here it is:

<http://www.xa-speakers.org/pafiledb.php?action=file&id=1663>

Kindest Regards, Jim F.

|||||

+++Message 5509. . . . . Re: AA History presentation - Califon NJ - 7 Feb 2009  
From: khemex@comcast.net . . . . . 2/3/2009 11:44:00 AM

|||||

Milton Maxwell, an early member of the Board of Directors of AA (The Alcoholic Foundation) was an expert on the Washingtonians and eventually wrote a masterful manuscript on their history. He was the one who asked Bill Wilson if he'd ever heard of them, and Bill hadn't. That was about the time that Bill was thinking about putting down the yet un-named principles which later became the Traditions.

A number of years ago I was sent a manuscript of Milton's paper on the Washingtonians, which I retyped into a format that could be uploaded to the then fledgling internet. I think the document was about 75 pages or more. Not knowing any better myself I sent it into the cosmos and promptly crashed a server for hours. Never did that again!!

I probably have a copy of that document somewhere either in hard copy or on a very old floppy disk, the really big ones.

I'll try to find it, if no one else has a copy around.

In Love and Service to Others,  
Gerry Winkelman

=====

+++Message 5510. . . . . Re: AA History presentation -  
Califon NJ - 7 Feb 2009  
From: J. Lobdell . . . . . 2/9/2009 8:16:00 PM

=====

This is an unbelievably minor correction but if anyone is looking up THIS BELIEVING WORLD it might be worth knowing that the author is Lewis Browne, with an e on the end.

> To: AAHistoryLovers@yahoogroups.com  
> From: jdf10487@yahoo.com  
> Date: Mon, 2 Feb 2009 13:03:49 -0800  
> Subject: [AAHistoryLovers] Re: AA History presentation - Califon NJ - 7 Feb 2009  
>  
> According to a talk given by Jimmy Burwell  
> in 1957, Bill's writing of the traditions was  
> mostly influenced by reading a book called  
> "This Believing World" by Lewis Brown but he  
> was also aware of the history of the Washing-









The September 1945 Grapevine carried Bill's second Traditions article titled "Rules Dangerous, but Unity on Public Policies Vital to Future of AA." He mentions the Washingtonians again but his commentary is misinformed i.e. "they mushroomed to a hundred thousand members, then collapsed." (LOH 6-9 - its title has been shortened). In an October 1945 Grapevine article titled "The Book is Born" Bill mentions the Washingtonians again, in what I believe is an incorrect context as to the major issues of division in the Washingtonians (LOH 9-12) - more on this later.

The December 1946 Grapevine reported on the NY Intergroup's 11th annual dinner that "Bill W, one of the two co-founders of Alcoholics Anonymous, delivered the principal AA address at the dinner. He reviewed AA's tremendous growth in the past few years and predicted its future. "If we remember that our first duty is face-to-face help for the alcoholic who still suffers from his illness, we need not worry about our future," he said. Drawing a contrast between AA of today and a similar organization, The Washingtonians, of 100 years ago, he pointed out how important it is to adhere to simple principles if AA is to survive. He compared the principles of the Franciscan order of 700 years ago to the principles of AA today, and concluded with a restatement of the Twelve Points of Tradition that have evolved through experience in AA.

In 1950 past General Service Board Chairman Milton A Maxwell, published an extended paper on the Washingtonians while he was Assistant Professor of Sociology at the State College of Washington at Pullman. This paper was the primary source reference for October 1962, February 1971 and January 1991 Grapevine articles. There are other Grapevine articles about the Washingtonians and it should be noted that these articles do not necessarily go through a vetting and editing process to validate and corroborate their content. An excellent source of information about the Washingtonians is William White's "Slaying the Dragon" (the whole book is a gem).

The October 1962 Grapevine article about the Washingtonians illustrates some of the difficulties and precautions of using the magazine as a reference source. Editorial license is interspersed among source references. The October 1962 Grapevine article states: "What happened to them? By an AA 'coincidence' there arrived at the Grapevine the same week an excerpt from a scholarly treatment of 'The Washingtonian Movement' written by Milton A. Maxwell, PhD and published in the Quarterly Journal of Studies on Alcohol. The Washingtonians, Dr. Maxwell points out, had certain notable features later incorporated into AA: ( 1 ) Alcoholics helping each other (2) Weekly meetings (3) Shared experience (4) Fellowship of a group or its members constantly available (5) A reliance upon the Higher Power (6) Total abstinence from alcohol. Unfortunately, the movement eventually was torn apart in the political and doctrinal warfare associated with the temperance and abolition movements."

The last sentence beginning with "Unfortunately" is the editorial license of the article's author. It gives the impression that it is a conclusion derived from the Maxwell paper. In fact, Maxwell's paper makes no mention at all of abolition or slavery. The paper also lists the guidelines published by the Washingtonians on how to organize and conduct Washingtonian meetings. Article 3 of these provisions was to "Forbid the introduction of sectarian sentiments or party politics into any lecture, speeches, singing, or doings of the society." The matter of prohibition evolved into a definite divisive





1935 June - Almost a century after the Washingtonians, the AA Fellowship started in Akron, OH. It was a result of an action that later formed the heart of Step 12 and Tradition 5 as AA's primary purpose of carrying a message of recovery from one alcoholic to another still-suffering alcoholic. AA's co-founders, Bill W and Dr Bob, first met on Mothers Day May 12, 1935. A few weeks later, Dr Bob went on his last binge. Bill helped him through 3 days of sobering up to get ready for a scheduled surgery. Dr Bob had his last drink on the day of the surgery, which is celebrated as June 10, 1935. Bill W's sobriety date is December 11, 1934. AA marks its beginning as the day that Dr Bob, the second alcoholic, had his last drink. (AACOA, DBGO, PIO)

1935 July 4 - Carrying a message to a still-suffering alcoholic also led to the founding of AA's first group. Bill W and Dr Bob visited Bill D at Akron City Hospital in late June. Bill D had already been hospitalized 8 times in 1935 for his drinking and It took 5 days before he admitted he could not control his drinking. The 4th of July is an important date in our nation's history (it is Independence Day). The 4th of July is also an important date in AA history. AA's first group, Akron #1, marks its beginning as July 4, 1935 when Bill D, AA #3, was discharged from Akron City Hospital and joined with Bill W and Dr Bob to help other alcoholics. During the first 4 years of the AA Fellowship, there were two groups: Akron #1 and New York City. (AACOA 71-73, AABB 184, BW-RT 219-220, DBGO 81-89, NG 37, 319, PIO 152-154, GB 42, AGAA 202-203).

In their earliest years, the AA groups in Akron and NY were directly affiliated with the Oxford Group. It certainly was helpful at the beginning but over time, it produced problems. During 1936, Bill W's efforts in working only with alcoholics were criticized by NY OG members. Similarly, in Akron, T Henry and Clarace Williams were criticized by OG members who were not supportive of their efforts being extended primarily to alcoholics. (NG 44-45, NW 73, AGAA 76)

1936 December - AACOA 102 notes that one of the earliest personal experiences that influenced the Traditions occurred when Bill W was two years sober. 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 AACOA 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." (AACOA 100-102, LR 197, BW-RT 232-234, NG 63-64, PIO 175-177)

On the AA calendar of "year two" (1937) the spirit of Tradition 3 emerged. A member asked to be admitted who frankly described himself to the "oldest" member as "the victim of another addiction even worse stigmatized than alcoholism." The "addiction" was "sex deviate" (revealed by Bill W in an audiotaped talk to the 1968 GSC). Guidance came from Dr Bob (the oldest member in Akron, OH) asking, "What would the Master do?" The member was admitted and plunged into 12th Step work. (DBGO 240-241 12&12 141-142) Note: this story is often erroneously intermingled with an incident that occurred

eight years later in 1945 at the 41st St clubhouse in NYC. (PIO 318, 12&12 141-142).

1937 Late spring - some leaders of the OG at the Calvary Mission ordered alcoholics staying there not to attend meetings at Clinton St. Bill W and Lois were criticized by OG members for having "drunks only" meetings at their home. They were described as "not maximum" (an OG term for those believed to be lagging in their devotion to OG principles). (EBBY 75, LR 103, BW-RT 231, NG 45, NW 89-91)

1937 August - Bill and Lois stopped attending Oxford Group meetings and the NY AAs separated from the OG. This was the beginning of AA separating itself from outside affiliation and it set the groundwork for what would later become Tradition 6. The Akron group remained affiliated with the OG for two more years. (LR 197, AACOA vii, 74-76)

1937 October - Bill W and Dr Bob met again in Akron, OH. There were two groups then and about 40 sober members (more than half were sober for over a year). It was a remarkable success story since every one of the sober members had previously been considered hopeless and beyond any help at all. Bill had some rather grandiose ideas for AA hospitals, paid missionaries and a book of experience to carry the message to distant places. Dr Bob liked the book idea but not the hospitals and paid missionaries. In a meeting at T Henry Williams home, Bill's ideas narrowly passed. A single vote made the difference among the meeting of 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)

1937 Late - The book project's first challenge was financing and it was no simple matter. The country was still in the grips of the great economic depression and the prospects of World War II were looming dangerously large in Europe and Asia. Initial efforts to raise funds were not successful. Bill W's brother-in-law, Dr Leonard V Strong, set up a meeting in December 1937 with Willard S Richardson (who was an ordained minister and manager of John D Rockefeller's philanthropies). A second meeting took place in January 1938. (AACOA 147-149, BW-RT 245-246, NG 65-66, PIO 181-185)

1948 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 \$74,000 a year in today's dollars). (BW-FH 105-106 says \$10,000, \$5,000 a year for 2 years, in LOH 61 Bill W says \$30,000 - both figures are wrong). (SM S3, BW-RT 246, LR 197, DBG0 128-135, BW-FH 105-106, PIO 185-187, LOH 143, AGAA 217, 258)

1938 March - 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 (\$1,800 a month today) so that they could continue to dedicate themselves full time to the Fellowship. (BW-RT 247, AACOA 149-151, DBG0 135, PIO 187-188, GSO-AC)



1940 February 8 - John D Rockefeller Jr. held a dinner for AA at the Union League Club. 75 of 400 invited guests attended. Nelson Rockefeller hosted in the absence of his ill father. The dinner produced much favorable publicity for AA. It also raised \$2,200 (\$32,000 today) from the attendees (\$1,000 from Rockefeller). Rockefeller and the dinner guests continued to provide "outside contributions" of about \$3,000 a year (\$43,500 today) up to 1945 when they were asked to stop contributing. The Alcoholic Foundation received the donations and income from sales of the Big Book for safekeeping. (LR 197, BW-RT 264-267, AACOA viii, 182-187, NG 92-94, BW-FH 109-112, PIO 232-235).

1940 April 16 - Cleveland Indians baseball star "Rollicking" Rollie H had his anonymity broken in the Cleveland Plain Dealer and nationally. Bill W did likewise in later personal appearances in 1942 and 1943. (AACOA 135, BW-RT 268-270, DBG 249-253, NG 85-87, 96-96, AACOA 24-25, BW-FH 134-135, PIO 236-238, GTBT 156)

1940 May 22 - Works Publishing Co was legally incorporated as a publishing arm of the Alcoholic Foundation. The major stockholders, Bill W and Hank P, gave up their stock with a written stipulation that Dr Bob and Anne would receive 10% royalties on the Big Book for life. (AACOA 189-190, LR 199, BW-FH 119, SM 11, PIO 235-236, GTBT 92, GSO-AC)

1940 October - Bill W went to Philadelphia to speak to Curtis Bok, one of the owners of the Saturday Evening Post (the largest general circulation magazine in the US with a readership of 3,000,000). Later, in December, Jack Alexander was assigned to do a story on AA. (LR 131, BW-RT 278-279, BW-FH 140-141, PIO 244-245, GB 82)

1941 March 1 - Jack Alexander's Saturday Evening Post article was published and became AA's most notable public relations blessing. The publicity caused 1941 membership to jump from around 2,000 to 8,000. Bill W's and two other members' pictures appeared full-face in the article. (AACOA viii, 35-36, 190-191, BW-RT 281, LOH 149-150, BW-FH 146, PIO 245-247) The article, led to over 6,000 appeals for help to be mailed to the NY Office. (SM S7, PIO 249) Consequently, the NY office asked groups to donate \$1 (\$14 today) per member, per year, for support. This began the practice of financing what is today called the General Service Office from group and member donations. (AACOA 112, 192, LOH 149, SM S7)

From all these public relations blessings emerged the proven principle in the long form of Tradition 11 that states, "There is never need to praise ourselves. We feel it better to let our friends recommend us."

1941 - Clarence S founder of AA in Cleveland joined with Cleveland pioneer Abby G to start AA's first Central Office. Bill W also credits Abby G and the Cleveland Central Office with introducing the principle of rotation to AA.

1941 December 8 - the US entered World War II. With the possibility of being recalled to active duty in the Army, Bill W requested that he be granted a royalty on book sales to provide financial support for his wife Lois. The board approved a 10% royalty. Prior to this, Dr Bob was voluntarily giving Bill half the 10% royalty that he and Anne were (irregularly) receiving. (1951 GSC-FR 13)

1942 - Board Trustee A LeRoy Chipman asked John D Rockefeller Jr. and his 1940 dinner guests for \$8,500 (\$102,500 today) to buy back the remaining outstanding shares of Works Publishing Inc. stock. Rockefeller lent \$4,000, his son Nelson \$500 and the other dinner guests \$4,000. By acquiring all the outstanding shares it ensured that complete ownership of the Big Book would be held in trust for the entire AA Fellowship. Rockefeller's custom was to forgive \$1 of debt (\$12 today) for each \$1 repaid. The Rockefeller and dinner guest loans were repaid by 1945 out of Big Book income. (AACOA 189, BW-FH 110-111, SM S7, LOH 148, AACOA says \$8,000)

1942 October - Clarence S stirred up a controversy in Cleveland after discovering that Dr Bob and Bill W were receiving royalties from Big Book sales. (DBGO 267-269, BW-FH 153-154, AACOA 193-194) Bill and Dr Bob re-examined the problem of their financial status and concluded that royalties from the Big Book seemed to be the only answer to the problem. Bill sought counsel from his spiritual sponsor, Father Edward Dowling, who suggested that Bill and Bob could not accept money for 12th Step work, but should accept royalties as compensation for special services. This later formed the basis for Tradition 8 and Concept 11. Due to the amount of time both co-founders dedicated to the Fellowship, it was impossible for either of them to earn a living through their normal professions. (AACOA 194-195, PIO 322-324)

1940s Early - the NY office was variously called the Headquarters or Central Office or General Office. It had the vital job of responding to letters from groups and members. It also provided a central communications link to members attempting to start groups and helping them with growing pains. The letters from groups and members gave firm signals of a need for guidelines to help with problems that occurred repeatedly. Basic ideas for the 12 Traditions came from these letters and the principles defined in the Foreword to the first edition Big Book. (AACOA 187, 192-193, 198, 203-204, PIO 305-306, LOH 154)

1944 June - Volume 1, No. 1 of the Grapevine was published (1,200 copies). The Grapevine later played a critical and central role in the development of the Traditions and General Service Conference. It is also recognized in the long form of Tradition 9 as AA's "principal newspaper" given its newspaper format at the time. (AACOA viii, 201-203, 212, LOH 153-154, SM S79, PIO 305)

1945 - The Alcoholic Foundation wrote to John D Rockefeller Jr and the 1940 dinner guests that AA no longer needed their financial help. Big Book royalties could look after Dr Bob and Bill and group contributions could pay the office expenses. If these were insufficient, the reserve accumulated out of literature sales could meet the deficit. In total, Rockefeller and the dinner guest donated \$30,700 (\$345,000 today) to AA. The donations were viewed as loans and paid back out of Big Book income. This led to the principle of being fully self-supporting declining all further outside contributions and later formed the basis of Tradition 7. (AACOA 203-204)

1945 April - by the mid-1940s the accumulated letters sent to the NY office by groups and members led to reliable conclusions on what practices worked well and what did not. Groups were also asked to send in their membership rules and it provided quite a jolt. If all the rules were applied everywhere, it would be impossible for any alcoholic to join AA. Earl T,



W wrote a paper titled "Our AA General Service Center-The Alcoholic Foundation of Yesterday, Today and Tomorrow." It outlined a history of the Foundation and recommended a General Service Conference and renaming the Alcoholic Foundation to the General Service Board of Alcoholics Anonymous. The Trustee's reaction was at first defensive and then outright negative. They saw no need for change. Most members would not associate the seeds of the Twelve Traditions and Twelve Concepts with the years 1946 and 1947 respectively. AA was on the verge of its teenage years and a visionary Bill W was laying the groundwork for the membership's coming of age. (AACOA 210-211, www, GSO-AC)

In his August 1947 Grapevine Traditions essay titled "Last Seven Years Have Made AA Self-Supporting" Bill W wrote "Two years ago the trustees set aside, out of AA book funds, a sum which enabled my wife and me to pay off the mortgage on our home and make some needed improvements. The Foundation also granted Dr Bob and me each a royalty of 10% on the book Alcoholics Anonymous, our only income from AA sources. We are both very comfortable and deeply grateful." (LOH 62-66)

The December 1947 Grapevine carried a notice that an important new 48-page pamphlet titled "AA Traditions" was sent to each group and that enough copies were available for each member to have one free of charge. It was AA's first piece of literature dedicated totally to the Traditions.

A sad and gloomy cloud emerged in 1947; Dr Bob was stricken with cancer. (AACOA 209, BW-RT 303-304) Dr Bob's cancer was diagnosed as terminal in the summer of 1948. Bill W was spurred into greater urgency by the progression of Dr Bob's illness and pressed harder for a General Service Conference. It resulted in hot debates and a serious rift developed between Bill and the Class B trustees over Bill's use of "sledge-hammer tactics." In AACOA 210 Bill admits to writing a sizzling memo that "nearly blew the Foundation apart." (AACOA 210-211, DBGO 320, 348, GSO-AC)

1949 July 14 - in a 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 AACOA 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." (AGAA 137)

1949 - as plans for the first International Convention were under way, Earl T suggested to Bill W that the Twelve Suggested Points for AA Tradition would benefit from revision and shortening. (AACOA 213 says it occurred in "1947 or thereabouts"). Bill, with Earl's help, set out to develop the short form of the Twelve Traditions, which was published in the November 1949 Grapevine. (AACOA 213, GTBT 55, 77, PIO 334, www)

The entire November 1949 Grapevine was dedicated to the Traditions in preparation for the Cleveland Convention in 1950. In 1953, two wording changes were made to the version published in 1949: the term "primary spiritual aim" was changed to "primary purpose" in Tradition Six, and the term "principles above personalities" was changed to "principles before personalities" in Tradition Twelve. The November Grapevine issue also contained an article by Bill W titled "A Suggestion for Thanksgiving." Bill

endorsed a suggestion in a letter and article from member TDY titled "You have a stake in the future of AA." The suggestion was to "adopt Thanksgiving Week as a time for meetings and meditation on the Tradition of Alcoholics Anonymous." (LOH 95-96).

1950 July 28-30 - AA's 15th anniversary and first International Convention was held at Cleveland, OH (estimated 3,000 attendees). The Traditions meeting was held in the Cleveland Music Hall. Following talks on the Traditions by 6 old-timer members, Bill W was asked to sum up the Traditions for the attendees. Contrary to popular belief, the short form of the Traditions were not approved at the 1950 Convention, Bill W did not recite either the short or the long form of the Traditions to the attendees. Instead, he paraphrased and summarized a variation of the Traditions that is preserved in LOH 121. This is what Bill W read and was approved:

"That, touching all matters affecting AA unity, our common welfare should come first; that AA has no human authority - only God as he may speak in our Group Conscience;

that our leaders are but trusted servants, they do not govern;

that any alcoholic may become an AA member if he says so - we exclude no one;

that every AA Group may manage its own affairs as it likes, provided surrounding groups are not harmed thereby;

that we AAs have but a single aim, the carrying of our message to the alcoholic who still suffers;

that in consequence we cannot finance, endorse or otherwise lend the name 'Alcoholics Anonymous' to any other enterprise, however worthy;

that AA, as such, ought to remain poor, lest problems of property, management and money divert us from our sole aim;

that we ought to be self-supporting, gladly paying our small expenses ourselves;

that AA should remain forever non-professional, ordinary 12th Step work never to be paid for;

that, as a Fellowship, we should never be organized but may nevertheless create responsible Service Boards or Committees to insure us better propagation and sponsorship and that these agencies may engage fulltime workers for special tasks;

that our public relations ought to proceed upon the principle of attraction rather than promotion, it being better to let our friends recommend us;

that personal anonymity at the level of press, radio and pictures ought to be strictly maintained as our best protection, against the temptations of power or personal ambition;

and finally, that anonymity before the general public is the spiritual key



resulted in publication of 6 Conference-approved books). While it did not recommend specific advisory actions, by approving existing literature to be retained, the Conference retroactively approved the Big Book and several existing pamphlets, which included the long form of the Traditions.

At the 1953 trial Conference, Board Chairman Bernard B Smith reported that the corporate name of "Works Publishing" had been changed to "Alcoholics Anonymous Publishing." The first Conference-approved book to be distributed under the new publishing name was the Twelve Steps and Twelve Traditions (12&12). It contains the final wording of the short form of the Traditions, as we know them today. (AACOA ix, 219, PIO 354-356) The 1953 Conference also recommended that no policy should be declared or action taken on matters liable to gravely affect AA as a whole unless by consent of at least 3/4 of the members present. A mere majority should not authorize action." (Reaffirmed in 1954)

1954 - Lillian R an actress and nightclub singer became the first of many celebrities to break their anonymity and announce their alcoholism and membership in AA. Her book (later movie) I'll Cry Tomorrow was a sensation. Sadly, Lillian went on to drink again and it generated bad publicity for AA. (GB 77, PIO 308-309)

February 2, 1954 - Bill W declined an honorary Doctor of Laws degree from Yale U. (LOH 205, GB 69, BW-FH 201)

At the 1954 trial Conference, Board Chairman Bernard B Smith delivered an eloquent talk. Its next to last paragraph is today highlighted in Chapter 1 of the AA Service Manual with the title "Why Do We Need A Conference?" The actual title of his talk was "The Lost Commandment, The Dictionary and AA." He left no doubt at all that he was firmly in favor of continuing the Conference on a permanent basis. Among other items, the Conference unanimously approved the corporate renaming of the "Alcoholic Foundation" to the "General Service Board of Alcoholics Anonymous." The renaming took place in October 1954.

June 26-29 and July 3, 1955 - the 5th and last trial Conference convened in St Louis, MO. 75 Delegates unanimously recommended adoption of a permanent Conference Charter subject to approval of the second International Convention that would convene in St Louis on July 1. Bill W brought up the first Conference discussion to change the Board ratio to a 2/3 majority of alcoholics. The board ratio issue would be debated endlessly over the course of 10 Conferences. The 1955 Conference also recommended that a plan for selecting Class B trustees be approved. This was the first move to establish Regions - the initial geographical groupings were called "Area A" thru "Area E."

AA's 20th anniversary and 2nd International Convention was held in St Louis' Kiel Auditorium from July 1-3, 1955. Estimated attendance was 3,800. Its theme was "Coming of Age." On the final day of the Convention, Bill W made some introductory remarks and presented a resolution to the attendees, the heart of which read: "BE IT THEREFORE RESOLVED: That the General Service Conference of Alcoholics Anonymous should become, as of this date July 3, 1955 the guardian of the Traditions of Alcoholics Anonymous, the perpetuator of the World Services of our Society, the voice of the group conscience of our entire Fellowship and the sole successors to its co-founders, Dr Bob and



(Best of the Grapevine, vol.1, 274-275)

The 1959 Conference voted to change the corporate name "Alcoholics Anonymous Publishing" to "Alcoholics Anonymous World Services (AAWS)." The Board approved the name change in October 1960.

1960 April -, Bill W declined the opportunity to be on the cover of Time magazine. (BW-FH 201)

At the 1960 Conference Bill W announced that for the prior 3 years, he had worked on codifying principles and developing essays for the structure of the Third Legacy of Service. The principles were announced as the Twelve Concepts for World Service. The Board adopted a policy that: "The Board believes that AA members generally think it unwise to break the anonymity of a member even after his death, but that in each situation the final decision must rest with the family."

The 1962 Conference unanimously approved Bill W's manuscript titled "Twelve Concepts for World Service." The Conference recommended that the manuscript be distributed initially as a supplement to, and eventually as an integral part of, the Third Legacy Manual

The 1963 Conference approved a multi-state grouping plan recommended by 1962 Conference that organized the US into six geographical Regions. Regional Trustees would be elected to the Board as Class B (or alcoholic) Trustees (AACOA x).

December 1964 - Bill W enthusiastically embraced a campaign to promote vitamin B3 (niacin or nicotinic acid) therapy and created Traditions issues within the Fellowship. (PIO 388-390)

The 1966 Conference approved a restructuring plan proposed by the Board in 1965, which changed the Board ratio to 14 alcoholic and 7 non-alcoholic Trustees. This ended Bill W's 10-year campaign to have alcoholics make up a 2/3 majority of the Board. The number of Regional Trustees was also increased from six to eight (six from the US and two from Canada).

The Board report accepted by the 1967 Conference recommended that "to insure separation of AA from non-AA matters by establishing a procedure whereby all inquiries pertaining to B-3 and niacin are referred directly to an office in Pleasantville, NY in order that Bill's personal interest in these items not involve the Fellowship." (PIO 391)

The 1968 Conference resolved that the showing of the full face of an AA member at the level of press, TV, and films be considered a violation of the Anonymity Tradition, even though the name is withheld. (PI)

July 1970 - AA's 35th anniversary and 5th Int'l Convention at Miami Beach, FL. Bill W appeared on Sunday morning for what proved to be his last public appearance and talk. Bill's health had steadily weakened due to emphysema. He was confined to a wheel chair and required the administration of oxygen. (AACOA xi, NG 145-146)

Bill W (age 75) co-founder of AA, 36 years sober, died at Miami Beach, FL on January 24, 1971. Three months after his death, the 1971 Conference

recommended that the short form of the Twelve Concepts be approved.

1974 - In order to maintain subscriber's anonymity, the legal name of The AA Grapevine was changed to "Box 1980" to comply with postal regulation requiring the corporate name of an organization be placed on official envelopes and on the magazine itself. (1989 Conference-FR 24)

The 1976 Conference approved publication of the third edition Big Book. It also expanded a provision of Article 3 of the Conference Charter that any change to the Steps, Traditions or six Warranties of Article 12 of the Conference Charter, would require written approval of 75% of the registered AA Groups known to General Service Offices around the world. This advisory action makes any proposed change to the Steps, Traditions and Warranties a virtual impossibility (even so much as adding or removing a comma).

The 1988 Conference approved the AA Grapevine publication of "The Language of the Heart." It contains the Traditions essays Bill W wrote during the 1940s. It also contains many memorial and historical articles. The 1988 Conference also recommended that the 1971 Conference Action be reaffirmed that: "AA members generally think it unwise to break the anonymity of a member even after his death, but in each situation the final decision must rest with the family." Further, the AA Archives continue to protect the anonymity of deceased AA members as well as other members.

|||||

+++Message 5525. . . . . Who wrote the Big Book story Me an Alcoholic?  
From: edgar@ aol.com . . . . . 2/12/2009 12:39:00 PM

|||||

Any idea about who the author was of the "Me an Alcoholic?" Big Book story ???

Nancy Olson's reliable reference simply says author unknown, but the story reads like he's someone we should have heard of . . . .

Edgar C. Sarasota, Florida

- - - -

From the moderator:

Nancy Olson's account does give a lot of detailed information about this person:

[http://www.a-1associates.com/westbalto/HISTORY\\_PAGE/Authors.htm](http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm)

To give a few excerpts:

Me an Alcoholic?  
2nd edition p. 419, 3rd edition p. 432,  
4th edition p. 382



Thanks a lot,  
Stuart

|||||

+++Message 5527. . . . . Is the 3rd Step Prayer based on any earlier prayer?

From: terry walton . . . . . 2/18/2009 8:42:00 AM

|||||

On page 63 of the Big Bood, we read what is commonly referred to as the 3rd step prayer:

"God, I offer myself to Thee -- to build with me and to do with me as Thou wilt. Relieve me of the bondage of self, that I may better do Thy will. Take away my difficulties, that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of life. May I do Thy will always!"

Is this a prayer which was originally written by some other author? Do we know who that earlier author was? Can it be found in print in some pre-AA written source?

Or was it based at least in part, on some traditional prayer? If so, does anyone have a history of the development of this prayer?

"Decision" is often referred to in Oxford Group books. Does the wording of this prayer in the Big Book reflect any known Oxford Group prayers?

|||||

+++Message 5528. . . . . Calvary Mission - Calvary House  
From: Robert Stonebraker . . . . . 2/19/2009 2:18:00 PM

|||||

I would like to know the exact address of the Calvary Mission which was on East 23rd Street.

Also the same for the Calvary House (across the street from the Calvary Church).

Photos would be much appreciated. My email address is

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



++++Message 5530. . . . . Re: Calvary Mission - Calvary House  
From: corafinch . . . . . 2/21/2009 4:49:00 AM

|||||

"Robert Stonebraker" <rstonebraker212@...>  
wrote:

> I would like to know the exact address of the  
> Calvary Mission which was on East 23rd Street.

In Helen Shoemaker's biography of her husband (I Stand By the Door: The Life of Sam Shoemaker), the address is given as 246 East 23rd Street (page 253). When Shoemaker arrived it was an unused chapel.

> Also the same for the Calvary House (across  
> the street from the Calvary Church).

According to the same book, page 89, Calvary House was built on the site of an old rectory at 103 East 21st Street. Have you checked with the parish itself for pictures?

Cora

|||||

++++Message 5531. . . . . Bill Wilson's meditation practices  
and guilded meditation  
From: ryantfowler@rocketmail.com . . . . . 2/16/2009 2:01:00  
AM

|||||

Does anyone know what Bill Wilson's meditation practices were like, especially toward the end of his life? Also, does anyone know when guided meditation meetings were first held?

- - - -

From the moderator:

<http://hindsfoot.org/medit11.doc>

"Twelve-Step Meditation in the A.A. Big Book and the 12 & 12"

will give you an intro to a lot of this.

Among other things, this article describes how Bill W. himself talked about the use of



witt.html [3]

"New Thought principles are very similar to AA principles. Some research by ministers and practitioners reveals that Bill W and Ernest Holmes, the founder of Science of Mind knew each other and spent time together when creating the programs I so love today."

<http://forums.prospero.com/n/mb/message.asp?webtag=sp-bishopspng&msg=3657.45>

"Bill W and Ernest Holmes, the Founder of the Science of Mind philosophy (Religious Science) were good friends and often traded concepts and socialized together. No wonder that many Science of Mind ideas are in AA and visa versa."

----

The only Ernest Holmes whom I know about lived from 1887-1960 and was the founder of a movement known as Religious Science. He was an ordained Divine Science minister. In 1914, at the age of 25, Ernest moved to Venice, California. On October 23, 1927, in Los Angeles, he was married to widowed Hazel Durkee Foster. They were to be inseparable companions for thirty years. In 1926 his book "Science of Mind" was published and the Institute of Religious Science was established. By 1930, Dr. Holmes was speaking to overflow audiences on Sunday mornings at the Ebell Theatre in Los Angeles. He had a live radio program on CBS. Soon thereafter the first branch of Religious Science opened in Hollywood under the leadership of Dr. Robert Bitzer. This was the start of a worldwide movement which has made the teaching and practice of Science of Mind universally known. In 1953, the Institute became the Church of Religious Science. In 1967, it acquired its present-day title, United Church of Religious Science, with member churches throughout the world.

----

So was there any direct link between Bill W. and the Ernest Holmes in California who founded Religious Science? Or is this just myth and legend?

Glenn C. (South Bend, Indiana)









Thanks  
Roger P

|||||

+++Message 5538. . . . . Jim Blair will be having surgery  
From: Glenn Chesnut . . . . . 2/23/2009 10:06:00 PM

|||||

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

is going into the hospital for surgery now,  
here at the beginning of this week.

He has been with us ever since the web group  
first began. He is one of the handful of key  
people whose work turned this web group into  
one of the best and most thorough historical  
sources around on early AA history.

Please let us all give him our prayers.

Glenn C. (South Bend, Indiana)

|||||

+++Message 5539. . . . . Bill W quote: Our quarrels have not  
hurt us ....  
From: Baileygc23@aol.com . . . . . 2/22/2009 5:22:00 PM

|||||

Bill W. addressed one convention and said,  
'Our quarrels have not hurt us one bit.'

Can anyone tell me which convention it was,  
and where I can get a copy of his entire  
address to that convention?

|||||

+++Message 5540. . . . . Part 1 of 3: Maxwell on the  
Washingtonians  
From: Glenn Chesnut . . . . . 2/24/2009 12:38:00 PM

|||||

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

Part 1 of 3: Milton A. Maxwell,

"The Washingtonian Movement"

~~~~~  
Quarterly Journal of Studies On Alcohol,  
Vol.11,410-452,1950

THE WASHINGTONIAN MOVEMENT

By Milton A. Maxwell, Ph.D.

Assistant Professor of Sociology  
State College of Washington, Pullman, Washington

INTRODUCTION

Certain similarities between the Washingtonian movement of the nineteenth century and the present day fellowship of Alcoholics Anonymous have been commented upon by a number of observers. In view of this resemblance there is more than historical interest in an account of the first movement in the United States which brought about a large-scale rehabilitation of alcoholics. The phenomenal rise and spread of the Washingtonian movement throughout the land in the early 1940's was the occasion of much discussion, exciting a deep interest. The cause of its equally rapid decline have been a subject of much speculation and are still of concern to the members of Alcoholics Anonymous who may wonder whether or not their movement is destined to a similar fate. This article, therefore, will present not merely a description and history of the movement but also an analysis of the similarities and differences between the Washingtonians and Alcoholics Anonymous.

Since the Washingtonian movement is so intimately linked to the larger temperance movement, it may be well to recall the developments which preceded 1840. Before the 1830's, "temperance" was hardly a popular cause. Even in 1812, when Lyman Beecher proposed to his fellow Congregational ministers that they formulate a program for combating intemperance, "... the regular committee reported that 'after faithful and prayerful inquiry' it was convinced that nothing could be done to check the growth of intemperance..."(1). The custom of serving liquor at ecclesiastical meetings probably influenced the outcome of this "prayerful inquiry." But Lyman Beecher was not to be stopped. He headed a new committee that recommended the following steps:

.... that district assemblies abstain from the use of ardent spirits (not wine)

at ecclesiastical meetings, that members of churches abstain from unlawful vending or purchase (not from lawful vending and purchase) of liquor, that farmers, mechanics and manufacturers substitute monetary compensation for the ration of spirits, that voluntary associations aid the civil magistrates to enforce the laws, and that the pamphlet of Dr. Rush (2) be printed and circulated (1). The fact that these proposals were regarded as radical by the custodians of the New England conscience is a sufficient clue to the state of public opinion in 1812.

It was not until 1825 that Lyman Beecher preached his famous Six Sermons (3), in which he defined intemperance not merely as drunkenness but as the "daily use of ardent spirits." In 1826, in Boston, Beecher and Justin Edwards spearheaded the founding of the first national society, "The American Society for the Promotion of Temperance" (American Temperance Society) which sought, according to its constitution, "...to produce such a change of public sentiment, and such a renovation of the habits of individuals and the customs of the community, that in the end temperance, with all its attendant blessings, may universally prevail(4)."

The temperance movement began to take hold. In 1829 there were about 1,000 societies with a membership of approximately 100,000. By 1834 there were 5,000 local societies claiming 11,000,000 members, a gain of 500 per cent in 5 years. A temperance press had been established. Effective literature had emerged. Politicians were taking notice. In 1836 the American Temperance Society was merged into the new and more inclusive "American Temperance Union," which decided to take the stand of "total abstinence from all that can intoxicate(5)."

This step required an entirely new orientation. It is therefore not surprising that some 2,000 societies and countless individuals were not ready to go along. Many wealthy contributors, unwilling to forgo wine, withdrew their support. Some leaders were discouraged by the resistance to the new pledge and became inactive. Various controversial issues added to the dissension. The movement fell upon lean years. Its leaders, in 1840, were wondering what could be done to restore the momentum of the years preceding 1836. Their effort were groping and limited.

As for the alcoholic, it was the prevailing opinion, up to 1840, that nothing could be done to help him. Occasionally a "drunkard" did "reform," but this did

not erase the general pessimism as to the possibility of rehabilitating drunkards. Since alcohol was held to be the "cause" of alcoholism, the temperance movement was aimed solely at keeping the nonalcoholic from becoming an alcoholic. This implied indifference to the alcoholic was epitomized by Justin Edwards in 1822: "Keep the temperate people temperate; the drunkards will soon die, and the land be free(6)."

Thus the stage was set for the emergence of the Washingtonian movement.

## THE BALTIMORE ORIGINS

One Thursday evening, April 2, 1840, six friends were drinking, as they were wont to do almost every evening, in Chasels Tavern, on Liberty Street, in Baltimore. They were William K. Mitchell, a tailor; John F. Hoss, a carpenter; David Anderson and George Steers, both blacksmiths; James McCurley, a coachmaker; and Archibald Campbell, a silversmith(7). Their conversation turned to the temperance lecture which was to be given that evening by a visiting lecturer, the Rev. Matthew Hale Smith. In a spirit of fun it was proposed that some of them go to hear the lecture and report back. Four of them went and, after their return, all discussed the lecture.

... one of their company remarked that, "after all, temperance is a good thing."

"O," said the host, "they're all a parcel of hypocrites." "O yes," replied McCurley, "I'll be bound for you; it's your interest to cry them down, anyhow."

"I'll tell you what, boys," says Steers, "Let's form a society and make Bill Mitchell president.".. The idea seemed to take wonderfully; and the more they laughed and talked it over, the more they were pleased with it(8).

On Sunday, April 5, while the six were strolling and drinking, the suggestion crystallized into a decision to quit drinking and to organize a total abstinence society. It was agreed that Mitchell should be the president; Campbell the vice-president; Hoss, the secretary; McCurley, the treasurer; and Steers and Anderson, the standing committee. The membership fee was to be twenty-five cents; the monthly dues, 12½ cents. The proposal that they name the society in honour of Thomas Jefferson was finally rejected and it was decided that the president and the secretary, since they were to be the committee to draft the constitution, should also decide upon the name. It was agreed that each man should bring a man to the next meeting. And it was left to the president to compose the pledge which they would all sign the next day. The pledge was formulated by Mitchell as follows:

"We whose names are annexed, desirous of forming a society for our mutual benefit, and to guard against a pernicious practice which is injurious to

our  
health, standing, and families, do pledge ourselves as gentlemen that we  
will  
not drink any spirituous or malt liquors, wine or cider."

He went with it, about nine o'clock, to Anderson's house and found him still  
in  
bed, sick from the effects of his Sunday adventure. He rose, however,  
dressed  
himself, and after hearing the pledge read, went down to his shop for pen  
and  
ink, and there did himself the honour of being the first man who signed the  
Washington pledge. After obtaining the names of the other four, the worthy  
president finished this noble achievement by adding his own(8).

The name, "Washington Temperance Society, 11 was selected in honour of  
George  
Washington. Two new members were brought to the second meeting. Strangely  
enough, they continued to meet for a number of weeks at their accustomed  
place  
in Chase's Tavern. When the tavern owner's wife objected to the increasing  
loss  
of their best customers, Mitchell's wife suggested that they meet in their  
home.  
This they did until the group grew too large, whereupon they moved to a  
carpenter's shop on Little Sharp Street. Eventually, they rented a hall of  
their  
own.

As they grew in membership they faced the problem of making their weekly  
meetings interesting. Their resourceful president made the suggestion that  
each  
member relate his own experience. He started off with his story of 15 years  
of  
excessive drinking, adding his reactions to his newly gained freedom. Others  
followed suit. This procedure proved to be so interesting and effective that  
it  
became a permanent feature of their programs. Interest and membership  
mounted.

In November the society resolved to try a public meeting in which Mitchell  
and  
others would tell their personal experiences. The first such meeting, held  
on  
November 19, 1840, in the Masonic Hall on St. Paul Street, was a decided  
success. Not only did it bring in additional members but it also called the  
movement to the interested attention of the people of Baltimore. It was  
decided  
to repeat these public meetings about once a month in addition to the  
regular  
weekly meetings of the society.

John Zug, a citizen of Baltimore who probably had his interest aroused by  
the  
first public meeting, made further inquiry and, on December 12, 1840, wrote

a

letter to the Rev. John Marsh, executive secretary of the American Temperance Union, in New York City, informing him of the new society in Baltimore. In it he told about the growth of the group:

These half a dozen men immediately interested themselves to persuade their old bottle-companions to unite with them, and they in a short time numbered nearly one hundred members, a majority of whom were reformed drunkards. By their unprecedented exertions from the beginning, they have been growing in numbers, extending their influence, and increasing in interest, until now they number about three hundred members, upwards of two hundred of whom are reformed drunkards - reformed, too, within the last eight months. Many of these had been drunkards of many years' standing, - notorious for their dissipation. indeed, the society has done wonders in the reformation of scores whose friends and the community had despaired of long since(9).

So rapidly did the society grow during the following months that on the first anniversary of the society, April 5, 1841, there were about 1,000 reformed drunkards and 5,000 other members and friends in the parade to celebrate the occasion. This demonstration made a deep impression upon the 40,000 or so Baltimoreans who witnessed the event.

Additional information on the pattern of activities which made this growth possible, and on the components of the therapeutic program which made the reformation of alcoholics possible in the first place, is given in the writings of contemporary observers. John Zug, in his first letter to John Marsh, included the following description:

The interest connected with this society is maintained by the continued active exertions of its members, the peculiar character of their operations and the frequency of their meetings. The whole society is considered a "grand committee of the whole," each member exerting himself, from week to week, and from day to day, as far as possible, to persuade his friends to adopt the only safe course, total abstinence; or at least to accompany him to the next meeting of the "Washington Temperance Society." It is a motto of their energetic and worthy President, in urging the attendance of the members at the stated meetings, "Let every man be present, and every man bring with him a man."

They have rented a public hall in which they meet every Monday night. At

these weekly meetings, after their regular business is transacted, the several members rise promiscuously and state their temperance experience for each other' a warning, instruction, and encouragement. After this, any persons present wishing to unite with them are invited forward to sign the Constitution and Pledge(9).

Christian Keener, the editor of the Maryland Herald, made these further first-hand observations:

These men spared neither their money nor their time in carrying out the principles which they had espoused. Many a poor fellow who from the effect of liquor had become a burden to his family and himself was fed and clothed by them, and won by kindness to reform his life; even more than this, they have supported the families of those who they had induced to join with them, until the husband and father had procured work, and was able to support them with his own hands.

The peculiar characteristics of this great reform are first, a total abstinence pledge .... Secondly, the telling of others what they know from experience of the evils of intemperance, and the good which they feel to result from entire abstinence(9).

John W. Hawkins, an early member, had this to say in one of his Boston speeches:

Drunkard! Come up here! you can reform. I met a gentleman this morning who reformed four weeks ago, rejoicing in his reformation; he brought a man with him who took the pledge and this man brought two others. This is the way we do the business up in Baltimore. We reformed drunkards are a Committee of the Whole on the State of the Union. We are all missionaries. We don't slight the drunkard; we love him, we nurse him, as a mother does her infant learning to walk(10).

Christian Keener, in another communication, summed up the work as follows, making at the same time a comparison with the operations of the regular temperance societies:

The great advantage of the Washington Temperance Society has been this; they have reached hundreds of men that would not come out to our churches, nor even temperance meetings; they go to their old companions and drag them, not by force, but by friendly consideration of duty, and a sense of self-respect, into

their ranks, and watch over them with the solicitude of friends and brothers...(9).

Such was the character of the original Baltimore "Washington Temperance Society."

#### THE SPREAD OF THE MOVEMENT

A phenomenon like this could not be confined to Baltimore, for the Washington men had it in their power to meet many pressing needs. First of all, there were the drunkards in need of reclamation - a need long ignored because the opinion prevailed that there was no hope for them. The meeting of this need partook of the miraculous. Secondly, there was the overwhelming drive on the part of the reformed men to carry their message of hope to other victims of drink - spilling over into a desire to prevent such suffering by winning those not addicted to certain sobriety in total abstinence. Finally, there were the needs of the temperance leaders. Set back by the 1836 decision to put temperance on a total abstinence basis, they needed a convincing argument for total abstinence as well as some effective means of rekindling enthusiasm for their cause. The Washington men were the answer to these needs, for what could be a better argument for total abstinence than its apparent power to reclaim even the confirmed drunkard; and what could excite more interest than the personally told experiences of reformed drunkards?

The first recorded activity outside of Baltimore was the speaking of John H.W. Hawkins, in February 1841, to the delegates of the Maryland State Temperance Society, meeting in Annapolis, and to the members of the State Legislature in the same city.

Hawkins, who was to become the most effective spokesman of the movement, had joined the Washington Temperance Society on June 14, 1840, after more than 20 years of excessive drinking. Born in Baltimore on September 28, 1797, he was apprenticed at an early age to a hatmaker. During this apprenticeship he developed a dependence on alcohol which was increased during 3 years in the frontier communities of the West. His religious conversion at the age of 18 did not eradicate this craving. Resuming his trade in Baltimore, he battled in vain against his addiction. The panic of 1837 left him unemployed, reducing him to a pauper on public relief. Guilt and remorse over his family's destitution

only  
intensified his alcoholism. His own account of his last drinking days and  
his  
reclamation, as given in his first New York talk, are preserved for us:

"Never," said he, "shall I forget the 12th of June last. The first two weeks  
in  
June I averaged - it is a cross to acknowledge it - as much as a quart and a  
pint a day. That morning I was miserable beyond conception, and was  
hesitating  
whether to live or die. My little daughter came to my bed and said, 'I hope  
you  
won't send me for any more whiskey today.' I told her to go out of the room.  
She  
went weeping. I wounded her sorely, though I had made up my mind I would  
drink  
no more. I suffered all the horrors of the pit that day, but my wife  
supported  
me. She said, "Hold on, hold on. I Next day I felt better. Monday I wanted  
to go  
down and see my old associates who had joined the Washington Society. I went  
and  
signed. I felt like a free man. What was I now to do to regain my character?  
My  
friends took me by the hand. They encouraged me. They did right. If there is  
a  
man on earth who deserves the sympathy of the world it is the poor drunkard;  
he  
is poisoned, cast out, knows not what to do, and must be helped or be  
lost...  
(8).

"It did not take his associates long to discover that he had the qualities  
of a  
leader. A splendid physique and commanding presence, combined with a gift  
for  
extemporaneous speaking, made him an ideal lecturer.(1)" It is not  
surprising,  
therefore, that Hawkins was selected to speak before the Maryland State  
Temperance Society and the State Legislature. Christian Keener left an  
eyewitness report of the latter occasion which helps to explain Hawkins'  
appeal:

.... He commenced his speech by letting them know that he stood before them  
a  
reformed drunkard, less than twelve months ago taken almost out of the  
gutter;  
and now in the Senate chamber of his native State, addressing hundreds of  
the  
best informed and most intelligent men and women, and they listened with  
tearful  
attention. The circumstances had an almost overpowering effect on his own  
feelings and those of his audience. He is a man of plain, good common sense,  
with a sincerity about him, and easy way of expressing himself, that every  
word

took like a point-blank shot. His was the eloquence of the heart; no effort at display(9).

About this time, a Baltimore businessman attended a temperance meeting in New York City. News of the Baltimore developments having already been circulated by John Marsh through the Journal of the American Temperance Union, this visitor was requested to give a brief history and description of the Washington Soc3ety.

A conversation with Dr. Rease, after the meeting, brought forth the suggestion that some of the Washington men be invited to New York to relate their experiences. This tentative proposition was taken to the Baltimore society, accepted by them, and the arrangements completed for a delegation of five to go. The five were William K. Mitchell, John W. Hawkins, J.F. Pollard, and two other members, Shaw and Casey.

Their first meeting in New York was held on Tuesday, March 23, 1841, in the Methodist Episcopal Church on Green Street. The curious throngs were not disappointed. As in Baltimore, the experiences of these "reformed drunkards" deeply moved and inspired all those who came to hear. Not only that, but real-life drama was enacted at the meeting. The New York Commercial Advertiser reported the next morning:

During the first speech a young man rose in the gallery and, though intoxicated, begged to know if there was any hope for him; declaring his readiness to bind himself, from that hour, to drink no more. He was invited to come down and sign the pledge, which he did forthwith, in the presence of the audience, under deep emotion, which seemed to be contagious, for others followed; and during each of the speeches they continued to come forward and sign, until more than a hundred pledges were obtained; a large portion of which were intemperate persons, some of whom were old and grey headed. Such a scene as was beheld at the secretary's table while they were signing, and the unaffected tears that were flowing, and the cordial greetings of the recruits by the Baltimore delegates, was never before witnessed in New York(8).

All the subsequent meetings were equally successful. John Marsh and the other temperance leaders who were promoting the meetings were delighted. With no church large enough to hold the curious crowds, it was decided to hold an

open  
air meeting in City Hall Park. More than 4,000 turned out for this. The speakers, mounted on upturned rum kegs, again enthralled the crowd. This impressive occasion was merely the climax of a triumphant campaign: about 2,000 were converted to the total abstinence pledge, including many confirmed drunkards with whom the men worked between meetings. At this time the Washington Temperance Society of New York was organized.

The delegation returned to Baltimore in time for the first anniversary parade and celebration, an April 5th. With the memory of the New York success still fresh in their minds, this must have been a very happy and meaningful occasion - not merely the recognition of a year's achievement, but also a portent of things to come.

Things began to happen rapidly now. While the New York meetings were in progress, John Marsh wrote to the Boston temperance leaders about the power of the Washingtonian appeal. Arrangements were quickly made so that within a week after the first anniversary celebration Hawkins and William E. Wright were on their way to Boston for a series of meetings in the churches. There were those who doubted that Bostonians would respond as enthusiastically as New Yorkers, but the coming of these speakers was well published and even larger crowds than in New York greeted them. The first meeting was held on April 15, 1841. The Daily Mail had this report the following morning:

The Odeon was filled to its utmost capacity, last evening, by a promiscuous audience of temperance men, distillers, wholesalers and retail dealers in ardent spirits, conformed inebriates, moderate drinkers, lovers of the social glass, teetotallers, etc., to listen to the speeches of the famous "Reformed Drunkards," delegates from the Washington Temperance Society of Baltimore, who have excited such a deep interest in the cause of temperance in other places...Mr. Hawkins of Baltimore, was the second of the "Reformed Drunkards" introduced to the meeting. He was a man of forty-four years of age - of fine manly form - and he said he had been more than twenty years a confirmed inebriate. He spoke with rather more fluency, force and effect, than his predecessor, but in the same vein of free and easy, off-hand, direct, bang-up style; at times in a single conversational manner, then earnest and vehement, then pathetic, then humorous - but always manly and reasonable. Mr. Hawkins succeeded in "working up" his audience finely. Now the house was as quiet

and  
still as a deserted church, and anon the high dome rang with violent bursts  
of  
laughter and applause. Now he assumed the melting mood, and pictured the  
scenes  
of a drunkard's home, and that home his own, and fountains of generous  
feelings,  
in many hearts, gushed forth in tears - and again, in a moment, as he  
related,  
some ludicrous story, these tearful eyes glistened with delight, sighs  
changed  
to hearty shouts, and long faces were convulsed with broad grins and  
glorious  
smiles(1).

The Boston Mercantile Journal reported the same meeting in the following  
manner:

The exercises at the temperance meeting at the Odeon last evening possessed  
a  
deep and thrilling interest. The hall was crowded and Messrs. Hawkins and  
Wright...spoke with great eloquence and power for more than two hours, and  
when,  
at ten o'clock, they proposed abridging somewhat they had to say, shouts of  
"Go  
on! Go on!" were heard from all parts of the house. We believe more tears  
were  
never shed by an audience in one evening than flowed last night...Old grey  
haired men sobbed like children, and the noble and honourable bowed their  
heads  
and wept. Three hundred and seventy-seven came forward and made "the second  
declaration of independence," by pledging themselves to touch no  
intoxicating  
drink; among them were noticed many bloated countenances, familiar as common  
drunkards; and we promise them health, prosperity, honour, and happiness in  
the  
pursuance of their new principles(9).

When even the standing room in Faneuil Hall was filled, a few evenings  
later,  
and the crowd responded with unrestrained enthusiasm, several hundred coming  
forward to sign the pledge at the close of the meeting, there was no longer  
any  
doubt that the Washingtonian reformers had a universally potent appeal. Here  
was  
"human interest" material par excellence. No fiction could be more exciting  
or  
dramatic. These true-life narratives pulled at the heartstrings. They  
aroused  
awe and wonder at the "miracle of rebirth." Formal religious beliefs had  
flesh  
and blood put on dry bones. And, to the victim of drink, the Washingtonian  
message was like a promise of life to a doomed man. It was the impossible  
come  
true.

During these meetings, a Washington Total-Abstinence Society was formed in Boston. Hawkins was also engaged as the paid secretary of the Massachusetts Temperance Society, and on June 1, 1841, returned from Baltimore with his family. Within a short space of time, he and his Boston associates succeeded in carrying the Washingtonian movement into 160 New England towns.

On May 11, 1841, the executive committee of the American Temperance Union, on the occasion of its anniversary meeting in New York City, paid high tribute to the Washingtonians. In July at the national convention of the Union, at Saratoga Springs, this praise was even more fulsome. John Marsh and many of the other leaders saw in the Washingtonians the possibilities of a great forward advance for the temperance movement. None of them, however, even in their most optimistic moments, sensed the vitality that was to be manifested by the Washingtonian movement that very summer and autumn.

Even before the Saratoga convention, two of the most famous of the many Washingtonian deputation teams, Pollard and Wright, and Vickers and Small, had begun extensive tours. By autumn, many teams and individuals were in the field. From the 1842 Report of the American Temperance Union, it is possible to trace the rapid spread of the movement throughout the country.

J.F. Pollard and W.E. Wright, both of Baltimore - the former having accompanied Hawkins to New York, and the latter to Boston - began their work early in the summer of 1841 in Hudson, New York. Their first efforts were discouraging, but soon they got attention and in a few weeks nearly 3,000 of the 5,500 inhabitants of Hudson had signed the pledge. A Hudson resident has left this account of their type of meeting:

Some of the meeting took the air of deep religious solemnity, eyes that never wept before were suffused...the simple tale of the ruined inebriate, interrupted by a silence that told of emotions too big for utterance, would awaken general sympathy, and dissolve a large portion of the audience in tears. The spell which had bound so many seemed to dissolve under the magic eloquence of those unlettered men. They spoke from the heart to the heart. The drunkard found himself unexpectedly an object of interest. He was no longer an outcast. There were some who still looked upon him as a man. A chord was reached which had long since ceased to respond to other influences less kind in their nature...The

social principle operated with great power. A few leaders in the ranks of intemperance having signed the pledge, it appeared to be the signal for the mass to follow: and on they came, like a torrent sweeping everything before it. It was for weeks the all-absorbing topic...(7).

Pollard and Wright attended the Saratoga convention and then toured through central and western New York; and that autumn, through New Jersey and Pennsylvania. On this tour they obtained 23,340 signatures to the pledge, "one-fifth of which were supposed to be common drunkards"(7). Late in 1841 they spoke in Maryland and Delaware. They moved in January 1842 into Virginia, where they worked particularly in Richmond, Petersburg, Charlottesville and Norfolk, pledging Negroes as well as whites.

The other famous team, Jesse Vickers and Jesse W. Small, also of Baltimore, began their campaign in June 1841 in Pittsburgh, where "all classes, all ages, all ranks and denominations, and both sexes, pressed every night into overflowing churches." In a brief time 10,000 were pledged, "including a multitude of most hopeless characters"(7). This success was followed by another in Wheeling, from which place they proceeded to Cincinnati where Lyman Beecher, now president of Lane Theological Seminary, had diligently prepared the way for their coming. Large crowds turned out for the meetings and a strong Washington society was organized which, by the end of 1841, claimed 8,000 members, 900 of them reformed. Cincinnati became the chief centre of Washingtonianism in the West, and Vickers and Small spent a great deal of time preparing the converts who were to carry on the missionary work. One of these Cincinnati teams, Brown and Porter, obtained 6,529 signatures in an 8-week campaign in the surrounding country, 1,630 of them from "hard drinkers" and 700 from confirmed drunkards. Another Cincinnati team, Turner and Guptill, toured western Ohio and Michigan. On December 21, 1841, a team of three, probably including Vickers, began a campaign in St. Louis, laying the foundation for a Washington society that numbered 7,500 within a few months. Many communities in Kentucky, Indiana and Illinois were also visited. It is interesting to note that on February 22, 1842, Abraham Lincoln addressed the Washington Society of Springfield, Ill. Just how quickly the West was cultivated by the Washingtonian missionaries, operating chiefly out of Cincinnati, is shown by the May 1842 claims of 60,000 signatures

in Ohio, 30,000 in Kentucky, and 10,000 in Illinois. Of these, it was claimed, "every seventh man is a reformed drunkard, and every fourth man a reformed tippler"(7).

The intensity of this cultivation varied with time and place. How intensive it could be is well portrayed by a citizen of Pittsburgh, in a letter to John Marsh, in April 1842:

The work has grown in this city and vicinity...at such a rate as has defied a registration of its triumphs with anything like statistical accuracy. ...The most active agents and labourers in the field have been at no time able to report the state of the work in their own entire province - the work spread us from place to place - running in so many currents, and meeting in their way so many others arising from other sources, or springing spontaneously in their pathway, that no one could measure its dimensions or compass its spread. We have kept some eight or ten missionaries in the field ever since last June, who have toiled over every part and parcel of every adjoining country of Pennsylvania, and spread thence into Ohio and Virginia, leaving no school house, or country church, or little village, cross roads, forge, furnace, factory, or mills, unvisited; holding meetings wherever two or three could be gathered together, and organizing as many as from 20 to 30 societies in a single county...(7).

In the Boston area, Washingtonian activity was intensive from the beginning. Within 3 months after the first Hawkins and Wright meetings, the Boston society had this to report:

Since this society went into operation the delegating committee have sent out two hundred and seventeen delegations to one hundred and sixty towns in Massachusetts, New Hampshire, Maine, Vermont, and Rhode Island, with wonderful success....Some of those towns where we have formed societies are now sending out their delegates. The whole country is now alive to the subject...It is acknowledged on all sides that no people like ours - although unlearned - could create such a wonderful interest in the all absorbing cause....

There is no doubt that about 50,000 persons have signed the pledge in the different towns that our delegates have visited. Where societies were already formed, a more lively interest was created, - new signers obtained from those who had been inebriates, and thus a new energy imparted...Where societies

had  
not before existed, new societies were formed...(8).

Ten months later, in May 1842, the Boston society had 13,000 members, had sent 260 delegations to 350 towns in New England, and had produced a number of converts who had become effective missionaries outside of New England. Benjamin Goodhue, in December 1841, stirred up great interest in Sag Harbour and the east end of Long Island. A Mr. Cady, during this winter, toured North Carolina, securing 10,000 signatures. In February 1842 Joseph J. Johnson and an unnamed fellow Bostonian conducted successful campaigns in Mobile and New Orleans.

By May 1842 the movement had penetrated every major area of the country and was going particularly strong in central New York and New England. The most vigorous urban centres were Baltimore, New York, Boston, Philadelphia, Pittsburgh, Washington, Cincinnati and St. Louis. The city of Baltimore had 15 societies and 7,842 members. New York and vicinity had 23 societies and 16,000 members. In the Journal of the American Temperance Union, on April 1, 1842, John Marsh wrote enthusiastically of the New York activity: "We suppose there are not less than fifty meetings held weekly and most of them are perfect jams. Our accessions are numerous and often of the most hopeless characters"(9). In and around Philadelphia, where the societies took the name of Jefferson, some 20,000 members were enrolled. In the district of Columbia there were 4,297 members, and another 1,000 in Alexandria, Va. Later in the year Hawkins visited Washington and was successful in reactivating the old Congressional Temperance Society and putting it on a total abstinence basis. Congressman George N. Briggs, soon to be Governor of Massachusetts, became president of this reorganized society.

To the list of outstanding reformed men who became effective Washingtonian missionaries during this first year, there should be added the names of George Haydock, Hudson, N. Y. (8,000 signatures); Col. John Wallis, Philadelphia (7,000 signatures); Thomas M. Woodruff, New York City; Abel Bishop, New Haven, Conn.; and Joseph Hayes, Bath, Me.

During 1842 the most outstanding temperance orator of all was won to the cause. John B. Gough, a bookbinder, was reformed. When his platform ability was discovered, many Washingtonian societies sponsored his addresses. As his popularity grew he became a professional free-lance lecturer; and during the



1841 and 1842, but apparently the peak of activity was reached in 1843. That year, Gough was touring New England, and Hawkins northern and western New York

as well as sections of Vermont, New Hampshire and Maine. R.P. Taylor was doing

effective work in Georgia. Late that autumn Hawkins campaigned in North Carolina

and Georgia, stimulating great Washingtonian activity in that region. It was a

year of high activity, with the major portion of the work carried on, as it was

through most of the life of the movement, by numerous Washingtonians whose names

are unrecorded.

On May 28, 1844, in Boston, the Washingtonians were the sponsors of , and leading

participants in, the largest temperance demonstration ever held, up to that time, with nearly 30,000 members of various temperance organizations

participating. Governor George N. Briggs, William K. Mitchell and John B. Gough

were the leading speakers.

In the fall of 1845 Hawkins began one of his most intensive campaigns, in Ohio,

Indiana and Illinois, winding up in the spring of 1846 with very successful meetings in New Orleans and Mobile. During this 8-month period Hawkins not only

spoke daily but also directed the work of many assistants and helped, as he always did, to organize societies to continue the work. In much of the territory

covered by Hawkins on this campaign the Washingtonian movement was still at full

tide in 1845 and 1846. This tends to corroborate the generalization of

Wooley

and Johnson that "for four years it continued to sweep the country." But in some

of the cities which had been reached by the movement in 1841, a decline had already set in.

In New York City the Sons of Temperance, a total abstinence order which had been

founded with the help and blessing of Washingtonians, had begun, late in 1842,

to receive into its membership many Washingtonians. Slowly but increasingly it

displaced the function of the Washington societies.

In Cincinnati, in January 1845, Lyman Beecher wrote to John Marsh about the "resurgence of the liquor tide" and of the need for a new type of temperance

appeal. He thought that "though the Washingtonians have endured and worked well,

their thunder is worn out"(13).

Fehlandt (4) states that "By 1843...interest began to wane, and soon

Washingtonianism had spent its force." It might be correct to say that the first

signs of waning interest appeared in 1843 but it is not probable that such signs

were detectable in most areas before 1844 - and in some areas not until

latter.

Hence, no generalization seems to apply to the entire country.

Most significant as an index of general interest are the references to the Washingtonian movement in the annual Reports of the executive committee of the

American Temperance Union, published in May of each year. The 1842 Report enthusiastically details the spread of the movement. The 1843 Report reflects

continued enthusiasm. The 1844 Report notes that the movement "has continued through its fourth year with as much interest as could be expected." The 1845

Report contains news of the crowded weekly meetings and increased success of the

Hartford, Conn., Washington Temperance Society, but there is also expressed the

feeling of John Marsh that the movement "has in a considerable measure spent its

force." In the 1846 Report the movement is referred to as "once so deeply enlisting the sympathies." In the 1847 Report it is admitted that "The reformation of drunkards has not, as in former years, formed a prominent part of

the year now past." The 1848 Report contains no mention of the Washingtonian movement at all.

Hawkins, Gough and others were called Washingtonians to the end of their lives,

but there is no record, to the writer's knowledge, of organized Washingtonian

activity beyond 1847 except in the Boston area.\*3\* There in March 1847, the Washingtonians of New England held a large convention. In January 1848 the Boston Washington Society reported having 56,380 signatures since the date of

its founding in 1841. According to Harrison (8), writing in 1860, the Boston society continued to exist and meet weekly up to 1860, at which time 70,000 signatures were claimed. In 1858 the Home for the Fallen, using

Washingtonian

principles in the rehabilitation of alcoholics, was in existence in Boston.\*4\*

But in other parts of the country, by 1858, there were to be found references to

"the early days" when Washingtonianism swept the country.

---

\*3\* The writer has since learned of the existence of the Washingtonian Home in

Chicago, founded in 1863 by members of the Order of Good Templars who may well

have been Washingtonians. This institution is still engaged exclusively in the rehabilitation of alcoholics.

\*4\* This institution has been in continuous existence to the present time, having undergone a number of changes in name and in policy. It is now known as

the Washington Hospital and engages in the treatment of alcoholism by contemporary medical and social techniques.

---

## NUMERICAL SUCCESS

How many persons became members of the Washingtonian societies? There is no satisfactory answer to this question. The statistics that are available are varied, contradictory and, hence, unreliable; furthermore, they are given on two different bases - the number who signed the total abstinence pledge, and the number of drunkards reclaimed. Neither of these coincides with the membership of Washingtonian societies.

Several sources(12,14) repeat the American Temperance Union estimate (7) that by

1843, 5,000,000 had signed the total abstinence pledge and were associated with

over 10,000 local societies. Since only 350,000 such signers had been claimed in

1839 (15), this would mean a gain of over 4,500,000 as a result of the Washingtonian "pledge-signing revival." This would represent nearly one-fourth

of the total U.S. population aged 15 years and over. When it is considered, as

E.M. Jellinek has estimated, that for the population aged 15 years and older the

per capita consumption of distilled spirits decreased by only 14.3 per cent (from 4.9 gallons) between 1840 and 1850, some doubt is thrown upon the validity

of this estimate. Marsh himself, in 1848, revised his estimate of total abstainers downward to 4,000,000 (7). Even this number points to the probability

that a large percentage of the pledge signers were under the age of 15.

Furthermore, since the signers belonged to all kinds of temperance societies, it

is impossible to estimate what percentage, or how many, were enrolled in Washingtonian societies.

In attempting to estimate the number of alcoholics reclaimed by the Washingtonian movement, more difficulties are encountered. The major one is the

fact that all the societies had mixed memberships - former teetotallers (often

children), moderate drinkers, excessive drinkers, and confirmed alcoholics.

Nevertheless, estimates have been made and the claims vary from 100,000 (12) to

600,000. The latter figure, often repeated, seems to be based on the 1843 Report

(7) of the American Temperance Union, in which it stated that: "A half-million

hard drinkers often drunken, and a hundred thousand sots...may safely be considered as having been brought to sign the total abstinence pledge within the

last two years." Wooley and Johnson (12) state: "It is commonly computed that at

least one hundred thousand common drunkards were reclaimed in the crusade and at

least three times as many common tipplers became total abstainers." This

seems

to be based on Eddy (14), who in turn seems to be quoting an American Temperance

Union estimate that, by the summer of 1842, "the reformation had included at least 100,000 common drunkards, and three times that number of tipplers who were

in a fair way to become sots."

One chief difficulty resides in the employment of an undefined terminology, including "hard drinkers often drunken;" "confirmed drinkers;" "drunkard;" "common drunkard;" "conformed drunkard;" "inebriate;" "sot;" "tippler;" "common

tippler;" and "tipplers in a fair way to become sots." What do these terms mean

and how were they distinguished from each other?

Ignoring the loose use of these terms, for the moment, and turning to the percentage of reclaimed inebriates in Washingtoniansocieties, a great variety of

claims is to be noted. Eight months after its beginning the Baltimore society

claimed that two-thirds of their 300 members were reclaimed drunkards(9). At the

close of 1841 it was claimed that 100,000 pledges had been taken as a result of

Washingtonian activity, "more than one-third by confirmed drinkers"(16). But in

the statistics offered by the same source, and for the same period of time, by

the vigorous Cincinnati Washington society, only 900 (11.3 per cent) of the 8,000 members were said to have been reformed drunkards. A Battleboro, Vt., report stated: "We have 150 members already in our Washington Society, six or

seven hard cases." This comes to four or five per cent. Of the 42,273 pledged

members in 82 Vermont towns cited in the 1844 Report, only 518 (1.2 per cent)

were reformed drunkards probably varied greatly from community to community

-

and probably varied at different times even in the same society.

Since the American Temperance Union records are the chief source of information

for later historians, some weight may be given to John Marsh's later estimate

(13) that 150,000 drunkards were permanently rescued as a result of Washingtonian activity. But when his 1843 estimate of "A half million hard drinkers often drunken, and a hundred thousand sots" is recalled, it is impossible not to be suspicious of his estimates - and particularly of his use

of terms. The number may well have been less than 150,000, and it may well have

included everything from "confirmed drinkers," to "hard drinkers often drunken"

to "common drunkards" to "sots." What are the numbers of true alcoholics was, is

anyone's guess.

But if there is uncertainty concerning the number of alcoholics temporarily

helped or permanently rehabilitated - or the number of persons who became total abstainers - there is no question that the movement made a tremendous impact. Its results, furthermore, were not short-lived. Within the temperance there was not only a decided gain of strength but also the opening of "the way for more advanced thought and effort...(14)." As for the problem of alcoholism, some permanent though limited gain resulted. Dr. T.D. Crothers, a leading psychiatrist of his time, wrote in 1911: The Washingtonian movement...was a great clearing house movement, breaking up old theories and giving new ideas of the nature and character of inebriety. It was literally a sudden and intense projection of the ideas of the moral side of inebriety, into public thought, and while it reacted when the reform wave died out, it served to mobilize and concentrate public attention upon the question, of how far the inebriate could control his malady, and what efforts were needed to enable him to live temperately. This first practical effort to settle these questions was the beginning of the organization of lodging houses for the members of the societies who had failed to carry out the pledges which they had made. This was really the beginning of the hospital system of cure, and was the first means used to give practical help to the inebriate, in a proper home, with protection, until he was able to go out, with a degree of health and hope of restoration (17).

## ORGANIZATION AND PROCEDURE

As has been indicated, the Washingtonian movement took organized form in the thousands of local total abstinence societies which, almost without exception, had a mixed membership of former teetotallers and moderate drinkers as well as inebriates of various degrees. This was the pattern set by the original Baltimore society. A large percentage of these societies, presumably, were new societies carrying the Washington name. Many were old societies, reorganized and renamed. But often the work was carried on in societies already in existence, without any change in name. Hawkins, it will be recalled, became the paid secretary of the Massachusetts Temperance Society. Nevertheless, he was active in the Boston Washington society. There seemed, at the time, to be no organizational rivalry, and that must have been true in many communities throughout the years of the movement. In Alabama, Sellers (18) states, "This

organization [Washingtonian] was never an independent unit, but was attached to temperance societies already existing."

On the other hand, rivalry and mutual resentment between the "old" and the "new"

societies did develop in many communities. Even in Boston, in the demonstration

in which so many societies of all types participated in May 1844, the old Massachusetts Temperance Society and the old Massachusetts Temperance Union did

not take part (1). Krout summarizes the difficulties that developed between the

Washingtonians and the older societies in many communities:

Under the compulsion of popular demand many of the old societies had employed

Washingtonian speakers to revive a waning interest, but they had been disappointed that the new pledge-signers could seldom be persuaded to join existing organizations. Wherever Washingtonian workers conducted campaigns, it

was necessary either to form a new society officered by reform men, or to convert the old group into a Washingtonian abstinence society. To some who had

laboured long in temperance work...it appeared...that the Washingtonians had no

interest in the triumphs of the struggle prior to 1840. The younger movement seemed to be unwilling to learn anything from the older. Its membership scoffed

at the methods and principles formerly held in esteem...The old leaders were being set aside. Any Tom, Dick or Harry could direct the course of the reform.

Washingtonian "Heralds," "Standards" and "Advocates" were springing up everywhere, and then expiring from lack of funds.

Their existence was too often marked by unpleasant controversies with other temperance periodicals. The Washingtonians, on the other hand, charged that the

older societies refused to co-operate with them...(1).

Further evidence of this distrust and cleavage, as well as of the differences in

organization, was given in the Washingtonian Pocket Companion (19), published in

Utica, N.Y., in 1842:

Some societies make uniting with them, a virtual renunciation of all membership

with any other temperance societies...This is because the principles of the old,

and of our societies, differ so widely - and also to prevent the old societies

from subverting ours...

Some societies take none but those who have lately made, sold, or used intoxicating liquors - others receive all except children under a certain age -

others receive even children with the consent of their parents or guardians.

Some societies omit that part of the pledge which relates to the "Making and selling, directly or indirectly," and pledge to total abstinence from using, only. They think it a benefit to bring the maker and vender into the society

first, and then induce them to give up their business.

In some cases, the female members of our societies act as a Benevolent Society,

within, or in co-operation and fellowship with us. In others, the ladies form

separate and distinct societies. Their names are numerous...(19).

Even though no uniformity of organization or procedure prevailed, yet a minimum

of common pattern ran throughout the movement. This might be said to be (A) the

reclamation of inebriates by "reformed drunkards" - employing the "principle of

love" and the total abstinence pledge; and (B) having reformed drunkards telling

their experiences for the dual purpose of reaching the drunkard and winning others to the total abstinence pledge.

The Baltimore pattern, very effectively reproduced in Boston under the guidance

of Hawkins, seemed to have been the ideal pattern which the majority of Washingtonian groups approximated in varying degrees. Since records of the Boston operations have been preserved, the organization and procedure of that

society will be given in some detail.

The aggressive missionary work of carrying Washingtonianism into 160 New England

towns during the first 3 months of the Boston society's existence has been noted. Of even greater interest are the details of the work with alcoholics, during this same period, as related by Samuel F. Holbrook, the first president

of the society:

The Washington Total Abstinence Society was organized on the 25th of April, 1841. On the evening of its formation the officers elected were a president, two

vice-presidents, a corresponding secretary, and a treasurer; after which there

were chosen twenty-four gentlemen to serve as ward committee, whose duty it was

to pick up inebriates, induce them to sign the pledge of total abstinence, and

forsake all places where intoxicating drink was to be had, and also to visit the

families of the reformed and administer to their wants.

It now became necessary to have a place exclusively our own, where we could bring the unfortunate victim of intemperance, nurse him, and converse with him,

and obtain his signature to the pledge;...[We] were led to Marlboro Chapel.

We

obtained Hall No. 1 for a business and occasional lecture room, and the chapel

for a public meeting once a week. Hall No. 1 was furnished with newspapers from

various towns, as well as nearly all the publications of our own city. A table

prepared, and the seats were arranged in the form of a reading room; a fountain

of cold water and a desk containing the pledge occupied another part of the room.

Our pledge, for the first week, had two hundred and eighteen names; and then, as if by magic, the work commenced. And I think it is doubtful if in the annals of history there is any record of a work of such a nature and progressing with so much silence, and yet so sure in its advance. Surely it is the work of the omnipotent God...

The gentlemen acting as ward committees were filled with unexampled zeal and perseverance in the performance of their duties; leaving their own business in order to hunt up the drunkard;...So attentive were they to this voluntary duty that in a fortnight we had four hundred names on our pledge; families in all directions were assisted, children sent to school decently clad, employment obtained for the husband, the countenance of the wife assumed a cheerful and pleasing aspect; landlords grew easy, and in fact everything relating to the circumstances of the reformed inebriate had undergone a complete change for the better...

The reeling drunkard is met in the street, or drawn out from some old filthy shed, taken by the arm, spoken kindly to, invited to the hall, and with reluctance dragged there, or carried in a carriage if not too filthy; and there he sees himself surrounded by friends, and not what he most feared - police officers; everyone takes him by the hand; he begins to come to and when sober sign the pledge, and goes away a reformed man. And it does not end there.

The man takes a pledge, and from his bottle companions obtains a number of signers, who likewise become sober men. Positively, these are facts. Now, can any human agency alone do this? All will answer No; for we have invariably the testimony of vast numbers of reformed men, who have spoken in public and declared they have broken off a number of times, but have as often relapsed again: and the reason they give for doing this is that they rely wholly on the strength of their resolution without looking any higher; but now they feel the need of God's assistance, which having obtained, their reform is genuine...(8).

Holbrook also made some interesting comparisons with the attitudes and methods of the older temperance societies:

...As for reclaiming the drunkard, that was entirely out of the question; they must and will die shortly, and now our business is to take care of the rising generation. And when the hard working women complained of her drunken husband, the reply was, and from all feeling of good, to, O send him to the house of correction, or poor house, immediately, and then we will do what we can for you

and your children. Now the great difficulty was that our temperance friends were, generally, men in higher circles of life, who would revolt at the idea of taking a drunkard by the arm in the street and walk with him to some place where he could be made sober and receive friendly advice. If the drunken man was noticed at all, he was taken aside from under the horses' feet, and perhaps put into some house and there left...But the method of reclaiming the apparently lost inebriate, such as the Washington Total Abstinence Society has adopted, never entered their heads; it was not thought of until our society was formed.

Then some twenty or thirty drunkards came forward and signed the total abstinence pledge and related their experience, and this induced others to do the same; and then the work of reform commenced in good earnest(8).

The "Auditor's Report" contains additional information on the activities of the

Boston society during its first 3 months. After reporting the receipt of \$2,537.10, one barrel of pork, four hams, and a considerable quantity of second-hand clothing, he referred to the system they had adopted "of boarding out single persons and assisting the inebriate and his family who had homes."

In addition to not less than one hundred and fifty persons boarded out [in "three good boarding-houses, kept by discreet members of the society"], two hundred and fifty families have been more or less benefited. Families the most

wretched have been made comfortable; by our exertions many families that were

scattered have been reunited; fathers, sons, and brothers have been taken from

the houses of correction and industry, from the dram shops, and from the lowest

places of degradation, restored and brought back again under the same roof, made

happy, industrious, and temperate...Our society at present numbers about 4,000

members...[about] one third...heads of families...(8).

Harrison rounds out the first 2 years' history of the Boston society:

For the space of two years after its organization the meetings of the society

were held in Marlboro' Chappel, while the lodging rooms connected therewith were

located in Graphic Court, opposite Franklin Street. From there they removed to

No. 75 Court Street...They also fitted up rooms under their hall for the temporary accommodations of reformed, or rather, reforming men. They soon again

removed to rooms which they procured and fitted up in Broomfield Street...

During the first two years of its existence the officers and members of the society held weekly meetings in six different localities in the city of Boston,

namely: in North Bennett Street, Milton Street, Washington Place, East Street,

Common Street, and Hull Street...(8).

Another glimpse of the activities of this society, 4 years after its founding, is provided in a memorial petition presented to the State Legislature in 1845:

...From the period of its formation to the present time, it has sustained a commodious hall for holding public meetings...Large numbers of persons, in various stages of intoxication and destitution, who have been found in the streets and elsewhere, have been led to the Washingtonian Hall, where they have been kindly received, and their necessary wants supplied. The amount of service which has been rendered within the last four years, by this society, cannot be readily appreciated. A multitude of men who, by intemperance, had been shut out from the friendly regard of the world, found in the hall of the Washingtonians, for the time being, a comfortable asylum; and these men departed thence to resume their position as useful citizens. About 750 such persons have found a temporary home at Washingtonian Hall, during the year just closed, nearly all of whom, it is believed, are now temperate and industrious members of society(8).

4 As already noted, this society reported having received 56,380 members up to January 1848. According to Harrison, the central meetings were held each week

uninterrupted at least to 1860. Whether an "Asylum" for inebriates was maintained during the intervening years, the writer cannot ascertain. But in 1858 a "home for the Fallen," representing perhaps a renewal of activities, was being maintained on Franklin Place. It was moved to 36 Charles Street in 1860

and renamed the "Washington Home." Conducted by a separate "executive committee," it nevertheless was operating on Washingtonian principles. So much for the Boston society. Apparently Hawkins and his associates had laid a

more sound foundation than was achieved in many communities.

As for organization and procedures elsewhere, perhaps the best clues are given

in the 1842 Washingtonian Pocket Companion (19), "Containing a Choice Collection

of Temperance Hymns, Songs, Etc.," - containing also the following directions

"For Commencing, Organizing, and Conducting the Meetings, of a Washingtonian Total Abstinence Society."

I. The Commencement.- Wherever there are a sufficient number of drinkers, to get

up what is commonly called "a spree," there are enough to form a Society. It only needs one or more individuals, (If an inebriate, or moderate drinker, but

resolved to reform, all the better,) to go to those persons, and to others who

make, sell or use intoxicating drinks and explain to them the principles and measures of this great reform, and persuade them to agree to take the pledge at a meeting to be held at some convenient time and place mutually agreed on.

In all these efforts, the utmost gentleness, and kindness, and patient perseverance, and warm persuasion, should be used. At the meetings, appoint a

Chairman and a Secretary - if reformed inebriates, all the better. After singing

a hymn or song, let the Chairman, or other person, open the meeting by stating

its objectives - relating his experience in drinking, his past feelings, sufferings, the woe of his family and friends, the motives and reasons that induce him to take the present step, and appeal warmly and kindly to his companions, friends and neighbours to aid him in it by doing likewise. The Secretary, or other person may follow with a like experience...Other persons can

be called on to speak, until it is time to get signers to the pledge. Having read the pledge...invite all who wish to join to rise up, (or come forward,) and

call out their names that the Secretary may take them down. Publicity and freedom are preferable to private solicitations, whisperings, and secrecy in giving the names...Then let the Chairman or other person, first pledge himself,

and then administer it to the rest.

After this, a hymn or song may be sung, and remarks and appeals be made, and other names be obtained. After all have been obtained to take the pledge, let

them again rise up, and let the Chairman, or Secretary, or other person, give

them THE CHARGE - a solemn address on the nature and importance of the obligations they have assumed and on the best mode of faithfully discharging them. Then let a committee be appointed to draft a Constitution to be presented

at the next meeting.

II. THE ORGANIZATION. - At the next meeting, after singing, let the Constitution

be reported, and amended, if necessary, until it suits those who have taken the

pledge at and since the last meeting. Then adopt it. It should contain the following, among the needed provisions. Preamble - A simple statement of the prominent evils of intemperance, and of the resolution of the signers to aid in

extirpating their root. Some prefer a Parody on our National Declaration of Independence for this purpose. Article 1 - The name of the Society, always using

the distinctive title, "Washingtonian," in that name. Article 2 - Declaring that

love, Kindness and moral suasion are your only principles and measures, and disavowing denunciation, abuse, and harshness. Article 3 - Forbid the introduction of sectarian sentiments or party politics into any lecture, speeches, singing, or doings of the society. Article 4 - Providing for offices,

committees, and their election. Articles 5,6, and 7 - Duties of officers and

committees. (One of these should be a committee to relieve the poor, sick and afflicted members and families of inebriates.) Article 8 - Provide for by-laws, and alterations of the Constitution. Article 9 - Provide for labours with those who violate their pledges, and the withdrawal of members...

III. HOW to CONDUCT the MEETINGS. - After the meeting has come to order, always open with a hymn or song. Transact the business of the society with the utmost order and dispatch....Then call for speakers. Let there be as many "experiences" as possible, interspersed with brief arguments, appeals, exhortations, news of the progress of the cause, temperance anecdotes, &c. Consult brevity, so as to have as many of the brethren speak, as possible - the more the better....And always be sure to call for persons to take the pledge, when the audience feel in the right spirit. While the pledges are being filled up for delivery, pour out the warmest appeals, or sing the most interesting hymns or songs. If any member or other person violates the rules or order, or transgresses the principles and measures of the society, remind him of it in good humour, gently and kindly...KINDNESS must be the very atmosphere of your meetings, and LOVE the fuel of all your zeal, and PERSUASION the force of all your speaking, if you would have your society do the most good...(19). Even more revealing is the definition, contained in the same Pocket Companion, of the principles of the Washingtonian movement in terms of its differences from the older societies.

I. All the former Societies directed their efforts mainly, if not wholly to the prevention of intemperance. "Washingtonianism," while it embraces all classes, sexes, ages and conditions of society in its efforts, makes special efforts to snatch the poor inebriate from his destructive habits - aims to cure as well as prevent intemperance. It considers the drunkard as a man - our brother - capable of being touched by kindness, of appreciating our love, and benefiting by our labours. We therefore, stoop down to him in his fallen condition and kindly raise him up, and whisper hope and encouragement into his ear, and aid him to aid himself back again to health, peace, usefulness, respectability and prosperity. By the agency of SISTERS in this labour, we endeavour to secure the co-operation of his family in our effort...

II. Other societies, generally were auxiliary to a Country - that to a State

-  
and that to a National Society...

"Washingtonianism" ...[makes] each society independent...

III. Before the Washingtonian Reform, not only the poor drunkard, but many of

nearly every other class in society supposed to be in the way of the [temperance] cause, were denounced as enemies - held up to public indignation

and reprobation, threatened with the withdrawal of votes, pecuniary support, or

public countenance;...

"Washingtonianism" teaches us to avoid this course...We believe with the American Prison Discipline Society, that "there is a chord, even in the most corrupt heart, that vibrates to kindness, and a sense of justice, which knows

when it has been rightly dealt with." We have tried kindness with the poor inebriate of many years continuance - we have found it powerful to overcome the

induration of heart caused by eight years of the world's contempt...Hence we adopt the law of kindness - the godlike principle, "Be not overcome of evil, but

overcome evil with good," in our labours to win the maker, seller and user of

intoxicating liquors; and we disavow all compulsions, threats, denunciations,

hard names,...or malice or ill-will toward them...In short, "Moral suasion, not

force - love not hate, are the moving springs in the Washingtonian Creed" (19).

The hymns and songs contained in this Pocket Companion are likewise revealing.

Most of them are simply adapted Christian hymns and temperance songs, appealing

basically to religious and patriotic sentiments. In the preface it is frankly

stated that only such hymns and songs have been included which introduce no "sectarianism, party politics, denunciation or harshness," or which contain

no "phrases and sentiments which all Christians could not conscientiously sing."

The central emphasis is probably contained in the following hymn on the "Power

of Love."

Love is the strongest tie Love softens all our toil,

That can our hearts unite; And makes our labours blest;

Love brings to life and liberty It lights again the joyful smile,

The drunkard chained in night And gives the anguished rest.

Obeying its commands, Let love forever grow,

We quickly supply each need; Intemp'rance drive afar,

With feeling hearts and tender hands A heaven begin on earth below

Bind up his wounds that bleed. And banish strife and war.

The principle of love and sympathy for the drunkard is, in countless references,

considered to be the distinctively new feature introduced by the Washingtonians

- and their central principle. John B. Gough attributed the success of the movement to "the true spirit of Washingtonian sympathy, kindness and charity...predominant in the bosom of this great Washingtonian Fraternity"(11).

Walter Channing, Unitarian Clergyman, in underscoring this principle, also calls attention to the other distinctive feature of the Washingtonian movement - the role played by the "reformed drunkards" themselves: It was wholly new, both in its principles and its agents. It laid aside law and punishment, and made love, the new commandment, its own. It dared to look upon moral power as sufficient for the work of human regeneration - the living moral power in the drunkard, however degraded he might be. It had faith in man...[and so] the drunkard became a moral teacher... he rose from the lowest depths of degradation, and became an apostle of the highest sentiment in his nature; viz., the love of man, the acknowledgment of the inborn dignity of man (9).

#### THE CAUSES OF DECLINE

The materials presented above would scarcely give the impression that the major cause of the decline of the Washingtonian movement was its lack, and opposition to, religion. Yet that charge gained currency and has been perpetuated in later temperance writings. For example, Daniels, in 1877, wrote that "...this effort to divorce temperance from religion was the chief weakness of the Washingtonian movement(20)."

Actually, the charge seems to be based upon the generalization and misinterpretation of certain real difficulties that did develop, in places, between the Washingtonians and the churches - and upon the views of a few extremists. A major source of information about the Washingtonian movement available to later historians were the publications of the American Temperance

Movement, edited by John Marsh. In 1842 Marsh did become concerned about the attitudes of some of the Washingtonians: "A lack of readiness on their part to acknowledge their dependence on God, no small desecration of the Sabbath, and a painful unwillingness, in not a few professed Christians, to connect the temperance cause...with religion(13)."

It must be recalled that Marsh was the earliest and most ardent promoter of the Washington movement. He had a genuine interest in the reformation of drunkards, but his greatest interest was the promotion of the temperance cause. Above all, Marsh wanted to establish the identification of temperance with religion and

to obtain the support of all church members. When the behaviour of some of the Washingtonians threatened to antagonize some of the church people against the temperance cause, Marsh did his best in his writings to counteract the threatening trends in the Washingtonian movement. Later historians seemed to overlook the fact that Marsh was addressing himself to minority manifestations - and that Marsh succeeded to a considerable extent in countering these trends.

When, in the summer of 1844, Marsh sponsored and accompanied John B. Gough on a tour through New York State, he was pleased with the fact that Gough was able to speak in many churches - "even upperclass churches." On this improved rapport

with the churches, Marsh commented:

The open infidelity, and radicalism, and abuse of ministers, by some reform-speakers had kindled up in many minds an opposition to all temperance effort, especially on the Sabbath; but Mr. Gough took such decided ground on religion, as the basis of all temperance, and the great security and hope of the reformed, as entirely reconciled them, not only to the meetings, but to his occupying the pulpit on the Sabbath (13).

The causes and coolness and even hostility between some of the Washingtonians and some of the churches lay on both sides. For one thing, many Washingtonians felt that their movement represented a purer form of Christianity than was to be found in the churches. In fact, their chief criticism of churches was on this score and did not stem out of antireligious beliefs. They felt that they were living the principles which the churches talked about. This was expressed, for

example, in the following hymn stanza:

When Jesus, our Redeemer, came  
To teach us in his Father's name,  
In every act, in every thought  
He lived the precepts which he taught (19).

Washingtonians, furthermore, were often critical of the unhealthy other - worldliness prevalent in many churches:

This world's not all a fleeting show,  
For a man's illusion given;  
He that hath sooth'd a drunkard's woe,  
And led him to reform, doth know,  
There's something here of heaven.  
The Washingtonian that hath run  
The path of kindness even;  
Who's measr'd out life's little span,  
In deeds of love to God and man,  
On earth has tasted heaven (19).





The lack of adequate organization is another frequently cited cause of the decline of the movement. As Krout points out, there was no connection between the various groups that carried on the work. "Each group was allowed to follow its own course....As a result, systematic organization was impossible; uniformity in methods was never attained; and chance largely determined the formulation of principles (1)."

The lack of organization was first felt, however, with regard to the needs of the newly reformed men for more social and economic support. This need was adequately met by the original Baltimore society. Certainly the Boston society was well organized to help the impoverished, to get them back on their feet, and to give them adequate social support, and this seems also to have been the case in Philadelphia and other places. But in some communities, notably in New York City, "It was felt that these men who had been so under the power of the drinking habit needed more care and fraternal fellowship than could be given by so formal a society as the Washingtonians (10)." This led to the founding, on a plan similar to that of the Rechabites in Great Britain, of the "Order of the Sons of Temperance." Actually this order was founded by a group of Washingtonians in New York City during the fall of 1842. They had noticed that although the Washingtonian movement was making rapid advance in new fields, there were already many falling away from the pledge, and they desired if possible, to hit upon some new plan of operations, some more perfect organization, one that should shield the members from temptation, and more effectually elevate and guide them....(17).

It soon manifested an esprit du corps, which gathered into it a large portion of their reformed; inasmuch as, on paying a small weekly or quarterly due, they were sure of a useful remittance in case of sickness [\$4.00 a week] or death [\$30.00]. An impressive indication gave the order impressiveness, brotherhood, and attachment; and a regalia, a distinction from other temperance men. Soon divisions and grand divisions were found springing up in every quarter. Old temperance societies lost such of their members as were reformed men; and where there was a revival of temperance [where Washingtonianism took hold], young reformed converts were allured hither, often in large proportions....(13).

The order of Sons of Temperance grew rapidly. By 1850 it had 35 Grand Divisions, 5,563 Subordinate Divisions (local societies), and 232,233 members. Eventually it became international, with a peak membership of 700,000. A later scribe of the order said that it had been brought into existence "to preserve the fruits

of the Washingtonian movement." But one of its functional results was the displacement of the Washingtonian societies.

This displacement of loyalties and membership was furthered by other orders.

In

1845 the "Temple of Honor" was founded as a higher degree in the Order of the

Sons of Temperance. Separating from its parent body in 1846, it soon spread over

the United States and Canada, numbering "in its ranks thousands upon thousands

of the best and most influential citizens...(8)." "The cadets of Temperance" was

another order which sprang from the Sons of Temperance. Designed for youth, it

also became independent. There was an order for children, the "Bands of Hope."

In 1852 the largest fraternal temperance order of all, the "Independent Order of

Good Templars," was founded, with a prominent Washingtonian, Nathaniel Curtis,

as its first President. These orders, taking over most of the functions of the

Washingtonian movement and incorporating much of the membership under another

name, may be considered, from the sociological point of view, an institutional

consolidation of Washingtonianism. But they also account, to a considerable extent, for the disappearance of the Washingtonian societies.

The chief causes of the decline of the Washingtonian movement are to be found,

however, in its relation to the general temperance movement. Its membership, its

purposes, and its ideology were inextricably mixed with the membership, purposes

and ideology of the temperance movement.

Even the Baltimore society did not confine its membership to the reclaimed victims of alcoholism - nor did it lack an interest in the temperance movement.

And, outside of Baltimore, these early "Washingtonian missionaries" were invariably sponsored by temperance organizations. When the power of the Washingtonian approach to reclaimed drunkards was demonstrated - and when it was

shown that the reclaimed drunkards' experiences had the power to arouse great

interest in the cause of total abstinence, the temperance leaders threw themselves behind the movement. Here was the answer to their prayers -

something

that would revitalize the temperance movement.

The American Temperance Union and its executive secretary, John Marsh, in introducing and promoting the Washingtonians, may indeed be given "much credit

for the success of the Washingtonians (12)." But in the last analysis, Marsh and

others looked upon Washingtonianism as a method, and Washingtonians as the means, for "sparkling" the temperance cause. That was their chief function.

And

it appears that this eventually became the chief interest of Washingtonian leaders themselves. Hawkins kept up the original Washingtonian emphasis of work

with alcoholics for a long time, but during the last dozen years of his life (1846-58) most of his interest was centred in the larger temperance cause.

John

B. Gough made a similar shift in emphasis.

Accordingly, then, when public interest in the distinctive Washingtonian technique of experience-relating began to wane, the interest of Marsh and other

temperance leaders in Washingtonianism also declined. Lyman Beecher put it bluntly: "...their thunder is worn out. The novelty of the commonplace narrative

is used up, and we cannot raise an interest..."(13). Marsh himself, from the perspective of later years, spoke of the Washingtonian period as a phase of the

temperance movement, giving way to other methods.

Since Washingtonianism was identified with the relating of experiences by reformed men, the displacement of this method was, to that extent, a displacement of Washingtonianism itself.

Another fact which made temperance leaders lose interest in the Washingtonian

movement was its identification with the "moral suasion" point of view.

The temperance movement, up to the emergence of Washingtonianism, was not characterized by advocacy of legal action to attain its ends. Some of the leaders, however, had begun to voice the desirability of such action; the issue

was in the air. The success of the Washingtonian method of love and kindness in

dealing with alcoholics convinced many Washingtonians and others that this was

also the method to use with the makers and sellers of liquor. William K. Mitchell, leader of the Baltimore group but also influential throughout the country, was particularly insistent that Washingtonians ...should have nothing

to say against the traffic or the men engaged in it. He would have no pledge even, against engaging in the manufacture or traffic in liquors; nor did he counsel reformed men to avoid liquor-sellers' society or places of business.

He

would even admit men to membership in his societies who were engaged in the traffic (14).

Many of the Baltimore missionaries must have felt the same way and must have advocated this idea wherever they went. Just as Washingtonian experience "proved" the soundness of total abstinence, so Washingtonian experience "proved"

the validity of moral suasion. It was as simple as that, in the minds of many,

and was so expressed in a resolution presented at the Massachusetts State Washingtonian Convention on May 26, 1842:

**RESOLVED**, That the unparalleled success of the Washingtonian movement in reforming the drunkard, and inducing the retailer to cease his unholy traffic,

affords conclusive evidence that moral suasion is the only true and proper basis

of action in the temperance cause....(9).

Even at that date, Hawkins and a few others objected and had the resolution modified on the grounds that moral suasion was an inadequate technique for the dealing with "unprincipled dealers," and that the aid of the law was necessary.

Hawkins' view, however, was not shared by most Washingtonians. Marsh once referred to Hawkins thus: "Though a Washingtonian, he was a strong prohibitionist (13)." John B. Gough, because of his later advocacy of prohibitory legislation, was accused of not being a Washingtonian.

When the general temperance sentiment began to favour legal action, Washingtonian policy was dated and opposed. For a time, many temperance leaders

hardly knew whether to regard the Washingtonians as friends or enemies.

Senator

Henry William Blair of New Hampshire, in 1888, referred back to this emphasis of

the Washingtonians on moral suasion as "a trace of maudlin insanity," - because

of which the temperance movement was left in a state worse than before, and as a

consequence of which "we have ever since been combating the absurd theory, which

is the favourite fortress of the liquor dealers, that evil is increased

because

it is prohibited by law (22)."

When the relating of experiences began to pall, and when moral suasion was no

longer desired, there was nothing left to Washingtonianism, ideologically, except the reclaiming of drunkards. This, however, became an increasingly secondary interest of those whose primary interest was the furtherance of the

temperance cause - and, without the telling of experiences, without the work of

alcoholics with alcoholics, and without certain other emotional by-products of

Washingtonian groups and activities, this became an increasingly difficult thing

to do. And, as fewer and fewer men were reclaimed, the last distinctive

feature

of the Washingtonian movement dropped out of sight.

A review of various accounts of the Washingtonian movement makes it clear that

the movement turned into something which it did not start out to be - a revival

phase of the organized temperance movement. There are frequent references to the

movement as "a pledging revival," "a revival campaign," "a temperance revival."

The net result was a tremendous strengthening of total abstinence sentiment and

the actual enlistment of new millions in the temperance cause. But the original

purpose of rehabilitating alcoholics was lost to sight. Nor would it be proper

to blame the temperance movement for exploiting the Washingtonians. As E.M. Jellinek<sup>5</sup> has pointed out, the Washingtonian movement was not equipped with an ideology distinctive enough to prevent its dissolution.<sup>5</sup> Personal communication.

With this background, it becomes possible to make a comparison between the Washingtonian movement and Alcoholics Anonymous.

#### COMPARISON WITH ALCOHOLICS ANONYMOUS

It is apparent that the Washingtonian societies, when they were most effective

in the rehabilitation of alcoholics, had a great many similarities to Alcoholics

Anonymous. These similarities might be listed as follows:

1. Alcoholics helping each other.
2. The needs and interests of alcoholics kept central, despite mixed membership, by predominance of numbers, control, or the enthusiasm of the movement.
3. Weekly meetings.
4. The sharing of experiences.
5. The fellowship of the group or its members constantly available.
6. A reliance upon the power of God.
7. Total abstinence from alcohol.

Most Washingtonian groups probably failed to meet this ideal program, or to maintain it for long. Even in itemizing the ideal program, some of the differences between the Washingtonian groups and Alcoholics Anonymous stand out.

The admission of nonalcoholics as members and the incorporation of the "temperance" purpose - the inducement of total abstinence in nonalcoholics - are

the most striking differences. Furthermore, at their best, the Washingtonian groups possessed no understanding of alcoholism other than the possibility of

recovery through love and sympathy. Their approach to the problem of alcoholism

and alcohol was moralistic rather than psychological or therapeutic. They possessed no program for personality change. The group had no resource of ideas

to help them rise above the ideational content locally possessed. Except for their program of mutual aid they had no pattern of organization or activity different from existing patterns. There was far too great a reliance upon the

pledge, and not enough appreciation of other elements in their program. Work with other alcoholics was not required, nor was the therapeutic value of this

work explicitly recognized. There was no anonymity to keep the public from becoming aware of broken pledges, or to keep individuals from exploiting the movement for prestige and fame. Finally, there was not enough understanding of

their own therapeutic program to formulate it and thus help the new groups to

establish themselves on a sound and somewhat uniform basis.

The differences can be brought out more clearly by a more detailed, comparative

analysis of the Alcoholics Anonymous program - its principles, practices and content.

1. Exclusively alcoholic membership.- There are many therapeutic values in the cohesiveness and solidarity which a group with a common problem can achieve.

But

in the light of the Washingtonian experience, the greatest long-run value of an

exclusively alcoholic membership is that it permits and reinforces exclusive attention to the rehabilitation of alcoholics.

2. Singleness of purpose.- As stated in the masthead of an organizational publication (23), Alcoholics Anonymous "is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in

any controversy, neither endorses nor opposes any causes. Our primary purpose is

to stay sober and help other alcoholics to achieve sobriety."

Nothing can divide groups more quickly - and certainly destroy the therapeutic

atmosphere effectively - than religious and political controversy. Strong efforts were made in the Washingtonian movement to minimize sectarian, theological and political differences, but the movement did not avoid attracting

to itself the hostile emotions generated by these conflicts. Even if it had been

more successful in this regard, it was still caught in all the controversy

to

which the temperance cause had become liable. Not only that, but within the temperance movement itself it eventually became stranded on the issue of moral

suasion versus legal action.

In the light of this experience, the position of Alcoholics Anonymous stands in

decided and hopeful contrast. In refusing to endorse or oppose causes, and particularly the temperance cause, A.A. is avoiding the greatest handicap which

the Washingtonian movement had. Some temperance leaders may deplore that A.A.

does not give them support, but they have no grounds for complaining that they

are being opposed or hampered by A.A.

The A.A. program also contains a happy formula for avoiding the religious or theological controversies which could easily develop even within the groups

as

presently constituted. This is the use of the term "Power" (greater or higher),

and particularly the phrase "as we understood Him," in referring to this Power,

or God. The tolerance which this phrase has supported is an invaluable asset.

A further value of this single-minded concentration on the rehabilitation of alcoholics is made obvious by the Washingtonian experience. Whenever, and as long as, the Washingtonians were working hard at the reclamation of drunkards,

they had notable success and the movement thrived and grew. This would support

the idea that active outreach to other alcoholics is a factor in therapeutic

success and, at the same time, a necessary condition for growth - and even for survival. Entirely aside from the matter of controversy, then, this singleness of A.A. purpose is a condition of continued therapeutic success and survival.

3. An adequate, clear-cut program of recovery.- Another great asset of Alcoholics Anonymous is the ideology which forms the content and context of its program of recovery, and which has received clear and attractive expression in the book *Alcoholics Anonymous* (24) and in other A.A. literature. This ideology incorporates the much sounder understanding of alcoholism which has been developed in recent years. It is a pragmatic blend of that which scientific research, dynamic psychology and mature religion have to offer; and through the literature of the movement, the members are kept sympathetically oriented to the developments in these fields.

Accordingly, instead of viewing alcoholism with a moralistic eye on alcohol - as

an evil which ought to be abandoned - A.A. sees alcoholism as an illness, symptomatic of a personality disorder. Its program is designed to get at the basic problem, that is, to bring about a change in personality.

This program is simply and clearly stated in the Twelve Steps - augmented by the

"24 hour program" of abstaining from alcohol, and the supporting slogans and emphases such as "First things first," "Live and let live," "Easy does it,"

"Keep an open mind," honesty, humility, and so forth. Great stress is also put

upon regular attendance at the group meetings, which are characterized by the informal exchange of experiences and ideas and by a genuinely satisfying fellowship.

Compared to the Washingtonian brand, the A.A. sharing of experiences is notably

enriched by the psychological insights which have been brought into the group by

A.A. literature and outside speakers. A thorough analysis and catharsis is specifically asked for in the Twelve Steps - as well as an improvement in relations to other persons. Work with other alcoholics is required, and the therapeutic value accruing to the sponsor of new members is distinctly recognized. The spiritual part of the program is more clearly and inclusively

defined, more soundly based, and more frankly made an indispensable condition of recovery.

It appears, furthermore, that the A.A. group activity is more satisfactory to

the alcoholic than was the case in many Washingtonian societies. A.A. members

seem to find all the satisfaction and values in their groups that the founders

of the various orders thought were lacking in the Washingtonian groups.

A decided Washingtonian weakness was its general lack of follow-through. In contrast, A.A. is particularly strong on this point, providing a potent follow-through in a group setting where self-analysis and catharsis are stimulated; where new attitudes toward alcohol, self and others are learned; where the feeling tones are modified through a new quality of relationships; where, in short, a new way of life is acquired - one which not only enables the person to interact with his environment (particularly with other persons) without the use of alcohol, but enables him to do so on a more mature, satisfying basis.

No doubt a similar change occurred in many (though probably not in most) of the alcoholic Washingtonians, but it was more by a coincidence, within and without the societies, of circumstances that were rarely understood and never formulated into a definite, repeatable program. A.A. is infinitely better equipped in this respect.

4. Anonymity.- A comparison with the Washingtonian experience underscores the sheer survival value of the principle of anonymity in Alcoholics Anonymous. At the height of his popularity, John B. Gough either "slipped" or was tricked by his enemies into a drunken relapse. At any rate, the opponents of the Washingtonian movement seized upon this lapse with glee and made the most of it to hurt Gough and the movement. This must have happened frequently to less widely known but nevertheless publicly known Washingtonians. Public confidence in the movement was impaired. Anonymity protects the reputation of A.A. from public criticism not only of "slips" but also of failures, internal tensions, and all deviant behaviour.

Equally important, anonymity keeps the groups from exploiting prominent names for the sake of group prestige; and it keeps individual members from exploiting their A.A. connection for personal prestige or fame. This encourages humility and the placing of principles above personalities. Such behaviour not only generates outside admiration of A.A. but has therapeutic value for the individual members. There are further therapeutic values in anonymity: it makes it easier for alcoholics to approach A.A., and it relaxes the new member. It encourages honest catharsis and utter frankness. It protects the new member from the critical eyes of certain acquaintances while he experiments with this new way of life, for fumbling and failure will be hidden.

5. Hazard-avoiding traditions.- Another decisive contrast to the Washingtonian movement is the development in Alcoholics Anonymous not only of a relatively uniform program of recovery but also of relatively uniform traditions for

avoiding the usual hazards to which organizations are subject. In Alcoholics Anonymous there is actually no overhead authority. Wherever two or three alcoholics get together to attain sobriety on the general basis of the Twelve Step program they may call themselves an A.A. group. They are free to conduct their activities as they see fit. As would be expected in a fellowship of independent groups, all kinds of practices and policies have been tried. A careful reading of the A.A. publication, A.A. Tradition (25), will reveal how great the variety has been, here and there. Membership has been limited. Conduct of groups has been undemocratic. Leaders have exploited the groups for personal prestige. The principle of anonymity has been violated. Personal and jurisdictional rivalries have developed. Money, property and organizational difficulties have disrupted A.A. groups. Members and groups, yielding to their own enthusiasms and reflecting the patterns of other institutions around them, have endangered the immediate and ultimate welfare of the A.A. fellowship. These deviations could have been serious had there not existed a considerable uniformity in practice and principle. In the early days of A.A., the entire fellowship was bound together by a chain of personal relationships - all created on the basis of a common program, a common spirit and a common tradition. This spirit and this pragmatically achieved program and tradition were the only guiding principles, and relative uniformity was not difficult. Alcoholics Anonymous was just a fellowship - small, informal, poor and unpretentious. But with growth, prosperity and prestige, the difficulties of getting all groups and members to see the value of these guiding principles increased. A self-conscious statement and explanation was needed - and this finally emerged in 1947 and 1948 in the "Twelve Points of Tradition," elaborated upon in editorials in The A.A. Grapevine (23) and subsequently published as a booklet (25). In formulating and stating the reasons for these traditions, Bill W., one of the founders, has continued the extremely valuable function which he, Dr. Bob and other national leaders have performed - that of keeping intact the experienced based program and principles of A.A. Perhaps as important as any other is the tradition of keeping authority in principles rather than letting it become vested in offices and personalities. This tradition is supported by the related principle of rotating leadership, and the concept that leaders are merely the trusted servants of the group or groups.

The hazard-avoiding values of these traditions are obvious.

The tradition that membership be open to any alcoholic has value in countering the tendency toward exclusiveness, class-consciousness, cliquishness - and it

helps to keep the groups focussed on their main job of helping the "alcoholic who still suffers."

The tradition of complete self-support of A.A. groups and activities by the voluntary contributions of A.A. members avoids the dangers inherent in fixed dues, assessments, public solicitations, and the like - and it is conducive to

self-reliance and self-respect. Furthermore, in minimizing money it maximizes fellowship.

The tradition that "any considerable property of genuine use to A.A. should be separately incorporated and managed" is important in keeping the A.A. groups from becoming entangled in the problems of property beyond the minimum necessary

for their own functioning. The tradition of "the least possible organization"

has a similar value. These last three traditions might be summed up as precautions against the common tendency to forget that money, property and organization are only means - and that means find their rightful place only when

the end is kept clearly in view. For A.A., these traditions should help to keep

the groups concentrated on their prime purpose: helping alcoholics recover.

The existence of these traditions - and their clear formulation - are assets which the Washingtonian movement never possessed.

What prognosis for Alcoholics Anonymous is suggested by this comparison with the Washingtonian movement?

Washingtonian movement?

The least that can be said is that the short life of the Washingtonian movement

simply has no parallel implications for A.A. Despite certain but limited similarities in origins, purpose and early activities, the differences are too

great to draw the conclusion of a similar fate for A.A.

Are the differences, then, of such a nature as to assure a long life for Alcoholics Anonymous? This much can be said with assurance of consensus: (A)

In the light of our present-day knowledge, A.A. has a sounder program of recovery

than the Washingtonians achieved. (B) A.A. has avoided many of the organizational hazards which plagued the Washingtonian societies. The success

and growth of A.A. during more than a decade of public life, its present vigour

and its present unity underscore these statements and augur well for the future.

In the writer's judgment, based on a systematic study (26) of A.A., there is no

inherent reason why A.A. should not enjoy an indefinitely continued

existence.

How long an existence will depend upon how well the leaders and members continue

to follow the present program and principles - that is, how actively A.A. members will continue to reach out to other alcoholics; how thoroughly the remainder of the A.A. program will continue to be practiced, particularly the

steps dealing with catharsis and the spiritual aspects; and, how closely all groups will be guided by the present traditions.

Finally, the writer would suggest that the value in the traditions lies chiefly

in the avoidance of factors that can easily interfere with keeping the ideal therapeutic atmosphere found in the small A.A. groups at their best. Most of the

personality change necessary for recovery from alcoholism occurs in these small

groups - and that work is at its very best when there is a genuinely warm, nonegocentric fellowship. How well this quality of fellowship is maintained in

the small, local groups is offered, therefore, as another condition determining

how bright the future of A.A. will be.

Whatever the worth of these judgments, they point up the potential value to A.A.

of careful, objective research on these and related conditions. This would give

Alcoholics Anonymous another asset that the Washingtonians never had.

## REFERENCES

1. Krout, J.A. *The Origins of Prohibition*. New York; Knopf, 1925.
2. Rush, Benjamin. *An Inquiry Into the Effects of Ardent Spirits on the Human Body and Mind*. [1785]
3. Beecher, Lyman. *Six Sermons On the Nature, Occasion, Signs, Evils, and Remedy of Intemper- ance*. New York. American Tract Society, 1827.
4. Fehlandt, A.F. *A Century of Drink Reform in the United States*. Cincinnati; Jennings and Graham; and New York, Eaton & Mains, 1904.
5. *Permanent Temperance Documents of the American Temperance Society; Vol.1* Boston; Seth Bliss, 1835.
6. *One Hundred Years of Temperance. A Memorial Volume of the Centennial Temperance Confer ence Held in Philadelphia, Pennsylvania, September, 1885*. New York; National Temperance Society & Publication House, 1886.
7. *Annual Reports of the Executive Committee of the American Temperance Union, 1840-1849*.
8. Harrison, D. *A Voice from the Washingtonian Home*. Boston; Redding & Co., 1860.
9. Hawkins, W.G. *Life of John W. Hawkins*. Boston, Dutton, 1863.
10. Banks, L.A. *The Lincoln Legion*. New York; Mershon Co., 1903.
11. Gough, J.B. *Autobiography and Personal Recollections*. Springfield, Mass.; Bill, Nichols & Co., 1869.



Alcoholic Foundation Board urged acceptance of the offer. Instead, Hank P and Bill formed Works Publishing Co. and sold stock at \$25 par value (\$380 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 (\$1,500 today) were sold as well. To mollify the board, it was decided that the author's royalty (which would ordinarily be Bill's) could go to the Alcoholic Foundation. The newly formed Works Publishing Co would later come to be known as AA World Services or AAWS. (LR 197, BW-FH 116-119, SM S6, PIO 193-195, AACOA 157, 188, HIW 99-104)

..

1940 - May 22, Works Publishing Co. was legally incorporated as a publishing arm of the Alcoholic Foundation. Bill W and Hank P gave up their stock with a stipulation that Dr Bob and Anne receive 10% royalties on the Big Book for life. Hank was persuaded to relinquish his shares in exchange for a \$200 payment (\$3,000 today) for office furniture he claimed belonged to him. (AACOA 189-190, LR 199, BW-FH 119, SM 11, PIO 235-236, GTBT 92, GSO-AC)

..

1941 - With the possibility of being recalled to active duty in the Army, Bill W requested that he be granted a royalty on book sales to provide financial support for his wife Lois. The board approved a 10% royalty. Prior to this, Dr Bob was voluntarily giving Bill half the 10% royalty that he and Anne were receiving. Bill W's 10% royalty became his sole source of income. One exception to this occurred sometime in the mid-1940s when Bill's income averaged \$1,700 (\$24,600 today) over seven years. The board made a grant to Bill of \$1,500 (\$21,700 today) for each of the seven years for a total of \$10,500 (\$152,000 today) out of which Bill purchased his Bedford Hills house. (1951 GSC-FR 13)

..

1942 - October, Clarence S stirred up a controversy in Cleveland after discovering that Dr Bob and Bill W were receiving royalties from Big Book sales. (DBGO 267-269, BW-FH 153-154, AACOA 193-194) Bill and Dr Bob re-examined the problem of their financial status and concluded that royalties from the Big Book seemed to be the only answer to the problem. Bill sought counsel from his spiritual sponsor, Father Edward Dowling, who suggested that Bill and Bob could not accept money for 12th Step work, but should accept royalties as compensation for special services. This later formed the basis for Tradition 8 and Concept 11. Due to the amount of time both co-founders dedicated to the Fellowship, it was impossible for either of them to earn a living through their normal professions. (AACOA 194-195, PIO 322-324)

..

1945 - The Alcoholic Foundation wrote to John D Rockefeller Jr and the 1940 dinner guests that AA no longer needed their financial help. Big Book royalties could look after Dr Bob and Bill and group contributions could pay the office expenses. If these were insufficient, the reserve accumulated out of literature sales could meet the deficit. In total, Rockefeller and the dinner guest donated \$30,700 (\$365,000 today) to AA. The donations were



recommendation of the Conference Committee on Literature. (1952 GSC-FR 21)

..

1954 - The Alcoholic Foundation Board reported that it decided not to accept, a royalty of \$.25 per copy on sales of a book on The Twelve Steps, which had been offered by the publishers. (1954 GSC-FR 17)

..

1955 - July 1-3, AA's 20th anniversary and 2nd International Convention was held in St Louis' Kiel Auditorium. Bill W thanked the Convention attendees for purchasing the Big Book because the royalties from it had provided him and Lois with a home where they had seen more than 3,000 AA members over the years. (AACOA 220, PIO 354, 357)

..

1957 - At the Conference, Bill read to the Delegates the following letter addressed to Mr. Archibald B. Roosevelt, Treasurer of the General Service Board:

..

Dear Archie:

..

As many are aware, I have long felt that my personal finances should always be an open book to our membership. Ever since 1951, when the General Service Conference first met, my book royalties and my expense allowances have been shown in each year's audit. This practice will of course be continued. This year, however, I would like to make a full accounting for all monies received by me from 1938, when the Alcoholic Foundation was created, to 1955 when, at St. Louis, the Conference and its General Service Board assumed final responsibility for AA's world affairs.

..

This seventeen-year audit has been prepared by Mr. Wilbur Smith, our CPA, and is here enclosed. Saving the small amounts I received as a result of Mr. Rockefeller's 1940 dinner, it can be seen that my whole income over those years has derived only from AA Publishing activities. My other services to the Headquarters were all volunteer.

..

I earnestly recommend that this detailed accounting be always shown to every Conference Delegate on request; and further that a copy of this audit be placed on permanent file at the New York Headquarters where, on request, it can be read by any visiting AA member.

..

Ever yours,



..

In a moving display of its affection for Bill as the surviving co-founder of A. A. and for Lois, his wife, the Eleventh Conference suggested to the Board of Trustees that changes be made in Bill's current royalty arrangement involving A. A. textbooks to minimize the possibility that Bill's income might be reduced in the future if cheaper editions of AA texts are ever produced.

..

The action was occasioned by a general discussion of the advisability of producing a "cheap edition" of the "Big Book". (See separate Policy page of this report)

..

In the course of the discussion, Bill reviewed his financial arrangements with the movement, pointing out that all his income derived from book royalties and that he did not receive compensation for his non-writing services to the Fellowship. He stressed that he was not interested in accumulating a large estate but that he was concerned for the welfare of Lois and certain immediate relatives and devoted friends who might require assistance in the event of his passing. He said that he had already deposited with the Trustees an informal "letter of intent" suggesting what disposition might be made of royalties due his estate after his death.

..

While noting that the reduced royalties from paperback texts would undoubtedly curtail his income, Bill repeated a pledge that he has given previous Conferences. He said that if royalties under his present contract should become "unseemingly large" he would reduce them voluntarily or permit the movement to take the initiative in reducing them.

..

Trustee Dick S presented the following memorandum which was converted into a motion from the floor and adopted unanimously: "The Conference recognizes that the publication of cheap editions of AA books would probably reduce the income to World Services, and Bill's personal income. This conference unanimously suggests the following to the Trustees: To add a rider to Bill's royalty contract to the effect that, if cheaper books are ever published, Bill's royalties be increased by an amount sufficient to keep the royalty income at the same average level it had been for the five years before cheaper books were published; (further, that) as time goes on, if inflation erodes the purchasing power of this income, the Trustees will adjust the royalties to produce the same approximate purchasing power; this to be effective during the lifetime of Bill and Lois and Bill's legatees." (PIO 393, 1961 GSC-FR 3, 7)

..

1963 - Bill W modified his royalty agreement with AAWS so that 10% of his royalties went to his mistress, Grapevine Editor, Helen W. The agreement

provided Bill and Lois with a comfortable living on annual incomes between \$30,000 to \$40,000 during the 1960's (\$175,000 to \$233,000 today). At the time of Bill's death (1971) it was around \$56,000 (\$295,000 today). In the 1970's, royalties surged significantly and it made Lois W quite rich. (PIO 393, BW-FH 192-193, GB 69-70, WPR 72)

..

1964 - April 21-26, (NY City) the 14th Conference reported that it reviewed and approved an agreement between Bill W, co-founder, and AA World Services Inc covering royalties derived from Bill's writings. (The intent of the agreement is to protect Bill, his wife, Lois, and their designated heirs, while defining AAWS's position as the Society's publishing agency). (1964 GSC-FR 4)

..

A section of the Conference Report titled "Royalty Agreement On Bill's Writings Approved" stated:

..

Of all the factors responsible for the growth of AA (and for the sobriety of hundreds of thousands of men and women around the world), probably none is more important than the movement's book literature. The three major texts - "Alcoholics Anonymous," "The Twelve Steps and Twelve Traditions" and "AA Comes of Age" along with the service manual on The Twelve Concepts of Service are likely to endure as keys to personal sobriety and Group survival. All four publications have one thing in common; they were written or edited by Bill W, surviving co-founder, and the copyrights to them were assigned by Bill to the movement. The movement was thus assured ownership of its basic publications, the income from which has also underwritten many of the Society's world services.

..

For his services to AA over a period of nearly 30 years, Bill has never received salary compensation from the movement. His only income has been from royalties on his writings and editorial work. Because the earlier royalty agreements made no provision for protecting Lois, Bill's wife, in the event of Bill's death, and did not provide for a transfer of royalties to relatives to whom Bill and Lois have obligations, the agreements have been reviewed by the General Service Board in recent years.

..

As a result, the Board in April, 1963, concluded a new agreement with Bill which was submitted to the 1964 Conference for review and approval. The new agreement, outlined in the report of the Conference Finance Committee, was approved unanimously by the Delegates.

..

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



was Bill's only source of income from AA. He never received a salary.)

..

The Ask It Basket for the 1978 Conference contained the question:

..

Q Please explain the royalties on the AA books.

..

A The royalties agreement on the books Bill wrote are covered in a contract between Bill and the board. The royalty is 15% of the retail price. The contract provides that he could pass the royalties along to his widow, and that she could pass them on to another family member who is over 40 years of age at that time. Following the death of the family member, the royalties cease to exist and the money reverts to AA. The dollar amount is reported yearly in the Conference Report (see pg 50).

..

1980 - (1980 GSC-FR 31) contained the following:

..

Big Book tapes - We approved the price of \$25. We sought legal counsel on royalties and were advised that, as tapes were not covered in the original contract between Bill W and the board, there is no legal obligation. However, a moral obligation seemed to exist. Lois W was consulted, and she chooses to forgo any royalties for one year and then review the matter.

..

1983 - The copyright to the new material in the second edition Big Book expired without being renewed. AAWS did not discover the oversight until 1985. (NG 299) (1983 GSC-FR 31) contained the following:

..

After discussion and thought by this board and by the trustees, we accepted Lois W's proposal that the 1963 royalty agreement between Bill W and the board be amended to permit her to bequeath part of her royalties to a foundation for at least ten years after her death or until 1997, whichever is later, and also a part to her nephew.

..

1984 - The Ask It Basket for the 1984 Conference contained the question: Q Could you please explain the royalties being paid on our literature? (1) On which pieces of literature do we pay royalties? (2) How much? (3) To whom? (4) For how long? A (1) The royalties are paid on the books Bill W wrote and are: Big Book; "AA Comes of Age," "As Bill Sees It," and "Twelve Steps and Twelve Traditions." (2) - (4) The royalties are the result of an agreement between AAWS and Bill W in 1963. Bill got 15% of the retail value of the



..

The copyright on the first edition of the Big Book lapsed in 1967 and the copyright on the new material in the second edition lapsed in 1983--both because of a failure to renew them in a timely fashion. There was a mistaken belief that registering the copyright on the second edition in 1956 served to revive the copyright on the first edition; the misconception continued, with respect to the second edition, when the third edition was copyrighted in 1976.

..

But what was to be done about the royalties to Lois W prescribed in a 1963 agreement between Bill and AAWS Inc? We and Lois reaffirmed the intent of Bill and the 1963 AAWS board by negotiating an amendment providing for the continuation of the 1963 agreement as though the copyrights were still valid and guaranteeing that Lois and AAWS, Inc, would each hold the other harmless for the loss of the copyright in 1967.

..

1986 - (1986 GSC-FR 28-29) contained the following under the report from AAWS:

..

We discovered that the copyright to the first edition of the Big Book lapsed in 1967, and that the material in that book has been in the public domain since that time. This event was precipitated by the publishing of a replica of the first edition by CTM Inc. As a result, we engaged in significant legal exchanges with that company, and we believe it has ceased to publish. Future responsibility for copyrights has been placed in the hands of attorneys.

..

An Agreement between Lois W and AAWS, Inc, was executed by Lois and John Bragg (as president) on August 26, 1985, stipulating that: (1) Big Book royalty payments will continue to be made as though the copyrights were still in force; and (2) both AAWS and Lois (and her heirs) are released from claims against the other for failure, if any, by AAWS, Inc or Bill W (respectively) to apply for Big Book copyright renewal.

..

1988 - (1988 GSC-FR 32) contained the following under the report from AAWS:

..

Our copyright attorneys sent a letter to the publisher and Nan R, the author, regarding her book "AA. -Inside Alcoholics Anonymous" which contains excerpts from AA literature, the use of AA's trademark, and a violation of the Twelfth Tradition. Due to lack of cooperation on the part of the author and the publisher, we were advised by legal counsel to expeditiously take all appropriate action with respect to trademark violation, including











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 PM and went most of the night. They rotated speakers for the first portion according to Jimmy B. who was living at Hank and Kathleen's home at that time.

These were dinner meetings with Herb D. of South Orange paying for a "big spread". The wives always attended these meetings along with their spouses.

At the May 14th meeting the attendees voted in the Bill and Lois Home Replacement Fund and each pledged different amounts of support. Bill and Lois were doing an errand when they voted on this. They arrived shortly thereafter and Lois wrote in her diary that they were thrilled.

Marty M., a Blythewood Sanitarium patient at the time, took the train from Connecticut to this historical event of Alcoholics Anonymous in New Jersey.

The New Jersey Group of A.A. was later renamed the South Orange Sunday Night Group.

=====

+++Message 5554. . . . . Re: Royalties for Grapevine related literature  
From: johnlawlee . . . . . 2/26/2009 3:19:00 PM

=====

--- In AAHistoryLovers@yahoogroups.com, Stockholm Fellowship <stockholmfellowship@...> wrote:

- >
- > Thank you for the recent history on the
- > royalties for the Big Book and other AAWS
- > literature. I was wondering if anyone knows
- > if royalties are paid to anyone from Grapevine
- > related literature. "Language of the Heart"
- > is a collection of all the Grapevine writings
- > of Bill W. and there have been other
- > anthologies as well. As the Grapevine is
- > official AA literature, though a separate
- > and self-supporting entity, I was curious
- > about any royalties there.

>  
I don't believe The Grapevine magazine has ever been self-supporting. It bleeds money. WSO





opinion. I don't see how this would fly.

Jon (Raleigh)  
9/9/82

- - - -

--- In AAHistoryLovers@yahoogroups.com,  
"johnlawlee" <johnlawlee@yahoo.com>  
(johnlawlee at yahoo.com) wrote:

>  
> --- In AAHistoryLovers@yahoogroups.com,  
> Stockholm Fellowship <stockholmfellowship@>  
> wrote:

>>  
>> Thank you for the recent history on the  
>> royalties for the Big Book and other AAWS  
>> literature. I was wondering if anyone knows  
>> if royalties are paid to anyone from Grapevine  
>> related literature. "Language of the Heart"  
>> is a collection of all the Grapevine writings  
>> of Bill W. and there have been other  
>> anthologies as well. As the Grapevine is  
>> official AA literature, though a separate  
>> and self-supporting entity, I was curious  
>> about any royalties there.

>>  
> I don't believe The Grapevine magazine has ever  
> been self-supporting. It bleeds money. WSO  
> makes millions on the sale of the Big Books,  
> but that may be its only profitable venture.  
> Our Area is pushing for a Conference action  
> that would end subsidies for the magazine, and  
> would make it available in an online[only]free  
> version. That Action would save millions of  
> dollars and make the magazine available to  
> millions of people.

>  
> John Lee, Pittsburgh  
>

|||||

+++Message 5557. . . . . Grapevine finances  
From: edgar@aol.com . . . . . 3/1/2009 6:30:00 AM

|||||

In Message 5554 from <johnlawlee@yahoo.com>  
(johnlawlee it yahoo.com)

John Lee of Pittsburgh said:

I don't believe The Grapevine magazine has  
ever been self-supporting. It bleeds money.

+++++

The 990 (income tax) form filed by Alcoholics Anonymous Grapevine, Inc. for 2007, the latest year, shows total revenues of \$2,825,277 and total expenses of \$2,850,324 for a deficit for the year of \$25,047, or a tad less than 1 per cent, which can hardly justify the judgement that it "bleeds money."

As long as we're looking at the 990s, the tax return for 2007 for General Service Board of AA shows total revenue of \$9,269,143 and total expenses of \$8,784,628 for an excess of \$484,515 or a little over 5%.

And the 990 for World Services, the publishing arm, shows total revenue of \$8,736,348 and total expenses of \$7,999,966 for an excess of \$736,382 or about 8.5 per cent.

All three tax returns are available to anyone who registers (free) at Guidestar.org, which provides a searchable database of information about 1.7 million charities recognized by the IRS . . .

Edgar C, Sarasota, Florida

=====

+++Message 5558. . . . . Re: Bill Wilson's meditation practices and guided meditation  
From: mdingle76 . . . . . 2/25/2009 9:48:00 AM

=====

From the little I've heard Tom P. (Bill's editorial consultant and close friend) speak of Wilson's 11th Step practice, he [Tom] stated the following:

- 1) Praying in private was important — with the door locked if possible. Use a partition if you share a room with a spouse.
- 2) Saying the St. Francis prayer and the 23rd Psalm — which Bill taught his sponsees to say. Also, Bill's favorite Hymn was "Holy, Holy, Holy."
- 3) Reading the Bible everyday.

For whatever it's worth!

Matt D.

-----

From: James Flynn <jdf10487@yahoo.com>  
(jdf10487 at yahoo.com)

According to some biographers, Bill W. used automatic writing as a means of receiving guidance from a Higher Power. He also held seances and experimented with other forms of spiritualism.

Sincerely, Jim F.

-----

From GFC the moderator:

Bill & Lois's morning prayer  
in Pass It On, page 265

Oh Lord, we thank Thee that Thou art,  
that we are from everlasting to everlasting.

Blessed be Thy holy name and all Thy benefactions  
to us of light, of love, 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 art 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.

-----

--- In AAHistoryLovers@yahoogroups.com,  
"ryantfowler@..." <ryantfowler@...> wrote:

>

> Does anyone know what Bill Wilson's meditation  
> practices were like, especially toward the end



----

From the moderator, for more about  
Dr. Earle M., whom George refers to, see:

<http://silkworth.net/aabiography/earlem.html>

Biography: "Physician Heal Thyself!"  
Dr. Earle M., San Francisco Bay Area, CA.  
(p. 393 in 2nd edition, p. 345 in 3rd  
edition, p. 301 in the 4th edition.)

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

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

GFC

=====

++++Message 5560. . . . . Re: Spelling of Ebby's last name  
From: John Barton . . . . . 3/4/2009 2:44:00 PM

=====

THACHER (not Thatcher)

You can see Ebby's signature in his own writing:  
[http://silkworth.net/aahistory/Signatures\\_found\\_in\\_1st\\_Big\\_Book\\_04\\_1939.doc](http://silkworth.net/aahistory/Signatures_found_in_1st_Big_Book_04_1939.doc)

Best Regards

John B

----

Message 5446, Dec 21, 2008  
from LES COLE <elsietwo@msn.com>  
(elsietwo at msn.com)

I had, for years written Ebby's last name  
with a "t". I don't know why it was but it  
seemed OK. Then, recently, I found a picture  
of Ebby's grave stone and learned how it







the Vedanta Society of Southern California,  
to be run by Swami Prabhavananda.

You can also read Gerald Heard's article in the  
AA Grapevine called "The Search for Ecstasy."  
He also wrote articles about AA published in  
sources outside the Grapevine.

Gerald (and Dr. Cohen) oversaw the LSD  
sessions that both Tom and Bill experienced.  
(It was Tom and Bill who were sent to  
California on AA Headquarters business to  
get AA out on the big screen — a story for  
a different day.)

Matt D.

---

FROM THE MODERATOR: WIKIPEDIA SAYS

[http://en.wikipedia.org/wiki/Gerald\\_Heard](http://en.wikipedia.org/wiki/Gerald_Heard)

"Henry Fitzgerald Heard commonly called Gerald  
Heard (October 6, 1889 - August 14, 1971) was  
a historian, science writer, educator, and  
philosopher. He wrote many articles and over  
35 books. Heard was a guide and mentor to  
numerous well-known Americans, including  
Clare Boothe Luce and Bill Wilson, co-founder  
of Alcoholics Anonymous, in the 1950s and  
1960s."

- - - -

Message 5228 from ArtSheehan@msn.com  
(ArtSheehan at msn.com)

British radio commentator Gerald Heard  
introduced Bill W to Aldous Huxley and  
British psychiatrists Humphrey Osmond and  
Abram Hoffer.

Bill joined with Heard and Huxley and first  
took LSD in California on August 29, 1956.

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).

- - - -

Message 4806 from jlobdell54@hotmail.com  
(jlobdell54 at hotmail.com)

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.

---

MATT D. IS RESPONDING TO MESSAGE 5559 from  
<Baileygc23@aol.com> (Baileygc23 at aol.com)

> Bill W and his long time problems with  
> depression and other things brings to mind his  
> interactions with Dr Earle and Dr Earle's  
> comments on their relationship, plus  
> Dr Earle and his search for serenity in Asia.  
>  
> Since Dr Earle's attempt to find solace in  
> Eastern ideas had Bill W's interest, it could  
> add another aspect to Bill W as well as  
> Dr Earle's efforts at meditation practices.  
>  
> George  
>  
> - - - -  
>  
> From the moderator, for more about  
> Dr. Earle M., whom George refers to, see:  
>  
> <http://silkworth.net/aabiography/earlem.html>  
>  
> Biography: "Physician Heal Thyself!"  
> Dr. Earle M., San Francisco Bay Area, CA.  
> (p. 393 in 2nd edition, p. 345 in 3rd  
> edition, p. 301 in the 4th edition.)  
>  
> "During his first year in A.A. he went to New  
> York and met Bill W. They became very close  
> and talked frequently both on the phone and  
> in person. He frequently visited Bill at his  
> home, Stepping Stones. He called Bill one  
> of his sponsors, and said there was hardly a  
> topic they did not discuss in detail. He took  
> a Fifth Step with Bill. And Bill often talked  
> over his depressions with Earle."  
>  
> "In a search for serenity Earle studied and  
> practiced many forms of religion: Hinduism,



<http://hindsfoot.org/kDub2.html>

---

Amy Colwell Bluhm, Ph.D., "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.

---

Cora Finch, *Stellar Fire: Carl Jung, a New England Family, and the Risks of Anecdote*

<http://www.stellarfire.org/>

---

### ROWLAND HAZARD WENT TO CARL JUNG FOR PSYCHOANALYSIS IN 1926, NOT 1931

Bill W. thought that Rowland had gone to see Carl Jung in 1931, but Richard Dubiel showed (from letters in the Hazard family papers) that there was no time in 1931 when Rowland could have engaged in a long psychoanalysis by Carl Jung in Switzerland.

Subsequently, Bluhm and Finch, working independently, discovered in the Hazard family papers letters (including one from Rowland Hazard himself, enthusiastically describing how well his psychoanalysis by Jung was progressing) which made it clear that it was 1926 when Rowland was psychoanalyzed by Jung.

The following is taken from Cora Finch's article:

- - - -

[In early 1926] Rowland and Helen Hazard had been on vacation in Bermuda with Rowland's sister and her husband. Rowland apparently lost control of his drinking, an argument developed, and Helen sent him home by himself.<sup>26</sup> The letters are vague, but there is an implication that the crisis was precipitated by a revelation of infidelity on Rowland's part. Helen cabled Leonard asking him to meet Rowland in New York when he arrived on 25 March and take him to Dr. Riggs' sanitarium in Stockbridge, Massachusetts.<sup>27</sup>

After listening to Rowland's side of the story, Leonard suspected that the marital problems were more prominent than the drinking. He encouraged Rowland and Helen to consider a different plan. In a letter from Bermuda, Helen

wrote,

"I agree with you that Dr. Riggs does not seem to have had the ability to help Roy to help himself."<sup>28</sup> Helen returned in early April, and Leonard continued to meet with each of them, separately. They agreed that going to Europe to see Dr. Jung together would be the best thing.

George Porter, an old friend of Rowland, supported Leonard's campaign of persuasion.<sup>29</sup> Rowland and George were in the same class at Yale, and George was an usher in Rowland's wedding. George Porter was a former patient and active supporter of Jung. Jung's popularity with wealthy Americans had begun with his treatment of Porter's friend, Medill McCormick, in 1908.

By 17 April 1926, Rowland and Helen were on a steamer bound for Europe. After short stops in London, Paris and Brussels, they arrived in Zurich 6 May. A letter from Rowland to Leonard, dated only "May 15,"<sup>30</sup> is written on the stationery of the Dolder Grand Hotel of Zurich. Details in that letter match closely those of a letter from Jung to Leonard dated May 16th, 1926 ("Hazard and his wife are here").<sup>31</sup> Both letters indicate that Rowland had begun work with Jung, and Helen with Jung's assistant, Toni Wolff.

~~~~~  
[ROWLAND HAZARD'S MAY 1926 LETTER  
DESCRIBING HIS SESSIONS CURRENTLY  
GOING ON WITH CARL JUNG]

"I think we get along splendidly. The first day he saw me, J. asked for dreams. That night I produced three corks — He read them and remarked, "these are fine, fine — but for God's sake don't dream any more" We've been at work interpreting them and it all seems most fascinating and logical to me."

"Old boy, this is the dope for me, I'm sure. Thank God for it, and for you for sending me here." <sup>32</sup>

~~~~~  
On 24 June 1926, Rowland's bank account showed an expense of \$5,002.50, "to cover charge put through by F.L. & T. Co. a/c sum cabled to RH on his request." It is itemized to "travel."<sup>33</sup> The equivalent in today's dollars would be more than \$50,000. Some of the money would have been needed for hotel expenses and meals, but even the Hazards could not have spent very much of it on travel. Most



HAVRE DE GRACE, Md., March 9 /PRNewswire/ -- The Rev. Joseph C. Martin, S.S., noted authority and lecturer on alcoholism who co-founded Father Martin's Ashley, an addiction treatment center in Havre de Grace, MD, died today at his home in Havre de Grace. He was 84.

Best known for his lectures on alcoholism as a disease, delivered to alcoholics and their families with his charismatic style and sense of humor, Fr. Martin is credited with saving the lives of thousands of alcoholics and addicts. While he retired from active management in 2003, he continued to lecture at Father Martin's Ashley, addressing patients as recently as November 2008.

"Today, the entire treatment community mourns the loss of an icon," said the Rev. Mark Hushen, president and chief executive officer of Father Martin's Ashley. "The death of Father Martin marks the end of an era.

"His world renowned 'Chalk Talk on Alcohol' changed the lives of thousands of recovering alcoholics," Hushen said. "His humor and spirituality infused his teachings with hope. He believed in the innate dignity of the human person and founded Father Martin's Ashley as an oasis where alcoholics and addicts could heal."

Fr. Martin's "Chalk Talk on Alcohol" lecture, which began: "I'm Joe Martin, and I'm an alcoholic," and more than 40 motivational films, are legendary. His films, which have been translated into multiple languages, continue to be used at treatment centers around the world, in hospitals, substance abuse programs, industry, and most branches of the U.S. government. He is the author of several publications, including Chalk Talks on Alcohol, published by Harper & Row in 1982, which is still in print.

Fr. Martin and Father Martin's Ashley co-founder Mae Abraham raised funds to buy and renovate Oakington, the estate owned by the widow of U.S. Senator Millard Tydings located on the Chesapeake Bay near Havre de Grace. The center, which opened in 1983, has since provided treatment to more than 40,000 people suffering from the disease of addiction and has provided program services to their families. Two years after Father Martin's Ashley opened its doors, Forbes magazine ranked it as one of the top ten addiction treatment facilities in the country. Today, patients come from the East Coast and across the U.S. to the 85-bed facility, which has a reputation for treating alcohol and drug addiction

and relapse with respect for the dignity of each individual who enters its doors.

In 1972, the U.S. Navy filmed Martin's "The Blackboard Talk," which they then dubbed "The Chalk Talk." It became known throughout the U.S. military and established Fr. Martin as a recognized leader in the addiction treatment field.

In 1991, Fr. Martin was invited by Pope John Paul II to participate in the Vatican's International Conference on Drugs and Alcohol. He made four trips to Russia under the auspices of the International Institute on Alcohol Education and Training, and also traveled to Switzerland and Poland to speak to Alcoholics Anonymous groups as well as to addiction counselors in training.

Fr. Martin's honors and awards include the Andrew White Medal from Loyola College, Baltimore, for his contributions to the general welfare of the citizenry of Maryland; Rutgers University's Summer School of Alcohol Studies' Distinguished Service Award (1988); and Norman Vincent Peale Award (1992).

Born the fourth of seven children in Baltimore on October 12, 1924, Fr. Martin graduated from Loyola High School in 1942, where he was valedictorian. He then attended Loyola College (1942-44). He studied for the priesthood at St. Mary's Seminary and St. Mary's Roland Park in Baltimore (1944-48), and was ordained a priest of the Society of Saint Sulpice, whose mission is to train and educate seminarians, in 1948.

Fr. Martin held teaching positions at St. Joseph's College in Mountain View, CA (1948-56) and St. Charles College, Catonsville, MD (1956-59).

In 1958, Fr. Martin began his recovery from alcoholism. Following treatment, he worked as a lecturer and educator in the Division of Alcohol Control for the state of Maryland prior to founding Father Martin's Ashley.

"As Father Martin passes through death to life, his legacy lives on at Ashley as we continue his mission of hope and healing," said Fr. Hushen. "Truly, the world is a better place for his having been here."

Fr. Martin is survived by Mae and Tommy Abraham, with whom he lived for more than 30 years, siblings Dorothy, Frances, and Edward; and numerous nieces, nephews, and their children.



his special story-telling ability and wonderful sense of humor. In 1942, Father Martin graduated from Loyola College and entered St. Mary's seminary. He was ordained a priest in 1948 and underwent rigorous training to become a Sulpician, a highly regarded teaching society within the Catholic Church. After losing this coveted distinction as a result of his drinking, only in sobriety did he regain this title.

Father Martin taught minor seminarians and fulfilled several teaching roles within the church. It was very evident that he possessed a special ability to educate but his drinking became very troublesome and he was eventually directed to seek help at the Guest House. Father Martin frequently cited the tremendous impact his mentor Austin Ripley had on his journey in recovery. Many of Father Martin's teachings originated in concepts he learned while at the Guest House. His enthusiasm for sobriety coupled with his passion for teaching evolved into an unending quest to ease the suffering of individuals and families affected by addiction. In his career, spanning more than 35 years, Father Martin was catapulted into international acclaim as a prized speaker and educator on addiction and recovery thru the Twelve Steps. He founded Kelly Productions in 1972 and used it as a platform to capture the minds and hearts of millions of people.

Father Martin's message is no less relevant today than in 1972. He will continue to inspire love, service, helpfulness to others, and recovery through the use of his films, audio lectures, and books. In his last year, he shared his vision that he can be remembered so that the still suffering individual affected by addiction might benefit from his God-inspired message of hope.

**VIEWING:**

Thursday, March 12th, 2009  
From 1p-9p  
St. Mary's Seminary  
Laubacher Hall  
5400 Roland Avenue  
Baltimore, MD 21210

**FUNERAL MASS:**

Friday, March 13th, 2009  
10 am

The Basilica of the National Shrine of the



mention Dick Perez or talk about his life in AA?

|||||

++++Message 5570. . . . . Re: Bill Wilson"s meditation practices and guided meditation  
From: James Flynn . . . . . 3/8/2009 7:56:00 AM

|||||

Thank you for this, it has long been my belief that Bill W's spirituality is best defined as New Age Spirituality, rather than fundamentalist Christian spirituality.

This information helps to confirm my suspicions that Bill was actually very eclectic in his approach to spirituality and might even been seen as a heretic by more traditional religious sects and denominations.

Sincerely, Jim F.

- - - -

From the moderator: and along this same line, one of the first prominent Protestant theologians to give approval to the new A.A. movement was HARRY EMERSON FOSDICK, the author of the famous anti-fundamentalist sermon "SHALL THE FUNDAMENTALISTS WIN?"

Pass It On page 201: "Dr. Harry Emerson Fosdick, the highly respected minister of the Riverside Church, warmly approved an advance copy [of the Big Book] and promised to review the book when it was published."

Harry Emerson Fosdick from Wikipedia:

[http://en.wikipedia.org/wiki/Harry\\_Emerson\\_Fosdick](http://en.wikipedia.org/wiki/Harry_Emerson_Fosdick)

Fosdick was the most prominent liberal ... minister of the early 20th Century .... Fosdick became a central figure in the conflict between fundamentalist and liberal forces within American Protestantism in the 1920s and 1930s. While at First Presbyterian Church, on May 21, 1922, he delivered his famous sermon "Shall the Fundamentalists Win?" in which he defended the modernist position. In that sermon, he presented the Bible as a record of the unfolding of God's will, not as the literal Word of God. He saw the history

of Christianity as one of development, progress, and gradual change. To the fundamentalists, this was rank apostasy, and the battle lines were drawn.

The General Assembly of the Presbyterian Church, U.S.A. (Northern) in 1923 charged his local presbytery to conduct an investigation of his views .... Fosdick escaped probable censure at a formal trial by the 1924 General Assembly by resigning from the pulpit in 1924. He was immediately hired as pastor of a Baptist church whose most famous member was John D. Rockefeller, Jr., who then funded the Riverside Church in Manhattan's Morningside Heights area overlooking the Hudson River, where Fosdick became pastor as soon as the doors opened in October 1930.

Rockefeller had funded the nation-wide distribution of "Shall the Fundamentalists Win?" although with a more cautious title, "The New Knowledge and the Christian Faith."

[Fosdick] is also the author of the hymn, "God of Grace and God of Glory."

Fosdick's book A Guide to Understanding the Bible traces the beliefs of the people who wrote the Bible, from the ancient beliefs of the Hebrews, which he regarded as practically pagan, to the faith and hopes of the New Testament writers.

His brother, Raymond Fosdick, was essentially in charge of philanthropy for John D. Rockefeller, Jr.

Fosdick reviewed the first edition of Alcoholics Anonymous in 1939, giving it his approval.

- - - -

Harry Emerson Fosdick's famous anti-fundamentalist sermon (1922):

"SHALL THE FUNDAMENTALISTS WIN?"

Full text of the sermon given at <http://historymatters.gmu.edu/d/5070/>

- - - -

--- On Thu, 3/5/09, mdingle76 <mdingle76@yahoo.com> wrote:

From: mdingle76 <mdingle76@yahoo.com>  
Subject: [AAHistoryLovers] Re: Bill Wilson's meditation practices and guided meditation  
To: AAHistoryLovers@yahoogroups.com  
Date: Thursday, March 5, 2009, 3:59 PM

One man who influenced Bill Wilson greatly was Gerald Heard. Gerald was the man who introduced Bill to Aldous Huxley. I suspect that Gene Exman (the religious editor over at Harper that Bill visited with the first 2 chapters of the Big Book) introduced Bill to Gerald.

Anyway, Bill (and Lois) first visited Heard on a trip to California in 1941. Heard had been practicing yoga and earnestly studying the Scriptures of many of the world's great religions. Heard wrote many books on the subject of God, religion and also UFO's (a subject that Bill was very interested in and would talk to Heard about at lengths). One of Heard's books even made it into Dr. Bob's library â” "A Preface to Prayer."

Tom Powers often said that Heard was one of Bill's sponsors. Heard was particularly influenced by Sri Ramakrishna and Heard donated his Monastery, Trabucco Canyon, to the Vedanta Society of Southern California, to be run by Swami Prabhavananda.

You can also read Gerald Heard's article in the AA Grapevine called "The Search for Ecstasy." He also wrote articles about AA published in sources outside the Grapevine.

Gerald (and Dr. Cohen) oversaw the LSD sessions that both Tom and Bill experienced. (It was Tom and Bill who were sent to California on AA Headquarters business to get AA out on the big screen â” a story for a different day.)

Matt D.

---

FROM THE MODERATOR: WIKIPEDIA SAYS

[http://en.wikipedia.org/wiki/Gerald\\_Heard](http://en.wikipedia.org/wiki/Gerald_Heard)

"Henry Fitzgerald Heard commonly called Gerald Heard (October 6, 1889 - August 14, 1971) was a historian, science writer, educator, and

philosopher. He wrote many articles and over 35 books. Heard was a guide and mentor to numerous well-known Americans, including Clare Boothe Luce and Bill Wilson, co-founder of Alcoholics Anonymous, in the 1950s and 1960s."

- - - -

Message 5228 from ArtSheehan@msn.com  
(ArtSheehan at msn.com)

British radio commentator Gerald Heard introduced Bill W to Aldous Huxley and British psychiatrists Humphrey Osmond and Abram Hoffer.

Bill joined with Heard and Huxley and first took LSD in California on August 29, 1956.

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).

- - - -

Message 4806 from jlobdell54@hotmail.com  
(jlobdell54 at hotmail.com)

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.

---

MATT D. IS RESPONDING TO MESSAGE 5559 from  
<Baileygc23@aol.com> (Baileygc23 at aol.com)

> Bill W and his long time problems with  
> depression and other things brings to mind his  
> interactions with Dr Earle and Dr Earle's  
> comments on their relationship, plus  
> Dr Earle and his search for serenity in Asia.  
>  
> Since Dr Earle's attempt to find solace in  
> Eastern ideas had Bill W's interest, it could



is displayed.

Thank You,  
Shakey Mike Gwartz

|||||

+++Message 5572. . . . . Anyone know anything about the first  
prison group?  
From: priscilla\_semmens . . . . . 3/9/2009 10:37:00 PM

|||||

The first prison AA Group, we are told, was  
formed at San Quentin.

Who formed it? When was it formed? Why was  
it formed? etc.

|||||

+++Message 5573. . . . . Re: Bill Wilson's meditation  
practices and guided meditation  
From: bob gordon . . . . . 3/10/2009 3:40:00 AM

|||||

Here's the relevant part of Fosdick's review:

The core of their whole procedure is religious. They are convinced that for the hopeless alcoholic there is only one way out - the expulsion of his obsession by a Power greater than himself. Let it be said at once that there is nothing partisan or sectarian about this religious experience. Agnostics and atheists, along with Catholics, Jews and Protestants, tell their story of discovering the Power Greater Than Themselves. "WHO ARE YOU TO SAY THAT THERE IS NO GOD," one atheist in this group heard a voice say when, hospitalized for alcoholism, he faced the utter hopelessness of his condition. Nowhere is the tolerance and open-mindedness of the book more evident than in its treatment of this central matter on which the cure of all these men and women has depended.

They are not partisans of any particular form of organized religion, although they strongly recommend that some religious fellowship be found by their participants. By religion they mean an experience which they personally know and which has saved them from their slavery, when psychiatry and medicine had failed They

agree that each man must have his own way of conceiving God, but of God Himself they are utterly sure, and their stories of victory in consequence are a notable addition to William James' "Varieties of Religious Experience."

Although the book has the accent of reality and is written with unusual intelligence and skill, humor and modesty mitigating what could easily have been a strident and harrowing tale.

- Harry Emerson Fosdick

- - - -

On Sun, Mar 8, 2009 at 7:56 AM, James Flynn <jdf10487@yahoo.com> wrote:

> Thank you for this, it has long been my  
> belief that Bill W's spirituality is best  
> defined as New Age Spirituality, rather than  
> fundamentalist Christian spirituality.  
>  
> This information helps to confirm my  
> suspicions that Bill was actually very  
> eclectic in his approach to spirituality  
> and might even been seen as a heretic by  
> more traditional religious sects and  
> denominations.  
>  
> Sincerely, Jim F.  
>  
> - - - -  
>  
> From the moderator: and along this same  
> line, one of the first prominent Protestant  
> theologians to give approval to the new  
> A.A. movement was HARRY EMERSON FOSDICK,  
> the author of the famous anti-fundamentalist  
> sermon "SHALL THE FUNDAMENTALISTS WIN?"  
>  
> Pass It On page 201: "Dr. Harry Emerson  
> Fosdick, the highly respected minister of  
> the Riverside Church, warmly approved an  
> advance copy [of the Big Book] and promised  
> to review the book when it was published."  
>  
> Harry Emerson Fosdick from Wikipedia:  
>  
> [http://en.wikipedia.org/wiki/Harry\\_Emerson\\_Fosdick](http://en.wikipedia.org/wiki/Harry_Emerson_Fosdick)  
>  
> Fosdick was the most prominent liberal ...  
> minister of the early 20th Century ....  
> Fosdick became a central figure in the  
> conflict between fundamentalist and liberal  
> forces within American Protestantism in the

> 1920s and 1930s. While at First Presbyterian  
> Church, on May 21, 1922, he delivered his  
> famous sermon "Shall the Fundamentalists Win?"  
> in which he defended the modernist position.  
> In that sermon, he presented the Bible as a  
> record of the unfolding of God's will, not as  
> the literal Word of God. He saw the history  
> of Christianity as one of development,  
> progress, and gradual change. To the  
> fundamentalists, this was rank apostasy,  
> and the battle lines were drawn.

>  
> The General Assembly of the Presbyterian  
> Church, U.S.A. (Northern) in 1923 charged his  
> local presbytery to conduct an investigation  
> of his views .... Fosdick escaped probable  
> censure at a formal trial by the 1924 General  
> Assembly by resigning from the pulpit in 1924.  
> He was immediately hired as pastor of a Baptist  
> church whose most famous member was John D.  
> Rockefeller, Jr., who then funded the Riverside  
> Church in Manhattan's Morningside Heights area  
> overlooking the Hudson River, where Fosdick  
> became pastor as soon as the doors opened in  
> October 1930.

>  
> Rockefeller had funded the nation-wide  
> distribution of "Shall the Fundamentalists Win?"  
> although with a more cautious title, "The New  
> Knowledge and the Christian Faith."

>  
> [Fosdick] is also the author of the hymn,  
> "God of Grace and God of Glory."

>  
> Fosdick's book A Guide to Understanding the  
> Bible traces the beliefs of the people who  
> wrote the Bible, from the ancient beliefs of  
> the Hebrews, which he regarded as practically  
> pagan, to the faith and hopes of the New  
> Testament writers.

>  
> His brother, Raymond Fosdick, was essentially  
> in charge of philanthropy for John D. Rockefeller,  
> Jr.

>  
> Fosdick reviewed the first edition of  
> Alcoholics Anonymous in 1939, giving it  
> his approval.

>  
> - - - -

>  
> Harry Emerson Fosdick's famous  
> anti-fundamentalist sermon (1922):

>  
> "SHALL THE FUNDAMENTALISTS WIN?"

>  
> Full text of the sermon given at  
> <http://historymatters.gmu.edu/d/5070/>  
>  
> -----  
>  
>  
> --- On Thu, 3/5/09, mdingle76 <mdingle76@yahoo.com  
<mdingle76%40yahoo.com>>  
> wrote:  
>  
> From: mdingle76 <mdingle76@yahoo.com <mdingle76%40yahoo.com>>  
> Subject: [AAHistoryLovers] Re: Bill Wilson's meditation practices and  
> guided meditation  
> To: AAHistoryLovers@yahoogroups.com <AAHistoryLovers%40yahoogroups.com>  
> Date: Thursday, March 5, 2009, 3:59 PM  
>  
>  
> One man who influenced Bill Wilson greatly was  
> Gerald Heard. Gerald was the man who introduced  
> Bill to Aldous Huxley. I suspect that Gene  
> Exman (the religious editor over at Harper  
> that Bill visited with the first 2 chapters  
> of the Big Book) introduced Bill to Gerald.  
>  
> Anyway, Bill (and Lois) first visited Heard on  
> a trip to California in 1941. Heard had been  
> practicing yoga and earnestly studying the  
> Scriptures of many of the world's great  
> religions. Heard wrote many books on the  
> subject of God, religion and also UFO's (a  
> subject that Bill was very interested in and  
> would talk to Heard about at lengths). One of  
> Heard's books even made it into Dr. Bob's  
> library — "A Preface to Prayer."  
>  
> Tom Powers often said that Heard was one of  
> Bill's sponsors. Heard was particularly  
> influenced by Sri Ramakrishna and Heard  
> donated his Monastery, Trabucco Canyon, to  
> the Vedanta Society of Southern California,  
> to be run by Swami Prabhavananda.  
>  
> You can also read Gerald Heard's article in the  
> AA Grapevine called "The Search for Ecstasy."  
> He also wrote articles about AA published in  
> sources outside the Grapevine.  
>  
> Gerald (and Dr. Cohen) oversaw the LSD  
> sessions that both Tom and Bill experienced.  
> (It was Tom and Bill who were sent to  
> California on AA Headquarters business to  
> get AA out on the big screen — a story for  
> a different day.)  
>

> Matt D.

>

> \_\_\_\_\_

>

> FROM THE MODERATOR: WIKIPEDIA SAYS

>

> [http://en.wikipedia.org/wiki/Gerald\\_Heard](http://en.wikipedia.org/wiki/Gerald_Heard)

>

> "Henry Fitzgerald Heard commonly called Gerald  
> Heard (October 6, 1889 - August 14, 1971) was  
> a historian, science writer, educator, and  
> philosopher. He wrote many articles and over  
> 35 books. Heard was a guide and mentor to  
> numerous well-known Americans, including  
> Clare Boothe Luce and Bill Wilson, co-founder  
> of Alcoholics Anonymous, in the 1950s and  
> 1960s."

>

> - - - -

>

> Message 5228 from ArtSheehan@msn.com  
> (ArtSheehan at msn.com)

>

> British radio commentator Gerald Heard  
> introduced Bill W to Aldous Huxley and  
> British psychiatrists Humphrey Osmond and  
> Abram Hoffer.

>

> Bill joined with Heard and Huxley and first  
> took LSD in California on August 29, 1956.

>

> 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).

>

> - - - -

>

> Message 4806 from jlobdell54@hotmail.com  
> (jlobdell54 at hotmail.com)

>

> 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.

> \_\_\_\_\_

>

> MATT D. IS RESPONDING TO MESSAGE 5559 from  
 > <Baileygc23@aol. com> (Baileygc23 at aol.com)  
 >  
 >> Bill W and his long time problems with  
 >> depression and other things brings to mind his  
 >> interactions with Dr Earle and Dr Earle's  
 >> comments on their relationship, plus  
 >> Dr Earle and his search for serenity in Asia.  
 >>  
 >> Since Dr Earle's attempt to find solace in  
 >> Eastern ideas had Bill W's interest, it could  
 >> add another aspect to Bill W as well as  
 >> Dr Earle's efforts at meditation practices.  
 >>  
 >> George  
 >>  
 >> - - - -  
 >>  
 >> From the moderator, for more about  
 >> Dr. Earle M., whom George refers to, see:  
 >>  
 >> <http://silkworth.net/aabiography/earlem.html>  
 >>  
 >> Biography: "Physician Heal Thyself!"  
 >> Dr. Earle M., San Francisco Bay Area, CA.  
 >> (p. 393 in 2nd edition, p. 345 in 3rd  
 >> edition, p. 301 in the 4th edition.)  
 >>  
 >> "During his first year in A.A. he went to New  
 >> York and met Bill W. They became very close  
 >> and talked frequently both on the phone and  
 >> in person. He frequently visited Bill at his  
 >> home, Stepping Stones. He called Bill one  
 >> of his sponsors, and said there was hardly a  
 >> topic they did not discuss in detail. He took  
 >> a Fifth Step with Bill. And Bill often talked  
 >> over his depressions with Earle."  
 >>  
 >> "In a search for serenity Earle studied and  
 >> practiced many forms of religion: Hinduism,  
 >> Buddhism, Taoism, Confucianism, and ancestor  
 >> worship."  
 >>  
 >> GFC  
 >>  
 >  
 >

=====

++++Message 5574. . . . . RE: Icky the Dynamite man  
From: Arthur S . . . . . 3/10/2009 11:26:00 AM

=====

Hey Mike

E. D. "Icky" Sheridan was the Panel 1 Delegate from the Houston, Texas Area in 1951 (he resided at 5020 Griggs Rd) and served on the Conference Agenda Committee.

Icky later moved to Dallas, Texas (he resided at 4569 Lorraine Ave) and became the first Class B Trustee from Texas serving from 1955 to 1959. He replaced Earl Treat and was designated as "Second V.P." Records from GSO report him as passing away on 9/23/1963. I can't pin down the date/year when he moved from Houston to Dallas.

The 1957 final Conference report noted that: "Delegates from Oregon, Northern Minnesota, Quebec (Canada), Northeast Texas and South Florida participated in a provocative panel session on Clubhouses under the chairmanship of Icky S, a member of the Board of Trustees. Emphasizing the importance of separating the functions of clubs and groups, Icky summed up the general feeling of the participants by declaring that, in AA, when you put your heart rather than your brains into a project, "You can go a long, long, way."

In 1958 Icky was elected as Vice Chairman of the General Service Board. The 1958 final Conference report contained a "GSO Policy Committee" report written by Icky who also served then as chairman of the committee.

Icky is discussed by Bill W on page 80 in AA Comes of Age:

"When I think of explosions I always think of my friend Icky. Down in Houston, Texas, they call him the "Dynamite Man." Icky is an expert on explosives, on demolition. He was in the rear of the Russian retreat blowing up bridges during the war. After the war he started to ply his trade again, and I guess he fell into the same error that a poor fellow in London did the other day. This alcoholic Londoner turned up before a magistrate. He had been picked up stiff drunk. His bottle was empty. The magistrate said, "Did you drink it all," "Oh, yes." "Why did you drink it all," "Because I lost the cork." Down there in Houston, it must have been one of those days when our friend Icky lost his cork. Icky was commissioned to blow up a certain pier in Houston Harbor, and

he blew up the wrong one!

There is a passing reference to Icky S in Bob P's "unofficial AA history" where he writes:

"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 1946 at 3511 Travis St. where it remained. In early 1949, the majority of the Travis St. group broke away to form the Montrose Group. Among those that remained were Ed H., Angus McL., Claire W., Anna D., Mildred C., and Icky S."

On July 1, 1960 Icky Chaired a session at the 25th Anniversary Convention at Long Beach, California that was titled "12 Speakers on the 12 Steps."

Cheers  
Arthur

PS - I have a 1954 photo of Icky which I'll send you by separate email.

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

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Shakey1aa@aol.com  
Sent: Monday, March 09, 2009 9:34 PM  
To: AAHistoryLovers@yahoogroups.com  
Cc: Shakey1aa@aol.com  
Subject: [AAHistoryLovers] Icky the Dynamite man

I'm trying to get more info on Icky From Houston: Page 80 AACOA (the dynamite man).

What's his date of sobriety, home group, etc., does anyone know?

I have a 1st. edit. Stools & Bottles signed by Ed Webster and inscribed to Icky, dated 1961. The gentleman I purchased it from told me he got it in Houston.

I'd like to know more about Icky so that I can pretend to be knowledgeable when the book is displayed.

Thank You,  
Shakey Mike Gwartz









<http://www.handinorcal.org/AboutPage/About.html>

[http://en.wikipedia.org/wiki/San\\_Quentin\\_State\\_Prison](http://en.wikipedia.org/wiki/San_Quentin_State_Prison)

Phil

- - - -

From: "Lee Carroll, CPA" <FriendLeeCPA@msn.com>  
(FriendLeeCPA at msn.com)

Warden Clinton Duffy spoke at the First International AA Conference in Cleveland, July 29, 1950. In it he shares that:

- he had been watching AA on the street
- San Quentin was in the process of instituting a new type of rehabilitation
- he realized punishment was not enough.
- First meeting at SQ was in 1942
- Twenty inmates and several outside guests, many of whom had never been behind such walls before and were awed by the surroundings.
- Most inmates hadn't seen a woman or civilian clothes for a long time.
- Duffy says the tension was broken when an outside guest, whose name he couldn't remember ("...and wouldn't mention if I could,") went up to the podium 'with a smile on his face that radiated an air of friendliness - I'll never forget his opening words:  
  
"Fellows," he said, looking out over the stiff audience, "before we start talking about AA I have a confession to make, I want to tell you that, but for the grace of a power greater than myself I would be sitting out there with you today listening to someone else make this speech."  
  
- Duffy quotes more that I won't write out, but he says the tension was eased and it became a podium participation mtng.
- Skeptics had told Duffy that AA was a "useless fad," and that "SQ would go off louder than nitroglycerin if he allowed women AA's to mix with the inmates."

- Not so said Duffy. There was never an "off color remark."

- At the end of the first meeting, says Duffy one of the former skeptics chose the opportunity to assure him that AA at SQ would be a success.

- SQ did make mistakes; a) issued diplomas for completing 12-step study course b) withheld AA from men who did not "appear" to be alcoholic c) exerted pressure on men "diagnosed" as alcoholic.

Lee (805) 938-1981

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>  
(jlobdell54 at hotmail.com)

On p. 59 of AA Today: a special publication by the AA Grapevine commemorating the 25th Anniversary of Alcoholics Anonymous (copyright 1960, 1988), Warden Clinton Duffy says (or writes), "When, in 1941, San Quentin pioneered the first Alcoholics Anonymous group behind any prison walls, I said, 'If the program will help one man, I want to start it.' In these eighteen years, hundreds have been helped." So, for a date, 1941 (probably later in the year as it isn't yet nineteen years when he's speaking), and for a founder, Warden Duffy. And as to the why, "If the program will help one man, I want to start it."

- - - -

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

There is a good report from the Northern California Council of Alcoholics Anonymous. It was this group that was instrumental in forming the group so this is about the best account of its beginnings.

Kent D 8.8.88

- - - -

From: Ernest Kurtz <kurtzern@umich.edu>  
(kurtzern at umich.edu)

Priscilla,

I suggest you pass this question on to the AA archivist at the GSO in New York: there is a wealth of material there.

ernie

\*\*\*\*\*

Original message #5572 from  
<priscilla\_semmens@yahoo.com>  
(priscilla\_semmens at yahoo.com)

The first prison AA Group, we are told, was formed at San Quentin.

Who formed it? When was it formed? Why was it formed? etc.

|||||

+++Message 5580. . . . . Re: the first prison group? NOT San  
Quentin  
From: Shakey1aa@aol.com . . . . . 3/9/2009 7:37:00 PM

|||||

The first prison group was definitely not San Quentin! The Philadelphia Mother group was taking meetings into Philadelphia prisons two years before S. Q. and have continuously carried on that tradition.

GSO in NY has told us that, even when substantiated, they will not change this part of AA history in their publications. A member of the Archives committee of the local Intergroup asked them several years back.

I also heard about another prison group about the same time (1940) in NY or NJ. Perhaps someone from those areas can provide more accurate information.

Yours in Service,  
Shakey Mike Gwartz

|||||

+++Message 5581. . . . . Archival Repositories and Hints for  
AA Archivists  
From: Mike Breedlove . . . . . 3/10/2009 6:31:00 PM

|||||

Greetings everyone, and especially kauaihulahips

Thank you for those wonderful questions. I am certainly no authority on all (or even many) of the questions asked in kauaihulahips' email, but do have some information the Area One (Alabama-Northwest Florida) archives committee collected in a survey in 2006. The information is in tables format and is detailed below. Other area archives were contacted and graciously supplied the information detailed below. No personal information is shared. Any area archives committee that wishes to share more information, or to update the present information, (hint, hint) would you please forward that information to me at the email address of

mikeb415@knology.net  
(mikeb415 at knology.net)

If you wish to contact a specific archives or archives committee, you might wish to contact the AA Archives, located at the General Services Office. They may have the information you need. As a general policy, the AA Archives tends not to participate directly in forums such as this but the staff are more than willing to help any one who asks for help. Of course I am willing to share any information or knowledge that others have so freely shared with me. Just contact me at

mikeb415@knology.net  
(mikeb415 at knology.net)

The one overall comment to be hazarded is that any one looking to establish an archival repository of any kind needs to closely review the following. At the AA website, if you click on Resources for Local A.A. Archivists you can see links to the following really useful pieces of literature, all of which have very recently been updated:

Archives Guidelines - MG-17 .pdf The direct link is  
[http://www.aa.org/lang/en/en\\_pdfs/mg-17\\_archives.pdf](http://www.aa.org/lang/en/en_pdfs/mg-17_archives.pdf)  
(4 pages)

The A.A. Archives - F-47 .pdf The direct link is  
[http://www.aa.org/lang/en/en\\_pdfs/f-47\\_theaaarchives.pdf](http://www.aa.org/lang/en/en_pdfs/f-47_theaaarchives.pdf)  
(2 pages)

Oral Histories Kit .pdf - The direct links is

[http://www.aa.org/lang/en/en\\_pdfs/en\\_oralhistorieskit.pdf](http://www.aa.org/lang/en/en_pdfs/en_oralhistorieskit.pdf)  
(18 pages)

Many areas choose to conduct recorded oral history interviews with longtimers, to record their strength, hope, and experience for future generations. This kit contains tips, instructions, suggested questions, forms and templates, as well as a list of additional resources.

Yours in service,  
Mike B.  
Area One Archivist

(Like others in AA, I have some experience and formal training as a professional archivist)

\*\*\*\*\*

Area #  
Archives facility and details  
Financial Support  
Archives Cmte?  
Archivist?  
Volume of Records  
Volunteers & Work

\*\*\*\*\*

01, Alabama- NW Florida  
10 x 10 ft. somewhat climate controlled store room  
\$2,100/year for rent for storage (\$1,500) and supplies (\$600).

No foundation.  
Yes  
Yes  
200 cubic ft., of which 30 cubic ft. are actual archives and 150 cubic ft. are special collections  
Just getting started, but we do work one afternoon every area assembly with one or two volunteers

- - - -

06, Coastal North California  
Yes, at an AA Meeting facility, 8 x 20 room, with tape library  
\$10,000/year, with \$7200 for rent, 2100 for travel and conferences, 700 for supplies. No foundation  
Yes, also a tape librarian  
Yes  
120-200 cf, including shelves lateral files, file cabinets shelves, reel-to-reel tapes, cassettes, etc.  
Volunteers work one/month  
Former delegate participates

-----

10, Colorado

Basement of a church in Denver, ca. 15 x 20

\$600/year for rent and \$600/year for operating expenses and the traveling displays are funded by Area. AA members contribute financially

No foundation.

Yes

Yes

70 cf, including file cabinets and more

Office open once a month for 2 hours, mainly the archives chair

Lots of interviews with long timers

-----

15, South Florida

3x4 cubical - a rental, climate controlled facility -- records are stored in banker boxes

\$580 annual for storage and copies, postage of our Committee minutes. Area 15 furnishes 1 night lodging each, at Area Quarterly for the Area Archives Chair and the Alternate. No foundation

Yes

No

10 cf, the minutes and business records of the Area Business meetings, and Ad-hoc committees.

No

-----

16, Georgia

Yes, 20 x 30 area adjacent to area office

Budget from Area of \$2,932. Rent and utilities included in general area office expense

No foundation

Yes and Steering Cmte, & delegate helping

Yes

Not stated, Do have display cases

Mainly the archivist

-----

18, Idaho

Yes, 2 rooms for storage, 20 x 20 and 20 x 25, and 1 for ref, exhibit, 25 x 15

All funding from Area, \$1,200, and from donations. Travel is reimbursed at 0.30/mile

No foundation

Yes & delegate helping

Yes

Not stated. Do have 4 file cabinets.

Yes, 6-7, and they do reference work

----

19, Northern Illinois

Yes, 15 x 15

\$500 - \$800/yr

No foundation

Yes

Yes

40-50 cf, many tapes & CDs

Yes, but no details

Yes

yes

10 cf

Interview of long timers

----

22, Northern Indiana

No

\$100/yr. No foundation.

----

27, Louisiana

Yes, 12 x 24 room

\$1,500/year from Area and selling of items No foundation

Yes

Yes

288 cubic ft., with archival supplies, shelving, etc.

Do reference work, exhibits, and more

----

32, Michigan

No

None from Area, some from groups and individuals

No foundation.

No

Yes

150 cf

Mainly the archivist

----

38, Eastern Maryland

Area rents 2 rooms, 200 sq ft each, for archives, in central service bldg

Area pays for rent and other expenses. Budget of \$1,200/yr. No foundation.

Yes

Yes

6 filing cabinets and a bit more [ca. 50 cf] 2nd room is used for processing, etc.

Mainly the archivist

- - - -

50, Western New York

Yes, rent 12 x 20 room from Central Office

\$500 - \$1,000, contributions from groups and individuals, Presently creating a budget. No Area support. No foundation

Yes and a treasurer, & very active past delegates

Yes

Not stated

Mainly the archivist

- - - -

64, Central Tennessee (Murfreesboro)

Yes, Yes, we have a free-standing building.

It is 25 x 45, or 1,125 square feet, concrete block and brick, two rooms. Anonymity protected.

[Also gave more info on district archives in Area 64]

Total budget is about \$70 per month for chair person's travel expenses and \$500 per year for building, & appointed an archivist & historian . Going to give him \$33 per month for traveling expenses.

A contractor built it on his lot and is only charging the cost of construction. Purchasing the building one year at a time by Area 64. Pay it like rent, but will be paid for in 10 years. After paid off, probably will create a foundation at that time.

Yes

Yes

Have eight four drawer filing cabinet, plus exhibit cases, and going to get acid-free boxes, etc.

Groups, districts and events pay for traveling archives

Front room with display cases and log in room; back room has desks, with strictly volunteer work force, webmaster does a lot of work (2 or 3 days a week from 10 until 3) and recruits well.

- - - -

65, North Texas

No

\$600/year for travel, etc., and groups and events often at least partially reimburse travel and display costs. No foundation.

Yes

No

20 cf

Mainly the archivist

-----

71, Virginia

Office space of one room is rented (size not mentioned)

Area pays for office expenses, archivist's travel and incidentals, and archives cmte travel and yearly archives open house (amount not mentioned).

No

foundation

Yes

Yes

Not stated

Yes, but no details

-----

72, Western Washington

Yes, 750 sq ft, shelving and containers used

\$700.00/qtr, \$300.00/upkeep, and area pays travel No foundation

Yes, cmte chair and Steering Cmte

Yes

Not stated

Yes, but no details

-----

93, Central California

Yes, 800 sq ft, 2 room facility

\$400.00/month budget from Area, with extra money for travel. Have a storage room and exhibit room.

No foundation

Yes

Yes

50 cubic ft.

Yes, but no details

-----

Akron AA Archives

Archives is in Intergroup offices and do have a collection policy

Self supporting, but does not say how. No foundation (as a part of Intergroup and not separately incorporated, a foundation would violate the traditions)

Yes under Intergroup

Yes

Not stated

Yes



(kroloson at mindspring.com)

Hello,

for the State of Georgia AA, Area 16, we have a location that has 1) state office 2) book distribution center to groups and interoffices 3) refrigerated archive room, all in one location, and across from it is the hotel where the State Assemblies occur. I don't know if they can tell you the startup costs or ongoing yearly costs for archive facility, but go here to ask

<http://www.aageorgia.org/archives.htm>

and contact [Archives@aageorgia.org](mailto:Archives@aageorgia.org)

There is quite a lot in the refrigerated room. I'm sure it has moisture-controls too.

In His Service,

Keith R, former District 16E PI

- - - -

From: Greg Hughes <[glhughes227@yahoo.com](mailto:glhughes227@yahoo.com)>  
([glhughes227 at yahoo.com](mailto:glhughes227@yahoo.com))

Area 27 (State of Louisiana) has an archival repository. It is currently housed in a room at the home of a member and former delegate who now serves as the area archivist. The Archives Committee is currently looking for a permanent location.

- - - -

From: alan dobson <[dobbo101@yahoo.com](mailto:dobbo101@yahoo.com)>  
([dobbo101 at yahoo.com](mailto:dobbo101@yahoo.com))

If poss could you also share any info you find about this with me too?

Thanks.  
Alan D  
07827 839712

- - - -

Original message #5568 from <[kauaihulahips@yahoo.com](mailto:kauaihulahips@yahoo.com)>  
([kauaihulahips at yahoo.com](mailto:kauaihulahips@yahoo.com))

What A.A. Areas at present have free-standing



- - - -

Juan Rodriguez in California, in his researches in this area, has found that Spanish translations of Fr. Ralph's writings were used as the basis of Spanish-language A.A. in both North and South America during the years before there was a widely available Spanish translation of the Big Book. The earliest actual text which Rodriguez has found of a Spanish translation of the Big Book is from Puerto Rico and dates to 1959. As we know, the serious legal disputes which arose later on over rival translations of the Big Book in Mexico formed one of the most unseemly scandals of A.A. history. So for many years, in much of Latin America, Spanish translations of Fr. Pfau's writings were safer and more easily available.

Also, Fr. Pfau's prose style was much easier to translate into Spanish than that of the Big Book, and seemed to naturally convert itself into smooth, flowing Spanish.

These translations are in the form of booklets, usually about one-third to half the length of the Golden Books, giving individual sections from Fr. Pfau's writings. So the twenty page booklet entitled "La Vida Emocional y el Mito de la Perfeccion" ("The Emotional Life and the Myth of Perfection") was taken from "Sobriety Without End" (1957) and the twenty-four page booklet on "Resentimientos" ("Resentments") was taken from "Sobriety and Beyond" (1955). The thirty-six page booklet entitled "Sano Juicio" (literally "Sane Judgment") was a translation of "The Golden Book of Sanity" (1963).

Fr. Ralph has continued to be a great hero among Spanish-speakers in the United States as well. The thirty-two page booklet "Liberado de las Tinieblas" ("Freed from Darkness"), a translation of Ralph's 1958 autobiography ("Out of the Shadows") in Look magazine, was published with a red and yellow cover much like the old circus cover of the original Big Books, in 2008 in Hollister, California, by the A.A. group La Gran Familia, to honor his memory, and there is a beautiful memorial to him on a hill top called Serenity Point at the St. Francis Retreat Center just outside of San Juan Bautista, California.



than the Grapevine. They have done several articles on him, from interviews in Spanish that he gave.

I contacted the magazine and they are about to send me all the info on him that they have from over 50 years of publication. I will post my findings.

Juan R.

|||||

++++Message 5588. . . . . Father Martin Chalk Talk Passing  
From: diazeztone . . . . . 3/10/2009 8:34:00 PM

|||||

baltimoresun.com

The Rev. Joseph C. Martin dies at 84  
Leader in fight against alcoholism founded  
Father Martin's Ashley in Harford County  
By Frederick N. Rasmussen  
March 10, 2009

~~~~~

The Rev. Joseph C. Martin, a recovering alcoholic and an international leader in the fight against alcoholism and substance abuse who was a co-founder of Father Martin's Ashley, a Harford County treatment center, died early yesterday of heart disease at his Havre de Grace home. He was 84.

Father Martin's "Chalk Talk on Alcohol" and "No Laughing Matter" have become standard tools used by recovery centers, schools and employee assistance programs the world over.

"Father Martin is an icon in the treatment industry and was one of the first to describe alcoholism in layman's terms as a disease," said Mark Hushen, president and chief executive of Father Martin's Ashley, located near Havre de Grace.

"He helped thousands and thousands directly and indirectly with his message all across the world," he said. Mike Gimbel, a substance-abuse expert who was Baltimore County drug czar for 23 years and now directs an anti-steroid program at St. Joseph Medical Center, is an old friend.

"Father Martin has done more to educate and treat those suffering from addiction than anyone in the past 50 years," Mr. Gimbel said yesterday. Born in

Baltimore,  
the son of a machinist who was a heavy drinker, Father Martin was raised in Hampden. He was a 1942 graduate of Loyola High School and attended Loyola College from 1942 until 1944.

He studied for the priesthood at St. Mary's Seminary & University in Roland Park from 1944 to 1948, when he was ordained a priest of the Society of St. Sulpice.

Father Martin began drinking while he held teaching positions at St. Joseph's College in Mountain View, Calif., from 1948 to 1956, and later at St. Charles Seminary in Catonsville from 1956 to 1959.

"I drank from the age of 24 to 34," he told The Sun in a 1992 profile. "I was afraid to go near the altar to say Mass six days a week. I did go on Sunday, but shaking all the while."

After his troublesome behavior came to the attention of superiors, Father Martin was confined to a psychiatric ward in California in 1956, and after his release, returned to drinking double martinis and shots of vodka from hidden bottles in his bathroom.

"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 of clanking bottles," he told The Sun in an interview last year.

Finally, the Archdiocese of Baltimore sent Father Martin to Guest House, a Michigan treatment center for the clergy, to get sober.

By the time he left Guest House, he had regained his sobriety and found what would become his life's work.

He converted his notes based on Bill Wilson's Alcoholics Anonymous famous 12-step program into a blackboard talk, which was done on an actual blackboard with chalk. During the 1960s, he began presenting it at AA meetings, rehab centers and private businesses.

In 1972, his "Chalk Talk" lecture was filmed by the Navy and later was picked up by the other armed forces where it was used as mandatory addiction training for service personnel.

Father Martin and his blackboard lecture were in demand all over the world, which gave rise to his crack: "Have chalk. Will travel."

In 1964, he became acquainted with Lora Mae Abraham, a mother and a housewife, who was the daughter of a Baptist minister.

"I've been sober 45 years. Those years when I was suffering from alcoholism were years of disgrace and shame, and especially so because I was a woman," said Mrs. Abraham.

One night in 1964, Mrs. Abraham joined other members from her AA meeting at the Johns Hopkins University to hear a lecture featuring Father Martin.

"When he walked out on stage and said, 'Hello, I'm Joe Martin, and I'm an alcoholic,' and that alcoholics are not bad people, they have an illness, I surrendered right there that night," she said. The two became close friends, and it was Mrs. Abraham who suggested in 1978 that Father Martin establish a center where alcoholics could come for treatment.

It took seven years of fundraising before they were able to acquire Oakington, the former estate of Maryland Sen. Millard Tydings overlooking the Chesapeake Bay.

The 22-bed facility opened in 1983 and was named Ashley for Mrs. Abraham's father, the Rev. Arthur Ashley.

The Rev. Leonard A. Dahl, a Presbyterian clergyman, stepped down two years ago as president and CEO at Ashley.

"He also took me to my first AA meeting, and I recently celebrated 36 years of sobriety," Mr. Dahl said of Father Martin. "He believed that alcoholism was his cross and hymn to carry, and he was never bitter about the disease."

Father Martin, who liked to say, "Give me a blackboard, a piece of chalk and a bunch of drunks and I'm at home," always greeted new arrivals with a hopeful welcome: "The nightmare is over."

Father Martin also made sure that no one was turned away because of their inability to pay for treatment that can cost \$20,800 for the 28-day program.

In the more than 30 years since it accepted its first patient, more than 30,000 people have been treated, including celebrities from the world of Hollywood, sports and politics.

While retiring from active management in 2003, Father Martin, who had



into Philadelphia prisons two years before 1941.

The first institutional meetings were held at Rockland Hospital in 1939, which is New York State tho' the participants were partly from New Jersey. I think by the way that this institutional meeting may be the oldest AA meeting in the same location it was first held.

- - - -

From: John Pine <johncpine@gmail.com> (johncpine at gmail.com)

Isn't there a difference between a self-directed, autonomous group within a prison and meetings that are brought in by outside groups or individuals?

Could that be the distinction here?

John Pine  
Richmond, Virginia

- - - -

> From: Shakey1aa@aol.com  
> Date: Mon, 9 Mar 2009  
> Subject: Re: the first prison group? NOT San Quentin  
>  
> The first prison group was definitely not  
> San Quentin! The Philadelphia Mother group  
> was taking meetings into Philadelphia prisons  
> two years before S. Q. and have continuously  
> carried on that tradition.  
>  
> Yours in Service,  
> Shakey Mike Gwartz

|||||

+++Message 5590. . . . . Re: Archival repositories  
From: diazeztone . . . . . 3/12/2009 6:07:00 PM

|||||

I have often wondered why regional and state AA Archives are not placed physically into the library of a large institution. (Or smaller local institution.)

I.e. the Texas archives being placed at the U Texas Library in Austin. Or at SMU in Dallas.

Even a large city library would be a good choice. (Dallas, Fort Worth, Houston, Austin, have very large pubic libraries.)

The archives could be donated but maintained by the group donating. Or they could be loaned (for fixed time 2 year, 5 year, 10 year) this would allow traveling archives to remove materials for conventions etc.

I think this would make the materials available to many more people. For example ,I have been to Oklahoma City 50 times recently and almost every time I go to the archives they are closed.

LD Pierce  
editor  
www.aabibliography.com  
"an internet aa archive!!"

|||||

+++Message 5591. . . . . Re: Anyone know anything about the first prison group?  
From: marionoredstone . . . . . 3/12/2009 1:09:00 AM

|||||

And of course the rest of the story is that the 25 millionth copy of the Big Book was presented to the then current warden of San Quentin in recognition of its being the beginning of the prison meetings.

I have presented at one here in central Indiana and agree with those who say it is worthwhile.

While talking before the meeting with an inmate, and hearing his tale, I could truthfully say the very same thing that Warden Duffy describes the first AA speaker to have said to inmates.

God is near

Marion

|||||

+++Message 5592. . . . . Re: Anyone know anything about the first prison group?  
From: Arthur S . . . . . 3/14/2009 5:56:00 PM







- - - -

From GFC, the moderator. See his biography at:

<http://www.fathermartinsashley.com/interior.php?section=AboutAshley&subsection=B>

io [5]

#### Father Joseph Martin - Biography

Father Joseph C. Martin, S.S. (1924-2009), was co-founder of the addiction treatment center Father Martin's Ashley in Havre de Grace, MD, and a noted authority and lecturer on alcoholism. Best known for his "Chalk Talk on Alcohol," delivered to alcoholics and their families with his charismatic style and sense of humor, Father Martin is credited with saving the lives of thousands of alcoholics and addicts. His "Chalk Talk" lecture, which began "I'm Joe Martin and I'm an alcoholic," and more than 40 films, are legendary.

His films, which have been translated into multiple languages, continue to be used at treatment centers around the world, in hospitals, substance abuse programs, industry, and most branches of the U.S. government. He is author of several publications, including Chalk Talks on Alcohol, published by Harper & Row in 1982, which is still in print.

#### The Early Years

Father Martin was born in Baltimore on October 12, 1924, the fourth of seven children of Marie and James Martin. His leadership ability, communications skill, and charm became evident early in life. He was valedictorian of Loyola High School's class of 1942, and was voted best debater, best actor, and class member with the best smile. He attended Loyola College from 1942 to 1944.

During his senior year in high school and as he was attending Loyola College, he had a part-time job with St. Mary's Seminary, where members of the Society of St. Sulpice taught seminarians. Increasingly drawn to their mission, he felt the calling to enter the priesthood, studying at St. Mary's Seminary on Paca Street and at St Mary's in Roland Park in Baltimore. He was ordained a priest for the Archdiocese of Baltimore in 1948. The following year he entered the Society of St. Sulpice, a community of priests devoted to the formation and education

of  
seminarians and priests.

Following ordination, he was sent to teach high school students preparing for the priesthood at St. Joseph's College in Mountain View, CA (1948-56), where he was a successful and popular teacher. In 1956, he was sent to teach at St. Charles College in Catonsville, MD.

#### Addiction and Recovery

When it became apparent to colleagues that he had a problem with alcohol, Father Martin was sent to Guest House in Lake Orion, MI, an alcoholism treatment center and sanctuary for Catholic priests that advocated the Twelve Steps of Alcoholics Anonymous (A.A.). He left Guest House in 1959, in recovery and charting a new course for his life.

He returned to Baltimore and St. Charles College, where he resumed teaching and supported his recovery by attending A.A. meetings three or four times a week. He seized every opportunity to speak about alcoholism, captivating audiences with what became the "Chalk Talk on Alcohol."

#### The Transition Years

In 1968, he was assigned to serve as chaplain for the Oblate Sisters of Providence in Catonsville, and he continued to deliver his "Chalk Talk" to audiences along the East Coast.

In 1970, Father Martin reached out to Mae Abraham, a woman he met through A.A., and with her and her husband's encouragement, he made the decision to work the field of recovery. He became a lecturer and educator in the Division of Alcohol Control for the state of Maryland, conducting seminars for doctors, lawyers, parole officers, and social workers.

In 1972, the United States Navy filmed "The Blackboard Talk," which they then dubbed "The Chalk Talk." It became known throughout the U.S. military and established Father Martin as a recognized leader in the addiction treatment field.

#### The Ashley Years

In 1977, on a flight returning from an appearance in South Carolina, Mae Abraham said, “Father, why don’t you open a treatment center where people can get well with the philosophy you have?”

Mae Abraham and Father Martin began their quest to establish an addiction treatment center, raising funds over a seven-year period with Father Martin’s “Chalk Talk” delivered to audiences across the U.S. Thousands of small donations and several large gifts and matching funds made it possible to buy and renovate Oakington, the estate owned by the widow of U.S. Senator Millard Tydings on the Chesapeake Bay near Havre de Grace.

Father Martin’s Ashley opened in 1983. Just two years after opening, Forbes magazine ranked it as one of the top ten addiction treatment facilities in the country.

Today, patients come from the East Coast and across the U.S. to the 85-bed facility, which has a reputation for treating alcohol and drug addiction and relapse with respect for the dignity of each individual who enters its doors.

To date, Ashley has provided treatment to more than 40,000 people suffering from the disease of addiction and has provided program services to their families.

Father Martin always had a very special concern for priests in trouble. In this, he remained faithful to his Sulpician vocation throughout his life.

#### Honors and Awards

In 1991, Father Martin was invited by Pope John Paul II to participate in the Vatican’s International Conference on Drugs and Alcohol. He made four trips to Russia under the auspices of the International Institute on Alcohol Education and Training, and also traveled to Switzerland and Poland to speak to A.A. groups and to addiction counselors in training.

Father Martin’s awards include the Andrew White Medal from Loyola College, Baltimore, for his contributions to the general welfare of the citizenry of Maryland; Rutgers University’s Summer School of Alcohol Studies’ Distinguished Service Award (1988); and the Norman Vincent Peale Award (1992).

#### The Later Years



local AA entity no longer is willing to maintain their records? No institution wants to be placed in the position of throwing historical records on the street. I can speak from some experience in this area as I have worked in a state archives for twenty three years as an arrangement and description archivist and have been involved in state, regional and national archival professional organizations. I do not know of a single institution in our state that would be willing to house archival records under a "loan" or even "gift" agreement in which another entity shares the responsibility for a set of records within that institution.

Philosophically, as members of Alcoholics Anonymous it seems to me that the Seventh Tradition means that if we are fully self-supporting through our own contributions then we support our archives as the historical repository of the message of Alcoholics Anonymous as it has come to us over the years. In fact, other traditions are also very important in this regard as the A. A. Guidelines on Archives emphasize. Please see [http://www.aa.org/lang/en/en\\_pdfs/mg-17\\_archives.pdf](http://www.aa.org/lang/en/en_pdfs/mg-17_archives.pdf) Alcoholics Anonymous at any and every level should not surrender its archival or historical responsibility to another entity. After all, we want the archives of Alcoholics Anonymous to be in the hands of Alcoholics Anonymous, where its life saving message cannot be distorted or diminished.

In our Area (Alabama-Northwest Florida) we have accomplished a great deal with our archives, particularly in collecting archival records and special collections. Nonetheless our archives is not the fully functional repository that we would like it to be. That means that we have work to do to make our archives more accessible and fully self-supporting. We are trying to do that work now. While these efforts are not moving quickly, they are proceeding steadily.

One other observation - It seems to me that there is a growing sense of shared responsibility among archivists and historians in AA regarding AA's history, and a growing cooperation among the different districts, areas and the GSO archives to collaboratively preserve AA's history. This tendency is all to the good. We need each other. Once again the principles of commitment, collaboration and cooperation are paramount. We are still finding our way, but in this effort we work in unity.

Yours in service, Mike B.  
Area One Archivist

- - - -

From: Sober186@aol.com  
(Sober186 at aol.com)

Interesting idea. I wonder if we would run into anonymity problems? We are anonymous only outside AA rooms, I think. Some of the archives which would then be open to non AA readers might contain full names. Would we want to edit out last names?

Jim in Central Ohio

- - - -

From: Shakey1aa@aol.com  
(Shakey1aa at aol.com)

The answer to placing regional or state AA Archives in a library or large institution can be found in the AA Preamble. When I go somewhere to see AA archives I always make an appointment to do so. Most Archives have rules about who, where and when they can be seen. AA members have to be cleared to see the originals and someone needs to be present from the committee so that illegal copies or outright stealing is not occurring. A sober thief is still a thief.

Yours in Service,  
Shakey Mike Gwartz

- - - -

Original Message From: diazeztone

I have often wondered why regional and state AA Archives are not placed physically into the library of a large institution. (Or smaller local institution.)

I.e. the Texas archives being placed at the U Texas Library in Austin. Or at SMU in Dallas. Even a large city library would be a good choice. (Dallas, Fort Worth, Houston, Austin, have very large pubic libraries.)

The archives could be donated but maintained by the group donating. Or they could be loaned (for fixed time 2 year, 5 year, 10 year) this would allow traveling archives to remove materials for conventions etc.









> Hi all,  
 >  
 > On page 281 in "Dr. Bob And The Good Old  
 > Timers" there's a paragraph that reads:  
 >  
 > "Remembering his own disastrous trip to  
 > Atlantic City and Bill's experiment with  
 > keeping liquor on the sideboard to prove it  
 > was no longer a temptation, Dr. Bob advocated  
 > that members stay in dry places whenever  
 > possible. 'You don't ask the Lord not to lead  
 > you into temptation, then turn around and  
 > walk right into it,' he said."  
 >  
 > My question is, what's the story behind  
 > Bill's experiment?  
 >  
 > I've looked everywhere I can think of to  
 > find that story, but can't find it.  
 >  
 > Thanks,  
 >  
 > Mike Margetis  
 > Brunswick, Maryland  
 >  
 >

=====

++++Message 5605. . . . . Re: Bill's experiment with keeping  
 liquor in the house  
 From: elg3\_79 . . . . . 3/27/2009 10:48:00 AM

=====

I believe this "idea" arose during Bill's  
 stay with Anne and Bob Smith, but my source  
 (<http://www.barefootsworld.net/aa-bbtrivia.html>)  
 is unclear as to whether this pre- or postdated  
 Dr. Bob's infamous Atlantic City jaunt.

This source gives the following explanation of  
 something that is said in the Big Book on  
 page 102 at the bottom of the page -- "Many of  
 us keep liquor in our homes"

This source attributes this custom to:

'Our co-founder, Dr Bob. He said "I was  
 adamant on having liquor. I said we had to  
 prove that you could live in the presence of  
 liquor. So I got two big bottles and put  
 them right on the sideboard and that drove  
 Anne wild for awhile."









FIRST: I have entered into an agreement, dated April 29, 1963, with Alcoholics Anonymous World Services, Inc., of 305 East 45th Street, New York, New York, under which royalties may become payable to me with respect to certain books or other material of which I am the author or which I have prepared for publication [understand the background of these terms: the authors of the Big Book and other publications get nothing but Bill and his heirs get the financial rewards] as set forth in the agreement (the agreement and all modifications, renewals or extensions thereof is hereinafter referred to as the "Royalty Agreement"). Under the present terms of the Royalty Agreement, I have the right to bequeath to my wife, LOIS BURNHAM WILSON, and any other persons living at the time of my death, life interests in the royalties payable after my death and I also have the right to grant to my wife, LOIS BURNHAM WILSON, the power to designate in her Last Will and Testament, duly admitted to probate, persons selected by her who are living at the time of her death who shall be entitled to receive, in such proportions as my said wife may designate, life interests after her death in all or part of the royalties payable to her after my death. Accordingly, I direct that all of the right, title or interest that I may have at the time of my death in or to any royalties under the Royalty Agreement shall be disposed of as follows:

A. I give and bequeath to HELEN WYNN [Bill changed his Will to take 10% of the royalties from his wife Lois and give them to his mistress Helen], of Pleasantville, New York, if she survives me, a life interest in ten percent (10%) of such royalties. If the said HELEN WYNN does not survive me, I direct that the said ten percent (10%) of such royalties shall be disposed of in accordance with the provisions of Paragraphs B or C, as the case may be of this Article FIRST.

B. I give and bequeath to my wife, LOIS BURNHAM WILSON, if she survives me, a life interest in the remaining ninety percent (90%) of such royalties. I also grant to my said wife, if she survives me, the power to select and designate in her Last Will and Testament, duly admitted to probate, persons living at the time of her death who are to receive life interests after her death in such royalties in such proportions as she may designate. If my said wife fails to exercise, in whole or in part, the power of appointment granted to her under the preceding provisions of this Paragraph B, I direct that any royalties which

remain undisposed of as a result of such failure shall be disposed of in accordance with the provisions of Paragraph C of this Article FIRST as though I had survived my said wife and died immediately after her death.

C. If my wife, LOIS BURNHAM WILSON, does not survive me, I direct that all of the right or title that I may have at the time of my death in and to the remaining ninety percent (90%) of such royalties shall be divided into twenty (20) equal shares, which shall be disposed of as follows:

1. I give and bequeath a life interest in three of such shares to my sister, HELEN EVANS, if she survives me.
2. I give and bequeath a life interest in two of such shares to my sister, DOROTHY STRONG, if she survives me.
3. I give and bequeath a life interest in one of such shares to my brother-in-law, DR. LEONARD STRONG, if he survives me.
4. I give and bequeath a life interest in one of such shares to my cousin, HOWARD WILSON, if he survives me.
5. I give and bequeath a life interest in two of such shares to my brother-in-law, ROGERS BURNHAM, if he survives me.
6. I give and bequeath a life interest in three of such shares to LAURA BURNHAM (the wife of my brother-in-law, ROGERS BURNHAM), if she survives me.
7. I give and bequeath a life interest in one of such shares to my brother-in-law, DR. LYMAN BURNHAM, if he survives me.
8. I give and bequeath a life interest in one of such shares to FLORENCE BURNHAM (the wife of my brother-in-law, DR. LYMAN BURNHAM), if she survives me.
9. I give and bequeath a life interest in two of such shares to my sister-in-law, BARBARA JONES, if she survives me.
10. I give and bequeath a life interest in three of such shares to NELL WING, if she survives me.
11. I give and bequeath a life interest in one of such shares to HARRIET SEVERINO, if she survives me.

If any beneficiary named in any of subdivisions "1" through "11" of this Paragraph C does not survive me, I direct that the share (or shares) and the life interest in such share (or shares) of such deceased beneficiary shall be divided among the beneficiaries named in subdivisions "1" through "11" of this Paragraph C who do survive me, in the proportion that the share (or shares) of each such surviving beneficiary bears (or bear) to the total shares of all

such  
surviving beneficiaries.  
Third: I hereby revoke the sentence following subdivision "11" of Paragraph  
B  
of  
Article "THIRD" of my Will and add the following sentence in its place:

If any beneficiary named in any of subdivisions "1" through "11" of this  
Paragraph B of this Article THIRD does not survive me, I direct that the  
share  
(or shares) and the life interest in such share (or shares) of such deceased  
beneficiary shall be divided among the beneficiaries named in subdivisions  
"1"  
through "11" of this Paragraph B of this Article THIRD, who do survive me,  
in  
the proportion that the share (or shares) of each such surviving beneficiary  
bears (or bear) to the total shares of all such surviving beneficiaries.

Fourth: Except as modified herein, I ratify, confirm and republish my said  
Will of August 2, 1965.  
IN WITNESS WHEREOF, I have hereunto set my hand and seal this 12th day of  
January, 1968.

William Griffith Wilson (L.S.)  
WILLIAM GRIFFITH WILSON

The foregoing instrument was signed, sealed, published and declared by  
WILLIAM  
GRIFFITH WILSON, the testator named herein, as and for a FIRST CODICIL to  
his  
Last Will and Testament dated August 2, 1965, in our presence and in the  
presence of each of us, at 460 Park Avenue.

-----  
----

AA money leaves the Fellowship:  
Bill Wilson's Previous Will - 2nd day of August 1965  
I, WILLIAM GRIFFITH WILSON, residing in Bedford Hills, County of  
Westchester,  
State of New York, being of sound and disposing mind and memory, do hereby  
make,  
publish and declare this to be my Last Will and Testament, hereby revoking  
all  
former Wills and Codicils by me at any time heretofore made.  
FIRST: I have entered into an agreement, dated April 29, 1963, with  
Alcoholics Anonymous World Services, Inc. of 305 East 45th Street, New York,  
New  
York under which royalties may become payable to me with respect to certain  
books or other material of which I may be the author or which I may prepare  
for  
publication, as more particularly set forth in the said agreement (which  
agreement, together with all modifications, renewals or extensions thereof  
is  
hereinafter referred to as the "Royalty Agreement"). Under the present terms  
of

the Royalty Agreement, I have the right to bequeath to my wife, LOIS BURNHAM WILSON, a life interest in the royalties payable after my death and I also have the right to grant to my wife, LOIS BURNHAM WILSON, the power to designate in her Last Will and Testament, duly admitted to probate, persons selected by her who are living at the time of her death who shall be entitled to receive, in such proportions as my said wife may designate, life interests after her death in all or part of the royalties. If at the time of my death, I have the right under the Royalty Agreement to bequeath to my wife, LOIS BURNHAM WILSON, a life interest in the royalties payable after my death, I give and bequeath to my wife, LOIS BURNHAM WILSON, a life interest in such royalties, to the extent that I have the right to do so under the Royalty Agreement, and I also grant to my said wife, to the extent that I have the right to do so under the Royalty Agreement, the power to select in her Last Will and Testament, duly admitted to probate, persons living at the time of her death who are to receive a life interest after her death in all or part of such royalties in such proportions as my said wife may designate. If my wife, LOIS DURNHAM WILSON, shall not survive me, I direct that all of the right, title or interest that I may have at the time of my death in or to any royalties under the Royalty Agreement shall be divided into twenty (20) equal shares which shall be disposed of as follows:

- A. I give and bequeath a life interest in three of such shares to my sister, HELEN EVANS, if she shall survive me.
- B. I give and bequeath a life interest in two of such shares to my sister, DOROTHY STRONG, if she shall survive me.
- C. I give and bequeath a life interest in one of such shares to my brother-in-law, DR. LEONARD STRONG, if he shall survive me.
- D. I give and bequeath a life interest in one of such shares to my cousin, HOWARD WILSON, if he shall survive me.
- E. I give and bequeath a life interest in two of such shares to my brother-in-law, ROGERS BURNHAM, if he shall survive me.
- F. I give and bequeath a life interest in three of such shares to LAURA BURNHAM (who is the wife of my brother-in-law Rogers Burnham), if she shall survive me.
- G. I give and bequeath a life interest in one of such shares to my brother-in-law, DR. LYMAN BURNHAM, if he shall survive me.
- H. I give and bequeath a life interest in one of such shares to FLORENCE BURNHAM (who is the wife of my brother-in-law, Dr. Lyman Burnham), if she shall survive me.
- I. I give and bequeath a life interest in two of such shares to my sister-in-law, BARBARA JONES, if she shall survive me.
- J. I give and bequeath a life interest in three of such shares to NELL WING, if she shall survive me.
- K. I give and bequeath a life interest in one of such shares to HARRIET

SEVERINO, if she shall survive me.

If my wife, LOIS BURNHAM WILSON, shall not survive me and if any beneficiary named in any paragraph of Paragraphs "A" through "K" of this Article "FIRST" shall not survive me, I direct that the share (or shares) and the life interests in such share (or shares), of such deceased beneficiary shall be divided among the beneficiaries named in Paragraphs "A" through "K" of this Article "FIRST" who shall survive me in the proportion that the share (or shares) of each such surviving beneficiary bears (or bear) to the total shares of all such surviving beneficiaries.

SECOND: I give, devise and bequeath all of the rest, residue and remainder of my estate, whether real, personal or mixed, of whatsoever kind and nature and wheresoever situate, of which I may die seized or possessed, or in which I may have any interest, or over which I may have any power of appointment or testamentary disposition (hereinafter referred to as my residuary estate), to my wife, LOIS BURNHAM WILSON, if she shall survive me.

THIRD: If my wife, LOIS BURNHAM WILSON, shall not survive me, I direct that my residuary estate shall be disposed of as follows:

A. If at the time of my death I am the owner of a home (presently owned by my wife, LOIS BURNHAM WILSON) located at Stepping Stones, Bedfords Hills, New York,

I give, devise and bequeath the said home together with all furniture, furnishings, carpets, rugs, drapes and other household appurtenances that I may own at the time of my death and which are then located in my said home in equal shares to AL-ANON FAMILY GROUPS HEADQUARTERS, INC. of 125 East 23rd Street, New York, New York and the GENERAL SERVICE BOARD OF A.A., INC. of 305 East 45th Street, New York, New York.

B. I direct that the balance of my residuary estate shall be divided into twenty (20) equal shares which shall be disposed of as follows:

1. I give, devise and bequeath three of such shares to my sister, HELEN EVANS, if she shall survive me.
2. I give, devise and bequeath two of such shares to my sister, DOROTHY STRONG, if she shall survive.
3. I give, devise and bequeath one of such shares to my brother-in-law, DR. LEONARD STRONG, if he shall survive me.
4. I give, devise and bequeath one of such shares to my cousin, HOWARD WILSON, if he shall survive me.
5. I give, devise and bequeath two of such shares to my brother-in-law,

ROGERS

BURNHAM, if he shall survive me.

6. I give, devise and bequeath three of such shares to LAURA BURNHAM (the wife of my brother-in-law ROGERS BURNHAM), if she shall survive me.

7. I give, devise and bequeath one of such shares to my brother-in-law, DR. LYMAN BURNHAM, if he shall survive me.

8. I give, devise and bequeath one of such shares to FLORENCE BURNHAM (the wife of my brother-in-law DR. LYMAN BURNHAM), if she shall survive me.

9. I give, devise and bequeath two of such shares to my sister-in-law, BARBARA

JONES, if she shall survive me.

10. I give devise and bequeath three of such shares to NELL WING, if she shall survive me.

11. I give, devise and bequeath one of such shares to HARRIET SEVERINO, if she shall survive me.

If any beneficiary named in any subdivision of subdivisions "1" through "11" of this Paragraph "B" of this Article "THIRD" shall not survive me, the share of

such deceased beneficiary shall be divided among the beneficiaries named in subdivisions "1" through "11" of this Paragraph "B" of this Article "THIRD" who

shall survive me in the proportion that the share of each such surviving beneficiary bears to the total shares of all such surviving beneficiaries.

FOURTH: If any person named herein as devisee, legatee or beneficiary, and I, should die simultaneously or under such circumstances that it is difficult or

impracticable to determine that one of us has survived the other, the provisions

herein relating to such person shall be given effect as if I had survived such person.

FIFTH: My Executrix shall have full power and authority in her absolute and uncontrolled discretion to hold and retain any of the property coming into her

hand hereunder in the same form of investment as that in which it is received by

her, although it may not be of the character of investments permitted by law to

executors, including, but not limited to, the right to continue the operation of

any business in which I may be engaged at the time of my death, for so long a

period as she in her solo, absolute and uncontrolled discretion, may deem proper. She shall also have full power and authority, in her absolute and uncontrolled discretion, to improve, sell or lease for any period although it

may extend beyond the duration of the administration of the estate, but not to

exceed twenty-one years, for any price and with any provisions for renewal

or  
renewals which she shall deem advisable, or mortgage or exchange the whole  
or  
any part of the property, real or personal, at any time held by her  
hereunder,  
for such price and upon such terms and conditions as may to her seem  
advisable.

My executrix in making investments and reinvestments shall not be limited to  
securities of the character permitted for the investment of trust funds by  
the  
laws of the State of New York or any other state, but instead shall have  
power  
in her discretion at any time and from time to time to invest in, and to  
purchase and hold for investment, such securities, including common and  
preferred stocks and/or any other type or kind of property, including  
non-income-producing securities or property and any so-called wasting  
investment  
as she in her absolute and uncontrolled discretion shall deem advisable, and  
from time to time to alter and vary any investment at any time made or held.

I  
specifically authorize my Executrix to hold uninvested any part of my estate  
or  
funds for such time or times as she in her sole and uncontrolled judgment  
may  
deem advisable. I have given my Executrix the unusual power to purchase and  
hold non-income-producing property and wasting investments and even to hold  
funds uninvested because I do not wish to limit her in her investment or  
reinvestment of the estate and so possibly prevent nor meeting some economic  
emergency which I cannot now anticipate. I desire her to be free to purchase  
and hold such property as she may, in her sole and uncontrolled discretion,  
deem  
necessary at any time to protect the corpus of the estate from depletion.

No purchaser at any sale made by my Executrix shall be bound to inquire into  
the  
expediency, propriety, validity or necessity of any sale made by her or to  
see  
to or be liable for the application of the purchase moneys arising  
therefrom.

My Executrix shall have the power in her discretion to vote in person or by  
proxy all stock held by her; to assent to any action or non-action, to enter  
into or consent to any reorganization, lease or sale, to pay out of any fund  
administered hereunder to any committee, representative, agent or  
depository,  
any assessments, expenses, contributions and sums of money in connection  
with  
any securities held by her; to exchange the securities held by her for other  
securities issued in connection with such arrangement and to accept and  
retain  
such other securities so received, anything herein to the contrary  
notwithstanding; to register any property in the name of her nominees or in  
her  
own name, or to hold the property unregistered or in such other form that  
title

shall pass by delivery, but without thereby increasing or decreasing her liability as Executrix and, generally, to exercise in respect to all securities held by her all the same rights and powers as are or may be lawfully exercised by persons owning similar property in their own right.

I give to my Executrix, in connection with the administration of my estate, or in connection with the purchase, management or sale of any securities or other property held by her as Executrix, power to employ agents, custodians, depositaries, accountants, attorneys, investment counsel or other advisers, to delegate to them discretionary powers and to compensate them for their services as an expense of the administration of my estate.

I give to my Executrix power to insure or otherwise protect any personal property constituting part of my estate.

In making any division or distribution of my estate, my Executrix shall have full power to make such division or distribution in cash or in kind or partly in cash and partly in kind and to allot to any separate beneficiary, in equal or unequal proportions, specific securities or property or undivided interests therein, to fix the value of any part of the property so divided or distributed, and the value so fixed by her shall be binding and conclusive upon all persons having any interest therein.

SIXTH: I nominate and appoint my wife, LOIS BURNHAM WILSON, to be the Executrix of this Will. If my wife LOIS BURNHAM WILSON, should predecease me or shall fail to qualify as Executrix or having qualified shall fail to continue to act as Executrix, I nominate and appoint, in the following order, BERNARD B. SMITH of 460 Park Avenue, New York, New York, LEONARD H. STEIBEL of 460 Park Avenue, New York, New York, and MICHAEL ALEXANDER of 460 Park Avenue, New York, New York, to be the substitute Executor in the place and stead of my said wife or of any previous substitute Executor who may have predeceased me or who shall have failed to qualify as Executor or having qualified shall fail to continue as Executor.

Whenever the word "Executor" is used in this Last Will and Testament, it shall be deemed to refer (unless the context shall indicate otherwise) to the Executrix or substitute Executor then qualified and acting.



- - - -

From: "Mitchell K."  
<mitchell\_k\_archivist@yahoo.com>  
(mitchell\_k\_archivist at yahoo.com)

Hi Katie,

The first official pamphlet published by the Alcoholic Foundation was simply titled "AA." It was basically a series of newspaper articles written by Larry Jewell who moved from Cleveland, Ohio to Houston, Texas after he sobered up and was sponsored by Clarence Snyder. Larry was offered a job with the Houston Press by its owner as Larry was an excellent reporter before his drinking took over.

The books were the Big Book first published in April 1939.

Mitchell Klein

- - - -

Original messafrom from katiebartlett79  
<katiebartlett79@yahoo.co.uk>  
(katiebartlett79 at yahoo.co.uk)  
Subject: What pamphlets and books were sent out in Fall 1939?

Foreword to second edition, page xviii:

"[5 months after the 1st ed. of the Big Book was published in April 1939,] in the fall of 1939 [in September] Fulton Oursler, then editor of Liberty, printed a piece in his magazine, called "Alcoholics and God." This brought a rush of 800 frantic inquiries into the little New York office which meanwhile had been established. Each inquiry was painstakingly answered; pamphlets and books were sent out ..... By the end of 1939 it was estimated that 800 alcoholics were on their way to recovery."

My group and I would like to know if anyone knows what literature was sent out when it states that "pamphlets and books were sent out" from the New York AA office during the period running from September to December of 1939.

Thanking u kindly,









Age: Adult

Sex: Male

Occupation: Labr

Notes:

Passenger recorded on: Page 2 of 3

Name: Barbara GAVIN

Date of departure: 2 April 1896

Port of departure: Queenstown

Destination port: Philadelphia

Destination country: USA

Date of Birth:

Age: Adult

Marital Status: Married

Sex: Female

Occupation: Wife

Notes:

Passenger recorded on: Page 2 of 3

Name: Bgt GAVIN

Date of departure: 2 April 1896

Port of departure: Queenstown

Destination port: Philadelphia

Destination country: USA

Date of Birth:

Age: Child

Marital Status:

Sex: Female

Occupation: Child

Notes:









Angeles June 14 1944, mother's maiden name Simis. Shepperd Strudwick Jr (real name) and Helen Simis (Helen Wynn) were m. May 10, 1936. He m. his second wife by 1947, third in 1958, fourth (Mary Jeffrey) in 1977. Their son, Shepperd Strudwick III attended the Harvey School in Katonah, translated the French play L'Ete in 1973 and has been connected with the Williamstown Theatre, but I don't know where he is now, or if he's still alive (he'd only be 64).

> To: AAHistoryLovers@yahoogroups.com  
> From: corafinch@yahoo.com  
> Date: Tue, 31 Mar 2009 12:56:24 +0000  
> Subject: [AAHistoryLovers] Re: When did Helen Wynn die?

>  
> --- In AAHistoryLovers@yahoogroups.com,  
> "chris fuccione" <chrisfuccione@...> wrote:  
>>  
>> I have a quick question. Is Helen Wynn still  
>> alive?  
>>  
>> I assume not. But when did she die?

>>  
> - - - -  
>  
> If someone has a better source, disregard this. Assuming that Helen Wynn was using that name at the time of her death, and that she is included in the Social Security Death Index, I believe she must have been the one who died in Moroni, Comoros in March 1978. The last address of that (American) Helen Wynn is listed as "Europe," and the Helen Wynn who knew Bill Wilson had been living in Ireland at the time of Bill's death.

>  
> Caveats: Helen Wynn was originally her stage name although I'm assuming it was her legal name when Bill put her in his will. She was born in Utah (see Francis Hartigan, most of whose information seems to have come from a 1939 NYT article about her) as Helen Simis. She seems never to have used the name of her husband, Shepperd Strudwick. Not everyone ends up in the Social Security Death records, and if she did not I have clearly found the wrong Helen Wynn. She must have paid into Social Security, however, if she worked for the Grapevine and so would be expected to be on the list.

>  
> Whether that is the correct death record or not, I am reasonably sure that





All of this follows closely after the time period mentioned by Bill W (i.e. the Fall to end of 1939). However, as noted below by Mitchell K, the publication is generally considered the AA Fellowship's first piece of "official" literature explicitly financed and approved by the Alcoholic Foundation. With the exception of the Big Book, the publication seems to be the only other piece of AA literature predominantly written by an AA member. The public relations blessing that sparked both the need for, and wide-spread distribution of, the booklet (or pamphlet) was likely the nation-wide publicity generated by the Rockefeller Dinner on February 8, 1940.

As far as errors in Bill's memory, he states in the Foreword to the Second Edition that the Cleveland Group started in 1937 and he also omits mention of the 1939 Cleveland Plain Dealer articles which followed shortly after the Liberty Magazine article. The Cleveland Plain Dealer articles, in my judgment, had a much more profound effect than the Liberty magazine article. The combination of the two resulted in an outpouring of appeals for help in Cleveland that quickly propelled Cleveland membership to a level that dwarfed the combined membership of Akron and NY and kept it that way for some time after.

Cheers  
Arthur

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

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of John Barton  
Sent: Friday, March 27, 2009 9:58 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: What pamphlets and books were sent out in Fall 1939?

Books only during the Fall of 1939!

The first pamphlet wasn't until mid-1940 when the office published the Houston Press articles.  
Posted on silkworth.net

[http://www.silkworth.net/aahistory/houston\\_press1940.html](http://www.silkworth.net/aahistory/houston_press1940.html)

The foreword to the 2nd edition was written about 15 years later so the error in memory (Bill's) is not unusual as to the time-line.

The office was of course sending out Big Books beginning in early April of 39.

PS Don't forget to celebrate the 70th birthday of our book on April 10, 2009. This was the date of publication listed on the copyright.

John B

-----

From: "Mitchell K."  
<mitchell\_k\_archivist@yahoo.com>  
(mitchell\_k\_archivist at yahoo.com)

Hi Katie,

The first official pamphlet published by the Alcoholic Foundation was simply titled "AA." It was basically a series of newspaper articles written by Larry Jewell who moved from Cleveland, Ohio to Houston, Texas after he sobered up and was sponsored by Clarence Snyder. Larry was offered a job with the Houston Press by its owner as Larry was an excellent reporter before his drinking took over.

The books were the Big Book first published in April 1939.

Mitchell Klein

- - - -

Original message from katiebartlett79  
<katiebartlett79@yahoo.co.uk>  
(katiebartlett79 at yahoo.co.uk)  
Subject: What pamphlets and books were sent out in Fall 1939?

Foreword to second edition, page xviii:

"[5 months after the 1st ed. of the Big Book was published in April 1939,] in the fall of 1939 [in September] Fulton Oursler, then editor of Liberty, printed a piece in his magazine, called "Alcoholics and God." This brought a rush of 800 frantic inquiries into the little New York office which meanwhile had been established. Each inquiry was painstakingly answered; pamphlets and books were sent out ..... By the end of 1939 it was estimated that 800 alcoholics were on their way to recovery."

My group and I would like to know if anyone knows what literature was sent out when it states that "pamphlets and books were sent out" from the New York AA office during the period running from September to December of 1939.

Thanking u kindly,

Katie from Barking Big Book Study

-----  
Yahoo! Groups Links

|||||

+++Message 5622. . . . . Re: First Black Woman In AA?  
From: jbindzinski . . . . . 4/1/2009 1:03:00 PM

|||||

I read on the International Women's Conference website that Bertha C. of Kansas City, MO was one of the first black women in Alcoholics Anonymous with lasting sobriety. The first conference was in 1965 and she was on the organizing committee. But I am having a world of trouble getting information about her or any other early African-American women in program. If you discover anything, please share with me!

---

From the moderator:

[http://silkworth.net/aagrowth/iaawc\\_history.html](http://silkworth.net/aagrowth/iaawc_history.html)

says "Bertha C. informed me how she was the only black woman in AA for a time until Vernetta W. came in to the program."

But it gives no date for when she got sober. Does anyone know more about her? Does anyone in Kansas City have any information about when Bertha came into the fellowship?

GFC

|||||

+++Message 5623. . . . . Early Black A.A.  
From: Glenn Chesnut . . . . . 4/6/2009 9:49:00 PM

|||||

The black A.A. people in north central Indiana were not the first in A.A. But we know more about their stories and teachings than any other group of early black A.A. men and women in the U.S. and Canada.

---

Glenn C., "The Factory Owner & the Convict: Lives and Teachings of the A.A. Old Timers" <http://hindsfoot.org/kfoc1.html>

In 1948, a man named Bill Hoover and a woman named Jimmy Miller became the first two black people to join A.A. in north central Indiana. Jimmy owned a highly successful bar in South Bend right across the street from the Studebaker automobile plant. Four chapters of this book are devoted to telling their story, much of it in Jimmy Miller's own words.

PART SIX. Bill H. and Jimmy M.: Winning Inclusion for Black Alcoholics  
Chapter 17. Jimmy's Bar  
Chapter 18. The Interracial Group  
Chapter 19. Meetings and Steps in Early A.A.  
Chapter 20. He Knew It Was a God

---

<http://hindsfoot.org/nblack1.html>  
<http://hindsfoot.org/nblack2.html>

Jimmy Miller's Story: The First Lady of Black A.A. in the St. Joseph River Valley

---

Glenn C., The St. Louis Gambler & the Railroad Man: Lives and Teachings of the A.A. Old Timers <http://hindsfoot.org/kstl1.html>

Two other major early black leaders in that part of Indiana were Brownie (Harold Brown) in South Bend and Goshen Bill (William Henry Caldwell) in Elkhart and Goshen. Three chapters in this book are devoted to Brownie's story and his message, and three additional chapters to Goshen Bill. Again, most of this is in their own words.

PART ONE. Brownie  
Chapter 1. The Professional Gambler and the St. Louis Blues  
Chapter 2. Down and Out in South Bend  
Chapter 3. Gratitude and the Man Who Had No Arms or Legs

PART FOUR. Goshen Bill  
Chapter 9. Sleeping in a Dump Truck  
Chapter 10. Fish Stories and Chickens Flying South  
Chapter 11. Working the Twelve Steps

---

<http://hindsfoot.org/ndigsym.html> shows photos of the meeting place called Brownie's at 616 Pierce St. in South Bend, site of annual pilgrimages by the Dignitaries Sympathy groups to honor the memory of the great black A.A. leader Brownie and his friend and fellow A.A. worker Nick Kowalski (an ex-con who got sober in one of the first A.A. prison groups in the United States).

People travel from Chicago one month; from East Lansing, Michigan, another

month; and sometimes from Bloomington in southern Indiana to give leads at Brownie's and give honor to the great black A.A. leader who started the Saturday evening meeting there (along with Raymond I., whom Brownie sponsored, who is still alive and active).

---

The Wisdom of Goshen Bill

<http://hindsfoot.org/nkosc3gb.html>

---

<http://hindsfoot.org/nblack1.html>

<http://hindsfoot.org/nblack2.html>

<http://hindsfoot.org/nblack3.html>

"Early Black A.A. along the Chicago-Gary-South Bend Axis" The Stories and Memories of Early Black Leaders Told in Their Own Words. Some of the earliest

black A.A. groups in the United States were formed c. 1945-48 along an axis running from Chicago eastward through Gary to South Bend, Indiana. These three

cities were linked by an interurban rail line called the South Shore Railroad

which made it easy for people to travel back and forth. We know much more at present about early black A.A. in this area than we do about any other part of the United States.

INCLUDES:

(a) Interview with Bill Williams of the Evans Avenue A.A. Group in Chicago (came into A.A. in Chicago in 1945).

(b) Jimmy Miller's Story: The First Lady of Black A.A. in the St. Joseph River Valley

(c) Bill Williams' Story: Coming from Chicago to speak to the white A.A.'s in South Bend

(d) Two early South Bend answers to racism: (1) Brownie's meeting place at 616 Pierce Street, just off Portage Avenue near downtown South Bend, and (2) Bill Hoover's Interracial Group.

(e) South Bend in 1948 and 1949

(f) Chicago in 1945: The first black people to join A.A. in Chicago

---

<http://hindsfoot.org/ngary1js.html>



Loran

----

Note from the moderator:

The full-length paper (whose URL is given above) has some extremely interesting and informative bar graphs which display who is more likely, and who is less likely, to attend AA meetings.

Some make good sense by normal AA experience. Having a serious automobile accident because of drinking increases the chance that the alcoholic will start attending AA meetings.

Some of the data was surprising to me, however. Loran Archer (who is one of the really great alcoholism researchers) did not find any significant racial differences. Blacks were just as likely as whites to start going to AA meetings under the same circumstances, for example, according to his data.

Men are more apt than women to START going to AA meetings. But once they are attending meetings, women are more apt than men to KEEP ON GOING to meetings.

Glenn Chesnut

=====

+++Message 5625. . . . . Re: First Black Woman In AA?  
From: Cindy Miller . . . . . 4/6/2009 10:27:00 PM

=====

I recently attended a wonderful all-day event in Washington, DC, which was a celebration of the Cosmopolitan Group, first known as the "Washington Colored Group".

Quoting from the program that was given out: "....The Group of approximately 15 men & women....grew to nearly 30 members in the second year." (That would be 1946.)

-cm

P.S. Here in Philadelphia, one of our long-time black female members, Julia S., will soon be celebrating 50 years.

----

From: jm48301@aol.com (jm48301 at aol.com)

Of possible interest:

<http://www.internationalwomensconference.org/history.html>

- - - -

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

Then of course there is "Jim's Story" in the Big Book: "This physician, one of the earliest members of AA's first black group, tells how freedom came as he worked among his people." (His people, presumably the black community). Anecdotally I've heard that in the Troubles in northern Ireland AA meetings were one of the few places where Catholics and Protestants sat down together in peace; and blacks and whites in apartheid south Africa (though perhaps that was a clandestine arrangement). Maybe the respective GSO's could confirm ....

|||||

+++Message 5626. . . . . Re: Bill's experiment with keeping liquor in the house  
From: Keith . . . . . 3/27/2009 6:29:00 PM

|||||

I agree with Clyde G. Regardless of why Bill W. did it, we know that in the years before rehab centers, alcoholics had to detox each other, and it was 'necessary' to keep whiskey or such in certain homes in those days!

I don't defend it in any alcoholic's home, but on the other hand if we have worked the 12 steps, then we can apply BB pg. 101-102. That statement, let us remember, is in the context of having worked all 12 steps. It says at top of page 101 that we should NOT be around such if we are weak. Again the context is that after working steps, we should have some emotional muscle, and be able to be in people's homes without craving, since we have now 'reached a point of neutrality' regarding alcohol.

I thought this might be helpful for some of the newer recovering alcoholics on this list.

Keith R.

--- In AAHistoryLovers@yahoo.com, "CloydG" <cloydg449@...> wrote:  
>  
> Perhaps it comes from the practice, described  
> on page 103 of "Dr. Bob and the Good Oldtimers,"  
> of giving small amounts of alcohol periodically















++++Message 5637. . . . . Re: Markings AA archives newsletter  
From: J. Lobdell . . . . . 4/17/2009 5:15:00 PM

|||||

The Markings portal webpage is

[www.aa.org/lang/en/subpage.cfm?page=24](http://www.aa.org/lang/en/subpage.cfm?page=24),

from which you can access copies.

|||||

++++Message 5638. . . . . RE: Markings AA archives newsletter  
From: Arthur S . . . . . 4/17/2009 5:09:00 PM

|||||

Link is below (or enter the word "markings"  
in the "Search our site" box and it will take  
you there.

<http://aa.org/results.cfm?results=markings>

Sign up for a digital subscription.

You can use the AA.org search function to get  
to all kinds of goodies on the web site.

Cheers  
Arthur

|||||

++++Message 5639. . . . . Re: Daily Reflections  
From: buckjohnson41686 . . . . . 4/17/2009 2:41:00 AM

|||||

I don't see them in the 2nd printing (nov 1990)  
:)

-- In AAHistoryLovers@yahoogroups.com,  
"tomper87" <tomper99@...> wrote:

- >
- > I have a first printing of The Daily Reflections
- > which does not include the listing of The
- > Twelve Steps and The Twelve Traditions. Can
- > anyone tell me at which printing they were
- > added to the book?
- >
- > Thank you.
- >
- > Tom P.



vitamin B-3. It is made from nicotine, a poison produced in the tobacco plant to protect itself against its predators, but in the wonderful economy of nature which does not waste any structures, when the nicotine is simplified by cracking open one of the rings, it becomes the immensely valuable vitamin B-3.

Vitamin B-3 is made in the body from the amino acid tryptophan. On the average 1 mg of vitamin B-3 is made from 60 mg of tryptophan, about 1.5%. Since it is made in the body it does not meet the definition of a vitamin; these are defined as substances that can not be made. It should have been classified with the amino acids, but long usage of the term vitamin has given it permanent status as a vitamin. The 1.5% conversion rate is a compromise based upon the conversion of tryptophan to N-methyl nicotinamide and its metabolites in human subjects. I suspect that one day in the far distant future none of the tryptophan will be converted into vitamin B-3 and it then will truly be a vitamin. According to Horwitt [1], the amount converted is not inflexible but varies with patients and conditions. For example, women pregnant in their last three months convert tryptophan to niacin metabolites three times as efficiently as in non-pregnant females. Also there is evidence that contraceptive steroids, estrogens, stimulate tryptophan oxygenase, the enzyme that converts the tryptophan into niacin.

This observation raises some interesting speculations. Women, on average, live longer than men. It has been shown for men that giving them niacin increases their longevity. [2] Is the increased longevity in women the result of greater conversion of tryptophan into niacin under the stimulus of their increase in estrogen production? Does the same phenomenon explain the decrease in the incidence of coronary disease in women?

The best-known vitamin deficiency disease is pellagra. More accurately it is a tryptophan deficiency disease since tryptophan alone can cure the early stages. Pellagra was endemic in the southern U.S.A. until the beginning of the last world war. It can be described by the four D's: dermatitis, diarrhea, dementia and death. The dementia is a late stage phenomenon. In the early stages it resembles much more the schizophrenias, and can only with difficulty be distinguished from it. The only certain method used by early pellagrologists was to give their patients in the mental hospitals small amounts of nicotinic acid. If they recovered they diagnosed them pellagra, if they did not they diagnosed them schizophrenia. This was good for some of their patients but was not good for psychiatry since it prevented any continuing interest in working with the vitamin for their patients who did not recover fast, but who might have done so had they given them a lot more for a much longer period of time, the way we started doing this in Saskatchewan. I consider it one of the schizophrenic syndromes.

#### Indications

I have been involved in establishing two of the major uses for vitamin B-3, apart from its role in preventing and treating pellagra. These are its action in lowering high cholesterol levels [3] and in elevating high density lipoprotein cholesterol levels (HDL), and its therapeutic role in the schizophrenias and other psychiatric conditions. It has been found helpful for many other diseases or conditions. These are psychiatric disorders including children with learning and behavioral disorders, the addictions including alcoholism and drug addiction, the schizophrenias, some of the senile states. Its efficacy for a large number of both mental and physical

conditions is an advantage to patients and to their doctors who use the vitamin, but is difficult to accept by the medical profession raised on the belief that there must be one drug for each disease, and that when any substance appears to be too effective for many conditions, it must be due entirely to its placebo effect, something like the old snake oils.

I have thought about this for a long time and have within the past year become convinced that this vitamin is so versatile because it moderates or relieves the body of the pernicious effect of chronic stress. It therefore frees the body to carry on its routine function of repairing itself more efficiently. The current excitement in medicine is the recognition that hyperoxidation, the formation of free radicals, is one of the basic damaging processes in the body. These hyperexcited molecules destroy molecules and damage tissues at the cellular level and at the tissue level.

All living tissue which depends on oxygen for respiration has to protect itself against these free radicals. Plants use one type of antioxidants and animals use another type. Fortunately there is a wide overlap and the same antioxidants such as vitamin C are used by both plants and animals. There is growing recognition that the system adrenaline -> adrenochrome plays a major role in the reactions to stress. I have elaborated this in a further report for this journal. [4]

The catecholamines, of which adrenalin is the best known example, and the aminochromes, of which adrenochrome is the best known example, are intimately involved in stress reactions. Therefore to moderate the influence of stress or to negate it, one must use compounds which prevent these substances from damaging the body. Vitamin B-3 is a specific antidote to adrenalin, and the antioxidants such as vitamin C, Vitamin E, beta carotene, selenium and others protect the body against the effect of the free radicals by removing them more rapidly from the body. Any disease or condition which is stress related ought therefore to respond to the combined use of vitamin B-3 and these antioxidants provided they are all given in optimum doses, whether small or large as in orthomolecular therapy. I will therefore list briefly the many indications for the use of vitamin B-3.

For each condition I will describe one case to illustrate the therapeutic response. For each condition I can refer to hundreds and thousands of case histories and have already in the literature described many of them in detail. [5]

#### Psychiatric

1) The Schizophrenias. I have reviewed this for this journal. [6]

2) Children with Learning and/or Behavioral Disorders.

In 1960 seven year-old Bruce came to see me with his father. Bruce had been diagnosed as mentally retarded. He could not read, could not concentrate, and was developing serious behavioral problems such as cutting school without his parents' knowledge. He was being prepared for special classes for the retarded. He excreted large amounts of kryptopyrrole, the first child to be tested. I started him on nicotinamide, one gram tid. Within four months he was well. He graduated from high school, is now married, has been fully employed and has been paying income tax. He is one case out of about 1500 I have seen since 1960.

Current treatment is more complicated as described in this Journal. [7]

3) Organic Confusional States, non-Alzheimer's forms of dementia, electroconvulsive therapy-induced memory disturbances.

In 1954 I observed how nicotinic acid relieved a severe case of post ECT amnesia in one month. Since then I have routinely given it in conjunction with ECT to markedly decrease the memory disturbance that may occur during and after this treatment. I would never give any patient ECT without the concomitant use of nicotinic acid. It is very helpful, especially in cardiovascular-induced forms of dementia as it reverses sludging of the red blood cell and permits proper oxygenation of the cells of the body. For further information see Niacin Therapy in Psychiatry. [8]

In September 1992, Mr. C., 76 years-old, requested help with his memory. He was terribly absentminded. If he decided to do something, by the time he arrived where he wanted to do it he had forgotten what it was he wanted to do. His short-term memory was very poor and his long-term memory was beginning to be affected. I started him on a comprehensive vitamin program including niacinamide 1.5 G daily. Within a month he began to improve. I added niacin to his program. By February 1993 he was normal. April 26, 1993, he told me he had been so well he had concluded he no longer needed any niacin and decreased the dose from 3.0 G to 1.5 G daily. He remained on the rest of the program. Soon he noted that his short term memory was failing him again. I advised him to stay on the full dose the rest of his life.

4) An antidote against d-LSD,9,10 and against adrenochrome. [5]

5) Alcoholism.

Bill W. conducted the first clinical trial of the use of nicotinic for treating members of Alcoholics Anonymous. [11] He found that 20 out of thirty subjects were relieved of their anxiety, tension and fatigue in two months of taking this vitamin, 1 G tid. I found it very useful in treating patients who were both alcoholic and schizophrenic. The first large trial was conducted by David Hawkins who reported a better than 90% recovery rate on about 90 patients. Since then it has been used by many physicians who treat alcoholics. Dr. Russell Smith in Detroit has reported the largest series of patients. [12]

Physical

1. Cardiovascular

Of the two major findings made by my research group in Saskatchewan, the nicotinic acid-cholesterol connection is well known and nicotinic acid is used worldwide as an economical, effective and safe compound for lowering cholesterol and elevating high density cholesterol. As a result of my interest in nicotinic acid, Altschul, Hoffer and Stephen [3] discovered that this vitamin, given in gram doses per day, lowered cholesterol levels. Since then it was found it also elevates high density lipoprotein cholesterol thus bringing the ratio of total over HDL to below 5.

In the National Coronary Study, Canner [2] showed that nicotinic acid decreased mortality and prolonged life. Between 1966 and 1975, five drugs

used to lower cholesterol levels were compared to placebo in 8341 men, ages 30 to 64, who had suffered a myocardial infarction at least three months before entering the study. About 6000 were alive at the end of the study. Nine years later, only niacin had decreased the death rate significantly from all causes. Mortality decreased 11% and longevity increased by two years. The death rate from cancer was also decreased.

This was a very fortunate finding because it led to the approval by the FDA of this vitamin in mega doses for cholesterol problems and opened up the use of this vitamin in large doses for other conditions as well. This occurred at a time when the FDA was doing its best not to recognize the value of megavitamin therapy. Its position has not altered over the past four decades.

Our finding opened up the second major wave of interest in vitamins. The first wave started around 1900 when it was shown that these compounds were very effective in small doses in curing vitamin deficiency diseases and in preventing their occurrence. This was the preventive phase of vitamin use. The second wave recognized that they have therapeutic properties not directly related to vitamin deficiency diseases but may have to be used in large doses. This was the second or present wave wherein vitamins are used in therapy for more than deficiency diseases. Our discovery that nicotinic acid was an hypocholesterolemic compound is credited as the first paper to initiate the second wave and paved the way for orthomolecular medicine which came along several years later.

## 2. Arthritis

I first observed the beneficial effects of vitamin B-3 in 1953 and 1954. I was then exploring the potential benefits and side effects from this vitamin. Several of the patients who were given this vitamin would report after several months that their arthritis was better. At first this was a surprise since in the psychiatric history I had taken I had not asked about joint pain. This report of improvement happened so often I could not ignore it. A few years later I discovered that Prof. W. Kaufman had studied the use of this vitamin for the arthritides before 1950 and had published two books describing his remarkable results. [13] Since that time this vitamin has been a very important component of the orthomolecular regimen for treating arthritis.

The following case illustrates both the response which can occur and the complexity of the orthomolecular regimen. Patients who are early into their arthritis respond much more effectively and are not left with residual disability.

K.V. came to my office April 15, 1982. She was in a wheelchair pushed by her husband. He was exhausted, depressed, and she was one of the sickest patients I have ever seen. She weighed under 90 pounds. She sat in the chair on her ankles which were crossed beneath her body because she was not able to straighten them out. Her arms were held in front of her, close to her body, and her fingers were permanently deformed and claw-like. She told me she had been deeply depressed for many years because of the severe pain and her major impairment. As she was being wheeled into my office I saw how ill she was and immediately concluded there was nothing I could do for her, and had to decide how I could let her know without sending her even deeper into despair. However I changed my mind when she suddenly said, "Dr. Hoffer, I

know no one can ever cure me but if you could only help me with my pain. The pain in my back is unbearable. I just want to get rid of the pain in my back." I realized then she had a lot of determination and inner strength and that it was worthwhile to try and help her.

She began to suffer from severe pain in her joints in 1952. In 1957 it was diagnosed as arthritis. Until 1962 her condition fluctuated and then she had to go into a wheelchair some part of the day. She was still able to walk although not for long until 1967. In 1969 she depended on the wheelchair most of the time, and by 1973 she was there permanently. For awhile she was able to propel herself with her feet. After that she was permanently dependent on help. For the three years before she saw me she had gotten some home care but most of the care was provided by her husband. He had retired from his job when I first saw them. He provided the nursing care equivalent to four nurses on 8 hour shifts including holiday time. He had to carry her to the bathroom, bathe her, cook and feed her. He was as exhausted as she was but he was able to carry on.

She was severely deformed, especially her hands, suffered continuous pain, worse in her arms, and hips and her back. Her ankles were badly swollen and she had to wear pressure bandages. Her muscles also were very painful most of the day. She was able to feed herself and to crochet with her few useful fingers, but it must have been extremely difficult. She was not able to write nor type which she used to do with a pencil. A few months earlier she had been suicidal. On top of this severe pain and discomfort she had no appetite, was not hungry and a full meal would nauseate her. Her skin was dry, she had patches of eczema, and she had white areas in her nails.

I advised her to eliminate sugar, potatoes, tomatoes and peppers, (about 10% of arthritics have allergic reactions to the solanine family of plants). She was to add niacinamide 500 mg four times daily (following the work of W. Kaufman), ascorbic acid 500 mg four times daily (as an anti-stress nutrient and for subclinical scurvy), pyridoxine 250 mg per day (found to have anti-arthritis properties by Dr. J. Ellis), zinc sulfate 220 mg per day (the white areas in her nails indicated she was deficient in zinc), flaxseed oil 2 tablespoons and cod liver oil 1 tablespoon per day (her skin condition indicated she had a deficiency of omega 3 essential fatty acids). The detailed treatment of arthritis and the references are described in my book.

[14]

One month later a new couple came into my room. Her husband was smiling, relaxed and cheerful as he pushed his wife in in her chair. She was sitting with her legs dangling down, smiling as well. I immediately knew that she was a lot better. I began to ask her about her various symptoms she had had previously. After a few minutes she impatiently broke in to say, "Dr. Hoffer, the pain in my back is all gone." She no longer bled from her bowel, she no longer bruised all over her body, she was more comfortable, the pain in her back was easily controlled with aspirin and was gone from her hips, (it had not helped before). She was cheerful and laughed in my office. Her heart was regular at last. I added inositol niacinate 500 mg four times daily to her program.

She came back June 17, 1982, and had improved even more. She was able to pull herself up from the prone position on her bed for the first time in 15 years, and she was free of depression. I increased her ascorbic acid to 1

gram four times daily and added vitamin E 800 IU. Because she had shown such dramatic improvement I advised her she need no longer come to see me.

September 1, 1982, she called me on the telephone. I asked her how she was getting along. She said she was making even more progress. I then asked her how had she been able to get to the phone. She replied she was able to get around alone in her chair. Then she added she had not called for herself but for her husband. He had been suffering from a cold for a few days, she was nursing him, and she wanted some advice for him.

After another visit October 28, 1983, I wrote to her doctor "Today Mrs. K.V. reported she had stayed on the whole vitamin program very rigorously for 18 months, but since that time had slacked off somewhat. She is regaining a lot of her muscle strength, can now sit in her wheelchair without difficulty, can also wheel herself around in her wheelchair but, of course, can not do anything useful with her hands because her fingers are so awful. She would like to become more independent and perhaps could do so if something could be done about her fingers and also about her hip. I am delighted she has arranged to see a plastic surgeon to see if something can be done to get her hand mobilized once more. I have asked her to continue with the vitamins but because she had difficulty taking so many pills she will take a preparation called Multijet which is available from Portland and contains all the vitamins and minerals and can be dissolved in juice. She will also take inositol niacinate 3 grams daily."

I saw her again March 24, 1988. About 4 of her vertebra had collapsed and she was suffering more pain which was alleviated by Darvon. It had not been possible to treat her hands surgically. She had been able to eat by herself until six months before this last visit. She had been taking small amounts of vitamins. She was able to use a motorized chair. She had been depressed. I wrote to her doctor, "She had gone off the total vitamin program about two or three years ago. It is very difficult for her to swallow and I can understand her reluctance to carry on with this. I have therefore suggested that she take a minimal program which would include inositol niacinate 3 grams daily, ascorbic acid 1 gram three times, linseed oil 2 capsules and cod liver oil 2 capsules. Her spirits are good and I think she is coming along considering the severe deterioration of her body as a result of the arthritis over the past few decades." She was last seen by her doctor in the fall of 1989.

Her husband was referred. I saw him May 18, 1982. He complained of headaches and a sense of pressure about his head present for three years. This followed a series of light strokes. I advised him to take niacin 3 grams daily plus other vitamins including vitamin C. By September 1983 he was well and when seen last March 24, 1988 was still normal.

### 3. Juvenile Diabetes

Dr. Robert Elliot, Professor of Child Health Research at University of Auckland Medical School is testing 40,000 five-year old children for the presence of specific antibodies that indicate diabetes will develop. Those who have the antibodies will be given nicotinamide. This will prevent the development of diabetes in most the children who are vulnerable. According to the Rotarian for March 1993 this project began 8 years ago and has 3200 relatives in the study. Of these, 182 had antibodies and 76 were given nicotinamide. Only 5 have become diabetic compared to 37 that would have

been expected. Since 1988 over 20,100 school children have been tested. None have become diabetic compared to 47 from the untested comparable group. A similar study is underway in London, Ontario.

#### 4. Cancer

Recent findings have shown that vitamin B-3 does have anti-cancer properties. This was discussed at a meeting in Texas in 1987, Jacobson and Jacobson. [15] The topic of this international conference was "Niacin, Nutrition, ADP-Ribosylation and Cancer," and was the 8th conference of this series.

Niacin, niacinamide and nicotinamide adenine dinucleotide (NAD) are interconvertible via a pyridine nucleotide cycle. NAD, the coenzyme, is hydrolyzed or split into niacinamide and adenosine dinucleotide phosphate (ADP-ribose). Niacinamide is converted into niacin, which in turn is once more built into NAD. The enzyme which splits ADP is known as poly (ADP-ribose) polymerase, or poly (ADP) synthetase, or poly (ADP-ribose) transferase. Poly (ADP-ribose) polymerase is activated when strands of deoxyribonucleic acid (DNA) are broken. The enzyme transfers NAD to the ADP-ribose polymer, binding it onto a number of proteins. The poly (ADP-ribose) activated by DNA breaks helps repair the breaks by unwinding the nucleosomal structure of damaged chromatids. It also may increase the activity of DNA ligase. This enzyme cuts damaged ends off strands of DNA and increases the cell's capacity to repair itself. Damage caused by any carcinogenic factor, radiation, chemicals, is thus to a degree neutralized or counteracted.

Jacobson and Jacobson, conference organizers, hypothesized that niacin prevents cancer. They treated two groups of human cells with carcinogens. The group given adequate niacin developed tumors at a rate only 10% of the rate in the group deficient in niacin. Dr. M. Jacobson is quoted as saying, "We know that diet is a major risk factor, that diet has both beneficial and detrimental components. What we cannot assess at this point is the optimal amount of niacin in the diet... The fact that we don't have pellagra does not mean we are getting enough niacin to confer resistance to cancer." About 20 mg per day of niacin will prevent pellagra in people who are not chronic pellagrins. The latter may require 25 times as much niacin to remain free of pellagra.

Vitamin B-3 may increase the therapeutic efficacy of anti-cancer treatment. In mice, niacinamide increased the toxicity of irradiation against tumors. The combination of normobaric carbogen with nicotinamide could be an effective method of enhancing tumor radiosensitivity in clinical radiotherapy where hypoxia limits the outcome of treatment. Chaplin, Horsman and Aoki [16] found that nicotinamide was the best drug for increasing radiosensitivity compared to a series of analogues. The vitamin worked because it enhanced blood flow to the tumor. Nicotinamide also enhanced the effect of chemotherapy. They suggested that niacin may offer some cardioprotection during long-term adriamycin chemotherapy.

Further evidence that vitamin B-3 is involved in cancer is the report by Nakagawa, Miyazaki, Okui, Kato, Moriyama and Fujimura [17] that in animals there is a direct relationship between the activity of nicotinamide methyl transferase and the presence of cancer. Measuring the amount of N-methyl nicotinamide was used to measure the activity of the enzyme. In other words,

in animals with cancer there is increased destruction of nicotinamide, thus making less available for the pyridine nucleotide cycle. This finding applied to all tumors except the solid tumors, Lewis lung carcinoma and melanoma B-16.

Gerson [18] treated a series of cancer patients with special diets and with some nutrients including niacin 50 mg 8 to 10 times per day, dicalcium phosphate with vitamin D, vitamins A and D, and liver injections. He found that all the cancer cases were benefited in that they became healthier and in many cases the tumors regressed. In a subsequent report Gerson elaborated on his diet. He now emphasized a high potassium over sodium diet, ascorbic acid, niacin, brewers yeast and lugols iodine. Right after the war there was no ready supply of vitamins as there is today. I would consider the use of these nutrients in combination very original and enterprising. Dr. Gerson was the first physician to emphasize the use of multivitamins and some multiminerals. More details are in Hoffer. [19]

Additional evidence that vitamin B-3 is therapeutic for cancer arises from the National Coronary Study, Canner. [2]

#### 5. Concentration Camp Survivors

In 1960 I planned to study the effect of nicotinic acid on a large number of aging people living in a sheltered home. A new one had been built. I approached the director of this home, Mr. George Porteous. I arranged to meet him and told him what I would like to do and why. I gave him an outline of its properties, its side effects and why I thought it might be helpful. Mr. Porteous agreed and we started this investigation. A short while after my first contact Mr. Porteous came to my office at University Hospital. He wanted to take nicotinic acid himself, he told me, so that he could discuss the reaction more intelligently with people living in his institution. He wanted to know if it would be safe to do so.

That fall he came again to talk to me and this time he said he wanted to tell me what had happened to him. Then I discovered he had been with the Canadian troops who had sailed to Hong Kong in 1940, had been promptly captured by the Japanese and had survived 44 months in one of their notorious prisoner of war camps.

Twenty-five percent of the Canadian soldiers died in these camps. They suffered from severe malnutrition from starvation and nutrient deficiency. They suffered from beri beri, pellagra, scurvy, infectious diseases, and brutality from the guards.

Porteous, a physical education instructor, had been fit weighing about 190 pounds when he got there. When he returned home he weighed only 2/3rds of that. On the way home in a hospital ship the soldiers were fed and given extra vitamins in the form of rice polishings. There were few vitamins available then in tablets or capsules. He seemingly recovered but had remained very ill. He suffered from both psychological and physical symptoms. He was anxious, fearful and slightly paranoid. Thus, he could never be comfortable sitting in a room unless he sat facing the door. This must have arisen from the fear of the guards. Physically he had severe arthritis. He could not raise his arms above his shoulders. He suffered from heat and cold sensitivity. In the morning he needed his wife's help in

getting out of bed and to get started for the day. He had severe insomnia. For this he was given barbiturates in the evening and to help awaken him in the morning, he was given amphetamines.

Later I read the growing literature on the Hong Kong veterans and there is no doubt they were severely and permanently damaged. They suffered from a high death rate due to heart disease, crippling arthritis, blindness and a host of other conditions.

Having outlined his background he then told me that two weeks after he started to take nicotinic acid, 1 gram after each meal, he was normal. He was able to raise his arms to their full extension, and he was free of all the symptoms which had plagued him for so long. When I began to prepare my report [20] I obtained his Veterans Administration Chart. It came to me in two cardboard boxes and weighed over ten pounds, but over 95% of it was accumulated before he started on the vitamin. For the ten years after he started on the vitamin there was very little additional material. One could judge the efficacy of the vitamin by weighing the chart paper before and after he started on it. Porteous remained well as long as he stayed on the vitamin until his death when he was Lieutenant Governor of Saskatchewan. In 1962, after having been well for two years, he went on a holiday to the mountains with his son and he forgot to take his nicotinic acid with him. By the time he returned home almost the entire symptomatology had returned.

Porteous was enthusiastic about nicotinic acid and began to tell all his friends about it. He told his doctor. His doctor cautioned him that he might damage his liver. Porteous replied that if it meant he could stay as well as he was until he died from a liver ailment he would still not go off it. His doctor became an enthusiast as well and within a few years had started over 300 of his patients on the vitamin. He never saw any examples of liver disease from nicotinic acid.

I have treated over 20 prisoners from Japanese camps and from European concentration camps since then with equally good results. I estimated that one year in these camps was equivalent to 4 years of aging, i.e. four years in camp would age a prisoner the equivalent of 16 years of normal living.

George Porteous wanted every prisoner of war from the eastern camps treated as he had been. He was not successful in persuading the Government of Canada that nicotinic acid would be very helpful so he turned to fellow prisoners, both in Canada (Hong Kong Veterans) and to American Ex-Prisoners of War. These American veterans suffered just as much as had the Canadian soldiers since they were treated in exactly the same abysmal way. The ones who started on the vitamin showed the same response. Recently one of these soldiers, a retired officer, wrote to me after being on nicotinic acid 20 years that he felt great, owed it to the vitamin and that when his arteries were examined during a simple operation they were completely normal. He wrote, "About two years ago, I was hit, was bleeding down the neck. The MDs took the opportunity to repair me. They said the arteries under the ears look like they had never been used."

There is an important lesson from the experiences of these veterans and their response to megadoses of nicotinic acid. This is that every human exposed to severe stress and malnutrition for a long enough period of time will develop a permanent need for large amounts of this vitamin and perhaps

for several others.

This is happening on a large scale in Africa where the combination of starvation, malnutrition and brutality is reproducing the conditions suffered by the veterans. Those who survive will be permanently damaged biochemically, and will remain a burden to themselves and to the community where they live. Will society have the good sense to help them recover by making this vitamin available to them in optimum doses?

#### Doses

The optimum dose range is not as wide as it is for ascorbic acid, but it is wide enough to require different recommendations for different classes of diseases. As is always the case with nutrients, each individual must determine their own optimum level. With nicotinic acid this is done by increasing the dose until the flush (vasodilation) is gone, or is so slight it is not a problem.

One can start with as low a dose as 100 mg taken three times each day after meals and gradually increase it. I usually start with 500 mg each dose and often will start with 1 gram per dose especially for cases of arthritis, for schizophrenics, for alcoholics and for a few elderly patients. However, with elderly patients it is better to start small and work it up slowly.

No person should be given nicotinic acid without explaining to them that they will have a flush which will vary in intensity from none to very severe. If this is explained carefully, and if they are told that in time the flush will not be a problem, they will not mind. The flush may remain too intense for a few patients and the nicotinic acid may have to be replaced by a slow release preparation or by some of the esters, for example, inositol niacinate. The latter is a very good preparation with very little flush and most find it very acceptable even when they were not able to accept the nicotinic acid itself. It is rather expensive but with quantity production the price might come down.

The flush starts in the forehead with a warning tingle. Then it intensifies. The rate of the development of the flush depends upon so many factors it is impossible to predict what course it will follow.

The following factors decrease the intensity of the flush: a cold meal, taking it after a meal, taking aspirin before, using an antihistamine in advance.

The following factors make the flush more intense: a hot meal, a hot drink, an empty stomach, chewing the tablets and the rate at which the tablets break down in liquid.

From the forehead and face the flush travels down the rest of the body, usually stopping somewhere in the chest but may extend to the toes. With continued use the flush gradually recedes and eventually may be only a tingling sensation in the forehead. If the person stops taking the vitamin for a day or more the sequence of flushing will be re-experienced. Some people never do flush and a few only begin to flush after several years of taking the vitamin. With nicotinamide there should be no flushing but I have found that about 2% will flush. This may be due to rapid conversion of the nicotinamide to nicotinic acid in the body.

When the dose is too high for both forms of the vitamin the patients will suffer from nausea at first, and then if the dose is not reduced it will lead to vomiting. These side effects may be used to determine what is the optimum dose. When they do occur the dose is reduced until it is just below the nausea level. With children the first indication may be loss of appetite. If this does occur the vitamin must be stopped for a few days and then may be resumed at a lower level. Very few can take more than 6 grams per day of the nicotinamide. With nicotinic acid it is possible to go much higher. Many schizophrenics have taken up to 30 grams per day with no difficulty. The dose will alter over time and if on a dose where there were no problems, they may develop in time. Usually this indicates that the patient is getting better and does not need as much. I have divided all patients who might benefit from vitamin B-3 into the following categories.

Category 1. These are people who are well or nearly well, and have no obvious disease. They are interested in maintaining their good health or in improving it. They may be under increased stress. The optimum dose range varies between 0.5 to 3 grams daily. The same doses apply to nicotinamide.

Category 2. Everyone under physiological stress, such as pregnancy and lactation, suffering from acute illness such as the common cold or flu, or other diseases that do not threaten death. All the psychiatric syndromes are included in this group including the schizophrenias and the senile states. It also includes the very large group of people with high blood cholesterol levels or low HDL when it is desired to restore these blood values to normal. The dose range is 1 gram to 10 grams daily. For nicotinamide the range is 1 1/2 g to 6 g.

Nicotinamide does not affect cholesterol levels.

#### Side Effects

Here are Dr. John Marks' conclusions. [21]

"A tingling or flushing sensation in the skin after relatively large doses (in excess of 75 mg) of nicotinic acid is a rather common phenomenon. It is the result of dilation of the blood vessels that is one of the natural actions of nicotinic acid and one for which it is used therapeutically. Whether this should therefore be regarded as a true adverse reaction is a moot point. The reaction clears regularly after about 20 minutes and is not harmful to the individual. It is very rare for this reaction to occur at less than three times the RDA, even in very sensitive individuals. In most people much larger quantities are required. The related substance nicotinamide only very rarely produces this reaction and in consequence this is the form generally used for vitamin supplementation.

"Doses of 200 mg to 10 g daily of the acid have been used therapeutically to lower blood cholesterol levels under medical control for periods of up to 10 years or more and though some reactions have occurred at these very high dosages, they have rapidly responded to cessation of therapy, and have often cleared even when therapy has been continued.

"In isolated cases, transient liver disorders, rashes, dry skin and excessive pigmentation have been seen. The tolerance to glucose has been reduced in diabetics and patients with peptic ulcers have experienced

increased pain. No serious reaction have been reported however even in these high doses. The available evidence suggests that 10 times the RDA is safe (about 100 mg)."

Dr. Marks is cautious about recommending that doses of 100 mg are safe. In my opinion, based upon 40 years of experience with this vitamin the dose ranges I have recommended above are safe. However with the higher doses medical supervision is necessary.

Jaundice is very rare. Fewer than ten cases have been reported in the medical literature. I have seen none in ten years. When jaundice does occur it is usually an obstructive type and clears when the vitamin is discontinued. I have been able to get schizophrenic patients back on nicotinic acid after the jaundice cleared and it did not recur.

Four serious cases have been reported, all involving a sustained release preparation. Mullin, Greenson & Mitchell (1989) [22] reported that a 44 year-old man was treated with crystalline nicotinic acid, 6 grams daily, and after 16 months was normal. He then began to take a sustained-release preparation, same dose. Within three days he developed nausea, vomiting, abdominal pain, dark urine. He had severe hepatic failure and required a liver transplant. Henkin, Johnson & Segrest found three patients who developed hepatitis with sustained release nicotinic acid. When this was replaced with crystalline nicotinic acid there was no recurrent liver damage. [23]

Since jaundice in people who have not been taking nicotinic acid is fairly common it is possible there is a random association. The liver function tests may indicate there is a problem when in fact there is not. Nicotinic acid should be stopped for five days before the liver function tests are given. One patient who had no problem with nicotinic acid for lowering cholesterol switched to the slow release preparations and became ill. When he resumed the original nicotinic acid he was well again with no further evidence of liver dysfunction. I have not seen any cases reported anywhere else. I have described much more fully the side effects of this vitamin elsewhere. [24]

Inositol hexaniacinate is an ester of inositol and nicotinic acid. Each inositol molecule contains six nicotinic acid molecules. This ester is broken down slowly in the body. It is as effective as nicotinic acid and is almost free of side effects. There is very little flushing, gastrointestinal distress and other uncommon side effects. Inositol, considered one of the lesser important B vitamins, does have a function in the body as a messenger molecule and may add something to the therapeutic properties of the nicotinic acid.

#### Conclusion

Vitamin B-3 is a very effective nutrient in treating a large number of psychiatric and medical diseases but its beneficial effect is enhanced when the rest of the orthomolecular program is included. The combination of vitamin B-3 and the antioxidant nutrients is a great anti-stress program.

Reprinted with the permission of the author:

Abram Hoffer, M.D., Ph.D.

Suite 3 - 2727 Quadra St

Victoria, British Columbia V8T 4E5 Canada

#### References

1. Horwitt MK: *Modern Nutrition in Health and Disease*. Fifth Ed. RS Goodhart and ME Shils. Lea & Febiger, Phil. 1974.

2. Canner PL, Berge KG, Wenger NK, Stamler J, Friedman L, Prineas RJ & Freidewald W: Fifteen year mortality Coronary Drug Project; patients long term benefit with niacin. *American Coll Cardiology* 8:1245-1255, 1986.

3. Altschul R, Hoffer A & Stephen JD: Influence of Nicotinic Acid on Serum Cholesterol in Man. *Arch Biochem Biophys* 54:558-559, 1955.

4. Hoffer A: *The Schizophrenia, Stress and Adrenochrome Hypothesis*. In Press, 1995.

5. Hoffer A: *Orthomolecular Medicine for Physicians*. Keats Pub, New Canaan, CT, 1989.

6. Hoffer A: *The treatment of schizophrenia*. In Press 1995.

7. Hoffer A: *The Development of Orthomolecular Medicine*. In Press, 1995.

8. Hoffer A: *Niacin Therapy in Psychiatry*. C. C. Thomas, Springfield, IL, 1962.

Hoffer A & Osmond H: *New Hope For Alcoholics*, University Books, New York, 1966. Written by Fannie Kahan.

Hoffer A & Walker M: *Nutrients to Age Without Senility*. Keats Pub Inc, New Canaan, CT, 1980.

Hoffer A & Walker M: *Smart Nutrients. A Guide to Nutrients That Can Prevent and Reverse Senility*. Avery Publishing Group, Garden City Park, New York, 1994.

9. Agnew N & Hoffer A: Nicotinic Acid Modified Lysergic Acid Diethylamide Psychosis. *J Ment Science* 101:12-27, 1955.

10. Ivanova RA, Milstein GT, Smirnova LS & Fantchenko ND: The Influence of Nicotinic Acid on an Experimental Psychosis Produced by LSD 25. *Journal of Neuropathology and Psychiatry of CC Korsakoff* 64:1172-1176, 1964. In Russian. Translated by Dr. T.E. Weckowicz.

11. Wilson B: *The Vitamin B-3 Therapy: The First Communication to A.A.'s Physicians and A Second Communication to A.A.'s Physicians*, 1967 and 1968.

12. Smith RF: A five year field trial of massive nicotinic acid therapy of alcoholics in Michigan. *Journal of Orthomolecular Psychiatry* 3:327-331, 1974.

Smith RF: Status report concerning the use of megadose nicotinic acid in alcoholics. *Journal of Orthomolecular Psychiatry* 7:52-55, 1978.

13. Kaufman W: *Common Forms of Niacinamide Deficiency Disease: Aniacin*

Amidosis. Yale University Press, New Haven, CT, 1943.

Kaufman W: The Common Form of Joint Dysfunction: Its Incidence and Treatment. E.L. Hildreth and Co., Brattleboro, VT, 1949.

14. Hoffer A: Orthomolecular Medicine For Physicians, Keats Pub, New Canaan, CT, 1989.

15. Jacobson M & Jacobson E: Niacin, nutrition, ADP-ribosylation and cancer. The 8th International Symposium on ADP- Ribosylation, Texas College of Osteopathic Medicine, Fort Worth, TX, 1987.

Titus K: Scientists link niacin and cancer prevention. The D.O. 28:93-97, 1987.

Hostetler D: Jacobsons put broad strokes in the niacin/cancer picture. The D.O. 28:103-104, 1987.

16. Chaplin DJ, Horsman MP & Aoki DS: Nicotinamide, Fluosol DA and Carbogen: a strategy to reoxygenate acutely and chronically hypoxic cells in vivo. British Journal of Cancer 63:109-113, 1990.

17. Nakagawa K, Miyazaka M, Okui K, Kato N, Moriyama Y & Fujimura S: N1-methylnicotinamide level in the blood after nicotinamide loading as further evidence for malignant tumor burden. Jap. J. Cancer Research 82:277-1283, 1991.

18. Gerson M: Dietary considerations in malignant neoplastic disease. A preliminary report. The Review of Gastroenterology 12:419-425, 1945.

Gerson M: Effects of a combined dietary regime on patients with malignant tumors. Experimental Medicine and Surgery 7:299-317, 1949.

19. Hoffer A: Orthomolecular Oncology. In, Adjuvant Nutrition in Cancer Treatment, Ed. P. Quillin & R. M. Williams. 1992 Symposium Proceedings, Sponsored by Cancer Treatment Research Foundation and American College of Nutrition. Cancer Treatment Research Foundation, 3455 Salt Creek Lane, Suite 200, Arlington Heights, IL 60005-1090, 331-362, 1994.

20. Hoffer A: Hong Kong Veterans Study. J Orthomolecular Psychiatry 3:34-36, 1974.

21. Marks J: Vitamin Safety. Vitamin Information Status Paper, F. Hoffman La Roche & Co., Basle, 1989.

22. Mullin GE, Greenson JK & Mitchell MC: Fulminant hepatic failure after ingestion of sustained-release nicotinic acid. Ann Internal Medicine 111:253-255, 1989.

23. Henkin Y, Johnson KC & Segrest JP: Rechallenge with crystalline niacin after drug-induced hepatitis from sustained-release niacin. J. American Medical Assn. 264:241-243, 1990.

24. Hoffer A: Niacin Therapy in Psychiatry. C. C. Thomas, Springfield, IL, 1962.



with  
heart conditions to drink a sip of whiskey every once in a while over the  
course  
of the day, to "calm their nerves" and "help their hearts." There were parts  
of  
India during the 1960's where alcoholic beverages were illegal unless you  
had a  
certificate from the physician certifying that you were an alcoholic! A  
friend  
from India said that there were a large number of people back home who had  
talked a friendly physician into diagnosing them as alcoholics, even though  
they  
weren't.

Tommy H. has found a prescription for whiskey on eBay, a prescription  
written by  
a physician, dated July 31, 1928, written for a woman in Philadelphia,  
Pennsylvania:

<http://www.auctiva.com/hostedimages/showimage.aspx?gid=765521&image=251877337&im\>

[ages=251877337,251877379,251877417&formats=0,0,0&format=0](http://www.auctiva.com/hostedimages/showimage.aspx?gid=765521&image=251877337&im\) [8]

So it sounds like you had to have a doctor's prescription for the alcohol in  
Vermont at that period -- OR -- and this "or" was the operant word -- have a  
friendly local Vermont liquor agent who would wink his eye and write down on  
his  
books that you were an alcoholic who was starting to go into the DT's, so  
you  
could get a pint of whiskey from him.

Are there any New England historians who know whether this guess on my part  
might be correct?

Glenn C. (South Bend, Indiana)

--- In AAHistoryLovers@yahoogroups.com, "aadavidi" <aadavidi@...> wrote:

>

> In "DOCTOR BOB'S NIGHTMARE" is the following

> statement (Big Book page 171):

>

> "No beer or liquor was sold in the neighborhood, except at the State  
liquor

agency where perhaps one might procure a pint if he could convince the agent  
that he really needed it. Without this proof the expectant purchaser would  
be

forced to depart empty handed with none of what I later came to believe was  
the

great panacea for all human ills. Men who had liquor shipped in from Boston  
or

New York by express were looked upon with great distrust and disfavor by  
most of

the good townspeople."

>







Can anyone tell me why Dr. Silkworth become  
intrested in the alcohol field?

Many thanks.

|||||

++++Message 5646. . . . . A.A.'s BB Celebrates 70 Years  
From: Bill Lash . . . . . 4/22/2009 8:18:00 AM

|||||

A.A.'s 'Big Book' celebrates 70 years  
Printed in 58 languages, volume has been credited with saving lives of  
millions of people worldwide  
By Jim Carney (Akron Beacon Journal staff writer)  
Jim Carney can be reached at 330-996-3576 or jcarney@thebeaconjournal.com.  
Find this article at: <http://www.ohio.com/news/43240782.html>  
Published on Sunday, Apr 19, 2009

Gail L.'s hands rest on the old red book on a table in front of her.

The book, she tells you, saved her life and gave her "a life worth saving."

It is "God's story of his love for the alcoholic," she says.

Seven decades ago this month, Alcoholics Anonymous, also called the Big  
Book, was published.

For 70 years it has helped millions of people worldwide support each other  
while protecting their identity — thus the avoidance of last names.

Sometime this year, it is expected that the 30 millionth copy will be sold.

And as Gail, archivist at the Akron Alcoholics Anonymous office, sits over a  
first edition of the book known and cherished by recovering people since its  
publication in April 1939, she talks of the power of its words.

"It is a design for living that really works," said Gail, 60, sober for 31  
years and archivist in Akron since 1983.

Alcoholics Anonymous was founded in Akron on June 10, 1935. Next year will  
be the organization's 75th anniversary.

Every year in June, Akron hosts Founders Day and more than 12,000 people  
from around the world converge to remember the founding of the A.A.  
movement. Founders Day events this  
year are June 12-14.

While A.A. does not keep formal membership lists, the group estimates there  
are nearly 2 million members worldwide who gather in nearly 115,000 groups,  
including about 1.2 million members in the United States who meet in nearly  
54,000 groups.

The first-edition book, one of 4,800 first printings, is kept in a safe at A.A.'s office at 775 N. Main St.

The rare copy was signed June 10, 1948, by A.A. co-founders Dr. Robert Smith of Akron and New York stockbroker Bill Wilson.

An Akron member donated the book.

Also kept in the safe is Dr. Bob's copy of the manuscript.

The book has been printed in 58 languages, according to a spokeswoman at the A.A. General Services offices in New York City.

Gail said the book is really a history text. She said Wilson wrote most of the first 164 pages, which are still in the most current edition.

Included on those pages are the 12 steps that have become the basis of the A.A. program.

Following the first 164 pages are individual stories, three-fifths of them Akron people who told of their "strength, experience and hope" and their recovery to sobriety through A.A., she said.

Many of the 18 personal stories included in the first edition were written by a sober, former newspaper reporter named Jim, an A.A. publication said. He, along with Smith, sought out stories of local people with good sobriety records.

The newspaperman's story was included as well in a chapter titled The News Hawk.

The fourth edition, which came out in 2001, includes two stories of Akron people, Gail said.

Gift from God

The Rev. Samuel Ciccolini, executive director of Interval Brotherhood Home, a drug and alcohol treatment facility in Coventry Township, said the book, studied by those in recovery, is nothing short of a miracle.

"To me, the Big Book is an inspiration of God," said Ciccolini, 66, known to many as Father Sam.

IBH will celebrate its 40th anniversary in 2010.

"You see its enduring, life-saving value and you know it had to be more than two recovering men that were that brilliant that put something together. It had to be in God's hands," he said.

Ciccolini said he recalls two alcoholics coming to talk to his class when he was a student at Akron's St. Peter's School in the mid-1950s.

The two recovering men each carried a copy of the Big Book, he said. Ciccolini recalls each man holding it up and saying, "This book saved our lives."









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

From: Glenn Chesnut  
To: AAHistoryLovers group

From: "Gordy" <gordy8@gmail.com> (gordy8 at gmail.com)

Hi there, Gordy is my name ( Australian AA groups  
<http://www.aa-oztralia.com/> )

I am wondering if any of you have any pics of Jim Scott, he was an Australian and had a fair bit to do with the editing of the AA Big Book.

< From GFC, the moderator: this is the Jim  
< Scott whose story was in the 1st edit. of  
< the BB as "Traveler, Editor, Scholar," later  
< revised and called "The News Hawk," see  
< <http://www.barefootsworld.net/origbbstories.html#jims>

I am a sponsee of the AA Australia archival officer Ian J. and we have been looking for photos of Jim Scott, we have one grainy pic of him but nothing else.

He is a very important link to our fellowship in Australia and any information we can get re Jim would be very gratefully received.

I was hoping you folks might have or know of where we could get a good quality pic ... plus any info apart from the general run o' the mill stuff that is around about him.

Thanks very much and keep up the good work

God Bless

Gordy

|||||

++++Message 5653. . . . . Whoopee parties  
From: tsirish1 . . . . . 4/26/2009 4:08:00 PM

|||||

Does anyone KNOW the context in which Bill was referring to "plain ordinary whoopee parties"? I don't want guesses or theories; I already have them. I was looking for documented historical fact. Thanks in advance. Keep the Faith!

BB Tim

-----







Sent: Monday, April 27, 2009 2:17:28 PM GMT -05:00 US/Canada Eastern  
Subject: [ AAHistoryLovers ] Father Ralph Pfau

Hi, good day and 24 happy sobriety hours to  
all AA members, good day to non-AA members:

Dears, I've been searching what were the  
causes Fr. Pfau's literature was not approved  
or included by the conference. Were there  
religion causes? Did Father Pfau relapse and  
that's why?

Please show me light.

Thank you pals.

Hugo

=====

++++Message 5659. . . . . Re: Father Ralph Pfau  
From: Joseph Nugent . . . . . 4/27/2009 6:02:00 PM

=====

AA Conference approves only what it prints.  
They say the 3 most prolific writers were  
Richmond Walker (24 hours a day) Fr. Ralph Pfau  
(John Doe Golden Books) and Bill Wilson.

Fr. Ralph didn't have a slip/relapse.

Others may give you more/better information,

Joe

- - - -

From: Tom White <tomwhite@cableone.net>  
(tomwhite at cableone.net)

Dear Hugo:

I am moved to write at once before my own notions are contradicted by  
others who may write. It is my impression that Fr. Pfau's work has  
simply joined the other (and hugely more voluminous) writings that  
were so important in AA's earlier years, in coming under the AA  
Conference rubric: "not Conference-approved literature."

I could cite, inter alia, the Little Red Book (containing much of Dr. Bob's  
early teachings), the 24-hour prayer book, and, indeed, even the Bible.

My understanding is that this does not mean such writings are  
disapproved or unacceptable in any sense. It simply means, if  
I may put it this way, that they were not published by AA itself.

By which I mean the publishing concern which AA World Services operates. I think AA HQ has tried at least somewhat to stem the trend toward negative branding of everything it does NOT publish, but I am not sure how successful it has been.

Very best to you.

Tom W,  
Odessa, Texas

|||||

++++Message 5660. . . . . Re: Father Ralph Pfau  
From: allan\_gengler . . . . . 4/27/2009 5:10:00 PM

|||||

There's no such thing as an "approved" aa reading list, though it is often misrepresented by members of AA. There are two AA publishing companies, one being the grapevine. For AA proper all literature and pamphlets must go through the appropriate committee, submitted to the general conference and get approval. The Big Book can't be changed without at least a 2/3 vote.

GSO says---  
"Conference-approved" — What It Means to You

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.

BUT

From the AA Guidelines from the Literature Committee:

The spirit of the 1977 Conference action regarding group literature displays be reaffirmed, and recommended the suggestion that A.A. groups be encouraged to display or sell only literature published and distributed by the General Service Office, the A.A. Grapevine and other A.A. entities.

----

OTHER RELEVANT MATERIAL:

AAHistoryLovers Message #4798  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/4798>  
History of the term Conference Approved  
The 1952 Conference Literature

Committee reaffirmed 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."

- - - -

Service Material From G.S.O.

"Conference-approved -- What It Means"

"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."

There are things which are "A.A. Literature" even which are not conference-approved, such as pamphlets and booklets printed under the sponsorship of a local AA group or intergroup:

"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."

- - - -

It was suggested by a conference advisory at one point (1972), that when a group or intergroup or AA conference puts literature out for sale,





Father Pfau never had any relapses. He died sober with 23 years of sobriety in 1967. Although he was Roman Catholic, his message spoke to all AA's. At least 60% of the AA's who came to his spiritual retreats were Protestants.

There is nothing contrary to good AA teaching in the Golden Books. In fact they are one of the best things you could read if you wanted to know more about how to live good AA spirituality in your everyday life. It is good oldtime AA at its best.

So why aren't Father Ralph Pfau's Golden Books "conference approved"?

The reason is, simply, that the only books that are "conference approved" are books where the New York AA office pays for printing them and then gets the royalties from their sales.

Richmond Walker offered Twenty Four Hours a Day (the second best selling AA book of all time) to the New York AA people back in the 1950's and they turned him down. Ed Webster offered The Little Red Book to them, and they turned him down too.

The only books the New York AA office were publishing back then were books written by Bill W.

All the other books written by other AA authors had to be self-published back in those days. The New York AA office would not lift a finger to help them get their books published.

Richmond Walker originally printed his books at the county courthouse and distributed them himself from his home. Ed Webster and his friend Barry Collins called themselves the "Coll-Webb" publishing company, and printed and distributed the Little Red Books themselves. Father Ralph (and one of his nieces and the three nuns who assisted him at the Convent of the Good Shepherd) likewise printed and distributed the Golden Books themselves (they called themselves "the Society of Matt Talbot Guild").

Back in those very early days, unless you were Bill W., the only way an AA author could get an AA book published was to self-publish.

Glenn C. (South Bend, Indiana)

-----



members who tell in their own words what the phrase "spiritual awakening" means to them. Five years previously, an A.A. member had pointed out the need, because many newcomers translate the word "spiritual" in A.A. as meaning "religious." The aim was to show the diversity of convictions implied in "God as we understood Him,".. With which Bill was in delighted agreement. Except for six pieces from the Grapevine the remainder of the contributions were written especially for the book in response to an appeal by G.S.O. and represent the broadest possible sampling of members from all parts of the U.S. and Canada and around the world. The first cover of "Came to Believe" was a photograph of a tender shoot in spring, peeping up through the snow..beautifully symbolic, but perhaps too subtle for the browser at the literature table. It was replaced by a simple dark blue title on an all white background, still low-key and unobtrusive. After 1985, it was given a bright red cover with gold stamping.

\*\*\*\*\*

Living Sober (New York: AAWS, 1975, 1998).

\*\*\*\*\*

Message #5162

Barry L.'s claim for royalties for Living Sober

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 you're not getting any more."

The last letter concludes with Barry stating that he is left with no choice but to file a claim for \$153,304.45 in retroactive royalties.

Chris

- - - -

From: Mel B.

Sent: Thursday, July 31, 2008

To: AAHistoryLovers@yahoogroups.com

Subject: RE: Barry L. and Bill W's copy of the Big Book manuscript

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

- - - -

Message #3155

Hi All,

I interviewed Barry L. by telephone and obtained the story about the homosexual black man who had contacted Barry about coming into AA. This is how it became included in "Pass It On." I think this happened in 1945. I don't recall any mention of how the man fared after being introduced to the fellowship.

I had met Barry at G.S.O. in New York and considered him a good friend. We never discussed his being gay, but I do recall expressing condolences when his partner died. I also attended Marty Mann's memorial services at St. Bartholomew's Episcopal Church in New York City with Barry and a lesbian member who knew Marty. The service was conducted by the minister of the church and Yvelin G., who was an ordained Episcopal minister along with being Marty's close associate for many years at the National Council on Alcoholism. This service was about two months after Marty's passing. I had interviewed Marty earlier that year at her home in Easton, CT, where she also introduced me to her longtime partner, Priscilla Peck. Priscilla was then suffering from Alzheimer's but Marty was still taking care of her, and I had the feeling that they were a very devoted couple. I learned more about their relationship in the Browns' book and was also happy to hear that Priscilla was well taken care of after Marty died.

It appeared to me that Lois W.'s best friends in the fellowship were Barry and Nell Wing (though Nell wasn't an alcoholic). Barry accompanied Lois on out-of-town speaking engagements and was otherwise very attentive to her. I believed that Barry was probably in her will, as was Nell, but he predeceased Lois.

I was also familiar with Barry's efforts to obtain extra compensation for his work on "Living Sober." Lois reportedly endorsed this effort. I didn't feel he had any grounds for receiving additional pay, as he had taken on the project on a work-for-hire basis with no royalties specified. He used Bill W.'s royalties as a precedent, but I'm sure Bill negotiated the royalty agreement up front when he wrote "The Twelve and Twelve" plus "AA Comes of Age." His Big Book royalties were agreed upon earlier. I think Barry died before this matter was finally settled.

Mel Barger

- - - -

Message #4756

Hi everyone,

Audrey Borden here with a response to LD Pierce's post. Everything I learned about Barry Leach is recorded in the book "The History of Gay People in Alcoholics Anonymous: From the Beginning."







a  
file cabinet, and never receive publication, so the New York office could  
take  
over publishing *Twenty Four Hours a Day*, or the *Little Red Book*?

There was a period, according to Ernest Kurtz, when more AA members had  
their  
own copy of the *Twenty Four hour book* than there were who had a copy of the  
Big  
Book. In my part of Indiana, it was the little black book that all the AA  
people carried around with them all day long, not the Big Book. And the  
Little  
Red Book was a direct competitor to the *Twelve Steps and Twelve Traditions*,  
and  
was not only selling extremely well, but was far easier for beginners to  
read  
and understand.

So both these books were already doing better than anything Bill W. had ever  
written. They most certainly did NOT need New York's help.

Does anybody seriously think that the manuscript of the *Twelve and Twelve*  
should  
have been tossed in a file cabinet and not published, just to take over  
publishing some other book that was already doing well?

(2) When Richmond Walker asked the New York office to take over publishing  
*Twenty Four Hours a Day* in 1953, the response was an almost immediate "no."

See <http://hindsfoot.org/RWfla3.html>

Not only did they not have the money in New York to take over printing it,  
they  
did not yet, at that point in 1953, know for sure that the just-published 12  
and  
12 was going to be successful.

When Ed Webster and Barry Collins offered New York the *Little Red Book*, New  
York's response, naturally enough, was identical. New York was putting all  
of  
its money into first the *Twelve Steps and Twelve Traditions* (in 1953), next  
the  
second edition of the *Big Book* (in 1955), and finally *Alcoholics Anonymous  
Comes  
of Age* (in 1957).

(3) And Bent, there here arose an even more important question: Why SHOULD  
the  
New York AA office be turned into a huge publishing house, with all the  
financial concerns and monetary investment which that would entail? The  
response by the Delegates to Richmond Walker made it clear that they most  
certainly did NOT see that as the proper role of the New York AA office:

"Comment by the Delegates indicated they felt it unwise to set a precedent  
in









24 Hour Book, was sensitive to these issues. His father, Joseph Walker, had been one of the leading atheists in the United States (he wrote a book defending atheism, and was one of the signers of the original Humanist Manifesto). Rich himself, his son told me, attended the Unitarian Church:

<http://www.uua.org/aboutus/index.shtml>

"Unitarian Universalism is a liberal religion with Jewish-Christian roots. It has no creed. It affirms the worth of human beings, advocates freedom of belief and the search for advancing truth, and tries to provide a warm, open, supportive community for people who believe that ethical living is the supreme witness of religion."

#### THE UPPER ROOM

<http://hindsfoot.org/uprm1.html>

"From 1935 to 1948, most A.A. members read The Upper Room every morning for their morning meditation. Although the Oxford Group had the greatest influence on the development of early A.A., this little paperback booklet may well have been the second greatest influence on early A.A. spirituality. This article gives selections from the readings in some of the issues of The Upper Room published in 1938 and 1939, along with commentary explaining some of the ideas which A.A. drew from this source: the understanding of character and character defects, happiness as an inside job, the Divine Light within, warnings against being too imprisoned by doctrines, dogmas and church creeds, the dangers of resentment, instructions about how to pray, entering the Divine Silence, learning to listen to God, opening the shutters of my mind to let in the Sunlight of the Spirit, taking life One Day at a Time, and above all, remembering that God is present with me at all times: 'Nearer is he than breathing, closer than hands or feet.'"

See the Upper Room website at <http://www.upperroom.org/>

#### THE UPPER ROOM AND ROMAN CATHOLIC SPIRITUALITY

The Upper Room is not only read and used by people from a number of different Protestant denominations, but many Roman Catholic families over the years have also kept copies of The



Thanks as always.

|||||

+++Message 5675. . . . . Re: Correspondence between Bill W.  
and Fr. Pfau  
From: Glenn Chesnut . . . . . 5/6/2009 4:08:00 PM

|||||

In Message 5674, <nuevenueve@ymail.com> asked  
where we could find the correspondence between  
Bill W. and Fr. Ralph Pfau.

I am glad you asked this question.

When Amy Filiatreau was the New York AA  
Archivist, she very kindly located several of  
Bill W.'s letters referring to Ralph Pfau,  
letters referring to one particular question  
I had asked her about. Bill was unhappy with  
both Fr. Ralph and Lillian Roth because they  
had broken their anonymity in print (Fr. Ralph  
in his autobiography which he published in Look  
magazine in 1958 and Lillian Roth in her  
autobiography, I'll Cry Tomorrow, which came  
out in 1954.

But I got the impression from Amy that there  
were a whole lot more letters in which Bill W.  
was either writing to Fr. Ralph or mentioning  
his name in a letter to someone else.

Unfortunately, I have so far been unable to  
find out whether anyone kept Fr. Ralph's papers  
after his death. One of his nieces, who took  
care of a lot of things after his death, told  
me that she did not know where they had gone,  
or even if anyone had kept them at all. The  
Convent of the Good Shepherd in Indianapolis,  
where he was the Confessor, is no longer in  
existence, I have been told. If his papers  
still exist any place, it is possible that  
there might be copies of letters from him to  
Bill W. there.

If anybody knows where Fr. Ralph's papers are  
now, or if anybody would like to go through the  
AA Archives in New York looking for references  
to Fr. Ralph in Bill W.'s correspondence, it  
would certainly be useful to AA historians.

REFERENCES:



representative cross-section of AA recovery stories; (2) A new series of anecdotal analyses of the Twelve Traditions; (3) A series of orderly, point-by-point essays on the Twelve Steps; (4) "A kind of a popular history of AA and its ideas of recovery, tradition and service"; (5) A book on the application of AA philosophy to the "total problem of living" and (6) A reference manual stating our total experience with the whole idea of service functions.

The 1952 Conference unanimously approved the Board proposals and Bill's projects. For Bill, this resulted in publication of:(a) "The Twelve Steps and Twelve Traditions" in 1953; (b) "The Third Legacy Manual" in 1955 and renamed "The AA Service Manual" in 1969; (c) The 2nd edition Big Book in 1955; (d) "AA Comes of Age" in 1957; (e) "The Twelve Concepts for World Service" in 1962; and (f) "The AA way of Life" in 1966 and later renamed to "As Bill Sees It" in 1975.

In regards to the 12&12, "Pass It On" (pg 356) states that "The book was an immediate success." The 12&12 sold 29,567 copies in 1953 compared to Big Book sales of 23,296 copies.

Both the 12&12 and "AA Comes of Age" were sold commercially through Harper & Brothers with the consent of the General Service Conference (Traditions notwithstanding). In Bob P's "Unofficial History of AA" it states that in 1952 "Bill asked to be released from routine duties in order to concentrate on writing: updating the story section of the Big Book and writing a new series of essays on the Twelve Steps and Twelve Traditions. The Literature Committee reported ten projects had been completed, and ten more were suggested by the Delegates. Volunteers couldn't accomplish all this work, so the Conference approved employment of professional writers' in AA (p 183)."

I'd like to know what source documents give the impression of "difficulties in obtaining money." It doesn't seem to be historically accurate/factual.

Cheers  
Arthur

- - - -

RESPONSE FROM GLENN C.

Arthur,

I cited Pass It On, pages 355-6.

If the New York AA office was rolling in money, then why did they enter that commercial agreement with Harper and Brothers over the two editions of the Twelve Steps and Twelve Traditions?



The final 1954 Conference report states the following: "The Conference was asked to consider the offer of the publisher who wished to give to AA Publishing, Inc. publication rights to the booklet, 'Twenty-Four Hours a Day.' A two-page letter from the publisher, favoring this proposal and answering certain objections to the proposal, was read to the Conference. The letter noted that current net profit from sales of the booklet is about \$5,300 annually. Requests that AA Publishing, Inc. undertake publication of the booklet have been received from many areas, largely as the result of suggestions by the present publisher, it was reported. Comment by the Delegates indicated they felt it unwise to set a precedent in the case of this booklet and expressed fear that AA Publishing 'would be flooded with similar requests' if it did so. The Delegate from the State in which the booklet is published said it was the consensus of his group and of his area that the proposal not be approved. Following full discussion of the proposal, the Conference adopted a resolution that publication rights to 'Twenty-Four Hours a Day' not be accepted and further asked that the publisher be thanked for his offer."

The 1972 Conference Literature Committee recommended that: "The 24-Hour Book not be confirmed as Conference-approved literature."

Cheers  
Arthur

- - - -

#### RESPONSE FROM GLENN C.

Bob P.'s account is confused. At the time of the 1953-54 discussion, the Twenty Four Hour book was NOT being published by Hazelden. It was being published by Richmond Walker himself under the sponsorship of the Daytona Beach AA Group.

The reasons given for New York not taking over its publication at that time were (as you note above):

- (1) "fear that AA Publishing 'would be flooded with similar requests' if it did so."
- (2) From the wording of the question which the 1953 Conference put to the 1954 Conference, it seems to have been a possible issue (to them) that the Twenty Four Hour book was "non-textbook literature."

What would that have meant in 1953?

When some folks tried to raise the issue again in 1972 (a year after Bill W.'s death), Bill P. is correct in saying that it was now effectively a dead issue, since Hazelden now owned the copyright, and would not be expected



mention of religion in the whole book, for instance, the word 'Christ' or 'Jesus' is never mentioned, nor is it ever advised that we go to church. Where then, is the 'religion'? ... we have a spiritual program" why try to deny it? ... I do not think that either of these statements opposing the proposal have been fairly stated, nor do I think that they have any basis in fact."

(RW to OKP, Box 73, Folder C.)

We lack a "smoking gun" where someone explicitly states "AAWSO does not want to take over publication of the book because it is too religious," but the content of this letter makes it pretty clear, I think, that Walker got that message.

Further, in a response to an "Ask-It Basket" question at the 1968 Conference, "Why can't we have a 24-Hour book printed by G.S.O.?" the statement was made that "The 'Twenty-Four Hours a Day' book was offered to A.A.W.S. some years ago. The Conference then felt it was too spiritually or religiously oriented. A.A.W.S. would be reluctant to put out a similar book. since it has no wish to compete with this book. "The A.A. Way of Life' seems to serve the same need." (Conference Report 1968, p. 27).

I think it is important to note this evidence of uneasiness with Walker's religiosity. The logistical and procedural reasons the Conference had for declining the book were real, but so was a skittishness about the book's palpable Christian overtones.

I say they are "palpable" because while Walker is correct that Christ, Jesus, and church are never mentioned in \*24 Hours,\* it routinely alludes to and quotes from the Christian Bible.

(I'm just skimming through my copy at random here .... Quote from St. Paul, 26 April; references to parable of the Prodigal Son, 12-13 March; quote from Mark 13:13, "he that endureth to the end, the same shall be saved," 19 Feb, etc.) Walker is clearly drawing on many other spiritual sources-- including, as Glenn has pointed out elsewhere, the "New Thought" beliefs he probably developed in the Emmanuel Movement in Boston. Even if it doesn't dominate the book, however, there is a clear pattern of Christian imagery and



excerpted verbatim or rewrote many of the same daily messages from God Calling, bringing it home to AA recovery and spiritual growth.

I wonder if he was ever approached by Oxford Groupers (or Moral Re-Armament members) on his use of the older "Two Listeners" work. Was he accused of being "not maximum" or worse? Perhaps by the time Richmond finished his draft in the early 1950s, God Calling was an historically obscure item.

The "Two Listeners" daily meditations are still in print by a few publishers and I was fortunate to find a used copy years ago.

In the 24 Hours book, some of the Meditations follow directly from the Thought and others seem completely disjointed from the lead Thought, but the textual 'dance with the power of God' reinforced my dwindled Faith early on. I like to think that Richmond's work was assembled and written as a recovered AA's resource to find and rediscover faith in the Trinity of an almighty God.

I chose my most effective concept of a Higher Power as the workings of the Holy Spirit and have found others who found the same HP along the way. My belief in the "Son" is ultimately an AA outside issue but it's an 'inside job' for this ex-drunk!

The apostle Paul writes that the 'worldly wisdom is not God's wisdom.' My path of recovery led me full circle to my belief in "the peace of God that surpasses all understanding" and I am a better person for it. Richmond W.'s effort took the wheel for a while on that path.

With serenity to all,

Rick, Illinois

On a side note, when Works Publishing and/or A.A. Publishing declined taking on the responsibilities of publishing the 24 Hours book, the Little Red Book, or any other suggestions, it really had no choice---the funding wasn't available, period. Hence, the dual-publishing of the 1953 12+12 with Harper Brothers helped its distribution, along with the same dual publishing of the 1957 AA Comes of Age with Harper's.

Even the fledgling GSO in England politely, in 1954, declined to publish the 12+12 in the UK for lack of funds. ---R.

- - - -

FROM GLENN C.

Rich had gotten sober once for two and a half years (1939-1941) in the Oxford Group, but then he went back to drinking again.

From 1941 to May of 1942, Rich was not only back to drinking again, he was putting away so much alcohol that he had to be hospitalized several times, lying there suffering through the D.T.'s. But still he could not stop. "I was lying



I don't see or hear about the 24 hour Book much in my area but it was the top recommended reading when I got sober. I am satisfied with the belief that if something is not conference-approved, it is not conference-non approved. We can only examine and approve so much.

- - - -

From: "John Schram" <lasenby327@surf.free.com>  
(lasenby327 at surf.free.com)

I too had heard the the Walker book Twenty-Four Hours a Day was turned down due to meditation and prayer section. I had heard this came from book "God Calling" by A J Russell.

John Schram Corona del Mar, Calif.

- - - -

From: James Flynn <jdf10487@yahoo.com>  
(jdf10487 at yahoo.com)

I thought the Daily Reflections book was written so that AA members could have a Daily Meditations book that was conference approved. When I got sober in 1987 it was suggested to me (by a sponsor) that I get a 24 hour a day book, a Big Book, the 12 & 12, Living Sober, the Little Green Book and the Little Red Book. This was to be my "spiritual stash."

Apparently this was standard operating procedure in some parts of the country before the Daily Reflections book was published. I say this because I have corresponded with many other people in AA who were given similar directions by their sponsors.

Later it seemed that there was some anti-hazelden, anti-treatment sentiments going around the program and people stopped advocating the use of Hazelden publications and chips. Hazelden or "Hazelnut" as some critics liked to call it, became the object of derision. Evidently this was because they represented "watered down" AA, in some people's minds. The irony of this is that books like the 24 hour a day book actually placed more of an emphasis on the spiritual angle than some conference-approved AA literature did and was not filled with "psychobabble" or "treatment concepts" as some people like to claim.

Sincerely, Jim F.

- - - -

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

I think it may be a bit of a stretch to say flatly that the Conference did not turn down the 24 Hour book offer because it was too religious. In fact, that may have been one of the reasons, at least in the minds of some or many of the voting Delegates. The Conference Report cites the other reason (would be flooded with requests), but of course tact would suggest avoiding also saying that the book was too religious. Many GSC discussions and delegate motives do not find their way into the GSC Report.

Clearly, 24 Hours is less specifically Christian than The Upper Room, but it often has a Christian ring to it, quotes the bible, etc.

And incidentally, it seems to me that saying that the GSC actions are performed "by us" is true only to about the same extent that actions by the U.S. Congress are actions "by us" who live in the United States. Not a criticism, just an observation.

=====

+++Message 5681. . . . . Two questions on Grapevine items  
From: Shakey1aa@aol.com . . . . . 5/6/2009 9:03:00 PM

=====

Question #1-  
I have 2 different mini Grapevines. One has a picture of mountains on the cover and says "every month,all year"  
AA Grapevine  
our meeting in print  
it lists AA Steps and Traditions,Serenity Prayer,AA History,I am Responsible, and Unity Declaration  
I got this one around 1995 and was told that it was no longer going to be printed.

In the audio tapes I received from the Kay Stewart Collection of Akron, I found an earlier copy of this mini Grapevine. It is orange and white and has pictures of Bill & Bob rather than the sketches in the newer copy.

They were loaded with AA History and make for an easy introduction to AA History for someone new to AA.  
Does anyone know the history of this mini-Grapevine? When & Why they were

produced and why they were stopped .

Question #2-

I have 3 copies of "The Best of Bill"-from The Grapevine  
The earliest are 5 separate pamphlets in a packet. They are Faith,  
Fear,Honesty,Humility, and Love. It shows July 1965 as a publishing date.  
The middle one is a single booklet, blue gray in color and on the first  
page says"NOTE: The statistics on pages 4 and 5 were current in 1961. AA  
membership is now estimated to be close to two million worldwide."  
It shows copyrights of 1958,1961,1962,1986,1989,and 1990.  
The latest is book like and has a foreword that says "In 1988, as a  
result of the many requests over the years for the reprints of five of these  
articles--"Faith", "Fear", "Honesty", "Humility"and "Love"--a Collection  
entitled "The Best of Bill was Compiled"  
Were there more than these three publications of this Grapevine edition?  
It appears that there may have been one from 1961.

Yours in Service'  
Shakey Mike Gwartz  
Phila, Pa. USA  
Please remember the 13th NAW in Sept on the left coast. It's our  
workshop..bring someone new.

|||||

+++Message 5682. . . . . Re: Publishing the 24 Hour book  
From: momaria33772 . . . . . 5/8/2009 5:38:00 PM

|||||

Hi Charlie,  
Each year Delegates are assigned to various committees within the  
Conference.  
Those committees are comprised of Delegates, Trustees and the GSO Staff.

When the 4th Edition was being prepared, it was decided to keep working  
copies  
down to as few people as possible. There were fears that if everyone  
reviewed  
the work in process some stories might get out and our Copyright might get  
compromised. Therefore the Literature Committee members were the ones who  
saw  
the final copy and sent a recommendation to approve it to the full  
Conference.  
The 2001 Conference approved and it was sent to publication. I was fortunate  
to  
know the Delegate from my Area who was on that literature Committee and I  
know  
that she took her responsibility very seriously and did the very best she  
could  
in the review and approval process.

Once the book came out, the fellowship found some things they didn't like.  
In  
2002, some members objected to the sentence in the Forward to the Fourth

## Edition

that said "Fundamentally, though, the difference between an electronic meeting and the home group around the corner is only one of format". Many of our members disagreed with this assessment. The Literature Committee recommended that the sentence be deleted. The 2002 Conference agreed and the Forward was changed.

One of the goals for the Fourth Edition was to keep it roughly the same size while introducing new stories to help new people relate. In the process, some existing stories were edited and punctuation was updated. As people read the book, some noticed the differences in their favorite stories. At the 2003 Conference, the Literature Committee recommended against restoring "The Housewife Who Drank At Home", "Me, An Alcoholic?", "Another Chance", and "Freedom From Bondage" to the Third Edition version.

There had been an earlier Conference Advisory Action saying that Dr. Bob's story should not be changed without written permission of 3/4 of all registered groups. The punctuation in "Dr. Bob's Nightmare" had been updated from the Third Edition version. Many of us thought that was within the spirit of that Advisory Action since it did not change the content and since that kind of editing had occurred in earlier editions. Some members submitted an Agenda item because they thought that even minor changes violated the previous Advisory Action and that no Conference had approved the specific changes. At the 2004 Conference, the Literature Committee recommended against restoring the punctuation in "Dr. Bob's Nightmare" to that of the Third Edition. When this recommendation came to the Conference, A Floor Action was submitted and the full Conference overrode the Literature Committee. When our Delegate gave his Conference report he told us that he was prepared to vote against the change in accordance with the wishes of many of us in the area. He finally voted for the Floor Action because he saw that it was an issue that was dividing AA and while he had an obligation to our Area, he had a bigger obligation to AA as a whole. I was never so proud of someone who disagreed with me as I was that day.

I also saw a post that said that Hazeldon also edits and changes publications.

While that may be true, the point that I was making is that if AA were to accept a book for publication, the author would no longer own it. The fellowship could change it in significant ways without even consulting the original

author.

This includes content as well as grammer or punctuation.

My wife and I are tapers from the St. Pete, Florida area. We have a lot of people with 50 Plus years of sobriety. When I record them at a group anniversary or at their anniversary, I will sometime send a copy to the GSO Archives. I always have to provide a release to GSO. Theoretically this gives them the right to splice it any way they wish. Of course, I don't expect them to do that. It is just that I have given up all rights just as the author of a book would have to do.

Jim H

--- In AAHistoryLovers@yahoogroups.com, "Charlie Parker" <charlieparker@...> wrote:

- >
- > What were the changes to Dr Bob's Nightmare
- > and which foreword was changed??
- >
- > Charlie Parker
- > Ace Golf Netting
- > 828 Wagon Trail
- > Austin, TX 78758
- > Toll free 877-223-6387
- >
- > -----Original Message-----
- > From: momaria33772
- > Sent: Monday, May 04, 2009 4:51 PM
- >
- > I'd like to share one other thought I have had
- > every time anyone has brought up publishing of
- > any materials like these. Would the people who
- > love and use the 24 Hour book be prepared to
- > have it changed at some future Delegate
- > Conference based on some objection that
- > someone in my home group had and got submitted
- > to the Conference Agenda?
- >
- > For those who don't believe that could happen,
- > I would point out that both the fourth edition
- > versions of the Foreword and Dr. Bob's Nightmare
- > have been changed based on submissions by
- > members and groups in the US and Canada. I
- > could easily see today's version of the 24 Hour
- > Book being radically different from the one
- > originally published.
- >
- > Jim H.
- >



++++Message 5683. . . . . Richmond Walker's Life  
From: Glenn Chesnut . . . . . 5/8/2009 6:01:00 PM

=====

Richmond Walker's own autobiographical memoir:

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

(Bill Pittman thought that this was a transcript of a lead which Rich gave in Rutland, Vermont in 1959, which was the way this was first posted on the Hindsfoot site. Mel Barger and I eventually came to feel, however, that this was more likely a written memoir composed by Rich at some point.)

A short biography of Richmond Walker:

<http://hindsfoot.org/rwfla1.html>

<http://hindsfoot.org/RWfla2.html>

<http://hindsfoot.org/RWfla3.html>

(Based on the preceding memoir plus some of the autobiographical passages in the Twenty Four Hour book.)

=====

++++Message 5684. . . . . Re: the 24 Hour book and spirituality vs. religion  
From: Arthur S . . . . . 5/8/2009 5:52:00 PM

=====

Trysh

I can't prove it, but despite the "religious" claims made by the Conference and others, I would not discount the potential effect that acceptance of the 24 Hour book would have had on the more mundane matter of Bill W's royalty agreement. The 1951 Conference approved an increase of Bill's royalties from 10% to 15%. The final Conference report states:

=====

"It was reported that the Trustees of the Foundation, following Dr. Bob's death, had voted to increase Bill's royalty on the Big Book from 10 per cent to 15 per cent. This author's royalty would also apply to other Books the Trustees are

anxious to have Bill prepare for their consideration in the future. The chairman reported that Bill insisted that this increase be approved by the General Service Conference. A motion approving the action of the Trustees was approved unanimously by the Delegates.

In addition, the Conference approved unanimously a motion recommending to the Trustees of the Foundation that steps be taken to insure that Bill and Lois receive book royalties so long as either one shall live. This motion was adopted after it was disclosed that under the existing arrangement Bill would have no legal basis for claiming royalties upon the expiration of the Big Book copyright and that no provision exists for Lois in the event of Bill's prior death.

It was pointed out that, in the original stock set-up of Works Publishing, Inc., Bill had assigned royalties to the Foundation. Later, he had turned over to the Foundation his original 200 shares of stock, whose recent earnings have averaged \$7,000-\$8,000 [note: \$62,000-\$71,000 in 2008 dollars] annually. Thus, at one period Bill had neither stock or royalties.

Prior to World War II, Bill had an average weekly income of about \$30 [note: \$455 in 2008 dollars] from proceeds of the "Rockefeller dinners." Later he received a drawing account of \$25 a week, enabling him and Lois to move to Bedford Hills (N.Y.).

When war broke out, with the possibility that he might be recalled to active duty, Bill suggested, on the basis of his authorship of the Big Book, that he be granted a royalty on book sales, as a means of providing income for Lois. This has been Bill's only source of income, with one exception, since that time. The Trustees have repeatedly offered to place him on a salaried basis, but these offers have been declined.

The "exception" occurred several years ago when it was discovered that Bill's annual income for the preceding seven years that averaged \$1,730---slightly more than \$32. a week. The Trustees thereupon made a grant to Bill equivalent to \$1,500 for each of those seven years, out of which he was able to purchase his Bedford Hills house.

Inflation and the decline in book sales have combined to cut Bill's income practically in half in the past year. The five per cent increase in royalty means that his earnings will once more approximate those of three years ago.

The possible implications of "professionalism" in his relation to the movement have troubled him deeply, Bill reported. He concluded that there was "no other way to go on" and that as long as he is devoting his full time to the movement, even though he would not object to a hair shirt himself, "he had no business putting one on Lois."

=====  
It seems that it would have been very awkward (at best) for Bill to justify claims to royalties on his yet-to-be-written works when one of the most popular books circulating in the Fellowship was being offered gratis. That's just speculation on my part but it seems plausible. I'd suggest the same consideration for the "Little Red Book" (one of my favorites).

Cheers  
Arthur

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

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com]  
On Behalf Of Glenn Chesnut  
Sent: Friday, May 08, 2009 3:04 PM  
To: AAHistoryLovers group  
Subject: [AAHistoryLovers] Re: the 24 Hour book and spirituality vs. religion

From: "trysh travis" <trysh.travis@gmail.com>  
(trysh.travis at gmail.com)

I'd like to politely disagree about the role religion played in the Conference decision not to approve \*24 Hours a Day.\* I have seen Richmond Walker's correspondence with the GSO and Literature Committee members on this matter at the Archives in New York, and it is fairly clear there that religiosity was an issue.

In a letter to O.K.P. dated 18 Feb. 1954, Walker wrote angrily about the rebuff he'd received from the Conference. Describing the official response to the proposal that "AA Publishing should accept the publication rights to the book \*24 Hours a Day,\*" Walker claimed that "favoring this proposal, the statement is made: 'The Book is accepted and used by a number of AAs who say they find it helpful.'" In opposing this proposal, two statements are made. One is, 'If a precedent is set, through acceptance of this offer, how would the movement be able to deal with the problem of many other booklets, for which

Conference approval would undoubtedly be sought?... The 2nd Statement is 'Since the booklet is regarded by some as having religious overtones, how could the movement justify its entrance into a field of publishing in which misinterpretation and misunderstanding could arise?'"

After noting somewhat snippily that \*24 Hours\* is a "book," not a "booklet," Walker goes on to respond to what must have been a delegate's or a committee's "statements" at some length:

"This book carefully refrains from any mention of religion, and it has no more 'religious overtones' than the Big Book. It is largely spiritual and inspirational, but so is the book 'Alcoholics Anonymous.' ... There is no mention of religion in the whole book, for instance, the word 'Christ' or 'Jesus' is never mentioned, nor is it ever advised that we go to church. Where then, is the 'religion'? ... we have a spiritual program" why try to deny it? ... I do not think that either of these statements opposing the proposal have been fairly stated, nor do I think that they have any basis in fact."

(RW to OKP, Box 73, Folder C.)

We lack a "smoking gun" where someone explicitly states "AAWSO does not want to take over publication of the book because it is too religious," but the content of this letter makes it pretty clear, I think, that Walker got that message.

Further, in a response to an "Ask-It Basket" question at the 1968 Conference, "Why can't we have a 24-Hour book printed by G.S.O.?" the statement was made that "The 'Twenty-Four Hours a Day' book was offered to A.A.W.S. some years ago. The Conference then felt it was too spiritually or religiously oriented. A.A.W.S. would be reluctant to put out a similar book. since it has no wish to compete with this book. "The A.A. Way of Life' seems to serve the same need." (Conference Report 1968, p. 27).

I think it is important to note this evidence of uneasiness with Walker's religiosity. The logistical and procedural reasons the Conference had for declining the book were real, but so was a skittishness about the book's palpable Christian overtones.



the Oxford Group, a "First Century Christian Fellowship".

Bill also quoted the bible regularly in his private correspondence.

God Bless

John B.

- - - -

From: "Rich Foss" <rich.foss@comcast.net>  
(rich.foss at comcast.net)

It is interesting to note that the first prayer in the 24 hour book is a Sanskrit proverb. Does that suggest that it is a translation of a Hindu prayer?

- - - -

From: Jared Lobdell <jlobdell54@hotmail.com>  
(jlobdell54 at hotmail.com)

Both GOD CALLING and GOD AT EVENTIDE (same two listeners) are available now, and GOD CALLING has been a staple of Christian publishers (including Spire and Revell) for the last -- what? -- three quarters of a century? We know Bill didn't care to link AA too closely to the OG (MRA, whatever) -- not sure any other reason is needed for his opposing (and thus AA's opposing) a book based on a well-known OG book.

- - - -

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

Jared,

Other than the automatic writing, what distinctive Oxford Group doctrines do you see in God Calling by Two Listeners, which Richmond Walker copied over into Twenty-Four Hours a Day?

Other than the automatic writing, I have never found anything in God Calling that seemed to me to be an identifiably Oxford Group idea: no talk of the Four Absolutes, no Five C's, no statement of the necessity of making restitution, no confession by the



despite her recent success, she is forever trying to fill what she calls an aching, a frightening void within herself, we'll go after those stories in just a moment. My name is Mike Wallace, the cigarette is Parliament.

(OPENING CREDITS)

WALLACE: We'll talk with Lillian Roth in just a moment.

(COMMERCIAL)

WALLACE: And now to our story. Several years ago, an all but forgotten entertainer by the name of Lillian Roth, wrote a brutally frank autobiography called I'll Cry Tomorrow. It was made into a successful Hollywood film. Miss Roth herself was swamped with offers to appear in television, nightclubs. Since then Miss Roth has forged a new life, which she has written about in a new book, to be published later this month, called Beyond My Worth.

Lillian, first of all, let me ask you this: After your remarkable comeback a few years ago I'd imagine that the general public's impression of you is that of a happy and successful woman, who has finally found her way. Yet, in your new book, Beyond My Worth you wrote this: you said: "I've had mornings recently when I woke up and my whole life seemed in chaos and I've said to myself, I've fallen back... I've fallen back again." Why have you felt that way?

ROTH: Well, Mike, I guess it's something that stems from my childhood. I've never quite felt up to of the many amazing things that happened to me. I've never felt at school that I was as pretty as the next child, or as clever as the next child, and anytime anything happens to me, I just thought it was luck. And that was mostly all through my life, and if I did a performance and the audience were wonderful to me, I thought it really wasn't good enough, it could have been better. I've never felt quite adequate, and because...

WALLACE: And so even now, in spite of the fact that you have overcome what obstacles you have overcome...

ROTH: Well, you see, when I say: Beyond My Worth, I honestly feel I haven't done anything extraordinary. The public has been amazing. I've gotten mail from all over the world you'd think I was a miracle woman. And I'm not! It's through these people and with the help of God that I have been able to overcome so much, but the inadequacy and the guilt within me is still very strong and many times I feel I'm just not what they... I'm not what I seem to be.

WALLACE: I gather that you find a real responsibility, an awesome responsibility in the very fact of your comeback.

ROTH: I think that the battle of success is probably more difficult than the

climb. People expect too much from you -- or rather, you want to be all that people expect from you, I shouldn't say that they expect too much of me because they're pretty good about it -- But it isn't only that you have to deliver the gift of your entertainment as the good Lord gifted you, but there are other things in your life and I've never professed to be a saint or a martyr. There are many people in the world overcoming greater problems which I tell of in Beyond My Worth. But comparatively speaking, mine seems simple, but this inner conflict, this inner thing that I have, I think too telling the truth about it makes people realize that they're not alone. You see people used to be able to say, "Lillian, let me help you up," after I took that first long step alone.

WALLACE: Yes.

ROTH: But now, through the mail I've started to feel that people were wondering if they could talk up there to me. And I'm not up there; I don't want to be up there where the people are concerned only as a performer. I want to be right alongside with them.

WALLACE: You get a tremendous number of letters, I gather, calls from people who are also in a kind of pain, and trying to find their way and figure you've done it, and perhaps you can help them to find it for themselves.

ROTH: Well, I... it isn't just problem letters I get. After all I'm not the know-all, see-all, and I haven't the answer to everything, but the type mail I get comes from psychiatrists, doctors, writers, priests, ministers, and there are lonely ministers, nuns, and priests all over the world and I can read between their lines too, and they think that this certainly shows the grace of God being bestowed and my difference of course is that I don't think God graces one person and not the next. But I am very grateful for their affection.

WALLACE: Tell me this: Does the fear of sliding back, of hitting rock-bottom again, does that worry you, or do you feel you're over that hump?

ROTH: Well, they say that... I mean, even if you should slip back a little, it isn't really slipping back. If you fall slightly, that's just another step up. I mean to step down is to step up. Sometimes we're forced to be knocked down a little bit, and then we gather our forces together, and we're that much stronger when we go again. I don't think... I think once you've hit the bottom you're not afraid down there. You just feel you don't want to disappoint

people.

WALLACE: Of course one of the things that sparked your comeback was your book, I'll Cry Tomorrow... and I'm sure this latest book, which is also quite revealing, will do your career no harm. Let me ask you this: Did you never think it undignified, Lillian; did you never think it in bad taste for a woman to write so candidly of her personal life and of the life of others?

ROTH: Truthfully, I wasn't happy about any of it... I think I told you when I spoke to you a year ago... there's no glory in being a glorified alcoholic. If these were the steps I had to take, and there seemed to be a force that worked it out... I know when I first worked on my book coming from Australia 10 years ago, and through the years -- speaking of I'll Cry Tomorrow -- I shelved it. I closed the book and said: "That woman!"

But after this is your life, After Ralph had prevailed on me, and even there I didn't want to do it. I was hesitant. It was terrible panic when I first went to Australia. It... it just isn't a good feeling to know that you have other gifts, but I rated what was done. I mean, I rated the fact that I didn't deserve any better than to be called an alcoholic and I don't know why I should have expected extra...

WALLACE: But, why did you want to write about it? Why did you want to tell and, and not only about yourself, but you wrote fairly graphically about, for instance, about being beaten by one husband, about your wedding night with another husband, a fairly prominent man, about emotional scenes with your mother. Why have... why did you find it necessary to write about these things?

ROTH: Well I didn't feel that I was writing an expose, I felt I was disclosing rather than exposing. My husband felt from the inception that if I wrote everything out... I remember when I first went to a hospital for slightly mentally unbalanced, from 12, 13 years ago, I said even then I wanted to write a book... but then they told me everybody that comes in here has a book to write. So I kept it to myself for some time. But Bert told me it isn't a case of being a martyr. He said this, "In telling all and freeing yourself, and the world being a big jury, they're very fair; and in doing that, maybe somebody along to this will be helped." I'm not going to tell you that my thought was I'm going

to go out and be a martyr now and help the world. I didn't feel that way; I was frightened to death when this book came out.

WALLACE: Diana Barrymore, who wrote a somewhat similar book, told us that she did it as a catharsis to get the past out of her system. Was that...? You smile when I say that.

ROTH: Well, I really... I'm not living my past any more. I'm creating new thoughts and new habits. A priest once told me, this may answer it by a thought, that there are certain bad characteristics or formation of a bad character that is always there with bad habits, but you can create good habits and work on them so often that you form a new character and I feel that if...

I'm not speaking, necessarily about Miss Barrymore, but anyone that continues to live as they lived in the past, isn't doing anything to send out a message or to help someone in distress. Not that they have to. But what is the sense of the book? If you're going to go to all this embarrassment, you might be helpful while doing it. And I... I think it has... well, I shouldn't speak about what it's proven, but it has helped many people be able to overcome certain pain that they've had.

WALLACE: I'm certain of that. Have you ever wondered, though, why the American public seems to be so fascinated with this kind of story? Is it possibly just the desire to look... to look across the courtyard into somebody else's open window?

ROTH: Well, I think where my story is concerned, it goes back to an old philosophy that I read that said, "In each man's heart there's a secret sorrow that the world knows nothing about." And often we call a man 'cold' when he's really just sad. And I think that humanity feels that their sorrow is for you and their compassion is for you, but it has touched a part of their hearts that they will not open the door themselves. They won't even begin... and in the subconscious the tie is there...

WALLACE: They see a little of themselves in you and that is why they want to read and hear and...

ROTH: Yes, and... and even youngsters that write to me, they tell me they understand the problems at home more and I just think it's reached, that's all.

WALLACE: Let's look at some of the things you write about. One of them, which helped you rehabilitate yourself, has been religion. In your new book, you write with complete assurance... "God loves me." How do you know He does?

ROTH: Because I think God is all loving, just as a parent would be, that they love their children good, bad or indifferent. And it's often been said, I believe, sum and substance of the Bible is that little black sheep that strayed away, that worries him so very much, He hopes it will come back some day.

WALLACE: Lillian, who is God?

ROTH: God is everything that's quite wonderful and the... you know I always quote because I think that the authenticity of a thing... After all I'm a new writer, I don't even know if I have a great talent except of telling of myself and giving of myself. But a man like Emerson says that God made... almost everything He made had a crack in it... and I thought that was such a good thought. We have... we don't have this feeling of perfection, but to please Him we'd like to improve ourselves. And I think he's all loving and he's always there, we just don't always know it.

WALLACE: Let me pursue this a little more specifically. You were born into a Jewish family, yet several years ago you converted to Catholicism. Why was Judaism apparently unsatisfactory, unfulfilling for you?

ROTH: Oh, I don't think that Judaism was a case of unfulfillment, I think that Catholicism is a fulfillment of Judaism as far as the acceptance of the Messiah. It... My only difficulty has been in the last two years with all my respect to the Church because it doesn't make me right and the Church wrong, I can't go in and say now this is Lillian's way of doing it. I just felt that certain man made dogma little things simple as a child. They say "Come as little children." Well, some of the little flaws or that I felt were flaws, flaws within myself -- the question -- were child like things, and I have never denied my Judaism and as a matter of fact, I learned...

WALLACE: But how -- wait -- How can you convert from Judaism to Catholicism and yet not deny your Judaism?

ROTH: Well, of course, I have a different theory. I believe that an Irishman's an Irishman, a Jew is a Jew, an American-Irishman, American Jew. I can't see saying that it is merely a religion, I don't go along with that. I think Christ on the Cross which I spoke to you last time was a Jew who never denied his Judaism and Christian came from the word "Follower of Christ" and so therefore that's an acceptance of the Jewish Messiah and he stated he came to fulfill the law, so I don't see where there's a denial of Judaism or... how can you deny what you are?

WALLACE: You didn't feel the least bit disloyal when you turned from Judaism as a religion to Catholicism as a religion?

ROTH: Well, in this way, the physical sense, the material sense, I do believe there is a time in the Bible that Christ says that "They will mock you in my name sake and that..." and it did come in the minority. People were very good about it, they didn't care how I found God as long as I had Him, but I don't think there was too much resentment. I did have feelings of guilt but I would have to rise above it and try to get into a spiritual way and to my own self be true. You know Mike, they wrote about you in the LaGorian which Father Clyber who is a Jew and a priest convert to Catholicism and he sends me the LaGorian and it's strange, a few weeks ago they had an article where you asked the Catholic Church some questions.

WALLACE: Yes.

ROTH: While I was reading it, I also read an article about the face... Five Faces of a Hypocrite and I thought to myself, one of the things were those that professed to be a Christian, you know, and wear the face of a hypocrite, and I thought that went along with my thinking, that if I were to take and to continue taking sacraments, at a time when I felt in the eyes of God, I didn't go along with it, I would be wearing that face of a hypocrite. And, although I'm lonely, not belonging at the moment...

WALLACE: You... Have you forsaken Catholicism now?

ROTH: Well I... I hope God hasn't forsaken me, that's the main point and I feel that in conscience I can look up to Him and that what is right to do, he will lead me to. One wonderful thing about the Catholics and the Catholic Church, and my own people too is that they don't desert you, you may desert them but they say you shall be back. But I think it's along the lines of wherever the good Lord wants you, that's where you'll be.

WALLACE: You were a member of Alcoholics Anonymous?

ROTH: Yes.

WALLACE: Did you regard that...? -- are you still a member of AA?

ROTH: Well I follow the principles. I believe with AA, of course I don't advise this for a newcomer, but I think just as you get well, after you come out of a hospital, I don't think that you have to sit in the hospital, come back every day; I think you use the medicines and in this case it's the

suggestions  
and principles of AA.

WALLACE: Did you regard...? -- Do members of AA regard it themselves as kind of a religion?

ROTH: No, to the best of my knowledge, they believe that AA will direct people back to their own religions or give them some spiritual contact with God.

WALLACE: Back in 1955, one of the co-founders of Alcoholics Anonymous wrote a thought provoking pamphlet in which he warned former alcoholics against, resuming what he called, quote: "our old and disastrous pursuit of personal power and prestige, public honors and money." He suggested that these are egotistical, self-seeking ephemeral things and if the alcoholic or the former alcoholic were to lose them again, that could shatter a person all over again.

Now you are a fairly ambitious woman. Do you ever feel that perhaps you're pushing... pursuing the dangerous course now in going after prestige, money, public honor once again?

ROTH: Well I'm pretty sure that when the good Lord put us on this earth, he knew that there were human footsteps to take and he certainly doesn't want us

to be a ward of a state. Whatever our job is, whether we're a truck driver and

go back to trucking, or a waitress go back to the waitress. Every job is important in life and mine was to go back to singing and as I said earlier, there's no glory in it. Now, these rules that you read; you see, when I joined

AA there was no such thing as a rule. There were suggestions. I wasn't anonymous, I... when I was drinking, of course, and I didn't wish this type publicity but I have found the press to be fair. I've said it over and over again: it came out and they could just, as well, have gone to the morgue and dug

up any story. I don't think that there is glory in saying: Look, I want a lot

of gold stars; I want to be up in lights 'cause I'm a cured alcoholic. I mean,

it's a little bit ridiculous, I feel that I'm now after 5 years or 12 years that

I have had my sobriety, free from the bonds of sympathy. I don't feel if the public comes back three and four times or I'm asked to appear places that many

times that they come back to see what an alcoholic that doesn't drink anymore looks like.

WALLACE: Lillian in a moment I'd like to ask you about something that you write of quite movingly in your new book. You write, "All people go through life with a void inside them." You write that even love and marriage probably doesn't vanish entirely that feeling of aloneness, of lostness; you say,

"The void seems to remain during life." I'd like to know why you say that. And we'll get Lillian Roth's answer in just 60 seconds.

(COMMERCIAL)

WALLACE: Lillian, in your book you write, "Within us, there seems to be an aching, a frightening void we are forever trying to fill but never quite do. We're always alone." What do you mean?

ROTH: You've never felt that feeling?

WALLACE: Uh-huh.

ROTH: Well, with the hundreds of people, the thousands of people I've met, it's a strange empathy I guess I get and maybe at times contrary to belief, I'm subject to a slight melancholia but I look across a room at a person and somehow the way the shoulder is, a certain look in his face, the age of the face, I know that the man has lived a life that hasn't had any great joy in it but he's worked very hard. I never saw *Death of a Salesman* but I imagine the expression that I've seen on the pictures of that man's face, I've seen in so many faces and you want to go over and say, "Oh, I want to do something, say something to you."

And also I feel that when two people love each other and are married, the ache of loneliness for someone that's gone that you wish could be part of this and they're not there anymore to see it, your parents or your loved ones can see all this, and also if you have your separate little problems and you don't want to put it on one another. You don't want to tell the fears. Lots of times, -- and Bert probably is watching tonight, he's in California, he hasn't been too well and it's our first time we've been apart in 12 years but you see we're not really apart -- but a lot of times does that void... he may have an ache or pain, he says, "I don't want to tell Lillian." I may have a certain worry, I think he almost made me come to New York so that I wouldn't be there to worry; but it's not just me or just Bert, it's... I don't know whether it's a longing to a return properly, Freud said: to the mother... the original birth state or to a humanity and those of the Church who are so longing to return to God, but we are surely never complete here on this earth.

WALLACE: Are you going to...? -- Do you believe that you will find your completeness after life?

ROTH: Oh well, I certainly hope and I feel like I'm on the verge of some discovery and I don't like to delve too much because I don't want to go back to Bloomingdale's, they'll say this gal is odd, but I know that Lecomte du Noüy you recall the book that fascinated me so, the physicist that wrote Human Destiny, he said that the odd person of today is just the normal person, you know a century from now when you have these dreams and ideals. And I think all those wonderful stars and planets that we're trying to reach so hard, we're going to sit all around them one day in the hereafter and those will be the different stages until we'll reach our final place.

WALLACE: You mentioned Freud. Have you ever thought about analysis?

ROTH: Well I did have a doctor, A. A. Bill who passed away... sent me to the original place to rest my little mind when I was thirty-four years old and up there they didn't believe in my particular case that there should be deep analysis. They feel that it takes about a year and a half and if you can't discover what's wrong in a year and a half, that's bad. And if it takes any longer, it's real bad. If there's nothing wrong, there will be something wrong and I don't mean to interfere with the psychoanalysis but that was Doctor Bill's advice where I was concerned.

WALLACE: Lillian, when you add it all up, all of the tragic things that have happened to you, all of the unhappiness that rarely comes to one human being, and I ask this question perfectly seriously, have you ever or do you now ever regret the fact that you were born?

ROTH: No, no. Look I knew my mother and I knew my father and so many wonderful people, I think it's all been worth it. I think I have a greater appreciation for life than I ever had with all my little hesitations, a greater gratitude. I'm gradually learning more compassion and understanding and I just hope I can be. I don't intend to be or hope to be a saint but I hope I can, in some measure, repay the good that's come to me. And, I don't mean that as a Pollyanna or Little Orphan Annie glad all over, Annie Rooney, is that it? I just think that I... I think life has been very good to me and it takes those steps to give you that appreciation.

WALLACE: Lil, what makes you happiest?



The Language of the Heart: A Cultural History  
of the Recovery Movement from Alcoholics  
Anonymous to Oprah Winfrey

University of North Carolina Press, January 2010

[http://www.uncpress.unc.edu/browse/book\\_detail?title\\_id=1647](http://www.uncpress.unc.edu/browse/book_detail?title_id=1647)

In *The Language of the Heart* Trysh Travis explores the rich cultural history of Alcoholics Anonymous (AA) and its offshoots and the larger "recovery movement" that has grown out of them. Moving from AA's beginnings in the mid-1930s as a men's fellowship that met in church basements to the thoroughly commercialized addiction treatment centers of today, Travis chronicles the development of recovery and examines its relationship to the broad American tradition of self-help, highlighting the roles that gender, mysticism, and print culture have played in that development.

Travis draws on hitherto unexamined materials from AA's archives as well as a variety of popular recovery literatures. Her analysis traces AA's embrace of the concept of addiction as disease, the rise of feminist sobriety discourse and the codependence theories of the 1970s and 80s, and Oprah Winfrey's turn-of-the-millennium popularization of metaphysical healing. What unites these varied cultures of recovery, Travis argues, is their desire to offer spiritual solutions to problems of gender and power.

Treating self-help seekers as individuals whose intellectual and aesthetic traditions are worth excavating, *The Language of the Heart* is the first book to attend to the evolution and variation found within the recovery movement and to treat recovery with the attention to detail that its complexity requires.

- - - -

Referred to in:

Message #5678

Re: the 24 Hour book and spirituality vs. religion

From: "trysh travis" <trysh.travis@gmail.com>  
(trysh.travis at gmail.com)



on  
Grapevine digital archive).

The distinction between disease and illness is explored in John Crossan's book,  
"Jesus: a revolutionary biography" - Harper Collins.

Treatment centres have their own reasons for claiming all addictions are the same, and that alcoholism is a disease. It would be unfortunate if your book suggested AA took the same view.

Abundant blessings,

Laurie A. (DOS 8/10/84)

- - - -

Original Message #5688

By Trysh Travis

The Language of the Heart: A Cultural History  
of the Recovery Movement from Alcoholics  
Anonymous to Oprah Winfrey

University of North Carolina Press, January 2010

[http://www.uncpress.unc.edu/browse/book\\_detail?title\\_id=1647](http://www.uncpress.unc.edu/browse/book_detail?title_id=1647)

In *The Language of the Heart* Trysh Travis explores the rich cultural history of Alcoholics Anonymous (AA) and its offshoots and the larger "recovery movement" that has grown out of them. Moving from AA's beginnings in the mid-1930s as a men's fellowship that met in church basements to the thoroughly commercialized addiction treatment centers of today, Travis chronicles the development of recovery and examines its relationship to the broad American tradition of self-help, highlighting the roles that gender, mysticism, and print culture have played in that development.

Travis draws on hitherto unexamined materials from AA's archives as well as a variety of popular recovery literatures. Her analysis traces AA's embrace of the concept of addiction as disease, the rise of feminist sobriety discourse and the codependence theories of the 1970s and 80s, and Oprah Winfrey's turn-of-the-millennium popularization of metaphysical healing. What unites these varied cultures of recovery, Travis argues, is their desire to offer spiritual solutions to problems



- - - -

See for example one of the best modern sociological studies of Alcoholics Anonymous:

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

Annette R. Smith, Ph.D., "The Social World of Alcoholics Anonymous: How It Works," with an introduction by Linda Farris Kurtz, DPA, Hindsfoot Foundation Series on Treatment and Recovery (New York: iUniverse, 2007), pp. 74-75.

Annette Smith notes that:

The word "disease" appears only three times in the A.A. Big Book. It is mentioned first on page 64 in discussing alcoholism, then again at the beginning of the second part of the book in the story of Bill Dotson, the Akron lawyer who was Alcoholics Anonymous Number Three. When Bill Wilson and Dr. Bob visited Dotson in the hospital, they told him he had "a disease," and when he explained his conversion to his wife, he told her he felt that God had cured him "of this terrible disease." (AAWS, 1976:187-188, 191)

However, in spite of its avoidance of the specific word "disease," alcoholism is referred to over and over again throughout the book as a "sickness," a "malady," and an "ailment," and alcoholics are characterized as persons who are "sick" or "ill." In the Personal Stories section of the third edition of the Big Book, one of the subtitles is "How Forty-Three Alcoholics Recovered From Their Malady." [NOTE 44]

Kurtz (2002:5) states that despite the fact that "A.A. does not promote the disease concept of alcoholism," most members refer to their alcoholism as a disease. However, this can be regarded more as a metaphor than as a literal description in the sense in which the word disease is usually employed in technical medical terminology (Kurtz, 1979:199-202). Use of this metaphor removes the stigma generally attached to alcoholism in society, allowing A.A. participants to see themselves as "sick" rather than "bad" (Conrad and Schneider, 1980), and to assume the "sick role" (Parsons, 1952), so that recovery becomes possible. As will be shown in this chapter, dealing with and finally accepting this concept is crucial in enabling newcomers to move through the four

progressive stages of becoming integrated into A.A.'s social world.

NOTE 44. Sick, sick person, or sickness on pages 18, 64, 67, 90, 92, 100, 101, 106, 107, 108, 115, 139, 140, 141, 147, 149, 153, 157, and 164.

Ill or illness on pages 7, 18, 20, 30, 44, 92, 107, 108, 115, 118, 122, 139, 140, and 142.

The words ail or ailment are used on pages 135, 139, 140.

Malady appears on pages 23, 64, 92, 138, 139, and 165. (AAWS, 1976)

AAWS. 1976. Alcoholics Anonymous. 3rd ed. New York: Alcoholics Anonymous World Services. Orig. pub. 1939.

Kurtz, Ernest. 1979. Not-God: A History of Alcoholics Anonymous. Center City, Minn: Hazelden.

Kurtz, Ernest. 2002. "Alcoholics Anonymous and the Disease Concept of Alcoholism." *Alcoholism Treatment Quarterly* 20 (Nos. 3/4): 5-40.

Conrad, Peter and Joseph W. Schneider. 1980. *Deviance and Medicalization: From Badness to Sickness*. St. Louis: C.V. Mosby.

Parsons, Talcott and Renee Fox. 1952. "Illness, Therapy and the Modern Urban American Family." *The Journal of Social Issues* 8(4):31-34.

- - - -

It is impossible, I believe, to discuss the issue of why alcoholism was regarded as a disease in early AA without a detailed and careful study of Sally Brown and David R. Brown, *A Biography of Mrs. Marty Mann*.

We can start with p. xiii, a citation of "Imagine Such a Disease" by the President of the American Medical Society.

And then go on to p. 10, where the Brown's describe the basic credo which Marty publicized all over the United States:

"Alcoholism is a disease and the alcoholic

is a sick person.

The alcoholic can be helped and is worth helping.

This is a public health problem and therefore a public responsibility."

- - - -

Or let us note how the issue is discussed by Bill Swegan, the principal spokesman for the wing of early AA which stressed the psychological side of AA rather than the spiritual side.

Sgt. Bill Swegan, On the Military Firing Line in the Alcoholism Treatment Program, pp. 13-15

"Alcoholism is not a behavior problem, but a very complex disease"

"In the past half century, more has been accomplished to recognize, define, and eliminate the stigma associated with alcoholism than had been brought about in any previous era. At the heart of this change has been the partial removal of the old principle of defining alcoholism by the behavior it produces, and the progress that has been made in solving many of the mysteries surrounding the disease. It is an illness, and this is now recognized by most health agencies, medical treatment facilities, and therapists.

Some resistance to the disease concept still remains however among law enforcement people, who often still wish to regard it completely as a behavior problem. And this is also usually true among the members of the alcoholic's family. We must not forget that parents, brothers and sisters, spouses and children, are the ones who are constantly exposed to the negative consequences of the alcoholic behavior. It is difficult indeed for families to think of alcoholism as a disease, when they are the ones who are most immediately subjected to all of the financial and social pressures caused by the alcoholic family member, and they are the ones most likely to suffer physically from the alcoholic's rages and tantrums and automobile accidents ....

Because even the major components of behavior differ widely from alcoholic to alcoholic, it is easy for someone who is an alcoholic to pretend to himself that he is not. I certainly did that to myself when I was in my twenties:

convincing me that I was in fact an alcoholic was a very difficult process, even though when you read my story, this may seem preposterous. How could I conceivably not have known, quite early on, that I was an alcoholic? It was because people would point at so-and-so, and say that he was an alcoholic, and I seemed to myself to be totally different from that person, in numerous essential ways. Therefore -- I would try to convince myself -- if he is an alcoholic, then I am not, because I am not the same as him.

Since alcoholism produces guilt and destroys the alcoholic's feelings of self-worth, this produces even greater barriers to responding in any kind of positive way. If I had to admit that I had become an alcoholic, then I would feel even guiltier than I already did back when I was in my twenties (which was overwhelmingly great), and my almost totally-demolished sense of self-worth would have been even further destroyed. So I fought any attempt by others to try to convince me that I had a problem with drinking.

We must continue working to educate people about the true nature of alcoholism. It is not a behavior problem, and the kind of guilt I felt about my compulsive drinking was inappropriate. I had to do something about it, and I had to do it before I was totally destroyed by it. But becoming ill is not a matter for which one should feel guilt, nor is contracting an illness something which should shatter one's sense of self-worth. We do not blame sick people in a civilized society, but help them to get well again.

And if I myself fall prey to some treatable disease, from which I could recover by taking appropriate steps, the intelligent response is not to feel that I have become worthless, but to take those steps which I must take to bring about my recovery."

- - - -

If you want to talk about what Jellinek believed and said, you have to ask "Jellinek when?" because he changed his position over a period of time. But he is most often remembered for his 1960 book which was entitled "The Disease Concept of Alcoholism."





Footnotes from my upcoming book Inside these Rooms

From E. Kurtz, PhD, Monograph Alcoholics Anonymous and the Disease Concept of Alcoholism (2000)

In 1938, while preparing the manuscript of the A.A. Big Book, Bill Wilson asked Dr. Bob Smith (a proctologist) about the accuracy of referring to alcoholism as a disease or one of its synonyms. Bob's reply, scribbled in a large hand on a small sheet of his letterhead, read: "Have to use disease -- sick -- only way to get across hopelessness," the final word doubly underlined and written in even larger letters.

(Smith in Akron to Wilson)

The answer William Griffith Wilson gave when specifically asked about alcoholism as disease after he had addressed the annual meeting of the National Catholic Clergy Conference of Alcoholism in 1961: "We have never called alcoholism a disease because, technically speaking, it is not a disease entity. For example, there is no such thing as heart disease. Instead there are many separate heart ailments, or combinations of them. It is something like that with alcoholism. Therefore we did not wish to get in wrong with the medical profession by pronouncing alcoholism a disease entity. Therefore we always called it an illness, or a malady --" far safer term for us to use."

In A.A.'s pamphlet, 44 Questions, the answer to the question What is Alcoholism? It is said: There are many different ideas about what alcoholism really is. The explanation that seems to make sense to most A.A. members is that alcoholism is an illness, a progressive illness, which can never be cured but which, like some other illnesses, can be arrested. Going one step further, many A.A.s feel that the illness represents the combination of a physical sensitivity to alcohol and a mental obsession with drinking, which, regardless of consequences, cannot be broken by will power alone.

----

From GFC: what does the Big Book actually say?

3 TIMES:

The word "disease" appears three times in the A.A. Big Book. It is said explicitly (in the first instance) or implied by context (in the other two usages) that alcoholism is a "spiritual disease."

It is mentioned first on page 64 in discussing alcoholism:

"Resentment is the 'number one' offender. It destroys more alcoholics than anything else. From it stem all forms of spiritual disease, for we have been not only mentally and physically ill, we have been spiritually sick. When the spiritual malady is overcome, we straighten out mentally and physically."

Note that the words disease, ill, sick, and malady are treated by Bill Wilson here as exact synonyms. All four words meant exactly the same thing in the Big Book when it was published in 1939.

Then again at the beginning of the second part of the book in the story of Bill Dotson, the Akron lawyer who was Alcoholics Anonymous Number Three, the word disease is also used. When Bill Wilson and Dr. Bob visited Dotson in the hospital, they told him he had "a disease," and when he explained his spiritual conversion to his wife, he told her he felt that God had cured him "of this terrible disease."

So the word disease may only appear 3 times in the Big Book, but in each instance, it was a vitally important time, where Bill Wilson was talking about the very heart and core of the AA program.

**19 TIMES:**

Sick, sick person, or sickness on pages 18, 64, 67, 90, 92, 100, 101, 106, 107, 108, 115, 139, 140, 141, 147, 149, 153, 157, and 164.

**14 TIMES:**

Ill or illness on pages 7, 18, 20, 30, 44, 92, 107, 108, 115, 118, 122, 139, 140, and 142.

**ONLY 6 TIMES:**

Malady appears on pages 23, 64, 92, 138, 139, and 165.

ONLY 3 TIMES:

The words ail or ailment are used on pages 135, 139, 140.

- - - -

From: Laurie Andrews <jennylaurie1@hotmail.com>  
(jennylaurie1 at hotmail.com)

Friends,

I don't recall using the phrase "what early AA people believed"; I quoted Bill W and the Big Book.

Bill cautioned against describing alcoholism as a disease entity and went so far as to say AA didn't use the term, preferring malady, sickness etc. Disease is only mentioned once in the first part of the book, where the program is outlined; here the reference is to "spiritual" disease, and I'm not sure how a physician would be qualified to diagnose that condition.

Bill D mentions disease in the stories section and others might do in later editions, but that's their personal opinion, not AA "policy". I've read "Mrs Marty Mann: the first lady of Alcoholics Anonymous"; she had own agenda.

Seems to me Glenn makes the same error as the Grapevine in conflating disease with illness (malady, ailment etc). They are not the same; I can be ill or sick but not necessarily have a disease. That many AA's lazily use the term disease to describe their (and my!) condition doesn't make it right. Ringwald (op cit) writes: "William Miller and Ernest Kurtz, two respected researchers and observers, compiled various outside conceptions of alcoholism mistakenly attributed to Alcoholics Anonymous.

AA literature, they write, does not assert

that there is only one form of alcoholism or only one way to recover; that alcoholics are responsible for their condition;

that moderate drinking is impossible for every problem drinker;

that alcoholics suffer from denial and should be bullied into treatment; or that alcoholism is purely a physical or hereditary disorder.





"To Christ I conceded the certainty of a great man, not too closely followed by those who claimed Him. His moral teaching -- most excellent. For myself, I had adopted those parts which seemed convenient and not too difficult; the rest I disregarded."

Lynn S  
Sacramento, California

- - - -

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

We quote Bill W to support the religious or so called spiritual aspect of AA, but ignore Bill W's statements, " is not a religious organization. There is no dogma. The one Theological proposition is a power greater than one's self. Even that concept is forced on no one."

"Additionally, he said, AA is a benign anarchy and democracy." As far as spirituality is concerned, it is not mine to decide if I am spiritual or not. But I can try not to be unspiritual, and hope I make the right guesses.

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>  
(jlobdell54 at hotmail.com)

But A. J. Russell was a leading OG writer and known as such (FOR SINNERS ONLY which is a kind of model for the revelations of GOD CALLING), and GOD CALLING was unquestionably an OG book in Bill's mind (and I think the public mind) -- and the doctrine of private revelation was recognizably an OG doctrine. And of course, tho' God Calling didn't have the four A's and the five C's, Rich Walker's little black book did, so was twice or thrice an OG book. At least that's my interpretation of the reasons behind the turn-down. Not that the little black book was too religious but that it was too Oxford Group "religious" -- I think.

- - - -

From: Tom Hickcox <cometkazi1@cox.net>  
(cometkazi1 at cox.net)

I would like to note that what is not said is often more interesting than what is said,

I can imagine the storm that could have erupted had religiosity been

given as the reason for turning down the 24 Hour Book. In my opinion they took the easier, softer way and followed that by rejecting the Little Red Book, which to me, at least, has much less religious imagery, for the same reason.

I would also note that we are looking at the 24 Hour Book with 21st century eyes. The criteria for what may be considered religious today have shifted from what they were fifty-five years ago. I use Emmet Fox's Around the Year with Emmet Fox in my daily meditations. To me it is less religious than The Upper Room was, but more religious than the 24 Hour Book. Post-modernism has changed the ball game.

My point is that for its time the 24 Hour Book was not very religious, but applying today's standards it is more so.

Tommy H in Baton Rouge

|||||

++++Message 5699. . . . . RE: Publishing the 24 Hour book and Little Red Book (and Harper publishers)  
From: Arthur S . . . . . 5/11/2009 10:11:00 AM

|||||

Hi Glenn

The written evidence on Harper & Brothers role in AA publishing (for both the 12&12 and AA Comes of Age) points to them simply being the channel for releasing books to the public through commercial outlets and not as an additional source of income. In fact the board of trustees declined to accept royalty payments from Harpers (reported to the 1954 Conference).

The 1951 Conference raised Bill W's royalties from 10% to 15%. The 1952 Conference approved a large list of publishing projects suggested by a committee of board of trustees for future publications and approved six (6) publishing projects proposed by Bill and then added ten (10) publishing projects proposed by the Delegates themselves. These kind of actions do not sustain the notion of any kind of cash crunch for publishing in the 1950s.

From what I can glean from final Conference reports, it appears that Harper's & Brothers was brought in primarily to be the channel of distribution of books to non-AAs through commercial channels (the key link to them as a distribution channel was Eugene Exman of pre-publication Big Book fame). The publishing relationship between AA and Harpers lasted well into the 1970s.

It's a bit odd that the Conference declined to accept publication rights to "24 Hours a Day" because, approximately two decades later there was actually a case where a book was sold through GSO that was not published by AA and whose independent authorship was clearly acknowledged. Harper was involved in this as well. It involved the book "Bill W" by Robert Thompsen. It was sold through GSO from 1971-1976 at which point the Conference stopped it. That book was distributed through Harper (Harper & Row).

Back to the notion of whether there was any kind of cash crunch. The final report of the 1953 Conference states:"After long and careful consideration, and following a poll of Conference members, the Trustees approved the publishing firm of Harper & Bros. as distributors of Bill's new book to non-A.A. outlets. The Society retains full ownership of the copyright and remains the actual publisher. The new arrangement will benefit the movement by getting increased attention for a basic document on fundamental principles of the Society, and through certain printing and distribution economies. Within ten days after announcement of the new book had been sent to the groups, orders for nearly 6,000 copies had been received at General Service Headquarters.

In 1954, the board of trustees reported to the Conference that it "Decided not to accept, a royalty of \$.25 per copy on sales of a book on The Twelve Steps, which had been offered by the publishers." The 1954 PI Conference Committee recommended: "That, in connection with publication of Bill's book "A.A. Comes of Age" we augment Harper's review list, and that no aggressive radio or television publicity efforts for the book be made."

Finally, the 1976 Conference recommended: "That G.S.O. discontinue distribution of the "Bill W." book [the biography published by Harper & Row], dispose of the present supply in the most feasible manner, and notify the Fellowship through Box 4-5-9 when the "Bill W." book is no longer available through G.S.O. Sense of the meeting was taken that the deletion of the listing in the catalog should be handled by overprinting or other method as G.S.O. sees fit."

If this doesn't alter your viewpoint then I surrender.

Cheers  
Arthur

=====

++++Message 5700. . . . . Re: Publishing the 24 Hour book (and comments on Conferences)  
From: Arthur S . . . . . 5/12/2009 12:23:00 PM

=====

There are numerous errors in the posting about Conferences and advisory actions in

Message #5682 from Jim H. <jhoffma6@tampabay.rr.com> (jhoffma6 at tampabay.rr.com).

Comments on this are embedded in the original message:

=====

Hi Charlie,

Each year Delegates are assigned to various committees within the Conference. Those committees are comprised of Delegates, Trustees and the

GSO  
Staff.

=====  
[Comments on the above]: There are Trustees Committees and there are Conference Committees. Trustees Committees meet four (4) times a year. Conference Committees meet one time each year at the Conference and consist of Delegates (only) with a member of the GSO staff acting as a non-voting committee Secretary. There is almost (but not quite) a one-for-one correspondence between the Trustees Committees and the Conference Committees each of which is explained in the Service Manual.

=====  
When the 4th Edition was being prepared, it was decided to keep working copies down to as few people as possible. There were fears that if everyone reviewed the work in process some stories might get out and our Copyright might get compromised. Therefore the Literature Committee members were the ones who saw the final copy and sent a recommendation to approve it to the full Conference. The 2001 Conference approved and it was sent to publication. I was fortunate to know the Delegate from my Area who was on that literature Committee and I know that she took her responsibility very seriously and did the very best she could in the review and approval process.

=====  
[Comments on the above]: The bit about copyrights being compromised if the stories got out is bogus. However, it was stated by AAWS/GSO (who also managed to lose the copyrights for the 1st/2nd edition Big Books as well as the Twelve Concepts in 2007). The 1999 Conference approved a Conference Literature Committee recommendation that: "Based on precedent in regard to previous editions of Alcoholics Anonymous, the A.A. history book, and Daily Reflections, any draft copy of the Fourth Edition of Alcoholics Anonymous be considered a work-in-progress, and as such, is confidential; the operating principle being that any story material brought forward to the Conference Literature Committee will be done on a "for-their-eyes-only" basis adhering to the principle of the "right of decision," and not brought forward for any other general distribution until publication."

=====  
Once the book came out, the fellowship found some things they didn't like.

In  
2002, some members objected to the sentence in the Forward to the Fourth  
Edition  
that said "Fundamentally, though, the difference between an electronic  
meeting  
and the home group around the corner is only one of format". Many of our  
members  
disagreed with this assesment. The Literature Committee recommended that the  
sentence be deleted. The 2002 Conference agreed and the Forward was changed.

=====  
[Comments on the above]: It went well beyond "some members" objecting and  
raised  
quite a wide-spread negative reaction. The recommendation of the 2002  
Conference  
Literature Committee stated "Although the committee acknowledged the  
importance  
of electronic meetings to some A.A. members, the sentence 'Fundamentally,  
though, the difference between an electronic meeting and the home group  
around  
the corner is only one of format' in the last paragraph of the Foreword to  
the  
Fourth Edition, be deleted in future printings of the Big Book, Alcoholics  
Anonymous."

=====  
One of the goals for the Fourth Edition was to keep it roughly the same size  
while introducing new stories to help new people relate. In the process,  
some  
existing stories were edited and punctuation was updated. As people read the  
book, some noticed the differences in their favorite stories. At the 2003  
Conference, the Literature Committee recommended against restoring "The  
Housewife Who Drank At Home", "Me, An Alcoholic?", "Another Chance", and  
"Freedom  
From Bondage" to the Third Edition version.

=====  
[Comments on the above]: The 2003 Conference Literature Committee did not  
recommend against restoring the story changes. It "agreed to take no  
action." In  
Conference Committee protocol this means that the committee discussed the  
item  
but did not forward it to the Conference floor for a vote.

=====  
There had been an earlier Conference Advisory Action saing that Dr. Bob's  
story  
should not be changed without written permission of 3/4 of all registered  
groups. The punctuation in "Dr. Bob's Nightmare" had been updated from the  
Third  
Edition version. Many of us thought that was within the spirit of that  
Advisory  
Action since it did not change the content and since that kind of editing  
had  
occurred in earlier editions. Some members submitted an Agenda item because

they  
thought that even minor changes violated the previous Advisory Action and  
that  
no Conference had approved the specific changes.

=====

[Comments on the above]: There is no such Conference advisory action regarding the need for permission of 3/4 of the registered groups to change Dr Bob's Story (or the Big Book or any other book). The 1995 Conference Literature Committee recommended that: "The first 164 pages of the Big Book, Alcoholics Anonymous, the Preface, the Forewords, 'The Doctor's Opinion,' 'Doctor Bob's Nightmare' and the Appendices remain as is." A floor action was submitted to the 1996 Conference to: "Propose a Conference resolution that the 46th General Service Conference recommend to the Fellowship of A.A.s of the world that the first 164 pages of the Big Book, Alcoholics Anonymous, the Preface, the Forewords (sic), "The Doctor's Opinion," "Doctor Bob's Nightmare" and the Appendices be unchanged without approval of three quarters of groups of the world." It did not result in an advisory action. The 1997 Trustees Committee on Literature also reviewed the request and took no action.

Note: the "3/4 of the registered groups permission" applies to the Steps, Traditions and Article 12 of the Permanent Conference Charter (i.e. the 6 "Warranties" which are also Concept 12) per advisory action of the 1976 Conference (which also approved the 3rd edition Big Book).

=====

At the 2004 Conference, the Literature Committee recommended against restoring the punctuation in "Dr. Bob's Nightmare" to that of the Third Edition. When this recommendation came to the Conference, A Floor Action was submitted and the full Conference overrode the Literature Committee. When our Delegate gave his Conference report he told us that he was prepared to vote against the change in accordance with the wishes of many of us in the area. He finally voted for the Floor Action because he saw that it was an issue that was dividing AA and while he had an obligation to our Area, he had a bigger obligation to AA as a whole. I was never so proud of someone who disagreed with me as I was that day.

=====

[Comments on the above]:

The 2003 Conference Literature Committee recommended that the punctuation be

restored but it failed to produce a Conference advisory. The 2004 Conference Literature Committee did not recommend against restoring the punctuation changes. It "agreed to take no action." Again, this means that the committee discussed the item but did not forward it to the Conference floor for a vote. It was also consistent with the action of the 2003 Conference. A floor action was submitted at the 2004 Conference that "The punctuation in 'Dr. Bob's Nightmare' in the Fourth Edition be restored as it appears in the Third Edition of the Big Book, Alcoholics Anonymous." It was approved.

The Conferences from 1995-2001, in my judgment, contributed greatly to the confusion on the punctuation changes in Dr Bob's Story. Each Conference felt compelled to offer its own advisory action on the portions of the Big Book to be left "as is." They were not consistent. The 1999 Conference passed an advisory action that "The Publications Department of the General Service Office maintain the following specific editorial responsibilities regarding the Fourth Edition Big Book Project: Editorial 'fine tuning' such as footnotes, punctuation, capitalization, spelling, updating, jacket materials, page numbers, etc. ..." The 2001 Conference passed an advisory action that "The Fourth Edition of the Big Book, Alcoholics Anonymous, be approved keeping in mind the 1995 Conference Advisory Action which reads, "The first 164 pages of the Big Book, Alcoholics Anonymous, the Preface, the Forewords, 'The Doctor's Opinion,' 'Doctor Bob's Nightmare' and the Appendices remain as is' and keeping in mind the 1999 Conference Action which reads, 'The Publications Department of the General Service Office maintain the following specific editorial responsibilities regarding the Fourth Edition Big Book Project: Editorial 'fine tuning' such as footnotes, punctuation, capitalization, spelling, updating, jacket materials, page numbers, etc. ..." This was the Conference that made the 4th edition Big Book "Conference-approved" and again allowed for editorial "fine-tuning" regarding punctuation among other things.

\* \* \* \* \*

I personally find little to be proud of in the series of actions on the part of the Conferences from 1995-2004 on the matter of the 4th edition Big Book, although they meant well on the matter. In determining whether punctuation changes to Dr Bob's story were appropriate or not, seems to depend on which Conference advisory action you choose. The final one on the matter (from the 2001 Conference which approved the 4th edition) allowed for punctuation changes to be made.

Perhaps only in AA would a matter so predominant and crucial as the placement of commas, periods and semi-colons, rise to the level of such supreme and sanctimonious consideration. However, it also makes for great theater (Rule # 62).

While on the soap box, I'd further suggest that the two main contributing factors to the theater are: (1) AA members who view the Big Book as some sort of inviolable Scripture (i.e. people who scrutinize it punctuation mark by punctuation mark as if somehow it changes the meaning of the content), and (2) the all-too-human tendency of many Delegates to want to leave behind some legacy advisory action that highlights their 2-year term of office.

Cheers  
Arthur S





The change to the Foreword was made for the Seventh Printing, which followed in about eighteen months from the First Printing and a Floor Action / Advisory Action by the 2002 General Service Conference. Printings may have been anywhere between 100,000 for the First, through 10-20,000 for each following press run and it took a while to put the Advisory Action into effect.

Some of the bindings in the First Printing went haywire with stitched sections upside down, doubled sections, missing sections, etc. and a few reports made it to my Area meeting 'Open Mike Time.' At least one of the mis-printed books made it into my Area's Archives.

The punctuation change to "Dr. Bob's Nightmare" was initially made by an unnamed GSO Staff (not the Literature Committee Desk but one of a few editorial staff personnel) and passed through the General Service Board with little fanfare or announcement, until the 2003 Conference voted to restore the original verbatim syntax.

My dates are as correct as I can recall without digging further, but the Foreword 'flack' was a heated Floor discussion bringing an immediate change to the Foreword's focus. And, all in the spirit of Tradition 2 and a "loving God expressing Himself through our Group conscience" that was right (appropriate) and the voting worked perfectly. All were happy with the Foreword's textual change and I haven't heard anyone dispute the change since 2002 ... we are a self-correcting Fellowship, aren't we?

When it comes down to carrying the message to other alcoholics, very little can replace a face-to-face meeting effectiveness.

Just ask a newcomer!

Rick, Illinois

- - - -

From: buckjohnson41686  
Sent: Friday, May 08, 2009 1:28 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: Change to foreword, 4th ed. of Big Book

Foreword to 4th edition was changed, page xxiv, line 10. First printing has "Fundamentally, though, the difference between an electronic meeting and the home group around the corner is only one of format."

This was deleted, not sure which printing.

- - - -

Message #5670 from "Charlie Parker"  
<charlieparker@prodigy.net <mailto:charlieparker%40prodigy.net> >  
(charlieparker at prodigy.net)

What were the changes to Dr Bob's Nightmare







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

Hello,

In Area 9 a list of past themes for the Conference is given out each year and GSRs are ask to come up with ideas for the next years theme. Here is a list I found at Area 54 website. 1966 was the first year a theme was used. This list can also be gotten from your Delegate or GSO.

1966- Principles and Responsibility  
1967- Sponsorship--The Hand of A.A.  
1968- Unity Vital to AA Survival, Growth  
1969- Group Conscience Guides AA  
1970- Service- The Heart of AA  
1971- Communication; Key to AA Growth  
1972- Our Primary Purpose  
1973- Responsibility-Our Expression of Gratitude  
1974- Understanding and Cooperation-Inside and Outside AA  
1975- Unity Through Love and Service  
1976- Sponsorship-Our Privilege and Responsibility  
1977- The AA Group-Where it Begins  
1978- The Member and the Group-Recovery Through Service  
1979- The Legacies; Our Heritage and My Responsibility  
1980- Participation: The Key to Recovery  
1981- AA Takes its Inventory  
1982- The Traditions- Our Way of Unity  
1983- Anonymity- Our Spiritual Foundation  
1984- Gratitude-The Language of the Heart  
1985- Golden Moments of Reflection  
1986- AA's Future-Our Responsibility  
1987- The Seventh Tradition-A Turning Point  
1988- Singleness of Purpose-Key to Unity  
1989- Anonymity-Living Our Traditions  
1990- The Home Group-Our Responsibility and Link to AA's Future  
1991- Sponsorship: Gratitude in Action  
1992- The AA Message in a Changing World  
1993- AA Takes its Inventory-The General Service Conference Structure  
1994- Spirit of Sacrifice  
1995- Pass It On - Our Three Legacies  
1996- Preserving Our Fellowship-Our Challenge  
1997- Spirituality-Our Foundation  
1998- Our Twelfth Step Work  
1999- Moving Forward; Unity Through Humility  
2000- Trusting our Future to AA Principles  
2001- Love and Service  
2002- Sharing the Steps, Traditions and Concepts  
2003- Living A.A.'s Principles Through Sponsorship  
2004- Our Singleness of Purpose - the Cornerstone of AA  
2005- Basics of Our Home Group- Recovery, Unity, Service  
2006- Sponsorship, Service, and Self-Support In a Changing World

2007- A.A.'s 12th Step Responsibility - Are We Going to Any Length?  
2008- Communication & Participation The key to Unity & Self-Support  
2009- Our Commitment to Carry A.A.'s Message - Enthusiasm and Gratitude in Action

Hope this helps  
Charles from California  
(soon to be Charles from Wisconsin)

- - - -

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

Hi Arun

Conferences did not collectively predefine specific themes prior to 1966.  
However, the 1951-65 Conferences did have dominant or keynote topics.

=====  
1951-65 Inferred or later defined themes  
=====

1951 - Not to Govern - But to Serve  
1952 - It's a Question of Lives that May Be Lost if AA Does Not Survive  
1953 - The Milestones Ahead  
1954 - The Lost Commandment, the Dictionary and AA  
1955 - The Paradoxes of AA  
1956 - Petition, Appeal, Participation and Decision  
1957 - The Need for Authority Equal to Responsibility  
1958 - Promise and Progress  
1959 - Confidence, Absence of Fear of Future  
1960 - Need for Improved Internal and External Communications  
1961 - Determination to Work and Grow Together, and With Others  
1962 - Our Primary Purpose and Deep Devotion to the Concept of Unity  
1963 - Emphasis was on Function rather than Structure  
1964 - Practice These Principles  
1965 - Responsibility to Those We Serve

=====  
1966 - First Conference to have a predefined theme  
=====

1966 - Principles and Responsibility  
1967 - Sponsorship - The Hand of AA  
1968 - Unity Vital to AA Survival, Growth  
1969 - Group Conscience Guides AA  
1970 - Service - The Heart of AA  
1971 - Communication: Key to AA Growth  
1972 - Our Primary Purpose  
1973 - Responsibility - Our Expression of Gratitude  
1974 - Understanding and Cooperation - Inside and Outside AA  
1975 - Unity Through Love and Service  
1976 - Sponsorship - Our Privilege and Responsibility  
1977 - The AA Group - Where it Begins  
1978 - The Member and the Group - Recovery Through Service  
1979 - The Legacies: Our Heritage and Responsibility





Watch for green road signs stating “Route 71 South, West Long Branch and Asbury Park” (this is just before the sixth light).

Take this turnoff to the right, past Carriage Square and bear right onto Route 71 (Monmouth Road).

Glenwood Cemetery appears very quickly on the left (the entrance is marked by two stone pillars and the name).

Once inside the cemetery, bear left, go up the hill and make the first right (a hard right). The gravesite is near the first tree on the right.

|||||

++++Message 5715. . . . . High Road to Happiness Waterloo Iowa pamphlet

From: diazeztone . . . . . 5/17/2009 12:10:00 PM

|||||

High Road to Happiness Waterloo Iowa pamphlet

Does anyone have info on the how and why's about this pamphlet being written?

LD Pierce  
<eztone@hotmail.com>  
(eztone at hotmail.com)

<http://aabibliography.com/>

|||||

++++Message 5716. . . . . Re: Themes for General Service Conference

From: Kevin Short . . . . . 5/18/2009 7:26:00 PM

|||||

The theme for the 2010 General Service Conference will be: "Practicing A.A.'s Principles -- the Pathway to Unity."

Kevin

|||||

++++Message 5717. . . . . Early AA meeting formats

From: victoria callaway . . . . . 5/21/2009 11:14:00 PM

|||||





work, "The Idea of the Holy," he said that the heart of all of the world's religions lay in the experience of what he called the holy or the sacred, which played a central role even in religions which had no concept of God (like nontheistic Buddhism and the Native American spirituality of tribes like the Navajos and Potawatomis).\*\*\*

When Bill was talking with Ebby in his kitchen, he suddenly remembered his encounter with the experience of the sacred (as Otto's book called it) at Winchester Cathedral, and he remembered how his grandfather had talked about experiencing the same *mysterium tremendum* while gazing at the starry heavens in the middle of the night. Shortly afterwards, Bill Wilson checked himself into Towns Hospital on Central Park West in New York City and had a second spiritual experience while in the hospital, a vision of light (an *Illuminatio* as we have called it in this discussion of Otto's work), where God gave Bill W. his mission.

\*Rudolf Otto was a German Lutheran Pietist like Frank Buchman (the founder of the Oxford Group).

\*\*Karl Barth was a Swiss Reformed theologian (Reinhold Niebuhr, the author of the Serenity Prayer, was his most famous American representative).

\*\*\*Otto's work is especially important because he showed how even atheists (or better put "nontheists") like Zen Buddhists and the members of many Native American religions can still have a rich and effective spirituality which can convey the sacred power which heals alcoholism and addiction -- but only if these men and women learn how to experience the overwhelming power of the Wholly Other which Otto called the holy or the sacred dimension of reality.

---

## TWO ADDITIONAL ESSAYS:

"The Ground of Being: God and the Big Bang." Our universe exploded into being in the Big Bang, 13.7 billion years ago. God (the ground of being) is the infinite and unknowable Mystery out of which the Big Bang occurred. Eighteenth and nineteenth century attacks on the infallibility of the Bible and the rise of modern atheism in the 1840's. Atheism as control neurosis and



The new Silkworth.net Pay Pal account is at:

<http://jimm.freevar.com/>

Jim Myers says there:

Hello my fellow AAHistoryLovers! First let me express my gratitude to all of you who emailed me in support of silkworth.net.

As most of you know, I have been unable to work for over 10 months due to disability reasons. It's been a rough year for me. But I am confident that the future will be much brighter for me than the present.

My name is Jim Myers, the creator and owner of silkworth.net. A little history for you. It was the year 2000 and I was introduced to computers by my mother. She was on her way to Canada and she showed me how to use ICQ instant messaging computer program to communicate with each other while she was in Canada -- one of the largest communications networks on the internet. It was probably about 6 months later, I became bored with ICQ and decided I was going to teach myself how to build websites.

It was rough at first and my first attempt was building a site about UFO's. That didn't last long. Then while searching the internet about AA related stuff, I ran across Mitchell K's website. I became very interested in AA history right then and set out to build a website about AA stuff. I had to study the code of many websites and learned at a rapid rate.

Oh, before I forget, I took the suggestion of those who said open a Pay Pal account so anyone who wishes to help support silkworth.net can.

<http://jimm.freevar.com/>

Just click on the URL above and you will be taken to the Pay Pal page where you can help get silkworth.net back online and keep it online.

OK, where was I? At first, silkworth.net took on many forms -- completely different than it is today. Then I started learning other things about building websites. For instance, whether silkworth.net was going to look the same in the four main browsers, and coming to realize that

most people don't want to hear music on the web pages. So I started making changes to the site for simplicity reasons till silkworth.net evolved to where it is today.

I never intended silkworth.net to grow as large as it is today (almost 2 gigabytes). I also never expected the site to become so busy (over a million hits per month). I got a email one day not to long ago from doteasy.com where silkworth.net is hosted. They told me I had to control the bandwidth, which is unlimited, and a few other things. They said my site was the cause of all their servers shutting down.

Well, I think I have said enough for now. Again, I would just like to say thank you and I am very grateful to you all for your help.

Yours in Service  
Ever Grateful  
Jim Myers

P.S. I believe I am going to upload all of silkworth.net to a free web host just in case silkworth.net goes off line again, which God forbid. Again, I extend my gratitude to all of you who wish to help get silkworth.net back online.

=====

+++Message 5723. . . . . Dr. Bob and Masonry  
From: Woodstock . . . . . 5/22/2009 11:52:00 PM

=====

I believe that I read somewhere that both Dr. Bob and Clarence Snyder were fraternal members of the Free and Accepted Masons fraternity, though not active during their AA membership.

I think I read about their membership from an interview or story written about Clarence, but I am not sure.

Does anyone have a source or knowledge of Dr. Bob's Masonic membership?

Jim S.  
Pensacola, FL

=====



The following article claims that Dr. Bob was a Mason.

Sincerely, Jim F.

<http://www.worldviewtimes.com/article.php/articleid-3537>

"Dr. Bob was a Mason. Suspended in 1934, he gained reinstatement after being sober for some years."

The endnote gives Cedric L. Smith, PGM, Grand Secretary of Masons in Vermont, as the source of this information.

- - - -

Note from the moderator:

I would suggest that some member of our group who is a Mason check the Vermont Masonic records to see if everything in that last statement (especially the part about Dr. Bob being "suspended" and all that) is in fact correct, before anybody repeats all that information.

- - - -

More importantly though, if Dr. Bob was a good Mason, then he believed that all you had to do to be approved in God's eyes was to be an ethical monotheist. Although most American Masons were Protestants, Jews were also allowed to join.

So Masons believed in one God, the Great Architect who had designed and created this universe, and in living a life of honesty and the highest moral principles, based on God's Moral Law.

But you did NOT have to believe in the divinity of Jesus Christ to be a Mason, nor was anyone required to accept Jesus Christ as their personal savior.

A number of American presidents were Masons: George Washington, James Monroe, Andrew Jackson, James Knox Polk, James Buchanan, Andrew Johnson, James Abram Garfield, William McKinley, Theodore Roosevelt, William Howard Taft, Warren Gamaliel Harding, Franklin Delano Roosevelt, Harry S Truman, Gerald R. Ford, Jr., and Lyndon Baines Johnson.









intend anything. Simply accept the fact that you are accepted!'

If that happens to us, we experience grace. After such an experience we may not be better than before, and we may not believe more than before. But everything is transformed.'

Theologians and preachers sometimes say far too much. I was not transformed there and then, but I recognised enough in Tillich's words which resonated with my own life.

Atheists irritated by this 'emotional waffle' say: 'You were just exhausted and wanted a break.' To which I respond: 'You are right, but why reduce everything to just? Can't you understand the depth and width of what I am describing?' They say: 'Why can't we have this experience, then?' And I respond: 'I do not know'. At which point the conversation falters."

#### REEVES ON A.A. MEETINGS

In an earlier book Reeves described an AA meeting as "an arena of hope".

---

\*The memoirs of a 'very dangerous man'; Donald Reeves; Continuum; 2009. ("A very dangerous man" is how Margaret Thatcher described Reeves when she was UK prime minister and he priest at St James's church, Piccadilly, London!)

- - - -

Original message from: glennccc@sbcglobal.net  
Date: Fri, 22 May 2009 14:12:55 -0700  
Subject: [AAHistoryLovers] Four essays on spirituality

"Mount Sinai and the Burning Bush: The Cloud of Unknowing, the Altar to the Unknown God, and the Dark Night of the Soul." In order to find a God of our understanding, we first have to let go of all our old misconceptions about God, the universe, and ourselves, and make the ascent up Mount Sinai, following Moses into the Cloud of Unknowing. As we continue to climb further and further into the doubt and anguish of the Dark Night of the Soul, we use the twelve steps to guide us into a radical reframing of all the presuppositions of our lives. Disoriented within the infinite and all-encompassing Mystery, we











may be a lot more written on this topic.

Glenn C., Moderator

P.S. There is a good discussion of one way of working the sixth and seventh steps, based on Father Ralph Pfau, in

"The Right Side of the Page"  
by John Barleycorn  
<http://hindsfoot.org/barright.html>

John makes these "Virtue Chips" out of maple and walnut and other fine woods in his workshop in Fort Wayne, Indiana.

|||||

++++Message 5738. . . . . Re: How did AA in Southern U.S. in 40"s and 50"s deal with Jim Crow?  
From: Al Welch . . . . . 5/29/2009 2:21:00 PM

|||||

According to page 129 of the book " Thank You For Sharing" as late as August 1967 in places like Pass Christian, Mississippi, the meetings were still segregated.

|||||

++++Message 5739. . . . . Re: How did AA in Southern U.S. in 40"s and 50"s deal with Jim Crow?  
From: Ernest Kurtz . . . . . 5/29/2009 2:47:00 PM

|||||

Most briefly: When asked about that, Bill W. said that while AAs should never exclude anyone who honestly wanted to stop drinking from their meetings, "we are not out to change the world," and so should abide by the customs of the place. And so if the place where meetings were held was segregated, AAs should respect that. I believe that this was about the time in the 1940s that President Truman was desegregating the armed forces, and so before the peak of the mid-1950s movement that led to the Supreme Court's "Brown decision."

ernie kurtz

- - - -

On May 28, 2009, at 8:36 AM, tomvlll wrote:





Only three or four of the house meetings in South Bend (a totally northern U.S. city) would allow black people to attend AA meetings at all, and they made them sit in the kitchen, instead of in the living room, where the AA meeting was being conducted, and made them drink their coffee out of cups with cracks or chips in them (there are multiple attestations of that latter fact coming from black oldtimers who had come in during that period). They could listen to the white people speak, but were not allowed to speak themselves.

Black AA members had to stand at the back of the room at the weekly open speaker meeting, and if they attempted to go up afterwards and shake the speaker's hand, the speaker would turn away and refuse to shake hands with them.

These articles describe the events in which some heroic black people stood their ground, and insisted on obtaining entry into the AA program. And their story culminated in a triumphant endings, as black people like Bill Hoover, Brownie, and Goshen Bill became some of the most important -- and most loved and respected -- AA leaders during the 1970's and 80's in South Bend and the surrounding Indiana area.

(It should also be noted that the white churches were still blocking black people from attending -- most black people, most of the time, in the North as well as in the South -- as late as the 1960's and later, so AA opened its doors to black members twenty years or more before most of the churches in the U.S.)

--- In AAHistoryLovers@yahoogroups.com, "tomvlll" <tomvlll@...> wrote:

- >
- > How did AA deal with the Jim Crow laws (the
- > rigid segregation laws) of that period? Did
- > they have segregated meetings?
- >

=====

++++Message 5743. . . . . Re: How did AA in Southern U.S. in 40"s and 50"s deal w...  
From: Baileygc23@aol.com . . . . . 5/30/2009 3:23:00 AM

=====

It seems that Bill W did try to integrate AA from the very beginning, but he had objections from members from the start. Bill kept his ties to African Americans and gradually introduced them to the larger AA community. Some of our people with an accurate memory for dates, can give a date for Jim S. (Jim's Story in the Big Book) sobriety. It seems to be about time of the war years, But AA writing suggests Bill W had worked with alcoholics who happened to be African Americans or who otherwise did not seem to fit the mold of being middle class, white, heterosexual, etc., prior to World War II. Even in DC at that early date Jim's story shows how the local AA's helped him and accepted him and helped him to start a group that I think is still going. There is a question as to Bill W or Dr Bob getting the first African American into an AA group in the early days.

|||||

++++Message 5744. . . . . The six steps  
From: Dean at ComPlanners . . . . . 5/30/2009 4:48:00 PM

|||||

AAHistoryLoversTom Hickcox, quoting Post #2559  
by Arthur S. from July 26, 2005, wrote:

" ... Prior to the Big Book, the recovery program consisted of 6 Steps passed on to new members by word of mouth. 3 differing versions of the 6 Steps appear in AA literature: 'The Language of the Heart' (pg 200), 'AA Comes of Age' (pg 160), 'Pass It On' (pg 190), and Big Book Pioneer story 'He Sold Himself Short' (pg 263 - 4th ed). The variations in wording help illustrate the difficulties that can occur when something is passed on solely by word-of-mouth."

[Text of these six-step summaries also in  
<http://hindsfoot.org/steps6.html> ]

Another variation in wording appears on page 12 of "Three talks to Medical Societies by Bill W., co-founder of AA" (P-6, 7/03). There, Bill lists the six "principles" Ebby "applied ... to himself in 1934."

Note too that in the text of the second talk (same pamphlet), Bill reduces the 12 Steps to 5 steps/concepts/principles/whatever (see page



presentations on why we should or should not produce medallions, and on the responsibility of AAWS to protect our trademarks and copyright ...

(Conference

asked the trustees to undertake a feasibility study and report back to an ad hoc

committee of delegates). The committee ... presented its report and recommendations (to Conference 1993) and Conference approved two of five recommendations:- 1) that the use of sobriety chips/medallions is a matter of

local autonomy ... and 2) it is not appropriate for AAWS or the Grapevine to produce or license the production of chips /medallions ... The chips and trademark questions were dealt with as separately as possible ...

Immediately

after the conference the general service board accepted AAWS's recommendation to

discontinue protecting the circle and triangle symbol as one of AAWS's registered marks and by early June the trustees reached substantial unanimity in

support of AAWS's statement that, to avoid the suggestion of association or affiliation with outside goods and services, AAWS Inc would phase out the 'official' or 'legal' use of the circle and triangle ... Like the Serenity Prayer and slogans, which have never had official recognition, the circle and

triangle will most likely continue to be used widely for many AA purposes.

The

difference from earlier practice is that its official use to denote

Alcoholics

Anonymous materials will be phased out.

Laurie A.

- - - -

#### CIRCLE AND TRIANGLE LOGOS:

Civil Air Patrol:

[http://www.caphistory.org/museum\\_exh\\_1.html](http://www.caphistory.org/museum_exh_1.html)

Civil Defense:

[http://museumcollections.in.gov/detail.php?t=objects&type=browse&f=object\\_ty](http://museumcollections.in.gov/detail.php?t=objects&type=browse&f=object_type&s\)

[pe&s\=Booklet&record=15](#) [10]

YMCA:

[http://www.hymca.jp/fukuyama/nihongo/english/ymca\\_message/index.html](http://www.hymca.jp/fukuyama/nihongo/english/ymca_message/index.html)

<http://www.photographersdirect.com/buyers/stockphoto.asp?imageid=1599054>

Sons of Temperance:

<http://www.sonsoftemperance.abelgratis.co.uk/>

Hamilton Bulldogs sports logo:

<http://www.sportslogos.net/logo.php?id=2147>

Pittsburgh Penguins sports logo:



meetings. I was informed "they" had their own meetings. I found out they met just down the street where from where I was living at the time, in "shanty town" in my sobriety shack! I visited the meeting and it was a bit strange, the looks.

During the same time period, I got involved with starting the area's only gay group. Our first round up, we invited a black gay man to be our featured guest speaker. I believe he had over 30 years at the time. And his story was something of the AA history of both black people and gay people in the area, from NYC on down the Eastern/southeastern Seaboard. I wish I had a copy of that talk. I know now how remarkable his journey was.

As I remember it, it was a struggle that I do not think I could have made. I probably would not have been able to stay sober under those conditions, feeling that sort of persecution in the rooms, let alone in the life outside the rooms.

AA has some very ugly history, as does America in general. And we still have a long way to go.

I'm reminded that unless we learn from our past, we are doomed to repeat it.

Hugs for the trudge.

Jon (Raleigh)  
9/9/82

- - - -

From: Michael Oates  
<mso2941@yahoo.com> (mso2941 at yahoo.com)

This is great information. About ten years ago the Pope issued an apology for the Catholic Church's actions in dealing with segregation. Has AA ever offered an amends for its behavior during this period of Americana?

- - - -

PHOTOS OF BROWNIE'S, the AA meeting set up by one of the great early black leaders in northern Indiana AA, and some of the people from Chicago and South Bend who have been supporting this historic site:

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

<http://www.geocities.com/glennccc@sbcglobal.net/digsym01.html>

<http://www.geocities.com/glennccc@sbcglobal.net/digsym02.html>

TRANSCRIPTION OF RECORDINGS OF BLACK LEADERS

SPEAKING (early Chicago and South Bend AA):

<http://hindsfoot.org/nblack1.html>

<http://hindsfoot.org/Nblack2.html>

<http://hindsfoot.org/Nblack3.html>

THE WISDOM OF GOSHEN BILL (another early black leader from northern Indiana AA):

<http://hindsfoot.org/nkosc3gb.html>

- - - -

From: <aadavidi@yahoo.com> (aadavidi at yahoo.com)

I was told by a member raised in coastal South Carolina about the experience of an A.A. group in the Myrtle Beach, S.C. area during the Jim Crow days. It seems a black man came to this group seeking help and being an alcoholic they knew they were obliged to do what they could for him. Of course the local laws forbid his entering the same building with the white folks. They held a group conscience, prayed on the matter and someone came up with the idea of placing a chair in the doorway for the black man to sit in during the meetings. This way the law was not violated because he was not exactly included nor was our 3rd tradition violated because he was not exactly excluded.

- - - -

From: Sober186@aol.com (Sober186 at aol.com)

About 15 or 20 years ago I listened to a panel of Old Timers at a local gathering which included an African American. He related that he had been in the Air Force based in a southern state, and after several drunken escapades, his commanding officer ordered him to attend AA meetings. There were no "Colored Only" meetings.

The community or state had laws which made it illegal for blacks to attend any gathering with whites, but he showed up at the local AA meeting anyway. The members of the local AA group decided they could place a chair for the African American in the hallway just outside the door of their meeting room. The members then arranged their own chairs so that the black man was included in the







He re-enacted for us his own struggle to start the very first group among Negroes, his own people. Aided by a tireless and eager wife, he had turned his home into a combined hospital and A.A. meeting place, free to all. He told how early failure had finally been transformed under God's grace into amazing success, we who listened realized that A.A., not only could cross seas and mountains and boundaries of language and nation but could surmount obstacles of race and creed as well."

Bob Pearson, Manuscript of A.A. World History, page 44, gives a date:

"The Washington Colored Group was founded in April '45 by Jimmy S. It later changed its name to the Cosmopolitan Group to convey the fact that it was 'a group for all people, all races; it doesn't matter who you are.'"

---

CHICAGO:

Chicago however appears to have had a black AA group started a month earlier, in March 1945:

<http://hindsfoot.org/Nblack3.html>

GLENN: Now what year did you come into A.A. in Chicago?

BILL WILLIAMS: I think it 'uz, umn ....

JIMMY H.: Forty-five .... It was December '45. Cause [Earl] Redmond came in in March, you told me ....

BILL WILLIAMS: But anyway, I know Redmond came in in March, and I came in that following December.

GLENN: So when you came to South Bend [in 1948] you had about four or five years sobriety behind you? You had a good program by then.

BILL WILLIAMS: Oh yeah, I was pretty solid. I knew by that time that it was going to work . . . .

GLENN: Now when you came into A.A. in Chicago, in 1945, did you hit trouble there too? Was there a color bar .... there in Chicago in 1945? I don't know anything about Chicago.

BILL WILLIAMS: Oh yeah! Yeah, it was the same





Jim S., a black man and an alcoholic who was still drinking. Mrs. Gant had known Charlie when he was drinking and he had told her about how AA had helped him. Upon hearing his story, she arranged for the two to meet.

Out of that meeting was born the Washington Colored Group, the first Black AA group. The group survived with the help of Charlie G., Bill A., and Chase H. of the Old Central Group; DC's pioneer group of Alcoholics Anonymous. Stories of our group have been handed down from one generation of recovering drunks to the next. One story is that sometimes there would be no one at the meetings, except Jim and his wife, Vi S.

Jim S., in his story, reveals that "They came, many of them (white AA's) and stuck by us and told us how to hold meetings, and how to do 12 Step work.

Most of the 12 Step work was done at a new alcoholic clinic located at 7th & P Street, N.W. It was at this clinic that the group met Julius S., whose sobriety dates from 1945 and who is the sole survivor of that small band of recovering people.

The groups' first meeting were held in the home of Mrs. Gant. They then met several times in the home of Mrs. Gant's mother.

The Group of approximately 15 men & women, with sobriety ranging from a few weeks to one year, grew to nearly 30 members in the second year.

Jim S. began to seek space for a meeting. He approached several ministers who praised what he was doing, but they did not offer space. He then approached the Anthony Bowen YMCA at 12th & S Streets, N.W. The "Y" rented a room to the group for \$2.00 per night.

In this second year, the group's name was changed from the Washington Colored Group to the Cosmopolitan Group of Alcoholics Anonymous--an indicator that all suffering alcoholics were welcome regardless of race. That group tradition remains in effect today.

Often, a YMCA employee would come to the meeting room door, and beckon two or more members, then leave the room, on their way to "Carry the Message"

These pioneers began to take their message to other cities:

Baltimore, Philadelphia, New York City and Fredericksburg, VA.

Members of the group also included traveling sales men, with all the energy of a crusaders, who took the message up and down the East Coast as well.

In 1947, the House District Committee of the 80th Congress held the first Federal hearing dealing with alcoholism and the need for rehabilitation. At the hearing, Julius S., of our group testified that he had not had a drink for 18 months! The Traditions, one of which deals with Anonymity were confirmed by the A.A. Convention in 1950.

In 1950, the DC Police Court allowed AA into the courtroom where meetings were held on Saturday mornings. Bob C., a probation officer, began sending probationers to the Cosmopolitan Group. At a later date, attendance at the weekly AA meeting became one of the conditions of release. It was at the 1955 AA Convention, held in St. Louis, that our founder, Jim S., became the first black person to address a national AA Convention.

In 1970 or '71, the group moved to the Petworth Church located on Grant Circle of Northwest Washington, and from there in 1975 to the Peoples' Congregational Church.

Currently, we meet at the Emory Methodist Church every Monday and

Friday now at 8:00pm. We've been here since April, 1993. Jim S.'s story reveals that in the first few months of his sobriety, he gathered up alcoholics in an attempt to save the world. He wanted to give this new "something" to everyone who had a problem. Well, his story concludes, "We didn't save the world, but we did manage to help some individuals."

The Cosmopolitan Group would like to acknowledge the research and time put forth by Dicker S. in compiling this paper.

Best,  
Cindy Miller  
Sunday Morning Group at the 4021 Clubhouse  
Philadelphia, PA

-cm

`. . . . .`><(((°>

-----

On Jun 2, 2009, at 6:32 PM, Glenn Chesnut wrote:

>  
>  
> WASHINGTON, D.C.  
>  
> Jim's Story in the Big Book (Jim Scott MD,  
> Washington, DC). Some regard this as having  
> been the first black AA group: April 1945.  
>  
> Big Book, 2nd edition #471, 3rd edition #483,  
> 4th edition 232  
>  
> [http://www.a-1associates.com/westbalto/HISTORY\\_PAGE/Authors.htm](http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm)  
>  
> (or <http://silkworth.net/aabiography/storyauthors.html> )  
>  
> This account says (but without giving a date):  
>  
> "When repairing an electric outlet for a  
> friend, to earn some drinking money, he met  
> Ella G., whom he had known years before but  
> didn't recognize. Ella arranged for Jim to  
> meet 'Charlie G.' who became his sponsor.  
> Charlie was a white man. The following Sunday  
> he met with Ella, Charlie, and three or four  
> others at Ella's house. 'That was the first  
> meeting of a colored group in A.A.,' so far  
> as Jim knew."  
>  
> "Jim spoke at the 'God as We Understand Him'  
> meeting held Sunday morning at the International  
> Convention in St. Louis in 1955. Bill wrote in  
> 'A.A. Comes of Age:'"  
>  
> "Deep silence fell as Dr. Jim S., the A.A.



Tom C

-----

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

>  
> CHICAGO:  
>  
> Chicago however appears to have had a black AA  
> group started a month earlier, in March 1945:  
>  
> <http://hindsfoot.org/Nblack3.html>  
>  
> GLENN: Now what year did you come into A.A.  
> in Chicago?  
>  
> BILL WILLIAMS: I think it 'uz, umn ....  
>  
> JIMMY H.: Forty-five .... It was December '45.  
> Cause [Earl] Redmond came in in March, you told  
> me ....  
>  
> BILL WILLIAMS: But anyway, I know Redmond  
> came in in March, and I came in that following  
> December.  
>  
> GLENN: So when you came to South Bend [in 1948]  
> you had about four or five years sobriety behind  
> you? You had a good program by then.  
>  
> BILL WILLIAMS: Oh yeah, I was pretty solid. I  
> knew by that time that it was going to work . . . .  
>  
> GLENN: Now when you came into A.A. in Chicago,  
> in 1945, did you hit trouble there too? Was  
> there a color bar .... there in Chicago in  
> 1945? I don't know anything about Chicago.  
>  
> BILL WILLIAMS: Oh yeah! Yeah, it was the same  
> thing. It's still prejudiced, even now [1999].  
>  
> GLENN: How did you deal with that? In Chicago,  
> in 1945?  
>  
> BILL WILLIAMS: Well, I was born in Texas.  
>  
> RAYMOND: He's a cowboy! [Laughter]  
> \_\_\_\_\_  
>  
> So what further information can our AA historians  
> from Washington D.C. and Chicago give us? I  
> know that in Chicago, the Evans Avenue group  
> still meets, although they have moved to a new







become the norm? When did the tradition, suggested in the Big Book, of discussing one's 5th Step with an outsider become the exception, and using one's sponsor the rule? Are there any interviews with old timers or other records documenting this shift? Thanks, I learn so much from this group!

Charlie C.  
IM = route20guy

|||||

+++Message 5758. . . . . Re: First black AA group was in Washington D.C. -- or Chicago?  
From: Al Welch . . . . . 6/6/2009 4:44:00 PM

|||||

I have no known way to confirm the following told to me by an old timer that has passed on.

Since the subject of black groups has come up, I was told that 48 years ago there were very few black AA groups in Baltimore & Washington DC and they decided to get together once a year for "A Gratitude Breakfast."

Sometime after the beginning one it was opened to whites as well. I attended my first Gratitude Breakfast in 1979 being held at the Social Security Headquarters cafeteria and have not missed one since. The most recent one was February 22, 2009 and held at La Fountain Bleu in Glen Burnie. (Yes, it has gone upscale)

Unfortunately, the roots of this breakfast have been largely forgotten or deemed not worth passing on.....

----- Original Message -----  
From: "Cindy Miller" <cm53@earthlink.net>  
To: <AAHistoryLovers@yahoogroups.com>  
Sent: Friday, June 05, 2009 11:18 AM  
Subject: [AAHistoryLovers] Re: First black AA group was in Washington D.C. -- or Chicago?

|||||

+++Message 5759. . . . . First Latin American country with an AA group  
From: nuevenueve@ymail.com . . . . . 6/5/2009 4:28:00 PM

|||||

Hi Group,

When and which was the first Latin American country receiving the AA message?

Best Regards





|||||

Is anyone aware, in either local, district, area or international archives, or from personal experience, of any information concerning African-American participation in AA groups in America or other countries from approximately 1940 to 1970?

Thanks so much for your input!

|||||

+++Message 5762. . . . . Re: African-American Participation in AA Meetings  
From: Meritt Hutton . . . . . 6/7/2009 9:33:00 AM

|||||

Dr Bob and the Good Old Timers, pp 247-248, has a story concerning the first black group in Cleveland, Ohio.

----

From the moderator:

Oscar W. made a twelfth step call on a black woman, bringing a Big Book with him. But then the white AA's in Cleveland's Lake Shore Group refused to let her attend their meeting, so Oscar and some of the other white men who were sympathetic to her plight, set up a group in one of Cleveland's black neighborhoods, on Cedar Ave., and this group quickly grew to fifteen members.

No date given, but it is in a part of the book which deals mostly with the 1940's.

|||||

+++Message 5763. . . . . Re: First Latin American country with an AA group  
From: Shakey1aa@aol.com . . . . . 6/8/2009 5:32:00 PM

|||||

Mexico

Yis,  
Shakey Mike Gwartz

----





explicating the wonders of nature and then gradually moving toward theism, revelation, and Christian doctrine. If I were writing a natural theology today, I think I would start with recovering alcoholics.

It staggers me that psychiatrists, pharmacologists, and scientific reductionists cannot improve on a spiritual program devised by a couple of alcoholics 60 years ago.

Anthropology, original sin, regeneration, sanctification -- the recovery movement contains within it seeds of all these doctrines. As an alcoholic once told me, "I publicly declare 'I am an alcoholic' whenever I introduce myself at group. It is a statement of failure, of helplessness, and surrender. Take a room of a dozen or so people, all of whom admit helplessness and failure, and it's pretty easy to see how God then presents Himself in that group."

The historian of Alcoholics Anonymous titled his work Not-God because, he said, that stands as the most important hurdle an addicted person must surmount: to acknowledge, deep in the soul, not being God. No mastery of manipulation and control, at which alcoholics excel, can overcome the root problem; rather, the alcoholic must recognize individual helplessness and fall back in the arms of the Higher Power. "First of all, we had to quit playing God," concluded the founders of AA; and then allow God himself to "be God" in the addict's life, which involves daily, even moment-by-moment, surrender.

Bill Wilson, the cofounder of Alcoholics Anonymous, reached the unshakable conviction, now a canon of Twelve-Step groups, that an alcoholic must "hit bottom" in order to climb upward. Wilson wrote his fellow strugglers, "How privileged we are to understand so well the divine paradox that strength rises from weakness, that humiliation goes before resurrection: that pain is not only the price but the very touchstone of spiritual rebirth." The Apostle Paul could not have phrased it better.

The need for humble dependence continues throughout recovery. Although an alcoholic may pray desperately for the condition to go away, very few addicts report sudden, miraculous healing. Most battle temptation every day of their lives, experiencing grace not as a magic potion, rather as a balm whose strength is activated daily by conscious dependence on God.

One alcoholic wrote me, "I know that I can go out and start drinking today and have all the sex I want with all the women I want and live in a state of continued drunkenness for quite some time. But there is a catch. I know firsthand all the misery and guilt that comes along with it. And that is something I want no part of. I have experienced guilt and misery so extreme that I didn't want to live anymore at all--and that, my friend, is why I would rather not have to take advantage of God's generosity in being willing to forgive me once again should I go that route. Plus, in my present life, every now and then I think I do manage to do God's will. And, when I do, then the rewards are so tremendous and satisfying that I get kind of addicted to that closeness to God. There is a common saying in AA: 'Religion is for people who believe in hell. Spirituality is for people who have been there.'"

In correspondence with Bill Wilson, the psychiatrist Carl Jung remarked that











<http://hindsfoot.org/ignatia5.html>

Sister Ignatia: her parents' marriage certificate. The Church Marriage Record for Sister Ignatia's parents, Patrick Gavin and Barbara Neary, who married on 29 January 1882. From Irish AA historian Fiona D. (County Mayo).

<http://hindsfoot.org/ignatia6.html>

The Fourth Earl of Lucan: Sister Ignatia was born on his estate in County Mayo in Ireland. From Irish AA historian Fiona D. (County Mayo).

FOR THOSE WHO WISH TO LOOK AT  
THE FOUR PREVIOUS SECTIONS:

<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 1 January 1889 at Shanvalley, Burren, in County Mayo. Photos and description (13 July 2008) by the Irish AA historian Fiona D.

<http://hindsfoot.org/ignatia2.html>

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. From Irish AA historian and archivist Fiona D. in County Mayo.

<http://hindsfoot.org/ignatia3.html>

Seven-year-old Ignatia sails from Ireland to America in 1896 Emigration records showing the Gavin family sailing from Queenstown (now Cobh) in Cork on the SS Indiana on 2 April 1896, arriving in Philadelphia on 17 April 1896, with photographs of the ship and harbor. From Irish AA historian Fiona D. (County Mayo).

<http://hindsfoot.org/ignatia4.html>

Sister Ignatia: baptismal record (birth certificate) and the passenger manifest for the SS Indiana Sister Ignatia's date of birth, as given in some of the older historical sources, needs to be corrected. Born Bridget Gavin, this photograph of her baptismal record shows that she was born on 1 January 1889. This is the date which should be used. Also photographs of the three sheets of the original passenger manifest showing Sister

Ignatia and her family embarking on the  
SS Indiana. From Irish AA historian Fiona D.  
(County Mayo).

|||||

+++Message 5774. . . . . Renner's Beer in Akron, Ohio  
From: Glenn Chesnut . . . . . 6/15/2009 3:46:00 PM

|||||

<http://hindsfoot.org/archives.html>  
(about two thirds of the way down the page)

Photo of a Renner's Beer Wagon in Akron, Ohio

When Prohibition ended, at 12:01 A.M., on April 7, 1933, in a  
persistent cold rain, a crowd of 2,000 people waited in line outside  
the George J. Renner Brewing Company's brewery on Forge Street  
in Akron to purchase some of the 5,000 cases of their Grossvater  
brand beer that were available at \$3.25 per case. By noon the next  
day, 10,000 cases had been sold at the brewery and through  
shipments all over northeast Ohio and western Pennsylvania.

Was it a Renner's beer which Dr. Bob had as his last drink?  
(Dr. Bob and the Good Oldtimers page 75)

Is there any record of what his favorite brand of beer was?

|||||

+++Message 5775. . . . . Rowland Hazard with a W  
From: secondles . . . . . 6/15/2009 4:25:00 PM

|||||

Hi All: Regards Rowland spelling .... in 2007  
I got several deeds concerning Rowland from the  
Town records in Shaftsbury, Vermont and in all  
instances the spelling was with the "W" in 1930s.

Les C

----

"corafinch" <corafinch@...> wrote:

>

> The latest issue of the Tularosa Basin Histo-  
rical Society magazine, devoted to Rowland Hazard  
and his pottery factory, is now available ....  
and yes, they do spell the name "Roland," no one  
can get everything right ....

----





In June 1945 and September 1946 the AA Grapevine published articles with news from the group. (Troubles began, caused by shortages of Spanish literature, and when the American visitors failed to come often, the Mexican AAs were dismayed. By the end of the forties, Gilberto M. was the solitary member of the Monterrey Group.)

In July 1946 an AA named Lester F. from Chattanooga and New Orleans moved to Mexico City and wrote to New York requesting information about starting a group. By September 1946, two other AAs, named Lester and Pauline, who were living in Mexico City, got in touch with New York. A Mexican lawyer, Fernando I. got their address from New York and soon a Mexican doctor, Jesus A., joined them, and the Mexico City Group was born on September 25, 1946. In the April 1947 issue of the Grapevine, an article appeared called "The Mexico City Group Welcomes Visitors." This group is known today as English Speaking Group, and it still opens its doors to all visitors.

Another significant event took place about the same time in Mexico City -- the visit of Ricardo P. an AA from Cleveland, Ohio. He was honorary consul of Mexico in that city and he had one special reason for his visit: passing on the AA message to Mexican society. Ricardo later translated the Big Book to Spanish, work that took him three years to complete. Finally he gave the finished translation to Bill W., and Bill took his personal Big Book and gave it to Ricardo, writing a beautiful note in it.

The first Spanish-speaking group that survived permanently was the Grupo Hospital Central Militar (Military Hospital Central Group). It was founded in December 1956 by a Major Joaquin B. and his wife Irma. They were helped by the Mexico City Group members, especially by a Mexican member, Carlos C. These three people translated the Big Book; their translation was published by the New York office in 1962 and is still in use.

In 1957, in my homeland of Merida, Yucatan, two AAs were working to start a group and by 1959 the Grupo Panteon Florido (Flowered Cemetery Group) was registered in New York. Our group had its meetings in the installations of a graveyard, and it was said that this was the only meeting in Mexico ever visited by Bill W. He was supposed to have exclaimed: "It's good that we're meeting in a cemetery so we know that our problem is of life and death. We can choose to be

here or out in a grave."

By that time in the west of the country, in Guadalajara, Jalisco, there was one English-speaking group, Chapala 100, founded by Harry O. He dreamed of forming a Spanish-speaking group. Finally he met Estanislao S. and together they formed the Grupo Tapatio in 1961. It was the start of AA in the center and west of the country.

In September 1960 Reader's Digest magazine in Spanish reprinted an article called "The Strange Cure of Alcoholics Anonymous," by Paul De Kruif. It was read by a lot of alcoholics and motivated some of them to write New York asking for information. They received literature and suggestions to start meetings. So AA meetings started in some cities like Tampico, San Francisco del Rincón, and Morelia. The nineteen-sixties were distinguished by increasing numbers of groups. I have to mention an American AA, Gordon Mc., who made a tremendous effort to pass the message into Central America, Mexico, Caribbean countries, Argentina, and Colombia. This effort was called the Caribbean crusade. The work of this man succeeded through the sharing of experience through letters, transmitting public information to authorities and professionals, and much more.

In 1964 intergroup offices in Mexico City and Guadalajara were founded, and later in Tampico and Merida. Also in 1964, national congresses began to be held twice a year. In 1969 the first Mexican conference took place and in December of the same year our General Service Office was started. Since then, every four years our AA population has doubled. God has blessed us with one of the biggest demographic explosions in the AA world. Mexico has the second largest AA population after the U.S.

It would be a lie if I told you that everything is okay. We have troubles, maybe because we AAs are troublesome -- or I should say, we Mexican AAs. In 1950, when the AA Traditions were approved, some Mexican AAs thought that they were made for the Anglo way of thinking, and in 1954 they started a movement called AMAR (Mexican Alcoholics in Recuperation Association). AA has good relations with them. In 1963 another movement began: CRAMAC (Rehabilitation Centers of Mexican Alcoholics Association). In 1974 several groups called 24 Horas (24 Hours) started up, working to give lodging and food to chronic and poor alcoholics. Around 1980 a separatist movement was formed, called Sección Mexico





Anonymous philosophy. To record the people who pioneered the concepts of the Fellowship (both non-alcoholic and alcoholic) in the U.S.A. and Australia."

I do not know the cost but the mailing address is:

NSW Central Service Office  
127 Edwin St. North  
Croydon, NSW, 2132  
Australia

I have looked over the book and it is an excellent history of A.A. 'Down Under.' My good friend Ron C., Australian Archivist and past Trustee, and David W., Co Archivist, have put the A to Z history together so that it is enjoyable for those new and old to AA History.

The book is dedicated to "The Memory of Lois Wilson and Anne Smith, whose Love and Patience made the advent of Alcoholics Anonymous Possible."

Many references to the letters of the Australian AA Archives are included.

To those of you who do not know, the first meeting of A.A. in Australia was October 16, 1946. Australian A.A. was also responsible, along with a Philadelphian, Conor F. of Philadelphia, Pennsylvania, for the beginnings of AA in Europe: Ireland in 1946. Conor read an article by Father Tom Dunlea in the "Evening Mail" saying that AA was desperately needed in Ireland. After being told "there are no alcoholics in Ireland," Conor was given a "Brit" by the name of Sackville M. and was told by Dr. Moore of St. Patrick's Hospital (via Eva Jennings, a non-alcoholic social worker) that if he could get this man sober he could get anyone sober.

Much thanks to A.A. in Australia for producing a wonderful and interesting history of A.A.

Yours in Service,  
Shakey Mike Gwartz  
Phila, PA. USA

- - - -

See Sackville M.'s story in the Big Book, "The Career Officer" (2nd edition p. 523,







Convention in April, 1968.

Some of the correspondence concerned a shameful incident where the committee of a Delaware State Convention (I think) wanted to deny a black speaker .... And this was the late '60's. Louis cited the 3rd Tradition -- the letters flew back-and-forth, with the result that Louis did end up speaking--but he was VERY hurt.

I passed these papers and tape on to the then Eastern PA Archivist, but don't know where they are now.

Cindy Miller  
Philadelphia, PA

-----

On Jun 15, 2009, at 4:36 PM, J. Lobdell wrote:

- >
- > Lou R., African-American, was elected Delegate
- > from Eastern PA to the General Service Conference
- > before 1970. His widow, Mary, may still be
- > alive (she was a frequent and always welcomed
- > Al-Anon speaker). The Archivist for Area 59 AA
- > (Eastern Pennsylvania) might have information
- > on Lou.
- >

=====

+++Message 5787. . . . . RE: Australian Archives publication  
From: Fiona Dodd . . . . . 6/16/2009 6:16:00 PM

=====

Conor F was not "given a Brit by the name of Sackville M."

Conor F was introduced to Richard P by Dr Moore.

Fiona

=====

+++Message 5788. . . . . Fr. Pfau and Bill W. trip to Mexico  
From: nuevenueve@gmail.com . . . . . 6/17/2009 1:23:00 PM

=====

Hello Group:

Is there any tracking or approximate working schedule of Bill W. and Fr.Pfau's visit to Mexico in 1948?



well-known in the field of rehabilitation and established his own rehab (which did not originally but now does bear his name), but I shall refer to him here as Dick C. His predecessors as Delegate, George R. of Jenkintown (chosen by Bill, I believe on the advice of John P. L., later Trustee 1957-61) and Aaron Burr B. of Bethlehem (chosen by Bill, I believe on the advice of Yev G.), were, as noted, chosen from the top down. Dick realized the importance of the 1954 Conference Action giving the right of election to what we now call the GSRs and in his mimeographed newsletter Chit Chat reminded the GSRs (then called GRs) of their right to choose the next Delegate, at a Meeting to be held at a place and time of his choosing (in Reading PA, his town, Nov 1954). He was duly elected, despite having (I believe) less than the recommended length of sobriety. At that time Bill W was still hopeful that the Area (as we now call it) centering on Harrisburg PA would be separated from (Eastern) Pennsylvania, centered on Philadelphia and containing Allentown-Bethlehem-Easton and Scranton-Wilkes-Barre. The new "Area" was apparently to comprise the seventeen current Districts in Eastern PA which were then in Area (we would call it District) 5 of the "State" of [Eastern] Pennsylvania (Western Pennsylvania was considered a separate "State"). But the Reading region would have been in the Harrisburg "Area" (as we now call it), and Dick wanted to be Delegate from the whole of (Eastern) Pennsylvania -- and he was, and Bill's desire for three Pennsylvania Areas goes unfulfilled to this day. Not only was Dick elected Delegate for 1955-56, but he was instrumental in the election of most of the delegates in the 1960s, including both Ted R. and Lou R. (and Paul O., who worked for him, and indeed just about every Delegate from Eastern PA until Lenore M. in 1971-2 -- I think those were her dates). Moreover, there are still active members of A.A. in Eastern PA who knew Dick C., including one who was once his sponsor. But of course Dick's also important for his rehab and his foundation. More later -- JL

> To: AAHistoryLovers@yahoogroups.com  
> From: cm53@earthlink.net  
> Date: Tue, 16 Jun 2009 09:00:05 -0400  
> Subject: [AAHistoryLovers] Re: African-American Participation in AA Meetings

>  
> Louis R. was a very important figure in our Area 59 history. He  
> traveled the state in the early 60's--encouraging and facilitating  
> the process of setting up the state service structure. He travelled  
> with Ted Rothchild-who was then the Area delegate and Dick Caron.  
> (Dick's importance in Pennsylvania AA history is a whole other  
> story...perhaps Jared could chime in here! )





greatly but the intros, preambles, and readings were much shorter.

Before the Big Book, a prayer was usually spoken by one of the group's members and then it went straight into discussion.

After the Big Book was in use in Chicago, the prayer format was replaced by a short, silent Quiet Time---kinda simplified matters, didn't it?

I've found a compelling early 1940s "preamble" from the Peoria, Illinois group that mixed the BB Preface and bits of links to God in it. It was an entire page long (Typed single-spaced) and took over five minutes to read out loud.

I wonder just how many 'preambles' were used around AA groups before the 1947 AA Grapevine's suggested text (also derived from the Preface).

Probably dozens of them that were a kind of welcoming talk, with a few reported here at our egroup (Texas' comes to mind).

Many groups read (and still read) from the first two pages of Chapter Three's "More About Alcoholism" and it's been previously reported here at AAhistorylovers that early California groups began the practice of reading the Steps through 'if He were sought' from "How It Works" ---the same as today. The "AA Thought For the Day" from the 24 Hours book stayed in use since it was distributed nationally (late 1950s prevalence) and is still in use here in Illinois at many meetings.

AAWS' "Daily Reflections" may have replaced the 24 Hrs. readings in different parts of the country but it's unpredictable around here today for either.

Did the General Service Conference approve the development of a second "Daily Reflections" this year? That reading will eventually be added to the pre-discussion mix.

I heard a longtimer, who attended meetings in the New York area in the mid-1940s, share that the closed discussions were a kind of "check-in" reporting time with members sharing on any particular issues of their day (or their week). It was a kind of random sharing and there was always encouragement from all for both the sober AAs and the newcomers when relating to recovery. Members stuck to sharing experience and stayed away from blatant advice. Fortunately this still happens today at meetings I participate in, even when a meeting is topic-driven, speaker-led, or open to random sharing.

And blessed we are as a Fellowship! No one ever seems to be a loss for words to add to any meeting's discussion, right?

Also, the Lord's Prayer closed the earliest meetings around the U.S.---I see and appreciate this as a 'best practice' that continues today.

Amusingly, and in my own sobriety, I've heard it said that "you're never late to an AA meeting unless you miss the Lord's Prayer."

Rick, Illinois



This sounds like the so-called "Texas Preamble" which opens:

Alcoholics Anonymous is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism.

We are gathered here because we are faced with the fact that we are powerless over alcohol, and are unable to do anything about it without the help of a Power greater than ourselves.

We feel each person's religious convictions, if any, are his own affair, and the simple purpose of the program of AA is to show what may be done to enlist the aid of a Power greater than ourselves, regardless of what our individual conception of that Power may be.

Mike Barns

On Jun 22, 2009, at Jun 22, 2009 8:18 AM,  
AAHistoryLovers@yahoo.com wrote:

> "We are gathered here because we are faced with the fact that we are  
> powerless over alcohol. and unable to do anything about it without  
> the help  
> of a power greater than ourselves."  
>

=====

++++Message 5795. . . . . Re: "People places things"  
From: johnlawlee@yahoo.com . . . . . 6/22/2009 10:20:00 AM

=====

The cliché "people, places and things" comes from the Basic Text of Narcotics Anonymous, specifically page 15 of the Sixth Edition. It's not found in the AA literature, and it is contradictory to the AA message. The NA Basic Text converts the three pertinent ideas of the Big Book to "three disturbing realizations." The third "disturbing realization" is, "we can no longer blame people, places and things for our addiction." The treatment industry has gotten ahold of the NA language and converted it to a claim that "we are [supposedly] powerless over people, places and things" or even worse, that "we should avoid people, places and things." The "people places things" cliché is absent from the basic literature of AA; more importantly, the cliché is contradictory to the AA message. Page 102 of the Big Book assures us, "...any scheme...which proposes to shield the sick man from temptation is doomed...he usually winds up with a bigger





three pertinent ideas of the BIG Book to "three disturbing realizations. "

The

third "disturbing realization" is , "we can no longer blame people, places and

things for our addiction."

The treatment industry has gotten ahold of the NA language and converted it to a claim that "we are [supposedly] powerless over people, places and things"

or even worse, that "we should avoid people, places and things."

The "people places things" cliché is absent from the basic literature of AA; more importantly, the cliché is contradictory to the AA message. Page 102

of the Big Book assures us, "...any scheme...which proposes to shield the sick

man from temptation is doomed...he usually winds up with a bigger explosion...

" The Big Book also indicates that we don't stay powerless over people. Page 132 of the AA basic text promises, "We have recovered, and been given the power

to help others."

Nothing in the basic literature of AA says we're powerless. The First Step doesn't say we're powerless. It's in the past tense, The First Step says that

we WERE powerless, that we USED TO BE powerless [before taking all 12 Steps].

The Big Book further indicates that we don't stay powerless over people.

Page

132 of the Big Book promises, "we have recovered and been the power to help others." To claim that "we stay powerless" , or that "we'll always be powerless" is the exact opposite of the AA message.

love+service

John Lee

Pittsburgh-- - On Sun, 6/21/09, Jon Markle <serenitylodge@ mac.com> wrote:

From: Jon Markle <serenitylodge@ mac.com>

Subject: [AAHistoryLovers] "People places things"

To: "AAHistoryLovers" <AAHistoryLovers@ yahoo.com>

Date: Sunday, June 21, 2009, 9:45 PM

Where does the concept of powerlessness over "people, places and things" come from?

Hugs for the trudge.

Jon (Raleigh)

9/9/82

"The violets in the mountains have broken the rocks." (Tennessee Williams)

"Hope is the feeling we have that the feeling we have is not permanent." (M.McLaughlin)

"You know, I occasionally watch those preachers on the Christian TV stations. I always think to myself: How can I believe your theology







Also in that book it's described how the group got together and pooled their money to bus a guy in who "supposedly" was the first to get sober on JUST THE BOOK. When the bus arrived and a man, matching his description, didn't get off the bus, the group asked the bus driver. They were told of a guy under the seat drunk on his but. The group of sober drunks, of course, helped the drunk off and began to sponsor him.

I always thought that was interesting and have often wondered if it was truly possible to get sober ON THE BOOK ALONE. Even if you did, you would need to take the advice in A Vision For You and seek out drunks to form a fellowship, thus becoming a sponsor.

I think the real question is when did sponsorship become optional and how sober drunks stopped seeking to sponsor and waited for someone to ask them. Or even the notion of being told "you must get a sponsor," when did that start. Luckily and man decided to be my sponsor so I never got to make that misguided decision in the beginning.

--Al

--- In AAHistoryLovers@yahoogroups.com, Charlie C <route20guy@...> wrote:

>

> I have been revisiting the "Little Red Book," a title discussed here at times, and was struck by the way it recommends doing one's 5th Step with a non-AA, e.g. a clergyman, doctor... In discussing the 8th Step, it mentions that one may want to refer to "older members" when unsure of how to proceed with amends. In neither place is a sponsor mentioned.

>

> My understanding is that the Little Red Book represents AA practice of the 1940s, in particular that developed by Dr. Bob. Is this correct?

>

> Most of all though, I am curious: when did sponsorship as we know it today become the norm? When did the tradition, suggested in the Big Book, of discussing one's 5th Step with an outsider become the exception, and using one's sponsor the rule? Are there any interviews with old timers or other records documenting this shift? Thanks, I learn so much from this group!

>

> Charlie C.

> IM = route20guy

>











a  
key element missing from modern AA.

Also in that book it's described how the group got together and pooled their money to bus a guy in who "supposedly" was the first to get sober on JUST THE BOOK. When the bus arrived and a man, matching his description, didn't get off the bus, the group asked the bus driver. They were told of a guy under the seat drunk on his but. The group of sober drunks, of course, helped the drunk off and began to sponsor him.

I always thought that was interesting and have often wondered if it was truly possible to get sober ON THE BOOK ALONE. Even if you did, you would need to take the advice in A Vision For You and seek out drunks to form a fellowship, thus becoming a sponsor.

I think the real question is when did sponsorship become optional and how sober drunks stopped seeking to sponsor and waited for someone to ask them. Or even the notion of being told "you must get a sponsor," when did that start. Luckily and man decided to be my sponsor so I never got to make that misguided decision in the beginning.

--Al

--- In AAHistoryLovers@yahoogroups.com, Charlie C <route20guy@...> wrote:

>  
> I have been revisiting the "Little Red Book," a title discussed here at times, and was struck by the way it recommends doing one's 5th Step with a non-AA, e.g. a clergyman, doctor... In discussing the 8th Step, it mentions that one may want to refer to "older members" when unsure of how to proceed with amends. In neither place is a sponsor mentioned.  
>  
> My understanding is that the Little Red Book represents AA practice of the 1940s, in particular that developed by Dr. Bob. Is this correct?  
>  
> Most of all though, I am curious: when did sponsorship as we know it today become the norm? When did the tradition, suggested in the Big Book, of discussing one's 5th Step with an outsider become the exception, and using one's sponsor the rule? Are there any interviews with old timers or other records documenting this shift? Thanks, I learn so much from this group!  
>  
> Charlie C.  
> IM = route20guy  
>





9/9/82

If it appears I was all thumbs when I wrote this, I was! Sent from my iPhone.

On Jun 22, 2009, at 3:20 PM, James Flynn <jdf10487@yahoo.com> wrote:

> The notion that we are "powerless over people places and things"  
> comes directly from Al-Anon and has nothing to do with avoiding  
> anything. It is all about acceptance of other people's, things or  
> situations as autonomous. A similiar concept promoted by Al-Anon is  
> known as "the three C's." That is I didn't cause it, I can't  
> control it and I can't cure it. It is the conclusion that one  
> reaches when one aknowledges their limitations and finally  
> understands that certain things have to be left in God's hands. You  
> could say it is the realization that I am not God and that  
> pretending otherwise is just inviting another lesson in futility.  
> Basically it's about letting GO and letting God, rather than playing  
> God.

>  
> Jim F.

>  
> --- On Mon, 6/22/09, johnlawlee@yahoo.com <johnlawlee@yahoo.com>  
> wrote:

>  
>  
> From: johnlawlee@yahoo.com <johnlawlee@yahoo.com>  
> Subject: Re: [AAHistoryLovers] "People places things"  
> To: AAHistoryLovers@yahoogroups.com  
> Date: Monday, June 22, 2009, 7:20 AM

>  
>  
>  
>  
>  
>  
>  
>  
>  
>  
>

> The cliché "people, places and things" comes from the Basic Text  
> of Narcotics Anonymous, specifically page 15 of the Sixth Edition.  
> It's not found in the AA literature, and it is contradictory to the  
> AA message. The NA Basic Text converts the  
> three pertinent ideas of the Big Book to "three disturbing  
> realizations. " The third "disturbing realization" is , "we can no  
> longer blame people, places and things for our addiction."  
> The treatment industry has gotten ahold of the NA language and  
> converted it to a claim that "we are [supposedly] powerless over  
> people, places and things" or even worse, that "we should avoid  
> people, places and things."  
> The "people places things" cliché is absent from the basic  
> literature of AA; more importantly, the cliché is contradictory to  
> the AA message. Page 102 of the Big Book assures us, "...any  
> scheme...which proposes to shield the sick man from temptation is  
> doomed...he usually winds up with a bigger explosion..." The Big





Narcotics

Anonymous, specifically page 15 of the Sixth Edition. It's not found in the AA

literature, and it is contradictory to the AA message. The NA Basic Text converts the

three pertinent ideas of the Big Book to "three disturbing realizations. "

The

third "disturbing realization" is , "we can no longer blame people, places and

things for our addiction."

The treatment industry has gotten ahold of the NA language and converted it to a

claim that "we are [supposedly] powerless over people, places and things" or even worse, that "we should avoid people, places and things."

The "people places things" cliché is absent from the basic literature of AA; more importantly, the cliché is contradictory to the AA message. Page 102 of the

Big Book assures us, "...any scheme...which proposes to shield the sick man from

temptation is doomed...he usually winds up with a bigger explosion..." The Big

Book also indicates that we don't stay powerless over people. Page 132 of the AA

basic text promises, "We have recovered, and been given the power to help others."

Nothing in the basic literature of AA says we're powerless. The First Step doesn't say we're powerless. It's in the past tense, The First Step says that we

WERE powerless, that we USED TO BE powerless [before taking all 12 Steps].

The

Big Book further indicates that we don't stay powerless over people. Page 132 of

the Big Book promises, "we have recovered and been the power to help others." To

claim that "we stay powerless" , or that "we'll always be powerless" is the exact opposite of the AA message.

love+service

John Lee

Pittsburgh-- - On Sun, 6/21/09, Jon Markle <serenitylodge@mac.com<mailto:serenitylodge%40mac.com>> wrote:

From: Jon Markle <serenitylodge@mac.com<mailto:serenitylodge%40mac.com>>

Subject: [AAHistoryLovers] "People places things"

To: "AAHistoryLovers" <AAHistoryLovers@yahoo.com<mailto:AAHistoryLovers%40yahoogroups.com>>

Date: Sunday, June 21, 2009, 9:45 PM

Where does the concept of powerlessness over "people, places and things" come from?

Hugs for the trudge.

Jon (Raleigh)

9/9/82

"The violets in the mountains have broken the rocks." (Tennessee Williams)

"Hope is the feeling we have that the feeling we have is not permanent." (M.McLaughlin)

"You know, I occasionally watch those preachers on the Christian TV stations. I always think to myself: How can I believe your theology when I can't believe your hair?" (Patricia Clarkson)

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

=====

++++Message 5810. . . . . Re: Re: History of sponsorship  
From: James Flynn . . . . . 6/23/2009 6:49:00 AM

=====

The impression that sponsorship is optional might come from the fact that the AA literature (especially the the 12 Steps and and 12 Traditions chapters on steps 4 & 5) make it clear that one does not necessarily have to take the fifth step with a sponsor but may elect to choose, a close mouthed friend, a spiritual adviser, a psychologist or ever a total stranger. Also in the book Living Sober (in the section that answers questions on sponsorship) it states that not everyone in AA has had a sponsor. Therefore some might conclude that since a sponsor is not absolutely required to work the steps and since not everyone in AA has had a sponsor that sponsorship must be optional. (Though not highly recommended)

Sincerely, Jim F.

--- On Mon, 6/22/09, allan\_gengler <agengler@wk.net> wrote:

From: allan\_gengler <agengler@wk.net>  
Subject: [AAHistoryLovers] Re: History of sponsorship  
To: AAHistoryLovers@yahoogroups.com  
Date: Monday, June 22, 2009, 12:45 PM

Even though SPONSORSHIP is not mentioned in the book Alcoholics Anonymous (The Big Book) I would suggest that sponsorship was the rule, from the beginning, and not something added later.

Bill called Ebby his sponsor until death, even though Ebby slipped a few times.

But the chain of sponsorship starts with Rowland Hazard, who sponsored Shep Cornell and Cebra Graves, who sponsored Ebby, who sponsored Bill, who sponsored Bob who, together, sponsored Bill D., etc.

In "Dr. Bob and the Good Old Timers," it's clear that NO ONE just sauntered in off the streets and decided to join AA. Instead they were sponsored into the group FROM a hospital and wouldn't even attend a meeting unless they went through Dr. Bob's Upper Room treatment where they "made a surrender," often a key element missing from modern AA.

Also in that book it's described how the group got together and pooled their money to bus a guy in who "supposedly" was the first to get sober on JUST THE BOOK. When the bus arrived and a man, matching his description, didn't get off the bus, the group asked the bus driver. They were told of a guy under the seat drunk on his but. The group of sober drunks, of course, helped the drunk off and began to sponsor him.

I always thought that was interesting and have often wondered if it was truly possible to get sober ON THE BOOK ALONE. Even if you did, you would need to take the advice in A Vision For You and seek out drunks to form a fellowship, thus becoming a sponsor.

I think the real question is when did sponsorship become optional and how sober drunks stopped seeking to sponsor and waited for someone to ask them. Or even the notion of being told "you must get a sponsor," when did that start. Luckily and man decided to be my sponsor so I never got to make that misguided decision in the beginning.

--Al

--- In AAHistoryLovers@ yahooroups. com, Charlie C <route20guy@ ...> wrote:  
>

> I have been revisiting the "Little Red Book," a title discussed here at times, and was struck by the way it recommends doing one's 5th Step with a non-AA, e.g. a clergyman, doctor... In discussing the 8th Step, it mentions that one may want to refer to "older members" when unsure of how to proceed with amends. In neither place is a sponsor mentioned.



On Jun 22, 2009, at 5:36 PM, Carole Seddon wrote:

>  
>  
> It is part of Al Anon for their first step, I believe.  
>  
> Carole S  
>  
> From: AAHistoryLovers@yahoogroups.com  
> [mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of  
> johnlawlee@yahoo.com  
> Sent: Monday, June 22, 2009 10:20 AM  
> To: AAHistoryLovers@yahoogroups.com  
> Subject: Re: [AAHistoryLovers] "People places things"  
>  
> The cliché "people, places and things" comes from the Basic Text of  
> Narcotics Anonymous, specifically page 15 of the Sixth Edition.  
> It's not found in the AA literature, and it is contradictory to the  
> AA message. The NA Basic Text converts the  
> three pertinent ideas of the Big Book to "three disturbing  
> realizations." The third "disturbing realization" is, "we can no  
> longer blame people, places and things for our addiction."  
> The treatment industry has gotten ahold of the NA language and  
> converted it to a claim that "we are [supposedly] powerless over  
> people, places and things" or even worse, that "we should avoid  
> people, places and things."  
> The "people places things" cliché is absent from the basic  
> literature of AA; more importantly, the cliché is contradictory to  
> the AA message. Page 102 of the Big Book assures us, "...any  
> scheme...which proposes to shield the sick man from temptation is  
> doomed...he usually winds up with a bigger explosion..." The Big  
> Book also indicates that we don't stay powerless over people. Page  
> 132 of the AA basic text promises, "We have recovered, and been  
> given the power to help others."  
> Nothing in the basic literature of AA says we're powerless. The  
> First Step doesn't say we're powerless. It's in the past tense, The  
> First Step says that we WERE powerless, that we USED TO BE  
> powerless [before taking all 12 Steps]. The Big Book further  
> indicates that we don't stay powerless over people. Page 132 of the  
> Big Book promises, "we have recovered and been the power to help  
> others." To claim that "we stay powerless", or that "we'll always  
> be powerless" is the exact opposite of the AA message.  
> love+service  
> John Lee  
> Pittsburgh--- On Sun, 6/21/09, Jon Markle  
> <serenitylodge@mac.com<mailto:serenitylodge%40mac.com>> wrote:  
>  
> From: Jon Markle <serenitylodge@mac.com<mailto:serenitylodge%  
> 40mac.com>>  
> Subject: [AAHistoryLovers] "People places things"  
> To: "AAHistoryLovers"  
> <AAHistoryLovers@yahoogroups.com<mailto:AAHistoryLovers%  
> 40yahoogroups.com>>  
> Date: Sunday, June 21, 2009, 9:45 PM  
>







Sponsorship like everything else in the AA program is optional (including misery). Also not everyone believes that the sponsor/sponsee relationship should go on indefinitely or that an AA member should be permitted to become overly dependant on their sponsor. Below are a couple of interesting passages taken from AAWS's Questions and Answers on Sponsorship Pamphlet.

To join some organizations, you must have a sponsor - a person who vouches for you, presents you as being suitable for membership. This is definitely not the case with A.A. Anyone who has a desire to stop drinking is welcome to join us!

How can a sponsor handle an overdependent newcomer?  
In the first days of sobriety, a newcomer is sometimes so bewildered and frightened - or so mentally fuzzy and physically weak - that he or she needs to be taken to each meeting and perhaps helped in making personal decisions. But such utter dependence on the sponsor, when carried past the earliest stages of recovery, often becomes damaging to both parties. It has already been pointed out that we stay sober through reliance on the A.A. program, not on any one member, so the newcomer's chances in this situation may not be very good. And the sponsor may either feel harried by constant, unreasonable demands, or feel flattered and let the ego build up dangerously. How can this dilemma be solved without leaving the newcomer disheartened? Supposedly, the sponsor has been seeing that the newcomer meets many other A.A.s; maybe now is the time to redouble the effort, seeking out those likely to be extra congenial. If this tactful gambit fails, some sponsors have tried a direct approach, talking over the problem frankly with the newcomer. And if even this has no effect, the sponsor's best solution may be to say, firmly and kindly, that he or she will no longer be available any time the newcomer wishes - but will keep in touch, with an occasional friendly call. Now it is up to the newcomer. One course is to find another sponsor. Or the newcomer may have achieved enough inner strength without realizing it, and can

now go on  
to the next stage, substitute other kinds of A.A. friendship for  
sponsorship,  
start working the  
program in his or her own way, and take on personal responsibility in  
everyday  
life.

Â

When and how does the sponsor let the newcomer go?

Usually the relationship does not really end at any definite point. Without  
any  
discussion, it just changes gradually as the newcomer grows in A.A. A wise  
sponsor is  
delighted when the new member begins to take initiative in making a widening  
circle of  
friends, becomes active in the group, and extends the hand of welcome to the  
latest  
newcomers.

A successful sponsor-newcomer partnership is a special sort of bond,  
remembered  
gratefully on each side, even if the two no longer are close. But it may  
also  
develop into a  
lasting friendship, and when it does, both partners have been heard to say,  
"Now  
we sponsor  
each other."

Â

From the AA Pamphlet Questions and Answers on Sponsorship

Â

--- On Mon, 6/22/09, allan\_gengler <agengler@wk.net> wrote:

From: allan\_gengler <agengler@wk.net>  
Subject: [AAHistoryLovers] Re: History of sponsorship  
To: AAHistoryLovers@yahoogroups.com  
Date: Monday, June 22, 2009, 12:45 PM

Even though SPONSORSHIP is not mentioned in the book Alcoholics Anonymous  
(The  
Big Book) I would suggest that sponsorship was the rule, from the beginning,  
and  
not something added later.

Bill called Ebby his sponsor until death, even though Ebby slipped a few  
times.  
But the chain of sponsorship starts with Rowland Hazard, who sponsored Shep  
Cornell and Cebra Graves, who sponsored Ebby, who sponsored Bill, who  
sponsored  
Bob who, together, sponsored Bill D., etc.

In "Dr. Bob and the Good Old Timers," it's clear that NO ONE just sauntered  
in  
off the streets and decided to join AA. Instead they were sponsored into the  
group FROM a hospital and wouldn't even attend a meeting unless they went

through Dr. Bob's Upper Room treatment where they "made a surrender," often  
a  
key element missing from modern AA.

Also in that book it's described how the group got together and pooled their  
money to bus a guy in who "supposedly" was the first to get sober on JUST  
THE  
BOOK. When the bus arrived and a man, matching his description, didn't get  
off  
the bus, the group asked the bus driver. They were told of a guy under the  
seat  
drunk on his but. The group of sober drunks, of course, helped the drunk off  
and  
began to sponsor him.

I always thought that was interesting and have often wondered if it was  
truly  
possible to get sober ON THE BOOK ALONE. Even if you did, you would need to  
take  
the advice in A Vision For You and seek out drunks to form a fellowship,  
thus  
becoming a sponsor.

I think the real question is when did sponsorship become optional and how  
sober  
drunks stopped seeking to sponsor and waited for someone to ask them. Or  
even  
the notion of being told "you must get a sponsor," when did that start.  
Luckily  
and man decided to be my sponsor so I never got to make that misguided  
decision  
in the beginning.

--Al

--- In AAHistoryLovers@ yahoo groups. com, Charlie C <route20guy@ ...> wrote:

>  
> Â Â I have beenÂ revisiting the "Little Red Book," a title discussed  
here at  
times, and was struck by the way it recommends doing one's 5th Step with a  
non-AA, e.g. a clergyman, doctor... In discussing the 8th Step, it mentions  
that  
one may want to refer to "older members" when unsure of how to proceed with  
amends. In neither place is a sponsor mentioned.  
> Â  
> Â Â My understanding is that the Little Red Book represents AA practice  
of  
the 1940s, in particular thatÂ developed byÂ Dr. Bob. Is this correct?  
> Â  
> Â Â Most of all though, I am curious: when did sponsorship as we know it  
today become the norm? When did the tradition, suggested in the Big Book, of  
discussing one's 5th Step with an outsider become the exception, and using  
one's  
sponsor the rule? Are there any interviews with old timers or other records  
documenting this shift? Thanks, I learn so much from this group!



>  
>  
>  
>  
>  
> Even though SPONSORSHIP is not mentioned in the book Alcoholics  
> Anonymous (The Big Book) I would suggest that sponsorship was the  
> rule, from the beginning, and not something added later.  
>  
> Bill called Ebby his sponsor until death, even though Ebby slipped  
> a few times. But the chain of sponsorship starts with Rowland  
> Hazard, who sponsored Shep Cornell and Cebra Graves, who sponsored  
> Ebby, who sponsored Bill, who sponsored Bob who, together, sponsored  
> Bill D., etc.  
>  
> In "Dr. Bob and the Good Old Timers," it's clear that NO ONE just  
> sauntered in off the streets and decided to join AA. Instead they  
> were sponsored into the group FROM a hospital and wouldn't even  
> attend a meeting unless they went through Dr. Bob's Upper Room  
> treatment where they "made a surrender," often a key element missing  
> from modern AA.  
>  
> Also in that book it's described how the group got together and  
> pooled their money to bus a guy in who "supposedly" was the first to  
> get sober on JUST THE BOOK. When the bus arrived and a man, matching  
> his description, didn't get off the bus, the group asked the bus  
> driver. They were told of a guy under the seat drunk on his but. The  
> group of sober drunks, of course, helped the drunk off and began to  
> sponsor him.  
>  
> I always thought that was interesting and have often wondered if it  
> was truly possible to get sober ON THE BOOK ALONE. Even if you did,  
> you would need to take the advice in A Vision For You and seek out  
> drunks to form a fellowship, thus becoming a sponsor.  
>  
> I think the real question is when did sponsorship become optional  
> and how sober drunks stopped seeking to sponsor and waited for  
> someone to ask them. Or even the notion of being told "you must get  
> a sponsor," when did that start. Luckily and man decided to be my  
> sponsor so I never got to make that misguided decision in the  
> beginning.  
>  
> --Al  
>  
> --- In AAHistoryLovers@yahoo.com, Charlie C <route20guy@...>  
> wrote:  
>>  
>> I have been revisiting the "Little Red Book," a title discussed  
>> here at times, and was struck by the way it recommends doing one's  
>> 5th Step with a non-AA, e.g. a clergyman, doctor... In discussing  
>> the 8th Step, it mentions that one may want to refer to "older  
>> members" when unsure of how to proceed with amends. In neither  
>> place is a sponsor mentioned.  
>>  
>> My understanding is that the Little Red Book represents AA





here are a few examples of this phrase that I have run across. All but the first are from the AA Grapevine  
I'll paste the whole paragraph [not whole article though] so the phrase can be seen in the context it was used.

-----  
---\  
-----

from "As Bill Sees It" [page/reading 251]

"Are you really placing recovery first, or are you making it contingent upon other people, places, or circumstances? You may find it ever so much better to face the music right where you are now, and, with the help of the A.A. program, win through. Before you make a decision, weigh it in these terms."

LETTER, 1949

-----  
AA Grapevine, August 1971

from article titled "Now I Want Myself" by F.H., Chicago, Ill.

AA has given me keen insight into my limitations, and it enables me each day to remove myself from people, places, and things that tend to threaten my sobriety. Since being in AA, I have gained more friends than I could ever have imagined, friends who sincerely care about me and my welfare. I have one friend in particular, whom I call my guardian angel. Recently, I was in an automobile accident that almost cost me the use of my writing hand, and she encouraged me to write.

-----  
AA Grapevine, June 1978

from a letter by D. H. from San Francisco, Calif.:

When are we going to learn to be responsible for our own feelings? Let's grow up and stop blaming "people, places, and things" for our feelings.

-----  
AA Grapevine, July 1981

from an article titled "Steps to Awareness" by T.J., Houston, Tex.

The First Step gave me my first step in identity. I had always looked outside myself — for my name, for the answer to all my needs. I looked to people, places, and things and, of course, to booze. Ironically, the alcohol I used to find answers gave me the first step in identity — I am an alcoholic.

-----  
AA Grapevine, September 1981

from an article titled "Action Begins at Home" by C.A., Houston, Tex.

The thought of spending hours and hours with me, just me, threw me into a terrifying, gut-wrenching panic. Alone within my four walls, I finally had to face the fact that in all those months of staying busy, I had taken no real action at all. I had completed tasks, even AA tasks like a Fourth and Fifth Step and a daily Tenth Step, but I had done them as a

child does homework to avoid getting in trouble with his teacher at school. I finally realized that I had used constant activity, the distraction of people, places, and things, to avoid bumping into myself.

-----  
Grapevine, February 1983  
from an article titled "Acceptance" by E.B., Dover, Del.

intro states:  
She finally stopped blaming people, places, and things for her drinking

and in the article:  
Only this time, I realized I was drinking because I wanted to and not because of any other people, places, or things. I could finally see the truth of what I had been told so many times: We get drunk because we take that first drink, not for any other reason. My emotions finally caught up with my intellect, and the two merged for a short time.

-----  
Grapevine, July 1984  
from an article titled "Sobriety Is an Inside Job" by L.P., Huntsville, Tex.

After several months in prison, my attitude toward people, places, things, and ideas was still very poor a lot of times. I hid this as best I could. The AA program was getting into a lot of areas of my life — what a revelation! Now another action step was required, because I had become more conscious of yet another character defect after these few months of youthful sobriety.

-----  
Grapevine, March 1988  
from a letter by E. B. of Wentzville, Mo.:

As I read the November issue on sponsorship, I felt the usual reactions which I feel when I read the Grapevine: I agree with this person, this person is way off base, but I guess it works for them, etc. However, my overall feeling was one of indifference. I didn't have a lot of interest in an issue on sponsorship because there was no direct connection to my program. After all, I had gone by the book. Shortly after treatment I got a sponsor who helped me through the Steps and helped me keep in balance when people, places, and things started to become my higher power. I always appreciated him very much and didn't take him for granted. We saw each other once a week and I called him once a week. On the other side of the coin my few attempts at sponsorship were disappointing. As you can see, the issue didn't apply to me since my little world was all neat and tidy. Then I got a phone call from a friend in the Fellowship last Saturday. My sponsor had died suddenly of a heart attack. I had never in my life had to deal with such a loss. The immediate feeling of aloneness was hard to bear.

-----  
AA Grapevine, May 1989  
from an article titled "Bingo Card of Life" by Joseph O., Meade, Md.

I was close to being chaptered out of the Army with a bad conduct

discharge. I had two article fifteens, one court-martial, seventeen days AWOL, thirty days' stockade time, and barely six months in the Army. Never mind the countless jobs I'd lost on the outside and my two alcohol-related civilian convictions. Drinking wasn't my problem; it was people, places and things. I wasn't sick — everyone else was. I wasn't ready for the First Step. I couldn't admit my powerlessness over alcohol or the unmanageability in my life.

-----  
AA Grapevine, April 1994

from an article title "Time for Transition" by Annemarie M., Raynham, Mass.

I'm in an entirely new professional setting now. It has not been dull. I don't drink and I go to AA meetings. I'm even more aware of just how powerless I am over other people, places, and things. Change has challenged me to turn more than ever to my home group, my sponsor, my service work in AA, my sponsees, the Steps, Traditions, and Concepts. To the God of my understanding, asking only for knowledge of his will for me . . . and the power to carry that out.

-----  
AA Grapevine, December 1995

from an article titled "Singleness of Purpose" by Lynn J., Saint John, N.B.

When I first came into the program, I didn't understand anything about the disease of alcoholism and how it had made my life unmanageable. I thought that people, places, and things were the real problems. It took AA members with good long-term sobriety to help me get the focus back on me. When newcomers come in talking about outside issues, it's my responsibility to keep things on track in the same loving and careful way that others used to walk me through my early sobriety.

-----  
Grapevine, January 1997

from an article titled "A Powerful Assignment" by Ben N., White Plains, New York

Nervous? Yes, I was. As the phone was ringing, I rehearsed what I was going to say. But I was already quite proud of what I knew that I knew about the First Step. Then Vince answered. Everything got jumbled up but he put me at ease and I began to explain the First Step to him. I told him about the unmanageability — that my life had become very small; everything reduced to shoebox size. There wasn't very much in my life and no room for people. Then I launched into a dissertation on powerlessness. I really couldn't wait to get to this. I mentioned how we were powerless over people, places, and things. On and on I went, giving various examples — this was a full-blown, definitely AA-grounded, exposition. I waited for Vince to tell me how wonderfully I'd mastered the Step. I was ready to swell with pride. Then, in a soft voice he said: "It says 'powerless over alcohol.' "

-----  
AA Grapevine, April 1997

from an article titled "From Two-Stepping to Twelve-Stepping" by John M., Santa Barbara, California

I learned from Al-Anon and private therapy that I'm powerless not only over alcohol, but also people, places, and things.

-----  
Grapevine, July 1997

from an article titled "EVERYTHING TO GAIN AND NOTHING TO LOSE" by Niurka R., Houston, Texas

I've been in and out of several juvenile and adult penal institutions. I always made resolutions to change and never return. At the age of eighteen attempted to attend AA meetings in prison to change my life around and combat my alcoholism, but there was no sincerity in my heart. I was only doing it for my mother and to please other people; it wasn't for myself. When I was released I went back to the old people, places, and things that caused me to pay so much. I still viewed the drinking life as being fun. I was reincarcerated again at the age of twenty. I've been here now for sixteen months. This time I've had an opportunity to sit and take a personal inventory of my life. I came to the conclusion that I want to change and need to change if I am to live. I was never more serious about anything in my life. I've started attending AA meetings and substance abuse meetings, and reading my Big Book every day.

-----  
AA Grapevine, September 1997

from an article titled "Reintroduced To Myself" by Jody B., New Bern, North Carolina

The seed of AA was there, and on mornings when I hurt physically and didn't remember the night before, I'd wonder: should I give AA a fair shot? For six months I'd pull a few days together, then celebrate with a drink. I really felt as though I was going crazy. I was afraid to believe in a higher power and I continued downhill, never remembering the night before, still going to AA while comparing my way out. I was constitutionally incapable of being honest. The law brought me to my bottom and I decided to give AA an honest try. At twenty-three months sober, I had changed people, places, and things, gotten a sponsor, and worked Steps One through Five. I was doing the things suggested but I still felt alone and didn't know myself.

-----  
Jon Markle wrote:

I don't want to debate this here. (I have, obviously a different experience <grin>).

I just want to find out where or how it got into the rooms of AA.

It's not in the Big Book. I don't think it's in any of AA's other literature or textbooks, either, but I can't say that with complete authority -- yet. <grin>

Thanks.



>  
> I just want to find out where or how it got into the rooms of AA.  
>  
> It's not in the Big Book. I don't think it's in any of AA's other  
> literature or textbooks, either, but I can't say that with complete  
> authority -- yet. <grin>  
>  
> Thanks.  
>  
> Hugs for the trudge  
> Jon (Raleigh)  
> 9/9/82  
>  
> If it appears I was all thumbs when I wrote this, I was! Sent from  
> my iPhone.  
>  
> On Jun 22, 2009, at 3:20 PM, James Flynn <jdf10487@yahoo.com> wrote:  
>  
>> The notion that we are "powerless over people places and things"  
>> comes directly from Al-Anon and has nothing to do with avoiding  
>> anything. It is all about acceptance of other people's, things or  
>> situations as autonomous. A similiar concept promoted by Al-Anon is  
>> known as "the three C's." That is I didn't cause it, I can't  
>> control it and I can't cure it. It is the conclusion that one  
>> reaches when one aknowledges their limitations and finally  
>> understands that certain things have to be left in God's hands.  
>> You could say it is the realization that I am not God and that  
>> pretending otherwise is just inviting another lesson in futility.  
>> Basically it's about letting GO and letting God, rather than  
>> playing God.  
>>  
>> Jim F.  
>>  
>> --- On Mon, 6/22/09, johnlawlee@yahoo.com <johnlawlee@yahoo.com>  
>> wrote:  
>>  
>>  
>> From: johnlawlee@yahoo.com <johnlawlee@yahoo.com>  
>> Subject: Re: [AAHistoryLovers] "People places things"  
>> To: AAHistoryLovers@yahoogroups.com  
>> Date: Monday, June 22, 2009, 7:20 AM  
>>  
>>  
>> The cliché "people, places and things" comes from the Basic Text  
>> of Narcotics Anonymous, specifically page 15 of the Sixth Edition.  
>> It's not found in the AA literature, and it is contradictory to the  
>> AA message. The NA Basic Text converts the  
>> three pertinent ideas of the Big Book to "three disturbing  
>> realizations." The third "disturbing realization" is, "we can no  
>> longer blame people, places and things for our addiction."  
>> The treatment industry has gotten ahold of the NA language and  
>> converted it to a claim that "we are [supposedly] powerless over  
>> people, places and things" or even worse, that "we should avoid  
>> people, places and things."  
>> The "people places things" cliché is absent from the basic



The stories in the second section of the book are not considered as the clear cut directions. Please read page 29: "Further on clear cut directions are given showing how we recovered. These are followed by forty-two personal experiences."

The personal experiences are not the clear cut directions.

Bob S.

[www.4dgroups.org](http://www.4dgroups.org)

=====  
From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of bridgetsbuddy  
Sent: Tuesday, June 23, 2009 9:39 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: "People places things"

What about this one? "When I am disturbed, it is because I find some person, place, thing, or situation -- some fact of my life -- unacceptable to me, and I can find no serenity until I accept that person, place, thing, or situation as being exactly the way it is supposed to be at this moment." ("Acceptance was the Answer," BB, 4th Ed., p.417) No?

--- In AAHistoryLovers@yahoogroups.com  
<mailto:AAHistoryLovers%40yahoogroups.com> , Jon Markle <serenitylodge@...> wrote:

>  
> Where does the concept of powerlessness over "people, places and  
> things" come from?  
>  
> Hugs for the trudge.  
>  
> Jon (Raleigh)  
> 9/9/82  
>  
> "The violets in the mountains have broken the rocks." (Tennessee  
> Williams)  
>  
> "Hope is the feeling we have that the feeling we have is not  
> permanent." (M.McLaughlin)  
>  
> "You know, I occasionally watch those preachers on the Christian TV  
> stations. I always think to myself: How can I believe your theology  
> when I can't believe your hair?" (Patricia Clarkson)  
>  
>  
>  
>  
> [Non-text portions of this message have been removed]  
>



My . . . thanks for all that hard work.

Unfortunately, concrete evidence of the phrase "powerless over people places and things" is still very illusive.

The phrase / concept I'm trying to trace is \*POWERLESS OVER PEOPLE PLACES AND THINGS" . . . not just the words/phrase, "people places and things". There's a big difference.

In fact almost all of these quotes are in contexts that appear to reference empowerment . . . not powerlessness . . . and the emphasis is on "over alcohol" with regard to "powerlessness" . . .

The only one that did directly reference the phrase, Grapevine article April 1994, the writer seems to contradict herself . . . as being powerless over people places and things, then through prayer, becoming empowered . . . I guess the whole article there would clarify. But, as this quote stands, it's a weak argument at best. More indicative of the error of quoting such a thing in an AA meeting as "gospel". It has no reference to any AA material at all. Just that one person's opinion which upon thoughtful reflection, is obviously confused.

The quote I really latched on to, as one might suspect <GRIN>:

> "Then I launched into a dissertation on  
> powerlessness. I really couldn't wait to get to this. I mentioned  
> how we  
> were powerless over people, places, and things. On and on I went,  
> giving  
> various examples — this was a full-blown, definitely AA-grounded,  
> exposition. I waited for Vince to tell me how wonderfully I'd mastered  
> the Step. I was ready to swell with pride. Then, in a soft voice he  
> said: "It says 'powerless over alcohol.' "

<BIG GRIN>

Another couple of quotes seems to suggest agreement with some contributors here that it comes out of therapy or treatment. I dispute that claim as unfounded, because I am retired from that field and it is not a concept that I would suggest to any client. Far from the opposite, in fact.

It would appear from the responses here and subsequent review of referenced materials that even the notion that it's from Al-anon, is about as factual as saying it's from AA.

But, thanks.

Hugs for the trudge.

Jon (Raleigh)  
9/9/82

"The violets in the mountains have broken the rocks." (Tennessee Williams)

"Hope is the feeling we have that the feeling we have is not permanent." (M.McLaughlin)

"You know, I occasionally watch those preachers on the Christian TV stations. I always think to myself: How can I believe your theology when I can't believe your hair?" (Patricia Clarkson)

On Jun 24, 2009, at 12:57 AM, t wrote:

>  
> here are a few examples of this phrase that I have run across. All but  
> the first are from the AA Grapevine  
> I'll paste the whole paragraph [not whole article though] so the  
> phrase  
> can be seen in the context it was used.

>

-----

----\

-----

>  
> from "As Bill Sees It" [page/reading 251]  
> "Are you really placing recovery first, or are you making it  
> contingent  
> upon other people, places, or circumstances? You may find it ever so  
> much better to face the music right where you are now, and, with the  
> help of the A.A. program, win through. Before you make a decision,  
> weigh  
> it in these terms."

>

> LETTER, 1949

>

> -----

> AA Grapevine, August 1971  
> from article titled "Now I Want Myself" by F.H., Chicago, Ill.  
>  
> AA has given me keen insight into my limitations, and it enables me  
> each  
> day to remove myself from people, places, and things that tend to  
> threaten my sobriety. Since being in AA, I have gained more friends  
> than  
> I could ever have imagined, friends who sincerely care about me and my  
> welfare. I have one friend in particular, whom I call my guardian  
> angel.  
> Recently, I was in an automobile accident that almost cost me the  
> use of  
> my writing hand, and she encouraged me to write.

>

> -----

> AA Grapevine, June 1978  
> from a letter by D. H. from San Francisco, Calif.:

>

> When are we going to learn to be responsible for our own feelings?  
> Let's  
> grow up and stop blaming "people, places, and things" for our

> feelings.

>

> -----

> AA Grapevine, July 1981

> from an article titled "Steps to Awareness" by T.J., Houston, Tex.

>

> The First Step gave me my first step in identity. I had always looked  
> outside myself — for my name, for the answer to all my needs. I looked  
> to people, places, and things and, of course, to booze. Ironically,  
> the

> alcohol I used to find answers gave me the first step in identity —

> I am

> an alcoholic.

>

> -----

> AA Grapevine, September 1981

> from an article titled "Action Begins at Home" by C.A., Houston, Tex.

>

> The thought of spending hours and hours with me, just me, threw me  
> into

> a terrifying, gut-wrenching panic. Alone within my four walls, I  
> finally

> had to face the fact that in all those months of staying busy, I had  
> taken no real action at all. I had completed tasks, even AA tasks

> like a

> Fourth and Fifth Step and a daily Tenth Step, but I had done them as a

> child does homework to avoid getting in trouble with his teacher at

> school. I finally realized that I had used constant activity, the  
> distraction of people, places, and things, to avoid bumping into  
> myself.

>

> -----

> Grapevine, February 1983

> from an article titled "Acceptance" by E.B., Dover, Del.

>

> intro states:

> She finally stopped blaming people, places, and things for her  
> drinking

>

> and in the article:

> Only this time, I realized I was drinking because I wanted to and not  
> because of any other people, places, or things. I could finally see  
> the

> truth of what I had been told so many times: We get drunk because we  
> take that first drink, not for any other reason. My emotions finally  
> caught up with my intellect, and the two merged for a short time.

>

> -----

> Grapevine, July 1984

> from an article titled "Sobriety Is an Inside Job" by L.P.,

> Huntsville, Tex.

>

> After several months in prison, my attitude toward people, places,  
> things, and ideas was still very poor a lot of times. I hid this as  
> best

> I could. The AA program was getting into a lot of areas of my life —  
> what a revelation! Now another action step was required, because I had  
> become more conscious of yet another character defect after these few  
> months of youthful sobriety.

>

> -----

> Grapevine, March 1988  
> from a letter by E. B. of Wentzville, Mo.:

>

> As I read the November issue on sponsorship, I felt the usual  
> reactions  
> which I feel when I read the Grapevine: I agree with this person, this  
> person is way off base, but I guess it works for them, etc. However,  
> my  
> overall feeling was one of indifference. I didn't have a lot of  
> interest  
> in an issue on sponsorship because there was no direct connection to  
> my  
> program. After all, I had gone by the book. Shortly after treatment I  
> got a sponsor who helped me through the Steps and helped me keep in  
> balance when people, places, and things started to become my higher  
> power. I always appreciated him very much and didn't take him for  
> granted. We saw each other once a week and I called him once a week.  
> On  
> the other side of the coin my few attempts at sponsorship were  
> disappointing. As you can see, the issue didn't apply to me since my  
> little world was all neat and tidy. Then I got a phone call from a  
> friend in the Fellowship last Saturday. My sponsor had died suddenly  
> of  
> a heart attack. I had never in my life had to deal with such a loss.  
> The  
> immediate feeling of aloneness was hard to bear.

>

> -----

> AA Grapevine, May 1989  
> from an article titled "Bingo Card of Life" by Joseph O., Meade, Md.

>

> I was close to being chaptered out of the Army with a bad conduct  
> discharge. I had two article fifteens, one court-martial, seventeen  
> days  
> AWOL, thirty days' stockade time, and barely six months in the Army.  
> Never mind the countless jobs I'd lost on the outside and my two  
> alcohol-related civilian convictions. Drinking wasn't my problem; it  
> was  
> people, places and things. I wasn't sick — everyone else was. I wasn't  
> ready for the First Step. I couldn't admit my powerlessness over  
> alcohol  
> or the unmanageability in my life.

>

> -----

> AA Grapevine, April 1994  
> from an article title "Time for Transition" by Annemarie M.,  
> Raynham, Mass.

>

> I'm in an entirely new professional setting now. It has not been

> dull. I  
> don't drink and I go to AA meetings. I'm even more aware of just how  
> powerless I am over other people, places, and things. Change has  
> challenged me to turn more than ever to my home group, my sponsor, my  
> service work in AA, my sponsees, the Steps, Traditions, and  
> Concepts. To  
> the God of my understanding, asking only for knowledge of his will for  
> me . . . and the power to carry that out.  
>  
> -----  
> AA Grapevine, December 1995  
> from an article titled "Singleness of Purpose" by Lynn J., Saint  
> John, N.B.  
>  
> When I first came into the program, I didn't understand anything about  
> the disease of alcoholism and how it had made my life unmanageable. I  
> thought that people, places, and things were the real problems. It  
> took  
> AA members with good long-term sobriety to help me get the focus  
> back on  
> me. When newcomers come in talking about outside issues, it's my  
> responsibility to keep things on track in the same loving and careful  
> way that others used to walk me through my early sobriety.  
>  
> -----  
> Grapevine, January 1997  
> from an article titled "A Powerful Assignment" by Ben N., White  
> Plains,  
> New York  
>  
> Nervous? Yes, I was. As the phone was ringing, I rehearsed what I was  
> going to say. But I was already quite proud of what I knew that I knew  
> about the First Step. Then Vince answered. Everything got jumbled up  
> but  
> he put me at ease and I began to explain the First Step to him. I told  
> him about the unmanageability — that my life had become very small;  
> everything reduced to shoebox size. There wasn't very much in my life  
> and no room for people. Then I launched into a dissertation on  
> powerlessness. I really couldn't wait to get to this. I mentioned  
> how we  
> were powerless over people, places, and things. On and on I went,  
> giving  
> various examples — this was a full-blown, definitely AA-grounded,  
> exposition. I waited for Vince to tell me how wonderfully I'd mastered  
> the Step. I was ready to swell with pride. Then, in a soft voice he  
> said: "It says 'powerless over alcohol.' "  
>  
> -----  
> AA Grapevine, April 1997  
> from an article titled "From Two-Stepping to Twelve-Stepping" by John  
> M., Santa Barbara, California  
>  
> I learned from Al-Anon and private therapy that I'm powerless not only  
> over alcohol, but also people, places, and things.  
>

> -----

> Grapevine, July 1997

> from an article titled "EVERYTHING TO GAIN AND NOTHING TO LOSE" by

> Niurka R., Houston, Texas

>

> I've been in and out of several juvenile and adult penal

> institutions. I

> always made resolutions to change and never return. At the age of

> eighteen attempted to attend AA meetings in prison to change my life

> around and combat my alcoholism, but there was no sincerity in my

> heart.

> was only doing it for my mother and to please other people; it wasn't

> for myself. When I was released I went back to the old people, places,

> and things that caused me to pay so much. I still viewed the drinking

> life as being fun. I was reincarcerated again at the age of twenty.

> I've

> been here now for sixteen months. This time I've had an opportunity to

> sit and take a personal inventory of my life. I came to the conclusion

> that I want to change and need to change if I am to live. I was never

> more serious about anything in my life. I've started attending AA

> meetings and substance abuse meetings, and reading my Big Book every

> day.

>

> -----

> AA Grapevine, September 1997

> from an article titled "Reintroduced To Myself" by Jody B., New Bern,

> North Carolina

>

> The seed of AA was there, and on mornings when I hurt physically and

> didn't remember the night before, I'd wonder: should I give AA a fair

> shot? For six months I'd pull a few days together, then celebrate

> with a

> drink. I really felt as though I was going crazy. I was afraid to

> believe in a higher power and I continued downhill, never remembering

> the night before, still going to AA while comparing my way out. I was

> constitutionally incapable of being honest. The law brought me to my

> bottom and I decided to give AA an honest try. At twenty-three months

> sober, I had changed people, places, and things, gotten a sponsor, and

> worked Steps One through Five. I was doing the things suggested but I

> still felt alone and didn't know myself.

>

> -----

>

>

>

> Jon Markle wrote:

>

> I don't want to debate this here. (I have, obviously a different

> experience <grin>).

>

> I just want to find out where or how it got into the rooms of AA.

>

> It's not in the Big Book. I don't think it's in any of AA's other

> literature or textbooks, either, but I can't say that with complete

> authority -- yet. <grin>













coming back." He  
said, "Heal the sick...Freely have you received, freely give." In AA we  
carry  
the message to those who still suffer.  
Pass it on.  
John Lee  
Pittsburgh

--- On Tue, 6/23/09, Robert Stonebraker <rstonebraker212@ comcast.net>  
wrote:

From: Robert Stonebraker <rstonebraker212@ comcast.net>  
Subject: RE: [AAHistoryLovers] Re: "People places things"  
To: AAHistoryLovers@ yahoo groups. com  
Date: Tuesday, June 23, 2009, 5:50 PM

The inquiry comes from the previous message concerning the validity of page  
Dr. Paul's quote from page 417.

The answer:

The stories in the second section of the book are not considered as the  
clear cut directions. Please read page 29: "Further on clear cut directions  
are given showing how we recovered. These are followed by forty-two  
personal experiences. "

The personal experiences are not the clear cut directions.

Bob S.

[www.4dgroups.org](http://www.4dgroups.org)

=====  
From: AAHistoryLovers@ yahoo groups. com  
[mailto:AAHistoryLovers@ yahoo groups. com] On Behalf Of bridgetsbuddy  
Sent: Tuesday, June 23, 2009 9:39 AM  
To: AAHistoryLovers@ yahoo groups. com  
Subject: [AAHistoryLovers] Re: "People places things"

What about this one? "When I am disturbed, it is because I find some person,  
place, thing, or situation -- some fact of my life -- unacceptable to me,  
and I can find no serenity until I accept that person, place, thing, or  
situation as being exactly the way it is supposed to be at this moment."  
("Acceptance was the Answer," BB, 4th Ed., p.417) No?

--- In AAHistoryLovers@ yahoo groups. com  
<mailto:AAHistoryLovers%40yahoo groups. com> , Jon Markle <serenitylodge@  
...>

wrote:

>  
> Where does the concept of powerlessness over "people, places and  
> things" come from?  
>  
> Hugs for the trudge.



should be taken with a pinch of salt. Some are more helpful than others; some are contrary to our tradition, e.g. "It (addiction) is all the same illness."

Laurie A.

To: AAHistoryLovers@yahoogroups.com  
From: jdf10487@yahoo.com  
Date: Wed, 24 Jun 2009 09:36:02 -0700  
Subject: Re: [AAHistoryLovers] RE: "Powerless over people places things"

AA has a rich oral tradition which includes many sayings, slogans and common expressions.

Some of these expressions can be found in the AA literature and others can't.

Regardless of that fact, these saying and slogans are as much a part of authentic AA History as the coffee pot. AA is as AA does, and AA does use sayings and slogans. It always has and I believe that it always will.

Sincerely, Jim F.

--- On Wed, 6/24/09, johnlawlee@yahoo.com <johnlawlee@yahoo.com> wrote:

From: johnlawlee@yahoo.com <johnlawlee@yahoo.com>  
Subject: [AAHistoryLovers] RE: "Powerless over people places things"  
To: AAHistoryLovers@yahoogroups.com  
Date: Wednesday, June 24, 2009, 4:56 AM

The topic is "powerless over people, places and things", which cliché is absent from the basic literature of AA, NA and Al-Anon. The topic is not "people, places and things." According to the Unofficial Big Book Search Engine, the word "people" is found on 78 pages of the basic text. "People" isn't the topic either. You won't find the cliché "powerless over people places things" in the basic literature of AA. You won't find it in the basic literature of NA or Al-Anon either. You won't locate the recommendation "avoid people places and things" in the basic literature of those three fellowships, although that nugget is heard frequently in rehabs, AA meetings and NA meetings. You'll hear the chanting of "keep coming back" at virtually every AA meeting, but that's not in the basic text of AA either. I don't believe you'll find it in the Bigger Book either [the one with the black cover and ribbon]. Christ never said, "Keep coming back." He said, "Heal the sick...Freely have you received, freely give." In AA we carry the message to those who still suffer. Pass it on.  
John Lee  
Pittsburgh

--- On Tue, 6/23/09, Robert Stonebraker <rstonebraker212@ comcast.net> wrote:

From: Robert Stonebraker <rstonebraker212@ comcast.net>  
Subject: RE: [AAHistoryLovers] Re: "People places things"  
To: AAHistoryLovers@ yahoo groups. com  
Date: Tuesday, June 23, 2009, 5:50 PM

The inquiry comes from the previous message concerning the validity of page Dr. Paul's quote from page 417.

The answer:

The stories in the second section of the book are not considered as the clear cut directions. Please read page 29: "Further on clear cut directions are given showing how we recovered. These are followed by forty-two personal experiences. "

The personal experiences are not the clear cut directions.

Bob S.

www.4dgroups. org

=====  
From: AAHistoryLovers@ yahoo groups. com  
[mailto:AAHistoryLovers@ yahoo groups. com] On Behalf Of bridgetsbuddy  
Sent: Tuesday, June 23, 2009 9:39 AM  
To: AAHistoryLovers@ yahoo groups. com  
Subject: [AAHistoryLovers] Re: "People places things"

What about this one? "When I am disturbed, it is because I find some person, place, thing, or situation -- some fact of my life -- unacceptable to me, and I can find no serenity until I accept that person, place, thing, or situation as being exactly the way it is supposed to be at this moment." ("Acceptance was the Answer," BB, 4th Ed., p.417) No?

--- In AAHistoryLovers@ yahoo groups. com  
<mailto:AAHistoryLovers%40yahoo groups. com> , Jon Markle <serenitylodge@ ...>

wrote:

>  
> Where does the concept of powerlessness over "people, places and  
> things" come from?  
>  
> Hugs for the trudge.  
>  
> Jon (Raleigh)  
> 9/9/82  
>  
> "The violets in the mountains have broken the rocks." (Tennessee  
> Williams)  
>



> near Orangeburg NY.

>

>

>

> My interpretation of ".the doctor agreed to a test among his patients." is

> not that he had a test, per se, but rather, to test this program, which

> our

> friend (Hank) had described.

>

>

>

>

>

> Lee Carroll, CPA

>

> (805) 938-1981

>

>

>

> IRS Circular 230 Tax Advice Disclaimer: As required by U.S. Treasury

> Regulations governing tax practice, you are hereby advised that, if any

> advice concerning one or more U.S. Federal tax issues is contained in this

> communication (including any attachments), such advice is not intended or

> written to be used, and cannot be used, for the purpose of (i) avoiding

> penalties under the Internal Revenue Code or (ii) promoting, marketing or

> recommending to another party any transaction or matter addressed herein.

>

>

>

> \_\_\_\_\_

>

> From: AAHistoryLovers@yahoogroups.com

> [mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of rickcard47

> Sent: Wednesday, June 24, 2009 8:21 AM

> To: AAHistoryLovers@yahoogroups.com

> Subject: [AAHistoryLovers] Pg 163 who is the AA member, the 2

> psychiatrists,

> and the hospitals?

>

>

>

>

>

>

>

>

> I am asuming that the large community is NY, but was wondering who the AA

> member was, and what the test was that "that the doctor agreed to a test

> among his patients". Also it mentions 2 psychiatrists, any ideas? And what

> was the hospital and clinic?

>

>

>

>

>

>



>>

>>

>>

>>

>> Lee Carroll, CPA

>>

>> (805) 938-1981

>>

>>

>>

>> IRS Circular 230 Tax Advice Disclaimer: As required by U.S. Treasury  
>> Regulations governing tax practice, you are hereby advised that, if any  
>> advice concerning one or more U.S. Federal tax issues is contained in  
this  
>> communication (including any attachments), such advice is not intended  
or  
>> written to be used, and cannot be used, for the purpose of (i) avoiding  
>> penalties under the Internal Revenue Code or (ii) promoting, marketing  
or  
>> recommending to another party any transaction or matter addressed  
herein.

>>

>>

>>

>> \_\_\_\_\_

>>

>> From: AAHistoryLovers@yahoogroups.com  
>> [mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of rickcard47  
>> Sent: Wednesday, June 24, 2009 8:21 AM  
>> To: AAHistoryLovers@yahoogroups.com  
>> Subject: [AAHistoryLovers] Pg 163 who is the AA member, the 2  
psychiatrists,  
>> and the hospitals?

>>

>>

>>

>>

>>

>>

>>

>>

>> I am asuming that the large community is NY, but was wondering who the  
AA

>> member was, and what the test was that "that the doctor agreed to a test  
>> among his patients". Also it mentions 2 psychiatrists, any ideas? And  
what

>> was the hospital and clinic?

>>

>>

>>

>>

>>

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

>>

>



First; Live and Let Live; Easy Does It. One slogan - There but for the grace of God - is contentious, suggesting as it does that some alcoholics are chosen for salvation and others condemned. Likewise, the Serenity Prayer is not Conference-approved, though undoubtedly an established part of our oral tradition. So, unless tested by the Fellowship's group conscience as expressed at Conference, expressions heard at meetings, like e.g. Keep it simple stupid, should be taken with a pinch of salt. Some are more helpful than others; some are contrary to our tradition, e.g. "It (addiction) is all the same illness."

>  
> Laurie A.  
>  
>  
> To: AAHistoryLovers@yahoogroups.com  
> From: jdf10487@yahoo.com  
> Date: Wed, 24 Jun 2009 09:36:02 -0700  
> Subject: Re: [AAHistoryLovers] RE: "Powerless over people places things"

>  
>  
>  
>  
>  
>  
>  
>  
> AA has a rich oral tradition which includes many sayings, slogans and common expressions.

>  
> Some of these expressions can be found in the AA literature and others can't.

Regardless of that fact, these saying and slogans are as much a part of authentic AA History as the coffee pot. AA is as AA does, and AA does use sayings and slogans. It always has and I believe that it always will.

>  
> Sincerely, Jim F.

>  
> --- On Wed, 6/24/09, johnlawlee@yahoo.com <johnlawlee@yahoo.com> wrote:

>  
> From: johnlawlee@yahoo.com <johnlawlee@yahoo.com>  
> Subject: [AAHistoryLovers] RE: "Powerless over people places things"  
> To: AAHistoryLovers@yahoogroups.com  
> Date: Wednesday, June 24, 2009, 4:56 AM

>  
> The topic is "powerless over people, places and things", which cliché is absent from the basic literature of AA, NA and Al-Anon. The topic is not "people, places and things." According to the Unofficial Big Book Search Engine, the word "people" is found on 78 pages of the basic text. "People" isn't the topic either. You won't find the cliché "powerless over people places things" in the basic literature of AA. You won't find it in the basic

literature

of NA or Al-Anon either. You won't locate the recommendation "avoid people places and things" in the basic literature of those three fellowships, although

that nugget is heard frequently in rehabs, AA meetings and NA meetings.

You'll

hear the chanting of "keep coming back" at virtually every AA meeting, but that's not in the basic text of AA either. I don't believe you'll find it in the

Bigger Book either [the one with the black cover and ribbon]. Christ never said, "Keep coming back." He

> said, "Heal the sick...Freely have you received, freely give." In AA we carry the message to those who still suffer.

> Pass it on.

> John Lee

> Pittsburgh

>

> --- On Tue, 6/23/09, Robert Stonebraker <rstonebraker212@ comcast.net> wrote:

>

> From: Robert Stonebraker <rstonebraker212@ comcast.net>

> Subject: RE: [AAHistoryLovers] Re: "People places things"

> To: AAHistoryLovers@ yahoogroups. com

> Date: Tuesday, June 23, 2009, 5:50 PM

>

> The inquiry comes from the previous message concerning the validity of page

> Dr. Paul's quote from page 417.

>

> The answer:

>

> The stories in the second section of the book are not considered as the

> clear cut directions. Please read page 29: "Further on clear cut directions

> are given showing how we recovered. These are followed by forty-two

> personal experiences. "

>

> The personal experiences are not the clear cut directions.

>

> Bob S.

>

> www.4dgroups. org

>

> =====

>

> From: AAHistoryLovers@ yahoogroups. com

> [mailto:AAHistoryLovers@ yahoogroups. com] On Behalf Of bridgetsbuddy

> Sent: Tuesday, June 23, 2009 9:39 AM

> To: AAHistoryLovers@ yahoogroups. com

> Subject: [AAHistoryLovers] Re: "People places things"

>

> What about this one? "When I am disturbed, it is because I find some person,

> place, thing, or situation -- some fact of my life -- unacceptable to me,

> and I can find no serenity until I accept that person, place, thing, or











has probably placed himself beyond human aid, and unless locked up, may die or go permanently insane. These stark and ugly facts have been confirmed by legions of alcoholics throughout history. But for the grace of God, there would have been thousands more convincing demonstrations. So many want to stop but cannot.

=====

AA's popular slogan plaques were first published in 5 Grapevine issues from September-December 1956 and February 1957. Four slogans are from the Big Book: "But for the Grace of God" is from the chapter "There Is A Solution" (on pg 25) as noted above.

"Easy Does It," "First Things First" and "Live and Let Live" are from the chapter "The Family Afterward" (on pg 135). The slogan "Think, Think, Think" is a bit of a mystery. Some say it originated in Cleveland, Ohio in the mid-1940s, however, its actual source is unknown.

The following is posted on the AA.org web site at <http://aa.org/subpage.cfm?page=287>

". Q: What's the history of typical AA slogans like "First Things First" and "One Day at a Time"?"

A. We don't have a great deal of information about the origins of AA's slogans and acronyms, but we can provide some sharing and preliminary information. Many of these slogans, as with other practices in AA, were simply passed along verbally to other members, so it is impossible to know who started using them first. It is possible that some of the slogans may have originally stemmed from a part of the Oxford Group Movement language, but it could also be that they were original with Bill and Dr. Bob and the early members.

Members have always inquired as to the origins of various slogans, and it has always been difficult to narrow down; in our research, we discovered a letter written by former GSO Archivist, Frank M., dated 1989, who responded to a similar question that was posed to him. This was Frank's response,

"Your interest in the origins of 'One Day at a Time' is shared by many of us. Like hand-holding, however, it's difficult to pin-point the exact 'moment.'"

That is the problem we find with most of our AA slogans, unfortunately!

We do know, however, that many slogans commonly heard have been around since the early days of the Fellowship. In December of 1958 Ruth Hock (non-alcoholic), who was AA's first secretary, wrote a response to a similar question concerning different slogans. In her reply Ruth wrote:

"Bill [W.] and I first worked together in January 1936 when he had been sober just a little over one year and at that time 'Easy Does It,' 'Live and Let Live,' and 'First Things First,' were part of the daily conversation. They were also used in the very first drafts of the book, but probably only Bill himself could tell you where he picked them up.

"As far as I'm concerned all of the above were introduced into A.A. by Bill W. himself although not original with him. "Some of these could have been used in Oxford Group meetings but there is no way for sure."

In addition to Ruth's response, page 220 of Bill W.'s biography, Pass It On, also addresses this topic:

"Some 'A.A. saws' were also used as long ago as the late 1930s: 'First Things First,' 'Easy Does It,' 'Live and Let Live.' Because these appear in the first edition of the Big Book (at the end of the chapter on 'The Family Afterward'), it's probable that the use of the slogans originated with Bill and that he brought them with him from Vermont - old saws with new teeth. ."

=====

In regard to the Traditions, they are to the Legacy of Unity what the Steps are to the Legacy of Recovery and what the Concepts are to the Legacy of Service - namely, the core spiritual principles of the Three Legacies. The Traditions are a body of spiritual principles whose objective is unity not lock-step conformity. Likewise, by explicit statement in its own Charter (Article 12), the Conference does not function in a governance role. The Conference Charter has 12 Articles, the 12th of which is also called "The General Warranties of the Conference" or just "Warrantees" for short. The 6 Warrantees in Article 12 are a condensed version of the

Traditions to ensure that the Conference always functions in the spirit of the Traditions.

In 1962, the General Warranties of the Conference formed Concept 12 of the Twelve Concepts for World Service.

The slogans are most definitely Conference-approved. The 1952 Conference approved a list (proposed by a special Trustees Committee on Literature) of the then existing literature items that were to be retained with Conference-approval. Among those items were the Big Book and the Long form of the Traditions (previously released as a pamphlet in 1947). The 5 slogan signs have been available as published AA literature from the Grapevine for decades.

How someone wishes to view or interpret the word "addiction" or any other term is a matter of their individual conscience and it is neither right nor wrong based on any notion of Conference-approval - "Conference-approval" has never been intended to be used in that manner.

Literature is Conference-approved, thought is not.

Bill W was very explicit in "AA Comes of Age" in stating: "For example, in its original "long form," Tradition Four [sic - should be Tradition Three] declares: 'Any two or three gathered together for sobriety may call themselves an A.A. group, provided that as a group they have no other affiliation.' This means that these two or three alcoholics could try for sobriety in any way they liked. They could disagree with any or all of A.A.'s principles and still call themselves an A.A. group. But this ultra-liberty is not so risky as it looks. In the end the innovators would have to adopt A.A. principles - at least some of them in order to remain sober at all. If, on the other hand, they found something better than A.A., or if they were able to improve on our methods, then in all probability we would adopt what they discovered for general use everywhere. This sort of liberty also prevents A.A. from becoming a frozen set of dogmatic principles that could not be changed even when obviously wrong. ."

Cheers

Arthur

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

From: J. Lobdell  
Sent: Saturday, June 27, 2009 10:15 AM  
Subject: RE: "Powerless over people places things"

"There but for the Grace of God [goes old John Bradford]" is the first use I know (1550?) of the phrase in English -- said, by a former paymaster of the King's forces at Calais who had embezzled funds (possibly for drinking), but been converted by Hugh Latimer and made amends and restitution, on seeing another embezzler of the King's funds being taken away to execution. There is no particular question of predestination, nor is the phrase peculiar to alcoholics -- in fact it was popularized long before the word "alcoholic" existed. It refers quite simply to the fact that we (whoever we may be) don't recover (from any sin or sickness) by our own unaided efforts -- and I'm not sure that should be contentious in A.A., or elsewhere.

> From: jennylaurie1@hotmail.com  
> Date: Fri, 26 Jun 2009 07:46:39 +0000  
> Subject: RE: "Powerless over people places things"

>  
>  
> Among the plethora of ideas discussed by our pioneers - for example, establishing "AA" hospitals - about the only one to survive was the decision to publish the Big Book. Early members were aware that the message could be diluted, distorted and misrepresented when passed on orally. The slogans which adorn the walls at so many AA meetings are not Conference-approved; though three of them appear at the end of chapter nine in the Big Book, viz: First Things First; Live and Let Live; Easy Does It. One slogan - There but for the grace of God - is contentious, suggesting as it does that some alcoholics are chosen for salvation and others condemned. Likewise, the Serenity Prayer is not Conference-approved, though undoubtedly an established part of our oral tradition. So, unless tested by the Fellowship's group conscience as expressed at Conference, expressions heard at meetings, like e.g. Keep it simple stupid, should be taken with a pinch of salt. Some are more helpful than others; some are contrary to our tradition, e.g. "It (addiction) is all the same illness."

>  
> Laurie A.

> From: jdf10487@yahoo.com  
> Date: Wed, 24 Jun 2009 09:36:02 -0700  
> Subject: RE: "Powerless over people places things"

> AA has a rich oral tradition which includes many sayings, slogans and common expressions.

>  
> Some of these expressions can be found in the AA literature and others can't. Regardless of that fact, these saying and slogans are as much a part of authentic AA History as the coffee pot. AA is as AA does, and AA does use sayings and slogans. It always has and I believe that it always will.

>  
> Sincerely, Jim F.

> From: johnlawlee@yahoo.com <johnlawlee@yahoo.com>

> Subject: RE: "Powerless over people places things"

> Date: Wednesday, June 24, 2009, 4:56 AM

>

> The topic is "powerless over people, places and things", which cliché is absent from the basic literature of AA, NA and Al-Anon. The topic is not "people, places and things." According to the Unofficial Big Book Search Engine, the word "people" is found on 78 pages of the basic text. "People" isn't the topic either. You won't find the cliché "powerless over people places things" in the basic literature of AA. You won't find it in the basic literature of NA or Al-Anon either. You won't locate the recommendation "avoid people places and things" in the basic literature of those three fellowships, although that nugget is heard frequently in rehabs, AA meetings and NA meetings. You'll hear the chanting of "keep coming back" at virtually every AA meeting, but that's not in the basic text of AA either. I don't believe you'll find it in the Bigger Book either [the one with the black cover and ribbon]. Christ never said, "Keep coming back." He

> said, "Heal the sick...Freely have you received, freely give." In AA we carry the message to those who still suffer.

> Pass it on.

> John Lee

> Pittsburgh

> From: Robert Stonebraker <rstonebraker212@comcast.net>

> Subject: Re: "People places things"

> Date: Tuesday, June 23, 2009, 5:50 PM

>

> The inquiry comes from the previous message concerning the validity of page

> Dr. Paul's quote from page 417.

>

> The answer:

>

> The stories in the second section of the book are not considered as the clear cut directions. Please read page 29: "Further on clear cut directions

> are given showing how we recovered. These are followed by forty-two personal experiences. "

>

> The personal experiences are not the clear cut directions.

>

> Bob S.

> From bridgetsbuddy

> Sent: Tuesday, June 23, 2009 9:39 AM

> Subject: Re: "People places things"

>

> What about this one? "When I am disturbed, it is because I find some person,

> place, thing, or situation -- some fact of my life -- unacceptable to me,

> and I can find no serenity until I accept that person, place, thing, or

> situation as being exactly the way it is supposed to be at this moment."

> ("Acceptance was the Answer," BB, 4th Ed., p.417) No?

>

|||||

++++Message 5841. . . . . Re: Houston S.  
From: chris fuccione . . . . . 6/28/2009 1:34:00 PM

|||||

So was he the first person to use the Twelve Steps for another program?

from: "boydpickard" <boydpickard@...> wrote:

- >
- > Houston S. found AA in Montgomertry, Alabama in June 1944. He helped a man named Harry, who also had a drug problem, get sober. Through this interaction Houston was convenced that 12 Tweleve Steps could be applied to drug addiction as well.
- >
- > So convinced that when his company transfered him to Frankfort, Kentucky, Houston contacted Dr. Vogel of the US Public Hospital in Lexington Kentucky (specializing in drug addiction)and Dr. Vogel allowed Houston start an Addicts Anonymous Meeting using a modified version of the 12 steps of AA.
- >
- > Houston remained a loyal supportor attending meetings nearly week until 1963 when he turned his duties over to Sterling S. another AA member.
- >
- > Does anyone know this story and can anyone help me track down Houston's last name. Some people say Houston Sewell and some say Houston Smith.
- > Any help would be appreciated.
- >

|||||

++++Message 5842. . . . . Re: There but for the grace of God  
From: jax760 . . . . . 6/29/2009 6:09:00 PM

|||||

From John B (jax760), J. Lobdell, and Baileygc23

----

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

"It does not seem necessary to defer to the feelings of our agnostic and atheist newcomers to the extent of completely hiding our light under a bushel." Bill W.  
to Russ R. 1959 LTR

As he did so many times in many of his writings Bill quotes the Bible in expressing everyday ideas. Here of course it's the Sermon on The Mount,

Matthew  
5:14-16

Bill frequently disguised his religious (or spiritual if you prefer) thought so as to not scare away the newcomer but his views and his "biblically based" ideas i.e. "ancient principles" can be found throughout his published and personal writings.

I think we can find the roots of all the slogans and substantiate them, or cite sources for most of them.

From the AA History Book "Pass It On"

"Bill now joined Bob and Anne in the Oxford Group practice of having morning guidance sessions together, with Anne reading from the Bible.

"Reading... from her chair in the corner she would softly conclude 'Faith without works is dead.'"

As Dr. Bob described it they were convinced that the answer to our problem was the Good Book. To some of us older ones, the parts that we found absolutely essential were the Sermon on the Mount, the 13th Chapter of First Corinthians and the Book of James. The Book of James was so important, in fact, that some early members even suggested "The James Club" as a name for the fellowship."  
—  
p. 147

From the AA History Book "Dr. Bob and the Good Oldtimers"

"We already had the basic ideas, though not in terse and tangible form. We got them...as a result of our study of the Good Book. We must have had them. Since then we have learned from experience that they are very important in maintaining sobriety. We were maintaining sobriety — therefore we must have had them."  
— p.  
97

"Dr. Bob noted there were no 12 steps at that time and that 'our stories didn't amount to anything to speak of,' later said they were convinced that that the answer to their problems was in the Good Book. 'To some of us older ones the parts that we found absolutely essential were the Sermon on the Mount, the 13th Chapter of First Corinthians and the Book of James' he said. This was the beginning of A.A.'s "flying blind period." They had the Bible; they had the precepts of the Oxford Group. They also had their own instincts. They were working, or working out, the A.A. program — the Twelve Steps — without

quite  
knowing how they were doing it." — p. 96

The Biblical Roots of the Slogans are as follows"

Live and Let Live (The Golden Rule) - Matthew 7:12

"And as ye would that men should do to you, do ye also to them likewise."

Easy Does it (One Day at a Time) Matthew 6:34

"Take therefore no thought for the morrow: for the morrow shall take thought  
for  
the things of itself. Sufficient unto the day is the evil thereof."

But for the Grace of God - 1 Corinthians 15:10

"But by the grace of God I am what I am: and his grace which was bestowed  
upon  
me was not in vain; but I laboured more abundantly than they all: yet not I,  
but the grace of God which was with me."

Think Think Think - Romans 12:3

"For I say, through the grace given unto me, to every man that is among you,  
not  
to think of himself more highly than he ought to think; but to think  
soberly,  
according as God hath dealt to every man the measure of faith."

First Things First Matthew 6:33

"But seek ye first the kingdom of God, and his righteousness;  
and all these things shall be added unto you."

Some of these slogans are first discussed (from a history perspective) in  
one of  
the Earliest Akron Pamphlets, The Akron Manual circa 1940-41 which tells the  
newcomer: "There is the Bible that you haven't opened for years. Get  
acquainted  
with it. Read it with an open mind. You will find things that will amaze  
you.  
You will be convinced that certain passages were written with you in mind.  
Read  
the Sermon on the Mount (Matthew V, VI, and VII). Read St. Paul's inspired  
essay  
on love (I Corinthians XIII). Read the Book of James. Read the Twenty-third  
and  
Ninety-first Psalms. These readings are brief but so important."

From this pamphlet:

Shortly after you leave the hospital you will be on your own. The Bible  
tells us  
to put "first things first." Alcohol is obviously the first thing in your  
life.  
So concentrate on conquering it."

"Take therefore no thought for the morrow: for the morrow shall take thought  
for

the things itself. Sufficient unto the day is the evil thereof. -- Matthew

VI,

34.

These words are taken from the Sermon on the Mount. Simply, they mean live in

today only. Forget yesterday. Do not anticipate tomorrow. You can only live one

day at a time, and if you do a good job of that, you will have little trouble.

One of the easiest, most practical ways of keeping sober ever devised is the day

by day plan, the 24-hour plan. You know that it is possible to stay sober for 24

hours. You have done it many times. All right. Stay sober for one day at a time.

When you get up in the morning make up your mind that you will not take a drink

for the entire day. Ask the Greater Power for a little help in this. If anyone

asks you to have a drink, take a rain check. Say you will have it tomorrow.

Then

when you go to bed at night, finding yourself sober, say a little word of thanks

to the Greater Power for having helped you. Repeat the performance the next day.

And the next. Before you realize it you will have been sober a week, a month, a

year. And yet you will have only been sober a day at a time.

"There is an old saying, "Easy does it." It is a motto that any alcoholic could

well ponder. A child learns to add and subtract in the lower grades. He is not

expected to do problems in algebra until he is in high school. Sobriety is a thing that must be learned step by step. If anything puzzles you, ask your

new

friends about it, or forget it for the time being. The time is not so far away

when you will have a good understanding of the entire program. Meantime,

EASY

DOES IT!"

From another of the earliest Akron Pamphlets:

"The road to rehabilitation is not as long as the road to alcoholism, but neither is it as tough. If you have successfully made the Sixth and Seventh Steps you will fully understand this. Always remember, easy does it. We must take life and its problems a single thing at a time" The Akron Guide to the

12

Steps

a single thing at a time..... as in one day at a time..... as in easy does it?)

As Jared mentions, one of the earliest uses of "But for the grace of

God"..... is  
John Bradford who I would suggest took it from Paul's letter to the  
Corinthians  
slightly out of context but expressing the identical idea as Saint Paul.

As for Think Think Think and how it is used in Romans 12:3.....you be  
the judge.

Knowing the Biblical roots of our program as noted above,the fledgling  
fellowship (the First Forty and One Hundred)modeling itself after another  
fledgling fellowship (The Oxford Group) modeling itself after another  
fledgling  
fellowship (The First Century followers of the teachings of the Man from  
Galilee) why should it surprise us that our slogans all came from the  
bible?

God Bless

John B

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

I'm not sure what different slant is given by the word "there" before "the  
grace  
[or Grace] of God" tho' there might well be a different slant according to  
whether "Grace" is capitalized. But my point was that the phrase long  
antedates  
AA (so, for example, does "One Day At A Time" -- which was the title of a  
column  
by William Lyon Phelps in the newspapers in the 1920s) and I figured AA  
history  
doesn't start with AA (Washingtonians? Oxford Group?), so perhaps AA  
historylovers might be interested in how this slogan started. As I say, I'm  
not  
sure I see a significant difference between "but for the Grace of God" and  
"[There] but for the Grace of God" -- but they may well have different  
connotations to different people. I certainly agree that contentiousness is  
in  
the eye of the beholder: it just happens that -- just in my experience --  
the  
view that alcoholics do not get sober on their own isn't particularly  
contentious -- which was my other point here.

- - - -

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

Although Bill W most likely went along with the  
slogans, he did point out that the new comer is  
sensitive to aggression in the name of spirituality.  
God making me better off than the next person is  
aggression. The beholder may think that we are  
making fun of him.





Glenn C., South Bend, Indiana

THE 50 U.S. STATES:

Alabama

Alaska

Arizona

Arkansas

California

Colorado

Connecticut

Delaware

Florida

Georgia

Hawaii

Idaho

Illinois

Indiana: Evansville, 23 April 1940

Iowa

Kansas

Kentucky

Louisiana

Maine

Maryland

Massachusetts

Michigan

Minnesota

Mississippi

Missouri

Montana

Nebraska

Nevada

New Hampshire

New Jersey

New Mexico

New York

North Carolina

North Dakota

Ohio: Akron, 17 June 1935

Oklahoma

Oregon

Pennsylvania

Rhode Island

South Carolina

South Dakota

Tennessee

Texas

Utah

Vermont

Virginia

Washington

West Virginia

Wisconsin

Wyoming







The Houston Press Editor, Allen C Bartlett, hired Larry as an editorial writer. In April 1940, the Alcoholic Foundation reprinted Larry J's Houston Press articles as AA's first pamphlet. Sadly, though, Larry J later returned to drinking and it lead to his death in 1944.

---

---

Info on the date of Dr Bob's last drink (based on some old, old notes)

---

---

The date of June 17, 1935 looks pretty compelling as Dr Bob's sober date. The AMA Archives in Chicago, IL has confirmed that the 1935 Atlantic City, NJ Convention that Dr Bob attended was held from Monday to Friday June 10-14. Images of the AMA convention program and session minutes are circulating on the web showing June 10-14, 1935 as the dates of the convention.

There are also good clues in AA literature for a deduction.

In "AA Comes of Age" (pgs 70-71) Bill W writes "So he [Dr Bob] went to the Atlantic City Medical Convention and nothing was heard of him for several days." In "Dr Bob and the Good Oldtimers" (pgs 72-75) it cites (with editing for brevity): "Dr Bob ... began drinking ... as he boarded the train to Atlantic City. On his arrival he bought several quarts on his way to the hotel. That was Sunday night. He stayed sober on Monday until after dinner ... On Tuesday, Bob started drinking in the morning and ... [checked out of the hotel] ... The next thing he knew ... he was ... in the ... home of his office nurse ... The blackout was certainly more than 24 hours long ... Bill and Anne had waited for five days from the time Bob left before they heard from the nurse ... She had picked him up that morning at the Akron railroad station ... As Bill and Sue [Smith] remembered, there was a 3-day sobering up period ... Upon Dr Bob's return, they had discovered that he was due to perform surgery 3 days later ... At 4 o'clock on the morning of the operation [Bob] . said 'I am going through with this ...' On the way to City Hospital ... Bill ... gave him a beer ..." In the video "Bill's Own Story" Bill W says he gave Dr Bob a beer and "goofball" [a barbiturate] the morning of the surgery. The same information is repeated in "Pass It On" pgs 147-149. See also "Not God" pgs 32-33.

Estimate of timeline based on the above:

June 09 Sunday: started drinking on the train to Atlantic City - in New Jersey he bought several quarts and checked into Atlantic City hotel

June 10 Monday: stayed sober until after dinner

June 11 Tuesday: started drinking in the morning - later checked out of the hotel.

June 12 Wednesday: was in a blackout (likely greater than 24 hours)

June 13 Thursday: blackout continues (may have arrived at Akron train station)

June 14 Friday: picked up by nurse in the morning at the train station. Then picked up by Bill W at nurse's house (5 days after leaving). Day 1 of 3-day





-----

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

South Orange, New Jersey May 14, 1939  
(AA Group #4)

I would respectfully point out that AA Literature lists Akron Group #1 as July 4, 1935. The discharge date of Bill Dotson from Akron City Hospital. Akron Intragroup has confirmed to me that 7/4 is the day they celebrate their anniversary.

-----

From: "Kimball ROWE" <roweke@msn.com>  
(roweke at msn.com)

Utah - Dec 19, 1944 Salt Lake Group #1 formed,  
Owen L (the man that carried the message to Utah)  
was elected group secretary.

-----

From: <aadavidi@yahoo.com> (aadavidi at yahoo.com)

South Carolina: Spartanburg, September 15, 1944

per SC archives website -

<http://www.area62.org/committees/archives/schist.htm>

[From the moderator: but that document indicates that the Spartanburg group stopped meeting after a while and had to be restarted, so Columbia, South Carolina, in late November 1944, may hold the title of oldest continuing group in that state. Both places and dates have therefore been inserted in the list.]

-----

From: "Cherie' H." <odaat5@gmail.com>  
(odaat5 at gmail.com)

Jan 4, 1940 - 1st AA group formed in Detroit,  
Michigan.

Cherie' H  
Warren, MI

-----

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





ves

"Alcoholics Anonymous quietly arrived in Canada, Toronto, Ontario, to be exact, on January 13th, 1943. The first meeting was held without fanfare at the Little Denmark Restaurant, located on the west side of Bay Street between Gerrard and College Streets. Present were Reverends George Little and Percy Price (see below), accompanied by six alcoholics. Enough interest was shown in the initial meeting that a second meeting was scheduled and held one week later. And so, Alcoholics Anonymous in Ontario was born."

Harry Emerson Fosdick's very positive review of the newly published Big Book "stirred an interest in Dr. George A. Little, D.D., then a fifty-six year old Minister of the United Church of Toronto. Dr. Little had been a caring man who had unsuccessfully attempted to help alcoholics gain sobriety. Fosdick's review led him first to make copies of the book, then to order a personal copy of the Big Book for himself. Having read the book, he began in earnest mimeographing portions of it which he distributed to anyone he felt could further the cause or more importantly, to those he felt might be helped themselves. With his good intentions and tireless effort, people started to want more, and as a result, he ordered five copies of the Big Book in June, 1941. As an enthusiastic supporter of A.A., Dr. Little continued to be the alcoholics' friend - so much so that he enrolled at the Yale University School of Alcoholic Studies from which he graduated in 1941."

FOR A COPY OF GEORGE LITTLE'S ARTICLE ON GOD IN A.A., which is well worth reading, see:

See <http://www.barefootsworld.net/aagodconcept.html>  
THE GOD CONCEPT IN ALCOHOLICS ANONYMOUS  
From Religion in Life, Vol. 18(1): 25-33, 1948  
By Rev. George A. Little, D.D.

Little's article is a really excellent summary of what most early A.A.'s believed about God. It is completely in line with what the Big Book says, and may be helpful to modern folks in reading and understanding the Big Book.

The Rev. Little was influenced by and strongly supportive of the position held by Harry Emerson Fosdick, who taught at Union Theological Seminary in New York City along with Reinhold Niebuhr.



From: Rick Benchhoff <rxichard2nd@yahoo.com> (rxichard2nd at yahoo.com)

Baltimore, Maryland: what later came to be called the 857 Group first met on June 16, 1940.

Additional info: Jimmy Burwell was in attendance at this meeting in addition to four Baltimore area men.

Rick B.  
Hagerstown, Maryland  
Member of the Hagerstown Group  
(founded in September 1946)

- - - -

From: Richard H <area73archives@yahoo.com> (area73archives at yahoo.com)

Here you go from Area 73, West Virginia.  
First AA Group registered with New York was in Charleston, WV on March 1, 1942.

Best regards,  
Richard Humway  
Area 73 Archivist

- - - -

From: "tomper87" <tomper99@yahoo.com> (tomper99 at yahoo.com)

This is the earliest I can find in Iowa.

Iowa Des Moines Oct 1943

Great idea to see how AA spread across the country and Canada.

Tom P.

- - - -

First AA group in Minnesota

From Jean F. <jeanfid@gmail.com>  
(jeanfid at gmail.com)

Patrick Cronin's dry date was November 11, 1940; he was visited by Chan Forman (a former Minnesotan) and Bill Long from Chicago AA. The Armistice Day blizzard kept them here in Minneapolis long enough to help Cronin stay sober and hear the message.

In April of 1941 Pat got two rooms (which quickly spread to five rooms) and a telephone at 200 East Franklin so as to organize a group.



guide me to any links or sites for this?

What was this publication? Is it still in circulation?

Sam F.

- - - -

From G.C. the moderator:

Ernest Kurtz, Not-God, Appendix A, p. 234, speaks of

<<... the "Survivors Program" promoted by "The Church of the Way" through its treatment program, East Ridge, and its literature, 24 Magazine and the book, The Answer to Addiction.>>

**THE BOOK:**

"The Answer To Addiction: Why addiction is so great a problem today and why the only answer is a spiritual one," by John Burns and three other recovered alcoholics [pseudonym for Tom Powers], 1st edit. (New York: Harper & Brothers, 1975.

**EAST RIDGE:**

<http://www.alladdictsanonymous.org/> talks about East Ridge.

**24 NEWSLETTER = 24 MAGAZINE**

The 24 Newsletter seems to be the form the magazine is now taking, see

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

To read current issues of the newsletter/magazine, go to <http://www.24-communications.com/>

**FOR MORE INFORMATION SEE:**

AAHL Message 5082

From Matt D. <[mdingle76@yahoo.com](mailto:mdingle76@yahoo.com)> (mdingle76 at yahoo.com)

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5082>

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:





## TIMELINE OF THE FIRST 25 A.A. GROUPS

By John B.

Big Book Study Group of South Orange, NJ

1. Ohio: Akron (July 4, 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 16, 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. New Jersey: Camden (May 14, 1940)
20. Virginia: Richmond (June 6, 1940)
21. Maryland: Baltimore (June 16, 1940)
22. Ohio: Dayton (July 8, 1940)
23. Michigan: Coldwater (Summer 1940)
24. Ohio: Cleveland Berea (August 27, 1940)
25. Ohio: Cleveland Westlake (September 20, 1940)

### History Documents:

January 1939 AABB The Original Manuscript

April 10, 1939 AABB 1st Edition

June 1953, 12 & 12 - AAWS

1955 AABB 2nd Edition

1957 AACOA AAWS

1980 DBGGO AAWS

1984 PIO AAWS

1999 HIW Mitchell K.

GSO Archives

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 #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. DBGO says this was July 4, 1935. Akron Intergroup advises that they go by the July 4th date.

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, Green Pond in NJ, Flatbush in Brooklyn, Bert Taylor's Shop, Bert Taylor's Loft, an apartment on West 72nd Street, Blythewood, Steinway Hall, Rockland State Hospital, 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)

By way of friendly inquiry I have Lois referring to the first meeting at Blythewood Sanitarium, in Greenwich, CT. as Friday, June 16, 1939 at which time

Marty was still a patient. (AA History Lovers # 2896, yahoo.com)

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 Foote. supports this. However, actual start of Group  
may  
have been January of 1940. See PIO p.257 N2 Washington Intergroup History  
lists  
date as October 28, 1939 but this is in variance with PIO. In lieu of  
discrepancy we list this 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)

Authors note: Ray W. is Ray Wood from the New Jersey Group of A.A.

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 Camden, New Jersey

"Thanks so much for your letter of the 11th regarding Camden A.A. meetings  
to  
begin Tuesday the 14th. We are more than glad to send along 30 of the A.A.  
pamphlets to give you a start at Camden. They were mailed this morning -  
hope  
you have them in time for first meeting.  
. . . In the event we receive inquiries for assistance in the South Jersey  
area,  
Alcoholics Anonymous speaking, may we take the liberty of refering them  
directly  
to you? Best regards to you all from the New York and Northern New Jersey  
Fellowships." (GSO Archives Letter from Ruth Hock 5/13/1940 to J.R.Tucker)

#### A.A. Group # 20 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 # 21 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 #22 Dayton, Ohio

Authors Comments: See note for Group # 26. Trying to substantiate this date for Dayton.

#### A.A. Group #23 Coldwater, Michigan

...it appears that that there was AA activity in Coldwater, Michigan prior to

October 1940, which is alluded to in a letter dated May 7, 1941. The letter is

addressed to Mr. Walter P. and reads, in part: "I met a few of the Coldwater group last summer on my trip through Michigan and I particularly remember Bill

F. who still writes quite often and always interestingly. I notice that Hillsdale is close enough to Coldwater to make it feasible for you to attend meetings there if you so desire." (1941 Letter from Ruth Hock to Walter P.)

#### A.A. Group # 24 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. (HIW p.170)

#### A.A. Group # 25 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)

Notes on Groups not listed above but included in the November 14, 1940 AA Bulletin

Toledo and Youngstown tie for # 26.

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)

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, Ravenna, Wooster, and Canton. (DBGO p.262)

Authors Comments: "Meetings" do not constitute "groups". We include Youngstown and Toledo as # 26 but not Ravenna, Wooster and Canton in accordance with "Groups" listed in A.A. Bulletin # 1 November 14, 1940.

Jackson, Michigan – Group start date unsubstantiated and group disbanded.

We had lots of fine members whom I remember with great affection. I have good memories of Bernie W., Roy D., Butch and Jake (a she) C., Silvanus J., Bill H., Charlie S., Ruth W., Frank Mc., Beck U., and many others whose names don't come up on my screen at the moment, although I could remember them with a bit of jogging. We called ourselves Jackson Group #2, although there was not a #1 in an active state. However, there was a group registered in the national AA directory with Stan S. as a contact, but I never knew him and as far as I knew, it wasn't meeting. I would be happy to review any records you have, but I do think you can use December, 1939, as the starting time for AA in Jackson. It may have taken some time to really get off the ground, but I think we have to call Al C., the founder with later backup from Jack D. I hope this is of some help to you. Please call if you have more questions and I'll try to help. All the best, Mel B.

Then we heard from Tom B.:

Bud S. the electrician told me that Jackson Group #1 folded after they lost their meeting place when their landlord padlocked the hall. The present Jackson Group, official registered in New York as Jackson Group #2, held its first meeting on the first Sunday of September 1945. Where the meeting was held has been forgotten but the date was confirmed by a copy of the minutes of business



I have taken some of John B.'s dates directly into master list we are setting up.

I thought it would be worthwhile to give my own additional notes however on four places:

-----

We had Pennsylvania: Philadelphia 1st organizational meeting February 28, 1940;  
Jimmy Burwell formed the Philadelphia Mother Group on March 6, 1940.

John B. gives Philadelphia February 13, 1940, using the date from the little bio of Jimmy Burwell at <http://www.barefootsworld.net/aaburwell.html>

What do the folks from that part of the east coast say about this? Should it be February 28 or February 13? And what documents or other kinds of evidence do we have?

-----

We had Illinois: Chicago (Evanston) September 20, 1939, using the date of the first meeting in Chicago, as given in the history of Chicago AA given to us by Past Chicago Delegate Don Bennett.  
John B. gives Chicago September 13, 1939, using Sylvia K.'s sobriety date.

I think the date of the first meeting, since we now have it, is the more appropriate one to give.

-----

We had California: San Francisco November 21, 1939, using the date when they had their first meeting in Ray W.'s room at the Clift Hotel.

John B. give San Francisco December 1939, taking the date when the group started meeting in Mrs Oram's kitchen.

I think the first meeting in Ray's hotel room ought to be counted as the founding date, using the normal custom of calculating when AA started at a place (that is, the group doesn't have to have a regular meeting place, as long as they have actually started meeting).

-----

We had Michigan: Detroit January 4, 1940.









Wash.  
D.C.

Philadelphia, Washington State, Washington D.C.

PHILADELPHIA:

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

well, I don't know how important it is to quibble over 2 weeks...BUT ...in regard to Philadelphia: Jimmy arrived in Philly on February 13. The first meeting was not held until Feb. 28. This date is validated by an existing letter that Jimmy sent to Clarence S. the next day (Feb. 29--leap year) in which Jimmy describes having a meeting with 7 drunks the day before.

-cm

- - - -

From: Shakey1aa@aol.com (Shakey1aa at aol.com)

BTW the 1st planning meeting in Phila was on Feb 29th,1940. It was a leap year. Jimmy sent a letter confirming the date to Clarence "Snider"(He misspelled Snyder) in Cleve.,Oh in a letter on file at the S.E. Pa. I.G. Assn. Archives.

There were alcoholics meeting in the office of Dr C Dudley Saul two years before Jimmy brought AA to Philadelphia.(1938) This can be proven in the documentation of John Park Lee. The meetings were not AA meetings but were meetings of alcoholic patients of the good doctor.

Yours in Service,  
Shakey Mike Gwartz  
Phila, Pa

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>  
(jlobdell54 at hotmail.com)

The date Feb 13 is the date Jim B moved to Philadelphia, not the date he formed a group. Even so, fifteen days was pretty quick work.

- - - -

WASHINGTON STATE:

From: buck johnson <buckjohnson41686@yahoo.com>  
(buckjohnson41686 at yahoo.com)

Washington State, first meeting of the Seattle Group, April 19, 1941 held at New Washington Hotel. From "Our Stories Disclose ... A history of western Washington Area of Alcoholics anonymous 1939-2002", Second Edition page 12 &13. Published by western Washington Area of Alcoholics Anonymous, Seattle 2004.

Material from "The History of Washington State Alcoholics Anonymous 1941...1966, copyrighted 1966 by Everett K.

- - - -

WASHINGTON D.C.

From: Shakey1aa@aol.com (Shakey1aa at aol.com)

AAHL members,  
How many of these groups, not meetings, flourished and continued? How many just met 1 or 2 times then stopped? How many can be confirmed and not just here say? I ask this because I remember that Bill and Fitz both asked Jimmy B to help out in Wash D.C. where AA was struggling and couldn't get off the ground. I've read what WAIA (Wash Area I.G. Assn) lists as their history and wonder what documentation they have that substantiates the "boys of 38"

Yours in Service,  
Shakey Mike Gwartz  
Phila, Pa

-----

Yahoo! Groups Links

|||||

++++Message 5870. . . . . Re: First AA groups: Philadelphia, Wash. State, Wash. D.C.  
From: J. Lobdell . . . . . 7/15/2009 9:13:00 PM

|||||

On Wash DC it's the boys of '39 (and Nov at that) tho' Florence and Fitz tried independently in 1937 or 1938, apparently. The 1995 WAIA History is on the net w/o footnotes, tho' some letters are quoted. The Maryland Archives I saw at Minneapolis in 2000 have some letters from Ned F., but I don't recall if they have anything useful.

> To: AAHistoryLovers@yahoogroups.com

> From: cm53@earthlink.net  
> Date: Sun, 12 Jul 2009 22:26:33 -0400  
> Subject: [AAHistoryLovers] Re: First AA groups: Philadelphia, Wash. State,  
Wash. D.C.

>  
> Philadelphia, Washington State, Washington D.C.

>  
> PHILADELPHIA:

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

>  
> well, I don't know how important it is to quibble  
> over 2 weeks...BUT ...in regard to Philadelphia:  
> Jimmy arrived in Philly on February 13. The first  
> meeting was not held until Feb. 28. This date is  
> validated by an existing letter that Jimmy sent  
> to Clarence S. the next day (Feb. 29--leap year)  
> in which Jimmy describes having a meeting with 7  
> drunks the day before.

>  
> -cm

>  
> -----

>  
> From: Shakey1aa@aol.com (Shakey1aa at aol.com)

>  
> BTW the 1st planning meeting in Phila was on Feb 29th,1940. It was a  
> leap year. Jimmy sent a letter confirming the date to Clarence "Snider"(He  
> misspelled Snyder) in Cleve.,Oh in a letter on file at the S.E. Pa. I.G.  
Assn. Archives.

>  
> There were alcoholics meeting in the office of Dr C Dudley Saul two  
> years before Jimmy brought AA to Philadelphia.(1938) This can be proven in  
> the documentation of John Park Lee. The meetings were not AA meetings but  
> were meetings of alcoholic patients of the good doctor.

>  
> Yours in Service,  
> Shakey Mike Gwartz  
> Phila, Pa

>  
> -----

>  
> From: "J. Lobdell" <jlobdell54@hotmail.com>  
> (jlobdell54 at hotmail.com)

>  
> The date Feb 13 is the date Jim B moved to  
> Philadelphia, not the date he formed a group.  
> Even so, fifteen days was pretty quick work.

>  
> -----

>  
> WASHINGTON STATE:

>  
> From: buck johnson <buckjohnson41686@yahoo.com>











- - - -

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

Re: Another of the slogans: Think think think

This one was explained to me: Think it all  
the way through.

Hugs for the trudge  
Jon (Raleigh)  
9/9/82

- - - -

From: "Glenn Chesnut" glennccc@sbcglobal.net  
(glennccc at sbcglobal.net)

It seems to me that Arthur's warning should  
be taken seriously.

It certainly appears that a lot of legend  
and creative myth-making has built up around  
this. I did a search on the internet for IBM  
and the word "think," and in every single  
case that word only appeared once. I could  
find no example at all of an IBM sign that  
had "Think Think Think" three times, let  
alone with the fanciful explanations that  
are sometimes given in AA legend about  
what these were supposed to mean.

So to give a few examples out of many:

IBM Archives: THINK Sign  
[http://www-03.ibm.com/ibm/history/exhibits/attic2/attic2\\_207.html](http://www-03.ibm.com/ibm/history/exhibits/attic2/attic2_207.html) [16]  
The "THINK" motto was developed by Thomas J. Watson, Sr., three years before  
he  
joined the forerunner of today's IBM in 1914. By the early 1930s, THINK  
began to  
take precedence over other slogans in IBM, and it appeared on signs such as  
this  
in IBM plants and offices, and in company publications, calendars and  
photographs all over the world.

[http://www-03.ibm.com/ibm/history/exhibits/vintage/vintage\\_4506VV2024.html](http://www-03.ibm.com/ibm/history/exhibits/vintage/vintage_4506VV2024.html)  
[17]  
THINK was a one-word slogan developed by IBM founder Thomas J. Watson, Sr.  
It  
appeared in IBM offices, plants and company publications in the 1920s and in  
the  
early 1930s began to take precedence over other slogans in IBM. It  
eventually

appeared in wood, stone and bronze, and was published in company newspapers, magazines, calendars, photographs, medallions -- even New Yorker cartoons -- and it remained for years the name of IBM's employee publication. You can still find echoes of Watson's motto in the brand name of IBM's popular notebook computers: the ThinkPad. This photograph shows a number of THINK signs rendered in a variety of languages for display by IBM employees around the world.

<http://home.comcast.net/~suptjud/IBMMachines.htm>

<http://www.timewarptoys.com/think.jpg>  
(on this webpage <http://www.timewarptoys.com/gallery.htm> )

[http://www-03.ibm.com/ibm/history/exhibits/vintage/vintage\\_4506VV2184.html](http://www-03.ibm.com/ibm/history/exhibits/vintage/vintage_4506VV2184.html)  
[18]

It's 1940 and these 22 young men are operating an electric accounting machine installation somewhere in IBM. We know it's an IBM installation because visible in the photograph are an IBM job time recorder (for logging the start and end of various accounting jobs), one photo of Thomas J. Watson, Sr. and five THINK signs. Can you spot them?

-----

On Jul 9, 2009, at 6:03 PM, John Barton  
<jax760@yahoo.com> wrote:

> THINK, THINK, THINK  
>  
> This slogan is not found in the BB but was  
> adopted by AA members from a sign that came  
> with early IBM calculating machines. The sign  
> said:  
>  
> THINK of what you are about to do  
>  
> THINK of what you are doing  
>  
> THINK of what you have done  
>  
> -----  
>  
> J. Lobdell <jlobdell54@hotmail.com> wrote:  
>  
> We have been discussing the early AA slogans,  
> especially "But for the Grace of God."  
>  
> But another of the early slogans was also  
> mentioned:  
>  
> This one -- "Think think think" -- was perhaps



to  
a quick test of what's a group and what's a meeting. If it has a GSR or  
according to the District it's in should have a GSR (or if it's an  
institutional  
group that doesn't have anyone available to be a GSR because the GSR can't  
be a  
facility employee or an inmate), it's a group. Otherwise it's a meeting.

The text in the Third Tradition echoes "whenever two or three are gathered  
together" from the Evening Service of the Episcopal Book of Common Prayer  
and  
thus implies a continuing existence for the Group as a spiritual entity, as  
opposed to a single meeting.

But of course we have meetings that go year after year, but aren't groups,  
either because they have no officers (including a GSR) or because the group  
holding the meeting has more than one meeting. Thus the Fellowship Group in  
District 65, Area 59, has twenty-eight meetings a week [Lebanon PA], as does  
the  
Easy Does It Group in District 64, Area 59 [Lancaster PA]. On the other  
hand,  
there is a Tuesday night meeting in District 65, Area 59, that, despite  
having  
met every Tuesday for a decade, has no group structure (and no home group  
members either, though there is one AA who has been there for, I think, more  
than 500 of the meetings). It's a meeting -- not a group.

- - - -

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

"... any two or three alcoholics gathered  
together" goes back long before the Episcopal  
Book of Common Prayer, and clearly echoes  
Matthew 18:20 in the New Testament:

"19. Again I say unto you, That if two of you  
shall agree on earth as touching any thing  
that they shall ask, it shall be done for them  
of my Father which is in heaven. 20. For where  
two or three are gathered together in my name,  
there am I in the midst of them."

Laurie A.

- - - -

> From: ArtSheehan@msn.com  
> Date: Mon, 13 Jul 2009  
> Subject: Group start date: how it is defined  
>  
> A group start date is based on when the second sober alcoholic shows up to  
join with the first sober alcoholic. When they had the first meeting does  
not

determine the beginning of a group. That's the basis for defining the beginning of AA when Dr Bob, the second alcoholic, joined with Bill W to form the AA Fellowship (qualified by the date that Dr Bob had his last drink). It is also the basis for defining the beginning of Akron Group #1 as July 4, 1935 when Bill D left the hospital to join with Dr Bob to form Akron Group #1.

>  
> From other postings, I think care should be exercised in people today labeling groups as so-called "meetings" as opposed to "groups." Early AA made no such hair-splitting distinction. The long form of Tradition Three was first published in the April 1946 Grapevine in the article "Twelve Suggested Points for AA Tradition" and stated "... Any two or three alcoholics gathered together for sobriety may call themselves an A.A. Group."  
>  
> Cheers  
> Arthur

|||||

+++Message 5877. . . . . The Irishman in the chapter on Tradition Five in the 12 and 12  
From: kodom2545 . . . . . 7/21/2009 9:37:00 AM

|||||

Do we know who the Irishman is in the chapter on Tradition Five in the Twelve Steps and Twelve Traditions, pp. 151-154?

It was a man in Towns Hospital whom Dr. Silkworth indicated as someone who might be a possible candidate for the A.A. program.

God Bless,

Kyle

|||||

+++Message 5878. . . . . Photo of Jim Newton and Russell Firestone  
From: jax760 . . . . . 7/21/2009 11:14:00 AM

|||||

I recently stumbled across a photo of Jim Newton and Russell Firestone (online) and can't for the life of me remember where I spotted it.

Does anyone recall seeing this?

God Bless

John B.

|||||

+++Message 5879. . . . . First AA meeting in Los Angeles  
From: Charles Grotts . . . . . 7/14/2009 3:18:00 PM

|||||

In Los Angeles our AA meeting directory says that the first meeting in L.A. took place on December 19, 1939 but that meeting died out. The first meeting that lasted was started on either the last Friday in March or the 1st Friday in April, 1940, according to Mort Joseph, who organized it. In a talk given in 1975, he said he never could remember which Friday it was. That was at the Cecil Hotel in downtown Los Angeles, which still exists. It was called "The Old Mother Group." After moving to several locations, it eventually died out too.

History pamphlet:

<http://www.lacoaa.org/HOW%20AA.pdf>

|||||

+++Message 5880. . . . . Re: Another of the slogans: Think think think  
From: corafinch . . . . . 7/19/2009 6:10:00 PM

|||||

From Cora Finch, J. Lobdell, Troubled Individual, and John Lee in Pittsburgh

Arthur Sheehan wrote in an earlier message:

- > I don't see any cause and effect association
- > between the IBM and AA slogans - it's seems
- > like speculation. Is there a non-anecdotal
- > source for corroboration that it "... was
- > adopted by AA members from a sign that came
- > with early IBM calculating machines ..."
- >
- > T J Watson Sr coined the slogan "Think" in 1911
- > long before the forerunner companies evolved
- > into the name "International Business Machines"
- > in 1924. The slogan consisted simply of the
- > single word "Think."

I tried the old indiscriminate-search technique on this problem. Repetition of the word "think" for emphasis appears early, e.g. a Ben Jonson play from the 1600s, where a character tells another to "think think think think", but of course that is not in any sense a slogan.

In 1909, in a book on American authors, this sentence appears: "To produce vital and useful criticism it is necessary to think think think and then when tired of thinking, to think more." I've seen that exact sentence quoted in at least one other book (with the author's name--W.C. Brownell). The phrase "think think think" or "think think and think" seems to have developed a life on its own over the next few decades. It showed up in several letters to the editor in the 1950s-60s.

One 1950s article about IBM made it clear that each sign was just one word, but described the effect of multiple signs as, "Think . . . Think . . . Think," in the sense that the occupant of room with several such signs would experience it as repetitive. So it would be entirely understandable if the previous literary/expository repetitions of the word combined with the IBM use of one-word signs to create a slogan.  
Cora

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>  
(jlobdell54 at hotmail.com)

Arthur Sheehan wrote:

- > I don't see any cause and effect association
- > between the IBM and AA slogans - it's seems
- > like speculation. Is there a non-anecdotal
- > source for corroboration that it "... was
- > adopted by AA members from a sign that came
- > with early IBM calculating machines ..."

It depends on whether one considers Clarence Snyder's recollections (as recorded by Mitchell K.) as purely anecdotal or as an historical source. Myself, as an historian, with a Ph.D. in (Applied) History, and having produced a number of books based on transcriptions of dictated memoirs, and having some years ago done at paper for the Oral History Association on the value of such transcriptions, I'd call Clarence's story of the IBM connection pretty good evidence -- certainly in the absence of evidence to the contrary. So -- if not





In my area, 27% of our 424 groups do not have a GSR (for whatever reason). They are still AA groups and recognized as such. The only defined restriction for a group in AA's principles (Traditions and Concepts) is "no other purpose or affiliation" such as joining with Alanon to have "family meetings" or with NA to have "alcohol and drug meetings" etc., etc. In AA Comes of Age (pg 105) Bill W wrote: "... in its original 'long form,' Tradition Four (sic s.b. Three) declares: 'Any two or three gathered together for sobriety may call themselves an A.A. group, provided that as a group they have no other affiliation.' This means that these two or three alcoholics could try for sobriety in any way they liked. They could disagree with any or all of A.A.'s principles and still call themselves an A.A. group ..."

From 1962 up to 1990 the Conference went through a torturous process of attempting to define what an AA Group is which included defining terms such as "groups" "meetings" and "gatherings." In 1980/1981 the "Six-point definition of an AA group" was inserted in many literature items and in 1990 the Conference changed the definition of a group to consist of the long form of the Third and Fifth Traditions. This was changed again in 1991 (with a change to the Service Manual) that stated:

"... The Long Form of Tradition Three and a section of Warranty Six, Concept 12, aptly describe what an A.A. group is:

Tradition Three: 'Our membership ought to include all who suffer from alcoholism. Hence we may refuse none who wish to recover. Nor ought A.A. membership ever depend upon money or conformity. Any two or three alcoholics gathered together for sobriety may call themselves an A.A. group, provided that, as a group, they have no other affiliation.'

Warranty Six: '. . .much attention has been drawn to the extraordinary liberties which the A.A. Traditions accord to the individual member and to his group: no penalties to be inflicted for nonconformity to A.A. principles; no fees or dues to be levied - voluntary contributions only; no member to be expelled from A.A. - membership always to be the choice of the individual; each A.A. group to conduct its internal affairs as it wishes - it being merely requested to abstain from acts that might injure A.A. as a whole; and finally that any group of alcoholics gathered together for sobriety may call themselves an A.A. group provided that, as a group, they have no other purpose or affiliation."

The above remains the definition of an AA group in all AA literature that defines what a group is (last acted on by the 2000 Conference).

"The AA Group" pamphlet, I believe, sows more confusion than clarity stating (pgs 10-11): "Is There a Difference Between a Meeting and a Group?" It goes on to state "Most A.A. members meet in A.A. groups as defined by the long form of our Third Tradition (see page 42). However, some A.A. members hold A.A. meetings that differ from the common understanding of a group. These members simply gather at a set time and place for a meeting, perhaps for convenience or other special situations. The main difference between meetings and groups is that A.A. groups generally continue to exist outside the prescribed meeting hours, ready to provide Twelfth Step help when needed. A.A. groups are encouraged to register with G.S.O., as well as with

their local offices: area, district, intergroup or central office. A.A. meetings can be listed in local meeting lists."

The above in some qualified cases makes sense but in many cases it does not and it is inconsistent with the principle that a group has the autonomy "... to conduct its internal affairs as it wishes ..." A group can have one meeting a week - that might be all they can afford to rent a meeting room (and it is all GSO asks for as one of the qualifications to be listed in the national directory as an AA group). The group may not have a GSR but they can have a "primary contact" who is a group member (that too is all GSO asks for to be listed in the national directory as an AA group). The group might not have a Central Office, Treatment Facilities or Corrections Rep but they can have individual members who take the initiative to sign up to be a contact for 12th Step calls to the local Central Office or join with other AA members to take meetings into medical and penal institutions. They may not have a Grapevine Rep but all the members may subscribe to it.

I could increase the list ad infinitum.

Cheers  
Arthur

PS - trivia item: Alanon still uses the term GR for their Group Representative.

- - - -

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

I just don't see any source authority for Jared Lodbell's statement in his first paragraph:

- > a quick test of what's a group and what's a
- > meeting [is that] if it has a GSR or according
- > to the District it's in should have a GSR (or
- > if it's an institutional group that doesn't
- > have anyone available to be a GSR because the
- > GSR can't be a facility employee or an inmate),
- > it's a group. Otherwise it's a meeting.

I especially don't see any authority for that statement in light of the Third Tradition.

Is there any? Surely any group can choose not to have a GSR and still be an A.A. group.

- - - -

From: "Larry Tooley" <wa9guu@charter.net>  
(wa9guu at charter.net)

I agree in theory but not in fact. Usually a person who "runs" a group is the GSR, Treasurer...ad infinites. It is a poor way to do it since a business meeting should be called to elect officers. What I don't like about



The best place to find copies of this series would be in the library at a Catholic university or seminary. The Indianapolis Archdiocesan Archives has a partial set, but there are also some volumes missing.

- - - -

From Glenn C:

Fr. Ralph was ... the founder in 1949 of the National Clergy Council on Alcoholism, today called the National Catholic Council on Alcoholism and Related Drug Problems, one of the most vital and important American Catholic organizations dealing with the problem of alcoholism. The NCCA's annual publication, the Blue Book (whose 58th volume came out at the end of 2008), also provides, through a host of articles by leading figures, a detailed historical record of Catholic thought about alcoholism and recovery through the course of the past six decades. There is no body of literature even remotely equivalent coming from Protestant or Jewish sources during that period.

National Catholic Council on Alcoholism: The NCCA honors Fr. Ralph Pfau as its great founder. The NCCA leader Monsignor William J. Clausen quoted from a talk which Ralph gave in 1957 in an account he gave of how the group was created:

'In talking to Father Dowling in St. Louis in 1948, Father Pfau said: "You know . . . it would be a nice thing if we could find out who else among the clergy are in AA, because I think that priests in AA feel the need to know if there are other priests in AA," Father Dowling suggested, "Why don't you have a retreat of some kind?"'

Mary Darrah says that more detailed planning began as part of "an informal discussion among four priests eating hot fudge sundaes at an Indiana soda shop in 1949," Ralph Pfau, John Dillon, Raymond Atkins, and John C. Ford. Ralph gave special credit to Fr. Dillon in particular in the foreword to the first Blue Book (the volume published by the NCCA every year, containing the text of the talks given at that year's conference). We should also note the reference to four important bishops and archbishops, about which we will comment further along:

"Early in 1949 plans for a seminar for the Clergy who are active members of

Alcoholics Anonymous were made by Fr. Ralph Pfau of the Archdiocese of Indianapolis and Fr. John Dillon of the Diocese of Lafayette, Indiana ....

From

Aug. 23 to 25, 1949, more than 100 priests gathered at St. Joseph's college,

Rensselaer, Indiana. Their Excellencies, Archbishop Schulte, Bishop Bennett, and Bishop Cody (representing Archbishop Ritter) were in attendance."

The conference has continued meeting annually since that date. Originally called the National Clergy Council (and/or Conference) on Alcoholism, it is now

referred to as the "National Catholic Council on Alcoholism and Related Drug

Problems, Inc." In 2008 it became a service arm of Guest House (the treatment

center for Catholic clergy and religious), using Guest House's Lake Orion, Michigan, address.

Gaining acceptance of A.A. among the Catholic hierarchy: At the time the Big Book was being written, the A.A. group had only one Catholic member whom we know

of — at least in Akron or the New York area — an Irishman named Morgan Ryan from

Glen Ridge, New Jersey, who had just gotten out of the asylum and had not participated in the actual writing of the book. Morgan gave one of the multilithed manuscript copies to the Catholic Committee on Publications of the

Archdiocese of New York, which gave it a positive review. But this small committee certainly did not speak for the Catholic Church as a whole. Later on,

Bill Wilson became friends with Monsignor Fulton Sheen. But Sheen, even though

a popular radio (and later television) figure, could not have spoken for (or influenced the opinions of) the Catholic hierarchy vis-à-vis the young A.A. movement.

Opposition from Cardinal McIntyre: Although the official conference-approved A.A. literature tries to give the impression of warm and widespread Catholic support for Alcoholics Anonymous from the beginning, in fact there were some members of the Catholic hierarchy who were strongly opposed to A.A. Cardinal McIntyre in Los Angeles, for example, told Fr. John Ford that he would not allow

him to speak at the 3rd A.A. International which was to be held in Long Beach,

California, in 1960. Fr. Ed Dowling said that when he wrote the Cardinal asking

whether he would be permitted to speak, McIntyre wrote back saying that he would

allow him to do so since he was not an alcoholic, but only provided that he follow the ideas set out in the pamphlet "Help Your Alcoholic Friend" by Rev.

William Kenneally. In his letter to Fr. Dowling, Cardinal McIntyre said that he

did not want an alcoholic priest talking; and that he objected to the disease

theory of A.A.

James Cardinal McIntyre, who was Archbishop of Los Angeles from 1948 until 1978, was an arch-traditionalist, as we know, who later deeply opposed many of the changes made by the Second Vatican Council (1962–1965), especially the changes in the liturgy (after he retired as archbishop and took on the duties of a parish priest at St. Basil's Church in downtown Los Angeles, he celebrated the old Tridentine Mass on its side altars as a rebellion against the new liturgy).

Fr. Ralph brought in Archbishops Ritter and Schulte to support A.A.: But Fr. Ralph was a superb ecclesiastical politician, who managed to get some other very powerful members of the hierarchy on the A.A. side. He served under three bishops in Indianapolis: Bishop Joseph Chartrand, who had died in 1933, but more importantly, Bishop/Archbishop Joseph Ritter (1934-1946) and Archbishop Paul Schulte (1946-1970).

It was Schulte who on Christmas Day of 1947 had released Ralph from his parish duties at Holy Cross parish in Indianapolis, and had given him a special mission where he was allowed to spend his full time as a priest working with A.A. The archbishop also inscribed his official Imprimatur on the inside front page of Fr. Ralph's first three Golden Books: *The Spiritual Side* (1947), *Tolerance* (orig. titled *Charity*, 1948), and *Attitudes* (1949).

By appearing at the first meeting of the NCCA, Archbishop Schulte helped give the participants confidence that important members of the hierarchy would give them backing in their mission.

Archbishop Ritter had been transferred to St. Louis in 1946, three years after Ralph got sober, but had been impressed so favorably by the young priest, and how his life had been turned around by A.A., that he sent his then Auxiliary Bishop, John Cody, to represent him and convey his blessings also upon the NCCA. Ritter was later one of the leading reformist bishops at the Second Vatican Council in 1962–1965, and a very powerful and respected figure in the American Catholic hierarchy.

(Cody was not a negligible figure himself. He later became Archbishop of Chicago and a Cardinal, of course, and although he eventually became involved in a good deal of controversy and strife, he was nevertheless an important figure











Thanks for the info. I have the capsule version of his life. I'm looking for more in-depth information.

How specifically did he advocate for the first General Service Conference?

What were his thoughts?

Did he have any writings which could be examined?

He was also present and chairman during the period when Bill W was writing the concepts. Did he review the essays and provide advice to Bill?

I also understand that Michael Alexander was a young lawyer in his law firm and that Mr. Smith had him help Bill with some of the legal aspects of the Concepts. Does anyone know if that is correct?

|||||

+++Message 5892. . . . . RE: First Group in Vermont  
From: J. Lobdell . . . . . 7/26/2009 9:36:00 AM

|||||

"Joe" is Joe F, of F----- Insurance. I have a copy of a letter he wrote to the guys out in Minnesota about getting Bill to one of the Camp Karephree Founders' Week celebrations, I think 1944 or 1945 (it's stuck in a book somewhere), including hiring a private plane. I think the original is in the Nicollet collections. I'd be glad to hear from anyone who has anything else on Joe F.

- - - -

From GC the moderator:

Photographs taken at the 1946 Founders Day gathering at Kare Phree Pines, Minnesota, provided by Archivist Jim D. (Holt, Michigan) and the Lansing Archives. The four Founders Day Camping Trips held in Minnesota and organized by the Nicollet Group during the summers of 1944, 45, 46, and 47 brought together a number of well known early A.A. figures, including not only Dr. Bob but also many other early A.A. leaders from various midwestern cities.

<http://hindsfoot.org/mnfound1.html>









Again in February 1951 this letter resurfaced because facts were becoming even more distorted. Bill W. came to LA to help with the election of the 1st delegate to the general Service Conference. At one of the meetings that weekend, Mort was given the credit for starting AA in Los Angeles. It seems the group of early members that saw the LA's history the same way Kaye did, were upset and it caused a great deal of controversy. Clyde D (future Area 5 Delegate) was circulating her original letter asking Secretaries to read it at their meetings. There is another letter that was circulated by a member names Bud that also debunked some of the facts that came out at that meeting. But I guess it all died down without any changes in their history.

The little booklet of How AA Came To LA that was written by the Southern California Archives Committee in 1986 was nicely done. I am sure the LA Central archives had some of these same letters that I have seen from Kaye and the others members concerning the early history. So I am not sure why their version also differs. Their version even names the author of the "Lone Endeavor" as Peter C. Kaye's letter in 1946 named him as Pat C. I truly believe this history was done mostly by information found on tapes and not hard documentation. Oh by the way in that 1946 letter she stated Pat C had been going to meetings again and was doing well.

A couple years ago I was privilege to go to the GSO Archives in New York and do some research on the history of Area 9. While there I did find some interesting information on this subject. I saw at least 2 letters from Kaye to Bill just before the book, AA Comes Of Age, was published pleading with him to correct the book's version of the history of how AA got started in LA. She pleaded with him to give some of the earlier members some of the credit as well as Mort. But it seemed Bill only corrected Street names and a couple smaller facts but left out some of the facts Kaye wanted added..

One last version that I found was in the February 1952 Grapevine. This entire issue is dedicated to AA in Los Angeles and San Francisco. If you read AA Comes of Age version of how AA started in LA and this article, it is two different versions of the same story. This version is also more along what Kaye was saying.

I served as the Area 9 Archivist from 1996 to beginning of 2009. For almost 12 years I tried to get into the archives at the LA Central Office and was told it





Anti-God, anti-medicine, anti-our Recovery Program, even anti-each other-these rampant individuals are still an A.A. Group if they think so! ..."

I rest my case.

Cheers  
Arthur

- - - -

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

I've always thought that a simple explanation is that a group is registered with GSO and has a group number. ??? A meeting is not registered.

Occam's razor anyone?

Tim T., an alky.

- - - -

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

All that means absolutely nothing to most people, ya know.

The only explanation that makes any sense, or has any practical reality is that the difference between a meeting and a group is simple: A meeting is not registered. A group is registered. That's it. Simple.

They both function in the same way. The rest is simply an exercise in semantics, as far as I can see. And AA's will argue 'till pigs fly over semantics! <GRIN>

Most groups I'm familiar with, haven't got a clue what this much detail means. Nor do they care, in reality. Too much organization at this level and AA loses its meaning for most people . . . except those who get off, get their jollies on "control issues" and obsess over the nitty gritty details of running things.

Such is NOT the AA that the average alcoholic is familiar with. Neither do they (I) wish to have much to do with such emphatically declared guidelines.

All groups remain autonomous. Many groups simply ignore, or do not care to subscribe to 12 concepts. And there are many who do not even subscribe to the suggested 12 traditions. They still remain AA groups, because they say they are and have no affiliation with any other process. They exist to carry the message of AA to the next alcoholic. They do not care about all this other bother.

So . . . I don't understand your post in that context. But, I also do





|||||

A question arises; Were none of the original groups actually groups? All the discussion about a group only being a group if it registered with General Services in New York is preposterous .There was no registration of groups (with group service number) when these original groups were formed. When did this fallacy that a group is only a group if it registers with GSO and is assigned a group number. There is AA outside of GSO. Most of the original groups formed in larger metropolitan centers and became Intergroups.

The Intergroup /Central Office Service Structure came before General Service and is not included in the GSO Service Structure. That's the way they wanted it. A group can be formed and not register with GSO if it chooses to do so. All groups are autonomous.

Look at the early Service Bulletins that Bill sent out. There were reports of AA in ABC and XYZ cities and no group registration numbers. The early Grapevines mentioned the additional groups being formed. Ruth Hock would get a letter from the group secretary in the "early days"saying that the group had started, how many members were in the group and where to send a book or two(prepaid) to the group secretary's address. In Phila the secretary position was rotated I think every 3 months. Phila also was the first

mother group to support NY financially. Wasn't it the Alcoholic Foundation then?

Maybe someone can tell us when the first group service number was assigned and how long after it was proposed did it come to be?

I'm trying to maintain the same enthusiasm for AA that I had when I first came in, and as always willing to learn and be taught by those that know more than I do. I stand corrected many times on AAHL(It keeps me very humble) so please let me know if I am wrong here. It's very late at night. This is my first chance to express my thoughts on this subject and I don't want to miss out on all the fun.

God bless you all,  
Shakey Mike

|||||

++++Message 5903. . . . . Pennsylvania History and Archives  
Gathering: August 8, 2009  
From: Glenn Chesnut . . . . . 7/31/2009 12:20:00 PM

|||||

From: "Al Welch" <welch@a-1associates.com>  
(welch at a-1associates.com)

I have been attending this for the last few years and I find that if you have interest in AA history, it is a day well spent.

Everything is free and the presenters are always recognized historians.







at his company Honors Dealers in Newark, NJ.

In September 1938, Hank P persuaded Bill W to form Works Publishing Inc.

In March 1940, the Alcoholic Foundation office moved from 17 William St Newark, NJ to 30 Vesey St in NYC.

In May 1940, Works Publishing Inc was legally incorporated as a publishing arm of the Alcoholic Foundation.

After publication of the Jack Alexander article of March 1941 the NY Office asked the groups and members for donations of \$1 (\$14 today) per member per year for support for extra staff to answer the thousands of appeals for help. This began the practice of financing what is today called the "General Service Office" from group and member donations.

In the early 1940s the NY office was called either the "Headquarters" or "Central Office" or "General Office."

In August 1941 Clarence S (Snyder) founder of AA in Cleveland and Cleveland pioneer Abby G (Goldrick) helped start AA's first Central Office. The office also published AA's first newsletter, the "Cleveland Central Bulletin" in October 1942.

In June, 1944 Volume 1, No. 1 of the Grapevine was published.

The New York City Central Office (they call it "Inter-Group") was founded in 1946.

In April 1946 the AA Grapevine was legally incorporated as the second publishing arm of the Alcoholic Foundation.

In an April 1947 paper, Bill W recommended a General Service Conference and renaming the "Alcoholic Foundation" to the "General Service Board of Alcoholics Anonymous."

In 1953 the Alcoholic Foundation changed the corporate name of "Works Publishing" to "Alcoholics Anonymous Publishing."

The 1954 Conference approved renaming the "Alcoholic Foundation" to the "General Service Board of Alcoholics Anonymous."

The 1958 Conference recommended that the name "General Service Headquarters" be changed to "General Service Office."

The 1959 Conference approved renaming "Alcoholics Anonymous Publishing" to "Alcoholics Anonymous World Services" (AAWS).

Cheers  
Arthur

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

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Shakey1aa@aol.com  
Sent: Thursday, July 30, 2009 2:50 AM

To: AAHistoryLovers@yahoogroups.com  
Cc: Shakey1aa@aol.com  
Subject: [AAHistoryLovers] No groups before GSO ??

A question arises; Were none of the original groups actually groups? All the discussion about a group only being a group if it registered with General Services in New York is preposterous .There was no registration of groups (with group service number) when these original groups were formed. When did this fallacy that a group is only a group if it registers with GSO and is assigned a group number. There is AA outside of GSO. Most of the original groups formed in larger metropolitan centers and became Intergroups. The Intergroup /Central Office Service Structure came before General Service and is not included in the GSO Service Structure. That's the way they wanted it. A group can be formed and not register with GSO if it chooses to do so.

All groups are autonomous.  
Look at the early Service Bulletins that Bill sent out. There were reports of AA in ABC and XYZ cities and no group registration numbers. The early Grapevines mentioned the additional groups being formed. Ruth Hock would get a letter from the group secretary in the "early days"saying that the group had started, how many members were in the group and where to send a book or two(prepaid) to the group secretary's address. In Phila the secretary position was rotated I think every 3 months. Phila also was the first mother group to support NY financially.  
Wasn't it the Alcoholic Foundation then?  
Maybe someone can tell us when the first group service number was assigned and how long after it was proposed did it come to be?  
I'm trying to maintain the same enthusiasm for AA that I had when I first came in, and as always willing to learn and be taught by those that know more than I do. I stand corrected many times on AAHL(It keeps me very humble) so please let me know if I am wrong here. It's very late at night. This is my first chance to express my thoughts on this subject and I don't want to miss out on all the fun.  
God bless you all,  
Shakey Mike

-----

Yahoo! Groups Links

|||||

++++Message 5907. . . . . Markings  
From: Shakey1aa@aol.com . . . . . 7/31/2009 5:40:00 PM

|||||

Markings -- the AA Archival Newsletter -- is now only available online. This was done to cut costs.



Society (Big Book)

June 26, 1935 Bill D sober's up resulting in A.A.'s first group

Nov 1, 1944 First Meeting of two alcoholics in Salt Lake City Utah (Delbert P

and Owen L)

Dec 3, 1944 The Salt Lake Tribune publishes an article announcing AA coming to

Utah and a short interview with Owen L. The article listed both the Salt Lake

and Ogden PO Box numbers. It drew enough inquiries to cause a group to form.

Dec 19, 1944 First active AA group formed in Utah (more than 2 members). The meeting took place in Salt Lake City. Owen L was elected Secretary.

AA used June 26, 1935 (three or more)

Utah uses Dec 19, 1944 (three or more)

So, regardless what the tradition says, it appears that Webster was correct,

2

is a pair and 3 or more is a group [having a unifying relationship and able to

sustain a structure]. This is the same standard that Alcoholics Anonymous used in announcing it's first group (Bill Bob Bill).

Now there are three types of groups discussed in our service literature, the basic group, the registered group and the home group (these are not synonymous).

But they all have one thing in common As far as I can tell, all groups are service providers, providing an avenue toward sobriety, whether it be a time and

a place to meet, or a date and time to access a hospital or institution, etc.

In anycase, the group provides a service where a meeting is what happens between

"Hi, my name is" and "Amen."

Basic Group - has no effective voice in AA, has no GSR but host meetings or other activities related to sobriety.

Registered Group - has an effective voice in AA through the GSR voting at district and area functions.

Home Group - A Registered Group with Group Membership (all home groups, by definition, are registered and have a GSR, page S24 "the home group is where they

[AA members] participate in business meetings and cast their vote as part of the

group conscience of the Fellowship as a whole) Each AA member may belong to many groups, but have only one home group (one member one vote concept).

----

From: "Kevin Short" <kshort@oxmicro.com>  
(kshort at oxmicro.com)

I believe groups are "listed" (not registered)

by GSO. It is a service GSO provides -- by no means a requirement.

God bless,  
Kevin

- - - -

Original message from Shakey Mike:

- > A question arises; Were none of the original groups actually groups? All
- > the discussion about a group only being a group if it registered with
- > General Services in New York is preposterous .There was no registration of
- > groups
- > (with group service number) when these original groups were formed. When
- > did this fallacy that a group is only a group if it registers with GSO and
- > is assigned a group number. There is AA outside of GSO. Most of the
- > original groups formed in larger metropolitan centers and became
- > Intergroups.
- > The
- > Intergroup /Central Office Service Structure came before General Service
- > and is not included in the GSO Service Structure. That's the way they
- > wanted
- > it. A group can be formed and not register with GSO if it chooses to do
- > so.
- > All groups are autonomous.
- > Look at the early Service Bulletins that Bill sent out. There were
- > reports of AA in ABC and XYZ cities and no group registration numbers. The
- > early Grapevines mentioned the additional groups being formed. Ruth Hock
- > would get a letter from the group secretary in the "early days" saying that
- > the
- > group had started, how many members were in the group and where to send a
- > book or two(prepaid) to the group secretary's address. In Phila the
- > secretary position was rotated I think every 3 months. Phila also was the
- > first
- > mother group to support NY financially.
- > Wasn't it the Alcoholic Foundation then?
- > Maybe someone can tell us when the first group service number was
- > assigned and how long after it was proposed did it come to be?
- > I'm trying to maintain the same enthusiasm for AA that I had when I
- > first came in, and as always willing to learn and be taught by those that
- > know more than I do. I stand corrected many times on AAHL(It keeps me very
- > humble) so please let me know if I am wrong here. It's very late at night.
- > This is my first chance to express my thoughts on this subject and I don't
- > want to miss out on all the fun.
- > God bless you all,
- > Shakey Mike
- >

|||||

++++Message 5909. . . . . The new Indianapolis Photo History  
Booklet is now online  
From: Robert Stonebraker . . . . . 8/3/2009 1:20:00 PM



## 6th Multi-District History & Archives Gathering

Sponsored by District 65 Area 59  
(Eastern Pennsylvania)

Saturday August 8 2009

Susquehanna/Swatara Rooms, Myer Hall  
Elizabethtown College  
Elizabethtown, Pennsylvania

Registration 8-9 a.m.  
Welcoming Remarks 9 a.m.

First Presentation (Research on Early Days in  
NY etc. -- I) 9:15 a.m.

Break 10:05 a.m.

Second Presentation (Research on Early Days in  
NY etc. -- II) 10:15 a.m.

Break 11:05 a.m.

Third Presentation (Research on Early Days in  
NY etc. -- III) 11:15 a.m.

Lunch 12:05 p.m.

Fourth Presentation (Panel: The Uses of AA  
History) 1:05 p.m.

Break 1:55 p.m.

Fifth Presentation (TBA) 2:10 p.m.

Concluding Remarks 3 p.m.

ARCHIVES FROM NEW JERSEY, NEW YORK,  
PENNSYLVANIA, MARYLAND

From the East on the Turnpike: Exit at Rte 222  
toward Lancaster. Follow 222 to 283 toward  
Harrisburg. Travelling West on 283, follow  
directions from Lancaster below.

From Harrisburg (North and West of Elizabethtown):  
Take Route 283. Follow 283 East (toward Lancaster)  
to Elizabethtown/Hershey exit and turn right at  
the end of the ramp onto Route 743 South. Travel  
south on Route 743 to Elizabethtown. Turn left  
at second light onto Market Street (Route 230).  
Go through center of town and past College  
Avenue and turn left onto Cedar Street. Follow









++++Message 5916. . . . . I Have A Dream! -- on the future of  
silkworth.net  
From: Jim M . . . . . 8/7/2009 4:53:00 AM

|||||

Good day friends!

I have a dream and I have had this dream for about 7 years now. Part of this dream goes back to when I was a young adult. The time has come for this dream to start becoming a reality. I knew this day would have to come! Rather than I explain it right now, right here, at this moment, please read the following email I sent out the other day and then you will have most of your answers to questions or concerns you have. I do hope to get a lot of responses from this email. Please call me at 1-336-946-1409 with any and all questions you have and we can talk about all the details on the phone.

Ever Grateful,  
Yours in service,  
Jim Myers,  
<http://www.silkworth.net/>

- - - -

Hello Monika!

I apologize for not writing sooner. The passing of Marshall saddened me so much I didn't know how to respond to you. I was also going through a very severe depression at the time when you wrote me of the passing of Marshall. I loved and do love Marshall as a human being, especially in the area of A.A. and all his works he did in A.A.

Marshall sponsored me for a brief time when I still lived in Columbia, S.C. and I know how dedicated Marshall was in following the 12 steps and 12 Traditions as well as much of his works, including his works with working with other recovering alcoholics. Though Marshall was skeptical of my site at first, he made an about face with silkworth.net and he told me how important silkworth.net was. This brings me to why I am writing you now.

With your permission, I was thinking of dedicating silkworth.net to Marshall using his first name and last initial, sobriety date among other things. The thing is, is I am not a writer and if you agree with me doing this, I would need someone who knew Marshall well to write this dedication for me if you agree with

allowing me to do so. It would have to be somewhat brief so that I could place the dedication of silkworth.net to Marshall on the index page of silkworth.net.

I would also need permission to edit the dedication because of the layout and current content on the index page.

This is where you come in. I would need you to find such a person to write this dedication to silkworth.net. This is where you ask me why.

During the earlier development of silkworth.net, I knew in my heart that one day I would turn silkworth.net over to a group of sober individuals to carry on with silkworth.net if for some reason I could not. That time has come Monika. You see Monika, I have a new calling, one that I felt in my heart, most of my life, would happen one day. That calling is in the Church - a denomination I felt I would never be a part of - a Pentecostal Holiness Church. I was dedicated in a Pentecostal Church when I was an infant and have never been back since - till now. So you see, I have a lot to learn now if I am to minister the Word of God in the Pentecostal Church. So now you ask what is to happen with silkworth.net now.....

After dedicating silkworth.net to Marshall and placing the dedication on the index page, I will then need to locate at least 12 sober individuals from 12 different States who have experience in web sites to carry on with silkworth.net

- with no single individual being able to make changes to silkworth.net. Any changes to silkworth.net (of any kind) would have to be done by a unanimous vote
- meaning all 12 individuals would have to agree together or the change in question cannot take effect. silkworth.net has become too large for any one person to work on. There would be 12 individuals working on silkworth.net instead of just one person. This will decrease the work load. They would all be volunteers and would not have a title of any kind. They would be everyday ordinary people like myself who would like to see silkworth.net's works continued and stay online. Why making changes by unanimous vote? To prevent major changes. Its been working all these years, so, why fix something that isn't broken.

The way it's looking right now is all 12 individuals would have equal access to all information concerning silkworth.net, such as all accounts and passwords associated with silkworth.net. If an individual or a few individuals should take it upon themselves to make changes to silkworth.net on their own without

consulting with all 12 members, they will be banned from maintaining and working on silkworth.net and the individuals who were not part of such changes will make the necessary changes, such as changing accounts information and changing all passwords associated with silkworth.net and replacing that person(s). All 12 individuals will have all files of silkworth.net on their computers and/or on cd's so that silkworth.net would never be in danger of disappearing off the Internet. I would still be their in the background in case the 12 individuals need counsel for any reason, but I would not have anything to do with maintaining, expanding, improving, making decisions, etc, etc. Eventually, I will no longer have anything to do with silkworth.net except enjoying being a visitor along with the other 100's of thousands of visitors.

All of this I have written to you would have to happen fairly quickly and I know it can be done. It's not that I want to give up on silkworth.net, because I don't. It has been a great endeavor for me for 9 and a half years. If it weren't for my mother showing me how to turn on a computer about 10 years ago, there may not have ever been a silkworth.net. I will in turn be learning more and more about the faith of the Pentecostal Church. I will also be building the Church a website, putting them on the map so-to-speak. As of right now, the Church does not even have a phone number. I wish to help the Church and to help the Church attendance grow.

Monika, I have come out of my severe depression, but may still have to take medication the rest of my life.

I look forward to my new found freedom and look forward to helping others in what I have begun learning about. I have not felt as good as I do now in years. I owe this to Christ who sits at the right hand side of the Father, who are one and the same.

I look forward to hearing from you Monika. To me, Marshall was a great man in his own right.

Yours in service,  
Ever grateful,  
Jim M,  
<http://www.silkworth.net/>

-----







it's OK, but in the spirit of humility it should be a considered anonymity break.

On the other hand it is not an anonymity break if you dedicate a site to a person and DO NOT name them as a sober member of AA.

Regarding unanimous 12 member voting, it is my belief it should be along the lines of GROUP CONSCIENCE, which, of course, DOES NOT mean a simple majority but more substantial unanimity (2/3 ish) with adequate acknowledgement of minority opinion. That way nothing gets railroaded and everything is given due consideration.

Also it would not be a bad idea to have a rotating CHAIR who would act as the communication center, lacking any real power, along the lines of a GSR. All communications and ideas would go through the central person and a virtual on-line business meeting could be held. But it SHOULD rotate and there should be provisions for new members. Keeping it at 12 is not a bad idea. But if someone leaves, nominations should be given to replace them.

That's a little more than two cents.

--Al

- - - -

From: "Dean at ComPlanners" <dean@complanners.com>  
(dean at complanners.com)

" ... I know how dedicated Marshall was in following the 12 steps and 12 Traditions. ... "

Then it seems to me that "substantial unanimity" (two-thirds) would be the AA thing to do.

" ... all 12 individuals would have to agree together or the change in question cannot take effect. ... " My guess is that it would be an accident if you were able to find 12 people who could make that work.

Also, handing over the keys (passwords) to everything to 12 people would be a mistake. (Speaking from 11 years of experience doing web hosting, both for "normies" and AA entities and related sites.)

Dean Collins  
Monterey Peninsula, California

- - - -

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







preservation of the Fellowship. He learns that the clamour of desires and ambitions within him must be silenced whenever these could damage the group. It becomes plain that the group must survive of the individual will not."

Or, in Smith's taxonomy, the newcomer evolves from "stranger" or "tourist" in AA to "insider" - helping to create the social world of recovery for those still to come.

Laurie A.

- - - -

From the moderator:

Laurie,

This was an amazing coincidence (or whatever), because Annette Smith was just here in South Bend on Thursday and Friday, coming up from Naples, Florida, while Ernie Kurtz and Linda Farris Kurtz drove down from Ann Arbor, Michigan, and we all had dinner together and talked about the AA program and Annette's book and Ernie's next book that he is planning.

One of the things that makes Annette's book so valuable, is that she interviews dozens of AA members and uses their words to explain how -- in particular -- shy and timid people, who are frightened and uncomfortable in groups, can learn how to work their way into the AA fellowship gradually, a little bit at a time, in non-threatening ways.

The person who quietly shows up in advance to make the coffee, for example, can end up feeling just as much a member as those who are highly social "hale fellow well met" types.

Glenn Chesnut (South Bend, Indiana)

|||||

++++Message 5924. . . . . Annette Smith, The Social World of Alcoholics Anonymous  
From: bob gordon . . . . . 8/15/2009 3:57:00 PM

|||||

I am a book reviewer in numerous Canadian publications and a friend of Bill and Bob.

I am interested in reviewing The Social World of Alcoholics Anonymous by Annette Smith.

My most recent review along these lines is of Spiritual Evolution by George E Vaillant. Any idea how I could contact Annette Smith or could you forward this e-mail to her?

--  
Peace, love and understanding

Bob GORDON  
bob34g@gmail.com  
(bob34g at gmail.com)

- - - -

Message #5923 from Laurie A.  
<jennylaurie1@hotmail.com>  
(jennylaurie1 at hotmail.com)

I've just finished reading "The Social World of Alcoholics Anonymous" by Annette Smith (Hindsfoot, 2007)

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

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

in which she avers, "... the data presented illustrates for the first time how that conversion (to AA) is brought about through social integration processes, and demonstrates that success depends on social world integration." At the risk of again being accused of "revisionist speculation", historically this insight was recognised originally by Carl Jung and Bill W.

|||||

+++Message 5925. . . . . Hearts and lives? Noun or verb?  
From: pauguspass . . . . . 8/16/2009 12:39:00 AM

|||||

In the Big Book in Chapter 2 "There is a Solution" on page 25 in The Great Fact paragraph it says, "... our Creator has entered into our hearts and lives in a way that is indeed miraculous."

Do we have a consensus or feeling on whether that's "lives" as a verb or "lives" as a noun?

For 19 years, I've heard it as a noun. That





St. Francis, but the Franciscans say that the prayer came from a much later date.

Has AA addressed the difference, and will they put a note in the 12&12, correcting the impression?

Not coming from a Catholic background, I did not know till Mel pointed it out to me in an email.

Also the AA last line does not seem to track the version from the French:

"Lord, grant that I may seek rather  
to comfort than to be comforted  
--to understand, than to be understood  
--to love, than to be loved.  
For it is by self-forgetting that one finds.  
It is by forgiving that one is forgiven.  
It is by dying that one awakens to Eternal Life."

Thanks, George

- - - -

[http://wahiduddin.net/saint\\_francois\\_of\\_assisi.htm](http://wahiduddin.net/saint_francois_of_assisi.htm)

<http://www.franciscan-archive.org/franciscana/peace.html>

The first known appearance of this inspiring prayer was in 1912 AD when it was published in the French magazine La Clochette.

Original French Text of  
the Peace Prayer of St. Francis

Belle prière à faire pendant la Messe

Seigneur, faites de moi un instrument de votre paix.  
Là où il y a de la haine, que je mette l'amour.  
Là où il y a l'offense, que je mette le pardon.  
Là où il y a la discorde, que je mette l'union.  
Là où il y a l'erreur, que je mette la vérité.  
Là où il y a le doute, que je mette la foi.  
Là où il y a le désespoir, que je mette l'espérance.  
Là où il y a les ténèbres, que je mette votre lumière.  
Là où il y a la tristesse, que je mette la joie.

Ô Maître, que je ne cherche pas tant  
à être consolé qu'à consoler,  
à être compris qu'à comprendre,  
à être aimé qu'à aimer,  
car c'est en donnant qu'on reçoit,  
c'est en s'oubliant qu'on trouve,



North Carolina

North Dakota

\*\*\*Ohio: Akron, Dr. Bob's last drink on  
.....June 17, 1935; founding celebrated in Akron  
.....as July 4, 1935 (Bill Dotson discharged  
.....from Akron City Hospital)

Oklahoma

Oregon

\*\*\*Pennsylvania: Philadelphia, 1st organizational  
.....meeting February 28, 1940 (Jimmy Burwell had  
.....arrived in Philly on February 13; he formed the  
.....Philadelphia Mother Group on March 6, 1940)

Rhode Island

\*\*\*South Carolina: Spartanburg September 15, 1944  
.....(or Columbia in late November 1944)

South Dakota

Tennessee

\*\*\*Texas: Houston February 1940; 1st meeting  
.....March 15, 1940 at the Houston YMCA

\*\*\*Utah: Salt Lake City December 19, 1944

\*\*\*Vermont: Montpelier October of 1944

\*\*\*Virginia: Richmond 1941 (their first group  
.....started on June 6, 1940, but was based on the  
....."drinking only beer" idea and soon fell apart)

\*\*\*Washington State: Seattle April 19, 1941

\*\*\*West Virginia: Charleston March 1, 1942.

\*\*\*Wisconsin: Waunakee (along with Madison)  
.....had 20 members as of October 1, 1940  
.....(Milwaukee's group began on May 1, 1941)

Wyoming

\*\*\*Washington D.C.: October 28 or 29, 1939 (acc.  
.....to page 31 of their intergroup history)

THE 10 CANADIAN PROVINCES:

\*\*\*Alberta: Edmonton June 18, 1945

British Columbia

Manitoba

New Brunswick

Newfoundland and Labrador

\*\*\*Nova Scotia: New Glasgow January 2, 1946

\*\*\*Ontario: Toronto January 13, 1943

.....(the first A.A. group in Canada)

Prince Edward Island

\*\*\*Quebec: Montreal January 1945

Saskatchewan

WORLD:

\*\*\*Australia: 1945, 1st outside Northern America !!!  
.....(1st Big Book received in Australia 1942)

\*\*\*Ireland: Dublin November 18, 1946, 1st in Europe!!!

\*\*\*UK (United Kingdom):

.....England: London, the March 31, 1947 meeting

.....at the Dorchester Hotel was the 1st UK group

.....followed by Manchester with nearby Bolton



Bill W said the St Francis prayer came from St. Francis, but the Franciscans say that the prayer came from a much later date.

Has AA addressed the difference, and will they put a note in the 12&12, correcting the impression?

Not coming from a Catholic background, I did not know till Mel pointed it out to me in an email.

Also the AA last line does not seem to track the version from the French:

"Lord, grant that I may seek rather  
to comfort than to be comforted  
--to understand, than to be understood  
--to love, than to be loved.  
For it is by self-forgetting that one finds.  
It is by forgiving that one is forgiven.  
It is by dying that one awakens to Eternal Life."

Thanks, George

- - - -

[http://wahiduddin.net/saint\\_francois\\_of\\_assisi.htm](http://wahiduddin.net/saint_francois_of_assisi.htm)

<http://www.franciscan-archive.org/franciscana/peace.html>

The first known appearance of this inspiring prayer was in 1912 AD when it was published in the French magazine La Clochette.

Original French Text of  
the Peace Prayer of St. Francis

Belle prière à faire pendant la Messe

Seigneur, faites de moi un instrument de votre paix.  
Là où il y a de la haine, que je mette l'amour.  
Là où il y a l'offense, que je mette le pardon.  
Là où il y a la discorde, que je mette l'union.  
Là où il y a l'erreur, que je mette la vérité.  
Là où il y a le doute, que je mette la foi.  
Là où il y a le désespoir, que je mette l'espérance.  
Là où il y a les ténèbres, que je mette votre lumière.  
Là où il y a la tristesse, que je mette la joie.

Ô Maître, que je ne cherche pas tant  
à être consolé qu'à consoler,  
à être compris qu'à comprendre,  
à être aimé qu'à aimer,



Là où il y a le désespoir, que je mette l'espérance.  
--that where there is despair, I may bring hope

Là où il y a les ténèbres, que je mette votre lumière.  
--that where there are shadows, I may bring light

Là où il y a la tristesse, que je mette la joie.  
--that where there is sadness, I may bring joy.

Ô Maître, que je ne cherche pas tant  
Lord, grant that I may seek rather

à être consolé qu'à consoler,  
to comfort than to be comforted

à être compris qu'à comprendre,  
--to understand, than to be understood

à être aimé qu'à aimer,  
--to love, than to be loved.

car c'est en donnant qu'on reçoit,  
????????????????

c'est en s'oubliant qu'on trouve,  
For it is by self-forgetting that one finds.

c'est en pardonnant qu'on est pardonné,  
It is by forgiving that one is forgiven.

c'est en mourant qu'on ressuscite à l'éternelle vie.  
It is by dying that one awakens to Eternal Life.

----

In Message #5927, Baileygc23@... wrote:

- >
- > Bill W said the St Francis prayer came from
- > St. Francis, but the Franciscans say that the
- > prayer came from a much later date.
- >
- > Has AA addressed the difference, and will
- > they put a note in the 12&12, correcting the
- > impression?
- >
- > Not coming from a Catholic background, I did
- > not know till Mel pointed it out to me in an
- > email.
- >
- > Also the AA last line does not seem to track
- > the version from the French:
- >
- > "Lord, grant that I may seek rather
- > to comfort than to be comforted
- > --to understand, than to be understood



<jumpinjoe1@gmail.com>  
(jumpinjoe1 at gmail.com)

-----

On Sat, Aug 8, 2009, Martin<martindos86@googlemail.com> wrote:

> Hi

>

> Does anybody know where the Millgate Hotel was

> (or is) in Manchester, England?

>

> Martin

>

> -----

>

> John Pine wrote:

>> The UK A.A. site

>> <http://www.alcoholics-anonymous.org.uk/geninfo/13history.htm>

>> tells this story:

>>

>> The Start of AA in Great Britain

>

>> Progress was slow at first but when Canadian Bob visited new members Alan

>> and wife Winnie in Bolton he informed them that they were the Bolton

Group.

>> In November 1948 the Group held its first meeting in the Millgate Hotel,

>> Manchester.

=====

++++Message 5932. . . . . Re: Spanish AA materials and History  
of the Podium

From: aalogsdon@aol.com . . . . . 8/11/2009 3:59:00 PM

=====

I have a copy of the Spanish A.A. dated 1947  
Publicado por "THE ALCOHOLIC FOUNDATION, INC.'

P.O. Box (Apartado Postal) No. 459 (Grand Central  
Annex) Nueva York 17, N.Y. E.U.A.

It is an original.

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

From: juan.aa98 <juan.aa98@yahoo.com>

Sent: Mon, Aug 10, 2009 12:02 pm

I am looking for Spanish AA books and material  
from the 1940's, 50's, and 60's.

The very first Spanish AA material came out of  
Mexico in 1947 translated by an Al-Anon, the  
Akron panphlet titled A.A.





arrival. The other two had been chance meetings and an invitation followed to join the others at the Dorchester hotel... An advert in the Financial Times followed... From then on there were various meetings which were held in a variety of places: cinemas, cafes, restaurants and homes. In 1948 the first London group began holding meetings at Chandoes Street, London, (emphasis added) and in December a group met in Manchester..."

(From Share and Share Alike, the book published by Great Britain General Service Board to mark AA's 60th anniversary in the UK in 2007, which I compiled and edited).

Canadian Bob, one of the AA's who attended the meeting at the Dorchester hotel, recalling those early days, wrote: "We had until then followed American practice and ended meetings with the Lord's Prayer. One man seemed always to reach 'Amen' before others were past the '... forgive us our trespasses'. Therefore, and because some of the few recited without enthusiasm or not at all, I suggested the shorter 'Serenity, Courage and Wisdom' invocation to close the meetings. This has probably proved to be a happy change because some years later when asked to take a Chandos Street meeting I asked fellow members to follow the American tradition for this one November evening. Probably too insensitive to note that consternation reigned supreme I was later to learn that several tongues wagged with indignant violence - 'What right did he think he had to tamper with our time-honoured usage?'"

Laurie A.

- - - -

From: glennccc@sbcglobal.net  
Subject: Re: First AA group - updated list August 16, 2009

**WORLD:**

\*\*\*Australia: 1945, 1st outside Northern America !!!  
.....(1st Big Book received in Australia 1942)  
\*\*\*Ireland: Dublin November 18, 1946, 1st in Europe!!!  
\*\*\*UK (United Kingdom):  
.....England: London, the March 31, 1947 meeting  
.....at the Dorchester Hotel was the 1st UK group  
.....followed by Manchester with nearby Bolton  
.....in November 1948  
.....Scotland: Perth, Edinburgh and Glasgow 1949  
.....Wales: Cardiff April 13, 1951  
\*\*\*Denmark: 1st registered group January 1955  
.....("Ring I Ring -- Dansk AA" already existed,  
.....and had been in contact with the New York GSO,  
.....but rejected the spiritual aspect of the program)



- > St. Francis, but the Franciscans say that the
- > prayer came from a much later date.
- >
- > Has AA addressed the difference, and will
- > they put a note in the 12&12, correcting the
- > impression?
- >
- > Not coming from a Catholic background, I did
- > not know till Mel pointed it out to me in an
- > email.
- >
- > Also the AA last line does not seem to track
- > the version from the French:
- >
- > "Lord, grant that I may seek rather
- > to comfort than to be comforted
- > --to understand, than to be understood
- > --to love, than to be loved.
- > For it is by self-forgetting that one finds.
- > It is by forgiving that one is forgiven.
- > It is by dying that one awakens to Eternal Life."
- >
- > Thanks, George
- >
- > - - - -
- >
- > [http://wahiduddin.net/saint\\_francis\\_of\\_assisi.htm](http://wahiduddin.net/saint_francis_of_assisi.htm)
- >
- > <http://www.franciscan-archive.org/franciscana/peace.html>
- >
- > The first known appearance of this inspiring
- > prayer was in 1912 AD when it was published in
- > the French magazine La Clochette.
- >
- > Original French Text of
- > the Peace Prayer of St. Francis
- >
- > Belle prière à faire pendant la Messe
- >
- > Seigneur, faites de moi un instrument de votre paix.
- > Là où il y a de la haine, que je mette l'amour.
- > Là où il y a l'offense, que je mette le pardon.
- > Là où il y a la discorde, que je mette l'union.
- > Là où il y a l'erreur, que je mette la vérité.
- > Là où il y a le doute, que je mette la foi.
- > Là où il y a le désespoir, que je mette l'espérance.
- > Là où il y a les ténèbres, que je mette votre lumière.
- > Là où il y a la tristesse, que je mette la joie.
- >
- > Ô Maître, que je ne cherche pas tant
- > à être consolé qu'à consoler,
- > à être compris qu'à comprendre,
- > à être aimé qu'à aimer,
- > car c'est en donnant qu'on reçoit,
- > c'est en s'oubliant qu'on trouve,





to hear the Governor of Alabama on that date.  
The Governor, believe it or not, was put off until the next month so that the gathering could hear about Alcoholics Anonymous straight from the mouth of its First Member. Among those listening were the Mayor of Birmingham, the ex-Governor of Alabama, and several members of Congress. They'd come to hear Bill talk, not the other way 'round! "

GV Dec45, in the column "AA's Country Wide News Circuit" mentions :

" In Birmingham, Ala., the first regional A. A. convention ever held in the South went over the top with hundreds of members attending from Virginia, West Virginia, North and South Carolina, Louisiana, Georgia, Florida, Kentucky, Tennessee, Mississippi and Alabama."

GV Feb46, in "New Groups" column mentions "Anniston and Cherokee, Alabama"

GV Oct46, in "New Groups" column mentions "ALABAMA—Piedmont and Safford."

GV Nov46, in "New Groups" column mentions ALABAMA — Birmingham (Woodlawn East Group), Tuscaloosa (Veterans Hospital), Tuskegee."

GV Dec46, in "New Groups" column mentions "ALABAMA—Gadsden; Tuscaloosa, Box 304."

GV Jly47, in "New Groups" column mentions "ALABAMA — Eufaula."

GV Oct47, in "New Groups" column mentions "ALABAMA—Brewton, Fairhope and Wetumpka."

GV Apr48, in "New Groups" column mentions "ALABAMA—Lanett."

GV May48, in "New Groups" column mentions "ALABAMA—Troy."

GV Jly48, in "New Groups" column mentions "ALABAMA—Huntsville; Sheffield."

GV Aug48" in "New Groups" column mentions "ALABAMA — Decatur, North Alabama Group; Dothan, Wiregrass A.A. Group."

#### Alaska

GV Aug45, in "AA's Country-Wide News Circuit" column mentions:

"The wilds of Alaska have been penetrated by A. A. Well, not exactly the wilds, for Alaska's first group is in Skagway—a town known historically as the landing place of large quantities of supplies and thousands of people during the 1897-98 "Klondike Rush" to reach the gold mines in the upper (Canadian) Y u k o n . . . . "

GV Dec46, in "New Groups" column mentions "ALASKA—Anchorage."

GV Jan47, in "AA's Country-Wide News Circuit" column mentions:

"Alaska Thawing Out.—How A.A. is beginning to flourish in Anchorage, Alaska, in spite of a frontier atmosphere and bad weather is related in letters from an Army officer at Ft.

Richardson. A woman who had been a member of a group in the States made arrangements before her return in August for a notice to be placed in the Anchorage paper when "Lost Week-End" was to be shown. The officer and another man got together on it, arranged for the use of a Sunday school room, helped to cut lumber and line it, and contacted others. Classified ads have been run every night and letters have been pouring in. At least 10 members formed the nucleus of a group which is attacking a big field, complete with lots of liquor, high prices, 30 to 40 below temperatures, and other rough and ready conditions."

GV June47, in "New Groups" column mentions "ALASKA—Juneau."

GV Feb48, in "New Groups" column mentions "ALASKA—Anchorage"

GV Feb48, has a short article"

"Anchorage, Alaska

Now Boasts a Group

From Anchorage, Alaska

I wish to inform The A.A. Grapevine that a new group was formed in Anchorage, Alaska, one month ago (November), composed of former members from different groups in the States. We have had several newcomers already and have plans for club rooms in the near future. Our address is P. O. Box 551, Anchorage, Alaska.

This country certainly needs A.A. in the worst way. Anchorage has a population of about 15,000 and over 80 drink-dispensing establishments—14 in one block on the main street!—J.R.B."

GV June48, in "New Groups" column mentions "ALASKA—Fairbanks."

GV Jly48, in article, "Groups Form World-Wide Chain of A. A. Philosophy" it lists:

"ALASKA

Anchorage—P.O. Box 551

Juneau—Totem Club P.O. Box 982

Seward—Contact P.O. Box 459 (Grand

Central Annex) New York 17, N. Y."

GV Jly48, in column "News Circuit of A. A. Groups" it mentions:

"Large Turnover—Only two members of the Anchorage, Alaska, Group have lived in the territory for more than five years.

The membership of the little group is therefore made up of roving A.A.s, many of them construction workers."

Colorado

GV Feb46, in "New Groups" column mentions "Center, Colorado."

GV Mar46, in "A.A.'s Country-Wide News Circuit" column it mentions:  
"The two Colorado Springs, Colo., groups, now five years old, have a membership of over 40; other Colorado groups are in Pueblo, Cannon City, Salida, and Gunnison."

GV Apr47, in "New Groups" column mentions "COLORADO—Greeley."  
GV June47, in "New Groups" column mentions "COLORADO—Denver (Home Group No. 5)  
; Fort Collins."

GV Oct47, in "New Groups" column mentions "COLORADO—Pike's Peak Group (Colorado Springs)."

GV Feb48, in "New Groups" column mentions "COLORADO—Grand Lake"

GV Apr48, in "New Groups" column mentions "COLORADO—Denver (Group No. 2)."

GV Feb48, in "New Groups" column mentions "COLORADO—Denver, Group #7."

#### Delaware

GV Jan45, in "A.A.s COUNTRY-WIDE NEWS CIRCUIT" column:  
"Columnist William P. Frank of the Wilmington, DELAWARE, Journal is typical of the favorable reaction of most newspapermen to A. A. He writes: "If the drink problem worries you—and you want to know something about kicking Old Man Alcoholism in the face, why not attend the public meeting of A. A. tonight in the Delaware Academy of Medicine. And if you have friends who are all tangled up with alcohol and can't get rid of the old devil, you ought to go there, too—and learn for yourself what this organization is doing. " Frank comments on the members' sense of humor as one of the interesting features of A. A."

GV Mar45, in "A.A.s COUNTRY-WIDE NEWS CIRCUIT" column:  
"Dr. G. H. Gehrman, medical director of the DuPont Company, a guest speaker of the Wilmington, Delaware, group, frankly admitted that A.A. "has a lot to teach the medical profession," as well as industry."

GV Apr45, in "A.As COUNTRY-WIDE NEWS CIRCUIT" column:  
"Can anything be done for the valuable employee whose drinking is out of control? To some employers this is still a baffling question. The Delaware A. A. groups have distributed a booklet, "What About the Alcoholic Employees?" to personnel directors in organizations throughout the state. The booklet contains a reprint of the chapter in the A. A. book describing the experiences of an employer in dealing with alcoholism."

GV Nov45, in "A.As COUNTRY-WIDE NEWS CIRCUIT" column:

"Wilmington, Del., A. A. s had the largest crowd yet at the open meeting in the DuPont Community Y. M. C. A., with borough officials, representatives of several churches, and executives of the DuPont plants attending . . . . Speakers from Wilmington and Philadelphia addressed the new Perms Grove, N. J., group at their first open meeting . . . . "

GV Apr47, in "A.A.s COUNTRY-WIDE NEWS CIRCUIT" column:

"A.A. Benefits Community. — Members of the Wilmington, Del., Group heard a leading industrialist and the head of the medical department of the duPont company praise the efforts of the organization as a contribution to industrial stability and happiness in the home when the annual dinner meeting was held recently. Dr. G. H. Gehrman, the medical director, was quoted at considerable length in newspaper accounts of the meeting in one Wilmington paper while another carried an editorial headed "Manifold Benefits" saying in part "both for the industries concerned and the individuals affected it is obvious that the gains have been impressive." A further report from Wilmington goes on to say that A.A. was part of the program during a four-day conference of company physicians from all over the country and that the two local company psychiatrists work very closely with the group. Founded about three years ago with the help of the Philadelphia group, Wilmington A.A.s have an outstanding record of community cooperation. Their operation includes a rotating committee for managing group affairs with keen participation by women members. Besides three regular meetings a week the activities committee arranges for visits to the Delaware State Hospital twice a month and there is always a car load to visit at Dover each week. Plenty of social affairs are scheduled and the wives hold separate closed meetings and prepare coffee for the social hour afterward."

GV June47, in "New Groups" column mentions: "DELAWARE — Laurel; Lewes (Lewes-Rehoboth Beach Groups).

GV Aug47, in the "News Circuit" column:

"Fly to Anniversary Dinner—The Lewes-Rehoboth, Del., Groups were well represented at the 13th anniversary dinner in Cleveland, two members from Rehoboth and two from Berlin, Md., flying there in the plane of one of the members.



By January 1949 meetings in London were being held on Tuesdays and Thursdays at 11 Chandos Street and membership had passed the magic 100.

In 1952 AA began to lease 11 Redcliffe Gardens with the Central Committee managing it as the Central Service Office. In 1970 it became the General Service Office under the management of the General Service Board. When GSO relocated to Stonebow House in York in 1986 the London Regional Telephone office remained at Redcliffe Gardens until January 1999 when it moved into the Regional Service Office (London) at Jacob House and Redcliffe Gardens passed out of AA history.

Meanwhile in Scotland the Oxford Groups had an instrumental role in AA beginnings as they had in America. The wife of Philip D, an active alcoholic, attended an Oxford Group in Scotland and heard about the Groups' role in the start of AA. Philip visited America in 1948 and attended meetings before returning to Scotland and carrying the message. Forbes C got involved and meetings began in Perth, Edinburgh and Glasgow in 1949.

Cathedral Road, Cardiff was the location of the first AA meeting in Wales. The meeting took place on Friday 13th April 1951 with five attendees.

God bless  
Dave

>  
>  
> This list gives the first UK AA group as: London, England 31 March  
> 1947 at the Dorchester hotel. In fact that was only the first AA  
> meeting (as far as we know). AA Great Britain's own history records:  
> "At the first AA meeting of Alcoholics Anonymous in 1947 there were  
> eight people present, brought together by a visiting American lady  
> (Grace Oursler). Five of these had been in contact with the Foundation  
> of AA in the USA and the visitor contacted them on her arrival. The  
> other two had been chance meetings and an invitation followed to join  
> the others at the Dorchester hotel... An advert in the Financial Times  
> followed... From then on there were various meetings which were held  
> in a variety of places: cinemas, cafes, restaurants and homes. In 1948  
> the first London group began holding meetings at Chandoes Street,  
> London, (emphasis added) and in December a group met in Manchester..."  
>  
> (From Share and Share Alike, the book published by Great Britain  
> General Service Board to mark AA's 60th anniversary in the UK in 2007,  
> which I compiled and edited).  
>  
> Canadian Bob, one of the AA's who attended the meeting at the  
> Dorchester hotel, recalling those early days, wrote: "We had until  
> then followed American practice and ended meetings with the Lord's  
> Prayer. One man seemed always to reach 'Amen' before others were past  
> the '... forgive us our trespasses'. Therefore, and because some of  
> the few recited without enthusiasm or not at all, I suggested the  
> shorter 'Serenity, Courage and Wisdom' invocation to close the  
> meetings. This has probably proved to be a happy change because some  
> years later when asked to take a Chandos Street meeting I asked fellow  
> members to follow the American tradition for this one November  
> evening. Probably too insensitive to note that consternation reigned





qu'on  
reçoit, c'est en s'oubliant qu'on trouve, c'est en pardonnant qu'on est  
pardonné, c'est en mourant qu'on ressuscite à l'éternelle vie.

Source: La Clochette, n° 12, déc. 1912, p. 285.

### Origin of this Prayer

The first appearance of the Peace Prayer occurred in France in 1912 in a small spiritual magazine called La Clochette (The Little Bell). It was published in Paris by a Catholic association known as La Ligue de la Sainte-Messe (The Holy Mass League), founded in 1901 by a French priest, Father Esther Bouquerel (1855-1923). The prayer bore the title of 'Belle prière à faire pendant la messe' (A Beautiful Prayer to Say During the Mass), and was published anonymously. The author could possibly have been Father Bouquerel himself, but the identity of the author remains a mystery.

The prayer was sent in French to Pope Benedict XV in 1915 by the French Marquis Stanislas de La Rochethulon. This was soon followed by its 1916 appearance, in Italian, in L'Osservatore Romano [the Vatican's daily newspaper]. Around 1920, the prayer was printed by a French Franciscan priest on the back of an image of St. Francis with the title 'Prière pour la paix' (Prayer for Peace) but without being attributed to the saint. Between the two world wars, the prayer circulated in Europe and was translated into English. Its has been attributed the first time to saint Francis in 1927 by a French Protestant Movement, Les Chevaliers du Prince de la Paix (The Knights of the Prince of Peace), founded by Étienne Bach (1892-1986).

The first translation in English that we know of appeared in 1936 in Living Courageously, a book by Kirby Page (1890-1957), a Disciple of Christ minister, pacifist, social evangelist, writer and editor of The World Tomorrow (New York City). Page clearly attributed the text to St. Francis of Assisi. During World War II and immediately after, this prayer for peace began circulating widely as the Prayer of St. Francis, specially through Francis Cardinal Spellman's books, and over the years has gained a worldwide popularity with people of all faiths.

For more information : see the book by Dr. Christian Renoux, La prière pour





A quick word of caution about dates:

due to publication dates and delays, most of the "New Groups" mentioned in that column registered with General Service Headquarters +2-3 months before they are noted in the Grapevine column. The "News Circuit" columns reflect similar delays.

Also, groups established themselves variable amounts of time before registering with General Service Headquarters.

## Wyoming

GV Apr46, in "New Groups" column it mentions, "Rock Springs, Wyo."

GV Jly46, in "New Groups" column it mentions, "WYOMING—Cheyenne."

GV Jly46, in "News Circuit" column it mentions:

"With help from the Denver, Colo., Group, an A.A. brunch got started in Cheyenne, Wyo. "

GV Mar47, in "New Groups" column it mentions, "WYOMING—Big Horn."

GV Nov47, in "New Groups" column it mentions, "WYOMING—Casper"

GV Apr48, in "New Groups" column it mentions, "WYOMING—Elk Mountain."

## Tennessee

GV Jly44, in short article "BILL'S TRIP SOUTH"

Bill and Lois were guests of eight A.A. groups ... and mentions Chattanooga and Knoxville, Tennessee as among those eight.

GV Feb45, in "News Circuit" column it mentions:

"The four-year-old Chattanooga, Tennessee group, in a recent issue of its newspaper, The Empty Jug, tells of refusing to accept an advertisement from a business firm that had approached them on the subject. "We could use the money, but A.A. is unequivocally noncommercial."

Acceptance of ads would expose them to "pressure and to the theory of obligatory back-scratching." Saldos amigos!"

[this places Chattanooga group as starting in sometime in 1941]

GV Feb46, in "New Groups" column it mentions, "Oak-Ridge, Tennessee"

GV May46, in "New Groups" column it mentions, "TENNESSEE—Johnson City."

GV May46, in "News Circuit" column it mentions:

"The Memphis, Tenn., A.A.s a few month ago began making calls on the alcoholics at the West Tennessee State Hospital at Bolivar, at the request of doctors in charge. Each band of visiting A.A.s is different from the preceding one.

Some of the alcoholic patients, on release from the hospital, are now beginning to get in touch with the group."





See my last post concerning the dates from these Grapevine articles.

Georgia

GV Jly44, in the short article on "Bill's Trip South" it mentions Atlanta GA as being one of 8 groups Bill and Lois visited

GV Feb46, in the "New Groups" column it mentions LaGrange, Georgia

GV June46, in the "Clip Sheet" column:

"Salem, N. J., Sunbeam: "A century-old 28-room Georgian mansion, once owned by a whiskey distiller known as 'The Lord of Jericho,' opened May 1 as a home for the care and rehabilitation of alcoholics. The huge, three story red brick building, Ivy Manor, is located on 200 acres of farm and woodland, seven miles west of Bridgeton at Jericho—and seven miles from the nearest taproom.

"It was purchased by a group of Philadelphia and Camden businessmen, headed by J. Robley Tucker, realtor, Camden, N. J.

"The project has been endorsed by Alcoholics Anonymous, the celebrated self-help group which has aided thousands of alcoholics to permanent rehabilitation, Tucker said. 'We will call for patients by station wagon within a 100-mile radius,' Tucker added. 'But we do not want repeaters. . . . Ivy Manor may properly be looked upon as a sort of half-way house. After a patient has physically and mentally recovered, we will put him in touch with the A.A., if he so desires. From there on, it is up to him—and to them.' "

GV June46, in the "News Circuit" column:

"City, criminal and juvenile judges were in attendance at the third anniversary banquet of the Jacksonville, Fla.. Group. Other Florida groups represented were Daytona Beach, Gainesville, and Tampa. Georgia A.A.s came from Valdosta. Waycross. Atlanta, and Rome. A.A.s from Boston. Mass., were also present. With Jacksonville's several small group weekly meetings, new members are delighted that there are now meetings every night in the week."

GV Jly46, in the "New Groups" column it mentions GEORGIA—Macon.

GV Oct46, in the "New Groups" column it mentions GEORGIA—Augusta and Columbus.

GV Dec46, in the "New Groups" column it mentions GEORGIA—Statesboro, Box 82.

GV Mar47, in the "New Groups" column it mentions GEORGIA—Cuthbert; Manchester.

GV June47, in the "New Groups" column it mentions GEORGIA—Albany, Thomaston.

GV Jly47, in the "News Circuit" column:  
"Neighboring Groups get Together—  
Members of the Atlanta, Ga., Group held joint meetings with three other Georgia Groups in Griffin, LaGrange and Thomaston recently with from 20 to 30 of the Atlanta Group making each trip. In Griffin and Thomaston the meetings were held in homes of members and in LaGrange at the First Methodist church, whose pastor, Rev. Charles S. Forester, attended the Yale Clinic seminar last summer. The groups in G r i f f i n and Thomaston were both formed recently and being only about 30 miles apart, plan to alternate attendance at each other's meetings. "

GV June47, in the "New Groups" column it mentions GEORGIA—Americus.

GV Sept47, in the "News Circuit" column:  
"Georgians Get Around—Members of the Atlanta, Ga., Group have been active lately in aiding in the establishment of new groups. One member on vacation in Selma, Ala., felt the need for a group there and helped form one. Another started a group in the Lawson Veterans' Administration Hospital with the cooperation of the psychiatric staff. In answer to a request from Athens, Ga., another went there and assisted in getting a group underway. Atlanta plans to invite several of these nearby groups to conduct some of its meetings this fall and winter.

GV Oct47, in the "New Groups" column it mentions GEORGIA—Athens, Cairo, LaFayette.

GV Feb48, in the "New Groups" column it mentions GEORGIA—Dublin

GV Aug48, an article about Atlanta's 7th anniv, titled:  
"They Celebrated And Talked About Drinking"  
from Atlanta, Ga.

It was a man-sized celebration, but everyone was as sober as the proverbial judge. They talked about drinking, about some of the really big bouts they had staged, but there wasn't the faintest odor of alcohol about the place, and no one had bulging pockets.

The occasion was the seventh anniversary of Atlanta's Chapter of Alcoholics Anonymous, with some 400 or 500 persons filling Taft Hall.

The experiences they related—these anonymous men and women who have conquered Demon Rum—would make a confession at a revival meeting seem tame.

Take Steve, for example. Steve, who hails from Washington, D. C., was the guest of honor. It was he, with the help of his wife, who founded the Atlanta group seven years ago in their basement apartment in Buckhead.

"I was drunk for more than 20 years," he recounted. "My wife had tried every cure known to mankind on me, and nothing worked. In fact, one of the cures made me so drunk I was unconscious for four weeks. "We were living in Washington at that time," he continued, "and some man came in from New York to establish an A.A. group. My wife prevailed upon me to join. I did and I sobered up. it was tough going for a year but after that year I began to enjoy life, and when I was transferred to Atlanta I was determined to start an A.A. group here."

The Rev. Sam, now pastor of a large North Georgia church, described some of the difficulties of launching the Atlanta group, explaining: "It was a little story in the Atlanta Constitution that led me to Steve."

Bert, who now operates a home for former drunkards, said he was in Atlanta's City Stockade 105 times for being drunk. "I guess I am the original man of distinction," he concluded. "I changed from bay rum to canned heat."

Charlie, a successful Atlanta businessman, traced his reclamation to the time he asked a friend for a dollar to buy a drink and was told to go to the A.A. clubrooms, after which he could return for the money. He never came back to get the dollar."

GV Aug48, in the "New Groups" column it mentions "GEORGIA—Douglas; Pearson.

Idaho

GV Nov45, in the "News Circuit" column: "Boise is the first town in Idaho to start a group."

GV Dec46, in the "New Groups" column it mentions IDAHO—Caldwell; Moscow.

GV Jan47, in the "New Groups" column it mentions IDAHO: Lewiston, Box 346.

GV Mar47, in the "New Groups" column it mentions IDAHO—Anderson Dam.

GV Aug47, in the "New Groups" column it mentions IDAHO—Idaho Falls.



brought members from Kansas City, Topeka, Oklahoma City and Tulsa, guest speakers were Father Fred Mann, Catholic priest from Wichita, and the Rev. Raymond E. Dewey, a Methodist clergyman from McPherson. "

GV Feb46, "New Groups" column mentions Garden City, Kansas;

GV Feb46, "News Circuit" column mentions:  
"Kansas City, Kans., papers carried pictures of that city's A.A. hilltop clubhouse, a two-story brick structure with a Norman tower on one corner and the letters "A.A." in red and white over the door. When the old house was purchased early last spring, The plumbing was out of kilter and the plaster falling off the walls. Today it is clean and pleasant, painted and well maintained, with cooking and bathroom facilities on both floors. "Anything we have done for the house," said one of the members, "has been done with money which otherwise would have been spent on liquor. It looks to us like pretty good economics."

GV Aug46, "News Circuit" column mentions:  
"The group at Hays, Kansas, now numbers 28 active members, which is encouraging growth for a comparatively short time, especially in a small community."

GV Oct46, "New Groups" column mentions KANSAS—Spearville.

GV Feb47, has an article called:  
Prison and Welfare Magazines Carry Articles on A.A.  
" Two articles on Alcoholics Anonymous have appeared in recent magazines.  
"Here's Looking at You!" appeared in The New Era, a magazine devoted to developing a better understanding between the prisoner and society, while the other, "Some Aspects of A.A." was written by a member of the Indianapolis Group and appears in the fall issue of Public Welfare in Indiana.  
The first begins: "The infant has matured. The Leavenworth (Kansas, Federal Prison) Group of Alcoholics Anonymous has discarded its swaddling clothes to become a formidable factor in the reclamation program of the huge penitentiary. Eighty former tipplers, men who have run the gamut of riotous living to suffer social obscurity and prison sentences have now dedicated themselves to the Herculean task of 'lifting the face' permanently off the bar room floor."  
This statement by the secretary is followed

by an endorsement by Dr. Manly B. Root, prison psychiatrist, who says, "It is just as well that you don't concern yourself with why you are alcoholics, but recognize your affliction as a fact and seek to adjust your lives accordingly."

This is followed by half a dozen statements from members and an explanation by prison authorities that they have maintained a "hands off" policy.

The second article explains A.A. and how it functions, with emphasis on creating better understanding on the part of laymen."

GV Mar47, "New Groups" column mentions KANSAS—Coffeyville; Honor Farm Group; United States Penitentiary at Leavenworth.

GV Apr47, "New Groups" column mentions KANSAS—Great Bend.

GV Oct47, "New Groups" column mentions KANSAS—Mission, Salina.

GV Nov47, "News Circuit" column mentions: "Scheduled for November 16 and 17, the third anniversary plans of the Wichita, Kans., Group were not complete at the time for Grapevine copy. Open house at the club rooms, 536 North Broadway, on Saturday afternoon and night with the dinner and main meeting to come Sunday afternoon are the principal plans. Good representation from groups in Kansas, Oklahoma, Missouri and Texas is expected."

GV Jan48, "News Circuit" column mentions:

"Wichita did it again," it is triumphantly reported from that city in Kansas with regard to the third anniversary which drew about 350 persons, representative members from eight states. Included in the two day session were speeches by the founder of the Des Moines, Ia, Group, the founder of the Amarillo, Tex., Group, a woman member, and Dr. R. M. Gouldner, prominent non-A.A. Wichita physician and surgeon who has assisted the group."

GV Feb48, "New Groups" column mentions KANSAS—Argonia, Lawrence, Parsons (Lone)

GV Mar48, "New Groups" column mentions KANSAS — Arkansas City, McPherson, Pratt

GV Apr48, "New Groups" column mentions KANSAS—Abilene, Hutchinson.

GV Aug48, "News Circuit" column mentions:

"The Lawrence, Kansas Group reports a growing membership.

They now have seven members. "

-----

## Kentucky

GV Dec45, "News Circuit" column mentions the first regional AA convention in Birmingham AL and Kentucky is one of the states mentioned that had members in attendance.

GV May46, "New Groups" column mentions KENTUCKY—Russell.  
GV June46, "New Groups" column mentions KENTUCKY—Ashland.  
GV Aug46, "New Groups" column mentions KENTUCKY—Frankfort.  
GV Oct46, "New Groups" column mentions KENTUCKY—Outwood, Owensboro, and Shelbyville.  
GV Dec46, "New Groups" column mentions KENTUCKY—Frankfort, Box 316; Fulton.  
GV Mar47, "New Groups" column mentions KENTUCKY—Fort Knox.  
GV Apr47, "New Groups" column mentions KENTUCKY—Cynthiana; Owensboro.  
GV May47, "New Groups" column mentions KENTUCKY—Bowling Green.

GV July47, in the "News Circuit" column it mentions:  
"Church Cooperates—At its 119th annual convention the Episcopal diocese of Kentucky adopted a plan to provide psychiatric treatment for alcoholics in cooperation with A.A. The new wing being constructed at Norton Memorial Infirmary, the diocesan hospital, will be given over to the program. "

GV Oct47, has a short article, "Would you Believe It?"

" 1 month has 30 days;

8 months — 240 days;

1 day has 24 hours;

240 days have 30 x 240 or 7,200 hours

30 members, therefore, would have

216,000 man-hours.

The "24-hour" plan of A. A Will it work?

Darned if I know; I won't say that it WILL

but I will say, tho, that it HAS . . . with the Lexington, Kentucky Group.

Although only a little over a year old this group has a total enrollment of probably 75; some have died, others, have moved away and we have lost track of them; some had their curiosity satisfied; some got their wives to stop nagging; some have reached that lowest strata and we never see or hear of them BUT we do have, we KNOW, 30 staunch and true members with an average of at least eight months of sobriety.

These were not "screened"—they were the high and the low; they were the boys who acknowledged they were powerless over alcohol; who came to believe that only a Power greater







.....1945 Grapevine

\*\*\*Florida: Jacksonville December 1940

.....(reg. with New York June 30, 1941)

\*\*\*Georgia: July 1944 GV mentions Atlanta;

.....August 1948 GV refers to Atlanta's 7th

.....anniversary, i.e., started c. 1941

\*\*\*Hawaii: Honolulu December 14, 1943

\*\*\*Idaho: Nov. 1945 GV says Boise had the

.....first Idaho group

\*\*\*Illinois: Chicago (Evanston) September 21, 1939

\*\*\*Indiana: Evansville April 23, 1940

\*\*\*Iowa: Des Moines Oct 1943

\*\*\*Kansas: Topeka, 1943

\*\*\*Kentucky: Bob Pearson's history says that the

.....first group was formed in Louisville in June

.....1941 by Jim McC. from the Indianapolis group

Louisiana

\*\*\*Maine (disputed): Bangor claims to have

.....started a meeting in 1946 (and a group with

.....that name reg. with New York January 11, 1947)

.....VS. Portland (reg. with NY January 7, 1947)

\*\*\*Maryland: Baltimore June 16, 1940

Massachusetts

\*\*\*Michigan: Detroit December 1939

\*\*\*Minnesota: Minneapolis April 1941

Mississippi

\*\*\*Missouri: St. Louis October 30, 1940

Montana

Nebraska

Nevada

New Hampshire

\*\*\*New Jersey: South Orange May 14, 1939

New Mexico

\*\*\*New York: New York City fall of 1935

North Carolina

North Dakota

\*\*\*Ohio: Akron, Dr. Bob's last drink on

.....June 17, 1935; founding celebrated in Akron

.....as July 4, 1935 (Bill Dotson discharged

.....from Akron City Hospital)

Oklahoma

Oregon

\*\*\*Pennsylvania: Philadelphia, 1st organizational

.....meeting February 28, 1940 (Jimmy Burwell had

.....arrived in Philly on February 13; he formed the

.....Philadelphia Mother Group on March 6, 1940

Rhode Island

\*\*\*South Carolina: Spartanburg September 15, 1944

.....(or Columbia in late November 1944)

South Dakota

\*\*\*Tennessee: Chattanooga probably, c. 1941;

.....July 1944 GV mentions groups in Chattanooga

.....and Knoxville; February 1945 GV says the

.....Chattanooga group was four years old, that is,

.....c. 1941









even turned down an offer from Sister Francis to give the Farm to AA.

I'd like to know a little more on the history of this & figure someone out there can tell me where to find it.

I'm taking a group of Alateens there this weekend to the open speaker meeting (and dinner) and would love to give them some more background on the place.

Thanks, everyone, I've learned so much.

Dave Tanner

=====

+++Message 5955. . . . . Re: St. Francis, Bill W., and Alcoholics Anonymous  
From: mdingle76 . . . . . 8/20/2009 7:52:00 AM

=====

Dear AAHL group:

I can't help putting my 2 cents in on the topic of St. Francis and the 12&12 (or AA for that matter). I can't shed any light on the wording of the prayer or the mistaken author of the prayer (I thought it was St. Francis myself till a few years ago).

But I thought I'd mention a little about Bill's love for Francis (as told to me by Tom Powers — 12&12 editor/co-author). Tom said that after Bill had his famous spiritual experience in Towns that Ebby went back to the Oxford Group telling them about what happened to Bill and asked what he should do to help him. They said bring him 2 books.

Many people in AA know that this is when the book The Varieties of a Religious Experience hit the scene, but many people don't know that Ebby also brought Bill another book: The Little Flowers of St. Francis.

=====  
TWO OF THE VERSIONS OF THE LITTLE FLOWERS OF ST. FRANCIS ONLINE ARE:

<http://www.ewtn.com/library/mary/flowers.htm>

<http://www.ccel.org/ccel/ugolino/flowers.html>

<http://www.ccel.org/ccel/ugolino/flowers.toc.html>

=====  
It's very believable to think that this event (getting that book at that time) lead to Bill's love for Francis. The Little Flowers of St. Francis has a number of little stories, and many of them telling of sudden mystical/spiritual experience. It is known that Francis had a Bill W. experience (or really the other way around) and then suffered from depression afterwards.

Both Tom and Bill were fascinated with the nature and after-effects of spiritual experience (for they both had this kind of experience themselves and they both had years of what we would now be mislabel as "mental illness" that followed).

I don't have the book "Pass it on" in front of me but Tom Powers quotes Francis in it saying something like, "After my conversion, I've never been well."

Bill also studied Francis on the money front — using the modern day Franciscan virtue of "poverty" for the society of Alcoholics Anonymous.

One last thing that Tom said about Bill and St. Francis is that Bill used to say that Francis was the patron saint of the society of Alcoholics Anonymous. Francis may be more important to our movement than we know?

Matt D. (AAHL member)

=====

++++Message 5956. . . . . Re: First AA group - updated August 19, 2009  
From: jenny andrews . . . . . 8/20/2009 2:50:00 AM

=====

In how many countries does AA now have a presence?

Laurie A.

=====

++++Message 5957. . . . . Beginnings of AA in Massachusetts, Tradition 7 and Tradition 8  
From: Glenn Chesnut . . . . . 8/22/2009 3:14:00 PM

=====

Massachusetts: Boston, first began meeting regularly in March 1941 at the Jacoby Club headquarters at 115 Newbury Street.

When Boston AA began it was simply part of the Jacoby Club, in the same way that when New York and Akron AA began, they were regarded as part of the Oxford Group.

Also please note that when Boston AA finally split from the Jacoby Club, it was over those issues which would later be formalized as TRADITION SEVEN and TRADITION EIGHT. That is important in terms of understanding the historical development of those two traditions.

See Rich Dubiel's book on the Emmanuel Movement and the Jacoby Club, Chapter 7, from which I quote below.

<http://hindsfoot.org/kDub1.html>

<http://hindsfoot.org/kDub2.html>

Early A.A. in Boston

"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.'"

"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.'"

|||||

+++Message 5958. . . . . Beginnings of AA in Massachusetts:  
from the Grapevine  
From: Glenn Chesnut . . . . . 8/22/2009 3:02:00 PM

|||||

From: t <tcumming@nc.rr.com>  
(tcumming at nc.rr.com)

Massachusetts (from the Grapevine)

GV June45, in the News Circuit column:  
"a Massachusetts legislative recess-commission recommendation made in May, the state's liquor drinkers would pay \$2 a year for a "personal license" and a state hospital would be established with the money to treat alcoholics. A 448-page report declared that crime, mental illness and charity costs from inebriety in the state totaled \$60,000,000 annually , compared with liquor revenues of \$13,139,266 in 1943. Licenses would be revoked for abuse. The commission also recommended labeling liquor with "directions" for moderation and a warning against over-indulgence. \*"

GV Oct45, in the News Circuit column:  
"A New Jersey member recently outlined the A. A. program before the Summit Rotary Club, as did a Massachusetts

member in Salem, with A.A.s and Rotarians alike attending from Beverly, Danvers, Ipswich, Lynn, Marblehead, Peabody, Somerville, Waltham and North Adams ."

GV May46, in the New Groups column mentions- MASSACHUSETTS"Fall River, Holyoke, Hyannis, and South Ashburnham.

GV June46, in the News Circuit column:  
"The first joint meeting of the Greater Boston Groups of A.A." for the financial benefit of the office of the Boston Central Service Committee" was attended by about 400. All contributions, and they were generous, went to help maintain Boston's Central Office. Visitors came from Hartford and Manchester, Conn.; Montpelier, Vt.; Maine, Massachusetts and other New England groups. One of the guest speakers was the Rev. Father James Timmins of Manchester, Conn. Members from Boston attended meetings of two new groups recently: Lawrence, Mass., and Dover, N.H. . . . A group is getting under way at the Veterans Hospital, Bedford, Mass."

GV June46, in the New Groups column mentions- MASSACHUSETTS" Lawrence.

GV Oct46, in the New Groups column mentions- MASSACHUSETTS" Salem.

GV Nov46, in the New Groups column mentions- MASSACHUSETTS" Watertown, Wellesley Hills.

GV Dec46, in the New Groups column mentions- MASSACHUSETTS" Boston (South End); Brookfield; Hyde Park; Worcester (No. 2).

GV Jan47, in the New Groups column mentions- MASSACHUSETTS: Attleboro; Arlington, Men's Group; Newburyport, Box 165.

GV Jan47, in the News Circuit column:  
"Growth in New England. " In less than three years, A.A. groups in Massachusetts have increased from two to 36, or a gain of 1800 percent, while Connecticut shows a 700 percent gain, according to a member of the Newtonville, Mass., Group. Maine, New Hampshire, Vermont and Rhode Island, starting from scratch, now have 13 groups. The formation of an efficient Central Service Committee in Boston last spring has been a vital factor as was the attendance of about 600 at the sixth anniversary banquet. New England groups now include the following, which the A.A. Grapevine has been asked to list: Massachusetts: Boston, Brockton, Brookline, Brookline Village, Cambridge, Cape Cod,

Hyannis and Falmouth, Dorchester, Edgartown,  
Fall River, Fitchburg, Greenfield, Haverhill,  
Holyoke, Hyde Park, Lawrence, Lynn, Malden,  
Mattapan, New Bedford, Newton, Norwood,  
Pittsfield, Rutland, Salem, Somerville, South  
Ashburnham, South End, South Shore-Quincy,  
Springfield, Upham's Corner, Watertown,  
Wellesley Hill, Woburn, Worcester, and Lexington;  
Connecticut: Ansonia, Bridgeport, Bristol,  
Danbury-Bethel, Greenwich, Hartford, Kent,  
Manchester, Meriden, Middletown, New Britain,  
New Haven, Norwalk, Norwich, Saybrook,  
Stamford, Stratford, Torrington, Waterbury,  
Westport, Winsted; Maine: Bangor and Portland;  
New Hampshire: Dover, Manchester,  
Portsmouth and Hanover; Rhode Island: Providence;  
Vermont: Bennington, Burlington, Montpelier,  
St. Johnsbury and Windsor."

GV Mar47, in the New Groups column mentions- MASSACHUSETTS" Hingham;  
Malden;  
Seamen's Club, Boston.

GV Apr47, in the New Groups column mentions - MASSACHUSETTS" Southbridge.

GV May47, in the New Groups column mentions- MASSACHUSETTS" Boston (South  
End  
Group); Lowell.

GV June47, in the New Groups column mentions - MASSACHUSETTS" Winchester.

GV Jly47, in the New Groups column mentions- MASSACHUSETTS" Jamaica Plain;  
South  
Boston; Worcester (Group No. 3).

GV Aug47, in the New Groups column mentions - MASSACHUSETTS" Amesbury;  
Nantucket.

GV Oct47, in the New Groups column mentions- MASSACHUSETTS" East Milton,  
Taunton.

GV Oct47, in the News Circuit column:  
"An article written by Bill Cunningham, Boston Herald columnist,  
dealing with A.A., brought many inquiries  
and phone calls to the Boston Central  
Office at 30 Huntington Avenue with an average  
of 10 new persons a day coming into the office  
for the three weeks following publication, for  
literature and contact with the nearest group."

GV Nov47, in the New Groups column mentions- MASSACHUSETTS" Medford

GV Dec47, in the New Groups column mentions- MASSACHUSETTS" Palmer (Happy  
Valley  
Group).

GV Dec47, in the News Circuit column:  
"Judge Advises Joining A.A." Two men before North Adams, Mass., district court on drunkenness charges were advised to join A.A. by Special Justice William A. O'Hearn recently in an action which is believed by members of the Pittsfield Group to set a precedent for Massachusetts and perhaps for the country. Stating that the commonwealth classifies drunkenness as a crime and does little or nothing to bring about rehabilitation, Judge O'Hearn said he feels it is a disease and "we should begin to do something about it." The judge continued one case for a year and placed the other on year's probation, concluding by saying, "I had little faith in A.A. when it was first organized but I have watched the growth of this organization and know some of its splendid accomplishments. I feel that today it perhaps offers the greatest opportunity in overcoming this terrible curse." The Pittsfield Group, which includes members from North Adams is following through on this by planning a big open meeting at the Hotel Richmond in North Adams soon. With the splendid cooperation of the local radio and press it is hoped that this will be successful and result in the formation of a North Adams Group."

GV Jan48, in the News Circuit column:  
Boston Birthday "The Boston banquet celebrating the seventh anniversary of A.A. there drew a capacity attendance" 800 at the Hotel Copley Plaza on Wednesday evening, Nov. 19. This sellout of banquet tickets was an indication of the strides A.A. itself has made. In the same hotel, 510 attended last year and 225 in 1945. A.A. co-founder, Bill W., discussed the 12 Points of Tradition. He told his audience "we will avoid any exclusiveness, material wealth, tempting alliances, controversy, professionalism, promotion and public pressure. We are weaker than the average and we need not take such risks. You and I, as alcoholics, can sit down and talk over our problems with our brothers and sisters"and that's all. The less we have to do with organization and prestige, the better."  
Other speakers included A.A.s

from Maine, New Hampshire and Connecticut. Special guests were the newly appointed members of Massachusetts Governor Bradford's Commission of the Study of Alcoholism which will serve for four years. Helen B., the Boston secretary, reported a membership of 1,450 associated with the Boston office. Since March of 1946 when the Boston Central Service Committee of A.A. opened, membership of A.A. groups has mounted from 13 to 59 in Massachusetts, Maine and New Hampshire. Massachusetts Notes" The East Milton Group held a pre-Christmas party on Sunday night, Dec. 14. There were presents, etc., and as a feature, an "all-A.A. orchestra" provided the music for dancing . . . Southbridge, Group has become associated with Central Service Committee in Boston. Meetings are held Monday nights at 8:30 and is an outgrowth of Worcester No. 1 Group . . . Waltham Group has opened up with meetings on Friday nights at 8:30 at 712 Main St. . . . Attleboro Group has shifted its meeting hour from 8:30 to 8 p.m. Reciprocity Move â" Salem, Mass., Group put on an open meeting that packed the large hall in Town House Square on Friday night, Nov. 28, when the members of Manchester, Conn., Group conducted the meeting. Salem A.A.s had previously gone down to Manchester to put on a meeting there. The Rev. Fr. James P. Timmins of Manchester, a non-alcoholic but long a supporter of the A.A. group there, was the guest speaker in Manchester."

GV Feb48, in the New Groups column mentions- MASSACHUSETTS" Westfield

GV Mar48, in the New Groups column mentions- MASSACHUSETTS" North Adams, Provincetown, Roxbury

GV Apr48, in the New Groups column mentions- MASSACHUSETTS" Reading.

GV May48, in the New Groups column mentions- MASSACHUSETTS" Brighton, Allston-Brighton Group; Boston, South Boston Group.

GV Jly48, in the New Groups column mentions- MASSACHUSETTS" Attleboro, South





in AA activities. There was an advisory saying AA does not recognize the term Alcoholics Anonymous Alcoholism counselor;

"We discovered that under no condition should an A.A. be paid for taking or carrying this message to somebody else, person to person, face to face."

Alcoholics Anonymous Comes of Age, pg. 115.

A description of AA service workers and their need to be paid when not volunteering is also shown on the same page.

- - - -

From: Jim L. = Sober186@aol.com  
(Sober186 at aol.com)

The reasons for Tradition 8 are pretty well outlined in the Twelve and Twelve, Bill writes "Alcoholics Anonymous will never have a professional class. We gained understanding of the ancient words, freely ye have received, freely give. We have discovered that at the point of professionalism, money and spirituality cannot co exist." And he continues ... "We do not decry professionalism in other fields, but we accept the fact that it does not work for us ... Every time we have tried to professionalise the 12 Steps the result has been exactly the same. Our singleness of purpose has been defeated.

In the 12 & 12 Bill also cited a number of other reasons. "Paid 12-Steppers did not work out." The short version of the eighth step also makes it clear. "We define professionalism as the occupation of counseling alcoholics for fees or hire .... Our usual A.A. '12th Step' work is never to be paid for."

Jim L.

- - - -

Original Message No. 5950 from:  
<priscilla\_semmens@yahoo.com>  
(priscilla\_semmens at yahoo.com)

Why -- historically -- was this tradition developed?

"Alcoholics Anonymous should remain forever







GV May47, in the New Groups column mentions- RHODE ISLAND—Westerly.

GV May47, in the News Circuit column:

"An agreement has been established between the Round Top Group of Providence, R. I., and officials of the Charles V. Chapin Hospital in Providence designed to supplement the physical treatment of alcoholics with the group therapy of A.A. Several beds will be made available for treatment of individuals recommended by the local A.A. group which will hold meetings from time to time at the hospital. These meetings were requested by the authorities. Previously only alcoholics committed by local authorities were accepted. There will be no obligation on the patients' part to attend meetings. "

...Organized only

a few weeks ago the Newport, R. I., Group has more than a dozen members and has meetings every Tuesday night at the Rochambeau House."

GV Jly47, in the News Circuit column:

"R.I.C.E.A. Incorporated —Recently incorporated as The Rhode Island Committee for Education on Alcoholism, a group of the state's citizens, including representatives of the Round Top Group of Providence has laid the foundation for a campaign to "increase public understanding of alcoholism, its nature and its treatment." The unit will be affiliated with the National Committee for Education on Alcoholism. An executive committee has been named and sub-committees are to be chosen."

GV Aug47, in the News Circuit column:

"Starting Off Well — With about 75 members, friends and observers in attendance, the newly formed Westerly, R. I. Group got off to an auspicious start at a recent open meeting at Caledonia Hall. Moderator was a member of the Providence Round Top unit who was accompanied by a good sized delegation from that group. In the audience were District Judge Walter S. Flynn, representatives of the state probation department, and members of the Norwich, Conn. Group."

GV Jly48, in the New Groups column mentions- RHODE ISLAND—Providence, Westminister Group.

GV Jly48, in the News Circuit column:

"Another Anniversary—The Westerly, R. I. Group celebrated its first anniversary recently with an open meeting. Civic





Atlanta, Ga., member brought A.A. to Billings, Mont., the Group enjoyed a growth for a while, only to dwindle to two, who kept trying until now there are six or seven members with about half a dozen others listed as dependables and about as many more who may make the grade. The Rotary Club invited the secretary to speak on A.A. at a recent luncheon and the reaction was favorable.

GV Apr47, in the New Groups column mentions- MONTANA—Havre.

GV Apr47, in the News Circuit column:  
In spite of a small membership the Butte, Mont., Group found a good place with a kitchen adequate to prepare much coffee. A good many members are reported familiar with the surroundings, (formerly a speakeasy) but redecorated considerably, from new wall paper out. The ambition is to have the club open every night and that goal is being approached.

GV Aug47, in the News Circuit column:  
Patients Make Good Record—A.A. groups have been started in the Montana State Hospital at Warm Springs and the State Prison at Deer Lodge with gratifying results. Of approximately 15 patients released from the hospital only one so far has been known to slip, while many others are active in groups in their home towns, and at least two groups are being formed in Montana by former patients who joined A.A. while at the hospital. Members of the Butte, Montana, Group have attended all the Saturday meetings since the group was founded, and members have also attended from the capital city, Helena.

GV Oct47, in the News Circuit column:  
Prison Group Grows—The first session of the A.A. Group at Montana Sate Hospital, Warm Springs, Mont., had only three members but there are now 40. The hospital secretary who conducted the first meetings reports he has now turned the programs over to the inmates themselves and that they are as "sincere a bunch of fellows as I've met from Chicago to San Francisco at A.A. meetings."

GV Feb48, in the New Groups column mentions- MONTANA—Anaconda  
GV Apr48, in the New Groups column mentions- MONTANA—Great Falls.  
GV May48, in the New Groups column mentions- MONTANA—Livingston.





GV June46, in the New Groups column mentions- MISSISSIPPI—Gulf Coast.  
GV Nov46, in the New Groups column mentions- MISSISSIPPI—Philadelphia.  
GV Dec46, in the New Groups column mentions- MISSISSIPPI—Mt. Olive.  
GV Jan47, in the New Groups column mentions- MISSISSIPPI: Lucedale, Box 281.  
GV Mar47, in the New Groups column mentions- MISSISSIPPI—Amory; Houston.

GV Mar47, in the News Circuit column:  
A high attendance record with only three slips and a growth from eight to 15 members in a few months is reported by Indianola, Miss., with some members in Greenville.

GV May47, in the New Groups column mentions- MISSISSIPPI—Pascagoula.

GV Sept47, in the News Circuit column:  
An A.A. Group has been formed at Grenada, Miss., with ten at the first meeting, some of them coming from Greenwood. The Grenada address is P.O. Box 1010.

GV Oct47, in the New Groups column mentions- MISSISSIPPI—Grenada.  
GV Nov47, in the New Groups column mentions- MISSISSIPPI—Columbus

GV Dec47, in the News Circuit column:  
Mississippians Meet — One of the largest and most enthusiastic A.A. meetings ever held in the state of Mississippi was staged at Philadelphia, Miss., recently when members of the Columbus, Jackson, Louisville and Meridian groups convened for a big barbecue and open meeting. The feature speaker of the four-city joint session was Maryan H. of Memphis, chairman of the southeastern regional meeting held in the Tennessee city in September.

GV Apr48, in the New Groups column mentions-MISSISSIPPI—Indianola, Natchez.

GV May48, in the News Circuit column:  
Mississippians Meet—The first annual Mississippi A.A. Conclave was held at Allison Wells, Miss, on May 8 and 9. Founders of the first A.A. Group in Mississippi were invited as guest speakers.  
... Growing Up — After nine months of steady growth, the Philadelphia, Miss., Group has moved into a large and modern club room. The room is equipped with chrome furniture, an electric coffee urn and game tables. Besides the regular weekly meeting a study group for beginners is held each Monday evening.

GV June48, in the New Groups column mentions-MISSISSIPPI—Yazoo City.



than two years two members met regularly in North Platte and remote control members have been driving the 600-mile round trip to attend Omaha meetings. Now they have organized the Western Nebraska Group with 10 members from North Platte, Kearney and surrounding towns. At Grand Island a six-man Group was organized by an Omaha member. Recently 25 Omaha A.A.s drove to Lincoln to meet with a new group. Just to keep things bubbling more than champagne at the Alano club, Omaha, an experiment is being made with a set of recordings, 18 sides, which explain basic principles to prospects seeking information during the day when no member is present. The data recorded is being mimeographed in pamphlet form, pocket size, for 12th Step purposes."

GV Mar47, the New Groups column notes -NEBRASKA—Scotts Bluff; Hastings; Hastings State Hospital at Ingleside.

GV Mar47, the News Circuit column notes - "Visiting with Australia. — Father Dunlea, sponsor of A.A. in Australia, and founder of its Boys' Town, recently spoke to the Omaha, Nebr., Group and said that he wished those attending might visit his group "down under." As a result a recording machine was set up, a special program was recorded during a regular meeting and talks and greetings were sent to the Australian group. Getting together through the columns of the A.A. Grapevine the Balboa (Canal Zone) and Omaha Groups plan to exchange letters and ideas on a regular basis. Members of a neighborhood unit of the Omaha Group met last month at a suburban district fire station at the request of the firemen."

... " Council Bluffs, Ia., with the cooperation of the parent Omaha, Nebr., Group celebrated its first year recently with several hundred members and guests from Iowa and Nebraska attending the banquet at the Hotel Chieftain to hear three Iowa A.A.'s. A breakfast in the clubrooms and a two-day open house followed." ... " E. K., a member from Hastings, Nebr., who made the program the hard way out on the lone prairie, conducted the first meeting of the Hastings Group at the Clarke Hotel there.recently. Thirtyfour attended including many who have pioneered different groups in the Middle West, with speakers from North Platte, Nebr., Jefferson City, Mo., Grand Island, Nebr., Des Moines, Ia., Fremont, Nebr., and Ord, Nebr. A short time ago a North Platte contingent of two members

started a series of district visits which called for much travel and long hours, but which paid off with groups now operating in Fremont, North Platte, Grand Island, Hastings, Lincoln and other cities. "

... "The Northeast

Nebraska Group got going at Norfolk recently with a dinner at a hotel attended by 30 members including three from Sioux City, Ia., and four from Yankton, S.D. Dr. Charlton of the Norfolk State hospital allowed four patients to attend and has given his permission to hold meetings in the hospital. A doctor from the hospital staff spoke briefly as did Father Robert Byrnes. "

GV Apr47, the News Circuit column notes - "Omaha Keeps Stepping. — The Omaha, Nebr. Group continues to throw off sparks of activity, the latest being what is described as a "new hopped-up group bulletin to be printed on our old mimeo" and called The Twelve Stepper, according to the newly elected secretary. The publication will reprint articles from The A.A. Grapevine and other group publications each week. A new hospitalization set-up has made considerable progress with the medical centers and Omaha A.A.s now feel that the next step is public, education on alcoholism. The group has been asked for material to publish in The magazine section of the World-Herald and members' articles will also be printed. On the lighter side the group recently had a big bingo party plus a floor show and refreshments."

GV June47, the News Circuit column notes - "GI's Group -Ex-GI members of the Omaha, Nebr., Group have organized a group within the group, open to all ex-servicemen, which meets each Wednesday evening to discuss servicemen's problems as well as servicemen's alcoholism, which are often mixed together. Local veterans' organizations have been contacted. World War I veterans are also attending. "

... "In Omaha, Nebr., a drive for the building fund closed last month. About \$2500 was put into the clubroom, including; a kitchen with modern, complete equipment for social activities. Redecoration, remodeling, lighting and modern furniture were included in improvements. The recreation room in the basement is not complete, but the final drive is expected to take care of this."

... "From Omaha,

Nebr., it is reported that The Twelve has grown up and become a bi-monthly publication, being mailed on the first and fifteenth of each month. Its purpose is to give a more complete report of local and national A.A. activities, to publish excerpts from other publications and to feature articles and news from members of the Omaha groups, including those in neighboring towns and cities."

GV Oct47, had a short article, "Omaha Holds Festival" Two big days of a fall festival were staged by Omaha, Nebr. A.A. Groups Sept. 27 and 28, with programs both Saturday and Sunday. Registrations were made for hotel or residence reservations, sightseeing tours and church services. There was a dinner and floor show, with no speeches, at the Elks club. Sunday began with a breakfast at the Alano club and the sightseeing tours included a visit to Boys' Town. An A.A. meeting was held Sunday afternoon with speakers from North Platte, Fremont and Grand Island, Nebraska, and Council Bluffs, Ia.

GV Nov47, the News Circuit column notes - "Second Fall Festival -Inaugurated as an annual affair last year to regenerate enthusiasm for the winter season and rededicate combined efforts to A.A. work and study, the second annual Omaha, Nebr., groups' Fall Festival was attended by more than 200 members, many with their wives and families. Saturday evening at the Elks club they attended a banquet with no speeches, but with a program featuring an array of professional talent which starred "Miss Omaha," Madalyn King, whose fast tap dancing won the talent award in the Atlantic City Miss America Beauty Pageant. Song leaders from two Iowa groups competed in leading the community sing with a Council Bluffs member winning over one from Des Moines, Ia., both putting on excellent shows. A free Bingo game with several hundred dollars worth of prizes was followed by dancing, cards and impromptu entertainment. Sunday morning members and guests had breakfast at the Alano club, then visited Father Flanagan's Boys Town and other places in Omaha. The meeting of the day was at the Elks club with Omaha's oldest member as chairman and members in attendance from Iowa, South Dakota, Missouri, Illinois, Colorado and Nebraska. The principal address was delivered by Roy M. of Chicago. The open house session at the club ran into morning hours."

GV Dec47, the News Circuit column notes -







breaks today concerning AA and failed celebrities. Celebrity failure on the news networks every day.

What a success story you are, and I am really excited and proud to read your blog no matter my concerns!!

I am long time devoted fan and long have suspected there was a source of the deep psychological humanism of your movie reviews. I am sure it comes from being sober. Due to your constant diligence in writing fantastic review I always wanted to see more movies.

I am now able to do that (sometimes 2 a day) and am writing my own capsule reviews on Netflix and Rotten Tomatoes (ID dfwforeignbuff). (Sometimes as much 300 words, not much, ha ha.)

I was sober 14 years June 15 2009. It is so fantastic to tell us about your other secret to writing good reviews -- STAY SOBER AND AA WORKS!!

Although the image you have of the Bill W obit says AA Canada, I sold that obit on ebay a few years ago but I still have my original image of the obit and that photo is also on my site. I am proud of saving that image too!!

Thanks for presenting us so much good info about AA here and all the pointers to movies with alcoholism and AA as a subject!!

A longtime fan, editor of AA Bibliography, LD "P"

eztone at hotmail

|||||

+++Message 5974. . . . . AA history of Indiana and general AA archival treasures

From: Robert Stonebraker . . . . . 8/25/2009 12:48:00 PM

|||||

In addition to Indiana historical photos, also has good photos of:

books which early AA's read, famed twelfth-stepper Irwin M.'s home in Cleveland, the letter from the Alcoholic Foundation with the first 22 AA groups listed. Also photos of



in Las Vegas. Address: Box 732, Las Vegas, Nev.

GV Aug46, the New Groups column notes - NEVADA—Reno.

GV Sept46, the News Circuit column notes - Writing about the Las Vegas, Nevada Group, with 35 men and women to date, and the new branch that has been formed by members from Boulder City and Henderson, a Las Vegas correspondent, lauding the work of A.A., begins with: "Last November, when it was announced that Alcoholics Anonymous had organized in Las Vegas, a startled woman went to her minister and complained at the sorry state of affairs. She declared that things were coming to an awful fix 'when the drunkards organize'."

GV Oct46, the New Groups column notes - NEVADA—Henderson.

GV Oct46, the News Circuit column notes - From Northern California comes word that there has been "considerable opposition to the A.A. program in Reno, Nevada." But since some of the Sacramento and Roseville members—18 in all—went to Reno and held an opening meet, it is felt that the Reno populace now has a better understanding of the aims of A.A.

GV Dec46, the News Circuit column notes - Matches Reno Hours.— Because Reno is a "24-hour town" the new club house on which members are working, will be open twenty-four hours a day if necessary. Members of this Nevada group will have the use of a library, card room, club room and coffee bar as counter attractions to other local activities. Starting with four members last May the membership grew to 19 in July with more than 80 now listed on the books although 44 per cent are transient. Some of these are new and some were members of other groups in New York, Utah, Arizona, California and Connecticut. Inquiries have been received not only from all parts of Nevada, but from Brooklyn, N. Y., Southern California and even Canada as a result of an advertisement in one of the Reno papers. Various members who travel all over the state and different parts of California visit any one in these vicinities wishing help and extend the usual invitation to any other A.A. members to drop in for a visit. Three new groups, and one day group are reported at Carson City, Nev., Sparks, Nev. and Herlong, Cal.

GV Dec46, the New Groups column notes - NEVADA—Carson City, Box 173.



Holyoke, Hyde Park, Lawrence, Lynn, Malden,  
Mattapan, New Bedford, Newton, Norwood,  
Pittsfield, Rutland, Salem, Somerville, South  
Ashburnham, South End, South Shore-Quincy,  
Springfield, Upham's Corner, Watertown,  
Wellesley Hill, Woburn, Worcester, and Lexington;  
Connecticut: Ansonia, Bridgeport, Bristol,  
Danbury-Bethel, Greenwich, Hartford, Kent,  
Manchester, Meriden, Middletown, New Britain,  
New Haven, Norwalk, Norwich, Saybrook,  
Stamford, Stratford, Torrington, Waterbury,  
Westport, Winsted; Maine: Bangor and Portland;  
New Hampshire: Dover, Manchester,  
Portsmouth and Hanover; Rhode Island: Providence;  
Vermont: Bennington, Burlington, Montpelier,  
St. Johnsbury and Windsor.

GV Jly47, the New Groups column notes - NEW HAMPSHIRE — Nashua;  
Portsmouth.

GV Aug47, the New Groups column notes - NEW HAMPSHIRE—North Conway.

GV Oct47, the News Circuit column notes -  
"A recent affair which sent many A.A.s away on  
an overnight trip was the establishment of a new  
group at North Conway, N.H., well-known resort.  
The opening session was at Mitchell's Ski  
Ranch, Kearsarge, N. H., with members from  
various groups in Massachusetts, and New Hampshire  
lending support . . .  
The Portsmouth,  
N. H., Group had a gala picnic recently at  
Perkins Cove, Ogunquit, Me . . .  
The Salem (Mass.)  
Group reports that 44 members chartered a bus  
to attend a Braves game in Boston while on another  
occasion two chartered busses and many  
private cars took members and guests to Canobie  
Lake Park, Salem, N. H., where there was a softball  
game between old-timers and new members  
and other entertainment . . .  
The Manchester, N. H.,  
Group now meets at the Franklin Congregational  
Church on Tuesday nights, starting at 8 instead  
of 8:30. . . "

GV Oct47, the New Groups column notes - NEW HAMPSHIRE—North Conway Group  
(Kearsarge), Rochester.

GV Jan48, the News Circuit column notes -  
New Hampshire Jottings—East Jaffrey,  
a new group started several  
weeks ago, held an opening meeting  
in the Town Hall on Wednesday  
night, Dec. 3, with Massachusetts visitors  
providing all the speakers. Malden,



Oklahoma City A. A.  
have just received their charter from the secretary  
of state to operate in that city and  
throughout the state .

GV Jan46, from the News Circuit column:  
The Tulsa, Okla., Group, which will be two  
years old next April and which now numbers  
70 members, has opened new club rooms at  
114½ North Denver Avenue; about 100 attended  
the opening festivities, including members  
from Oklahoma City and Muskogee, and  
Wichita and Topeka.

GV Feb46, the New Groups column lists - Shawnee, Oklahoma;  
GV Apr46, the New Groups column lists - Clinton, Oklahoma;

GV Apr46, from the News Circuit column:  
Oklahoma City A.A.s are preparing to establish  
a group in Clinton. Shawnee, the latest  
town in the Sooner State to form a group, now  
has 15 members, and they are steadily rolling  
'em in.

GV May46, the New Groups column lists - OKLAHOMA—Bartlesville.

GV June46, from the News Circuit column:  
Oklahoma City A.A.s are now holding their  
meetings in a brand new modernistic, brick  
building, the property of the group and strictly  
a membership proposition, built from plans  
drawn by members, constructed by members,  
and paid for from funds contributed by members.  
The auditorium seats approximately 400  
and the Clubhouse has a dining room, kitchen,  
offices, and men's and women's rest rooms. Today's  
total membership is over 200 divided into  
small groups for discussion meetings.  
Two of the Oklahoma City members outlined  
the principles of A.A. before the Kiwanis  
Club of that city recently. A return engagement  
was requested.

GV Aug46, from the News Circuit column:  
Five years ago, two Oklahoma City alcoholics,  
unknown to each other, wrote to the Central  
Office in New York City asking for information.  
The office put them in touch with each other.  
Today, the Oklahoma City Group has approximately  
250 members. It also has a new home,  
seating capacity 400. Two adjoining lots have  
been bought with the idea of later on building  
a big auditorium.

. . . After driving to A.A. meetings in January,  
1944, in Oklahoma City, a resident of Tulsa decided

to see if there were not enough Tulsans who would like to give the program a whirl. In May, 1944., he and two other alcoholics met. That was the first session of the Tulsa A.A. Group, which celebrated its second anniversary in its own club rooms at 114½ North Denver Ave. this year. During the first year, the membership stood at 33, compared to the 97 men and women on the rolls today.

. . . . A family-style dinner served by wives of members is the weekly feature of meetings in Shawnee, Okla., where the Group now numbers over 35 regular members.

GV Aug46, the New Groups column lists - OKLAHOMA—Alva and Atlue.  
GV Oct46, the New Groups column lists - OKLAHOMA—Ponca City.

GV Oct46, from the News Circuit column:  
The non-alcoholic wives of the Tulsa, Oklahoma, chapter hold regular meetings.

GV Dec46, from the News Circuit column:  
Tulsa, Okla., Tribune: "Tulsa bootleggers are taking an awful beating from one organization in this city. Members of the Tulsa chapter of Alcoholics Anonymous at a meeting recently estimated that when its members quit patronizing bootleggers their combined 'boycott' cut bootleg income \$190,000 a year."

GV Dec46, the New Groups column lists - OKLAHOMA.—Norman.  
GV Jan47, the New Groups column lists - OKLAHOMA: Cherokee; Blackwell; Cordell.  
GV Mar47, the New Groups column lists - OKLAHOMA—El Reno; Pauls Valleys; Hobart.  
GV June47, the New Groups column lists - OKLAHOMA—Holdenville; Stillwater.

GV June47, from the News Circuit column:  
Organized in January, 1946, the Clinton, Okla., Group now numbers 18 active members and about three months ago was split into two groups, the other being at Cordell, with many members attending sessions of both each week.

. . . A member of the Shawnee, Okla., Group who works for a Wewoka paper has been running A.A. articles there, telling of the program and pointing out that A.A.s from Holdenville, Ada and other towns have been attending the meetings.

GV Jly47, the New Groups column lists - OKLAHOMA. — Ada.

GV Jly47, from the News Circuit column:  
Tulsa Reports "Happy Group"—When about 200 A.A.s with an additional 100 relatives

and visitors celebrated the third anniversary of the Tulsa, Okla., Group recently the general opinion was that "disagreements are few and bickerings aren't allowed to occur." Tangible evidence of the spirit is shown in such items as rent paid in advance for a year, \$6,000 worth of furniture and equipment and \$1,000 in the treasury. A.A. came to Tulsa in 1944 when a young business man got a copy of the book and as he had graduated from several institutions from Texas to New York, began attending meetings in Oklahoma City, 125 miles away, twice a week. Then came a luncheon meeting in Tulsa with visiting A.A.s and two other prospects including the chief of police. Small office meetings, then a meeting with Oklahoma City Group members in a union hall and the group was really launched. Meeting in various homes, with wives aiding in serving luncheons, the group has continued to expand, graduating to larger meeting places, aided by newspaper and radio publicity. By 1945 when the group numbered about 40, a hall was secured and reconditioned as a clubroom which was formally opened with visitors from Kansas City, Dallas, Houston and other cities. Our correspondent writes, "Almost every conceivable business, profession and trade is represented. About 25 percent of our members have never had a slip and probably another 50 percent have sailed a straight course after getting their bearings. We have about 20 women members and some 10 or 12 husbands and wives, both alcoholics. We have classes for new members, membership meetings and open houses. We employ a full-time secretary and clubroom manager and are open 10 or more hours every day. Come out and see us sometime."

GV Aug47, the Bottoms Up [humor] column notes - Johnny P., one of the early members in Chicago, who also helped found the Kansas City and Oklahoma Groups, and who now lives in Buffalo, can tell of an experience which is not unfamiliar to other A.A.s — an encounter with a prospect's wife who is bent on proving that you can not only push the horse to water but you can also make him drink. Johnny was doing his best to talk to the 12th Step prospect. But the prospect's wife kept answering for him. The prospect kept mum. Johnny tried to explain several times to the wife that A.A. was a voluntary matter, that the alcoholic himself had to want to get sober for himself, that nobody else could take the program for him. "You should attend meetings," said Johnny to the prospect. "But it's all up to you. A.A. is





of bad publicity, He was rescued by the BOSTON A. A. s, and though there was little confidence that the good-natured, popular Nate would ever fully recover from his ordeal, he did. With a sixth-place team, Nate won 16, lost 15 games, He was the best pitcher on the club. An enthusiastic member of the Boston A. A. group, he spoke often at meetings. The publicity given his dive overboard and subsequent rescue brought into the group one hundred and fifty new men during the summer. Retaining his delightful sense of humor, Nate said just before returning to his home in North Carolina, "But Ah told 'em they needn't expect me to make an example out of myself every spring. "

GV Aug45, from half page article, "Shelby Group helps Carolinian Find Himself"

In the fall of 1939 the first A. A. meeting was held in Shelby, North Carolina. A group of three men met in the office of Dr. M., the sponsor of the group. Since then the group has moved meeting places several times. At present we have clubrooms in an uptown hotel. This location is ideal, being in the center of town. We have the usual club furnishings, lockers, showers, piano, radio, pool table, reading room, and a seating capacity of one hundred and twenty-five.

The membership has grown from three to forty solid members. Since 1939 more than a hundred members have passed through the club, many of whom are now in the armed services; others have gone to work in war plants, while some have moved for business reasons. In the past year, the Shelby group has been instrumental in starting clubs in Asheville, Charlotte, and Gastonia, in North Carolina, and in Spartanburg and Rock Hill in South Carolina. Some of these groups in the larger cities have grown fast and are doing outstanding work; all have got over most of their growing pains. All of these towns and cities being nearby, we have many inter-club meetings, which have been most helpful.

GV Feb46, from the New Groups column - Fayetteville, North Carolina;

GV May46, from the New Groups column - NORTH CAROLINA — Whitakers and Rich Square.

GV Apr46, from the New Groups column - Belhaven, N. C.

GV Apr46, from the News Circuit column:

The Rock Hill, S. C., Group was host to all the North and South Carolina groups at a meeting

last month. Two hundred representatives were present from Raleigh, Chapel Hill, Charlotte, Shelby, Winston-Salem, Asheville, Hendersonville, N. C., and Columbia, Anderson, Chester, Greenville, S. C.

GV June46, from the New Groups column - NORTH CAROLINA—Lenoir and Washington.

GV Jly46, from the New Groups column - NORTH CAROLINA—Henderson.

GV Sept46, from Clip Sheet [newspaper clippings] column: Chapel Hill, N. C., Weekly: "James S., the novelist who lives in Chapel Hill, is a member of Alcoholics Anonymous. . . .

"One day recently he got a telephone call from a fellow member, a business man in a town not far from here, who felt the mania coming on. 'Come right on over here,' said Mr. S. The man did come, but on the way he obtained a supply of liquor, and when he arrived late in the afternoon he was roaring drunk.

"There was no hospital to take him to, so Mr. S. decided he would ask the police to let him stay overnight in the jail in the basement of the Town Hall.

"The initial trouble was that the police did not know Mr. S. Not being familiar with Alcoholics Anonymous, naturally they did not at once understand his explanations.

" 'No wonder they thought there was something queer about me,' he said afterward. 'I had just come off my farm. I was in old dirty clothes and had a heavy growth of beard.'

"He named several persons in Chapel Hill with whom he was acquainted. The jail was empty at the time, and the police willingly took the stranger in. Mr. S., seeing that there was plenty of room, asked if he could stay there, too. The police said yes, and he went to bed in one of the four bunks in the cell. Next morning the stranger, sobered up, was attended to according to the approved A.A. method."

GV Sept46, from the News Circuit column: Definite arrangements have been completed for the Southern Regional Meeting in Asheville, N. C., September 16, 17 and 18, with the George Vanderbilt Hotel as headquarters. Plans are being made to accommodate the largest A.A. crowd yet assembled in the South. Nationally known speakers will be heard, and scheduled A.A. clinics will be held. These plans were announced at an Inter-Group meeting of all the Carolina groups which took place recently in Shelby, N. C., and was attended by about 90 members

and their families.

GV Oct46, from the News Circuit column:

In Charlotte, N. C., where the group has been unable to find any permanent clubroom space at all, and where the various meetings are held in different places, the problem has been partially solved by a member of the judiciary.

Judge Reed of the Domestic Court has generously given over his courtroom at the Mecklenburg County Court House for two meetings a week. . . . The Charlotte branch, which had its inception in 1942 and reports "92% happy and sober," was well represented at a big meeting in Greenville, S. C. Other members came from groups in Rock Hill, Anderson, Spartanburg, and Inman, S. C.; and from Shelby (the original group of the Carolinas), and Asheville, N. C. Bennettsville is a recent South Carolina group to get going; others reporting increasing numbers in the two states are Andrews, Charleston, Greensboro, Greenville and Hendersonville. The two-man Elizabeth City, N. C., Group visits religiously the meetings at Norfolk, Va.

GV Oct46, from the New Groups column - NORTH CAROLINA—Greensboro, Greenville and Statesville.

GV Nov46, from the New Groups column - NORTH CAROLINA—Asheville (No. 2), Bethel.

GV Nov46, from the Clip Sheet column:

Asheville, N. C., Citizen: "With more than 300 delegates registered, and 100 more expected to arrive, the annual Southeastern convention of Alcoholics Anonymous held its sessions in the main ballroom of the George Vanderbilt Hotel here.

"The delegates represented 139 Groups from 13 states. Throughout the convention, several nationally-known members of the organization were speakers."

GV Dec46, from the New Groups column - NORTH CAROLINA—Chapel Hill; High Point.

GV Jan47, from the New Groups column - NORTH CAROLINA : Hickory.

GV Mar47, from the New Groups column - NORTH CAROLINA—Rowland; Graham.

GV Apr47, from the New Groups column - NORTH CAROLINA—Wilmington; Charlott (Myers Park Group).

GV May47, from the New Groups column - NORTH CAROLINA—Albemarle; Leaksville; New River.

GV June47, from the News Circuit column:

Since starting almost a year ago the Chapel Hill, N. C., Group has branched out with groups started in Burlington, Raleigh and Durham. Although losing

some members to the new organizations, stimulating programs have kept the attendance between 20 and 40 and members report it has not been "too difficult to keep interest alive."  
. . . From Charlotte, N. C., The A.A. Grapevine hears that the Myers Park Group held its first meeting in February and has grown fast since that time. Meetings are Monday nights at 8 at the Myers Park Methodist Church.

GV June47, from the New Groups column - NORTH CAROLINA — Durham; Lumberton; Raleigh; Southern Pines.

GV Aug47, from the New Groups column - NORTH CAROLINA—Bladenboro; Boone.

GV Aug47, from the News Circuit column:  
The Durham, N. C. Group was reorganized early this year with five members, one former member of the old group, and it now numbers about 30, all new except the one mentioned. Progress is felt to be on a solid basis. The Durham Group, with the cooperation of the Chapel Hill, Burlington and Raleigh Groups, hopes to hold a public meeting soon. Several Durham members recently visited New York and enjoyed a visit to the Alcoholic Foundation.

GV Sept47, from an article titled "Half-a-Man A Year Ago Now Does Work of Many In Salisbury, N. C. Group"  
We started our group here in Salisbury, N. C. November 6, 1946, with what we called five and one-half members! This half member had just come off a terrible three-weeks' bender and was so shaky we told him he really didn't count as a whole member. But, believe me, he counts now. He has enjoyed complete sobriety since then, and has brought many members to our group. During our ten months of existence, more than fifty alcoholics have joined us. Not all of them stuck, but the majority did. Some of these have moved away or have traveling jobs which prevent their taking an active part in our group work, but they are sober and giving credit to A.A. More than two dozen of us are wearing A.A. pins which means that the wearers have three or more months of sobriety to their credit.

GV Aug47, from the New Groups column - NORTH CAROLINA—Kings Mountain, Lincolnton.

GV Aug47, from the New Groups column - NORTH CAROLINA — Asheville (Beverly Hills Group), New Bern

GV Nov47, from the News Circuit column:  
North Carolina Groups Solid—From

Kings Mountain, N. C.. The Grapevine's correspondent reports that not only his own Group with 12 members, but others, are "solid." The Kings Mountain Group was started some years ago by Paul M., a non-alcoholic, who provided transportation to Shelby for anyone wishing to try the A.A. way. The group reports a gain of about a member each week. . . The Shelby Group is over six years old and has been aiding men from all over the South. . . Lincolnton is growing and has a fine clubroom open all the time, while Hickory, too, has a growing Group and good quarters. . . The Gastonia Group has started for the third time, with new determination to succeed. . . Rockhill now has about 30 members. They meet with men from York, Chester and Fort Mill each Wednesday. Members from other towns also attend. . . Andrews Group has also been growing and helping Conway, S. C., and Myrtle Beach get going. Bennettsville, S. C., and Rowland, N. C., are holding regular weekly meetings with good results. . . Average attendance at Charlotte has been about 50 with six to eight new men at each meeting. The new club room is ready to go. The Myers Park Group meets at Myers Park Methodist Church Monday and Friday nights at 8, with open sessions and fellowship gatherings following. New men and women from all groups meet at the YMCA on Sunday night to the number of about 85 to 90, starting with a general subject and splitting up into three discussion groups. . . . Another Women's Auxiliary—Along with a list of 10 subscriptions to The Grapevine, the Hickory, N. C., Group reports that all these new subscribers are part of a recently formed A.A. Auxiliary of 36 members who plan to study A.A. as well as help other women who are "going through what we have, and maybe through the wives bring other men into A.A." There are two meetings and one social every month.

GV Nov47, from article "Memphis Figures" on the recent Memphis convention:  
 A total of 24 states and Canada, and 112 groups were represented in the registration. Tennessee, of course, led in both the number of groups represented—11—and in the number of individual A.A.s attending—173. Alabama was second with 57 members from 10 groups attending. North Carolina was third in the number of groups represented, accounting for nine, but Oklahoma, though technically outside the conference region, reported the third largest number of individual A.A.s present, with 47.

GV Nov47, from the Clip Sheet column:  
Gastonia, N. C., Gazette—"A small but growing group of Gastonia men assembles in a room in uptown Gastonia each Thursday in the interest of self help. It is a sober group, pursuing a sane and sober objective. It is a unit of Alcoholics Anonymous, an organization of those suffering from the disease of alcoholism or near-alcoholism, and to reclaiming their lives for wholesome and productive living. That it is a stride forward in the interest of both the individual and society is evident from the thousands of lives reclaimed from stagnation and turned to constructive pursuits by A.A. already."

GV Jan48, from the News Circuit column:  
Asheville Into New Quarters—Formed in March, 1944, and now numbering 60 members, the Asheville, N. C., Group recently moved into its new club and celebrated with open house. Included in the new home are a spacious lounge, comfortably furnished club rooms, coffee bar, large log burning fireplace, a pool table and two bowling alleys.

GV Feb48, from the New Groups column - NORTH CAROLINA—Henderson  
GV Mar48, from the New Groups column - NORTH CAROLINA — Oxford

GV Mar48, from the News Circuit column:  
Six Out of Seven—New quarters for the Henderson (N. C.) Group are ready for occupancy, the membership roll totals about 30 and the record shows two open banquets, with 80 persons in attendance at each, in addition to the regular weekly meetings—all in scarcely five months. The group held its first meeting last October 1, with seven alcoholics present. Of those original seven, six have gained and maintained their sobriety.

GV Apr48, from the New Groups column - NORTH CAROLINA—Clinton, Columbia, Rockingham.

GV May48, from AA Digest [clips from group publications]:  
A.A. Rebound, Asheville, N. C.: "We have heard recent talk about A.A. Tradition and that we should study and familiarize ourselves with the 12 Points. There may be some who immediately view with alarm and look around inquiringly to ask, "What's wrong?" There is nothing wrong. The ship is on an even keel. All is well. But do we recall our various school day (and later) vaccinations and their purpose? Well, that's what a study of the A.A. Tradition can be, preventive medicine.









Our first organized A.A. Group was in Manchester in August of 1946. A woman by the name of Mary W. who got sober in New Rochelle N.Y. went to the City Hall in Manchester and spoke with Judge Chretien and Monsignor James McGreal about starting an AA meeting, they liked the idea and gave her a meeting place in the City Hall building. This meeting eventually disbanded and in August of 1947 The Brookside Original AA Group was founded.

|||||

+++Message 5986. . . . . Is there a work called "Widows of AA"?  
From: juan.aa98 . . . . . 8/27/2009 9:31:00 AM

|||||

Is there a pamphlet or other piece of literature called "Widows of AA" ?

I have run across a reference to it, but do not know if it actually exists.

|||||

+++Message 5987. . . . . Re: Review of Bill White's book Slaying the Dragon  
From: diazeztone . . . . . 8/26/2009 9:20:00 PM

|||||

Bill White's Slaying the Dragon, ever since its publication, has also been on the AA Bibliography website and its beginner's "Recommended AA History Readings":

<http://aabibliography.com/beginnersbooks.htm>

<http://aabibliography.com/pdf/beginbklibibliography.pdf>  
(list updated Jan 09)

I have two other book reviews of this book I need to post, one by myself and one by another person.

I always wanted my site or some other site to have a book review area like the one where the review of Bill White's book appeared: The Life Ring site at <http://www.unhooked.com/> with the book reviews on its Book Talk section at <http://lsrbooks.blogspot.com/>

I have tried to imitate this on my own on the aabibliography.com site, but not with much success. The secular Life Ring folks seem to have much advanced, and have had much more dedication and concentration on reviewing books



GV Mar45, in the News Circuit column:

"A.A.s of the lush, bayou country of Baton Rouge, Louisiana, wisely stress the lack of "moral lecturing" in their publicity."

GV Apr45, in the News Circuit column:

"Our school system is gradually being instructed in A. A. Paul C. Young of the Louisiana State University faculty was recently quoted in the state newspapers for his enthusiastic support of our program."

GV Dec45, in the News Circuit column:

noted Louisiana as being one of the eleven states represented at the first regional AA convention in Birmingham Ala.

GV Feb46, in the News Circuit column:

"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. . . . The 400 members of the eight St. Louis, Mo., Groups have held their fifth anniversary meeting. "

GV Mar46, in the News Circuit column:

"A series of seven articles on A.A. have been prepared by the Shreveport, La., Group and are now appearing in the Shreveport Times. "

GV Apr46, in the New Groups column mentions- Covington, West Monroe and Minden, La.;

GV Apr46, in the New Circuit column:

" A Baton Rouge, La., A.A. spoke at a luncheon of the Cooperative Club of that city. In the same state, the Alexandria Group is now holding meetings in the Salvation Army's Red Shield center.

GV May46, in the New Circuit column:

"Covington, La., A.A.s, whose membership encompasses Amite, Bogalusa, Franklinton, Hammond and Ponchatoula, are running a series of newspaper articles on alcoholism and A.A."

GV June46, in the New Circuit column:  
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."  
"...Shreveport, La., members have helped the Minden Group to get started with two meetings weekly. . . . "

GV June46, in the New Groups column mentions- LOUISIANA -- Monroe.  
GV Aug46, in the New Groups column mentions- LOUISIANA -- Baton Rouge (Capital Area Group).

GV Oct46, in the News Circuit column:  
Two more groups, New Orleans and Houston, have participated in CBS's "Quiz of Two Cities" program. New Orleans came off the winner. . . . 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.

GV Jan47, in the News Circuit column:  
"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."

GV Feb47, in the News Circuit column:  
"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."

GV Mar47, in the New Groups column mentions- LOUISIANA -- Crawley.

GV June47, in the New Groups column mentions- LOUISIANA -- Shreveport (Caddo Group).

GV Jly47, in the New Groups column mentions- LOUISIANA -- Maplewood (Calcasieu Parish Group).

GV Jly47, in the News Circuit column:

"Still We Spread -- The Calcasieu Parish Group of A. A. with membership from Lake Charles, Sulphur and Maplewood, La., has been formed with other towns nearby listed as Vinton, De Ridder, De Quincy, Kinder and Jennings. Meetings are at the Charleston Hotel in Lake Charles, Room 201 at 7:30 on Thursday. The phone number is Lake Charles 4287 and the post office box 2584, Maplewood. "

GV Jly47, in the Clip Sheet column:

"New Orleans, La., States: "This evening A.A. makes one of its rare public appearances, the purpose being to explain to the public its manner of throwing the life-line to tragic, helpless and all but hopeless members of society. New Orleans has its share, and probably more, of the 300,000 alcoholics in the nation and the 7,000,000 persons in the country who drink more than they should or is good for them. The excessive drinker has a sickness, It is not a sickness that yields to ordinary medical or surgical treatment. it is not one that can be treated in clinic or hospital with a good prospect of success. But it can be treated, and is, with conspicuous success by this organization of anonymous practitioners."

GV Sept47, in the News Circuit column:

"60 At First Open Meeting -- The Calcasieu Parish Group held its first open meeting at Lake Charles, La., in July, with M. H. of Memphis as the guest speaker and 20 A.A.s and about 40 friends and relatives attending. Not only have several calls been received by the group since the meeting; the newspaper announcement of it





<http://new-orleans.travelape.com/attractions/beauregard-keyes-house/>

In the Old French Quarter of New Orleans, along Chartres Street, lies an architectural jewel in the Palladian and Louisiana raised-cottage style - the Beauregard House.

Built in 1826 by the French auctioneer Joseph LeCarpentier, Beauregard House stands on land purchased from the Ursuline nuns whose convent is across the street. Designed by the Spaniard architect Francisco Correjolles, the cottage was built as the residence of LeCarpentier. The famous chess master Paul Morphy (son of LeCarpentier's daughter and Judge Alonzo Morphy) was born here in 1837.

The building was named after the Confederate hero Beauregard, a native New Orleanian who rented rooms here after the Civil War. After passing through the hands of many owners, the home almost became a macaroni factory in 1925. That fate was halted when concerned citizens formed the Beauregard Memorial Association. The home sat in disrepair until purchased in 1944 by novelist Frances Parkinson Keys and she commissioned the restoration. She used the home as a winter residence and wrote several of her novels here including 'Dinner at Antoine's'.

She furnished the home with several original Beauregard pieces and memorabilia as well as her own collections. There are five portraits in the home of Beauregard, his daughter, and his granddaughters which belonged to the Beauregard family. Ms. Keys had impressive collections - ceiling fans, over 200 dolls from all over the world, and veilleuse (tiny teapots) - all here on display. The home is a lovely representation of the times. The lower level of the raised cottage, originally an above-ground basement, was used for storage and a wine cellar.

- - - -

OTHER PHOTOS AT:

[http://commons.wikimedia.org/wiki/Category:Chartres\\_Street,\\_French\\_Quarter](http://commons.wikimedia.org/wiki/Category:Chartres_Street,_French_Quarter)

<http://commons.wikimedia.org/wiki/File:BeauregardHouseChartresDown1900s.jpg>

- - - -

[http://en.wikipedia.org/wiki/National\\_Register\\_of\\_Historic\\_Places\\_listings\\_in\\_Or](http://en.wikipedia.org/wiki/National_Register_of_Historic_Places_listings_in_Or)



Dick Perez made the first translation of the AA Big Book into Spanish, completed in early 1946 with his wife doing most of the work. It took them three years. His version never made it to mass production. It is a mystery what happened to it. It was turned over to Bill W. but it is yet to be found.

In late 1947, a Puerto Rican professional translator, Frank Muniz, also translated the Big Book.

There are four main versions of the book in Spanish: the Puerto Rican, Mexican, Salvadorian, and Colombian, and each has its own quirky history. There was even a Castillian Spanish version made by Carlos Camara in Mexico in 1962 for the more "high society" AA readers. For North and South American Spanish speakers, it sounded like a translation of the Big Book into Shakespearean English. But that is a translation widely used today.

Looking through the different translations and editions from different countries -- Mexico, El Salvador, Colombia, Spain, and Puerto Rico -- there are some words, phrases and ideas lost in translation.

The New York central office pushed so that by 1961 all basic AA material was available in Spanish. But the gap from 1947-1961 gave rise to Spanish-speaking temperance/AA groups that came and went.

The first actual Spanish-speaking group did not actually begin until the late 1950's, but is still there. The first group in Mexico or anywhere else in Latin America was an English-speaking group in the late 1940's.

This gap in the availability of Spanish AA literature was an important reason for some of the major divisions in the Spanish program today. So we have the fact that in Mexico there are now two different central offices, AA Mexico and AA Seccion Mexico.

The start of AA in Guatemala, the birth place of the Podium, was very interesting.

In El Salvador, the Little Red Book was translated very early on, and was more widely used than the Big Book during the early days.

The early financial sponsorship of the Colombian AA Central Office by a Colombian tobacco company shaped some of the struggles in Colombia. The first





I saw you there the other night at the eight o'clock meeting. I don't know how long you've been sober, but I know you've been coming around for a while because you spoke to a lot of people who knew you.

I wasn't one of them.

You don't know who I am. I wandered into your meeting place alone the other night, a stranger in a strange town. I got a cup of coffee, paid for it, and sat down by myself.

You didn't speak to me.

Oh, you saw me. You glanced my way, but you didn't recognize me, so you quickly averted your eyes and sought out a familiar face.

I sat there through the meeting.

It was okay, a slightly different format but basically the same kind of meeting as the one I go to at home.

The topic was gratitude. You and your friends spoke about how much AA means to you. You talked about the camaraderie in your meeting place. You said how much the people there had helped you when you first came through the door - how they extended the hand of friendship to make you feel welcome, and asked you to come back.

And I wondered where they had gone, those nice people who made your entrance so welcoming and so comfortable.

You talked about how the newcomer is the life blood of AA. I agree, but I didn't say so. In fact, I didn't share in your meeting. I signed my name in the book that was passed around, but the chairperson didn't refer to it. He only called on those people in the room whom he knew.

So who am I? You don't know, because you didn't bother to find out. Although yours was a closed meeting, you didn't even ask if I belonged there.

It might have been my first meeting. I could have been full of fear and distrust, knowing AA wouldn't work any better than anything else I'd tried, and I would have left convinced that I was right.

I might have been suicidal, grasping at one last straw, hoping someone would reach out and pull me from the pit of loathing and self-pity from which, by myself, I could find no escape.

I might have been a student with a tape recorder in my pocket, assigned to write a paper on how AA works - someone who shouldn't have been permitted to sit there at all but could have been directed to an open meeting to learn what I needed to know.

Or I could have been sent by the courts, wanting to know more, but afraid to ask.

It happens that I was none of the above.

I was just an ordinary drunk with a few years of sober living in AA who was traveling and was in need of a meeting.

My only problem that night was that I'd been alone with my own mind too long. I just needed to touch base with my AA family.

I know from past experience that I could have walked into your meeting place smiling, stuck out my hand to the first person I saw and said, "Hi. My name is - . I'm an alcoholic from - ."

If I'd felt like doing that, I probably would have been warmly welcomed. You would have asked me if I knew Old So-and-so from my state, or you might have shared a part of your drunkalog that occurred in my part of the country.

Why didn't I? I was hungry, lonely, and tired. The only thing missing was angry, but three out of four isn't a good place for me to be.

So I sat silently through your meeting, and when it was over I watched enviously as all of you gathered in small groups, talking to one another the same way we do in my home town.

You and some of your friends were planning a meeting after the meeting at a nearby coffee shop. By this time I had been silent too long to reach out to you. I stopped by the bulletin board to read the notices there, kind of hanging around without being too obvious, hoping you might ask if I wanted to join you, but you didn't.

As I walked slowly across the parking lot to my car with the out-of-state license plates you looked my way again. Our eyes met briefly and I mustered a smile. Again, you looked away.

I buckled my seat belt, started the car, and drove to the motel where I was staying.

As I lay in my bed waiting for sleep to come, I made a gratitude list. You were on it, along with your friends at the meeting place. I knew that you were there for me, and that I needed you far more than you needed me. I knew that if I had needed help, and had asked for it, you would have gladly given it. But I wondered . . . what if I hadn't been able to ask?

I know who you are.

Do you remember me?

|||||

+++Message 5997. . . . . Dr. Silkworth's home in Little Silver, New Jersey  
From: silkworthdotnet . . . . . 8/29/2009 10:17:00 PM

|||||

In the following article, close to the end, it makes mention of Dr. William Duncan Silkworth, MD commuting from a small house in Little Silver to work.

Does anyone have pictures and/or the address of this little house mentioned in the following article?

=====

The Roundtable of AA History  
January 10, 1998

WILLIAM DUNCAN SILKWORTH, MD (1873-1951)

From Mike O., of The Just Do It Big Book Study Group of Alcoholics Anonymous,  
DeBary, Florida.

Doctor William D. Silkworth, called, "the little doctor who loved drunks", began an indispensable contribution to Alcoholics Anonymous during the early 1930's from his position as medical director of Charles B. Towns Hospital, 293 Central Park West (89th street), New York, N.Y. Towns, founded in 1901, was well known then as a rich man's drying-out place; a rehab for the wealthy, and it served a worldwide clientele. American millionaires, European royalty and oil sheiks from the middle east walked its halls, side by side: brothers in humiliation in bathrobes and slippers.

It was Dr. Silkworth who told Bill Wilson, during the summer of 1933, of the nature of alcoholism: that, in his opinion, the problem had nothing to do with vice or habit or lack of character. It was, he said, an illness with both mental and physical components. Silkworth is quoted widely as calling the illness a combination of "---an obsession of the mind that condemns one to drink and an allergy of the body that condemns one to die" or go mad if one continues to ingest alcohol.

Dr. Silkworth was not the first highly respected authority to write about alcoholism. Solomon, considered the wise man of his era, wrote about it in Proverbs, Chapter 23, and Verses 29 through 35. Solomon's Biblical words seem an accurate description of the alcoholic of today.

Dr. Benjamin Rush, one of the signers of The Declaration of Independence, was

the first member of the medical community to write about alcoholism and suggest it might be an illness. In a medical paper he wrote in 1784, Dr. Rush said he thought alcoholism was "-a disease process." He offered no further clinical evidence. So: Dr. Silkworth, it appears, was the first medical person to detail alcoholism, in writing, as an illness.

Silkworth, thus, disagreed with his employer, Charles B. Towns. Towns, who had once claimed to have a "cure" for alcoholism, believed firmly in a physiological, medical model of addiction. But, he denied that alcoholism, per se, was a disease. Silkworth argued that certain individuals were "constitutionally susceptible to sensitization by alcohol" and that drinking sparked an allergic reaction. This, he insisted, made it physically impossible for an alcoholic ever to tolerate alcohol. Moreover, he said, that problem drinkers would have to learn and accept this fact as part of their treatment.

Silkworth played a major role in many of the early recoveries from active alcoholism, particularly those in New York. It's estimated that he treated forty-thousand alcoholics during his career. The introduction to his writings in the book, "Alcoholics Anonymous" says early AA members considered the Brooklyn-born Silkworth no less than a medical saint.

Dr. Silkworth advised Bill Wilson to stop preaching at the drunks he was trying to help by telling them about his powerful spiritual experience. Silkworth urged Wilson to begin, instead, by telling each of the alcoholics that his condition was hopeless, a matter of life-or-death. Only then, Silkworth believed, would the drunks be willing to listen to a story about a spiritual remedy.

Through no fault of the doctor's, there is disagreement about parts of his professional history and about his birth year. In Silkworth's biography in the book, "Dictionary of American Temperance Biography: From Temperance Reform to Alcohol Research, the 1600s to the 1980s," the historian Mark Edward Lender lists Silkworth's date of birth as July 22, 1877. All other sources used in this compilation, which contain a date of birth for Silkworth, including his New York Times obituary, agree that Silkworth's birth year was 1873.

It's agreed, generally, that Silkworth graduated from Princeton University (A.B. 1896) and that he took his M.D. degree from New York University-Bellevue Medical

School (1899). But, two principal sources, "Pass It On," published by Alcoholics Anonymous, and, "Not-God," researched and written by the widely respected historian Ernest Kurtz, Ph.D and published by Hazleden, offer differing versions of his career path thereafter.

"Pass It On," (p. 101) reports Silkworth became a specialist in neurology, a domain that sometimes overlaps psychiatry, and entered private practice in the 1920's. It says Silkworth invested his savings in a stock subscription for a new, private hospital. "Pass It On" says Silkworth's investment came with the promise of a staff position when the hospital was built. But, the report says Silkworth lost everything in the stock market collapse of 1929. And, "Pass It On" quotes Bill Wilson as saying that Silkworth, in desperation, went to Towns in 1930 for compensation of about forty dollars a week, plus board.

"Not-God," (p. 22) reports that after he received his medical degree from NYU, Silkworth began a coveted internship during 1900 at Bellevue Hospital, 462 First Avenue (27th. Street), in Manhattan. It says that in 1924-after completing specialty training as a neuro-psychiatrist---Silkworth became medical director of Towns. "Not-God" notes that Dr. Silkworth estimated his patients' rate of recovery, until Bill Wilson came along, at "approximately only two percent."

So: "Pass It On" and "Not-God" show a six-year difference in Silkworth's arrival date at Towns.

A third source offers a wider time differential but more information about Silkworth. The respected Journal of Studies on Alcohol, published monthly by The Center of Alcohol Studies at Rutgers University, New Brunswick, New Jersey reports Silkworth arrived at Towns in 1932. An article by Leonard Blumberg, (Professor of Sociology, Temple University, Philadelphia Vol. 38. No. 11, 1977, "The Ideology of a Therapeutic Social Movement: Alcoholics Anonymous") says Dr. Silkworth worked at Towns from 1932 until his death in 1951.

Silkworth's entire career had a psychiatric emphasis. He was a member of the psychiatric staff at the US. Army Hospital in Plattsburgh, New York, for two years (1917-1919) during World War I.

Dr. Silkworth also served as associate physician at the Neurological Institute of Presbyterian Hospital in Manhattan from 1919 to 1929. He had also been connected with Broad Street Hospital.

The Blumberg article leaves room for speculation about the circumstances under which Silkworth left the prestigious Presbyterian Hospital in 1929. It concludes that he probably was laid off during a staff reduction following the stock market crash of that same year. The article does not attempt to fill the time vacuum of approximately three years until it says Silkworth went to Towns.

Regardless of his starting date at Towns, Wilson said Silkworth's arrival there was the turning point in the doctor's life. Nearly all sources agree that he worked there approximately nineteen years.

Additionally, Dr. Silkworth was a major influence in persuading the management of Knickerbocker Hospital in upper Manhattan to set aside a small ward, beginning in 1945, for the treatment of alcoholics. Knickerbocker was the first general hospital in New York to do so. (This is significant because many general hospitals at that time would not admit alcoholics as alcoholics. Their doctors had to admit them under false diagnoses.) Dr. Silkworth served six years at Knickerbocker as director of alcoholic treatment, attending an estimated seven thousand alcoholics. Teddy R., a nurse who was an AA member, ran the alcoholism ward. Figures as to costs at Knickerbocker are unconfirmable. But, the fees and other expenses there were much less than at Towns, where patients paid \$125.00 for one week of treatment, during the early and mid-1930's. At Knickerbocker, drunks off the street with no financial resources were de-toxified.

William Duncan Silkworth died Thursday morning, March 22, 1951 of heart attack at his home, 45 W. 81st. Street, New York. He and his wife, Marie, had lived in Manhattan during their later years. But, it's known that he commuted for part of the time he worked in New York from a home in Little Silver, New Jersey. Today, there's a train station about one block away from that house, which-as of this writing -- is still standing. But, it's unclear whether the train station was there at the time Silkworth lived in Little Silver.

As noted previously, the book, "Alcoholics Anonymous," reports that early AA members considered Dr. Silkworth a "---medical saint." It was never a secret that his personal relationship with Alcoholics Anonymous was both deep and emotional. He was called, "-the little doctor who loved drunks" because he genuinely cared for and experienced communion with alcoholics. And, they

loved him. An in-depth explanation can be found in, "Language of The Heart," (p. 176).

In an article he wrote years later for The Grapevine, Bill Wilson noted that Dr. Silkworth treated some 40,000 alcoholics during his career. Wilson added, "He never tired of drunks and their problems. A frail man, he never complained of fatigue. During most of his career he made only a bare living. He never sought distinction; his work was his reward. In his last years, he ignored a heart condition and died on the job--among us drunks, and with his boots on." All but one of the AA historians who influenced this writing believe that Dr. Silkworth held positions at both Towns and Knickerbocker Hospitals at the time of his death. But, it should be noted that the respected AA historian and author Mel B., who wrote much of "Pass It On," the official AA biography of Bill Wilson, mentions only Silkworth's affiliation with Knickerbocker Hospital at the time of the doctor's death.

Wilson showed his gratitude to Silkworth in 1950 and '51, when he and some associates tried to raise enough money to allow "Silkie" and Marie, to retire to New Hampshire. The doctor was going to be medical director of the treatment center, Beech Hill Farm, near Dublin, New Hampshire. But, Silkworth died before it could happen. So: Bill, noting Mrs. Silkworth's strained financial circumstances, raised \$25,000 for a Silkworth Memorial, to supplement the widow's small income.

Dr. Silkworth's death was announced to the Fellowship in the April 1951 version of the AA Grapevine. And, the article indicates AAs of that time considered Silkworth more than a "medical saint." To those AA's who knew him, William Duncan Silkworth was a hero. The April 1951 Grapevine article notes, "He freely risked his professional reputation to champion an unprecedented spiritual answer to the medical enigma and the human tragedy of alcoholism." Historians point out that he might have been laughed out of the American Medical Association for holding such a view. Obviously, that did not happen.

Wilson, who previously had referred to Dr. Silkworth as "-AA's first and best friend" eulogized Silkworth in the May 1951 Grapevine. And, his affection and sense of personal loss is expressed in a notation on a copy of the appeal for funds (found in the archives of the General Service Conference of A.A.) It

says,  
"Thank Heaven we started this before Silkie went."

The Wilson article, written especially for The Grapevine, concludes with two questions: "Who of us in AA can match this record of Dr. Silkworth's? Who has his measure of fortitude, faith and dedication?"

SOURCES: The AA publications: "Alcoholics Anonymous", "Pass It On", "The Grapevine" and "Language of The Heart"; the Archives of the AA General Service Office; "Not-God" by Ernest Kurtz; "The Journal of Studies on Alcohol 1977" which contained "The Ideology of a Therapeutic Social Movement: Alcoholics Anonymous." by Leonard Blumberg; published by The Center of Alcohol Studies, Rutgers University); "Dictionary of American Temperance Biography: From Temperance Reform to Alcohol Research, the 1600s to the 1980s" by Mark Edward Lender; "Lois Remembers" by Lois Burnham Wilson; "My Search For Bill W" by Mel B.; Yale University; New York University and private conversations with AA's who knew Dr. Silkworth.

I'm grateful for the above sources. Any errors are my own.

Researched/written for: The Round Table of AA History by Mike O. (Michael O'Neil) of The Just Do It Big Book Study Group of Alcoholics Anonymous, DeBary, Florida. Updated/revised: 1999, 2000, and 2001.

=====

++++Message 5998. . . . . Meet and greet in San Antonio  
From: Shakey1aa@aol.com . . . . . 9/3/2009 9:24:00 AM

=====

How about AAHL's get a meet and greet at the  
2010 AA international convention in San Antonio  
next year?

Anyone interested contact Shakey Mike at  
shakey1aa@aol.com (shakey1aa at aol.com)

I thought perhaps we could get a lunch on  
Thursday before the convention so we could  
all meet.

Shakey Mike G  
Phila Pa USA.  
going to NAW this month in Calif.

=====







From: kevinr1211 . . . . . 9/7/2009 3:24:00 PM

|||||

Fosdick wrote a series of daily reflection books around the time of the outbreak of WW I. They are really great -- he strongly believed in personal transformation and talked a lot of recovery language and emphasized the importance of fellowship. Fosdick seems to me to be very much spiritually in synch with 12 step approach.

Does anyone know whether it was Harry who introduced Bill Wilson to Rockefeller?

Does anyone know if Fosdick's books "The Meaning of Faith," "The Meaning of Prayer," and "The Meaning of Service" played a role in early AA?

Thanks,

Kevin

----

From Glenn C. (South Bend, Indiana)

Harry Emerson Fosdick (1878-1969) American clergyman, b. Buffalo, N.Y., graduated from Colgate University, 1900, and Union Theological Seminary, 1904.

Ordained a Baptist minister in 1903. Fosdick was the most prominent liberal Baptist minister of the early 20th Century. He was Pastor of the First Presbyterian Church on West Twelfth Street and then at historic Riverside Church (formerly Park Avenue Baptist Church) in New York City.

Fosdick became a central figure in the conflict between fundamentalist and liberal forces within American Protestantism in the 1920s and 1930s. While at First Presbyterian Church, on May 12, 1922, he delivered his famous sermon "Shall the Fundamentalists Win?" in which he defended the modernist position. In that sermon he presented the Bible as a record of the unfolding of God's will, not as the literal Word of God. He saw the history of Christianity as one of development, progress, and gradual change. To the fundamentalists, this was rank apostasy, and the battle lines were drawn.

A master preacher, liberal thinker and author of 47 books, Harry Emerson Fosdick drew huge congregations and radio audiences as well as famous critics. A Baptist minister, he rose to prominence as the weekly preacher at New York City's

First

Presbyterian Church (1918-1924). Fundamentalist Christians nationwide attacked

his view that "modern Christians" could doubt doctrines such as the literal truth of the Bible and the virgin birth of Jesus and still remain faithful.

In a

sermon, "Shall the Fundamentalists Win?" (1922), he spoke out against the exclusion of modernists and their views. A Fosdick publicist mailed it to thousands of U.S. churches, fueling the controversy. Not wanting a prolonged national fight with Presbyterian conservatives, Fosdick left and in 1925 became

pastor of Park Avenue Baptist Church. The church moved in 1930 to a cathedral-like structure in Upper Manhattan, built by Park Avenue member John D.

Rockefeller Jr., and became the interdenominational Riverside Church.

Fosdick

preached there until his retirement in 1946. In the 1920s, political orator William Jennings Bryan, who faced Clarence Darrow in the Scopes "Monkey Trial,"

was among Fosdick's fundamentalist Presbyterian attackers. Humanist editor and

philosopher Walter Lippmann, in A Preface to Morals (1929), derided Fosdick for

lacking dogmatic certainty; Fosdick replied in As I See Religion (1932), an argument for liberal Christianity.

Fosdick married Florence Allen Whitney in 1904, the year he became pastor at First Baptist Church, Montclair, N.J. Their daughters were Elinor (born 1911)

and Dorothy (1913)... He taught at New York's Union Theological Seminary from

1908 to 1946 ... His "National Vespers Hour" aired for 19 years on NBC and short-wave radio and was heard in 17 countries... Fosdick drew the title of his

1956 autobiography, The Living of These Days, from a verse of his 1930 hymn, "God of Grace and God of Glory"... Fosdick wrote for such popular magazines as

Harper's, Atlantic Monthly, and Ladies' Home Journal and was on Time's cover in

1925 and 1930.

~~~~~  
Fosdick's famous hymn "God of Grace and God of Glory" (written in 1930) REFERS TO PRIDE AS THE GREAT ENEMY (compare Bill W.'s emphasis on Pride (and egotism and ego run riot) as the root sin in most alcoholics, in both the Big Book and 12 and 12.

FOSDICK'S HYMN:

God of grace and God of glory,  
On Thy people pour Thy power.  
Crown Thine ancient church's story,

Bring her bud to glorious flower.  
Grant us wisdom, grant us courage,  
For the facing of this hour,  
For the facing of this hour.

Cure Thy children's warring madness,  
Bend our PRIDE to Thy control.  
Shame our wanton selfish gladness,  
Rich in things and poor in soul.  
Grant us wisdom, grant us courage,  
Lest we miss Thy kingdom's goal,  
Lest we miss Thy kingdom's goal.

~~~~~  
Harry Emerson Fosdick's famous  
anti-fundamentalist sermon (1922):

"SHALL THE FUNDAMENTALISTS WIN?"

The most important parts of the sermon are given at:

[http://amhist.ist.unomaha.edu/module\\_files/Harry%20Emerson%20Fosdick%20Shall%20t](http://amhist.ist.unomaha.edu/module_files/Harry%20Emerson%20Fosdick%20Shall%20t)

[he%20Fundamentalists%20Win.rtf](http://amhist.ist.unomaha.edu/module_files/Harry%20Emerson%20Fosdick%20Shall%20t) [20]

The full text of the sermon is given at:

<http://historymatters.gmu.edu/d/5070/>

<http://baptiststudiesonline.com/wp-content/uploads/2007/01/shall-the-fundamentalists-win.pdf>

[13]

Also see "Classical Protestant Liberalism and Early A.A." at:

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

which also refers to The Upper Room, along with the three German theologians Friedrich Schleiermacher (1768-1834), Albrecht Ritschl (1822-1889), and Adolf Harnack (1851-1930).

Also note the American Congregationalist Horace Bushnell (1802-1876). He is important in understanding the Appendix to the Big Book on spiritual experience. Bushnell's book *Christian Nurture* (1847) stated that in modern America, more and more people were coming into the spiritual life as the result of a kind of "educational experience," as opposed to being converted in a single highly emotional religious experience at a revival. The revivalistic conversion experience had been common on the American frontier, but the United States

was  
now turning into something very different from a wild frontier society.

~~~~~  
Well known Protestant liberals in THE OXFORD GROUP:

Burnett Hillman Streeter's book "The God Who Speaks" (Warburton Lectures 1933-5, pub. 1936) was an important Oxford Group book. But Streeter also wrote The Four Gospels: A Study of Origins (1924), a liberal study in which he argued that the Gospels did not give the actual words which Jesus spoke with literal accuracy. Matthew and Luke, in particular, were created by people who lived after the time of the original apostles, people who had a copy of Mark and a collection of Jesus' sayings called "Q," and changed Jesus' words around to fit their own literary style and theological speculations.

In addition, Matthew and Luke (written between 80 and 90 A.D.) both included a good deal of legendary material, according to Streeter and his followers, which grew up in the fifty to sixty years after Jesus' death. This is important, because the story of the Virgin Birth and the story of the Empty Tomb did not enter the Christian tradition until the gospels of Matthew and Luke were written.

Leslie Weatherhead (1893-1976), another liberal Protestant theologian. "How Can I Find God?" was written in 1934. He was a member of the Oxford Group from 1930 to 1939, and was regarded by many as the unofficial head of the Oxford Group in London.

~~~~~  
I can find no references anywhere indicating that Dr. Bob or anybody else in early AA was reading CHRISTIAN ENDEAVOUR literature at any point during the formative 15-year period from 1935 to 1950, or recommending that anybody else read that kind of children's literature.

Dr. Bob was 55 when he had his last drink. The world of 1935 was very different indeed from the world of his childhood, which was a primitive era back before automobiles or airplanes existed.

~~~~~

The Protestant Christian world in which Dr. Bob lived in 1935 was not the world of the 19th century children's literature propagated by the Christian Endeavour movement.

Dr. Bob's world was the LIBERAL PROTESTANT world of Harry Emerson Fosdick, The Upper Room, Reinhold Niebuhr, and liberal Oxford Group thinkers like B. H. Streeter and Leslie Weatherhead.

And it was the world of NEW THOUGHT authors like Emmet Fox's Sermon on the Mount and James Allen's As a Man Thinketh.

Mel B. wrote me recently and spoke of the importance for Bill Wilson's thought of the Canadian psychiatrist Richard Maurice Bucke's "Cosmic Consciousness: A Study in the Evolution of the Human Mind" (1901). This fit smoothly with the early twentieth century New Thought movement, and it fits even more smoothly into late 20th and early 21st century New Age spirituality.

Glenn C. (South Bend, Indiana)

|||||

++++Message 6004. . . . . Re: AAHL meet and greet -- San Antonio Internat'l -- July 2010  
From: rriley9945@aol.com . . . . . 9/6/2009 1:16:00 PM

|||||

I'd love to meet some of those who post here. I remember from the 2005 International that the GSO Archives was looking for help to man the Archives display. It was a great two-hour stint for me and I heartily recommend it to others as a way of doing service. I hope to help out again if asked.

P.S. just a reminder: spots are going quickly for rooms in the San Antonio area. I was online September 1 -- the first day of registration -- and many rooms were sold out already.

Bob from Long Island

|||||

++++Message 6005. . . . . RE: A publication called the Alconaire  
From: J. Lobdell . . . . . 9/6/2009 7:27:00 AM

|||||



Laurie A.

-----

- > I'm interested in learning about a publication
- > called the Alconaire. This is possibly a news
- > letter from a local AA committee.
- >
- > I came across a reference to the Alconaire
- > in the October 5, 1952 issue of the Addicts
- > Anonymous newsletter The Key (based out of
- > the US Public Health Services Hospital in
- > Lexington, KY).
- >
- > The article reprinted in the Key is called
- > A. A. Slips and Relapses and appeared as an
- > editorial written by Steve W. in the
- > July/August 1952 issue of the Alconaire.
- >
- > Any help would be greatly appreciated.
- >
- > Chris B.
- > Raleigh, NC
- >
- > <cbudnick@nc.rr.com>
- (cbudnick at nc.rr.com)

=====

+++Message 6007. . . . . Re: Addicts Anonymous  
From: rriley9945@aol.com . . . . . 9/7/2009 6:07:00 PM

=====

Addicts Anonymous pre-dates N.A. by several years. Around 1947. An A.A. by the name of Houston was in the Lexington, Kentucky?area near the Federal Hospital that housed drug addicts. He once sponsored someone in A.A. who could stay away from alcohol but continued to use drugs so he believed and rightly so that the 12 steps could work but had to be geared towards drug addiction to do?so.?When he was transfered to the Lexington area he approached the hospital and?volunteered to start a meeting even though he didn't use drugs. It stayed within the hospital for the most part although many tried to get it going on the outside. There was an Addicts Anonymous in South Philadelphia up until the 1980s I was told. Not sure it that was same or just used the nameJimmy K who is considered one of the co-founders of N.A. most likely attended Addicts Anonymus







Addicts Anonymous and published in the Alcoholics Anonymous Grapevine, the official magazine of the AA fellowship:

A year ago, several members of the Alcoholics Anonymous Group in this vicinity approached the Medical Officer in Charge of the United States Public Health Service Hospital in Lexington, KY for the purpose of introducing an AA group into this institution. It was out of this beginning that the charter group of Addicts Anonymous was formed. The success of our organization is measured only by the success of its members in abstaining from the use of drugs, even though they may be in an environment where they are readily available. The underlying purpose of Addicts Anonymous is outlined in our preamble: Our precepts are patterned after those of Alcoholics Anonymous to which all credit is hereby given and all precedence is acknowledged.\* We claim no originality but since we believe that the causes of addiction and alcoholism are basically the same, we wish to apply to our lives the truths which have benefited so many otherwise helpless alcoholics. We believe that by so doing, we may regain and maintain our health and sanity."(Grapevine, February 1948)

As for the founding of All Addicts Anonymous (www.alladdictsanonymous.org) the first group started in Chappaqua NY, in the mid 1950s with members: Tom P., his son Tom P. Jr., a neurotic named Tony G., (I think Tony's wife), and a few others members. This group was originally called the "Nut Club". In the 60s Tom Sr., called the group the LifeSavers Group, and then in the early 80s he gave it the name that has stuck till this day -- All Addicts Anonymous.

--- In AAHistoryLovers@yahoogroups.com, jenny andrews <jennylaurie1@...> wrote:

- >
- > Intrigued to read of an Addicts Anonymous
- > newsletter in 1952. Did this fellowship pre-date
- > NA etc?
- >
- > I have recently been in email correspondence
- > with All Addicts Anonymous, which was only
- > founded a short time ago.
- >
- > Did the 1950s Addicts Anonymous group have
- > links with Alcoholics Anonymous? How widespread
- > was its membership? What happened to it?
- >
- > Laurie A.

=====

+++Message 6011. . . . . RE: Addicts Anonymous  
From: Chris Budnick . . . . . 9/8/2009 5:13:00 AM

=====

In 1944, Houston Sewell of Montgomery, AL got sober in Alcoholics Anonymous. Houston knew a man in Alcoholics Anonymous named Harry who drank but also

used other drugs. Though Harry stopped drinking, he continued to use other drugs and eventually was arrested and sent to the United States Public Health Services Hospital (USPHSH) in Lexington, KY.<sup>1</sup>

Lexington, KY

In 1929, Congress authorized two Federal hospitals to treat drug addiction, one in Lexington, KY and the other in Fort Worth, Texas. Both facilities were established for people addicted to drugs that were convicted of offences against the Federal government. The hospitals served as both a prison and a treatment facility. What was interesting about the Lexington hospital is that a person could go there as a prisoner, probationer or a volunteer. The Lexington facility opened on May 25, 1935 and was known as Narco or the Narcotics Farm.<sup>2</sup>

Addicts Anonymous

In 1947 Houston was transferred by his company to Frankfort, KY, roughly 25 miles from Lexington. Houston kept thinking about Harry. Convinced that "the twelve Suggested Steps would work as well for drugs as for alcohol if conscientiously applied," Houston approached the Medical Officer at Narco, Dr. Victor Vogel with the idea of starting a group for addicts. On February 16, 1947 the first group was held at Narco. This group was named Addicts Anonymous and continued to meet until 1966. Central to the success of Addicts Anonymous was the on-going support of members of Alcoholics Anonymous from Frankfort. Houston continued to support the meetings, which at its height boasted two meetings a week of the Men's Group, two meetings a week of the Women's Group and one combined group, until 1963. Other members of Alcoholics Anonymous who supported these meetings included Jim Music and Sterling S.

Narcotics Anonymous and other Groups

Many members of Addicts Anonymous joined Alcoholics Anonymous upon leaving Narco, however there was frequent discussion within both Addicts Anonymous and Alcoholics Anonymous about membership for the narcotic addict in Alcoholics Anonymous.<sup>3,4,5</sup> One solution to this was the establishment of meetings outside of Lexington by former patients/inmates. The effort that gained the most attention was Narcotics Anonymous in New York City, which was established by Danny Carlsen after his seventh trip to Lexington. This Narcotics Anonymous died out by the early 1960's. Reasons for this included not following the Twelve Traditions, existing for purposes other than just recovery (i.e. serving as a social service agency), affiliation with other organizations (YMCA) and not having the organizational structure to sustain existence after the death of its founding member.

Another effort made by a former patient/inmate to start groups for addicts outside of the hospital was Habit Forming Drugs Group in California. This group was started by Betty Thom who left Lexington in 1950. Although not fully understood, Betty probably served as a link between Addicts Anonymous and the Narcotics Anonymous that exists today, which began in California in 1953. In the by-laws established August 17, 1953 by some members of Alcoholics Anonymous who also had a narcotic addiction and were seeking to start open meetings for addicts included the following purpose statement which originated in Addicts Anonymous and was reproduced in their newsletter

The Key.

Our Purpose:

This is an informal group of addicts banded together to help one another renew our strength in remaining free of drug and alcohol addiction.

Our precepts are patterned after those of Alcoholics Anonymous, to which all credit is given and precedence acknowledged. We claim no originality, but since we believe that the causes of alcoholism and addiction are basically the same, we wish to apply to our lives the truths and principles which have benefited so many otherwise helpless individuals. We believe that by doing so we may regain our health and sanity.

It shall be the purpose of this group to foster means of rehabilitation for the addict, and to carry a message of hope for the future for those who have become enslaved by the use of habit-forming drugs.

Conclusion

Houston S. saw someone who had a problem in addition to alcoholism and when he found himself in Frankfort, KY decided to apply what he knew worked in Alcoholics Anonymous to addicts. It would have been easy for him to continue his recovery within Alcoholics Anonymous; however he decided to carry the message one step further. And as a result of his dedicated service work, he helped addicts begin to see that recovery was possible through the 12-steps and through fellowship. This is really the untold and overlooked legacy of the USPHSH in Lexington. Much research into Narco has focused upon the clinical and experimental research that occurred there. However, in listening to the talk of a former patient of Narco, his saving grace came when he rejected the treatment that was being offered to him (intensive psychotherapy) and was told, "if you're not going to accept our treatment then the next best thing you can do is join AA."<sup>6</sup> This is what this person did and he went on, like many others, to continue his recovery outside of Narco in the fellowship of Alcoholics Anonymous and similar fellowships.

Chris B.

Raleigh, NC

---

1. Ellison, J. (August 7, 1954). These Drug Addicts Cure One Another. Saturday Evening Post, p. 22.

2. Kentucky Historical Society. Historical note contained in the Inventory of the Lexington Narcotics Farm Collection, 1930s-1970s. (Retrieved from <http://205.204.134.47:2005/cdm4/document.php?CISOROOT=/Aid&CISOPTR=1201&REC=15> September 8, 2009.)

3. The Key (October 14, 1951 Vol. IV, No. 48)







> I found the following Dr's that might fit your question:  
>  
> Dr James Wainwright Howard from Montclair, NJ graduated P&S in 1919  
> Dr Charles Russell Witherspoon from Rochester, NY graduated Uof P in  
> 1898  
> No mention of a Dr. Bevoise [any spelling]) in NY, NJ or CT in 1936  
>  
> Doug B.

-----

The full text of Bill Schaberg's message no. 4377:

>> 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 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



I remember the reports generating out of the Board and an Ad Hoc Committee meeting in January 1993 (two months before the General Service Conference). The Ad Hoc committee of Delegates and Trustees (chosen from a cross-section of AA Regions) came to the conclusion that recommended a simple

phrase

replacing it in all the AAWS printing and publications from the Conference forward "This is A.A. General Service Conference-approved literature."

The Conference also agreed with this idea, and by the beginning of May 1993 a notice was sent out by the General Service Board that AAWS, Inc. would discontinue the use of the Circle and Triangle logo in its then-existing formats (1) blank, 2) with "AA" in the center of the triangle, 3) with "AA" and General Service Conference on the outside of the triangle, and 4) "AA" and Recovery, Unity, Service outside the triangle - those were accepted uses by AA through that 1993 announcement).

The logo had been used officially from 1957 to 1993, and that's thirty-six years of uncontested usage - until the General Service Board thought to ask the medallion and coin makers to "cease and desist" using it. For a time in 1991-92 the coin manufacturers complied (to this member, with unsightly results...), but somewhere in 1992 decided to re-negotiate and contest the Board's position. Not that the case ever went to trial as a violation of copyright law; advice to the Board was that the copyright was either not renewed (in 1976, the Big Book copyright was unfortunately not renewed by an oversight error of omission in legal advice to the GSB, too!) or completely unenforceable, perhaps due to the compliance of the coin makers not using it (some who claimed or threatened to claim their own copyright in the coin formats, etc.).

To remedy a pretty bad legal situation, the Conference heard the recommendation of simply using the 'conference-approved' phrase on literature.

Where

much discussion for a few years centered on AA going into the business of minting its own coins (definitely an outside issue), and suing the coin makers (against the 'spirit and letter' of the 12 Concepts for World Service--avoiding lawsuits whenever possible), the "catch-22" choices were evident,

and the Conference recommendation was a workable solution.

I have a friend and past Delegate who is also a lawyer, and he shared with me, that if anyone can put together a terrible process of lawsuits, it's us...no wonder we are advised against litigation, especially on outside issues. Did you know that upside down, the blank logo is the symbol for an air

raid shelter? We had even found the same circle and triangle on manhole covers in Illinois (old ones from the Elgin City Water Dept.). You can imagine

the view that any copyright court might take on this if we had followed through with long litigation - it would almost be the question asked "are you joking?"

Today we can have a bit of fun discussing our use and its current "unofficial" status. The official logo was a beautiful part of our past, when the

1993 Conference also allowed that many AAs, AA events, etc. would still be using our circle and triangle logo, and there would be no interference in











made such useful comments on the multilith draft of the Big Book.

As I pursued that lead to a 1940 article on alcoholic psychoses I was at first sure I had in fact found "The Dr. Howard," but then I stumbled on a short biography of James Wainwright Howard, which is definitely our elusive Dr. Howard as he is all over Essex County New Jersey and Montclair.

This short account of his life is given in the "Biographical Directory Of Fellows and Members of the American Psychiatric Association." A copy of it may be seen at:

<http://hindsfoot.org/docu1.html>

As I am nearby I may go and check the records at Mountainside Hospital.

Doug B. originally posted the name of Dr James Wainwright Howard from Montclair, New Jersey as a suggestion several years back, but it seems his lead went unpursued. I think we should nevertheless give Doug B. the credit for the find! The rest of us were at fault for not following up on his suggestion.

God Bless

John Barton

- - - -

From: "Arthur S" <ArtSheehan@msn.com>  
RE: Dr. Howard has been found!  
Thursday, September 17, 2009 11:53 AM

Any chance to just send an inquiry to GSO Archives to see if they can confirm?

I believe Merton was originally of the viewpoint that "Dr Howard" was an alias.

Cheers  
Arthur

- - - -

From: "John Barton" <jax760@yahoo.com>  
RE: Dr. Howard has been found!  
Thursday, September 17, 2009 12:33 PM

I did copy Michelle Mirza last night and will

advise all of you of her response. I wouldn't be surprised if they had no more information on the good doctor than we had, or Merton would have found it.

Hope more will be revealed!

John

- - - -

From: Mirza, Michelle <mirzam@aa.org>  
To: <BBSGSONJ@aol.com>  
Sent: Fri, Sep 18, 2009 11:57 am  
Subject: RE: Dr. Howard has been found!

John -

Hello and warm greetings from GSO Archives!

Thank you for thoughtfully passing along this information to us! At times we are asked to identify particular places, people or events described in our literature and particularly by Bill. This information is certainly useful.

Always grateful for your service to A.A.!

Michelle

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>  
RE: Dr. Howard has been found!  
Friday, September 18, 2009 10:24 AM

I did some research on James Wainwright Howard a while back but was put off by his 1930 Census listing as a physician in general practice.

I can tell you he was born in April 1891, in Pittsburgh, graduated from Yale in 1914 (which the bio Jack Barton sent in told us), got his M.D. in NYC in 1919 (ditto).

His father Abner Updegraff Howard (a Yale graduate) was an executive with Pittsburgh Glass, but JW was left an orphan early on, living first with his Aunt Mary and Uncle Frank Hunter in Norristown, Pennsylvania in 1900 and then with his older brother Morton (Yale 1905) in Yonkers in 1910.

What I have been particularly looking for is any connection with Bill Wilson before 1939:

here's what I've found. First, no connection through his college roommates, Gerry [Gerard or Gerald] Jackson or Ralph and George Semler; second, JW's sister Esther married Edward Anthony, later (1942-52) publisher of the Woman's Home Companion, and before that at least from 1933 to 1942 with Crowell, the publishers of the WHC.

I believe Ed Anthony (like Bill W b. 1895 d. 1971, I think) was at least an occasional habitue of Stewart's Cafeteria. Moreover, he had worked in his younger days on the same paper on which worked Joseph Hooker W (who is supposed to have said "Not Anonymous Alcoholics -- Alcoholics Anonymous!").

So there is a possible connection there.

It's true JW was an Adlerian (studied under Adler in 1929) so there might have been a connection through Emily Stro[e]bel, Bill's mother, but I have found no evidence on that.

And I have found no evidence on JW's career after 1944, tho' I have written the Yale Alumni Archives to see what they have.

-- Jared

- - - -

From: "BBSGSONJ@aol.com" <BBSGSONJ@aol.com>  
Re: Dr. Howard has been found!  
Friday, September 18, 2009 10:56 AM

Hi Everyone,

The source for the Bio I posted on Dr. Howard was from The Biographical Directory Of Fellows and Members of the American Psychiatric Association. The full PDF of this document was 96 MB.

The document was found at

<http://www.archive.org/details/biographicaldire007514mbp>

There is no doubt in my mind that this is our man. The Bio has him as Ch. (Chief) of several teams or committees, the N.P. I believe stands for Neurology, Psychiatry or Neuro-psychiatry.

God Bless,

PS

- - - -

From: "BBSGSONJ@aol.com" <BBSGSONJ@aol.com>  
Re: Dr. Howard has been found!  
Friday, September 18, 2009 11:05 AM

The "connection" rather than through Bill would more likely have been through one of two Montclair Residents; Hank Parkhurst or Harry Brick both sober at the time the manuscript was complete in December of 1938. My money would go on Hank. Having been treated so many times himself for his illness, and being a resident within Mountainside Hospital's immediate vicinity it is very possible that the good doctor may have treated Hank professionally as an attending N.P at Mountainside 34-41.

God Bless

- - - -

From: "BBSGSONJ@aol.com" <BBSGSONJ@aol.com>  
Re: Dr. Howard has been found!  
Friday, September 18, 2009 11:13 AM

And there is of course Harry Brick's hospitalization in 1938; i.e. the story of "Fred" in the big book. This could have brought the boys in contact with the good doctor.

God Bless

John Barton

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>  
RE: Dr. Howard has been found!  
Friday, September 18, 2009 12:36 PM

It very well could be exactly as you say, but I would hazard a guess that Dr. Howard was consulted for editing as much as for psychiatric knowledge, and given Bill's general predilection for consulting people he picked rather than those picked by others (and what was his feeling for Hank and his friends ca Jan 1939?), and his liking for the magazine literati (so to speak), I'd still be inclined to say Dr. Howard was Bill's idea rather than Hank's, and might well have

been suggested by his brother-in-law. But you may find an indication that Hank was indeed treated by Dr. Howard, which would be important.

|||||

+++Message 6027. . . . . Re: Who suffered from grave emotional and mental disorders?

From: glennccc . . . . . 9/20/2009 1:06:00 PM

|||||

From: James Williams <jamesewilliams@suddenlink.net> (jamesewilliams at suddenlink.net)

Just look at Bill Wilson and the problems he had.

- - - -

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

Can you give us any sources from the 1938 to 1939 period indicating that Bill Wilson was regarded by the other AA people as someone who had psychological problems so severe that it put him in a special category with just a few other early AA people?

That there was much more wrong with him, in other words, than just being an alcoholic? Some kind of psychiatric problem which competent psychiatrists had put a name on, where he had been officially diagnosed as being schizophrenic, manic depressive, a psychopath, or something else of that sort?

- - - -

From: James Williams <jamesewilliams@suddenlink.net> (jamesewilliams at suddenlink.net)

I was referring to the 10 yr depression that Bill himself refers to. This is referred to not only by Bill but also in other AA references.

I was not referring to the other things that Bill got into (the LSD, etc.) although those are also well known and cited often.

My point when I replied was that even Bill had problems in this area, as most of us have.

- - - -



Park during the years 1936-40 (from the Greystone Park Annual Reports 1936-40 in the NJ State Archives).

(4) And Jared Lobdell more recently (in Message 5834) suggested that there's the possibility (given the "Dr. Howard") that it might be Dr. Howard W. S. Potter (1892-1984), of New York (Letchworth Village), a native-born Jerseyan.

~~~~~  
THE STANDARD IDENTIFICATION GIVEN in lists which identify the people mentioned in the Big Book say that the "prominent psychiatrist" referred to on page 163 of the Big Book was Dr. Howard of Montclair, the Chief Psychiatrist for the State of New Jersey.

BIG BOOK page 163:

"We know of an A.A. member who was living in a large community. He had lived there but a few weeks when he found that the place probably contained more alcoholics per square mile than any city in the country. This was only a few days ago at this writing. (1939) The authorities were much concerned. He got in touch with a prominent psychiatrist who had undertaken certain responsibilities for the mental health of the community. The doctor proved to be able and exceedingly anxious to adopt any workable method of handling the situation. So he inquired, what did our friend have on the ball?"

"Our friend proceeded to tell him. And with such good effect that the doctor agreed to a test among his patients and certain other alcoholics from a clinic which he attends. Arrangements were also made with the chief psychiatrist of a large public hospital to select still others from the stream of misery which flows through that institution."

The standard lists of people mentioned in the Big Book say:

(Big Book p. 163) "an A.A. member who was living in a large community" referred to Hank Parkhurst in Montclair, New Jersey. "A prominent psychiatrist" there was Dr. Howard of Montclair, who was the Chief Psychiatrist for the State of New Jersey.

(Big Book p. 163) "Arrangements were also made with the chief psychiatrist of a large public hospital" referred to Dr. Russell E. Blaisdell

and the Rockland State Hospital near Orangeburg,  
New York.

~~~~~  
THERE WAS ALSO A "DR. HOWARD" who wrote a  
critique of the early draft of the Big Book  
which was circulated in multilith form.

Same man? Or a different person?

Message 1045 from "Pittman, Bill"  
<bpittman@hazelden.org>  
May 28, 2003

Any information on Dr Howard, a well-known  
psychiatrist from Montclair, New Jersey,  
who helped with the multilith?

Any way to find phonebook for 1938 in Montclair?

Bill Pittman

~~~~~  
Message 1705 from NMOlson@aol.com  
Mar 13, 2004

MEMOIRS OF JIMMY:

THE EVOLUTION OF ALCOHOLICS ANONYMOUS

By Jim Burwell

Hank and Bill finally decided on the name "Alcoholics Anonymous" in the  
latter  
part of November 1938.

About this time we almost had a disaster in our still wobbly group but it  
later  
turned out to be a Godsend. Bill and Hank had distributed quite a few copies  
of  
the original manuscript to doctors, psychiatrists and ministers to get a  
last  
minute reaction. One of these went to Dr. Howard, Chief psychiatrist for the  
State of New Jersey. He became greatly interested and enthusiastic, but was  
highly critical of several things in the book, for after reading it he told  
us  
there was entirely too much "Oxfordism" and that it was too demanding. This  
is  
where the disaster nearly overtook us, for it nearly threw Bill into a  
terrific  
mental uproar to have his "baby" pulled apart by an outside "screwball"  
psychiatrist, who in our opinion knew nothing about alcoholism. After days  
of

wrangling between Bill, Hank, Fitz and myself, Bill was finally convinced that all positive and "must" statements should be eliminated and in their place to use the word "suggest" and the expression "we found we had to."

Another thing changed in this last rewriting was qualifying the word "God" with the phrase "as we understand Him." (This was one of my few contributions to the book.) In the final finishing the fellowship angle was enlarged and emphasized. After many arguments and uproars, the manuscript was finally finished, complete, in December 1938. We now had one real problem - no money.

~~~~~

Message 2009 from "Arthur" <ArtSheehan@msn.com>  
posted on Sep 3, 2004

1939:

Feb/Mar (?), The distributed multilith copies were returned, but reader's comments produced few alterations in the final text. A major change did occur at the suggestion of a Montclair, NJ psychiatrist, Dr Howard, who recommended toning down the use of "musts" and changing them to "we ought" or "we should." Dr Silkworth and Dr Tiebout offered similar advice. (AACOA 167-168 NG 67-77)

~~~~~

Message 2396 from "Art Sheehan" <ArtSheehan@msn.com>  
posted on May 10, 2005

During Feb/Mar 1939, multilith copies of the Big Book manuscript, distributed for review, were returned. Reader's comments produced few alterations in the final text. A major change did occur at the suggestion of a "Dr Howard, a well-known psychiatrist of Montclair, NJ" who recommended toning down the use of "musts" and changing them to "we ought" or "we should." Dr Silkworth (a neurologist) and Dr Tiebout (a psychiatrist) offered similar advice. (re AA Comes of Age [AACOA] pgs 167-168).

~~~~~

Message 2628 from <mertonmm3@yahoo.com>  
Sep 3, 2005

[Hi Old Bob, Here's another piece of information that would probably be of interest regarding the multilith. Again the source is Black Sheep and its source was an exact transcription from GSO Archives mf of original I made in the early 90's.

On February 21, 1939 Rockefeller Foundation exec Frank Amos wrote to co-exec Mr. Richardson,]

[additions, corrections or deletions always in brackets]

[...]

"The photo-litho copies of the book has been carefully edited, but the individual stories, occupying the last half of the book, still must undergo considerable editing. Also there are a number of stories to be added, most of them, I believe, from Akron. If you will let me or Bill know how many of those photo-litho copies you would like to have, he will see to it that you get them at once. They are quite legible, but of course are put up in cheap form and cannot be compared in attractiveness and readability to the final printed volume."

[ . . . ]

STOP

[I have no notation of the original reported letter from Dr. Howard, a psychiatrist from Montclair N.J. where Hank (and around that time Bill as well having to vacate Brooklyn Heights, and probably also Jim as per his story) lived at this time. This is generally referred to as the primary source of objection to the "directions" and "you musts" that are prevalent throughout the "multi-liths". The date of this correspondence would be helpful to track down and it may be in Ernie Kurtz's, Not God, footnotes.]

~~~~~

[Merton M. believed that "Dr. Howard" was a pseudonym]

Message 3082 from <mertonmm3@yahoo.com>  
Jan 22, 2006

about a month ago Chuck P. (no known relationship to Hank P. at this time) made available to me the 4 pages from the Sotheby's catalog where the heavily annotated manuscript that was sold for well over \$1 Million appeared. Having personally owned numerous handwritten documents that were given to me by Hank's living relatives and viewed numerous other of Hank's original documents at GSO, Stepping Stones and Clarence's letters from Hank now housed at Brown University, I've concluded (to my own satisfaction anyway) that except for the much later dated page signed by Bill the vast majority of the commentary was penned by Hank P.

Hank had 3 different styles of handwriting, one being block letters (which I call H1) the second being a very neatly written style (which I call H2 and somewhat rare) and third a rapid scribble (which I call H3 and the most typical. On the bottom of several of the pages the initials HGP appears (Hank's initials the G. standing for Giffen). Also note that the well known Dr. Howard (See PIO) appears several times and it seems very likely that this is the manuscript lent to Dr.

Howard for review. Dr. Howard was the individual who told them that the book was all wrong and they must remove the "You musts" from the book and replace it with more suggestive language. Note that my review of the Montclair City Directory from 1937-1940 revealed no Dr. Howard and its quite likely that this was a pseudonym. (also his first name is unknown and he seems to have vanished from all historical accounts of the era after the review). Jim Burwell says in his history something to the effect that he was the head psychiatrist of New Jersey, though I could not find such a position to have existed then. Any doctor at the time of the writing of the book (other than Dr. Silkworth) would be reluctant to attaching his name to this idea or book.

There are references to some of the material being "too groupy" and to the Oxford Group explicitly demonstrating that there was a perception that the book should avoid such appearance.(at least by Hank).

I'm not a handwriting expert but absent a great forgery I'm quite sure of my analysis of the majority of the handwriting being that of Hank. I've also only seen evidence regarding these 4 pages so it goes without saying that I have no knowlege of what appears on any of the other pages.

As always anyone should feel free to challenge any of this (preferably having viewed the document or fascimiles in the above-referenced auction catelog).

That such an extraordinary document should surface at this late date demonstrates that their is still original material out there that hasn't been noted by anyone.

All the Best,

-merton

~~~~~  
[Jared L. suggested that "Dr. Howard" was really Marcus A. Curry]

Message 3100 from <jlobdell54@hotmail.com>

Jan 26, 2006

On the name of the "Chief Psychiatrist of NJ"

I suggest Marcus A. Curry, Chief at the NJ State Asylum for the Insane at Greystone Park during the years 1936-40 (from the Greystone Park Annual Reports 1936-40 in the NJ State Archives). -- Jared Lobdell

~~~~~  
Message 3111 from "ArtSheehan" <ArtSheehan@msn.com>

Jan 27, 2006

Oh how I would love to find out, for certain, who "Dr Howard" was.

~~~~~



can view the photo fascimiles from the catalog to understand my point. If there's anyone living in the Essex or Morris County area's please check the various city directories for Dr. Marcus A. Curry.

Thank you jlobdell for this possible lead into identifying the elusive Dr. Howard. Greystone Park yielded several very early members including Morgan R., from Glen Ridge, who spoke on the radio about AA. Source - documents in GSO Archives 1939-40 for unpublished yet Black Sheep manuscript)

All the Best!!!

-merton

~~~~~  
[General background on the writing of the Big Book]

Message 3284 from <ArtSheehan@msn.com>  
Mar 22, 2006

"Pass It On" (page 200) ... states "Bill wrote at least ten of the opening chapters of the book; there is some reason to believe that "To Employers" may have been written by Hank."

... Mitchell K ... relayed information he received through testimonial from Ruth Hock (a first person observer).

Merton M, a member of this forum, is researching a comprehensive history of AA in New Jersey (which was started by Hank P). Merton also attributes authorship of "To Employers" to Hank P based on his research (and he is a bit of a stickler for accurate details) ....

The idea that Bill only wrote the first paragraph of "To Employers" in no way detracts from or diminishes his role in the overall production of the Big Book. Bill's methodology for writing the Big Book chapters was for him to develop an outline of the chapters on a yellow legal pad and then later dictate narrative details to Ruth Hock to type up drafts.

The drafts were then presented to NY, Akron and Cleveland members for editing and changes ....

The Big Book is unique in that it is the only literary work in AA where everyone who was a member at the time (1938-1939) had an opportunity to directly contribute to shaping both the wording and style of the book. This also included non-alcoholic friends of AA:

1. Dr Silkworth wrote a letter of support for AA for use in fundraising for the book. The letter, and additional narrative from Dr Silkworth, were incorporated into the chapter "The Doctor's Opinion."
2. 28 members submitted their stories for the book. These stories, then and today, make up a substantial and very important portion of the Big Book (notwithstanding the tiresome "first 164 pages" mantra

that circulates within AA).

3. Jim B (whose story is "Vicious Cycle") suggested the phrases "God as we understand Him" and "Power greater than ourselves" be added to the Steps and basic text.

4. A psychiatrist "Dr Howard" (an alias) caused the whole tone of the book to be changed from "must" to "should" or "ought."

5. Tom Uzzell, a friend of Hank P, an editor at Collier's and a member of the NYU faculty, edited the manuscript which was variously estimated as 600-800 pages (including personal stories). Uzzell reduced it to approximately 400 pages. Most cuts came from the personal stories, which had also been edited by Jim S of Akron and Bill W and Hank P in NY.

The Big Book is a product of informed group conscience and, as a consequence, it turned out to be a very remarkable product. By his own admission, Bill wrote that his role eventually changed from one of primary author to umpire.

Cheers

Arthur

~~~~~  
Message 4377 from "schaberg43" <schaberg@aol.com>  
Jun 12, 2007

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 11-1/2 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 (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 heard referenced as contributors of Big Book suggestions list (Dr. Witherspoon & Dr. Bevoise [sp?]) are also found here.

The Manuscript is littered with several comments that seem to be rather off-handed. One noted that something was "too groupy," i.e. Oxford Groupy. But, my favorite was opposite the first three paragraphs currently found on page 80 of the Big Book about making amends: "Dangerous for the NUTS -- some could go higher than a kite."

And there is some real history here. On the pages containing the dropped story "Ace Full -- Seven -- Eleven," Bill has written the author's name (something which has not been, to my knowledge, so far discovered) and includes a short comment on why the story has been dropped. (I will refrain from sharing that information here since it rightly belongs to the owner of this copy of the Original Manuscript.)

Finally, it is interesting to note that none of the suggested changes to Dr. Bob's story were taken. Someone -- in an effort to cut the text -- had advised deleting three paragraphs and Dr. Howard wanted the last line of his story to read: "Your FAITH will never let you down!" Bob, obviously, thought the story should remain 'as is.'

If you are anywhere within driving distance of New York City, I would advise you to make a trip there this coming Friday, June 15th through Wednesday, June 20th to see this remarkable piece of our history and to "put your hands on the Book." It was a very moving experience for both me and my sponsor who joined me for this trip!

Old Bill



The book has been rebound twice. Once at some point in the past, Jim Burwell had the book rebound with a uniform black cloth binding that had the title "Alcoholics / Anonymous // Book No. 2. / of the / First Hundred Mimeographed / Copies" on the front cover in gilt lettering. By 1993, this second binding was in need of replacement so an identical looking black cloth binding (with exactly the same front cover title information) was created by Ron M. The first black cloth binding has been separately preserved along with the original endpapers from that binding ....

The unique features of this copy include ....

VERSO OF INDEX PAGE:

This originally blank page is filled with a wealth of historically important information (written in blue ink by Jim) including ....

... a final major header: "Non Alcoholics Who Were So Helpful"

listing seven full names — Dorothy Snyder appearing in a different hand at

the end. NOTE: Dr. Howard is listed here as being from "(N.J. State Hosp)"

~~~~~

Message 4807 from "Arthur S" <ArtSheehan@msn.com>  
Jan 20, 2008

[AA Comes of Age]

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."

~~~~~

Message 5232 from John B <jax760@yahoo.com>  
Sep 22, 2008

Re: Some Notes on the AA Original Manuscript  
Up for Auction

Dr. Bevoise is Herb Debevoise (Herb D) from  
South Orange, New Jersey.

John B

- - -

Bill Schaberg had written:

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 heard referenced as contributors of Big Book suggestions list (Dr. Witherspoon & Dr. Bevoise [sp?]) are also found here.

~~~~~  
Message 5321 from "John Barton" <jax760@yahoo.com>  
posted by Glenn Chesnut <glennccc@sbcglobal.net>  
Oct 25, 2008

AA in South Orange, New Jersey (2 of 3)  
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.













Maybe that's why Bill W. said "be quick to see where religious people are right, make use of what they offer."

-k.

-----

--- In AAHistoryLovers@yahoogroups.com, jenny andrews <jennylaurie1@...> wrote:

>

> Episcopalian minister and Oxford Grouper Sam Shoemaker compared AA to Christianity in "Those 12 Steps as I understand them" (Grapevine, January 1964).

"His (Shoemaker's) teaching provided most of the principles embodied in our 12

Steps..." (Grapevine, March 1973). Then there was Fulton Oursler, journalist and

novelist ("The Greatest Story Ever Told"). Of the Bible he wrote, "In this one

book (actually 66 books) are the two most interesting personalities in the whole

world - God and yourself. The Bible is the story of God and man (sic), a love

story in which you and I must write our own ending, our unfinished autobiography

of the creature and the Creator." And, "Many of us crucify ourselves between two

thieves - regret for the past and fear of the future." Oursler was in London to

interview the archbishop of Canterbury when his wife, Grace O, convened the first known meeting of AA in Britain in her room at the swanky Dorchester

Hotel,

in Park Lane on March 31, 1947.

>

> But let's not forget that from early days, despite its genesis in first century Christianity, AA was reaching out to those of other faiths or no faith:

"By personal religious affiliation we include Catholics, Protestants, Jews, Hindus and a sprinkling of Moslems and Buddhists..." (Foreword to Big Book second edition, 1955).

>

> Laurie A.

>

>-----

>

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

>

> People keep trying to tie AA to religion, but AA says there is no dogma.

Bill

W warned that others are sensitive to aggression in the name of spirituality.

>

> As Bill W. said, "A new comer may ask, certainly there is something I must believe or do."

>  
 > Bill added, " We cheerfully reply that in AA there are no musts."  
 > Of course, our steps are only suggestions. There is one imperative, Bill W  
 said, "Particularly was it imperative to work with others." But like  
 everything else he wrote in the big book, that was only a suggested  
 imperative.  
 >  
 > - - - -  
 >  
 > Original message from ArtSheehan@...  
 > (ArtSheehan at msn.com)  
 >  
 > There is a phenomenon in AA where a number  
 > of members after sobering up engage in  
 > reading religious material and/or return  
 > to church services and get the notion that  
 > clergy members and religions have principles  
 > that are "a lot like AA" when it is very  
 > much the other way around. In terms of  
 > primacy, AA's so-called "12 step approach"  
 > (which began as a "6 step approach")  
 >  
 > [see <http://hindsfoot.org/steps6.html>]  
 >  
 > was likely spiritually in sync with Harry  
 > Emerson Fosdick and other influential  
 > Christian clergy members (such as Sam  
 > Shoemaker) rather than the other way  
 > around ....  
 >

=====

+++Message 6038. . . . . Re: Who suffered from grave  
 emotional and mental disorders?  
 From: Kimball ROWE . . . . . 9/21/2009 5:09:00 PM

=====

From Kimball Rowe and Anders (Gothenburg, Sweden)

Responding to the original message from Jon Markle  
 <serenitylodge@mac.com> (serenitylodge at mac.com)  
 which said "back then .... any labels used in AA  
 literature meant something very different than  
 they do, clinically, today .... Notwithstanding  
 there were problems of a mental and emotional  
 nature, we need to be very careful when discussing  
 such labels" in terms of modern diagnostic terms.

"Kimball ROWE" <roweke@msn.com> (roweke at msn.com)  
 made this comment:

Your observation and blanket statement would  
 apply not only to diagnostic terminology (pre-DSM)

and clinical settings, but would also apply to every term throughout the Big Book of Alcoholics Anonymous .... when it comes to emotional and mental disorders, it would be wise to stick with just those described by the Big Book itself and not apply this generation's classification systems on the environment of the 30s.

- - - -

Additional comments from: "serenityodaat"  
<agbystrom@gmail.com> (agbystrom at gmail.com)

Hi group!

Could it not be that some of the "grave emotional and mental disorders" that the beginning of chapter 5 talks about comes from the alcoholics real underlying problem - the hard core egoic entity? "The self will run riot" talked about later in the book.

When I came to AA alot of people laughed when those lines from chapter 5 were read at the beginning of the meeting. I never understood why they did that. Until I had written my own 4th step and started on my amends process ... Then I started to laugh too.

I think those lines are connected to the "bedevilments" found in chapter 4, page 52: "We were having trouble with personal relationships, we couldn't control our emotional natures, we were a prey to misery and depression, we couldn't make a living, we had a feeling of uselessness, we were full of fear, we were unhappy, we couldn't seem to be of real help to other people." This is why I drank, and kept drinking beyond the point when I didn't wanna drink any more. My mind told me that alcohol was a legitimate solution to those bedevilments, and it felt true too. Now if that isn't grave emotional and mental disorder, I dont know what is!

Of course, of course, there are a lot of other disorders that an alcoholic can suffer from, but just as Dr. Tiebout reported in his articles that once his patients had been subjected to the AA program, i.e. their alcoholism was treated, they were available to his therapy.

When I came to AA i had suffered from depression, paranoia and panic attacks for years, for as long as I can remember. I have been free of



Members of our Fellowship are prone to spend hours of meeting time debating the precise meaning of words in the Steps and Traditions. When co-founder Bill W. was asked why he said "defects of character" in Step Six and "shortcomings" in Step Seven, he replied: "I just didn't want to use the same word twice."

AAHL MESSAGE 2559:

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2559>

\* From the 1968 General Service Conference "Ask It Basket"

Question: What is the difference between "Character Defects" and "Shortcomings"?

Answer: A Staff Member said that she asked this question of Bill some years ago.

Quite simply, he said he didn't want to use the same word twice. He intended the two terms to mean the same thing.

\* From the 1977 General Service Conference "Ask It Basket"

Question: Could we republish the quotation from Bill W concerning the difference, or lack of difference, between "defects" and "shortcomings" in the Steps?

Answer: Some years ago, we received many letters asking the difference between these terms. Bill said he did not want to use the same word twice.

[Both of the GSC documents are available on the web]

\* Also contains a note from 'merton' that a letter was discovered in the GSO archives written by Bill - "As if by magic the computer revealed a letter by Bill saying that the meaning was intended to be synonomous and that the different words were merely semantic for literary flow"

- - - -

From: "bxdennis" <bxdennis@verizon.net>  
(bxdennis at verizon.net)

I asked this question of Frank M., GSO Archivist, in the early '90's and received a written reply that is very similar to what you have written here, Lee. That Bill had said that he simply wanted to use another word and not alter the meaning.

Frank said that the question was posed in an "Ask It Basket" session at one of the General Service Conferences. Frank told me that it was a regular feature of Conferences while Bill was alive and attending to allow conference delegates to pose questions for Bill to answer.



From: Tom Hickcox . . . . . 9/28/2009 5:24:00 PM

|||||

I have a mid-forties vintage A.A. book with a poem inscribed in the front and I am curious about the source of the poem. It goes:

We thank Thee our Father  
for the privilege of meeting  
again with men and women  
who have a common problem  
and help us to realize that  
thru Thine help can we  
hope to achieve understanding  
of a better way of life  
thru Jesus Christ

The name written on the opposite page is Red Settles.

I would appreciate any information on either the poem or the person.

Tommy H in Baton Rouge

|||||

+++Message 6042. . . . . How To Listen To God by John E. Batterson

From: mrpetesplace . . . . . 9/27/2009 9:14:00 PM

|||||

Hey buffs. I've found the text on this in my search engine at aastuff.com however, none of the sites post the original date it was first published. I've only found dates when it was reprinted in Wally Paton's book of the same title. I believe it was a little booklet or pamphlet like "sharing", "the guidance of God", etc. I would like to find the actual date it was first printed.

Thank you in advance.

|||||

+++Message 6043. . . . . Bill's story: investigator for a surety company?

From: Lois Stevens . . . . . 9/27/2009 11:04:00 PM

|||||

Does anyone know the name of the surety company which Bill W. worked for when he was c. 22 years old, right after the First World War?

Big Book page 2:

"I took a night law course, and obtained employment as investigator for a surety company .... My work took me about Wall Street and little by little I became interested in the market."

Thank you.

A grateful member

- - - -

From the moderator: What a Surety Bond Is

<http://www.sio.org/html/suretiesare.html>

Contract surety bonds guarantee the performance or financial obligations of others. In construction, contract surety bonds are provided to an obligee (for example, the construction project owner) by licensed surety companies that commit their assets to support the performance and financial obligations of the principal (typically the contractor). General contractors frequently also act as the obligee in the case of bonds provided by subcontractors. Surety bonds used in construction include bid, performance, and payment bonds as well as supply and maintenance bonds. Construction owners, contractors, lenders, public officials, and others involved in the construction project need to know about the companies that issue surety bonds and the role of the surety bond producer.

What is a Surety Company?

Most large property and casualty insurance companies have surety departments. In addition, there are some insurance companies for which surety bonds make up all or most of their business. In either case, in order for a company to write a surety bond in the United States, it must be licensed by the insurance department of one or more states in which the surety conducts business.

The surety company's thorough prequalification process greatly reduces the likelihood of contractor default. The surety company underwriter takes an in-depth look at the contractor's entire business operations – credit history and financial strength, experience, equipment, work in progress, and management capability – and must be satisfied that the contractor is capable of completing the project before issuing a bond. Should the contractor experience difficulties

on a project, the surety company may elect to assist the contractor to head off default. In many cases, the owner may not even be aware of the surety's involvement.

In the unfortunate event that the owner declares the contractor in default, the surety must investigate the claim, analyze all options, and choose a course of action. If the contractor is in a default situation, the surety may finance the original contractor or provide support to ensure project completion, arrange for a new contractor to complete the project, rebid the job, or pay the cost of completion up to the penal sum of the bond, depending on the options in the particular bond form.

|||||

+++Message 6044. . . . . Origins of the Seventh Step Prayer  
From: jaynebirch55 . . . . . 9/30/2009 4:00:00 PM

|||||

Did Bill W. write the Seventh Step Prayer or was it taken from an outside source?

Big Book page 76

"My Creator, I am now willing that you should have all of me, good and bad. I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you and my fellows. Grant me strength, as I go out from here, to do your bidding. Amen."

Thanks Jayne x x  
Barking Big Book study x

|||||

+++Message 6045. . . . . Re: Bill's story: investigator for a surety company?  
From: Rick Benchoff . . . . . 10/1/2009 3:57:00 PM

|||||

From this web site:

[http://www.silkworth.net/afiles/timelines\\_public.html](http://www.silkworth.net/afiles/timelines_public.html)

Late summer 1921: Bill W found work as a fraud and embezzlement investigator for the US Fidelity and Guarantee Co, and got his first glimpse of

Wall St.

Shortly after going to work at USF&G, he received an employment invitation from Thomas Edison but decided instead to stay around Wall St. (PIO 64, BW-RT 121-123, BW-FH 31)

Be well,

Rick Benchoff  
Hagerstown, Maryland

----

Original message from: Lois Stevens <lolo12steps@yahoo.com>

Does anyone know the name of the surety company which Bill W. worked for when he was c. 22 years old, right after the First World War?

Big Book page 2:

"I took a night law course, and obtained employment as investigator for a surety company .... My work took me about Wall Street and little by little I became interested in the market."

Thank you.

A grateful member

=====

++++Message 6046. . . . . Re: Differences in Multilith Copies of Original Manuscript?  
From: Lauren Lukens . . . . . 10/2/2009 3:53:00 PM

=====

Found your e-mail that I had saved - just got the copies from my bank box so I can give a talk in a week or so and my manuscript does NOT have an apostrophe, but does have the two title pages.

Mom's note with it says that it "appears to have been about half way through the 50 of so she typed."

Hope this helps.

Laurie

--- On Fri, 9/7/07, schaberg43 <schaberg@aol.com> wrote:

From: schaberg43 <schaberg@aol.com>  
Subject: [AAHistoryLovers] Differences in Multilith Copies of Original Manuscript?  
To: AAHistoryLovers@yahoogroups.com  
Date: Friday, September 7, 2007, 3:02 PM

I have recently been traveling around the country looking at copies of the Original Manuscript - the multilith printing that was made and circulated for comments before our Big Book was first published in April of 1939.

As has been noted before, there are TWO versions of the title page to this printing. Although everything else in these copies 'seems' to be identical: one version has a title page reading "Alcoholics Anonymous" and the other adds an incorrect apostrophe, as in "Alcoholic's Anonymous."

In the past few months, I've been able to inspect seven copies of the Original Manuscript - two of which did not have the apostrophe and five of which that did.

Now here's what I found to be interesting.

In all of the copies that I have so far seen without an apostrophe in the title, there are two extra "Index" pages that are not found in the copies that do have an apostrophe.

Maybe there were different printings or, perhaps, just different collations and bindings done for these multilith copies - but there seems to be uniform differences between these two "issues" of the Original Manuscript.

So, here's my question:

**DO ANY OF THE FOLKS ON THE AAHISTORYLOVERS BOARD OWN OR HAVE ACCESS TO A MULTILITH COPY OF THE ORIGINAL MANUSCRIPT THAT THEY COULD INSPECT TO EITHER CONFIRM OR DENY THIS COINCIDENCE OF THE APOSTROPHE AND THE INDEX PAGES?**

NOTE:

No apostrophe copies consulted: 1 in NYC AA Archive, my own (Jim Burwell) copy

Apostrophe copies consulted: 2 in NYC AA Archive, Sotheby's 06/07, a copy I sold in 02/07,



beyond  
simple entertainment, provoking an unprecedented debate on alcoholism, long  
a  
taboo subject in France.

Chabalier, 67, founder of the press agency Capa and a renowned foreign  
correspondent, has not drunk for seven years since the treatment for  
alcoholism  
on which the film is based. He said that there was "denial" of the problem  
in  
his native land.

"Everywhere you are pushed to drink. It is a very strong social symbol. For  
having fun, for crying, there is alcohol. It is part of France. But the  
moment  
it goes too far, then you are cast out," he told the Observer. "People don't  
want to talk about it or recognise it."

Though the French are often seen, and see themselves, as a nation of  
moderate  
drinkers, certainly compared with Britons, statistics reveal similar levels  
of  
alcohol consumption and dependence. According to Inserm, a French public  
health  
research centre, five million French people have medical, psychological or  
social problems linked to alcohol abuse and at least two million are  
dependent  
â€ levels comparable with anywhere in Europe.

"National stereotypes strongly affect how alcoholism is viewed," said Dr  
Philippe Batel, a practising psychiatrist in Paris and an author. "Here we  
see  
our own alcohol consumption as part of our culture of l'art de vivre, of our  
history as a wine-producing country, and as part of our treasured  
gastronomy. We  
look at drinking in Britain and see a simple desire to get drunk.

"But in fact these cultural models are totally false. In the UK, alcoholism  
is  
more visible. In France, it stays hidden. But the levels are the same."

The new film is also about alcoholism as an illness, not a social problem,  
Chabalier says. One of the reasons he wanted to tell his story was that it  
is  
"so typical".

"We have an idea of the alcoholic as the smelly guy in the gutter. But I've  
had  
a very successful life professionally. I could go to work and spend a day in  
a  
state of semi-permanent inebriation without difficulty. Alcoholics are very  
good  
at hiding things. It was only at the end that things got out of hand."

His book, which sold 150,000 copies, was written from notes taken during his



says that:

"With the roots of AA in the Oxford Group, John E. Batterson in 1939 wrote a short guide, 'How to Listen to God.'"

---

<http://www.gentle-stress-relief.com/stress-relief-resources.html>  
also talks about the work:

"How to Listen to God: This is a 3 page pamphlet written in the 1930's by John E. Batterson. John was a person friend of Dr. Bob, one of the co founders of Alcoholics Anonymous. This pamphlet was widely used and distributed in the early, very successful years of A.A."

---

<http://spiritualsteps.com/2007/3page.pdf>  
gives the same information:

"This Oxford Group Pamphlet was written in the 1930's. John E. Batterson was a personal friend of Dr Bob, AA Co-Founder."

---

Does anyone have any more information on the man? He is sometimes referred to as a "Chaplain." Can the statement that he was "a personal friend" of Dr. Bob's be verified? Was he part of the Akron Oxford Group?

Glenn C. (South Bend, Indiana)

-----

Ernest Kurtz <kurtzern@umich.edu>  
(kurtzern at umich.edu) sent in two additional references to the work:

<http://www.aabibliography.com/howtolistengod.htm>

<http://www.aabacktobasics.org/How2Listen2Godpgm.html>

-----

--- In AAHistoryLovers@yahoogroups.com, "mrpetesplace" <peter@...> wrote:

>

> Hey buffs. I've found the text on this in my search engine at aastuff.com however, none of the sites post the original date it was first published.

I've

only found dates when it was reprinted in Wally Paton's book of the same title.

I believe it was a little booklet or pamphlet like "sharing", "the guidance of







under a bushel.

However, around here, the leader of the meeting usually asks those to join him in the Lord's Prayer who feel that they would care to do so. The worst that happens to the objectors is that they have to listen to it. This is doubtless a salutary exercise in tolerance at their stage of progress.

So that's the sum of the Lord's Prayer business as I recall it. Your letter made me wonder in just what connection you raise the question.

Meanwhile, please know just how much Lois and I treasure the friendship of you both. May Providence let our paths presently cross one of these days.

Devotedly yours,  
Bill Wilson

- - - -

From: "ArtSheehan" <ArtSheehan@msn.com>  
Date: Sun Oct 23, 2005 4:27pm Subject: RE:  
The Lord's Prayer, Or Not - Part 2 of 2

In regards to "Christian" prayers at AA meetings:

As Bill Sees It, pg 293: "He can do this because he now accepts a God who is All - and who loves all. When he says, 'Our Father who art in heaven, hallowed be Thy name,' he deeply and humbly means it ...." Unfortunately, some members focus on who wrote the Lord's Prayer instead of its content and substance.

The Serenity Prayer as a "non-Christian" prayer:

If someone thinks the Serenity Prayer is not a "Christian" prayer, they might want to think again or do a bit of research. Compared to the Lord's Prayer, the Serenity Prayer is just as, actually more, "Christian" in its full version (we only say the first part):

"God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.

Living one day at a time, enjoying one moment at a time. Accepting hardship as a pathway to peace. Taking, as Jesus did, this sinful world as it is, not as I would have it. Trusting that

You will make all things right if I surrender to Your will. So that I may be reasonably happy in this life and supremely happy with You in the next."

Some unfortunately alter the wording of the prayer from "as Jesus did" to "as He did".

References to so-called "Christian" prayers appear throughout AA literature. The term "Thy will be done" is from the Lord's Prayer (i.e. "Thy kingdom come, Thy will be done" from the book of Matthew). The book of James is the source of the term "Faith without works is dead."

Big Book references:

Pgs 67 and 88: "Thy will be done"

Pg 85: "Thy will (not mine) be done"

Pgs 14, 76 and 88: "Faith without works is dead"

Pg 87: "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."

12&12 References:

Pg 32: "Thy will be done"

Pgs 41, 102, 103: "Thy will, not mine, be done"

The 12&12 and AA Comes of Age also contain the so-called "11th Step Prayer." Its actual title is the "Peace Prayer of Saint Francis" (a Christian Saint). It was Bill W's favorite prayer. However, St Francis didn't write it (according to Franciscan web site). But it is a beautiful [and in its origins a Christian] prayer.

Extracts from Bill W's 1960 talk to the National Clergy Conference on Alcoholism

"... Every thoughtful AA 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."

[Later in the talk]

"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."

General Service Conference Advisory Actions:

1952: "all Conference sessions are to open with the Serenity Prayer and close with the Lord's Prayer"

1954: "the General Service Conference will end with the recitation of the Lord's Prayer"

1975: "convention meetings will open with the Serenity Prayer and close with the Lord's Prayer"

The AA Group Pamphlet Pg 16:

"whether open or closed, AA group meetings are conducted by AA members, who determine the format of their meetings. [Pg 19] many meetings close with members reciting the Lord's Prayer or the Serenity Prayer."

Epilogue

All references to so-called "Christian" prayers in Conference-approved literature and meetings do not in any way imply affiliation with, or endorsement of, any religion.

Cheers  
Arthur

- - - -

From Glenn C. (South Bend, Indiana)

When the AA people met at Dr. Bob and Anne's house, they finished by reciting the Lord's Prayer. See

Doctor Bob and the Good Oldtimers pp. 141 and 148,  
also 261 (Clarence Snyder's AA meetings in Cleveland)  
and 183.

This made good sense, in terms of their emphasis  
on the Sermon on the Mount (Matthew 5-7), since  
the Lord's Prayer is taken from the middle of  
that work (Matthew 6:9-13).

- - - -

Message #2247  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2247>  
From Jim Blair <jblair@videotron.ca>  
(jblair@videotron.ca)

The question of holding hands I have looked  
into and it appears that at the International  
in Toronto in 1965, the attendees were asked  
to hold hands and join together as the  
"Responsibility Declaration" was read for  
the first time. Older members seen to recollect  
that "hand holding" grew out of the Toronto  
experience.

- - - -

Message #2248  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2248>  
From "Robert Stonebraker"  
<rstonebraker212@insightbb.com>  
(rstonebraker212 at insightbb.com)

The "Lord's Prayer" carried over from the  
Oxford Group and was used at the first AA  
meeting that Clarence Snyder started at Abby  
Golrick's home; 2345 Stillman Rd, Cleveland Hts.,  
Ohio, on May 11th, 1939. For verification please  
read page 261 of "Dr. Bob And The Good old Timers."

- - - -

Message #2250  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2250>  
"Bruce Lallier" <brucelallier@zoominternet.net>  
(brucelallier at zoominternet.net)

I first remember the holding of hands from the  
early to mid 70's in Connecticut.

Message #2257  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2257>  
From "Robert Stonebraker"  
<rstonebraker212@insightbb.com>  
(rstonebraker212 at insightbb.com)





The oldtimers who have written in, both in this message and in Message #6052, say that they never saw it done in ordinary local AA meetings until the early to mid 1970's, and that it only started to become a common practice over the course of the 1980's.

Glenn C., Moderator, AAHistoryLovers

- - - -

From Jim Blair <jblair@videotron.ca>  
(jblair@videotron.ca) in Message #2247  
(repeated in Message #6052)

The question of holding hands I have looked into and it appears that at the International in Toronto in 1965, the attendees were asked to hold hands and join together as the "Responsibility Declaration" was read for the first time. Older members seem to recollect that "hand holding" grew out of the Toronto experience.

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>  
(jlobdell54 at hotmail.com)

I can't say where it originated but there is significant anecdotal evidence that it was brought back to many groups in many areas from the Denver International Convention (1975).

- - - -

From: "Robert Stonebraker"  
<rstonebraker212@comcast.net>  
(rstonebraker212 at comcast.net)

The founding group in Richmond, Indiana, began in 1946. They never held hands till the mid-1980s, although some of the other Richmond groups started doing so in the early 1980s.

Bob S.

- - - -

From: "sherry c. hartsell" <hartsell@etex.net>  
(hartsell at etex.net) from Gilmer, Texas  
(a small town in east Texas, pop. 4,799).





children. Ralph was the youngest of the six (all of them boys). Ralph's brother Jerome ("Jerry"), who was six years older, seems to have acted as a father figure (and sometimes deeply frustrated would-be caretaker) to him on numerous occasions through the years, even after they were both adults.

There was a strong tradition in the family of service to the church. Ralph's Uncle George was a priest and his Uncle Al in particular was the sixth Bishop of Nashville, Tennessee. This was the Most Rev. Alphonse John Smith (November 14, 1883-December 16, 1935), who during his early career established the parish of St. Joan of Arc in Indianapolis (where Ralph was appointed as an assistant pastor in 1943 when he finally hit bottom and telephoned A.A.). When he became bishop of Nashville in 1924 (the year Ralph turned twenty), he found that there were only a few priests in his diocese who actually came from Tennessee, and only ten Tennessee seminarians preparing to enter the priesthood. Within two years he had recruited sixty young Tennesseans to enter seminary, and was busy building churches and schools all over Tennessee.

The family (and particularly Ralph's mother) had decided when Ralph and his brother Jerry were little boys that the two of them were also going to become priests, and continue the family tradition of clerical greatness. Jerry, who was six years older, was ordained around 1923, when Ralph was eighteen; he was then sent to Rome to earn a Doctorate of Sacred Theology, and was already back in Indiana, teaching at Saint Mary-of-the-Woods College near Terre Haute, when Ralph was ordained deacon on May 29, 1928. This was the nation's oldest Catholic liberal arts college for women, founded by Mother Théodore Guérin, Indiana's first saint. It was a quite distinguished place to be teaching for a Catholic academic at that point in history, and in particular, it was firmly linked into the ruling circles within the Archdiocese of Indianapolis.

But one can see the problem which this represented for the young Ralph. In most Catholic families of that period, having a son in the priesthood was in and of itself an accomplishment of enormous note, even if he never rose beyond the parish ministry. But in Ralph's family, one was expected to be not only a capable priest, but also a great scholar or administrator, who could earn yet further renown for the family.

There was an additional difficulty here. Jerry was an alcoholic just like Ralph. But Jerry managed to last quite a few years longer than Ralph as what is

sometimes called a "functioning alcoholic," meaning that he did not lose his job because of it, or get arrested for drunken driving, or encounter any other kind of major public difficulties because of his compulsive drinking. In addition, Jerry had Ralph convinced for many years that one was not an alcoholic as long as one did not drink before noon. So Ralph would use drugs (barbiturates and sedatives) to endure painfully through the mornings, keeping his eye on the clock at all times, and would force himself to wait until noon (on the minute) before throwing down his first desperate drink of the day.

Jerry however did not escape the consequences of his drinking forever. He ended up a tragic figure, finally dying in June 1957 when he was around 59 years old, because of problems which were at least partially brought on by his alcoholism. He was hospitalized in Louisville and still trying to bribe the nurses to bring him a bottle as he lay there dying.

Putting all of these piece together, we can see how Ralph, during his childhood and adolescence, was put under a great deal of psychological pressure by his family background. Furthermore, as not only the youngest child (the baby of the family), but also as the boy "who was going to become a priest," young Ralph was given enormous privilege. According to what his brothers said later on, he was totally spoiled. At breakfast time, if an egg yolk was broken, his mother would cook him another egg. That sort of treatment created in him a sense of entitlement where -- even after he was an adult, and even though he knew better intellectually -- a part of him down at the subconscious level believed that people around him were supposed automatically to give him whatever he asked for.

On the other hand, he was simultaneously put under enormous pressure to behave like a little plaster saint instead of like a normal small boy, and to end up at the top in every sphere of activity into which he entered. As Ralph's niece commented, many years later, "Uncle Ralph felt like he never came up to [his mother's] expectations," no matter what he accomplished.

Seminary: In 1922, at the age of seventeen, Ralph graduated from Cathedral High School in Indianapolis and began studying for the priesthood at the seminary at St. Meinrad Archabbey down in the hills along the Ohio river. Indiana was

still

a largely rural state at that time: young Ralph was able to make most of the journey by local trains, but the last stage was by horse and buggy -- a one-horse shay with a fringe on top -- down crude dirt roads. The abbey church

at St. Meinrad was set on top of a hill, surrounded by green woods and rolling

fields. The Benedictine monks who lived in the abbey also ran the seminary.

The

boys slept in a sixty-bed dormitory, where each boy was given a bed, a chair,

and a row of hangers on the wall. The outside toilets were sixty yards away.

Scrupulosity and perfectionism: Ralph got through his first six years at St. Meinrad with no notable problems, but then fell into a long period of debilitating psychological turmoil which continued with greater and lesser degrees of severity from the Spring of 1928 to the Spring of 1929. The onset came when he was scheduled to be ordained deacon on May 29, 1928. Young Ralph,

now twenty-three, could not eat. He could not sleep, he could not think straight, and torrents of thoughts circled around and around in his mind as he

grew ever more frantic. His obsessive perfectionism was so great that he did not

feel morally "worthy" to be a priest.

The two advisors whom he went to both said the same thing. First Fr. Anselm told

him, "This is just a matter of scruples." Then he went to talk about his fears

with Monsignor Joseph E. Hamill, the Chancellor of the diocese, who likewise told him, "This is just scruples."

Ralph made himself go through the ordination service, but afterwards, he said,

"I was so depressed I wished I were dead." The summer which followed was a nightmare. Doctors in Indianapolis finally put him on barbiturates and

powerful bromide compounds.

When he returned to St. Meinrad in the fall for his final year of seminary, he

once again was unable to eat or sleep, and by the middle of October was in the

depths of total depression. He tried all the traditional methods of prayer and

meditation, including all of the recommended Catholic spiritual literature of

his era, such as Louis Blossius's *Comfort of the Faint-Hearted*, but none of this

seemed to help much. Fervent prayers to the Blessed Virgin Mary finally seemed

to lift him out of the worst of his distress, but then the night before his ordination to the priesthood, he came down with a 104 degree temperature and had





where Dr. Bob and Anne lie. The simple stone says not a word about Alcoholics Anonymous. Some people may think that this wonderful couple carried personal anonymity too far when they so firmly refused to use the words "Alcoholics Anonymous" even on their own burial stone. For one, I do not think so. I think that this moving and final example of self-effacement will prove of more permanent worth to AA than any amount of public attention or any great monument."

The General service Board and Conference has recommended the following by policy and advisory action:

1960 General Service Board approved the policy statement: "The Board believes that AA members generally think it unwise to break the anonymity of a member even after his death, but that in each situation the final decision must rest the family. A few states are particularly stringent with respect to the problem, interpreting such anonymity breaks as a breach of privacy subject to legal action.

1968 General Service Conference Advisory Action: recommended that the showing of the full face of an AA member at the level of press, TV and films be considered a violation of the Anonymity Tradition, even though the name is withheld. That the Board adopt the following policy statement to be used in answering inquiries relating to posthumous breaking of anonymity: The board generally believes that AA members think it unwise to break the anonymity of a member even after his death, but that in each situation the final decision must rest with the family.

1988 General Service Conference Advisory Action: It was recommended that the 1971 General Service Conference Action be reaffirmed: "A.A. members generally think it unwise to break the anonymity of a member even after his death, but in each situation the final decision must rest with the family." Further, the A.A. Archives continue to protect the anonymity of deceased A.A. members as well as other members.

1993 General Service Conference Advisory Action: each area delegate encourage discussions within all AA groups on the spiritual principles of Anonymity, including photographs, publications and posthumous anonymity, as related to our Eleventh and Twelfth Traditions.

2007 General Service Conference Advisory Action: A section on posthumous anonymity be developed by the Publications Department for inclusion in the pamphlet "Understanding Anonymity" and a draft be brought back to the 2008 Conference Committee on Public Information for consideration.

The "Understanding Anonymity" pamphlet (which is Conference-approved literature states the following: Q. I maintain an Internet Web site and also belong to an online meeting. At what level should I protect my anonymity on the internet? A. Publicly accessible aspects of the Internet such as Web sites featuring text, graphics, audio and video ought to be considered another form of "public media." Thus, they need to be treated in the same manner as press, radio, TV and films. This means that full names and faces should not be used. However, the level of anonymity in email, online meetings and chat rooms would be a personal decision.

Cheers



From: Ben Hammond . . . . . 10/17/2009 6:10:00 PM

|||||

Howdy: What was the sedative described by Bill W. on p. 7 of the Big Book?

"next day found me drinking both gin and sedative"

Thanks and God Bless, Ben H, Tulsa Oklahoma

- - - -

From the moderator:

When AA authors from the 1930's and 40's talk about taking sedatives, in the texts from that period which I have read, and they tell what specifically they are taking, it is always either barbiturates or bromide compounds that they mention. That's in the things that I have read.

Paraldehyde was also mentioned. That substance "was commonly used to induce sleep in sufferers from delirium tremens" but is no longer used in detoxing alcoholics today. And I don't remember ever reading about alcoholics taking paraldehyde other than when they were being detoxed, so I don't think Bill W. was drinking paraldehyde to calm himself down in the story on page 7.

Probably some kind of barbiturate or bromide.

But do some of our other AAHistoryLovers know of other substances which might have been prescribed by a physician in the 1930's which also might have been described as a "sedative"?

Glenn C., South Bend, Indiana

|||||

+++Message 6062. . . . . Re: the 24 Hour book and spirituality vs. religion

From: Rich Foss . . . . . 10/20/2009 9:33:00 AM

|||||

It is interesting to note that the first prayer in the 24 hour book is a Sanskrit proverb. Does that suggest that it is a translation of a Hindu prayer?



(Barbital 1904, Phenobarbital 1912) by the 1930's 'barbs' would have been in common use with a variety available.

Chloral hydrate was widely in use by 1900. (A liquid.) I doubt Bill was using chloral hydrate.

I doubt that it was paraldehyde, an odiferous liquid, primarily used to detox alcoholics.

Possibly morphine or some other opiate.

Beside bromides this could also be any combination that a physician might prescribe, most drugs were compounded by pharmacists; so it could also include belladonna alkaloids, or opiates. Belladonna-opium combinations and Belladonna/phenobarb (or other barb) were commonly used for almost any abdominal/gut symptoms.

I recall seeing an AA VHS tape where Bill says that prior to Dr Bob going to the hospital to do surgery, "I gave him a beer and a goofball"

- - - -

From: "Edward" <elg3\_79@yahoo.com>  
(elg3\_79 at yahoo.com)

It could have been chloral hydrate that was being used as the prescription for Bill.

Details at [http://en.wikipedia.org/wiki/Chloral\\_hydrate](http://en.wikipedia.org/wiki/Chloral_hydrate)

A solution of chloral hydrate is referred to as "knockout drops" when it is secretly added to an alcoholic beverage to produce a "Mickey Finn," which is given to the victim in order to produce unconsciousness.

Y'all's in service

Ted G.

- - - -

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

Opiates have been prescribed for many, many years ... that could have been a possibility.

- - - -



to see you there.

- - - -

The Consumers Union Report on Licit and Illicit Drugs  
by Edward M. Brecher and the Editors of Consumer Reports  
Magazine, 1972

#### PART IV

Alcohol, the Barbiturates, the Tranquilizers,  
and Other Sedatives and Hypnotics

Though traditionally classified as a depressant, alcohol actually has a wide spectrum of apparently contradictory effects. At various dose levels and

phases of the drinking cycle it may depress or stimulate, tranquilize or agitate. It may release inhibitions or put the drinker to sleep. Medically, alcohol was long prescribed as a tonic, a sedative, and a soporific, but its traditional role in medicine has now been taken over largely by the barbiturates, minor tranquilizers, and other sedatives and hypnotics. Among the barbiturates are the "long-acting," such as phenobarbital, and the "short-acting," such as pentobarbital (Nembutal) and secobarbital (Seconal). As shown in Chapter 29, alcohol is very similar in effect to a short-acting barbiturate. ("Short-acting" means both that the drug's effects set

in sooner and more abruptly and that they wear off sooner.)

The minor tranquilizers resemble the barbiturates in some respects and differ in others (see below); included among them are meprobamate (Miltown, Equanil), chlordiazepoxide (Librium), and diazepam (Valium). Also classified as sedatives and hypnotics are glutethimide (Doriden), ethchlorvynol (Placidyl), chloral hydrate, and others.

As used nonmedically in our society, alcohol is taken occasionally and in moderation with few undesirable side effects by the great majority of users. Its potential for harm, howeverâ€”â€” mental and physicalâ€”â€” makes

alcohol

one of the most dangerous of all drugs to those who get drunk, to those who become addicted, and to those about them. An estimated 10 to 12 percent of all drinkers are alcoholics or "problem drinkers"; the number of alcoholics â€”â€” that is, alcohol addictsâ€”â€” is estimated to total five million people.

As with other addicting drugs, no user can foresee whether or when he will become addicted to alcohol.

Moderate use of long-acting barbiturates appears to carry less risk of addiction than the use of short-acting barbiturates or alcohol. The minor tranquilizers and some of the other sedatives and hypnotics also carry the hazard of addiction to lesser degrees. The use of virtually all of these drugs

can produce symptoms like those of alcohol drunkennessâ€”â€” nausea, incoordination, loss of inhibitions, violence, etc. The best-known withdrawal

symptom is the "hangover," experienced at times by even moderate users of these

drugs; convulsions, delirium tremens, and even death are among the risks

shared by addicts following abrupt withdrawal.

## Chapter 28.

### The barbiturates for sleep and for sedation

Two of the most common afflictions for which human beings through the centuries have sought relief in drugs are anxiety and insomnia. During much of the nineteenth century, the opiates were prescribed to relieve those symptoms; but they were addicting. The bromide salts were also often used to induce sleep or "calm the nerves"; but they gradually lost popularity because of the risk of chronic bromide poisoning. Chloral hydrate and paraldehyde, both quite effective as sedatives and hypnotics (sleeping potions), have an objectionable taste and smell. Thus many conservative physicians, even after the turn of the century, continued to prescribe alcohol as the sedative and hypnotic of choice—a glass of wine in midmorning and midafternoon, perhaps, plus the traditional nightcap to induce sleep.

But a growing number of patients in need of sedatives and hypnotics were also ardent "teetotalers," who had "taken the pledge" of total abstinence from intoxicating beverages. Other patients didn't like the taste or smell of

alcohol. Still others tended to take more alcohol than prescribed. Hence, despite the wide range of sedatives and hypnotics available at the end of the nineteenth century, the search for a better drug continued. It was in the course of this search that two German scientists, von Mering and Fischer,

synthesized a new chemical called barbital, a derivative of barbituric acid.

Tested on both animals and humans, barbital seemed to have precisely the desired qualities. When a patient complaining of insomnia, for example, was given a capsule containing a moderate dose of barbital and told that it would facilitate sleep, the patient promptly fell asleep. Nervous, anxious patients given much smaller doses for daytime use and told the drug would "calm their nerves" found that it did. In 1903 barbital was introduced into general medical practice under the trade name Veronal and soon became very popular.

A second barbituric acid derivative, phenobarbital, was introduced under the trade name Luminal in 1912. More than 2,500 other barbiturates were subsequently synthesized, and some fifty of them were accepted for medical use

as sedatives, as sleeping pills, and for other purposes. Long-acting barbiturates were developed for daytime sedation; short-acting barbiturates followed for prompt sedation and for inducing sleep without delay. [\\_1\\_ \(http://www.druglibrary.org/schaffer/library/studies/cu/cu28.htm#Anchor-Chapter-](http://www.druglibrary.org/schaffer/library/studies/cu/cu28.htm#Anchor-Chapter-)

4957 [25]

5) Combinations were also introduced a short-acting barbiturate to put

you to sleep combined with a long-acting one to keep you asleep.

These new drugs seemed to have notable advantages over their predecessors, including alcohol. They were odorless and tasteless. Precise quantities could be dispensed in capsule or tablet form. When barbiturates were taken

as directed, in small doses for sedation and moderate doses for sleep, few side effects were noted. True, the short-acting barbiturates carried some risk of addiction, but there was no evidence that the long-acting barbiturates were addicting. After taking small daily doses for weeks or even months, a patient could discontinue without discomfort-much as most people can take a daily alcohol cocktail or nightcap without becoming addicted. It was hardly surprising, therefore, that the barbiturates became so popular among physicians and patients alike. By the end of the 1930s an estimated billion grains were being taken each year in the United States alone. 2 (<http://www.druglibrary.org/schaffer/library/studies/cu/cu28.htm#Anchor-Chapter->

49575 [26])

The barbiturates remain exceedingly useful today. "Phenobarbital is one of our mainstays in the treatment of epilepsy and is almost irreplaceable for this purpose," a professor of internal medicine wrote in 1971.

"Phenobarbital and . . . Librium [chlordiazepoxide, a tranquilizer] in small doses are extremely valuable in the management of high blood pressure, peptic ulcer, and anxiety. The majority of people who are given these drugs (it must be nearly 99.9 percent) never develop any dependence on them, so that in a relative sense they are quite safe." \* 4 (<http://www.druglibrary.org/schaffer/library/studies/cu/cu28.htm#Anchor-Chapter->

49575 [26]) Short-acting barbiturates, such as secobarbital and pentobarbital, he added, are another matter.

\* Dr. Jerome H. Jaffe wrote (1970): "It has been found that 0.2 grams of pentobarbital [a short-acting barbiturates] per day can be ingested over many months without the development of any tolerance or physical dependence." 3 (<http://www.druglibrary.org/schaffer/library/studies/cu/cu28.htm#Anchor-Chapter->

49575 [26])

Footnotes

Chapter 28

1. Seth K. Sharpless, in Goodman and Gilman, 4th ed. (1970), p. 98.
2. W. E. Hambourger, "A Study of the Promiscuous Use of the Barbiturates," JAMA, 108 (April 8, 1937): 1343.
3. Jerome H. Jaffe, in Goodman and Gilman, 4th ed. (1970), p. 290.
4. Harris Isbell, personal communication, February 26, 1971.



++++Message 6066. . . . . Re: Holding hands during the Lord"s  
Prayer  
From: oldsmokef . . . . . 10/19/2009 11:58:00 AM

|||||

This was passed on to me years ago:

"We hold hands so that nobody will steal our wallet"

Some groups are rougher than others.

Mike K.

|||||

++++Message 6067. . . . . Re: The Great Reality in the Big  
Book pp. 55 and 161  
From: John Barton . . . . . 10/21/2009 7:41:00 PM

|||||

The Divine Companion by James Allen

[http://www.jamesallenlibrary.com/the-divine-companion-instruction-concerning-the\](http://www.jamesallenlibrary.com/the-divine-companion-instruction-concerning-the)

-great-reality.html [27]

And thine eyes shall be opened to the glory of the Great Reality.  
What, then, is the Great Reality?  
The Great Reality is a stainless heart,  
An enlightened understanding,  
A soul whose perfect peace is not disturbed.  
By the practice of righteousness only can the Great Reality be known;  
He alone can perceive it who controls himself;  
He alone can enter it who purifies himself;  
He alone can abide therein who is free from all sin.  
In the Great Reality all religions and philosophies culminate,  
They meet here, and then vanish away,  
For there is no division in the Great Reality,  
Strife and unrest cannot enter there,  
And he who comes to it is filled with peace.  
Thou who wouldst understand the Great Reality;  
Thou who wouldst enter it, and know its peace;  
Seek the One behind the many,  
Seek the Silence behind the noise,  
Seek Truth behind self;  
Seek for that which is holy and peace-giving,  
Which abides, and does not pass away like the morning dew.  
Wisdom abides;  
Love abides;  
Compassion abides;  
Truth abides;  
Therefore sacrifice self,



From the moderator GC:

See <http://james-allen.in1woord.nl/>

JAMES ALLEN (1864-1912)

---

The Divine Companion was published in 1919.

---

As a Man Thinketh was published earlier, in 1902. "Allen's best known book. If you're new to his work, you probably want to read this one first."

Spanish translation: Como el Hombre Piensa (2003), traducido por Claudio Lincol.

See also <http://hindsfoot.org/kml3rc1.html>  
Mel B., Three Recovery Classics: As a Man Thinketh (by James Allen), The Greatest Thing in the World (by Henry Drummond), An Instrument of Peace (the St. Francis Prayer), September 2004.

James Allen's As a Man Thinketh appears in the list of recommended readings for newcomers to A.A. given at the end of the original edition of A Manual for Alcoholics Anonymous (THE AKRON MANUAL), as it was published by the Akron group in late 1939 or early 1940, with Dr. Bob's approval we must assume, so that these newcomers might better understand the spiritual aspects of the program.

---

See also:

[http://newthoughtlibrary.com/allenJames/bio\\_allenJ.htm](http://newthoughtlibrary.com/allenJames/bio_allenJ.htm)

---

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

John Barton, Wednesday, October 21, 2009

Re: The Great Reality in the Big Book pp. 55 and 161

The Divine Companion by James Allen

<http://www.jamesallenlibrary.com/the-divine-companion-instruction-concerning-the>

-great-reality.html [27]

And thine eyes shall be opened to the glory of the Great Reality.

What, then, is the Great Reality?

The Great Reality is a stainless heart,

An enlightened understanding,  
A soul whose perfect peace is not disturbed.  
By the practice of righteousness only can the Great Reality be known;  
He alone can perceive it who controls himself;  
He alone can enter it who purifies himself;  
He alone can abide therein who is free from all sin.  
In the Great Reality all religions and philosophies culminate,  
They meet here, and then vanish away,  
For there is no division in the Great Reality,  
Strife and unrest cannot enter there,  
And he who comes to it is filled with peace.  
Thou who wouldst understand the Great Reality;  
Thou who wouldst enter it, and know its peace;  
Seek the One behind the many,  
Seek the Silence behind the noise,  
Seek Truth behind self;  
Seek for that which is holy and peace-giving,  
Which abides, and does not pass away like the morning dew.  
Wisdom abides;  
Love abides;  
Compassion abides;  
Truth abides;  
Therefore sacrifice self,  
For self and all the things of self are perishable,  
They belong to the unreal!  
Awake, then, out of thy dreaming!  
Disperse all thy shadows,  
Destroy all thine illusions,  
And thou shalt enter the Great Reality;  
Filled with peace, thou shalt dwell with the Eternal Harmonies;  
Filled with bliss, thou shalt sing the everlasting Song,  
The Song which thrills the spaces and the worlds;  
Thy Song and mine thus shalt thou sing,--  
I have made the acquaintance of the Master of Compassion;  
I have put on the Garment of the Perfect Law;  
I have entered the realm of the Great Reality.  
Wandering is ended, for Rest is accomplished;  
Pain and sorrow have ceased, for Peace is entered into;  
Confusion is dissolved, for Unity is made manifest;  
Error is vanquished, for Truth is revealed.  
Blessed is he who has resolved to abandon self:  
Blessed is he who is pure;  
Blessed is he who has destroyed all his illusions;  
He has found the Great Reality at last.  
The universe is glad, for again the Master is revealed;  
The universe is glad, for again the Law of Good is expounded;  
The universe is glad, for again the Great Reality is comprehended.

- - - -

--- On Mon, 10/19/09, Bernadette MacLeod <bernadette.john@sympatico.ca>  
wrote:

What does the phrase "the Great Reality" on  
pp. 55 and 161 of the Big Book refer to, and







([http://en.wikipedia.org/wiki/Benzoic\\_acid](http://en.wikipedia.org/wiki/Benzoic_acid)) , \_camphor\_  
(<http://en.wikipedia.org/wiki/Camphor>) , \_glycerin\_  
(<http://en.wikipedia.org/wiki/Glycerin>) ,  
\_anise oil\_ ([http://en.wikipedia.org/wiki/Anise\\_oil](http://en.wikipedia.org/wiki/Anise_oil)) and \_purified water\_  
([http://en.wikipedia.org/wiki/Purified\\_water](http://en.wikipedia.org/wiki/Purified_water)) . The main effect of this  
preparation is to increase the muscular tone of the intestine, and also to  
inhibit normal \_peristalsis\_ (<http://en.wikipedia.org/wiki/Peristalsis>) .  
Its  
main  
medicinal use is to control \_fulminant\_  
(<http://en.wikipedia.org/wiki/Fulminant>) \_diarrhea\_  
(<http://en.wikipedia.org/wiki/Diarrhea>) . It is also an  
\_antitussive\_ (<http://en.wikipedia.org/wiki/Antitussive>) (cough  
suppressant). Problems with its use include \_opiate dependency\_  
([http://en.wikipedia.org/wiki/Opiate\\_dependency](http://en.wikipedia.org/wiki/Opiate_dependency)) and analgesia which can  
mask  
symptoms of  
diseases that need treatment.

Paregoric is sometimes confused with \_laudanum\_  
(<http://en.wikipedia.org/wiki/Laudanum>) , because their chemical names are  
similar: camphorated  
tincture of opium (paregoric) vs. tincture of opium (laudanum). However,  
laudanum  
contains 10 milligrams of morphine per milliliter, 25 times more than  
paregoric. Confusion between the two drugs has led to overdose and deaths in  
several patients. Thus the term "paregoric" should be used instead of  
"camphorated opium tincture," since the latter may be confused with  
laudanum.  
Paregoric was available 'over-the-counter' on a signature basis in the  
United States until the Controlled Substance Act classed it as a Schedule  
III  
Narcotic in 1973.

(<http://en.wikipedia.org/wiki/File:Paregoric.jpeg>)

(<http://en.wikipedia.org/wiki/File:Paregoric.jpeg>)  
Bottle of Paregoric with Synonyms

YIS,  
Shakey Mike

- - - -

Mike,

The problem is that paregoric is used for diarrhea  
and for coughs. But I am very dubious about it  
being prescribed as a "sedative" for somebody who  
was acutely suicidal.

Bill wasn't suffering from either diarrhea or  
a bad cough, as far as we know, but he does say  
that he was acutely suicidal, and from other  
things said in his story, he was probably at the  
stage where he developed the shakes whenever he

tried to stop drinking.

Paregoric wouldn't have been either strong enough,  
or an appropriate medication, for that.

Seems to me, anyway.

Glenn

|||||

+++Message 6073. . . . . Re: What sedative was Bill taking in  
Big Book page 7  
From: John Barton . . . . . 10/23/2009 6:03:00 PM

|||||

The sedative sure appears to be liquid based  
on Bill's description in the Original Manuscript.  
The operative word is "drinking."

"A doctor came with a heavy sedative. Next day  
found me drinking both gin and sedative. This  
combination soon landed me on the rocks."

God Bless

|||||

+++Message 6074. . . . . Re: What sedative was Bill taking in  
Big Book page 7  
From: corafinch . . . . . 10/24/2009 8:01:00 AM

|||||

In AAHistoryLovers@yahoogroups.com, Shakey1aa@... wrote:

- >
- > As a pharmacist in the fellowship
- >
- > Yours in Service,
- > Shakey Mike Gwirtz
- >
- - - -

As a pharmacist, Mike, do you think there is any clue in the Bill's  
recollection  
of "drinking" the sedative? From what I've read, bromides were often  
dispensed  
as powders made up into little one-dose packets by the pharmacist and  
dissolved  
in water (the original meaning of "take a powder"). Barbiturates were still  
on  
patent and more often dispensed in the form of tablets. OTOH, the long-term  
toxicity of bromides was known at the time so it seems there would have been  
a

preference for the barbiturates, which were thought to be safe.

If Bill had been prescribed a syrup like chloral or a mixture made up by the pharmacist, to say that he was "drinking" it would be a little scary but Bill was not averse to hyperbole.

I'm sure Ben meant to say that paraldehyde was given in a glass medicine cup, not plastic. I saw a nurse try to give some to a patient (around 1976) in a plastic medicine cup, and it was an interesting sight.

|||||

+++Message 6075. . . . . Re: What sedative was Bill taking in Big Book page 7  
From: J. Lobdell . . . . . 10/25/2009 9:44:00 AM

|||||

My best guess would be phenobarbital ("Luminal"), first synthesized by Farbenfabriken Bayer around 1902, though secobarbital ("Seconal") was available from 1928 and if thinking of "gin and Seconal" one might easily write "gin and sedative" -- but the preeminent sedative in the early 1930s in the United States was still phenobarbital, so far as I know.

(In the later 1930s/early 1940s it was a name as familiar to a child in Northern NJ as "aspirin" or "Cheracol" or "terpin hydrate" or "milk of magnesia" or "cod liver oil" though I was only given cheracol [occasionally] and milk of magnesia and [of course] cod liver oil. And for external application there was iodine and mercurochrome. Apparently btw it is now illegal to sell mercurochrome across state lines because after three quarters of a century of use the FDA decided it was a new drug and required formal testing and approval.)

|||||

+++Message 6076. . . . . Re: What sedative was Bill taking in Big Book page 7  
From: glennccc . . . . . 10/25/2009 4:38:00 PM

|||||

Father Ralph Pfau says explicitly in his autobiography that the "sedatives" he was using were barbiturates and bromides. One of the bromide compounds that he tried at one point gave him hallucinations of bright colored lights like Lucy in the Sky with Diamonds,

so some of these bromides were pretty powerful stuff.

1928-29 Nembutal

<http://hindsfoot.org/pflou1.html>

Nembutal = pentobarbital, a short-acting barbiturate

1938 bromide pills

<http://hindsfoot.org/pflou2.html>

Bromide compounds, especially potassium bromide, were frequently used as sedatives in the 19th and early 20th century. In some countries, bromide salts

remain available in a liquid form at pharmacies, although since the 1950s they

have been removed as over-the-counter sedatives in most countries in the West.

Potassium bromide in particular was widely used as an anticonvulsant and a sedative in the late 19th and early 20th centuries.

1942 bromides

<http://hindsfoot.org/pflou2.html>

1943 Benzedrine and barbital

<http://hindsfoot.org/pflou2.html>

Benzedrine = amphetamine, closely related to other stimulants produced later,

such as Dexedrine and methamphetamine ("crystal meth"). While Benzedrine was initially used for medical purposes, as a bronchodilator, early users of the Benzedrine inhaler discovered that it had a euphoric stimulant effect, resulting

in it being one of the earliest synthetic stimulants to be widely used for recreational (i.e., non-medical) purposes. Even though this drug was intended

for inhalation, many people abused it by cracking the container open and swallowing the paper strip inside, which was covered in Benzedrine. The strips

were often rolled into small balls and swallowed, or taken with coffee or alcohol. The drug was often referred to as "bennies" by users and in literature.

Barbital = marketed under the brand name Veronal, was the first commercially marketed barbiturate. It was used as a sleeping aid (hypnotic) from 1903 until the mid-1950s.

1943 combining taking barbital with drinking alcohol (very dangerous)

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

Glenn C., South Bend, Indiana

----

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

>

> My best guess would be phenobarbital ("Luminal"), first synthesized by



## The Divine Companion

Allen described this book as "The story of my soul" and said it should be the last book of his to be read. Published after his death in 1919.

<http://www.jamesallenlibrary.com/read-online.html>

- - - -

--- In AAHistoryLovers@yahoogroups.com,  
"John Schram" <lasenby327@...> wrote:

>  
> World Cat shows a publication date of 1968.  
> No reference to an earlier publication.

>  
> John Schram Samuel Lasenby Bookseller

>  
> - - - -

>  
> John is here responding to Message 6068,  
> which said:

>  
> See <http://james-allen.in1woord.nl/>  
> JAMES ALLEN (1864-1912)  
> His little piece the Divine Companion was  
> published in 1919 (i.e. posthumously).

>  
> - - - -

>  
> Glenn C., South Bend IN, responding to John's  
> 1968 date:

>  
> Hmmmm. If you google for

>  
> "James Allen" "Great Reality"

>  
> all of the online sources give its original  
> date of publication as 1919.

>  
> When looking in catalogs, remember that it is  
> just a short piece, not a book. It is only 639  
> words, i.e., two typed pages long.

>  
> It seems to have been included in a volume  
> called "The Divine Companion" which was published  
> in 1919:

>  
> James Allen, The Divine Companion, Part III.  
> The Divine Messages, Instruction, concerning  
> The Great Reality

>  
> See <http://james-allen.in1woord.nl/>

>



Page 21, lines 608-619

608. conditions still worse. Then came a night I when the physi-  
609. cal and mental torture was so hellish that I feared I would  
610. take a flying leap through my bedroom window sash and all  
611. and somehow managed to drag my mattress down to the kitchen  
612. floor which was at the ground level. I had stopped drinking  
613. a few hours before and hung grimly to my determination that  
614. I could have no more that night if it killed me. That very  
615. nearly happened, but I was finally rescued by a doctor who  
616. prescribed chloral hydrate, a powerful sedative. This reliev-  
617. ed me so much that next day found me drinking apparently  
618. without the usual penalty, if I took some sedative occasion-  
619. ally. In the early spring of 1934 it became evident to

|||||

++++Message 6080. . . . . Paul M. from IL  
From: Bill Lash . . . . . 10/28/2009 12:36:00 PM

|||||

Paul Martin from Illinois (sober over 50 years) died on Sunday 10/25/09.

Obituary:

Paul W. Martin, age 87, of Bethlehem Woods, LaGrange Park, formerly of Riverside for 42 years. A Veteran U.S. Navy Pilot during WW II, loving brother of Ted (Nancy) Pannkoke; fond uncle of Ted W. (Melissa) Pannkoke and Rick (Kathrin) Pannkoke; dear friend of Judy Giannelli and family of LaGrange for 27 years. Paul had many accomplishments in life as a successful Journalist. He wrote articles for numerous publications including the Chicago Sunday Tribune Magazine, Christian Century, The Grapevine, The Lion, a publication of the Lions Club. He wrote two books on the history of the Lions Clubs, the first We Serve and the second Lions Clubs in the 21st Century. He spoke Spanish fluently and traveled widely , including trips to Mexico and South America and Russia. A Health and Science writer, he hosted his own television show, was a professional wrestler and boxer, and was a true sportsman. He worked in Greenland, Iceland and Alaska in the 1950's, on the Dew Line radar warning system . In the Navy he catapulted, in observation planes, off of battle Ships. He had a great sense of humor and always had a joke. Visitation Wednesday 3 to 9 p.m. at Hallowell & James Funeral Home, 1025 W. 55th St., Countryside. where services will be held on Thursday at 10 a.m. Interment Private. In lieu of flowers, memorials to Riverside Twp. Lions Club, Hadley School for the Blind and St. Thomas Hospice appreciated.

Hallowell & James Funeral Home  
1025 W. 55th Street  
Countryside, IL 60525  
Phone: 708-352-6500  
Fax: 708-352-6528

Published in Chicago Tribune on October 27, 2009.  
<http://www.legacy.com/obituaries/chicagotribune/obituary.aspx?n=paul-w-marti>





Mae H.

|||||

+++Message 6085. . . . . Article by Bill Wilson about Mature Love  
From: doc333 . . . . . 10/31/2009 2:19:00 AM

|||||

I am looking for an article written by Bill Wilson entitled "Mature Love."

I have been told that it was about relationships.

Looking for info and source please.

AA Love and Hugs,

Dave

|||||

+++Message 6086. . . . . Re: Paul M. from IL  
From: khemex@comcast.net . . . . . 10/30/2009 6:12:00 PM

|||||

As a matter of fact, as of this past August 15th Paul Martin celebrated 62 years of continuous sobriety in AA.

----- Original Message No. 6080 -----  
From: "Bill Lash" <barefootbill@optonline.net>  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6080>

Paul Martin from Illinois (sober over 50 years) died on Sunday 10/25/09.

|||||

+++Message 6087. . . . . Re: The Broad Highway on page 55 of the Big Book  
From: Texoma Coalition . . . . . 10/31/2009 7:49:00 AM

|||||

Hi,  
What I understand this term to mean is that A.A. is an all-encompassing fellowship where people of all different kinds of beliefs gather to deal with the problem of alcoholism. Bill is throwing out a term that appears, at least a first glance, to be a contradiction of what Christ is quoted as saying in

the  
Bible regarding the gate and way to life being narrow while the gate and way  
to  
destruction is broad. But that's not what Bill is implying here. What he is  
saying is that the road to a life of recovery is indeed broad enough for us  
all  
to travel it regardless of what kind of title we might confer on God as we  
understand Him.

>>> SERMON ON THE MOUNT (Matthew 7:13-14)

>>> (King James Version)

>>> "Enter ye in at the strait gate: for wide is  
>>> the gate, and broad is the way, that leadeth  
>>> to destruction, and many there be which go  
>>> in thereat: because strait is the gate, and  
>>> narrow is the way, which leadeth unto life,  
>>> and few there be that find it."

>>>

>>> "strait" = (archaic) narrow, tight,  
>>> constricted, strict

>>> BIG BOOK PAGE 55:

>>> "... deep down in every man, woman, and child,  
>>> is the fundamental idea of God .... We found  
>>> the Great Reality deep down within us. ....  
>>> If our testimony ... encourages you to search  
>>> diligently within yourself, then, if you wish,  
>>> you can join us on the Broad Highway."

In other words, we're all engulfed in the same problem, but how we work out  
a  
solution through working the steps is not so narrowed down that we can't  
travel  
the broad road to recovery together in spite of our differing understanding  
of a  
Higher Power. The 12 steps are configured in such a way that they lead us to  
different levels of spiritual progress as we work them to the best of our  
ability. A.A. doesn't claim to provide a path to perfection. We strive for  
spiritual progress rather than perfection. And when we reach Step 11, we  
will  
have advanced far enough down the broad highway to spiritual progress that  
we  
will make a practice of improving our conscious contact with God as we  
understand Him. In other words, there's plenty of room for everybody in  
A.A.,  
provided of course that they have a desire to stay sober.

So when you think about it, you can see that A.A.'s path to recovery as  
outlined in the Big Book is without a doubt a Broad Highway in every sense.  
No  
one is excluded; all are welcomed and afforded the opportunity to grow along  
spiritual lines regardless of what their personal concept of a Higher Power  
might happen to be. Hope that answers your question, and please note that  
I'm  
only voicing my personal understanding of the term you asked about. I'm not



> IN ITS CONTEXT ON PAGE 55

> (The phrase "the Broad Highway" is in the  
> third paragraph, in the second sentence):

>  
> Actually we were fooling ourselves, for deep down  
> in every man, woman, and child, is the fundamental  
> idea of God. It may be obscured by calamity, by  
> pomp, by worship of other things, but in some form  
> or other it is there. For faith in a Power greater than  
> ourselves, and miraculous demonstrations of that  
> power in human lives, are facts as old as man himself.

>  
> We finally saw that faith in some kind of God was  
> a part of our make-up, just as much as the feeling we  
> have for a friend. Sometimes we had to search fear-  
> lessly, but He was there. He was as much a fact as  
> we were. We found the Great Reality deep down  
> within us. In the last analysis it is only there that He  
> may be found. It was so with us.

>  
> We can only clear the ground a bit. If our testi-  
> mony helps sweep away prejudice, enables you to  
> think honestly, encourages you to search diligently  
> within yourself, then, if you wish, you can join us on  
> the Broad Highway. With this attitude you cannot  
> fail. The consciousness of your belief is sure to come  
> to you.

>

|||||

++++Message 6089. . . . . Re: Article by Bill Wilson about  
Mature Love  
From: Glenn Chesnut . . . . . 11/3/2009 2:52:00 PM

|||||

As Bill Sees It 330

"To Grow Up"

Those adolescent urges that so many of us have  
for complete approval, utter security, and  
perfect romance -- urges quite appropriate to  
age seventeen -- prove to be an impossible way  
of life at forty-seven or fifty-seven.

Since A.A. began, I've taken huge wallops in  
all these areas because of my failure to grow  
up, emotionally and spiritually.

<<<<<<>>>>>>

As we grow spiritually, we find that our old  
attitudes toward our instinctual drives need





StGeorge, in his classic article "The Survival of a Fitting Quotation," shows that it was actually taken not from Herbert Spencer (1820-1903), but from an earlier author, William Paley (1743-1805).

"There is a principle which is a bar against all information, which is proof against all arguments and which cannot fail to keep a man in everlasting ignorance -- that principle is contempt prior to investigation." Big Book (4th edition) page 568.

- - - -

LD Pierce tells us that he found this reference:

<http://tiny.cc/spencercontempt>

This scholar regards Michael StGeorge's findings as correct: the quote was taken from Paley, not Spencer.

|||||

+++Message 6092. . . . . Harry Zollars  
From: Glenn Chesnut . . . . . 11/3/2009 11:17:00 PM

|||||

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

"A Close Shave"  
Big Book 1st Edition page 348

Many web sites and historians have connected Harry Zollars, the Orrville Barber, with Henry J. Zoeller, a Class "B" Trustee who served in the mid 1950s, but this is in fact an error.

---

[http://www.a-1associates.com/westbalto/HISTORY\\_PAGE/Authors.htm](http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm)

Nancy Olson here said that "A Close Shave" was probably written by Henry J Zoeller, but acknowledged that the author's name might have been Harry Zollers, Boelen, or Harry S.

---

Harry D. Zollars b. 1890 d. December 10, 1960  
Orrville, Ohio

Harry D. Zollars, whose birth year matches our friend Harry's in the Big Book, was from Orrville,













his  
pecker in his pants.

I last spent several hours with Paul this last Spring when he was in Bloomington, Indiana, undergoing a series of heavy radiation. His conversations were always about AA. He said he knew I don't really enjoy speaking on the circuit but asked me to continue to do it when I was asked so I could continue to share my experience with amends.

Paul spent the last 3+ months in a retirement center/nursing home. I am told that this past August there was a young man taking a tour of the home with his parents. The parents were thinking of moving there. The lady giving the tour always spoke to each resident as they passed by. She would say "Hi Joe" or "Hi Mary" etc., but when they passed Paul she said "Hi Paul Martin." The group passed by and then the young man returned and asked Paul if he was the guy who knew Bill Wilson. Paul said he was and asked what he could do for the young man. The kid said he was 3 years sober and was having trouble getting along with his parents. Paul said "Do you have your amends list in your pocket?"

Paul then showed the kid how to write an inventory, told him to come back when he had it completed (Paul gave him one week). The kid came back, took 5th Steps with Paul and a few of his friends. On September 10th the kid returned to see Paul and said he had made all the amends with his parents and things were getting better.

All the years I knew Paul, I never once heard him change his mind about anything regarding the AA program--the Twelve Steps. I asked Matt A., a 50 year sponsee of Paul's if he ever heard Paul change his mind about any part of the program. Matt said he never heard Paul change his mind about a damn thing.

Three weeks ago Bryan B took Paul up to Mayo Clinic for some tests. The doctor came into the room after two days of testing and before the doc could say anything Paul asked "How long do I have." The doctor looked down while looking for words when Paul said "I'm glad you didn't look at your watch."

I'm sure someone will be telling more about his life. He spoke Spanish fluently.. He interviewed many South American political figures, both winners and losers of revolutions. He was a wonderful god father and friend.

The wake and service were truly victory celebrations.









believed that the 12 Step program of AA was indeed "sufficient" for alcoholics and anyone else who might be motivated to go to the lengths we need.

>

> 24 years ago I called Paul with my ass hanging out and jam on my face and asked him for help. I had not drank, but I was living a life of infidelity, dishonesty in all my affairs--my wife still says I was depressed during that time. Other than the depression that is a symptom of alcoholism I have no other experience with that.

>

> Paul and his group, the LaGrange group, firmly believe and practice repeated trips through the 12 steps. Each time they do that they swap 5th Steps with several other people, and are extremely diligent in making all the amends to remain current. I learned that the repeated process thru the 12 Steps in order relieves alcoholics of the depression, anxiety, fear and all those other things the sober alcoholic contends with.

>

> Paul always believed that guilt is the cause of depression. In fact, he was sure that Wilson would not have had his depressions if he would have kept his pecker in his pants.

>

> I last spent several hours with Paul this last Spring when he was in Bloomington, Indiana, undergoing a series of heavy radiation. His conversations were always about AA. He said he knew I don't really enjoy speaking on the circuit but asked me to continue to do it when I was asked so I could continue to share my experience with amends.

>

> Paul spent the last 3+ months in a retirement center/nursing home. I am told that this past August there was a young man taking a tour of the home with his parents. The parents were thinking of moving there. The lady giving the tour always spoke to each resident as they passed by. She would say "Hi Joe" or "Hi Mary" etc., but when they passed Paul she said "Hi Paul Martin." The group passed by and then the young man returned and asked Paul if he was the guy who knew Bill Wilson. Paul said he was and asked what he could do for the young man. The kid said he was 3 years sober and was having trouble getting along with his parents. Paul said "Do you have your amends list in your pocket?"

>

> Paul then showed the kid how to write an inventory, told him to come back when he had it completed (Paul gave him one week). The kid came back, took 5th Steps with Paul and a few of his friends. On September 10th the kid returned to see Paul and said he had made all the amends with his parents and things





to any man or woman who has a genuine determination to overcome their alcoholism or addiction, without regard to their ability to pay for the help they require; and

(b) That these services should be provided without the direct assistance of any local, state or federal agency, instead depending on the private support of individuals and organizations who believe in communities helping themselves; and

(c) Our only deciding question to the man seeking help is "What are you willing to do to become sober and straight?" not "How will you be paying for our services?"

Jack would say . . . There are numerous options available to the man or woman with the means to pay for alcohol or drug abuse treatment. For those who have only the determination to become sober, there is the Ed Keating Center.

|||||

+++Message 6108. . . . . Re: Music in early AA  
From: S Sommers . . . . . 11/11/2009 10:21:00 AM

|||||

This is very interesting. Is this an oral tradition of singing only or is there some song book somewhere? Are the songs or tunes original or are they older folk songs or ballads with new or different words attached?

I've heard for years that Anne Smith's favorite hymn was Amazing Grace. Do we have any evidence of what some others' favorite songs might have been?

Sam Sommers  
Elkhart, Indiana

- - - -

From: "mrpetesplace" <peter@aastuff.com>  
(peter at aastuff.com)

Hey Matt and Group.

AA in North Carolina started in a small town 70 years ago named Shelby. Bill Wilson mentions his trip there in the Yale Summer Studies Lecture that was later published. His trip to



So far as I have been able to find out (though I'm still awaiting a letter from Paul K's daughters -- Paul used to play the piano and Bill his fiddle after meetings at 182), the after-meeting songfests were not from a book but from memory, and they were just the ordinary versions of the songs (a century before, on the other hand, the Washingtonians had their own songs to the familiar tunes).

Before the OG meetings in MD that Bill and Fitz attended (1936?), Bill used to play the fiddle and Fitz the banjo at Fitz's home: I'm told Bill's favorite (or one of them) was The Battle Hymn of the Republic, and that Fitz was partial to "Old Virginy Never Tire!" -- but that they would collaborate on playing (I don't know about singing) "Greensleeves."

Bill was also known to do WW1 songs -- so was Fitz -- and I have indirect/anecdotal evidence that they played and sang "Pack Up Your Troubles in the Old Kit Bag" (which was in any case the theme song for the WOR radio program "Rambling with Gambling" from 1923 until past the time Bill was singing), probably also "How You Gonna Keep 'Em Down on the Farm [After They've Seen Pree]?"

=====

++++Message 6110. . . . . Re: The first AA bulletin  
From: mrpetesplace . . . . . 11/11/2009 3:46:00 PM

=====

I couldn't find a copy online anywhere using the search box on my AASTuff.com site so I just finished posting a pfd file there which has the first four AA Bulletins.

I believe if my notes are correct Paul H. sent the file to me originally.

Go to <http://www.aastuff.com> and in the section titled "Information that Interests Us," it is the first listing, simply called "AA Bulletins."

<http://www.aastuff.com/pdf/AA-Bulletins.pdf>

It includes, as I said, all of the first 4 bulletins (starting in November 1940) which were sent from "The Alcoholic Foundation" (national headquarters of Alcoholics Anonymous).

Thank you to all who assist with sending files  
or links to useful AA information.

Peter Falcone

- - - -

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

Hi Priscilla

The "AA Bulletin" was the precursor to the  
"AA Exchange Bulletin" which was the precursor  
to "Box 4-5-9."

They are historical nuggets. Since we cannot  
post AAHL messages with attachments, copies  
have been put online at the bottom of page:

<http://hindsfoot.org/archive3.html>

The 11/14/40 Bulletin announced the groups that  
existed at the time and those that were emerging.

<http://hindsfoot.org/bullno1.pdf>

The 1/15/41 Bulletin gave the membership an  
early alert as to the historic Jack Alexander  
Saturday Evening Post article.

<http://hindsfoot.org/bullno2.pdf>

The 6/20/41 Bulletin announced the discovery  
of what was later to be called "The Serenity  
Prayer."

<http://hindsfoot.org/bullno3.pdf>

The bulletins were used to keep the groups  
informed of important events.

Cheers  
Arthur

- - - -

Original message from "priscilla\_semmens"  
<priscilla\_semmens@...>:

>

> I read on a date list that in Nov 14 1940, the  
> Alcoholic Foundation published the first AA  
> Bulletin.

>

> What was it? Is there a copy available which







meeting. I would be happy to review any records you have, but I do think you can use December, 1939, as the starting time for AA in Jackson. It may have taken some time to really get off the ground, but I think we have to call Al C., the founder with later backup from Jack D. I hope this is of some help to you. Please call if you have more questions and I'll try to help. All the best, Mel B.

Then we heard from Tom B.:

Bud S. the electrician told me that Jackson Group #1 folded after they lost their meeting place when their landlord padlocked the hall. The present Jackson Group, official registered in New York as Jackson Group #2, held its first meeting on the first Sunday of September 1945. Where the meeting was held has been forgotten but the date was confirmed by a copy of the minutes of business meetings from 1950, 1951 and 1952 that I got from Bud C. whose late brother-in-law had been group secretary in those years. Barb S. borrowed the notebooks to read over, and lost them all in moving to Texas and then back to Jackson. Tom says that Bud S. also told him that Al C. had a coffee shop in the Otsego Hotel in the early 40's. One night each week, Al closed early so that AA could meet in the coffee shop.

Copyright© 2006 The Jackson Group  
<http://www.aa-semi.org/>

Note 2

Waunakee Wisconsin – Local A.A. activity, but members attending meetings in Chicago.

After an exhaustive search, I found no groups listed in Waunakee, Wisconsin prior to October 1, 1940, however there was indeed mention of AA activity in Waunakee, during this period. Early correspondence reveals that Harry S., of Waunakee, WI, may have been the first individual to contact GSO from this city.

Harry's earliest letter dates November 20, 1939 and reads, "I thank you for your letter of the 14th I would be pleased to correspond with your Chicago membership and perhaps would go there to see more of it."

In a letter dating July 24, 1940, Harry writes:

"My position as Chief Chef for the Mendota State Hospital, Mendota, Wisconsin, (a suburb of Madison Wisconsin) brings me in close contact with all types of alcoholics. A good many of these are more than anxious to stop drinking and

are  
well worth saving, as a matter of fact, I have talked to a number of them  
and  
have outlined your procedure...I have had some correspondence with your Miss  
Coulter of Chicago who has very kindly invited me to attend some of their  
meetings there...I am eager to start a group in Madison and would so much  
appreciate any information you might give me which would enable to do so."

There are few more letters from Harry in the file. Please note that letters  
from  
Harry are all filed with other group correspondence in the "Madison" folder.  
(Asst. GSO Archivist Michelle M. correspondence with JB in late 2008)

These notes do cast doubt in my mind but that is only my conclusion I hope  
more  
will be revealed!

Lastly,for those who are interested I was able to fully document 34 groups  
in 29  
cities spread out over 14 states and the District of Columbia at the close  
of  
1940.

God Bless

John B.

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

- >
- > List of all the cities with A.A. groups as of
- > Dec. 31, 1941. Very impressive growth, going
- > from one or more established groups in 22 cities
- > in November 1940 to three times that size in
- > only one year: this list shows one or more
- > established groups in 69 cities as of December
- > 1941 (plus groups in two other cities handwritten
- > into the list).
- >
- > Sent to us by A.A. archivist and historian
- > Bruce C. from Muncie, Indiana.
- >
- > See bottom of page
- > <http://hindsfoot.org/archive3.html>
- >
- > Which links to a copy of the list at
- > <http://hindsfoot.org/dec1941.pdf>
- >

=====

++++Message 6116. . . . . RE: Re-writing history in the movies  
From: Arthur S . . . . . 11/17/2009 7:51:00 AM

=====

Hi Al

In a July 1949 obituary and Grapevine memorial article paying tribute to Dr Bob's wife Anne, Bill W wrote that she was "quite literally, the mother of our first group, Akron #1 and in the full sense of the word she was one of the founders of AA." Likewise, I think it quite fair and accurate to state that Lois W was, "in the full sense of the word" also one of the founders of AA. I just don't see how the AA Fellowship could have gotten off the ground without both of these remarkable women (plus these days we do not give non-alcoholics anywhere near the tribute they deserve for helping to get AA started - particularly those in medicine and religion).

My biggest concern today - reinforced by the most recent books I'm aware of written about Lois and Bill - is the number of historical inaccuracies published based on what seems like shoddy research. There is a weakness emerging in contemporary AA history writings that seems to center on failure to corroborate facts via multiple sourcing, inadequate vetting in editing and over-dependence on anecdotal sources - these are the kind of things that will propagate situations of hearsay being viewed as history.

Cheers

Arthur

|||||

+++Message 6117..... Re: Re-writing history in the movies  
From: Doug B..... 11/15/2009 6:17:00 PM

|||||

Have faith Al...it is based on the book by the same author who wrote "My Name is Bill W" and the book is based on hours of interviews with Lois herself.

The book was great...I'm happy that Bill Borchert got the movie made.

Doug Barrie  
www.aahistory.com

- - - -

On the authors web site, the first sentence in the second paragraph describes Lois Wilson correctly as the co-founder of Al-Anon, not AA:

"The movie stars ... Wynona Ryder, as Lois Wilson, THE CO-FOUNDER OF AL-ANON, and ... Barry Pepper as ... Bill Wilson, THE CO-FOUNDER OF ALCOHOLICS ANONYMOUS."

- - - -

From the authors web site:

11-11-09

## PRODUCTION OF THE LOIS WILSON MOVIE NOW UNDERWAY

The Hallmark Hall of Fame movie, "When Love Is Not Enough: The Lois Wilson Story," began shooting in Toronto, Canada on November 9, 2009. It is scheduled for completion by the middle of December.

The movie stars the magnificent young actress, Wynona Ryder, as "Lois Wilson," the co-founder of Al-Anon, and the wonderful young actor, Barry Pepper, as her husband, "Bill Wilson," the co-founder of Alcoholics Anonymous. The distinguished director is John Kent Harrison and the Executive Producers are Brent Shields and Peter Duchow. The screenplay was written by William G. Borchert and Camille Thomasson.

More than three years in the making, the movie is based on the book, "The Lois Wilson Story: When Love Is Not Enough," written by veteran author William G. Borchert who was a close personal friend of Lois Wilson for more than 15 years before her passing in 1988. Mr. Borchert was nominated for an Emmy for writing the highly acclaimed Hallmark film, "My Name Is Bill W." which starred James Woods and James Garner and was based on the lives of Bill Wilson and Dr. Robert Smith and the founding of Alcoholics Anonymous.

Mr. Borchert long felt the story of Al-Anon must also be told and the heroic role Lois played in its founding. So four years ago he wrote her life story. Hallmark Hall of Fame then purchased the film rights to his book and now the movie is becoming a reality.

Wynona Ryder, who expressed great eagerness to play the role of Lois, has been nominated for two Academy Awards and has starred in many box office hits. These include "Star Trek," "The Informers," "Edward Scissorhands," "The Age of Innocence," "Little Women," "The Crucible," "Being John Malkovich," "The Last Word," "Beetle Juice," and many others.

Audiences have also gotten to know Wynona through her many TV appearances on such shows as Jay Leno, David Letterman, Conan O'Brien, The Charley Rose Show and eight appearances on Saturday Night Live.



By MICHAEL SCHNEIDER

Winona Ryder and Barry Pepper have been cast to star in the Hallmark Hall of Fame movie "When Love Is Not Enough: The Lois Wilson Story." Production starts this week in Toronto ; the longform will air later this season on CBS.

Movie is based on the true story of Lois Wilson, the co-founder of Al-Anon, and her relationship with alcoholic husband Bill Wilson, one of the founders of Alcoholics Anonymous.

The couple enjoyed an upscale lifestyle in the 1920s, but his drinking eventually led to their downfall. Eventually, her husband became sober -- but Lois Wilson still struggled with her own issues surrounding his alcoholism.

She eventually helped start Al-Anon in 1951 to assist people whose loved ones battle addiction.

E1 Entertainment is producing the movie with Hallmark Hall of Fame Prods. John Morayniss, Ira Pincus and Brent Shields are exec producing, while John Kent Harrison is the director. Telepic is based on the book by William Borchert, who also wrote the script with Camille Thomasson.

Ryder's upcoming credits include "The Private Lives of Pippa Lee," while Pepper was seen in "61\*" and "Flags of Our Fathers."

- - - -

From: Shakey1aa@aol.com (Shakey1aa at aol.com)

This press release  
(<http://www.thefutoncritic.com/news.aspx?id=20091112cbs03>)  
says that:

"This Drama, Based on the Biography by William G. Borchert, Is About the Trials and Ultimate Triumph of the Co-Founder of Al-Anon, Whose Alcoholic Husband Co-Founded AA"

I checked online after seeing the previous AAHL post. I don't think Bill B would let them make that mistake.

YIS  
Shakey Mike Gwartz  
Phila, PA USA

- - - -









personal gratefulness for the gift of sobriety; to carry the message of A.A. to other alcoholics; and to express appreciation to our professional friends for their numerous articles, books and radio and TV interviews relating to A.A. in the year just past. It was hoped, in the words of a General Service Office memo circulated at the time, that the luncheons would "advance A.A.'s public relations by bringing editors, publishers, writers and broadcasters in personal contact with sources of reliable information on the movement."

Held without fail in November at New York City's Roosevelt Hotel, the luncheons were always well-attended. A typical list of invitees to the 1965 luncheon included representatives of The New York Times, McCall's Magazine, Medical World News and The Christian Science Monitor. Bill W. always addressed the gatherings, as did the late "Dr. Jack" Norris, then serving as A.A.'s Class A (nonalcoholic) trustee chairman. A discussion period followed the proceedings, an ample selection of A.A. literature was available for the taking, and in 1965 Bill sent an autographed copy of A.A. Comes of Age to every guest.

The luncheons were discontinued in 1968, but the concept of gratitude persisted and expanded in scope. For decades now, A.A.s in the U.S. have set aside all of November as Gratitude Month - marking the occasion with special contributions to G.S.O. In the spirit of the Seventh Tradition A.A. is self-supporting through its members' contributions, and frequently turns away money from well-meaning outside contributors. This means that the active input of every A.A. is vital to the life of the Fellowship.

Grateful for the sobriety they've been given and eager to pass it on, A.A.s are busier than ever in Twelfth Stepping and service. They are reaching out in greater numbers to Loners, people with special needs, members of minority groups and previously unreached alcoholics. It is clear from their sharing that an overwhelming number of A.A.s - along with many of our professional friends - find their own special ways to say thank you during Gratitude Month and, indeed, all year long. Writes one member: "Enclosed is a check for Gratitude Month, because I want A.A. to be there for all those who need it, just as I did." From another: "The enclosed check is from my own pocket, to help groups in correctional facilities like mine. Some of us are struggling to turn our lives







led him to express doubt that Niebuhr was the author.

But now another researcher trawling the Internet has discovered evidence that attributes the prayer to Niebuhr. The researcher, Stephen Goranson, works in the circulation department at the Duke University library, has a doctorate from Duke in the history of religion and, as a sideline, searches for the origins of words and sayings and publishes his findings in etymology journals. This month he found a Christian student newsletter written in 1937 that cites Niebuhr as the prayer's author.

The prayer in the newsletter is slightly different from the contemporary one often printed on mugs and wall plaques. It reads, "Father, give us courage to change what must be altered, serenity to accept what cannot be helped, and the insight to know the one from the other."

The contemporary version puts the phrase about serenity before the one about courage, but Mr. Goranson said in an interview, "I think the 1937 document very much strengthens the probability that Niebuhr wrote it."

Mr. Shapiro agreed.

"The new evidence does not prove that Reinhold Niebuhr wrote it, but it does significantly improve the likelihood that he was the originator," he said.

He added that unless there were further discoveries contradicting that assessment, "I will list the Serenity Prayer under Niebuhr's name in my next edition of The Yale Book of Quotations."

Niebuhr, who lived from 1892 to 1971, was a prophetic, politically attuned preacher who often spoke at universities and Y.M.C.A.'s, where he was more welcome than in the many churches that considered him too controversial. He influenced generations of theologians and political thinkers. Barack Obama said of him, "He's one of my favorite philosophers."

The Serenity Prayer was adopted by the U.S.O. in wartime, and by Alcoholics Anonymous, which uses it in its 12-step program. But even in Niebuhr's lifetime, he faced accusations that he was not the prayer's author. A magazine article in 1950 quoted him 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."

Niebuhr's family long maintained that he wrote the prayer in 1943, in the midst of World War II. But using Internet search engines, Mr. Shapiro found newspaper articles, pamphlets and a book that cited versions of the prayer and dated from as early as 1936. None of those materials attributed the prayer to Niebuhr (or, for that matter, to anyone else).

As a result, Mr. Shapiro (who writes occasionally for The New York Times Magazine and the Freakonomics blog at nytimes.com) wrote an article for The Yale Alumni Magazine positing that Niebuhr might have simply codified a popular prayer that was already in circulation.

The article also said: "This evidence is by no means conclusive. It is entirely possible that Niebuhr composed the prayer much earlier than he himself later remembered."

But Niebuhr's family, and many of his former students and adherents, were outraged. His daughter, Elisabeth Sifton, who had written a book called "The Serenity Prayer: Faith and Politics in Times of Peace and War" (W. W. Norton, 2003), published a rebuttal in the alumni magazine. She argued that her father had often delivered oral versions of a prayer before ever writing it down and that this prayer was quintessentially Niebuhr.

She also said she had cited 1943 in her book as the date the Serenity Prayer was first used because that was what she had heard from her parents. But had she known about the documents Mr. Shapiro found, she said, she might have cited an earlier date.

The debate played out in a front-page article in The New York Times in July 2008.

The evidence newly discovered, by Mr. Goranson, was in a Christian student publication, The Intercollegian and Far Horizons, in an article titled "What Makes a Strong Student Christian Association." He uncovered it in a database search, and was able to find a paper copy in the library. He posted an item about his find on a Listserv of language scholars, and Mr. Shapiro brought it to the attention of The Times.

At the end of the article is a list of 10 attributes of a strong Christian student association. The last of them is that such an association should be



'hit the spot', here it is:"

"God grant me the serenity  
to accept things I cannot change,  
courage to change things I can,  
and wisdom to know the difference."

- - - -

For a detailed account of what AA sources have  
said about the discovery of the Serenity Prayer,  
see:

Message #1965

From "Arthur" <ArtSheehan@msn.com>

(ArtSheehan at msn.com)

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1965>

RE: Serenity Prayer and New York Herald Tribune

From 1957 to 1999, different pieces of literature have varying accounts of  
the  
story (sometimes contradictory):

AA Comes of Age from AAWS (pg 196) 1957

Has it occurring in 1942. Wording of prayer is slightly different using the  
pronouns "us" and "we."

In early 1942, nonalcoholic Secretary Ruth Hock left us to be married....  
Just  
before Ruth left, a news clipping whose content was to become famous was  
called  
to our attention by a New York member, newsman Jack. It was an obituary  
notice  
from a New York paper Underneath a routine account of the one who had died,  
there appeared these words: "God grant us the serenity to accept the things  
we  
cannot change, courage to change the things we can and wisdom to know the  
difference." .. Howard walked into the office. Confirming our own ideas, he  
exclaimed, "We ought to print this on cards and drop one into every piece of  
mail that goes out of here. I'll pay for the first printing."

Bill W by Robert Thomsen (pgs 261-262) 1975

Has it occurring in Newark, NJ - which places it in early 1940

One morning Ruth found in the mail a newspaper clipping containing a  
three-line  
prayer. It had been torn from an unidentified newspaper and sent in by an  
anonymous member. She read it and was instantly struck by how much AA  
thinking  
could be compressed into three short lines. On her own, Ruth had the prayer  
printed on cards, and without asking anyone, she began slipping a card into  
each

piece of mail that went out from the Newark office. ... And in this way the Serenity Prayer became part of the AA canon, its phrases part of the alcoholic lingo.

Pass It On from AAWS (pg 252) 1984

No date is given for the letter used as a point of reference but the news article is placed in 1941

... The prayer had found its way into the Vesey Street office shortly before that letter was written ... It was discovered in the "In Memorium" column of an early June 1941 edition of the New York Herald Tribune. The exact wording was

"Mother – God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference. Goodbye."

Said Ruth "Jack C appeared at the office one morning, and he showed me the obituary notice with the 'Serenity Prayer.' I was as much impressed with it as he was and asked him to leave it with me so that I could copy and use it in our letters to the groups and loners. Horace C had the idea of printing it on cards and paid for the first printing."

Grateful to Have Been There by Nell Wing (pg 167-168) 1992

Seems to be taken from Pass It On – has Ruth writing to a member in Washington DC on June 12, 1941

The prayer entered unobtrusively in 1941. It was discovered in the "In Memorium" obituary column of an early June edition of the New York Herald Tribune. The exact wording was "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference. Goodbye." Some fifteen years later, reminiscing about this event, Ruth Hock Crecelius, our first non-alcoholic Secretary said: "It is a fact that Jack C appeared at the office [30 Vesey Street, Manhattan] one morning for a chat, during the course of which he showed me the obituary notice with the "Serenity Prayer." I was as much impressed with it as he was and asked him to leave it with me so that I could copy it and use it in our letters to the groups and loners... At this time, Bobbie B [who became Secretary when Ruth married in February 1942] who was also terrifically impressed with it, undoubtedly used it in her work with the many she contacted daily at the 24th St Clubhouse... Horace C had the idea of printing it on cards and paid for the first printing. ... On June 12, 1941, Ruth wrote Henry S, a Washington DC member and printer ... [she





<http://www.rexark.com/collections/great-afg-speakers>

Bill and Lois, AA Convention, 1960

The Third International Conference of Alcoholics Anonymous AKA: 25th-Anniversary Convention Recorded 1960, 2 CD Booklet Remastered. The original cassette recordings were passed around for many years, and suffer from poor sound quality, even unintelligible in...

For Chuck H. speaking in New Hampshire, go to their section on Great AA Men Speakers at:

<http://www.rexark.com/collections/great-aa-men-speakers>

Chuck H., from Cary, North Carolina, 2008

Chuck H., from Cary, North Carolina, was the Sunday morning speaker at the 2008 New Hampshire Alcoholics Anonymous Convention. His great sense of humor, combined with a story involving extreme loss, make for a highly-recommended...

---

---

---

Original message 5101 from Bill Lash  
<barefootbill@optonline.net>  
(barefootbill at optonline.net)  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5101>

"400+ AA History and Oldtimer CDs and DVDs"

www.justloveaudio.com has just added over 400 AA History and Oldtimer CDs and DVDs to our store. Many of these Oldtimers came to AA in the 1930s and 1940s.

----

Original message 5108 from <sobrietytalks@aol.com>  
(sobrietytalks at aol.com)  
<http://health.groups.yahoo.com/group/AAHistoryLovers/messages/5108>

"Re: 400+ AA History and Oldtimer CDs and DVDs"

There is also a great collection of historical Alcoholics Anonymous talks at [www.sobrietytalks.com](http://www.sobrietytalks.com)  
There's a specific category for AA history related talks and recordings made prior to 1970.

----





indication of averages relating to the progress of alcoholism, of averages relating to age, home environment and other circumstances, and of averages pertaining to the behaviorism of an alcoholic.

The members of the "Village" group decided that the first step in acquiring the data needed for a graph would be a questionnaire, and that even if the undertaking did not yield any information of use outside the Group it would form the basis of stimulating discussions and self-analysis while being prepared.

A questionnaire was drawn up and circulated among different A.A.s throughout the New York metropolitan area. When the questionnaires were finally collected, filled in, the information they contained seemed to have some degree of pertinence. Members of the sponsoring Group, however, did not feel qualified to evaluate the data themselves. Consequently, they sent the questionnaires to Dr. E. M. Jellinek, director of the Summer School of Alcohol Studies at Yale University, for an appraisal because of his wide experience in research and the gathering of information by the questionnaire method.

Dr. Jellinek's response to the potential value of the questionnaire and the data it might yield was enthusiastic. If the questionnaires were revised and expanded to include certain areas of information overlooked in the original questionnaire, Dr. Jellinek said he thought it might well be the source of some of the most valuable data collected to date on alcoholism.

One of the chief values, Dr. Jellinek said, in circulating the questionnaire through A.A. membership would be the complete reliability of the information obtained. He pointed out that no group of people could be found more thoroughly qualified to discuss alcoholism and that as A.A.s "they can be depended upon to be completely frank and honest in their efforts."

The new, revised questionnaire is now ready for distribution to A.A.s throughout the country. Quotas will be sent to the secretaries of the various groups with the request that all individual members be invited to participate in the project by filling out the questionnaires, which of course will be unsigned and thereby preserve the A.A. principle of anonymity.

Most appealing to members of A.A. will be the fact that one of the chief hopes and expectancies is that the data obtained from the questionnaires will provide a new and still more complete set of warning signals by which potential alcoholics will be able to determine how far along the road they have come and by which even "social drinkers" will be able to gauge whether they have any tendencies which need to be watched or restrained. Evidence which can be used as a preventive of alcoholism is an objective which, it is felt, will enlist the interest of all A.A.s in the project.

A preliminary report on the nature of the data indicated in the original questionnaire is to be published soon as an explanatory preface to distribution of the new questionnaire.

From the January 1947 Grapevine: "New Yale Study Includes Data from Questionnaire"

Hillhouse Press (432 Temple Street, New Haven 11, Conn.) announces the publication of Phases in the Drinking History of Alcoholics by Professor E. M. Jellinek of Yale University. This work, constituting Memoir No. 5 in a series of reports of studies conducted by the Section of Studies on Alcohol of the Yale University Laboratory of Applied Physiology, presents the analysis of a questionnaire survey conducted among members of Alcoholics Anonymous by their own official organ, The A. A. Grapevine. Professor Jellinek, the author, is a leading authority' in scientific research on alcoholism and director of the School of Alcohol Studies at Yale.

Cheers

Arthur

- - - -

FROM THE MODERATOR:

Elvin Morton "Bunky" Jellinek (1890-1963) was born in New York City and died at the desk of his study at Stanford University on 22 October 1963.

His real speciality was biostatistics -- taking complex sets of biological statistics about anything (trees, plants, or in this case alcoholics) and spotting patterns in the data.

From 1941 to 1952, he was Associate Professor of Applied Physiology at Yale University. In 1952 he was engaged by the World Health Organization (WHO) in Geneva as a consultant on alcoholism. Upon his retirement from WHO, in 1958 he joined the Psychiatry Schools of both the University of Toronto and the University of Alberta, and in 1962, he moved to Stanford University in California, where he remained until his death.

Among the well-known AA figures who studied with Jellinek and applied his principles to their work with alcoholics, were Mrs. Marty Mann (founder of the National Council on Alcoholism and one of the major popularizers of the disease concept of alcoholism),

William E. Swegan <http://hindsfoot.org/essays.html> (chief spokesman for that wing of early AA which emphasized the psychological aspects of the program rather than the spiritual), and

Searcy Whalen <http://hindsfoot.org/BSV02Psy.html> in Dallas, Texas, who helped keep Ebby Thacher sober for longer than anyone else had. Beginning in 1949, Searcy established alcohol hospitals







Jim

>  
 >  
 >-----  
 >  
 > From: Jon Markle <serenitylodge@mac.com <mailto:serenitylodge%40mac.com>>  
 > (serenitylodge at mac.com)  
 >  
 > The Jellinek curve is no longer accepted by  
 > most scientists as legitimate. Apparently the  
 > methods used to compile the chart are suspect  
 > and not supported by any current study methods.  
 >  
 > Jon Markle/MA  
 > Retired Therapist & SA Counseling  
 > Dual Diagnosis/COD speciality  
 > HS Practitioner, Advisor & Case Consultations  
 > Raleigh, NC  
 > 9/9/82  
 >

|||||

+++Message 6141. . . . . Huxley/Wilson: what is  
 leuko-adrenochrome?  
 From: jenny andrews . . . . . 12/14/2009 4:52:00 AM

|||||

Letter from Aldous Huxley to Dr Humphrey Osmond (Hotel Shoreham, 33W. 55th,  
 NYC;  
 16 September 1960):

"... Yesterday I lunched with Bill Wilson who spoke enthusiastically of his  
 own  
 experiences with leuko-adrenochrome and of the successful use of it on his  
 ex-alcoholic neurotics. This really sounds like a break-through and I hope  
 you  
 are going ahead with clinical testing. Do you have any of the stuff to  
 spare? If  
 so, I'd be most grateful for a sample. It might relieve my tension-pains in  
 the  
 lower back, as it relieved Bill's aches and those of some of his friends. I  
 wd  
 like too to be able to send a few pills to Laura, who has some of Bill's  
 symptoms - tension, then exhaustion, and then tremendous drive to overcome  
 the  
 exhaustion. If you and Abram have really found something that will  
 normalise,  
 say, 50% or even more of neurotics, you will be among the great benefactors  
 of  
 humanity. But of course you will be attacked by all the Freudians. They will  
 be  
 fighting, not only for the Master, but for their livelihood. No more

ten-year  
analyses, no more couch-addicts. What will become of the poor fellows? My  
address in Cambridge will be 100 Memorial Drive, Cambridge 38, Mass, Ever  
yours,  
Aldous."

(Quoted in "Letters of Aldous Huxley"; edited by Grover Smith; Chatto and  
Windus, London; 1969).

More, please, on "leuko-adrenochrome" - is it another term, for LSD? Who is  
Abram, and what became of their project?

Huxley is often credited with the quotation that he believed Bill to be "the  
greatest social architect of the 20th century"; but as the hostile blogger  
Speedy0314 points out: "Oddly enough (this quote) can't be found in any of  
Huxley's writings or recorded interviews". So did Huxley really say or write  
it?  
Seems unlikely someone would have made it up.

Laurie A.

|||||

+++Message 6142. . . . . Wilson, Lois copyright Ellie van V.,  
1998 All rights reserved  
From: Jim M . . . . . 12/13/2009 11:06:00 PM

|||||

This subject title is also known as "Diary of Two Motorcycle Hobos." The  
Copyright holder is clearly stated in the subject line and in the file I  
have on  
hand, however, I received a disturbing email from the Director, Annah Perch,  
of  
the Stepping Stones Foundation, ready to act on behalf of the Copyright  
holder.

Does anyone here on AAHistoryLovers know how to get in touch with the  
Copyright  
holder, Ellie van V.? I wish to open a direct line of communication with  
Ellie  
van V. to talk with her about her title mentioned above.

I believe this title is an important part of pre AA history with a glimpse  
into  
the lives of our would be cofounders of Alcoholics Anonymous and Al-anon  
which  
can be viewed on this page: <http://www.silkworth.net/freestuff.html>. Any  
information you can provide would be of great assistance. Your comments on  
the  
above are also welcomed and will be of great help to me in my making the  
right  
decision.

If you wish, you can contact me directly by sending an email to:









From John Keller, James Blair, Kevin Short  
(on HUNTER THOMPSON), and Ben Hammond

- - - -

From: "John Keller" <keller@ociofcharlotte.com>  
(keller at ociofcharlotte.com)

The "Abram" referenced is probably Abram Hoffer who, along with Humphrey Osmund and others, conducted studies of hallucinogenics, including LSD and mescaline, on chronic alcoholics in Saskatchewan in the early '50s. They used the drug in order to try to induce a spiritual experience like that which Bill W reported having at the Townes Hospital. I've not seen their research results, but have heard they had some success treating this population for whom all other approaches had failed.

John K

- - - -

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

Megavitamin therapy advocates Abram Hoffer and Humphry Osmond claimed that adrenochrome is a hallucinogenic substance and may be responsible for schizophrenia and other mental illnesses. In what they called the "adrenochrome hypothesis", they speculated that megadoses of vitamin C and niacin could cure schizophrenia by reducing brain adrenochrome. There has been controversy about whether adrenochrome can be classified as a psychotropic drug.

- - - -

From: Kevin Short <kshort@oxmicro.com>  
(kshort at oxmicro.com)

To find more about leuko-adrenochrome, you may wish to search the Internet for "The Adrenochrome Hypothesis and Psychiatry" proposed by A. Hoffer, M.D. Ph.D. and H. Osmond, M.D.

In fiction, HUNTER S. THOMPSON mentions adrenochrome in his novel "Fear and Loathing in Las Vegas." In the book the effects are described as being like a combination of mescaline and methedrine.

Kevin S.

- - - -

From: Ben Hammond <mlb9292@gmail.com>  
(mlb9292 at gmail.com)



their adrenochrome assay, they have found differences between adrenochrome metabolism in normals and schizophrenics. While these require exploration the authors believe that their hypothesis is strong enough to warrant attention or to see whether others can confirm their findings. While adrenochrome and adrenolutin are at present the only metabolites of adrenaline which can be obtained as pure stable compounds and have psychotomimetic properties, there is suggestive evidence that others will be found.

- - - -

From: "sherry c. hartsell" <hartsell@etex.net>  
(hartsell at etex.net)

Gerry Winkelman <khemex@comcast.net>  
(khemex at comcast.net)

"Doug B." <dougb@aahistory.com>  
(dougb at aahistory.com)

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

SEE THE FOLLOWING ARTICLE:

<http://orthomolecular.org/library/jom/1999/articles/1999-v14n01-p049.shtml>

- - - -

Original Message from: jennylaurie1@hotmail.com

> Date: Mon, 14 Dec 2009

>

> Letter from Aldous Huxley to Dr Humphrey Osmond  
(Hotel Shoreham, 33W. 55th, NYC; 16 September 1960):

>

> "... Yesterday I lunched with Bill Wilson who spoke enthusiastically of his own experiences with leuko-adrenochrome and of the successful use of it on his ex-alcoholic neurotics. This really sounds like a break-through and I hope you are going ahead with clinical testing. Do you have any of the stuff to spare? If so, I'd be most grateful for a sample. It might relieve my tension-pains in the lower back, as it relieved Bill's aches and those of some of his friends. I wd like too to be able to send a few pills to Laura, who has some of Bill's symptoms - tension, then exhaustion, and then tremendous drive to overcome the exhaustion. If you and Abram have really found something that will normalise, say, 50% or even more of neurotics, you will be among the great benefactors





find things too confusing for this legal mere layperson.

Thank you.

ernie kurtz  
kurtzern@umich.edu

- - - -

From Glenn C., the moderator

The seven known used copies of  
Diary of Two Motorcycle Hobos, by Bill and  
Lois Wilson, in the version edited by  
Ellie van V. (Ottawa: Gratitude Press, 1998)  
which are currently for sale are selling for:

US\$ 58.88, 60.00, 81.55, 175.00, 379.95,  
500.00, and 1,250.00

- - - -

On Dec 13, 2009, at 11:06 PM, Jim M wrote:

> This subject title is also known as "Diary of Two Motorcycle Hobos."  
> The Copyright holder is clearly stated in the subject line and in  
> the file I have on hand, however, I received a disturbing email from  
> the Director, Annah Perch, of the Stepping Stones Foundation, ready  
> to act on behalf of the Copyright holder.  
>  
> Does anyone here on AAHistoryLovers know how to get in touch with  
> the Copyright holder, Ellie van V.? I wish to open a direct line of  
> communication with Ellie van V. to talk with her about her title  
> mentioned above.  
>  
> I believe this title is an important part of pre AA history with a  
> glimpse into the lives of our would be cofounders of Alcoholics  
> Anonymous and Al-anon which can be viewed on this page:  
http://www.silkworth.net/freestuff.html  
> . Any information you can provide would be of great assistance. Your  
> comments on the above are also welcomed and will be of great help to  
> me in my making the right decision.  
>  
> If you wish, you can contact me directly by sending an email to:  
>  
> "Jim M" <silkworthdotnet@yahoo.com>  
> (silkworthdotnet at yahoo.com)  
>  
> I thank you for your continued support for the service silkworth.net  
> provides.  
>  
> Yours in service,  
> Ever grateful,  
> Jim M,  
> http://www.silkworth.net/







Thanks!

|||||

++++Message 6157. . . . . Re: Huxley/Wilson: what is leuko-adrenochrome?  
From: corafinch . . . . . 12/16/2009 7:14:00 PM

|||||

Adrenochrome is a pigmented molecule, an oxidation product of epinephrine. Epinephrine, also known as adrenaline, is metabolized to adrenochrome and an unpigmented molecule called adrenolutin. Leuko-adrenochrome may be another name for adrenolutin, but I think it is yet another molecule in the same pathway. Although adrenochrome has been used as a recreational drug, the high must not be too impressive as it has never been made illegal in the U.S.

Leuko-adrenochrome, in any case, is a different molecule from adremochrome and apparently without significant psychotropic effects. What Bill noticed when he took it may only have been placebo effect. It was certainly nothing like LSD. Hoffer thought that schizophrenic symptoms were caused by an inborn error of metabolism involving the metabolites of adrenaline. He also thought that LSD helped alcoholics by giving them a sort of homeopathic dose of schizophrenic thinking, so he was interested in how alcoholics were affected by drugs in the family of adrenochrome.

The quote about the greatest social architect has always intrigued me. It appears in "Pass It On" with no reference. Huxley was possibly the greatest dystopian of the 20th century, so it almost seems that calling Bill the "greatest social architect of the 20th century" would have to have been meant somewhat as a joke. If not a joke, wouldn't it have been a sort of an insult, coming from the author of "Brave New World"? As Huxley aged, however, he did become a bit of a utopian, so maybe he meant it in all sincerity.

|||||

++++Message 6158. . . . . Re: Silkworth: The Little Doctor who Loved Drunks  
From: The Silkworth Team . . . . . 12/17/2009 2:26:00 AM

|||||

Years back, Bill Pitman asked me to be the only site to offer information on the new Silkworth book and he sent me 2 copies, one of which I gave to the archives in Columbia, S.C. Area 62. I have updated the purchase page on my site



I don't know if the email address or telephone nos would be helpful to anyone and I am not on ebay but someone told me this book was a collector's item and I am not interested in selling it. I bought it at a state convention in Missouri probably when it first came out.

Blessings

vicki

=====

+++Message 6160. . . . . Re: Silkworth: The Little Doctor who Loved Drunks  
From: Chuck Parkhurst . . . . . 12/18/2009 12:43:00 AM

=====

Members

I would suggest that you check your local "serenity shops" where recovery related literature and shirts are sold. Most metro areas have several. I already owned a copy but purchased one in the last several months that I gave as a gift. They had several copies at under \$20

In Service with Gratitude,

Chuck Parkhurst

=====

+++Message 6161. . . . . RE: Huxley on Bill W. as social architect  
From: jenny andrews . . . . . 12/19/2009 3:34:00 AM

=====

The Thomsen reference has been noted on this site before - but where did he get it from?

Laurie A.

---

From: <baileycg23@aol.com> (baileycg23 at aol.com)

An Unusual Instance of Governance  
by Tom White

<http://www.lewrockwell.com/white/white45.html>

Thomsen's bio includes a quotation from British writer Aldous Huxley, who was a



in September 2007 and reprinted in VOICES OF  
LONG-TERM SOBRIETY (AA Grapevine Inc. 2009),  
pp. 46-50.

---

> To: AAHistoryLovers@yahoogroups.com  
> From: jim\_011591@hotmail.com  
> Date: Tue, 10 Nov 2009 14:51:18 +0000  
> Subject: [AAHistoryLovers] Re: Paul M. from IL  
>  
> Paul M. was Gary B.'s sponsor (the man who  
> wrote the personal note below which talks  
> about Paul's life and work).  
>  
> (Paul was also my great-great grand sponsor.)  
>  
> Paul M.'s first sponsor was Earl Treat  
> ("He Sold Himself Short") who founded A.A. in  
> Chicago. Earl's sponsor was Dr. Bob.  
>  
>  
> --- In AAHistoryLovers@yahoogroups.com, "Mike Custer" <generalc@...>  
wrote:  
>>  
>> I received this today. God bless, Mike :)  
>>  
>> We lost another piece of AA history linking us  
>> to the founders. Paul Martin, 87 years old and  
>> 62 years sober. His sponsor was Tom Powers who  
>> helped Bill Wilson edit and publish the 12x12.  
>> Below is an official obituary that was in a  
>> local paper and a personal note from Gary B.  
>> a long time sober friend of Paul's.  
>>  
>> Rest in peace Paul, we will carry the torch!  
>>  
>> - - - -  
>>  
>> I returned home yesterday from Paul's wake and memorial service. This  
was  
the third time I have been privileged to not only be with Paul but many of  
his  
sponsees and friends. The first two times I was asked to chair (more like  
emcee)  
the celebrations of his 50 years and 60th years of sobriety.  
>>  
>> I met Paul 36 years ago when he spoke at the Wyatts meeting in Denver .  
He  
had been invited to speak there by a fellow known as Big Frank McKibbon.  
Frank  
was big and tough and a true Big Book Step Nazi who said that I should come  
hear  
Paul. I was surprised that Frank really looked up to anyone so I figured I  
better go. I left the meeting knowing that I had just met a man who really  
believed that the 12 Step program of AA was indeed "sufficient" for

alcoholics

and anyone else who might be motivated to go to the lengths we need.

>>

>> 24 years ago I called Paul with my ass hanging out and jam on my face and

asked him for help. I had not drank, but I was living a life of infidelity, dishonesty in all my affairs--my wife still says I was depressed during that time. Other than the depression that is a symptom of alcoholism I have no other

experience with that.

>>

>> Paul and his group, the LaGrange group, firmly believe and practice repeated

trips through the 12 steps. Each time they do that they swap 5th Steps with several other people, and are extremely diligent in making all the amends to remain current. I learned that the repeated process thru the 12 Steps in order

relieves alcoholics of the depression, anxiety, fear and all those other things

the sober alcoholic contends with.

>>

>> Paul always believed that guilt is the cause of depression. In fact, he was

sure that Wilson would not have had his depressions if he would have kept his

pecker in his pants.

>>

>> I last spent several hours with Paul this last Spring when he was in Bloomington, Indiana, undergoing a series of heavy radiation. His conversations

were always about AA. He said he knew I don't really enjoy speaking on the circuit but asked me to continue to do it when I was asked so I could continue

to share my experience with amends.

>>

>> Paul spent the last 3+ months in a retirement center/nursing home. I am told

that this past August there was a young man taking a tour of the home with his

parents. The parents were thinking of moving there. The lady giving the tour always spoke to each resident as they passed by. She would say "Hi Joe" or "Hi

Mary" etc., but when they passed Paul she said "Hi Paul Martin." The group passed by and then the young man returned and asked Paul if he was the guy who

knew Bill Wilson. Paul said he was and asked what he could do for the young man.

The kid said he was 3 years sober and was having trouble getting along with his

parents. Paul said "Do you have your amends list in your pocket?"

>>

>> Paul then showed the kid how to write an inventory, told him to come back

when he had it completed (Paul gave him one week). The kid came back, took 5th



Huxley was talking about. It is what makes the AA program relevant today, and in the future.

The focus in this post upon Bill White's essay about "governance" as well as reference to his book, BILL W., A DIFFERENT KIND OF HERO, is well taken. Therein, he distinguishes the difference between the word "government" meaning strict control, and "governance" meaning flexible and moral leading. That, too, is why the 12 steps remains popular today and is at the core of the Huxley statement.

In the middle of Tom White's essay he speaks of , "...Wilson and Smith's adaptation of the Oxford Group's spiritual principles to the salvaging of alcoholics", and suggests it was the source for Bill's late-life spiritual commitment.

I believe (with due support for Tom's essay) there is a flaw in assuming that the Oxford Group principles were especially important in influencing Bill as he developed the 12 steps. Also, there seems to be attention, or reference by some historians to the effect that Bill's brief association with the Oxford Group, via Ebby, was perhaps the most important stimulation for Bill to grow spiritually.

I am in the process of publishing a book dealing with the significance of Vermont (both history and characteristics)in the development of Bill's personality which are usually not emphasized in books about Bill Wilson. The book by Susan Cheever, MY NAME IS BILL, is one however which describes certain things as "town meetings" being an influence related to our current Fellowship Meetings. My title is: ROGERS BURNHAM, The Original Man Behind Bill W, and, THE SIGNIFICANCE OF "VERMONT" IN ALCOHOLICS ANONYMOUS HISTORY. (I knew "Rog" very well when he lived with my family in Vermont for a three-year period, 1932-34.) In the book I discuss how Bill's marriage into the Burnham family was his introduction to the Swedenborgian religion which was the Burnham's religion. Those religious tenants I believe were much more influential in Bill's spiritual awakening than anything he experienced via the Oxford Group and I discuss the connection of the Swedenborgian beliefs with specific items in the 12 steps. To my knowledge, Bill never attributed his Vermont background as being related to his development of the 12 Steps, but there is reson to indicate it was quite significant for both him and for Dr. Bob.

Perhaps we could discuss this more on this AAHL web.

Les C.  
Colorado Springs, CO

|||||

+++Message 6164. . . . . Re: Huxley on Bill W. as social architect  
From: Peter Tippett . . . . . 12/19/2009 2:45:00 PM

|||||

I believe the quote is also in Life Magazine's "100 most Influential People of the 20th Century" where Bill is so recognized.

---

From: <baileyc23@aol.com> (baileyc23 at aol.com)

An Unusual Instance of Governance  
by Tom White

<http://www.lewrockwell.com/white/white45.html>

Thomsen's bio includes a quotation from British writer Aldous Huxley, who was a friend of Bill's. Huxley said that Bill was "the greatest social architect of the 20th century." [note 3]

NOTE 3: Bill W. by Robert Thomsen (Harper & Row, New York, 1975) page 340.

|||||

+++Message 6165. . . . . Re: Huxley on Bill W. as social architect  
From: Baileygc23@aol.com . . . . . 12/21/2009 9:57:00 AM

|||||

Thomsen was close to Bill W, and may have heard Huxley making the statement. I am trying to find my AA today and see if the statement is in the issue. But it seems that the statement is not traceable further back than to Thomsen. I hope there is a more definite source.

Let us remember one important thing that is made clear by Bill W's association with Huxley. No one is required to follow any kind of conventional religiosity in order to work the twelve steps and get sober and serene in Alcoholics Anonymous.





>  
> On <http://aastuff.com/> see page  
>  
> <http://aastuff.com/whenmanlistens.htm>  
>  
> There is so much big book in the first chapter  
> alone. In some ways it feels like a blue print  
> for the AA Program.  
>  
> We are hoping to find study groups going on or  
> starting up, which use AA history books or Oxford  
> Group books.  
>  
> Thank you... Peter  
> AASstuff.com  
>  
> - - - -  
>  
> >From Glenn C. (South Bend, Indiana)  
>  
> We have a group which meets every Thursday  
> evening in Milford, Indiana -- it is not  
> labelled as an AA group, although most of  
> the people who attend are AA members.  
>  
> The group has been going on quite successfully  
> for several years now. As a group we have read  
> Emmet Fox's "Sermon on the Mount," Ernie Kurtz's  
> "Shame and Guilt," Ralph Pfau (Father John Doe)  
> "Sobriety and Beyond," Glenn F. Chesnut's "Changed  
> by Grace" and "God and Spirituality," etc., etc.,  
> and are currently reading William James's  
> "Varieties of Religious Experience."  
>  
> We look mainly at the kind of books listed on  
> Bishop's List of Fifty Books Tracing AA's History  
> <http://hindsfoot.org/fiftybk.html>  
> <http://ehomegroup.org/AA/TheBishopOfBooks.htm>  
>  
> People drive an hour or more from all over that  
> part of northern Indiana to attend, even in  
> the midst of the Hoosier winter snows. I had  
> a cougar run across the road in front of my car  
> one evening last winter while on the way to the  
> meeting.  
>  
> Frank N., Submarine Bill C., John Barleycorn  
> (<http://hindsfoot.org/essays.html>), his pigeon  
> Jerry, Karen Z., Liz, and so on give us a lot  
> of good discussion.  
>  
> To be frank, even we were a little surprised by  
> how well it has worked and how many years we've  
> been going.  
>



posting of message #5095 originally posted on  
July 10, 2008:

Regrettably there is much repeated in AA that 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 ministration 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 ..."

=====

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



|||||

The Lois Wilson estate sued Ellie V and won to stop having the book published (Gratitude Press). It was withdrawn from publication and most remaining copies destroyed. Ellie V published without consent. I had the legal document on my computer for the longest period but cannot find it now. I have had the book on my beginners recommended book page

<http://aabibliography.com/beginnersbooks.htm>

but really should remove that. I am sure the Wilson estate does not want electronic copies floating around since they successfully stopped the printed versions.

LD Pierce  
www.aabibliography.com  
eztone at hotmail

- - - -

Some information about this from a Past Delegate:

"I was fortunate enough to have had one of Lois's originals that my friend XXXX XXXX, Panel ## Area 20, Northern Illinois, sent to me before her passing. She ... was my service sponsor.

I sent my copy to Ellie back in '98 for her to peruse and then she was taken to court in Canada by Stepping Stones and lost. Sooo, the copy I had was confiscated by the foundation and all I got back was apologies from Ellie. Ellie and I lost touch with one another in early 2003 and I have no idea where she is today."

- - - -

An email sent to this Past Delegate by a figure well known in AA historical circles (NOT the moderator of the AAHistoryLovers):

Hi H\_\_\_\_,

Well, you SOUND sane; so maybe you can help me understand these hoarding-like behaviors about "the only" or "the first" or "so-and-so's copy"

-- not to mention the greed-driven attempts to

disallow copying or re-publication or whatever might make any object of any real interest something preciously esoteric and difficult of access?

Perhaps you understand better than I: What in what's-His-name's Name do such fixations have to do with the Twelve Steps or, in fact, with any compassion or love or generosity-of-spirit or honesty or "carrying the message" or sobriety or -- pardon the expression -- "spirituality" of whatever ilk?

For such machinations we get sober?!

God save Alcoholics Anonymous from its "friends."

----

IN PREVIOUSLY POSTED MESSAGES THE FOLLOWING APPEARED:

--- In AAHistoryLovers@yahoogroups.com, Ernest Kurtz wrote <kurtzern@umich.edu> (kurtzern at umich.edu)

>  
> Any attorneys familiar with copyright law -- especially the most  
> recent changes and ongoing discussions -- available out there,  
> please? If you are willing, please contact me off-list? As a  
> multiply copyrighted author as this electronic age comes into being, I  
> find things too confusing for this legal mere layperson.

>  
> Thank you.

>  
> ernie kurtz  
> <kurtzern@umich.edu> (kurtzern at umich.edu)

>  
> ----

>  
> From Glenn C., the moderator

>  
> The seven known used copies of  
> Diary of Two Motorcycle Hobos, by Bill and  
> Lois Wilson, in the version edited by  
> Ellie van V. (Ottawa: Gratitude Press, 1998)  
> which are currently for sale are selling for:

>  
> US\$ 58.88, 60.00, 81.55, 175.00, 379.95,  
> 500.00, and 1,250.00

>  
> ----

>  
> On Dec 13, 2009, at 11:06 PM, Jim M wrote:

>  
>> This subject title is also known as "Diary of Two Motorcycle Hobos."



Freudians may say, that the longing for ecstasy is a very strong motive in many alcoholics. He is a friend of Indians, knows some who have taken peyote but had a terrifying experience, and hints at knowing or being able to find out a good deal about the relationship between peyotism and alcoholism among Indians. I haven't seen this man, and doubt if we shall have time to do so before our departure. But (I hope you don't mind!) I have asked him to put down his information on paper and send it to you. I think it might be of considerable value. He suggests that it might be very interesting to try the effect of mescaline on alcoholics, past and present. And I think that, if your research project gets started (or even if it doesn't), this might be a fruitful thing to do..."  
("Letters of Aldous Huxley", op cit).

- 1.) Who was Osmond?
- 2.) Is this correspondence with the LA alcoholic preserved in any archive?
- 3.) What was the research project alluded to?
- 4.) Did the mescaline experiment with alcoholics ever happen?

Re Les C.'s reference to Lois's Swedenborgian roots, I recall reading somewhere that Lois attended a Quaker school in New York and that after Bill died there was a Quaker-style meeting at Stepping Stones to celebrate his life.

Apropos - Correspondence between Bill W. and Robert C., March 1950:

"Dear Bill, I've been a member of AA for the past three years and doing a fairly good job. In the meantime I've become interested in the Society of Friends (Quakers) and I seem to see a great kinship between the two movements. The Way of Life (sic) of both movements seems to fit so well into each other that I have become greatly interested in knowing just how much Quakerism effected not only the foundation of AA, but also what part, if any, it has played to date."

Bill's reply: "Dear Robert C., The really amazing fact about Alcoholics Anonymous, and something I've never been able to comprehend, is that all religions see in our program a resemblance to themselves. For example, Catholic theologians declare our Twelve Points to be in exact accord with their Ignatian Exercises for Retreat, and though our book reeks of sin, sickness and death, the Christian Science Monitor has often praised it editorially. And so it goes. Now looking through Quaker eyes you, too, see us favorably. What happy circumstances these! Though the structure of our AA society was designed only by experience





meetings attest to this.

All of the Burnhams demonstrated the spirit of accepting others...whatever their nature or flaws. They were "comfortable" with group activity.

As I recently became more familiar with what the Swedenborgian religion was all about, and it is not "Quaker" but it seems rather similar, I for the first time realized that the Burnham family actually had a religious orientation.

The years that I knew Rog, he never expressed any religious views or sought to influence others with his own religious background. However, the Burnham's moral outlook fit right in with Bill's social strivings early in his youth and throughout his life.

It looks to me, that Bill's spiritual growth, which developed during his adult years, was directly inspired by/in the "Burnham" environment as he struggled with his years of alcoholism while married to Lois ... and ... having a close relationship with all the other brothers and sisters-in-law.

That base, in my view, exceeded any influence by the brief exposure to the Oxford Group principles just before Bill developed the AA program.

Les C  
Colorado Springs, Colorado

|||||

++++Message 6176. . . . . Re: Huxley on Bill W. as social architect  
From: Jon Markle . . . . . 12/22/2009 2:44:00 PM

|||||

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

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

However, today, it cannot be said that "religion" and "spiritual" are one in

the same. They are most decidedly NOT. And this is the world . . . the NOW . . . that interests me most. We have resources and understanding today that the drunks did not have back then. Dare I say, better? "More will be revealed". Living in the past world will not help us grow. We must learn from their mistakes. If religion offered us the answer we sought to have the desire to drink removed, we would not need AA. Fact is, it didn't work.

And there's the crux. No one (I hope) wants religious interference in AA, I think. That would indeed kill us all, I'm afraid. And attempts to justify such moves, by citing "history" . . . real and imagined, are very damaging, I think. And make AA into a thing that becomes both scary and non-productive. Just like church could not get me sober, neither could an AA meeting that sounds like church.

Jon Markle  
Raleigh  
9/9/82

|||||

+++Message 6177. . . . . Re: Swedenborgianism and the Burnham family's religious beliefs  
From: glennccc . . . . . 12/28/2009 3:36:00 PM

|||||

There were a lot of Swedenborgians running around in Bill Wilson's life and reading. Remember that William James was brought up as a Swedenborgian.

James' Varieties of Religious Experience had an enormous influence on Bill Wilson's ideas about religion and spirituality right after he first got sober.

And we must also remember that one of William James' main points in that book -- the thing that did more than anything else to make it popular and widely read -- was James' demonstration that only a small percentage of human beings could be helped by the kind of revivalistic religion that talked about undergoing "conversion" by being "born again" in a highly emotional conversion experience.

You had to be of a certain kind of psychological type to be helped that way, James said: people who were highly susceptible to post-hypnotic suggestion, because the revival sermons were designed to have a powerfully hypnotic appeal.













- 1: [http://www.a-1associates.com/westbalto/HISTORY\\_PAGE/Authors.htm#Florence%20Rankin](http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm#Florence%20Rankin)
- 2: <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GSln=Silkworth&GSid=99997&GRid=11339789>
- 3: <http://improveourconsciouscontact.blogspot.com/2008/03/march-question-by-gail-dewitt.html>
- 4: <http://news.prnewswire.com/DisplayReleaseContent.aspx?ACCT=104&STORY=/www/story/03-09-2009/0004985249&EDATE=>
- 5: <http://www.fathermartinsashley.com/interior.php?section=AboutAshley&subsection=Bio>
- 6: <http://knol.google.com/k/loran-archer/a-model-of-access-to-and-continuance-in/33nxpux3imfog/4>
- 7: [http://query.nytimes.com/mem/archive-free/pdf?\\_r=1&res=9C00E1D61130E132A2575BC1A9609C946397D6CF](http://query.nytimes.com/mem/archive-free/pdf?_r=1&res=9C00E1D61130E132A2575BC1A9609C946397D6CF)
- 8: <http://www.auctiva.com/hostedimages/showimage.aspx?gid=765521&image=251877337&images=251877337,251877379,251877417&formats=0,0,0&format=0>
- 9: <http://knol.google.com/k/loran-archer/pathways-to-abstinence-impact-of/33nxpux3imfog/6>
- 10: [http://museumcollections.in.gov/detail.php?t=objects&type=browse&f=object\\_type&s=Booklet&record=15](http://museumcollections.in.gov/detail.php?t=objects&type=browse&f=object_type&s=Booklet&record=15)
- 11: <http://imageevent.com/publicgallery/photography/symbolsandlofos000?p=79&n=1&m=-1&c=4&l=0&w=4&s=0&z=9>
- 12: [http://windowslive.com/Tutorial/Hotmail/Storage?ocid=TXT\\_TAGLM\\_WL\\_HM\\_Tutorial\\_Storage\\_062009](http://windowslive.com/Tutorial/Hotmail/Storage?ocid=TXT_TAGLM_WL_HM_Tutorial_Storage_062009)
- 13: <http://baptiststudiesonline.com/wp-content/uploads/2007/01/shall-the-fundamentalists-win.pdf>
- 14: [http://books.google.com/books?id=2bRx12uApGIC&pg=PA243&lpg=PA243&dq=%22Harry+Emerson+Fosdick%22+the+Fundamentalists+Win%3F%22&source=bl&ots=YKN\\_8jj4C-&sig=hUtvAY\\_HRYUrDFvErL1hzYLtI&hl=en&ei=jORYSuaMCpDwlAeTmKTjBA&sa=X&oi=book\\_result&ct=result&resnum=8](http://books.google.com/books?id=2bRx12uApGIC&pg=PA243&lpg=PA243&dq=%22Harry+Emerson+Fosdick%22+the+Fundamentalists+Win%3F%22&source=bl&ots=YKN_8jj4C-&sig=hUtvAY_HRYUrDFvErL1hzYLtI&hl=en&ei=jORYSuaMCpDwlAeTmKTjBA&sa=X&oi=book_result&ct=result&resnum=8)
- 15: [http://windowslive.com/Tutorial/Hotmail/QuickAdd?ocid=TXT\\_TAGLM\\_WL\\_HM\\_Tutorial\\_QuickAdd\\_062009](http://windowslive.com/Tutorial/Hotmail/QuickAdd?ocid=TXT_TAGLM_WL_HM_Tutorial_QuickAdd_062009)
- 16: [http://www-03.ibm.com/ibm/history/exhibits/attic2/attic2\\_207.html](http://www-03.ibm.com/ibm/history/exhibits/attic2/attic2_207.html)
- 17: [http://www-03.ibm.com/ibm/history/exhibits/vintage/vintage\\_4506VV2024.html](http://www-03.ibm.com/ibm/history/exhibits/vintage/vintage_4506VV2024.html)
- 18: [http://www-03.ibm.com/ibm/history/exhibits/vintage/vintage\\_4506VV2184.html](http://www-03.ibm.com/ibm/history/exhibits/vintage/vintage_4506VV2184.html)
- 19: [http://en.wikipedia.org/wiki/National\\_Register\\_of\\_Historic\\_Places\\_listings\\_in\\_Orleans\\_Parish,\\_Louisiana](http://en.wikipedia.org/wiki/National_Register_of_Historic_Places_listings_in_Orleans_Parish,_Louisiana)
- 20: [http://amhist.ist.unomaha.edu/module\\_files/Harry%20Emerson%20Fosdick%20Shall%20the%20Fundamentalists%20Win.rtf](http://amhist.ist.unomaha.edu/module_files/Harry%20Emerson%20Fosdick%20Shall%20the%20Fundamentalists%20Win.rtf)
- 21: [http://commons.wikimedia.org/wiki/File:William\\_James\\_The\\_Varieties\\_of\\_Religious\\_Experience.pdf](http://commons.wikimedia.org/wiki/File:William_James_The_Varieties_of_Religious_Experience.pdf)
- 22: [http://www.religiondispatches.org/archive/scienceenvironment/1789/we\\_were\\_powerless:\\_addiction,\\_the\\_will,\\_and\\_the\\_evangelical\\_roots\\_of\\_the\\_twelve\\_steps](http://www.religiondispatches.org/archive/scienceenvironment/1789/we_were_powerless:_addiction,_the_will,_and_the_evangelical_roots_of_the_twelve_steps)
- 23: <http://www.aagrapevine.org/da/article.php?id=39321&tb=3ZGE9cSUzQWp1bHkrMTk3NyZwZz01>
- 24: <http://www.google.com/hostednews/ap/article/ALeqM5jrt2hfWnR3TOfcR2BUHUoaiXsVSgD9BB49200>
- 25: <http://www.druglibrary.org/schaffer/library/studies/cu/cu28.htm#Anchor-Chapter-4957>
- 26: <http://www.druglibrary.org/schaffer/library/studies/cu/cu28.htm#Anchor-Chapter-49575>
- 27: <http://www.jamesallenlibrary.com/the-divine-companion-instruction-concerning-the-great-reality.html>
- 28: <http://www.legacy.com/obituaries/chicagotribune/obituary.aspx?n=paul-w-martin&pid=135069949>
- 29: [http://www.upi.com/Entertainment\\_News/TV/2009/11/12/Ryder-begins-work-on-TV-movie/UPI-31871258069245/](http://www.upi.com/Entertainment_News/TV/2009/11/12/Ryder-begins-work-on-TV-movie/UPI-31871258069245/)
- 30: [http://bp1.blogger.com/\\_Eqntjja134w/SEYGzZmccfI/AAAAAAAAACK/44OLgiO1Ri0/s1600-h/Untitled1.jpg](http://bp1.blogger.com/_Eqntjja134w/SEYGzZmccfI/AAAAAAAAACK/44OLgiO1Ri0/s1600-h/Untitled1.jpg)