

AA History Lovers

2010

Messages 6185-7089

moderated by

Nancy Olson

September 18, 1929 – March 25, 2005

Glenn F. Chesnut

June 28, 1939 –

think it fair to state that of all the people who have been seriously interested in this thing since the beginning, one-half have had no relapse at all. About 25% are having some trouble, or have had some trouble, but in our judgment will recover. The other 25% we do not know about." Excerpts of the Rockefeller Dinner
Feb 8, 1940

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

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

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

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

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

Membership spread over 23 towns.

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

Its clear to this writer that the NJ Group Survey was taken in preparation for Bill's talk at the dinner. He also mentions statistics from the Chicago group later in his Rockefeller talk. Interestingly enough the 75% success rate often attributed to early AA in Akron would appear to be somewhat limiting based on the NJ survey. The groups in both South Orange and Chicago (and perhaps the

But anyway, it is only when we read all the way down to the end of the survey that we realize that 30 of these 41 people in the database have only been attending AA meetings for nine months or less -- many of them much less.

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

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

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EARLY MINNEAPOLIS:

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

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

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

The problem is that the way they have manipulated the figures to make them come

out that way is entirely different from the way in which success and retention rate figures are calculated in all the modern data.

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

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

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

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

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

So for example, of those who had completed their first 90 days, but had not yet completed a full six months, the Minneapolis chart tells us that 52% of

these
people went out and got drunk again. And between six months and nine months,
there was still a hefty 30% who went back out and got drunk. This was an
incredibly high failure rate.

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

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

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

For the Year 1945

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

Over-all Percentages

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

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MODERN A.A.

In the modern AA figures -- see <http://hindsfoot.org/recout01.pdf> -- we
follow
newcomers month by month for an entire year, and we don't rely on whether
the
person says that he or she has been continuously dry, but merely record
continued attendance at AA meetings. And then our figures record how many
have
been attending AA meetings for over one year, over five years, over ten

years,
and so on. Since it is only rarely that people continue to attend AA
meetings
over a long period of time if they are still drinking regularly (although we
certainly had a couple of people in my home group back in the past who kept
on
drinking for ten to fifteen years before they finally got sober!), it is
clear
that MODERN A.A. HAS A VERY IMPRESSIVE LONG TERM SUCCESS RATE.

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EARLY PHILADELPHIA:

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

Philadelphia A.A. Statistics 1940-1941

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

Special Report On AA Work At The Philadelphia General Hospital

December 13, 1940

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

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

Joseph A. - Dry seven months, no trouble.
Frank B. - Dry five months, one slip after he left group one month ago.
Herbert C. B. - Dry four months, no trouble.
Joshua D. B. - Probably psychopathic; continuous slips.
Charles J. C. - Dry nine months, no trouble.
John D. - Dry four months through Philadelphia General Hospital and Byberry.
Joseph D. - Dry four months, no trouble.
George G. - Dry one month, no trouble.
John H. H. - Continuous slips before and after hospitalization.
William K. - Dry four months, no trouble.
Alfred K. - Dry four months, no trouble.
Arthur T. McM. - Dry eight months, no trouble.
William P. - Continuous after two hospitalizations, only attended five

meetings,
no work.

Harry McC. - Dry eleven months, one slip two months ago, hospitalization then.

James S. - Continuous slips before and after hospitalization.

George K. - Continuous trouble up to two months ago, first hospital May.

C. M. M. - Dry nine months, no trouble.

Hugh O'H. - Dry two months, no trouble.

Edmonds P. - Dry nine months, hospitalization recent, trouble since.

William J. P. - Dry three months, no trouble.

James R. - Dry five months, no trouble.

William R. - Dry six weeks, no trouble.

Carl R. - Dry eight weeks.

Biddle S. - Dry four months, hospital trouble now dry one month.

Thomas S. - Dry four months, one slip.

David W. - Dry seven months, no trouble.

William W. - Dry nine months, no trouble.

Margery W. - Dry three months, no trouble.

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

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

(Signed) A. W. Hammer M. D. - Surgeon

(Signed) C. D. Saul, M. D. - Chief resident, Saint Luke's Hospital

(Signed) Philadelphia General Hospital, By: John F. Stouffer M. D. - Chief Psychiatrist

From:

AA

Philadelphia Group

Post Office Box 332

William Penn Annex

To:

Alcoholic Foundation

30 Vesey Street

New York, N. Y.

December 14, 1940

Gentlemen:

We believe that the time has arrived when we can give you a preliminary statement of the results of the work of Alcoholics Anonymous in Philadelphia since its inception in this city on February 20, 1940. This in effect is a ten

months' report but for all practical purposes it can be considered only nine months because about a month was occupied in working out methods of prosecuting

the activities.

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

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

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

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

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

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

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

(Signed) A. W. Hammer M. D. - Surgeon

(Signed) C. Dudley Saul, Chief Resident Saint Luke's Hospital

Statistical Record of Philadelphia Alcoholics Anonymous Group (dated 9/29/41)

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

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

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

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

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

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

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

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

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MODERN A.A. RETENTION RATES

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

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

The important thing to note is how frequently the 50%-75% rule had a

organization. After all I was sober six months when I met Bob. But," he said, "I don't have too much peace of mind." He said, "I feel down in the dumps a hell of a lot."

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

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

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

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

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

one
of the gods, Rama, lives inside of this mountain.

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

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

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

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

Now do I think there is a supreme being, a God? Sure I do. Of course. But do I have any religious beliefs? No. Religion demands that you do certain things and my life in AA isn't like that. AA is a very loose-Jointed organization. People say there is only one way to work the program. That's crazy. We talk about the "suggested" Steps, which are guides to recovery, not absolutes. Chapter five of the Big Book says "no one among us has been able to maintain anything like perfect adherence to these principles." If we had all the members of AA standing

here, everyone would have a different idea what AA is all about. Bill's idea was different from Dr. Bob's, yours will be different from mine. And yet they're all based on one thing and that is: don't drink, and use the Twelve Steps in your own way.

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

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

Dr. Earl M. San Francisco Bay area, California
"Physician Heal Thyself"
2nd edition p. 393, 3rd edition p. 345, 4th edition p. 301

Earle had his last day of drinking and using drugs on June 15, 1953. An A.A. friend, Harry, took him to his first meeting the following week, the Tuesday Night Mill Valley A.A. group, which met in Wesley Hall at the Methodist Church.

There were only five people there, all men: a butcher, a carpenter, a baker, and his friend Harry H, a mechanic/inventor. He loved A.A. from the start, and though he has been critical of the program at times, his devotion has remained constant.

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

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

But in 1989 he wrote an autobiography by the same title, which reveals much more of his story.

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

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

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

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

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

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

In 1968 he divorced his first wife, Mary, whom he had married in 1940. She once told him she had great respect for him as a doctor, but none as a human being. He admitted that he'd had affairs during the marriage, even after joining A.A. His relationship with their only child, Jane, who was a very successful opera singer, was strained, but he gave her an opportunity to air her feelings in his book. She wrote that when she received the gold medallion at the

International

Tchaikovsky Voice Competition in Moscow in 1966, a high honor, her father did not attend. Some people told her that it was not easy for him to see her become such a success -- to be so in the public eye. She added that their paths were still separate, but she did not ever totally close a door because he WAS her father.

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

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

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

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

From all his travels, he always seemed to return to the San Francisco Bay Area.

In 1980 he accepted a position as medical director of the Institute for Advanced Study of Human Sexuality in San Francisco. There he met his fourth wife,

Cheers

Arthur

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+++Message 6190. Re: Huxley on Bill W. as social architect

From: Arthur S 12/28/2009 8:13:00 PM

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

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

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

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

[==THIS IS THE INTERESTING PART==]

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

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

with Bishop Fulton J Sheen with the intention of converting to Roman Catholicism. He later declined to convert reputedly because he did not want to give the impression of affiliation.

Happy holidays (a contraction of "holy days")

Arthur

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

Message #6169 from "Arthur S" was an extremely lengthy criticism of me for saying, in Message 6165 <http://health.groups.yahoo.com/group/AAHistoryLovers/message/6165>

"AA is not a Religious organization; there is no dogma. The one theological proposition is a power greater than one's self. Even this concept is forced on no one."

That was a quote from Bill Wilson.

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

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

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

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From the moderator:

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

- 1st Edition - changes made in the 11th Printing
- Title states "THOUSANDS OF MEN AND WOMEN."
- Increased thickness 1/16, decreased height 1/8 inches.
- P28-L22, Ex-Alcoholic to Ex-Problem Drinker.
- P30-L06, Ex-Alcoholic to Ex-Problem Drinker.
- P178-L20, Him to HIM.
- P271-L16, Ex-Alcoholic to Ex-Problem Drinker.
- P272-L06, Ex-Alcoholic to understanding
- P330-L30, Ex-Alcoholic to Non-Drinker.

religious matters). The term "religious" is defined as "having or showing belief in, and reverence for, God."

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

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

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

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

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

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

Cheers
Arthur

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

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

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

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

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

John Barton had written:

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

>
> God Bless

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

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

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

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

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

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

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

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

However, today, it cannot be said that "religion" and "spiritual" are one in the same. They are most decidedly NOT. And this is the world . . . the NOW . . . that interests me most. We have resources and understanding today that the drunks did not have back then. Dare I say, better? "More will be revealed". Living in the past world will not help us grow. We must learn from their mistakes. If religion offered us the answer we sought to have the desire to drink removed, we would not need AA. Fact is, it didn't work.

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This is responding to Jon Markle's message
Re: Huxley on Bill W. as social architect
Date: Tue, 22 Dec 2009

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+++Message 6194. Re: Religion and AA
From: jenny andrews 12/29/2009 8:50:00 AM

=====

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

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

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

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

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+++Message 6195. What psychological or mental diagnosis?
From: jaynebirch55 12/29/2009 3:48:00 PM

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Hi there,

Jayne from Barking Big Book study. Hope you had a fantastic christmas and wishing you the happiest of new years.

I was wondering if you could help me with any of the following.

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

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

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

I look forward to your reply

God bless

Jayne x x x x

- - - -

From the moderator:

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

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

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

In Heidegger and Nietzsche, likewise, we have to lie to ourselves and "live a lie" in one way or another, in order to maintain our inauthentic

++++Message 6201. Minority opinion question
From: cwojohnwalter 1/6/2010 9:19:00 AM

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

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

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

Love and Service - John

|||||

++++Message 6202. Is it necessary to ask the floor for any minority opinion?
From: cwojohnwalter 1/6/2010 9:47:00 AM

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

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

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

Love and Service - John

|||||

++++Message 6203. Re: Buddhism (and Hinduism) and AA
From: jenny andrews 1/2/2010 9:12:00 AM

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"By personal religious affiliation, we include Catholics, Protestants, Jews, Hindus, and sprinkling of Moslems and Buddhists ... "

... I spent a lot of time in Nepal and in Indonesia. I spent time in India

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

Etc., etc.

|||||

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

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

Ernest Kurtz, Not-God: A History of Alcoholics Anonymous, expanded edition (Center City, Minnesota: Hazelden, 1991; orig. 1979):

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

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

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

From: Tim, Jon Markle, Laurie Andrews, jax760,
and Charlie C.

- - - -

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

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

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

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

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

Tim

- - - -

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

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

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

Here's the problem I think.

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

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

And we know from experience that these two philosophies, religion and

politics,
have no business in an AA meeting. For the most obvious reason: they are
both
anti-recovery, anti "fellowship," by their nature.

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

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

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

ALSO:

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

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

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

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

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

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

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

I want us to be clear about that.

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

Raleigh, NC
9/9/82

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

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

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

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

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

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

Of course the answer is that by following the Ten Commandments and Twelve

Steps

to the letter we automatically lead a spiritual life, whether or not we recognize it."

This pamphlet is still sold at Akron Intergroup.

Attempts to differentiate (by us laymen i.e. AA members) such complex, multi-dimensional constructs as spirituality and religion or religiousness are

extremely difficult and any attempt at a single or narrow definition of either,

which historically have been and are still today quite broadly defined in dictionaries,(and by sociologists, psychologists and everyone else outside

12 step recovery) reflects a limited perspective or perhaps an agenda (spirituality

is good and religion is bad). The majority of people in the USA do not differentiate between these two wonderful, dynamic and empowering constructs.

Note 1

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

James called it "religion as an individual personal function", the Oxford Group

called it "personal religion", we in AA call it "spirituality". In each instance

we are talking about the same thing.....a personal religious experience, or

if you prefer a spiritual experience. As "a way of life" they are indeed one in the same.

Those interested may wish to read Bill's "Three Talks to The Medical Societies"

(P-6) and see how Bill described the AA program of recovery to educated men of medicine and science.

Bill used the words spiritual and religious interchangeably in most of his writings (see p.569 AA) and never once have I read anything from Bill that said

"AA is Spiritual not Religious" (he was way too smart to engage in such controversy) in fact I have found dozens of citeable instances of Bill describing

"the work" as "religious" as well as dozens of instances of him describing the

program or its actions as "spiritual." It should be no surprise to anyone that

drunks have always had trouble with anything "religious" including the word or

idea. Thus AA adapted the word and idea "spiritual" and "spirituality" to suit the needs of the society.

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

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

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

IN THE MATTER OF DAVID GRIFFIN, APPELLANT, v. THOMAS A. COUGHLIN III, AS COMMISSIONER OF THE NEW YORK STATE DEPARTMENT OF CORRECTIONAL SERVICES, ET AL. RESPONDENTS. 1996 N.Y. Int. 137. June 11, 1996. No. 73 [1996 NY Int. 137]. Decided June 11, 1996

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

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

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

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

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

God Bless

Note 1

Conceptualizing Religion and Spirituality: Points of Commonality, Points of Departure Peter C. Hill, Kenneth I. Pargament, Ralph W. Hood, Jr., Michael E. McCullough, James P. Swyers, David B. Larson & Brian J. Zinnbauer
Journal for the Theory of Social Behavior 30:1 0021-8308

- - - -

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

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

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

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

Glib talk of being "spiritual" not "religious" is easy to indulge in, but I haven't noticed it translating into buildings being constructed and maintained so that the spiritual impulse can be housed, and groups of drunks can have a room to meet in.

|||||

+++Message 6208. Sobriety Under the Sun
From: longjohnunderwear 1/2/2010 11:57:00 PM

|||||

<stockholmfellowship@gmail.com>
(stockholmfellowship at gmail.com)

In regard to the Minority opinion question, yes there are times where the majority is swayed by a minority opinion.

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

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

So sometimes the minority opinion brings up something that causes a lot of people to rethink their vote, other times just a few people. But it does sway.

In fact, in my experience, I have only seen the minority opinion to have much of an effect at the District, Region or Area levels. In my experience, in the group's conscience at the homegroup level, there tends to be such a uniformity that the minority opinion rarely causes a budge.

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

In fellowship,
Jay G.
Stockholm, Sweden

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

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

When chairing any AA or AA-related debate I have always asked for minority opinion. If nothing else, it offers the losing side an opportunity to vent

their "sour grapes." At one time in the 1998 (or possible '97) Conference the chair allowed minority opinion after an already-reconsidered vote, knowing full well that a second motion to reconsider is not allowed.

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

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

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

Hope this helps

Dave

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

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

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

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

Love and Service - John

the Party of Humanity.

From time to time, in his twenty-three years as mayor, he has enjoyed the investigative attentions of committees sent by the United States Senate and the New Jersey legislature and of agents of the Justice and Treasury departments. He has been a frequent guest at the baronial Duke Farms in Somerville, New Jersey, and he has dandled a teacup in the parlor of Mrs E. T.

Stotesbury, the widow of a famous Morgan partner. Yet, in spite of all these softening influences, he persists in saying, "I have went," and in using singular subjects with plural verbs, and vice versa. In conversation he bellows

oracularly and jabs a long finger into his listener's clavicle to emphasize his points, most of which boil down to his favorite argumentative phrase,

"You know I'm right about that!" His language, when he is aroused, is that of the gin mill. He rules his city by the nightstick and the state by crass political barter. He is loud and vulgar and given to public displays of

phony piety during which his enemies are dismissed as "Red," or worse.

At sixty-four, he is still erect and muscular, and he is not above physically assaulting a quailing civil employee whom he has called on the carpet.

None dares to hit back, for fear of being harassed by Hague's police or being held up to public disgrace in some devious way.

A legislative committee once determined that during a seven-year period when Hague's salary, admittedly his only source of income, totaled \$56,000, he

purchased real estate and other property for a total outlay of nearly \$400,000. This was done through dummies, and payment was made in cash. Hague has always shied from bank accounts. Although his salary as mayor is only \$8000, has never exceeded \$8500 and has been as low as \$6520, Hague lives like

a millionaire. He keeps a fourteen-room duplex apartment in Jersey City and a suite in a plushy Manhattan hotel. He owns a palatial summer home in Deal, New Jersey, for which he paid \$125,120 - in cash - and he gambles regularly on the horse races. Before the present war began he went to Europe every year, traveling in the royal suites of the best liners. Now he spends more time in Florida and at Saratoga Springs, where he flashes a bank roll, held together by a wide rubber hand, which always contains a few \$1000 notes, a denomination of which Hague is childishly fond. Hague's public squanderings have brought Jersey City's municipal finances to a dangerous pass.

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

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

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

ALEXANDER, JACK (stories)

The Third Party Gets a Rich Uncle (ar) The Saturday Evening Post Sep 3 1938
Missouri Dark Mule (ar) The Saturday Evening Post Oct 8 1938; (about Sen.

Bennett Clark).

The Last Shall Be First (ar) The Saturday Evening Post Jan 14 1939; (about Joseph Pulitzer).

He Rose from the Rich (ar) The Saturday Evening Post Mar 11, Mar 18 1939; (about

William Bullitt).

Young Man of Manhattan (ar) The Saturday Evening Post Apr 15 1939

Reformer in the Promised Land (ar) The Saturday Evening Post Jul 22 1939; (about

Harold Ickes).

Boss on the Spot (ar) The Saturday Evening Post Aug 26 1939; (about Enoch Johnson).

All Father's Chillun Got Heavens (ar) The Saturday Evening Post Nov 18 1939;

(about Father Divine).

Iron Floats to Market (ar) The Saturday Evening Post Dec 23 1939

Border Without Bayonets (ar) The Saturday Evening Post Jan 6 1940

Golden Boy; The Story of Jimmy Cromwell (ar) The Saturday Evening Post Mar 23

1940

King Hanky-Panky of Jersey (ar) The Saturday Evening Post Oct 26 1940

"Just Call Mr. C.R." (ar) The Saturday Evening Post Feb 1 1941

Alcoholics Anonymous (ar) The Saturday Evening Post Mar 1 1941

Nervous Ice (ar) The Saturday Evening Post Apr 19 1941

Buyer No. 1 (ar) The Saturday Evening Post Jun 14 1941

The Duke of Chicago (ar) The Saturday Evening Post Jul 19 1941

The World's Greatest Newspaper (ar) The Saturday Evening Post Jul 26 1941

Cellini to Hearst to Klotz (ar) The Saturday Evening Post Nov 1 1941

Everybody's Business (ar) The Saturday Evening Post Sep 26 1942; A great library

can house romance as well as books.

Ungovernable Governor (ar) The Saturday Evening Post Jan 23 1943

Cover Man (Norman Rockwell) (ar) The Saturday Evening Post Feb 13 1943

The Next Offensive in Lisbon (ar) The Saturday Evening Post Mar 6 1943

Panhandle Puck (ar) The Saturday Evening Post Jan 1 1944

They Sparked the Carrier Revolution (ar) The Saturday Evening Post Sep 16 1944

Mugwump Senator (ar) The Saturday Evening Post Feb 2 1946

Rip-Roaring Baillie (ar) The Saturday Evening Post Jun 1, Jun 8 1946

The Cities of America - Raleigh (30 of a series) (ar) The Saturday Evening Post

Apr 12 1947

The Senate's Remarkable Upstart (Joe McCarthy) (ar) The Saturday Evening Post

Aug 9 1947

The Dagwood and Blondie Man (ar) The Saturday Evening Post Apr 10 1948; about

Chic Young.

What Does Walter Reuther Want? (ar) The Saturday Evening Post Aug 21 1948

Stormy New Boss of the Pentagon (ar) The Saturday Evening Post Jul 30 1949

The Drunkard's Best Friend (ar) The Saturday Evening Post Apr 1 1950;

Alcoholics

Anonymous.

The Ordeal of Judge Medina (ar) The Saturday Evening Post Aug 12 1950

What a President They Picked (ar) The Saturday Evening Post Feb 24 1951

United States. The article he wrote about A.A. for the March 1, 1941 edition of the magazine -- simply titled "Alcoholics Anonymous" -- brought in 7,000 inquiries and became the high point of his illustrious career. The article apparently led other publications to offer similar reports of the Fellowship's work, launching A.A. on a publicity roll that lasted for years.

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

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

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

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

Alexander was a seasoned writer who (according to Bill W.) had just covered some rackets in New Jersey. (This gave rise to an untrue belief that he thought A.A. might also be a racket.) Born in St. Louis, he had worked for newspapers and The New Yorker before joining the Post.

Alexander deserves much credit for probing deeply into a struggling society that scarcely impressed him as he started his research. Though assigned to do the story by his superiors, he could have made a superficial review of A.A. activity in New York City and then abandoned the project as "not having much merit." Indeed, he would write four years later that he was highly skeptical following his first contact with four members of A.A. who called at his apartment one afternoon. "They spun yarns about their horrendous drinking misadventures," he wrote. "Their stories sounded spurious, and after the visitors had left, I had a strong suspicion that my leg was being pulled. They had behaved like a bunch of actors sent out by some Broadway casting agency."

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

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

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

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

fast in the public favor. Alexander said his editors felt the story required some mention of the Oxford Group, but he minimized it.

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

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

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

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

In failing health, Jack Alexander and his wife Anita retired to Florida, where he died on September 17, 1975. Bill W. had passed away almost five years earlier, so

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

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

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

Hope this helps
Charles

- - - -

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

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

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

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

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

is a strong-arm man today, tricked out by a clever tailor to look like a statesman.

As a wood carver fashions puppets, Hague has created governors, United States senators, and judges of high and low degree. He has been backslapped cordially by the President and by men who wanted to be President. He has bossed the state of New Jersey almost as long as he has ruled Jersey City.

He has mingled intimately with leaders of medicine and the clergy and, in a famous civil-liberties case, was firmly kneaded and processed by the august Supreme Court of the United States. He is listed in Who's Who in America and, as vice-chairman of the Democratic National Committee, he is a leader in the Party of Humanity.

From time to time, in his twenty-three years as mayor, he has enjoyed the investigative attentions of committees sent by the United States Senate and the New Jersey legislature and of agents of the Justice and Treasury departments. He has been a frequent guest at the baronial Duke Farms in Somerville, New Jersey, and he has dandled a teacup in the parlor of Mrs E. T.

Stotesbury, the widow of a famous Morgan partner. Yet, in spite of all these softening influences, he persists in saying, "I have went," and in using singular subjects with plural verbs, and vice versa. In conversation he bellows

oracularly and jabs a long finger into his listener's clavicle to emphasize his

points, most of which boil down to his favorite argumentative phrase, "You know I'm right about that!" His language, when he is aroused, is that of the gin mill. He rules his city by the nightstick and the state by crass political barter. He is loud and vulgar and given to public displays of

phony piety during which his enemies are dismissed as "Red," or worse.

At sixty-four, he is still erect and muscular, and he is not above physically assaulting a quailing civil employee whom he has called on the carpet.

None dares to hit back, for fear of being harassed by Hague's police or being held up to public disgrace in some devious way.

A legislative committee once determined that during a seven-year period when Hague's salary, admittedly his only source of income, totaled \$56,000, he purchased real estate and other property for a total outlay of nearly \$400,000. This was done through dummies, and payment was made in cash. Hague has always shied from bank accounts. Although his salary as mayor is only \$8000, has never exceeded \$8500 and has been as low as \$6520, Hague lives like

a millionaire. He keeps a fourteen-room duplex apartment in Jersey City and a suite in a plushy Manhattan hotel. He owns a palatial summer home in Deal, New Jersey, for which he paid \$125,120 - in cash - and he gambles regularly on the horse races. Before the present war began he went to Europe every year, traveling in the royal suites of the best liners. Now he spends more time in Florida and at Saratoga Springs, where he flashes a bank roll, held together by a wide rubber hand, which always contains a few \$1000 notes, a denomination of which Hague is childishly fond. Hague's public

which dominated Harvard Divinity School at that time.

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

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

<http://hindsfoot.org/rwfla1.html>

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

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

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

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

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

Emerson's concept of the Over-Soul is very similar to the Hindu teaching of Advaita Vedanta.

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

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

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

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

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

p. 1 -- Winchester Cathedral,

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

p. 12 -- Bill's conversion experience, when the scales fell from his eyes (see the story of the Apostle Paul's conversion in Acts 9:18 in the New Testament), when Bill quit worrying about religious doctrines, and trying to figure out who Jesus was, and all that sort of thing, and just let himself immediate intuit the presence of the divine in all the things of the world around him.

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

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

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

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

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

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

- - - -

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

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

Ben H.

|||||

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

|||||

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

from psychiatric help were those who were a little better educated and more aware of their own emotions. If the alcoholic's psychiatric problems were crippling and could not be treated well enough to restore that person to active duty in the Air Force, the person was denied treatment for his alcoholism and discharged from the Air Force.

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

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

See <http://hindsfoot.org/kBS5.html> and William L. White, *Slaying the Dragon: The History of Addiction Treatment and Recovery in America* (Bloomington, Illinois: Chestnut Health Systems and Lighthouse Institute, 1998).

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

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

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

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

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

His Latin is a bit rusty now, but he used to read the classics in that language and in Greek as well. He is a serious student of philosophy, theology and history; he flew airplanes until a few years ago, and still drives sports cars in the manner of Jimmy Clark. He appreciates an efficient carburetor as much as a great performance at the opera. His essential commitment is to the pursuit of knowledge.

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

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

As Roy ended his service to TIME — now to spend his time largely with his wife, seven children and 19 grandchildren — his longtime colleague, Editorial Chairman Henry R. Luce, paid him a tribute to which all of us subscribe: "We are all in debt to Roy Alexander for his outstanding performance. I salute him as a grand

Michael S. Oates
D.O.S. 09-23-1993

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

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

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

=====

Duffy's Tavern? After the radio program?

> From: ricktompkins@comcast.net
>
> Knickerbocker cost much less than Towns' rates, and Dr. Silkworth effected
a
> partnership with the AAs of NYC for their nonstop visits there.
>
> On a lighter note, in case you've ever heard of a place named "Dusty's
> Tavern" it refers to the name of the ward's Day Room.

=====

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

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

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

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+++Message 6239. Re: Swedenborgian influences on
Jung, Kant, and William James
From: Glenn Chesnut 1/17/2010 3:07:00 PM

religious experiences" which A.A. members are allowed to draw on, and that we shouldn't get into the business of saying that one religious approach and one alone is the ONLY correct way of practicing "real" oldtime A.A.

But anyway, here's the article:

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Eugene Taylor, "Jung on Swedenborg, Redivivus," Jung History: A Semi-Annual Publication of the Philemon Foundation, Volume 2, Issue 2. Philemon Foundation, 119 Coulter Avenue, Suite 202, Ardmore, Pennsylvania, 19003 USA

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

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

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

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

Swedenborg had spent the first half of his life mastering all the known sciences of his day. Eventually, he would write the first Swedish algebra, introduce

the calculus to his countrymen, make major modifications on the Swedish hot air stove, design a flying machine, and anticipate both the nebular hypothesis and the calculation of longitude and latitude. He also studied with the great anatomist Boerhaave, learned lens grinding, made his own microscope, and assembled a physiological encyclopedia, in which he wrote on cerebral circulation, and identified the Thebebian veins in the heart.

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

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

For the rest of his life, Swedenborg wrote about the new dispensation, publishing more than thirty volumes. His works were studied throughout Europe and had a particularly strong influence on the course of French and German Freemasonry, and occult groups among the intelligentsia variously involved in mesmerism, esoteric Christianity, Gnosticism, and the Kaballah.³ On his death, however, instead of a transformed Christianity, a new Christian denomination called The Church of the New Jerusalem sprang up, with principal centers in London, Philadelphia, and Boston. To this day the ecclesiastical history of

the
 New Church places them as a small, conservative Christian denomination with regular church parishes, weekly Sunday services, ordained ministers, and study of the King James version of the Bible The transcendentalists read Swedenborg avidly, as did the brothers Henry and William James Paralleling these developments, Swedenborg's ideas permeated the nineteenth century American scene and became closely allied with spiritualism and mental healing through the works of such men as Thomas Lake Harris, the utopian socialist, and Andrew Jackson Davis, the clairvoyant healer.

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

Eventually, Kant heard these stories and wrote to Swedenborg, but Swedenborg was too absorbed to answer his letters. Eventually, Kant sent a messenger, who spoke with Swedenborg and interviewed others. When asked why he did not answer Kant's letter, Swedenborg announced he would answer him in his next book. But when his next book came out, however, there was no mention of Kant. We can only imagine Kant's fury, half Scottish and half German, which might account for the harshness of his criticisms of Swedenborg in *Dreams of a Spirit Seer* Kant, in fact, devotes an entire section in *Dreams of a Spirit Seer* to debunking Swedenborg's philosophy. In particular, he takes Swedenborg to task for his absurd descriptions of heaven and hell, the planets and their inhabitants, and

the fantastic impossibility of communication with angels. The angels, Swedenborg believed, were the souls of departed human beings once alive, who live in Heaven in the form of their old bodies, and consociate with those whom they have most loved on earth but who now dwell in heavenly societies, the sum total of which was the Grand Man.

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

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

A period of nine months then intervened, during which time we presume Jung was contemplating the content and meaning of the *Arcana*. Then in September, 1898, he checked out Swedenborg's *Heaven and Hell*. *Heaven and Hell* is a work that

should
be read as Swedenborg's communication on the nature of life after death.
More
importantly, however, it is an expanded statement of his claim that "Heaven
is
made by the Lord, while hell is created by man out of the misuse of the
capacities of rationality and freedom." This would be a description of the
angels and their Heavenly societies and their relation to the Lord, which is
the
Grand Man. This description takes up most of the book, together with a
description of the hells, which come from vanity, self-centeredness, and
lust.

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

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

The Soul and the Body and their Correlations is Swedenborg's restatement of
his
doctrine of correspondences -- that every aspect of the physical world is
somehow reflected in the life of the soul. Jung perpetually returned to this
linkage with his interest in the mind/body problem, and the personal
equation in
science; that is, how we simultaneously can know and experience phenomena, a
question that formed the basis for his later exchange with the physicist
Wolfgang Pauli. The Doctrines Concerning Conjugal Love expresses
Swedenborg's
revelation about the spiritual relation of the sexes in the process of
regeneration. Man can only learn to love God through the love he experiences
through others, and again, the essential relation of the opposites emerges.
In

addition, one cannot help but notice that this is also the controversial volume in which Swedenborg, himself an unmarried man with no apparent consort throughout his life, advocates that it is permissible for a married man to take on a second partner.

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

Footnotes

- 1.F.X. Charet ((1993). *Spiritualism and the Foundations of C. G. Jung's Psychology*. Albany: SUNY Press.) has implied that Jung's motivation for reading this literature had been the recent death of his father, in hopes of communicating with him from beyond the grave. This might be plausible if Charet had more evidence from Jung himself on this point, but it seems even less likely given that Charet's project to link Jung to spiritualism omits a crucial focus on the process of self-realization, of which spiritist phenomena must be considered a mere subsidiary and not a goal in and of themselves. Charet has spiritism as his main focus, with little mention of its relation to the process of individuation. Rather, supernormal powers are an epiphenomenon in the process of self-realization and only indicative of one's progress, at least according to the Yoga texts with which Jung was most familiar. Attachment to them leads to karmic rebirth in a lower plane, knowing that a higher exists, which is worse, the text says, than not knowing that there is a higher interior life at all.
- 2.Kant, Immanuel (1915/1766). *Dreams of a Spirit Seer, Illustrated by Dreams of Metaphysics*. Tr. E.F. Goerwitz, ed. By F Sewall. 2nd ed. London: New Church Press.
- 3.Gabay, Alfred (2005). *The Covert Enlightenment: Eighteenth century counter-culture and its aftermath*. West Chester, PA: Swedenborg Foundation; Taylor, EI. (1999). *Shadow Culture: Psychology and spirituality in America*. Washington, DC: Counterpoint.
- 4.Passavant, Johann Karl (1821). *Untersuchungen über den Lebensmagnetismus und das Hellssehen*. Frankfurt am Main : H. L. Brönner; DuPrel, Karl Ludwig (1970 edition). *Das Rätsel des Menschen*. Wiesbaden: Löwith; Eschenmayer, Carl Adolph (1837). *Konflikt zwischen Himmel und Hölle, an dem Dämon eines besessenen Mädchens*. [Caroline Stadelbauer]. *Nebst einem Wort an Dr. Strauss*. Tübingen, Leipzig, verlag der Buchhandlung Zu-Guttenberg; Kerner, Justinus. (1835). *Geschichten Besessener neuerer Zeit. Beobachtungen aus dem Gebiete kakodämonisch-magnetischer Erscheinungen*. Karlsruhe: Braun. Görres, Joseph

Search Results

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

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

Karl K.

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

>

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

|||||

++++Message 6242. William James Symposium
From: george 1/17/2010 3:39:00 PM

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

<http://www.wjsociety.org/>

William James Symposium

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

The William James Society is planning a long-weekend symposium, August 6-9,

When Do You Want to Get Well?

by Barefoot Bill

"I wonder how many alcoholics upon finding out they had a deadly ailment and a doctor had a cure would sit in the doctor's waiting room 90 times in 90 days (or for a year or more) and wait for the medicine to be administered to them. I also wonder how many alcoholics do the same thing concerning our 12 Steps; they go to 90 meetings in 90 days hoping to have a spiritual awakening without taking the Steps." - Archie M. I have been scolded a few times (by fellow AA's) because of the fact that I sometimes share at meetings about how the Steps are meant to be worked immediately and quickly. I've been told that this "theory" will "harm" newcomers (having only a few days, a few weeks, or a few months) who could not possibly be "ready" to do the work yet. Then I'm usually told that these new members should just go to meetings for a while and eventually they'll "know" when they are ready to get into the Program. In the early days of AA, when a new person showed up to their first meeting and asked about when they were going to get into working the Steps, established members usually asked them, "When do you want to get well? If you want to get well now, we'll be working the Steps now. If you DON'T want to get well now, I guess you can put off the Steps, but by doing so you're probably going to drink." I do not agree that we first get our life together and then turn to God. I believe that we turn to God and then, AND ONLY THEN, do we begin to get our life together. That's exactly what the Steps are all about. As a matter of fact, Bill Wilson got into the Steps after a few days, Dr. Bob got into the Steps after one day, and Bill Dotson (AA #3) also got into the Steps after a few days. These were the first three members of AA and none of them ever drank again. But for me the bottom line is, what does the AA Program and the AA literature have to say about it? Since it says, "Rarely have we seen a person fail who has thoroughly followed our path," then what does the PATH say? The following is a list of timeframes found in the Big Book, and is the basis for my experience and the experience of those I've worked with. Page and paragraph numbers are from the new Fourth edition.

Page xxvi:4 - "Though we work out our solution on the spiritual as well as an altruistic plane, we favor hospitalization for the alcoholic who is very jittery or befogged. More often than not, it is imperative that a man's brain be cleared before he is approached, as he has then a better chance of understanding and accepting what we have to offer." (So it says we need to be detoxed off of alcohol first, which usually takes two or three days but in extreme cases takes four or five days, before getting into the work. See also page xxvii:7.)

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

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

Page 9 - "The door opened and he stood there, fresh-skinned and glowing. There was something about his eyes. He was inexplicably different. What had happened? "I pushed a drink across the table. He refused it. Disappointed but curious, I wondered what had got into the fellow. He wasn't himself.

"Come, what's all this about?' I queried.

"He looked straight at me. Simply, but smilingly, he said, 'I've got religion.'

"I was aghast. So that was it last summer an alcoholic crackpot; now, I suspected, a little cracked about religion. He had that starry-eyed look. Yes, the old boy was on fire all right. But bless his heart, let him rant! Besides, my gin would last longer than his preaching.

"But he did no ranting. In a matter of fact way he told how two men had appeared in court, persuading the judge to suspend his commitment. They had told of a simple religious idea and a practical program of action. That was two months ago and the result was self-evident. It worked!

"He had come to pass his experience along to me -- if I cared to have it. I was

shocked, but interested. Certainly I was interested. I had to be, for I was hopeless." (So we don't have to wait very long to start doing Twelfth Step work, all that's required first is that we have worked most of the 12 Steps.)

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

My schoolmate (Ebby Thacher) visited me, and I FULLY acquainted him with my problems and deficiencies (what later became Step Five). We made a list of people I had hurt or toward whom I felt resentment. I expressed my entire willingness to approach these individuals, admitting my wrong (what later became Step Eight). NEVER was I to be critical of them. I was to right ALL such matters to the UTMOST of my ability (what later became Step Nine).

I was to test my thinking by the new God-consciousness within. Common sense would thus become un-common sense (these two lines refer to what later became Step Ten). I was to sit quietly when in doubt, asking ONLY for direction and strength to meet my problems as He would have me. NEVER was I to pray for myself, except as my requests bore on my usefulness to others (what later became Step Eleven). Then only might I expect to receive. But that would be in great measure. My friend promised when these things were done I would enter upon a new relationship with my Creator; that I would have the elements of a way of living which answered ALL my problems (what later became the first two parts of Step Twelve). Belief in the power of God, plus enough willingness, honesty and humility to establish and maintain the new order of things, were the ESSENTIAL REQUIREMENTS. Simple, but not easy; a price HAD to be paid. It meant DESTRUCTION of self-centeredness. I MUST turn in ALL things to

the Father of Light who presides over us all.

These were revolutionary and drastic proposals, but the moment I FULLY accepted

them, the effect was electric. There

was a sense of victory, followed by such a peace and serenity as I had never know. There was utter confidence. I felt

lifted up, as though the great clean wind of a mountain top blew through and through. God comes to most men gradually,

but His impact on me was sudden and profound.

For a moment I was alarmed, and called my friend, the doctor (Dr. Silkworth), to

ask if I were still sane. He listened in wonder as I talked.

Finally he shook his head saying, "Something has happened to you I don't understand. But you had better hang on to it.

Anything is better than the way you were." The good doctor now sees many men who

have such experiences. He knows that they are real.

While I lay in the hospital the thought came that there were thousands of hopeless alcoholics who might be glad to have what had been so freely given me. Perhaps I could help some of them. They in turn might work with others.

My friend had emphasized the ABSOLUTE NECESSITY of demonstrating these principles in ALL my affairs. Particularly

was it IMPERATIVE to work with others as he had worked with me (what later became the last part of Step Twelve). Faith

without works was dead, he said. And how appallingly true for the alcoholic!

FOR

IF AN ALCOHOLIC FAILED TO

PERFECT AND ENLARGE HIS SPIRITUAL LIFE THROUGH WORK AND SELF-SACRIFICE FOR OTHERS, HE

COULD NOT SURVIVE THE CERTAIN TRIALS AND LOW SPOTS AHEAD. If he did not work, he

would SURELY drink

again, and if he drank, he would surely die. Then faith would be dead indeed.

With us it is just like that." (So two or three

days after Bill is admitted into the hospital on December 11th he has a

spiritual experience AS THE RESULT of working

almost all the Steps immediately and quickly in a few days. He THEN talks

with

his doctor about what happened to him on

December 14th and is released from the hospital on the afternoon of December 18th).

Page 58:2 - "If you have decided you want what we have and are willing to go to

any length to get it - THEN YOU ARE

READY TO TAKE CERTAIN STEPS." (I'd like to suggest that they are talking about

TWELVE certain steps and you'll

soon see why. Some say that we stay within the first three Steps for a year when

you first get to AA, but please notice

what it says next about Step Three on pages 63:4 -- 64:0.)

Page 63:4 - "NEXT we launch out on a course of VIGOROUS action, the first step of which is a personal housecleaning, which many of us had never attempted. Though our decision (which is the Third Step decision) was a vital and crucial step, it could have LITTLE PERMANENT EFFECT unless AT ONCE followed by a STRENUOUS EFFORT to face, AND to be rid of, the things in ourselves which had been blocking us." (So it's saying that this Third Step decision is important but will have LITTLE PERMANENT EFFECT unless we IMMEDIATELY follow it up with an INTENSELY ACTIVE EFFORT to work Steps Four through Nine, because where we face these things that block us from turning our will and our lives over to God is in Steps Four, Five, and Six; and where we get rid of what blocks us from turning our will and lives over is in Steps Seven, Eight, and Nine. So the way we turn our will and lives over to the care of God as we understand Him is by IMMEDIATELY and STRENUOUSLY working AT LEAST the six middle Steps.)

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

Page 74:2 - "Notwithstanding the GREAT NECESSITY for discussing ourselves with someone (doing a Fifth Step), it may be one is so situated that there is no suitable person available. If that is so, this step may be postponed, ONLY, however, if we hold ourselves in COMPLETE readiness to go through with it at the FIRST opportunity." (See also page 75:1.)

Page 75:1 - "When we decide who is to hear our story (our Fifth Step), WE WASTE

NO TIME." (So after we write our three Fourth Step inventories of resentment, fear, and harms; it says we IMMEDIATELY share our Fifth Step.)

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

Then see page 76:1.)

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

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

Page 76:3 - "NOW we need more action, without which we find that "Faith without works is dead." Let's look at Steps Eight and Nine. We have a list of ALL persons we have harmed and to whom we are willing to make amends. We made it when we took inventory. We subjected ourselves to a drastic self-appraisal. NOW

we go out to our fellows and repair the damage done in the past. We attempt to sweep away the debris which has accumulated out of our effort to live on self-will and run the show ourselves. If we haven't the will to do this, we ask until it comes. Remember it was agreed at the beginning we would go to any lengths for victory over alcohol." (NOW is mentioned twice in this paragraph, and even says, "NOW we go out". So Steps Five through Nine are ALL done together (in rapid succession), according to the directions in the Big Book. If there are a few amends we are NOT willing to make, we pray for the willingness but proceed with the amends we ARE willing to make.)

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

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

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

Page 96:2 - Suppose now you are making your second visit to a (new) man. He has read this volume (the Big Book) and says he is prepared to go through with the Twelve Steps of the program of recovery. HAVING HAD THE EXPERIENCE YOURSELF, you can give him MUCH practical advice. Let him know you are available

of he wishes to make a decision
(Step Three) and tell his story (Steps Four and Five), but do not insist upon it
if he prefers to consult someone else.
Page 156:3 - But life was not easy for the two friends (Bill Wilson & Dr. Bob).
Plenty of difficulties presented themselves.
Both saw that they MUST keep SPIRITUALLY active. One day they called up the head nurse of a local hospital. They explained their need and inquired if she had a first class alcoholic prospect.
She replied, "Yes, we've got a corker (Bill Dotson, whose sober date is June 26, 1935). He's just beaten up a couple of nurses. Goes off his head completely when he's drinking. But he's a grand chap when he's sober, though he's been in here eight times in the last six months. Understand he was once a well-known lawyer in town, but just now we've got him strapped down tight."
Here was a prospect all right but, by the description, none too promising. The use of SPIRITUAL principles in such case was not so well understood as it is now. But one of the friends said, "Put him in a private room. We'll be down."
Two days later, a future fellow of Alcoholics Anonymous stared glassily at the strangers beside his bed. "Who are you fellows, and why this private room? I was always in a ward before."
Said one of the visitors, "We're giving you a treatment for alcoholism."
Hopelessness was written large on the man's face as he replied, "Oh, but that's no use. Nothing would fix me. I'm a goner. The last three times, I got drunk on the way home from here. I'm afraid to go out the door. I can't understand it." (Part of Bill D.'s First Step conclusion, and please notice the Twelfth Step work over the next few paragraphs.)
For an hour, the two friends told him about their drinking experiences. Over and over, he would say: "That's me. That's me. I drink like that."
The man in the bed was told of the acute poisoning from which he suffered, how it deteriorates the body of an alcoholic and warps his mind. There was much talk about the mental state preceding the first drink.
"Yes, that' me," said the sick man, "the very image. You fellows know your stuff all right, but I don't see what good it'll do. You fellows are somebody. I was once, but I'm a nobody now. From what you tell

me, I know more than ever I can't stop
(more of Bill D.'s First Step conclusion)." At this both the visitors burst
into
a laugh. Said the future Fellow Anonymous:
"Damn little to laugh about that I can see."
The two friends spoke of their SPIRITUAL experience and told him about the
COURSE OF ACTION they carried out.
He interrupted: "I used to be strong for the church, but that won't fix it.
I've
prayed to God on hangover mornings and
sworn that I'd never touch another drop but by nine o'clock I'd be boiled as
an
owl."
Next day found the prospect more receptive. He had been thinking it over.
"Maybe
you're right," he said. "God ought to be
able to do anything (Bill D.'s Second Step conclusion)." Then he added, "He
sure
didn't do much for me when I was trying
to fight this booze racket alone."
ON THE THIRD DAY the lawyer gave his life to the care and direction of his
Creator (Bill D.'s Step Three decision), and
said he was perfectly willing to do ANYTHING necessary (Steps Four through
Twelve). His wife came, scarcely daring to
be hopeful, though she thought she saw something different about her husband
already. He had begun to have a spiritual
experience.
That afternoon he put on his clothes and walked from the hospital a free
man. He
entered a political campaign, making
speeches, frequenting men's gathering places of all sorts, often staying up
all
night. He lost the race by only a narrow
margin. But he had found God and in finding God had found himself.
That was in June, 1935. He never drank again. He too, has become a respected
and
useful member of his community. He
has helped other men recover, and is a power in the church from which he was
long absent. (So Bill Dotson, or AA #3,
got right into the Steps within a few days, as was the practice in early
AA.)
Page 262:6 - The day before I was due to go back to Chicago (this is during
the
summer of 1937), a Wednesday and Dr.
Bob's day off, he had me down to the office and we spent THREE OR FOUR HOURS
formally going through the Six Step
program (which later became AA's Twelve Step program) as it was at that
time.
The six steps were: 1. Complete deflation
(which later became Step 1). 2. Dependence and guidance from a Higher Power
(which later became Steps 2,3,6,7 &
11). 3. Moral inventory (which later became Steps 4 & 10). 4. Confession
(which
later became Step 5). 5. Restitution
(which later became Steps 8 & 9). 6. Continued work with other alcoholics

(which later became Step 12). Dr. Bob led me through ALL of these steps. At the moral inventory (Steps 4 & 5), he brought up some of my bad personality traits or character defects, such as selfishness, conceit, jealousy, carelessness, intolerance, ill-temper, sarcasm and resentments. We went over these at great length and then he finally asked me if I wanted these defects of character removed (Step 6). When I said yes, we both knelt at his desk and prayed, each of us asking to have these defects taken away (Step 7). This picture is still vivid. If I live to be a hundred, it will always stand out in my mind. It was very impressive and I wish that every A.A. could have the benefit of this type of sponsorship today. Dr. Bob ALWAYS emphasized the religious angle VERY STRONGLY, and I think it helped. I know it helped me. Dr. Bob then led me through the restitution step, in which I made a list of ALL of the persons I had harmed (Step 8), and worked out ways and means of slowly making restitution (Step 9). (So again, most of the Steps being worked in one day.) Dr. Bob and the Good Oldtimers, page 101 -- "Dorothy S.M. recalled the 1937 meetings..."The newcomers surrendered in the presence of all those other people." After the surrender, many of the steps -- involving inventory, admission of character defects, and making restitution -- were taken within a matter of days."

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

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

Sent from my iPhone

- - - -

Big Book, "The Doctor's Opinion"

"The physician who, at our request, gave us this letter, has been kind enough to enlarge upon his views in

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

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

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

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

> As I understand it, the question you are asking is, what were they
> talking about, in terms of modern psychological terminology, when they
> referred on p. 58 of the Big Book to people "who suffer from grave
> emotional and mental disorders," and when they referred on p. 62 of
> the Big Book to "self-delusion"?
>
> This basic question has been asked a number of times over the years in
> the AAHistoryLovers, in various kinds of ways, most recently in
> Message #6195
>
> <http://health.groups.yahoo.com/group/AAHistoryLovers/message/6195>
>
> And so far, nobody has ever written a message back giving any
> satisfactory answer.
>
> Let me try to give you a different kind of answer, however. There were
> three basic models of alcoholism treatment in the early days, which
> had
> extremely high success rates, and which were positively disposed
> towards AA.
>
> 1.. Sister Ignatia's treatment program at St. Thomas Hospital in Akron.
> They had a psychiatrist on staff, and when an alcoholic came in who
> needed psychiatric help in addition to guidance in working the steps,

> they sent that person to the hospital psychiatrist. There is a
> chapter on
> her program in Bill Swegan's book:
> <http://hindsfoot.org/kBS1.html>
>
> 2. The Lackland Model developed by A.A. member Bill Swegen and
> famous psychiatrist Dr. Louis Jolyon "Jolly" West (later copied by
> Captain Joseph Zuska and A.A. member Commander Richard Jewell
> for their Navy alcoholism treatment program at Long Beach, with equal
> success).
> <http://hindsfoot.org/kBS5.html>
> In this treatment method, leadership of the treatment was shared
> between a good psychiatrist and an A.A. member with a lot of quality
> time in the program. Bill Swegan reports that only a certain
> percentage
> of the alcoholics whom they treated actually had severe psychiatric
> problems, and that usually the only people who could actually profit
> from psychiatric help were those who were a little better educated and
> more aware of their own emotions. If the alcoholic's psychiatric
> problems were crippling and could not be treated well enough to
> restore that person to active duty in the Air Force, the person was
> denied treatment for his alcoholism and discharged from the Air Force.
>
> 3. The Minnesota Model also tried to combine psychological help and
> A.A. participation, starting around 1954 at Willmar State Hospital in
> Minnesota, with great success. In the early 1960's, Hazelden also
> began using this method, also with great success.
> But then in 1966, Lynn C., who had continued to insist that Hazelden's
> treatment regimen remain "pure A.A.," finally left the center, and the
> mental health professionals came to strongly dominate Hazelden from
> that point on. The philosophy became one of treating "chemical
> dependency" using many different disciplines and treatment modalities.
> For myself, I'm not sure that the present Hazelden program could still
> be termed the classic "Minnesota Model" in any kind of way.
> See <http://hindsfoot.org/kBS5.html> and William L. White, *Slaying the
> Dragon: The History of Addiction Treatment and Recovery in America*
> (Bloomington, Illinois: Chestnut Health Systems and Lighthouse
> Institute, 1998).
> But it is certainly clear that the combination of good A.A.,
> together with good psychological help for the small percentage
> who need it, can be a very powerful and successful combination
> in the treating of alcoholism and drug addiction.
>
> - - - -
>
> The conclusion I think we can draw, is that the three most successful
> treatment programs which were developed during the early period of
> AA history, combined total immersion into the AA fellowship, along
> with psychiatric care for the small percentage who needed it. Having
> even fairly severe psychological or mental problems was hardly ever
> regarded as an automatic indication that one would never ever be able
> to work the AA program or stay sober using the twelve steps.
>
> In my own experience, I have seen people get sober and stay sober
> who were severely schizophrenic (I remember a woman in a meeting I

in action at the Area level. From one of the Appendices of Area 20 (Northern Illinois)'s published history book, used with permission.

Rick, Illinois

OUR THIRD LEGACY AND A REMARKABLE CONSENSUS

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

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

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

The first Assembly vote demonstrated Area 20 as being very much in favor of the 1990 Conference looking into developing a pamphlet on A.A. Unity, with less than 10% voting a minority view. Then, as NIA Assemblies always proceed, the request was made to hear from the minority "if it wished to address the issue." Four or five NIA trusted servants shared their reservations on developing a "Unity" pamphlet and the ideas are included here to help explain the second vote on the proposal. A past Delegate reported that of A.A. pamphlets in 1990 distribution, the

subject of A.A. unity was presented and announced over sixteen times. Whether a "Unity" pamphlet was really needed or would actually be read by the Fellowship appeared as the strong consideration for the Assembly NOT to approve its development. Another spoke on the idea that A.A. Unity, one of the Three Legacies of our Fellowship, could be thought of as a living, existing, and flexible entity. A new pamphlet on the subject might either be incomplete or detract from the real forces of unity at work in Alcoholics Anonymous. Another spoke of A.A.'s Tradition One, where both our common welfare and personal recovery depend upon A.A. unity. By wisely placing the word "unity" in the short form of the First Tradition, the remaining eleven Traditions literally describe the limits and explain the results that the principles of A.A. unity bring to our Fellowship.

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

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

|||||

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

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

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

--Al

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

There is a lot of AA literature that encourages

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

Mel Barger

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

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

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

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

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

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

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

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

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

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

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

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

Above written by Nancy O.

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

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

Many Thanks

In Service with Gratitude,

Chuck Parkhurst

|||||

+++Message 6260. Re: How quickly should the twelve steps be taken?
From: Baileygc23@aol.com 1/20/2010 8:16:00 AM

|||||

As Ernie points out, Bill W felt he took the fifth step in 1940 or so time period. Now I do not know when one is to take the fifth step, or if one should take the fifth step, that is up to the individual. But below is some of Bill W's

address to the Catholic Clergy Council. He places the date as 1938 as when the steps were written.

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

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

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

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

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

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

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

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

prominent.

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

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

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

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

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

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

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

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

Writing Down The Twelve Steps

Perhaps you would be interested in a further account of the writing down of the Twelve Steps of Alcoholics Anonymous.

In the spring of 1938 we had commenced to prepare a book showing the methods of our then nameless fellowship. We thought there should be a text for this which could be supported by stories, or case histories, written by some of our recovered people.

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

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

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

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

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

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

In the course of this writing, I had considerably changed the order of the presentation. In our word-of-mouth program, we had reversed mention of God to

the very end. For some reason, unknown to me, I had transposed this to almost the very beginning.

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

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

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

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

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

That AA's Twelve Steps have since been in such high esteem by the Church, that

among many in message #5300.

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

How early AA meetings were held in Akron and Cleveland

Shortly before his death in 1984, Bob E.

[This was Robert Evans, see list of First 226 Members

<http://hindsfoot.org/akrn226.doc>]

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

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

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

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

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

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

Bill Wilson was in favor of having at least fifty percent of an AA member's talk at a meeting consist of "qualifying" or telling the story of how he became an alcoholic. Bill himself had a warm, friendly disposition, and

Just Love,
Barefoot Bill

Bill W., 75, Dies; Co-founder Of Alcoholics Anonymous
Jan. 27, 1971 - New York Times News Service

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

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

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

Wife Aided Work

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

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

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

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

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

As Bill W., Mr. Wilson shared what he termed his “experience, strength and hope” in hundreds of talks and writings, but in turn — mindful that he himself was “just another guy named Bill who can’t handle booze” — he heeded the counsel of fellow alcoholics, and declined a salary for his work in behalf of the fellowship.

He supported himself, and later his wife, on royalties from four A.A. books — “Alcoholics Anonymous,” “The Twelve Steps and Twelve Traditions,” “Alcoholics Anonymous Comes of Age” and “The A.A. Way of Life.”

Explained Anonymity

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

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

Frankness Impressed

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

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

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

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

Strength Limited

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

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

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

Wife Concerned

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

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

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

Visited by Companion

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

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

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

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

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

Recovering slowly and fired with enthusiasm, Mr. Wilson envisioned a chain reaction among drunks, one carrying the message of recovery to the next. Emphasizing at first his spiritual regeneration, and working closely with Oxford Groupers, he struggled for months to “sober up the world,” but got almost nowhere.

**Ernie Kurtz, Shame & Guilt - 11/29/07 1/17/08

**Father Ralph Pfau, Sobriety & Beyond - 1/24/08 - 9/4/08

**God & Spirituality - 9/11/08 - 10/22/09

**William James, Varieties of Religious Experience - 10/29/09 - present

People have been driving from an hour away or more, even through the snow and ice of a northern Indiana winter. We do not call it an AA group or meeting (since others are invited) nor is it formally registered with General Service Office so that the question of what books we can or cannot read becomes a dead letter. However, we DO send contributions regularly to GSO as the Milford, Indiana Study Meeting. This has been acceptable since contributions come from AA people.

When AA newcomers show up we do suggest that they go to a regular AA meeting which goes over the basics but still encourage them to attend here for extra information if they are so inclined.

Most of us have around twenty or more years in the program. None of the people who have continued to attend regularly have 'slipped,' reverted to drinking again, or diminished in the least their dedications, attendance, and continuing work in AA. Although we have had a few newcomers who showed up for a few weeks and then disappeared we have no idea how AA itself affected them or if they did stop drinking since we had no further contact, leaving us unknowing what if any effect may have happened. As mentioned before, those who continue to attend are still deeply involved in sponsorship, conference planning, committees and other activities of the sort over the years. We do NOT see this study group as a substitute for participation in the regular AA fellowship, but merely as a SUPPLEMENT. We also abide by group conscience in all matters.

At the beginning, back in 2005, every member of our group gave suggestions about books that might be worthwhile reading. So now, when we approach the end of one book, we look at that list and just take a group conscience on which one to read next. We read through these books sentence by sentence and then discuss each part as much as we feel is necessary, stopping wherever and then continuing where we left off so we don't just speed through them.

If you are not sure what would be a good list of books to consider, another place where you could find one, would be Charlie Bishop's list of Fifty Books

Tracing AA's History at <http://hindsfoot.org/fiftybk.html>

recorded of
Bob E. (used in the Sept 1976, 24 Magazine) was later used in the "Dr. Bob"
book. (It is believed that we still have the tape recording of this
interview
and that there was much more said by Bob E. not used in the article
— although,
I haven't bumped into the tape in our archives yet.)

The Sept 1976 article said: "Bob E. is the senior living member of
Alcoholics
Anonymous in length of sobriety. He was the eleventh man to join the
fellowship.
He still lives today in Akron, Ohio, as he did when he came into the Akron
group
— the first Alcoholics Anonymous group — back in 1936. Not long ago he
shared
with us the following recollections of what AA was like in the days when he
came
in . . . "

Now, in 1990, 24 Communications tried to publish several 12 step books
through
Harper (one was called "Bill Wilson and the 12 Steps," another one was "Dr.
Bob
and the 12 Steps," etc., etc.) Well, the "Dr. Bob and the 12 steps" book had
featured the Bob E. article with a few minor changes — on of them being
the
death date of Bob E. as 1984. It said: "Bob E., until his death in 1984, was
the
senior living member of Alcoholics Anonymous in length of sobriety. He was
the
eleventh man to join the fellowship. . ."

Does anybody else have any ideas or information about this?

Matt D.

--- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:
>
> The date of death for Bob E., given by All Addicts Anonymous as 1984, does
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been the longest-sober member of A.A.
>
> But after 1977 and until his own death in March 1984, Clarence S. (DLD Feb
1938) was regarded both by himself and by others as the longest-sober
member,
which suggests the accuracy of the putative 1977 deathdate for Bob E.
>

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

<http://xa-speakers.org/pafiledb.php?action=file&id=1850>

Y'all's in service,

Ted G.

=====

++++Message 6276. Having employers read the chapter To Employers
From: Harriet Dodd 1/25/2010 10:25:00 AM

=====

Dear History Lovers

Would you please be able to give me some information on the chapter "To Employers."

I would like to know, was it a procedure to take the Big Book into the work place, and ask employers to read the book (or that particular chapter)?

Did they recommend that employers use the Big Book, or how was it known about?

I couldnt find anything specific on the group blogs.

Thanks very much,

Harriet

- - - -

From the moderator: Harriet is asking if we have any stories of AA people taking copies of the Big Book to employers during the early days, to ask if they had any alcoholic employees they could work with, or whatever. It seems like I may have heard of that, but I can't remember where.

Does anyone in the group know how Mrs. Marty Mann recommended approaching businesses where it was known that they had problems with alcoholism among their employees?

It seems to me that when the EAP movement

more authoritative than sources previously used including the memory of various individuals who were sources for, or the authors of, Alcoholics Anonymous Comes Of Age, DR. BOB and the Good Oldtimers and Pass It On."

"It is also interesting to note that The Amos Roster, as we have named it, or Dr. Bob's list is not referenced in DR. BOB and the Good Oldtimers, leading this writer to believe that the document (The Amos Roster) was not known or made available to its author. (Note 69)"

Note 64 DR. BOB and the Good Oldtimers; p. 101,116-119,122 123,142,146,152,156-157,176,217,221-223.

Note 65 DR. BOB and the Good Oldtimers; p. 353, Sources, see 116-119 citing C, T, 1954 (B). See p.101, Feb 37 Sobriety Date

Note 66 DR. BOB and the Good Oldtimers; p. 101

Note 67 DR. BOB and the Good Oldtimers; p. 352, Sources, see 101 lines 10-11 are not referenced or cited.

Note 68 DR. BOB and the Good Oldtimers; p. 353, Sources, see 116-119 citing C, T, 1954 (B).

Note 69 DR. BOB and the Good Oldtimers; pages 128-135.

The "Amos Roster" refers to Dr Bob's hand written list of members provided to Frank Amos in February of 1938. (See Below)

The Amos Report

Many of us are familiar with the events following the "counting of noses" which took place in Akron during the second week of October 1937. (Note 1) Bill was introduced to Willard Richardson, one of John D. Rockefeller's closest associates, by his brother-in-law Dr. Leonard Strong. After several meetings with Rockefeller's advisors, Frank Amos made a visit to Akron in mid February of 1938 to get a first hand look at Dr. Bob and the group of recovered drunks. His account of that visit, which was titled "THE NOTES ON AKRON, OHIO SURVEY by FRANK AMOS" is well documented in DR. BOB and the Good Oldtimers (Note 2) and to a lesser extent in Alcoholics Anonymous Comes Of Age (Note 3) and Pass It On (Note 4)

The account of Amos's Akron visit given in DR. BOB and the Good Oldtimers,

as well as the other publications, omits one very important detail, that a list of the early Akron members was attached to The Amos Report. The likely reason for this key omission is because the list was not attached or included with The Amos Report filed in the GSO archives. A copy of this list, which was written by Dr. Bob on his office stationery, has recently been provided to the Archivist at GSO.

This list of the pioneering Akron members, which we have dubbed "The Amos Roster", is described below in an excerpt from a copy of The Amos Report (Note 5) It may prove to be the first written list of members ever produced by one of our co-founders.

"Alcoholic Group

There are now some fifty men, and, I believe, two women former alcoholics, all considered practically incurable by physicians, who have been reformed and so far have remained teetotalers. A list of some of them is attached giving their business, the length in months they have been "dry", the period in years they were drinking, and their present age."

Notes:

1. Chapter IV, The Golden Road of Devotion
2. DR. BOB and the Good Oldtimers, pages 128-134
3. Alcoholics Anonymous Comes Of Age, pages 148-150
4. Pass It On, pages 181-187
5. 2/23/1938 (B)

Finally,

Many of us are guilty of perpetuating misinformation when we state that Joe Q Alcoholic was AA # "xyz"

After Bill Dotson there are precious few definitive dates or information on who got sober and when. The Amos Roster is an excellent source of info and must be considered "authoritative" but also has some nagging inconsistencies. We know they were counting members in New York and Akron separately. For some, they factored in a slip into their sober time, for others they reset the clock. Still others appear to have been deleted after they relapsed and didn't come back (i.e

Phil Smith, Walter Bray, Harold Grisinger)The research I have done on the First Forty which I believe has better sources and citations than previous works posted on the internet shows that Bob Evans was the 23rd person to join the fellowship. These people below all appear to have "joined the fellowship" (meaning were trying to get or stay sober in the Oxford Group or with the help of Dr. Bob) before him.

- 1 Bill Wilson Dec 34 NY
- 2 Bob Smith May 35 Akron
- 3 Bill Dotson June 35 Akron
- 4 Ernie Galbraith July 35 Akron
- 5 Henry Parkhurst Sept 35 NJ
- 6 Walter Bray Sept 35 Akron
- 7 Phil Smith Oct 35 Akron
- 8 John Mayo Nov 35 MD
- 9 Silas Bent Nov 35 CT
- 10 Harold Grisinger Jan 36 Akron
- 11 Paul Stanley Jan 36 Akron
- 12 Tom Lucas Feb 36 Akron
- 13 Myron Williams Apr 36 NY
- 14 Joseph Doppler Apr 36 Cleveland
- 15 Robert Oviatt June 36 Cleveland
- 16 Harry Latta July 36 Akron
- 17 James Holmes Sept 36 Akron
- 18 Alfred Smith Jan 37 Akron
- 19 Alvin Borden Jan 37 Akron
- 20 Howard Searl Jan 37 Akron
- 21 William Ruddell Feb 37 NJ
- 22 Douglas Delanoy Feb 37 NJ
- 23 Robert Evans Feb 37 Akron

List is from the manuscript "The Golden Road of Devotion"...devoted History Lovers might wish to compare these names to the Akron 226 List and or 100 list "PIONEERS BY DATE OF SOBRIETY".

God Bless

--- In AAHistoryLovers@yahoogroups.com, "mdingle76" <mdingle76@...> wrote:

>

> I like to speak for the "All Addicts Anonymous" people for I work for 24 Communications — the publishing group of AAA — which originally put out 24

Magazine. The article that J. Lobell refers to was written for 24 Magazine in

September 1976 (6 months before the book "Dr. Bob and the Good oldtimers" was on

the launching pad.) Yes, J. Lobell is right — the interview that we recorded of

Bob E. (used in the Sept 1976, 24 Magazine) was later used in the "Dr. Bob" book. (It is believed that we still have the tape recording of this interview

and that there was much more said by Bob E. not used in the article

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> Does anybody else have any ideas or information about this?

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> Matt D.

>

>

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>>

>> But after 1977 and until his own death in March 1984, Clarence S. (DLD Feb

1938) was regarded both by himself and by others as the longest-sober member,

which suggests the accuracy of the putative 1977 deathdate for Bob E.

>>

>> Perhaps some member of HistoryLovers can fill us in on the 1984 death date

in the AAA publication.

>>

him, I shrank a little. I feared evangelism, but nothing of the sort happened.

After some small talk, I again asked him for his neat little formula for recovery. Quietly and sanely, without the slightest pressure, he told me. Then he left. Lying there in conflict, I dropped into the blackest depression I had ever known. Momentarily my prideful obstinacy was crushed. I cried out, "Now I'm ready to do anything — anything to receive what my friend Ebby has." Though I certainly didn't really expect anything, I did make this frantic appeal: "If there be a God, will He show Himself!"

The result was instant, electric, beyond description. The place seemed to light up, blinding white. I knew only ecstasy and seemed on a mountain. A great wind blew, enveloping and penetrating me. To me, it was not of air, but of Spirit. Blazing, there came the tremendous thought "You are a free man." Then the ecstasy subsided. Still on the bed, I now found myself in a new world of consciousness which was suffused by a Presence. One with the universe, a great peace stole over me. I thought, "So this is the God of the preachers, this is the Great Reality."

But soon my so-called reason returned, my modern education took over. I thought I must be crazy, and I became terribly frightened. Dr. Silkworth, a medical saint if ever there was one, came in to hear my trembling account of this phenomenon.

After questioning me carefully, he assured me that I was not mad, that I had perhaps undergone a psychic experience which might solve my problem. Skeptical man of science though he then was, this was most kind and astute. If he had said, "hallucination," I might now be dead. To him I shall ever be eternally grateful.

God Bless

- - - -

From the moderator:

O.K., so Bill W. was "free of sedation" by that point -- i.e., even if he had been given a little bit of belladonna, it would have worn off.

And Dr. Silkworth, who had been giving belladonna to patients for some time, either knew in this case that Bill W. did not have any belladonna

in his system, or that this was totally different from any kind of belladonna-induced mental aberrations.

So Dr. Silkworth clearly regarded this as a "psychic experience" or religious experience of some sort, and something which could not possibly have been a drug-induced reaction in this particular case.

Drug-induced stuff is totally different from authentic life-changing religious experience, in my observation. You don't give scared people real permanent courage by giving them the temporary illusion of courage from too much alcohol, and you don't get people sober in fact from sending them on LSD trips, or electroconvulsive therapy, or anything else that fries their brains.

Bill W.'s life genuinely changed at that point, and changed permanently, and did NOT require continuing on daily doses of belladonna in order to keep him sober.

So I still don't see any clinical evidence that you could get an alcoholic permanently sober by one dose of belladonna, or by giving the alcoholic LSD or tranquillizers or anything else of that sort. It doesn't work that way.

Glenn C. (South Bend, Indiana)

- - - -

"bbthumpthump" <steve@...> wrote:

>

> I read on Wikipedia that Bill had his White
> Light Spiritual Experience while under the
> effects of Charles Towns' Belladonna Cure,
> which evokes hallucinations in the patient.

>

> What can you tell me about this?

>

> - - - -

>

> From the moderator:

>

> Belladonna was part of the Towns' treatment,
> used to help keep the patient from going into
> major DT's. If Bill W. was given belladonna on
> this, his fourth visit to Towns (and in fact,
> we don't really know the answer to this for
> sure, based on my reading),

>

- > P.S., Joe Hawks 12 Step Big Book Study, around
- > September of 1992, he was at a Salvation Army
- > Shelter I think, and he was 5 years sober.
- > There were 12 tapes in the set.
- >
- > I have found one by him with 8 tapes and
- > 10 years sober, but that is not the one I want.
- > I prefer the one where he is very humble at
- > 5 years.
- >
- >
- >

=====

+++Message 6286. AA National Archives Workshop --
 Sept. 23-26, 2010 -- Macon
 From: Archives Historie 1/29/2010 10:59:00 PM

=====

The NAW will be held September 23rd through the
 26th. The hotel will be the Marriott City Center
 in Macon, Georgia. No further details as of yet.

In Love and service,

David in Daytona

=====

+++Message 6287. Re: Bill's spiritual experience --
 belladonna induced?
 From: corafinch 1/27/2010 8:20:00 AM

=====

There is a new book out, The Harvard Psychedelic Club by Don Lattin, with a
 little information about Bill Wilson that I've not seen elsewhere. It takes
 up
 only a couple of pages in the book, so I just read those pages standing in
 the
 aisle at Barnes and Noble and didn't get the book. Apparently Huston Smith
 interviewed Bill and the person who gave him the LSD, a few months after
 Bill's
 first trip. Bill told Smith that the experience was a dead ringer for the
 famous
 white light experience.

I'm not sure how much significance should be attached to that remark. Bill
 was
 presumably trying to give Gerald Heard and Huston Smith something they would
 be
 interested to hear, and that motivation at that particular time probably
 shaped

his recollection.

Nevertheless, there a few things Glenn said that I would tend to disagree with, and I'll intersperse them:

- >
- > From the moderator:
- >
- > O.K., so Bill W. was "free of sedation" by that
- > point -- i.e., even if he had been given a little
- > bit of belladonna, it would have worn off.

From what I've read, alcoholics were given true "sedatives" only for the first day or so, to guard against the most dangerous manifestations of withdrawal. The belladonna mixture itself was continued longer, possibly for the entire 4 or 5 day hospitalization. Dr. Lambert (see Bill Pittman, AA the Way It Began or by its other title, The Roots of AA) specified that the belladonna mixture had to be given in doses sufficient to produce flushed skin and dilated pupils. Otherwise, according to Lambert, it would not bring about the desired result of a "cessation in the desire" for alcohol.

The traditional mnemonic for atropine toxicity is "blind as a bat, dry as a bone, red as a beet, mad as a hatter." In addition, the patients were given large doses of vegetable and mineral laxatives, enough to produce "bilious stools," which would have caused some degree of electrolyte and fluid depletion. Maybe Lambert thought he was preventing "wet brain." Some doctors thought that way at the time, reasoning that DTs had something to do with cerebral edema.

- >
- > And Dr. Silkworth, who had been giving belladonna
- > to patients for some time, either knew in this
- > case that Bill W. did not have any belladonna
- > in his system, or that this was totally different
- > from any kind of belladonna-induced mental
- > aberrations.
- >
- > So Dr. Silkworth clearly regarded this as a
- > "psychic experience" or religious experience
- > of some sort, and something which could not
- > possibly have been a drug-induced reaction
- > in this particular case.

In view of Dr. Lambert's remarks about the cessation of desire for alcohol, how do you know that what happened to Bill wasn't just what Dr. Silkworth was hoping for? Maybe it was a rare but positive development. If you were Dr. Silkworth, would you have just said, "Forget it, it's the mad as a hatter part, you'll

get
over it?"

Pupillary dilatation can certainly cause visual "haloes" or the sensation of white light. Of course, it only happened after Bill prayed for an epiphany, and so cannot have been entirely attributable to the drug. Similarly, the "rushing wind" effect is often recalled as part of epiphanies and it has been suggested that the autonomic effects of the ecstasy increase cardiac output and make people momentarily "hear" their own pulse. This could also have been potentiated by the increased cardiac output caused by the belladonna.

No, I'm not trying to explain it all away, but it might not be right to say that there was no connection. If you block a person's parasympathetic nervous system, as the atropine family of drugs does, the unopposed sympathetic nervous system can produce some strange effects.

- >
- > Drug-induced stuff is totally different from
- > authentic life-changing religious experience,
- > in my observation. You don't give scared people
- > real permanent courage by giving them the
- > temporary illusion of courage from too much
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- > from sending them on LSD trips, or electro-
- > convulsive therapy, or anything else that fries
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- > order to keep him sober.
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- > So I still don't see any clinical evidence that
- > you could get an alcoholic permanently sober by
- > one dose of belladonna, or by giving the alcoholic
- > LSD or tranquillizers or anything else of that
- > sort. It doesn't work that way.

I agree one hundred percent. Part of the lesson, though, is that things that "work" can be our worst enemies, just because they "work." Xanax and the other tranquilizers work. Almost any downer will, and there are people who swear by amphetamines (for adult ADD, of course). Ibogaine (a newer type of hallucinogen) may even work. Just because Bill used something and it "worked" doesn't mean that it was the reason he stayed sober. There are no free lunches.

-Cora

<http://del.erowid.org/experiences/exp.phpquery=ID=35717.html>
A Trip I'll Never Forget, Belladonna,
by Astral Perceptionz

<http://del.erowid.org/experiences/exp.phpquery=ID=18736.html>
The Manson Family killed on this plant,
Atropa belladonna, by Kevin

<http://del.erowid.org/experiences/exp.phpquery=ID=30718.html>
Wandering Delirium, Belladonna (roots), by yamamushi

THE ONLY ONE I FOUND WHICH DESCRIBED MYSTICAL EXPERIENCES or religious experiences in any sense of the word was the following one --

but what the person took ALSO included magic mushrooms -- in this case the variety known as liberty cap (*Psilocybe semilanceata*, a psychedelic mushroom that contains the psychoactive compound psilocybin)

-- SO THIS IS THE EXCEPTION THAT PROVES THE RULE.

Belladonna by itself does NOT seem to produce the kind of seemingly deeply spiritual experiences which some people have reported after taking LSD or magic mushrooms or peyote.

But for the details, read this person's first hand account of mixing belladonna with magic mushrooms:

<http://del.erowid.org/experiences/exp.phpquery=ID=48411.html>
Sensory Illusion Destroyed
Mushrooms, Belladonna & Brugmansia, by The Craic

LET'S COMPARE THE PURE BELLADONNA EXPERIENCES WHICH WE HAVE READ ABOVE, TO BILL WILSON'S ACCOUNT OF HIS OWN EXPERIENCE:

Big Book p. 14:

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

"For a moment I was alarmed, and called my friend, the doctor, to ask if I were still sane. He listened in wonder as I talked."

"Finally he shook his head saying, "Something has happened to you I don't understand. But you had better hang on to it. Anything is better than the way you were." The good doctor now sees many men who have such experiences. He knows that they are real."

Alcoholics Anonymous Comes of Age pp. 63-64
(Bill gave an almost identical account in his 1958 talk to the NYC Medical Society, see AAHL Message 6281):

"All at once I found myself crying out, 'If there is a God, let Him show Himself! I am ready to do anything, anything!' Suddenly the room lit up with a great white light. I was caught up into an ecstasy which there are no words to describe. It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing. And then it burst upon me that I was a free man. Slowly the ecstasy subsided. I lay on the bed, but now for a time I was in another world, a new world of consciousness. All about me and through me there was a wonderful feeling of Presence, and I thought to myself, 'So this is the God of the preachers!' A great peace stole over me and I thought, 'No matter how wrong things seem to be, they are still all right. Things are all right with God and His world.'"

"Then, little by little, I began to be frightened. My modern education crawled back and said to me, 'You are hallucinating. You had better get the doctor.' Dr. Silkworth asked me a lot of questions. After a while he said, 'No, Bill, you are not crazy. There has been some basic psychological or spiritual event here. I've read about them in the books. Sometimes spiritual experiences do release people from alcoholism.' Immensely relieved, I feel again to wondering what had actually happened."

"More light on this came the next day. It was Ebby, I think, who brought me a copy of William James' Varieties of Religious Experience. It was rather difficult reading for me, but I devoured it from cover to cover."

In this case, Lecture 3 "The Reality of the Unseen," and parts of Lectures 4-5 "The Religion of Healthy-Mindedness," would have given Bill W. examples of other people who had had similar experiences.

Near the beginning of Lecture 4, James quoted from R. M. Bucke's book Cosmic

From: "J. Lobdell" <jlobdell54@hotmail.com>

Still alive -- and on Facebook (full real name)
-- and will be 90 on March 12.

- - - -

From: Shakey1aa@aol.com (Shakey1aa at aol.com)

Clyde is still with us. I saw him about 2 months ago at a Unity pitch given by the Southeastern Pennsylvania Intergroup Assn, SEPIA, of whom I am a past Chairperson. I approached him about helping out in a meet and greet sometime in the near future for the Archives Committee. Of course he said he would if he could.

He originally got sober in the Boston Area, before moving to Bucks county outside Philadelphia. He has volunteered for a long time at Livengrin, a rehab on the old estate of Mercedes Mc C., an Oscar winning actress(All the King's Men).

Because of the recent interest in him, and I hope it is not because of his length of sobriety only, I will give him a call tomorrow if for nothing more than one alcoholic talking to another.

Yours in Service,
Shakey Mike Gwartz
Hardcore Group

- - - -

Original messages from LD Pierce and J. Lobdell:

> From: eztone@hotmail.com
> Date: Mon, 25 Jan 2010
> Subject: Re: Clyde B. and Freeman Carpenter
>
> Interesting ---- is Clyde B. ("Freeman Carpenter")
> still alive?
>
> (Clyde has email and website selling that
> book and others: www.freemancarpenter.com)
>
> LD Pierce
> aabibliography.com
>
> - - - -
>
> "J. Lobdell" <jlobdell54@...> wrote:
>>

>> My recollection is that Chauncey C. was the longest sober member at Toronto 2005 and died in 2006. Did he get sober at Dr. Bob's [house] in Akron in 1941? He was succeeded as oldest by Easy E. down in Alabama, who got sober, I think, in Nov 1942, and died in 2008? I don't know of any living members who got sober before the end of WW2 (and stayed sober).

>
> There is in Bristol, Pennsylvania, Clyde B. who got sober in Boston June 20 1946 and wrote a book a dozen years ago -- SIXTY YEARS A DRUNK FIFTY YEARS SOBER (under the pen-name Freeman Carpenter). He's the longest sober I've met.
>
>

|||||

++++Message 6297. Roy L. Smith, Emergency Rations
From: Charlie C 1/26/2010 7:14:00 AM

|||||

Not long ago I got some of the reprint "can openers" available from the Akron AA Archives website. Interesting stuff, including the meditation booklet by Roy L. Smith, "Emergency Rations." I have found some biographical info on him, but am curious still to find out what, if any, contact he might have had with AA. As a Methodist preacher and writer in a time when many of their publications were popular in AA circles, e.g. the "Upper Room," it might have been just from that general connection, but I was wondering if anyone knew of more direct contact between him and AA folks?

Charlie C.IM = route20guy
"O wad some Pow'r the giftie gie us
To see oursels as others see us!
It would frae monie a blunder free us
an foolish notion...."

To a Louse, Rob't Burns

|||||

++++Message 6298. Use of sweets
From: jaynebirch55 1/26/2010 8:38:00 AM

|||||

=====
Lawrence Willoughby, thirty-five years in the clinical specialties areas of substance abuse, trauma, PTSD including combat. Has been a clinical supervisor, CEO of a partial program, MSW, LCSW, DCSW.
=====

Message: No. 6288 from Glenn Chesnut
<glennccc@sbcglobal.net>

I finally found what I was looking for -- some eyewitness accounts by people who had taken belladonna, describing what happened and what it felt like

.... all you seem to get from belladonna is a relatively "bad trip," not a "good trip." There tends to be a disturbing and fairly nightmarish quality to the hallucinations and delusions.

Belladonna by itself does NOT ... produce the kind of seemingly deeply spiritual experiences which some people have reported after taking LSD or magic mushrooms or peyote.

You can read to your heart's content in the wide selection of first hand accounts written by people who have taken belladonna, which are given in:

http://del.erowid.org/experiences/subs/exp_Belladonna.html

COMPARE THIS TO BILL WILSON'S ACCOUNT OF HIS OWN VERY POSITIVE AND UPLIFTING EXPERIENCE:

Big Book p. 14:

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

"For a moment I was alarmed, and called my friend, the doctor, to ask if I were still sane. He listened in wonder as I talked."

"Finally he shook his head saying, "Something has happened to you I don't understand. But you had better hang on to it. Anything is better than the way you were." The good doctor now sees many men who have such experiences. He knows that they are real."

Alcoholics Anonymous Comes of Age pp. 63-64

From G.C. the moderator:

That story is told in Francis Hartigan's book,
Bill W.; A Biography of Alcoholics Anonymous
Cofounder Bill Wilson, page 11.

Francis Hartigan was Lois Wilson's secretary.
William C. ("Willie") Wilson was Bill W.'s
paternal grandfather.

=====
"William Wilson may have preferred inn keeping to quarrying, but inn keeping
is
seldom the right occupation for a hard-drinking man. His attempts to control
his
drinking led him to try Temperance pledges and the services of revival-tent
preachers. Then, in a desperate state one Sunday morning, he climbed to the
top
of Mount Aeolus. There, after beseeching God to help him, he saw a blinding
light and felt the wind of the Spirit. It was a conversion experience that
left
him feeling so transformed that he practically ran down the mountain and
into
town."

"When he reached the East Dorset Congregational Church, which is across the
street from the Wilson House, the Sunday service was in progress. Bill's
grandfather stormed into the church and demanded that the minister get down
from
the pulpit. Then, taking his place, he proceeded to relate his experience to
the
shocked congregation. Wilson's grandfather never drank again. He was to live
another eight years, sober."

=====

++++Message 6301. When Love Is Not Enough -- Lois
Wilson Story -- April 25, 2010
From: Shakey1aa@aol.com 2/3/2010 3:31:00 AM

=====

The movie about Lois Wilson -- When Love Is
Not Enough -- airs in the U.S. on Sunday,
April 25 at 9 P.M. EST in a Hallmark Hall of
Fame Presentation on the CBS Network.

[http://winona-ryder.org/2010/01/when-love-is-not-enough-release-date/?utm_so
urce\](http://winona-ryder.org/2010/01/when-love-is-not-enough-release-date/?utm_source=)

=twitterfeed&utm_medium=twitter [3]

This is based on Bill B's book.

Yours in Service.
Shakey Mike Gwartz
Hardcore group

|||||

+++Message 6302. Re: Banners with the steps,
traditions, and concepts
From: diazeztone 2/2/2010 10:39:00 PM

|||||

My opinion -- that is all this is -- if you are
a traditions group you would certainly have the
traditions and concepts on the wall.

LD Pierce

--- In AAHistoryLovers@yahogroups.com,
"denise200305" <honan@...> wrote:

- >
- > This is a question about putting up banners in
- > AA meeting rooms, with the 12 Steps, 12 Traditions,
- > and 12 Concepts written on them.
- >
- > I'm from an AA group in Brisbane, Australia.
- >
- > We had our Group Conscience and put to the vote
- > was whether we obtain a Concept Banner for our
- > group.
- >
- > An old timer and very knowledgeable member
- > advised that banners can be confusing to newcomers
- > (e.g Step 6 and what is written on Step 6 in
- > 12x12 two different things Tradition 3 etc.).
- >
- > He also claimed that Bill W can be quoted as
- > saying that he was against the banners.
- >
- > I have never read or heard this before. I have
- > dozens of books and AA info on AA history and
- > Bill W, and have been unable to find any info
- > on this.
- >
- > So was wondering if you may have anything on
- > the history of the banners and Bill W's thoughts
- > on their use (if he ever said anything about
- > them) as I am very interested in finding out
- > if this was so.
- >
- > Really appreciate your time
- > Thanking you
- > Kind Regards Denise
- > Member Brisbane Traditions Group
- > Australia

His Sponsor whispers to him, "Why you s.o.b. you were drinking this morning.

And the newcomer says, "Yes but it was not necessary."

|||||

+++Message 6309. Re: Re: Banners with the steps, traditions, and concepts
From: Jon Markle 2/3/2010 7:07:00 PM

|||||

Tradition 4. Each group should be autonomous except in matters affecting other groups or A.A. as a whole.

Let the group conscious decide what it wants to do. That's the only answer that makes sense here, or the only one that really matters. It doesn't even matter whether or not Bill W had anything to say about it or not. It would have only been his personal opinion, which carries as much weight as mine or any other member on this subject.

Groups are always querying a "higher authority" to get a "ruling" on such things. There isn't any such authority in AA. We learned that a long long time ago. (hopefully)

So, do what you want to. As long as it does not impact AA as a whole or another group, it's really no one's business but that particular group.

On Feb 2, 2010, at 10:39 PM, diazeztone wrote:

- > My opinion -- that is all this is -- if you are
- > a traditions group you would certainly have the
- > traditions and concepts on the wall.
- >
- > LD Pierce
- >
- > --- In AAHistoryLovers@yahoo.com,
- > "denise200305" <honan@...> wrote:
- >>
- >> This is a question about putting up banners in
- >> AA meeting rooms, with the 12 Steps, 12 Traditions,
- >> and 12 Concepts written on them.
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- >> I'm from an AA group in Brisbane, Australia.
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- >> We had our Group Conscience and put to the vote
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 >> An old timer and very knowledgeable member
 >> advised that banners can be confusing to newcomers
 >> (e.g Step 6 and what is written on Step 6 in
 >> 12x12 two different things Tradition 3 etc.).
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 >> He also claimed that Bill W can be quoted as
 >> saying that he was against the banners.
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 >> I have never read or heard this before. I have
 >> dozens of books and AA info on AA history and
 >> Bill W, and have been unable to find any info
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 >> So was wondering if you may have anything on
 >> the history of the banners and Bill W's thoughts
 >> on their use (if he ever said anything about
 >> them) as I am very interested in finding out
 >> if this was so.
 >>
 >> Really appreciate your time
 >> Thanking you
 >> Kind Regards Denise
 >> Member Brisbane Traditions Group
 >> Australia
 >>
 >

=====

++++Message 6310. Re: Bill's spiritual experience --
 belladonna induced?
 From: Edward 2/1/2010 9:15:00 AM

=====

By an odd coincidence:

I got sober at a city mission in Virginia that has both a night shelter (the only one in town that does not exclude the intoxicated) and a long-term residential program for drunks and drug addicts, and I still volunteer there.

Of late, some younger alcoholics who have dropped out of the program but stay in the shelter have been trying jimson weed for its hallucinogenic properties and often have to be transported by ambulance to the local detox for safekeeping.

They turn up drunk again as soon as they're released, so at least we can assume that the experiences brought on by hyoscine, scopolamine and hyoscyamine do not

We went to priests
they gave us pledges
they told us to pray
they told us to go and sin no more, but go
we tried and we died

we died of overdoses
we died in bed (but usually not the Big Bed)
we died in straitjackets
in the DTs seeing God knows what
creeping skittering slithering
shuffling things

And you know what the worst thing was?
The worst thing was that
nobody ever believed how hard we tried

We went to doctors and they gave us stuff to take
that would make us sick when we drank
on the principle of so crazy, it just might work, I guess
or maybe they just shook their heads

and sent us places like Dropkick Murphy's

and when we got out we were hooked on paraldehyde
or maybe we lied to the doctors
and they told us not to drink so much
just drink like me
and we tried
and we died

we drowned in our own vomit
or choked on it
our broken jaws wired shut
we died playing Russian roulette
and people thought we'd lost
but we knew better
we died under the hoofs of horses
under the wheels of vehicles
under the knives and bootheels of our brother drunks
we died in shame

And you know what was even worse?
was that we couldn't believe it ourselves
that we had tried
we figured we just thought we tried
and we died believing that
we didn't know what it meant to try

When we were desperate enough
or hopeful or deluded or embattled enough to go for help
we went to people with letters after their names
and prayed that they might have read the right books
that had the right words in them

never suspecting the terrifying truth
that the right words, as simple as they were
had not been written yet

We died falling off girders on high buildings
because of course ironworkers drink
of course they do
we died with a shotgun in our mouth
or jumping off a bridge
and everybody knew it was suicide
we died under the Southeast Expressway
with our hands tied behind us
and a bullet in the back of our head
because this time the people that we disappointed
were the wrong people
we died in convulsions, or of "insult to the brain"
we died incontinent, and in disgrace, abandoned
if we were women, we died degraded,
because women have so much more to live up to
we tried and we died and nobody cried

And the very worst thing
was that for every one of us that died
there were another hundred of us, or another thousand
who wished that we could die
who went to sleep praying we would not have to wake up
because what we were enduring was intolerable
and we knew in our hearts
it wasn't ever gonna change

One day in a hospital room in New York City
one of us had what the books call
a transforming spiritual experience
and he said to himself

I've got it
(no you haven't you've only got part of it)

and I have to share it
(now you've ALMOST got it)

and he kept trying to give it away
but we couldn't hear it

the transmission line wasn't open yet
we tried to hear it
we tried and we died

we died of one last cigarette
the comfort of its glowing in the dark
we passed out and the bed caught fire
they said we suffocated before our body burned
they said we never felt a thing
that was the best way maybe that we died
except sometimes we took our family with us

Tony is right

The various window shade, placard and table-top displays of the Steps and Traditions and Concepts are part of Conference-approved literature and service material and have been listed in the GSO (US/Canada) catalog for quite a number of years. They are the foundation of AA's 3 Legacies of Recovery, Unity and Service. They are also frequently printed in book appendices and inside the covers of pamphlets.

It would be a bit incongruous that Bill W would be against banners or placards portraying the 36 spiritual principles he himself authored. In AA Comes of Age, Bill W speaks very glowingly of the banner unveiled behind the stage in Kiel Auditorium in 1955 showing the circle and triangle logo and explaining its meaning (and the symbolism of the 3 Legacies).

It's been my observation that when members resort to the "newcomer tactic" (i.e. invent or augur ways that newcomers will be affected by something - usually negative) it's primarily due to the fact that they can't come up with a common sense reason to be against something that they are against.

It might be useful to ask for a copy of any written material by Bill W citing what the members claims he said. On the other hand Bill has probably been cited on quite a few things he never said.

Arthur

- - - -

From: "shakey" <shakey1aa@yahoo.com>
(shakey1aa at yahoo.com)

see 5/11/2003 posting by charles k. photo's
incl of slogans appearing in 1953 grapevine

- - - -

Original message from "denise200305" <honan@...>
said:

>>

>>> This is a question about putting up banners in
>>> AA meeting rooms, with the 12 Steps, 12 Traditions,
>>> and 12 Concepts written on them.

>>>

>>> I'm from an AA group in Brisbane, Australia

>>>

>>> An old timer and very knowledgeable member
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>>> (e.g Step 6 and what is written on Step 6 in
>>> 12x12 two different things Tradition 3 etc.).

>>>

>>> He also claimed that Bill W can be quoted as
>>> saying that he was against the banners.

>>>

>>> I have never read or heard this before. I have

Dropkick Murphy's was supposedly a rehab center in oldtime Boston (I believe).

There is a Celtic Rock band named that as well. Here is an article where they make small mention of it:

http://www.boston.com/news/globe/living/calendar/articles/2004/03/11/a_sold_out_\

[homecoming_for_murphys/ \[5\]](#)

From the moderator, see:

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

"Dropkick Murphys are an American Celtic punk/hardcore punk band formed in Quincy, Massachusetts. There are differing stories as to the origin of the band's name. Former band member Marc Orrell has said:"

"The Dropkick Murphy will come and get you if you don't go to sleep tonight. It's a rehab center, I think it's in Connecticut. I think it was the guy who used to come around late at night for all the drunks, like if you were too drunk to drive home, he would come and get you and put you in this hole that you couldn't get out until you were sober enough, I don't know. There's a bunch a stories, it's also a boxer, a bunch of things, a rehab center in Connecticut, grandparents used to scare kids with it."

The original message quoted the lines from the poem which said:

- > We went to doctors and they gave us stuff to take
- > that would make us sick when we drank
- > on the principle of so crazy, it just might work, I guess
- > or maybe they just shook their heads
- > and sent us places like Dropkick Murphy's
- > and when we got out we were hooked on paraldehyde
- > or maybe we lied to the doctors
- > and they told us not to drink so much
- > just drink like me
- > and we tried
- > and we died



library or archival collections — how to identify deteriorated materials, how to properly care for collections, and how to set priorities for preservation. A primary goal of this course is to enable you to gather the information needed for a general preservation planning survey of your institution, and to that end, several tools have been devised to assist you in using this course effectively. Once on the Preservation 101 home page, be sure to click on “Before You Begin” for an introduction to the many facets of this program.

Related to it is the COOL site for professional conservators, but that provides much useful information for the lay person. It is located at - <http://cool.conservation-us.org/>

The following Wikipedia site is a useful overview - [http://en.wikipedia.org/wiki/Preservation_\(library_and_archival_science\)](http://en.wikipedia.org/wiki/Preservation_(library_and_archival_science))

The following syllabus contains several URL references and itself offers a good overview - <http://ischool.umd.edu/courses/2009/LBSC%20786%20Cybulski%20Fall%202008.pdf>

Take care, Mike B,
Prattville, Alabama
Area One Archivist

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

From: john wikelius
To: mike breedlove
Sent: Wednesday, February 10, 2010 05:07 PM
Subject: Fw: [AAHistoryLovers] Looking for websites with archival preservation information

----- Forwarded Message -----

From: mrpetesplace <peter@aastuff.com>
To: AAHistoryLovers@yahoogroups.com
Sent: Sat, February 6, 2010 11:31:30 AM
Subject: [AAHistoryLovers] Looking for websites with archival preservation information

Does anyone have a favorite website or information I can help make available for preservation of archival material? I would like to provide this information on my own site with links.

Does anyone have such information on their own area's site to assist other members? Thank you.

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

and the reading of such materials is an extremely serious matter for many recovering people.

The wide angle

Two phenomena led me to this project. A number of people close to me are recovering addicts of one sort or another, and when I attended meetings with them I noticed that books featured prominently in their meetings. Alcoholics Anonymous, written by one of AA's co-founders and usually called "the Big Book," was the most prominent. But people also carried with them daily devotional readers published by AA, Al-Anon (the organization for friends and families of alcoholics), and treatment centers like Hazelden.

That's not something you often see in depictions of AA or NA (Narcotics Anonymous) in film or on TV; there, a 12-Step meeting is only about people talking. But in the meetings I attended people often referred to their books as they talked, highlighted and annotated passages that mattered to them, and engaged in long debates over what a passage or a phrase might mean. As a literature teacher, these are habits I try to inculcate in my students (not usually with much success), and I wanted to find out how and why people in recovery were so intense about their reading.

At the same time that I was thinking about reading within 12-Step groups, I started to notice an increasing number of popular novels aimed at women that seemed to offer some version of recovery's central ideas. Powerlessness, forgiveness, the importance of self-love and of "keeping it simple"; these were all values that I was hearing espoused in meetings, and they were also popping up in mid-list fiction -- not only Oprah books, but "serious" titles like Michael Cunningham's *The Hours* and bestsellers like Rebecca Wells's *Divine Secrets of the Ya-Ya Sisterhood*. This made me curious about how recovery ideas had migrated out of the church basements where meetings were held and into the popular imagination.

There's a lot at stake in that migration, I think. When a person goes to AA, declares, "I am powerless over alcohol," and reads daily from the Big Book to get instructions on how to live so as to remain sober, she has made a conscious decision to adopt a set of mental habits -- a worldview, if you want to call it that -- because she wants to change her life. Few people sit down with a novel thinking, "I want to get some lessons in how to change my life from this book." But the novels I was seeing had a powerful didactic streak. Through traditional sentimental plots involving mothers and children, they were urging readers not

so much to quit using alcohol or drugs (though a few of them made that case in passing), but to quit demanding satisfaction from contemporary consumer capitalist American society, to admit they were powerless over their own lives.

There's something very Zen in such an admission, and that spiritual equilibrium is what many people in recovery are striving for. At the same time, as a feminist, I just couldn't get comfortable with powerlessness and "acceptance" as the paths to happiness for women in the aggregate. When taken out of the context of the individual pursuit of sobriety, recovery ideas seemed profoundly non-liberatory. This puzzled me: how and why did these ideas move from one context to another, and what was it about that changed context that gave them such a different valence? To answer those questions, I decided to write the book that became *The Language of the Heart*. Fortunately, as I wrote I got the opportunity to revise this fairly simple binary into a much more complex and multi-faceted picture.

A close-up

I've got two of these. The first is on pages 16-17, where I talk about what this book is not. Unlike most of the writings on the topic, *The Language of the Heart* is neither "for" nor "against" recovery, and it's important that people know that going in. Twelve-step groups like AA may work well for some people but not for others. The broader culture of recovery is in some ways insipid, banal, and politically reactionary, and in other ways profound, exciting, and progressive. Like any complex cultural phenomenon, recovery can't be easily boiled down to a "good" or a "bad" thing, and people who come to the book expecting such blanket praise or condemnation will be disappointed.

The second thing I hope a browsing reader would come across is the series of images on pages 89-91. These show the iconic figure that people in AA refer to as "the man on the bed," the de-toxing drunkard being visited by sober AAs and encouraged to try their program of recovery. The first image is a staged photograph that accompanied the 1941 Saturday Evening Post article that first brought AA national attention; the second is an illustration for an article in the AA magazine *The Grapevine*. That illustration was translated into stained glass by AA members in Akron, Ohio in 2001, and the final image is of their work, which hangs in the Akron AA archives.

This triptych of images is important to me for two reasons. The image of "the man on the bed" exemplifies both the vulnerability (represented by the man on the bed himself) and the mutuality (represented by the AAs who have come to offer him help) that together form the heart of 12-Step recovery. Mid-twentieth-century straight white masculinity did not value either of those traits particularly highly, and AA's most radical feature may be its injunction to its members (about 66% of whom are men) to give up the habits of "domination and dependence" that have shaped their lives and their drinking. The man on the bed is poised to renounce those habits or to slip back into them, and so his image appears frequently in AA's material culture. on sobriety medallions, bookmarks, murals, etc. That AAs continue to re-imagine the man on the bed in new media suggests that even as the organization has grown into a global phenomenon of millions of members, its radical potential -- the possibility that individual men might transform their lives by embracing relationships of compassion, rather than competition -- remains alive.

Second, these images testify to the enormous help I received from recovering people while I was putting this book together. Few of my primary sources reside in standard repositories like libraries, museums, or professionally-maintained archives; instead, they came from private collections, offbeat literature dealers, and the archives maintained by recovering people interested in their own history. Their generosity in sharing these materials with me has been one of the greatest rewards of my research, and it is emblemized in these photos.

Lastly

One of the things I've become most aware of while working on this book is the degree to which cultural critics inside and outside of the academy write about phenomena that reflect and reinforce their own tastes and worldviews. There's a lot of writing out there about addiction, because addiction, despite its tragic dimension, retains a sheen of cool. Drug and alcohol use and abuse are dis-inhibiting; they de-stabilize social norms. Without too much effort, we can see them as heroic challenges to the staid routines of our uptight bourgeois lives.

Recovery culture, by contrast, is really square, both as aesthetics and as politics. One of the amateur authors I talk about drew inspiration from

all the messages entitled "authorship of Chapter 10" (e.g. Messages 3280 and 3284).

The chapter To Employers begins on p. 136 with the statement that this chapter was written by "one member who has spent much of his life in big business." It is believed by most AA historians (although not one hundred percent of them) that this was Hank Parkhurst. See Hank's story "The Unbeliever" in the first edition of the Big Book.

If this was indeed Hank, then on p. 141 the company which the author of this chapter said he was employed by was Standard Oil of New Jersey.

Then on p. 149, the passage you are asking about says: "Today I own a little company," which would have to be a reference to the Honor Dealers Co., an automobile polish distributorship.

The company started out as just Hank Parkhurst and Bill Wilson. They hired Ruth Hock, a nonalcoholic, as their secretary. She typed up the various versions of the Big Book manuscript, and became AA's first secretary. Later on they hired Jim Burwell, another alcoholic, making four of them in all -- three alcoholics and one nonalcoholic.

See Jim Burwell's Big Book story "The Vicious Cycle," 3rd edit. page 246, "Bill and Hank had just taken over a small automobile polish company," and 3rd edit. page 248, "peddling off my polish samples."

In the passage you are asking about, on pp. 149-150, Hank was probably thinking of himself as "the boss," so the "two alcoholic employees" he was referring to would have been Bill Wilson and Jim Burwell.

Glenn Chesnut (South Bend, Indiana)

|||||

+++Message 6336. Earliest prison/behind the walls groups in Canada
From: Michael 2/15/2010 3:33:00 PM

|||||

This is a question for those familiar with Canadian AA History.

I believe the first prison group in Canada was the Intramural Group at Dorchester Penitentiary

During the winter of 1941 the Crawford Group (founded in February 1941) organized a separate group to help newcomers through the Steps. By the first issue of the Cleveland Central Bulletin, October 1942, the Crawford "Beginners' Class" was listed as a separate meeting. And in the second issue, in November 1942, there was an article entitled "Crawford Men's Training." This refers to possibly the first "Beginners' Class." "The Crawford Men's Training System has been highly acclaimed to many. Old AA's are asked to come to these meetings with or without new prospects, where new prospects will be given individual attention just as though they were in a hospital. Visiting a prospect in his home has always been handicapped by interruptions. But the prospect not daring to unburden himself completely for fear of being overheard by his relatives and by the AA's reticence for the same reason. Hospitalization without question is the ideal answer to where the message will be most effective; but the Crawford training plan strikes us as being the next best."

In the early days they weren't sure if you could get sober if you didn't go to treatment. That was one of the early questions -- could a person get sober without going to a three or five-day detox. Because it was during that detox that sometimes ten and twenty AA members came to visit the new person. And each hour the prospect was awake he would hear someone's story -- over and over again. And something gelled during these hospital stays. But they were trying to do it outside of the hospital and this is where the first of the classes came from.

These classes continued at Euclid Avenue Meeting Hall through June 1943 and at that time the Central Bulletin announced a second session -- "The Miles Training Meeting." The bulletin read, "The Miles Group reports they have enjoyed unusual success with their training meetings. The newcomer is not permitted to attend a regular AA meeting until he has been given a thorough knowledge of the work." The newcomer couldn't go to a meeting until he completed the training session. A lot of places didn't allow you to go to AA meetings until you had taken the four classes. You didn't just sit there -- you had already completed the steps when you went to your first AA meeting. "From 15 to 20 participate at each training

meeting and new members are thoroughly indoctrinated."

These meetings grew and spread and visitors came from out of town and out of state.

In 1943 the Northwest Group in Detroit, Michigan standardized the classes into four sessions. "In June 1943 a group of members proposed the idea of a separate discussion meeting to more advantageously present the Twelve Steps of the recovery program to the new affiliates. The decision was made to hold a Closed Meeting for alcoholics only for this purpose. The first discussion meeting of the Northwest Group was held on Monday night June 14, 1943 and has been held every Monday night without exception thereafter (as of 1948). A plan of presentation of the Twelve Steps of the recovery program was developed at this meeting. The plan consisted of dividing the Twelve Steps into four categories for easier study." The divisions were:

1. The Admission
2. Spiritual
3. Restitution and Inventory
4. Working and the message

"Each division came to be discussed on each succeeding Monday night in rotation This method was so successful that it was adopted first by other groups in Detroit and then throughout the United States.

Finally the format was published in its entirety by the Washington, DC Group in a pamphlet entitled 'An interpretation of our Twelve Steps.' The first pamphlet was published in 1944 and contains the following introduction: "Meetings are held for the purpose of acquainting both the old and new members with the Twelve Steps on which our Program is based. So that all Twelve Steps may be covered in a minimum of time they are divided into four classifications. One evening each week will be devoted to each of the four subdivisions. Thus, in one month a new man can get the bases of our Twelve Suggested Steps." This pamphlet was reproduced many times in Washington, DC and then throughout the country and is even still being printed in some areas today.

In the Fall of 1944, a copy of the Washington, DC pamphlet reached Barry C.

--

one of the AA pioneers in Minneapolis. He wrote a letter to the New York headquarters requesting permission to distribute the pamphlet. We talk about "Conference Approved Literature" today; but this is the way the Fellowship

operated back then. This is a letter from Bobby B., Bill W.'s secretary,
printed
on "Alcoholic Foundation" stationary. This is what she says:

"The Washington pamphlet, like the new Cleveland one, and a host of others,
are
all local projects. We do not actually approve or disapprove these local
pieces.
By that I mean the Foundation feels that each group is entitled to write up
their own 'can opener' and to let it stand on it's own merits. All of them
have
their good points and very few have caused any controversy. But in all
things of
a local nature we keep hands off -- either pro or con. Frankly, I haven't
had
the time to more than glance at the Washington booklet, but I've heard some
favorable comments about it. I think there must be at least 25 local
pamphlets
now being used and I've yet to see one that hasn't some good points."

And then in 1945 the AA Grapevine printed three articles on the "Beginners'
Classes." The first one was published in June and it described how the
classes
were conducted in St. Louis, Missouri. This has to do with the "education
plan"
and they called it the Wilson Club. "One of the four St. Louis AA groups is
now
using a very satisfactory method of educating prospects and new members. It
has
done much to reduce the number of 'slippers' among new members. In brief it
is
somewhat as follows: Each new prospect is asked to attend four successive
Thursday night meetings. Each one of which is devoted to helping the new man
learn something about Alcoholics Anonymous, it's founding and the way it
works.
The new man is told something about the book and how this particular group
functions. Wilson Club members are not considered full active members of AA
until they've attended these four educational meetings."

In the September 1945 issue of the Grapevine the Geniuses Group in
Rochester, NY
explained their format for taking newcomers through the Steps. The title of
the
article was "Rochester Prepares Novices for Group Participation." This is
how
they perceived the recovery process to operate most efficiently: "It has
been
our observation that bringing men [and woman] into the group
indiscriminately
and without adequate preliminary training and information can be a source of
considerable grief and a cause of great harm to the general moral of the
group
itself. We feel that unless a man, after a course of instruction and an
intelligent presentation of the case for the AA life, has accepted it
without

any reservation he should not be included in group membership. When the sponsors feel that a novice has a fair working knowledge of AA's objectives and sufficient grasp of it's fundamentals then he is brought to his first group meeting. Then he listens to four successive talks based on the Twelve Steps and Four Absolutes. They are twenty-minute talks given by the older members of the group and the Steps for convenience and brevity are divided into four sections. The first three Steps constitute the text of the first talk; the next four the second; the next four the third; and the last Step is considered to be entitled a full evening's discussion by itself." This group taught the Steps in order rather than in segments.

In December 1945, the St. Paul, Minnesota Group wrote a full-page description of the "Beginners' Meetings." The description of their four one-hour classes was:
"New members are urged to attend all the sessions in the proper order. At every meeting the three objectives of AA are kept before the group: to obtain and to recover from those things which caused us to drink and to help others who want what we have."

In 1945 Barry C., of Minneapolis, received a letter from one of the members from the Peoria, Illinois Group. In the letter, the writer, Bud, describes the efforts of Peoria, Illinois in regarding the "Beginners' Classes." "In my usual slow and cautious matter I proceeded to sell the Peoria Group on the Nicollet Group. Tomorrow night we all meet to vote the adoption of our bylaws slightly altered to fit local conditions." (No one taught the classes the same way. They were taught based on a group conscience.) "Sunday afternoon at 4:30 our first class in the Twelve Steps begins. We're all attending the first series of classes so we'll all be on an even footing. We anticipate on losing some fare-weather AA hangers-on in the elimination automatically imposed by the rule that these classes must be attended. This elimination we anticipate with a "we" feeling of suppressed pleasure. It is much as we are all extremely fed up with running a free drunk taxi and sobering-up service."

Then sometime prior to 1946 in Akron, Ohio the Akron Group started publishing four pamphlets on the AA Program. They were written by Ed W. [**see note at

the
end**] at the direction of Dr. Bob, one of the co-founders of AA. Dr. Bob
wanted
some "blue-collar" pamphlets for the Fellowship. In one of the pamphlets, "A
Guide to the Twelve Steps", it reads: "A Guide to the Twelve Steps of
Alcoholics
Anonymous is intended to be a simple, short and concise interpretation of
the
rules for sober living as compiled by the earliest members of the
organization.
The writers and editors are members of the Akron, Ohio Group where
Alcoholics
Anonymous was founded in 1935. Most of the ideas and explanations were
brought
out in a series of instruction classes conducted by veteran members of the
group." So this proves the classes were being taught in Akron, Ohio.

There are a lot of places they were being taught.

Then the classes were actually formalized into a book called "The Little Red
Book" in 1946. The inscription on the inside cover says, "The material in
this
Little Red Book is an outgrowth of a series of notes originally prepared for
Twelve Step instruction to AA beginners." So we know the "Little Red Book"
came
out of these four one-hour classes also. "Few books have had greater record
for
humble service than the Little Red Book upon which so many members have cut
their AA teeth." A manuscript drawn up from these notes was sent to Dr. Bob
at
the request of USA and Canadian members. He approved the manuscript and the
book
was published in 1946. Dr. Bob approved of "The Little Red Book." So Dr. Bob
not
only authorized the publication of the Akron pamphlets, he also endorsed
"The
Little Red Book," both of which were products of the "Beginners' Classes."

Even our first AA group handbook, originally entitled "A Handbook for the
Secretary", published by the Alcoholic Foundation in 1950, had a section on
the
"Beginners' Classes."

At the time there were only three types of meetings: Open Speaker Meetings,
Closed Discussion Meetings, and Beginners' Meetings. There was no such thing
as
an Open Discussion Meeting in the early days of Alcoholics Anonymous. In the
Beginners' Meetings, which are described in the Meeting section, the
handbook
states: "In larger metropolitan areas a special type of meeting for
newcomers to
AA is proved extremely successful. Usually staged for a half-hour prior to
an
open meeting, this meeting features an interpretation of AA usually by an
older

member presented in terms designed to make the program clear to the new member.

(Note: The Chicago Group held their "Beginners' Classes" a half-hour prior to their Open Meeting. When publishing the group handbook, the New York office only described Chicago's format.)

After the speaker's presentation the meeting is thrown open to questions."

In each of the four one-hour classes there was always a session for questions afterwards. "Occasionally, the AA story is presented by more than one speaker.

The emphasis remains exclusively on the newcomer and his problem."

The four one-hour classes were taught all over the country. Some other cities include Oklahoma City, Miami Florida, and Phoenix Arizona.

If these classes were so important, then what happened to them? Most of the people who have joined AA in the last twenty-five years or so have never even

heard of them. Ruth R., an old-timer in Miami Florida, who came into AA in 1953,

gave some insight into the demise of the "Beginners' Classes." "At that time the classes were being conducted at the Alana Club in Miami -- two books were used:

"Alcoholics Anonymous" (Big Book) and the "Little Red Book." Jim and Dora H.,

Florida AA pioneers, were enthusiastic supporters and they helped organize several of the classes and served as instructors." (Note: Dora was a Panel 7 Delegate to the General Service Office.) Ruth recalled that the classes were discontinued in the mid-1950s as the result of the publication of the book "Twelve Steps and Twelve Traditions" by Alcoholics Anonymous Publishing Inc.

In the Miami area the "Twelve and Twelve" replaced both the "Big Book" and the "Little Red Book" and "Step Studies" replaced the "Beginners' Classes." In the process, the period for taking the Steps was expanded and modified from 4 weeks

to somewhere in between 12 and 16 weeks. The Fourth Step inventory was modified

and became a much more laborious and detailed procedure. What was originally conceived as a very simple program, which took a few hours to complete, evolved

into a complicated and confusing undertaking requiring several months.

Studying the Steps is not the same as taking the Steps. In the "Beginners' Classes" you take the steps. The Big Book says, "Here are the steps we took" not

"here are the steps we read and talked about." The AA pioneers proved that action, not knowledge, produced the spiritual awakening that resulted in recovery from alcoholism. On page 88, the authors of the Big Book wrote, "It

works -- it really does. We alcoholics are undisciplined. So we let God discipline us in the simple way we have just outlined. But this is not all. There is action and more action. Faith without works is dead."

This concludes the description of the "Beginners' Classes" during Wally P.'s talk in Mesa, Arizona on November 23, 1996. Wally P. is an AA Archivist from Tucson, Arizona. For two years he researched and studied areas of the country that held "Beginners' Classes." He then started teaching the classes under the guidance of his sponsor who took the classes in 1953 and never drank again. In March of 1996 Wally mentioned the "Beginners' Classes" as part of his historical presentation at the Wilson House in East Dorset, Vermont. Wally then wrote and published a book entitled "Back to Basics: The Alcoholics Anonymous Beginners' Classes -- Take all 12 Steps in Four One-Hour Sessions."

****SOURCES****

<http://stepstudy.org/2008/05/21/history-of-the-beginners-classes-a-speech-by-wally-p/>

[7]

See also AAHistoryLovers Message 1627 from Bill Lash for another copy of this talk: <http://health.groups.yahoo.com/group/AAHistoryLovers/message/1627>

****THE AUTHOR OF THE AKRON PAMPHLETS****

Perhaps not Ed W., but Evan W. or Irvin W.

See Message #2469 from jayaa82@aol.com
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2469>

"The Akron Pamphlets were commissioned by Dr. Bob but written by Evan W. an Akron member who had been a newspaper writer. Dr. Bob believed that the Big Book might be too complicated for the "blue collar" member or others with little education. The pamphlets are still printed and distributed by the Akron Intergroup. Jay M."

But see First 226 Members Akron, OH AA Group
<http://hindsfoot.org/akrn226.doc>

There is no "Ed W." on that list, but there is no "Evan W." mentioned either. Could "Evan W." be the man referred to as Irvin Whiteman in that list? The names Irvin, Irwin, and so on, were regularly confused in the AA oral tradition -- see

for example all the different spellings of Irwin Meyerson's name.

|||||

+++Message 6349. Rockhill Recording: A Talk With Bill
From: BobR 2/21/2010 4:15:00 PM

|||||

About a year ago, our Archives here in Suffolk County, New York received a record, Alcoholics Anonymous A Talk With Bill disc 2. We have transferred it to CD.

Although we have disc 2, it seems to cut off and two of us are wondering if there is more to it. Is there a recording of disc 1 out there somewhere so we can fill in the missing pieces?

This recording comes from 1947. Is there any kind of copyright on it still in effect?

|||||

+++Message 6350. Re: Bridge of Reason
From: corafinch 2/19/2010 6:40:00 PM

|||||

I couldn't seem to find the Maimonides reference (although Maimonides is known for bridging science and faith), and the sense in which Spengler used the phrase did not seem to expand on the Big Book meaning. This passage from Systematic Theology (1886) by Augustus Hopkins Strong is somewhat interesting. It is part of a footnote on pp 87-8. Strong has been discussing the various "proofs" for the existence of God:

"The three forms of proof already mentioned, Cosmological, Teleological and Anthropological may be likened to the three arches of a bridge over a wide and rushing river. The bridge has only two defects but these defects are very serious. First is that one cannot get on the bridge; the end toward the outer bank is wholly lacking; the bridge of logical argument cannot be entered upon except by assuming the validity of logical processes; this assumption takes for granted at the outset the existence of a God who has made our faculties to act correctly; we get on the bridge, not by logical processes but only by a leap of intuition; and by assuming at the beginning the very thing which we set out

to
prove. The second deficiency of the so-called bridge of argument is that
when
one has gotten on he can never get off. The connection with the further bank
is
also lacking. All the premises from which we argue being finite, we are
warranted in drawing only a finite conclusion. Argument cannot reach the
Infinite, and only an infinite being can be called God.

"We can get off from our logical bridge not by logical process but only by
another and final leap of intuition and by once more assuming the existence
of
the infinite Being we had so vainly sought to reach by mere argument. The
process seems to be referred to in Job 11:7, 'Canst thou by searching find
out
God? Canst thou find out the almighty unto perfection?'"

I'm not implying the the Big Book authors were reading this book, but the
allegory seems similar, and may have made it to them by way of sermons or
lectures.

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

>
> The Bridge of Reason occurs in [Moses] Maimonides, eight hundred (or so)
years
ago, and was picked up by Spengler in his magnum opus, The Decline of the
West,
greatly publicized in the 1930s. I'm not sure if "the Bridge of Reason leads
to
the Shore of Faith" is itself in Maimonides, but that's generally where the
Bridge has been deemed to lead. My guess is any Big Book use comes from
Maimonides through Spengler -- unless it's also in Lewis Browne, the one
Jewish
religious writer we know Bill read.

>

=====

++++Message 6351. Father Ralph Pfau-San Juan
Batista-Calif
From: russmuller@sbcglobal.net 2/20/2010 9:35:00 PM

=====

I was wondering if anyone has any history on
a retreat that was held annually by Father Ralph Pfau (1947)
I think it started in San Juan Batista, CA.

There has to be some people who have
attended in years past who can tell a story
or two!!! If you have ever attended this retreat and
have a story to tell, big or small, please
pass it on!

"My Retreat Booklet and the way of the Cross"

Bill found a company in New York, without ties to AA, called Rockhill Radio Company, on fifth Street, that was willing to press one record at a time or as many at one time as need. This way the New York office would not have to fork out a lot of money all at once or keep track of any inventory. Bill even negotiated a deal where the New York office would take all the orders and handle the money from sales and this reduced the selling price of the records even more.

We do not know the member's name from Los Angeles or the company he worked for.

However, in the file in New York where I found this information was a yellowed business card from Specialty Records, 2719 W 7th Street Los Angeles with the name "Art" handwritten on the back. After some searching I found that Art Rupe started Specialty Records in LA in 1946, but it is not clear if Art was the member that made the suggestion or just someone the AA member put Bill in touch with.

In a letter to the group secretaries from the New York office dated May 6, 1947 it offers these records for sale for \$3.30 including shipping. Not everyone had a phonograph that could play 16 inch records so the talk was made on two 12 inch records, having a playing time of about 15 minutes (15 minutes is a very short talk for Bill).

In this letter it stated that Bill was very reluctant on make any kind of records, but finally gave in.

If anyone has a photo of these 2 records, I would love to have a copy for Area 9's file.

hope this helps

Charles from Wisconsin

From: BobR <rriley9945@aol.com>
To: AAHistoryLovers@yahoogroups.com
Sent: Sun, February 21, 2010 3:15:40 PM
Subject: Rockhill Recording: A Talk With Bill

About a year ago, our Archives here in Suffolk County, New York received a record, Alcoholics Anonymous A Talk With Bill disc 2. We have transferred it to CD.

Although we have disc 2, it seems to cut off and two of us are wondering if there is more to it. Is there a recording of disc 1 out there somewhere so we can fill in the missing pieces?

This recording comes from 1947. Is there any kind of copyright on it still in effect?

|||||

+++Message 6355. Re: Rockhill Recording: A Talk With Bill
From: shakey 2/23/2010 9:39:00 PM

|||||

I own a red record called Milestones of Alcoholics Anonymous by Bill from Rockhill Recording with an address on the label of 10 east 50th street new york city. ELdorado5-1860. it is a 78 record. Shakey Mike Gwartz Phila, PA

--- In AAHistoryLovers@yahoo.com, "BobR" <rriley9945@...> wrote:

- >
- > About a year ago, our Archives here in Suffolk County, New York received a record, Alcoholics Anonymous A Talk With Bill disc 2. We have transferred it to CD.
- >
- > Although we have disc 2, it seems to cut off and two of us are wondering if there is more to it.
- > Is there a recording of disc 1 out there somewhere so we can fill in the missing pieces?
- >
- > This recording comes from 1947. Is there any kind of copyright on it still in effect?
- >

|||||

+++Message 6356. Documentary film request - Miami Convention 1970
From: bludahlia2003 2/24/2010 5:47:00 PM

|||||

We are producing a documentary film on the history of AA. We have had a lot of help from AA historians and other archives, but at this point, we are actively looking for photos or home movies of the 1970 AA Convention, held at the Fountainebleau Hotel in Miami. Ideally, we'd love to have a shot of Bill W at

that CD I recognized the talk Bill was giving was copied from a phonograph record. In October 2006 while in New York doing some research at the GSO Archives, I was able to piece together some history of this recording. At that time I was the Archivist for Area 9 in Southern Californian and I found that it had a Southern California connection other than just the location of his talk.

On Wednesday April 9, 1947, Bill came to Los Angeles and gave a talk at a big open meeting. After the meeting a member from Los Angeles, who was in the recording business, suggested to Bill that he should record his talks. This member offered to provide Bill and AA his recording services, for a small fee, of course. Sometime during that weekend, Bill shortened his talk and he made a wire recording and this recording was pressed into a 16 inch record. Bill took the recording back to New York and found a record company there that would press records as needed. The member in Los Angeles wanted to press a couple hundred records at one time, but Bill thought this would put an unnecessary financial burden on the New York Office. Beside he didn't think they would sell that many records.

Bill found a company in New York, without ties to AA, called Rockhill Radio Company, on fifth Street, that was willing to press one record at a time or as many at one time as need. This way the New York office would not have to fork out a lot of money all at once or keep track of any inventory. Bill even negotiated a deal where the New York office would take all the orders and handle the money from sales and this reduced the selling price of the records even more.

We do not know the member's name from Los Angeles or the company he worked for. However, in the file in New York where I found this information was a yellowed business card from Specialty Records, 2719 W 7th Street Los Angeles with the name "Art" handwritten on the back. After some searching I found that Art Rupe started Specialty Records in LA in 1946, but it is not clear if Art was the member that made the suggestion or just someone the AA member put Bill in touch with.

In a letter to the group secretaries from the New York office dated May 6, 1947 it offers these records for sale for \$3.30 including shipping. Not everyone had a phonograph that could play 16 inch records so the talk was made on two 12 inch

"This book was originally prepared as a series of notes for Twelve-step Discussion meetings for new A.A. members. It proved to be very effective and helpful. Many groups adopted it, using mimeographed copies. The demand for this interpretation in book form from both individuals and groups made printing advisable." This is eight lines long in the book.

The next Author's Note is from what must be the first 1947 printing:

"The Interpretation of the 12 steps of the Alcoholics Anonymous program was prepared from a series of notes originally used in Twelve Step discussion meetings for new A.A. members. It proved to be very effective and helpful. Many groups adopted it, using mimeographed copies. The demand for the Interpretation in book form from both individuals and groups made printing advisable." This version is ten lines long in the book.

The Author's Note for the stated Second Printing, January 1947:

"This book was originally prepared as a series of notes for the instruction of new A.A. members and as a source of ideas for Twelve-step Discussion meetings. It proved helpful to both new and old members, seeming to create great interest in the simple A.A. fundamentals they too often missed in first reading the Big Book 'ALCOHOLICS ANONYMOUS.' It sent them back to the Big Book and kept them reading it thus establishing a solidarity of understanding of the A.A. Program that was good for the group as a whole. Many groups adopted it using mimeographed copies. The demand for this interpretation in book form from both individuals and groups made printing advisable." Again a single paragraph but seventeen lines long.

The Author's Note for the unstated Third Printing, 1947:

"The material in this little red book is an outgrowth of a series of notes originally prepared for '12-Steps' instruction to A.A. beginners and as a source of ideas for A.A. discussion meetings. Its distribution is founded on a desire to 'Carry the Message' in recognition of our return to sane living after alcoholism has made life all but impossible.

"Many groups, in meeting the A.A. need for instruction of new members, have adopted this brief summarization of the A.A. Recovery Program expounded in the Big Book, 'Alcoholics Anonymous,' as an outline for study of that book. Worthwhile results have followed the inauguration of weekly classes devoted to guidance of new members in their quest for a better understanding of the '12 Steps' as a way of life.

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship that has been good for the groups as a whole. Consequently, there has been a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a noticeable reduction in slips among our members." Note that this is three paragraphs long and very expanded.

The Author's Note for the unstated Fourth Printing, 1948, is exactly the same as the unstated Third Printing.

The title on the half-title pages for the preceding books is "The Twelve Steps."

The Author's Note for the unstated Fifth Printing, 1949, is the same for the first two paragraphs. However, the third paragraph is different:

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship. They have brought a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a noticeable reduction in slips among our members."

I would note that the Author's Note in both printings of the 50th Anniversary Edition has a typo in the third paragraph. It has "with" rather than "within" in the first sentence of that paragraph.

The Author's Note for the unstated Sixth Printing, 1950:

"The little (sic) Red Book evolved from a series of notes originally prepared for 'Twelve Step' suggestions to A.A. beginners. It lends supplementary aid to the study of the book, 'Alcoholics Anonymous,' and contains many helpful topics for discussion meetings. Its distribution is prompted by a desire to 'Carry the Message to Alcoholics' in appreciation of our reprieve from alcoholic death.

"Many groups, in meeting the A.A. need for instruction of new members, have adopted this brief summarization of the A.A. Recovery Program expounded in the Big Book, 'Alcoholics Anonymous,' as an outline for study of that book. Worthwhile results have followed the inauguration of weekly classes devoted to guidance of new members in their quest for a better understanding of the '12 Steps' as a way of life.

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship. They have brought a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a much higher ratio of sobriety among our members."

It refers to the book as "The little Red Book" and changes the second half of the first paragraph, leaving the second paragraph unchanged. The last phrase of the third paragraph is changed from "a noticeable reduction in slips among our members" to "a much higher ratio of sobriety among our members." I will leave it to the experts to rationalize the change.

The Author's Note to the Seventh Printing, 1951, is identical to the Author's Note for the Sixth Printing.

The Author's Note to the Eighth Printing, 1952, is slightly changed from the Author's Note for the Sixth and Seventh:

"The Little Red Book evolved from a series of notes originally

www.bnpublishing.net

This may be a subsidiary of Barnes & Noble, but I cannot determine this for sure. See <http://www.bn.com/>

|||||

+++Message 6362. Re: Rockhill Recording: A Talk With Bill
From: aalogsdon@aol.com 2/26/2010 12:06:00 PM

|||||

The three red 1947 recordings I have bear the same information plus Rockhill Radio. No speed is indicated in the space shown for speed. I have a later recording LAST MAJOR TALK OF "DR BOB" which shows Rockhill Recording made by Rockhill Radio, 18 East 50 Street, New York City, Plaza 9-7979. Speed shown as 33 RPM. It is black in color.

|||||

+++Message 6363. Re: Pamphlet/booklet called Interpretations the Twelve Steps
From: bevflk@aol.com 3/1/2010 12:29:00 PM

|||||

From Beverly, David Jones, john wikelius, Dougbert, and Glenn C.:

The original message 6359 from <pamelafro@bigfoot.com> (pamelafro at bigfoot.com) in Australia said:

have just come across a reference in Australian AA archives that in 1947 '1000 copies "Interpretations the Twelve Steps" received - 6d. each' Does anyone know what this pamphlet/booklet is? Are there any copies still available?

From Beverly <bevflk@aol.com> (bevflk at aol.com)

If you go to The Detroit Pamphlet you will find it there, ok. I hope this helps you out.

For an introduction to this pamphlet and a copy of it, see:
<http://hindsfoot.org/detr0.html>
<http://hindsfoot.org/Detr1.html>
and so on.

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

Try these links:

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

http://aaitems.com/An_Interpretation_of_Alcoholics_Anonymous_Program_of_the_The_\

Twelve_Steps-details.aspx [9]

God bless
Dave

From the moderator:

The first link is to one of the many online copies of the Detroit Pamphlet which Beverly mentioned above, also called the Washington DC Pamphlet, the Tablemate, the Table Leader's Guide, etc.

The second link is to an early edition of The Little Red Book, see the next message below.

From john wikelius <justjohn1431946@yahoo.com>
(justjohn1431946 at yahoo.com)
and Dougbert <dougbert8@yahoo.com>
(dougbert8 at yahoo.com)

That is the original name for the Little Red Book first published in 1946. They are still around but purchase price is up there.

Could this be a foreign export of The Little Red Book?

From the moderator:

See my comment in the previous message. In 1947 Australia was still using a currency based on and tied to the British system of pounds, shillings, and pence.

Wikipedia says:

"In 1940, an agreement with the U.S.A. pegged the pound to the U.S. dollar at a rate of 1 pound = 4.03 dollars. This rate was maintained through the Second

my mouth or get out the door! Actually, the language was a bit more basic than that, but I continue to thank God for the good sense that allowed me to remain in that room and begin listening. I had been reading the Big Book regularly throughout my nine years of sobriety, but had not properly studied it; therefore, was living in great ignorance.

Del had been attending meetings Texas, but not staying sober; then he started STUDYING the Big Book on his own, thereby learning an effective AA program of action. Living in the spirit of said information kept him sober till his death in the 1990s.

The not-so-big meeting (maybe 15 members) placed emphasis on Big Book solutions for the ones who kept getting drunk, as well as newcomers. The members were taught to read out loud at the meetings from the part of the basic text which was applicable to their current situation or problem. Del was adamant concerning not ever telling the seeker the answer - he was supposed to read it aloud at the meeting . This great method made the answer sink in: deep and clear!

Interestingly this group would buy newcomers their breakfast at a coffee shop near an unused nearby real estate office and work them through the 12-Step process in about twelve hours. UNHEARD OF! But yet it worked so well that the group grew by leaps and bounds, and other once-antagonistic groups began sending their hard cases. But after Del's demise, the group eventually folded.

In 1987 the modus operandi changed when yours truly started a somewhat similar style meeting in Santa Monica, California. This new group became a systematic: "teaching-line-and-verse-directly-from-the-Big Book-style-meeting," but this was no longer a 'problem solving' meeting. We studied through page 103 in about thirteen weeks, then started over again.

RICHMOND, INDIANA:

In 1989, my new wife, Deanna and I started a near same format AA meeting in Richmond, Indiana. These meetings were no fun meetings, e.g., no experience, strength or hope, nor were [are] opinions allowed. No fun!! We teach and the audience listens! Yes, but members did come! About 20 of these meetings in now exist in NYC, California, Florida, Ohio, Kentucky and Indiana.

So, this completes your I-am-sure-too-long-of-an-answer: Del H. started the early Florida meetings in the mid 1980s, Then, Yours Truly, started the current 'teaching style' Fourth Dimension Group Meetings in 1987.

For further Fourth Dimension Group information, meeting handouts, AA recordings, 4D meeting schedule [incomplete], popular AA websites and much more, go to: <http://www.4dgroups.org>

Bob

P.S. There are plans in the making for a 4D history booklet

P.S. For the sake of further research, the full name of now deceased

than
having the sponsee track the sponsor down. 'AA Comes of Age' continues by
saying, 'But in the face of many hundreds of pleas for help, the supply of
elders could not possibly match the demand. Brand-new AA's, sober only a
month
or even a week, had to sponsor alcoholics still drying up in hospitals.'"

Probably just me, but this article comes off as a bad sales pitch that I've
heard too many times -- Old AA was so much better than New AA ... New AA is
just
plain lazy, and lets treatment centers do all it's work, people in the New
AA
just won't help the poor suffering alcoholic. And come to think of it,
didn't a
certain series of articles in the Cleveland paper have 'just a little' bit
to do
with that flood of hundreds of pleas for help?

The article goes on to say in the fourth paragraph:

"During the winter of 1941 the Crawford Group (founded in February 1941)
organized a separate group to help newcomers through the Steps. By the first
issue of the Cleveland Central Bulletin, October 1942, the Crawford
'Beginners'
Class' was listed as a separate meeting. And in the second issue, in
November
1942, there was an article entitled 'Crawford Men's Training.' This refers
to
possibly the first 'Beginners' Class.' 'The Crawford Men's Training System
has
been highly acclaimed to many. Old AA's are asked to come to these meetings
with
or without new prospects, where new prospects will be given individual
attention
just as though they were in a hospital it was during that detox that
sometimes ten and twenty AA members came to visit the new person. And each
hour
the prospect was awake he would hear someone's story -- over and over again
....
'The Miles Group reports they have enjoyed unusual success with their
training
meetings. The newcomer is not permitted to attend a regular AA meeting until
he
has been given a thorough knowledge of the work' You didn't just sit
there
-- you had already completed the steps when you went to your first AA
meeting.
'From 15 to 20 participate at each training meeting and new members are
thoroughly indoctrinated'" etc., etc.

In these quotes, the author of this talk is saying that the participants in
the

Beginner Classes "WORKED / COMPLETED" the Steps ... yet the quotes he gives from each of those Beginner Classes use the terms:

- **given individual attention
- **hear someone's story
- **given a thorough knowledge of the work
- **thoroughly indoctrinated
- **more advantageously present the Twelve Steps
- **discussed
- **for the purpose of acquainting

Studying the steps is not the same as taking the steps. The language quoted from the individual Beginner Meeting sources use terms more in line with introducing, presenting, discussing and studying the 12 Steps ... so the newcomer will be given a fair understanding of what will need to be done to learn how to live sober while practicing the AA program. I just don't see any of them presenting their Beginner Meetings as a way to WORK or COMPLETE the 12 Steps in their few weeks together.

The letter from Bobbie B., Bill W.'s secretary, says (about these pamphlets used for beginners lessons) that "very few have caused any controversy." And "Ruth recalled that the classes were discontinued in the mid-1950s as the result of the publication of the book 'Twelve Steps and Twelve Traditions' by Alcoholics Anonymous Publishing Inc. In the Miami area the 'Twelve and Twelve' replaced both the 'Big Book' and the 'Little Red Book' and 'Step Studies' replaced the 'Beginners' Classes.' In the process, the period for taking the Steps was expanded and modified from 4 weeks to somewhere in between 12 and 16 weeks."

My own perspective as to why the Beginner's classes died away is very different, and has to do with creating controversy, and the adoption of our 12 Traditions.

The "controversy" part ... when the Grapevine started publishing those articles on 4 areas where Beginner's Classes were held... well, some were followed up in the Letters to the Editor column ... and not always with glowing recommendations [check our group archives for back in 2005 I think, the original GV articles and the follow-up Letters were posted to this group].

The "12 Traditions" part ... in most places the Beginner Classes were being used as an introduction to the AA program and unfortunately, were REQUIRED

to be
completed before a new member could join AA by attending regular meetings.
After
the Traditions were adopted [and the 12&12 was published] it became really
hard
to reconcile required Beginner Classes with our Third Tradition... "The only
requirement for AA membership is a desire to stop drinking."
NOT attending 4-6 Beginner classes, with or without other requirements
included
in various parts of the country such as having a sponsor vouch for you,
passing
a qualifying interview with a supervising board, COMPLETING all 12 Steps,
etc.

I just can't imagine requiring someone to go to classes and complete all 12
steps before they could join AA. And I can only imagine how many may have
rushed
to complete the steps in only 4 weeks and then decided that they didn't need
AA
... after all hadn't they finished the Steps and got sober? - what more did
AA
have to offer. To a 30-day-sober brain that might well have made some sort
of
sense.

- - - -

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

These "boot camps" seem much more structured and prescriptive than
the account in the Big Book (A Vision for You), viz: "... though they knew
they
must help other alcoholics if they would remain sober, that motive became
secondary. It was transcended by the happiness they found in giving
themselves
for others. They shared their homes, their slender resources, and gladly
devoted
their spare hours to fellow-sufferers. They were willing, by day or night,
to
place a new man (sic) in hospital and visit him afterward... A year and six
months later these three had succeeded with seven more. Seeing much of each
other, scarce an evening passed that someone's home did not shelter a little
gathering of men and women, happy in their release, and constantly thinking
how
they might present their discovery to some newcomers. In addition to these
casual get-togethers, it became customary to set apart one night of the week
for
a meeting to be attended by anyone or everyone interested in a spiritual way
of
life. Aside from the fellowship and sociability, the prime object was to
provide
time and place where new people might bring their problems ... Many a
distracted
wife has visited this house to find loving and understanding companionship

Allen McG., from Southern California (Area 5) authored this pamphlet. He gave an annual talk to some class at UCLA.

Around 1968 or 1969 a trustee from New York was visiting California and met Allen McG. Allen mentioned to the trustee about his annual talk and showed him a copy of his speech entitled "A Member's View of AA." The Trustee was very impressed and asked if he could take it back to New York and show it to the Conference Literature Committee.

It was very well received with one exception -- it was only one person's view. Nevertheless it was submitted and approved by the 1970 General Service Conference.

My information came from notes I made off of a tape of Allen.

I do not have his sobriety date, but he did say on tape that he placed only one condition on the use of his speech. He asked that nothing be changed from his original talk. I do not know if his wish was granted, but there is a small disclaimer at the beginning of the pamphlet that makes me believe it was.

I am no longer in So Cal, but maybe some one there can shed more light on this member and his talk.

Hope this helps.

Charles in Wisconsin

- - - -

From Don B.

According to Tex Brown in Chicago, the author was Alan McG.

I knew Tex a long time. His sobriety date was February 1948 and he was 53 years sober when he died. He had been to every International, including Cleveland. When he told you something you could take it to the bank. I spent a lot of time with him, he was a good friend of Tom Powers and many of the real old timers.

Don B.
Panel 53 Area 19 Chicago
Past Delegate

- - - -

From: "John Schram" <lasenby327@surfree.com>

I am not competent to comment on the legalities here, but I assume Hazelden still holds the copyright to The Little Red Book. Wilder gives them no credit yet their book is a direct copy.

Coll-Webb came up with a new copyright when they had to update The Little Red Book when the Second Edition Big Book came out with different pagination. That copyright was in 1957 and was used until another copyright was issued in 1975, this time to Hazelden. There are a lot of listings on eBay for the "1957 Edition."

I have suspected the original small format book came out in the middle '60s as the Hazelden address has a zip code and there isn't an ISBN number for the book. Zip codes came out in 1963 and ISBNs in 1968. Hazelden put their sticker in the 1967 Coll-Webb Little Red Book, the 21st Printing. I had not seen their claim that they started publishing it in 1967, but, as James says, that date fits.

Tommy H in Baton Rouge

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+++Message 6382. RE: Author of AA pamphlet -- A Member's Eye View
From: Bill Lash 3/7/2010 8:26:00 AM

|||||

The author of the pamphlet "A Member's Eye View" is Allen McG. If you would like to hear him speak, he used to do this really great Beginners' Workshop. A copy of the 5-CD set of one of these Beginners' Workshops he did in Brentwood CA in July 1968 can be purchased by going to http://www.justloveaudio.com/audio_store.php?audio=aa & searching under his name. The topics he talks about on this CD set are:

- CD #1 - What is the point of my staying sober?
- CD #2 - Is it necessary to have a spiritual experience?
- CD #3 - What are the old ideas and how do you let go of them?
- CD #4 - After the old ideas, then what?
- CD #5 - Recap

Peace.

|||||

+++Message 6383. Question about royalty distributions
From: Tom 3/8/2010 11:58:00 AM

|||||

I remember seeing a schedule of royalties received, by person, by year, for

Do we have earlier and later versions of his ideas about AA taking political stands, and AA involvement in public controversy?

The transmutation of the Oxford Group into Moral Re-Armament in 1938, and its greater and greater involvement in political activism -- on one occasion (Frank Buchman's statement about Adolf Hitler) with disastrous consequences -- may also have pointed out to Bill W. the wisdom of keeping AA out of that kind of thing.

Moral Re-Armament (remember that the old Oxford Group no longer existed by 1938-39) was increasingly poking its fingers into every political and labor controversy it could find. Although Bill W. TALKED ABOUT the Washingtonians in his chapter on the Tenth Tradition, it was surely Moral Re-Armament which he was now predicting was going to wither away and lose most of its influence in the world.

And the disputes taking place in American society during the 1930's, 40's, and 50's were often bitter and devious: conservative politicians had already been claiming that laws forbidding child labor and giving the vote to women were Communist /Socialist plots to destroy American democracy. We had Herbert Hoover vs. Franklin D. Roosevelt, isolationism vs. getting involved in the Second World War, and those who favored U.S. involvement in the Korean war vs. those who wanted us out of Korea. And then the trial of Alger Hiss in 1950 and the arrest of Julius and Ethel Rosenberg in that same year started a Red scare. Senator Joseph McCarthy began his anti-Communist witch hunt in February 1950.

This was all right before the 12 Steps and 12 Traditions book was published. NOT a wise time for a group like AA to get involved in political controversies of ANY sort, if they could avoid it.

It should also be noted that the great teachers of the New Thought movement which had so much influence on early AA (Emmet Fox's Sermon on the Mount and James Allen's As a Man Thinketh) counseled that when we were attacked by somebody else, the worse thing possible was to respond with an angry, out-of-control, bitter counter-attack.

When you were attacked, you should respond by

blessing the other person, praying that they might find peace and an end to their anger and so on, and by thinking instead of God and love and the goodness of the universe. If we think about controversy and conflict all the time, we will only find ourselves involved in more and more controversy and conflict -- that was the basic teaching of New Thought -- "as a man thinketh" so shall his life become. It was an unbreakable law of nature, they said.

So there was a deeper underlying spiritual principle involved in the Tenth Tradition, as well as the desire to keep AA out of the bitterly divisive American political scene of that period.

Glenn C. (South Bend, Indiana)

|||||

+++Message 6388. You all are co-founders of Alcoholics Anonymous
From: egrott2 3/10/2010 5:03:00 PM

|||||

Somewhere, my mind latched onto the following quote in an address to AA:

"You are all now the co-founders of Alcoholics Anonymous..." of the future?

I had remembered it as being a quote from Lois W. at one of the AA International Conventions but I can't find it referenced anywhere. I don't think I made this up but, well, I never know...

Any help in locating the source of this quote (and the context in which it was said) would be much appreciated.

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+++Message 6389. RE: Times and places of AA Meetings in April 1939
From: Arthur S 3/10/2010 10:45:00 PM

|||||

Around March/April 1935, Henrietta Sieberling, encouraged by her friend Delphine Weber, organized a Wednesday-night Oxford Group meeting at the home of T Henry and Clarace Williams, 676 Palisades Dr in Akron. The meeting was started specifically to help Dr Bob with his drinking problem. Prior to this OG meetings were held on Thursday nights at the OG West Hill group (address

unknown to me). There were no meetings at Henrietta Sieberling's gatehouse home on the Sieberling estate.

When meetings moved to Dr Bob's house in October 1939 it marked the Akron Group's separation from the OG. Up to this time the meetings at the Williams home during 1939 may well have been considered both OG and AA meetings due to the mix of people involved and AA had not as yet evolved the tradition of non-affiliation. The same would be true of meetings held at Bill W's home on Clinton St up to around August 1937.

Since the AA Fellowship marks its beginning as June 1935, the meetings held under the auspices of the OG in Akron and NY were also meetings of the "alcoholic squads" of both cities which later became the AA Fellowship. Perhaps, for the question of whether early fellowship meetings were OG meetings or AA meetings, the most appropriate answer might be "yes." Care should be exercised to not try to retrofit today's standards of what is or isn't an AA meeting to the situation that existed in the latter 1930s.

The fellowship of alcoholics (which consisted of only two groups) began using the name Alcoholics Anonymous well prior to the publication of the Big Book in April 1939 (its foreword begins with "We, of Alcoholics Anonymous, are more than one hundred men and women ..." and later states "When writing or speaking publicly about alcoholism, we urge each of our Fellowship to omit his personal name, designating himself instead as "a member of Alcoholics Anonymous"). When Cleveland separated from Akron and the OG in May 1939 they identified themselves as Alcoholics Anonymous.

The members in Akron had a tremendous affection for T Henry and Clarace Williams and their separation from the OG in October 1939 was painful due to that great affection. I would tend to designate the meetings at Dr Bob's house as unambiguous AA meetings.

THIS IS A RESPONSE AND CONTINUATION OF THE DISCUSSION
in Message 6385 between Arthur S. and Jared L., which
in turn was in answer to the question asked in Message
6372 by Jim L. from Columbus, Ohio:

- > Were the Akron meetings before the move to
- > Kings School AA meetings or Oxford Group meetings
- > attended by some drying out drunks?

In that message, "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com) said:

As I understand it, the meetings at Henrietta's were OG meetings; those at Bob's house may be considered AA meetings even when (if) they were officially OG meetings.

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

They were both up to October 1939 when meetings moved to Dr Bob's house.
Later due to their size meetings moved to King School in January 1940.

The meetings at T Henry and Clarace Williams home were Oxford Group meetings
and reputedly continued up to 1954.

When the meetings were at the Williams' home, alcoholics and their spouses
usually attended together. After a certain point the alcoholics ("the
alcoholic squad") would go to a separate part of the house and meet together
by themselves and with prospects - this was the origin of closed meetings.

|||||

+++Message 6390. Re: Tenth Tradition
From: pbcliberal 3/10/2010 10:29:00 PM

|||||

In the years after Buchman's intemperate remarks, theologians and
philosophers that had helped underpin not-necessarily-religious
spirituality also were taking political positions, most of them liberal.

Reinhold Niebuhr, generally credited with the writing the serenity
prayer, was a prominent leader in the American socialist party. His
contemporaries at Union Theological Seminary included Dietrich
Bonhoeffer who founded an anti-Nazi church and wrote prison epistles on
religion-less Christianity, and was executed by the Nazis for an alleged
attempt to assassinate Hitler.

It probably took tremendous will to resist what were surely great
pressures to apply an army of newly sober alcoholics who now were
seeking higher purpose to address the political ills of the world.

A personal introduction: I have rejoined the fellowship after 18 years
of absence that followed 13 years of sobriety. It is good to be back.

|||||

+++Message 6391. RE: Tenth Tradition
From: Jenny or Laurie Andrews 3/11/2010 2:45:00 AM

|||||

From Laurie Andrews and Tom (tomvlll)

- - -

From: Laurie Andrews <jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

Remarkable forbearance from Bill, given that
he was a crusty Republican and used to fire off

vitriolic letters to Franklin D. Roosevelt when he was drunk!

- - - -

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

I think another issue which led to the tradition was the problem raised when Marty Mann put Bill Wilson's and Dr. Bob's names on her National Committee on Alcoholism letterhead, naming them as board members (or advisors?).

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+++Message 6392. RE: Tenth Tradition
From: Arthur S 3/11/2010 12:21:00 PM

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What's wrong with the explanation given by Bill W in AA Comes of Age on the origin of Tradition Ten (pages 123-128)? It seems unambiguous and to the point.

Many seeds of the Traditions were spelled out in the Foreword to the First Edition Big Book in April 1939, among them the statement that "We are not allied with any particular faith, sect or denomination, nor do we oppose anyone. We simply wish to be helpful to those who are afflicted."

The Twelve Traditions were defined by Bill W in their long form in an April 1946 Grapevine article ("Twelve Suggested Points for AA Tradition"). During the mid to latter 1940s Bill published a series of explanatory Grapevine articles on the Traditions that can be found in "The Language of the Heart" (and which were used for the writing of the 12&12 in 1953 and AA Comes of Age in 1957). In December 1947, the Grapevine carried a notice that an important new 48-page pamphlet titled "AA Traditions" was sent to each group and that enough copies were available for each member to have one free of charge. It was AA's first piece of literature dedicated totally to the Traditions. Bill wrote another series of articles on the Traditions in the early 1950s which pretty much echoed the 1940s articles.

There is no commentary I can find by Bill W regarding or remotely alluding to the Traditions being influenced by the MRA, conservative politicians, the 2nd World War, Korea, McCarthy, etc. Bill certainly did seek to distance himself and the fellowship from Frank Buchman after his August 1936 PR disaster regarding his Hitler comment (which the press reported out of context and which plagued Buchman for many years). It marked the beginning of the decline of the OG. The NY Group separated from the OG around August 1937 (Sam Shoemaker separated from the OG/MRA in 1941 and had them vacate the premises at Calvary House - his dispute with Buchman was amplified in the press and MRA was losing many adherents).

Bill was inclined to refer to the OG as more of a positive influence on AA than as a negative one (and there were negative influences). In a July 1949

letter to the Rev Sam Shoemaker, Bill W wrote: "So far as I am concerned, and Dr Smith too, the Oxford Group seeded AA. It was our spiritual wellspring at the beginning." Bill later expressed regret that he did not write to Frank Buchman as well. In AA Comes of Age (pg 29) Bill wrote: "Early AA got its ideas of self-examination, acknowledgment of character defects, restitution for harm done and working with others straight from the Oxford Groups and directly from Sam Shoemaker, their former leader in America, and from nowhere else."

According to Nell Wing, Bill W's political viewpoint was conservative Republican and he was reputedly very anti-FDR and anti-New-Deal.

AA history trivia and myth item: contrary to popular belief, the short form of the Traditions were not approved at the 1950 International Convention in Cleveland. What was approved was quite different than the familiar short form of the Traditions we know today. Prior to voting on the matter, Bill W was asked to sum up the Traditions for the convention attendees. In his summation, Bill paraphrased a variation of the Traditions the text of which is in the book "The Language of the Heart" (pg 121). Notably missing from what Bill recited to the attendees were the principles embodied in Tradition Ten of AA having no opinion on outside issues and not drawing the AA name into public controversy. Nevertheless, the Traditions as recited by Bill were approved unanimously by the attendees.

Cheers

Arthur

|||||

++++Message 6393. Re: Tenth Tradition
From: glennccc 3/12/2010 11:02:00 PM

|||||

In message #6392 from "Arthur S"
<arthur.s@live.com> (arthur.s at live.com)
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6392>

Arthur wrote:

<< What's wrong with the explanation given by Bill W in AA Comes of Age on the origin of Tradition Ten (pages 123-128)? It seems unambiguous and to the point.>>

<<There is no commentary I can find by Bill W regarding or remotely alluding to the Traditions being influenced by the MRA, conservative politicians, the 2nd World War, Korea, McCarthy, etc.>>

Arthur, on page 123, in the first paragraph of Bill W's explanation of why we need the Tenth Tradition, which you cited above, Bill W says: "Our

fellowship

has never taken sides publicly on any question in this embattled world

'Practically never have I heard a heated religious, political, or reform argument among A.A. members.'

AA Comes of Age was written to commemorate the great 20th International Convention in St. Louis in 1955, so in that paragraph Bill W was saying that AA

as such never took sides publicly on any of the great political issues of the 20

year period that ran from 1935 to 1955.

My little comment simply listed (especially for members of the AAHistoryLovers

who live in other parts of the world, and for our younger members too, who weren't around back then like I was) what the big political issues were which

often divided the U.S. so deeply during the course of those twenty years, the

issues on which (fortunately) AA had "never taken sides publicly."

But then on that same page (page 123), in the second paragraph of Bill W's explanation of why we need the Tenth Tradition, he was more explicit in describing these great public political issues:

"In our own times we have seen millions die in political and economic wars often

spurred by religious and racial differences. We live in the imminent possibility

of a fresh holocaust to determine how men shall be governed and how the products

of nature and toil shall be divided among them. That is the spiritual climate in

which A.A. was born"

Arthur, just look at the specific words which Bill Wilson used there.

"We have seen millions die in political and economic wars often spurred by religious and racial differences." Since Bill was talking about the period between 1935 and 1955, it is clear that he was referring there above all to the

Second World War (1939-1945) and the first holocaust (the killing of six million

Jews by the Nazis).

"We live in the imminent possibility of a fresh holocaust" referred to the nuclear arms race which began right after the Second World War was over, a race

between (in particular) the U.S. and the Soviet Union to see who could build the

most nuclear weapons. That is what was threatening the world with (this time around) a nuclear holocaust.

This new threat was being created by a struggle "to determine how men shall be

governed and how the products of nature and toil shall be divided among them."

If we look at the specific words which Bill W. used, it is clear that this meant the Cold War struggle between Communism and western style democracy.

That's what it was about: Communism had one vision of "how men shall be governed" and of how the goods produced by farmers and factory workers ("the products of nature and toil") should be divided up, and capitalism had a very different theory about how all this should be done.

And this conflict between Communism and capitalism (or however you wish to describe the two sides) was not only threatening the globe with a third world war, it was also grievously tearing up the United States internally at that very time.

Senator Joseph McCarthy began his anti-Communist witch hunt in February 1950.

McCarthy himself headed the Senate Permanent Subcommittee on Investigations in 1953 and 1954, and during that time used it for a number of his Communist-hunting investigations.

McCarthyism attacked not only people whom they regarded as Communists or Communist sympathizers, but also regarded three other issues as part of the Communist/Socialist plot to poison, brainwash, and destroy the United States:

(1) polio vaccination,

(2) flouridated water,

(3) and mental health care services (which could of course include alcoholism treatment centers if they employed psychiatrists and psychotherapists on their staffs).

Then in 1953, a reaction against McCarthyism began: Arthur Miller produced his play, "The Crucible," which portrayed McCarthyism as a new version of the Salem witch trials, and the highly respected broadcast journalist Edward R. Murrow also began criticizing McCarthyism. By 1954, Murrow was attacking McCarthy himself as a dishonest fear-monger.

This Cold War struggle that Bill W. was referring to, what he called the struggle (going on at that time) "to determine how men shall be governed and how the products of nature and toil shall be divided among them," had also already erupted into armed conflict. When North Korean forces invaded South Korea on

we could never do by ourselves.>>

This seems to me to be saying pretty much the same thing:

"The great fact" =
WHEN we had the right spiritual experience of God
THEN God did revolutionary and miraculous things for us which we could never
do
by ourselves.

Or in other words, the words "Great Fact" do not seem to me to be referring
to
God himself, but to the fact of what God has done for us. That would be my
reading of it.

Bill Wilson, using early twentieth century literary style, sometimes used
capital letters simply to emphasize words, or to indicate that he was
pointing
to something very specific (instead of just any old "great fact" among a
large
number of important factual statements). It doesn't necessarily mean that he
is
referring to God.

So if you look down to the next paragraph, you can see him capitalizing
"Fellowship of the Spirit" and "Road of Happy Destiny." And that's why we
still
capitalize the words "Big Book."

In the early twentieth century -- in fact, going all the way back to the
eighteenth century -- good writers of English capitalized words a whole lot
more
than authors have been doing over more recent years. I have seen this change
taking place personally, over the course of my own lifetime, because I was
born
the same year that the Big Book was published. I don't capitalize as many
words
now when I write formal English prose as I did when I was twenty years old.
It
just looks old fashioned and awkward when you write like that nowadays.

But other members of the group may have a different reading of this passage.

Glenn Chesnut (South Bend, Indiana, U.S.)

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+++Message 6396. Jack Alexander
From: Glenn Chesnut 3/17/2010 5:59:00 PM

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We have been asked for Jack Alexander's date of birth and for a photograph
of
him.

Milton A. Maxwell, who served as a Class A (nonalcoholic) trustee and then chairman of the General Service Board, traced his interest in A.A. to his time as a minister when he was approached by a congregant seeking help for a drinking problem.

Years later, he wrote: "Little did I realize in 1939 when, as Leslie S.'s minister, I suggested Alcoholics Anonymous to him, that in 1947 I would be a sociologist doing a Ph.D dissertation on A.A. But such was the case, and the result is a deep interest in the problem of alcoholism and particularly in A.A."

The title of that dissertation is "Social Factors in the Alcoholics Anonymous Program." Maxwell was a sociology professor at Washington State University when he was awarded his Ph.D in 1949.

In his dissertation abstract, Maxwell analyses the power of the A.A. group: "changed social relations are the most effective means for bringing about personality change--and that the social interaction in a primary group has the greatest capacity for bringing about such change."

He wrote or co-wrote 20 articles on the sociological aspects of alcoholism during his tenure at WSU from 1947 to 1965, and nine while a professor at Rutgers University from 1965 to 1975.

In 1984, he published a full-length book, *The AA Experience*, intended for professionals.

Maxwell was elected to the General Service Board of Alcoholics Anonymous as a Class A (nonalcoholic) trustee in 1971 and its chairman in 1978. Among the presentations he gave during his tenure was one on cooperation with non-A.A. professionals, which he delivered in 1971 at the Conference: "A.A.'s No. 1 concern should be the quality of A.A. itself. This is the most important contribution which A.A. can make to the total field. Nevertheless, I believe that A.A. will not have its best future unless it also--and within the Traditions--continually concerns itself with good twoway communication with the non-A.A. alcoholism world."

In another presentation, on anonymity, which he gave at the Conference in 1978, he says: "Originally, being anonymous was a simple response to the prevailing stigma. It was aimed at protecting individuals already in the groups and promised the same protection to anyone thinking about coming in. Then, from experience, emerged the understanding of anonymity's spiritual values--for members personally, each group, and the Fellowship as a whole."

He stepped down from the post in 1982, but continued to be involved with Alcoholics Anonymous World Services

and A.A. as trustee emeritus. He was 81 years old at his death in 1988.

The Milton A. Maxwell Collection was donated to the General Service Office Archives by Charlotte Maxwell about a year later.

Among that collection is his pamphlet "Alcohol, Man, and Science," published in 1965 by Washington State University. In it Maxwell challenges the stereotype of the alcoholic: "Alcoholism is a progressive illness with a very gradual, frequently imperceptible, onset. Many alcoholics are hidden from recognition by others, and even from themselves, by the stereotype of late-stage alcoholics--perhaps the Skid Row type or even the 'Lost Weekend' type. But the majority of our alcoholics, at a given time, are not late-stage alcoholics. One study showed that almost 70 percent of the male alcoholic patients at a Seattle private hospital for alcoholics were married and living with spouse; 95 percent of them were employed."

In another of his writings--"Hidden Alcoholic Employees"--Maxwell again took up the case of the alcoholic who escapes notice: "the alcoholic employee not only can be a 'hidden man' but usually is. Late-stage alcoholism which seriously interferes with job performance can seldom be hidden and is seldom tolerated. But early-stage and even much of middle-stage alcoholism can be hidden--and most problem drinkers in industry are in these stages."

In his research, Maxwell investigated the psychology of the alcoholic. In an article he wrote in 1950 ("Alcohol Addiction as a Sociogenic Personality Disorder"), he says: "alcohol effects an illusory adjustment which, in the course of time, creates new maladjustments, new problems, new tensions involving family, friends, and job." Also from the same article: "self-esteem is shaken, guilt and remorse set in, and alcohol has the capacity of narcotizing this pain"

Among Maxwell's works is an article on the Washingtonian Movement that is familiar to A.A. members. In it Maxwell compares that temperance society of the 1840s with Alcoholics Anonymous. Begun in Baltimore in 1841, the Washingtonians numbered in the tens of thousands (and possibly well over 100,000) within a couple of years. "If there is uncertainty concerning the number of alcoholics temporarily helped or permanently rehabilitated ... there is no question that the movement made a tremendous impact," according to Maxwell. That impact, though, was relatively brief, with membership peaking in the mid-1840s and petering out soon thereafter.

In comparing the Washingtonian Movement to A.A., Maxwell says that whereas there were obvious similarities, "the differences can be brought out ... by an analysis of the Alcoholics Anonymous program--its principles, practices

by predominance of numbers, control, or the enthusiasm of the movement.

3. Weekly meetings.
4. The sharing of experiences.
5. The fellowship of the group or its members constantly available.
6. A reliance upon the power of God.
7. Total abstinence from alcohol.

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

The admission of nonalcoholics as members and the incorporation of the "temperance" purpose - the inducement of total abstinence in nonalcoholics - are the most striking differences. Furthermore, at their best, the Washingtonian groups possessed no understanding of alcoholism other than the possibility of recovery through love and sympathy. Their approach to the problem of alcoholism and alcohol was moralistic rather than psychological or therapeutic. They possessed no program for personality change. The group had no resource of ideas to help them rise above the ideational content locally possessed. Except for their program of mutual aid they had no pattern of organization or activity different from existing patterns. There was far too great a reliance upon the pledge, and not enough appreciation of other elements in their program. Work with other alcoholics was not required, nor was the therapeutic value of this work explicitly recognized. There was no anonymity to keep the public from becoming aware of broken pledges, or to keep individuals from exploiting the movement for prestige and fame. Finally, there was not enough understanding of their own therapeutic program to formulate it and thus help the new groups to establish themselves on a sound and somewhat uniform basis.

The differences can be brought out more clearly by a more detailed, comparative analysis of the Alcoholics Anonymous program - its principles, practices and content.

1. Exclusively alcoholic membership.- There are many therapeutic values in the cohesiveness and solidarity which a group with a common problem can achieve. But in the light of the Washingtonian experience, the greatest long-run value of an exclusively alcoholic membership is that it permits and reinforces exclusive attention to the rehabilitation of alcoholics.

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

any controversy, neither endorses nor opposes any causes. Our primary purpose is to stay sober and help other alcoholics to achieve sobriety."

Nothing can divide groups more quickly - and certainly destroy the therapeutic atmosphere effectively - than religious and political controversy. Strong efforts were made in the Washingtonian movement to minimize sectarian, theological and political differences, but the movement did not avoid attracting to itself the hostile emotions generated by these conflicts. Even if it had been more successful in this regard, it was still caught in all the controversy to which the temperance cause had become liable. Not only that, but within the temperance movement itself it eventually became stranded on the issue of moral suasion versus legal action.

In the light of this experience, the position of Alcoholics Anonymous stands in decided and hopeful contrast. In refusing to endorse or oppose causes, and particularly the temperance cause, A.A. is avoiding the greatest handicap which the Washingtonian movement had. Some temperance leaders may deplore that A.A. does not give them support, but they have no grounds for complaining that they are being opposed or hampered by A.A.

The A.A. program also contains a happy formula for avoiding the religious or theological controversies which could easily develop even within the groups as presently constituted. This is the use of the term "Power" (greater or higher), and particularly the phrase "as we understood Him," in referring to this Power, or God. The tolerance which this phrase has supported is an invaluable asset.

A further value of this single-minded concentration on the rehabilitation of alcoholics is made obvious by the Washingtonian experience. Whenever, and as long as, the Washingtonians were working hard at the reclamation of drunkards, they had notable success and the movement thrived and grew. This would support the idea that active outreach to other alcoholics is a factor in therapeutic success and, at the same time, a necessary condition for growth - and even for survival. Entirely aside from the matter of controversy, then, this singleness of A.A. purpose is a condition of continued therapeutic success and survival.

3. An adequate, clear-cut program of recovery. - Another great asset of

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

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

This program is simply and clearly stated in the Twelve Steps - augmented by the "24 hour program" of abstaining from alcohol, and the supporting slogans and emphases such as "First things first," "Live and let live," "Easy does it," "Keep an open mind," honesty, humility, and so forth. Great stress is also put upon regular attendance at the group meetings, which are characterized by the informal exchange of experiences and ideas and by a genuinely satisfying fellowship.

Compared to the Washingtonian brand, the A.A. sharing of experiences is notably enriched by the psychological insights which have been brought into the group by A.A. literature and outside speakers. A thorough analysis and catharsis is specifically asked for in the Twelve Steps - as well as an improvement in relations to other persons. Work with other alcoholics is required, and the therapeutic value accruing to the sponsor of new members is distinctly recognized. The spiritual part of the program is more clearly and inclusively defined; more soundly based, and more frankly made an indispensable condition of recovery.

It appears, furthermore, that the A.A. group activity is more satisfactory to the alcoholic than was the case in many Washingtonian societies. A.A. members seem to find all the satisfaction and values in their groups that the founders of the various orders thought were lacking in the Washingtonian groups.

A decided Washingtonian weakness was its general lack of follow-through. In contrast, A.A. is particularly strong on this point, providing a potent

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

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

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

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

5. Hazard-avoiding traditions. - Another decisive contrast to the Washingtonian

movement is the development in Alcoholics Anonymous not only of a relatively uniform program of recovery but also of relatively uniform traditions for avoiding the usual hazards to which organizations are subject.

In Alcoholics Anonymous there is actually no overhead authority. Wherever two or three alcoholics get together to attain sobriety on the general basis of the Twelve Step program they may call themselves an A.A. group. They are free to conduct their activities as they see fit. As would be expected in a fellowship of independent groups, all kinds of practices and policies have been tried. A careful reading of the A.A. publication, *A.A. Tradition* (25), will reveal how great the variety has been, here and there. Membership has been limited. Conduct of groups has been undemocratic. Leaders have exploited the groups for personal prestige. The principle of anonymity has been violated. Personal and jurisdictional rivalries have developed. Money, property and organizational difficulties have disrupted A.A. groups. Members and groups, yielding to their own enthusiasms and reflecting the patterns of other institutions around them, have endangered the immediate and ultimate welfare of the A.A. fellowship. These deviations could have been serious had there not existed a considerable uniformity in practice and principle.

In the early days of A.A., the entire fellowship was bound together by a chain of personal relationships - all created on the basis of a common program, a common spirit and a common tradition. This spirit and this pragmatically achieved program and tradition were the only guiding principles, and relative uniformity was not difficult. Alcoholics Anonymous was just a fellowship - small, informal, poor and unpretentious. But with growth, prosperity and prestige, the difficulties of getting all groups and members to see the value of these guiding principles increased. A self-conscious statement and explanation was needed - and this finally emerged in 1947 and 1948 in the "Twelve Points of Tradition," elaborated upon in editorials in *The A.A. Grapevine* (23) and subsequently published as a booklet (25).

In formulating and stating the reasons for these traditions, Bill W., one of the founders, has continued the extremely valuable function which he, Dr. Bob and other national leaders have performed - that of keeping intact the experienced based program and principles of A.A. Perhaps as important as any other is the tradition of keeping authority in principles rather than letting it become

vested in offices and personalities. This tradition is supported by the related principle of rotating leadership, and the concept that leaders are merely the trusted servants of the group or groups. The hazard-avoiding values of these traditions are obvious.

The tradition that membership be open to any alcoholic has value in countering the tendency toward exclusiveness, class-consciousness, cliquishness - and it helps to keep the groups focused on their main job of helping the "alcoholic who still suffers."

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

The tradition that "any considerable property of genuine use to A.A. should be separately incorporated and managed" is important in keeping the A.A. groups from becoming entangled in the problems of property beyond the minimum necessary for their own functioning. The tradition of "the least possible organization" has a similar value. These last three traditions might be summed up as precautions against the common tendency to forget that money, property and organization are only means - and that means find their rightful place only when the end is kept clearly in view. For A.A., these traditions should help to keep the groups concentrated on their prime purpose: helping alcoholics recover.

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

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

The least that can be said is that the short life of the Washingtonian movement simply has no parallel implications for A.A. Despite certain but limited similarities in origins, purpose and early activities, the differences are too great to draw the conclusion of a similar fate for A.A.

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

I am researching whether or not Eddie Rickenbacker and Bill Wilson ever met one another during the course of their lives -- during Bill's training at Plattsburg, New York, or in France during WW I, or maybe after AA was founded?

Any information, or suggestions as to where I could look?

Thank you. Steve A.

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From G.C. the moderator:

See <http://health.groups.yahoo.com/group/AAHistoryLovers/message/4476>

Eddie Rickenbacker story in the 12&12 (Tradition One, page 131)

"Countless times, in as many cities and hamlets, we reenacted the story of Eddie Rickenbacker and his courageous company when their plane crashed in the Pacific. Like us, they had suddenly found themselves saved from death, but still floating upon a perilous sea. How well they saw that their common welfare came first. None might become selfish of water or bread. Each needed to consider the others, and in abiding faith they knew they must find their real strength. And this they did find, in measure to transcend all the defects of their frail craft, every test of uncertainty, pain, fear, and despair, and even the death of one."

Bill Wilson also referred to the Eddie Rickenbacker story on a couple of other occasions, see:

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/27>

"Our numbers are considerable. We have size. There is great security in numbers. You can't imagine how it was in the very first two or three years of this thing when nobody was sure that anybody could stay sober...Then we were like the people on Eddie Rickenbacker's raft. Boy, anybody rock that raft, even a little, and he was sure to be clobbered, that's all, and then thrown overboard. But today it's a different story."

"Along with greater security in numbers, there has come a certain amount of liability. The more people there are to do a job, it often turns out, the less there are. In other words, what is everybody's business is nobody's

business. So size is bound to bring complacency unless we get increasingly aware of what's going on."

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/57>
and <http://health.groups.yahoo.com/group/AAHistoryLovers/message/1695>

"I remember very well when this committee started (January 1944) It brought me in contact with our great friends at Yale, the courageous Dr. Haggard, the incredible Dr. Jellinek or 'Bunky' as we affectionately know him and Seldon [Bacon] and all those dedicated people."

"The question arose, could an AA member get into education or research or what not? Then ensued a fresh and great controversy in AA which was not surprising because you must remember that in this period we were like people on Rickenbacker's raft. Who would dare ever rock us ever so little and precipitate us back in the alcohol sea."

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+++Message 6404. Interesting book: Treatment of Black Alcoholics
From: diazeztone 3/23/2010 4:04:00 PM

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Interesting book: Treatment of Black Alcoholics
by Frances Larry Brisbane, Maxine Womble.

I found this while researching books and articles
written by Milton Maxwell.

<http://books.google.com/books?id=DA7SmDh-X5cC&d>

LD Pierce
www.aabibliography.com

summary page for milton maxwell
www.aabibliography.com/milton_a_maxwell.html

|||||

+++Message 6405. H. P. Lovecraft
From: JoeA 3/24/2010 11:51:00 AM

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I was wondering if anyone knew if Bill Wilson and HP Lovecraft had ever encountered each other. The Wilsons were at 182 Clinton Street, and H. P. Lovecraft rented rooms at 169 Clinton Street.

- - - -

169 Clinton Street, Brooklyn, New York. "Something unwholesome -- something furtive -- something vast lying subterrenely in obnoxious slumber -- that was the soul of 169 Clinton St. at the edge of Red Hook, and in my great northwest room 'The Horror at Red Hook' was written."
--HPL in a letter to Bernard Austin Dwyer, March 26, 1927

|||||

++++Message 6406. Libraries with major holdings on alcoholism
From: nuevenueve@ymail.com 3/24/2010 8:23:00 PM

|||||

Hello Group:

Do you know whether there are, anywhere in the world, some libraries with specialized holdings on alcoholism, AA material, other recovery programs, addictions and all related items?

Maybe some of the pharmaceutical companies, but libraries where the general public can have access to the books.

Thank you.

|||||

++++Message 6407. Re: Interesting book: Treatment of Black Alcoholics
From: rriley9945@aol.com 3/24/2010 9:01:00 PM

|||||

Frances Brisbane was for the longest time the head of the Social Work program at SUNY Stony Brook.

- - - -

Original Message from: diazeztone <eztone@hotmail.com>

Interesting book: Treatment of Black Alcoholics by Frances Larry Brisbane, Maxine Womble.

I found this while researching books and articles written by Milton Maxwell.

<http://books.google.com/books?id=DA7SmDh-X5cC&d>

LD Pierce

appearance in 2001?

How does this compare with the total number of copies that have been sold of the Bible and similar types of worldwide books?

From the moderator G.C., see the list of best-selling books at:
http://en.wikipedia.org/wiki/List_of_best-selling_books

The Bible has been around for centuries and centuries. It is estimated that anywhere from 2.5 billion to more than 6 billion copies have been produced.

There have only been two other books up in that league:

It is estimated that 800 million copies of the Koran have been produced since it was written fourteen centuries ago.

It is estimated that 800 million to 900 million copies of Mao Zedong's Little Red Book (Quotations from Chairman Mao) were actually bought (although 6.5 billion copies were printed, two thirds of them, roughly, are still sitting on shelves unsold).

Some other interesting books which are up there in the major leagues are:

Charles Dickens, "A Tale of Two Cities"
J. R. R. Tolkien, "The Lord of the Rings"
H. Rider Haggard, "She"
Antoine de Saint-Exupéry, "Le Petit Prince" (The Little Prince)
Dan Brown, "The Da Vinci Code"
Beatrix Potter, "The Tale of Peter Rabbit"
Leo Tolstoy, "War and Peace"
Louise Hay, "You Can Heal Your Life" (a modern New Thought book, a bit like the A.A. classics Emmet Fox's "Sermon on the Mount" and James Allen, "As a Man Thinketh")

This internet article says that 30 million copies of the Alcoholics Anonymous Big Book have been sold.

This puts it in the same league with:

Harper Lee, "To Kill a Mockingbird"
Jacqueline Susann, "Valley of the Dolls"
Margaret Mitchell, "Gone with the Wind"
Anne Frank, "The Diary of Anne Frank"
Collenn McCullough, "The Thorn Birds"

It should be noted that Sigmund Freud, Albert Einstein, Plato, Aristotle, and St. Augustine don't make it onto this list of best sellers at all. The moral we

can draw from this list, is that the importance and influence of a book often has no correlation to the number of copies that were sold.

|||||

+++Message 6412. Re: The outlaw safe cracker
From: elephant_7 3/25/2010 10:58:00 AM

|||||

From James R., rriley9945, james.scarpine, and Ben Humphreys

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The "outlaw safe cracker" is one in a series of references: the "retired business man," the "sighing minister," the "politicians and reformers," the "outlaw safe cracker," and finally "the alcoholic." It seems most likely to me that each of these references points not to a specific historical figure but to an accepted "type" that would have been recognizable to the common reader of the time.

Rather than looking for a specific outlaw safe cracker who might be the referent of this quote, I'd be inclined to look to popular media representations of criminals who feel that society has wronged them prior to 1939. There are probably many newspaper stories, films, and radio programs that feature this character type.

-James R.

- - - -

From: rriley9945@aol.com
(rriley9945 at aol.com)

There is a famous fictional safecracker, Jimmy Valentine, as the central character in the famous O. Henry story "A Retrieved Reformation." This is a fairly well known story and would have been also known back in 1938/1939.

- - - -

From the moderator G.C.

O. Henry (William Sydney Porter, born 1862, became an alcoholic, died 1910 of cirrhosis of the liver, complications of diabetes and an enlarged heart).

http://en.wikipedia.org/wiki/O._Henry

His short story "A Retrieved Reformation" <<... tells the tale of

safecracker

Jimmy Valentine, recently freed from prison. He goes to a town bank to check it

over before he robs it. As he walks to the door, he catches the eye of the banker's beautiful daughter. They immediately fall in love and Valentine decides

to give up his criminal career. He moves into the town, taking up the identity

of Ralph Spencer, a shoemaker. Just as he is about to leave to deliver his specialized tools to an old associate, a lawman who recognizes him arrives at

the bank. Jimmy and his fiancée and her family are at the bank, inspecting a new

safe, when a child accidentally gets locked inside the airtight vault.

Knowing

it will seal his fate, Valentine opens the safe to rescue the child.

However,

the lawman lets him go.>>

<http://www.readbookonline.net/readOnLine/1891/>

- - - -

From: "planternva2000" <james.scarpine@verizon.net>
(james.scarpine at verizon.net)

WILLIE SUTTON:

http://www.banking.com/aba/profile_0397.htm

"Though he was to gain his fame as a bank robber, his first experience in unauthorized withdrawals from banks and jewelry stores was learned at the knee

of a crook named 'Doc' Tate, an expert safecracker. In time, Sutton went on his

own with another partner, still cracking safes with all the traditional burglar

tools of his day plus a few of his own invention."

"Sutton's technique, with its variations, was used to take roughly 100 banks over a career spanning from the late 1920s to Sutton's final arrest in 1952--with a number of prison terms in between."

See also:

<http://www.fbi.gov/libref/historic/famcases/sutton/sutton.htm>

It's probably safe to say he was well known in 1938.

If Sutton was Bill's 'outlaw safecracker' who were the 'retired business man,

the minister, the politicians and reformers' mentioned in the same paragraph?

- - - -

end
of that year.

According to the really old timers in my part of the U.S. -- I have asked a large number of them this question, and they universally agree -- THE PEOPLE WHO GO BACK OUT AND DRINK are, 90% to 95% of the time, the people WHO QUIT ATTENDING MEETINGS and quit trying to work the program.

If you have severe diabetes, then the combination of insulin injections and watching your diet will do a lot of good, but if you quit the insulin shots and start pigging out on chocolate cake again, you will get very ill -- not because modern medicine "does not work," but because you stopped following the doctors' recommendations.

It's time to quit blaming A.A. if people go to a few meetings, pay no attention to what is said, put out no effort, and then disappear and go back to drinking again.

If you take three or four violin lessons, refuse to practice the violin at home, and then quit going to your lessons, then not even the greatest violin teacher in the world can teach you how to play the violin successfully. Let's get serious here!

--- --

(2) What percentage of people who FAITHFULLY KEEP ON ATTENDING A.A. MEETINGS and who GENUINELY WORK THE STEPS will end up gaining long term sobriety?

As the Big Book says -- and as actual observation shows, in my own experience -- "Rarely have we seen a person fail who has thoroughly followed our path." Even people who have slips -- IF they come back to the tables and start attending meetings again and working the program again -- will eventually gain long term sobriety and die sober, at least 98% of the time, in my own observation over the years.

(Although I can remember two hard core cases from my home group, one who took fifteen years and a term in the state penitentiary, and the other who took twenty years, before they started taking the program seriously. But please, anybody who is reading this, it is NOT necessary for YOU to do it the way they

title of the article is "Dr. Bob on Tradition Eleven" (Vol. 25 No. 9).

It doesn't contain anything more of a quote other than what was included in the original question here.

On Tue, Apr 6, 2010 at 1:12 AM, Karen Reynolds <karenr110198@gmail.com> wrote:

>
> Doctor Bob and the Good Oldtimers talks about this on pages 264 and 265.
It
> indicates that D.S. of San Mateo, California quoted Dr. Bob in a February
> 1969 Grapevine article.
>
>

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++++Message 6429. Re: Modern A.A. success rate
From: allan_gengler 4/6/2010 9:43:00 AM

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From Allan Gengler, John Moore, and Baileygc23

From: "allan_gengler" <agengler@wk.net> (agengler at wk.net)

AA does do a survey periodically and you can find the latest here:

<http://www.aa.org/catalog.cfm?origpage=75&product=65>

http://www.aa.org/pdf/products/p-48_07survey.pdf

ALCOHOLICS ANONYMOUS 2007 MEMBERSHIP SURVEY
(conference approved literature)

LENGTH OF SOBRIETY

- 33% sober more than 10 years
- 12% sober between 5-10 years
- 24% sober between 1-5 years
- 31% sober less than 1 year

MEETING ATTENDANCE

Members attend an average of 2.4 meetings per week

AGES OF MEMBERS

- 2.3% under age 21
- 11.3% age 21 through 30
- 16.5% age 31 through 40

28.5% age 41 through 50
23.8% age 51 through 60
12.3% age 31 through 70
5.3% over 70

HOW MEMBERS WERE FIRST INTRODUCED TO A.A.

(two reponses were permitted)

33% through an A.A. member
33% treatment facility
31% self-motivated
24% family
11% court order
8% counseling agency
7% health professional
4% employer or fellow worker
3% non-A.A. friend or neighbor
3% correctional facility
2% Al-Anon or Alateen member
2% A.A. literature
1% newspaper/magazine/radio/TV
1% member of clergy
1% internet
7% other

- - - -

From: John Moore <contact.johnmoore@gmail.com> (contact.johnmoore at gmail.com)

First editions of BB (except the first printings) had a chapter near the indexes entitled "Now We Are Thousands." This chapter was dropped, I believe, when the second edition was introduced. It states:

"It had been satisfactorily demonstrated that at least two out of three alcoholics who wished to get well could apparently do so, notwithstanding the fact that their chance of recovery upon any other medical or spiritual basis had been almost nil -- a small percentage at best."

View online at <http://www.silkworth.net/bbstories/391.html>

GB
John M.
South Burlington VT 05403

- - - -

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

I am seventy nine, and I have seen a lot of people disappear from AA. I have gone to funerals for those who died by using again. I just keep going, and try

my
experience that supports the message I have heard over the last 15 to 20
yrs,
that meetings keep you sober! And to my knowledge, nowhere in our literature
does it say that.

However, living by these principles, no matter how many meetings I may go to
or
not make it to, is still a foolproof way to stay sober!
Enuf of my preaching!!! Bill

- - - -

THE ONLY MENTION OF MEETINGS is on pages 159-160 in the Big Book, which says
ONLY ONE MEETING A WEEK IS NECESSARY

From: "planternva2000" <james.scarpine@verizon.net>
(james.scarpine at verizon.net)

Please tell me I misunderstood your post:

As the Big Book says -- and as actual observation shows, in my own
experience --
"Rarely have we seen a person fail who has thoroughly followed our path."
Even
people who have slips -- IF they come back to the tables and start attending
meetings again and working the program again -- will eventually gain long
term
sobriety and die sober, at least 98% of the time, in my own observation over
the
years.

While my own exposure to the first edition Big Book has been entirely on
line,
and I no longer have my copies of the second edition, I still have my third
and
fourth. For the life of me I can find no sentence stating "Here are the
steps we
took and the meetings we attended, which are suggested as a program of
recovery."

The only mention of meetings I can find is on page 159: "In addition to
these
casual get-togethers (note the word 'casual'), it became customary to set
apart
one night a week for a meeting to be attended by anyone or everyone
interested
in a spiritual way of life. Aside from fellowship and sociability, the prime
object was to provide a time and place where new people (note 'new people')
might bring their problems.

Today there several hundred AA members, Loners, Homers and Internationalists,
registered with GSO who do not have access to meetings. At different times
in my
own early sobriety I was a Loner and later an Internationalist, with

meetings
few and far between.

The gentleman whose story is on page 310 of "Experience, Strength & Hope" was sober three years and three months without ever having attended a single meeting.

Jim S.

- - - -

WHAT THE BIG BOOK ACTUALLY SAYS ABOUT MEETINGS
on pp. 159-160

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

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

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

It's talking about early Akron AA. Read Dr. Bob and the Good Oldtimers to see more details about what this paragraph was actually describing. Also read the whole first paragraph, including "scarce an evening passed that someone's home did not shelter a little gathering of men and women."

Most of the early Akron people showed up at Dr. Bob and Anne's house EVERY

that
these folks saw a lot of one another.

It's very distressing when people take quotes out of context and "spin" them to mean something else, for whatever reason, or to support whatever agenda.

Over the last several years there have been individuals who belong to groups that hold themselves out to be better than the rest of us. These individuals frequently use this "straw man" argument, whereby they set up this false choice:
"Meetings alone" vs. doing it their way.

Obviously, in the experience of most sober, long-term AA members, a home group, a sponsor, working the steps, surrendering to some kind of spiritual open-mindedness, reading the literature, trying to carry the message to other suffering alkie - ALL these things together produce the highest quality of life for the recovered alcoholic. Having "sects" of AA that claim they are better than the rest of us; the "sects" using their own literature; the "sects" interpreting the Big Book in idiosyncratic ways; it strikes me that this only divides our fellowship and unnecessarily complicates what is a fairly straightforward process.

Tim T.

- - - -

From: glennccc@sbcglobal.net
(glennccc at sbcglobal.net)

THIS IS THE KIND OF EARLY AKRON A.A.
which was being referred to on pp. 159-160 of the Big Book.

J. D. Holmes (A.A. No. 10) describes the Wednesday night Open Meeting (as we would call it today) at the home of T. Henry and Clarace Williams, where non-alcoholics also took part in the discussions.

He ALSO describes the daily visits either to Dr. Bob's office or to Dr. Bob's home, where the door was never locked, and groups of recovering alcoholics could be found there literally every hour of the day or night.

It was not a get-together-once-a-week program, but a program in which people got together seven days a week.

<http://hindsfoot.org/nfirst.html>
J. D. Holmes and the First A.A. Group in Indiana
Evansville, April 23, 1940

Based on a talk given by Glenn C. (South Bend) at the archives workshop held at the Courthouse Annex in Peru, Indiana on March 25, 2000, assembled from his notes and Frank Nyikos' transcription of the tape recordings which Frank made of the speakers.

James D. "J. D." Holmes got sober in Akron, Ohio in September 1936, where he was A.A. No. 10. After the newspaper J. D. worked for in Akron was sold, he moved to Evansville, Indiana, on May 30, 1938, and got a job selling advertising for a newspaper there. He started the first A.A. meeting in Indiana in Evansville on April 23, 1940. Around 1951, J. D. returned to Akron, where he was a writer for the Akron Beacon-Journal. He died at his home in Akron at the age of 66 on Saturday, May 27, 1961, with 24 years of sobriety.

There's a lot of stuff about J. D. in Dr. Bob and the Good Oldtimers, the official A.A. history of those early Akron years when A.A. was first beginning J. D. was one of the few early A.A. members who were not hospitalized first But in J.D.'s case, they decided he didn't need that kind of hospitalization, so they just invited him to attend the regular Wednesday evening meeting of the "alcoholic squad" (as it was later jokingly referred to) at the home of Oxford Groupers T. Henry and Clarace Williams.

"I met seven other men there who had a drinking problem," J. D. said, "together with Dr. Bob and Bill Wilson. They all told me their stories, and I decided there might be hope for me." They conducted it a little bit like they used to do when they gave you the third degree at a police station -- you know, the bright light shining in your eyes, everything except beating you with a rubber hose -- the old timers weren't kidding around when they did a twelfth step on you!

During this period, J. D. recalled, he saw Dr. Bob every day of the week, either at his office or in his home.

"I was over there four or five times a week in the daytime, and then I'd wind up there at night. I've gone to their home on a morning, opened it up, and gone in," J. D. said. "No one up. I'd just go ahead and start the pot of coffee going. Somebody would holler out, 'Who's down there?' -- thinking maybe it would be a drunk who had stayed overnight. Anne never knew who would be on her

I have seen people who claim to have worked the steps go back out, and perhaps they have worked the steps. But they have not 'practiced these principles in all of our affairs' which, in my reading, is continuing to work the steps. They also have not continued to (or at all) work with other alcoholics.

As Bill says in the 12 and 12 in his discussion of step six, 'Only Step One, where we made the 100 percent admission we were powerless over alcohol, can be practiced with absolute perfection.' The plain reading of this is that I am supposed to continue to 'practice' the steps. In my opinion, I need to continue to work them, striving for perfection, although I know that I will not be able to achieve perfection in any of them but the first.

Jim

- - - -

From: steven.calderbank@verizon.net
(steven.calderbank at verizon.net)

No offense Bill, but when you said: "However, I have met only a very small handful of people over the last 23 yrs who had truthfully gone thru the steps, that went back out, and I have yet to meet ANYBODY who is current with themselves and has a current experience with the steps who has gone back out -- ever!!!"

How do you quantify such a statement? It was said with such authority, but I fail to see where such a statement makes much sense. I know that the program of AA works for me 100% of the time that I use it. I have a 100% success rate. That is the only one I can honestly quantify.

And even if the only mention of meetings in the Big Book is the one on pages 159-160, it is also true that the Big Book doesn't use the word sponsor in the first 164 pages. But I am sure most folks would not suggest doing without one.

- - - -

From: David G. <doci333@hotmail.com>
(doci333 at hotmail.com)

Hi Jim and Everyone,

I wrestled with that 2%-3% in my head to.

Years back (~15yrs), I asked an oldtimer about those percentages, and he passed on to me that he had read that; 3-5% of all Americans were possibly alcoholic. He added that with our alcoholic minds we probably just skewed those percentages over to the Program Of AA because we like the pain and love to live in the disaster mode.

It was enough to quiet the beast in my head.

My side of the street shows that I have a 100% success rate.

The "Oldtimer" is the only documentation that I have. Thanks to all for paving the way.

AA Love and Hugs,

Dave G.
Illinois

- - - -
From: BILL MCINTIRE <maxbott@yahoo.com>
(maxbott at yahoo.com)

This is really great information!!! Brings up some points I haven't considered and still follows closely to what I always felt. Meetings are very important! They provide a vital aid to recovery. I think most people's chances improve with close and constant support and helps us to (hopefully) grow in our sobriety but is not what keeps us sober. While early Akron was still in the forming stages of a fellowship there was scarce anybody (support) available. I do not take anything away from the importance of meetings with exception to some peoples belief that that is how one stays sober. A message stressing more importance in meetings as a way to stay sober and much less stressing of the message and the steps and the necessity of a continuously growing spiritual experience to stay sober is, I believe dangerous to our fellowship.

The list of facts this group has sent me I believe supports that fear I think perhaps I am getting a little off base from the topic of history though. For that I apologize. Occasionally I can fall off on personal experience and my history rather than learning more of "our" history of AA

Godspeed, Bill

whole
United States.**

If A.A. were capable of getting only 2% of alcoholics sober, that would still necessitate that there only be 200,000 A.A. members in the whole United States, and that one sixth of the people in the United States were raving alcoholics, ALL of whom had tried getting sober in A.A., even though only 98% of them succeeded.

How about the 5% figure? If all 10 million of the people in the U.S. who suffer from alcoholism had gone to at least a few A.A. meetings, then it is true, that if 5% of these got sober in A.A., that we could account for a total A.A. membership of 500,000. But that would only be half of the real count, and it would require that ALL of the alcoholics in the U.S. had gone to at least a few A.A. meetings -- which we know is not true.

(And anyway, the 5% figure was a blatant error from the beginning. It came originally from a man named Richard K., who belonged to the AAHistoryLovers back then, and who did not know how to read the statistical tables in the A.A. Triennial Surveys. I remember well how a number of us tried to show him how he was misreading the tables -- that the 5% figure at one place was NOT the one-year success rate, merely the percentage of the people at these A.A. meetings who were in their twelfth month of attending A.A.*** -- but he continued to insist that his misreading was correct. And then, God help us, this blatant misreading began being repeated by certain other people on the internet, without these people remotely bothering to check where that figure had come from or who had dreamed it up.)

Now let's look at a serious figure instead.

The A.A. Triennial Membership Surveys for 1977 through 1989 show that, of those people who are in their first month of attending A.A. meetings, 26% will still be attending A.A. meetings at the end of that year. That means that we would have to run 4 million people roughly through a few A.A. meetings in order to come out with 1 million people who stay in A.A. and get a bit of sobriety. With 10 million people in the U.S. classified as alcohol dependent, that means that we would have to conclude that nowadays about 40% of the alcoholics in the U.S. end up with a little bit of contact with A.A. at one time or another during their lives. And in fact, as a ball park estimate, this 40% figure matches

up at
least reasonably well with some very well done National Institute of Health studies.

SO A 26 % ONE-YEAR RETENTION RATE MATCHES UP FAIRLY WELL with the other statistics which we possess -- and with common sense observations we can make -- about A.A. in the modern United States.

And of those who "really try" -- as for example, by continuing to go to A.A. meetings for more than 90 days -- according to the modern A.A. Triennial Membership Surveys, 56% of those people will still be attending A.A. meetings at the end of that year.

Hmmm -- 56% of those who "really try" seem to be able to get sober in modern A.A. -- sounds suspiciously like the old time claims from back in the 1930's and 40's, when they said that 50% of the people who came to A.A. and "really tried" were able to get sober.

Glenn C.
South Bend, Indiana

*The official A.A. figures, which show an A.A. membership in the U.S. of around one million, are very conservative -- the National Institute of Health surveys show that there are quite a few more Americans than that who are sober because of having attended A.A.

**By way of comparison, there were 50,000 in attendance at the Minneapolis convention in 2000, and 50,000 at the Toronto convention in 2005.

***Let's say we have a four-year university program, like the undergraduate programs at Indiana University, only at this university, nobody ever drops out, and nobody is ever flunked out. We enroll 1,000 new students every year:

1st year students: 1,000 = 25% of the 4,000 total
2nd year students: 1,000 = 25% of the 4,000 total
3rd year students: 1,000 = 25% of the 4,000 total
4th year students: 1,000 = 25% of the 4,000 total

Does this mean that 75% of the students are flunked out, and that only 25% successfully gain their degrees? Of course not! The ratio of 4th year students to 1st year students is 1,000/1,000 (or 25/25, which ever way you choose to phrase it) which means a one hundred percent success rate.

During the 33 years I taught at Indiana University, we in fact performed these

From the moderator:

Yes, the Upper Room headquarters in Nashville, Tennessee has copies of all of the issues, from the beginning, in their archives.

I was in correspondence with the present editor several years ago, to see if they would be willing to publish a volume with a whole year's worth of copies from somewhere in the 1935 to 1939 period. But this was not something that they wanted to get involved in.

You can still find copies of the Upper Room from the 1935 to 1939 period on e-bay. I have a few copies myself.

For some of the daily readings from the Upper Rooms from the 1930's, see:

<http://hindsfoot.org/uprm1.html>

Glenn C. (South Bend, Indiana)

P.S. The church in San Antonio where the women first came up with the idea for the Upper Room was the one which I attended when I was a child.

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

<<The Upper Room and Early A.A. From 1935 to 1948, most A.A. members read The Upper Room every morning for their morning meditation. Although the Oxford Group had the greatest influence on the development of early A.A., this little paperback booklet may well have been the second greatest influence on early A.A. spirituality. This article gives selections from the readings in some of the issues of The Upper Room published in 1938 and 1939, along with commentary explaining some of the ideas which A.A. drew from this source: the understanding of character and character defects, happiness as an inside job, the Divine Light within, warnings against being too imprisoned by doctrines, dogmas and church creeds, the dangers of resentment, instructions about how to pray, entering the Divine Silence, learning to listen to God, opening the shutters of my mind to let in the Sunlight of the Spirit, taking life One Day at a Time, and above all, remembering that God is present with me at all times: "Nearer is he than breathing, closer than hands or feet.">>

470806 Larry S
471104 Steve H
480104 Frank B
480127 Wendy (from Iowa)
480401 Ann C
480614 David P
491231 Vernon L
500228 Leroy B
501117 Joe L
520318 John B
520909 Louise A
520918 William S
521115 Bev S
521225 Bob T
530101 Joseph J
530713 Howard A
530815 Jeff M
531105 Silva C
540419 Jack
540606 Cheeky Charley H
540828 Bill B
550427 Lee E
550715 Neill P5
551022 Jack B
560601 Bill C
560802 Millie W
560817 Richard S
560913 Isabelle Mac T
561229 Pinky H
570214 CJB
570219 Walt T
570330 John O
570404 John G
570424 Jack B
570502 Grace H
571117 Raymond M
571213 Leo R
570821 Jack C
580226 Henry R
580306 Jack H
580824 Frank H
580930 Dave H
581031 Diana H
590111 George S
590207 Ruth H
590407 Len L
590423 Lee L
590704 Rusty W
590919 George L
591217 Donald H
591224 Mike A
600104 Peter N
600205 Paul P
600214 Laurie P
600406 Jeff J

Paul

Stanley and went to Oxford Group with Bill W, Hank P, Fitz M and the rest of the NYC bunch. "I reached AA in July 4th weekend of 1939. I was the 28th AA member, according to Bill Wilson, in AA." (!!)

In his story, Gene talks about the first NY meetings:

"When I reached AA, there were only 3 people in New York including Bill Wilson, that had better than two years' sobriety. Bill had four, Parkhurst had three, and Fitzie Mayo had two. There were less than ten of us around New York. So our meetings for nearly a year, weren't meetings. It was just gatherings, we'd get together, Bill would lead, and we'd talk back and forth to Bill.

"I'll tell you how they got away from the Oxford Group, if you don't mind. See, for the first four years, it was religion, strictly. well, it happened a few of them were attending the Oxford Group in New York, including Bill, because they weren't affiliated with a church. But some of the other boys were going to Protestant Churches, the Catholic Church, and others, two or three of them.

"I went to the Oxford Group with those boys; wouldn't be over two or three of us at a time. The ladies, wives, would go in and sit down; out the men would come, smoke cigarettes, talk about baseball, everything.

But they weren't stressing their experience of drinking (at the OG meetings). They weren't getting religion there, it was spiritual. They were studying the Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon on the Mount" for a couple of years after we got our Big Book. That's where they got the idea for the formation of our Program.

"And the reason they didn't bring Christ into the Program is, they wanted it to be spiritual. Practically all religions practice the principles that we are practicing in AA. But we don't say "Christ" in it. They wanted everyone who came in here, not be offended from a religious standpoint. Now if a person of the Jewish faith would come in, and hear Jesus Christ discussed, he wouldn't feel comfortable, don't you see? And they got that idea out of 'Sermon on the Mount'."

Bill W promised Gene that when the BB was reprinted, Gene's story "The Booze Fighter" would be included. But after a year, Gene got drunk and by the time he got back in the early 1940's his chance to get into the BB was lost. Gene was a wonderful, gentle giant of a man, an elder statesman in the finest sense. I knew him for about 8 years in my home group until I moved away in 1979, and

- - - -

From: Donna Whitehurst <justme489@yahoo.com>
(justme489 at yahoo.com)

Wow, on the website listed below there is a man listed:

Barry C., April 14, 1941

Does anyone know if he is still around and if he goes to meeting? That would be awesome! This year will be my first international convention; are there generally oltimers there with more than 50 years? If so, I sure want to meet and talk with them if they are not totally surrounded all the time (smile).

Thank you for everything you do on here!!

Donna W.

- - - -

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

Here in Philadelphia, the 4021 Clubhouse hosted an AA meeting in memory of Ed B. a longtime member (1/15/51) who recently passed away with 59 years of sobriety.

He was one of the founders of the Parkside Group -- then known as the Parkside Interracial Group -- formed in part because white AA's believed that black AA's should meet in their own groups.

- - - -

From: Tom White <tomwhite@cableone.net>
(tomwhite at cableone.net)

Was interested in this list because at least in theory I could be on it. My sober date is Oct. 17, 1959, which, coded, would be 591017. I'm a little uncertain if all this concern with length of sobriety is at all in the spirit of the Program. One day at a time and all that. . . . Tom W

- - - -

From: Corey Franks <erb2b@yahoo.com>
(erb2b at yahoo.com)

HI... I had a call about two weeks ago from someone in Florida telling me that and asking me at the same time this question. Is there anyone longer than our

lady whose here and in New York sometimes who has more than 65 years sober
and
has been to all the Internationals as she has that you know of ? If not,
it's
Ruthie O.

- - - -

From: Bernard Wood <bern-donna@earthlink.net>
(bern-donna at earthlink.net)

Carl D. got sober in Dec 1947 in Muskegon, Michigan (his story was posted
here).
He was just admitted to the Bay Pines Veterans Administration hospital in St
Petersburg, Florida.

- - - -

From the moderator: <glennccc@sbcglobal.net>
(glennccc at sbcglobal.net)

Folks are responding here to Message #6444 from Walt N.
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6444>
which points us to the Sobriety Anniversaries website which lists sobriety
anniversaries worldwide.

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

Do we have any way in fact of knowing which of the early people on this list
are
still living? Such as Cynthia C. who got sober on March 13, 1940 or Mary R.
who
got sober on June 10, 1944?

400313 Cynthia C
400511 Terry M
400815 Duke P
410414 Barry C
410417 Al M
410417 Tex A
411111 Clancy U
421010 Ed W
440610 Mary R
450111 Jack T
450613 Rosa B
450800 Cliff W
450929 Lib S
460106 Stan W
461111 Jack T
470630 Clinton F
470806 Larry S
471104 Steve H
480104 Frank B
480127 Wendy (from Iowa)
480401 Ann C

480614 David P
491231 Vernon L
500228 Leroy B
501117 Joe L
520318 John B
520909 Louise A
520918 William S
521115 Bev S
521225 Bob T
530101 Joseph J
530713 Howard A
530815 Jeff M
531105 Silva C
540419 Jack
540606 Cheeky Charley H
540828 Bill B
550427 Lee E
550715 Neill P5
551022 Jack B
560601 Bill C
560802 Millie W
560817 Richard S
560913 Isabelle Mac T
561229 Pinky H
570214 CJB
570219 Walt T
570330 John O
570404 John G
570424 Jack B
570502 Grace H
571117 Raymond M
571213 Leo R
570821 Jack C
580226 Henry R
580306 Jack H
580824 Frank H
580930 Dave H
581031 Diana H
590111 George S
590207 Ruth H
590407 Len L
590423 Lee L
590704 Rusty W
590919 George L
591217 Donald H
591224 Mike A
600104 Peter N
600205 Paul P
600214 Laurie P
600406 Jeff J
600504 Peter D
600508 Marti P
600717 John B
600725 Tom A
600923 Peter E

and attempts failed to attract a Chinese Chan (Zen) master to come to the United States. However, Goddard's efforts as an author and publisher bore considerable fruit. In 1930, he began publishing ZEN: A Buddhist Magazine. In 1932, he collaborated with D. T. Suzuki (see below), on a translation of the Lankavatara Sutra. That same year, he published the first edition of A Buddhist Bible, an anthology of Buddhist scriptures focusing on those used in Chinese and Japanese Zen, which was enormously influential.[3]

The timing of Goddard's efforts and Bill W's efforts were very similar. Can you verify any connections?

Thanks,

Doug

|||||

++++Message 6456. Re: Literature reference
From: Jay Pees 4/14/2010 4:59:00 PM

|||||

At the 1986 General Service Conference, Bob P. gave what the 1986 Final Report called "a powerful and inspiring closing talk" titled "Our greatest danger: rigidity."

He said: "If you were to ask me what is the greatest danger facing A.A. today, I would have to answer the growing rigidity - the increasing demand for absolute answers to nit-picking questions; pressure for G.S.O. to 'enforce' our Traditions, screening alcoholics at closed meetings, prohibiting non-Conference approved literature, i.e., 'banning books,' laying more and more rules on groups and members. And in this trend toward rigidity, we are drifting farther and farther away from our co-founders. Bill, in particular, must be spinning in his grave, for he was perhaps the most permissive person I ever met. One of his favorite sayings was 'Every group has the right to be wrong.'"

The above comes from <http://www.silkworth.net/aabiography/bobp.html> I believe if someone can find his entire speech, it will have the material asked about in it. I know I have seen it in conjunction with this speech but can't seem to locate it.

From G.C. the Moderator. <http://hindsfoot.org/pearson.html> gives the part of Bob P.'s speech which was published in the 1986 General Service Conference's final

> story is quite revealing as he first came to AA in NYC just three months after

> the 1st printing of the Big Book in 1939. Gene was 12 stepped by a friend, Paul

> Stanley and went to Oxford Group with Bill W, Hank P, Fitz M and the rest of the

> NYC bunch. "I reached AA in July 4th weekend of 1939. I was the 28th AA member, according to Bill Wilson, in AA." (!!)

>

> In his story, Gene talks about the first NY meetings:

> "When I reached AA, there were only 3 people in New York including Bill Wilson, that had better than two years' sobriety. Bill had four, Parkhurst had three, and Fitzie Mayo had two. There were less than ten of us around New

> York. So our meetings for nearly a year, weren't meetings. It was just gatherings, we'd get together, Bill would lead, and we'd talk back and forth

> to Bill.

>

> "I'll tell you how they got away from the Oxford Group, if you don't mind. See, for the first four years, it was religion, strictly. well, it happened a

> few of them were attending the Oxford Group in New York, including Bill, because

> they weren't affiliated with a church. But some of the other boys were going

> to Protestant Churches, the Catholic Church, and others, two or three of them.

>

> "I went to the Oxford Group with those boys; wouldn't be over two or three of

> us at a time. The ladies, wives, would go in and sit down; out the men would

> come, smoke cigarettes, talk about baseball, everything.

>

> But they weren't stressing their experience of drinking (at the OG meetings).

> They weren't getting religion there, it was spiritual. They were studying the

> Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon on the Mount" for a couple of years after we got our Big Book. That's where

> they got the idea for the formation of our Program.

>

> "And the reason they didn't bring Christ into the Program is, they wanted it

> to be spiritual. Practically all religions practice the principles that we are

> practicing in AA. But we don't say "Christ" in it. They wanted everyone

> who came in here, not be offended from a religious standpoint. Now if a person

> of the Jewish faith would come in, and hear Jesus Christ discussed, he

> wouldn't feel comfortable, don't you see? And they got that idea out of

> 'Sermon on the Mount'."

There are a couple of "inconsistencies" in Gene's story that I don't doubt or cast dispersion on but would point them out. He talks of attending OG meetings in NY with Bill, Hank & Fitz. It has been well documented that NY split from the OG in August of 37....perhaps Gene is thinking of the meetings they went to at Steinway Hall in the summer and fall of 39 when Emmett Fox spoke?

He says Bill told him he was AA # 28...I don't doubt this at all but Bill frequently spoke off the cuff and was bad with numbers in general especially dates of sobriety, dates when things occurred etc. In researching the pioneers and their sobriety dates there is often no rhyme or reasons as to who got numbered and when, whether a slip did or did not reset the sober date, whether names and "place of order" was dropped if members left, and I have given up trying to decipher "the numbering systems" the boys and girls used. (It really doesn't matter a whole lot anyway)

He talks of no more than 10 members around NY at the time....I don't doubt that at a typical NY meeting in the summer of 1939 when the "Manhattan Group" was bouncing around from place to place there would only be 10 drunks not counting wives. (See "The Road from the Table on Clinton Street": Bill Wilson's Talk to the Manhattan Group, NYC, 1955) The New Jersey Group would have had a similar number doing meetings in Montclair, South Orange and Green Pond during the Summer and Fall of 1939.

Gene's story is a great look back at what the NY fellowship was like the summer of 39. I especially enjoyed reading about Gene's take on the difference between AA spirituality and the more "specific religious" teaching of the OG...."principles before personalities" was the result. My thanks to John M for recording it and posting it on Silkworth.net where I had stumbled across it last year. I immediately knew that this "gem" was Gene Edmiston from the New Jersey Group of AA.

When I finish my reasearch on the First Forty, The First One Hundred and "The Golden Road of Devotion" it will be released in one form or another for all to see and use as they see fit.

God Bless

Another Layman on The Golden Road of Devotion

--- In AAHistoryLovers@yahoogroups.com, "truthfromgood12" <kroloson@...> wrote:

>
> Folks,
>
> help me to understand the headcount discrepancy below. If Gene E. was #28, was he #28 for New York? His statement below sort of implies to me that the thought he was #28 in Alcoholics Anonymous. My understanding is that there were still only 2 groups in 1939, a NY gathering and the Akron gathering. Regardless of how many groups, the BB states there were 'about 100' sober when it was first published, but as I recall, there is a footnote somewhere saying it was closer to 80 but Bill W. rounded it up for convenience or some such thing at publication time.

>
> So if Gene E. was #28 does that mean for New York group? And does that therefore mean that if one got sober, then slipped, he lost his '# assignment'?

Probably not, but it is odd claim to make. Point being, the implication here to me is that of the majority of people sober, somewhere between 52 -72 additional (to add up to 80-100 in USA) would have had to have been in Akron.

>
> If Gene E. meant he was #28 in all of AA society in 1939, then the 80-100 count is nowhere near accurate as reported in Big Book. Since Gene E. says there 'were less than 10 of us around New York' in 1939, that would lead me to believe that Gene was #28 of anyone who had ever gotten sober via AA in NY.

I further would conclude that Bill W. DID count anyone who got sober for some period of time even if they relapsed, disappeared later. How else could there be less than 10 in fellowship in NY yet he is #28?

>
> Regards to all,

>
> Keith R.

>
>
> --- In AAHistoryLovers@yahoogroups.com, "jomo" <contact.johnmoore@> wrote:

>>
>> Gene Edmiston was a member of my home group in 1970's in Southern California.

>> Gene was among our longest sober members on the W Coast of USA at the time.

His

>> story is quite revealing as he first came to AA in NYC just three months after

>> the 1st printing of the Big Book in 1939. Gene was 12 stepped by a friend,
Paul
>> Stanley and went to Oxford Group with Bill W, Hank P, Fitz M and the rest of the
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>> to Bill.
>>
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>> they weren't affiliated with a church. But some of the other boys were going
>> to Protestant Churches, the Catholic Church, and others, two or three of them.
>>
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>> us at a time. The ladies, wives, would go in and sit down; out the men would
>> come, smoke cigarettes, talk about baseball, everything.
>>
>> But they weren't stressing their experience of drinking (at the OG meetings).
>> They weren't getting religion there, it was spiritual. They were studying
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>> Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon
>> on the Mount" for a couple of years after we got our Big Book. That's where
>> they got the idea for the formation of our Program.
>>
>> "And the reason they didn't bring Christ into the Program is, they wanted it
>> to be spiritual. Practically all religions practice the principles that we
are

That's interesting. I double checked DBGO and sure enough it says this in Chapter 12:

That night, Al went to the meeting at T. Henry's. "I attended several of these meetings before I discovered that not all the people there were alcoholics," he said. But in spite of his being Catholic, his reaction to the meetings was good.

"We went to Akron for several weeks," he said, "before it was finally decided to undertake the organization of the Cleveland group. Toward the middle of May 1939, the first meeting was held in this room. At that meeting, there were a number of Akron people and all the Cleveland people.

"When we began to have meetings, there was considerable debate as to what we would call the group. Various names were suggested. No others seemed to be fitting, so we began to refer to ourselves as Alcoholics Anonymous."

It also refers many times prior to that as the "Cleveland contingent"
so I guess that's what the second edition means when it writes "A second small group promptly took shape at New York, to be followed in 1937 with the start of a third at Cleveland."

So they didn't physically meet in Cleveland until May of 1939, but there was clearly a Cleveland group.

--- In AAHistoryLovers@yahoo.com, John Barton <jax760@...> wrote:

>
> This third group of "Clevelanders" were still making the drive to Akron for the Weds meeting. The first meeting in Cleveland was May 11. 1939. This has been well documented in both DBGO and How it Worked.

>
> When Bill said (not an exact quote) by 1937 this thing had jumped over to Cleveland he didn't mean they were having meetings or an AA group (as we know it to be now) in Cleveland but that there was a group of "Clevelanders" who had gotten sober.

>
> John B

>
> --- On Thu, 4/8/10, allan_gengler <agengler@...> wrote:
> Subject: [AAHistoryLovers] Re: Times and places of AA Meetings in April 1939

>
>> The Forward to the Second Editions says there were

Group, District, Area and Region, to the Australian Hospitality Room which will be in the La Reina Rooms on the mezzanine floor of the Hilton Palacio del Rio on the corner of Alamo and Market and across the road from the Henry Gonzalez Convention Center.

Thanks and Kind Regards & all the very best for a successful International, from John R on behalf of the interim committee for the Australian DownUnder Rock Solid Boomerang Group which will officially convene in San Antonio from 30 June 2010 and disbanded 5 July 2010. And like all new Groups we will be looking for Members to join the Group, to be of Service and enjoy the Fellowship & Fun and to Share the Hospitality with others. (all the work done by this committee is done in the normal 12 Step manner of not seeing reward or recognition and to simply stay sober by being of some small service).

AA AND THE AUSTRALIAN BOOMERANG, BILL W's DETERMINATION

Why do so many Members muse the following, at the International Conventions?

"We have this unexplained but magnetic attraction to the Australian Boomerang pins we and why so many of us found the Australian Boomerang to be the most essential pin for so many of us to take home from an International, but why???"

As with all questions in the Spiritual Realm of AA's language of the heart, the answers can be found via good sponsorship and from approved literature.

Broken Hill Jack said "when we were active alcoholics we used the determination streak to get a drink, now we are sober we can use that same determination to stay sober, we survived when we were drinking, now we are sober we can kick on by going straight to God as in the first word in the Serenity Prayer and be determined to show others how we have recovered and the benefits of long term sobriety will keep coming back to us, just like the Boomerang".

Bill W's experience and determination via the boomerang can be found on Pages 29 and 30 of 'Pass It On':- Quote: Page 29/4th paragraph on: - Encouraged by his grandfather, Bill plunged into a succession of activities with single-minded determination - a trait that remained with him throughout his life. One project that stood out in his memory was the boomerang project.

Just about three or four years ago one or two of our expat members introduced some of the A.A. basics to a friendly English-speaking Thai nurse (Thailand's "Sister Ignatia"?!) who supervises the detox and recovery program at a "treatment center" in Khon Kaen, in northeastern Thailand... She welcomed any help offered, and began to use some of A.A.'s ideas.

Nowadays in Thailand, A.A. is a bit comparable to what it was in the U.S. in, say, 1939. It's exciting! A.A. is (very slowly and laboriously) spreading into indigenous non-English-speaking Thais. Each year recently an indigenous Thai contingent has attended and enjoyed the A.A. conventions in Pattaya and Hua Hin (a translator is utilized for much of the program). Last year there was a small conference in Bangkok partially organized and funded by G.S.O. and attended by about twenty expat members, two English-speaking Thais, and two representatives from G.S.O.

Two "problems" in the spread of Thai-A.A. are that the word used for "God" in the Thai-language version of the Big Book means "the Christian God" to them, and of course the treatment center employs "A.A." for alcoholism and drug addiction indiscriminately. Neither issue should prevent the full spread of the availability of A.A.'s recovery program to any and all indigenous non-English-speaking Thai alcoholics over the next few years.

--- In AAHistoryLovers@yahoogroups.com, Dougbert <dougbert8@...> wrote:

>

> What was the name of the person who established the initial contact between AA and the Buddhist world? Where exactly in Thailand did it occur? Do we have any more details beyond the brief reference in As Bill Sees It?

>

> Do you have any historical data on Dwight Goddard? Could he have been the initial contact between A.A. and the Buddhist world? Did Bill W. or Dr. Bob ever meet with Goddard and discuss Buddhism?

>

> I am curious about page 223, As Bill Sees It, which states: "A minister in Thailand wrote (Goddard was a minister in China and Japan), "We took A.A.s Twelve Steps to the largest Buddhist monastery in this province, and the head priest (we don't have priests in Buddhism) said, 'Why, these steps are fine! For us as Buddhists, it might be slightly more acceptable if you had inserted the word 'good' in your Steps instead of 'God.' Nevertheless, you say that it is

William James

"If you want a quality, act as if you already had it."

Although I find this quote all over the internet I could not source it to a particular work of James.

I found this by Norman Vincent Peale

Enthusiasm Makes the Difference p.20

Many years ago the noted psychologist, William James, announced his famous

"As

If" principle. He said "If you want a quality act as if already had it." Try

the

"as if" technique. It is packed with power and it works.

I also came across this Wiki Post

Sam Shoemaker gets the credit for originating the "Act As If" and "Fake It Until

You Make It" practice that is popular in Alcoholics Anonymous and Narcotics Anonymous circles. Note that Shoemaker invented that clever persuasion technique

to help in the religious conversion of doubtful newcomers, not to help anyone to

quit drinking or drugging:

"Act As If"

In 1954, the Reverend Samuel M. Shoemaker wrote a story about an unfortunate who

came to him admitting that he didn't believe in God and certainly didn't know

how to pray. Shoemaker asked him to "try an experiment," as he had nothing to

lose. He asked him to get down on his knees and say anything at all that came to

his mind, addressing his thoughts to "The Unknown." He then asked if the man could read just one chapter from the Bible, from the book of John. Solely

out of respect for Shoemaker, the man obliged, but fighting every step of the way.

This

went on for some time, until one day the man actually began praying to God and

reading the Bible and other works on his own. The man eventually became a spiritual leader within his church. Shoemaker believed that this was possible

because the man "acted as if he had faith" until faith came by accident, or "until there was an opening for God to come through."

The slogan "act as if" has been used in AA circles ever since.

A Ghost In The Closet: Is There An Alcoholic Hiding?, Dale Mitchell, Page 194.

Hans Vaihinger, the "Philosophy of As If," was the important figure here.

John,

All of these references that you have given go back, either directly or at second hand, to a German philosopher who was very famous and extremely well known in the very late nineteenth and early twentieth century. During that period, all sorts of people read him and were influenced by his ideas, although he has become little more than a footnote or a sentence or two in modern works on philosophy and the history of philosophy.

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

<<Hans Vaihinger (September 25, 1852 - December 18, 1933) was a German philosopher, best known as a Kant scholar and for his *Philosophie des Als Ob* (Philosophy of As If), published in 1911, but written more than thirty years earlier.[3]

Vaihinger was born in Nehren, Wuerttemberg, Germany, near Tuebingen, and raised in what he himself described as a "very religious milieu". He was educated at Tuebingen, Leipzig, and Berlin, became a tutor and later a philosophy professor at Strasbourg before moving to the university at Halle in 1884. From 1892, he was a full professor.

In *Philosophie des Als Ob*, he argued that human beings can never really know the underlying reality of the world, and that as a result we construct systems of thought and then assume that these match reality: we behave "as if" the world matches our models. In particular, he used examples from the physical sciences, such as protons, electrons, and electromagnetic waves. None of these phenomena have been observed directly, but science pretends that they exist, and uses observations made on these assumptions to create new and better constructs. Vaihinger admitted that he had several precursors, especially Jeremy Bentham's *Theory of Fictions*. In the preface to the English edition of his work, Vaihinger expressed his Principle of Fictionalism. This is that "an idea whose theoretical untruth or incorrectness, and therewith its falsity, is admitted is not for that reason practically valueless and useless; for such an idea, in spite of its theoretical nullity, may have great practical importance."

> Not sure of the origin of the following but my 1st sponsor used to quote
it
> often:
>
> "Go the the motion and earn the emotion, go the action and earn the
> reaction"
>
> Thoughts?
> Mary Pat Latowski
> South Bend
>
> On Tue, Apr 20, 2010 at 10:28 AM, jax760 <jax760@yahoo.com> wrote:
>
>>
>>
>> I recently came across this which tweaked my curiosity.
>>
>> "The rule for us is perfectly simple. Do not waste time bothering whether
>> you "love" thy neighbor; act as if you did. As soon as we do this we find
>> one of the great secrets. When you are behaving as if you loved someone,
you
>> will presently come to love him."
>>
>> "Some Christian writers use the word charity to describe not only
>> Christian love between human beings, but also God's love for man and
man's
>> love for God. About the second of these two, people are often worried.
They
>> are told they ought to love God. They can not find any such feeling in
>> themselves. The answer is the same as before. Act as if you did. Do not
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>> trying to manufacture feelings. Ask yourself, "If I were sure that I
loved
>> God, what would I do?" When you have found the answer go and do it.
>>
>> pp.131-132 Mere Christianity C.S. Lewis
>>
>> Recognizing the AA fellowship suggestions of "Act as If" and "Fake it
till
>> you make it" I decided to follow the trail and the joy in finding the
>> following from William James
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>> "If you want a quality, act as if you already had it."
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>> Although I find this quote all over the internet I could not source it to
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>> Enthusiasm Makes the Difference p.20
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>> "As If" principle. He said "If you want a quality act as if already had
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>> Try the "as if" technique. It is packed with power and it works.
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>> I also came across this Wiki Post
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>> Until You Make It" practice that is popular in Alcoholics Anonymous and
>> Narcotics Anonymous circles. Note that Shoemaker invented that clever
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>> newcomers, not to help anyone to quit drinking or drugging:
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>> unfortunate who came to him admitting that he didn't believe in God and
>> certainly didn't know how to pray. Shoemaker asked him to "try an
>> experiment," as he had nothing to lose. He asked him to get down on his
>> knees and say anything at all that came to his mind, addressing his
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>> man obliged, but fighting every step of the way. This went on for some
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>> until one day the man actually began praying to God and reading the Bible
>> and other works on his own. The man eventually became a spiritual leader
>> within his church. Shoemaker believed that this was possible because the
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>> "acted as if he had faith" until faith came by accident, or "until there
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>> an opening for God to come through."
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>> The slogan "act as if" has been used in AA circles ever since.
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>> "technique" to Sam Shoemaker who could have gotten it from either William
>> James or C.S. Lewis. But Sam surely may have introduced this to the
>> fellowship.
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>> Spiritual Angle"
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>> "When one has done the best he can with intellectual reasoning, there yet
>> comes a time for decision and action. It may be a relatively simple
>> decision: really to enter wholly into the experiment. The approach is
more
>> like science than like philosophy. We do not so much try to reason it out
in
>> abstract logic; we choose a hypothesis, act as if it were true, and see
>> whether it is. If it's not, we can discard it. If it is, we are free to
call

of
A.A. by the members of the A.A. General Service Conferences of 1969, 1970
and
1972.)

Primary Purpose (Individually):

"Our primary purpose is to stay sober and help other alcoholics to achieve sobriety." (from the AA Preamble)

Primary Purpose (Group):

"Each group has but one primary purpose to carry its message to the alcoholic who still suffers." (Tradition 5)

Single Purpose (much like the sole purpose):

"Our Society, therefore, will prudently cleave to its single purpose: the carrying of the message to the alcoholic who still suffers." (A.A. Comes of Age, page 232)

If you consider "teaching and practice of the Twelve Steps" the same as "carrying of the message," then the sole purpose and the single purpose are the same. In reference to the individuals primary purpose, I used to have an old Akron pamphlet that talked about the individuals "secondary" purpose, "to be restored back into the society from which we came," but alas, I can no longer find the pamphlet.

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

From: Glenn Chesnut<mailto:glennccc@sbcglobal.net>
To: AAHistoryLovers group<mailto:AAHistoryLovers@yahoogroups.com>
Sent: Wednesday, April 21, 2010 1:54 PM
Subject: [AAHistoryLovers] Singleness of purpose

From: "Dolores" <dolli@dr-rinecker.de<mailto:dolli@dr-rinecker.de>>
(dolli at dr-rinecker.de)

I have a question, where does the phrase
"Singleness of Purpose" come from? Who used
it first?

Dolores

- - - -

From the moderator:

I would start by looking at the Twelve Steps and Twelve Traditions, the chapter on Tradition Five, "Each group has but one primary purpose - to carry its message to the alcoholic who still suffers."

known in the very late nineteenth and early twentieth century. During that period, all sorts of people read him and were influenced by his ideas, although he has become little more than a footnote or a sentence or two in modern works on philosophy and the history of philosophy.

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In *Philosophie des Als Ob*, he argued that human beings can never really know the underlying reality of the world, and that as a result we construct systems of thought and then assume that these match reality: we behave "as if" the world matches our models. In particular, he used examples from the physical sciences, such as protons, electrons, and electromagnetic waves. None of these phenomena have been observed directly, but science pretends that they exist, and uses observations made on these assumptions to create new and better constructs. Vaihinger admitted that he had several precursors, especially Jeremy Bentham's Theory of Fictions. In the preface to the English edition of his work, Vaihinger expressed his Principle of Fictionalism. This is that "an idea whose theoretical untruth or incorrectness, and therewith its falsity, is admitted is not for that reason practically valueless and useless; for such an idea, in spite of its theoretical nullity, may have great practical importance."

This philosophy, though, is wider than just science. One can never be sure that the world will still exist tomorrow, but we usually assume that it does. Alfred Adler, the founder of Individual Psychology, was profoundly influenced by Vaihinger's theory of useful fictions, incorporating the idea of psychological

> "The rule for us is perfectly simple. Do not waste time bothering whether
> you "love" thy neighbor; act as if you did. As soon as we do this we find
> one of the great secrets. When you are behaving as if you loved someone,
you
> will presently come to love him."
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> love between human beings, but also God's love for man and man's love for
> God. About the second of these two, people are often worried. They are
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> they ought to love God. They can not find any such feeling in themselves.
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> in
> abstract logic; we choose a hypothesis, act as if it were true, and see
> whether it is. If it's not, we can discard it. If it is, we are free to
> call
> the experiment a success."
>
> Several other things in the CS Lewis book caught my eye as I found many
> similarities with the philosophy of the 12&12. It would appear that Lewis's
> writings were an influence on both Sam Shoemaker and Father John Ford who
> helped Bill with the 12&12. But one example is given below.
>
> 12&12 p.109
>
> From great numbers of such experiences, we could predict that the doubter
> who still claimed that he hadn't got the "spiritual angle," and who still
> considered his well-loved A.A. group the higher power, would presently
> love
> God and call Him by name.
>
> CF - Lewis ..."presently come to love him."
>
> If anyone else has any insight on Act as If or Father John Ford's work on
> the 12&12 I'd be quite interested.
>
> God Bless
>
> John B

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

- >
- > One problem with the list for determining the longest sober living person in AA is that, so far as I can tell, none of those listed at the top of the list are living.
- >
- > Of those who are easily identifiable, Barry C. and Ed W. (founders in Minneapolis and Ed wrote the Little Red Book) are dead for many years (Ed d. 1971?).
- >
- > Duke P. of Toledo likewise dead, Al M. (Los Angeles founder) also dead, Clancy U. of Hawaii likewise (Dick B could give you a date), Tex A. likewise (I think he died fairly recently, if I have the right "Tex").
- >
- > I can't place Cynthia C. and should be able to if she got sober in March 1940.
- >
- > Another problem is that when I get down the list to a point between Stan W. (Jan 6 1946) and Jack T. (Nov 11 1946) I don't find Clyde B. (Jun 20 1946) whom I know and who is alive.
- >
- > Nor do I find, at the place where he ought to be, Chet H (Apr 4 1949) whom I know and who is alive.
- >
- > Nor do I find Mel B. (Apr 15 1950) whom many of us know and who is certainly alive -- in fact he's speaking in Wapokoneta soon.
- >
- > Nor do I find Clancy I. (Oct 31 [I think] 1958) whom most of AA knows and who is certainly alive.
- >
- > I think it might repay inquiry to check out all those on the list with dates before the longest-sober living person we have found, but I'm not entirely hopeful we'll come up with someone.
- >
- > And who WAS Cynthia C?
- >

=====

+++Message 6489. Re: Re: When Love Is Not Enough - Ebby?
From: John Theede 4/26/2010 2:15:00 PM

=====

Here in Largo, Florida we just (4-14-10) lost Carl D. D.O.S Dec. 17, 1947
Originally Grand Rapids, MI.
We still have with us Alice S. sober since 1948 - Originally NYC.

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

From: Jim
To: AAHistoryLovers@yahoogroups.com
Sent: Saturday, April 24, 2010 8:50 PM
Subject: [AAHistoryLovers] Re: Regarding longest sobriety in A.A.

How about Tom I. sober since 1957.

Paul Martin of Chicago passed away last August. I believe he had 62 years.

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

>

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in

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who is certainly alive.

>

> I think it might repay inquiry to check out all those on the list with
dates

before the longest-sober living person we have found, but I'm not entirely

philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities do to so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology."

To such patients we recommend "moral psychology," and in those of our patients who have joined or initiated such groups the change has been spectacular.

God Bless

John B

--- In AAHistoryLovers@yahoogroups.com, "martinholmes76@..." <martinholmes76@...> wrote:

>
> where did the term "the need for moral psychology" come from in the Dr's Opinion?
>

=====

++++Message 6494. Re: Question regarding Area appointing trusted servants rather than electing...
From: Jim Robbins 4/27/2010 2:44:00 PM

=====

You might look at the AA Service Manual, Concept I.

On 4/21/2010 1:58 PM, luv2shop wrote:

>
> Hi everyone!
>
> I have a question but first here is the scenario. I am truly not
> looking for a debate, just if anyone has any experience with this and
> could point me in the correct direction.....
>
> Our District is wanting to change our service structure to where the
> current chairman "appoints" the treasurer and secretary of the
> district. In the past these positions have been filled through
> elections. The rationale is that the chairman/person would be able to
> appoint people to these positions that he/she feels comfortable with
> and personally knows that they can perform the dutites. Tradition 2

sociability, the prime object was to provide a time and place where new people might bring their problems.

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

From: Dolores<mailto:dolli@dr-rinecker.de>
To: AAHistoryLovers@yahoogroups.com<mailto:AAHistoryLovers@yahoogroups.com>
Sent: Thursday, April 15, 2010 8:42 AM
Subject: [AAHistoryLovers] Burning desire

Greetings, Thank you all for the the information that I have received thru History Lovers. I have a question, where does the phrase "burning desire" come from? Who used it first?

At the beginning of meetings, one often hears the phrase used, "does anyone have a burning desire?"

What does this really mean? as I often find it misused by some members to complain about other members.

Thanks, Dolores

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

Yahoo! Groups Links

|||||

+++Message 6497. RE: Re: When Love Is Not Enough - Ebby?
From: Arthur S 4/28/2010 11:00:00 PM

|||||

Itâs poetic license and not historical accuracy.

Ebby and Bill did not drink all that much together (save for the notorious airplane incident from Albany, NY to Manchester, VT).

Ebby (and his family) lived in Albany, NY and Vermont and Bill lived in Brooklyn, NY some 140 miles or so from Albany.

The same inaccuracy was contained in âMy Name Is Bill W.â

Ebby (and his family) were actually close to Lois and her family due to their vacationing and socialization at Emerald Lake each summer over a number of years.

I read the book âWhen Love Is Not Enoughâ and it has many historical inaccuracies (I was very disappointed). Havenât seen the movie yet.

Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com]
On Behalf Of John Theede
Sent: Monday, April 26, 2010 1:15 PM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] Re: When Love Is Not Enough - Ebby?

Hi:
I was sort of surprised to see that the film shown on the evening of April 25 on CBS portrayed Ebby as having such a continuous contact with Bill all through his drinking days. I have read Mel B's book about Ebby, and it mentions nothing about him being employed at the same brokerage house in NYC as Bill at the same time as Bill was employed there. Ernie Kurtz's book about AA (Not God) also mentions that Ebby and Bill hadn't seen each other for a few years when Ebby showed up to see him in 1934, stating that Bill hadn't seen Ebby since a Burr and Burton school reunion.

?????

--- On Thu, 4/15/10, Soberholic <soberholic@yahoo.com
<mailto:soberholic%40yahoo.com> > wrote:

From: Soberholic <soberholic@yahoo.com <mailto:soberholic%40yahoo.com> >
Subject: [AAHistoryLovers] Re: When Love Is Not Enough, premier Irvington NY,
April 25
To: AAHistoryLovers@yahoogroups.com
<mailto:AAHistoryLovers%40yahoogroups.com>
Date: Thursday, April 15, 2010, 9:13 AM

Looking forward to see this magnificent story of Lois (and Bill) over here too.

This time it would be really nice to have a dvd with subtitles in Scandinavian and other European languages, too.

This was not the case with "My Name Is Bill W." - the dvd was available with Spanish and French subtitles only.

Makes me sad because of the significance of the Fellowship for so many of us in Europe, too. There was an initiative to get all the paper work concerning rights done in publishing a dvd with Scandinavian subtitles in the case of "My Name Is

During the movie I lost track of just what time-frames were associated with certain scenes, but I recall that Rogers (Lois' brother) was in the scene where Ebby was depicted in the kitchen talking with Bill. If that is so, then there is specific inaccuracy there. We all know that Ebby had that talk in 1934. Well, in 1932-34 Rog was living with my family continuously in Wallingford, Vermont. Rog went to live in his family house in Manchester shortly after the 1929 crash. He was working in a small woodworking mill in Vermont. That is where my father met him and thus we became a "family" together for years. Also, In 1933 my brother and I visited in Ebby's house (next door to us) with him in Manchester. His court troubles started at that time. He didn't go to NYC until just before that 1934 kitchen meeting. He was staying with Rowland Hazard in Glastenbury, VT just before going to NYC.

Another item which we all might want to consider is: the oft-repeated story about Ebby being a classmate of Bill at Burr & Burton Seminary in Manchester.

In 2007 I went to talk with the archivist at B&B when I was researching my book, and learned there is no record of Ebby ever being a student there.(?) That doesn't mean that he wasn't, just because records are scarce, but I do have my mother's actual B&B catalog for years 1911-12 listing student names, and Ebby's name is not there. (My mother was a high school classmate of Bill at Burr and Burton. She graduated in 1912, but Bill didn't until 1913, after much travail.)

Another bit of book-minutia relates to the oft-mentioned airplane trip which Ebby and Bill took from Albany to Manchester to appear before the welcoming committee at the opening of the new airport. Last August while I was again in

Vermont doing research, I found

among the Manchester Journal newspaper archives, the article (with a picture) of the Inaugural Landing ...and it was made by a well-known pilot from Boston on July 4, 1928.

These may seem as minutia, but they are examples of how the public may be impressed by poor history, rather than real history.

GLENN: I hope you will encourage more dialogue on this subject of historical accuracy.

Les Cole

Colorado Springs, CO

To: AAHistoryLovers@yahoogroups.com
From: arthur.s@live.com
Date: Wed, 28 Apr 2010 22:00:26 -0500
Subject: RE: [AAHistoryLovers] Re: When Love Is Not Enough - Ebby?

It's poetic license and not historical accuracy.

Ebby and Bill did not drink all that much together (save for the notorious airplane incident from Albany, NY to Manchester, VT).

Ebby (and his family) lived in Albany, NY and Vermont and Bill lived in Brooklyn, NY some 140 miles or so from Albany.

The same inaccuracy was contained in "My Name Is Bill W."

Ebby (and his family) were actually close to Lois and her family due to their vacationing and socialization at Emerald Lake each summer over a number of years.

I read the book "When Love Is Not Enough" and it has many historical inaccuracies (I was very disappointed). Haven't seen the movie yet.

Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com]
On Behalf Of John Theede
Sent: Monday, April 26, 2010 1:15 PM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] Re: When Love Is Not Enough - Ebby?

Hi:

I was sort of surprised to see that the film shown on the evening of April 25 on CBS portrayed Ebby as having such a continuous contact with Bill all through his drinking days. I have read Mel B's book about Ebby, and it mentions nothing about him being employed at the same brokerage house in NYC as Bill at the same time as Bill was employed there. Ernie Kurtz's book about AA (Not God) also mentions that Ebby and Bill hadn't seen each other for a few years when Ebby showed up to see him in 1934, stating that Bill hadn't seen Ebby since a Burr and Burton school reunion.

?????

--- On Thu, 4/15/10, Soberholic <soberholic@yahoo.com
<mailto:soberholic%40yahoo.com> > wrote:

7. sisted of a small, unimproved hillside farm, as sweet and
8. willing helpmeet, and enormous determination to succeed in
9. whatever he attempted. He was a man of high native intelli-
10. gence, a voracious reader, though little educated in the
11. school sense of the word. There was plenty of financial
12. sense in his make-up and he was a man of real vision. Under
13. other conditions he might well have become master of an in-
14. dustry or railroad empire.
15. My Grandmother brought into the world three children,
16. one of whom was my Mother. I can still seem to hear her tell-
17. ing of the struggle of those early days. Such matters as
18. cooking for twenty woodchoppers, looking after the diary,
19. making most of the clothes for the family, long winter rides
20. at twenty below zero to fetch my Grandfather home over snow-
21. bound roads, seeing him of long before daylight that he and
22. the choppers might have their access thawed out so that work
23. might begin on the mountaintop at daylight- this is the thought
24. of tradition upon which they nourished me. They finally
25. achieved their competence and retired late in life to enjoy
26. a well earned rest and the respect and affection of their

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27. neighbors. They were the sort of people, I see now, who
28. really made America.
29. But I had other ideas - much bigger and better ones
30. so I thought. I was to be of the war generation which dis-
31. ipated the homely virtues, the hard earned savings, the
32. pioneering tradition, and the incredible stamina of your parents
33. parents
34. Grandfather and mine.
35. I too was ambitious - very ambitious, but very un-
36. disciplined. In spite of everyone's effort to correct that con-
37. dition. I had a genius for evading, postponing or shirking
38. those things which I did not like to do, but when thoroughly
39. interested, everything I had was thrown into the pursuit of
40. my objective. My will to succeed at special undertakings on
41. which my heart were set was very great. There was a persis-
42. tence, a patience, and a dogged obstinacy, that drove me on.
43. My Grandfather used to love to argue with me with the object
44. of convincing me of the impossibility of some venture or
45. another in order to enjoy watching me 'tilt at the windmill'
46. he had erected. One day he said to me - I have just been
47. reading that no one in the world but an Australian can make
48. and throw a boomerang. This spark struck tinder and every-
49. thing and every activity was instantly laid aside until it
50. could be demonstrated that he was mistaken. The woodbox was
51. not filled, no school work was done, nor could I hardly be
52. persuaded to eat or to go to bed. After a month or more of
53. this thing a boomerang was constructed which I threw around

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53. the church steeple. On its return trip it went into trans-
54. ports of joy because it all but decapitated my Grandfather
55. who stood near me.
56. I presently left the country school and fared forth

57. into the great world I had read about in books. My first
58. journey took me only five miles to an adjoining town where I
59. commenced to attend a seminary well known in our section of
60. the state. Here competition was much more severe and I was
61. challenged on all sides to do the seemingly impossible. There
62. was the matter of athletics and I was soon burning with the
63. ambition to become a great baseball player. This was pretty
64. discouraging to begin with, as I was tall for my age, quite
65. awkward, and not very fast on my feet, but I literally worked
66. at it while others slept or otherwise amused themselves and
67. in my second year became captain of the team, whereupon my
68. interest began to languish, for by that time someone had told
69. me I had no ear for music, which I have since discovered is
70. almost true. Despite obstacles I managed to appear in a few
71. song recitals whereupon my interest in singing disappeared
72. and I got terribly serious about learning to play the violin.
73. This grew into a real obsession and to the consternation of
74. my teachers, grew in the last year and everyone else it be-
75. came the immediate cause of my failing to graduate. This was
76. my first great catastrophe. By this time I had become Presi-
77. dent of the class which only made matters worse. As in every
78. thing else I had even very good in certain courses of study

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79. which took my fancy, and with others just the opposite,
80. indolence and indifference, being the rule, So it was that
81. the legend of infallibility I had built up around myself
82. collapsed.
83. In the ensuing summer I was obliged for the first
84. time to really address myself to the distasteful task of re-
85. pairing my failure. Although my diploma was now in hand, it
86. was by no means clear to my grandparents and parents what
87. they had better next try to do with me. Because of my interest
88. in scientific matters and the liking I had to fussing with
89. gadgets and chemicals, it had been assumed that I was to be
90. an engineer, and my own learnings were towards the electrical
91. branch of the profession. So I went to Boston and took the
92. entrance examination to one of the leading technical schools
93. in this country. For obvious reasons I failed utterly. It
94. was a rather heartbreaking matter for those interested in me
95. and it gave my self-sufficiency another severe deflation.
96. Finally an entrance was effected at an excellent
97. military college where it was hoped I would really be disci-
98. plined. I attended the University for almost three years
99. and would have certainly failed to graduate or come anywhere
100. near qualifying as an engineer, because of my laziness and
101. weakness mathematics. Particularly Calculus, in this
102. subject a great number of formulas have to be learned and
103. the application practiced. I remembered that I absolutely
104. refused to learn any of them or do any of the work whatever

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105. until the general principles underlying the subject had
106. been made clear to me. The instructor was very patient,
107. but finally through up his hands in disgust as I began to

108. argue with him and to hint pretty strongly that perhaps he
 109. didn't quite understand them himself. So I commenced an in-
 110. vestigation of the principles underlying Calculus in the
 111. school library and learned something of the conceptions of
 112. the great minds of Leibneitz and Newton whose genius had
 113. made possible this useful and novel mathematical device.
 114. Thus armed I mastered the first problem in the textbook and
 115. commenced a fresh controversy with my teacher, who angrily,
 116. but quite properly, gave me a zero for the course. Fortunate-
 117. ly for my future at the University, I soon enabled to
 118. leave the place gracefully, even heroically, for the
 119. United States of America had gone to war.
 120. Being students of a military academy school
 121. the student boy almost to a man bolted for the first
 122. officers training camp at Plattsburgh. Though a bit under
 123. age, I received a commission a second lieutenant and got
 124. myself assigned to the heavy artillery. Of this I was
 125. secretly ashamed, for when the excitement of the day had
 126. subsided and I lay in my bunk, I had to confess I did not
 127. want to be killed. This bothered me terribly this suspicion
 128. that I might be coward after all. I could not reconcile
 129. it with the truly exalted mood of patriotism and idealism
 130. which possessed me when I hadn't time to think. It was

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131. very very damaging to my pride, though most of this damage
 132. was repaired later on when I got under fire and discovered
 133. I was just like other people, scared to death, but willing
 134. to face the music.
 135. After graduating from an army artillery school,
 136. I was sent to a post which was situated near a famous old
 137. town on the New England coast ones famous for its deepxsea
 138. whaling, trading and Yankee seagoing tradition. Here I made
 139. two decisions. The first one, and the best, to marry. Th
 140. second decision was most emphatically the worst I ever mad took up with
 took up with
 141. I made the acquaintance of John Barleycorn and decided that
 142. I liked it him.
 143. My wife to be
 144. Here I set out upon two paths and little did I realize
 145. how much they were diverge. In short I got married
 146. and at about the same time, took my first drink and decided
 147. that I liked it. But for undying loyalty of my wife
 148. and her faith through the years, I should not be alive today.
 149. She was a city bred person and represented a background and
 150. way of life for which I had secretly longed. Her family
 151. spent long summers in our little town. All of them were
 152. highly regarded by the natives. This was most complimentary
 153. for among the countrymen there existed strong and often un-
 154. reasonable prejudices against city folks. For the most
 155. part, I felt differently. Most city people I knew had money,
 156. assurance, and what then seemed to me great sophistication.

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157. and Most of them had family trees. There were servants,

158. fine houses, gay dinners, and all of the other things with
 159. which I was wont to associate power and distinction. All
 160. of them, quite unconsciously I am sure, could make me feel
 161. very inadequate and ill at ease. I began to feel woefully
 162. lacking in the matter of poise and polish and worldly know-
 163. ledge. Though very proud of the traditions of my own people,
 164. I sometimes indulged in the envious wish that I had been
 165. born under other circumstances and with some of these advan-
 166. tages. Since then immemorial I suppose the country boyshav
 167. thought and felt as I did have thought and felt as I did.
 168. These feelings of inferiority are I suspect responsible for
 169. the enormous determination many of them have felt to go out
 170. to the cities in quest of what seemed to them like true
 171. success. Though seldom revealed, these were the sentiments
 172. that drove me on from this point.
 173. The war fever ran high in the city near my
 174. post and I soon discovered that young officers were in
 175. great demand at the dinner tables of the first citizens of
 176. the place. Social differences were layed aside and every-
 177. thing was done to make us feel comfortable, happy, and heroic.
 178. A great many things conspired to make me feel that I was im-
 179. portant. I discovered that I had a somewhat unusual power
 180. over men on the drill field and in the barracks. I was about
 181. to fight to save the world for democracy. People whose
 182. station In life I had envied were receiving me as an equal.

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183. My marriage with a girl who represented all of the best
 184. things the city had to offer, was close at hand, and last,
 185. but not least, I had discovered John Barleycorn, Love, ad-
 186. venture, war, applause of the crowd, moments sublime and
 187. hilarious with intervals hilarious - I was a part of life
 188. at last, and very happy.
 189. The warnings of my people, the contempt
 190. which I had felt for those who drank, were put aside with
 191. surprising alacrity as I discovered what the Bronx cocktail
 192. could really do for a fellow. My imagination soared - my
 193. tongue loosened at last - wonderful vistas opened on all
 194. sides, but best of all my self consciousness - my gaucheries
 195. and my ineptitudes disappeared into thin air. I seemed to
 196. the life of the party. To the dismay of my bride I used to
 197. get pretty drunk when I tried to compete with more ex-
 198. perienced drinkers, but I argued, what did it matter, for
 199. so did everyone else at sometime before daylight. Then
 200. came the day of parting, of a fond leave taking of my brave
 In
 201. wife. Amid that strange atmosphere which was the mixture
 202. of sadness, high purpose, the feeling of elation that pre-
 203. cedes an adventure of the first magnitude. Thus many of us
 204. sailed for 'over there' and none of us knew if we should re-
 205. turn. For a time, loneliness possessed me, but my new
 206. friend Barleycorn always took care of that. I had, I thought
 207. discovered a missing link in the chain of things that make
 208. life worth while.

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209. Then w were in dear old England, soon to cross
 210. the channel to the great unknown. I stood in Winchester
 211. Cathedral the day before crossing hand in hand with head
 212. bowed, for something had touched me then I had never felt
 213. before. I had been wondering, in a rare moment of sober
 214. reflection, what sense there could be to killing and
 215. carnage of which I was soon to become an enthusiastic part.
 216. Where could the Deity be - could there be such a thing -
 217. Where now was the God of the preachers, the thought of which
 218. used to make me so uncomfortable when they talked about him.
 219. Here I stood on the abyss edge of the abyss into which
 220. thousands were falling that very day. A feeling of despair
 221. settled down on me - where was He - why did he not come-
 222. and suddenly in that moment of darkness, He was there. I
 223. felt an all enveloping, comforting , powerful presence.
 224. Tears stood in my eyes, and as I looked about, I saw on the
 225. faces of others nearby, that they too had glimpsed the great
 226. reality. Much moved, I walked out into the Cathedral yard,
 227. where I read the following inscription on a tombstone. 'Here
 228. lies a Hampshire Grenadier, Who caught his death drinking
 229. small good beer - A good soldier is ne'er forgot, whether
 A
 230. he dieth by musket or by pot.' The squadron of bombers
 231. swept overhead in the bright sunlight, and I cried to myself
 232. 'Here's to adventure' and the feeling of being in the great
 233. presence disappeared, never to return for many years.
 234. --

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235. I was twenty two, and a grisled veteran of foreign wars.
 236. I felt a tremendous assurance about my future, for was not
 237. I the only officer of my regiment save one, who had re-
 238. ceived a token of appreciation from the men. This quality
 239. of leadership, I fancied, would soon place me at the head
 240. of some great commercial organization which I would manage
 241. with the same constant skill that the pipe organist does
 242. his stops and keys.
 243. The triumphant home coming was short lived. The
 244. best that could be done was to secure a bookkeeping job in
 245. the insurance department of the one of the large railroads.
 246. I proved to be a wretched and rebellious bookkeeper and could
 247. not stand criticism, nor was I much reconciled to my salary,
 248. which was only half the pay I had received in the army. When
 249. I started to work the railroads were under control of the
 250. government. As soon as they were returned my road was re-
 251. turned to its stockholders, I was promptly let out because I
 252. could not compete with the other clerks in my office. I was
 253. so angry and humiliated at this reverse that I nearly became
 254. a socialist to register my defiance of the powers that be,
 255. which was going pretty far for a Vermonter.
 256. To my mortification, my wife went out and got a
 257. position which brought in much more than mine had. Being ab-
 258. surdly sensitive, I imagined that her relatives an my newly

259. made city acquaintances were snickering a bit at my predica-
260. ment.

Continue...

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261. Unwillingly, I had to admit, that I was not
262. really trained to hold even a mediocre position. Though
263. I said little, the old driving, obstinate determination to
264. show my mettle asserted itself. Somehow, I would show these
265. scoffers. To complete my engineering seemed out of the ques-
of
266. tion, partly because/my distaste for mathematics, My only
267. other assets were my war experiences and a huge amount of
268. ill-assorted reading. The study of law suggested itself, and
269. I commenced a three year night course with enthusiasm. Mean-
270. while, employment showed up and I became a criminal investi-
271. gator for a Surety Company, earning almost as much money as
272. my wife, who spiritedly backed the new undertaking. My day-
273. time employment took me about Wall Street and little by
274. little, I became interested in what I saw going on there.
275. I began to wonder why a few seemed to be rich and famous
276. while the rank and file apparently lost money. I began to
277. study economics and business.
278. Somewhat to the dismay of our friends, we moved
279. to very modest quarters where we could save money. When we
280. had accumulated \$1,000.00, most of it was placed in utility
281. stocks, which were then cheap and unpopular. In a small way,
282. I began to be successful in speculation. I was intrigued by
283. the romance of business, industrial and financial leaders be-
284. came my heroes. I read every scrap of financial history I
285. could lay hold of. Here I thought was the road to power.
286. Like the boomerang, episode, I could think of nothing else.

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287. How little did I see that I was fashioning a weapon that
288. would one day return and cut me to ribbons.
289. As so many of my heroes commenced as lawyers,
290. I persisted in the course, thinking it would prove useful.
291. I also read many success books and did a lot of things that
292. Horatio Algers's boy heroes were supposed to have done.
293. Characteristically enough I nearly failed my
294. law course as I appeared at one of the final examinations
295. too drunk to think or write. My drinking had not become
296. continuous at this time, though occasional embarrassing in-
297. cidents might have suggested that it was getting real hold.
298. Neither my wife or I had much time for social engagements
299. and in any event we soon became unpopular as I always got
300. tight and boasted disagreeably of my plans and my future.
301. She was becoming very much concerned and fre-
302. quently we had long talks about the matter. I waived her ob-
303. jections aside by pointing out that red blooded men almost
304. always drank and that men of genius frequently conceived
305. their vast projects while pleasantly intoxicated, adding for
306. good measure, that the best and most majestic constructions of
307. philosophical thought were probably so derived.

308. By the time my law studies were finished,
309. I was quite sure I did not want to become a lawyer. I know
310. that somehow I was going to be a part of that then alluring
311. maelstrom which people call Wall Street. How to get into
312. business there was the question. When I proposed going out

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313. on the road to investigate properties, my broker friends
314. laughed at me. They did not need such a service and pointed
315. out that I had no experience. I reasoned that I was partly qualified
316. /as an engineer and as a lawyer, and that practically speaking
317. I had acquired very valuable experience as a criminal investi-
318. gator. I felt certain that these assets could not be capita-
319. lized. I was sure that people lost money in securities be-
320. cause they did not know enough about managements, properties,
321. markets, and ideas at work in a given situation.
322. Since no one would hire me and remembering that
323. we now had a few thousand dollars, my wife and I conceived
324. the hare-brained scheme of going out and doing some of this
325. work at our own expense, so we each gave up our employment
326. and set off in a motorcycle and side car, which was loaded
327. down with a tent, blankets, change of clothes and three
328. huge volumes of a well known financial reference service.
329. Some of our friends thought a lunacy commission should be ap-
330. pointed and I sometimes think they were right. Our first ex-
331. ploit was fantastic. Among other things, we owned two shares
332. of General Electric, then selling at about \$300.00 a share.
333. Everyone thought it was too high, but I stoutly maintained
334. that it would someday sell for five or ten times that figure.
335. So what could be more logical than to proceed to the main of-
336. fice of the company in New York and investigate it. Naive
337. wasn't it? The plan was to interview ohe officials and get
338. employment there if possible. We drew seventy five dollars

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339. from our savings as working capital, vowing never to draw
340. another cent. We arrived at Schenectady, I did talk with
341. some of the people of the to company and became wildly en-
342. thusiastic over GE. My attention was drawn to the radio end
343. of the business and by a strange piece of luck, I learned
344. much of what the company thought about its future. I was
345. then able to put a fairly intelligent projection of the
346. coming radio boom on paper, which I sent to one of my brokers
347. in town. To replenish our working capital, my wife and I
348. worked on a farm nearby for two months, she in the kitchen,
349. and I in the haystack. It was the last honest manual work
350. that I did for many years.
351. The cement industry then caught my fancy and we
352. soon found ourselves looking at a property in the Lehigh
353. district of Eastern Pennsylvania. An unusual speculative
354. situation existed which I went to New York and described to
355. one of my broker friend . This time I drew blood in the
356. shape of an option on hundred shares of stock which
357. promptly commenced to soar. Securing a few hundred dollars
358. advance on this deal, we were freed of the necessity of work,

359. and during the coming year following year, we travelled all
360. over the southeast part of the United States, taking in power
361. projects, an aluminum plant, the Florida boom, the Birmingham
362. steel district, Muscle Shoals, and what not. By this time
363. my friends in New York thought it would pay them to really
364. hire me. At last I had a job in Wall Street. Moreover, I

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365. had the use of twenty thousand dollars of their money.
366. For some years the fates tossed horseshoes and golden bricks
367. into my lap and I made much more money than was good for me.
368. It was too easy.

take

369. By this time drinking had gotten to be a very
370. important and exhilarating place in my life. What was a
371. few hundred dollars when you considered it in terms of ex-
372. citement and important talk in the gilded palaces of jazz up-
373. town. My natural conservativeness was swept away and I began
374. to play for heavy stakes. Another legend of infalability
375. commenced to grow up around me and I began to have what is
376. called in Wall Street a following which amounted to many
377. paper millions of dollars. I had arrived, so let the scoffers
378. scoff and be damned, but of course, they didn't, and I made
379. a host of fair weather friends. I began to reach for more
380. power attempting to force myself onto the directorates of
381. corporations in which I controlled blocks of stock.
382. By this time, my drinking had assumed
383. serious proportions. The remonstrances of my associates ter-
384. minated in a bitter row, and I became a lone wolf. Though I
385. managed to avoid serious scrapes and partly out of loyalty,
386. extreme drunkenness, I had not become involved with the fair
it
387. sex, there were many unhappy scenes in my apartment, which
388. was a large one, as I had hired two, and had gotten the real
389. estate people to knock out the walls between them.

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390. In the spring of 1929 caught the golf fever. This
391. illness was about the worst yet. I had thought golf was
392. pretty tepid sport, but I noticed some of my pretty
393. important friends thought it was a real game and it
394. presented an excuse for drinking by day as well as by
395. night. Moreover some one had casually said, they didn't think
396. I would ver play a good game. This was a spark in a
397. powder magazine, so my wife and I were instantly off to the
398. country she to watch while I caught up with Walter Hagen.
399. Then too it was a fine chance to flaunt my money around
400. the old home town. And to carom lightly around the exclusive
401. course, whose select city membership had inspired so much
402. awe in me as a boy. So Wall Street was lightly tossed
403. aside while I acquired drank vast quantities of gin and
404. acquired the impeccable coat of tan, one sees on the faces
405. of the well to do. The local banker watched me with an
406. amused skepticism as I whirled good fat checks in and out
407. of his bank.

408. IN October 1929 the whirling movement in my bank
 409. account ceased abruptly, and I commenced to whirl myself.
 410. Then I felt like Stephen Leacock's horseman, it seemed as rapidly
 411. though I were galloping/in all directions at once, for the
 412. great panic was on. First to Montreal, then to New York, to
 413. rally my following in stocks sorely needing support. A few
 414. bold spirits rushed into the breach, but it was of no use. I
 415. shed my own wings as the moth who gets to near to the candle
 416. flame. After one of those days of shrieking inferno on the
 417. stock exchange floor with no information available, I lurched
 from
 418. drunkenly an the hotel bar to an adjoining brokerage office
 419. there at about 8 o'clock in the evening I feverishly searched
 420. a huge pile of ticker tape and tore of about an inch of it.
 421. It bore the inscription P.F.K. 32.. The stock had opened at
 422. 52 that morning. I had controlled over one hundred thousand
 423. shares of it, and had a sizable block myself. I knew that I
 424. was finished, and so were a lot of my friends.
 425. I went back into the bar and after a few
 426. drinks, my composure returned. People were beginning to jump
 427. from every story of that great Tower of Babel. That was high
 428.

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429. that I was not so weak. I realized that I had been care-
 430. less, especially with other peoples money. I had not paid
 431. attention to business and I deserved to be hurt. After a few
 432. some more whiskey, my confidence returned again, and with it
 433. an almost terrifying determination to somehow capitalize this
 434. mess and pay everybody off. I reflected that it was just
 435. another worthwhile lesson and that there were a lot of
 436. reasons why people lost money in Wall Street that I had not
 437. thought of before.
 438. My wife took it all like the great person she is.
 439. I think she rather welcomed it the situation thinking it
 440. might bring me to my senses. Next morning, I woke early,
 441. shaking badly from excitement and a terrific hangover. A
 442. half bottle of Gin quickly took care of that momentary weak-
 as
 443. ness and I soon as business places were open I called a
 444. friend in Montreal and said -"Well Dick, they have nailed my
 445. hide to the barn door" - said he "The hell they have, come
 we
 446. on up". That is all he said and up W went.
 447. I shall never forget the kindness and generosity
 448. of this friend. Moreover I must still have carried one
 449. horseshoe with me, for by the spring of 1930, we were living
 450. in our accustomed style and I had a very comfortable credit
 451. balance on the very security in which I had taken the
 452. heaviest licking, with plenty of champagne and sound
 453. canadian whiskey, I began to feel like Napoleon returning
 454. Melba. Infallible again. No St Helena for me. Accustomed
 455. as they were to the ravages of fire water in Canada in those
 456. days, I soon began to outdistance most of my countrymen both
 457. as a serious and a frivolous drinker.

458. Then the depression bore down in earnest. and
 459. I, having become worse than useless, had to be reluctantly
 459. Though I had become manager of one of the departments of my
 460. friend's business, my drinking and nonchalant cocksureness,
 461. had rendered me worse than useless, so he reluctantly let me
 462. go. We were stony broke again, and even our furniture
 463. looked like it was gone, for I could not even pay next months
 464. rent on our swank apartment.
 465. We wonder to this day how we ever got out of
 466. Montreal. But we did, and then I had to eat humble pie. We

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467. went to live with my Father and Mother-in-law where we
 468. happily found never failing help and sympathy. I got a
 469. job at what seemed to be a mere pittance of one hundred
 470. dollars a week, but a brawl with a taxi driver , who got
 471. very badly hurt, put an end to that . Mercifully, no one
 472. knew it, but I was not to have steady employment for five
 473. years, nor was I to draw a sober breath if I could help it.
 474. Great was my humiliation when my poor wife was
 475. obliged to go to work in a department store, coming home ex-
 476. hausted night after night to find me drunk again. I became
 477. a hanger-on at brokerage shops, but was less and less wel-
 478. come as my drinking increased. Even then opportunities to
 479. make money pursued me, but I passed up the best of them by
 480. getting drunk at exactly the wrong time. Liquor had ceased
 481. to be a luxury; It had become a necessity. What few
 482. dollars I did make were devoted to keeping my credit good at
 483. the bars. To keep out of the hands of the police and for
 484. reasons of economy, I began to buy bathtub gin, usually two
 485. bottles a day, and sometimes three if I did a real workman-
 486. like job. This went on endlessly and I presently began to
 487. awake real early in the morning shaking violently. Nothing
 488. would seem to stop it but a water tumbler full of raw liquor.
 489. If I could steal out of the house and get five or six
 490. glasses of beer, I could sometimes eat a little breakfast.
 491. Curiously enough I still thought I could control the situation
 the
 492. and there were periods of sobriety which would revive a flag-
 493. ging hope of my wife and her parents. But as time wore on
 494. matters got worse. My mother-in-law died and my wife's health
 495. became poor, as did that of my Father-in-law. The house in
 496. which we lived was taken over by the mortgage holder. Still
 497. I persisted and still I fancied that fortune would again shine
 498. upon me. As late 1932 I engaged the confidence of a man
 499. who had friends with money. In the spring and summer of that
 500. year we raised one hundred thousand dollars to buy securities
 501. at what proved to be an all time low point in the New York
 502. stock exchange. I was to participate generously in the
 503. profits, and sensed that a great opportunity was at hand. So
 504. ????

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505. prodigious bender a few days before the deal was to be
 506. closed.

507. In a measure this did bring me to senses.
 508. Many times before I had promised my wife that I had stopped
 509. forever. I had written her sweet notes and had inscribed
 510. the fly leaves of all the bibles in the house with to that
 511. effect. Not that the bible meant so much, but after all
 512. it was the book you put your hand on when you were sworn in
 513. at court. I now see, however, that I had no sustained de-
 514. sire to stop drinking until this last debacle. It was only
 515. then that I realized it must stop and forever. I had come
 516. to fully appreciate that once the first drink was taken,
 517. there was no control Why then take this one? That was it-
 518. never was alcohol to cross my lips again in any form. There
 519. was, I thought, absolute finality in this decision. I had
 520. been very wrong, I was utterly miserable and almost ruined.
 521. This decision brought a great sense of relief, for I knew
 522. that I really wanted to stop. It would not be easy, I was
 523. sure of that, for I had begun to sense the power and cunning
 524. of my master - John Barleycorn. The old fierce determination
 525. to win out settled down on me - nothing, I still thought,
 526. could overcome that aroused as it was. Again I dreamed
 527. of my wife smiling happily, as I went out to slay the dragon.
 528. I would resume my place in the business world and recapture
 529. the lost regard of my fiends and associates. It would take
 530. a long time, but I could be patient. The picture of myself
 531. as a reformed drunkard rising to fresh heights of achieve-
 532. ment, quite carried me away with happy enthusiasm. My wife
 533. caught the spirit for she saw at last that I really meant
 534. business.
 535. But in a short while I came in drunk. I could
 536. give no real explanation for it. The thought of my new re-
 537. solve had scarcely occurred to me as I began. There had
 538. been no fight - someone had offered me a drink, and I had
 539. taken it, casually, remarking to myself that one or two
 540. would not harm a man of my capacity. What had become of my
 541. giant determination? How about all of that self searching I
 542. had done? Why had not the thought of my past failures and
 543. my new ambitions come into my mind? What of the intense de-

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544. sire to make my wife happy? Why hadn't these things - these
 545. powerful incentives arisen in my mind to stay my hand as I
 546. reached out to take that first drink? Was I crazy? I hated
 547. to think so, but I had to admit that a condition of mind re-
 548. sulting in such an appalling lack of perspective came pretty
 549. near to being just that.
 550. Then things were better for a time. I was
 551. constantly on guard. After two or three weeks of sobriety
 552. I began to think I was alright. Presently this quiet con-
 553. fidence was replaced by cocksureness. I would walk past my
 554. old haunts with a feeling of elation - I now fully realized
 555. the danger that lurked there. The tide had turned at last -
 556. and now I was really through. One afternoon on my way home
 557. I walked into a bar room to make a telephone call, suddenly
 558. I turned to the bartender and said "Four Irish whiskies -
 559. water on the side" - As he poured them out with a surprised

560. look, I can only remember thinking to myself - "I shouldn't
 561. be doing this, but here's how to the last time". As I
 562. gulped down the fourth one, I beat on the bar with my fist
 563. and said, "for God's sake, why have I done this again?" Where
 564. had been my realization of only this morning as I had
 565. passed this very place, that I was never going to drink again
 566. I could give no answer, mortification and the feeling of
 567. utter defeat swept over me. The thought that perhaps I
 568. could never stop crushed me. Then as the cheering warmth
 569. of these first drinks spread over me, I said - "Next time
 570. I shall manage better, but while I am about it, I may as
 571. well get good and drunk". And I did exactly that.
 572. I shall never forget the remorse, the horror
 573. the utter hopelessness of the next morning. The courage to
 574. rise and do battle was simply not there . Before daylight
 575. I had stolen out of the house, my brain raced uncontrollably.
 576. There was a terrible feeling of impending calamity.
 577. feared even to cross a street, less I collapse and be run
 578. over by an early morning truck. Was there no bar open? Ah,
 579. yes, there was the all night place which sold beer - though
 580. it was before the legal opening hour, I persuaded the man be-
 581. hind the food counter that I must have a drink or perhaps die

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582. on the spot. Cold as the morning was, I must have drunk
 583. a dozen bottles of ale in rapid succession. My writhing
 584. nerves were stilled at last and I walked to the next corner
 585. and bought a paper. It told me that the stock market had
 586. gone to hell again - "What difference did it make anyway,
 587. the market would get better, it always did, but I'm in hell
 588. to stay - no more rising markets for me. Down for the count-
 589. what a blow to one so proud. I might kill myself, but no -
 590. not now," These were some of my thoughts - then I felt
 591. dazed - I groped in a mental fog - mere liquor would fix
 592. that - then two more bottles of cheap gin. Oblivion.
 593. The human mind and body is a marvelous
 594. mechanism, for mine withstood this sort of thing for yet
 595. another two years. There was little money, but I could al-
 596. ways drink. Sometimes I stole from my wife's slender purse
 597. when the early morning terror of madness was upon me. There
 598. were terrible scenes and though not often violent, I would
 599. sometimes do such things as to throw a sewing machine, or
 600. kick the panels out of every door in the house. There were
 601. moments when I swayed weakly before an open window or the
 602. medicine chest in which there was poison - and cursed my-
 603. self for a weakling. There were flights from the city to
 604. the country when my wife could bear with me no longer at
 605. home Sometimes there would be several weeks and hope would
 606. return, especially for her, as I had not let her know how
 607. defeated I really was, but there was always the return to
 the
 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

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620. everyone concerned that something had to be done and
621. that very quickly. I was thirty pounds underweight, as I
622. could eat nothing when drinking, which was most of the
623. time. People had begun to fear for my sanity and I fre-
624. quently had the feeling myself that I was becoming deranged.
625. With the help of my brother-in-law, who is a
626. physician I was placed in a well known institution for the
627. bodily and mental rehabilitation of alcoholics. It was
628. thought that if I were thoroughly cleared of alcohol and
629. the brain irritation which accompanies it were reduced, I
630. might have a chance. I went to the place desperatly hoping
631. and expecting to be cured. The so-called bella donna
632. treatment given in that place helped a great deal. My mind
633. cleared and my appetite returned. Alternate periods of
634. hydro-therapy, mild exercise and relaxation did wonders for
635. me. Best of all I found a great friend in the doctor who
636. was head of the staff. He went far beyond his routine duty
637. and I shall always be grateful for those long talks in which
638. explained that when I drank I became physically ill and that
639. this bodily condition was usually accompanied by a mental
640. state such that the defense one should have against alcohol
641. became greatly weakened, though in no way mitigating my
642. early foolishness and selfishness about drink, I was greatly
643. relieved to discover that I had really been ill perhaps for
644. several years. Moreover I felt that the understanding and
645. fine physical start I was getting would assure my recovery,
646. Though some of the inmates of the place who had been there
647. many times seemed to smile at that idea. I noticed however
648. that most of them had no intention of quitting; they merely
649. came there to get reconditioned so that they could start in
650. again. I, on the contrary, desperately wanted to stop and
651. strange to say I still felt that I was a person of much more
652. determination and substance than they, so I left there in
653. high hope and for three or four months the goose hung high.
654. In a small way I began to make some progress in business.
655. Then came the terrible day when I drank again
656. and could not explain why I started. The curve of my de-
657. clining moral and bodily health fell of like a ski jump.
658. After a hectic period of drinking, I found myself again in

[archivist's note: the typewritten manuscript text continues correctly with
page 23, but line numbers 659 - 679 remain unknown]

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680. Everyone became resigned to the certainty that I

681. would have to be confined somewhere or else stumble
 682. along to a miserable end, but there was soon to be
 683. proof that indeed it is often darkest before dawn,
 684. for this proved to be my last drinking bout, and I am
 685. supremely confident that my present happy state is to be
 686. for all time.
 687. Late one afternoon near the end of that
 688. month of November I sat alone in the kitchen of my home.
 689. As usual, I was half drunk and enough so that the keen
 690. edge of my remorse was blunted. With a certain satis-
 691. faction I was thinking that there was enough gin se-
 692. creted about the house to keep me fairly comfortable
 693. that night and the next day. My wife was at work and I
 694. resolved not to be in too bad shape when she got home.
 695. My mind reverted to the hidden bottles and at I carefully
 696. considered where each one was hidden. These things must
 697. be firmly in my mind to escape the early morning tragedy
 698. of not being able to find at least a water tumbler full
 699. of liquor. Just as I was trying to decide whether to risk
 700. concealing one of the full ones within easy reach of my
 701. side of the bed, the phone rang.
 702. At the other end of the line Over the
 703. wire came the voice of an old school friend and drinking
 704. companion of boom times. By the time we had exchanged
 705. greetings, I sensed that he was sober. This seemed
 706. strange, for it was years since anyone could remember his
 707. coming to New York in that condition. I had come to think
 708. of him as another hopeless devotee of Bacchus. Current
 709. rumor had it that he had been committed to a state institu-
 710. tion for alcoholic insanity. I wondered if perhaps he had
 711. not just escaped. Of course he would come over right away
 712. and take dinner with us. A fine idea that, for I then
 713. would have an excuse to drink openly with him. Yes, we
 714. would try to recapture the spirit of other days and per-
 715. haps my wife could be persuaded to join in, which in self
 716. defense she sometimes would. I did not even think of the
 717. harm I might do him. There was to be a pleasant, and I

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718. hoped an exciting interlude in what had become a
 round
 719. dreary waste of loneliness. Another drink stirred my
 720. fancy; this would be an oasis in the dreary waste. That
 721. was it - an oasis. Drinkers are like that.
 722. The door opened and there he stood, very
 723. erect and glowing. His deep voice boomed out cheerily -
 724. the cast of his features - his eyes - the freshness of
 725. his complexion - this was my friend of schooldays. There
 726. was a subtle something or other instantly apparent even to
 727. my befuddled perception. Yes - there was certainly some-
 728. thing more - he was inexplicably different - what had
 729. happened to him?
 730. We sat at the table and I pushed a
 731. lusty glass of gin flavored with pineapple juice in his
 732. direction. I thought if my wife came in, she would be re-

733. lied to find that we were not taking it straight -
734. "Not now", he said. I was a little crest
735. fallen at this, though I was glad to know that someone
736. could refuse a drink at that moment - I knew I couldn't.
737. "On the wagon?" - I asked. He shook his head and looked
738. at me with an impish grin .
739. "Aren't you going to have anything?" -
740. I ventured presently.
741. "Just as much obliged, but not tonight"
742. I was disappointed, but curious. What had got into the
743. fellow - he wasn't himself.
744. "No, he's not himself - he's somebody
is
745. else - not just that either - he was his old self, plus
746. something more, and maybe minus something". I couldn't put
747. my finger on it - his whole bearing almost shouted that
748. something of great import had taken place.
749. "Come now, what's this all about", I
750. asked. Smilingly, yet seriously, he looked straight at me
751. and said "I've got religion".
752. So that was it. Last summer an alco
753. alcoholic crackpot - this fall, washed in the blood of the
754. Lamb. heavens, that might be even worse. I was thunder-
755. struck, and he, of all people. What on earth could one

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756. say to the poor fellow.
757. So I finally blurted out "That's
758. fine", and sat back waiting for a sizzling blast on sal-
759. vation and the relation of the Cross, the Holy Ghost, and
760. the Devil thereto. Yes, he did have that starry edy
761. eyed look, the old boy was on fire all right. Well, bless
762. his heart, let him rant . It was nice that he was sober
763. after all. I could stand it anyway, for there was plenty
764. of gin and I took a little comfort that tomorrow's ration
765. wouldn't have to be used up right then.
766. Old memories of Sunday School - the profit
767. temperance pledge, which I never signed - the sound of the
768. preacher's voice which could be heard on still Sunday
769. mornings way over on the hillside beyond the railroad
770. tracks,- My grandfather's quite scorn of things some
771. church people did to him - his fair minded attitude that
772. I should make up my mind about these things myself - his
spheres
773. convictions that the fears really had their mooxx music -
774. but his denial of the right of preachers to tell him how
775. he should listen - his perfect lack of fear when he men-
776. tioned these things just before his death - these memories
777. surged up out of my childhood as I listened to my friend.
778. My own gorge rose for a moment to an all time high as my
779. anti-preacher - anti-church folk sentiment welled up in-
780. side me. These feelings soon gave way to respectful at-
781. tention as my former drinking companion rattled on.
782. Without knowing it, I stood at the great turning point of
783. my life - I was on the threshold of a fourth dimension

784. of existence that I had doubtfully heard some people des
 785. describe and others pretend to have.
 786. He went on to lay before me a simple
 787. proposal. It was so simple and so little
 788. complicated with the theology and dogma
 789. I had associated with religion that by
 790. degrees I became astonished and delighted.
 791. I was astonished because a thing so simple
 792. could accomplish the profound result I now
 793. beheld in the person of my friend. To say that
 794. I was delighted is putting it mildly, for I
 795. realized that I could go for his program also.
 796. Like all but a few of human beings I had truly
 797. believed in the existence of a power greater
 798. than myself. True atheists are really very scarce.
 799. It always seemed to me more difficult and illogical
 800. to be an atheist than to believe there is a
 801. certain amount of law and order and purpose
 802. underlying the universe. The faith of an atheist
 803. in his convictions is far more blind than that
 804. of the religionist for it leads inevitably to
 805. the absurd conclusion that the vast and ever
 806. changing cosmos originally grew out of a cipher,
 807. and now has arrived at its present state through
 808. a series of haphazard accidents, one of which
 809. is man himself. My liking for things scientific
 810. had encouraged me to look into such matters as
 811. a theory of evolution, the nature of matter itself
 812. as seen through the eyes of the great chemists
 813. physicists and astronomers and I had pondered
 814. much on the question of the meaning of life itself.
 815. The chemist had shown me that material matter
 816. is not all what it appears to be. His studies
 817. point to the conclusion that the elements and their
 818. myriad combinations are but in the last analysis
 819. nothing but different arrangements
 820. of that universal something which they are pleased
 821. to call the electron. The physicist and the
 822. astronomer had shown me that our universe
 823. moves and evolves according to many precise
 824. and well understood laws. They tell me that the
 825. last second when the sun will be next eclipsed
 826. at the place I am now standing, or the very day
 827. several decades from now when Halley's comet
 828. will make its turn about the sun. Much to my
 829. interest I learned from these men that great
 830. cosmic accidents occur bringing about conditions
 831. which are not exceptions to the law so much
 832. as they result in new and unexpected developments
 833. which arise logically enough once the so-called
 834. accident has occurred. It is highly probable for
 835. example that our earth is the only planet in the
 836. solar system upon which man could evolve - and it
 837. is claimed by some astronomers that the chance
 838. that similar planets exist elsewhere in the universe

839. is rather small. There would have to be a vast
840. number of coincidences to bring about the exact
841. conditions of light, warmth, food supply, etc.
842. to support life as we know it here. But I used to
843. ask myself why regard the earth as an accident
844. in a system which evidences in so many respects the
845. greatest law and order' If all of this law
846. existed then could there be so much law and no
847. intelligence? And if there was an intelligence
848. great enough to materialize and keep a universe in
849. order it must necessarily have the power to create
850. accidents and make exceptions.
851. The evolutionist brought great logic to bear
852. on the proposition that life on this planet began
853. with the lowly omebia , which was a simple cell
854. residing in the oceans of Eons past. Thru countless
855. & strange combinations of logic and accident man
856. and all other kinds of life evolved but man possessed
857. a consciousness of self, a power to reason and to
858. choose , and a small still voice which told him the
859. difference between right and wrong and man became
860. increasingly able to fashion with his hands and
861. with his tools the creations of his own brain .
862. He could give direction and purpose to natural laws
apparently
863. and so he, created new things for himself and of
864. [line number skipped in the typewritten manuscript]
865. and do he apparently created new things for himself an
866. [line number skipped in the typewritten manuscript]
867. out of a tissue composed of his past experience
868. and his new ideas. Therefore man tho' resembling
869. other forms of life in many ways seems to me
870. very different. It was obvious that in a limited
871. fashion he could play at being a God himself .
872. Such was the picture I had of myself and the
873. world in which I lived, that there was a mighty
874. rhythm, intelligence and purpose behind it all
875. despite inconsistencies. I had rather strongly
876. believed.
877. But this was as far as I had ever got toward
878. the realization of God and my personal relationship
879. to Him. My thoughts of God were academic and
880. speculative when I had them, which for some years
881. past had not been often. That God was an intelligence
882. power and love upon which I could absolutely rely
883. as an individual had not seriously occurred to me.
884. Of course I knew in a general way what theologians
885. claimed but I could not see that religious persons
886. as a class demonstrated any more power, love and
887. intelligence than those who claimed no special
888. dispensation from God tho' I grant de that
889. christianity ought to be a wonderful influence
890. I was annoyed, irked and confused by the attitudes
891. they took, the beliefs they held and the things
892. they had done in the name of Christ,. People like

893. myself had been burned and whole population put
894. to fire and sword on the pretext they did not
895. believe as christians did. History taught that
896. christians were not the only offenders in this
897. respect. It seemed to me that on the whole
898. it made little difference whether you were
899. Mohamadem, Catholic, Jew, Protesant or Hotentot.

Continued...

900. You were supposed to look askance at the other
901. fellows approach to God. Nobody could be saved
902. unless they fell in with your ideas. I had a
903. great admiration for Christ as a man, He practiced
904. what he preached and set a marvelous example.
905. It was not hard to agree in Principle with
906. His moral teachings bit like most people, I preferred
907. to live up to some moral standard but not to others.
908. At any rate I thought I understood as well as any
909. one what good morals were and with the exceptions
910. of my drinking I felt superior to most christians
911. I knew. I might be week in some respects but at
912. least I was not hypocritical, So my interest in
913. christianity other than its teaching of moral
914. principles and the good I hoped it did on
915. balance was slight.
916. Sometimes I wished that I had been religiously
917. trained from early childhood that I might have the
918. comfortable assurance about so many things I found
919. it impossible to have any definite convictions
920. upon. The question of the hereafter, the many
921. theological abstractions and seeming contradictions
922. - these things were puzzling and finally annoying
923. for religious people told me I must believe
924. a great many seemingly impossible things to be one
925. [line number skipped]
926. of them. This insistence on their part plus a
927. powerful desire to possess the things of this life
928. while there was yet time had crowded the idea of
929. the personal God more and more out of my mind as the
930. years went by. Neither were my convictions strengthen
931. by my own misfortunes. The great war and its
932. aftermath seemed to more certainly demonstrate the
933. omnipotence of the devil than the loving care of
934. an all powerful God
935. Nevertheless here I was sitting opposite a
936. man who talked about a personal God who told me
937. how hw had found Him, who described to me how I
938. might do the same thing and who convinced me
939. utterly that something had come into his life
940. which had accomplished a miracle. The man was
941. transformed; there was no denying he had been re-
942. born. He was radiant of something which soothed
943. my troubled spirit as tho the fresh clean wind of
944. mountain top blowing thru and thru me I saw and

945. felt and in a great surge of joy I realized
 946. that the great presence which had made itself felt
 947. to me that war time day in Winchester Cathedral
 948. had again returned.
 949. As he continued I commenced to see myself as in
 950. as in an unearthly mirror. I saw how ridiculous and
 951. futile the whole basis of my life had been. Standing in
 952. the middle of the stage of my lifes setting I had been
 953. feverishly trying to arrange ideas and things and people
 954. and even God, to my own liking, to my own ends and to
 955. promote what I had thought to be true happiness. It was
 956. truly a sudden and breath taking illumination. Then the
 957. idea came - " The tragic thing about you is, that you
 958. have been playing God." That was it. Playing God. Then
 959. the humor of the situation burst upon me, here was I a
 960. tiny grain of sand of the infinite shores of Gods great
 961. universe and the little grain of sand, had been trying
 962. to play God. He really thought he could arrange all of
 963. the other little grains about him just to suit himself.
 964. And when his little hour was run out, people would
 965. weep and say in awed tones-' How wonderful'.
 966. So then came the question - If I were no
 967. longer to be God than was I to find and perfect
 968. the new relationship with my creator - with the Father
 969. of Lights who presides over all ? My friend laid down
 970. to me the terms and conditions which were simple but
 971. not easy, drastic yet broad and acceptable to honest
 972. men everywhere, of whatever faith or lack thereof. He did not
 973. tell me that these were the only terms - he merely said that
 974. they were terms that had worked in his case. They were spiritual
 975. principles and rules of practice he thought common to all of the
 976. worthwhile religions and philosophies of mankind. He regarded them
 977. as stepping stones to a better understanding of our relation to the
 978. spirit of the universe and as a practical set of directions setting
 979. forth how the spirit could work in and through us that we might
 980. become spearheads and more effective agents for the promotion
 981. of Gods Will for our lives and for our fellows. The great thing
 982. about it all was its simplicity and scope, no really religious
 983. persons belief would be interfered with no matter what his training ,
 984. For the man on the street who just wondered about such things, it ws
 985. Was a providential approach, for with a small beginning of faith
 986. and a very large dose of action along spiritual lines he could be
 987. sure to demonstrate the Power and Love of God as a practical
 988. workable twenty four hour a day design for living.
 989. This is what my friend suggested I do. One: Turn my face
 990. to God as I understand Him and say to Him with earnestness - complete
 991. honesty and abandon- that I henceforth place my life at His
 992. disposal and direction forever. TWO: that I do this in the presence
 993. of another person, who should be one in whom I have confidence and if
 994. I be a member of a religious organization, then with an appropriate
 995. member of that body. TWO: Having taken this first step, I should
 996. next prepare myself for Gods Company by taking a thorough and ruth-
 997. less inventory of my moral defects and derelictions. This I should
 998. do without any reference to other people and their real or fancied
 999. part in my shortcomings should be rigorously excluded-" Where have I

1000. failed-is the prime question. I was to go over my life from the
 1001. beginning and ascertain in the light of my own present understanding
 1002. where I had failed as a completely moral person. Above all things in
 1003. making this appraisal I must be entirely honest with myself. As an
 1004. aid to thoroughness and as something to look at when I got through
 1005. I might use pencil and paper. First take the question of honesty.
 1006. Where, how and with whom had I ever been dishonest? With respect to
 1007. anything. What attitudes and actions did I still have which were not
 1008. completely honest with God with myself or with the other fellow. I was
 1009. warned that no one can say that he is a completely honest
 1010. person. That would be superhuman and people aren't that way.
 1011. Nor should I be misled by the thought of how honest I am in
 1012. some particulars. I was to ruthlessly tear out of the past all
 1013. of my dishonesty and list them in writing. Next I was to explore
 1014. another area somewhat related to the first and commonly a very
 1015. defective one in most people. I was to examine my sex conduct
 1016. since infancy and rigorously compare it with what I thought that
 1017. conduct should have been. My friend explained to me that peoples
 1018. ideas throughout the world on what constitutes perfect sex conduct
 1019. vary greatly. Consequently, I was not to measure my defects in this
 1020. particular by adopting any standard of easy virtue as a measuring
 1021. stick, I was merely to ask God to show me the difference between
 1022. right and wrong in this regard and ask for help and strength and
 1023. honesty in cataloguing my defects according to the true dictates
 1024. of my own conscience. Then I might take up the related questions
 1025. of greed and selfishness and thoughtlessness. How far and in what
 1026. connection had I strayed and was I straying in these particulars?
 1027. I was assured I could make a good long list if I got honest enough
 1028. and vigorous enough. Then there was the question of real love for
 1029. all of my fellows including my family, my friends and my enemies
 1030. Had I been completely loving toward all of these at all times
 1031. and places. If not, down in the book it must go and of course
 1032. everyone could put plenty down along that line.

(Resentments, self-pity, fear, pride.)

1033. my friend pointed out that resentment, self-pity, fear, in-
 1034. feriority, pride and egotism, were thingsx attitudes which
 1035. distorted ones perspective suc and usefulness to entertain such
 1036. sentiments and attitudes was to shut oneself off from God and
 1037. people about us. Therefore it would be necessary for me to
 1038. examine myself critically in this respect and write down my
 1039. conclusions.
 1040. Step number three required that I carefully go over my
 1041. personal inventory and definitely arrive at the conclusion that
 1042. I was now willing to rid myself of all these defects moreover
 1043. I was to understand that this would not be accomplished by
 1044. [line number skipped]
 1045. myself alone, therefore I was to humbly ask God that he take
 1046. these handicaps away. To make sure that I had become really
 1047. honest in this desire, I should sit down with whatever person
 1048. I chose and reveal to him without any reservations whatever
 1049. the result of my self appraisal. From this point out I was
 1050. to stop living alone in every particular. Thus was I to ridx keep
 1051. myself free in the future of those things which shut out

1052. God's power, It was explained that I had been standing in my
 1053. own light, my spiritual interior had been like a room darkened
 1054. by very dirty windows and this was an undertaking to wipe them
 1055. off and keep them clean. Thus was my housekeeping to be ac-
 1056. complished, it would be difficult to be really honest with my-
 1057. self and God and perhaps to be completely honest with another
 1058. person by telling another the truth, I could however be ab-
 1059. solutely sure that my self searching had been honest and effective.
 1060. Moreover I would be taking my first spiritual step towards my
 1061. fellows for something I might say could be helpful in leading
 1062. the person to whom I talked a better understanding of himself.
 1063. In this fashion I would commence to break down the barriers
 1064. which my many forms of self will had erected. Warning was
 1065. given me that I should select a person who would be in no way
 1066. injured or offended by what I had to say, for I could not expect
 1067. to commence my spiritual growth at the expense of another.
 1068. My friend told me that this step was complete, I would surely
 1069. feel a tremendous sense of relieve accompanying by the absolute
 1070. conviction that I was on the right road at last.
 1071. Step number four demanded that I frankly admit that my
 1072. deviations from right thought and action had injured other people
 1073. therefore I must set about undoing the damage to the best of my
 1074. ability. It would be advisable to make a list of all the
 1075. persons I had hurt or with whom I had bad relations. People I
 1076. disliked and those who had injured me should have preferred
 1077. attention, provided I had done them injury or still entertained
 1078. any feeling of resentment towards them . Under no circumstances
 1079. was I to consider their defects or wrong doing , then I was to
 1080. approach these people telling them I had commenced a way of life
 1081. which required that I be on friendly and helpful terms with every
 1082. body; that I recognized I had been at fault in this particular
 1083. that I was sorry for what I had done or said and had come to set
 1084. matters right insofar as I possibly could. Under no circumstances
 1085. was I to engage in argument or controversy. My own wrong doing
 1086. was to be admitted and set right and that was all. Assurance was
 1087. to be given that I was prepared to go to any length to do the
 1088. right thing. Again I was warned that obviously I could not
 1089. make amends at the expense of other people, that judgment and
 1090. discretion should be used lest others should be hurt. This sort
 1091. of situation could be postponed until such conditions became such
 1092. that the job could be done without harm to anyone. One could
 1093. be contented in the meanwhile by discussing such a matter frankly
 1094. with a third party who would not be involved and of course on a
 1095. strictly confidential basis. Great was to be taken that one
 1096. did not avoid situations difficult or dangerous to oneself on
 as possible
 1097. such a pretext . The willingness to go the limit as fast had
 1098. to be at all times present. This principle of making amends
 1099. was to be continued in the future for only by keeping myself free
 1100. of bad relationships with others could I expect to receive the
 1101. Power and direction so indispensable to my new and larger useful-
 1102. ness . This sort of discipline would helped me to see others as
 1103. they really are; to recognize that every one is plagued by various
 1104. of self will; that every one is in a sense actually sick with
 1105. some form of self; that when men behave badly they are only dis-

1106. playing symptoms of spiritual ill health .
1107. one is not usually angry or critical of another when he
1108. suffers from some grave bodily illness and I would
how
1109. presently see senseless and futile it is to be disturbed
1110. by those burdened by their own wrong thinking . I was to
1111. entertain towards everyone a quite new feeling of tolerance
1112. patience and helpfulness I would recognize more and more
1113. that when I became critical or resentful I must at all
1114. costs realize that such things were very wrong in me
1115. and that in some form otro or other I still had the very
1116. defects of which I complained in others. Much emphasis
1117. was placed on the development of this of mind toward others.
1118. No stone should be left unturned to acheive this end.
1119. The constant practice of this principle frequently ask-
1120. ing God for His help in making it work under trying
1121. circumstances was absolutely imperative . The drunkard
1122. especially had to be most rigorous on this point for one
1125. burst of anger or self pity might so shut him out from his
1124. new found strength that he would drink again and with us
1125. that always means calamity and sometimes death.
1126. This was indeed a program, the thought of some of the
to
1127. things I would have admit about myself to other people
1128. was most distasteful - even appalling. It was only to o
1129. plain that I had been ruined by my own colosal egotism
1130. and selfishness, not only in respect to drinking but with
1131. regard to everything else. Drinking had been a symptom
1132. of these things. Alcohol had submerged my inferiorities
1135. and puffed up my self esteem, body had finally rebelled
1134. and I had some fatally affected , my thinking and action
1135. was woefully distorted thru infection from the mire of
1136. self pity, resentment, fear and remorse in which I now
1137. wallowed . The motive behind a certain amount of generosity,
1138. kindness and the meticulous honesty in some directions
1139. upon which I had prided myself was not perhaps not so
1140. good after all. The motive had been to get personal
1141. satisfaction for myself, perhaps not entirely but on the
1142. whole this was true. I had sought the glow which comes
applause
1143. with thexflaws and Praise rendered me by others.
1144. I began to see how actions good in themselves might avail
1145. little because of wrong motive , I had been like the man
1146. who feels that all is well after he has condesendingly
1147. taken turkeys to the poor at Xmas time . How clear it
1148. suddenly became that all of my thought and action, both
1149. good and bad, had arisen out of a desire to make myself
1150. happy and satisfied. I had been self centered instead of
1151. God centered. It was now easy to understand why the taking
this
1152. of a simple childlike attitude toward God plus a drastic
1153. program of action which would place himx would bring
1154. results. How evident et became that mere faith in God
1155. was not enough. Faith had to be demonstrated by works
1156. and there could be no works or any worth while demonstrations

lee

--- In AAHistoryLovers@yahoogroups.com, Jim Robbins <jrobbins1123@...> wrote:

>
> You might look at the AA Service Manual, Concept I.

>
>
> On 4/21/2010 1:58 PM, luv2shop wrote:

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>> Thank you for everything that is done in this group! It is such a
>> treasure trove of information!!

>>
>> Yours in the fellowship
>> Donna W.

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

=====

+++Message 6502. Women & Spirit
From: FAMBD 5/2/2010 2:21:00 PM

=====

<http://www.womenandspirit.org/index.html>

The Women & Spirit Exhibition is touring the US and will be in Cleveland Ohio from 09-MAY. Part of the exhibition is devoted to Ignatia and her work. The material has been provided by the Sisters of Charity of St Augustine. The link above is to the website which gives dates etc of where the exhibition will be.

Regards

Fiona

=====

+++Message 6503. RE: minority voice report
From: Tim DeRan 5/2/2010 5:05:00 PM

=====

"I am curious as to where, when and how the use of the "minority voice report" was installed as a function of AA business meetings....

While I am pretty well versed in Roberts Rules of Order, I cannot recall any such function, other than a motion to reconsider which requires a 2/3 vote. I cannot find mention of the minority voice report otherwise and was hoping someone knew where and when this became a part of AA business meeting protocol."

Look in the Service Manual.

tmd

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

=====

+++Message 6504. Re: minority voice report
From: Remi K. 5/2/2010 5:14:00 PM

=====

Concept V, found in the "secret" AA Service Manual, allows for the "Right of Appeal", assuring that minority opinion will be heard.

It's testimonial of our co-founder Bill W.'s incredible foresight for drafting the 12 Concepts... relinquishing the power and authority to the fellowship.

In service,

Remi

doclandis@aol.com wrote:

>

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Reprinted by Healing-habits.com available @ amazon
Classic republished Gems

"When Man Listens" Cecil Rose Was very Rare
A book of how to Listen to God.
In His preface Cecil Rose writes "The chapters of this book are an attempt to set down briefly the simple elements of Christian living. I believe that there is nothing in them which cannot be found in the New Testament". What Cecil Rose wrote was a model for living that went beyond the Christian faith. It became one of the sources of the 12 Step recovery program. Which has brought many people to God. It embodies universal principles that serves all of mankind. It is an excellent guide for ; People of the Christian faith People who are struggling with their 12 step program. People seeking to deepen their Spiritual/religious connection People who are seeking to live a life of honor and integrity in a world in filled with the opposite It is my honor and pleasure to have Cecil Roses work reborn through this reprinting so that the masses can have access to his words and the principles he speaks of.

"Twice Born men" Harold Begbie.
A Famous English Author of the early 1900's writes stories of downtrodden people who were saved by the works of the Salvation Army. A movement that started in England and has spread to 116 countries today

"The Genius of Fellowship/ conversion of the Church" Sam Shoemaker
The Man who started it all.
Sam Shoemaker a pioneer in both the Oxford group movement and AA. presents in his book "The conversion Of The Church" How the Church needs to operate like a fellowship and that in reality the Fellowship is the Church. Sam mentions in his Forward that the original church was often called the fellowship. AA is often referred to as the Fellowship. Sam devotes an entire Chapter to the genius of fellowship. There he emphasizes the Importance of fellowship in The Church. "When the Church is alive the desire for fellowship is alive. Sam gives his definition of real fellowship. "the core and genius of real fellowship as I see it, is the power to live and work with people upon the basis of absolute love and honesty"

"Children of the second Birth" Sam Shoemaker

The movement that helped Bill W to recover
An early Sam Shoemaker book originally published in the 1920s, *Children of the Second Birth* is filled with stories of men and women who had their lives changed by turning to God; stories of people who, under the guidance of Sam, utilized the Oxford Group principles and found miracles. These men and women came from the depths of desperation and despair to places of happiness and joy. The touching journeys that they went through gave others the hope that they too could have a new life filled with peace and serenity. People today can achieve the same results as the people mentioned in this book. All that is required is to follow what they did. May these true-life accounts help you or your loved ones find the Happiness of God.

"Life Changers 13th edition" Harold Begbie
Frank Buchman The man who started the oxford movement
Life Changers is comprised of century-old stories of men who had their lives changed so profoundly and so dramatically that the original book was reprinted 12 times. Now 100 years later, with its 13th printing, this precious classic is set to change the lives of many more men and women. The words in this book are as true today as they were then. *Life Changers* is also about a man, Frank Buchman, who was first and foremost a teacher. Buchman could change the lives of students and scholars in the course of a single conversation; changing those lives so profoundly and persuasively that the world was in disbelief. Buchman started a movement that reached the shores of America and lives today in the form of many 12-step programs. While the original movement was founded on Christianity, its principles and ideas moved beyond religion and Christianity into a more generic spiritual movement.

The Common Sense of Drinking
Written by Richard Peabody in the early 1930s, "*The Common Sense of Drinking*" describes alcoholism and the behavior of many alcoholics. Divided into four sections, the book carefully details the condition of alcoholism, along with the diagnosis of the disease, first steps towards successful treatment, and "the cure made effective." Republished in 2009 by Tuchy Palmieri as "*To Drink or Not To Drink: The Common Sense of Drinking*," this book, although somewhat dated in parts, still serves as a wonderful resource for anyone interested in studying the early research on the condition of alcoholism.
Twice Born Ministers

way. If the District officers are chosen by one person on the basis of friendship, personal preference or subjective evaluation, we have completely bypassed the "loving God" as expressed in the group conscience. It sounds like a power grab and demagogic to me. I do think that the DCM should have the authority to appoint Standing Committee Chairpersons as he/she may have a good sense on these appointments and later would have the choice, if the Chairs failed in their duties, to replace them. A call to GSO might provide a little guidance here.
lee

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>> treasure trove of information!!
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>> Yours in the fellowship
>> Donna W.
>>
>>
>
>
>
> [Non-text portions of this message have been removed]

is free do conduct their business however they wish provided that, in doing so, they don't interfere with any other AA body's ability to do the same. Translation: Your District can absolutely allow your chair to appoint other positions if they want to. If, at some point, they decide it doesn't work, they can change it back.

The guiding principles for this can be found in the 12 Concepts, a.k.a. "the best kept secret in AA." In particular Concept 2 which speaks to the delegation of authority, and Concept 10 which speaks to service authority. More importantly however, I would refer you to Concept 9 which speaks to the importance of good service leaders and "sound and appropriate methods of choosing them ..."

The bottom line is this: I doubt that you will ever find any definitive answer as to how your district should conduct your business, but, I am convinced that, by reviewing the guiding principles that our founders labored to leave us as their legacy, one can find Good Orderly Direction.

Good luck.

GVR

--- In AAHistoryLovers@yahoo.com, "luv2shop" <justme489@...> wrote:

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chose his/her buddy because they are comfortable?

>

> Now the question. After reading the scenario, does anyone know where I

- > specific goal, or 2) service in a specific task or position.
- >
- >
- >
- > The AAWS Board and its service committees, for as long as I can remember,
- > have had Appointed Committee Members who serve Ad Hoc assisting the work of
- > the committee. I remember when the Fourth Edition stories were being
- > reviewed, Trustees Literature Committee had AAs as Appointed Committee
- > Members to help with its work. An old friend and past Delegate, who has
- > since passed away, applied for such a position when the Board request was
- > made, and his first 'assignment' was assisting in editing down the second
- AA
- > history book that languished through a few General Service Conference in
- the
- > early 1990s and never received approval to publish. The result of the
- > editing was "Collected Observations of AA" that was (and possibly still
- is,
- > in geographic-related sections from the AA Archives at GSO) available to
- > archivists working within the service structure. His next task was
- reviewing
- > submitted Fourth Edition personal stories for further consideration by
- > Trustees Literature. Then, when it came close to the time for final
- > Conference approval of the Fourth Edition, his work was done.
- >
- >
- >
- > As to my Delegate Area and its Appointments, we have a few: Area Archivist
- > and Area Newsletter Editor come to mind. These are non-rotating service
- > positions that are loosely reaffirmed every two years, at the beginning of
- > the year following an Area election year. Our current Newsletter Editor
- has
- > been serving for over 10 years.
- >
- > The Area Chairperson appoints these trusted servants and the Assembly
- > ratifies the selections by acclamation.
- >
- >
- >
- > Hope this helps with your question; Ad Hoc is one effective way to look at
- > appointments. Example 1, I served my Area twice as Historian, once to
- > complete its history and a second time to update it, both times before the
- > Assembly's approval to publish it. Example 2, I was later appointed Area
- > Archivist and served for 5 years before my election to the Area Secretary
- > Committee---to establish an archives repository and manage the archival
- > items.
- >
- >
- >
- > Rick, Illinois
- >
- >
- >
- >
- >
- >

what we then called "moral psychology", and we doubted if even that would have any effect.

However, he did become "sold" on the ideas contained in this book. He has not had a drink for a great many years [Fitz got sober in October 1935]. I see him now and then and he is as fine a specimen of manhood as one could wish to meet.>>

- - - -

The man in this story who had hidden in a barn was Fitz Mayo. His story in the BB is "Our Southern Friend."

- - - -

From silkworth.net:

"Our Southern Friend"

John H. F. (Fitz) M., Cumberstone, Maryland

(p. 226 in 1st edition, p. 460 in 2nd edition, p. 497 in 3rd edition, and p. 208 in 4th edition. In the first three editions it appeared under the section "They Nearly Lost All.")

They Lost Nearly All

"Pioneer A.A., minister's son, and southern farmer, he asked, 'Who am I to say there is no God?'"

Fitz' date of sobriety was October 1935. He was Bill's second or third success at 12th stepping after he returned from Akron in 1935. The first was Hank P. ("The Unbeliever" in the 1st edition), and the second probably William R., "A Business Man's Recovery" in the 1st edition.)

Fitz has been described as a blue blood from Maryland. Alcoholism may have run in his mother's side of the family. Fitz was, reportedly, quite handsome, with chiseled features. He had the quiet, easy charm of the landed gentry. Indeed, he was quite the Southern gentleman. Lois W. said Fitz was an impractical, lovable dreamer. His intellectual, scholarly qualities gave him common ground with Bill who - like Fitz - was also a dreamer.

He was the son of an Episcopalian minister. Alcoholism may have run in his

mother's side of the family. They never drank at home, but when Fitz took his first drink when at college, he discovered that it removed his fear and sense of inferiority.

He attempted to enlist during World War I, but could not pass the physical. This added to his sense of inferiority.

He had a good job with a large corporation until the Great Depression. Later he worked at various jobs: traveling salesman, teacher and farmer. But he couldn't stop drinking. He was drunk when his mother-in-law died, when his own mother died, when his child was born.

His wife had heard of Towns Hospital in New York and urged him to go there. Finally he agreed.

Another patient told him about a group of men who were worse than he was but who didn't drink any more. This patient had tried the program but had slipped. He knew it was because he hadn't been honest. He asked Fitz if he believed in God. Fitz did not. Later, in his bed, the thought came: "Can all the worth while people I have known be wrong about God?" He took a look at his own history and suddenly a thought like a Voice came: "Who are you to say there is no God?"

Bill & Lois W. and Fitz M. and his wife became devoted friends, and visited one another often. Fitz frequently came up for the Tuesday night meeting at the Wilson home in Brooklyn. It was while Bill and Lois were visiting Fitz in Maryland in the summer of 1936 that Bill C., committed suicide. (See page 16 of the Big Book.) And Fitz, as well as Hank P. often joined Bill and Lois at Oxford Group house parties before A.A. broke away from the Oxford Group.

During the writing of the Big Book, Fitz insisted that the book should express Christian doctrines and use Biblical terms and expressions. Hank and Jim B. opposed him. The compromise was "God as we understood Him."

When the group was trying to decide on a name for the book, Fitz, because of his close proximity to Washington, was asked to go to the Library of Congress and find out how many books were called "The Way Out." His sister, Agnes, came to their assistance when the printer refused to release the book he was holding - the first printing of Alcoholics Anonymous. Agnes loaned A.A. \$1,000, the

knowledge.

Many years ago one of the leading contributors to this book [Bill W.] came under our care in this hospital and while here he acquired some ideas which he put into practical application at once.>>

(BB 4th ed., pp. xxxi-xxxii) The "moral psychology" developed in Bill Wilson's program of recovery was even able to get Fitz Mayo sober in October 1935, even though Dr. Silkworth and the other staff did not believe it could work on someone with all of Fitz's complex problems:

<<His alcoholic problem was so complex and his depression so great, that we felt his only hope would be through what we then called "moral psychology", and we doubted if even that would have any effect.

However, he did become "sold" on the ideas contained in this book. He has not had a drink for a great many years. I see him now and then and he is as fine a specimen of manhood as one could wish to meet.

I earnestly advise every alcoholic to read this book through, and though perhaps he came to scoff, he may remain to pray.>>

IT APPEARS TO ME as though "moral psychology" meant the AA program of recovery as it existed c. October 1935, which would mean something like the kind of roughly devised six step program which Bill W., Earl Treat, and Ebby described: <http://hindsfoot.org/steps6.html>

Looking at the way Dr. Silkworth spoke of it, this "moral psychology" seems to have involved helping people learn how to better apply good moral principles to their lives, and it also seems to have involved helping them learn how to pray and turn to a higher power for help.

It was very different from Freudian psychiatry, which had no room for God or morality in most people's sense of that word. And even Jung taught no strongly moral message in the sense in which Bill Wilson and the early AA's understood moral behavior.

Dr. Silkworth had the vision of a kind of psychology which was very different from any of the various kinds of psychology and psychiatry which were dominating the western world during the 1930's. But let us remember that the word "psychotherapy" meant (in the original Greek) "psyches therapeia," the "healing of the soul," or in Latin the "cura animarum."

Bill W. used the term in an article in the October 1946, and defined it at that time as a two thirds vote. The same idea is contained in the pamphlet, "The AA Group ... Where It All Begins" (p. 34-35): If one is in a hurry, skip to the last sentence.

"The group conscience is the collective conscience of the group membership and thus represents substantial unanimity on an issue before definitive action is taken. This is achieved by the group members through the sharing of full information, individual points of view, and the practice of AA principles. To be fully informed requires a willingness to listen to minority opinions with an open mind.

"On sensitive issues, the group works slowly -- discouraging formal motions until a clear sense of its collective view emerges. Placing principles before personalities, the membership is wary of dominant opinions. Its voice is heard when a well-informed group arrives at a decision. The result rests on more than a 'yes' or 'no' count -- precisely because it is the spiritual expression of the group conscience. The term 'informed group conscience' implies that pertinent information has been studied and all views have been heard before the group votes."

Within The e-AA Group, "substantial unanimity" means a 2/3 majority whenever possible.

Jim L
Central Ohio

=====

+++Message 6520. Re: Judge sentences man to get AA sponsor
From: John Moore 5/11/2010 6:13:00 AM

=====

From John Moore, Jim in Central Ohio, Rotax Steve, and Elisabeth

- - - -

From: John Moore <contact.johnmoore@gmail.com>
(contact.johnmoore at gmail.com)

Yes, courts have been sending drunks, and others, to AA for as long as I have been sober. Getting a sponsor is a requirement of many facilities and it is no surprise that the courts do to sometimes.

The first I heard of it was in 1972 in my home group and outrage prevailed because you cannot force someone to come to AA, or to get a sponsor...it is supposed to be voluntary. That view turned out to be short sighted because alkies were coming and getting sober and doing well in spite of all predictions to the contrary.

Last couple years I had a commitment on Wed nites at a halfway house and

there was a stack of court papers and resident papers to be signed each week. Not unusual to sign 20 or 30 of them at a meeting. Some told me that they had to find a sponsor to satisfy the terms of their release or their residency in treatment. It is not easy because many AAs felt they were being used by the system, and one man told me he refuses to sponsor anyone who is in treatment, detox or under court orders.

Personally I don't care. I had great men get drunk under my sponsorship, and had total losers become fine men in spite of how they arrived. If a man is willing, I try to help if I possibly can.

John M
South Burlington, Vermont

- - - -

From: Sober186@aol.com (Sober186 at aol.com)

Not exactly the same sentence, but one local judge says he never sentences a person to attend AA. He gives them an option of either going to jail for x number of days or attending a few AA meetings a week for the same length of time. He says they seem to always like the AA option. He also says he makes it clear if he catches them skipping the AA meetings, they will serve the full jail time. Very few skip the meetings.

We also had a Juvenile court judge in a small town sentencing youngsters to attend AA meetings. Sometimes they were a little disruptive. A few members of AA made an appointment with the judge and explained the concept of Open and Closed meetings. He then only sentenced them to Open AA meetings.

AA membership does not require having a sponsor, but that makes no difference. A judge can do anything the judge wishes until he gets over ruled by a higher court. (Of course he may not get re elected)

Jim in Central Ohio

- - - -

From: "Rotax Steve" <gallery5@mindspring.com>
(gallery5 at mindspring.com)

I see it at every meeting I go to. Recently my home group has been flooded with court cards.

I have often wondered how and when the courts started sending people to AA?

I try to be involved more with CPCPI and it bugs me when people are "sentenced to AA". I try to tell judges that AA is not punishment and that those who are sent there by the courts consider it so.

DDMP.

Within a few years the number of court-ordered DWI offenders was enormous.

To

make a long story short, the service structure of our area (Area 29) decided (after much debate, see this link:

<http://www.intoaction.org/files/general12step/courtslips.pdf>

to issue a "Call for Unity" and respectfully ask that groups in Maryland no longer sign DDMP attendance slips. Most groups voluntarily agreed to stop signing slips. The problems associated with the influx of "slip signees" decreased dramatically.

Today judges and the MVA continue to send DWI offenders to AA, but usually the

offenders sent are repeat offenders (and usually have been diagnosed by a treatment professional as having an alcohol use disorder), rather than first-time offenders. Most DDMP monitors no longer require that an attendance

slip be signed by an AA member, but that the attendee must record information

about the meeting, such as the date, time, location and name of the meeting, meeting topic, name of the meeting leader or secretary, and the name of the last

person to speak. This eliminates the need to have a slip signed (and makes it

difficult for the attendee to falsify).

I first came into AA in 1987 in the midst of the court signing debate carrying a

court slip. I encountered much hostility at the time, but eventually the judge's desire for me to attend A.A. meetings developed into my own. There's another saying that I often hear in meetings, "I first came to meetings because

I had to, then I came because I wanted to, finally I came because it's Tuesday night and it's 8 o'clock."

The General Service Office has a number of pdf's available online about this very topic:

http://www.aa.org/en_pdfs/smf-177_en.pdf

http://www.aa.org/en_pdfs/mg-05_coopwithcourt.pdf

In this posting I haven't mentioned the controversy of treatment centers sending

people that self-identify as drug addicts. I'll skip that hot topic entirely.

With warm regards,

Rick B.

Hagerstown, Maryland

++++Message 6523. Re: Historical definition of
substantial unanimity
From: Tom Hickcox 5/11/2010 4:52:00 PM

|||||

From Tommy H. and kevinr1211

- - - -

From: Tom Hickcox <cometkazie1@cox.net>
(cometkazie1 at cox.net)

In the current pamphlet, the material quoted below
(less the last sentence which does not have quotation
marks) is on pp. 26-27. That "'substantial
unanimity' means a 2/3 majority whenever possible"
is not attributed.

Tommy H in Baton Rouge

- - - -

At 00:31 5/11/2010, Sober186@aol.com wrote:

>Bill W. used the term in an article in the October 1946, and defined it at
>that time as a two thirds vote. The same idea is contained in the
>pamphlet, "The AA Group ... Where It All Begins" (p. 34-35): If
>one is in a
>hurry, skip to the last sentence.
>
>"The group conscience is the collective conscience of the group membership
>and thus represents substantial unanimity on an issue before definitive
>action is taken. This is achieved by the group members through the
>sharing of
>full information, individual points of view, and the practice of AA
>principles. To be fully informed requires a willingness to listen
>to minority
>opinions with an open mind.
>
>"On sensitive issues, the group works slowly -- discouraging formal motions
>until a clear sense of its collective view emerges. Placing principles
>before personalities, the membership is wary of dominant opinions. Its
>voice
>is heard when a well-informed group arrives at a decision. The result rests
>on more than a 'yes' or 'no' count -- precisely because it is the spiritual
>expression of the group conscience. The term 'informed group conscience'
>implies that pertinent information has been studied and all views have been
>heard before the group votes."
>
>Within The e-AA Group, "substantial unanimity" means a 2/3 majority
>whenever possible.

- - - -

Thanks, Amelia B

|||||

+++Message 6525. Awfully tough Irishman
From: Tom Hickcox 5/12/2010 5:41:00 PM

|||||

We had our monthly Tradition meeting today.

I thought I had noted who the "awfully tough Irishman" mentioned in the chapter on the 5th Tradition, but I hadn't.

I searched A.A.H.L.'s archive and the question is asked but not answered.

Who was he?

Tommy H in Baton Rouge

- - - -

FROM THE CHAPTER IN THE 12+12 ON THE FIFTH TRADITION:

[From the moderator: and please note that the main point in this section is that the "primary purpose" which AA must uphold with a total "singleness of purpose" is TO TALK ABOUT RECOVERING FROM ALCOHOLISM, NOT to talk to people about RELIGION.

Conservative Protestant evangelicals are NOT to start preaching to Roman Catholics that they must have a revivalist style born again experience where they take Jesus as their personal savior, and vice versa, Roman Catholics are NOT to start preaching to Protestants that they have to follow Roman Catholic dogmas about the Trinity and the Blessed Virgin Mary, and BOTH groups are NOT to start preaching Christianity at all to Jews, Buddhists, Hindus, Muslims, etc.

Read what follows, and you will see that this is so.]

- - - -

"Each group has but one primary purpose - to carry its message to the alcoholic who still suffers."

"Restless one day, I felt I'd better do some Twelfth Step work. Maybe I should take out some insurance against a slip. But first I'd have to find a drunk to work on.

"So I hopped the subway to Towns Hospital, where I asked Dr. Silkworth if he had a prospect. `Nothing too promising,' the little doc said. `There's just

one chap on the third floor who might be a possibility. But he's an awfully tough Irishman. I never saw a man so obstinate. He shouts that if his partner would treat him better, and his wife would leave him alone, he'd soon solve his alcohol problem. He's had a bad case of D.T.'s, he's pretty foggy, and he's very suspicious of everybody. Doesn't sound too good, does it? But working with him may do something for you, so why don't you have a go at it?' "I was soon sitting beside a big hulk of a man. Decidedly unfriendly, he stared at me out of eyes which were slits in his red and swollen face. I had to agree with the doctor - he certainly didn't look god. But I told him my own story. I explained what a wonderful Fellowship we had, how well we understood each other. I bore down hard on the hopelessness of the drunk's dilemma. I insisted that few drunks could ever get well on their own steam, but that in our groups we could do together what we could not do separately. He interrupted to scoff at this and asserted he'd fix his wife, his partner, and his alcoholism by himself. Sarcastically he asked, 'How much does your scheme cost?' "I was thankful I could tell him, 'Nothing at all.' "His next question: 'What are you getting out of it?' "Of course, my answer was 'My own sobriety and a mighty happy life.' "Still dubious, he demanded, 'Do you really mean the only reason you are here is to try and help me and to help yourself?' "'Yes,' I said. 'That's absolutely all there is to it. There's no angle.' "Then, hesitantly, I ventured to talk about the spiritual side of our program. What a freeze that drunk gave me! I'd no sooner got the word 'spiritual' out of my mouth than he pounced. 'Oh!' he said. 'Now I get it! You're proselytizing for some damn religious sect or other. Where do you get that "no angle" stuff? I belong to a great church that means everything to me. You've got a nerve to come in here talking religion!" "Thank heaven I came up with the right answer for that one. It was based foursquare on the single purpose of A.A. 'You have faith,' I said. 'Perhaps far deeper faith than mine. No doubt you're better taught in religious matters than I. So I can't tell you anything about religion. I don't even want to try. I'll bet, too, that you could give me a letter-perfect definition of humility. But from what you've told me about yourself and your problems and how you propose to lock them, I think I know what's wrong.' "'Okay,' he said. 'Give me the business.' "'Well,' I said, 'I think you're just a conceited Irishman who thinks he can run the whole show.' "This really rocked him. But as he calmed down, he began to listen while I tried to show him that humility was the main key to sobriety. Finally, he saw that I wasn't attempting to change his religious views, that I wanted him to find the grace in his own religion that would aid his recovery. From there on we got along fine.

"Now," concludes the oldtimer, "suppose I'd been obliged to talk to this man on religious grounds? Suppose my answer had to be that A.A. needed a lot of money; that A.A. went in for education, hospital, and rehabilitation?

Suppose

I'd suggested that I'd take a hand in his domestic and business affairs?

Where

would we have wound up? No place, of course."

Years later, this tough Irish customer liked to say, "my sponsor sold me one idea, and that was sobriety. At the time, I couldn't have bought anything else."

|||||

++++Message 6526. Re: The Irishman in the chapter on Tradition Five in the 12 and 12
From: Dov 5/13/2010 4:12:00 PM

|||||

According to Fr Ed Dowling quoted in p.47 of "Not God" Morgan R(yan) was fresh out of Greystone asylum which does not fit the 12&12 Tradition Five description of the Irishman in Towns Hospital. (Note that Fr Dowling is quoted as saying that Morgan R was the only Roman Catholic in New York not the only Roman Catholic in AA).

I was wondering whether another early Irish AA, Tom M. was a candidate. "Old Tom" is described (in AA Comes of Age) as the brusque Irish janitor of the AA clubhouse who announced Father Ed as 'some bum from St. Louis'. That would seem at first sight to match the tough Irishman description in the 12 and 12. However he was brought into AA by Bill & Lois from Rockland State asylum, which would rule him out too.

However I do not know of any need to believe that the incident took place in early AA because according to an article by Leonard Blumberg, (Professor of Sociology, Temple University, Philadelphia Vol. 38. No. 11, 1977, "The Ideology of a Therapeutic Social Movement: Alcoholics Anonymous") Dr. Silkworth continued to work at Towns until his death in 1951 (http://www.silkworth.net/silkworth/silkworth_bio.html).

By 1951 there may well have been more than one tough Irishman in AA which could make it very difficult to identify the individual mentioned in Tradition Five.

--- In AAHistoryLovers@yahoogroups.com, Tom V <tomvlll@...> wrote:

>

> If the story goes back to the very early AA

Silkworth was referring to some type of therapeutic modality. By "moral psychology," did he actually mean a type of clinical or counseling psychology in which the concept of morals was prominent, or did he mean something outside of the therapeutic realm?

In the 19th century, "moral psychology" was a branch of ethics. Ethics had originally been strictly theological, then philosophical. Then a more naturalistic approach evolved, including attention to human decision-making, emotion, motivation and character development. I believe this was the sense in which Silkworth used the term. Yes, he was writing in the 20th century and by that time things had changed somewhat, due to the influence of William James and William MacDougal. But even at the time he was writing, no branch of clinical or medical psychology, as far as I can tell, was using the term "moral psychology" to describe itself. Silkworth was probably going back to the traditional use of the phrase as a psychologically-informed approach to conduct.

Silkworth may have been thinking of the Emmanuel Movement or its spin-offs, of the social-psychology approach then used by Dr. Riggs in Stockbridge, or of the various work-cure places where the wealthy could go to chop wood and do other menial labor. Or maybe he was thinking of the Keeley-cure alumni associations where people who dried out at Keeley clinics got together to strengthen one another's resolve. There were also the religiously-based missions such as Calvary, and of course the Oxford Group. None of these specifically said they were based on "moral psychology," however.

I certainly don't read him as saying that other doctors did not feel this way. In fact, he is saying the opposite: that medical people have always known that people acquire the motivation and strength to stop drinking for complex reasons not within the doctor's control. We would now put those reasons and that process in the general realm of "spirituality," but I don't think that word was in Silkworth's vocabulary at the time.

Doctors, like most people, were inclined to become moralistic about alcohol over-consumption, but of course they had to be on guard not to communicate this explicitly to the patient. It just wasn't, and isn't, part of the role, rarely does any good, and may do harm. I don't think Silkworth was saying anything

more complicated than that. Certainly not that there were doctors (Freudian or otherwise) who didn't believe morals had anything to do with solving drinking problems.

--- In AAHistoryLovers@yahoogroups.com, "martinholmes76@..." <martinholmes76@...> wrote:

>
> What was their version of moral psychology mentioned in the Big Book in the Doctor's opinion?

>
> - - - -

> From Glenn C., the moderator

>
> (BB 4th ed. p. xxvii) Dr. Silkworth had been unable to
> devise a method of "moral psychology" which would help
> alcoholics, until Bill Wilson came to him as a patient, and
> devised a program of recovery which Dr. Silkworth
> allowed him to try out on other patients, a program
> involving a kind of "moral psychology" which repeatedly
> brought long term sobriety to apparently hopeless cases:

>
> <<We doctors have realized for a long time that some form
> of moral psychology was of urgent importance to alcoholics,
> but its application presented difficulties beyond our concep-
> tion. What with our ultra-modern standards, our scientific
> approach to everything, we are perhaps not well equipped
> to apply the powers of good that lie outside our synthetic
> knowledge.

>
> <snip>

|||||

++++Message 6529. Re: Sylvia K's Doctor
From: Michael 5/17/2010 9:56:00 AM

|||||

From Mike M., tcumming, and Don B.

- - - -

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

Thank you "tcumming" for answering the question.

"page 22 pf AA COMES OF AGE identifies Sylvia's doctor as a DR BROWN"

Next question: What do we know about Dr. Brown? With everything he was

trying to do to help Sylvia he seemed incredibly enlightened and open minded.

Thanks,

-Mike Margetis

- - - -

From Don B., Chicago historian and archivist

Her doctor was Dr. Seth Brown from Evanston, which was where Earl Treat lived

..... and Earl contacted Dr. Brown, Sylvia came through Akron before returning to Chicaco ... but she got drunk on the train home but stayed sober everafter D.O.S. 9/13/39

- - - -

For Don's HISTORY OF CHICAGO AA, see:

<http://hindsfoot.org/chicago1.pdf>

listed on <http://hindsfoot.org/archive2.html>

- - - -

>

> Hi All,

>

> I searched but could not seem to find the answer to this question,
> forgive me if I didn't look hard enough. In Sylvia K's story "The Keys
> To The Kingdom" do we know who the Doctor in Evanston is?

>

> Thanks,

>

> -Mike Margetis

>

> Brunswick, MD

>

> - - - -

>

> For short biographies of the authors of the
> stories in the Big Book see:

>

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

>

> <http://silkworth.net/aabiography/storyauthors.html>

>

> The following account is given there:

>

> According to member list index cards kept by the Chicago group,
Sylvia's date of sobriety was September 13, 1939. Because of slips by
Marty Mann ("Women Suffer Too,") Sylvia may have been the first woman to
achieve long term sobriety

>

1. Do you notice you can drink more than your friends?
2. Do you cheat about how much you can drink?
3. Is your work or personal life ignored?
4. Do you eat less when drinking?
5. Is liquor essential in your life?
6. Do you deny any of this?
7. Do you believe you can stop at any time?
8. Do you resent advice about your drinking?

In 1947, Dr. Silkworth was again approached by AA for help in off-setting the public reaction to continued relapse among alcoholics. There was still a large school that believed the alcoholic relapse was indicative of a failed cure. Silkworth admonishes this population with his article "Slips and Human Nature." Also in this article, Silkworth likens alcoholism to other chronic diseases. In another first by a medical doctor, he equates relapse with a failed program, much as a tuberculosis patient might relapse if he, too, discontinued the prescribed medication and lifestyle. He wrote, "The alcoholic 'slip' is not a symptom of a psychotic condition. There is nothing 'screwy' about it at all. The patient simply didn't follow directions."

Silkworth had also supported Dr. Haggard, a researcher at Yale, in his description of relapse. "Slips and Human Nature" mimics the thoughts of Haggard, or vice versa. In the paper, Silkworth had tired of the discussions on relapse as a moral failure, and the subsequent blame on the "alcoholic behavior," and attributed relapse more to simple human nature:

Lets get it clear, once and for all, that alcoholics are human beings just like other human beings - then we can safeguard ourselves intelligently against most of the slips.

Both in professional and lay circles, there is a tendency to label everything that an alcoholic may do as "alcoholic behavior." The truth is simple human nature!

Silkworth went on to say

The slip is a relapse! It is a relapse that occurs after the alcoholic has stopped drinking and started on the A.A. program of recovery No one is startled by the fact that relapses are not uncommon among arrested tubercular patients. But here is a startling fact - the cause is often the same as the cause which leads to "slips" for alcoholics."

-Above excerpt from, "SILKWORTH, The Little Doctor Who Loved Drunks" -by Dale Mitchel

On aahistorybuffs

<<http://groups.yahoo.com/group/aahistorybuffs/messages>> , see the following posts on the subject of Dr. Silkworth's moral psychology mentioned in the Doctors Opinion, Big Book, page xxxi, 4th paragraph:

<http://groups.yahoo.com/group/aahistorybuffs/message/366>

<<http://groups.yahoo.com/group/aahistorybuffs/message/366>>
<http://groups.yahoo.com/group/aahistorybuffs/message/453>
<<http://groups.yahoo.com/group/aahistorybuffs/message/453>>
<http://groups.yahoo.com/group/aahistorybuffs/message/581>
<<http://groups.yahoo.com/group/aahistorybuffs/message/581>>
<http://groups.yahoo.com/group/aahistorybuffs/message/668>
<<http://groups.yahoo.com/group/aahistorybuffs/message/668>>

There may be a few others to look into as well. I believe that Barefoot Bill (Lash) also posted a few articles which contain "moral psychology"

Yours in service,
Jim M. from <http://www.silkworth.net/> <<http://www.silkworth.net/>>

=====

+++Message 6534. AAHistoryLovers get-together in San Antonio
From: Arthur S 5/19/2010 11:19:00 AM

=====

For the History Lovers going to San Antonio for the A.A. International Convention, July 1-4, 2010.

Would it be possible to somehow take a poll and pick a date, time and location to gather together and see what we look like up close and personal?

I've met some History Lovers folks at the National Archives Workshops and would love to meet more at the International.

I never cease to be amazed at how absolutely terrible I am at preconceiving how email authors might look like and how they actually turn out in person.

Cheers

Arthur

=====

+++Message 6535. Re: AAHistoryLovers get-together in San Antonio
From: Glenn Chesnut 5/23/2010 10:24:00 PM

=====

I think Arthur has a great idea.

I plan to spend a lot of my time in the

A.A. ONLINE HOSPITALITY SUITE

which the Advance Program says will be located in the Grand Hyatt Hotel (the main convention hotel) in Crockett Suite A/B.

I phoned the New York GSO on Friday, and they said that the A.A. Online hospitality suite was for all AA-related online groups, including groups like the AAHistoryLovers, and they encouraged us to drop in and spend time there whenever we wished. So this seems like it could be a very good place to meet.

The hospitality rooms will be open on Thursday through Saturday, they told me, but not on Sunday.

And Thursday would probably not be a good day to meet, given that we have given folks no advance warning. Since no convention activities are scheduled until the party and dance at 7:00 p.m. on Thursday evening, most people will most likely have their travel plans set up so that they will be arriving on Thursday afternoon or evening.

So some time on Friday or Saturday would seem like it would give the most people an opportunity to attend.

ADVANCE PROGRAM

A.A. International Convention

San Antonio, Texas -- July 1-4, 2010

http://www.aa.org/lang/en/en_pdfs/2010IC_AdvanceProgram.pdf

THURSDAY, July 1, 2010

7:00 p.m. -- convention begins Thursday night with a Party in the Park right outside Halls C & D of the Convention Center in Hemisfair Park. Start in the park; hop on into the Convention Center and swing over to the Grand Hyatt San Antonio for dancing fun.

FRIDAY, July 2, 2010

9:00 a.m.-5:30 p.m.

A.A. topic meetings, workshops, panels, special interest meetings, and regional meetings will be held Friday and Saturday at the Henry B. Gonzalez Convention Center and the Grand Hyatt San Antonio.

8:00 p.m.

Friday night we all come together in the Alamodome Stadium for the Flag Ceremony and Opening A.A. Meeting.

The first barrier was this member made his own diagnosis. Yes, we do identify ourselves each of us as alcoholic, but we are way too close to see ourselves objectively. This is why A.A. is based on a "buddy system" of one alcoholic talking with another alcoholic. My arrogance and egotism, represented by acting like the "doctor" in my own case, have stood in the way of my surrendering to God, and then talking with others like me who are alcoholic and listening to their view points. This was a major threat to my staying H.O.W. --
Honest, Open, and Willing.

This is a "we" program ... we help each other, we work together, we are of service to others. Each of us don't go off in our little corners and figure out our own stuff by ourselves. We seek out each other and do outreach to get others input. I don't ever have to go through all the circumstances that brought me to A.A. alone ever again.

The second barrier was this member marked his case hopeless. It's never helpful for me recovery when I put on my "God suit" and take over a pseudo-omnipotent position like this one. That's God's job and rôle in life; not mine. I can't be doing my job with my life to the best of my ability when I'm seeking to take on God's part in this thing. God does not need my help; I need his help. God, as I understand God, needs me to do my part: To seek God's guidance as to God's will and the power to carry that will out in all my affairs.

The third barrier occurred when the individual hid himself away in the barn. When I isolate or withdraw from others I generally am seeking to hide my behavior from exposure and scrutiny because I know I'm on an ineffective path. I am in flight from reality when I am pushing people away who can otherwise prompt and inspire me to stay in the solution regarding my life's challenges by what they say about their journeys in recovery. I'm pushing away help while simultaneously acting based on self-will run riot.

And, if those three features were not trouble enough for me as I trudge on my path to recovery, this member described themselves as the child of a minister. I have heard numerous ministers in A.A. describe how their professional affiliation as a minister had been twisted in their minds by their drinking and/or using careers to support their disease prior to commencing a program of recovery.

Although I am not a minister's kid, I am a doctor's kid, and I can report that

Hi: In 2007 while I was doing research in Bennington, VT I tried to find a court record concerning Ebby's day in court, but there are no records for the Magistrate Court back to 1934. The only information we have relates to Rowland Hazzard, Sebra Graves and Shep Cornell interceding with the magistrate, Collins Graves, to have Ebby released to their custody instead of sentencing Ebby to a mental hospital as a "public nuisance". Those three were members of a local Oxford Group and were drinking buddies (at least Sebra and Rowland were, although Shep's inclinations are not clear). They persuaded Ebby to follow OG principles so his drinking could be controlled. The judge apparently did not give Ebby such a sentence...just a release to custody. Sebra was well known in the community, as well as being the son of the magistrate, so it would appear that all were satisfied to handle the matter that way. Of course Ebby was so convinced that the OG program was great that he also "carried the message" to Bill Wilson shortly thereafter.

- - - -

Much has been written about the OG influence upon Bill, but I discuss that from a different point of view in my forthcoming book about the "Role of Vermont in AA history".

- - - -

Another bit of minutia... I interviewed Van Graves during that trip. He was Sebra's brother, and DID have the title of "Judge", and he made a very specific point to me that his father, Collins, was NOT a "Judge"... he was "head of a family agency". A little family rivalry there, I guess.

Les Cole

Colorado Springs, CO

To: AAHistoryLovers@yahoogroups.com
From: ckeith@moment.net
Date: Thu, 13 May 2010 17:53:57 -0500
Subject: [AAHistoryLovers] Re: Judge sentences man to get AA sponsor

As I recall, it was the latter part of 1934 when a judge in effect sentenced one Ebby T. to attend Oxford group meetings.

That's the first "court ordered" person I've heard

things
on the program, that it may not be possible to avoid all conflicts.

MY SUGGESTIONS:

Since no one has sent in any alternate suggestions for a meeting time on Friday or Saturday, my suggestion therefore is that we schedule two get-togethers in the AA Online Hospitality Suite in the Grand Hyatt Hotel. That way, if someone has to miss one of them because of a conflict, the other get-together will still provide opportunity to meet folks. If we wanted to, we could even designate one of these as the "primary get-together."

1:00 to 3:00 p.m. Friday afternoon

AND

3:00 to 5:00 p.m. Saturday afternoon

Perhaps at the next International we could start earlier -- at least ten months in advance at a minimum -- and schedule an AAHistoryLovers get-together to be held a day or two before the convention officially began.

OTHER PEOPLE RESPONDED TO ARTHUR'S AND GLENN'S MESSAGES AS FOLLOWS:

From: Charles Grotts <chuckg052284@yahoo.com> (chuckg052284 at yahoo.com)

Also there's a workshop on Friday, July 2 at 3:30 p.m.: "AA in Cyberspace: Carrying the Message."

- - - -

From: paula <tgirl21791@yahoo.com> (tgirl21791 at yahoo.com)

i'll be there!!

keep the group posted and i can't wait to meet you f2f!

paula
area 93
southern california

- - - -

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

That sounds good to me

Bev

From: "Chuck Parkhurst" <ineedpage63@cox.net> (ineedpage63 at cox.net)

I am VERY excited about this idea and meeting all of you "heavy hitters." Please make sure that this gets posted on AAHL so all can attend. Thanks!

In Service with Gratitude,

Chuck Parkhurst

From: "gildell" <gildell@mac.com> (gildell at mac.com)

Great idea Arthur! (From one who has seldom posted, but who reads everything!)

I will arrive Wed. and can be flexible about times. I would love to meet up with anyone who is there.

Michael G.
(former ICYPAA Archives Ch.)

From: Shakey1aa@aol.com (Shakey1aa at aol.com)
Cc: jim.myers56@yahoo.com, the_archivist@excite.com, jaredlobdell@aol.com

I have been planning to meet with 20 or so AAHL members in San Antonio. It will be on Wednesday June 30 or Thursday July 1. This will be before the International Convention actually begins (the convention starts with the party and dance at 7 p.m. that Thursday evening). It will be a location where we can sit down and meet for a couple hours.

I have a location and time but I was asked not to announce it until a couple days (or maybe a week) before the event. I won't give the info out till then so that it won't jeopardize someone's job.

|||||

+++Message 6546. Re: Back issues of Markings and Box 459
From: M.J. Johnson 5/24/2010 6:22:00 PM

|||||

Point to note: Back issues of "Markings" on aa.org only go back to 1997,

Searching for Letter to Alcoholic Foundation by Bill McL., 1946

Hi, all,

I wrote in a little while ago asking about a letter written back in 1946 from the Toronto Secretary to Bobbie in New York. I would like to find a reliable copy of the letter online - I shouldn't have used the word "original"!! We're running a copy of it in our newsletter and there are a couple of things in it I'd like to check in it. Here's the letter below. But, I'd like to see it from an online source (I think there are a couple of mistakes in this version below which I don't believe would be on the "original"). That was all I meant when I used that word "original". Can anyone help me find this online. I don't really know where to start. Many thanks.

Toronto
A.A.
Central Group
ALCOHOLICS ANONYMOUS
1170 Yonge St.
March 20, 1946
Phone MI-9951

Mrs. Margaret B.
National Headquarters
Alcoholics Anonymous
New York, NY

Dear Bobbie:

I realize that I am reporting in rather late but A.A. has been moving very rapidly here since the first of the year and moving in the right direction. We started off with our New Year's party which was a grand success and quite different from a year previous when four of us sat in a morgue like atmosphere drinking ginger ale and wondering if it was worth it. This year we had well over 100 happy, laughing sober people. Truly a tribute to the way A.A. works.

A second group had formed before Christmas and their method of leaving had left rather a bitter taste. I am very glad to be able to say that most of that bitterness and resentment has gone and the two groups are constantly moving closer together. Later we are going to have an East End Group and this, I am sure, will have the hearty support of both groups and might be the weld needed to join all Toronto groups in the proper A.A. spirit. As you already know a small but solid group has started in Hamilton . A week ago, we chartered

a bus and about 22 went over for their meeting. There was a member from Dundas , Ontario and one from Simcoe, a good indication of how A.A. is getting into even the towns and villages around us. As you can see, we also modernized our stationery. Another reason for the delay is I wanted to use the new letter (or is that just another alibi). Also enclosed find our new pamphlet and enclosure we are using for mailing and the members to carry in their pockets. We have a number of other groups send us their pamphlets on A.A. and are trying to have 6 or so different kinds on hand to keep the new man interested and give him something to carry with him

Would appreciate it greatly if you could send us a list of books which we could use as suggested reading. At present "Remember September" and the "Glass Crutch" is going the rounds but would like to get something with more meat in it. As the member progresses he is reaching for something more than sobriety.

To meet this need, we would like to stock our library with those that have proven help/al. This Sunday, March 24th we are holding our 3rd Anniversary Meeting at the Knights of Columbus Hall from 3 p.m.until midnight. A buffet supper from 5-6 and the meeting to start at 7 p.m.with Clarence Snyder of Cleveland, Ohioas guest speaker. I am enclosing a clipping of our advertisement.

We had this in both evening papers today and in the morning paper tomorrow the 21st. This get-together should do a lot to unify the various groups and comes at a very opportune time as we are trying to obtain some hospitalized plan for alcoholics. There has been a great deal of pressure put on the Provincial Government by the Temperance Groups (note clippings also our Dr. Little's name in connection with their cause). This publicity and show of strength should help our appeal for a better deal for the alcoholic.

Could your office forward us any State legislation concerning methods of hospitalizing alcoholics, such as Alabama and Connecticut ? Any information or definite form of procedure in use would help us greatly. Medicine is still not too interested in us here in Canada .

However; that too will come. We have a great many doctors who are sympathetic toward our work and several who are going all out for us. I am enclosing various clippings pertaining to A.A. since the first of the year. We haven't selected a reporter for the Grapevine but will in the near future. I might say our Women's Group under Mrs. P. is really doing a fine job. They run their own show but have the willing help of both men's groups if they need it. This is all the news for the present. To date we have received n letter regarding

As Bill Sees It, p. 79, quoted from a letter dated 1966.

As given, the quote is slightly different, "This is why sobriety - freedom from alcohol - through the teaching and practice of A.A.'s 12 Steps, is the sole purpose of the group."

Hyphens rather than commas, and "practice" rather than "practicing" make it not an exact quote.

Tommy H in Baton Rouge

From: "Laurence Holbrook" <email@LaurenceHolbrook.com> (email at LaurenceHolbrook.com)

Also from: From: "Rotax Steve" <gallery5@mindspring.com> (gallery5 at mindspring.com)

As Bill Sees It [The A.A. Way of Life], Article 79 "Whose Responsibility." The reference listed is "letter 1966."

From: "Robert Stonebraker" <rstonebraker212@comcast.net> (rstonebraker212 at comcast.net)

also from "Jay Lawyer" <ejlawyer@midtel.net> (ejlawyer at midtel.net)

and "lester gother" <lgother@optonline.net> (lgother at optonline.net)

Bill Wilson wrote this sentence in a small pamphlet titled, "Problems Other Than Alcohol, (excerpts)," in 1958. The catalogue number is F-8. GSO will send 50 of these free with an order, if requested.

Bob S.

From: "Byron Bateman" <byronbateman@hotmail.com> (byronbateman at hotmail.com)

At the start of the narrative, underneath the inside title, it says it is "By Bill." Also, the small excerpt from that pamphlet credits Bill on the front page. The copyright is February 1958.

From: Jason Clemons <jasonrclemons@gmail.com> (jasonrclemons at gmail.com)

*Problems Other Than Alcohol:
What Can Be Done About Them?*

by Bill W. -- A.A. Grapevine, February, 1958

strange sensation; while we recognized the features, a different man seemed to be speaking, as if a self-confident stranger had stepped into this man's body.

Case IV (Hospital No. 1152). - A broker, who had earned as much as \$25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities do to so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology." To such patients we recommend "moral psychology," and in those of our patients who have joined or initiated such groups the change has been spectacular.

The use of quotes around the term "moral psychology" would indicate a euphemism by Silkworth. My studies have shown that Silkworth was on the same page as William James and knew all about the many case histories of religious "conversion" saving drunks. James recognized many in the professional field would prefer to substitute the word moral or morality for "personal" religion (i.e. "spirituality")

"To some of you personal religion, thus nakedly considered, will no doubt seem too incomplete a thing to wear the general name. "It is a part of religion," you will say, "but only its unorganized rudiment; if we are to name it by itself, we had better call it man's conscience or morality than his religion." ... "Rather than prolong such a dispute, I am willing to accept almost any name for the personal religion of which I propose to treat. Call it conscience or morality, if you yourselves prefer, and not religion--under either name it will be equally worthy of our study." VRE - Lecture II

Moral Psychology - "We had to find a 'spiritual basis' for life or else"....."though we work out our solution on the spiritual as well as altruistic planes..."

God Bless

John B

--- In AAHistoryLovers@yahoogroups.com, CBBB164@... wrote:

>

> From Cliff Bishop and Roy Levin

>

> - - - -

>

> From: "Cliff Bishop" CBBB164@... (CBBB164 at AOL.COM)

>

> It seems to me Dr. Silkworth provided his own definition of "Moral
> Psychology" in offering his opinion. In the same paragraph where that term
is

> used, he referred to the "powers of good that lie outside our synthetic
> knowledge."

>

> Two paragraphs later, he states, "They believe in themselves, and still
> more in the Power which pulls chronic alcoholics back from the gates of
> death." This is what our Program of Recovery is about. Plugging into that
> Power; our Higher Power

>

> Makes sense to me.

>

> In God's love and service,

>

> Cliff Bishop

> 214-350-1190

> <http://www.ppgaadallas.org/>

>

> - - - -

>

> From: Roy Levin <royslev@...> (royslev at yahoo.com)

>

> My take on it was that he was using a euphemism for what we call in AA
today

> the "spiritual" program, or what Silkworth must have considered a
"religious"

> approach. Such approaches were beyond "the synthetic knowledge" BB pg xxv
of

> "modern" (1930s) scientists like medical doctors. In other words,
occasionally

> a drunk sobered up through the Salvation Army or Oxford Group whereas the
docs

> couldn't reach them. The one line in the Big Book which I believe is a
> complete exaggeration (for which I forgive WD Silkworth) is the line on
page

> xxvii (4th ed.) : " Though the aggregate of recoveries resulting from
psychiatric

> effort is considerable, we physicians must admit we have made little
impression

> upon the problem as a whole.. Many types do not respond to the ordinary
> psychological approach."

>

> Poor Doc Silkworth, he had to give some credit to his profession. But even

I am leaving next week to go to India to speak at "The Convention in The Clouds Shimla ,India. 6600 feet up in the Himalayas. I have been honored to be asked to be the speaker there at the 75th Anniversary of AA. Our Founders day. I will be speaking about "Our AA History"; Working the steps as they did before the Big Book was written and showing slides of AA interest that were sent to me by AAHL members as well as other sources. (silkworth.net and hindsfoot.org etc)

Michelle, our GSO Archivist, has sent me information that a man from Philadelphia,PA in 1941 contacted New York about AA and corresponded with Ruth Hock after reading about AA in the Saturday Evening Post Jack Alexander article that was spearheaded by Jimmy Burwell and the members of the Philadelphia Mother Group. This AA Group included Members(alcoholics) as well as associate members (non Alcoholics) who were doctors, and members of the clergy.

The interesting part of this correspondence from a man referred to L.B.E. is that he got sober with the help of Dr. S. Naturally, any one familiar with AA in Philadelphia would think that Dr. S would be Dr. Dudley Saul of the Saul Clinic and a Associate Member of the Philadelphia Mother Group but this is not so. L.B.E. writes "The last time I was in the USA I saw quite a lot of Dr. S and talked with him quite a bit on the subject. Buddie W and Francis C who works with him, were compatriots of mine in Philadelphia many years ago." I recognized Francis C as Francis Chambers who co authored a significant book about alcoholism called "Alcoholism-One Man's Meat" The Dr S. is therefor Dr. Edward Strecker . A man famous in medicine. A friend to the alcoholic.Some may have heard of the Strecker Institute.

The following is the biography of Dr Strecker from the University Of Pennsylvania ;
Edward A. Strecker (1886-1959)

Clinician, teacher, researcher, author and gentlemen - Edward Adam Strecker lived each role fully during his active and inspiring career that spanned nearly half a century.

After graduating from Jefferson Medical College in 1911, Dr. Strecker joined Pennsylvania Hospital in 1913, serving as chief medical officer at The Institute of Pennsylvania Hospital from 1920 to 1928, He continued his association with the hospital until his death in 1959. Dr. Strecker served as professor and head of nervous and mental diseases at Jefferson Medical College; professor and head of the Department of Psychiatry at the University of Pennsylvania School of Medicine and later professor and emeritus professor and chair of psychiatry at the University of Pennsylvania Graduate School of

Medicine. In addition, he was clinical professor of psychiatry and mental diseases at Yale University and was the first professor of psychiatry at Seton

Hall College of Medicine. He was president of the American Psychiatric Association in 1943.

He possessed an outstanding ability to examine patients, investigate etiologic and dynamic factors and make accurate diagnoses and constructive recommendations for treatment. A skilled psychotherapist, Dr. Strecker was also

a superb teacher, whose colorful language created an unforgettable clinical picture. He made psychiatry comprehensible and exciting to medical students, psychiatric nurses and other mental health professionals, producing a profound effect on psychiatric teaching in Philadelphia.

Dr. Strecker's main interest in the early 1920's was to develop the psychiatric outpatient department of The Institute of Pennsylvania Hospital. Under his direction, psychotherapy in that department flourished, and many young

psychiatrists sought to have the privilege of studying therapeutic approaches

from such a highly skilled and innovative clinician. He also sought to relate

psychiatry to the general practice of medicine.

A prolific writer, he authored ten books and more than 200 papers, on such diverse subjects as alcoholism, childhood behaviors, encephalitis, head trauma, sex offenders, war neuroses, and civilization and culture. he authored

five editions of the best-known standard textbook at that time, Fundamentals of

Psychiatry.

Many honors were bestowed on Dr. Strecker, including four honorary doctoral degrees. He served the nation in both World War I and World War II, was named a consultant to President Roosevelt and received a presidential citation from President Truman.

This outstanding physician and human being serves as a model for psychiatrists and a continuing source of pride for Pennsylvania Hospital."

The Institute introduced thousands to A.A. I remember as a 5th year pharmacy student visiting the Institute as one of my rotations.

Strecker

believed in vitamin therapy and reconditioning the alcoholic physically and nutritionally. The book Alcohol One Man's meat is an excellent book on our disease. It was published in 1939.

India Archives is unaware of this 1st contact to AA. Ruth Hock wrote back July 25,1941 and "expressed her surprise and encouragement that the

message of A.A. has been carried as far as India." This put A.A. in India prior

to the established year 1956. The 5 pages of information from GSO on AA in India

will be presented to them on June 10th ; The 75th anniversary of AA.

Any AAHL who would want copies of this information will find it available online on Silkworth.net after my return. Jim M, Mitchell K and myself

will attempt to list the history of AA in every country of the world on silkworth.net. Any help by AAHL members on the histories of each country

would
be greatly appreciated.
Yours in Service,
Shakey Mike Gwartz
Philadelphia, PA USA

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From: jim.myers56@yahoo.com (jim.myers56 at yahoo.com)

I would like to thank Mike for this posting. As Mike has shown, he has come up with a piece of AA history that corrects that which was previously known - namely that of communication about Alcoholics Anonymous in the Country of India prior to the established year of 1956. I'm sure you can see the significance of this piece of AA history - accuracy! I'm sure I would be speaking for both, Mitchell and Mike as well as many others who have an interest in AA's history, that it is very important to document AA's history, where ever it may be in the world, as accurate as possible. It has been my intention to document AA history on silkworth.net as accurately as I possibly can, regardless of where or what that AA history may be, and along the way, I have had to update/correct some AA history on the site, and I'm sure there will be more updating of such information.

I would like to touch on the subject that Mike has brought up - that of documenting Global Localized Alcoholics Anonymous History. There is no doubt about it. This will be quite an undertaking - to document Alcoholics Anonymous history from Country's around the Globe.

This brings me to the point, that some years back, I attempted to do just that, which Mike has already pointed out - documenting Global localized AA histories the best I could at the time when I began this undertaking. A member of AAHL known as "t" was helping me do this at the time. "t" also supplied me with much more information regarding AA history as well, some of which, is still not on silkworth.net yet.

The pages to list the Global localized AA histories has already been created on silkworth.net some years back and for the most part, there is very little Global

localized AA histories listed on these pages, though I have, I believe, created pages for just about every Country in the World. I believe these pages will have to be updated (nothing major I hope) in order to move forward with such a large project as listing the Global localized AA histories. But I believe it can be done with the participation of many, including members of AAHL - in spreading the word about this project, searching, researching, locating such AA histories worldwide, and sending them to Mike, Mitchell or myself to be included on silkworth.net's, "The Global Map Listing."

There are pages to help assist folks in preparing their localized AA history as well. I did not put together or write these pages, nor do I take any credit for its content, rather I found the information somewhere on the internet some years back and found this information useful in preparing one's local AA history. This page can be found here: http://www.silkworth.net/image_map/history_project.html, as well as a link to this page from The Global Map Listing index page.

Gathering Worldwide localized AA history has been a dream of mine for some years now, making such histories accessible from a single location on the World Wide Web - silkworth.net - and eventually adding more sophisticated software to be able to translate the entire website into many different languages. Though I have to admit, it hasn't had much attention in a few years.

So, I second that which Mike mentioned to you - having as much participation by you and anyone else you know who may be interested in also participating in this project - hopefully, on a Global scale. To view the current status of, "The Global Map Listing," follow this link, http://www.silkworth.net/image_map/world.html, and then click anywhere on the map selecting a country or region of the map. You will then get an idea of how it is currently set up. Any suggestions on your part, to improve upon what has been done so far, will be accepted with much gratitude!

Mike (Shakey) and myself will be working together on silkworth.net. Mitchell K. has also expressed his willingness to also help with silkworth.net. Please feel free to contact us about this AA history project.

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+++Message 6563. Re: Shakey Mike in India and Dr. Strecker
From: bruceken@aol.com 5/28/2010 12:52:00 PM

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When you are ready to work on the history of AA in various countries, I may be able to help with the Soviet Union, China, and Cuba. As a traveler with the San Francisco based "Creating a Sober World" and some independent groups, I joined others in carrying the message to those three countries. I also plan to be in San Antonio and if we have a get-together there, perhaps we can chat! I'm 81 years old so I don't recommend waiting too long!!! The New York Archives, however, have quite a few of the documents associated with those trips.
Bruce K.
San Francisco

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+++Message 6564. Re: Re: Back issues of Markings and Box 459
From: Jim Myers 5/26/2010 2:50:00 AM

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I, too, would like to find as many as possible, electronic back issues of Box 4-5-9 prior to VOL. 47, No. 5/ OCTOBER-NOVEMBER 2001. I would be most grateful to those of you who have electronic copies stored on your computers or CD's for sending me a copy of any you may have.

Your's in service,
Jim M,
<http://www.silkworth.net/>

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"Let us also remember to guard that erring member - the tongue, and if we must use it, let's use it with kindness and consideration and tolerance." -Dr. Bob,
Sunday, July 30, 1950
http://silkworth.net/aahistory/drbob_farewell.html
=====

--- On Mon, 5/24/10, M.J. Johnson <threeeyedtoad@gmail.com> wrote:

From: M.J. Johnson <threeeyedtoad@gmail.com>
Subject: [AAHistoryLovers] Re: Back issues of Markings and Box 459
To: AAHistoryLovers@yahoogroups.com

Dear Sonja,

The letter was written and mailed to the Alcoholic Foundation, so your place to start is the AA Archives at GSO, of course.

Bobbie would have replied within the week in 1946; the best practices of archival correspondence has the initial letter and its reply.

Contact (CALL) the General Service Office and ask to speak with Michelle Mirza, Archives Director.

Explain your search and verification request, and if Michelle can't assist you one of the assistants or interns may be able to help.

Follow up your request with a written letter and the text of what you are asking to verify. Remember a few things:

- 1) The AA Archives is within its rights to ask you what your purpose and subsequent action might be.
- 2) You will not receive a photocopy of Bill McI.'s letter but you might receive a photocopy of Bobbie's reply if her reply is used for AA historical information.
- 3) What does your local (Toronto) Archives have on this communication? Where did you say the initial source was?
- 4) Bill McI.'s letter is a report. Bobbie would be writing her reply as AF Staff to the Toronto Group and just might have follow-up news, encouragement, and/or questions in her letter.
- 5) The details in the letter can be checked against the original as you READ IT to one of the Archives Staff. Ask if this is possible.
- 6) Call GSO around mid-morning 10:30 EDT and keep trying until you speak to one of Archives staff.

Hope this helps you---I doubt that "online" records will come your way. Let us know what happens, and good luck!

Yours in fellowship,

Rick, Illinois

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From: "Joseph HerronJr." <joseph_blackwolf@sbcglobal.net> (joseph_blackwolf at sbcglobal.net)

deceased members is supposed to be respected and protected the same as living members unless their family approves otherwise.

Cheers

Arthur

Some literature references below.

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In AA Comes of Age (p 10):

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Meeting a few months after Dr. Bob's death, the first General Service Conference of Alcoholics Anonymous voted in 1951 to present each of Dr. Bob's heirs, young Bob and Sue, with a scroll which struck a final note. It read as follows:

DR. BOB IN MEMORIAM

Alcoholics Anonymous herein records its timeless gratitude for the life and works of Dr. Robert Holbrook S., a Co-Founder.

Known in affection as "Dr, Bob" he recovered from alcoholism on June 10, 1935; in that year he helped form the first Alcoholics Anonymous Group; this beacon he and his good wife Anne so well tended that its light at length traversed the world. By the day of his departure from us, November 16, 1950, he had spiritually and medically helped countless fellow sufferers.

Dr. Bob's was the humility that declines all honors, the integrity that brooks no compromise; his was a devotion to man and God which in bright example will shine always.

The World Fellowship of Alcoholics Anonymous presents this testament of gratitude to the heirs of Dr. Bob and Anne S.

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AA Comes of Age (p 134):

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These experiences taught us that anonymity is real humility at work. It is an all-pervading spiritual quality which today keynotes A.A. life everywhere. Moved by the spirit of anonymity, we try to give up our natural desires for personal distinction as A.A. members both among fellow alcoholics and before the general public. As we lay aside these very human aspirations, We believe that each of us takes part in the weaving of a protective mantle which covers our whole society and under which We may grow and work in unity.

We are sure that humility, expressed by anonymity, is the greatest safeguard that Alcoholics Anonymous can ever have.

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AA Comes of Age (p 136-137):
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This was particularly true of anonymity. Today I hope I have come to a time in my A.A. life when I can obey because I really want to obey, because I really want the Traditions for myself as well as for A.A. as a whole. Therefore each of our Twelve Traditions is really an expression of the deflation that each of us has to take, of the sacrifice that we shall all have to make in order to live and work together.

Dr. Bob was essentially a far more humble person than I. In some ways he was a sort of spiritual "natural," and this anonymity business came rather easily to him. He could not understand why some people should want so much publicity. In the years before he died, his personal example respecting anonymity did much to help me keep my own lid on. I think of one affecting instance in particular, one that every A.A. ought to know. When it was sure that Dr. Bob was mortally afflicted, some of his friends suggested that there should be a suitable monument or mausoleum erected in honor of him and his wife Anne-something befitting a founder and his lady. Of course this was a very natural and moving tribute. The committee went so far as to show him a sketch of the proposed edifice. Telling me about this, Dr. Bob grinned broadly and said, "God bless 'em. They mean well. But for heaven's sake, Bill, let's you and I get buried just like other folks."

A year after his passing, I visited the Akron cemetery where Dr. Bob and Anne lie. The simple stone says not a word about Alcoholics Anonymous. Some people may think that this wonderful couple carried personal anonymity too far when they so firmly refused to use the words "Alcoholics Anonymous" even on their own burial stone. For one, I do not think so. I think that this moving and final example of self-effacement will prove of more permanent worth to A.A. than any amount of public attention or any great monument.

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

Hi. Tradition Eleven clearly states at what level we should maintain anonymity.

Further clarification can be got from the pamphlet "Understanding Anonymity". On page Eleven it says we should "use last names within the Fellowship, especially for election of group officers and service jobs."

Personally I believe it is most important to respect other members anonymity and to be willing to break mine outside the rooms if I see an alcoholic needing/seeking help.

to hold independent meetings in Bill's house in Brooklyn. And Dr Bob did not the group in Akron to become separate for some time.

Would you have any facts on this topic?

Thank you
Andrew from Brooklyn

- - - -

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

I think we've had a good, thorough answer to this question in single comprehensive AAHL message, but I just used the search box at the top of our Message Board at <http://health.groups.yahoo.com/group/AAHistoryLovers/messages> and I can't find it.

I think the following is basically the right dating, but will leave it to the real experts in our group to make any necessary corrections:

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(1) NEW YORK -- Aug. 37
=====

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6460> says that "It has been well documented that NY split from the OG in August of 37."

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(2) CLEVELAND -- May 39
=====

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5321> says that "On May 11, 1939 the first meeting of "Alcoholics Anonymous" using the name 'Alcoholics Anonymous' was held in Cleveland. The group had been forced to split from the Akron Oxford Group due to its Catholic members having trouble within their churches regarding attendance at Oxford Group meetings."

=====
(3) AKRON -- Nov. 39 - Jan. 40
=====

From the website which Al Welch manages:
<http://westbalto.a-1associates.com/LETTERS%20ETC/chronologyofaagroups.htm>

November-December 1939 -- the Akron group withdrew from the Oxford Group association. Instead of holding meetings at the home of T. Henry and

alludes
to a horse biting on the bit and taking control away from the rider.

Cheers, Stef

- - - -

From: "Laurence Holbrook" <email@LaurenceHolbrook.com>
(email at LaurenceHolbrook.com)

"Take the bit between your teeth" means "Take control of a situation."

The earliest known use of the phrase is in John Dryden's satirical poem The Medal, 1682:

But this new Jehu spurs the hot-mounted horse,
Instructs the beast to know his native force,
To take the bit between his teeth and fly
To the next headlong steep of anarchy.

|||||

+++Message 6574. Belladonna treatment
From: Glenn Chesnut 5/30/2010 4:32:00 PM

|||||

What exactly was the belladonna treatment used on Bill W. at Towns Hospital, when he came in for initial detoxing?

Pass It On (p. 101) makes no mention of xanthoxylum (prickly ash) or hyoscyamus (henbane) being included in the mixture.

It says instead that alcoholics were given belladonna and castor oil (a powerful laxative).

Someone who remembered Towns Hospital <<described it as simply a place where alcoholics were "purged and puked." The purging was most probably the effect of the liberal doses of castor oil that the patients were given, together with belladonna. The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable New York physician, but it was the chief of staff, Dr. Silkworth, who would in time to come have the most impact on the treatment of alcoholism.>>

- - - -

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6565>
noted that some internet references claimed that Bill W. was given a mixture of belladonna (deadly nightshade), xanthoxylum (prickly ash), and hyoscyamus (henbane).

++++Message 6586. How was the Daily Reflections book written and put together?
From: Edie Stanger 6/2/2010 11:30:00 AM

|||||

I searched the archives and googled. I could not find a topic concerning who wrote / edited the "Daily Reflections" book or how the book was put together.

Edie

|||||

++++Message 6587. Re: Split from the Oxford Group: New York, Cleveland, Akron
From: Rotax Steve 5/31/2010 11:17:00 AM

|||||

How did Frank Buchman, the Rev. Sam Shoemaker, and other Oxford Group members react to the alcoholics splitting off and forming their own separate group?

~ Rotax Steve

|||||

++++Message 6588. Re: Split from the Oxford Group: New York, Cleveland, Akron
From: Roy Levin 6/3/2010 10:23:00 AM

|||||

If you listen to Clarence Snyder's tapes, you can hear the story of how he started the first group to use the name Alcoholics Anonymous from the title of the newly published book (April 1939).

If you listen to Jimmy Burwell's tapes (Jimmy "The Atheist") he talks about how as early as 1937 the drunks among the early Oxford Groupers were meeting in Bill's house at 182 Clinton Street, and often at Stewart's Cafeteria nearby. They were calling themselves "An anonymous group of drunks" but the book hadn't come out yet.

Clarence always claimed the Cleveland break away was officially the first group to call itself Alcoholics Anonymous and to limit attendance to alcoholics only.

Bill's group later came under fire from the Oxford Group as being an "unauthorized meeting." By the time Clarence was officially pulling the

Clevelanders out of the Akron Oxford group in 1939, Bill's "unauthorized" meeting was being expelled in 1939 by the official NYC Oxford groups with a pronouncement that "We no longer will tolerate pickpockets and dipsomaniacs."

So Clarence bases his claim to be the first group is because of his official use of the title "Alcoholics Anonymous" after the name of our book, whereas the NYC drunks claim a de facto existence two years before the publication of the book.

Look for these recordings of Clarence S. and Jimmy B. on www.recoveryspeakers.org and other sites.

- - - -

Earlier message from Glenn C. <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

I think we've had a good, thorough answer to this question in single comprehensive AAHL message, but I just used the search box at the top of our Message Board at <http://health.groups.yahoo.com/group/AAHistoryLovers/messages> and I can't find it.

I think the following is basically the right dating, but will leave it to the real experts in our group to make any necessary corrections:

=====
(1) NEW YORK -- Aug. 37
=====

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6460> says that "It has been well documented that NY split from the OG in August of 37."

=====
(2) CLEVELAND -- May 39
=====

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5321> says that "On May 11, 1939 the first meeting of 'Alcoholics Anonymous' using the name 'Alcoholics Anonymous' was held in Cleveland. The group had been forced to split from the Akron Oxford Group due to its Catholic members having trouble within their churches regarding attendance at Oxford Group meetings."

=====
(3) AKRON -- Nov. 39 - Jan. 40
=====

* *

*The "Big Book" of *

*Alcoholics Anonymous *

*Page 7 *

*"Under the so-called belladonna treatment my brain cleared." *

* *

*The belladonna treatment is described by Bill Pittman: *

*AA The Way It Began *

* ISBN 0-934125-08-2, available from Hazelden books. *

*"Upon Wilson's arrival at Towns Hospital, he was placed in a bed and the Towns-Lambert Treatment was begun. Dr. Lambert described the belladonna treatment as follows: *

*Briefly stated, it consists in the hourly dosage of a mixture of belladonna, hyoscyamus and xanthoxylum. The mixture is given every hour, day and night, for about fifty hours. There is also given about every twelve hours a vigorous catharsis of C.C. pills and blue mass. At the end of the treatment, when it is evident that there are abundant bilious stools, castor oil is given to clean out thoroughly the intestinal tract. If you leave any of the ingredients out, the reaction of the cessation of desire is not as clear cut as when the three are mixed together. The amount necessary to give is judged by the physiologic action of the belladonna it contains. When the face becomes flushed, the throat dry, and the pupils of the eyes dilated, you must cut down your mixture or cease giving it altogether until these symptoms pass. You must, however, push this mixture until these symptoms appear, or you will not obtain a clear cut cessation of the desire for the narcotic...(17, p. 2126; 209,p.186) *

*The exact contents of each ingredient is outlined below: *

*Belladonna Specific

Tincture belladonnae = 62. gm.

Fluidextracti xanthoryli.

Fluidextracti hyoscyami = .31 gm.

(210) *

*Belladonna - Atropa belladonna *

*Deadly nightshade; a perennial herb with dark purple flowers and black berries. Leaves and root contain atropine and related alkaloids which are anticholinergic. It is a powerful excitant of the brain with side effects of delirium (wild and talkative), decreased secretion, and diplopia.

(211,p.112) *

*Xanthoxylum - Xanthoxylum Americanum *

*The dried bark or berries of prickly ash. Alkaloid of Hydrasts. Helps with chronic gastro-intestinal disturbances. Carminative and diaphoretic. (211, p.269)" *

* *

* *

* *

*Fom Bill Wigmore's Austin Recovery<http://chipsontheweb.net/exit/exit_aust.htm>
*

(Austin Recovery is a treatment center with various facilities in Austin Texas US. Link to their site, quite a lot of info on Ebby T found there also: *<http://www.austinrecovery.org/AboutUs.aspx>)
<http://chipsontheweb.net/exit/exit_aust.htm>*

*"William Duncan Silkworth will always be remembered as the physician who treated Bill Wilson. As Medical Director for Town's Hospital in New York, Silkworth detoxed Wilson on three separate occasions before he had his famed spiritual awakening in December 1934. *

*It should be noted that (Silkworth) believed in "telling it like it is" both to his patients and their families. Following his third treatment, Silkworth sat down with Bill and Lois and conveyed the apparent "hopelessness" of Bill's alcoholism. But perhaps more important, was the contribution Silkworth made immediately following Wilson's "white light" or "hot flash" experience that occurred around day three of his detox. Shortly after (Bill's) trip to the mountaintop, he rushed to his physician and asked, "Am I going insane?" Silkworth could have cautioned his patient that the belladonna treatment he was receiving" ... was apt to cause vibrant images and the mental capacity to focus on only one or two hallucinations at a time," according to his biographer Dale Mitchell. That's probably what most doctors would have done. But as a physician, as a humble man and a medical practitioner who believed that things happen for a reason and that the reasons for their happening are often obscured to us, Silkworth chose another path - a path for which we might all be forever grateful. He said to Bill that he wasn't going crazy and that, "whatever he had found, he'd better hold on to it." Wilson later said that had Silkworth discouraged his newfound relationship with "the world of spirit," he doubted if he would have recovered." *

* *

* *

On Sun, May 30, 2010 at 4:32 PM, Glenn Chesnut
<glennccc@sbcglobal.net>wrote:

>

>

Even more astounding, he stated that the treatment required “less than five days.” The therapy consisted of an odd mixture of belladonna (deadly nightshade), along with the fluid extracts of xanthoxylum (prickly ash) and hyoscyamus (henbane). “The result is often so dramatic,” Lambert said, “that one hesitates to believe it possible.”

Dr. Lambert was hardly a quack looking for headlines. He was widely known as Theodore Roosevelt’s personal physician, a professor of medicine at Cornell Medical College and an expert on alcoholism. Dr. Lambert had years of experience taking care of thousands of alcoholics at Bellevue Hospital’s infamous “drunk ward.” In fact, it was on this storied hospital ward where he experimented with the belladonna cure.

He had obtained the recipe from a layman named Charles B. Towns, who, in turn, claimed to have learned about it from a country doctor. In 1901, Mr. Towns opened a substance abuse hospital in New York City at 293 Central Park West, between 89th and 90th Streets. He needed Dr. Lambert because he lacked a medical degree and, hence, professional credibility; Dr. Lambert needed Mr. Towns, because for all his medical knowledge, he had relatively little to offer his patients in terms of an effective treatment.

The Towns Hospital attracted only the wealthiest alcoholics and addicts, who gladly paid exorbitant fees for a treatment that “successfully and completely removes the poison from the system and obliterates all craving for drugs and alcohol.” Because of Prohibition and the paradoxical rise in alcoholism in 1920, the Towns Hospital restricted its practice to drying-out well-to-do alcoholics.

Perhaps the most famous patient was William Griffith Wilson, better known as Bill W., the co-founder of Alcoholics Anonymous. In the early 1930s, Mr. Wilson was consuming more than two quarts of rotgut whiskey daily, a definite health risk according to Alexander Lambert, who found in his copious research that consumers of cheap or bootlegged alcohol were far more prone to seizures, delirium tremens and brain damage than those who drank the expensive stuff. Between 1933 and 1934, at his wife’s urging and on his wealthy brother-in-law’s dime, Mr. Wilson was admitted to Towns four times. The cost upon admission was steep: up to \$350 (roughly \$5,610 today) for a four- to five-day stay.

Although Mr. Wilson made some progress in temporarily abstaining, he relapsed after each of the first three hospitalizations. It was around this time that

he reunited with a drinking buddy named Ebby Thacher. Unlike previous times, when they went out on wild binges, Mr. Thacher told him that he quit booze and was a member of the Oxford Group, a church-based association devoted to living on a higher spiritual plane guided by Christianity. As a demonstration, on Dec. 7, 1934, Mr. Thacher took Mr. Wilson to the Calvary Mission on East 23rd Street and Second Avenue, where the most drunken of New York's Depression-era down-and-outers went to be fed and, it was hoped, "saved."

A few days later, a drunken Wilson staggered back into the Towns Hospital. There, his physician, William D. Silkworth, sedated him with chloral hydrate and paraldehyde, two agents guaranteed to help an agitated drunk to sleep, albeit lightly. This was especially important because the medical staff members had to wake patients every hour for at least two days to take the various pills, cathartics and tinctures of the belladonna regime.

On the second or third day of his treatment, Mr. Wilson had his now famous spiritual awakening. Earlier that evening, Mr. Thacher had visited and tried to persuade Mr. Wilson to turn himself over to the care of a Christian deity who would liberate him from the ravages of alcohol. Hours later, depressed and delirious, Mr. Wilson cried out: "I'll do anything! Anything at all! If there be a God, let him show himself!" He then witnessed a blinding light and felt an ecstatic sense of freedom and peace. When Mr. Wilson told Dr. Silkworth about the event, the physician responded: "Something has happened to you I don't understand. But you had better hang on to it."

Hang on to it he did. Indeed, this experience ultimately led Mr. Wilson to abstain from alcohol for the remaining 36 years of his life and to co-create the novel program whereby one alcoholic helps another through a commitment to absolute honesty and a belief that a higher power can help one achieve sobriety.

Long before Mr. Towns touted his cure for alcoholism, belladonna (as well as henbane) was known to cause hallucinations. The hallucinations brought on by alcoholic delirium tremens tend to be a transmogrification of things the alcoholic is actually seeing or experiencing into a realm of sheer terror. A stray coil of rope may appear to be a poisonous cobra; a pattern on the wallpaper seems to transform into a poisonous spider. But they can also be tactile, like the sensation of insects crawling on the skin. Other hallucinations associated with alcohol withdrawal, or alcoholic

hallucinosi,
tend to be brief and involve hearing accusatory or threatening voices.

Belladonna hallucinations, on the other hand, are typically based on recent discussions the person had but become far more fantastic. Many times, these visions appear to fulfill the wishes one might have had during the inspiring experience.

Several decades after his 1909 announcement, Alexander Lambert took great pains to distance himself from belladonna. Although Dr. Lambert found the detoxification process to be useful in the short run, he became discouraged by its toxicity, its propensity to induce hallucinations and the fact that many of those he treated at Bellevue relapsed and returned for subsequent treatment. Something more was needed, he declared, and that task fell to Bill Wilson and an alcoholic physician from Ohio named Bob Smith, who created Alcoholics Anonymous in 1935.

Were Bill Wilson's spiritual awakening and influential sobriety the products of a belladonna hallucination shortly after his discussions with his friend Ebby Thacher? Could they have been incited by his alcohol withdrawal symptoms? Or did something else happen to him that science cannot explain? In the end, millions of people who have benefited from Alcoholics Anonymous and similar 12-step programs around the world would say that such pharmacological, physical or spiritual parsing hardly matters.

|||||

+++Message 6592. Re: Belladonna treatment
From: John Barton 6/5/2010 9:18:00 AM

|||||

The exact treatment given to Bill and the specifics of the "Belladonna Treatment" can be found in "AA The Way it all Began" pp. 164-169

Regards,

John Barton

|||||

+++Message 6593. Re: Belladonna treatment
From: jax760 6/5/2010 9:27:00 AM

|||||

See message # 1493 by Barefoot Bill

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1493>

"detox 1930's style"

Great question dude! I love it when people get me into research that I wouldn't think of on my own.

In "Pass It On" it says that:

"When Bill described Towns as 'a nationally known hospital for the mental & physical rehabilitation of alcoholics,' he was not exaggerating, but someone else who remembered the hospital described it simply as a place where alcoholics were 'purged & puked.' The purging was most probably the effect of the liberal doses of castor oil that the patients were given, together with belladonna. The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable N.Y. physician...."

Bill was admitted to Towns Hospital on 12/11/34 at 2:30PM & underwent belladonna treatment, hydrotherapy & mild exercise. Dr. Lambert described the belladonna treatment as follows (this is from "AA - The Way It Began" by Bill Pittman, pages 164-166, 168):

"Briefly stated, it consists in the hourly dosage of a mixture of belladonna, hyoscyamus & xanthoxylum. The mixture is given every hour, day & night, for about 50 hours. There is also given about every 12 hours a vigorous catharsis of C.C. pills & blue mass. At the end of the treatment, when it is evident that there are abundant bilious stools, castor oil is given to clean out thoroughly the intestinal tract. If you leave any of the ingredients out, the reaction of the cessation of desire is not as clear cut as when the 3 are mixed together. The amount necessary to give is judged by the physiologic action of the belladonna it contains. When the face becomes flush, the throat dry, & the pupils of the eyes dilated, you must cut down your mixture or cease giving it altogether, until these symptoms pass. You must, however, push this mixture until these symptoms appear, or you will not obtain a clear cut cessation of the desire for the narcotic.

The exact contents of each ingredient is below:

Belladonna Specific:

Tincture belladonnae (62. gm.)

Fluidextracti xanthoryli.

Fluidextracti hyoscyami (.31 gm.)

Belladonna - *Atropa belladonna*

Deadly nightshade; a perennial herb with dark purple flowers & black berries.

Leaves & root contain atropine & related alkaloids which are anticholinergic.

It is a powerful excitant of the brain with side effects of delirium (wild & talkative), decreased secretion, & diplopia.

Xanthoxylum - *Xanthoxylum Americanum*

The dried bark or berries of prickly ash. Alkaloid of Hydrasts. Helps with chronic gastro-intestinal disturbances. Carminative & diaphoretic.

Hyoscyamus - *Hyoscyamus*

Henbane, hog's bean, insane root from the leaves & flowers of *Hyoscyamus Niger*.

Contains 2 alkaloids, hyoscyamine & hyoscine. Nervous system sedative, anticholinergic, & antispasmodic.

Close observation is necessary in treating the alcoholic in regard to the symptoms of the intoxication of belladonna, as alcoholics are sensitive to the effects of belladonna delirium. According to Lambert, it is a less furious & less pugnacious delirium than that of alcohol. The patients are more persistent & more insistent in their ideas & more incisive in their speech concerning hallucinations. The hallucinations of alcohol are usually those of an occupation delirium; those of belladonna are not. The various hallucinations of alcohol follow each other so quickly that a man is busily occupied in observing them one after another. The belladonna delirium is apt to be confined to one or two ideas on which the patient is very insistent. If these symptoms of belladonna intoxication occur, of course, the specific must be discontinued; then beginning again with the original smaller dose. Towns believed the attending physician would find it most difficult to differentiate between alcoholic delirium & belladonna delirium. After this treatment, with its vigorous elimination, the patient would feel languid & relaxed, but the craving for alcohol would have ceased."

My comments:

Bill W. had been detoxed 3 or 4 times that year (or more) so his detoxing was from smaller periods of alcohol use, so it's possible that the doctors did not have to give him the full treatment (mentioned above) as they would have if he had come in after years of uninterrupted alcohol abuse. In Bill's Story (Big

In 1913, Dr. Edward A. Strecker joined the hospital as an assistant physician. Over his 46 years of service, he became a preeminent author and teacher of psychiatry. In 1920, Dr. Strecker established one of the first psychiatric outpatient community clinics in the world at Pennsylvania Hospital's 8th and Spruce Street campus.

A pioneer in the treatment of alcoholism, Dr. Strecker was one of the first to insist that alcoholism be treated as a disease, not a moral failing. In 1935, Pennsylvania Hospital's West Philadelphia department was the first psychiatric institution to hire a recovering person as an addiction counselor. Dr. Strecker and his former alcoholic patient, Francis Chambers, Jr., developed the "dual therapy" approach for alcoholics, combining abstinence and psychological counseling. The Institute's substance abuse unit was named "The Strecker Program" in his honor; in 1989 it was named "Treatment Center of the Year" by the American Council on Alcoholism.

In Service,
Cindy Miller

|||||

+++Message 6599. Re: Why was Fitz"s alcoholic
problem so complex?
From: Dov 6/6/2010 9:34:00 AM

|||||

Hi Martin,

Assuming that the case Dr Silkworth was referring to was Fitz Mayo it seems to me that the following sentences from "We Agnostics", first paragraph on p.56 in the Big Book describing him, explain the complexity of his case,

"Our friend was a minister's son. He attended church school, where he became rebellious at what he thought an overdose of religious education. For years thereafter he was dogged by trouble and frustration. Business failure, insanity, fatal illness, suicide -- these calamities in his immediate family embittered and depressed him. Post-war disillusionment, ever more serious alcoholism, impending mental and physical collapse, brought him to the point to self-destruction."

- - - -

--- In AAHistoryLovers@yahoogroups.com,
"martinholmes76@..." <martinholmes76@...> wrote:

>
> In the Big Book, in the Doctor's Opinion (p. xxxi) it says "this man's alcoholic problem was so complex". Why was his problem so complex?
>

scoffers at prayer are those who never tried enough'." Well said by whom?
The
nearest reference I can find is this line in the poem The Deserted Village
by
18th century Irish writer Oliver Goldsmith: "Fools who came to scoff
remained to
pray."

- - - -

From the moderator GC:

Twelve Steps and Twelve Traditions, pp. 96-97:

"We well remember how something deep inside us kept rebelling
against the idea of bowing before any God. Many of us had strong logic, too,
which 'proved' there was no God whatever. What about all the accidents,
sickness, cruelty, and injustice in the world? What about all those unhappy
lives which were the direct result of unfortunate birth and uncontrollable
circumstances? Surely there could be no justice in this scheme of things,
and
therefore no God at all
We liked A.A. all right, and were quick to say that it had done miracles.
But we
recoiled from meditation and prayer as obstinately as the scientist who
refused
to perform a certain experiment lest it prove his pet theory wrong. Of
course
we finally did experiment, and when unexpected results followed, we felt
different; in fact we knew different; and so we were sold on meditation
and prayer. And that, we have found, can happen to anybody who tries. It has
been well said that 'almost the only scoffers at prayer are those who never
tried it enough.'"

Compare the line in the Big Book, at the end of "The Doctor's Opinion,"
where
Dr. Silkworth says:

"I earnestly advise every alcoholic to read this book
through, and though perhaps he came to scoff, he may
remain to pray."

|||||

+++Message 6604. Re: Split from the Oxford Group: New
York, Cleveland, Akron
From: PHILIP DIXON 6/5/2010 2:45:00 PM

|||||

Did New York split from the Oxford Group, or were they "thrown out"?

|||||

+++Message 6605. Re: Stepper, two hatter, two

David in Daytona

- - - -

From GC the moderator:

The Workshop flyer at <http://aanationalarchivesworkshop.com/>

gives as the Workshop's contact person:

Chair Ross McC: <wrmcc@winstream.net>
(wrmcc at winstream.net)
P.O. Box 170, Cornelia, Georgia 39531

If you contact him, he will be able to give you the information on how to contact the outfit that will be recording all the talks. You will be able to obtain CD's of any of the talks which you want, directly from them.

Glenn C.

P.S. Why don't you send your history of US servicemen on the European continent to post on the AAHistoryLovers, if it's not too long?

There are a lot of us who would be interested in reading it.

- - - -

--- In AAHistoryLovers@yahoogroups.com, "Dolores" <dolli@...> wrote:

>
> Hi, thanks for the info on the Archives workshop.
>
> As I live in Europe, I won't have a chance to get to the workshop and was wondering if there will be any written material or tape or such on the subject that I could receive. I am willing to send the money to pay for the cost incurred in doing this.
>
> I have written up the history of US servicemen on the European continent. I would like to learn if I did it ok and how i could add to it or wharever.
>
> Yours in AA, Dolores
>

=====

++++Message 6607. Re: How was the Daily Reflections book written and put together?
From: tomper87 6/6/2010 9:27:00 PM

=====

Regarding the development of Daily Reflections

Excerpts from the Advisory Actions of the GSC of Alcoholics Anonymous Literature Committee

It was recommended that:

1986

"In order to determine the need for a daily reflections book, the Conference members ask A.A. members in their areas and report the findings to the G.S.O. literature coordinator by January 1, 1987, for consideration by the 1987 Conference."

1987

"The trustees' Literature Committee undertake development of a daily reflections book based on individual A. A.'s (including Bill W.'s) sharing based on the Traditions and Steps, and that a progress report be submitted to the 1988 Conference Literature Committee."

1988

"Work continue on the Daily Reflections Book and that a request by made for additional manuscripts to be submitted from the Fellowship on any Step, Tradition, or writings by Bill W. coordinated through each delegate with a progress report to be presented at the 1989 Conference."

1989

"A complete manuscript of Daily Reflections be prepared for review by the 1990 Conference Literature Committee because of the good response to the appeals for additional material from the Fellowship."

1990

"The manuscript of the daily reflections book be approved with the following specific changes:

- a. All references to "we" be changed to "I".
- b. The page for June 17 delete the words "(Psalm 130)" from line 1 of the reflection.
- c. There be an addition of a page for February 29; that page to be the "alternate" for March entitled "True Tolerance".
- d. That these words be imprinted on the cover of the book: "This is a book of reflections by A.A. members for A.A. members."

1991

"The Twelve Steps and Twelve Traditions be added to Daily Reflections at the time of the next printing."

scopolamine. Scopolamine is more sedating than atropine and although plain belladonna tincture has both alkaloids, the predominant effect is from the atropine. So Town's mixture would have been more sedating and less excitatory than pure belladonna.

A tincture is more dilute than a fluidextract, and although some reprints do no make this clear, Lambert called for belladonna diluted in 85% zanthoxylum, mixed in a 2 to 1 ration with the hyoscyamus fluidextract. A confusing detail is Lambert's use of the term "alkaloid of hydrast" as though it were synonymous with zanthoxylum. Hydrastis (goldenseal) is a separate plant from Zanthoxylum (prickly ash). However, they do have a major alkaloid, berberine, in common.

Bill Pittman quoted a reference implying that the reason for the zanthoxylum had to do with gastrointestinal effects. I think it may be more likely that it was used for its cardiovascular effects. Berberine lowers blood pressure by reducing peripheral resistance, and also lowers the heart rate. Both of these effects would have been important in alcohol withdrawal, and there were few effective antihypertensives at the time.

I don't know why doctors thought it was helpful to make people vomit, but I have seen mention of it as valuable in 1930s-era article on alcohol withdrawal. Cleaning out the GI tract from both ends was supposed to get rid of unspecified "toxins," and along with all the sedatives would make people so exhausted that they slept.

>
> Pass It On (p. 101) makes no mention of xanthoxylum (prickly ash) or hyoscyamus (henbane) being included in the mixture.
>
> It says instead that alcoholics were given belladonna and castor oil (a powerful laxative).
>
> Someone who remembered Towns Hospital <<described it as simply a place where alcoholics were "purged and puked." The purging was most probably the effect of the liberal dose of castor oil that the patients were given, together with belladonna. The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable New York physician, but it was the chief of staff, Dr. Silkworth, who would in time to come have the most impact on the treatment of alcoholism.>>

The Dr. Lambert at Town's was Alexander. His brother Samuel was also a

on
June 10.

It all started with a phone call made from the Mayflower Hotel. On May 11, 1935, the man the world came to know as "Bill W." (later revealed to be William Griffith Wilson) was at a crossroads -- a recovering alcoholic who found his will tested during an Akron business trip. Desperate for a drink, he instead made a pay phone call from the hotel lobby.

Scanning a directory posted by the phone, he found a woman named Henrietta Seiberling. She was a member of the self-help Oxford Group.

"I'm a rum hound from New York, and I need help," he told her. Seiberling arranged for Wilson to meet Dr. Bob Smith the next day at the Gate Lodge, a three-bedroom house located at the estate where she lived.

What was to have been a brief meeting turned into a three-hour session.

The doctor, also an alcoholic, empathized with Wilson's plight and took him into his home. Over the next several weeks, they developed the founding principles, or 12-step program, of Alcoholics Anonymous, which were designed to provide support for recovering alcoholics, their families and friends.

Since June 10, 1935, marked the last date that Smith ever took a drink, that's the day officially counted as the beginning of Alcoholics Anonymous.

Today in Akron, it's easy to trace the steps that led to AA.

The Mayflower Hotel at 263 South Main St. is now the Mayflower Manor apartment building. In the lobby is a replica 1930s-era pay phone, placed there in 1996 in recognition of Wilson's historic call.

Smith's house, at 855 Ardmere Ave., is today a museum dedicated to the history of Alcoholics Anonymous.

And where it all started, at the Gate Lodge, located at the stately Stan Hywet Gate and Gardens at 714 North Portage Path, they commemorate the history of AA as well.

Katharine Campbell, vice president of marketing at the Stan Hywet Gate and Gardens, said that while many visitors come each year to reflect on the history of AA, this anniversary will certainly attract newcomers.

"AA is an important organization, and we enthusiastically celebrate its success

best to find the source.

Janis R -- Dallas AA

From: James R <jamesodname@yahoo.com>
(jamesodname at yahoo.com)

Not to get into a cuss-fight but my definition of 13th-stepping was not gender-specific. My experience is that either sex can be the aggressor or the victim. Toleration of the practice, regardless of who initiates the relationship, depends on the ethos of the home group and the attitude of the couple's sponsors. I have not personally engaged in 13th-stepping but my observation is that the sobriety of both parties is at risk.

To add an anecdote, a 20 yr old sponsee of mine was the target of a cougar older than his mother. But he was very new in sobriety and insecure sexually, so he went along after only brief resistance. Both relapsed. He sobered up again within the month; she didn't for about 6 months. Perhaps the aggressor is at greater risk than the target, regardless of gender.

To add another aside (again anecdotal evidence only), a friend of mine in a gay-lesbian group tells me that 13th-stepping there is more tolerated among the lesbians than among the gay men.

From: Tim Lokey <lokey1058@yahoo.com>
(lokey1058 at yahoo.com)

Dear Group;
Been There...Done That. Got no tangible results until I started working steps, you know in order... like those little red numbers beside them indicate I should do. I am a "Counselor" at a rehab facility now and I had to stop attending meetings where my clients are present. I had to do so because when I was in the room, they would look at me for approval of the message they were sharing, and of course my EGO would take over and instead of being just another drunk with a book, I attempted to "teach" at AA meetings. Through spiritual growth and the help of a "kick-ass" type sponsor, I no longer practice such foolishness.

GOD BLESS!
Tim L.
06/06/2000

the
subject."

"Personal opinions are to be avoided: no personal opinions, or posts based
just
on rumor or vague memory of what someone told you will be posted. To the
extent
possible please list the sources for any information you send."

"Messages that repeat history already on the list will not be posted: please
use
the search box to make sure the information is not already on the list. Also
please search the list before posting a question which may already have been
answered."

There are lots of AA chat rooms and discussion groups online. But there is
only
one really first-rate history group, the AAHistoryLovers.

And if we overwhelm the AAHL with the kind of messages which could be posted
just as well in numerous other places, we will create a situation where no
one
will have time to read all the messages, and the central purpose of the AAHL
will be destroyed. We'll turn into just another AA chat room and discussion
group.

2. The other reminder is that, before sending a question in, please go first
to
the Message Board at
<http://health.groups.yahoo.com/group/AAHistoryLovers/messages>
and use the search box at the top to search for words and phrases on that
topic.

A lot of the time it will turn out that the question (or at least part of
the
question) has already been answered very thoroughly.

13th STEPPING:

So on the subject of 13th stepping, the following seven messages (which were
posted at various times in the past) give some very useful information about
how
that term was used historically, and how the issue first arose historically.

Message 2394

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2394>

Message 2390

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2390>

Message 2382

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2382>

Message 2381

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2381>

Clinic

and a Associate Member of the Philadelphia Mother Group but this is not so. L.B.E. writes "The last time I was in the USA I saw quite a lot of Dr. S and talked with him quite a bit on the subject. Buddie W and Francis C who works with him, were compatriots of mine in Philadelphia many years ago." I recognized

Francis C as Francis Chambers who co authored a significant book about alcoholism called "Alcoholism-One Man's Meat" The Dr S. is therefor Dr.

Edward

Strecker . A man famous in medicine. A friend to the alcoholic. Some may have heard of the Strecker Institute.

>

> The following is the biography of Dr Strecker from the University Of Pennsylvania ;

> Edward A. Strecker (1886-1959)

>

> Clinician, teacher, researcher, author and gentlemen - Edward Adam Strecker lived each role fully during his active and inspiring career that spanned nearly half a century.

> After graduating from Jefferson Medical College in 1911, Dr. Strecker joined Pennsylvania Hospital in 1913, serving as chief medical officer at The

Institute of Pennsylvania Hospital from 1920 to 1928, He continued his association with the hospital until his death in 1959. Dr. Strecker served as

professor and head of nervous and mental diseases at Jefferson Medical College;

professor and head of the Department of Psychiatry at the University of Pennsylvania School of Medicine and later professor and emeritus professor and

chair of psychiatry at the University of Pennsylvania Graduate School of Medicine. In addition, he was clinical professor of psychiatry and mental diseases at Yale University and was the first professor of psychiatry at Seton

Hall College of Medicine. He was president of the American Psychiatric Association in 1943.

> He possessed an outstanding ability to examine patients, investigate etiologic and dynamic factors and make accurate diagnoses and constructive recommendations for treatment. A skilled psychotherapist, Dr, Strecker was also

a superb teacher, whose colorful language created an unforgettable clinical picture. He made psychiatry comprehensible and exciting to medical students, psychiatric nurses and other mental health professionals, producing a profound

effect on psychiatric teaching in Philadelphia.

> Dr. Strecker's main interest in the early 1920's was to develop the psychiatric outpatient department of The Institute of Pennsylvania Hospital. Under his direction, psychotherapy in that department flourished, and many young

psychiatrists sought to have the privilege of studying therapeutic approaches

from such a highly skilled and innovative clinician. He also sought to relate

psychiatry to the general practice of medicine.

> A prolific writer, he authored ten books and more than 200 papers, on

--- In AAHistoryLovers@yahoogroups.com, "John R Reid" <jre33756@...> wrote:

>

> Please refer to page 100 of the Big Book in regards to working with the new person

> ----- Original Message -----

> From: allan_gengler

> To: AAHistoryLovers@yahoogroups.com

> Sent: Tuesday, June 23, 2009 5:45 AM

> Subject: [AAHistoryLovers] Re: History of sponsorship

>

>

>

>

>

> Even though SPONSORSHIP is not mentioned in the book Alcoholics Anonymous (The Big Book) I would suggest that sponsorship was the rule, from the beginning, and not something added later.

>

> Bill called Ebby his sponsor until death, even though Ebby slipped a few times. But the chain of sponsorship starts with Rowland Hazard, who sponsored

Shep Cornell and Cebra Graves, who sponsored Ebby, who sponsored Bill, who sponsored Bob who, together, sponsored Bill D., etc.

>

> In "Dr. Bob and the Good Old Timers," it's clear that NO ONE just sauntered

in off the streets and decided to join AA. Instead they were sponsored into the

group FROM a hospital and wouldn't even attend a meeting unless they went through Dr. Bob's Upper Room treatment where they "made a surrender," often a

key element missing from modern AA.

>

> Also in that book it's described how the group got together and pooled their

money to bus a guy in who "supposedly" was the first to get sober on JUST THE

BOOK. When the bus arrived and a man, matching his description, didn't get off

the bus, the group asked the bus driver. They were told of a guy under the seat

drunk on his but. The group of sober drunks, of course, helped the drunk off and

began to sponsor him.

>

> I always thought that was interesting and have often wondered if it was truly possible to get sober ON THE BOOK ALONE. Even if you did, you would need

to take the advice in A Vision For You and seek out drunks to form a fellowship,

thus becoming a sponsor.

>

> I think the real question is when did sponsorship become optional and how sober drunks stopped seeking to sponsor and waited for someone to ask them.

rather
with other New York City O.G. members.

|||||

+++Message 6643. Who was Dr. Bob's sponsor?
From: M.J. Johnson 6/17/2010 3:38:00 PM

|||||

Here's a really basic question for which I've not found a definitive
answer:

Did Dr. Bob consider Bill W. his sponsor? If so, is this acknowledged in any
literature written by or documented talks by Dr. Bob? If not, who did Dr.
Bob
consider his sponsor?

Many thanks.

|||||

+++Message 6644. Re: Split from the Oxford Group: New
York, Cleveland, Akron
From: Roy Levin 6/18/2010 10:08:00 AM

|||||

According to what Clarence says in his talks, in February of 1938 he would
still
be in Akron City hospital being "interviewed" by Paul Stanley, Bill Van
Horn,
Bill D., and other early members of the "alcoholic squadron" of the Akron
Oxford
Groups.

- - - -

On Thu, 6/17/10, John Barton <jax760@yahoo.com> wrote:

Clarence came into the group in February of 1938 and was not one of the
"members" reported to Frank Amos by Dr Bob in that second week of February
1938.

|||||

+++Message 6645. No major changes in the first year
From: Richard H 6/18/2010 9:56:00 AM

|||||

Warm greetings from West Virginia Area 73 Archives,

Many members share the suggestion that no major changes be made in the first
year of your sobriety to newcomers. Does anyone know of any source for this

++++Message 6650. State-of-the-Art Recovery circa 1818
From: kevinr1211 6/24/2010 3:18:00 PM

|||||

The following is from The Idiot, a Boston, MA newspaper Saturday March 14,
1818
vol 1, no 10

Five reasons for not using Spirituous Liquors.
A Touchstone.

- 1) Because it poisons the blood and destroys the organs of digestion
- 2) Because an ENEMY should be kept without the gate.
- 3) Because I am in health and need no medicine.
- 4) Because I have my senses and wish to keep them.
- 5) Because I have a soul to be saved or lost.

To the man whose mind is untouched by all or any of the above reasons, a
volume
on the subject would be useless. He is unfitted for society; and the sooner
he
is in his grave the better- Better for society and for himself-For society-
Because of his example- For himself- because his further torment will be
less.

|||||

++++Message 6651. Sybil Corwin's living sponsees
From: jaxena77 6/24/2010 1:37:00 PM

|||||

Does anyone know and have contact information for any of Sybil C (Los
Angeles)
sponsees?

|||||

++++Message 6652. Grapevine Play in San Antonio
From: jaxena77 6/24/2010 1:35:00 PM

|||||

I want to personally thank this group for all the help it provided while
writing
the play In Our Own Words: Pioneers of Alcoholics Anonymous. I couldn't have
done it with this group. I hope you can attend:

IN OUR OWN WORDS: PIONEERS OF ALCOHOLICS ANONYMOUS
Friday and Saturday, July 2 and 3 at 11:00 AM
La Condesa / El Mirador Rooms (22nd Floor)
Hilton Palacio del Rio
200 South Alamo Street

A group of the SF fellowship are performing an original play, In Our Own Words, presented by the Grapevine during the 2010 International Convention of Alcoholics Anonymous in San Antonio.

IN OUR OWN WORDS dramatizes the first-hand accounts of the founders and pioneers of A.A., including the early members of special composition groups in the fellowship.

The play was written using primarily found text as source material i.e. the writings and recordings of A.A. members. Adapted from the original text, interviews and speaker tapes of the founders of AA, including Bill Wilson, Dr.

Bob Smith, Lois Wilson, Anne Smith, Ebby Thatcher, Clarence Snyder, William Silkworth, Hank Parkhurst, Bill Dotson, Ruth Hock, Rev. Sam Shoemaker, Florence R, Marty Mann, Sybil Corwin, Jimmy Miller, Joe McQuany, Ricardo M, June G, Dick Perez and many more!

Literary sources include A.A. conference-approved and non-conference-approved material, including the The Grapevine digital archives, and the following texts:

Alcoholics Anonymous ("The Big Book"), by Alcoholics Anonymous World Service

The Twelve Steps and Twelve Traditions, by Alcoholics Anonymous World Service

Pass It On, by Alcoholics Anonymous World Service

Dr. Bob and the Good Oldtimers, by Alcoholics Anonymous World Service

A.A. Comes of Age by Alcoholics Anonymous World Service

Language of the Heart: Bill W's Grapevine Writings, by the AA Grapevine

Women Pioneers in 12 Step Recovery by Joan Zieger

History of Gay People in Alcoholics Anonymous by Audrey Borden

How it Worked by Mitchell K.

The Convict and the Factory Owner by Glenn C.

A Biography of Miss Marty Mann by David Brown

Source material from audio recordings includes numerous speaker tapes that are now available through the CD Library in Central Office in San Francisco. Additional research provided by AAHistoryLovers Yahoo Group, www.silkworth.net,

the Washingtonians had. Otherwise they had one drunk helping another....but no step work as we know it.)

*

Family Temperance Pledge

God Bless Our Home

* *

Why Sign the Pledge?

Because

1. Moderate drinking tends to drunkenness, while total abstinence directly from it.
2. While no one means to become a drunkard, there is said to be over six hundred thousand confirmed drunkards in our country to-day.
3. Intoxicating drinks can do no good as a beverage, and there are always safer and surer remedies to use in case of sickness.
4. The idea of moderation is full of deceit, and our estimate of the power of our own will is usually a mistaken one.
5. The drinking habit is the cause of the larger portion of the misery, poverty and crime in our land.
6. Both science and experience prove that even moderate drinking is injurious to health.
7. Eternal interests are often forfeited through drink, for the Bible declares that no drunkard shall enter heaven.
8. The Bible pronounces no blessing upon drinking, but many upon total abstinence.
9. It is easier to keep a pledge publicly, solemnly given than a simple resolution.
10. The pledge protects us from the solicitations of friends, and removes us from the temptations of the saloon.
11. Persons miscalculate their ability to drink in moderation, and become slaves to the drinking habit before they are aware of it.
12. Intemperance obstructs civilization, education, religion and every useful reform.

We the undersigned solemnly promise

BY THE HELP OF GOD

to abstain from the use of all intoxicating drinks as a beverage.

On Thu, Jun 24, 2010 at 3:18 PM, kevinr1211 <analystkmr@hotmail.com> wrote:

>

>

> The following is from The Idiot, a Boston, MA newspaper Saturday March 14,
> 1818 vol 1, no 10

>

> Five reasons for not using Spirituous Liquors.

> A Touchstone.

>

rough shape, having emerged from a multiday alcohol-and-cocaine bender that morning. "The snow, it's going to close everything," she says, her cigarette-addled voice tinged with panic. "Everything!" She's on the verge of tears.

A mustachioed man in skintight jeans stands and reads off the number for a hotline that provides up-to-the-minute meeting schedules. He assures his fellow alcoholics that some groups will still convene tomorrow despite the weather. Anyone who needs an AA fix will be able to get one, though it may require an icy trek across the city.

That won't be a problem for a thickset man in a baggy beige sweat suit. "Doesn't matter how much snow we get—a foot, 10 feet piled up in front of the door," he says. "I will leave my apartment tomorrow and go find a meeting."

He clasps his hands together and draws them to his heart: "You understand me? I need this." Daily meetings, the man says, are all that prevent him from winding up dead in the gutter, shoes gone because he sold them for booze or crack. And he hasn't had a drink in more than a decade.

The resolve is striking, though not entirely surprising. AA has been inspiring this sort of ardent devotion for 75 years <http://silkworth.net/aahistory/historyaa.html>. It was in June 1935, amid the gloom of the Great Depression, that a failed stockbroker and reformed lush named Bill http://en.wikipedia.org/wiki/Bill_W. Wilson founded the organization after meeting God in a hospital room. He codified his method in the 12 steps, the rules at the heart of AA. Entirely lacking in medical training, Wilson created the steps by cribbing ideas from religion and philosophy, then massaging them into a pithy list http://en.wikipedia.org/wiki/Twelve-step_program with a structure inspired by the Bible.

The 200-word instruction set has since become the cornerstone of addiction treatment in this country, where an estimated 23 million people grapple with severe alcohol or drug abuse—more than twice the number of Americans afflicted with cancer. Some 1.2 million people belong to one of AA's 55,000 meeting groups in the US, while countless others embark on the steps at one of the nation's 11,000 professional treatment centers. Anyone who seeks help in curbing a drug or alcohol problem is bound to encounter Wilson's system on the road to recovery.

It's all quite an achievement for a onetime broken-down drunk. And Wilson's success is even more impressive when you consider that AA and its steps have become ubiquitous despite the fact that no one is quite sure how—or, for that matter, how well—they work. The organization is notoriously difficult to study, thanks to its insistence on anonymity and its fluid membership. And AA's method, which requires "surrender" to a vaguely defined "higher power," involves the kind of spiritual revelations that neuroscientists have only begun to explore.

What we do know, however, is that despite all we've learned over the past few decades about psychology, neurology, and human behavior, contemporary medicine has yet to devise anything that works markedly better. "In my 20 years of treating addicts, I've never seen anything else that comes close to

the 12 steps," says Drew Pinsky, the addiction-medicine specialist who hosts VHI's Celebrity

<http://www.vh1.com/shows/celebrity_rehab_with_dr_drew/season_3/series.jhtml
> Rehab. "In my world, if someone says they don't want to do the 12 steps, I know they aren't going to get better."

Wilson may have operated on intuition, but somehow he managed to tap into mechanisms that counter the complex psychological and neurological processes through which addiction wreaks havoc. And while AA's ability to accomplish this remarkable feat is not yet understood, modern research into behavior dynamics and neuroscience is beginning to provide some tantalizing clues.

One thing is certain, though: AA doesn't work for everybody. In fact, it doesn't work for the vast majority of people who try it. And understanding more about who it does help, and why, is likely our best shot at finally developing a system that improves on Wilson's amateur scheme for living without the bottle.

AA originated on the worst night of Bill Wilson's life. It was December 14, 1934, and Wilson was drying out at Towns Hospital, a ritzy Manhattan detox center. He'd been there three times before, but he'd always returned to drinking soon after he was released. The 39-year-old had spent his entire adult life chasing the ecstasy he had felt upon tasting his first cocktail some 17 years earlier. That quest destroyed his career, landed him deeply in debt, and convinced doctors that he was destined for institutionalization.

Wilson had been quite a mess when he checked in the day before, so the attending physician, William Silkworth, subjected him to a detox regimen known as the Belladonna <http://en.wikipedia.org/wiki/Atropa_belladonna> Cure—hourly infusions of a hallucinogenic drug made from a poisonous plant. The drug was coursing through Wilson's system when he received a visit from an old drinking buddy, Ebby Thacher, who had recently found religion and given up alcohol. Thacher pleaded with Wilson to do likewise. "Realize you are licked, admit it, and get willing to turn your life over to God," Thacher counseled his desperate friend. Wilson, a confirmed agnostic, gagged at the thought of asking a supernatural being for help.

But later, as he writhed in his hospital bed, still heavily under the influence of belladonna, Wilson decided to give God a try. "If there is a God, let Him show Himself!" he cried out. "I am ready to do anything. Anything!"

What happened next is an essential piece of AA lore: A white light filled Wilson's hospital room, and God revealed himself to the shattered stockbroker. "It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing," he later said. "And then it burst upon me that I was a free man." Wilson would never drink again.

At that time, the conventional wisdom was that alcoholics simply lacked moral fortitude. The best science could offer was detoxification with an array of purgatives, followed by earnest pleas for the drinker to think of his loved ones. When this approach failed, alcoholics were often consigned to bleak state hospitals. But having come back from the edge himself, Wilson refused to believe his fellow inebriates were hopeless. He resolved to save

them by teaching them to surrender to God, exactly as Thacher had taught him.

Following Thacher's lead, Wilson joined the Oxford Group <http://en.wikipedia.org/wiki/Oxford_Group> , a Christian movement that was in vogue among wealthy mainstream Protestants. Headed by an ex-YMCA missionary named Frank Buchman, who stirred controversy with his lavish lifestyle and attempts to convert Adolf Hitler, the Oxford Group combined religion with pop psychology, stressing that all people can achieve happiness through moral improvement. To help reach this goal, the organization's members were encouraged to meet in private homes so they could study devotional literature together and share their inmost thoughts.

In May 1935, while on an extended business trip to Akron, Ohio, Wilson began attending Oxford Group meetings at the home of a local industrialist. It was through the group that he met a surgeon and closet alcoholic named Robert Smith. For weeks, Wilson urged the oft-soused doctor to admit that only God could eliminate his compulsion to drink. Finally, on June 10, 1935, Smith (known to millions today as Dr. Bob <<http://www.drbob.info/>>) gave in. The date of Dr. Bob's surrender became the official founding date of Alcoholics Anonymous.

In its earliest days, AA existed within the confines of the Oxford Group, offering special meetings for members who wished to end their dependence on alcohol. But Wilson and his followers quickly broke away, in large part because Wilson dreamed of creating a truly mass movement, not one confined to the elites Buchman targeted. To spread his message of salvation, Wilson started writing what would become AA's sacred text: Alcoholics Anonymous, now better known as the Big Book.

The core of AA is found in chapter five, entitled "How It Works." It is here that Wilson lists the 12 steps, which he first scrawled out in pencil in 1939. Wilson settled on the number 12 because there were 12 apostles.

In writing the steps, Wilson drew on the Oxford Group's precepts and borrowed heavily from William James' classic The <http://books.google.com/books?id=qqkTAAAYAAJ&printsec=frontcover&dq=the+varieties+of+religious+experience&hl=en&ei=VNIbTNqcEoW0lQegxdXjDA&sa=X&oi=book_result&ct=result&resnum=1&ved=0CC4Q6AEwAA#v=onepage&q&f=false> Varieties of Religious Experience, which Wilson read shortly after his belladonna-fueled revelation at Towns Hospital. He was deeply affected by an observation that James made regarding alcoholism: that the only cure for the affliction is "religiomania." The steps were thus designed to induce an intense commitment, because Wilson wanted his system to be every bit as habit-forming as booze.

The first steps famously ask members to admit their powerlessness over alcohol and to appeal to a higher power for help. Members are then required to enumerate their faults, share them with their meeting group, apologize to those they've wronged, and engage in regular prayer or meditation. Finally, the last step makes AA a lifelong duty: "Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs." This requirement guarantees not only that current members will find new recruits but that

they can never truly "graduate" from the program.

Aside from the steps, AA has one other cardinal rule: anonymity. Wilson was adamant that the anonymous component of AA be taken seriously, not because of the social stigma associated with alcoholism, but rather to protect the nascent organization from ridicule. He explained the logic in a letter to a friend:

[In the past], alcoholics who talked too much on public platforms were likely to become inflated and get drunk again. Our principle of anonymity, so far as the general public is concerned, partly corrects this difficulty by preventing any individual receiving a lot of newspaper or magazine publicity, then collapsing and discrediting AA.

AA boomed in the early 1940s, aided by a glowing Saturday Evening Post profile and the public admission by a Cleveland Indians catcher, Rollie <http://www.baseball-reference.com/players/h/hemslro01.shtml> Hemsley, that joining the organization had done wonders for his game. Wilson and the founding members were not quite prepared for the sudden success. "You had really crazy things going on," says William L. White, author of *Slaying the Dragon: The History of Addiction Treatment and Recovery in America*. "Some AA groups were preparing to run AA hospitals, and there was this whole question of whether they should have paid AA missionaries. You even had some reports of AA groups drinking beers at their meetings."

The growing pains spurred Wilson to write AA's governing principles, known as the 12 traditions. At a time when fraternal orders and churches with strict hierarchies dominated American social life, Wilson opted for something revolutionary: deliberate organizational chaos. He permitted each group to set its own rules, as long as they didn't conflict with the traditions or the steps. Charging a fee was forbidden, as was the use of the AA brand to endorse anything that might generate revenue. "If you look at this on paper, it seems like it could never work," White says. "It's basically anarchy." But this loose structure actually helped AA flourish. Not only could anyone start an AA group at any time, but they could tailor each meeting to suit regional or local tastes. And by condemning itself to poverty, AA maintained a posture of moral legitimacy.

Despite the decision to forbid members from receiving pay for AA-related activity, it had no problem letting professional institutions integrate the 12 steps into their treatment programs. AA did not object when Hazelden, a Minnesota facility founded in 1947 as "a sanatorium for curable alcoholics of the professional class," made the steps the foundation of its treatment model. Nor did AA try to stop the proliferation of steps-centered addiction groups from adopting the Anonymous name: Narcotics Anonymous, Gamblers Anonymous, Overeaters Anonymous. No money ever changed hands—the steps essentially served as open source code that anyone was free to build upon, adding whatever features they wished. (Food Addicts Anonymous, for example, requires its members to weigh their meals.)

By the early 1950s, as AA membership reached 100,000, Wilson began to step back from his invention. Deeply depressed and an incorrigible chain smoker, he would go on to experiment with LSD before dying from emphysema in 1971. By that point, AA had become ingrained in American culture; even people who'd never touched a drop of liquor could name at least a few of the steps.

"For nearly 30 years, I have been saying Alcoholics Anonymous is the most effective self-help group in the world," advice columnist Ann Landers wrote in 1986. "The good accomplished by this fellowship is inestimable. God bless AA."

There's no doubt that when AA works, it can be transformative. But what aspect of the program deserves most of the credit? Is it the act of surrendering to a higher power? The making of amends to people a drinker has wronged? The simple admission that you have a problem? Stunningly, even the most highly regarded AA experts have no idea. "These are questions we've been trying to answer for, golly, 30 or 40 years now," says Lee Ann Kaskutas, senior scientist at the Alcohol & Drug Abuse Research Group in Emeryville, California. "We can't find anything that completely holds water."

The problem is so vexing, in fact, that addiction professionals have largely accepted that AA itself will always be an enigma. But research in other fields—primarily behavior change and neurology—offers some insight into what exactly is happening in those church basements.

To begin with, there is evidence that a big part of AA's effectiveness may have nothing to do with the actual steps. It may derive from something more fundamental: the power of the group. Psychologists have long known that one of the best ways to change human behavior is to gather people with similar problems into groups, rather than treat them individually. The first to note this phenomenon was Joseph Pratt, a Boston physician who started organizing weekly meetings of tubercular patients in 1905. These groups were intended to teach members better health habits, but Pratt quickly realized they were also effective at lifting emotional spirits, by giving patients the chance to share their tales of hardship. ("In a common disease, they have a bond," he would later observe.) More than 70 years later, after a review of nearly 200 articles on group therapy, a pair of Stanford University researchers pinpointed why the approach works so well: "Members find the group to be a compelling emotional experience; they develop close bonds with the other members and are deeply influenced by their acceptance and feedback."

Researchers continue to be surprised by just how powerful this effect is. For example, a study published last year in the journal *Behavior Therapy* concluded that group therapy is highly effective in treating post-traumatic stress disorder: 88.3 percent of the study's subjects who underwent group therapy no longer exhibited PTSD symptoms after completing their sessions, versus just 31.3 percent of those who received minimal one-on-one interaction.

The importance of this is reflected by the fact that the more deeply AA members commit to the group, rather than just the program, the better they fare. According to J. Scott Tonigan, a research professor at the University of New Mexico's Center on Alcoholism, Substance Abuse, and Addictions,

numerous studies show that AA members who become involved in activities like sponsorship-becoming a mentor to someone just starting out-are more likely to stay sober than those who simply attend meetings.

Addiction-medicine specialists often raise the concern that AA meetings aren't led by professionals. But there is evidence that this may actually help foster a sense of intimacy between members, since the fundamental AA relationship is between fellow alcoholics rather than between alcoholics and the therapist. These close social bonds allow members to slowly learn how to connect to others without the lubricating effects of alcohol. In a study published last year in *Alcoholism Treatment Quarterly*, Tonigan found that "participation in AA is associated with an increased sense of security, comfort, and mutuality in close relationships."

And close relationships, it turns out, have an even more profound effect on us than previously thought. A 2007 study of a Boston-area community, for example, found that a person's odds of becoming obese increase by 71 percent if they have a same-sex friend who is also obese. (Wired covered the study in more detail in "The

http://www.wired.com/medtech/health/magazine/17-10/ff_christakis Buddy System," issue 17.10.) And in April, a paper published in *Annals of Internal Medicine* concluded that a person is 50 percent more likely to be a heavy drinker if a friend or relative is a boozehound. Even if an alcoholic's nonsober friends are outwardly supportive, simply being around people for whom drinking remains the norm can nudge someone into relapse. It is much safer to become immersed in AA's culture, where activities such as studying the Big Book supplant hanging out with old acquaintances who tipple.

As for the steps themselves, there is evidence that the act of public confession-enshrined in the fifth step-plays an especially crucial role in the recovery process. When AA members stand up and share their emotionally searing tales of lost weekends, ruined relationships, and other liquor-fueled low points, they develop new levels of self-awareness. And that process may help reinvigorate the prefrontal cortex, a part of the brain that is gravely weakened by alcohol abuse.

To understand the prefrontal cortex's role in both addiction and recovery, you first need to understand how alcohol affects the brain. Booze works its magic in an area called the mesolimbic <http://learn.genetics.utah.edu/content/addiction/reward/pathways.html> pathway-the reward system. When we experience something pleasurable, like a fine meal or good sex, this pathway squirts out dopamine, a neurotransmitter that creates a feeling of bliss. This is how we learn to pursue behaviors that benefit us, our families, and our species.

When alcohol hits the mesolimbic pathway, it triggers the rapid release of dopamine, thereby creating a pleasurable high. For most people, that buzz simply isn't momentous enough to become the focal point of their lives. Or if it is, they are able to control their desire to chase it with reckless abandon. But others aren't so fortunate: Whether by virtue of genes that make them unusually sensitive to dopamine's effects, or circumstances that lead them to seek chemical solace, they cannot resist the siren call of booze.

Once an alcoholic starts drinking heavily, the mesolimbic pathway responds

by cutting down its production of dopamine. Alcohol also messes with the balance between two other neurotransmitters: GABA and glutamate. Alcohol spurs the release of more GABA, which inhibits neural activity, and clamps down on glutamate, which stimulates the brain. Combined with a shortage of dopamine, this makes the reward system increasingly lethargic, so it becomes harder and harder to rouse into action. That's why long-term boozers must knock back seven or eight whiskeys just to feel "normal." And why little else in life brings hardcore alcoholics pleasure of any kind.

As dependence grows, alcoholics also lose the ability to properly regulate their behavior. This regulation is the responsibility of the prefrontal cortex, which is charged with keeping the rest of the brain apprised of the consequences of harmful actions. But mind-altering substances slowly rob the cortex of so-called synaptic

http://www.scholarpedia.org/article/Models_of_synaptic_plasticity> plasticity, which makes it harder for neurons to communicate with one another. When this happens, alcoholics become less likely to stop drinking, since their prefrontal cortex cannot effectively warn of the dangers of bad habits.

This is why even though some people may be fully cognizant of the problems that result from drinking, they don't do anything to avoid them. "They'll say, 'Oh, my family is falling apart, I've been arrested twice,'" says Peter Kalivas, a neuroscientist at the Medical University of South Carolina in Charleston. "They can list all of these negative consequences, but they can't take that information and manhandle their habits."

The loss of synaptic plasticity is thought to be a major reason why more than 90 percent of recovering alcoholics relapse at some point. The newly sober are constantly bombarded with sensory cues that their brain associates with their pleasurable habit. Because the synapses in their prefrontal cortex are still damaged, they have a tough time resisting the urges created by these triggers. Any small reminder of their former life—the scent of stale beer, the clink of toasting glasses—is enough to knock them off the wagon.

AA, it seems, helps neutralize the power of these sensory cues by whipping the prefrontal cortex back into shape. Publicly revealing one's deepest flaws and hearing others do likewise forces a person to confront the terrible consequences of their alcoholism—something that is very difficult to do all alone. This, in turn, prods the impaired prefrontal cortex into resuming its regulatory mission. "The brain is designed to respond to experiences," says Steven Grant, chief of the clinical neuroscience branch of the National Institute on Drug Abuse. "I have no doubt that these therapeutic processes change the brain." And the more that critical part of the brain is compelled to operate as designed, the more it springs back to its pre-addiction state. While it's on the mend, AA functions as a temporary replacement—a prefrontal cortex made up of a cast of fellow drunks in a church basement, rather than neurons and synapses.

Finally, the 12 steps address another major risk factor for relapse: stress. Recovering alcoholics are often burdened by memories of the nasty things they did while wasted. When they bump into old acquaintances they mistreated, the guilt can become overwhelming. The resulting stress causes their brains to secrete a hormone that releases corticotropin, which has

been shown to cause relapse in alcohol-dependent lab rats.

AA addresses this risk with the eighth and ninth steps, which require alcoholics to make amends to people they've wronged. This can alleviate feelings of guilt and in turn limit the stress that may undermine a person's fragile sobriety.

Bill W., as Wilson is known today, didn't know the first thing about corticotropin-releasing hormone or the prefrontal cortex, of course. His only aim was to harness spirituality in the hopes of giving fellow alcoholics the strength to overcome their disease. But in developing a system to lead drunks to God, he accidentally created something that deeply affects the brain—a system that has now lasted for three-quarters of a century and shows no signs of disappearing.

But how effective is AA? That seemingly simple question has proven maddeningly hard to answer. Ask an addiction researcher a straightforward question about AA's success rate and you'll invariably get a distressingly vague answer. Despite thousands of studies conducted over the decades, no one has yet satisfactorily explained why some succeed in AA while others don't, or even what percentage of alcoholics who try the steps will eventually become sober as a result.

A big part of the problem, of course, is AA's strict anonymity policy, which makes it difficult for researchers to track members over months and years. It is also challenging to collect data from chronic substance abusers, a population that's prone to lying. But researchers are most stymied by the fact that AA's efficacy cannot be tested in a randomized experiment, the scientific gold standard.

"If you try to randomly assign people to AA, you have a problem, because AA is free and is available all over the place," says Alcohol Research Group's Kaskutas. "Plus, some people will just hate it, and you can't force them to keep going." In other words, given the organization's open-door membership policy, it would be nearly impossible for researchers to prevent people in a control group from sneaking off to an AA meeting and thereby tainting the data. On the other hand, many subjects would inevitably loathe AA and drop out of the study altogether.

Another research quandary is how to account for the selection effect. AA is known for doing a better job of retaining drinkers who've hit rock bottom than those who still have a ways to fall. But having totally destroyed their lives, the most desperate alcoholics may already be committed to sobriety before ever setting foot inside a church basement. If so, it might be their personal commitment, rather than AA, that is ultimately responsible for their ability to quit.

As a result of these complications, AA research tends to come to wildly divergent conclusions, often depending on an investigator's biases. The group's "cure rate" has been estimated at anywhere from 75 percent to 5 percent, extremes that seem far-fetched. Even the most widely cited (and carefully conducted) studies are often marred by obvious flaws. A 1999 meta-analysis of 21 existing studies, for example, concluded that AA members actually fared worse than drinkers who received no treatment at all. The authors acknowledged, however, that many of the subjects were coerced into

attending AA by court order. Such forced attendees have little shot at benefiting from any sort of therapy—it's widely agreed that a sincere desire to stop drinking is a mandatory prerequisite for getting sober.

Yet a growing body of evidence suggests that while AA is certainly no miracle cure, people who become deeply involved in the program usually do well over the long haul. In a 2006 study, for example, two Stanford psychiatrists chronicled the fates of 628 alcoholics they managed to track over a 16-year period. They concluded that subjects who attended AA meetings frequently were more likely to be sober than those who merely dabbled in the organization. The University of New Mexico's Tonigan says the relationship between first-year attendance and long-term sobriety is small but valid: In the language of statistics, the correlation is around 0.3, which is right on the borderline between weak and modest (0 meaning no relationship, and 1.0 being a perfect one-to-one relationship).

"I've been involved in a couple of meta-analyses of AA, which collapse the findings across many studies," Tonigan says. "They generally all come to the same conclusion, which is that AA is beneficial for many but not all individuals, and that the benefit is modest but significant. I think that is, scientifically speaking, a very valid statement."

That statement is also supported by the results of a landmark study that examined how the steps perform when taught in clinical settings as opposed to church basements. Between 1989 and 1997, a multisite study called Project Match <<http://www.commed.uhc.edu/match/>> randomly assigned more than 1,700 alcoholics to one of three popular therapies used at professional treatment centers. The first was called 12-step facilitation, in which a licensed therapist guides patients through Bill Wilson's method. The second was cognitive behavioral therapy, which trains alcoholics to identify the situations that spur them to drink, so they can avoid tempting circumstances. And the last was motivational enhancement therapy, a one-on-one interviewing process designed to sharpen a person's reasons for getting sober.

Project Match ultimately concluded that all three of these therapies were more or less equally effective at reducing alcohol intake among subjects. But 12-step facilitation clearly beat the competition in two important respects: It was more effective for alcoholics without other psychiatric problems, and it did a better job of inspiring total abstinence as opposed to a mere reduction in drinking. The steps, in other words, actually worked slightly better than therapies of more recent vintage, which were devised by medical professionals rather than an alcoholic stockbroker.

AA is still far from ideal. The sad fact remains that the program's failures vastly outnumber its success stories. According to Tonigan, upwards of 70 percent of people who pass through AA will never make it to their one-year anniversary, and relapse is common even among regular attendees. This raises an important question: Are there ways to improve Wilson's aging system?

AA is obviously not about to overhaul its 75-year-old formula. But there are a few alterations that would almost certainly make the program work for more people, starting with better quality control. Since no central body regulates the day-to-day operations of local groups, some meetings are dominated by ornery old-timers who delight in belittling newcomers. Others

are prowled by men looking to introduce nubile newcomers to the "13th step"-AA slang for sexual exploitation. Finding a way to impose some basic oversight of such bad behavior would likely reduce the dropout rate.

Some AA groups would also do well to shed their resistance to medication. There is nothing in the Big Book that forbids the use of prescription drugs, but there are plenty of meetings where such pharmaceutical aids are frowned upon. Perhaps this sentiment made sense back in AA's formative years, when a variety of snake oils were touted as alcoholism cures. But today there are several medications that have been proven to decrease the odds of relapse. One such drug, acamprosate, restores a healthy balance between glutamate and GABA, two of the neurotransmitters that get out of whack in the brains of alcoholics. Naltrexone, commonly used to treat heroin addiction, appears effective at preventing relapse by alcoholics who possess a certain genetic variant related to an important mu-opioid receptor. Both can be valuable aids in the recovery process.

But the best way to bolster AA's success rate may be to increase the personalization of addiction medicine. "We're starting to get an inkling that something about the initial state of the brain prior to therapy may be predictive as to whether that therapy will be a success," says Grant of the National Institute on Drug Abuse. In other words, certain brains may be primed to respond well to some therapies and less so to others.

NIDA and other government agencies are currently funding several studies that aim to use neural imaging technology to observe how various therapies affect addicted brains. One alcoholic might have a mesolimbic pathway that normalizes quickly after receiving a certain type of therapy, for example, while another will still suffer from dopamine dysregulation despite receiving the same care. The hope is that these studies will reveal whether neurobiology can be used to predict a person's odds of benefitting from one treatment over another. Perhaps there is one sort of mind that is cut out for the cognitive behavioral approach and another that can be helped only by the 12 steps.

A person's openness to the concept of spiritual rebirth, as determined by their neural makeup, could indicate whether they'll embrace the steps. Last September, researchers from the National Institutes of Health found that people who claimed to enjoy "an intimate relationship with God" possess bigger-than-average right middle temporal cortices. And a Swedish study from 2003 suggests that people with fewer serotonin receptors may be more open to spiritual experiences.

For the moment, though, there is no way to predict who will be transformed by AA. And often, the people who become Wilson's most passionate disciples are those you'd least expect. "I always thought I was too smart for AA," a bespectacled, Nordic-looking man named Gary shared at a meeting in Hell's Kitchen this past winter. "I'm a classical musician, a math and statistics geek. I was the biggest agnostic you ever met. But I just wrecked my life with alcohol and drugs and codependent relationships."

And now, after more than four years in the program? "I know God exists," he says. "I'm so happy I found AA."

Maybe one day we'll discover that there's a quirk in Gary's genetic makeup

that made his prefrontal cortex particularly susceptible to the 12 steps.
But all that really matters now is that he's sober.

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

|||||

+++Message 6668. Re: Split from the Oxford Group: New
York, Cleveland, Akron
From: jax760 6/25/2010 4:30:00 PM

|||||

I believe if you check Mitch K's biography you will find Clarence entered
the
hospital on Feb 10, 1938. Not long after Dr Bob got him down on his knees
(while
in the hospital) for his surrender and that same night took him to his first
Oxford Group meeting at T. Henry's

Regards

--- In AAHistoryLovers@yahoo.com, Roy Levin <royslev@...> wrote:

>
> According to what Clarence says in his talks, in February of 1938 he would
still be in Akron City hospital being "interviewed" by Paul Stanley, Bill
Van
Horn, Bill D., and other early members of the "alcoholic squadron" of the
Akron
Oxford Groups.

>
> - - - -

>
> On Thu, 6/17/10, John Barton <jax760@...> wrote:
>
> Clarence came into the group in February of 1938 and was not one of the
"members" reported to Frank Amos by Dr Bob in that second week of February
1938.

>

|||||

+++Message 6669. Re: Re: Big Book Page 100 to do with
sponsorship
From: Roy Levin 6/26/2010 9:54:00 AM

|||||

I contacted my AA buddy Jay S. on this topic.Â Jay will be giving one of
the
talks on AA history at the upcoming Interntational on Friday, I believe.
Â
Jay is an expert on early Oxford Group history and has collected first
editions
of their literatureÂ ("What Is The Oxford Groups?") and heard recordings or
interviewed older members.

Â

He even went so far as to join the vestigial remnant of that organization which

I believe is now known as "Christian Initiative" or something like that. I forget the name, but Jay showed me pictures of his retreat at their headquarters

in Switzerland where they rendezvous annually.

Â

Jay says he's heard or read accounts by early members which indicated that the

word "sponsor" was indeed in common usage by the O.G. members.Â Yes, it did sometimes mean that one person might pay for the hospital stay (about \$50

in

depression era) for an alkie's detox if we're talking about the "alcoholic squadron" of the O.G.

Â

But for the non alcoholic members of the O.G. which you realize were numerically

superior to the drunks (we were in a minority) the term "sponsor" was used commonly much in the same way we use it today, i.e. as someone who introduces

you to the the group and undertakes your early training in spiritual practice.Â

A sponsor is a "mentor" in definition and practice, and note the word "protege"

is used in our Big Book.Â The opposite of a protoge is a patron or mentor in

common usage, i.e. a "sponsor."

Â

To sum it up, O.G. expert Jay says the term comes from the Oxford Groups.Â If

you're attending the convention catch his talk or Friday and query him in person.Â I plan to be there myself.

Â

Roy L. (class of `78)

--- On Thu, 6/24/10, Roy Levin <royslev@yahoo.com> wrote:

From: Roy Levin <royslev@yahoo.com>

Subject: [AAHistoryLovers] Re: Big Book Page 100 to do with sponsorship

To: AAHistoryLovers@yahoogroups.com

Date: Thursday, June 24, 2010, 8:20 AM

Â

Where is this reference to the use by Oxford Group members of the word "sponsor"

in the same sense of a baptismal Godfather term? Is it in any of their literature?

From: J. Lobdell <jlobdell54@hotmail.com>

Subject: Re: Big Book Page 100 to do with sponsorship

<<... the OG used the term "sponsor" more or less in the sense used of Godparents in Sacramental Baptism -- and btw at Calvary, Bill was Ebby's sponsor.>>

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

|||||

+++Message 6670. Oxford Group and sponsorship
From: Glenn Chesnut 6/27/2010 12:13:00 PM

|||||

I'm writing this in a campground at Bardstown, Kentucky, where I don't have access to my books.

On the OG and sponsorship: they did not use the word "sponsor" to describe this, but an essential part of their method was the concept of one-on-one individual evangelism. If you get my book "Changed by Grace" you can see that the idea of replacing mass evangelism (i.e. preaching big revivals in the 19th century frontier revival style) with the concept of individual evangelism first appeared towards the end of the 19th century. It was Henry Drummond who first proposed this idea in 1873 (he was the one who wrote "The Greatest Thing in the World" in 1887, which later became, along with Emmet Fox's "Sermon on the Mount," one of the standard books recommended to AA newcomers, in Akron and elsewhere).

Drummond's ideas on individual evangelism were further developed as the idea of the 5 C's, about which you can also read more in my book. H. A. Walter, a Protestant missionary to India, talked about this in his book "Soul-Surgery: Some Thoughts on Incisive Personal Work" (the phrase "personal work" meant one-on-one individual missionary work). In order to evangelize you, I have to first Confess my own sins to you in order to win your Confidence. Only then will I be able to move on to bringing about your Conversion and your Continuance in the faith.

This idea became extremely important in early 20th century Protestant missionary work in places like China and India, which is where Frank Buchman picked it up. He left China and went to England, where he tried this kind of foreign-missionary-to-the-heathens approach on students at Cambridge University and later at Oxford University.

The OG did not CALL this "being a sponsor," but when an OG member made his first call on someone whom he was trying to convert, it was a lot like the initial relationship between an AA sponsor and a raw newcomer to AA.

But as far as I can tell, there was no major notion of CONTINUING one-on-one sponsorship in OG in the later AA fashion. Once you had joined an OG group, the entire group sat around and prayed and received "guidance" about you, i.e., told you what to do -- and you had to do whatever they said, because God had revealed those instructions to them. And ANY individual OG member could come up to you and "check" you, i.e., take your inventory and tell you how to run your business, because that person claimed to have received "guidance" from God.

In the OG, once you had been a member for a while, you were "sponsored" (in the AA sense) by a group conscience of the entire Oxford group which you belonged to, and also by any self-righteous, know-it-all busybody in your group. The OG was widely criticized back at the time for its heavy handed authoritarian domination over its members.

The AA understanding of the continuing personal relationship between a sponsor and his pigeon, which was well developed by the middle to latter 1940's, was very different from anything in Oxford Group practice. Read Sgt. Bill Swegan's book for example, and Jimmy Miller's story in "The Factory Owner and the Convict" (which is going to be part of the play put on at the San Antonio International), to see how the modern concept of AA sponsorship was simply taken for granted within early AA by the last half of the 1940's.

And the BEST early account of how really good AA sponsors did their job, is in Father Ralph Pfau's autobiography "Prodigal Shepherd" (which is still in print). The good sponsor in this case was Ralph's sponsor, the sainted Doherty Sheerin, and this was very early in AA history -- November 1943, only three and half years after the publication of the Big Book. For a short account, see <http://hindsfoot.org/PfLou3.html> but you really need to read the book to see how smoothly and effectively Dohr did his job. And not just with Father Ralph -- Dohr teamed up with J. D. Holmes, one of the original Akron AA's, to spread AA all over Indiana (from whence it spread across the river to Louisville, Kentucky, etc.).

Dohr did everything right. And maybe this is a hint as to one possible source of

the early A.A. idea of sponsorship -- Dohr was a good Irish Catholic, and it is assumed in the Catholic tradition that anyone who wishes to make real spiritual progress needs to choose someone as his or her spiritual director. (Even an extraordinary saint like St. Teresa of Avila had a good priest whom she used as her spiritual director.) In Akron A.A., Sister Ignatia was active by this time, and in Cleveland, a majority of the early AA's at that time were of Roman Catholic background.

But for whatever reason, AA had de facto moved well beyond Oxford Group ideas by 1938, when they started writing the Big Book. They had either stopped using the OG ideas completely, or had greatly modified and transformed them, because those particular OG ideas didn't work that well, particularly with alcoholics.

We all need to remember that the enormous spread and growth of AA came, NOT during the first couple of years, when the alcoholics were part of the Oxford Group, and trying to do everything the Oxford Group way -- look at the membership figures from 1935 to 1949 -- the extraordinarily rapid spread and growth of AA was the spread and growth of BIG BOOK A.A., which began in 1939 with the publication of that extraordinary book.

And also remember that very few (if any) genuine hard core chronic alcoholics ever gained permanent sobriety within the Oxford Group. Rowland Hazard went back to drinking again, and so did Ebby Thacher. Richmond Walker (of the 24 hour book) was only able to stay sober for a couple of years or so within the Oxford Group, and didn't get permanently sober until he joined AA.

When Bill W. arrived in Akron in 1935, trying to stay away from the booze by using OG methods alone, "white light" experience or not, he was in fact only hanging onto his sobriety by the skin of his teeth. And Dr. Bob was never able to get sober at all within the OG alone, in spite of long effort -- it took Bill Wilson, and the new ideas which Dr. Bob and Bill then began developing once they got together, to get Dr. Bob sober, and to KEEP Bill Wilson sober.

Or in other words, everything good in A.A. didn't come from the Oxford Group -- Bill W. and Dr. Bob were religious geniuses, innovative and creative, and not simply blind copiers of other people's ideas. And Doherty Sheerin, Ed Webster, Richmond Walker, Ralph Pfau, and many of the other early AA people were extremely bright and creative people themselves -- the good old timers

de-tox ---most often this was a "County or City" hospital that by State statute had a certain number of beds "set aside" for that particular purpose, not one which had a regimented or formal Treatment Program.

Sherry C.H.

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of John Moore
Sent: Thursday, June 17, 2010 6:40 PM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] Use of the word sponsor

*

I would like to add to this question.

I have heard that the term "sponsor" as it was in general use in the US when Bill and Bob were getting started, carried with it an implied financial responsibility.

Generally speaking, if you sponsored someone, it meant that you would be picking up their tab.

For example, if my brother was to sponsor me at City Hospital, he would be paying for my treatment

If this is correct, it would be a logical reason why the term "sponsor" does not appear in the first 164 pages.

In time, the meaning of the word changed.

John M
South Burlington, Vermont

*

On Tue, Jun 15, 2010 at 10:14 AM, royslev <royslev@yahoo.com
<mailto:royslev%40yahoo.com> > wrote:

>

>

> I have an early AA history question. Most of us are aware that the actual
> term "sponsor" is not mentioned in the first 164 pages of our basic text
> (the equivalent term "spiritual adviser" is used on page 63).

>

> Yet when listening to AA pioneer Clarence Snyder's recordings in which he
> talks a lot about early program history when they were still going to
Oxford

> Group meetings before 1939 he refers to Dr. Bob as his "sponsor."

>

> So my question is really for Oxford Group history experts: Was the term
> sponsor a common Oxford Group usage? Was it a common term used by members
of

> the "alcoholic squadron" of the Akron or New York Oxford groupers even
> though it was omitted by Bill in our basic text?

>

> When did the actual word sponsor come into common usage among AA members

>
> The AA Online hospitality room will be open continuously from Thursday through Saturday. The New York GSO has suggested this to us as an ideal place for members of the AAHistoryLovers to meet. So if you have some free time, come in and sit down and have a cup of coffee and chat. I'll be there when I'm not otherwise involved, and so will some of our other members, I believe.

>
> Glenn Chesnut, Moderator
> AAHistoryLovers

>
> OTHER EVENTS:

> =====

> Friday, July 2, 2010

> =====

>
> 12 noon - 1:00 p.m.

> GSO Archives, in the Henry B Gonzalez Convention Center -- we will have some tables and chairs at our disposal and Michelle Mirza, the GSO Archivist, has agreed to briefly chat with us. A good chance to learn more about the historical resources in the New York AA Archives.

>
> 1:30-3:00 p.m.

> Arthur S. of the AAHistoryLovers will be one of the 3 speakers participating in the Archives AA History Workshop at the MRW (Marriott River Walk).

>
> ****3:30-5:00 p.m.

> AN ADDITIONAL GOOD OPPORTUNITY to meet a few AAHL members for anyone who can't make the Saturday afternoon meeting: all members of the AAHistoryLovers who want to, can meet and discuss Arthur's talk in the AA Online hospitality suite, Crockett Suite A/B, at the Grand Hyatt Hotel. Or just sit down and have a cup of coffee, and have an informal conversation with some of the other AAHL members sitting around the table.

> =====

> Saturday, July 3, 2010

> =====

>
> 1:00-2:30 p.m.

> There will be a presentation on the History of AA in New Jersey in the hospitality suite at the Grand Hyatt in the Bonham Room.

>
> ****3:00-5:00 p.m.

> MAIN A.A. HISTORY LOVERS GET-TOGETHER

> In the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt Hotel. No program, just come in and sit down and have a chat, and get to

told

the nurse, a "Mrs. Hall," that he and a man from New York had a cure for alcoholism. Did she have an alcoholic customer on whom they could try it out?

She replied, "Well, Doctor, I suppose you've already tried it yourself?"

Then she told him of a man who had just come in with DT's, had blacked the eyes

of two nurses, and was now strapped down tight. "He's a grand chap when he's sober," she added.

Dr. Bob prescribed some medications, and then asked her to transfer him to a private room. He also put him on a diet of sauerkraut and tomatoes. That's all

he was allowed to eat during his hospitalization.

The nurse told Dr. Bob and Bill that Bill Dotson had been a well-known attorney

in Akron and a city councilman. But he had been hospitalized eight times in the

last six months. (Bill Wilson sometimes said "six times.") Following each release, he got drunk even before he got home.

Bill's wife, Henrietta Dotson, had talked to Dr. Bob and Bill earlier. When she

told her husband she had been "talking to a couple of fellows about drinking" he

was furious at her "disloyalty." When she told them that they were "a couple of

drunks" Bill didn't mind so much.

Henrietta apparently had quite a conversation with the two men, and she told her

husband that their plan for staying sober themselves was to tell their plan to

another drunk.

Years later, Bill Dotson reflected on the jumbled thoughts in his mind as his

wife left and he began to lapse back into withdrawal stupor: "All the other people that talked to me wanted to help ME, and my pride prevented me from listening to them, and caused only resentment on my part, but I felt as if I would be a real stinker if I did not listen to a couple of fellows for a short

time, if that would cure THEM."

So Dr. Bob and Bill talked to what may have been their first "man on the bed."

They told him of the serious nature of his disease, but also offered hope for a

recovery. "We told him what we had done," wrote Bill, "how we got honest with

ourselves as never before, how we had talked our problems out with each other in

confidence, how we tried to make amends for harm done others, how we had

then
been miraculously released from the desire to drink as soon as we had humbly
asked God, as we understood him, for guidance and protection."

But Bill Dotson was not impressed. He said, "Well, this is wonderful for you
fellows, but can't be for me. My case is so terrible that I'm scared to go
out
of this hospital at all. You don't have to sell me religion, either. I was
at
one time a deacon in the church and I still believe in God. But I guess he
doesn't believe much in me."

(Like so many of us on first coming to AA, Bill Dotson thought he was
"different.") But he did agree to see Dr. Bob and Bill again. They came
again
the next day, and for several days thereafter. When they arrived on July 4,
they
found Bill's wife, Henrietta, with him.

Eagerly pointing at them, he said to his wife: "These are the fellows I told
you
about, they are the ones who understand."

Before they could say anything, he told them about his night, how he hadn't
slept but had been thinking about them all night long. And he had decided
that
if they could do it, maybe he could do it, maybe they could do together what
they couldn't do separately.

It was apparently on that day that he admitted he couldn't control his
drinking
and had to leave it up to God. Then they made him get down on his knees at
the
side of the bed and pray and say that he would turn his life over to God.
Before
the visit was over, he suddenly turned to his wife and said, "Go fetch my
clothes, dear. We're going to get up and get out of here."

He walked out of that hospital on July 4, 1935, a free man, never to drink
again. AA's Number One Group dates from that day.

That Fourth of July they had plenty to celebrate. So they had a picnic. The
Smiths, Bill Wilson, the Dotsons, and Eddie Riley, the first alcoholic they
tried to help were there. (Eddie didn't get sober at first, but later he
did,
and Eddie said in a talk that there were two firsts in A.A. -- the first one
who
accepted the program and the first who refused it.)

Within a week, Bill Dotson was back in court, sober, and arguing a case. But
at
first his wife was doubtful. He had previously gone on the wagon and stayed
sober for long periods. But then he drank again. Would this time be
different?
And he hadn't had that sudden transforming experience that Bill Wilson

talked
about.

When Lois Wilson visited Akron in July of 1935, Henrietta shared these fears with her, and asked Lois whether she ever worried about her Bill drinking again.

Lois answered without hesitation, "No. Never."

The message had been successfully shared a second time. Dr. Bob was no fluke.

And apparently you did not have to be indoctrinated by the Oxford Group before the message could take hold.

The three worked with scores of others. "Many were called but mighty few chosen; failure was our daily companion. But when I left Akron in September 1935, two or three more sufferers had apparently linked themselves to us for good," wrote Bill.

Dotson's story was not included in the first edition of the Big Book. Ernest Kurtz seems to think it was because Bill Dotson's "credentials," were apparently too blatant: highly respectable upper middle-class background, above average education, intensive youthful religious training which had since been rejected, and former social prominence recently nullified by such behavior as his assault on two nurses.

In a 1952 discussion with Bill D., he was asked why his story hadn't appeared in the first edition of the Big Book. He said that he hadn't been much interested in the project or perhaps had even thought it unnecessary. He also said that Bill Wilson had come out to Akron to record his story, which would be in the next edition of the book. It appears in the Big Book as "AA Number Three."

Old timers in Akron, according to Dr. Bob and the Good Oldtimers, "recalled that Bill Dotson, was indeed a grand chap when sober. They remembered him as one of the most engaging people they ever knew."

One said: "I thought I was a real big shot because I took Bill D. to meetings," Another noted that, though Bill Dotson was influential in the area he was not an ambitious man in AA. "He wasn't aggressive, just a good A.A. If you went to him for help he would give you help. He would counsel with you. He never drove a car, but he went to meetings every night. He'd stand around with his thumbs in his vest like a Kentucky colonel. And he spoke so slowly, you wanted to

more. The first and formal recorded invitation to an open meeting in West Germany was on November 1, 1953 in Munich at the Hotel Leopold in Schwabing. Master Sargeant Bob S., who is remembered today for having been very active in carrying the AA message, led the meeting and the Germans were heartily invited to attend. Max had attended the meeting and got sober and was involved in the German AA in carrying the message. Traveling and working Americans and Britains were also instrumental in helping start groups in such cities as Frankfurt (1948), Paris (1947), Naples (1976), Hamburg (1962, with the help of a Mr. Abels from England) and Düsseldorf (1962, with the assistance of Robert from Chicago). (Archives German AA). A member remembers that the Ramstein Air Base held its first meetings there in 1962 at the South Side Chapel. In the early days there were about 20 active english-speaking AA groups in West Germany. Besides Ramstein, the Wiesbaden group had the strongest sobriety and its members would carry the message to the ARmy and Air Force Bases. The 1961 World Directory lists 20 AA groups (Loners) and about 170 members. In 1962, Wiesbaden held its 10th annual Roundup in the High school auditorium. At the 11 th Roundup, An invitation was extended to Bill W. to attend the meeting and to share his story.. Bill gracefully declined and sent them his best wishes for a successful Roundup. In AA TODAY, published on Grapevines 25th anniversary, Wiesbaden and its Roundups are mentioned. "Much of AAs spread around the world, of course, has been accomplished by US servicemen and seamen who- needing to stay sober in strange surroundings- started their own groups. There are several now in (continental) Europe and 1952 there has been an annual Roundup on Wiesbaden, Germany for any AA member in Europe who can get there. Hundreds do- by bus, car, train, plane and even helicopter. During the meetings, all military members remove their blouses and caps so the anonymity of AA erases all ranks." As the membership in the groups grew, it was found necessary to form an Intergroup in the Greater Frankfurt Area. (1962). American and German groups were represented. This led to forming an Intergroup for West Germany. In 1971, A letter was sent out from an AA member to all the english speaking groups to attend an Intergroup meeting at the Sembach Air Base. There the Intergroup was geographically divided into 6 areas with each area to elect its own secretary and so the areas represented at the Intergroup meeting. By 1973, there were 9 areas in the Intergroup, It was decided that Intergroup sponser a Round up each year. first Round up was held in Wiesbaden, Rhein Main Bill was the first Committee chairman.

The Intergroup grew fast. It became an International Intergroup Continental Europe (1980) and included Finland, the Netherlands, Greece, Italy, Sweden, Iceland, Switzerland. The Intergroup felt that it was time that the extra-territorial service structure in Continental Europe had a say in the shape of AA by becoming part of a Conference structure. Intergroup sent a letter to GSO New York about their situation in Europe requesting an opinion. GSO New York wrote to Intergroup stating, "the purpose of becoming part of the service structure is mainly communications and it seems to us that your day to day dealings are mainly with the European AA community for which the London office functions as a communications coordinator."

At the Intergroup meeting in February 1981, the motion was made to join the Conference structure in GB, but there was no second. The motion was withdrawn.

Intergroup continued to send 2 delegates to Conference in GSO Great Britain in Manchester.

The International Intergroup continued to grow. In 1982 there were 13 registered Areas and by 1985 there were 15 areas in the International Intergroup, including most of the countries on the western part of the Continent. This too has changed now.

In 1985, a restructure meeting was held in Nurnberg, inviting Jack from London

to speak and share about GSO Great Britain, inviting Intergroup to become a Region within their structure. (Bill W. had had this idea already when he visited Europe in 1950). This time the motion was seconded and passed. The 15

areas were divided into 3 Intergroups covering all of Western Continental Europe. 6 delegates are sent to Conference each year. We are the largest region within all service structures. There was and is always the problem of distances and communication.

This brought on the idea to form more intergroups. There about 11 Intergroups, active and inactive, now on the Continent.

The military drawdown in 1992, decreased the membership. The military had always been active in AA. This drawdown closed a lot of meetings. This has not hindered the Region at all. The goal has always been to carry the message

to the still suffering alcoholic. This meant that we needed a central telephone number which has been fulfilled in Germany. By 1998, we had a Webmaster and he was advised to use the guidelines from York (GSO Great Britain). (www.aa-europe.net). We are in contact with the Host Nations. Region 15 is called Continental European Region (CER). We have been holding the Region meetings in various cities on the Continent, giving as many members

as possible an idea of what is going on in our Service structure. (Distances and Communication.)

We are geographically widespread and encourage all English-speaking members to participate and carry the message to the still suffering alcoholic.

This is a very condensed history of CER-Continental European Region 2010

was used commonly much in the same way we use it today, i.e. as someone who introduces you to the the group and undertakes your early training in spiritual

practice.Â A sponsor is a "mentor" in definition and practice, and note the word "protege" is used in our Big Book.Â The opposite of a protoge is a patron

or mentor in common usage, i.e. a "sponsor."

> Â

> To sum it up, O.G. expert Jay says the term comes from the Oxford Groups.Â If

you're attending the convention catch his talk or Friday and query him in person.Â I plan to be there myself.

> Â

> Roy L. (class of `78)

>

> --- On Thu, 6/24/10, Roy Levin <royslev@...> wrote:

>

>

> From: Roy Levin <royslev@...>

> Subject: [AAHistoryLovers] Re: Big Book Page 100 to do with sponsorship

> To: AAHistoryLovers@yahogroups.com

> Date: Thursday, June 24, 2010, 8:20 AM

>

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> Where is this reference to the use by Oxford Group members of the word "sponsor" in the same sense of a baptismal Godfather term? Is it in any of their literature?

>

>

> -----

>

> From: J. Lobdell <jlobdell54@...>

> Subject: Re: Big Book Page 100 to do with sponsorship

>

> <<... the OG used the term "sponsor" more or less in the sense used of Godparents in Sacramental Baptism -- and btw at Calvary, Bill was Ebby's sponsor.>>

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

Because Prohibition so closely preceded – and influenced – the founding of our Fellowship, I think this is an important book for anyone with an interest in the early history of AA.

Best,

Old Bill

=====

+++Message 6679. New York Times
From: Fiona Dodd 6/29/2010 1:35:00 PM

=====

Bill Wilson's Gospel

By DAVID

<<http://topics.nytimes.com/top/opinion/editorialsandoped/oped/columnists/davidbrooks/index.html?inline=nyt-per>> BROOKS

On Dec. 14, 1934, a failed stockbroker named Bill Wilson was struggling with alcoholism at a New York City detox center. It was his fourth stay at the center and nothing had worked. This time, he tried a remedy called the belladonna cure - infusions of a hallucinogenic drug made from a poisonous plant - and he consulted a friend named Ebby Thacher, who told him to give up drinking and give his life over to the service of God.

Wilson was not a believer, but, later that night, at the end of his rope, he called out in his hospital room: "If there is a God, let Him show Himself! I am ready to do anything. Anything!"

As Wilson described it, a white light suffused his room and the presence of God appeared. "It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing," he testified later. "And then it burst upon me that I was a free man."

Wilson never touched alcohol again. He went on to help found Alcoholics Anonymous, which, 75 years later, has 11,000 professional treatment centers, 55,000 meeting groups and some 1.2 million members.

The movement is the subject of a smart <http://www.wired.com/magazine/2010/06/ff_alcoholics_anonymous/> and comprehensive essay by Brendan I. Koerner in the July 2010 issue of Wired magazine. The article is noteworthy not only because of the light it sheds on what we've learned about addiction, but for what it says about changing behavior more generally. Much of what we do in public policy is to try to get people to behave in their own long-term interests - to finish school, get married, avoid gangs, lose weight, save money. Because the soul is so complicated, much of what we do fails.

The first implication of Koerner's essay is that we should get used to the

idea that we will fail most of the time. Alcoholics Anonymous has stood the test of time. There are millions of people who fervently believed that its 12-step process saved their lives. Yet the majority, even a vast majority, of the people who enroll in the program do not succeed in it. People are idiosyncratic. There is no single program that successfully transforms most people most of the time.

The second implication is that we should get over the notion that we will someday crack the behavior code - that we will someday find a scientific method that will allow us to predict behavior and design reliable social programs. As Koerner notes, A.A. has been the subject of thousands of studies. Yet "no one has yet satisfactorily explained why some succeed in A.A. while others don't, or even what percentage of alcoholics who try the steps will eventually become sober as a result."

Each member of an A.A. group is distinct. Each group is distinct. Each moment is distinct. There is simply no way for social scientists to reduce this kind of complexity into equations and formula that can be replicated one place after another.

Nonetheless, we don't have to be fatalistic about things. It is possible to design programs that will help some people some of the time. A.A. embodies some shrewd insights into human psychology.

In a culture that generally celebrates empowerment and self-esteem, A.A. begins with disempowerment. The goal is to get people to gain control over their lives, but it all begins with an act of surrender and an admission of weakness.

In a culture that thinks of itself as individualistic, A.A. relies on fellowship. The general idea is that people aren't really captains of their own ship. Successful members become deeply intertwined with one another - learning, sharing, suffering and mentoring one another. Individual repair is a social effort.

In a world in which gurus try to carefully design and impose their ideas, Wilson surrendered control. He wrote down the famous steps and foundations, but A.A. allows each local group to form, adapt and innovate. There is less quality control. Some groups and leaders are great; some are terrible. But it also means that A.A. is decentralized, innovative and dynamic.

Alcoholics have a specific problem: they drink too much. But instead of addressing that problem with the psychic equivalent of a precision-guidance missile, Wilson set out to change people's whole identities. He studied William James's "The Varieties of Religious Experience." He sought to arouse people's spiritual aspirations rather than just appealing to rational cost-benefit analysis. His group would help people achieve broad spiritual awakenings, and abstinence from alcohol would be a byproduct of that larger salvation.

In the business of changing lives, the straight path is rarely the best one. A.A. illustrates that even in an age of scientific advance, it is still ancient insights into human nature that work best. Wilson built a remarkable organization on a nighttime spiritual epiphany.

> Date: Friday, June 18, 2010, 6:56 AM

>

>

> Â Hi Roy. Many of the slogans and pithy epigrams employed by the fellowship of A.A. today have little bearing on A.A. literature, history or tradition. The particular epigram that you refer to, I believe (and I may well be wrong) can be attributed to the philosophies of Terrence Gorsky, an internationally recognized expert on substance abuse, mental health, violence, & crime. He is best known for his contributions to relapse prevention. According to Gorsky, an alcoholic can expect to suffer from post acute withdrawal syndrome for a period of up to 18 - 24 months following initial abstinence. During that period the brain's neurotransmitters are attempting re-establish a healthy homeostasis. The suggestion is that during this period of homeostatic readjustment one should not make major decisions.

All this is very interesting and maybe even based in sound scientific fact and rationale. However, the 'Big Book Thumpers', as you refer to them, are correct.

Its simply not A.A. and therefore to promote such would be to endorse a philosophy that is outside the interests of A.A.

When in doubt I always refer to the ample, conference approved, literature of our fellowship and draw my conclusion from that:

As Bill Sees It

The Hour of Decision, p. 202

"Not all large decisions can be well made by simply listing the pros and cons of a given situation, helpful and necessary as this process is. We cannot always depend on what seems to us to be logical. When there is doubt about our logic, we wait upon God and listen for the voice of intuition. If, in meditation, that voice is persistent enough, we may well gain sufficient confidence to act upon that, rather than upon logic.

"If, after an exercise of these two disciplines, we are still uncertain, then we should ask for further guidance, and, when possible, defer important decisions for a time. By then, with more knowledge of our situation, logic and

be humbled, and he who humbles himself shall be exalted' (Luke 14:11)." CF Tradition 12.

... "The second step of humility is reached when a man (sic) not loving his own will does not bother to please himself but follows the injunction of the Lord.

"I came not to do my own will but the will of Him who sent me" (John 6:38). It is also said that "self-will has its punishment, necessity its crown" (Acta Martyrum). CF Steps 2,3 and 11.

... "The fifth step of humility is achieved when a monk, by humble confession, discloses to his abbot all the evil thoughts in his heart and evil acts he has carried out. The Scripture tells us to do this: "Reveal your way to the Lord and hope in Him" (Psalm 37:5). Also, "Confess to the Lord because He is good, because His mercy endures forever" (Psalm 106:1). CF Steps 4,5 and 10.

... "The eighth step of humility is reached when a monk only does that which the common rule of the monastery and the examples of the Elders demands. CF Traditions 1 and 2.

"The twelfth step of humility is reached when a monk shows humility in his heart and in his appearance and actions. Whether he is in the oratory, at the "work of God", in the monastery or garden, on a trip, in the fields; whether sitting, standing or walking ...' (CF Step 12 - in all our affairs ...)

'When a monk has climbed all 12 steps, he will find that perfect love of God which casts out fear, by means of which everything he had observed anxiously before will now appear simple and natural ...'

And differences? "The ninth step of humility is achieved when a monk, practising silence, only speaks when asked a question, for, "In many words you shall avoid sin" (Proverbs 10:19). And, "A talkative man shall not prosper upon the earth." (Psalm 140:11).' CF "Preach the gospel always - if necessary, use words." (St Francis of Assisi), and, "Take the cotton wool out of your ears and put it in your mouth." (AA saying) Maybe our more garrulous AA members should mark these words, but we share our experience, strength and hope and carry the message - we don't stay silent.

"The tenth step of humility is reached when a man restrains himself from laughter and frivolity, for "The fool lifts his voice in laughter." (Ecclesiastes 21:23) CF "There is a vast amount of fun about it all. I suppose some would be shocked at our seeming worldliness and levity. But just underneath there is deadly earnestness. Faith has to work 24 hours a day in and through

Can anyone advise from research, when and where did Barry L, (author of Living Sober), coming in Alcoholics Anonymous.

Your reply will be greatly appreciated.

Ric the GratefulCamel in Salinas, Ca

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++++Message 6685. RE: Barry L.'s sobriety date and place of origin and entering AA
From: J. Lobdell 7/5/2010 5:23:00 PM

=====

Barry L. once (or perhaps more often) said he knew Bill W almost thirty years, meaning he met him some time after 1941, and I have somewhere come across a reference to Barry L. in AA in NYC at least by 1945, though I can't put my finger on it now. Others may have more exact data but I'm guessing Barry L. came in toward the end of WW2, that is 1944-45. But I'm sure his sobriety date (DLD) is available somewhere, possibly on line.

> To: AAHistoryLovers@yahoogroups.com
> From: Gratefulcamel@comcast.net
> Date: Sun, 4 Jul 2010 17:38:12 +0000
> Subject: [AAHistoryLovers] Barry L.'s sobriety date and place of origin and entering AA
>
> San Antonio, you out did yourself.
>
> The convention was fabulous and it was my honor to finally meet the moderator of this group Glenn C.
>
> I'm clear now that the alcoholics that entered AA and help establish the third tradition, one in New York where Bill asked if he had a problem with alcohol and the one in Akron where Dr. Bob asked "What would the master do?" are separate people and I had been under the impression that Barry Leach was one of these two men.
>
> Can anyone advise from research, when and where did Barry L, (author of Living Sober), coming in Alcoholics Anonymous.
>
> Your reply will be greatly appreciated.
>

other

way to recover from alcoholism. It is suggested that you use your parachute if you fall out of an airplane. No other suggestion has been developed for airplane falls in the past 90 years.

The early members very clearly used the Oxford idea of ego-deflation to develop the steps. If most members don't continue ego-deflation, it's because most members don't take all 12 Steps. My financial amends were very humbling and expensive. I give up my right to manage my life, every morning around 6:30.

That's continuing ego-deflation.

I don't recall Bill Wilson commenting about "dogma", but Doctor Bob did, in his article

"On Cultivating Tolerance". Bob wrote, "There are no shibboleths in AA."

That might have been true in 1948, but nowadays there are many. Members love to bring up secret passwords, wolf-whistles and chanting, to show their knowledge of the program [sic]. It's a way to feel superior and block the message to newcomers. ["Who are you?", "We think not...", just as two examples of shibboleths].

john

--- On Tue, 7/6/10, Baileygc23@aol.com <Baileygc23@aol.com> wrote:

From: Baileygc23@aol.com <Baileygc23@aol.com>

Subject: Re: [AAHistoryLovers] Forward to 2nd Edition Question - Oxford Tenets [sic]

To: AAHistoryLovers@yahoogroups.com

Date: Tuesday, July 6, 2010, 9:38 PM

It

It does say the steps were to prepare us to be of maximum service to God and those around us.

Dr Bob did say, the steps simmered down in the last to love and service.

I do not think there is much danger of ego deflation in the rooms, unless it is by new comers while still new.

When we talk about tenets, Bill W did say there was no dogma.

In a message dated 7/6/2010 1:09:18 P.M. Eastern Daylight Time,

johnlawlee@yahoo.com writes:

another example -

Personal note - I really got this - I always thought the reason ancient people had limited development was because they were stupid - I never realized that it was bias, prejudice and particularly fear of retaliation if you thought differently from the 'establishment' -

Only a couple hundred years ago here in the US - the Puritans left England because they believed differently about religion from the establishment - damned if the Puritans didn't do that same thing - they burnt folks at the stake that dared to admit they believed differently from the Puritans -

I dunno 'bout y'all, but I'm not sure I'd be real excited to express my ideas on a Higher Power to a Puritan -

Larry

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of hjfree2001
Sent: Wednesday, July 14, 2010 6:20 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Everyone knows the reason

Perhaps I've missed it or don't know how to search but can someone fill in the reason everyone knows from page 51

"This world of ours has made more material progress in the last century than in all the millenniums which went before. Almost everyone knows the reason."

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

=====

+++Message 6701. Re: Everyone knows the reason
From: Stephen 7/14/2010 4:01:00 PM

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--- In AAHistoryLovers@yahoogroups.com, "hjfree2001" <hjfree@...> wrote:
>
> Perhaps I've missed it or don't know how to search but can someone fill in the
the
reason everyone knows from page 51
>
> "This world of ours has made more material progress in the last century
than
in all the millenniums which went before. Almost everyone knows the reason."
>

=====

I believe Bill is referring to the lack of open mindedness when it came to the
the
"milleniums which went before". Because we have become more open minded, our

progress as a civilization has increased exponentially --- Bill suggests the alcoholic's open mindedness is a requirement for recovery

|||||

+++Message 6702. Everyone knows the reason
From: Bent Christensen 7/14/2010 5:02:00 PM

|||||

Isn't this the reason?

The spirit of modern scientific inquiry, research and invention was almost unknown. In the realm of the material, men's minds were fettered by superstition, tradition, and all sort of fixed ideas.

Warm regards

Bent Christensen
Valmuevej 17
6000 Kolding
Tlf. 50 12 17 43 Bemærk nyt nummer!
www.pass-it-on.dk

|||||

+++Message 6703. Re: 2010 Convention
From: Angela Corelis 7/14/2010 4:08:00 PM

|||||

An explanation: the Mexican concept of anonymity is quite different. Their meeting places have large signs on the street entrance. Also public information meetings are often held in the main plaza of a village or large city with too many loud speakers, the panel of speakers, often identifying themselves by full name to the crowd And the meeting may be broadcast on the radio.

In early sobriety in the village of San Blas, Nayarit, I was asked to participate in a Public Information meeting, so being training to never say no to an AA request, I agreed.

My fantasy was that the meeting would be held at the hospital or the multiuse room of the church WRONG. It was held in the main plaza of the village, population at the time, 5,000 people. So any illusion of anonymity I had was blown away. It did work well, since about 5 people came to me afterwards asking about AA.

Buses going to conventions have banners strung across the sides and front of bus stating AA Guadalajara Grupo Libertad.

Cantor goes through a short biography of various influential medieval historians and reveals how our view of history is often colored by the personal experiences of historians trying to make sense of their personal lives.

Alex

On 7/14/2010 3:37 PM, Laurence Holbrook wrote:

- >
- >
- > 1) This world of ours has made more material progress in the last century
- > than in all the millenniums which went before.
- >
- > 2) Almost everyone knows the reason.
- >
- > [Continue on reading for the answer]
- >
- > 3) Students of ancient history tell us that the intellect of men in those
- > days was equal to the best of today.
- >
- > 4) Yet in ancient times, material progress was painfully slow.
- >
- > 5) The spirit of modern scientific inquiry, research and invention was
- > almost unknown.
- >
- > 6) In the realm of the material, men's minds were fettered by
- > superstition,
- > tradition, and all sort of fixed ideas.
- >
- > 7) Some of the contemporaries of Columbus thought a round earth
- > preposterous.
- >
- > 8) Others came near putting Galileo to death for his astronomical
- > heresies.
- >
- > 9) We asked ourselves this: Are not some of us just as biased and
- > unreasonable about the realm of the spirit as were the ancients about the
- > realm of the material?
- >
- > 10) Even in the present century, American newspapers were afraid to
- > print an
- > account of the Wright brothers' first successful flight at Kittyhawk. Had
- > not all efforts at flight failed before? Did not Professor Langley's
- > flying
- > machine go to the bottom of the Potomac River? Was it not true that
- > the best
- > mathematical minds had proved man could never fly? Had not people said God
- > had reserved this privilege to the birds? Only thirty years later the
- > conquest of the air was almost an old story and airplane travel was in
- > full
- > swing.
- >
- > -----
- > 4 & 5 restates the problem - 6, the reason 'everyone knows' - 7 & 8

>I dunno 'bout y'all, but I'm not sure I'd be real excited to express my
>ideas on a Higher Power to a Puritan -

I feel the same way about Big Book thumpers.

Tommy H in Baton Rouge

|||||

++++Message 6709. Re: 2010 Convention
From: John Keller 7/14/2010 6:02:00 PM

|||||

I'm reminded of a comment by a dear friend, a fellow AAer and North Carolinian, who passed away several years ago. In her '80s at the time, my friend was a salty broad who'd once held political office. For many years she was very secretive about her AA membership, but one day decided to be more open about her alcoholism and her membership in the program. "My decision to give up my anonymity," she said, "was a lot like my decision to give up my virginity. When I finally did, I wondered why on earth I'd waited so damn long!"

John K.

|||||

++++Message 6710. Re: 2010 Convention
From: planternva2000 7/14/2010 7:40:00 PM

|||||

As to anonymity, look how many of the letters posted today show the write's full name. This site is open to anyone with an interest in AA history.
Jim S.

|||||

++++Message 6711. RE: Everyone knows the reason
From: Baileygc23@aol.com 7/14/2010 5:59:00 PM

|||||

Burning witches was a universal thing in those days, or at least among the Christians.

In a message dated 7/14/2010 5:00:19 P.M. Eastern Daylight Time, email@LaurenceHolbrook.com writes:

Only a couple hundred years ago here in the US - the Puritans left England because they believed differently about religion from the establishment - damned if the Puritans didn't do that same thing - they burnt folks at the stake that dared to admit they believed differently from the Puritans

official spokespeople which could lead to disastrous consequences.

I believe two things have changed:

1. Alcoholism and alcoholics in recovery are much better understood by the public at large. There isn't the stigma as when it was called dipsomania, and there's enough awareness of the AA program that a quick disclaimer such as, "I'm just one alcoholic, and I don't speak for all of AA" is understood by most.
2. Social media and limited circulation new media reaches smaller niche audiences without conferring international expert status on people whose names or monikers appear there. Most every facet of life is documented daily in a sea of information.

Things aren't as simple for any of us involved in media since the tremendous decentralization; we're still figuring it all out and making it up as we go along. That's as true for Rupert Murdoch who thinks the big legacy media he owns can support a paywall, as for journalists who find themselves out of a career, as for those of us producing the material to stoke the internet presences of the corporations, nonprofits and agencies that now go directly to their audiences, clients and constituencies.

As an alcoholic who is also involved in new media, I'm concerned what may be the 21st century version of the problem George cites (also a primary anonymity concern for Dr. Bob): to be "so anonymous they can't find you." Let's call it: "so anonymous people can't gain an online understanding of you that they'd reasonably expect to find."

I'd love to see (and maybe there are already), a short, highly edited and abridged video of a typical beginners meeting (shot in such a way that faces are either not shown or are below the level of recognition due to compression artifacting), so that an AA meeting isn't entirely foreign to a newcomer. I think we need to make sure our traditions enlighten us but do not stifle us from adopting avenues that weren't open to our founders.

To me, an important part of carrying the message in a new media environment is to find a way to make sure people who seek it on the Internet, find a message that demystifies us as much as possible, but in a way true to the tradition that can't be co-opted by personalities.

[This is just one alcoholic's opinion, and my apologies if it strays too far from history into interpretation and policy]

On 7/14/2010 6:03 PM, George Cleveland wrote:

- >
- > I try and learn from AA longtimers. There are long time circuit
- > speakers who
- > ALWAYS give their full name at a meeting. At the level of press,
- > radio, film
- > (TV and new media), they don't.
- >
- > I was told that it's not helpful to be so anonymous that someone who needs

With all due respect Angela the notion that "a Mexican would not understand the US and rest(?) of the world's conception of anonymity" comes across as a bit condescending. I live in Texas. My sponsor is from El Salvador and very active in service to the Spanish speaking members of my area (which has 5 Spanish Language Districts, the population of which is primarily from Mexico). I don't seem to run into a notion of a "Mexican concept of anonymity." The anonymity Traditions are fairly well defined in the 12&12, AA Comes of Age, The Language of the Heart and various pamphlets all of which are available in Spanish if one elects to study them.

Each AA member may elect to do whatever they wish with their own anonymity (good, bad or whatever) -- that's not the issue. The issue is that each member should not do whatever they wish to do with someone else's anonymity.

Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com]
On Behalf Of Angela Corelis
Sent: Wednesday, July 14, 2010 3:08 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: 2010 Convention

An explanation: the Mexican concept of anonymity is quite different. Their meeting places have large signs on the street entrance. Also public information meetings are often held in the main plaza of a village or large city with too many loud speakers, the panel of speakers, often identifying themselves by full name to the crowd And the meeting may be broadcast on the radio.

In early sobriety in the village of San Blas, Nayarit, I was asked to participate in a Public Information meeting, so being training to never say no to an AA request, I agreed.

My fantasy was that the meeting would be held at the hospital or the multiuse room of the church WRONG. It was held in the main plaza of the village, population at the time, 5,000 people. So any illusion of anonymity I had was blown away. It did work well, since about 5 people came to me afterwards asking about AA.

Buses going to conventions have banners strung across the sides and front of bus stating AA Guadalajara Grupo Libertad.

rather in confession and repentance, and exorcism if necessary...." 1
Most of the deaths seem to have taken place in Western Europe in the times
and areas where Protestant - Roman Catholic conflict -- and thus social
turmoil -- was at its maximum.

|||||

+++Message 6719. Re: Everyone knows the reason
From: Alex H 7/15/2010 1:36:00 AM

|||||

On 7/14/2010 8:59 PM, Baileygc23@aol.com wrote:

>
> Burning witches was a universal thing in those days, or at least among
> the
> Christians.
>

In Salem, women were hung by the neck as witches. Hung... not burned.
And men were hung as well as women.

Check this link:

http://wiki.answers.com/Q/How_many_witches_were_killed_during_the_salem_witc_h_hu

nt [19]

Answer: 14 women and 5 men, hung by the neck. 1 man crushed.

In history there are many things that "everyone knows" today which just
ain't true. That is why I mention the book by Cantor on "inventing"
history. We tend to romanticize our modern age and look at our modern
ways as natural and obvious. But in fact we are so caught up in our
modern way of thinking we have trouble divorcing ourselves from it
enough to ask, "Why would this seem like a good idea to our ancestors at
that time?" There is an answer to that question that does NOT involve,
"Because they were idiots."

We must use care not to exploit incidents of the past, taking them out
of their past context to make points about the present day. Those who
must come after us may be left with a distorted view of history when we do.

In case anyone suspects I might be subtly defending the Christians, keep
in mind that I am no kind of Christian whatsoever.

Alex

|||||

+++Message 6720. Re Discussion on Anonymity
From: emmspeter 7/15/2010 5:46:00 AM

|||||

of segregation in AA, using the Washingtonians as an exemplar.

=====

+++Message 6726. RE: Everyone knows the reason
From: John Lee 7/15/2010 12:53:00 PM

=====

No witches were burned in Salem. Nineteen accused witches were hung. One accused warlock was pressed to death by stones. At least four accused witches died in jail. Reminds me of the boy who asked the National Park ranger why so many battles were fought at National Parks.

John Lee
Pittsburgh

=====

+++Message 6727. RE: Nasty Puritans
From: Chuck Parkhurst 7/15/2010 2:23:00 AM

=====

How is this AA history?

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

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Baileygc23@aol.com
Sent: Wednesday, July 14, 2010 7:06 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Nasty Puritans

Overview:

We are not going to win many friends in the Neopagan communities with the following essay. However, we believe it to be accurate. It is a story that needs to be told.

The facts are that almost all of the information that is generally accepted as truth by the Neopagan community about the "burning times" is wrong: The total number of victims was probably between 50,000 and 100,000 -- not 9 million as many believe. Although alleged witches were burned alive

or hung over a five century interval -- from the 14th to the 18th century --

the vast majority were tried from 1550 to 1650. Some of the victims worshiped Pagan deities, and thus could be considered to be indirectly linked to today's Neopagans. However most apparently did not. Some of the victims were midwives and native healers; however most were not. Most of the victims were tried executed by local, community courts, not by the Church.

those with various agendas: generally well-intentioned but skewed nevertheless.

A good book to read on this subject is...

"Inventing the Middle Ages : the lives, works, and ideas of the great medievalists of the twentieth century" by Norman F. Cantor. ISBN: 0688094066.

Cantor goes through a short biography of various influential medieval historians and reveals how our view of history is often colored by the personal experiences of historians trying to make sense of their personal lives.

Alex

|||||

++++Message 6730. Re Discussion on Anonymity
From: John Lee 7/15/2010 1:46:00 PM

|||||

That's a second-hand quote of Doctor Bob's. . It's Warren C. of Akron, quoting Doctor Bob on anonymity. The same quote can be found near the middle of Doctor Bob and the Good Oldtimers. Daily Reflections has the same careless citation style, often failing to indicate the original source of quotes. Nevertheless, it's a great idea. We shouldn't be so anonymous that drunks can't find us.
John Lee
Pittsburgh

|||||

++++Message 6731. International convention attendance
From: Donald Mansell 7/15/2010 2:33:00 PM

|||||

Does anyone know, or can tell me where to look to find out the number of people at the convention in San Antonio?
Don Mansell
Mission Viejo,CA
949 215-0201
949 413-8995 cell

|||||

++++Message 6732. Re: Dr. Bob's Sponsor
From: Gregory Harris 7/15/2010 7:39:00 AM

|||||

www.aa.org has a timeline on the main page. If you click on past International Conventions they tell the number of attendees at the Internationals. For example in 2000 in Minneapolis it shows that 47,000 people attended, in 2005 in Toronto it shows that 44,000 people attended. However, for 2010 the site has not yet been updated.

I keep checking to find out as I heard from the Texas committee when they thanked all the volunteers that the final numbers were 53,000 for San Antonio.

The San Antonio newspaper on July 4 said over 50,000 people attended. Our convention was the largest one that San Antonio has ever hosted. Everyone I spoke to, cab drivers, policemen, restaurant workers, had nothing but good things to say about us and would welcome us back again with open arms.

I suggest keep checking www.aa.org I am sure they will update the site soon.

The timeline gives a lot of important AA history as well and is worth checking into

Cherie' H.
Warren, MI USA

- - - -

From: John Pine, Richmond, VA <johncpine@gmail.com>
(johncpine at gmail.com)

The number of registrants was 53,000. I served as a hotel greeter for the San Antonio Host Committee and the head of that committee, Jim B----, sent out this message on July 10 to the committee chairs, one of whom forwarded it on to her volunteers.

> > Hi Guys,
> >
> > Thank you for everything. You did an amazing
> > job and I could not have asked for better,
> > more dedicated people to work with.
> >
> > We will be getting together shortly to see
> > if there is a way we can thank everybody.
> > It was an amazing convention.
> >
> > Our final number was 53,000 which was a lot
> > more than NY expected, so everybody is well
> > pleased.
> >
> > Just a reminder. Please get your expenses in

>> as soon as possible so we can clear the books
>>and send me your final report sometime in next
>> couple of weeks.
>>
>> Again Thank you from the bottom of my heart.
>>
>> *Love in the Fellowship*
>>
>> Jim B----

From: "Cheryl F" <learning3legacies@suddenlink.net>
(learning3legacies at suddenlink.net)

Our Volunteer Chair told us 53,000

From: "Jan" <jan2bb@yahoo.com>
(jan2bb at yahoo.com)

I was told the final number was 53,000 which was a lot more than expected
and
that there were 9,000 more than Toronto and 13,000 more than Minneapolis.

~Jan BB

From: "Kevin Short" <kshort@oxmicro.com>
(kshort at oxmicro.com)

The number reported by Phyllis H., GSO General Manager, at the Delegates and
Trustees luncheon on Saturday, was: 52,000.

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

On Saturday at the convention, a former delegate told me they had
anticipated
48,000 registered but at that time had 52,000 registered.

=====

Original question posted by:
"Donald Mansell" <donaidd.mansell@yahoo.com>
(donaidd.mansell at yahoo.com)

Does anyone know, or can tell me where to look to find out the number of
people
at the convention in San Antonio?

Continent. A short while back I sent in a post about gathering Global Localized AA Histories, which will be a tremendous undertaking. In that post I mentioned I was working on a current project - adding all the original 2nd edition Big Book stories to silkworth.net and that I would be ready to receive any Global Localized AA Histories once that project was finished. The original 2nd edition stories are now on silkworth.net (<http://www.silkworth.net/bbstories/2nd/stories.html>).

I am ready to receive your full version, Dolores, of US Servicemen in AA on the European Continent as well as any other Global Localized AA Histories you may have in your possession, to add them to "The Global Map Listing" on silkworth.net (where will the AA histories be located?: http://www.silkworth.net/image_map/world.html).

I challenge all AA History Lovers members to do the same. I already have pages set up for about 180 Countries, maybe more, and you, the members of AA History Lovers, and any AA member just visiting AA History Lovers, are encouraged to send in as much Global AA History information you can come up with. This will be a very big, ongoing project - on a Global scale - to index as much Global Alcoholics Anonymous History on the site of silkworth.net. The hosting plan for silkworth.net is now unlimited in every aspect, so, there is no such thing as sending me too much AA history related information, whether it be via email, file attachments or other arrangements made between you and I.

I would be most grateful to any and all who participate in this rejuvenated project of indexing the Worlds Localized AA Histories!

Contact me directly: "Jim M." <silkworthdotnet@yahoo.com> to send AA history information and/or to make arrangements to get your AA history information indexed.

Yours in service,
Jim M.,
<http://www.silkworth.net/>

--- In AAHistoryLovers@yahoogroups.com, "Dolores" <dolli@...> wrote:
>
>
> -I have written a history of the US Servicemen and AA on the Continent since 1948. This is a short version.
>
> American Servicemen stationed in West Germany after WW:II brought AA with

them. Those early english-speaking meetings were held on various Army and Air Force Bases in cities like Munich, Wiesbaden, Heidelberg, Frankfurt, Stuttgart and more. The first and formal recorded invitation to an open meeting in West Germany was on November 1, 1953 in Munich at the Hotel Leopold in Schwabing. Master Sergeant Bob S., who is remembered today for having been very active in carrying the AA message, led the meeting and the Germans were heartily invited to attend. Max had attended the meeting and got sober and was involved in the German AA in carrying the message.

> Traveling and working Americans and Britains were also instrumental in helping

start groups in such cities as Frankfurt (1948), Paris (1947), Naples (1976),

Hamburg (1962, with the help of a Mr. Abels from England) and Düsseldorf

(1962, with the assistance of Robert from Chicago). (Archives German AA).

> A member remembers that the Ramstein Air Base held its first meetings there in

1962 at the South Side Chapel. In the early days there were about 20 active english-speaking AA groups in West Germany. Besides Ramstein, the Wiesbaden group had the strongest sobriety and its members would carry the message to the

Army and Air Force Bases. The 1961 World Directory lists 20 AA groups (Loners)

and about 170 members.

> In 1962, Wiesbaden held its 10th annual Roundup in the High school auditorium.

At the 11th Roundup, An invitation was extended to Bill W. to attend the meeting and to share his story.. Bill gracefully declined and sent them his best wishes for a successful Roundup.

> In AA TODAY, published on Grapevines 25th anniversary, Wiesbaden and its Roundups are mentioned. "Much of AAs spread around the world, of course, has been accomplished by US servicemen and seamen who-needing to stay sober in strange surroundings- started their own groups. There are several now in (continental) Europe and 1952 there has been an annual Roundup on Wiesbaden, Germany for any AA member in Europe who can get there. Hundreds do- by bus, car, train, plane and even helicopter. During the meetings, all military members

remove their blouses and caps so the anonymity of AA erases all ranks."

> As the membership in the groups grew, it was found necessary to form an Intergroup in the Greater Frankfurt Area. (1962). American and German groups were represented. This led to forming an Intergroup for West Germany. In 1971, A letter was sent out from an AA member to all the english speaking groups

to attend an Intergroup meeting at the Sembach Air Base. There the Intergroup

was geographically divided into 6 areas with each area to elect its own secretary and so the areas represented at the Intergroup meeting.

> By 1973, there were 9 areas in the Intergroup, It was decided that Intergroup

sponsor a Round up each year. first Round up was held in Wiebaden, Rhein Main

Bill was the first Committee chairman.

> The Intergroup grew fast. It became an International Intergroup Continental Europe (1980) and included Finland, the Netherlands, Greece, Italy, Sweden, Iceland, Switzerland. The Intergroup felt that it was time that the extra-territorial service structure in Continental Europe had a say in the shape

of AA by becoming part of a Conference structure. Intergroup sent a letter to

GSO New York about their situation in Europe requesting an opinion. GSO New York wrote to Intergroup stating, "the purpose of becoming part of the service

structure is mainly communications and it seems to us that your day to day dealings are mainly with the European AA community for which the London office

functions as a communications coordinator."

> At the Intergroup meeting in February 1981, the motion was made to join the Conference structure in GB, but there was no second. the motion was withdrawn.

Intergroup continued to send 2 delegates to Conference in GSO Great Britain in

Manchester.

> The International Intergroup continued to grow. In 1982 there were 13 registered Areas and by 1985 there were 15 areas in the International Intergroup. including most of the countries on the western part of the Continent. This too has changed now.

> In 1985, a restructure meeting was held in Nurnberg, inviting Jack from London

to speak and share about GSO Great BRitain, inviting Intergroup to become a Region within their structure. (Bill W. had had this idea already when he visited Europe in 1950). This time the motion was seconded and passed. The 15

areas were divided into 3 Intergroups covering all of Western Continental Europe. 6 delegates are sent to Conference each year. We are the largest region within all service structures. There was and is always the problem of distances and communication.

> This brought on the idea to form more intergroups. There about 11 Intergroups, active and inactive, now on the Continent.

> The military drawdown in 1992, decreased the membership. The military had always been active in AA. This drawdown closed a lot of meetings. This has not hindered the REgion at all. The goal has always been to carry the message

to the still suffering alcoholic. This meant that we needed a central telephone number which has been fulfilled in Germany. By 1998, we had a Webmaster and he was advised to use the guidelines from York (GSO Great Britain).(www.aa-europe.net). We are in contact with the Host Nations.

> REgion 15 is called Continental European REgion (CER). We have been holding the REgion meetings in various cities on the Continent, giving as many

members as possible an Idea of what is going on in our Service structure. (Distances and Communication.)

> We are geographically widespread and encourage all english-speaking members to

participate and carry the message to the still suffering alcoholic.

=====
In an article headed "Freedom under God: the choice is ours" (Grapevine, November 1960) Bill wrote, of "that vital Tradition Eleven": "The danger is the possibility that we may one day recklessly abandon the principle of personal anonymity at the top personal level ... Our chief hope for the future is that these appalling urges of ours (for public acclaim etc) will be held in restraint by self-discipline, by love of AA, and by firm group and public opinion... Let's look once more at how immense this temptation really is. A vast communications net now covers the earth even to its remotest reaches. (1960 - pre internet!) Granting all its huge benefits, this limitless world forum is nevertheless a hunting ground for all those who would seek, money acclaim and power ... Here the forces of good and evil are locked in struggle. All that is shoddy and destructive contests all that is best. Therefore nothing can matter more to the future welfare of AA than the manner in which we use this colossus of communication. Used unselfishly and well, the results can surpass our present imagination. Should we handle this instrument badly, we shall be shattered by the ego demands of our own people - often with the best of intention on their part. Against all this, the sacrificial spirit of AA's anonymity at the top public level is literally our shield and our buckler. Here again we must be confident that love of AA, and of God, will always carry the day."

=====
THERE IS NO QUESTION THAT A CONTINUED TORRENT OF FAVORABLE PUBLICITY HAS BROUGHT TO A.A. ONE HALF OF ITS PRESENT MEMBERSHIP (if A.A. members quit working to publicize the program, A.A. growth will begin to plateau and then to shrink)
=====

In "A Message from Bill" (Grapevine, May 1964) he wrote: "Our Fellowship enjoys a vast goodwill everywhere. In large measure this is directly due to ... the service of public information. For many years wonderful accounts of AA have poured from the press and other media of communication. The astounding success has required of your general service people great labor, top skills and unstinted dedication. There is no question that this continued torrent of favorable publicity has brought to AA one half of its present membership. But just suppose that these great channels of communication had been left wide open to the winds of chance; or, worse still, had never been developed by us at all ... To maintain these life-giving arteries of world communication in full

flow,
and in good repair, will always be a top priority task for each new
generation
of our Society. This will require of us a greatly increased understanding of
the
immense need to be met, and a sustained devotion of the highest order..."

Laurie A.

|||||

+++Message 6738. 1962 Reorganization Plan
From: Cheryl F 7/19/2010 3:31:00 PM

|||||

Anyone out there have a copy of Bill W.'s 1962
Reorganization Plan proposal?

Thanks in Advance,

Cheryl

|||||

+++Message 6739. Death of Pete Lowery
From: Glenn Chesnut 7/19/2010 3:50:00 PM

|||||

From Tom Hickcox
<cometkazie1@cox.net> (cometkazie1 at cox.net)

Pete Lowery passed away Tuesday, July 13th,
obituary at:

http://www.webfh.com/fh/obituaries/obituary.cfm?o_id=317636&fh_id=10416&ck=1

Pete was known to many members of the AAHistoryLovers as a specialist in Big
Books and A.A. pamphlets. He also knew a lot about the Little Red Book and
the
24 Hr book.

He lived in Palmer, Texas, and claimed Searcy as a sponsor.

|||||

+++Message 6740. Re: Death of Pete Lowery
From: Rae Turnbull 7/19/2010 4:49:00 PM

|||||

Pete would bring his AA Archives to Corpus Christi
for the Coastal Bend Jamboree and always donated
AA books for our silent auction.

Alcoholism was created:

<<In talking to Father Dowling in St. Louis in 1948, Father Pfau said: "You know . . . it would be a nice thing if we could find out who else among the clergy are in AA, because I think that priests in AA feel the need to know if there are other priests in AA," Father Dowling suggested, "Why don't you have a retreat of some kind?">>*

*Clausen, "Historical Perspective of Father Ralph Pfau and the NCCA," quoting from Ralph S. Pfau et al., *Alcoholism: A Source Book for the Priest: An Anthology* (Indianapolis: National Clergy Conference on Alcoholism, Indianapolis, 1960; reprint Lake Orion, Michigan: National Catholic Council on Alcoholism and Related Drug Problems [NCCA], 1998).

This was the start of what became the National Clergy Conference on Alcoholism, now called the National Catholic Council on Alcoholism and Related Drug Problems. It was founded by Father Ralph Pfau from Indianapolis, who was the first Roman Catholic priest to get sober in AA, and was one of the four most published AA authors.

See <http://www.nccatoday.org/>

Each year the council has a national conference, and publishes the texts of all the speeches in a volume called the Blue Book.

These volumes are a gold mine of material from well known figures. There are talks not only by Bill Wilson, but also Marty Mann, Father Ed Dowling, and many other people.

The best place to find copies of this series would be in the library at a Catholic university or seminary. The Indianapolis Archdiocesan Archives has a partial set, but there are also some volumes missing.

In one of these volumes, there is a transcript of a long discussion by Father Ed Dowling and Father Ralph Pfau on whether and how far Catholics who are alcoholics are morally responsible for their alcoholism -- i.e. to what degree and in what way might alcoholism be regarded as a sin in Catholic moral theology.

Pfau's position, as I understand it, was that

to sell his books at places where he spoke. He did this to cover his travel expenses but also to pay his yearly living expenses. Under his arrangement with the Archbishop, he received no salary from the Archdiocese of Indianapolis. He may have received room and board free from Sister Austin and the Magdalen nuns at the Convent of the Good Shepherd in Indianapolis in return for acting as their confessor, or he may have had to pay them a nominal amount for that. This is unclear, but we do know that his overall expenses were in the neighborhood of \$600 a year when he first began devoting his full time to his A.A. work. He was eventually able to purchase a fairly nice automobile towards the end of his life, to use in traveling about giving talks, but continued to live in the three rooms which the convent allowed him to use (using one room as an office during the day and as a place to sleep during the night), in monastic austerity.

But the issue that actually caused the break between Ralph and Bill W. was a different one, the anonymity issue. Ralph had headed the National Clergy Conference on Alcoholism openly and under his full name from the time of its founding in 1949. His niece said he felt he could do a lot more good by breaking his anonymity in that fashion, no matter the consequences to his own priestly career. A priest in A.A.? Ralph wanted people to stop and realize, well why not, and of course!

Bill W. did not openly criticize Ralph's role in the NCCA, but finally became angered by Ralph's breaking of his anonymity in the publication of his autobiography in *Look* magazine in 1958. It not only gave his full name, but there were also a number photographs showing Ralph's face, portraying him in full ecclesiastical vestments celebrating mass, and so on. In Bill Wilson's letters, he linked this with Lillian Roth's publication of her autobiography, *I'll Cry Tomorrow* four years earlier, in which she also broke her anonymity and spoke of her A.A. membership in print in public. Bill W. roundly condemned both of them to the rest of the A.A. fellowship.

It should be said, however, that Bill Wilson himself had been on the road promoting A.A. all across the country during the 1940's, and allowing his photograph to be taken and printed in the local newspapers with great regularity. See for example his full face photo in the August 9, 1942 issue of the *Knoxville Journal*. Bill had changed his mind by the 1950's, but not everyone in A.A. believed that the newly devised and far stricter rules about anonymity were wise or good.

1965 -- making peace in Toronto: At the Fourth A.A. International Convention

- - - -

From Glenn C., Moderator

"Fred" = Harry Brick

AA historians believe that "Fred," described as a "partner in a well known accounting firm" in the story in pp. 39-43 of the Big Book, was Harry Brick.

See

Harry's story "A Different Slant" in the first edition of the Big Book.

- - - -

For more information see the material collected by Nancy Olson et al. at http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm

A Different Slant

Harry Brick NY 2nd Board Chair

Original Manuscript #33, Big Book 1st ed. page 252

His date of sobriety was probably June 1938. It is said that he sued to get the money he had loaned A.A. to get the Big Book published refunded.

Harry was probably an accountant. He is believed to be "Fred, a partner in a well known accounting firm" whose story is told on pages 39 through 43 of the Big Book.

He was happily married with fine children, sufficient income to indulge his whims and future financial security. He was known as a conservative, sound businessman. To all appearances he was a stable, well-balanced individual, with an attractive personality who made friends easily.

However, he missed going to his office several times because of drinking, and when he failed in efforts to stop on his own, had to be hospitalized -- a blow to his ego. At the hospital a doctor told him about a group of men staying sober, and he reluctantly consented to have one of them call on him, only to be polite to the doctor. He refused help from the man who called on him, but within sixty days, after leaving the hospital the second time, he was pounding at his door, willing to do anything to conquer the vicious thing that had conquered him.

He soon learned that not only had his drinking problem been relieved, but quite as important was the discovery that spiritual principles would solve all his problems.

While his old way of living was by no means a bad one, he would not go back to

But these words refer to things like salvation, deliverance, safety, health, help, welfare, and victory. They never, as far as I can see, refer to "coming home" or anything even remotely like that.

But if you go back the other way, and look for places where the KJV translates a Hebrew word using the word "home" as part of the translation, you come up with something interesting. The ancient Hebrew verb shub (modern Israeli pronunciation shuv) basically means to turn, turn back, or return.

But shub also means TO REPENT, to turn your will and your life back over once again to the care of G-d, and return to your life among the people who follow G-d's Torah, that is, the law and way of life described in the five books of his servant Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). The commandments given there include the Ten Commandments and the Two Great Commandments: (1) to love the Lord your G-d with all your heart and all your soul and all your might, and (2) to love your neighbor as yourself.

And in five places in the King James Version of the Bible, the word shub is associated with the idea of returning home or going back home again: the word shub is translated as "to bring home" or "fetch home" in Judges 11:9, Ruth 1:21, 2 Samuel 14:13, and Job 39:12, and it is translated as "to go home" in 1 Samuel 18:2.

In post-biblical rabbinic literature, the Hebrew noun teshuvah, which was formed from the verb shub, became the standard word for "repentance" or conversion, for turning (or returning) to the true religion. So in that sense, it is in fact used roughly in the same way that a Christian would speak of "salvation" or "being saved."

So in that sense, Marty Mann was basically right. And Jesus was building on that sense of the word teshuvah in his story of the Prodigal Son (Luke 15:11-24), which was often referred to by early AA authors (including Richmond Walker, Father Ralph Pfau, etc.). This was the story of a young man who went and wasted his inheritance on wine, women, and song, but finally decided to return home and throw himself on his father's mercy -- and to his complete surprise was welcomed back home with open arms and a full restoration to sonship.

Glenn Chesnut
South Bend, Indiana

P.S. And in the liturgy and practices associated with the Day of Atonement, one of the most important Jewish holy days, we see at the center the emphasis upon making amends and making restitution for any harm we did to other people in the past. In the careful and systematic way that the 8th and 9th steps are carried out in modern A.A. -- remember that all Frank Buchman (the founder of the Oxford Group) did was write a few letters of apology for a single situation -- we see something that is far more characteristic of the best Jewish spirituality than of most Christian practice. I mention this because I have heard Jewish members complain on occasion that A.A. seems "too Christian" in too many places. But this to me is not one of them -- in its understanding of teshuvah and atonement, it seems to me that A.A. reconnected with the teaching of the Hebrew Bible in a direct way that was more Jewish than Christian, and that Mrs. Marty Mann's instincts were right on target.

- - - -

Original message from Mike Margetis
<mfmarginetis@yahoo.com> (mfmarginetis at yahoo.com)

In Marty M's story, "Woman Suffer Too," on page 206 (fourth edition) she says:

"There is another meaning for the Hebrew word that in the King James Version of the Bible is translated 'salvation.' It is: 'to come home.' I had found my salvation. I wasn't alone anymore."

I often quote this when speaking, but I'm sometimes asked if I know where in the Bible this translation is, or, is there some Hebrew text where salvation and coming home are linked.

|||||

+++Message 6756. Re: Freemasonry and A.A. -- and the New Hampshire state liquor commission
From: Kevin Short 7/27/2010 5:08:00 PM

|||||

The first time I noticed that, I thought they had converted an old A.A. clubhouse into a state liquor store!

-----Original Message-----
From: George Cleveland <gmcleveland@gmail.com>

His name was Henry Berton D[----], known up and down the length of the Mississippi valley, and beyond, as Bert.

This is also the story of a place Bert D[----] practically willed into existence

and the parade of characters who marched through it.

Harbor House was, and is, a rehabilitation house for alcoholics in Memphis, Tennessee. Today there's a new Harbor House acquired since Bert died in 1970,

and dedicated to his memory. It's bigger, handsomer, cleaner, nicer in every

way. You can see it from your car, perched atop a small rise just off I-240.

As

you leave Memphis International Airport headed into town.

In this book, though, we'll be concerned mostly with the old place. The shabby

house, the grimy little garden, the neighborhood that has long since lost its

grandeur. The house is still there, at 1369 Court Avenue. But Alcoholics no longer use it. It's been converted with plywood panels and hanging basket partitions into a sort of shakedown rooming house for a clientele which seems to

need nor want nothing more than a place to unfold its bedrolls.

There's probably no truth at all in the stories that the ghost of Bert D[----]

has sometimes been seen sitting and rocking on the front porch at 1369 Court or

tending the once-well-tended roses in the side yard. These are undoubtedly the

hallucinations of some of the boys who came under the spell of the old

Harbor

house but failed to get the full message.

But one thing is known to be a fact. Every once in a while a real somebody, dressed in "relievers," with a ten day growth of beard and the haunted "lost"

look of the alcoholic, will ring the front door bell at 1369 and ask,

"Where's

Bert? Tell Bert it's Charlie and I need him."

So, if you're apprehensive about alcoholics and have the usual preconceived

notions about what an alcoholic is like – or what's likely to happen in a house

full of them – it is suggested you hold your fire until you're at least half way

through these pages. Dr. Carl Menninger said that if alcoholism were contagious, we'd have to declare a national emergency within the hour. But this

is not to be a dissertation on drinking problems, nor a treatise on the social,

moral and economic impact of alcoholism on a nation that has 15 million problem

drinkers.

Nor will this be a gooey story of heroics among the doomed legions. Bert D[----] was a chubby little guy with a crew cut. Strong as a bull and

sometimes

just as bullheaded. Not the hero type at all. What happened was that his own

drinking got him into so much trouble and caused him and others so much painful anguish that he was sort of forced to stumble over a few very fundamental truths.

There was nothing new about the truths that Bert tripped over. They've been lying there all the time and people have been falling over them for centuries.

Not just alcoholics, either. But other people who get themselves into non-alcoholic but equally messy living situations. The trouble has always been,

for most of us, that it doesn't help to stumble over the truth if you're unable to pick it up. It doesn't help an alcoholic to know why he drinks unless he has first learned how to stop drinking. It only adds to the torment. The trick, then, is not in the knowing, but in the using.

It was the genius of Henry Berton D[----], in working with alcoholics, to cut through the Freudian reasons why and go, with incisive directness, to the first

step of a recovery process. "If you waited until the alcoholic understood all the whys and wherefores, you'd never get started," Bert often said.

"Because the only way an alcoholic, or anyone else, can really learn certain things is by doing them. So, what we're looking for is a little faith. Not much, just enough to make a start. He will get his understanding, not from some lecture or sermon, but from his very own experience. First hand truth, the kind that you can make a working part of your life."

This book will attempt to tell you about these disarmingly simple super-truths

and some of the delightful techniques for putting them to work in a life style

that can cope. Not just with alcoholism. But with the stress and strain of personal problems, national crises, H-bombs, nosy neighbors and crab grass. Also, with that fearsome array of inner feelings which can eat you up whether

you're an alcoholic or not – frustrations, resentments, guilt, self-pity, fear, anxiety, envy, et al.

Everything Bert D[----] was able to do with his own life and the lives of so many other people sprung, first, from the recovery principles of Alcoholics Anonymous. The AA program is not a diatribe against drinking. In fact, drinking isn't even mentioned and the word alcohol is used only once in AA's

famed Twelve Steps. The AA program is nothing more than those same centuries-old truths repackaged to attract the alcoholic – and as fundamental to life as breathing.

Because it played such an important role in Bert D[----]'s life, and so in this

book, it will help the reader to be sure he has no misconceptions about Alcoholics Anonymous. For, while it is one of the most universally admired movements in the free world, AA is not always properly understood. Many people still think of it as an ongoing endurance test in which alcoholics hang onto each other for dear life, call each other up in the middle of the night, carrying on something awful in their desperate efforts to stay sober. Nothing could be further from the truth. AA thrives on peace, not desperation.

Some of its members may continue to be confused. But there is very little confusion in AA itself. In fact, it is probably one of the most un-confused outfits around, in these hectic 1970's.

First of all, it is not an organization. It's a true fellowship, with no officers, no leaders, no rules, no dues or fees. It believes in attraction rather than promotion. It has no "official" opinions. Not even about alcoholism. It doesn't preach or lecture, not even to its own people. AA neither opposes nor endorses any causes – neither affiliates with, nor lends its name to any outside enterprise, however worthy. It tries very hard to mind its own business.

AA pays its own way. No outside contributions. None. It even limits how much any one of its own members may give. \$300 per year, tops. AA not only avoids entanglements with money, but keeps itself forever non-professional. Except for

a few necessary service centers, AA has no employees. All basic AA work is done by unpaid volunteers.

AA's famed anonymity is a safeguard for those who need protection from the social stigma still attached to alcoholism. But, far more importantly, AA's

anonymity is the spiritual foundation of a working philosophy in which people share with each other and help each other without petty and selfish hopes of reward or thoughts of self-glorification. No living member of AA is supposed to

reveal his AA affiliation at the public level – in the press – on the air or in

a book like this. The principle of non-exploitation applies to the individual as it does to the fellowship as a whole.

However, upon his death, and with the family's consent, such a revelation does

not flout AA traditions. And if there happens to be a worthwhile story to tell,

such posthumous identification may serve a useful purpose.

So let it be a matter of public record that Henry Berton D[----] was, for more

than twenty years, a well-known and well-loved member of Alcoholics Anonymous.

Let this not be listed, as in some obituaries, merely as some creditable and honorable affiliation. He wasn't just a lodge brother. AA had saved the man's

life. And he, in turn and in gratitude, made himself remarkably useful to thousands of people, alcoholics and non-alcoholics alike. By his own efforts

Bert converted himself into a worthy member of that noble breed who, when they're good at their jobs, are said to affect eternity. Teachers. A somewhat unorthodox teacher to be sure. But a teacher nonetheless. His classroom was the fusty old dining room at 1369 Court and his student body, at first, was a sight to behold. But sound teaching, like truth, or a better made mousetrap, has a way of attracting people from afar. And some of the curious stayed to learn. Things they hadn't even known they needed to know. Whether by instinct, or with divine intervention, Bert invented most of his own teaching methods. Some were as profound as a Harvard lecture except maybe for the grammar. Others were as elementary as kindergarten. And some of Bert's instruction had all the subtlety of a Sherman tank on the front lawn. He read and studied like a man possessed. But he never became pedantic, as the newly informed are wont to do. He spent his time and energy just getting a man into a learning attitude. Then he'd get behind him and push and point and madden and insult – whatever it took to pry open minds that had been closed and locked tight for years.

To get grown men and women to be willing to re-learn what they think they already know is no easy task. And it's even harder to get people to learn something they're afraid to know. Very few teachers can break through such a crust of fear and apprehension. But Bert D[----] with his hairy-armed love, was able to motivate people who seemed to have no motives left. And sometimes, in his own eagerness, he'd get a little pompous. But he had a way of catching himself in mid-pomp, then grinning like a Billikin. What we'll try to convey here is a flow of faith so simple, so natural, so almost childishly innocent, that it can easily be missed or dismissed, if it isn't told right. Perhaps what Bert D[----] wanted his friends to understand was that life is really so profoundly simple that it goes beyond man's comprehension – a view of life so uncomplicated that it brings us face to face with whatever concept of God each of us may have.

Al S[-----]
Lake Worth, Fla

Note that, besides this book, there is a tape of Al S. (with Lois)
“Nostalgia” –
Tape 231 Serenity Solutions Truro NS.

> To: AAHistoryLovers@yahoogroups.com
> CC: claus.larosse@gmail.com; Shakey1aa@aol.com; melb@accesstoledo.com; the_archivist@excite.com; jim.myers56@yahoo.com
> From: Shakey1aa@aol.com
> Date: Tue, 27 Jul 2010 01:57:33 -0400
> Subject: [AAHistoryLovers] Re: Can anyone tell me a little more history

about

Al S.

>

> Claus,

> I'm happy to help you in your search of knowledge. It's refreshing to
> see a post on AAHL that isn't already answered. You may want to look into
> the AA grapevine web site and search under Al S. As the Grapevine editor
> after Tom Y. He came into AA in March 1944.He called the New York office
for

> help and went to the 24th street clubhouse that evening. He helped to
> reform the Manhattan Group, another clubhouse on 41st St. He helped to
form

and

> was secretary and director of the N. Y. Intergroup. My friend Nell Wing
> wrote several pages on Al. In her book Grateful to have been there, you
can

> read pages 87 thru the top of page 90. He was a advertising and film man
> from New York. Within four and one half years he was editor of the
> Grapevine.(during the period of Anne and Bob's death,the 1st International
Convention,

> and the 1st General Service Conference). He wrote the "Declaration of
> Responsibility." He was director of AA Publishing(before it was
AAWS),Director

> of the Grapevine,and a trustee on the General Service Board. He was a
close

> friend to Bill and Lois. Lois said that He and Bill"were buddies." He also
> knew Dr Bob and accompanied him on his trip back to Akron from the 1950
> Cleveland Convention..

> I'm sure that Mitchell K,a long time friend of Nell's,and Mel B, who
> worked in New York, could tell you more about the man.He was A full time
12

> stepper and sponsor who went to Knickerbocker daily to check up on the
> place and make sure things ran smoothly there.He and another member had
talked

> them into opening an AA ward run by AA's. The first of its kind in NY.

> Yours in Service,

> Shakey Mike Gwartz

> Phila, PA U.S.A.

|||||

+++Message 6762. International convention: who sang
Amazing Grace?

From: charlie brooke 7/28/2010 8:29:00 PM

|||||

Who sang Amazing Grace at the San Antonio
International? Who sang it in Toronto? It was
mind blowing and very amazing.

Thanks, Charlie in Warrenton, Virginia

|||||

>
> From Glenn C., Moderator
>
> "Fred" = Harry Brick
>
> AA historians believe that "Fred," described as a "partner in a well known accounting firm" in the story in pp. 39-43 of the Big Book, was Harry Brick. See
Harry's story "A Different Slant" in the first edition of the Big Book.
>
> - - - -
>
> For more information see the material collected by Nancy Olson et al. at
> http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm
>
> A Different Slant
> Harry Brick NY 2nd Board Chair
> Original Manuscript #33, Big Book 1st ed. page 252
>
> His date of sobriety was probably June 1938. It is said that he sued to get
the money he had loaned A.A. to get the Big Book published refunded.
>
> Harry was probably an accountant. He is believed to be "Fred, a partner in a
a
well known accounting firm" whose story is told on pages 39 through 43 of
the
Big Book.
>
> He was happily married with fine children, sufficient income to indulge
his
whims and future financial security. He was known as a conservative, sound
businessman. To all appearances he was a stable, well-balanced individual,
with
an attractive personality who made friends easily.
>
> However, he missed going to his office several times because of drinking,
and
when he failed in efforts to stop on his own, had to be hospitalized -- a
blow
to his ego. At the hospital a doctor told him about a group of men staying
sober, and he reluctantly consented to have one of them call on him, only to
be
polite to the doctor. He refused help from the man who called on him, but
within
sixty days, after leaving the hospital the second time, he was pounding at
his
door, willing to do anything to conquer the vicious thing that had conquered
him.
>
> He soon learned that not only had his drinking problem been relieved, but
quite as important was the discovery that spiritual principles would solve
all
his problems.
>

> While his old way of living was by no means a bad one, he would not go back to it he would not go back to it even if he could. His worst days in the fellowship were better than his best days when he was drinking.

> His story is the shortest in the 1st edition. He had only one point he wanted to make. Even a man with everything money can buy, a man with tremendous pride and will power to function in all ordinary circumstances, could become an alcoholic and find himself as hopeless and helpless as the man who has a multitude of worries and troubles. Doctor Earl M. ("Physician Heal Thyself") described this as "the skid row of success," p. 345, 3rd edition.

> Harry served on the first board of trustees of the Alcoholic Foundation, replacing Bill Ruddell, who got drunk. Soon Harry was drunk, too.

=====

++++Message 6765. Re: Bill W. and Father Ralph Pfau
From: Michael 7/27/2010 11:17:00 PM

=====

Hi Mike,

Could you elaborate on that a little? Sounds really interesting. I've been to Stepping Stones and plan to go again soon, where would I look for that citation?

The "guide" didn't mention that when I was there last September. In fact, I got to tell her that the cane and Crucifix behind Bills desk in Wits End was Father Ed's, she had no idea.

She also couldn't tell me if the "Man On The Bed" painting/picture hanging in Wits End was the original. Do you know? I read (In Markings I think...) that it was, but I'm not confident about that.

Thanks,

-Mike Margetis

Brunswick, MD

--- In AAHistoryLovers@yahoogroups.com, Shakey1aa@... wrote:

>
> It may be interesting to note that Father John Doe who had threatened to disrupt the St. Louis Convention brought with him to the convention a citation from the Pope to Bill Wilson which hangs at Stepping Stones.

>
> Yours in Service,
> Shakey Mike Gwartz
> Phila, PA. U.S.A.
>

Estonia, Finland, France, Germany, Iceland, Ireland, Italy, Latvia,
Lithuania,
Luxembourg, Netherlands, Norway, Russia, Scotland, Spain, Ukraine, Wales,
and of
course Sweden
6 = Countries from outside Europe: Iran, Israel, Ghana, Australia, Canada,
United States of America
39= A.A. Meetings & Workshops
12 = Languages in which A.A. meetings were held: English, Finnish, Italian,
German, Spanish, Danish, Norwegian, Irish, Icelandic, French, Lithuanian,
and
Swedish
13 = Acts performing in Sunset Concert
3 = DJs spinning at Disco
20 = Wannabe vikings swam at Långholmen, midnight Saturday in the pouring
rain
2 = Cities inviting to host EURYPAA 2011: Dublin, Ireland and London,
England
16 = Age of Youngest attending A.A. member
89 = Oldest attending A.A. member
1 day = Youngest sobriety at Sunday's Sobriety Countdown
52 years: Longest continuous sobriety at the Sobriety Countdown

- - - -

NEXT UP, EURYPAA 2011 DUBLIN:

Unique to the EURYPAA conference, all attendees are asked to vote on who
will
host the next EURYPAA with cheers and applause at the Saturday Main Meeting.
Members of A.A. from London, England and Dublin, Ireland invited to host
next
year. It was a close vote, measured with the audio meter on our sound
system.
Both cities were well into the red level, the enthusiasm was so loud. But
Dublin
won by a decibel.

The Dublin gang wants you to know: "We are very excited! This first EURYPAA
was
a tremendous weekend and we will always be grateful to the Stockholm
fellowship
which started EURYPAA. Now we head back to Ireland and will get started
planning
for EURYPAA next year! If this weekend is anything to go by, you would be
crazy
to miss next year! Fáilte! (Welcome!)"

Over one thousand people are anticipated to attend the 2nd EURYPAA in
Dublin,
August 2011. For more information email info@eurypaa.org or go to
<http://www.EURYPAA.org/>

- - - -

MEET US AT ICYPAA:

friends Howard and Bert, were also named. As time passed, these were joined by Tom B. and Dick S. Dick had been one of the original Akronites and was now living in New York. There was also Tom K., a hard-working and conservative Jerseyman. Somewhat later more nonalcoholics, notably Bernard Smith and Leonard Harrison, took up their long season of service with us."

Pass It On (p 189) repeats the information contained in AA Comes of Age and names Bill R:

"Many details had to be worked out (One of the stumbling blocks, ironically, was everyone's inability to provide a "legal" definition of an alcoholic') It was finally agreed that the trust would be called the Alcoholic Foundation Its board of trustees was formally implemented on August 11, 1938, with five members, three of whom were nonalcoholics Richardson, Amos, and John Wood The alcoholic members were Dr Bob and Bill R , of the New York area. The trust agreement stipulated that an alcoholic trustee would have to resign immediately if he got drunk. (This actually happened in the case of the New York member, and he was replaced forthwith)."

Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of J. Lobdell
Sent: Tuesday, July 27, 2010 9:00 PM
To: aahistorylovers@yahoogroups.com
Subject: [AAHistoryLovers] RE: Fred's story (Harry B.) in Big Book pp. 39-43

There is no evidence that Bill R. got drunk as a Trustee and in fact he seems to have counted his sobriety from before that time (see the tape by his wife in the Archives) and to have resigned because he didn't want the added pressure of being a Trustee let alone Chairman. Nor is there any certain evidence that Harry B. got drunk as a Trustee -- but he did drink champagne while seeing someone off on the Q Mary (I think) and immediately resigned. I believe he spent the last 25 years or more of his life (after early 1939?) sober.

> To: AAHistoryLovers@yahoogroups.com
<mailto:AAHistoryLovers%40yahoogroups.com>
> From: martinholmes76@ymail.com <mailto:martinholmes76%40ymail.com>
> Date: Sun, 25 Jul 2010 08:22:57 +0000
> Subject: Fred's story (Harry B.) in Big Book pp. 39-43
>
> In the chapter "More about Alcoholism" it says
> (Big Book p. 39) that "Fred" was in hospital with
> "a bad case of jitters." Does anyone know how
> long he was drinking before this?
>
> -----
>
> From Glenn C., Moderator
>

> "Fred" = Harry Brick

>

> AA historians believe that "Fred," described as a "partner in a well known accounting firm" in the story in pp. 39-43 of the Big Book, was Harry Brick. See Harry's story "A Different Slant" in the first edition of the Big Book.

>

> - - - -

>

> For more information see the material collected by Nancy Olson et al. at
> http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm

>

> A Different Slant

> Harry Brick NY 2nd Board Chair

> Original Manuscript #33, Big Book 1st ed. page 252

>

> His date of sobriety was probably June 1938. It is said that he sued to get the money he had loaned A.A. to get the Big Book published refunded.

>

> Harry was probably an accountant. He is believed to be "Fred, a partner in a well known accounting firm" whose story is told on pages 39 through 43 of the Big Book.

>

> He was happily married with fine children, sufficient income to indulge his whims and future financial security. He was known as a conservative, sound businessman. To all appearances he was a stable, well-balanced individual, with an attractive personality who made friends easily.

>

> However, he missed going to his office several times because of drinking, and when he failed in efforts to stop on his own, had to be hospitalized -- a blow to his ego. At the hospital a doctor told him about a group of men staying sober, and he reluctantly consented to have one of them call on him, only to be polite to the doctor. He refused help from the man who called on him, but within sixty days, after leaving the hospital the second time, he was pounding at his door, willing to do anything to conquer the vicious thing that had conquered him.

>

> He soon learned that not only had his drinking problem been relieved, but quite as important was the discovery that spiritual principles would solve all his problems.

>

> While his old way of living was by no means a bad one, he would not go back to it he would not go back to it even if he could. His worst days in the fellowship were better than his best days when he was drinking.

>

> His story is the shortest in the 1st edition. He had only one point he wanted to make. Even a man with everything money can buy, a man with tremendous pride and will power to function in all ordinary circumstances, could become an alcoholic and find himself as hopeless and helpless as the man who has a multitude of worries and troubles. Doctor Earl M. ("Physician Heal Thyself") described this as "the skid row of success," p. 345, 3rd edition.

>

> Harry served on the first board of trustees of the Alcoholic Foundation, replacing Bill Ruddell, who got drunk. Soon Harry was drunk, too.

they had met, though I now can't put a name on it.

|||||

++++Message 6781. Re: Ralph Waldo Trine
From: Jenny or Laurie Andrews 8/5/2010 2:24:00 PM

|||||

My memory may be playing tricks, but I seem to recall on a visit to Stepping
Stones in June 1990 there was indeed a well-stocked library. Easy enough to
check?

- - - -

Responding to the message from: jax760@yahoo.com
Date: Thu, 5 Aug 2010
Subject: Re: Ralph Waldo Trine

I don't believe Bill had an extensive literature collection at Stepping
Stones.
It is documented though that he was very well read.

|||||

++++Message 6782. The Jack Alexander Story
From: Glenn Chesnut 8/7/2010 4:07:00 PM

|||||

Jackie B. has started her research for her next project, a play about the
writing of the Jack Alexander story and its impact on early AA. She says:

- > "I want the focus to be on Jack, the non-
- > alcoholic author, and the alcoholic readers
- > who found their way to the solution through
- > his article. I am trying to gather as much
- > biographical information about Jack Alexander
- > as I can, in addition of course, to research
- > about the writing of the article itself."

A large portion of the material on Jack Alexander in the AAHistoryLovers has
been assembled at the following place:

<http://hindsfoot.org/alexand1.pdf>

Please check here before sending in any additional information about him and
his
life, to make sure that yours is in fact new information, which has never
been
posted in the AAHistoryLovers before.

You can also go to our Message Board at
<http://health.groups.yahoo.com/group/AAHistoryLovers/messages>
and use the little search box at the top to search for "Jack Alexander" in
conjunction with some other word or phrase -- for example:

"Jack Alexander" mob
to see if any messages have ever been posted on that topic.

There is in addition a photo of Jack Alexander at the bottom of this web page:
<http://hindsfoot.org/archive2.html>

COULD WE HELP HER OUT?

(a) If someone reading the Jack Alexander article was the impetus for the founding of the first AA group in your area, could you send in a message about it to the AAHistoryLovers? The more details you have about who the person was (where you live) who read the article and how they formed that AA group, the more useful it will be to Jackie.

(b) Any additional information about Jack Alexander's life would also be helpful, including the solution to some of the remaining puzzles about his life.

For example, an article in Box 459 says that "in failing health, Jack Alexander and his wife Anita retired to Florida, where he died on September 17, 1975." But somewhat puzzlingly, many other places say that Jack Alexander died on September 19, 1975 in St. Louis. Since the city of St. Louis was Jack's home town, did someone get confused, and read an obituary in a St. Louis newspaper which came out on September 19, 1975, and mistakenly put this down as the date and place of Jack's death?

Jackie B. says that Glenn C's material on Alexander in his webpages describing How AA Came to Indiana "has been very informative and was the inspiration for this project." Among other things, it tells how the Jack Alexander article inspired the founding of the first AA group in northern Indiana:
<http://hindsfoot.org/nsbend1.html>
and later the founding of one of the two best known early AA prison groups, the one at the Indiana state penitentiary at Michigan City:
<http://hindsfoot.org/nprison1.html>

That is the kind of material which she is asking our group to help her dig up.

Jackie B. was the writer and director of the Grapevine play "In Our Own Words," which played to a standing room only audience both days at the International Convention in San Antonio. It is currently being copyrighted, and a group in Mexico has started a translation. Hopefully, these stories which she put in

article he wrote about A.A. for the March 1, 1941 edition of the magazine--simply titled "Alcoholics Anonymous"--brought in 7,000 inquiries and became the high point of his illustrious career. The article apparently led other publications to offer similar reports of the Fellowship's work, launching A.A. on a publicity roll that lasted for years.

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

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

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

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

Alexander was a seasoned writer who (according to Bill W.) had just covered some rackets in New Jersey. (This gave rise to an untrue belief that he thought A.A. might also be a racket.) Born in St. Louis, he had worked for newspapers and The New Yorker before joining the Post.

Alexander deserves much credit for probing deeply into a struggling society that scarcely impressed him as he started his research. Though assigned to do the story by his superiors, he could have made a superficial review of A.A. activity in New York City and then abandoned the project as "not having much merit." Indeed, he would write four years later that he was highly skeptical following his first contact with four members of A.A. who called at his apartment one afternoon. "They spun yarns about their horrendous drinking misadventures," he wrote. "Their stories sounded spurious, and after the visitors had left, I had a strong suspicion that my leg was being pulled. They had behaved like a bunch of actors sent out by some Broadway casting agency."

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

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

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

Now a firm believer in A.A., Alexander finished the article and sent it to Bill and Dr. Bob for review. They suggested only minor changes, though the correspondence between Bill and Jack reveals that Bill wanted no mention of the Oxford Group, a fellowship which had given A.A. its

fundamental principles but after 1936 had begun falling fast in the public favor. Alexander said his editors felt the story required some mention of the Oxford Group, but he minimized it.

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

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

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

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

In failing health, Jack Alexander and his wife Anita retired to Florida, where he died on September 17, 1975.

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++++Message 6795. Re: The Jack Alexander Story
From: Glenn Chesnut 8/10/2010 3:35:00 PM

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AA historian Mel B. (Toledo, Ohio) was the author of the Jack Alexander article in Box 459, the article which was recently posted in AAHL Message #6790 <http://health.groups.yahoo.com/group/AAHistoryLovers/message/6790>

He is best known as the principal author of "Pass It On," the official AA biography of Bill Wilson. He is an astonishing gold mine of information about AA history, and one of the greatest of the AA authors from the second generation of AA history.

Mel B. is an A.A. old-timer, a recovering alcoholic who got sober in Alcoholics Anonymous during the early days of the fellowship, when he became a patient on April 15, 1950 in the state hospital in his hometown, Norfolk, Nebraska. He has been an active member of A.A. for sixty years. He is regarded as one of the top historians writing about A.A.; in addition to "Pass It On," he has published seven other widely read books on the Alcoholics Anonymous program.

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- > New Wine: The Spiritual Roots of the Twelve Step Miracle, 1991
- > Walk in Dry Places, 1996
- > Ebby: The Man Who Sponsored Bill W., 1998
- > The 7 Key Principles of Successful Recovery (with Bill P.), 1999
- > My Search for Bill W., 2000
- > Three Recovery Classics: As a Man Thinketh (by James Allen), The Greatest Thing in the World (by Henry Drummond), An Instrument of Peace (the St. Francis Prayer), 2004
- > 101 Meeting Starters: A Guide to Better Twelve Step Discussions, 2007

=====

He has also contributed more than fifty articles to the Grapevine, the international journal of A.A., as well as authoring several Hazelden Foundation pamphlets.

See <http://walkindryplaces.com/>

probably alcoholic, they usually send him to a physician for a double check.
On
a doctor's advice, many companies send their more serious problem drinkers
to
residential rehabilitation centers, commonly for about four weeks.
Practically
all the aggressive company programs insist on participation in Alcoholics
Anonymous, preferably attending "90 meetings in 90 days" to start." - Roger
Ricklefs

It should be noted that the article was headed with this disclaimer from the
Grapevine:

"Many of these items are contrary to AA philosophy. Their publication here
does
not mean that the Grapevine endorses or approves them; they are offered
solely
for your information."

In a February 1986 book review by W.P. of "90 Meetings in 90 Days" by Ernie
K.,
with the same disclaimer from the Grapevine

In June 1985, A PO Box 1980 Article "The 'gospel' of 90 meetings. . . ?"
fostered several follow up comments (particularly March 1988) complaining
about
the concept -

The complaint from the chap in England that got sober in 1963 and never
heard of
90 meetings in 90 days gives rise to the idea that it's perhaps a regional
concept?

The details of my notes are appended - I hope I haven't violated any
Grapevine
copyright -

Larry

August 1958
Vol. 15 No. 3
Alcoholism Is a Disease
The first of a series of "Beginners' Meetings"--to run from time to
time--for
newcomers to AA sobriety.
E. S. (author of the series?)
Hartsdale, New York

September 1958
Vol. 15 No. 4
Taking Inventory
The second of a series of "Beginners' Meetings"--to run from time to
time--for
newcomers to AA sobriety.

November 1958

Vol. 15 No. 6

Using the Slogans

The third of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.

January 1959

Vol. 15 No. 8

90-day Trial

The fourth of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.

MUCH of what you will hear in AA is quite different from what most of us expected. Some of the suggestions given are directly opposed to your habits of

the past. Even our AA language is strange; it may often seem to be contradictory

yet some of our phrases, while unique, have a meaning useful to us which perhaps only we as alcoholics can understand and appreciate.

Already you have heard about "hitting bottom," surrender and compliance.

You've

been told perhaps "ya gotta hit bottom" and "ya gotta surrender in order to win." This "hitting bottom" and surrendering can and do happen at the same time,

but perhaps it is worthwhile thinking about them separately.

Someone has said that our "bottom" is that point we reach "beyond which we do

not want to go." But how are we to know when we hit bottom? Perhaps you have already hit many bottoms and you didn't want to go down further--but you did.

Maybe you too can remember when you looked at others critically and said "I never drink alone"--"I only drink what I can afford"--"It's awful to drink sherry out of a half-gallon crock"--"I'll never drive when drinking"--"If I looked as awful as she does I'd quit"--"I never lost a job through booze"--"I've

never been in a hospital because of alcohol"--etc., etc. . . . yet many of us,

later, passed these bottoms and went on to other--seemingly bottomless--bottoms.

Even today we hear the stories of other alcoholics and in fearful trepidation we

say "If I ever was as bad as he I'd surely quit," but I wonder if we would or

could. Too often suffering and degradation leads only to more suffering and deeper degradation. Hostilities within lead to hostilities without. A defense

appears for every failure. Catastrophes are minimized. Defiance sets in and we

almost dare the world to do its worst to us:

Yes, even up to the grave.

Any and all of these things can happen to us. We can break our back and our bones. We can lose our jobs, our family and our friends. We can wreck our cars,

our health and our self-respect. All of these can happen, and keep on happening,
unless something special happens to us when these things occur.
That "something special" might have many names. Right now I'd like to call it

ego deflation, the kind of deflation that brings us to the point where we realize that we just do not "know it all." That could be the point of surrender.

The disaster, embarrassment, shame, and suffering are not enough; the surrender is the vital force.

Fortunately for some of us the surrender resulting from ego deflation comes to

us before the disasters are too many or too great, Why it should come early for

some and later for others would be difficult to explain. The fortunate ones can

only be grateful for this special grace and live a disciplined life so that the

doggone ego will not re-inflate. Its power for revival is truly terrific and we

must be ever vigilant. We'll talk more about that at another time.

But for now--to whom or to what do we surrender? Perhaps the first important part of the surrender comes with the knowledge that alcoholism is a disease--and

acceptance of the fact that you are a victim of it . . . meaning, of course, that our great ego finally realizes that we can no longer safely take even one

drink. That's a very good beginning. Other surrenders will follow, for I believe

you will see the need to practice at least in part the Twelve Suggested Steps.

Truly accepting the fact that we are the victim of a serious insidious, progressive, and fatal disease (unless it is arrested) is also an admission that

without help we are completely unable to help ourselves.

It was Dr. Timeout who said that surrender rather than compliance, paves the way

for the spiritual awakening which he and many of us believe is the "act of giving up one's reliance on one's omnipotence."

Quite likely some of you here tonight have not totally surrendered, or experienced this particular spiritual awakening. If so, you wouldn't be the first to enter AA's door just because others thought he was an alcoholic.

Many

come, we know, just to keep peace at home or on the job or because they have had

recent troubles which they may still feel are of an accidental or temporary nature.

That's quite all right. I was one of those, too. I first came here just wanting

to stay sober until I got a new job. That was over eight years ago and I'm still

here, and in the new job for eight years too.

So regardless of why you come, even if it was only to get in out of the rain, or

to escape the whip of someone's scorn or the lash of critical voices--make the most of it. Be a good sport--give yourself a break. Right now, you are physically sober and no doubt intend to stay sober. The only big mistake would be to adopt an attitude of bitterness because circumstances have forced you into AA. A few rare ones decide they will comply only because they must. They will stay sober if it kills them, but they are not going to like it. Someday they will show those other people how wrong they were, etc. etc. That is a form of bitter compliance that can be very miserable and of course totally unhelpful. Why not be a good sport? Give yourself a break. You're here, you're sober, your agreement with yourself and with AA is only for twenty-four hours. Why not use those twenty-four hours to your own benefit? You have only recently hit a new bottom, probably--or you would not be here. Nothing can be gained by waiting to hit the next bottom. It's a good time to remember: you were not too wise or all-powerful in your latest bout with alcohol. Attend lots of meetings, listen hard and apply at least part of what you hear to yourself. Keep an open mind. Relax. Don't fight it. You will hear a great deal about the ravages of this disease of alcoholism on others. You will meet with some nice people, with experiences like yours, who have found that alcohol is unnecessary. You will agree that those who deny a master outside themselves are never masters of themselves. Give a bit of thought to the Twelve Suggested Steps, the slogans and the literature, and a bit of practice. You can help others and your group, too. Pray a bit, too--if you can. If you can't, don't worry about it. Relax--give yourself a break. I'd like to suggest that for a period of three months you decide to stay away from a drink twenty-four hours at a time, and also decide to attend many meetings--every night if possible. Surely you can spare ninety days from your life. They might prove to be the most useful ninety days in your entire lifetime. You may learn whether or not you are an alcoholic, and that's a good thing to know. You will meet with some who have surrendered, who have accepted the fact that by themselves they could not live without alcohol. They will tell you that surrender feels good. They do not have to fight anymore. They are no longer constantly on the defensive. They feel free and pretty good. So why not give yourself a break and use these ninety days to your good

advantage. You may find you don't have to be a poor loser, that somewhere along the way you win by surrendering.

March 1959

Vol. 15 No. 10

Day-tight Compartments

The fifth of a series of "Beginners' Meetings"--to run from time to time--for

newcomers to AA sobriety.

[Couldn't find the sixth of a series]

July 1959

Vol. 16 No. 2

What Is an Open Mind?

The seventh of a series of "Beginners' Meetings"--to run from time to time--for

newcomers to AA sobriety.

November 1959

Vol. 16 No. 6

Hints On Avoiding the First Drink

The eighth of a series of "Beginners' Meetings"--to run from time to time--for

newcomers to AA sobriety.

April 1960

Vol. 16 No. 11

Sobriety 1-2-3

One of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.

(The End)

August 1960

Vol. 17 No. 3

Hour Serenity

One of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.

E. S.

Hartsdale, New York

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April 1976

Vol. 32 No. 11

About Alcoholism - Alcoholism Information, Research and Treatment Trends in Industry

Many of these items are contrary to AA philosophy. Their publication here does

not mean that the Grapevine endorses or approves them; they are offered solely

for your information.

Sandin-Murray-Sutherland, Inc., a New York firm, uses a hard-headed approach to

alcoholism counseling. Its clients are Merrill Lynch, Pierce, Fenner & Smith,

Inc.; New Jersey's Public Service Electric & Gas Co.; and Marsh & McLennan,

Inc., the insurance concern.

Companies like these are trying a bold and controversial strategy: They are putting teeth in their alcoholism programs. Most corporate programs for problem drinkers still wait passively for a handful of obvious alcoholics to show up with jittery hands and bloodshot eyes. But a few dozen aggressive programs, mainly started in the last few years, try to ferret out the secret alcoholic as soon as his performance starts to slip, often ten years before jittery hands set in.

These programs offer every possible help in recovery--no gimmicks, just the standard methods such as residential rehabilitation centers and Alcoholics Anonymous--and usually threaten instant dismissal if the employee doesn't use it.

The more effective corporate programs are achieving remarkably good recovery rates of 65% to 85%, says William S. Dunkin, assistant director of labor-management services at the National Council on Alcoholism. U.S. companies

currently operate over 600 alcoholism programs, Mr. Dunkin says, double the figure five years ago. However, Paul A. Sherman, who directs the counseling program at International Telephone & Telegraph Corp., estimates that because of a lack of management and union support, fewer than 50 of these programs are working well.

The corporate programs show that the employee drinking problem is far greater than many executives believed possible. In Salt Lake City, the 7,300-employee

Utah Copper division of Kennecott Copper Corp. says it has reached 660 alcoholic workers since it started an aggressive program five years ago. Similarly, the

38,000-worker New York City Transit Authority says its 19-year-old alcoholism program, one of the oldest aggressive programs in the country, has handled over

5,000 problem drinkers. The program regularly hospitalizes 175 to 200 workers a year, says Joseph M. Warren, its director.

While some critics find the methods harsh, counselors claim they are often the only hope of reaching the alcoholic. Once the counselors decide an employee is

probably alcoholic, they usually send him to a physician for a double check. On a doctor's advice, many companies send their more serious problem drinkers to residential rehabilitation centers, commonly for about four weeks.

Practically all the aggressive company programs insist on participation in Alcoholics Anonymous, preferably attending "90 meetings in 90 days" to start.

Roger Ricklefs

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February 1986

Vol. 42 No. 9

About Alcoholism - Alcoholism Information, Research, and Treatment

Book Review - 90 Meetings 90 Days

Many of these items are contrary to AA philosophy. Their publication here does

not mean that the Grapevine endorses or approves them; they are offered solely

for your information.

This book is the personal journal of an AA member's experience of attending the

traditional 90 AA meetings in 90 days. The anonymous author (Ernie K.) writes

about the AA way of life--as he understands it--and how he deals with the ordinary, troublesome, and sometimes difficult problems of living sober.

The book examines various parts of the AA program including the Steps, the Big

Book, and important aspects of AA history. This book is written with intelligence, grace, and clarity which reflect the fundamental aspects of AA membership. 90 Meetings 90 Days is for people who are not looking for quick or

easy answers; it is intended for those who take themselves, their recovery, and

other people seriously.

Available for \$10.95 from: Johnson Institute, 510 1st Avenue N. Minneapolis, MN

55402

W. P.

=====
July 1985

Vol. 42 No. 2

PO Box 1980

The 'gospel' of 90 meetings. . . ?

In recent years, at least in some areas, a seemingly innocuous statement has been repeated time and again, and appears about to become "AA gospel." This is

the statement made to newcomers that they must attend ninety meeting in ninety

days. It is, in my opinion, high time that this particular example of well-intentioned nonsense be laid to rest!

Both here in Hawaii and at meetings in my home area in California, I hear newcomers being given the impression that if they don't attend ninety

meetings in ninety days, they don't have a ghost of a chance of "making the program."

This is not only untrue, it is ill-advised and grossly unfair. To some, it throws a seemingly insurmountable roadblock in the path to sobriety. To the best

of my knowledge, the only requirement for AA membership is, as it has been all

along, a desire to stop drinking.

When I came into the AA Fellowship in 1958, the good members of the old Aloha

Group stressed the importance of things like honesty, open-mindedness, and willingness. And if anyone had told me I had to attend ninety meetings in

ninety

days, or had to do anything, I doubt that I would have stayed around long enough to realize I wanted what they had.

Let's give today's newcomers a break and greet them with the love and understanding that I found twenty-six happy years ago, encouraging them to attend as many meetings as possible--without putting an arbitrary number on the necessary amount.

A. W.
Honoloulu, Hawaii

April 1986

Vol. 42 No. 11

PO Box 1980

More about '90 meetings. . .'

Just read A. W. of Honolulu's letter in July 1985 Grapevine, "The 'gospel' of 90

meetings. . .?" Like A. W., I'm sick of this, and it has got no connection at

all with the program. I came in in 1963. Ninety days was never mentioned; no one

had ever heard of it, everyone said get to as many meetings as possible. If 90

meetings in 90 days is necessary to making the program, then there are a number

of older members around who are not in the program! In fact, presumably never

have been in the program--amazing we're sober!

E. L.

London

October 1987

Vol. 44 No. 5

90 Days--or Just for Today?

The other day, at a social event, I bumped into a newcomer from my home group.

"Guess what!" he exclaimed. "I did my 90 days!" When he realized that the party

I was with were non-AAs, he changed the subject. Later, one of my non-AA friends

asked me, "Did that young man just get out of prison?"

I sometimes wonder about the very heavy emphasis we place on that 90-day suggestion. In my area, group after group, meeting after meeting, the questions

are put to us: "Is there anyone here working on 90 days?"; "Is there anyone here

celebrating 90 days?"

How did it start and what does it mean?

One of the things that first attracted me to Alcoholics Anonymous was the fact

that nobody put me on the spot by asking me questions. I never had satisfactory

answers before AA and none when I arrived, so I was especially grateful.

It used to be suggested that new-comers give AA a try for "about three months."

Gradually, over the years, the "three months" became "90 days." The "90 days" became "90 meetings in 90 days." And now I hear us talking about "90 and 90"!

Three months, or 90 days, is generally accepted as a reasonable period in which alcohol, alcohol fumes, and alcoholic fantasies can be cleared out of the human system; it is also considered a fair length of time in which to grasp a working knowledge of the AA recovery program.

But why 90--why not 79 or 102? In my area, 90 days is the suggested requirement before a member may speak from the group podium or hold an office in the group.

I remember one business meeting where nominees were being considered for office

for the next term. A newcomer put his own name in nomination.

"But," said the chairman, "you've been drinking all along."

"So what," said the newcomer. "I've got my 90 days!"

The 90 days we are talking about, of course, is a period of continuous sobriety.

When I came on the scene, that probation seemed too long for someone as special

as I thought I was. Others pointed out to me, however, that they once thought

they were special, too, but they had found it a good idea to try to stop being

different and start trying to fit in--to stop running the show and, instead, join the cast!

I've had newcomers ask how we reconcile "90 days" with "just for today." It seems most AAs find it easier to come through that early period by taking it one

day at a time. Ninety days can seem a very long time indeed when we are new.

Some of us never stayed sober for 90 days. I once stayed sober for several weeks

but not because I wanted to. I was locked up. Toward the end of my drinking life

I couldn't stay away from a drink for more than six hours.

Thank goodness, the group I came into didn't "push" that early period of adjustment. They put the emphasis squarely on today. They made it so clear that

even I could understand when they said that they had not given up drinking for

three months or for the rest of their lives; nor had they given it up forever

and ever, amen! What they were doing was trying to stay away from that first drink just for today. And the principal tool they used to help themselves was

meetings. They came to one meeting at a time, one day at a time. They asked me

if I thought I could do that. Without realizing it, I answered in kind and said

that I would try.

Generally speaking, I would like to see us play down the "90 and 90"

battlecry
and play up the victory slogan "just for today!" What do you think?
W. H.
New York, New York

March 1988
Vol. 44 No. 10
PO Box 1980
90 and 90?

I was later than usual reading the October issue, but when I got to "90 Days--or Just for Today?" I couldn't believe it. Hopefully you got a flood of comments, but just in case I am including mine: 90 days for what? I agree with W. H. that far too much emphasis is being put on newcomers (primarily by rehabs) to make 90 meetings in 90 days, instead of the proven AA axiom of "One Day At a Time." Ten years ago, staying sober one hour, not to mention twenty-four, seemed a long time. Back then, 90 days would have been as impossible as the 20-30 years I vaguely heard some members had. Thankfully, everyone said, "Just don't drink today."

What absolutely floored me was the statement: "In my area, 90 days is the suggested requirement before a member may speak from the group podium or hold an office in the group." Speak? Hold office in three months? Are we talking AA here? If we are, this scares me!

Don't misunderstand. After attending meetings from coast to coast, I'm well aware that "each group should be autonomous," that often terms or format change

slightly from place to place, and this generally has worked very well. What concerns me is the second half of the Fourth Tradition: "--except in matters affecting other groups or AA as a whole."

Around Pittsburgh, you normally don't "lead" before a year, and need at least that much to hold office. I think it is safe to say that at three months, none

of us knew what end was up. The idea that an area of AA meetings requires so little sobriety to speak or hold office should make every member worry. Are these shaky newcomers the only ones left to carry the message, take responsibility for meetings--and worse, represent AA as a whole?

J. P.
Clairton, Pennsylvania

PO Box 1980
90 and 90?

I agree with W. H.'s view that "just for today" is more helpful to sobriety than "90 meetings in 90 days." Although I have heard people who were helped by the 90-day concept, I've also seen those who made a start in AA, then were heard counting off their "90 & 90" like prisoners X-ing off days on the wall. When they reached the 90, they vanished. Some who did stick around later said they had been under the impression they would be "cured" after 90 days. I think

"THE OXFORD GROUP ROOTS OF A.A."

with Jay S. from Redondo Beach CA
and
Barefoot Bill from West Milford NJ

August 20 – 22, 2010
At The Wilson House
(where Bill W. was born)
378 Village Street
East Dorset, VT 05253

Jay S. is an Oxford Group historian. He will
be doing three presentations:

"The Early Roots of A.A.: The Akron Miracle"
"Varieties of Spiritual Experience: James, Jung,
Shoemaker & You"
and "What Ever Happened to the Oxford Group?"

Barefoot Bill has been studying and collecting
AA history since 1994. He will be doing a
presentation on:

"Bill W. & Dr. Bob's Oxford Group Experience"
and another one on "Oxford Group Meditation –
How To Listen To God"

Schedule:

Friday night 8/20/10 9:00 to 10:45pm – M.R.A./Oxford Group movie

Saturday morning 8/21/10 9:00 to 10:20am – The Early Roots of A.A.: The
Akron
Miracle

Saturday morning 8/21/10 10:40 to 11:55am – Bill W. & Dr. Bob's Oxford
Group
Experience

Saturday afternoon 8/21/10 1:00 to 2:20pm – Varieties of Spiritual
Experience: James, Jung, Shoemaker & You

Saturday night 8/21/10 9:00 to 10:45pm – M.R.A./Oxford Group movie

Sunday morning 8/22/10 9:00 to 10:20am – Oxford Group Meditation: How To
Listen
To God

Sunday morning 8/22/10 10:40 to 11:55am – What Ever Happened to the Oxford
Group?

For weekend and overnight reservations please
call the Wilson House at 802-362-5524.
For more information please call Barefoot Bill at 201-232-8749 (cell).

Vinita

Park. After graduating from St. Louis University High School and St. Louis University, he entered newspaper work, breaking in on the old St. Louis Star. He joined the Post-Dispatch staff in 1923, remaining for seven years before moving to New York. He covered municipal baseball and wrestling and traveled with the old St. Louis Browns of the American League. He served also as a reporter and, years later, recalled that he had worked under five editors and had worked in nearly every branch of the news department of the paper.

After moving to New York, Mr. Alexander worked first for the City News Bureau and then as a rewrite man for the New York News. His work at that paper caught the eye of magazine editors and brought a job offer from the New Yorker.

He accepted, and a few years later moved to the Saturday Evening Post. Mr. Alexander's specialty was the gathering of material for and the writing of detailed, sparkling personality sketches of national and international figures.

Thirty years ago he wrote a Saturday Evening Post article on Alcoholics Anonymous, which has been credited with assisting the then small organization in developing into a major force in combating alcoholism.

In addition to his wife, the former Anita Mueller of St. Louis, he is survived by two brothers. The eldest, E. Roy Alexander, is a former Post-Dispatch reporter and assistant city editor, who left in 1939 to become managing editor of Times Magazine. He retired as executive editor. The other is Rev Cal Alexander, a Jesuit priest who formerly was editor of Jesuit Missions, a monthly magazine. Father Alexander was a reporter for the Star and Globe-Democrat before he became a priest.

Funeral services will be in St. Louis at a time to be in arranged. Burial will be in Bellefontaine Cemetery.

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+++Message 6807. Re: Pamphlet from LA
From: Jeff Bruce 8/18/2010 10:35:00 PM

=====

The greater Los Angeles area has split into A.A. Area 5 and A.A. Area 93. Here's a link to the archivist in area 93:

it,
Edison judged intelligence and energy by his own criteria and did not care about education. I don't remember any mention of a written test used by Edison.

Unlike Bill, my grandfather accepted the job. However, the work and hours were extremely demanding and he stayed less than two years. With the experience in Edison's lab, he had no trouble getting a good job with another chemical company in spite of his lack of education.

It seems to me that if Edison was using a test to make hiring decisions, people must have been passing it. He would have had to hire quite a few people if his demanding work conditions caused him to lose them quickly. The "test" that became the subject of controversy was apparently a mock on impractical, overrated college graduates.

|||||

++++Message 6809. edison test & bill w.
From: Charlie C 8/19/2010 1:00:00 PM

|||||

The library I work at subscribes to the NY Times Historical archive, which is the text of the Times 1851-2006. I looked up the Edison test and do not see any article describing Bill and the Edison test. It may that he was interviewed about this but the article not actually published...

There were a number of articles on the test, which was controversial as educational things often are, many criticizing it's focus on knowledge of facts vs knowing how to look for information etc. Apparently at first the test was given to adults, job applicants for Edison's facility in NJ, but then it was run for a few years with high schoolers, a sort of early SAT. The tests were last give ca1930.

Apparently Einstein took part of the test once, and failed, not knowing for example what the speed of sound was. He dismissed the test, saying he could always look such facts up if he needed them!

This isn't an exhaustive study of the tests or Bill's involvement in them, just the result of a little searching the database from a quiet summer reference desk :-)

Charlie C.

IM = route20guy

"It's a dangerous business Frodo, going out your door."
(Tolkein, Lord of the Rings)

|||||

+++Message 6810. Re: Where does this story of Bill W
and newcomers come from?
From: planternva2000 8/12/2010 10:10:00 AM

|||||

Just guessing, but this story sounds very much like one from Robert
Thomsen's
"Bill W." The final chapter goes into fair detail describing Bill's usual
activities up until his death without mentioning his going to the storefront
club.

The book closes with the story of Joe B., sober three years, who decided at
the
last minute to skip the services at St John the Divine and instead,
"...unlocked the door of the tiny storefront they used for their regular
Sunday
Meetings."

The story ends with a newcomer hesitating at the door, shaking.
"Come in." Joe said, but the man did not move. "Yeah..." Joe smiled. "This
is
the right place."

Then he held out his cup and the man took a slow, tentative step into the
room.
"You look like you could use some coffee..."

Jim S.

|||||

+++Message 6811. Are there references to how Bill W.
made amends?
From: jrobbins1123 8/12/2010 2:37:00 PM

|||||

We hear about Dr. Bob making amends at the beginning
of his sobriety. Are there any references to Bill W.
making amends when he first got sober?

|||||

+++Message 6812. How many copies of Big Book
published as of 2010?
From: Mike Saullé 8/20/2010 7:05:00 AM

the University of Chicago, Illinois and the Union Theological Seminary in New York, New York.

Married to Dorothy with his 13-month-old daughter, Linda, became pastor of Portland Avenue Christian Church, located at Grant Street and Portland in Minneapolis, Minnesota. Served there from 1939 to 1975 and during this period led his church with a new name, First Christian Church (Disciples of Christ) to its new building and location on a portion of the Pillsbury family estate at East 22nd Street between Stevens Avenue and First Avenue South in Minneapolis in 1954.

In 1942 Forrest, in a reaction to the entry of the United States into the World War, nearly made a decision to become a chaplain in the armed forces.

A colleague suggested that he attend the Yale School of Alcohol Studies in New Haven, Connecticut in June and July of 1945. Forrest was the first person from Minnesota to do so.

Later, in 1945, in search of religious leaders that might administer receiving Fifth Steps from alcoholics at 2218, Pat C. (a co-founder of The Minneapolis Group and Alano Society of Minneapolis, Inc.) met Forrest at Portland Avenue Church.

Forrest achieved the highest position in his denomination in 1966 when he became the president of the 1.9 million member International Convention of Christian Churches (Disciples of Christ).

Prior to ascending in the church he achieved another first in Minnesota. Forrest was the only clergyman to serve as president of four interdenominational agencies: the Minnesota Council of Churches, the Greater Minneapolis Council of Churches, the Minnesota State Pastors Conference and the Minneapolis Ministerial Association.

His alma mater, Drake University, noted this achievement when it presented him with an honorary doctorate in 1948.

Forrest was on the general board of the National Council of Churches, board chairman of trustees of the United Theological Seminary in New Brighton and board chairman of Life and Casualty Union.

Following his early work with alcoholics he was invited and became a member of the faculty at Yale in 1956. After his retirement from First Christian he worked at Abbot Northwestern Hospital and the Family Treatment Center, in Minneapolis.

Having read many histories of localities in A.A., I find that "Courage To Change, The Beginnings, Growth and Influence of Alcoholics Anonymous in Minnesota," to be a very comprehensive volume. It was limited by space and financial considerations along with a personal loyalty to Pat C, yet otherwise without fault. Factually, it stands up today. No single volume could possibly give a

sobriety with the help of God and the Oxford groups. And when Bill W. went to Akron, Ohio, in May, 1935, and almost had a slip, it was through Oxford group people that he was introduced to Doctor Bob S., the other co-founder. But A.A. severed all connection with the Oxford Groups early in its history. The New York A.A.'s withdrew in 1937, the Akron A.A.'s in 1939 -- at a time when the total membership of A.A. in both cities was about a hundred people.

Some of the reasons for this withdrawal are given by Bill W. in *Alcoholics Anonymous Comes of Age*. He says that the four absolutes of the Oxford groups (absolute honesty, purity, unselfishness, and love) were too much for recovering alcoholics to appreciate, that they rebelled against the "rather aggressive evangelism" of the Oxford groupers, and could not accept the principle of "team guidance" from the group. Furthermore, the Oxford groups sought prestige through publicity for its prominent members, while A.A. was developing a fundamental principle of anonymity.

A.A. has always acknowledged the debt it owes to the Oxford groups in its early days. Fortunately, however, when they parted company, A.A. left behind those elements of Buchmanism which are unacceptable to Catholics. For instance, Catholics would object to open confession within the group practiced by many Buchmanites. But in A.A. the fifth of the Twelve Steps reads, "We admitted to God, to ourselves, and to another human being the exact nature of our wrongs." A.A. members often "tell their story" at A.A. meetings, but a group confession, in an objectionable sense of the phrase, is not part of their policy or their practice. There are also to be found still traces of Oxford group terminology in A.A.; for instance, the word group itself. And the phrase "group conscience" which occurs in A.A. literature is reminiscent of a Protestant type of private revelation, or at least of a theological position which does not do justice to the unique place occupied by the Church of Christ. In A.A. however, the phrase group conscience, if it ever had definite theological meaning has long since lost it. It merely means the opinion of the major et sanior pars. And although it is the hope of all concerned that decisions be arrived at prayerfully, or in a spirit of submission to the will of God, it is not the thought of anyone that God has made A.A. the instrumentality of special, private revelations. Besides, the decisions in question do not have to do with religious or theological matters, but only with the practical measures to be taken to help the sick alcoholic to recover.

way to express the fundamental problem, and probably involved a misunderstanding and misstatement of the Oxford Group's teaching.

The real issue, I believe, was that as Protestants, the Oxford Group believed that people could be forgiven for their sins without having to confess them to an ordained Catholic priest. Father Ford would have believed that you couldn't be forgiven until you received the formal words of absolution from a Catholic priest.

But there was another issue here. There has always been a good deal of diversity in A.A. belief and practice, and Father John Ford followed the principle of anonymity to an extreme. He was instructed by his ecclesiastical superiors, I have been told, to keep the fact that he was a recovering alcoholic a total secret, so as not to bring the Roman Catholic Church into disrepute. As a result, I was unable to determine when he actually got sober in A.A., and he only publicly revealed that he himself was a recovering alcoholic (to the best of my knowledge) at the very end of his life, when he talked about it (for example) when he was interviewed by Mary Darrah in 1985. I think Ernie Kurtz was aware of it at an earlier point, but I'm not sure when.

And Father Ford may have believed that talking too much in AA meetings about our sins would involve making things public which were intensely personal and should be kept private, and that attempting to make people talk about all of their worst sins in the public context of a group meeting was bad moral theology and the worst kind of "let it all hang out" modern pop psychology, and that suggesting that this kind of public confession would somehow free you from the power of your past sins ran totally against good Catholic moral theology.

This would involve a gross (and dangerous) confusion between discussions appropriate only to the privacy of the confessional booth, and less sensitive personal matters that were all right to talk about in public.

I feel sure that Father Ford believed that members of the Oxford Group on many occasions talked about personal matters during group meetings, that should only be talked about between a layperson and that person's priest.

(This is Father Ford I'm talking about here -- I'm a Methodist minister, and we Methodists don't believe that you have to confess your sins to a member of

the
clergy in order to be forgiven by God. Like Anglicans and Lutherans, we
believe
that you are allowed to do so, and laypeople sometimes do it, but you don't
have
to do it, and most parishioners don't.)

But some of this is supposition on my part. I do agree with you that, on
this
issue, Father Ford does not seem to have been aware of details of how the
Oxford
Group system actually worked.

Glenn C. (South Bend, Indiana)

--- In AAHistoryLovers@yahoogroups.com, Baileygc23@... wrote:

>
> A.A. REJECTION OF FIVE MAJOR OXFORD GROUP PRINCIPLES AND PRACTICES

- >
- > (1) absolutism
- > (2) "aggressive evangelism"
- > (3) the idea of group guidance as a source of private divine revelation
- > (4) Oxford Group publicity seeking
- > (5) public confession of sins to the entire group (instead of AA's Fifth
Step
private confession)

>
> The differences between A.A. and the Oxford groupers, Father John Ford
says,
was so pronounced from the very beginning that "there was never a real
ideological integration of A.A. into that movement" -- that is, it is a
serious
mistake to speak of early A.A. ever truly being an integrated "part of the
Oxford group." If you try to parrot Oxford group principles and practices in
the
modern world, Father Ford warned, you will end up with something totally
different from anything genuine A.A. ever was -- and in the process you will
also drive out all your good Catholic members.

>
> -- Glenn C. (South Bend, Indiana)

- >
- >> Father John C. Ford was an important member of
- >> the small group of Roman Catholic priests, including
- >> Father Edward Dowling, S.J., Father Ralph Pfau
- >> (the "Father John Doe" who wrote the Golden Books),
- >> and Father Joseph Martin, S.S. (whose "Chalk Talk"
- >> was seen all over the world), who were friends of
- >> A.A. and/or alcoholics who had recovered in A.A.,
- >> who worked to spread the A.A. message and defend
- >> the new movement in Catholic circles.

>
> =====
> N.C.C.A.* "BLUE BOOK," Vol. 10, 1960
> MORAL RE-ARMAMENT AND ALCOHOLICS ANONYMOUS

> Reverend John C. Ford, S.J.

>

> Some of the original inspiration of A.A. came from the Oxford Groups, which are now called MRA, or Moral Rearmament. It was an Oxford grouper who first came to Bill W., the co-founder of A.A. in November, 1934, to tell him how he had found sobriety with the help of God and the Oxford groups. And when Bill W. went to Akron, Ohio, in May, 1935, and almost had a slip, it was through Oxford group people that he was introduced to Doctor Bob S., the other co-founder. But A.A. severed all connection with the Oxford Groups early in its history. The New York A.A.'s withdrew in 1937, the Akron A.A.'s in 1939 -- at a time when the total membership of A.A. in both cities was about a hundred people.

>

> Some of the reasons for this withdrawal are given by Bill W. in *Alcoholics Anonymous Comes of Age*. He says that the four absolutes of the Oxford groups (absolute honesty, purity, unselfishness, and love) were too much for recovering alcoholics to appreciate, that they rebelled against the "rather aggressive evangelism" of the Oxford groupers, and could not accept the principle of "team guidance" from the group. Furthermore, the Oxford groups sought prestige through publicity for its prominent members, while A.A. was developing a fundamental principle of anonymity.

>

> A.A. has always acknowledged the debt it owes to the Oxford groups in its early days. Fortunately, however, when they parted company, A.A. left behind those elements of Buchmanism which are unacceptable to Catholics. For instance, Catholics would object to open confession within the group practiced by many Buchmanites. But in A.A. the fifth of the Twelve Steps reads, "We admitted to God, to ourselves, and to another human being the exact nature of our wrongs." A.A. members often "tell their story" at A.A. meetings, but a group confession, in an objectionable sense of the phrase, is not part of their policy or their practice. There are also to be found still traces of Oxford group terminology in A.A.; for instance, the word group itself. And the phrase "group conscience" which occurs in A.A. literature is reminiscent of a Protestant type of private revelation, or at least of a theological position which does not do justice to the unique place occupied by the Church of Christ. In A.A. however, the phrase group conscience, if it ever had definite theological meaning has long since lost it. It merely means the opinion of the major et sanior pars. And although it is the hope of all concerned that decisions be arrived at prayerfully, or in

In Sam Shoemaker's writings he always insisted that sharing for confession be done with a single person only. Can someone clarify the comment, was it a quote attributable to Father John Ford or some other source?

God Bless

John B.

GLENN C'S RESPONSE TO JOHN B:

Number 5 was just my attempt at a summary of what Father John Ford said in his article at one point:

"Catholics would object to open confession within the group practiced by many Buchmanites. But in A.A. the fifth of the Twelve Steps reads, 'We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.' A.A. members often 'tell their story' at A.A. meetings, but a group confession, in an objectionable sense of the phrase, is not part of their policy or their practice."

(You can read the whole of his article in the NCCA Blue Book down at the bottom of this page.)

My intention was to sum up Father Ford's arguments, not to argue either for or against them.

But I agree with you, that Father Ford's argument on this issue was not the best way to express the fundamental problem, and probably involved a misunderstanding and misstatement of the Oxford Group's teaching.

The real issue, I believe, was that as Protestants, the Oxford Group believed that people could be forgiven for their sins without having to confess them to an ordained Catholic priest. Father Ford would have believed that you couldn't be forgiven until you received the formal words of absolution from a Catholic priest.

But there was another issue here. There has always been a good deal of diversity

in A.A. belief and practice, and Father John Ford followed the principle of anonymity to an extreme. He was instructed by his ecclesiastical superiors, I have been told, to keep the fact that he was a recovering alcoholic a total secret, so as not to bring the Roman Catholic Church into disrepute. As a result, I was unable to determine when he actually got sober in A.A., and he only publicly revealed that he himself was a recovering alcoholic (to the best of my knowledge) at the very end of his life, when he talked about it (for example) when he was interviewed by Mary Darrah in 1985. I think Ernie Kurtz was aware of it at an earlier point, but I'm not sure when.

And Father Ford may have believed that talking too much in AA meetings about our sins would involve making things public which were intensely personal and should be kept private, and that attempting to make people talk about all of their worst sins in the public context of a group meeting was bad moral theology and the worst kind of "let it all hang out" modern pop psychology, and that suggesting that this kind of public confession would somehow free you from the power of your past sins ran totally against good Catholic moral theology.

This would involve a gross (and dangerous) confusion between discussions appropriate only to the privacy of the confessional booth, and less sensitive personal matters that were all right to talk about in public.

I feel sure that Father Ford believed that members of the Oxford Group on many occasions talked about personal matters during group meetings, that should only be talked about between a layperson and that person's priest.

(This is Father Ford I'm talking about here -- I'm a Methodist minister, and we Methodists don't believe that you have to confess your sins to a member of the clergy in order to be forgiven by God. Like Anglicans and Lutherans, we believe that you are allowed to do so, and laypeople sometimes do it, but you don't have to do it, and most parishioners don't.)

But some of this is supposition on my part. I do agree with you that, on this issue, Father Ford does not seem to have been aware of details of how the Oxford Group system actually worked.

Glenn C. (South Bend, Indiana)

AND THIS WAS THE MESSAGE THAT STARTED THE WHOLE THING OFF:

Baileyc23@ SENT IN AN ARTICLE WRITTEN BY FATHER JOHN FORD and Glenn C. wrote a short introduction, in which he attempted to sum up Father Ford's position as follows:

- >
- > A.A. REJECTION OF FIVE MAJOR OXFORD GROUP PRINCIPLES AND PRACTICES
- >
- > (1) absolutism
- > (2) "aggressive evangelism"
- > (3) the idea of group guidance as a source of private divine revelation
- > (4) Oxford Group publicity seeking
- > (5) public confession of sins to the entire group (instead of AA's Fifth Step
- >private confession)
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- >was so pronounced from the very beginning that "there was never a real
- >ideological integration of A.A. into that movement" -- that is, it is a serious
- >mistake to speak of early A.A. ever truly being an integrated "part of the
- >Oxford group." If you try to parrot Oxford group principles and practices in
- the
- >modern world, Father Ford warned, you will end up with something totally
- >different from anything genuine A.A. ever was -- and in the process you will
- >also drive out all your good Catholic members.
- >
- > -- Glenn C. (South Bend, Indiana)
- >
- > =====

THE ORIGINAL ARTICLE WRITTEN BY FATHER JOHN C. FORD READ AS FOLLOWS:

- > N.C.C.A. "BLUE BOOK," Vol. 10, 1960
- > MORAL RE-ARMAMENT AND ALCOHOLICS ANONYMOUS
- > Reverend John C. Ford, S.J.
- >
- > Some of the original inspiration of A.A. came from the Oxford Groups, which
- >are now called MRA, or Moral Rearmament. It was an Oxford grouper who first
- >came to Bill W., the co-founder of A.A. in November, 1934, to tell him how he
- >had found sobriety with the help of God and the Oxford groups. And when Bill
- W.
- >went to Akron, Ohio, in May, 1935, and almost had a slip, it was through Oxford
- >group people that he was introduced to Doctor Bob S., the other co-founder.
- But
- >A.A. severed all connection with the Oxford Groups early in its history.
- The

New

- >York A.A.'s withdrew in 1937, the Akron A.A.'s in 1939 -- at a time when the
- >total membership of A.A. in both cities was about a hundred people.
- >
- > Some of the reasons for this withdrawal are given by Bill W. in Alcoholics
- >Anonymous Comes of Age. He says that the four absolutes of the Oxford groups
- >(absolute honesty, purity, unselfishness, and love) were too much for
- >recovering alcoholics to appreciate, that they rebelled against the "rather
- >aggressive evangelism" of the Oxford groupers, and could not accept the
- >principle of "team guidance" from the group. Furthermore, the Oxford groups
- >sought prestige through publicity for its prominent members, while A.A. was
- >developing a fundamental principle of anonymity.
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- > A.A. has always acknowledged the debt it owes to the Oxford groups in its
- >early days. Fortunately, however, when they parted company, A.A. left behind
- >those elements of Buchmanism which are unacceptable to Catholics. For instance,
- >Catholics would object to open confession within the group practiced by many
- >Buchmanites. But in A.A. the fifth of the Twelve Steps reads, "We admitted to
- >God, to ourselves, and to another human being the exact nature of our wrongs."
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- >practice. There are also to be found still traces of Oxford group terminology
- >in A.A.; for instance, the word group itself. And the phrase "group conscience"
- >which occurs in A.A. literature is reminiscent of a Protestant type of private
- >revelation, or at least of a theological position which does not do justice to
- >the unique place occupied by the Church of Christ. In A.A. however, the phrase
- >group conscience, if it ever had definite theological meaning has long since
- >lost it. It merely means the opinion of the major et sanior pars. And although
- >it is the hope of all concerned that decisions be arrived at prayerfully, or
- >in
- >a spirit of submission to the will of God, it is not the thought of anyone that
- >God has made A.A. the instrumentality of special, private revelations. Besides,
- >the decisions in question do not have to do with religious or theological
- >matters, but only with the practical measures to be taken to help the sick
- >alcoholic to recover.
- >

Circle Triangle Design - Trademark
Registration # 1314581
First Use - July 1955
Filed - March 8, 1984
Registered – January 15, 1985
Cancellation Date – October 17, 2005

Circle Triangle Design – Service Mark
Registration # 1557358
First Use – July 1955
Filed – December 12, 1988
Registered – September 19, 1989
Cancellation Date – March 25, 1996

Circle Triangle Design plus AA (words) – Trademark Service Mark
Registration # 1560849
First Use – July 1955
Filed – December 12, 1988
Registered – October 17, 1989
Cancellation Date – April 22, 1996

Circle Triangle Design plus AA Unity Service Recovery (words) – Service Mark
Registration # 1556288
First Use – February 1, 1955
Filed – December 12, 1988
Registered – September 12, 1989
Cancellation Date – March 18, 1996

Circle Triangle Design plus AA Unity Service Recovery (words) – Trademark
Registration # 1371267
First Use – February 1, 1955
Filed – February 26, 1985
Registered – November 19, 1985
Cancellation Date – August 26, 2006

Circle Triangle Design plus AA General Service Conference (words)
– Trademark
Registration # 1322117
First Use – February 1, 1955
Filed – April 2, 1984
Registered – February 26, 1985
Cancellation Date – December 3, 2005

Circle Triangle Design plus AA General Service Conference (words)
– Service Mark
Registration # 1555284
First Use – February 1, 1955
Filed – December 12, 1988
Registered – September 5, 1989
Cancellation Date – March 11, 1996

And, for those who might be interested, there are a total of 19 trade and service marks listed. Other than the seven listed above, there are two for

Glenn

See Message No. 6833 from "mark_area56"
<mark@go-concepts.com> (mark at go-concepts.com)
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6833>

Circle and Triangle Trademarks by Alcoholics Anonymous World Services, Inc.
Source – United States Patent and Trademark Office Website

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Filed – April 2, 1984
Registered – February 26, 1985
Cancellation Date – December 3, 2005

This, of course, doesn't answer the question of when the trademark was applied for.

Tommy H in Baton Rouge

|||||

+++Message 6836. Re: Most alcoholics ... have lost the power of choice
From: Charley Bill 8/25/2010 12:54:00 PM

|||||

From Charley Bill and looking@pigsfly.com

On 8/21/2010 2:23 PM, Charles Knapp wrote:

- >
- > Hello Group,
- >
- > One possible reason: Three pages earlier Bill says "But what about the
- > real alcoholic? He may start off as a moderate drinker; he may or may
- > not become a continuous hard drinker; but at some stage of his
- > drinking career he begins to lose all control of his liquor
- > consumption, once he starts to drink." Is it possible that a person
- > could be alcoholic that has not lost the "power of choice in drink"?
- > Could they wake up one day and realize they have begun to lose control
- > and if they continue drinking the way they have been they might become
- > a real alcoholic? It is the individual that makes the diagnoses they
- > are alcoholic, not any of us. Maybe Bill left a way in for the person
- > who truly believed they were alcoholic but had not lost the power of
- > choice in drink.
- >
- > Charles from Wisconsin
- >
- >

Hooray for Charles! I usually point out that a person may be an 'incipient alcoholic' in my Joe and Charlie Workshops. It also provides a way for someone who is worried about their drinking but not ready to accept the label of alcoholic to join us in AA. They soon seem to forget that they ever objected to the label and enter into the Fellowship wholeheartedly.

How is Wisconsin? Do you miss the desert? Was it kind to you?

ON A FURTHER TOPIC:

Whenever there is a reference to the drafts of the Big Book, would it be useful to state the obvious: No one has ever achieved sobriety by using the draft versions, but hundreds of thousands in countries all over the globe have

[1] First, has this letter, as some have said, been documented as the basis for AA's Third Tradition?

[2] and second, silkworth.com says that the original is held by its owner, and I would like to know who is holding the letter now, and is there a photo of it or carbon copy archived somewhere and copies of it available?

John M
South Burlington, Vermont US

ALCOHOLICS ANONYMOUS

Post Office Box 607
Hollywood Station,
Hollywood, California

December Sixth
1 9 4 1

Irma Livoni
939 S. Gramercy Place
Los Angeles, California

Dear Mrs. Livoni :

At a meeting of the Executive Committee of the Los Angeles Group of Alcoholics Anonymous, held Dec. 4th, 1941, it was decided that your attendance at group meetings was no longer desired until certain explanations and plans for the future were made to the satisfaction of this committee. This action has been taken for reasons which should be most apparent to yourself.

It was decided that, should you so desire, you may appear before members of this committee and state your attitude. This opportunity will be afforded you between now and December 15th, 1941. You may communicate with us at the above address by that date.

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

ALCOHOLICS ANONYMOUS, Los Angeles Group

Mortimer Joseph
Frank Randall
Edmund Jussen Jr.
Fay D. Loomis
Al Marineau

On 8/21/2010 2:23 PM, Charles Knapp wrote:

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'incipient alcoholic' in my Joe and Charlie Workshops. It also provides
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ON A FURTHER TOPIC:

Whenever there is a reference to the drafts of the Big Book, would it
be useful to state the obvious: No one has ever achieved sobriety by using
the draft versions, but hundreds of thousands in countries all over the
globe have done so using the approved editions?

I certainly agree with Old Ben, it couldn't be better for us used to
learning from books made from paper. However, different media is needed for
many of our newcomers who did not grow up with books.

- - - -

From: <looking@pigsfly.com <mailto:looking%40pigsfly.com> > (looking at
pigsfly.com)

This would suggest that no one got sober in AA before the first edition came
out of the bindery.

I know this is an area of some controversy, but I think the ideas embodied
in the big book are more important than the specific way they are fixed in
print, and the next 25 years is going to be nearly as important and
difficult in the way we tell our story to a new population as the first 25
years were.

I'm not anti-paper. I write this in my home library (where one of my dogs just tried to eat Fred Allen's Treadmill to Oblivion). It is full of legacy media. But I'm no less than ecstatic that I can buy a copy of the big book and have it downloaded to my kindle for 99 cents. I realize that not everyone has kindles, and a significant percentage of our new members have nothing left to lose and therefore won't have an eBook.

But for others, this is a way to get our literature in the hands of those interested for a pittance with no one having to underwrite the cost. This is one of the most anonymous methods of delivery and it can be read in public without anyone besides the reader knowing what is being read. For those on the path who are not yet willing to embrace their alcoholism and are afraid of being labeled, this is a great improvement over paper.

Visual methods are going to become more important than textual methods; perhaps they already are. Those of us with an interest in how we got here should play a major role in helping to guide the way to where we're going. The way the world embraces information is changing. I hope we can find the right path to change with it.

|||||

+++Message 6839. Re: Author of Forewords
From: Arthur S 8/29/2010 12:53:00 PM

|||||

Bill W wrote the forewords to the first and second editions. It would be very interesting to discover who did the third and fourth edition forewords.

The 2006 General Service Conference approved a change to the Preface of the 4th edition so that it reads "Therefore the first part of this volume, describing the AA recovery program, has been left largely untouched in the course of revisions made for the second, third and fourth editions." The word "largely" was added to correct the erroneous impression that the basic text had not been changed over the prior editions.

Cheers

Arthur

- - - -

From: rvnpr
Sent: Sunday, August 22, 2010 8:36 AM
Subject: [AAHistoryLovers] Re: Author of Forewords

An Advisory Action of the 2001 General Service Conference recommended that in the case of the Fourth Edition of the Big Book, the G.S.O. editors would prepare or coordinate new material such as the cover and jacket design, jacket copy, preface and foreword to the Fourth Edition, as well as make changes to the title page, contents page, factual material that appears in footnotes and introductions to personal stories.

An Advisory Action of the 2002 General Service Conference recommended that the sentence "Fundamentally, though, the difference between an electronic meeting and the home group around the corner is only one of format," in the last paragraph of the forward to the Fourth Edition be deleted in future printings of the Big Book.

--- In AAHistoryLovers@yahoo.com
Tom Hickcox <cometkazi1@...> wrote:

> The Fourth Edition of Alcoholics Anonymous has a preface and four forewords.

>

> Are there any hard data that show who the authors of these are?

> I note that the Foreword to the Fourth Edition was immediately
> changed, presumably as a result of the brouhaha from equating online
> meetings with face to face meetings. I have no idea what the
> approval process was for this change, which would be another question.

>

> So, please, what do the records show of the authors to the preface
> and forewords?

>

> Tommy H in Baton Rouge

=====

++++Message 6840. Re: Irma Livoni letter of December 6
1941
From: Jim Hoffman 8/28/2010 6:38:00 PM

=====

From Jim Hoffman, Tommy Hickcox, and CloydG

"Jim Hoffman" <jhoffma6@tampabay.rr.com>
(jhoffma6 at tampabay.rr.com)

A few years back Sybil Corwin's daughter spoke for us here in St. Petersburg. She had the letter with her. I assumed it was in her mother's belongings, and that it was the original, since Sybil was Irma's sponsor.

From: Tom Hickcox <cometkazi1@cox.net>
(cometkazi1 at cox.net)

Search the list archives for Irma Livoni and you will get several hits from a couple of years ago.

In one of them Chris B says he saw the letter in Akron Intergroup and one of the posts has what appears to be a facsimile of it.

Seek and ye shall find, if you have the correct search terms.

Tommy H in Baton Rouge

- - - -

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

I have personally seen a copy; I believe it to be that as it looked like a mimeograph copy, in an Archivist's collection who always can be and is usually seen in AA Conventions around Northern and Southern California. I last saw him at the World Convention this last July. I will ask around in my local area as to where he obtained his copy.

Though it was hard for me to believe at the time that AA members could be terminated, I have had recent thoughts that some would like to terminate me. Thank God for the traditions! :o)

In humor, Clyde G.

- - - -

ORIGINAL MESSAGE NO. 6837 from: "jomo"
<contact.johnmoore@gmail.com>
(contact.johnmoore at gmail.com)
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6837>

Irma Livoni letter of December 6 1941

This subject has probably been discussed before my time. But as a newcomer in the early 1970's in Los Angeles I saw, or believe I saw a carbon copy or a photo of the actual Irma Livoni letter.

I have been curious about this letter and would like to ask a couple things.

[1] First, has this letter, as some have said, been documented as the basis for AA's Third Tradition?

[2] and second, silkworth.com says that the original is held by its owner, and I would like to know who is holding the letter now, and is there a photo of it or carbon copy archived

Ted Weber and the Columbus Group have that burning enthusiasm which is bound to be effective if a patient desires to correct the situation.

William M. M.
Dayton, Ohio

=====

BURNING DESIRE

March 1947

Vol. 3 No. 10

The Pleasures of Reading

Great Adventures & Explorations, edited by Vilhjalmur Stefansson (Dial Press,

\$5)

[excerpt]

There is Leif Ericsson, shadowy in the chiaroscuro of the Aurora Borealis, who discovered North America; Columbus, nakedly and unashamedly seeking the fabulous Indies, a liar, braggart, salesman, and hero; Magellan, glowering eastwards from Goa in his quest for cloves and nutmegs, finding death midway in his search. There was the burning desire to see what lay beyond the "sunset and the baths of all the western stars," to glimpse those newer worlds which have haunted the imaginations of all great explorers since Pytheas the Greek, of Marseilles, made the first recorded Arctic voyage in 330 B.C.

=====

BURNING WORDS

January 1949

Vol. 5 No. 8

Washingtonians

(Conclusion)

WHAT was the valuable secret that the Washingtonians had stumbled upon, and why

was the movement such a success?

[excerpt]

To make sure that new members would not be frightened away, the Washington charter provided that only ex-drunks could address the meetings. Thus the "benefits of experience spoken in burning words from the heart" were made available for all to hear. If ordinary mortals wished to speak, they had to have permission "by common consent of the members." Debates, lectures and speeches were definitely out, and matters of business were limited to "as few remarks as possible". Ministers were not barred, but if they spoke "they were desired to lay aside their pontificals. . .abandon their sermons. . .and speak as men."

Richard Ewell Brown

=====

BURNING ENTHUSIASM

July 1952

Vol. 9 No. 2

Tradition Three

[excerpt]

Not long after the man with the double stigma knocked for admission, AA's other group received into its membership a salesman we shall call Ed. A power driver, this one, and brash as any salesman could possibly be. He had at least an idea a minute on how to improve AA. These ideas he sold to fellow members with the same burning enthusiasm with which he distributed automobile polish. But he had one idea that wasn't so saleable. Ed was an atheist. His pet obsession was that AA could get along better without its "God nonsense." He browbeat everybody, and everybody expected that he'd soon get drunk. . .for at the time, you see, AA was on the pious side. There must be a heavy penalty, it was thought, for blasphemy. Distressingly enough, Ed proceeded to stay sober.

Bill W.

=====

BURNING DESIRE

September 1957

Vol. 14 No. 4

The Biggest Message From the Smallest AA

[excerpt]

I have one burning desire: to help those in trouble. My experience has been broad, my wishes never ending.

Harry H. S.

Wayne, Nebraska

=====

BURNING DESIRE

June 1958

Vol. 15 No. 1

AA Inside Hospital Walls

A Survey of Hospital Groups

[excerpt]

If the picture just presented seems a little on the gloomy side, it really is not! In spite of all the difficulties there is wonderful success, but a mere statement to the effect that there are a certain number of hospital groups and that everyone is doing a fine job is not particularly constructive. Only

when we
can know what is wrong are we able to take steps for improvement; and
because
every AA's most burning desire is to carry the message to the still sick
alcoholic, we are sure that he would like to know some of the needs and some
of
the pitfalls in working with hospital groups.

Ann M.

=====
BURNING DESIRE

February 1959

Vol. 15 No. 9

From the Grass Roots

A Minority of One

LIVE AND LET LIVE--means that each and every one of us is entitled to his or
her
own opinion. I had a rather humbling experience not long ago and I am now
aware,
I think, of a responsibility when I form an opinion . . . and a still
greater
responsibility when I express it. It was humbling to realize in a moment of
self-analysis that all too often my so-called opinion had been not so much
an
opinion as an expressed burning desire to be the vociferous voice of the
minority, I further realized that all too often that minority consisted of
one--myself. Therefore my so-called opinion, in all too many cases, was the
expression of my own arrogant, dogmatic, opinionated self-confidence and the
desire to take exception to and belittle any thought or idea that did not
find
its inception, in my own intellectual genius.

Needless to say, the foregoing has given me much food for thought and I hope
marks another milestone along my AA road to eventual growth.

Phil W.

Jackson Heights, New York

=====
BURNING DESIRE

January 1961

Vol. 17 No. 8

It Comes to Us

[excerpt]

Those of us who were less disabled, were likely to parry, evade and brush
off,
even as I did. Then perhaps we kicked it around too, even as I did. But in
the
beginning and in the end, it was the fellowship that came to us when needed.
It
is a good thing to remember, once learned. After all these years of sobriety
I
am certainly grateful to the speaker who happened to say that "AA came to
him."

He learned that early in the game. He had only been sober nine months. This little experience, of great moment to me, may not have such an impact on others but it served to show me for perhaps the first time that my whole approach to sobriety was negative. The fellowship came to me. Sobriety came to me. The only qualification for AA is the desire to stop drinking, a negative desire. I did not desire sobriety. I bumped into it through the love and understanding of the fellowship when it came to me as I was backing away from alcohol. And but for the guiding hand of AA, I would never have found sobriety, or serenity, or God as I understand Him. You cannot find things when you are backing up. It is when we slowly turn in the direction of the guiding hand which leads us, that our negative desire to stop drinking becomes the burning desire of a full heart and determined mind and spirit, for a sober life of quality. It is as we turn, that gratitude leads us to God as we understand Him, for that is what our guiding hand tells us.

Anon.
Cleveland, Ohio

=====

BURNING DESIRE

February 1968

Vol. 24 No. 9

Durban Celebrates an AA Birthday

A traveler from America reports on nineteen years of AA in South Africa

[excerpt]

When I sat alongside the bed, he pulled me close. Carefully, in words spoken from a shattered voice-box, he said, "Bob, I want to tell you something. For three years after I came to AA all those years ago, I tried every way I knew to find the Higher Power, so I could express my gratitude for my sobriety. But it wouldn't come. All my efforts to visualize God failed, and night after night I was frustrated and tortured by this burning desire to reach the God I knew was there. Then one night, quietly and without effort, I said, 'Thanks, pal' to Him, and that was that. Yesterday I looked death in the face, and I'm not afraid, because AA has taught me to accept what I cannot change. He'll take me in his time; then I'll find the Object of my gratitude."

Bob Mac.
Sarasota, Florida

=====

if
I would be breaking some Soviet law by doing so, but this trick had worked
for
another AA member once, and it seemed like the next right thing to do.

S. C.
Evanston, Illinois

=====
But the phrase "right thing" is used in 204
Grapevine articles:

=====
November 1947
Vol. 4 No. 6
And a Mother Wins Back Her Son

[excerpt]
With that as a stepping stone, I am slowly building a structure in which I
can
live with myself. As the structure rises I find many of the bricks and
stones
are placed imperfectly and have to come out and be reset. I make mistakes,
but I
am soon aware of them and make an honest effort to rectify them. Many times
I am
not honest with myself. But when I am not, that which goes hand in hand with
honesty--conscience--asserts itself immediately. And to live with myself I
have
to do the right thing

J.Y.
Chicago, Illinois

=====
March 1948
Vol. 4 No. 10
Friendly Follow-ups By Mail Help Newcomer Get Started
(Following are excerpts from a letter from an A.A. to a new member with whom
he
had had several talks before she returned to her home in another
city--another
example of doing 12th Step work by mail.)

[excerpt]
The 50 per cent who want A.A. and make it stick right from the start prove
that
it isn't necessary to go through more hell. I think it proves also that this
bunch considers from the start that it is his or her job to make A.A.
work--NOT
A.A.'s job. A.A. has already proved that it offers everything needed to make
and
keep you sober--in 50,000 demonstrations including me and other A.A.s whose
stories you have heard, including doctors, psychiatrists, clergymen, men,
women,
youngsters, oldsters, college professors and individuals who can barely read

and

write (at some stage that last includes all drunks!). The only requirement apparently is that you can feel pain--or worse, despair--and want to stop feeling it.

Going back to the slippees: The 50 per cent who have slips after coming into A.A. don't realize fast enough, it seems to me (based on my two and one-half-year slip after reading the A.A. book but before I knew there were groups), that we got drunk on deeds, wrong acts, and that we get and stay sober

on deeds, the kind that jibe with A.A. principles. I think that they think--and

I thought--that some kind of magic has taken place and now you are wrapped in

cellophane and can't be damaged. Lady, it only seems so! (It does seem so. I think that's because we go around only negatively charged--that is, just not doing wrong things and not positively doing right things.

Bill McA.

Manhattan, New York

=====

April 1948

Vol. 4 No. 11

Mail Call for All A. A.s at Home Or Abroad

Ballyhoo" Viewed with Alarm

To my way of thinking you people are doing a fine job with your paper. You are

sure doing the right thing for A.A. when you publish articles like the one by

J.F.H. that appeared in the February issue of The Grapevine.

I view with some alarm the "ballyhoo" that is being made for A.A. Although nothing can hurt us, the continued effort to make A.A. a "by-word" is not good.

Articles restating the plain simple purpose of A.A. as outlined in the "big book" are very good at this time. Keep up the good work!

I'm on my way to seven years of A.A. sobriety and I can and will do all I can

for it because it saved me and has given me a new concept of life.

W.O.R.

Hoosick Falls, New York

=====

December 1949

Vol. 6 No. 7

Mail Call

MY husband has been a problem drinker since long before I knew him. Thanks to AA

he is today sober, clear headed, adjusting himself to a world that had seemed

alien to him without alcohol.

I have always had faith in God, but I did not really know how to draw Him into my daily life so that He would be a part of it. I really tried everything I could think of to get my husband either to stop drinking or at least to cut down on it. He got into worse and worse trouble. For a year he tried to stop drinking, but couldn't. Always (so he told me) he would think of the time when he could drink again. Finally he lost his driver's license and sold our car, which had been our greatest pleasure, for we are both stone deaf, and have been from childhood. Sometimes I wonder how it happened that with me I could accept my deafness, but my husband could not. He rebelled against it. We both speak well, orally, and read the lips quite well.

He has led many to the AA Program and way of life. It seems to us strange, and maybe someone of you readers can help us, but while nearly all of the people have come to my husband for help in understanding the AA way of life, they have one by one reproached him for being so deeply religious, then gone to drink again while he stays sober. Is there something wrong in the way we talk to these people that sends them away from us, when we try so hard to help them? We don't know how others talk, for we cannot hear them, and trying to follow speeches is difficult unless they are talking to us directly.

We would be glad to hear of someone with a problem similar to ours, who has worked it out. We wish to do the right thing by those who come to us for help, and not send them away empty-hearted.

M.E.L.
Brewer, Maine

=====
April 1950
Vol. 6 No. 11
The Need for Prayer Is Great

[excerpt]
To pray I do not think I must conform to "time," "place," or "posture." Eloquence seems to be out of place and may savor of insincerity. My need should rather be my eloquence. My shortcomings my recommendation. Simplicity the keynote. Ceremony does not attract me. I seek to pray for forgiveness for my daily faults, both of omission and commission. I pray for daily strength and power to do the right thing, for guidance, for strong faith that brings serenity. In this way, and only in this way, will I progress and allow the spirit of AA to possess me, rather than I merely possess it.

O. S.
Burwood, N. S. W.

- >
- > He almost surely lived in New Jersey.
- >
- > Any information over and above that would be greatly appreciated.
- >
- > Best,
- >
- > Old Bill

=====

+++Message 6864. re: Service positions
From: Shakey1aa@aol.com 9/8/2010 10:08:00 AM

=====

I was contacted today by Clyde B , of the 3 PM Sunday Group of AA at Livengrin,Bensalem PA.. He is the GSR for the group and has 64 years of sobriety. I do not know his age(belly button) but was wondering what is the oldest and youngest (in sobriety), to hold a position such as GSR.Has anyone with more time than Clyde held such a service position?

Yours in Service,
Shakey Mike Gwartz
Phila PA
Will I see you in Macon,GA at the NAW?

=====

+++Message 6865. Re: Sterling area and U.K. 1st edit.
Big Book
From: Jenny or Laurie Andrews 9/7/2010 3:40:00 AM

=====

From Jonathan Lanham-Cook and Laurie Andrews

- - - -

From: Laurie Andrews <jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

Bill W and Lois came to the UK on a trip to Europe in the summer of 1950 (his first and only visit since his World War One army service; Lois visited the UK again in 1972).

The book produced by the Great Britain AA magazine "Share" to mark the fellowship's 50th British anniversary in 1997 records:

=====

"His visit also helped sort out a major problem - how to get enough AA literature. Exchange control regulations meant that the groups in Britain could

not send money overseas and they were reduced to surviving on literature donated by the New York office or by public-spirited AA members in the US.

'I hope you received the Big Books which were sent as a gift from Bruce H.', wrote Ann from the New York office in February 1950.

Bill was willing to waive his royalties on the Big Book and the New York office was willing to sell it at as low a price as possible, ten shillings (50 pence). A month later they suggested that books should be paid for in Britain and the funds placed in a 'blocked Sterling account'.

Bill's idea, which he outlined in a letter written to Canadian Bob from Dublin, was that the money should accumulate in the bank to be used 'to bring off a publication at London at some convenient time in the future. It is purely a question of trying to persuade your government enough to get their consent. It could be pointed out that the AA book is indispensable to a rapid and successful growth of our movement, and that each time we sober up an alcoholic we confer a definite benefit, economically and socially, on the whole country.'

In August, when Bill had returned to the USA, the Trustees gave consent to ship 1,500 gift books for the British Isles and Eire with provisos laid down on minimum price and exchange control account conditions. Thus AA literature sales were put on a proper footing."

=====

My fourth edition has the imprint: Printed in Great Britain by the Bath Press, Bath, 2001)

The AA "Newsletter" (predecessor of "Share") recorded in August 1959: "Twelve Steps and Twelve Traditions' -Permission has been granted by, and an agreement entered into, with the General Service Board of Alcoholics Anonymous Inc. for the reprinting of the above named book in this country. Copyright has been reserved by America and no deviation in format is permitted. The price to groups is 16 shillings, and 19 shillings and sixpence to individuals. We are deeply grateful to the General Service Board of Alcoholics Anonymous Inc., New York, for their kindness in affording us this privilege."

My 1983 edition was "Printed in Great Britain by Hazell Watson and Viney Limited, Aylesbury Bucks".

(arthur.s at live.com)

Hey Shakey,

I'm planning to be at the NAW (have registered and made travel arrangements)
but
can't get a program from the Georgia folks for the weekend - you have any
idea
on what is going on?

Cheers
Arthur

- - - -

MONTANA IN 2011

From: "Shane Pena" <shane.pena@verizon.net>
(shane.pena at verizon.net)

Hi Gerry,

I look forward to seeing you again in Macon, Georgia in a few weeks.

Might you have any info on the location, hotels, prices, sights to see,
etc., of
next year's NAW in Montana?

Shane
Area 5 Archivist (Los Angeles)

- - - -

From GFC the moderator:

THE CONFERENCE FLIER GIVES THE WRONG POSTAL
CODE FOR CORNELIA, GEORGIA (the one address
which you are given to write to). It should be
30531 and not 39531. I haven't checked the
phone numbers and email addresses, but
<http://aanationalarchivesworkshop.com/>
gives these two people as the contact persons:

CHAIR:
Ross McC. -- 706-778-0302
<wrmcc@winstream.net> (wrmcc at winstream.net)
P.O. Box 170, Cornelia, Georgia 30531

CO-CHAIR:
Dick A. -- 404-735-9254
<writtenby@mindspring.com> (writtenby at mindspring.com)

If either of them would give us some more
information about the Macon workshop, we would
be glad to post it in the AAHistoryLovers.

but it may have provision for recording a sober date - Michelle might be able to look up the info at the GSO Office.

Cheers
Arthur

Original message from Shakey Mike
<Shakey1aa@aol.com> (Shakey1aa at aol.com)

I was contacted today by Clyde B , of the 3 PM Sunday Group of AA at Livengrin, Bensalem PA.. He is the GSR for the group and has 64 years of sobriety. I do not know his age (belly button) but was wondering what is the oldest and youngest (in sobriety), to hold a position such as GSR. Has anyone with more time than Clyde held such a service position?

Yours in Service,
Shakey Mike Gwartz
Phila PA
Will I see you in Macon,GA at the NAW?

=====

++++Message 6870. Bill W. - 1944 - many roads to recovery
From: Jenny or Laurie Andrews 9/9/2010 4:03:00 AM

=====

Arthur,

You spoke of "Bill Wilson's 1944 observation that there are many roads to recovery."

I know that the Big Book remarks that "upon therapy for the alcoholic we have no monopoly" and "we realise we know but little."

But when and where did Bill say/write in 1944 "there are many roads to recovery"?

Laurie

THE PHRASE IN QUESTION IS AT THE END OF THE LONG PARAGRAPH BELOW:

Original message no. 6838

Original message #6862 from: David G.
<doc333@hotmail.com> (doc333 at hotmail.com)
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6862>

Letter to Bill W. taking his inventory:

A letter from a group in Chicago which was mailed to Bill W. in 1960, taking his inventory and Bill W's response. Bill was 26 years sober at the time.

“That you seemed disillusioned with me personally may be a new and painful experience for you but many members have had that experience with me. Most of their pain has been caused not only by my several shortcomings but by their own insistence on placing me, a drunk, trying to get along with other folks, upon a completely illusionary pedestal; a station which no fallible person could possible occupy.”

“I'm sure that you will understand that I have never held myself out to anybody as either a saint or a superman. I have repeatedly and truthfully said that A.A. is full of people who have made more spiritual progress than I ever, or can make. That in some areas of living I have made some decided gains but in others I seem to have stood still. And in others, still other ways I may have gone backwards. I am sorry that you are disillusioned with me but I am happy that even I have found a life here.”

Bill Wilson
1960

From: Jon Markle <SerenityLodge@gmail.com> (SerenityLodge at gmail.com)

Thanks for posting this today. As an aside, today I celebrate 28 years sober.

And I can totally relate to this letter from Bill W. So many times I find that people expect more from me than I have to give, simply because I've been around for a while.

But, like Bill W., I am only a drunk, living sober one day at a time, making progress, no where near perfection.

This past two years have been very trying for me, physically, but it has served to witness the power of the program which applies in ALL my affairs. I thank goodness that I do not answer to man, but to my HP. Some in AA can be so

Medical Record, April 21, 1937

About one year prior to this experience a man was brought in to be treated for chronic alcoholism. He had but partially recovered from a gastric hemorrhage and seemed to a case of pathological mental deterioration. He has lost everything worthwhile in life and was only living, one might say, to drink. He frankly admitted and believed that for him there was no hope. Following the elimination of alcohol, there was found to be no permanent brain injury. He accepted the plan outlined in this book. One year later he called to see me, and I experienced a very strange sensation. I knew the man by name, and partly recognized his features, but there all resemblance ended. From a trembling, despairing, nervous wreck, had emerged a man brimming over with self-reliance and contentment. I talked with him for some time, but was not able to bring myself to feel that I had known him before. To me he was a stranger, and so he left me. A long time has passed with no return to alcohol.

– Big Book 2nd ed. xxix

|||||

++++Message 6875. A doctor said to us (Big Book p. 122)
From: Scott J 9/13/2010 8:44:00 AM

|||||

At the beginning of the chapter on "The Family Afterward" (Big Book 4th edit. third paragraph on page 122) it states:

"A doctor said to us, 'Years of living with an alcoholic is almost sure to make any wife or child neurotic. The entire family is, to some extent, ill.'"

Does anyone know who that doctor was?

|||||

++++Message 6876. RE: Sackville M. and the pope
From: Jenny or Laurie Andrews 9/16/2010 3:04:00 AM

|||||

The man on the right is Travers.

From: silkworthdotnet@yahoo.com

about

piecing it all together by using AAHL as a resource; utilizing members who are familiar with the handwriting without making dozens of posts and making sure that what is said is proof positive and not conjecture. In speaking with Keith of A Book Man .Com, several years back , it was discussed that a select group of AA Historians including Mitchell K, Mel B, Ernie K, and others would get a chance to review the multilith and identify who wrote what

before this "book that started it all" was published. That didn't happen. I have only skimmed through the many pages and am so far much impressed by this book which now sits on my coffee table. I await the comments of my friends at AAHL. I am sure that this book will be much talked about at the NAW

later on in the month. I will take my copy there if for no other reason than to have my friend Mel B sign it if he will. I hope to see you all there too.

Yours in Service,
Shakey Mike Gwartz
Phila, Pa. USA

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

|||||

+++Message 6878. Re: Bill W's two books on philosophy at Towns?
From: MattD 9/16/2010 7:34:00 AM

|||||

The two books were the Little Flowers of St. Francis and the Varieties of Religious Experience

- - - -

See Message #5955
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5955>
From "mdingle76" <mdingle76@yahoo.com> (mdingle76 at yahoo.com)

Re: St. Francis, Bill W., and Alcoholics Anonymous

Dear AAHL group:

I can't help putting my 2 cents in on the topic of St. Francis and the 12&12 (or AA for that matter). I can't shed any light on the wording of the prayer or the mistaken author of the prayer (I thought it was St. Francis myself till a few years ago).

But I thought I'd mention a little about Bill's love for Francis (as told to me by Tom Powers — 12&12 editor/co-author). Tom said that after Bill had his famous spiritual experience in Towns that Ebby went back to the Oxford Group

telling them about what happened to Bill and asked what he should do to help him. They said bring him 2 books.

Many people in AA know that this is when the book *The Varieties of a Religious Experience* hit the scene, but many people don't know that Ebby also brought Bill another book: *The Little Flowers of St. Francis*.

=====

TWO OF THE VERSIONS OF THE LITTLE FLOWERS OF ST. FRANCIS ONLINE ARE:

<http://www.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) led 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)

many
AAs do. Therefore, no AA should be disturbed if he cannot fully agree with
all
of Mr. Wylie's truly stimulating discourse. Rather shall we reflect that the
roads to recovery are many; that any story or theory of recovery from one
who
has trod the highway is bound to contain much truth. Mr. Wylie's article is
like
an abundance of fresh fruit. Perhaps we should take the advice of the
housewife
who says, 'We shall eat all we can, and then can what we can't.'"

For the full text of Bill W's comments see the text in silkworth.net:
<http://silkworth.net/grapevine/bwresponsetopw.html>

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For Philip Wylie's original article (which Bill W. was commenting on) see
AAHistoryLovers Message 354 (and also 374 which seems to be a duplicate):

The A.A. Grapevine, September 1944 - Philip Wylie Jabs A Little Needle

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/354>

From: Jim Blair

The early issues of the GV carried a substantial number of articles written
by
non AAs. Of of the earliest was this article by Philip Wylie which caused a
"bit
of a stir" and Bill W. responded with an article which can be found in
"Language
of the Heart."

The A.A. Grapevine, September 1944

Philip Wylie Jabs A Little Needle
Into Complacency

An editor of The Grapevine called on me and asked me for a piece. He asked
because I recently reviewed a book about a drunk - Charles Jackson's The
Lost
Weekend. He thought that what I'd said in the review showed I had an
interest in
alcoholism. I have. The editor didn't know that I am one.

I quit solo - by which I mean that no organized group like AA was around to
assist or advise. But I had plenty of assistance and expert advice, much of
which curiously parallels what I know now about AA. To reach a point where I
can
say that I am not drinking and have not been drinking for a long time, took
years. It took an unconscionable amount of energy. It left me with a few
ideas
that I'd like to pass along. It left me with a couple of hunches that I'd
like

to ask about.

The things I did are, maybe, the things that others are doing. I was psychoanalyzed twice. I studied psychology after that - Jungian, Freudian, Alderian, behavioristic. Then I read all the basic religious books. Then I read the philosophies. Then I went to insane asylums and looked at them. Here are some of the ideas that came my way:

One of the "reasons" I had given myself for drinking was that I was then able to do easily a great many things other men could do sober and I could not. So I did them sober. I did everything without a drink that I had done when drunk, excepting for the destructive trouble making ones. Everything. That was useful to me.

I had jitters that there is not the literary skill to describe - though Charles Jackson has come as close as any writer ever did. Every fear, phobia and compulsion entered my head - and not so always just when I was hung over. So I got into the habit - a suggestion of a psychiatrist - of writing down in detail the nature and formidability of these mental distresses. Maybe the fact that I am a writer gave that system special merit. But I found I couldn't endlessly retail the awfulness of my obsessions - sitting perfectly comfortably in a quiet room. On paper - they weren't gigantic and overwhelming. They grew silly. They made me laugh at myself and do deflated themselves.

Dr. Jung himself suggested that I look at a few asylums. I don't know why until I made the visit. Then it became evident to me that the inmates were not like me at all. Thus I got to know that my alcoholism was not the onslaught of insanity - and I got to know I had been subconsciously afraid of precisely that.

The Jungians, incidentally, give a different name to the "religious experience" which you discuss in AA. They arrive at that "experience" by different methods - methods which conform to their scientific psychological technique. They call the spiritual quantum which gives rise to the experience a "transcendent symbol." Naturally, I haven't room to describe the method here: it would take more than this magazine - a book perhaps. But, whether you call it a religious experience or a transcendent symbol does not matter - and it may be of interest to

he was given an opportunity, and is now a director in a large corporation.

He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology." To such patients we recommend "moral psychology," and in those of our patients who have joined or initiated such groups the change has been spectacular.
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+++Message 6886. Early meeting formats, or procedures
From: Robert Stonebraker 9/21/2010 2:37:00 PM

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I am interested to read/listen about the formats used, or meeting procedures, at these two places and times:

1. At Bill's home at 182 Clinton Street between 1937 - 1939
2. At Dr. Bob's home at 822 Ardmore from late 1939 till they moved to Kings school in January of 1940.

Any suggestions?

Thanks!

Bob S., Archives Chairperson at Richmond, Indiana

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+++Message 6887. Carl Jung: many roads to recovery
From: Jenny or Laurie Andrews 9/21/2010 3:53:00 AM

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See Message 6883 about Philip Wylie and the "many roads to recovery"
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6883>

Wylie raises some interesting questions, e.g. about spiritual experience.

CARL JUNG AND THREE ROADS TO RECOVERY:

It's little remarked that in Jung's letter to Bill W. he wrote: "The only right and legitimate way to such an experience (union with God) is, that it happens to you in reality and it can only happen to you when you walk on a path which leads to a higher understanding. You might be led to that goal [1] by an act of grace or [2] through a personal and honest contact with friends, or [3] through a

My old friend Gene Edmiston who got sober July 4th weekend 1939, attended New York City meetings at Oxford Groups and at Bill and Lois' home. Below is part of his talk, where he describes an OG meeting. Gene also described meeting with other AAs including his sponsor Paul Kellogg, in a public park, sitting on benches or picnic tables, and talking about sobriety.

John

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"When I reached AA, there were only 3 people in New York including Bill Wilson, that had better than two years' sobriety. Bill had four, Parkhurst had three, and Fitzie Mayo had two. There were less than ten of us around New York. So our meetings for nearly a year, weren't meetings. It was just gatherings, we'd get together, Bill would lead, and we'd talk back and forth to Bill.

I'll tell you how they got away from the Oxford Group, if you don't mind. See, for the first four years, it was religion, strictly. These boys took me in, and they talked about (an occasion) when they had made a call on a certain fellow, and then one of them had to leave. The other one asked, "Would you *pray* for this Brother?", just like Methodists, Baptists, or anyone else steeped in religion (might say).

Well, it happened a few of them were attending the Oxford Group in New York, including Bill, because they weren't affiliated with a church. But some of the other boys were going to Protestant Churches, the Catholic Church, and others, two or three of them.

I went to the Oxford Group with those boys; wouldn't be over two or three of us at a time. The ladies, wives, would go in and sit down; out the men would come, smoke cigarettes, talk about baseball, everything. But they weren't stressing their experience of drinking.

They weren't getting religion there, it was spiritual. They were studying the Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon on the Mount" for a couple of years after we got our Big Book. That's where they got the idea for the formation of our Program.

was a sacrifice in personal individuation. He therefore did not understand what attraction the group could have for someone with the psychoanalytic sophistication of Maeder. For a time Jung was respectful of Maeder's convictions, but when his relationship with Maeder deteriorated in the 1930s his attitude toward the Oxford Group also became more negative.

http://en.wikipedia.org/wiki/Oxford_Group#cite_note-Adler-70

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Jung expressed this ambivalence toward the Group in a talk about the relationship of religion to mental health around 1941. "A hysterical alcoholic was cured by this Group movement, and they used him as a sort of model and sent him all round Europe, where he confessed so nicely and said that he had done wrong and how he had got cured through the Group movement. And when he had repeated his story twenty, or it may have been fifty, times, he got sick of it and took to drink again. The spiritual sensation had simply faded away. Now what are they going to do with him? They say, now he is pathological, he must go to a doctor. See, in the first stage he has been cured by Jesus, in the second by a doctor! I should and did refuse such a case. I sent the man back to these people and said, 'If you believe that Jesus has cured this man, he will do it a second time. And if he can't do it, you don't suppose that I can do it better than Jesus?' But that is just exactly what they do expect; when a man is pathological, Jesus won't help him but the doctor will."

http://en.wikipedia.org/wiki/Oxford_Group#cite_note-Carl_Jung_p._272-71

In a message dated 9/21/2010
johnlawlee@yahoo.com writes:

I don't believe Jung's "second way" was just fellowship. Jung was writing about a group of seekers trying to establish a personal relationship with God. That's supposedly what Jung told Rowland -- when Rowland returned to the United States, Jung thought he should look for a group of seekers, which is what Rowland did when he joined the Oxford Group. Jung, more than any man of science, emphasized the need for God and Divine Power. He wouldn't have recommended that Rowland rely on human power.

of these heated "discussions," asked about the Oxford Group idea of a non-denominational God. That is, a God, not of the Roman Catholics or Protestants, or Methodists or any other religious denomination, but God of each individual's understanding. It is reported that at that point, Jim B. shouted out, "That's it! God as we understand Him!"

The Oxford Group literature, though Christian in content often discussed a Power greater than oneself. Why not have a universal God? One who can be embraced by all, religious and non-religious alike. Though not too happy about any mention of God, several of the New York members reluctantly agreed to this offer of compromise. The Akron members -- who were reluctant to relinquish the spiritual -- accepted this compromise as well.

The book continued to be written. Chapter after chapter were submitted to the New York and Akron members for their review. Many changes were made and many heated discussions took place. One long-term member from Ohio who was there, told this writer that "we red -penciled, blue-penciled, crossed out and attempted to keep the book as true to our beliefs as possible." The New York contingent did the same, attempting to tone down the spiritual aspects.

Who Wrote "To Wives?"

Bill asked Hank P. to write what was to become Chapter 10, To Employers. Hank wrote that chapter and eventually had another falling out with Bill for receiving no credit. Bill also asked Anne Smith, Dr. Bob's wife to write the chapter To Wives, but she gently declined. She reportedly told Bill that he should have asked his wife Lois instead. Lois was not asked and Bill wrote it. To say the least, Lois held a resentment about that for many years.

It was decided that some of the language should be toned down and upon further review and editing, the book was ready to go to press. Bill and Hank took the book to several sources for review and possible publication. Eventually, after several re-writes and corrections, the book was ready to go to press.

In order to raise further funding, a pre-publication manuscript copy was printed. These went out to friends of the fledgling movement as well as to members for further review. Offers were made to send the printed book as soon as it was ready to those who purchased this "multilith" copy. A multilith was a sort of mimeograph process and 400 copies of the manuscript were published and sent out.

It was decided that some of the language should be toned down and upon further review and editing, the book was ready to go to press. A printing company was recommended to Bill and Hank. The Cornwall Press, located in Cornwall, New York (Orange County) was contacted and the process began.

"Circus" Dust Jacket

Bill and Hank wanted to make the book look like it was worth the \$3.50 they were going to ask for it. They asked that the thickest paper be used as well as the widest possible margins. The owners of the Cornwall Press had some left over red binding cloth from another print job and offered this to Bill and Hank at a discount. When the books were ready, the Cornwall Press refused to release any of them until they were paid.

Ray C., a New York artist was "commissioned" to design the Dust Jacket for the book. One of the first design submissions showed a man marching forward with fists clenched and a determined look on his face. In the background was a bottle with another man trapped inside. The name, Alcoholics Anonymous was in red across most of the cover and "Their Pathway to a Cure" was on the lower right-hand corner. Ray also designed what became known as the "Circus" Dust jacket, the one that was eventually used. This cover was red, yellow, black and white with just the name "Alcoholics Anonymous" on top.

Sometime during the Winter of 1939, Bill, Hank, Ruth Hock and Dorothy S. (the then wife of Clarence S. of Cleveland) went to Cornwall, NY to review the galleys. It is not known where, or for how long they stayed in this Orange County, New York hamlet, but it is known that they approved the galleys and the book went to print.

Almost 4,800 copies were ordered with a promise from the Cornwall Press that just as soon as these were sold, they were prepared to print several thousand more. When the books were ready, the Cornwall Press refused to release any of them until they were paid. Despite Bill's pleadings and promises of a quick turn-around, only those books paid for were let out of the warehouse. Very few were paid for and most stayed in storage for many months. It wasn't until February 1940 that there was any real movement of these books.

More will be revealed...

Mitchell K.

had three, and Fitzie Mayo had two. There were less than ten of us around New York. So our meetings for nearly a year, weren't meetings. It was just gatherings, we'd get together, Bill would lead, and we'd talk back and forth to Bill.

I'll tell you how they got away from the Oxford Group, if you don't mind. See, for the first four years, it was religion, strictly. These boys took me in, and they talked about (an occasion) when they had made a call on a certain fellow, and then one of them had to leave. The other one asked, "Would you *pray* for this Brother?", just like Methodists, Baptists, or anyone else steeped in religion (might say).

Well, it happened a few of them were attending the Oxford Group in New York, including Bill, because they weren't affiliated with a church. But some of the other boys were going to Protestant Churches, the Catholic Church, and others, two or three of them.

I went to the Oxford Group with those boys; wouldn't be over two or three of us at a time. The ladies, wives, would go in and sit down; out the men would come, smoke cigarettes, talk about baseball, everything. But they weren't stressing their experience of drinking.

They weren't getting religion there, it was spiritual. They were studying the Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon on the Mount" for a couple of years after we got our Big Book. That's where they got the idea for the formation of our Program.

And the reason they didn't bring Jesus Christ into the Program is, they wanted it to be spiritual. Practically all religions practice the principles that we are practicing in AA. But we don't say "Christ" in it. They wanted everyone who came in here, not be offended from a religious standpoint. Now if a person of the Jewish faith would come in, and hear Jesus Christ discussed, he wouldn't feel comfortable, don't you see? And they got that idea out of "Sermon on the Mount".

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This transcription of Gene's talk is online at

http://www.silkworth.net/aa/history/gene_aa38.html

Gene E. A.A. # 28 "The Booze Fighter"

Transcribed from the Anniversary 'Old-Timers' Meeting South Bay Survivors Group, Redondo Beach, Calif. Approx. 1977

See also <http://health.groups.yahoo.com/group/AAHistoryLovers/message/6446>

Bill W promised Gene that when the BB was reprinted, Gene's story "The Booze Fighter" would be included. But after a year, Gene got drunk and by the time he got back in the early 1940's his chance to get into the BB was lost. Gene was a wonderful, gentle giant of a man, an elder statesman in the finest sense. I knew him for about 8 years in my home group until I moved away in 1979, and Gene passed away a few years after that, he died sober and surrounded by AA friends.

1936/37. I'd sure like to see the pieces of that puzzle put together beyond the fine work I have already seen.

God Bless

John B

--- In AAHistoryLovers@yahoogroups.com, Baileygc23@... wrote:

>

> Carl Jung on the Oxford Group:

>

> Carl Jung became aware of the Oxford Group in the 1920s when Alphonse

> Maeder, his colleague and former assistant, became involved with the

movement.

Although Jung recognized that troubled patients sometimes gained a sense of security, purpose and belonging from Group involvement, in his view there was a

sacrifice in personal individuation. He therefore did not understand what

attraction the group could have for someone with the psychoanalytic

sophistication of Maeder. For a time Jung was respectful of Maeder's

convictions, but when his relationship with Maeder deteriorated in the 1930s

his

attitude toward the Oxford Group also became more negative.

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> http://en.wikipedia.org/wiki/Oxford_Group#cite_note-Adler-70

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> Jung expressed this ambivalence toward the Group in a talk about the

> relationship of religion to mental health around 1941. "A hysterical

alcoholic

was cured by this Group movement, and they used him as a sort of model and

sent

him all round Europe, where he confessed so nicely and said that he had done

wrong and how he had got cured through the Group movement. And when he had

repeated his story twenty, or it may have been fifty, times, he got sick of

it

and took to drink again. The spiritual sensation had simply faded away. Now

what

are they going to do with him? They say, now he is pathological, he must go

to a

doctor. See, in the first stage he has been cured by Jesus, in the second by

a

doctor! I should and did refuse such a case. I sent the man back to these

people

and said, 'If you believe that Jesus has cured this man, he will do it a

second

time. And if he can't do it, you don't suppose that I can do it better than

Jesus?' But that is just exactly what they do expect; when a man is

pathological, Jesus won't help him but the doctor will."

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> http://en.wikipedia.org/wiki/Oxford_Group#cite_note-Carl_Jung_p._272-71

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referred to as the "previous agreements"); and
WHEREAS, the previous agreements are now the property of A.A.; and
WHEREAS, the parties hereto desire to consolidate herein the terms of the
previous agreements as amended and to provide for the rights of A.A. with
respect to any books or other material of which WILSON may hereafter be the
author,

or may hereafter prepare for publication, or publish or furnish for
publication, the subject matter of which is either the Alcoholics Anonymous
Movement or Alcoholism, or any of its phases (herein referred to as "future
works");

NOW, THEREFORE, in consideration of the sum of One (\$1.00) Dollar and
other valuable consideration paid by each of the parties hereto to the
other,

it is agreed as follows:

1. As of the date hereof, this agreement shall supersede the previous
agreements.
2. WILSON hereby confirms and agrees that all right, title and interest
in and to the previously published works belonged to A.A.'s predecessor and
now belongs to A.A. by reason of the assignment thereof by A.A.'s
predecessor to A.A. including but not limited to any copyrights thereof, as
well as
the right to apply for a renewal of the same. In this connection, WILSON
agrees that he, his personal representatives or assigns will, if necessary,
or if required by A.A., apply for a renewal of any of the copyrights on
the previously published works upon the expiration of the first term thereof
and that he, his personal representatives or assigns will assign to A.A.
the sole and exclusive right to publish the previously published works
during
the full term of any renewal of the copyright thereof if such assignment
is requested by A.A.
3. A.A. and WILSON agree respectively to use all reasonable diligence in
applying for copyrights and renewal of copyrights on covered works to the
extent permitted by the copyright laws of the United States and to execute
in connection therewith any and all documents required for the same. The
obligations herein contained shall be binding not only on WILSON but upon
the personal representatives and assignees of WILSON.
4. The terms of this agreement shall be deemed to commence on the date
hereof and shall continue as long as A.A. is obligated to pay royalties
pursuant to the terms
hereof on any of the covered works. As used herein, the term "covered
works" shall be deemed to mean all books coming within the definition of
previously published works, or within the definition of future works which
are
required by A.A. pursuant to the provisions of "5" infra. Notwithstanding
the expiration of A.A.'s obligation to pay royalties with respect to any
covered work, all of A.A.'s rights in such covered work by reason of this
agreement, or the previous agreements or any - 2 -

subsequent agreements, shall nevertheless continue in full force and
effect in perpetuity.

5. During the term hereof, WILSON shall not publish or furnish to any
other publisher any written material coming within the definition of future
works unless and until he shall have offered in writing such material to

A.A. which shall have an irrevocable option to be exercised within one hundred twenty (120) days thereafter to acquire the sole and exclusive world-wide publication rights therein. Said option shall be exercised within such one hundred twenty day period by A.A. giving notice to WILSON of its election to exercise such option. In the event that A.A. exercises such option:

a) A.A. shall acquire the sole and exclusive world-wide publication rights therein in perpetuity.
b) A.A. shall pay to WILSON the royalty payments hereinafter provided.
c) WILSON agrees that he, his personal representatives or assigns will, if necessary or required by A.A., apply for renewals of the copyright thereon upon the expiration of the first term thereof and that such renewals of copyright will be assigned to A.A. during the full term thereof.

d) A.A. shall publish such written material coming within the definition of future works within one year after its exercise of its option at a retail price to be mutually agreed upon by A.A. and WILSON. In the event that such option is not exercised by A.A., WILSON shall have the right to have such material published by others. However, nothing contained herein shall be deemed a license to WILSON to utilize any material or

writings belonging to A.A. or any of its affiliated groups or any material which may violate any of the rights of A.A. or any of its affiliated groups except that WILSON shall have the right to utilize A.A.'s non-copyrighted

records and papers and the right to reprint from any of its copyrighted material or writings up to 1,000 works provided that WILSON gives A.A. credit

as the copyright owner thereof. - 3 -

6. While a covered work is included within the terms of this agreement, A.A. shall pay to WILSON a royalty of fifteen (15%) per cent of the retail price for each copy thereof sold and paid for. No royalties shall be paid on copies furnished gratis by A.A. nor on foreign language editions of a covered work. The obligation of A.A. to pay royalties to WILSON with respect to any covered work included within the terms of this agreement shall

expire upon the happening of any one of the following events whichever shall first occur:

a) The expiration of the United States copyright of such work and any renewals thereof whether such copyright is in the name of A.A. or WILSON; or
b) Upon WILSON's death, all royalties provided for herein shall lapse either wholly or to the extent that such royalties are not validly disposed of

by the Last Will and Testament of WILSON (herein referred to as "WILSON'S Will") as hereinafter provided in sub-paragraph "6 c)" infra, or validly assigned under Section "13" infra.

c) WILSON shall have the right in WILSON'S Will to bequeath to his wife LOIS WILSON (herein referred to as "WILSON'S wife") and any other person or persons selected by him who are then living at the time of his death (herein referred to as "approved beneficiaries") a life interest in all or any

part of the royalties payable to him hereunder. Upon the death of any approved beneficiary other than WILSON'S wife, the life interest in the

royalties payable to such approved beneficiary shall lapse and revert to A.A.

With

respect to any life interest in the royalties payable hereunder bequeathed to WILSON'S wife, WILSON shall have the right to provide in WILSON'S Will that such life interest shall, upon the death of WILSON'S wife, be divided among any persons selected by WILSON who are living at the time of his death in such proportions as he may designate. WILSON shall also have the right in WILSON'S will to grant to WILSON'S wife the right to designate in her

Last Will and Testament duly admitted to probate (herein referred to as "WILSON'S wife's Will") persons selected by her who are then living at the time of her death who shall be entitled to receive a life interest after her death in all or part of the royalties payable to her during her life as provided in WILSON'S Will, and any such beneficiary designated by WILSON'S wife's will shall be deemed an approved beneficiary designated in WILSON'S will with the same force and effect as if specially listed therein. On the death of any approved

- 4 -

beneficiary, other than WILSON'S wife, as hereinbefore provided, the percentage or proportion of royalties in which such person was entitled to participate during his lifetime shall be deemed to lapse and revert to A.A.

To

the extent that WILSON or WILSON'S wife (if WILSON grants to her by WILSON'S Will the power of appointment herein provided for) fail to dispose of

royalties in WILSON'S will or WILSON'S wife's Will in the manner hereinbefore

provided, the percentage or proportion of royalties not so disposed of shall be deemed to lapse and revert to A.A. Anything contained in this Section "6" to the contrary notwithstanding, not more than twenty (20%) per cent

of the royalties payable hereunder computed on an annual basis shall be bequeathed either under WILSON'S Will and/or WILSON'S wife's Will and/or assigned pursuant to the provisions of "13" infra to persons who are under the age of forty years as of the date of this agreement.

7. A.A. shall render semi-annual statements of account to January 1st and July 1st of each year and make settlements in cash on or before March 20th and September 20th of each year. Where WILSON has received on any statement an overpayment of royalties, A.A. may, in addition to all other remedies

available to it, deduct the amount of the overpayment from any further royalties due WILSON pursuant to the terms of this agreement.

8. In the event that during the term of this agreement either the retail selling price of any previously published works is hereafter reduced by A.A., or the retail selling price of any future work included within the terms of this agreement is reduced by A.A. subsequent to the date of publication thereof, and as a result thereof, WILSON'S aggregate amount of royalties payable hereunder during the full calendar year next succeeding such

reduction (herein referred to as the "succeeding year") fall below the average

annual amount of royalties paid WILSON by A.A. during the five calendar

years immediately preceding the year in which such reduction occurs (herein referred to as the "8" base yearly royalty"), A.A. shall be required thereafter and until such reduction or reductions are restored to elect either

to:

- a) Increase the aggregate amount of WILSON'S royalties for such succeeding year or years as the case may be so that the amount of the aggregate yearly royalty paid to WILSON hereunder shall be equal to the Section "8" base yearly royalty; or
- b) Increase the dollar amount of the royalty payable for each copy of a covered work as provided for

- 5 -

in Section "6" supra (herein referred to as the "per copy royalty") so that the per copy royalty for each covered work equals the per copy royalty for such covered work paid immediately prior to such reduction.

It is agreed that the provisions of this Section "8" are only applicable to a covered work during the period that A.A. is obligated to pay royalties as provided hereunder with respect to such covered work.

9. A. In the event that during the lifetime of WILSON the purchasing power of the dollar declines more than twenty-five (25%) per cent from its purchasing power during the five year period immediately preceding any request

for a renegotiation of the royalty pursuant to the provisions of this "9", (herein referred to as the Section "9" base period"), and as a consequence thereof the yearly amount of royalties payable to WILSON hereunder

do

not have as much purchasing power as the average yearly amount of royalties payable to WILSON during the "9" base period (the difference is herein referred to as the "purchasing power decline"), WILSON shall have the right

by

giving written notice to A.A. to acquire it thereafter and until such condition is corrected to adjust the royalties payable to him hereunder by adopting either one of the following two alternatives as A.A. in its sole discretion may determine:

- i) Increase the royalty payable to WILSON by an amount equal to the purchasing power decline of each dollar of royalty payable to WILSON hereunder;

or

- ii) Increase the royalty payable to WILSON so that the aggregate yearly amount thereof shall have the same purchasing power as the average yearly amount of royalties paid to WILSON during the Section "9" base period.

B. In the event that during the lifetime of WILSON the purchasing power of the dollar increases more than twenty-five (25%) per cent from its purchasing power during the Section "9" base period and as a consequence thereof

the yearly amount of royalties payable to WILSON hereunder has more purchasing power than the average yearly amount of royalties payable to WILSON

during the Section "9" base period (the difference is herein referred to as the "purchasing power increase"), A.A. shall have the right by giving

written

notice to WILSON to adjust the royalties payable to WILSON hereunder thereafter and until such condition is corrected by the adopting of either one

of the following two alternatives as A.A. in its sole discretion may de -
6 -

termine:

i) Decrease the royalty payable to WILSON by an amount equal to the purchasing power increase of each dollar of royalty payable to WILSON hereunder;

or

ii) Decrease the royalty payable to WILSON so that the aggregate yearly amount thereof shall have the same purchasing power as the average yearly amount of royalties paid to WILSON during the Section "9" base period. The purchasing power of the dollar provided for in this Section "9" shall be determined on the basis of the Consumer's Price Index as reported in the Bureau of Labor Statistics. In the event that the right is exercised by WILSON or A.A. prior to the expiration of five years from the date hereof, the 1962 Consumer's Price Index of 105.4 (based on index 1957-59 equals 100) shall be deemed the "9", base period purchasing power. As used in this "9", the term "corrected" shall be deemed to mean the rise or fall of the purchasing power of the dollar so as to eliminate the purchasing power decline or the purchasing power increase as the case may be. In the event that during the lifetime of WILSON an adjustment is made in the royalty payments to WILSON pursuant to the provisions of this "9", any such adjustment

shall continue with respect to those royalties required to be paid hereunder after the death of WILSON until such condition is corrected.

10. Any notice provided to be given hereunder shall be given either in person or by registered or certified mail or by telegraph directed to the party at its address specified above, or such other address as either party may hereafter designate in writing to the other. Such notice shall be conclusively deemed to have been given if mailed by registered or certified mail

when such notice is deposited in the mail, registered or certified, postpaid, addressed to either A.A. or WILSON, or if by telegraph when delivered

to a telegraph office for transmission.

11. WILSON will at all times execute, acknowledge and deliver or will cause to be acknowledged, executed or delivered to A.A. all such further documents, assurances and papers as A.A. may reasonably require for carrying into effect the intended purpose of this agreement.

12. This agreement contains the entire understanding of the parties and cannot be varied or discharged except by an instrument in writing signed by both of the parties and shall be governed by the laws of the State of New York.

13. This contract shall bind the ex-

- 7 - ecutors and administrators of WILSON and A.A., its successors and assigns. This agreement and any rights hereunder shall not be assignable by WILSON except that WILSON shall have the right during his lifetime to assign all or any part of the royalties due him but any such assignment shall

mysterious edits and marginalia and are being published with commentary from AA historians. The manuscript passed to Wilson's widow, Lois, after he died in 1971 and has surfaced twice at auction since, including one sale for \$1.56 million in 2004 to a California lawyer.

It's a rare glimpse into the inner-workings of an organization that was shrouded in mystery (some early members wore face masks when speaking in public) but remains the dominant force in addiction recovery.

"The spirituality side is what enabled the movement to grow very rapidly," said Nick Motu, a Hazelden senior vice president and head of the publishing division. "Had this been about religion, I have doubts it would have succeeded as it had."

Striking that tone is evident throughout the manuscript, including this note in one margin: "We have said constantly the trouble with org (sic) religion is that they try to dogmatically pour people into moulds. So why should we give specific instructions in the book such as saying do this and do that? You can obscure many alcoholics."

Walking the God tightrope has taken AA far over the years, with the book now in its fourth edition, circulating in China and Iran -- and in Russia and Romania before the fall of Communism, Motu said.

Founded in 1935, before addiction was truly understood as an illness, Wilson believed "you can't tell drunks what to do. That was his genius," said Susan Cheever, who wrote the Wilson biography "My Name is Bill."

Wilson's spiritual "inclusiveness," as Cheever put it, apparently struck the right tone in a chapter for atheists and agnostics that made it through vetting with few changes. One telling sentence weighing a life in "alcoholic hell" against being "saved" was edited to say "alcoholic death" or life "on a spiritual basis."

Patrick H. of Las Vegas knows that chapter well. He's four years sober with help from AA, and he's also an atheist.

"I kind of have a cafeteria plan, where you take the things that work for you and discard the things that don't work," he said.

Among other accepted edits was a softening of the book's "directive" tone to

a
more suggestive one, especially in the early chapters.

"Do people like to be told they will be instructed," wrote one of the editors in red pencil as he nipped away at a passage discussing a solution in Chapter Two:
"This volume will inform, instruct and comfort those who are, or who may be affected."

The word "instruct" was dropped.

In Chapter Five, "How it Works," the opening line was: "Rarely have we seen a person fail who has thoroughly followed our directions." In the same red pencil, the language was changed in the book's first edition to "followed our path."

In the opening chapter, which tells Wilson's story, one commenter questions this sentence: "God has to work twenty-four hours a day in and through us, or we perish."

The criticism? "Who are we to say what God has to do." The reference, at a Dr. Howard's suggestion, was changed to "Faith."

Some mentions of God became "God as we understood him," and the famous "We" at the beginning of the first step was added later at the suggestion of one among five or six to make notes on the manuscript, including Wilson himself.

In the seventh step, where Wilson and his collaborators indicate to their readers that they "Humbly asked Him to remove our shortcomings," a reference to doing so "on our knees" was crossed out and never made it into print.

There were other slippery slopes.

In the heavily edited second chapter is a note warning against saying AA members who have "found this solution" would be "properly armed with certain medical information" to quickly win over other drinkers.

"Doctors are a jealous lot and don't like this," one note says. "I have had to ask WHAT MEDICAL INFORMATION? Why not cut?"

The risky phrase was changed to "properly armed with facts about himself ..."

While some critics question whether AA really works for most, Cheever said Wilson would have hated the idea of forcing it down the throats of anybody, including prison inmates or court defendants, against their will.

Tickets Available Online

\$15.00 in Advance/\$20.00 at the door

(\$1 convenience fee per online ticket purchase)

And in between the two performances:

4:00 pm AA/Al-Anon Meeting

AA Speaker - Nicole D. - Oakland, CA

Al-Anon Speaker - Liz M.

=====
I am writing today with a request for your service and assistance. This July, a group of the San Francisco fellowship performed an original play during the 75th Anniversary International Convention in San Antonio called In Our Own Words: Pioneers of Alcoholics Anonymous. The play was enthusiastically received during the convention, and our two performances were seen by over 700 people. However, we turned away almost that same number, many of them from members from Northern and Central California.

Since our performances in San Antonio, I have received many requests from members throughout California, asking us to bring the show to their area. However, the cast is made up of volunteers, who have jobs and personal lives and service work to fulfill, and it is impossible for us to tour the show, much as we would like to. Our solution was to perform the play two more times, and to do our best to spread the word to members throughout Northern and Central California.

We are being presented by The Spirit of San Francisco, a service organization that serves members in San Francisco and the Peninsula. There are two performances scheduled that day, to accommodate those who may be traveling, at 2 PM and 6 PM. An AA meeting is being held at 4:00 pm, so that members can come to the play and stay for the meeting, or come to the meeting and stay for the play. The theater is very large and can accommodate 500 people for each performance.

We are asking your help to PASS IT ON! Please post and if possible, copy and share with your members and group representatives. We are hoping that announcements can be made at meetings as well. Anything you can do to help will be greatly appreciated, by those of us in this project, but also those members who have not had a chance to see this production.

- - - -

From: dougbert8@yahoo.com (dougbert8 at yahoo.com)

> Hi group,

>

> If you Google for:

>

> The Book That Started It All: The Original Working Manuscript of
Alcoholics
Anonymous

>

> and go to the Amazon.com site, you will be able to purchase it for \$40.95
instead of the normally given price (\$65.00):

>

> <http://www.amazon.com/Book-That-Started-All-Manuscript/dp/159285947X>

>

> dougbert

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

MAYBE -- THEY SAY IT'S OUT OF STOCK AND HAVE NOT CHARGED MY CARD FOR THE
ORDER I
SENT IN LAST WEEK NOR OTHERWISE ACKNOWLEDGED THE ORDER

- - - -

From: "Chuck Parkhurst" <ineedpage63@cox.net> (ineedpage63 at cox.net)

Amazon is listing this item as "sold out." Has anyone actually PURCHASED
this
book DIRECTLY from Amazon and can attest that it was EVER available through
them? Amazon has shown the book's "page" for weeks as coming soon, even
AFTER
it was available from the main retailer

In Service with Gratitude,
Chuck Parkhurst

- - - -

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

Jared and Chuck,

Amazon accepted my order which I sent in on Sept. 28, and as of today (Oct.
2)
they are no longer saying that it is out of stock. I suspect they're getting
that low price by waiting until they have enough orders to do a very large
mass
printing, which lowers the per unit price.

remove

our shortcomings - holding nothing back," became "Humbly asked Him to remove our shortcomings."

In the first chapter, a sentence that read "God has to work twenty-four hours a day in and through us, or we perish," was edited to replace "God" with "faith," and a question was added: "Who are we to say what God has to do?"

Wide range of addictions

In the years since the Big Book was first published, AA's 12-step program has been adopted by millions of people battling a wide range of addictions, from drugs to food to sex to e-mail. It has been embraced by the authorities in the Islamic republic of Iran and the former Soviet Union and retooled by groups ranging from Chabad (for Jews) to Rick Warren's Celebrate Recovery (for evangelical Christians).

"If it had been a Christian-based book, a religious book, it wouldn't have succeeded as it has," said Nick Motu, senior vice president of Hazelden Publishing, the world's largest purveyor of materials related to addiction. Hazelden is publishing the 4.5-pound, \$65 manuscript, titled "The Book That Started It All" (the original was called, simply, "Alcoholics Anonymous").

But the crossed-out phrases and scribbles make clear that the words easily could have read differently. And the edits embody a debate that continues today: How should the role of spirituality and religion be handled in addiction treatment?

They also take readers back to an era when churches and society generally stigmatized alcohol addicts as immoral rather than ill. The AA movement's reframing of addiction as having a physical component (the "doctor's opinion" that opens the book calls it "a kind of allergy") was revolutionary, experts say.

"We didn't have any knowledge then about the brain. Today we know there is a neurological component, we know there are spiritual, psychological and environmental components," said Joseph Califano, founder of the National Center on Addiction and Substance Abuse at Columbia University.

Califano said "virtually every rehabilitation program" in the country today includes a requirement to join an AA group. "The concept of the 'higher power' was important because it made the whole spiritual aspect available to Catholics, Jews, others," he said.

While the Big Book describes addiction in a way that was complex for the time,
the 75-year-old movement has changed significantly as well. In addition to AA meetings, mainstream treatment today includes psychiatric treatment, group therapy, even nutrition. And despite objections from some secularists, experts generally believe that "there is a significant spiritual component for the overwhelming majority of people" coming out of addiction to alcohol and drugs,
Califano said.

The question was - and is - in what way? The notes in the margins of the manuscript make clear there was disagreement, and even Wilson was torn.

A sometime stock speculator from Vermont who wrestled with depression as well as alcoholism, Wilson didn't attend church and had "the classic white flash experience" of a universal spirituality that gave him the strength to become sober, said Sid Farrar, Hazelden's editorial director. Later in his life, he experimented briefly with LSD and parapsychology.

"Wilson was divided, too," on how to talk about God in the Big Book, Farrar said. "But it's not generally known that there was a debate about religion."

Analyzing the scribbles

Much remains unknown about how the manuscript was edited - and by whom. Hazelden said it hasn't had the resources to analyze the handwriting in the margins. Historians of AA and addiction treatment will not begin analyzing the scribbles and debating who wrote each one until the manuscript is published next week.

Motu said Wilson sent his original book to about 300 recovering addicts, religious leaders and doctors, among others, but some think the writing visible in the margins belonged to a small number of commenters.

The Big Book was first published in 1939, and the only things that have changed through four editions are the personal stories of recovery added to the end. The manuscript - which Hazelden says is the only one in existence - was stored for nearly 40 years in the New York home of Lois and Bill Wilson.

In the late 1970s, Lois Wilson gave the book as a gift to a friend in Montreal, who kept it private for decades. It was put up for auction in 2004 at Sotheby's, who sold it for \$1.56 million. At the time, there was a flurry of criticism from historians who said it was a major document that should be available to scholars.

782AAC24 [25]

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AA founders debated approach in original manuscript:
Hazelden Publishing to release original AA Big Book manuscript this fall

by Lindsay Barba, Associate Editor,
Addiction Professional, posted on 8/26/2010

Long before word processors gave us the luxury of tracking our text edits for the next reader, Bill Wilson, founder of Alcoholics Anonymous (AA), passed around 400 physical copies of his recovery doctrine for revisions and suggestions. Afterward, he and a few of his colleagues copied the most significant of those contributions onto one manuscript, which would eventually become AA's Big Book -- a text used faithfully by addiction professionals and those in recovery since its first publication in April 1939.

The Big Book went on to sell over 20 million copies worldwide, but the original manuscript and its many contributions remained hidden from public view. It was stored in Bill and Lois Wilson's home until 1978, when Lois passed the manuscript on to friend Barry Leach, who maintained its privacy for 30 more years.

The manuscript eventually went up for auction in 2007 and was secured by Ken Roberts for \$850,000. Roberts then presented the manuscript to Hazelden, who will release the book in two editions, one cloth and one leather-bound, this October.

"It's arguably one of the most important books of the 20th century as it relates to addiction and recovery," says Nick Motu, senior vice president of Hazelden and publisher at Hazelden Publishing. "To those that use the Big Book and the 12 Step process as core to their profession, it would be very interesting for them to understand what went into the conceptual beginnings of the 12 Step model of treatment."

The manuscript shows text revisions and comments inked in a variety of colors, indicating the work of four to eight core contributors that Hazelden will identify in its release this fall. "Readers ... will see the rejected suggestions, inserts, crossed-out comments, and then last minute changes," Motu says.

Along with the original manuscript, Hazelden's editions will include:

Comments from leading archivists in the margins;

Two essays by Big Book and AA historians;
Annotated notes on the text;
A publication timeline; and
A 1954 speech by Bill Wilson on the making of the Big Book.

Debate over spirituality uncovered
Though it's no secret to the addiction profession, much debate arose over how AA would present its principles, which relied heavily on religion.

"Of special interest in the manuscript will be the debates that occurred ... over the role of religion and spirituality in AA," says Motu. "Bill Wilson really was adamant about making AA spiritual rather than religious, and you will see that not only in the comments of those that were accepted but also of those that were rejected."

For example, on the opening page of Chapter 5, one contributor noted that ideas in the text "should be studied from the mold angle." Fred Holmquist, historian and director of Hazelden's The Lodge Program, attributes this commentary to the fellowship's fear of triggering newcomers' religious prejudices.

"It talks about their understanding that religions sometimes pour people into a mold, and it's a little bit one-size-fits-all," he says. "Typically, alcoholics had not found relief from alcoholism in their religions, yet some had, but the idea was that they did not want to arouse religious prejudice that already existed in people."

Similarly, another contributor makes a note of "His Divine Consideration" across the bottom of the page near Step 9, which states, "Made direct amends to people wherever possible, except when to do so would injure them or others." To Holmquist, this reference is still obscure, but he has some speculations.

"If it's referencing Step 9, then the idea of doing what you need to do unless it will injure them or others would be a matter of Divine Consideration," he says. "They were avoiding the density of religious-sounding language, and that would be an example of somebody maybe noting what spiritual or religious principle it represented, simultaneously written in pragmatic language."

From "prescribing" to "describing" a program of recovery
Widespread changes in the manuscript signal AA's decision to avoid prescriptive

-

The Drop Caps in my First Edition, Ninth Printing, January 1946 are Kaufmann

- I

believe they are standard as opposed to bold, but that I'm not sure of -

I didn't study them detail, but I believe the Drop Caps in my Third Edition, Seventy-Fourth Printing 2001 are also Park Avenue -

I posted unpublished web pages with graphics so everyone/anyone can see the fonts, can make their own observation and are free to agree/disagree with my choices -

A short index page

<http://www.laurenceholbrook.com/AAHistoryLovers/>

First Edition (9th)

<http://www.laurenceholbrook.com/AAHistoryLovers/FirstEdition.htm>

Fourth Edition (1st)

<http://www.laurenceholbrook.com/AAHistoryLovers/FourthEdition.htm>

There's no rush on my part to remove the pages, but it would be nice if someone

copied or saved them in some more appropriate place for posterity -

Anyone is free to save them off the web or email me if you want my (very simple)

html and graphics -

Hope this helps -

Larry H

=====

++++Message 6920. Mark Whalon

From: ron.fulkerson 10/3/2010 7:59:00 AM

=====

LIFE magazine did a story on Mark Whalon for the January 18, 1943 issue. It's a wonderful glimpse into the Vermont countryside and Bill W.'s childhood friend who carries the mail in his 1935 Plymouth coupe...ronf

=====

++++Message 6921. Re: Mark Whalon

From: Doug B. 10/3/2010 6:02:00 PM

=====

Ron,

The pictures in that article are great!

Mark also wrote an autobiographical book about growing up in East Dorset: "Rural free delivery; recollections of a rural mailman"

He's a pretty funny guy....

I wouldn't doubt that he is buried in the same cemetery as Bill and Lois but on my last photo trip there....I forgot to look for him!

Doug Barrie
www.aahistory.com

~~~~~  
"ron.fulkerson" wrote:  
LIFE magazine did a story on Mark Whalon for the January 18, 1943 issue.  
It's a wonderful glimpse into the Vermont countryside and Bill W.'s childhood friend who carries the mail in his 1935 Plymouth coupe...ronf

|||||

+++Message 6922. . . . . Re: Mark Whalon  
From: ron.fulkerson . . . . . 10/4/2010 7:30:00 AM

|||||

John Mark Whalon is buried in the Catholic cemetery just off Mad Tom Road in East Dorset, Vermont. Found the grave and took pictures there in August.

<ron.fulkerson@yahoo.com>  
(ron.fulkerson at yahoo.com)

|||||

+++Message 6923. . . . . Re: Mark Whalon  
From: Jay Pees . . . . . 10/4/2010 9:23:00 AM

|||||

Anybody have a link to this Life magazine story?

Jay Pees

----

"ron.fulkerson" wrote:  
LIFE magazine did a story on Mark Whalon for the January 18, 1943 issue.  
It's a wonderful glimpse into the Vermont countryside and Bill W.'s childhood friend who carries the mail in his 1935 Plymouth coupe...ronf

----





6:22 p.m. October 2, 2010

From: LES COLE <elsietwo@msn.com> (elsietwo at msn.com)

I received mine from Amazon. It is very high quality and nice looking. I ordered it before the release date.

Les Cole  
Colorado Springs, Colorado

- - - -

3:00 p.m. October 6, 2010

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

I ordered my copy from Amazon September 28th and received it in the mail this afternoon (October 6th). It's beautifully printed, with each page of the original reproduced in color, at its full original size, so you can see what color pencil was used for each correction or comment.

- - - -

3:51 a.m. October 4, 2010

From: "Chuck Parkhurst" <ineedpage63@cox.net>  
(ineedpage63 at cox.net)

Amazon is out of stock and does not know if they will be getting more. Hazelden will not say why it can be purchased for less from someone else.

Does anyone in this forum have the fancy limited edition bound in leather?

- - - -

3:00 p.m. TODAY October 6, 2010

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

Amazon says this afternoon (at the time this message is being posted):

Buy new: \$65.00 reduced to \$38.02

Not in stock; order now and we'll deliver when available.

- - - -

From: William Middleton <wmiddlet44@yahoo.com>  
(wmiddlet44 at yahoo.com)

The Book That Started It All : The Original Working Manuscript of Alcoholics



Message #3261

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/3261>

Message #1964

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1964>

Message #1781

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1781>

From "Getting Better: Inside Alcoholics Anonymous" by Nan Robertson, to be published by William Morrow in April 1988:

At the time of his death, early in 1971, Bill Wilson was earning about \$65,000 a year in royalties from the Big Book and three other books he wrote for A.A. Last year, his widow, Lois, received \$912,000 in royalties. Under the terms of the agreement Bill concluded with A.A. headquarters in 1963, she was allocated 13.5 per cent of Wilson's royalties. Another 1.5 percent went to his last mistress, who died a few years after Bill.

[Lois Wilson died on October 6, 1988.]

Message #1739

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1739>

April 23, 1940 - Dr. Bob wrote the Trustees to refuse Big Book royalties, but Bill Wilson insisted on them for Dr. Bob and Anne.

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Message #864

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/864>

The information that follows was gleaned from the following:

1. Grateful To Have Been There, Nell Wing (pg 92).
2. Pass It On, AAWS (pgs 235-236 and 393).
3. Dr. Bob and the Good Oldtimers, AAWS (pgs 267-269).
4. Bill W., Francis Hartigan (pgs 118-120 and 153-154).
5. Lois Remembers, Lois Wilson (pg 199).
6. Advisory Actions of the General Service Conference of AA, publication # M-39

1938: Feb., prior to publication of the Big Book, Bill and Bob received a \$30

weekly stipend from a \$5,000 fund set up by J. D. Rockefeller, Jr. The bulk of the fund was used to pay off Dr. Bob's mortgage. Bill and Bob were in very severe financial straits.

1940: May, Dr. Bob and Anne were granted 10% royalties on Big Book sales for life. This was initiated by Bill as a condition of he and Hank P. turning over their 2/3 controlling interest of stock to Works Publishing Inc. (and the Alcoholic Foundation Board). Hank, who was drinking at the time, received a \$200 payment for office furniture he claimed he owned. Bill was later granted 10% royalties. I can't find the specific date it started other than "shortly after" Dr. Bob received them.

1942: Oct., Cleveland's Clarence S. raised a controversy when he found out both Bill and Bob were receiving royalties from Big Book sales and he had a confrontation with Dr. Bob over it. Dr. Bob and the Good Oldtimers says "Dr. Bob's reluctance to accept the money faded under the impact of reality."

1947-1950 Dr. Bob had to cope with cancer and his wife's death. The circumstances would not be conducive to his earning a living. His son Smitty is quoted as saying that Dr. Bob's medical practice improved over World War II. However, between Anne's later infirmities and his own, there was likely substantial expenses as well.

Beginning in 1940, both founders were assigned 10% royalties on Big Book sales and they accepted them. It should not be viewed as a pejorative. Dr Bob's royalty assignment would have lapsed at his death (Nov. 16, 1950). Royalty payments to Bill later increased over time and were subsequently defined in a manner that automatically adjusted them to prevent against "cheap books", inflation and reduction of purchasing power. The matter of transferable royalties did not emerge until 1961 even though Bill negotiated a formal arrangement in 1958. Advisory actions of the General Service Conference show the progression of the royalty agreement:

a. The 1958 General Service Conference "approved the action of the General Service Board in re-assigning to Bill royalty rights in his three books [the Big Book, 12&12 and AA Comes of Age] and in books that he would write in the future, for the duration of the copyrights involved. [Note: later it came to also include As Bill Sees It - formerly The AA Way of Life].

b. The 1961 General Service Conference unanimously adopted a motion that "The Conference recognizes that the publication of cheap editions of AA Big Books would probably reduce the income to World Services, and Bill W's personal income. This Conference unanimously suggests the following to the Trustees:

to  
add a rider to Bill's royalty contract to the effect that, if cheaper books  
are  
ever published, Bill's royalties be increased by an amount sufficient to  
keep  
the royalty income at the same average level it had been for the five years  
before cheaper books were published; (further, that) as time goes on, if  
inflation erodes the purchasing power of this income, the Trustees will  
adjust  
the royalties to produce the same approximate purchasing power; this to be  
effective during the lifetime of Bill and Lois and Bill's legatees."

c. The 1964 General Service Conference recommended that: "An agreement  
between  
Bill W., co-founder, and AAWS, Inc. covering royalties derived from Bill's  
writings be approved. - Under terms of the contract, a royalty of 15% is  
paid to  
Bill, except that no royalties are paid on "overseas editions." Royalties  
are to  
be paid to Bill and Lois, his wife, during their lifetimes; following the  
deaths  
of Bill and Lois, royalties revert in shares of royalties to living heirs.  
These  
shares revert to AAWS upon the deaths of the beneficiaries. Not more than  
20%  
may be bequeathed to any heir under the age of 40 years as of the date of  
the  
agreement (April 29, 1963). The contract provides protection of royalties  
against "cheap books" and protection of AAWS and Bill against fluctuations  
in  
general economic conditions. AAWS retains the right of  
"first refusal" on any future literary works of Bill's."

In Bill W. (pg 120), Francis Hartigan states that the main beneficiary of  
the  
royalties was Lois (when she was in her 90's). She was prevented from  
returning  
any funds based on the AA Tradition of declining outside contributions.  
Given  
Hartigan's relationship to Lois, his reporting would seem authoritative and  
is  
substantiated by the probate records. Pass it On (pg 236) states "While this  
royalty was at first very modest, it eventually became substantial and  
provided  
both Bill and Lois a lifetime income." Again, this is not a pejorative.  
While  
there was a time when Bill and Lois were unable to purchase clothing and  
depended on others for a place to live, they eventually came to have a  
comfortable living and deservedly so.

Lois Wilson's' estate was probated. Records can be found on the web as  
images of  
the original probate court documents. They also include many of Bill's  
probate  
records as well. The following information is not considered "edited":

1. When Bill passed away (1971) his gross estate was nearly \$219,000. His will originally specified legatees to whom he would pass life-interests if Lois did not survive him. The codicil extended authority to Lois to pass life-interests in royalties to her legatees (with age restrictions). Regrettably (and somewhat awkwardly) the codicil also reduced Lois' overall royalty interests to 90% with the remaining 10% assigned to Bill's mistress, Helen W. [Hartigan is rather open about this as are other authors].

2. When Lois passed away (1988) her gross estate was nearly 4 million dollars. Nell Wing was bequeathed Lois' jewelry and personal effects. All other tangible property was bequeathed to the Stepping Stones Foundation. Of the living legatees, Nell Wing was assigned a rather large share. Again, this is not a pejorative. She was dearly loved by both Lois and Bill.

3. For the 90% of royalties she could assign, Lois' legatees had to be living at the time of her death (Oct. 5, 1988). No more than 20% could be assigned to legatees under the age of 40 on April 29, 1963. Two legatees fell into this category - one born June 8, 1923 the other September 18, 1923. I do not know if they survive today. If living, they would be 79.

4. In a 1989 IRS ruling, the 80% portion that Lois had to assign to legatees over age 40 was excluded from the value of her estate. Two legatees in her probate documents were indicated as predeceased. The Stepping Stones Foundation received a rather large assignment of royalties for 10 years after Lois' death.

5. The 1972 General Service Conference voted unanimously that AA not accept the "Stepping Stones" property (the home of Bill and Lois) for any purpose. This is also noted in Not God (pg 267). No published advisory action could be found that declined an attempt by Lois to donate royalty revenues back to AA. This would appear to be a function of Tradition Seven.

Expiration of Royalties

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Message #861

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/861>

Lois outlived Bill by seventeen years and was provided royalties to her own

estate for ten years past her death, subject to the original royalty agreements, and by 1998 all the royalty commitments were basically fulfilled. Nell Wing is still alive and in a nursing home, and there may be a distant niece or nephew that might receive a very small stipend today, and that's all the royalties that are distributed today---they most likely come from Lois' estate and Will. Interestingly enough, Lois once offered to decline all royalties for contribution back into the AAWS General Fund and it was declined by the Conference. The major amounts of Lois' royalties were placed in the Stepping Stones Foundation as an endowment for the property -- again, their receipt ended in 1998, ten years after her death.

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There are no royalties from the Big Book or any other AA literature distributed today, in accordance with Bill's estate and Will and its Codicil changes. All monies from AA literature, over expenses, go directly into the AAWS General Fund.

|||||

++++Message 6929. . . . . Re: Mark Whalon  
From: Aalogsdon . . . . . 10/5/2010 12:21:00 AM

|||||

There are about a dozen copies for sale on ebay.

----

Original message from: Jay Pees <racewayjay@gmail.com>  
Subject: Re: Mark Whalon

Anybody have a link to this Life magazine story?

Jay Pees

|||||

++++Message 6930. . . . . Re: Why don't you choose your own concept of God?  
From: John Barton . . . . . 9/30/2010 3:02:00 PM

|||||

From John Barton and Jeff Bruce

----

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

Fellow History Lovers,

My intent is not to bring controversy, but I believe if we carefully review the facts on this question we will conclude that this event never occurred as described in Bill's Story.

Below is the comparison between the original manuscript and the first printing, first edition big book of that portion of Bill's story that we are discussing.

We can easily see that sometime prior to the publication of this first printing on April 10, 1939 but after the printing of the multilith manuscript in early 1939 (produced for comments) that the following four paragraphs were added to Bill's Story:

Despite the living example of my friend there remained in me the vestiges of my old prejudice. The word God still aroused a certain antipathy. When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea. I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be. I have since talked with scores of men who felt the same way.

My friend suggested what then seemed a novel idea. He said, "Why don't you choose your own conception of God?"

That statement hit me hard. It melted the icy intellectual mountain in whose shadow I had lived and shivered many years. I stood in the sunlight at last.

It was only a matter of being willing to believe in a power greater than myself. Nothing more was required of me to make my beginning. I saw that growth could start from that point. Upon a foundation of complete willingness I might build what I saw in my friend. Would I have it? Of course I would!

I draw your attention to the use of italics in the second and fourth paragraphs. Bill and or the editors obviously wished to place emphasis on the importance of Ebby's advice as well as the far reaching conclusion he (Bill) reached as the result of his hearing and considering this proposal. In all of Bill's Story the

only other occasion of adding emphasis is when he documents his profound reaction to Ebby's phone call and his having stopped drinking: "He was sober"

The use of italics is obviously meant to indicate the absolute significance of these statements and events. They now become the central theme of Bill's story, the how and why, the coup de grace, the moral of the story, the punch line, the chorus, the crescendo. It would certainly be impossible to tell the story without them would it not? If these things, (icy mountains melting, finally standing in the sunlight i.e. "psychic change") had actually happened to you could you possibly re-tell your story without them? Of course not!

It seems to me the whole point of telling the story would now be to reveal what Ebby said and its profound effect on Bill, initiating the process, (that was completed in Towns), the "psychic change" (I stood in the Sunlight at last). For my thinking, the reason these paragraphs are not contained in the earlier version of Bill's story is because it probably never happened as written. Had it truly occurred it would have to have been included in the earlier version (original manuscript). You wouldn't report the story without its most profound "truth"!

Of course Ebby would have come carrying the non-denominational Christian message; (surrender to Jesus Christ) what other message did the Oxford Groupers carry? Lois may have provided us the answer for the "message change" in Lois Remembers p.113

In a AAHL post # 4409 Bill Schaberg talks about the four inserted paragraphs that appear written by hand in the printers copy. It seems there were no notations in the manuscript to indicate the source or reason for the revision.

Dr. James Wainwright Howard from Montclair, New Jersey (see AAHL post # 6026) may have been the culprit. As you know he suggested dozens of edits to soften the book and make it more suggestive (let him choose his own concept could have been his suggestion). Or it may have been needed to support the change "God as you understand him" as made first to step three and then later again to step eleven. The "committee" (Hank, Bill, Fitz, Ruth, Herb and possibly others) may have thought this change to the story would tie up the "loose ends" into one neat, credible package. By the way, in the tape recordings I have heard of Bill telling "the bed time story" I don't recall him ever saying that Ebby said to him "Why don't you choose your own concept. of God" That's not to say such

doesn't exist but this merits a further look. Although Bill wrote it (or approved its inclusion if written by Hank or Ruth) for the big book he may have had trouble repeating that which wasn't true when telling his story. Quite "revealing" in Bill's autobiography (Bill W. My First Forty Years) there is no mention of it. I also seem to remember Mel B. saying Ebby could never recall the conversation in Bill's Kitchen other than they argued a bit over religion.

God Bless,  
John Barton

P.S. I remember feeling a bit down when this first came to light in my mind but recalled how many have been helped by this statement, so I am not concerned about its historical accuracy. I believe its inclusion in the story was Providence.

- - - -

From: Jeff Bruce <aliasjb@gmail.com>  
(aliasjb at gmail.com)

Seems to me that I have read about earlier manifestations of choosing a God of your own understanding, but I don't remember where. Certainly it was not Oxford Group orthodoxy. OG was distinctly Christian, and the preacher in New York where Bill attended (Sam Shoemaker) was an Anglican in good standing.

|||||

++++Message 6931. . . . . Re: Why don't you choose your own concept of God?  
From: J. Lobdell . . . . . 10/6/2010 5:55:00 PM

|||||

Re: Shoemaker as "Anglican in good standing" -- no. An Anglican (or rather Episcopalian), yes. In good standing, well, there is considerable indication that "Soapy Sam" was regarded by much of the "establishment" of the Protestant Episcopal Church in the U.S.A. (PECUSA) as slightly off the course.

I met Sam at the General Seminary ca 1959-60 as the guest of a friend who got his S.T.B. there in 1961 -- but discovered only last year, talking to my friend, that he had "had to move heaven and earth" to get Sam on the campus at all in the face of opposition from that establishment -- and this was some years after Sam left NYC for Calvary Pittsburgh.

"God as you understand him" was in fact a Shoemaker idea (Dick B. has provided a fair amount of documentation on this).

Remember Frank Buchman was a Lutheran and the OG was considered somewhat "infra dig" by PECUSA.

- - - -

From GC the moderator:

Jared, right on target. Thank you. I think this is the article by Dick B. to which you are referring:

=====  
<http://www.aabibliography.com/dickbhtml/article25.html>

"God as we understood Him' .... Where Did This Phrase Originate? .... the very probable, real source -- the Reverend Samuel Moor Shoemaker, Jr., Rector of Calvary Episcopal Church in New York .... Surrender As Much of Yourself As You Can to As Much of God As You Understand

So they prayed together, opening their minds to as much of God as he understood ... (Shoemaker, Children of the Second Birth, p. 47 ....)

So he said that he would surrender as much of himself as he could, to as much of Christ as he understood (Shoemaker, Children of the Second Birth, p. 25 .... See also, and compare In Memoriam Princeton, The Graduate Council, June 10, 1956, pp. 2-3; and Shoemaker, How to Become a Christian, p. 72).

The finding of God, moreover, is a progressive discovery; and there is so much more for all of us to learn about him. (Shoemaker, How to Find God, p. 1).

Begin honestly where you are. Horace Bushnell once said, Pray to the dim God, confessing the dimness for honesty's sake. I was with a man who prayed his first real prayer in these words: O God, if there be a God, help me now because I need it. God sent him help. He found faith. He found God. . . God will come through to you and make Himself known (Shoemaker, How to Find God, p. 6. See and compare: Alcoholics Anonymous, 3rd ed., p. 37: But He has come to all who have honestly sought Him. When we drew near to Him. He disclosed Himself to us! See also the Bible book so popular with the pioneers -- James: Draw nigh to God,

and  
he will draw nigh to you, James 4:8).

[A]ny honest person can begin the spiritual experiment by surrendering as much of himself as he can, to as much of Christ as he understands (Shoemaker, Extraordinary Living for Ordinary Men, p. 76 ....)

... said Sam in substance: You simply start where you are in your understanding. You surrender as much of yourself as you can. To as much of God as you understand. Then, added Sam, God will come through to you, make Himself known, and enable you to understand more. You will come to believe. You will find God, said Sam. God will make Himself known .... He will make known Himself -- God, our Creator!"

=====

And also, Frank Buchman was definitely NOT an orthodox Lutheran. His ideas would never have held up to scrutiny by an orthodox Lutheran congregation that insisted on following the Augsburg Confession, Formula of Concord, and so on, let alone a super conservative Lutheran group like the Missouri Synod Lutherans.

The very fact that Frank was reading and associating with Episcopalians, and Congregationalists like Horace Bushnell, and even -- God forbid! -- METHODISTS !!! (who make orthodox Lutherans really ANGRY) -- was prima facie evidence that he was no longer preaching the true Gospel message. To a good orthodox Lutheran, the fact that Frank went around telling people without equivocation that "faith without works is dead" was just the sort of denial of the Gospel message that you would expect from someone who hung around with Episcopalians and -- in particular -- Methodists!

(Martin Luther himself said (rather famously) that "the epistle of James is a pile of straw and the book of Revelation doesn't reveal anything." He didn't like either of those two books of the New Testament, and believed that they led ordinary Christians astray.)

Also, if Ebby was preaching the message to Bill Wilson in Bill's kitchen in the way that the Oxford Group had taught him, he would not have been preaching like a frontier tent revivalist and haranguing Bill and telling him he had to get down on his knees and accept Jesus Christ as his personal savior right this

minute or he would burn in the eternal fires of hell.

The OG was a rebellion (which started among the Protestant missionaries to countries like China and India) against that kind of frontier tent revivalist teaching. The OG way of carrying out life-changing (which was what they called it) was to use the 5 Cs:

1. Confidence -- the person carrying the message had to first gain the other person's confidence.
2. Confession -- the only way life-changers could do this was to begin by honestly telling the other person about all their own faults and failings.
3. Conviction -- the people whose lives you wanted to change, had to become convinced that their present spiritual condition was too miserable and horrible to endure any longer. They had to become **WILLING TO CHANGE**. (How many Oxford Groupers did it take to change a light bulb? Only one, but the light bulb had to really want to change.)
4. Conversion -- a real life changing event could only occur at that point. This was evidenced by a willingness, right on the spot, to go and make restitution to a small number of people at whom they had been holding major and obvious resentments. (There was nothing in the Oxford Group even remotely like the AA fourth step's long written inventory and detailed spiritual self-diagnosis, nor the equally long and involved AA process of carrying out your eighth and ninth step amends.)
5. Continuance -- the life-changers had to remember that this was where the hard work began. The people whom you had been working on, had to be helped and encouraged in every possible way, to continue in this good new life which they had now chosen.

The Oxford Group developed out of late nineteenth and early twentieth century Protestant foreign missionary work in countries where the majority of the population were Muslims, Hindus, Taoists, or Confucianists. You cannot do effective missionary work among people who do not accept anything about Christianity at all -- who don't really even know anything much about genuine Christianity -- by insisting that they have to accept -- from the beginning and all in one fell swoop -- all of the hundreds of doctrines and dogmas that your particular form of Christianity adheres to. The reason why Frank Buchman and

Sam  
Shoemaker were so effective at real life-changing was because they understood this.

Glenn C. (South Bend, Indiana)

- - - -

> To: AAHistoryLovers@yahoogroups.com  
> From: jax760@yahoo.com  
> Date: Thu, 30 Sep 2010 12:02:57 -0700  
> Subject: [AAHistoryLovers] Re: Why don't you choose your own concept of God?

>  
> From John Barton and Jeff Bruce

>  
> - - - -

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

>  
> Fellow History Lovers,

>  
> My intent is not to bring controversy, but I believe if we carefully review the facts on this question we will conclude that this event never occurred as described in Bill's Story.

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> Below is the comparison between the original manuscript and the first printing, first edition big book of that portion of Bill's story that we are discussing. We can easily see that sometime prior to the publication of this first printing on April 10, 1939 but after the printing of the multilith manuscript in early 1939 (produced for comments) that the following four paragraphs were added to Bill's Story:

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shadow I had lived and shivered many years. I stood in the sunlight at last.

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singular and plural. I find this so annoying that I may need to make amends for interrupting people to correct their grammar. But perhaps I am in error. Could you please advise as to the correctness of 'making an amends'?"

The 12 steps to recovery first outlined by the founders of Alcoholics Anonymous, Bill Wilson and Bob Smith, have been enshrined in A.A.'s "Big Book" for more than seven decades. Over the years, the remorseful focus on "making amends" in Steps 8 and 9 has extended beyond the A.A. movement to the language of recovery more generally, even making an appearance in the public statement by Tiger Woods earlier this year apologizing for his marital infidelities.

While Woods said in his prepared statement, "It's now up to me to make amends," he modified the idiom in an interview with ESPN the following month, speaking of the "many people I have to make an amends to." Woods is hardly alone in treating the word amends as a singular noun, or even alternating between singular and plural interpretations of the word.

Uncertainty over how to treat amends is far from new. The Oxford English Dictionary has examples of amends used in a distinctly singular fashion all the way back to the fifteenth century. The English essayist Joseph Addison wrote of making "an honorable amends," and T. S. Eliot, in his poem "Portrait of a Lady," posed the question, "How can I make a cowardly amends / For what she has said to me?"

Amends came into English from the Old French word amendes, meaning "fines" or "penalties," the plural of amende, meaning "reparation." But while the singular form persisted in French, it dropped out of English, leaving us with a plural noun that has no proper singular equivalent. Something similar happened with other words in the language, like alms, odds, pains and riches.

Noah Webster tried to sort out this confusion in his 1789 book, "Dissertations on the English Language." Webster held that "amends may properly be considered as in the singular number," but concluded that judgment of the word as singular or plural was ultimately "at the choice of the writer." He saw the word means as a parallel case: if means expresses a single action to achieve a result, it



From: Jonathan Lanham-Cook . . . . . 10/6/2010 6:17:00 PM

|||||

I have a number of Big Books including 1st editions 9th and 15th printings, complete set of second editions and 1st printings of the 3rd and 4th editions -

I also have UK 3rd and 4th editions (I'm after a UK second edition).

It would seem that they all have either Kaufmann or Park Avenue (I'm absolutely no expert so I'm going on what's been discussed here).

I also have a UK 1st edition 2nd impression (1956) -- from what I can tell it's essentially a US 14th printing reproduced and printed in the UK -- however the

Caps at the beginning of the chapters are totally different. The text is unaltered and appears to be the same type face but with slightly different spacing -- anybody know anything about this?

Very interesting -- I'd love to know more.

Jonathan L-C

|||||

++++Message 6941. . . . . Choose your own concept of God: Sam Shoemaker

From: Jeff Bruce . . . . . 10/8/2010 12:42:00 AM

|||||

It seems odd to me to contend that Sam Shoemaker is not in good standing with the establishment Episcopal church since on their calendar they have a feast day for him in their calendar of saints. (January 31). I do agree with you that he is not representative of either the church or the Oxford Group, even though he was a prominent member of both.

- - - -

From Glenn C. (South Bend, Indiana):

Let's remember though that being on the modern American Episcopal Church's Calendar of the Saints in no way implies "orthodoxy" in the kind of narrow way that some of the previous messages have been using that term. And it certainly doesn't imply that they were Anglicans at all. I would hesitate to try to speculate on what anybody on that list "must necessarily have believed" on some theological issue of this sort simply because (and only because) that person's name showed up on the list!

EXAMPLES:

[http://en.wikipedia.org/wiki/Calendar\\_of\\_saints\\_%28Episcopal\\_Church\\_in\\_the\\_United\\_States\\_of\\_America%29](http://en.wikipedia.org/wiki/Calendar_of_saints_%28Episcopal_Church_in_the_United_States_of_America%29) [27]

d\_States\_of\_America%29 [27]

May 23 Nicolaus Copernicus, 1543, and Johannes Kepler, 1543, Astronomers  
[KEPLER WAS A SUN WORSHIPER AND PROFESSIONAL ASTROLOGER who believed that the sun, not Jesus Christ, was the visible incarnation of God, and that the planets sang to the divine sun in what was called the music of the spheres]

Sept. 8 Søren Kierkegaard, Teacher and Philosopher, 1855  
[brought up a Lutheran, but he was a wild radical who rebelled against the established church and was the FOUNDER OF RADICAL EXISTENTIALIST PHILOSOPHY -- the 1960's radicals used to love his works]

Dec. 10 Karl Barth, Pastor and Theologian, 1968  
[Swiss Calvinist background, but the FOUNDER OF THE RADICAL CRISIS THEOLOGY that appeared in the early twentieth century]

Dec. 14 Juan de la Cruz (John of the Cross), Mystic, 1591  
[St. John of the Cross taught that GOD IS TOTALLY INDESCRIBABLE, an infinite abyss of no-thing-ness, and that there was no way that you can describe God literally in any kind of human words at all]

Jan. 15 Martin Luther King Jr. [Baptist] Civil Rights Leader, 1968

Feb. 5 Roger Williams, 1683 [Baptist and later a Seeker], and Anne Hutchinson, 1643, Prophetic Witnesses

Mar. 3 John and Charles Wesley, Priests, 1791, 1788 [they were Anglicans, but were the effective founders of the Methodist church]

Mar. 26 Richard Allen, First Bishop of the African Methodist Episcopal Church, 1831 [Methodist, not Anglican]

July 1 Harriet Beecher Stowe, Writer and Prophetic Witness, 1896 [Presbyterian]

Nov. 15 Francis Asbury [Methodist], 1816, and George Whitefield, 1770, Evangelists

Nov. 26 Isaac Watts, Hymnwriter, 1748 [Nonconformist]

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On Wed, Oct 6, 2010 at 2:55 PM, J. Lobdell <jlobdell54@hotmail.com> wrote:





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From: Jonathan Lanham-Cook <lanhamcook@gmail.com>  
(lanhamcook at gmail.com)

How strange? As an Englishman who would acknowledge that my English is far from perfect, I am surprised by this article. To 'make an amends' is clearly incorrect and I can't even see why anyone would even bother to write about it:  
you either make amends (plural) or make an amend (singular), how can anyone not see that? Very strange.

Jonathan L-C  
(Bristol, UK)

-----

From: John Moore <contact.johnmoore@gmail.com>  
(contact.johnmoore at gmail.com)

We "make amends" which is the process in general, and we "make an amend" which refers to one specific amend. Those are the AA terms as I know them.

But...to describe the amends process as a "remorseful focus" shows that the writer has never made one.

Our 9th step is a positive, constructive course of action that has little to do with apologizing.

John Moore  
South Burlington VT

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On Sun, Oct 10, 2010 at 12:56 AM, <Shakey1aa@aol.com> wrote:

>  
> This New York Times article discusses literature, AA and the question of whether the word amends is singular or plural:  
>  
> On Language - "Making an Amends" - NYTimes dot com  
>  
> [http://www.nytimes.com/2010/10/10/magazine/10onlanguage.html?\\_r=1](http://www.nytimes.com/2010/10/10/magazine/10onlanguage.html?_r=1)  
>  
> Shakey Mike Gwartz  
> Phila, PA USA  
>  
> =====  
> On Language  
> 'MAKING AN AMENDS'  
> By Ben Zimmer  
> Published: October 8, 2010

> The New York Times Magazine

>

> Meg e-mails: "I am a member of a 12-step program in which the eighth and

> ninth steps refer to 'making amends.' When people share their experience

> with these steps, they often talk about 'making an amends' as if it were a

> combination of singular and plural. I find this so annoying that I may need

> to make amends for interrupting people to correct their grammar. But perhaps

> I am in error. Could you please advise as to the correctness of 'making an

> amends'?"

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> The 12 steps to recovery first outlined by the founders of Alcoholics

> Anonymous, Bill Wilson and Bob Smith, have been enshrined in A.A.'s "Big

> Book" for more than seven decades. Over the years, the remorseful focus on

> "making amends" in Steps 8 and 9 has extended beyond the A.A. movement to

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> public statement by Tiger Woods earlier this year apologizing for his

> marital infidelities.

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> amends," he modified the idiom in an interview with ESPN the following

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> alternating between singular and plural interpretations of the word.

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> despite

> the -s ending, but if it encompasses more than one action, it can take the

> plural reading.

>





|||||

Subject: Betty Van Nortwick 65 years sober  
Date: Thursday, October 14, 2010

Maybe some of you bumped into Betty, in your travels. What a gift!!

I just wanted to pass along that one of our treasures has passed on. Betty Van Nortwick, who got sober in Chicago April 8, 1946, passed away yesterday at the age of 95 in El Paso . We thought that maybe as of the other day, she may have been the person with the longest continuous sobriety in AA.

When Betty came in to the fellowship, she was discouraged from joining because of her gender, and she insisted that she had earned her seat. The men finally let her in. Apparently getting sober in Chicago in the 40's was not quite like today. Betty lived in Arizona after Illinois and then for the past 30 years here in El Paso . She was an active member of the fellowship, attending meetings weekly and sponsoring women up until the day she died. Her sponsees will want to remark, I'm sure.

We had the privilege of videoing her story two years ago, and there are copies in the AA archives in El Paso and Tucson. God bless and we'll pass along any service information.

|||||

++++Message 6949. . . . . Fredrick Haskin article  
From: traditionsway . . . . . 10/16/2010 3:11:00 PM

|||||

Does anyone know of an newspaper article on AA written by a Fredrick Haskin around 1941? I believe he wrote for the LA Herald, but I could be wrong. I know the AP picked it up and it was carried by local papers here in Montana.

|||||

++++Message 6950. . . . . Sr. Ignatia exhibit at Ellis Island,  
Dubuque, Los Angeles, South Bend, Sacramento  
From: Glenn Chesnut . . . . . 10/17/2010 4:00:00 PM

|||||

Women and Spirit: Catholic Sisters in America

CINCINNATI: Premiered May 16, 2009 at Cincinnati Museum Center

DALLAS: September 25 - December 13, 2009: The Women's Museum in Dallas

SMITHSONIAN: January 15 - April 25, 2010: The S. Dillon Ripley Gallery at the Smithsonian

CLEVELAND: May 9 - August 29, 2010: The Maltz Museum of Jewish History in Cleveland

ELLIS ISLAND: September 24, 2010 - January 22, 2011: Ellis Island

DUBUQUE: February 18, 2011 - May 22, 2011: The Mississippi River Museum and Aquarium in Dubuque

LOS ANGELES: June 17 - August 14, 2011: Mount St. Mary's College, Los Angeles

SOUTH BEND: September 2 - December 31, 2011: Center for History in South Bend

SACRAMENTO: January 24 - June 3, 2012: The California Museum in Sacramento

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[http://www.womenandspirit.org/webOne/index.php?www=sp\\_detail&id=58&navigation\\_ma](http://www.womenandspirit.org/webOne/index.php?www=sp_detail&id=58&navigation_ma)

in\_id=83 [28]

Women and Spirit: Catholic Sisters in America is a traveling exhibition depicting the innovative, action-oriented women whose passion for justice helped shape our nation's social and cultural landscape. Since first arriving in America nearly 300 years ago, sisters built schools, colleges, hospitals, orphanages, homeless shelters, and many other enduring social institutions.

As nurses, teachers, and social workers, sisters entered professional ranks decades earlier than most other women and established landmark institutions that continue to serve millions of Americans from all walks of life. The untold story of these unsung heroes is now recounted, documenting a vital and significant perspective of American history.

#### EXHIBIT FACTS:

\* The 3000 square foot exhibit is modular and can expand to 6000 square feet.

\* Features 70 artifacts from over 400 sister communities including a letter from Thomas Jefferson assuring religious freedom following the Louisiana Purchase, a custom fluting machine for the habits, a Three-Key Box known as a Common Safe used by the sisters to manage their finances, and a medical bag used by the sisters as they nursed both sides during the Civil War.



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>  
> Shakey Mike Gwartz  
> Phila, PA USA  
>  
> =====  
> On Language  
> 'MAKING AN AMENDS'  
> By Ben Zimmer  
> Published: October 8, 2010  
> The New York Times Magazine  
>  
> Meg e-mails: "I am a member of a 12-step program in which the eighth and  
> ninth steps refer to 'making amends.' When people share their experience  
> with these steps, they often talk about 'making an amends' as if it were a  
> combination of singular and plural. I find this so annoying that I may  
need  
> to make amends for interrupting people to correct their grammar. But  
perhaps

> I am in error. Could you please advise as to the correctness of 'making an  
> amends'?"

>

> The 12 steps to recovery first outlined by the founders of Alcoholics  
> Anonymous, Bill Wilson and Bob Smith, have been enshrined in A.A.'s "Big  
> Book" for more than seven decades. Over the years, the remorseful focus on  
> "making amends" in Steps 8 and 9 has extended beyond the A.A. movement to  
> the language of recovery more generally, even making an appearance in the  
> public statement by Tiger Woods earlier this year apologizing for his  
> marital infidelities.

>

> While Woods said in his prepared statement, "It's now up to me to make  
> amends," he modified the idiom in an interview with ESPN the following  
> month, speaking of the "many people I have to make an amends to." Woods is  
> hardly alone in treating the word amends as a singular noun, or even  
> alternating between singular and plural interpretations of the word.

>

> Uncertainty over how to treat amends is far from new. The Oxford English  
> Dictionary has examples of amends used in a distinctly singular fashion  
all

> the way back to the fifteenth century. The English essayist Joseph Addison  
> wrote of making "an honorable amends," and T. S. Eliot, in his poem  
> "Portrait of a Lady," posed the question, "How can I make a cowardly  
amends

> / For what she has said to me?"

>

> Amends came into English from the Old French word amendes, meaning "fines"  
> or "penalties," the plural of amende, meaning "reparation." But while the  
> singular form persisted in French, it dropped out of English, leaving us  
> with a plural noun that has no proper singular equivalent. Something  
similar

> happened with other words in the language, like alms, odds, pains and  
> riches.

>

> Noah Webster tried to sort out this confusion in his 1789 book,  
> "Dissertations on the English Language." Webster held that "amends may  
> properly be considered as in the singular number," but concluded that  
> judgment of the word as singular or plural was ultimately "at the choice  
of

> the writer." He saw the word means as a parallel case: if means expresses  
a

> single action to achieve a result, it can be thought of as singular  
despite

> the -s ending, but if it encompasses more than one action, it can take the  
> plural reading.

>

> Sadly, idioms don't always accord with logical argumentation. The singular  
> version of means survives in the frozen phrase, a means to an end, but  
> singular amends has never made much headway in standard English. Make an  
> amends is vastly outnumbered by make amends in written use, though it is  
> likely more popular in everyday speech, as Tiger Woods demonstrated when  
he

> went off-script. Notwithstanding illustrious predecessors like Addison and  
> Eliot, it's best to make amends and not an amends, lest your act of  
> contrition turn into a grammatical squabble.



(email at LaurenceHolbrook.com)

Live & learn - a google search turned up hundreds of Freethinkers groups - very few had anything to do with recovery specifically.

Interesting to note that one such group, Freethinkers of Colorado Springs, had a speaker from SMART Recovery to address the group earlier this year:  
<http://www.freethinkerscs.com/?q=node/431>

More pertinently, I did find a some AA Freethinkers:  
<http://www.aaagnostics.org/> and <http://www.aa-freethinkers.org/>

There is also an Agnostic AA NYC group with a preamble, steps etc - virtually every site I checked acknowledged they got information from this NYC group:  
<http://agnosticanyc.org/>

The NYC group posted 'scripts' that might be helpful:  
<http://agnosticanyc.org/documents.html>

And they also had a fairly extensive meeting list that one might 'luck out' and finding a close by meeting:  
<http://agnosticanyc.org/worldwide.html>

And they did have an email address for questions and comments:  
[postmaster@agnosticanyc.org](mailto:postmaster@agnosticanyc.org)

Hope this info is helpful

Larry

- - - -

From: Anders Byström <[agbystrom@gmail.com](mailto:agbystrom@gmail.com)>  
([agbystrom at gmail.com](mailto:agbystrom@gmail.com))

Hiya Metta!

I live in Sweden and one difference I've experienced between the meetings in Sweden and the US is that we almost never end our meetings with the Lord's Prayer, otherwise it's pretty much the same. Some ppl in the meetings talk about "God" others use "Higher Power" and etc., etc. I use the word "God" mostly for convenience cause I'm a bit lazy .... but by that word I don't imply any Christian view of God, and I often state that at meetings to show newcomers that's ok.

AA is NOT in any way shape or form a Christian entity, and our Traditions makes that very clear. So by that I would like to think that any real AA meeting is

what you would call a Free Thinkers meeting. But I kinda catch on to what you say though. Cause from time to time in the Swedish fellowship we've had groups that have tried to "make" AA Christian - which it is not. We are a Fellowship of the Spirit, NOT a society of religious dogma.

So if you have concerns, why not just set up a meeting that adhere to AA's Traditions and call it for what it is - an AA meeting?

Love and Service  
Anders Byström  
Gothenburg, Sweden

- - - -

From: "planternva2000" <planternva2000@yahoo.com> (planternva2000 at yahoo.com)

I apologize in advance if this offends anyone, but I feel compelled to answer from my own personal experience.

The writer gives the impression that AA meetings are for Christians only, probably since the word "God" is used quite frequently. In my 3+ decades of unbroken AA membership I've been privileged to sponsor a Laotian immigrant who is a Buddhist, An Iranian immigrant who is a Muslim, a Catholic priest, all of whom are still sober, and a Jew, who died sober. I also correspond with a sober Sikh.

Not a single one of these men has had a problem with the Big Book or any of the Twelve Steps.

Jim S.

- - - -

From: Michael Dunn <mdshediad@yahoo.ca> (mdshediad at yahoo.ca)

In my work, every year for 25 years I traveled to Chicago in the fall for 10 days. I attended several Atheist/Agnostic meeting there.

See: <http://www.chicagoaa.org/meetings/>

Click the "Atheist/Agnostic" box and you'll get the list. Most are called Quad A groups - AA for Atheists and Agnostics.

I'm sure that site has a contact email, they should be able and willing to help you.

Michael

-----

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

Based on my interpretation of Traditions Four and Five, it strikes me that you can run your meeting any darn way you please, as long as it doesn't affect AA as a whole, or other groups. As for the club, if they won't give you time or space, go set it up someplace else.

-----

From: Charley Bill <charley92845@gmail.com> (charley92845 at gmail.com)

Hi Dogbert,

We do indeed have meetings in Orange County that stray from the Christian-centric AA. I attend one on Fridays at 8 in Cypress. It is a book study meeting and we study anything that will help us understand and work a good recovery program.

I see a "We Agnostics" in Cypress at 8 on Mondays at 5691 Vonnie Lane near Walker and Lincoln. There used to be several agnostic/atheist meetings in this location. I know several members who are not Christians in any sense who are fine AA members. It can be done in Orange County.

This meeting and probably others are already in existence and are listed in the directory found at <http://www.oc-aa.org/default.htm>

If you have any flack at all from the Club (please note there are no "AA" Clubs -- the Fellowship does not have clubs -- see the Traditions) I think you would be better off starting the meeting in a room at a church. Find one that already hosts an AA or Alanon meeting or both and ask them for a room. Be sure you can afford the contribution they expect. You just say it is for an AA meeting and do the other advertising/publicity on the club bulletin board and in the monthly bulletin from the Central Office, and notices to all meetings in your area of interest.

Please let me know how things work out. If you'd like to come with us on Friday nights in Cypress, let me know and I'll give you address, directions, etc.

If  
you want more coaching on how to open a new meeting, please write me direct  
at  
my home email address:  
<charley92845@gmail.com> (charley92845 at gmail.com)

- - - -

From: Dick Chalue <dickchalue@yahoo.com>  
(dickchalue at yahoo.com)

Why not use the regular format? As it is stated MANY times IN THE BIG BOOK,  
"GOD  
AS WE UNDERSTAND HIM" is YOUR conception of God NOT anybody else's God but  
YOURS. Religion is the politics of spirituality and this is a spiritual  
program,  
not religious.

Dick Chalue

- - - -

From: "chiefret1995" <chiefret1995@yahoo.com>  
(chiefret1995 at yahoo.com)

I've never hear of Free Thinkers meetings. It's my understanding that "God  
as we  
understood him" is all inclusive and excludes no one's particular beliefs. I  
know of no Christian dogma in AA but I have heard of it in some meetings,  
meetings which usually don't last long.

David G

|||||

+++Message 6954. . . . . A.A. Way of Life/As Bill Sees It  
From: Tom Hickcox . . . . . 10/19/2010 10:18:00 PM

|||||

I use AAWL/ABSI daily and have done so for a while. It is a part of  
my daily P&M, comes in handy when I need to come up with a topic when  
I chair, and is useful as a quick reference for sharing at meetings.

I am wondering what prompted its production. In the forward Bill  
tells us, "It is felt that this material may become an aid to  
individual meditation and a stimulant to group discussion, and may  
well lead to a still wider reading of all our literature."

At the time of publication, the three books he described as A.A.'s  
basic texts, the Big Book, 12x12, and A.A. Comes of Age, were in use  
and he was communicating with the membership regularly thru the A.A.  
Grapevine. What was the need for yet another book?

That said, I assume he chose what went into the book, or am I



Urbana, Illinois

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>  
(jlobdell54 at hotmail.com)

On the "an amends" matter, the phrase in any form is so largely used in A.A., and so little mostly outside A.A., and amends so confused with the act of amending, that it's hard to come to any conclusion of more than historical interest -- in which connection it might be pointed out that amends (or an amende honorable) were historically usually made openly and publicly, or announced publicly, which seems to continue in one of Bill W's examples (of the man who stood up and apologized to the man he had wronged before the whole congregation). Since the medieval form is amendes (Fr), where the final -s is silent unless followed by a non-aspirated vowel, there was no difference in pronunciation between singular and plural until just about Shakespeare's time.

To move up in history, if Alexander Hamilton (quite possibly an active alcoholic) had been willing to make amends to Aaron Burr (who quite possibly inherited the tendency toward alcoholism from his grandmother, a Hopkins by birth, and may well have been an active alcoholic), the famous duel might never have taken place -- but then, drinking alcoholics have never been good at making amends.

(Amend[e]s honorable[s] were the remedy against a duel).

- - - -

From: Dov W <dovwcom@gmail.com>  
(dovwcom at gmail.com)

I too am English and I too have a limited grasp of the language, but at one time I counted myself among the believers that the answer to Life the Universe and Everything in life lies in the Big Book. I am no longer as convinced as I was, but, as it happens, the Big Book does shed interesting light on the singular usage of nouns that always take the plural form.

One needs look no further than "The Doctor's Opinion" for discussion of "a means to an end" where "means" (even though it ends in an s) is treated as a singular noun:

"In the course of his third treatment he acquired certain ideas concerning a possible means of recovery".



(lanhamcook at gmail.com)

37 ... apparently :-)

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>  
(jlobdell54 at hotmail.com)

Though it has come to be a proverbial attack on pedantic accuracy, the question about angels on the head of a pin (or dancing on the point of a needle) actually encapsulates a matter of great importance in the spiritual life, which is the relationship of the spiritual and the physical.

- - - -

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

Modern people who want to make fun of the nit-picking quality of some medieval theology, like to say that people in the medieval European universities used to sit around arguing about how many angels could stand on the head of a pin.

In fact, no medieval theology professors ever put this question up for a formal disputation among their students, because the answer was too simple. Each angel was "pure form" and contained no "matter." Things that contained no matter had no spatial location. Therefore you couldn't say that an angel was actually located anywhere in space, even though the angel (as good Swedenborgians later on also knew) could communicate with an individual human being who was located at a specific physical location.

Or as Jared Lobdell put it in modern fashion, angels were purely spiritual beings, who were not bound into the physical fabric of the kind of space and time which scientists talk about their formulas. Angels existed up in that "fourth dimension of existence" of which the Big Book spoke on pages 8 and 25 ("I was soon to be catapulted into what I like to call the fourth dimension of existence" and "we have been rocketed into a fourth dimension of existence which we had not even dreamed").

Real medieval disputations were held over questions that were far more intellectually challenging :-)





What I did find was a list in Barefootsworld -- is this the Richard K. list?

--

can anyone tell us? At any rate, this list gives the following, but with no sources of information of any sort given for these claims:

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

Pioneers of Alcoholics Anonymous – 1934 – 1939

All Below Achieved At Least Some Period of Sobriety.

Some who failed may have achieved permanent sobriety later.

Bolded Names Achieved Permanent Sobriety.

Sobriety date: 1938 -- Delmar Tyron -- Akron -- Ace Full, Seven-Eleven

(wrote

story Thanksgiving 1938)

HEREWITH FOLLOWS ALL OF THE OTHER RELEVANT MATERIAL  
I WAS ABLE TO LOCATE IN THE PAST AAHL MESSAGES:

- - - -

Message #63

Sat Apr 6, 2002

NMOlson@aol.com

BB Authors -- Author unknown, Akron, OH. "Ace Full-Seven-Eleven."

Bufs, I have been preparing short biographies of authors of the stories in the Big Book, including all three editions, plus one story which appeared only in the Original Manuscript (OM).

I have reviewed all the books published by A.A. World Services and the A.A. Grapevine, plus all the books I could locate written about A.A. or by any of its members. A few I acknowledge at the end of individual stories.

In this endeavor I have been helped enormously by other members of the Bufs.

Some of these supplied information about only about one or two of the authors.

In those cases I will acknowledge them when I post the individual biographies on which they helped.

But there are a few people who have been of such help in providing information

that I must acknowledge them here: Lee C. in California, who first got me interested in A.A. history; Jim B. in Canada who has sent me large files full of

information on A.A.'s history; Barefoot Bill in Pennsylvania, who has sent both

information and a video of one of the authors' talks; Ron L. and Ted H. in California who have sent me tapes of some of the authors' talks. (Ron also sent

me information on Jim Burwell which I had not known.)

But there is one man who does not want to be acknowledged. "I don't like to take credit for anything I do for A.A.," is I think how he put it. But this

man

not only proofread and offered editorial suggestions on the nearly 150 pages, but also researched the net to find information for me. So I will risk his friendship by saying THANK YOU, THANK YOU, THANK YOU, to Tony C. of Texas.

To me the amazing thing about all this is that I have never met any of these benefactors in person.

I've done my level best to be sure the stories are accurate. Nonetheless, I am sure there are mistakes. Please send any corrections or additional information to me personally rather than to the whole list, giving me your sources for the information (no guess work please). If it seems appropriate I will then post a corrected biography, giving credit where due for the new information.

Here is the first, the only story in the original manuscript which was not included in the first edition.

Nancy

Ace Full-Seven-Eleven -- Author unknown, Akron, Ohio.  
(Original Manuscript (OM), p. 62.)

There are different theories as to why the story was not included in the first edition. Some have suggested that the author became suspicious of Bill Wilson and Hank Parkhurst ("The Unbeliever" in the first edition) when Hank set up Works Publishing to raise money to publish the book, with himself as the self appointed president, and Bill began talking of listing himself as author of the Big Book. Bill would then be entitled to royalties. Others claim that the author wanted to be paid for his story, or to receive a share of the royalties on the book. None of these theories can be verified.

According to his story, he was the son of a pharmacist and studied pharmacy, but before he could take the state board examination he was drafted. In the Army he began gambling, and learning to manipulate the dice and cards to his own advantage.

After the war he became a professional gambler. He spent some time in jail, perhaps for gambling or drinking. One source claims it was for bootlegging.

He was hospitalized many times, and eventually his wife had him committed to an insane asylum. He was in and out of the asylum several times. During one of his confinements he met another alcoholic who had lost nearly all. This man had

been a hobo, and may have been Charlie Simonson ("Riding the Rods" in the first edition). During his last confinement his friend was not there, but soon he came to visit and to carry the message of A.A.

An agnostic or atheist when he entered, he eventually came to believe in a Divine Father, and that His will was the best bet.

No further information is available.

- - - -

Message #2009

Thu Sep 2, 2004

"Arthur" <ArtSheehan@msn.com>

RE: [AAHistoryLovers] How It Works.

Reference Sources:

AACOA AA Comes of Age, AAWS

AGAA The Akron Genesis of Alcoholics Anonymous, by Dick B (soft cover)

BW-RT Bill W by Robert Thompson (soft cover)

BW-FH Bill W by Francis Hartigan (hard cover)

DBGO Dr Bob and the Good Old-timers, AAWS

GB Getting Better Inside Alcoholics Anonymous by Nan Robertson (soft cover)

GTBT Grateful to Have Been There by Nell Wing (soft cover)

LOH The Language of the Heart, AA Grapevine Inc

LR Lois Remembers, by Lois Wilson

NG Not God, by Ernest Kurtz (expanded edition, soft cover)

PIO Pass It On, AAWS

SM AA Service Manual and Twelve Concepts for World Service, AAWS

SW Silkworth - the Little Doctor Who Loved Drunks, by Dale Mitchell (hard cover)

WPR Women Pioneers in 12 Step Recovery, by Charlotte Hunter, Billye Jones and Joan Ziegler (soft cover)

www Internet Sources (e.g. Google, Microsoft Encarta, US National Archives & Records Administration NARA)

1939

Jan, The draft book text and personal stories were completed. (AACOA 164, BW-RT 255)

Jan, 400 multilith copies of the book were distributed for evaluation. Each copy was stamped "Loan Copy" to protect the coming copyright. (AACOA 165, LR 197, NG 74, 319, PIO 200) NY member Jim B (Vicious Cycle) suggested the phrases "God as we understand Him" and "Power greater than ourselves" be added to the Steps and basic text. Bill W later wrote "Those expressions, as we so well know today,

have proved lifesavers for many an alcoholic.” (LOH 201) Note: Jim B later moved to Philadelphia, PA in Feb 1940 and started AA there. He also helped start AA in Baltimore, MD. (AACOA 17, BW-FH 140, GTBT 137, WPR 81)

Feb/Mar (?), The distributed multilith copies were returned, but reader's comments produced few alterations in the final text. A major change did occur at the suggestion of a Montclair, NJ psychiatrist, Dr Howard, who recommended toning down the use of “musts” and changing them to “we ought” or “we should.” Dr Silkworth and Dr Tiebout offered similar advice. (AACOA 167-168 NG 67-77)

Mar (?), The much changed book manuscript was turned over to Tom Uzzell. He was a friend of Hank P, an editor at Collier's and a member of the NYU faculty. The manuscript was variously estimated as 600 to 1,200 pages (including personal stories). Uzzell reduced it to approximately 400 pages. Most cuts came from the personal stories, which had also been edited by Jim S (The News Hawk) a journalist from Akron, OH. (AACOA 164, BW-FH 126, PIO 203)

Mar, (?), Bill W, Hank P, Ruth Hock and Dorothy S (wife of Cleveland pioneer Clarence S) drove to Cornwall, NY and presented a much altered manuscript to the printing plant of Cornwall Press. When the plant manager saw the condition of the manuscript, he almost sent them back to type a clean copy. Hank P persuaded the manager to accept the manuscript on condition that the group would examine and correct galley proofs as they came off the press. The group checked in to a local hotel and spent the next several days proofreading galleys. (AACOA 170-171, WPR 81-82)

Apr, 4,730 copies of the first Ed. of Alcoholics Anonymous were published at a selling price of \$3.50 (\$46 today) .... The manuscript story of an Akron member, Ace Full - Seven - Eleven, was dropped (reputedly, because he was not too pleased with changes made to the first drafts of the Steps and text). 29 stories were included (10 from the east coast, 18 from the mid-west and 1 from the west coast - which was ghost written by Ruth Hock and later removed from the book) (www)

- - - -

Message #4377  
Tue Jun 12, 2007  
"schaberg43" <schaberg@aol.com>

## Some Notes on the AA Original Manuscript Up for Auction

I went down to Sotheby's today to take a long look at the Original Manuscript copy that they will be auctioning off on Thursday, June 21st. This is the OM copy where Hank, Ruth, Bill, and others recorded ALL of the suggestions that they received for edits before actually printing the first edition of the Big Book ....

On the pages containing the dropped story "Ace Full – Seven – Eleven," Bill has written the author's name (something which has not been, to my knowledge, so far discovered) and includes a short comment on why the story has been dropped ....

Old Bill

- - - -

Message #4409  
Tue Jun 26, 2007  
"Fiona Dodd" <fionadodd@eircom.net>  
Jim Burwell's Copy of OM

From Old Bill:

Given the current excitement surrounding the sale of the "Master Copy" of the Original Manuscript, there was a request here for more information on Jim Burwell's copy of the Original Manuscript and I will try to supply as much detail about it below as possible.

My Lady Sara and I are the current owners of the Burwell copy of the "Original Manuscript" – one of the multilith copies of the proposed text of the Big Book that were circulated in late 1938 and early 1939 for review and comments ....

The unique features of this copy include:

### INSIDE FRONT COVER:

Jim's handwritten name and New Jersey address (crossed out)

beneath which is are two of his later San Diego addresses (crossed out)

and below this (but covered up with white-out), in another hand, is the name and address of Clarence Snyder in Florida (it seems likely from this and other internal evidence – see below – that at some point the 'lost' copy ended up with Clarence before making its way back to Jim) ....

### VERSO OF INDEX PAGE:

This originally blank page is filled with a wealth of historically important information (written in blue ink by Jim) including:

"Those Dry + Active Since AA Book 4/1/39"

beneath this header are two columns with subheads: "N.Y. Group" and "Akron" listing the full names of five NY AA's in the order of their sobriety (with dates) along with six full names and dates from Akron. Death dates are also included for those who died before 1956 in one style of handwriting (indicating that this page might have been written out at that time) along with other death dates added later – including Jim's.

Below this is another major header: "Others who contributed to writing the book. / Some have died, + some have now recovered."

Again, this list is broken down into two columns with subheads for "N.Y. Group" and "Akron Group." There are twenty full names listed alphabetically in the N.Y. Group column – with some marked "(D)" for 'dead' in both ink and pencil. The Akron Group column lists seventeen names listed alphabetically

– again with "(D)" noted. Below this are four new names, which are not in alphabetic sequence, that have been added in another hand – which I would suspect to be Clarence Snyder's, since his name appears among these.

(NOTE:

three of these four additions are for names that already appear in the 'Sober Akron Six' column at the top of the page – bringing the real count

for this Akron column up to eighteen.) ....

INDEX – (2) PAGE:

All of the "Personal Stories" on this page have been identified in Jim's handwritten notations with the full names of the writers – except for "Ace Full – Seven – Eleven" which is left blank ....

- - - -

Message #5275

Mon Oct 13, 2008

"bigbookken" <bigbookken@yahoo.com>

Why was "ACE FULL -- SEVEN -- ELEVEN." story omitted ?

Please see photo from the Original Working Manuscript:

<http://www.aaholygrail.com/1.html>

Does anyone know who "Del Tryon" (or "Del Tryor") is and why he thought the publishing of the Big Book was a "racket" and "withdrew" it ?

If you have any information, do you also have a source I can refer to ?

Many thanks,

Ken R.

-----

Message #5283

Wed Oct 15, 2008

"Laurence Holbrook" <email@LaurenceHolbrook.com>

Re: Why was "ACE FULL -- SEVEN -- ELEVEN." story omitted ?

Message #5275 from Ken R.

<bigbookken@yahoo.com>

(bigbookken at yahoo.com)

refers us to the working manuscript of  
the Big Book at:

<http://www.aaholygrail.com/1.html>

which gives a photo of "Personal Stories"  
page 62, the beginning of the story entitled  
"ACE FULL -- SEVEN -- ELEVEN."

This sheet of paper has an X across the page,  
and a handwritten note at the top which says:

"Del Tryon's story -  
Thought the book was racket  
and so with drew this.  
w.a.w."

-----

<http://silkworth.net/dickb/thefirstforty.html>

Richard K., in an attempt to work out which  
of the early AA members stayed sober, and  
which went back to drinking, gives what he  
believed was the person's full first name  
and the person's last name (spelled  
differently from the handwritten note on  
the early draft of the Big Book), but  
without giving the source of this informa-  
tion:

"N/A Delmar Tyron Akron Success Ace-Full Seven Eleven  
(NO- Success)"

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The Orange Papers site has a PDF of a document  
signed by Dr. Bob's daughter, Sue Smith Windows  
(February 15, 1918 - February 9, 2002), on  
January 7, 1999 (when she was eighty years old)  
that gives one version of why his story wasn't

included:

[http://www.orange-papers.org/orange-Sue\\_Smith.pdf](http://www.orange-papers.org/orange-Sue_Smith.pdf)

"One of the authors of a personal story that appeared in the original manuscript (ACE FULL... SEVEN ELEVEN) from Akron asked that his story be removed from the book prior to publication after finding out about Bill's personal financial aspirations from the sale of the book. It was revealed that Bill and Ruth Hock already publicly distributed the multilith manuscript and sold it for \$3.50."

- - - -

Message #5291  
Sat Oct 18, 2008  
Tom Hickcox <cometkazie1@cox.net>  
Re: Why was "ACE FULL -- SEVEN -- ELEVEN." story omitted ?

The \$3.50 for the manuscript included the promise of a copy of the Big Book when it was published, I believe.

Tommy H in Baton Rouge

- - - -

Message #5308  
Mon Oct 20, 2008  
"Arthur S" <ArtSheehan@msn.com>  
Re: Why was "ACE FULL -- SEVEN -- ELEVEN" story omitted?

The Orange Papers is not quite the most objective and impartial source for AA information. Neither was Dr Bob's daughter Sue.

The Orange Papers is an agenda-driven site and things don't get on there unless they fit the agenda.

Also, Sue W made no secret of her contempt for Bill W. It was probably rather galling to her that Bill's and Lois' heirs were receiving royalties from the books Bill wrote and she wasn't. If you read her comments in "Children of the Healer" about her daughter's suicide, after murdering her granddaughter, they are rather chilling, calculated and surreal.

The comment on the Big Book manuscript page by Bill W, regarding Del T and his story, says "Thought the book was a racket so



From: Jim M <silkworthdotnet@yahoo.com>  
(silkworthdotnet at yahoo.com)

I am happy to announce that a written text and a scanned copy of the original "Your Faith" magazine article containing an interview with Dr. Bob is now available from silkworth.net -Interview by D.J. Defoe

The title of the article is, "I Saw Religion Remake A Drunkard"

"Through Liquor, this physician had lost his practice, his reputation and his self-respect. Then one night in a gathering in a private home, he found the way of escape." -The Doctor Bob interview by D.J. Defoe which appeared in the September 1939 issue of "Your Faith" magazine, pages 84 to 88.

Alcoholics Anonymous World Services, Inc. did not have a copy of this article or magazine. Brad I. donated the original copy he had to AAWS, Inc. Brad I., the AA Archivist in Area 35, sent the scanned copy and written text to me to add to the AA history on silkworth.net and gave permission to add it.

You can access this rare article and large scanned images of the relevant pages of the magazine on silkworth.net:

[http://www.silkworth.net/aahistory/drbob/drbob\\_interview\\_fm\\_0939.html](http://www.silkworth.net/aahistory/drbob/drbob_interview_fm_0939.html)

(Indexed on <http://www.silkworth.net/aahistory/drbob.html> and <http://www.silkworth.net/aahistory/research.html> )

Yours in service,  
Jim M.

- - - -

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

The following is the text of the article I typed up. I have scans of the original document to email. The original magazine has been contributed to the GSO archives.

I Saw Religion Remake A Drunkard  
By D.J. Defoe  
September 1939 "Your Faith" Magazine

Through Liquor, this physician had lost his practice, his reputation and his self respect. Then one night in a gathering in a private home, he found the way

of escape.

When a doctor starts drinking, he's usually on the skids for keeps. His profession gives him so much privacy, so great exposure to temptation both from liquor and from drugs, and his need of a stimulant to lift him from depression becomes so extreme, that many a good doctor has dropped into oblivion for no cause other than his own thirst for drink.

I could tell you about more than one doctor who came to no good end through liquor. Their stories are alike in their early furtiveness, then a brazen attitude of liquor-might-do-things-to-some-men-but-I'm-different, then a broken desperation to try to keep up appearances and pretend nothing has happened, and finally exposure and failure-and disgrace. One brilliant ex-surgeon a suicide; another exile from home; two others forgotten by their friends; so runs the history.

But Dr. X handled his liquor problem differently. He came close enough to degradation to see how the jaws of hell reaching out for him. But then something interfered and saved him.

Today Dr. X -- and I dare not give his name, or even the name of the city, for reasons you will soon discover — is alive and happy and is probably a better and more popular doctor than ever before. What save his life and reputation? What force made him into a new man?

It was simply religion, brought home to him in a way he could use it. Simply the new habit of living his religion, and the discovery that he could utilize the power of prayer.

We used to see Dr. X around a lot. He was cheery, straightforward, friendly, and successful. His field was a particularly intricate form of surgery and he did well at it.

Then for quite a while we missed him. I saw his wife now and then, and noticed—even a man can things like that—that she seemed a little shabby and not especially happy.

We began to hear ugly rumors. That's bad for any doctor. We heard he was losing his practice. When a doctor begins drinking, not many people are willing to trust their own lives to his skill with a knife.

Last year I met Dr. X for the first time in several years. He was a new Dr. X.

Straight as an Indian. Clean eyes. An honest I-can-lick-the-world- look in

his  
face. He gripped my hand in a vise and said hello in a way that gave you  
something to tie to.

We were at a party. Someone offered Dr. X a drink. Then I remembered what  
had  
happened to him and wondered what he would do.

"I don't drink" he said evenly. "Some men can take a drink or two drinks and  
stop. I can't. I had that ability once, but not now. If I'd take as much as  
a  
swallow of alcohol now, I'd disappear-and you wouldn't see me for three  
weeks."

From him and others I got his whole story, a bit here, a bit there. Here it  
is.

He had been drinking for longer than anyone but his wife suspected. For a  
while  
he was able to keep the matter a secret. But he missed a couple of  
appointments  
and got into some trouble. First his competitors knew it. Then his friends  
around the hospital got wise. Finally even his oldest patients began to  
leave  
him.

He had always been dignified and aloof, and when he was straight you  
hesitated  
to go up to him and tell him he was drinking too much. Usually he drank  
alone,  
silently, hungrily, in a sodden fashion of one who wants to forget. Just a  
deadly, steady sopping up of the poison. It was ghastly. In his saner  
moments he  
must have known the way he was headed. But a stubborn pride-and pride of the  
sort in a wayward person is a terrible thing- held him from seeking help.

Finally a friend he trusted got him to attend a little meeting in a living  
room  
one evening. It was a simple affair. Not dress-up at all. Here was a factory  
foreman who looked happier than almost anybody in town. When the time came  
to  
talk he told how he had been cured of drunkenness by prayer. His wife told  
how  
unbelievably happy their life was now. They didn't have much money-you could  
see  
that-but they had something that money alone had never brought them. They  
had  
love and self respect, and they had each other.

Dr. X was surprised to find that everyone in this little group had some sort  
of  
a fight to make and had won. He began to look at these people in a new way.  
They  
had been weak and now they were strong. Unconsciously he began to envy them.

He surprised himself by starting to say something. He admitted he had a tremendous hunger for liquor. And sometimes it got him down. He found that just merely talking about his trouble seemed to bring relief. As long as you conceal your difficulties, no one can help you. But once you bring your trouble out in the open, you can invite help and encouragement from friends. And you can benefit by the strengthening power of prayer.

Merely getting on his knees and asking for help wasn't the whole story of Dr. X's reformation. Many a drunk knows there's a wide difference between promising to straight and sticking to it!

What enabled him to hold fast to his resolution was the discovery that he, who had just started to climb back to sobriety and respectability, had the ability to help other desperate and disheartened drunks to live decent lives too.

In fact, that's a big part of the cure. When Dr. X gets an inebriate started on a new life of decency, he sees to it that the man gets on his feet now and then and talks to other people in the same predicament. Telling yourself and the world that you're going to go straight helps you to remind your subconscious mind that you are going straight.

There have been a lot of ex-drunks that have come within Dr. X's influence since that fateful night he was turned back from a drunkard's grave. Forty-three of them, no less, owe their new lives to him. He'll leave a party or a dinner, almost leave an operation, to go and sit up all night with some drunk he probably never saw before but who knows he needs help.

He has worked out a little system. Usually he puts the drunk to bed in a hospital, where he can sleep off his liquor quietly but can't get any more. There the sick man-for a drunk really is a sick man- receives regular care, and hot meals, and also some measure or discipline and restraint. There he has privacy and time to think.

"But you can't do much for a man until he hits bottom and back up. Can you?" I asked.

"A man doesn't have to hit bottom, but he has to come close enough to see where he is going if he doesn't stop drinking" replied Dr. X quietly. "And he's got to want to be helped before with him or for him."

When a drunk in the hospital starts to sober up, Dr. X closes the door and starts to talk to him.

"I know where you hide your bottles," he'll say. "I know every sneaky little thing you do to get liquor when you're not supposed to have any. I've been there myself. And I want to tell you, my fine young friend, it's getting you nowhere. You're rotten. You're ashamed of yourself. Now let's do something about it."

So there in that white, silent hospital room they read the Bible together. Then they pray. Very simply. First the Doctor, then, falteringly, the man himself. He finds his voice gain in confidence. He finds it easy to talk to God, and talk out loud. He finds a huge load is lifted off his chest. He begins to feel he could hold his head up again. He gets a fresh look at the man he might be. The whole idea becomes real and feasible to him. He becomes enthusiastic and eager about going straight. He promises to read the Bible, and Dr. X leaves him.

Then, like as not, this sick man slips up and badly. Success is not that easy. Those nerves that have been accustomed to bossing the mind and the body can't be straightened out without a last tough fight. The patient begs for just one more little last drink, and when the nurse refuses, he is angry at Dr. X and may storm about and threaten to go home. Fortunately, the foresighted Dr. X had carefully removed the patient's pants and shoes and locked them up in his own locker in the surgeons room of the hospital.

And then, because he knows the fight the sick man is going through, Dr. X comes back in time to bring new comfort and new cheer and to again call forth the searching and ever available help of prayer. And in a couple of weeks the man, rested and refreshed and with the eyes alight as a result of decent living, goes home to his friends and his family that had almost given him up for dead.

"No, I don't dare let you tell about this," Dr. X said to me when I asked him for a signed interview. "We can't publicize these cures. These men are outside the realm of every day medicine. They have tried everything and have been given up as hopeless. We don't succeed every time ourselves. We can't brag. Every case is a new battle." "But if word got out that we can do anything at all for a drunk, then derelicts would come into this town by the TRAINLOAD. We couldn't handle them. We

couldn't  
handle a dozen. Two is a lot. One at a time is plenty. I can't talk to one  
of  
these fellows for more than an hour or two without feeling spent and tired,  
unless I talk like a parrot, and talking like a parrot wouldn't do them any  
good."

"Do you remember when Christ turned around in the crowd and asked "Who  
touched  
me?" and some woman confessed she had touched his robe because she wanted to  
be  
cured? Christ felt some of his power pass out from that touch. It's the same  
way  
with helping people. You're giving something. It tires you.

"We fellows who are doing this sort of thing feel we have hold of something,  
but  
we don't dare use our names in connection with it. Look up the new book  
Alcoholics Anonymous which we helped write. We studied around for a long  
while  
to find how we could tell our story without using our names. That book was  
the  
answer. It tells some actual stories -- my own among them -- but no names  
are  
given.  
Even the publisher doesn't know our names."

"But Dr. X," I insisted, "Why not let these drunks pay you something for  
what  
you do for them? After all, they have been a burden to their friends, You  
put  
them back where they can earn a living again and live a decent life. You  
deserve  
any kind of fee you want to charge."

"No, we can't commercialize the idea," the doctor said firmly but kindly.  
"That  
would spoil everything. We've got to keep our work as a gift to anyone we  
are  
able to help.  
"Moreover, I'm not sure we could set up a sanitarium and cure people  
effectively  
in any wholesale matter. I'm convinced this idea has to grow, one cure at a  
time."

I tried to argue still further. "But Christ was willing to let folks invite  
him  
in for supper and the night" I suggested. "You and your wife have food to  
buy,  
and rent to pay, and overhead expenses in the way of taxes and insurance and  
shoes for your daughter. It's your own fault if you don't let these reformed  
drunks help pay their own way."

"I'm satisfied," he said with a quiet smile that permitted no debate. "My  
wife



Dr. Silkworth's father was enamored with Marshall and Marshall believed "crisis, reform and conversion" were necessary for the alcoholic to overcome drinking ...  
sound familiar?

First question: Do we know who received royalties from the publication of this book?

Secondly: I know Marshall was a member of Congress and all that, but there were some interesting allusions in his death notice from the NY Times.

In part it states: "Men who heard him speak at the age of twenty had no doubt that he would live, if spared by Providence, to be one of the master-spirits of the country. And, had he been true and just to himself and to the high and noble faculties vouchsafed to him by God, he would have fulfilled all the loftiest expectations entertained of him. But he met in early manhood with a keen and bitter disappointment, which, deeply stinging his sensitive, impatient and proud nature, and blasting, as by a flash of lightning, what he regarded as his great life-hope, caused him to seek relief by quaffing at the poison-fount at which millions of gifted spirits have bowed and died."  
..... "But THOMAS F. MARSHALL's spirit did not perish. His genius was like Greek fire, nothing could quench it. Though he never wholly overcame for any great length of time, even by his most resolute and determined efforts, his one unfortunate habit, he became a very distinguished man."

What was his "keen and bitter disappointment"? Also, are we to understand that he was an alcoholic? And that he was never able to attain permanent sobriety? "He never overcame...his one unfortunate habit...."

Marshall's biography "A handful of bitter herbs: Reminiscences of Thomas Francis Marshall, 1801-1864, great Kentucky orator" is out of print and hard to find.

Thanks,

Mike Margetis  
Brunswick, MD

- - - -

Message #4997  
From "Chris Budnick" <cbudnick@nc.rr.com> (cbudnick at nc.rr.com)

Re: Hugh Reilly, Easy Does It: The Story of Mac

Below is the text from the Silkworth biography by Dale Mitchell (p. 95 - 101) regarding arguments for Silkworth writing Easy Does It. As mentioned in the email from Jim, it does indicate speculation about Bill Wilson having authored the book. I had forgotten that point from the Silkworth bio. It's a bit of a long email.

- - - -

On May 26, 1950, a fictional account of an alcoholic called Easy Does It: The Story of Mac was published by P.J. Kenedy and Sons out of New York City during Silkworth's last full year at Knickerbocker Hospital. The author used the pseudonym Hugh Reilly and, according to the dustcover, "has resorted to a narrative which but barely disguises his true experience." Was this author, indeed, William Silkworth? A number of facts lead to this very conclusion.

Easy Does It describes a treatment facility and process that mirrors that of Knickerbocker Hospital during the Silkworth management. It outlines the program of Alcoholics Anonymous to a degree of understanding that surpasses that of most of the active members of the fellowship. The Twelve Steps of Alcoholics Anonymous and some of the then-unwritten Traditions are explained to a level equal to that of the Big Book. Easy Does It presents facts, fictional characters that strongly resemble important people within early M, and medical descriptions unique to the Silkworth treatment program. More important, the alcoholic mind is dissected through the conversations and thoughts of the main character, Mac.

Prior to Easy Does It, early AA was presented in only a few publications, including the Big Book of Alcoholics Anonymous and a few Bill Wilson AA Grapevine articles. Some of the information contained in Easy Does It cannot be traced to any of these sources. The author of this book must have lived within the inner circles of the program and maintained firsthand knowledge of specific Silkworth treatment attitudes. Only one man could have known the details outlined in Easy Does It - William Silkworth himself.

The characters in the book spoke about the

exact same medical descriptions, analogies, and quotations Silkworth used over the years in his writings and speeches.

Silkworth's nurse, Teddy, is one of the fictional characters in the book. The character matches Teddy in vivid physical detail and personality. The personality description even corresponds to how Teddy described herself in the 1952 article "I'm a Nurse in an Alcoholic Ward." Silkworth himself could not have been better described in physical detail and personality had his own wife written the book. His glowing white hair, his deep blue eyes, even the way he dressed are the attributes of one of the characters.

The author held an uncanny knowledge of alcoholism, the Silkworth writings, the allergy theory, and the program specifics of Alcoholics Anonymous. The book uses many phrases that were coined by Silkworth and rarely used by others. The book, which was well received, focuses more on the physical and medical presentation of alcoholism than the spiritual requirements of recovery, yet the spiritual components of recovery are also plainly detailed. Although Silkworth's conversion beliefs are left for secondary conversations between the two main characters, conversion indeed occurs in every case of recovery presented. In accordance with the Silkworth legacy, it is obvious the book lays the ground for a firm base of medical understanding. A presentation of Higher Power and references to God are well placed within the book after the medical descriptions. Had the book been written with a purely AA focus, this might not have occurred.

The only reasonable argument against Silkworth authoring the book is that he was an extremely private and humble man. It is said that Silkworth would never write a book about himself that contained such glowing praise for his work. Silkworth always maintained his distance from fame despite the important role he played in the birth of Alcoholics Anonymous. Why would he suddenly step out of character and write a book acknowledging the intelligence and knowledge of alcoholic treatment by a doctor who was obviously himself?

We do know that he did nonetheless step out of character and pen a glowing recommendation of himself. The foreword to *Easy Does It* was

written and signed by 'William Duncan Silkworth, Physician-in-Charge of the AA Wing, Knickerbocker Hospital, New York.' In this short introduction, Silkworth writes, "The author has long been a close student of the alcoholic problem. He certainly does not write as an amateur."

The story describes one of the main characters, Dr. Goodrich, as "a man of exceptional mental and spiritual nature." If it can only be accepted that the Dr. Goodrich character is indeed Dr. Silkworth, then it must be accepted that Silkworth was still writing a foreword to a book that praised his own work.

In his closing statement of the foreword Silkworth states, "It deals with a complex subject, discussed from many angles, often challenging, always vigorous and original." At the time, Silkworth was widely respected as an expert on alcoholism and for his Towns and Knickerbocker treatment models for programs and facilities all over the world. This foreword was no small recommendation. Silkworth endorsed only three books in his writing over his many years: *Alcoholics Anonymous*, *The Varieties of Religious Experience*, and *Easy Does It*. This places *Easy Does It* quite high on the suggested reading list from a man generally married to science and *Alcoholics Anonymous*.

The only other reasonable argument against Silkworth as the author is that Bill Wilson was the author. Next to Silkworth, no one else had the experience at Towns and Knickerbocker Hospitals aside from Bill Wilson. No one could have more precisely described *Alcoholics Anonymous*. No one could have understood the medical facts presented in the book regarding the allergy theory, and certainly, no one knew the true story of Bill's spiritual awakening.

How then do we challenge this theory? First, Bill was known to be gregarious and very public. He wrote many articles and was involved in the writing of two books about his life and the history of *Alcoholics Anonymous*. Not once did he shy from public praise, quite the contrary. Why would Bill Wilson suddenly decide to write a book on *Alcoholics Anonymous* and the life of Dr. Silkworth in an anonymous fashion?

Second, Wilson regretted not properly thanking Silkworth more directly, and more frequently, long after Silkworth had died. He would not have made these comments had he actually written a book that did indeed provide such praise for Silkworth.

When first informed about the possibility that Silkworth authored *Easy Does It* by a resourceful woman named Susan in New Jersey, I set out to prove her wrong. My very first phone call made me begin to question my preconceptions.

When I called Adelaide Silkworth, the wife of Silkworth's nephew William Silkworth, the first time, we spoke briefly about the project and my desire to find out all I could about the doctor. Her first response was "Are you going to tell them about *Easy Does It*?"

The family has long believed Silkworth to be the author of *Easy Does It* - a rumor that does not start haphazardly in a family history. Adelaide matter-of-factly talked about how she and her husband have always known and talked openly about Dr. Silkworth being the true author, as though she thought everyone already knew it to be true. If Dr. Silkworth had lived three or four generations earlier, the current family beliefs might be difficult to accept as truth. The fact that he lived at the same time and spent much time with his namesake only strengthens the family history.

A secondary source of proof is found in the book review section of the *New York Times* in 1950. The prerelease book review for *Easy Does It* names Dr. Silkworth as the author. Minot C. Morgan wrote of this review in the December 8, 1950, *Princeton Alumni Weekly*, where he discussed *Easy Does It* and the author.

Members of this class may not be aware that one of our classmates is an author named Hugh Reilly, but the following book review in the *New York Times* reveals his identity to be none other than Dr. Bill Silkworth, who is still devoting his energies and his professional skill in a fine and much-needed humanitarian service:

"A fictionalized biography of an 'arrested alcoholic' by an author who writes under the pseudonym of Hugh Reilly will be published on May 26 by P.J. Kenedy. 'Easy Does It: The

Story of Mac' presents the life of a 'stew-bum,'

and the how and why of drinking and how the alcoholic returned to normal life. Dr. William Duncan Silkworth, Physician-in-charge of the Alcoholics Anonymous Wing in Knickerbocker Hospital, says in his foreword: The author very properly integrates the moral therapy and psychology of Alcoholics Anonymous as an essential element in restoring the integrity of the alcoholic."

Also the following excerpt from an obituary of Dr. Silkworth was found as a third source:

A few months before his death his book, "Easy Does It: The Story of Mac," was published by P.J. Kenedy, the fictionalized biography of an arrested alcoholic, telling the how and why of drinking and explaining the means of recovery, emphasizing the moral therapy and psychology of Alcoholics Anonymous as an essential element in restoring the integrity of the alcoholic. In the publication of the book Billy concealed his identity under the pseudonym of Hugh Reilly, only the foreword being credited to Dr. William Duncan Silkworth.

The New York Times had a resource at its fingertips since lost in the annals of AA history - an original book review. Silkworth's New York Times obituary was matter-of-fact about the authorship of Easy Does It. Certainly, had there been a man named Hugh Reilly, of whom we have been unable to, find any record exists, he would have come forward for his rightful ownership of the book. In fact, the book itself admits the name is a pseudonym.

The dedication page of Easy Does It can be viewed as a path to the author's identity. Certainly thousands may have the same initials as those listed on the following dedication page. Yet if we begin with those who had a positive influence on Dr. Silkworth, we can quickly find names that correspond with the initials.

TO T. F. M.

WITH GRATITUDE FOR ALL THE THINGS

THAT WENT INTO HIS BEING

"THE FIRST TO UNDERSTAND"

AND TO

C.E.T

WHICH MIGHT ALSO STAND FOR  
CHRIST EXEMPLIFIED FOR OUR  
TIMES

Only one man in Silkworth's life distinguished as "the first to understand" has the initials T. F. M. And many referred to Thomas Francis Marshall as the first to understand. He was among the first to publicly preach a required "conversion experience" for alcoholic recovery. Long before William James and Joel Steele, Marshall beckoned spiritual conversion as a solution to alcoholism. One of the most ardent supporters of conversion was William Silkworth. Colonel Edward Towns (C.E.T.) was known as a very compassionate and Christian man. Towns and Silkworth became very good friends through the work at Towns Hospital. Many who knew Towns referred to his strong Christian values, and one in particular, the Reverend Harry Emerson Fosdick, called him "an example of Christianity."

The introduction to Easy Does It was written with authority. Not with the authority of one man's understanding of one alcoholic, but with one man's experience of many alcoholics. Again, the author praises several founding members and supporters of Alcoholics Anonymous, including "a great man named Bill." The introduction reveals the identity of "The Padre," one of the main characters of the book, as a composite portrait "not unlike the four immortal chaplains commemorated on a three cent stamp issued by the United States Government." The men, Reverend Samuel Shoemaker, Father Ed Dowling, Reverend Harry Emerson Fosdick, and Reverend Frank Buchman, were all founding spiritual supporters of Alcoholics Anonymous and well known to Silkworth.

In his "introduction," the author attempts mainly to offer Alcoholics Anonymous as "the only program that takes cognizance of this whole man in the treatment of the alcoholic and motivates him in a way of life by which he remains sober." Sound familiar? He also, however, sheds light on his true identity. First, the generic language itself is obviously a



been  
among the first to break his anonymity at the public level -- before there  
were  
any A.A. Traditions. When queried in 1978, Ruth vaguely remembered the  
article  
and thought Dr. Bob did sign it."

"At the same time, the New York office was referring to Bob all inquiries  
from  
other doctors throughout the country, as well as from problem drinkers who  
lived  
anywhere near Akron."

=====  
Several questions come to mind:

1. This mentions that the magazine is called "Faith" and not "Your Faith".  
Are  
these the same magazines?
2. This mentions that the article was probably signed by Dr. Bob. No mention  
of  
Dr. Bob in the article in "Your Faith" magazine. Also this mentions that the  
date of the article was August 1939 not September 1939. I think we are  
dealing  
with two articles and do not have the one by Dr. Bob or even about Dr. Bob.

Furthermore, the article from "Your Faith" mentions "Finally a friend he  
trusted  
got him to attend a little meeting in a living room  
one evening." This does not sound like Dr. Bob's intro to A.A.

It seems there is another article out there by Dr. Bob.

The search continues!

- - - -

From Glenn C. the moderator: It might also be of interest to look at page  
208 of  
Dr. Bob and the Good Oldtimers. The Oxford Group people did NOT believe that  
the  
ideas in the article about Dr. Bob represented good Oxford Group teaching.  
They  
mounted a vicious attack on the ideas presented in the article.

Why did the Oxford Group react in such hostile fashion? Because the article  
did  
not give an accurate picture at all of what Dr. Bob was really doing in  
Akron?  
Or because the article showed that Dr. Bob was no longer following orthodox  
Oxford Group practices in the way he was running things in Akron? Or both?

At any rate, page 208 says:



Bill's account of Ebby's delivery of the message was most edifying to me, and instructive in the way to deliver a twelve step call, and actually quite consonant with the specific instructions in "Working With Others" chapter in the book.

---

From: John Barton <jax760@yahoo.com> (jax760 at yahoo.com)  
Sent: Thu, September 30, 2010  
Subject: Re: Why don't you choose your own concept of God?

I believe if we carefully review the facts on this question we will conclude that this event never occurred as described in Bill's Story.

Below is the comparison between the original manuscript and the first printing, first edition big book of that portion of Bill's story that we are discussing.

We can easily see that sometime prior to the publication of this first printing on April 10, 1939 but after the printing of the multilith manuscript in early 1939 (produced for comments) that the following four paragraphs were added to Bill's Story [page 12 in the 4th edition]:

=====  
Despite the living example of my friend there remained in me the vestiges of my old prejudice. The word God still aroused a certain antipathy. When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea. I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be. I have since talked with scores of men who felt the same way.

My friend suggested what then seemed a novel idea. He said, "Why don't you choose your own conception of God?"

That statement hit me hard. It melted the icy intellectual mountain in whose shadow I had lived and shivered many years. I stood in the sunlight at last.

It was only a matter of being willing to believe in a power greater than myself. Nothing more was required of me to make my beginning. I saw that growth could start from that point. Upon a foundation of complete willingness I might build what I saw in my friend. Would I have it? Of course I would!







if I  
had heard someone say things like this when I was new, it would have  
hindered my  
sharing. Thankfully, that was not so, and I can't recall ever hearing anyone  
make these kind of comments in meetings. It's not what we're about as a  
Fellowship.

I would balk at anyone suggesting that we correct a speaker in this manner.  
What's that got to do with recovery?

Hugs for the trudge.

Jon M. (Raleigh)  
9/9/82

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From: "Jim" <jim\_011591@hotmail.com>  
(jim\_011591 at hotmail.com)

I take it that you have lost hours of sleep over this?

-----

From: Jonathan Lanham-Cook <lanhamcook@gmail.com>  
(lanhamcook at gmail.com)

We all really need to start following the rules ....  
let's start with rule no. 62 :-)

-----

From: "wgwalker3" <wgwalker3@gmail.com>  
(wgwalker3 at gmail.com)

I'm a new guy here, but allow me to divert the discussion from the literal  
linguistics involved - Which is admittedly fascinating - and point out that  
actually DOING it is the important thing, whether one says it correctly or  
not.

My experience is that many newbies are a lot like I used to be: WE'd rather  
argue and nitpick than take the indicated action! We're not placing soil  
additives into bare dirt, and in AA, I don't frankly care whether we're  
changing  
by taking one action or more than one.

I don't mean to sound even slightly harsh. Yesterday I listened attentively  
to  
someone advocate that we make amend(s) for harms we've done, but NOT those  
we'd  
"wronged." I still have a bit of a headache!

Bill

-----





>  
> Who was the Director of a large corporation?  
>  
> I believe that Director in a large corporation refers to Hank Parkhurst who may have been included by Bill as the actual writer or at least liberally paraphrased by Bill in writing the Big Book chapter entitled "To Employers."  
>  
> Hank had previously been a sales manager for Standard Oil of New Jersey, a big time executive position which he lost due to his drinking. As most AA history devotees know, he was the "super promoter" referred to by Bill in the book, and according to original sources like Jimmy Burwell's early AA speaking tapes, one of the real motivators and instigators to the writing of the Big Book.

- - - -

> FROM THE ORIGINAL MESSAGE:

>>>  
>>> Reclamation of the Alcoholic  
>>> W.D. Silkworth  
>>> Medical Record, April 21, 1937.  
>>>  
>>> <http://www.silkworth.net/silkworth/reclamation.html>  
>>>  
>>> Case IV (Hospital No. 1152). - A broker, who had earned as much as \$25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology." To such patients we recommend "moral psychology," and in those of



the  
point that Bill is trying to make, and does most effectively.

God Bless

--- In AAHistoryLovers@yahoogroups.com, Roy Levin <royslev@...> wrote:

>  
> I highly recommend listening to the recordings ( now available on the net)  
of  
> Bill W.'s 1951 Dallas talk (not Ft Worth talk) which though covering much  
of  
the  
> material in the well known "Three Legacies" talk, is much more up close  
and  
> personal.  
>  
> In this talk he recreates essentially the message that Ebby brought to  
him,  
and  
> though he does not use the line "Why don't you choose your own conception  
of  
> God?" as having been delivered verbatim from Ebby, he states Ebby's  
message  
> along the same, gentle, open minded, non-evangelical tone:  
>  
> "...and Bill, I know you're kind of shy about this God stuff, but I think  
I  
found it helpful to me, and I think you would too, to pray to whatever God  
you  
think might be out there while you go through this...( the inventory,  
confession, and restitution process)."  
>  
> The meaning is the same, pick whatever God you wish, and the tone is most  
important, nothing of this evangelical "If you don't accept Jesus as your  
personal savior, you ain't going to make it!" "our way is the only way"  
stuff.  
>  
> Bill's account of Ebby's delivery of the message was most edifying to me,  
and  
instructive in the way to deliver a twelve step call, and actually quite  
consonant with the specific instructions in "Working With Others" chapter in  
the  
book.  
>  
> \_\_\_\_\_  
> From: John Barton <jax760@...> (jax760 at yahoo.com)  
> Sent: Thu, September 30, 2010  
> Subject: Re: Why don't you choose your own concept of God?  
>  
> I believe if we carefully review the  
> facts on this question we will conclude that this event never occurred as  
> described in Bill's Story.  
>  
> Below is the comparison between the original manuscript and the first  
printing,

- > first edition big book of that portion of Bill's story that we are discussing.
- > We can easily see that sometime prior to the publication of this first printing
- > on April 10, 1939 but after the printing of the multilith manuscript in
- > early 1939 (produced for comments) that the following four paragraphs were added
- > to Bill's Story [page 12 in the 4th edition]:
- >
- > =====
- > Despite the living example of my friend there remained in me the vestiges of my old prejudice. The word God still aroused a certain antipathy. When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea. I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be. I have since talked with scores of men who felt the same way.
- >
- > My friend suggested what then seemed a novel idea. He said, "Why don't you choose your own conception of God?"
- >
- > That statement hit me hard. It melted the icy intellectual mountain in whose shadow I had lived and shivered many years. I stood in the sunlight at last.
- >
- > It was only a matter of being willing to believe in a power greater than myself.
- > Nothing more was required of me to make my beginning. I saw that growth could start from that point. Upon a foundation of complete willingness I might build what I saw in my friend. Would I have it? Of course I would!
- > =====
- >
- > .... For my thinking, the reason these paragraphs are not contained in the earlier version of Bill's story is because it probably never happened as written. Had it truly occurred it would have to have been included in the earlier version (original manuscript). You wouldn't report the story without its most profound "truth"!
- >
- > Of course Ebby would have come carrying the non-denominational Christian message; (surrender to Jesus Christ) what other message did the Oxford Groupers carry? ....
- >
- > In a AAHL post # 4409 Bill Schaberg talks about the four inserted











Then there was the Mexico fiasco where AAWS didn't technically sue but assisted in the lawsuit against a second Mexican GSO that had been created as a result of the main GSO's price increase on the Big Book to \$28. The second GSO was created and they began to print little Big Books, once again in the public domain. A search on this will reveal the whole story.

Bill had stated earlier that "a lawsuit was a public controversy."

- - - -

From: "Rotax Steve" <gallery5@mindspring.com>  
(gallery5 at mindspring.com)

My home group came very close. A treasurer stole \$1200 over a 3 month period. Our bills were not being paid, etc. Of course eventually that came back to the group as a whole. At the time he was a ward of the state and collected SSI. He was not necessarily a stable member to begin with even though he had 12 years. At our group conscience meeting we (not all) voted that if we did press charges he would spend a month or so in jail and we would never see the money anyway. That action would not be very beneficial to his recovery. We also considered it an outside issue. Whether or not we were correct, that's what we did. After this incident, he decided to move ... oh, how convenient.

Steve Hudson  
Southern Idaho

- - - -

From: "mrpetesplace" <peter@aastuff.com>  
(peter at aastuff.com)

I've know of several times the money was gone by those trusted but never heard of charges being pressed. One situation I remember hearing a year later where a check was received from one person for the funds in question.

Only time I've heard of charges being pressed were by individual members, once being punched out after a meeting. Another was stabbed in the back leaving a meeting. But in both cases, it was individuals and no action was taken to ban the members in question.

This will be interesting to hear if there was. I believe one Area Assembly I attended had a very large amount missing. I don't know if any action was taken or not, it was probably 12-15 years ago and I had relocated since.

Pete

=====

+++Message 6978. . . . . Clipping service for GSO scrapbooks  
From: gadgetsdad . . . . . 10/30/2010 9:47:00 PM

=====

Has anyone ever done any research about the clipping service that Bill used? These are the ones in the big scrapbooks that GSO produces. I am curious as to where the money came from in that chaotic time.

=====

+++Message 6979. . . . . Kate Lee and Twice Born Men  
From: diazeztone . . . . . 10/31/2010 5:08:00 PM

=====

Salvation Army book about a woman named Kate Lee is related to Twice Born Men.  
Now available online:

The Angel Adjutant of "Twice Born Men"  
by Minnie Lindsay Rowell Carpenter

<http://onlinebooks.library.upenn.edu/webbin/gutbook/lookup?num=7039>

=====

Kate Lee had been a Salvation Army Field Officer for fifteen years, when suddenly she became famous.

In gathering material for the writing of "Twice Born Men," Harold Begbie had been no less impressed by the sweetness and wisdom of the woman who had won from sin to righteousness several of the notable characters with whom the book deals, than he was with the miracle of their conversion.

Just posted for everyone's interest. I had read Twice Born Men and did not recall her.

Id pierce  
[www.aabibliography.com](http://www.aabibliography.com)

=====





The result is that many things that were considered ridiculously out of the realm of possibility not so long ago are now back in the categories of the possibly true and even of the probably true.

But this new situation — with new dimensions in science permitting and supporting the reappearance of eternal truths in force — is subject to the phenomenon called "cultural lag." We continue to suffer from certain hangovers of 19th century "scientific" debunking of the preternatural. For example, when the subject of angels comes up modern men still are very apt to say, "Oh, but, of course, angels don't really exist." This is a typical example of negative superstition, based upon the pseudoscience or upon the incomplete and overconfident science of years gone by. There is no indication that angels do not exist, except in the prejudices of certain people who never have seriously looked into the subject and indeed are not very well qualified to do so.

Over and over again in my life I have had to listen, and now my children are having to listen, to modern teachers despising and patronizing the medieval scholastics and giving as a prime example of their folly the fact that they debated the question, "How many angels can stand on the point of a pin?" Not for a moment is it asked whether these old scholars had a real issue under consideration. There is only the crude assumption that these earnest inquirers into higher realities were fools.

As a matter of fact, the question which the scholastics were considering is a most interesting one, having to do with the nature of angels. The question is: "Given the fact that an angel is a created being of a higher order than the embodied beings we commonly experience, i.e., men, animals and vegetables; and given also the fact that holy scripture repeatedly describes angels as using bodies and employing bodily faculties in their dealings with men; what, then, is the quality of an angel's body? (1) Does its substantiality extend to the gross matter of the phenomenal world with which we are familiar (even though not bound by gravity as we are)? If so, only one angel can stand on the point of a pin. Or (2) is the substantiality of an angel's body of a much subtler nature, such for example as cosmic rays, electronic energies, etc.? Or (3) is the angel's body perhaps a form of such fine substantiality that it exceeds our categories of matter and energy altogether? In either of the latter two cases, any number of angels can stand on the point of a pin, because while gross bodies exclude each















- - - -

From: "Sherry C. Hartsell" <hartsell@etex.net>  
(hartsell at etex.net)

In my experience over the past 43 yrs I have never seen nor heard of "Charges being pressed against an A.A. Member" except in the well documented cases related to the printing and distribution of the early, "In The Public Domain", editions of our book, Alcoholics Anonymous; when there were instances of trusted Group servants (Sec/Treas) absconding with or misappropriating funds, the Group usually accepted the responsibility for having placed an individual in a position to "do wrong", in other words the group accepted responsibility for THEIR poor judgment.

Respectfully,  
Sherry C.H.

- - - -

From: Tom Hickcox <cometkazi1@cox.net>  
(cometkazi1 at cox.net)

I am not a lawyer, but it would surprise me if any local A.A. group would have the legal standing to sue. I don't think many if any groups are considered a legal entity and that would have to be satisfied in order to file a complaint.

We had a non-home group member slug a home group member before a meeting several years ago. The aggrieved individual put a peace bond on him and the home group told the offending party that his presence would be disruptive. The peace bond prevented him from being around the member and we didn't see him any more. We have a veritable plethora of local meetings, so the individual's recovery wasn't compromised by not attending our meeting.

Tommy H in Baton Rouge

- - - -

From: an AA member from Stockholm in Sweden

My understanding of the 7th Tradition is that groups should not be sitting on large sums of money. The money should move down the service structure to central

offices, area or region committees, and throughout AA as a whole. If a group needs a high prudent reserve -- one that would make it a felony if stolen -- it is possible to open a club bank account that requires two signatures.

At one of my groups where I got sober they had two treasurers, alternating months, for one-year terms. That way if one ran off with the money, the other half was safe. Only once did someone take the money and it was on a relapse and the group conscience said he would, likely, pay it back if he made it back and got to his 9th step. Oh, and we elected a new Treasurer.

While it was before my time in AA, I have heard many oldtimers say "in [their] day, when they would pass the hat, they would say 'if you got a buck, put it in the hat; if you need a buck, take one out.'" And then there are AA's who have forgotten to pay for that first book they were given with the liberal credit arrangements of "nothing done, nothing a month" until they could afford it. Or regulars who, more often than not, have no cash on them when the hat goes around.

I know of two large-scale events that had their money stolen. In both cases the planning committees accepted immediate repayment and did not prosecute. But, had the money not been promptly returned, it would have been necessary to file charges so the insurance on the events would cover the contractual obligations.

Personally, I remember when I went to the head of the company I worked for at the time to tell them I was an alcoholic and staying sober thanks to AA's twelve steps. Part of that was to make amends and I needed to make right the money I had been reimbursed for my generously padded expense account. It was enough money that it was certainly more than a misdemeanor. In the end the money was donated to charity -- the company exec explained it would otherwise be too cumbersome to redo years of corporate accounting -- and they didn't even note it in my personnel file. He didn't want that because it would prevent me from being eligible for future promotions in the company.

On the other hand, when I went to make amends to my father & stepmom and pay back the money I had stolen in my active years, my father slapped his hand on the table, exclaimed, "Let sleeping dogs lie," and walked out of the room. Then,

my stepmom turned back to me and gently asked, "Are you sure that's all you owe?"

Back to the topic... my personal preference is for the hat money to be counted and reported (or logged) after every meeting, and then a treasurer's report each business meeting. Those members that want to keep a close eye have the opportunity, or people can rely on their trusted servants. (Personally, I prefer "trust, but verify" as a financial motto.)

By the way, in regard to a previous post about AA World Services suing someone in Germany for "'stealing' the copyright on the 1st edition Big Book that AAWS didn't own and was in the public domain." You may not realize, public domain rights exist only for the text of the 1st edition of Alcoholics Anonymous and only in North America. AAWS still holds the international copyright on all the literature, including the big book.

Thanks for letting me share.

- - - -

From: "Kimball Rowe" <roweke@msn.com>  
(roweke at msn.com)

I also do not know of any instance of personal prosecution by AA members or groups (see the 12 concepts for world service on punitive actions) Prudence is always stressed. When it comes to money, prudent reserve is the fundamental guiding principle. If a "large sum of money" was embezzled, they he should be applauded (for keeping the group humble) and the group should be scolded for living above the prudent reserve. Big pockets almost always bring big problems. Why on earth wasn't this large sum of money not dispersed? Was the group planning a vacation, perhaps in Hawaii? AA has always been a self-supporting organization, and never a charity (service manual, pg 67)

off the soap box

- - - -

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

We had a person identify himself as a con man, so they elected him secretary, the group dissolved and what small amount of books and money went the way he wanted with no accounting.

Now he is the secretary of another group. That's AA.

|||||

+++Message 6996. . . . . A traditions question: using non-AA speakers  
From: Mike . . . . . 11/8/2010 7:26:00 AM

|||||

I have a traditions question. I believe that meditation is one of the most misunderstood tools in our AA toolbox, so, I'd like to put on a one hour 'meditation workshop.' I have a non-alcoholic workshop trainer who is a Ph.D. in theology and teaches at a local seminary. He's also worked with alcoholics over the years.

On the flyer I have a disclaimer stating that he is not endorsed or approved by AA, and that he is volunteering his help. A couple of people have said that doing this is against our AA traditions, I'd like to hear what this group has to say.

Mike

|||||

+++Message 6997. . . . . Re: Big Book radio talk on BBC Radio 4 on November 3  
From: Jeff Bruce . . . . . 11/4/2010 3:10:00 PM

|||||

From Jeff Bruce, Larry Tooley, Laurie Andrews, Dov W., Tom White, and MarionORedstone

----

From: Jeff Bruce <aliasjb@gmail.com>

It wasn't very good. It had no relationship to the manuscript. It was filled with errors, but it did both begin and conclude with "it works," so it is not a catastrophe.

----

>> Bill Lash had written: This show was the  
>> biggest pile of crap I have ever heard!

----

From: "Larry Tooley" <wa9guu@charter.net>

Thanks, Bill, for saving me the time and money!!! ha

----



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

I had hoped for someone with more recent knowledge and/or status (e.g. copyright attorney) to enter in on this but, lacking that, I will.

While the copyright was unintentionally allowed to expire on the first two editions of the Big Book within the USA, it remains in effect in many foreign countries. The governing law is called the Berne Convention and is complicated.

What applies in some countries is that the copyright of a work created in another country is treated as if it had been copyrighted within that country.

Thus while the main body of the Big Book (pgs. 1-164) is "in the public domain" in the USA, this is not also true in Canada, Mexico, Germany and many other countries.

It has long been the policy of the General Service Board to license one and only one service entity per foreign country to publish our literature. When a second entity in Mexico and an individual in Germany started doing this also without license, the licensed entities in those countries sued and our GSB furnished the needed legal support to aid them.

Another situation in the early '90s involved our circle-triangle trademark being co-opted by medallion vendors. We eventually decided that enforcing this trademark was too expensive (and likely not winnable) so we dropped our registration of these trademarks.

The Conference is prevented by our Concepts from taking personally punitive action which could well be interpreted as a lawsuit; however, these actions were taken not by the Conference but by the General Service Board which has the unenviable role of protecting our property both tangible and intellectual. While some have proposed that a Conference action take away the right of the Board to file suit, this would mean that anyone could then start using even our name ("Alcoholics Anonymous") without fear of reprisal.

I do not know whether a group can sue an individual. Ohio supposedly does recognize unincorporated, undocumented organizations so I would think they would have standing here; but, a cursory search of Ohio case law revealed no such suit. Many groups follow the suggestions in the pamphlet "The AA Group" and "the AA Group Treasurer" and have a two-signature bank account. Perhaps even more importantly they take notice of the long form of tradition 7 where it states "we

view with much concern those A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated A.A. purpose" and make periodic donations to the other service entities. These days it's also wise and possible

at many banks to give a member besides the treasurer read-only access to the bank account and statements. If a group does not practice these stewardship principles then they may well consider themselves morally culpable in part should a loss occur.

A group might not want to sue because it could be thought to be controversial;

the person taking the money likely could not then pay it back even if the suit

is successful; those treasurers who have "borrowed" from the group's funds without their knowledge have been known to pay it back when their circumstances

improved; it's something the group may wish to not involve itself in.

- - - -

From: "tsirish1" <tsirish1@yahoo.com>

Hello all,

I am sorry to say that Area 44, Northern NJ, was forced to press charges against its one time Treasurer for embezzling \$40,000 from the treasury. At the time of

the embezzlement, there was no Alternate Treasurer so there was not two signatures on the checks for ANY expense during that time. The lesson here is

that ALL members of AA are human, and some still have, after many years of abstinence, those character defects that we humbly ask god to remove.

Furthermore, because every Area in AA is supposedly a registered non-profit 501c3 corporation, they are businesses, and in ANY business if an "employee," in

our case "trusted servant," steals from the company, it is the duty of the other

trusted servants to go to the appropriate authorities to handle the matter, because in the 12 Concepts it states that servants are responsible and accountable to those they serve, and must keep the common welfare in the forefront. I hope this post was helpful to everyone.

Yours in service,

BB Tim

- - - -

From: Patrick Murphy <paddymur@yahoo.com>

About 25 yrs ago there was a case on the east coast involving a murder. The prosecution used a witness that had information that he had heard at a meeting

where the defendant admitted he did it. It went to the State's Supreme Court. In



"A loving God as he may express Himself in the group conscience."  
Nothing about conference approval that I can see.

Tradition three: The only requirement for membership . . . Nothing here about conference approved.

Tradition Four: Each Group should be autonomous-I guess a group could ban all but conference approved stuff, but it would be cutting itself off from the collected wisdom of all history. Is that reasonable or appropriate? What would be the purpose of such a restriction? A restriction to conference approved materials would cause the Fellowship to more closely resemble a religion, some of which do restrict their members use of the written word to materials approved by the religion. AA is in serious trouble as a consequence of too closely resembling a religion in the eyes of many, including the high courts in several states. We need to examine everything we do and pull back from this precipice. AA is a spiritual program, not a religious one.

Tradition Five: "Each group has but one primary purpose -- to carry its message to the alcoholic who still suffers" Note the 'its' message.' Would a group, by group conscience method determine that it would restrict access to only "conference approved" stuff? Perhaps, but doubtful. It would be a warped and restricted message, wouldn't it? Remember, the Grapevine is not "Conference Approved," and never will be if the editorial freedom Bill Wilson intended is maintained. The Grapevine's dozens of publications are also not conference approved. These include many valuable and much loved resources.

Tradition Six: . . never endorse, finance or lend the A.A. name. . . Study, learn, appreciate the writings of all as relates to recovery from addiction, but endorse, finance of lend the A.A. name to none. (My interpretation of how to apply Six in this question.)

Tradition Seven: Every group should be self supporting. . . Nothing about banning non conference approved materials. I was once told that the 'only conference approved' business started because some Central Offices wanted to lock up the market for Group purchases of literature. They tend to handle conference approved stuff only, but they could engage in general book selling, I suppose. They would have a great advantage over the bookseller down the street who must pay taxes, rent, licenses, and make a profit. If they sell other than conference approved stuff, the members who are for restriction are doing the Central Offices a disfavor, perhaps reducing their sales of non conference approved stuff and reducing the revenue from sales.. Literature sales can be an important source of income for Central Offices.

Tradition Eight: AA should forever remain unprofessional. . . This may be another place where we are cutting ourselves off from the most highly qualified leader and staff for the GSO, but so far it has worked very well.. Nothing on conference approved literature that i see.

Tradition Nine: AA, as such should never be organized. Bill lived to rue the day he relented and allowed this sentence. He seems to have just ignored it and gone ahead and completely organized AA, but he never to my knowledge excluded non conference approved books. Look at the





Hugs for the trudge.

Jon M (Raleigh)  
9/9/82

- - - -

From: "Mike Cullen" <mcullen@shaw.ca>

Hi Mike,

If you are putting on a meditation class , in your home or someplace else  
and  
you aren't claiming to be Alcoholics Anonymous then there is no reason not  
to  
hold it. If the attendants happen to be recovering  
alcoholics that's cool.

I go to 12 step retreats that have nothing to do with Alcoholics Anonymous  
yet  
everyone there is from AA ..... as long as you aren't claiming this  
is  
an AA meditation group.....

shalom  
Mike

- - - -

From: Baileygc23@aol.com

As long as you do not claim it as an AA workshop, it should not be any  
problem. Our traditions contain no "You musts" "Plenty of we oughts, but no  
you  
musts". Tying mediation and religious mediation is kind of tricky, but, "Our  
quarrels haven't hurt us one bit".

- - - -

From: Abd ul-Rahman Lomax <abd@lomaxdesign.com>

Whether this is a violation of traditions or not depends on details  
you have not disclosed!

You are putting on the workshop. If you are claiming that AA is  
putting on the workshop, you would be, indeed, violating the traditions.

Don't use the AA name on the flyer, don't imply that AA is sponsoring  
this. You are putting it on. You can suggest that it might be useful  
to alcoholics. You can even suggest that it might be useful for  
"working the 12 steps." (Which have become generic, lots of people  
follow that as a general program.)

Now, can you announce it at an AA meeting? You can certainly tell AA

members about it, individually. You can even mention it in a share, that you are going to attend it, or you organized it, or the like, but here you are pushing the edges. If you are going to mention it in a meeting, keep it to a minimum. Let people ask you about it if they are curious.

Don't use the AA meeting to \*promote\* the workshop.

My suggestions.

There is another possibility. AA \*can\* sponsor an open workshop on some aspect of the steps. Can a non-alcoholic speak at such a workshop?

I'm not an alcoholic, I cut my teeth in other 12-step fellowships, but I did at one time choose a sponsor who was active in AA, and I used to go to an \*open\* AA daily lunchtime meeting that was convenient to me. And once my sponsor suggested that I speak. So I did. I introduced myself as a "dry drunk," that I was qualified for membership in AA because I had a desire to stop drinking (your drinking! -- my first program was Al-Anon), but I was quite clear that my primary addiction wasn't to alcohol, and, in fact, I never did drink. I wasn't going to say what program had become my main program, but ... I did say that it could be found in the phone book under "sex."

Essentially, I had fun and people laughed and it was fine. Nobody said "Boo!" about tradition violations.

Whether or not a local group or intergroup approaches the edges of the traditions, or even crosses them, is up to group conscience, my opinion, \*unless it affects other groups or AA as a whole.\*

What we say here on this list has no authority, though many here certainly have great experience, worthy of respect. "For our group purpose there is but one authority ...." That's the authority to respect! Ask your local group or intergroup.

- - - -

From: Bill Walker <wgdwalker3@gmail.com>

I think we need more information.

You ought not seek to affiliate your AA group with a private practitioner.

If the flyer states the workshop/class is "sponsored" or a similar word or thought, then that's affiliation.

There are often workshops, seminars, round-ups, retreats, etc., that are "promoted," and they meet with little resistance. But they're clearly not seeking to affiliate themselves with AA as a whole, or any particular AA group.

There are often inconsistencies. For example our local big-time fellowship

doesn't let any "non-AA-related" material get posted on its bulletin boards,  
and  
they police that to keep the group "clean" of outside issues. However, 20 of  
the  
200 members just voted 16-4 to hang an American flag outside the front door.  
So  
as with anything else in AA, opinions vary.

I think many participating in this group would be inclined to agree  
meditation should be more widely discussed during meetings. That same  
fellowship I mentioned has had an "11th-Step" meeting for at least 15 years.  
I  
came 'round in 2000 and not once have they meditated: it's a candlelight  
meeting  
discussing the essay on the 11th step in the 12&12, "or anything else you  
have  
on your mind." I no longer attend regularly, having memorized the essay and  
no  
longer needing to hide in the dark at an AA meeting!

Good Luck, my friend, you're no doubt doing good work!

Bill

- - - -

From: Dougbert <dougbert8@yahoo.com>

Mike,

The use of the word meditation was originally used in a Christian context,  
e.g.,  
reciting a passage in the Bible. Or repeat the Serenity Prayer as a western  
style mantra. If you really want to help the Fellowship embrace meditation,  
you  
need to go to the source of true meditation . . . that would be Buddhism.  
That  
won't fly in our evangelical Christian A.A. dogma. You will get the idea by  
reading page 223 of as Bill Sees It, to understand how Buddhists were  
talking to  
Bill W. But, he was trolling for an answer that was not there and as usual  
would  
not validate his preconceived answer, thereby not validating his  
narcissistic  
need for ego inflation! Your approach will go over as well as public denial  
that  
alcoholism is not a disease, but a behavioral disorder.

Metta,

Deep Bows,

Dougbert

- - - -

From: john wikelius <justjohn1431946@yahoo.com>

If it is a non AA function, there is no problem.

- - - -

From: Sober186@aol.com

To me, this whole question would be more appropriate or an AA discussion group.

In the past, I have been told by the moderator that we try to stay away from that format, because there are already so many of them, even though the questions which are debated and discussed are often very interesting.

Jim L in Columbus

- - - -

From: Lynn Sawyer <sawyer7952@yahoo.com>

Dear Mike,

IMHO, maybe it's against Trad. 8, which states that '... A.A. should remain forever non-professional ...' Have you asked these individuals which Trad. they think it's violating?

Lynn S.  
Easy does it  
Sacramento, CA

- - - -

From: JOHN KENNEY <jfk92452000@yahoo.com>

Mike, There are only 12 Traditions and the only one that I can see that applies is number 5. The group must carry its message to the Alcoholic. It sounds like a good aid to recovery. After thirty years of Sobriety I still attend retreats to help with Step 11. We have two non AA retreats each year and they are booked solid. Your local AA's do not have to attend if they wish. I presume you are not holding this at a designated time and place of a usual AA meeting but as a supplemental meeting either before or after or a wholly separate function. Keep up the good work! It is always a success if you stay sober. Take this from one who has been on the firing line! YIS, John

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>

Fwiw anyone can put on a Meditation Workshop provided A.A. doesn't come into it.

But as soon as A.A. is in anyway linked with an outside enterprise -- as I understand it, that becomes in violation of the Traditions against affiliation

etc. There is no such thing as an A.A. Retreat or an A.A. Dance or an A.A. Meditation Workshop led by non-AAs. As I understand it, your flyer should make

no mention of A.A. nor should the workshop be sponsored by any A.A. entity or

entities. It is true that in the area of the history of A.A., in the Multi-District History and Archives Gatherings in Central PA from 2003, there

has been adopted the almost forgotten format of the Public Meeting (not Open or

Closed but Public) so that historians in attendance who are not AAs and who have

questions can have them answered -- though the speakers and panelists are all

AAs. It is also true that at International Conventions non-alcoholic experts (judges for example, speaking on Courts and A.A.) take part in specialized panels, and of course non-alcoholic Trustees speak at the GS Conference and at

the General Sharing Session on Trustees' Weekends -- but they have legal responsibilities at AAWS and the AAGrapevine. I don't know if they can speak at

the Trustees' Weekend "1728" meetings -- those may also be Public Meetings since

they are at least partly held for the Class A Trustees' benefit.

- - - -

From: "Elisabeth D" <elisabeth98043@yahoo.com>

It is no different than having an Alanon or Alateen speaker speak at an AA dinner, which happens all the time.

- - - -

From: Laurie Andrews <jennylaurie1@hotmail.com>

"If individual AA's wish to gather together for retreats, Communion breakfasts, or indeed any undertaking at all, we will say 'Fine. Only we hope you won't designate your efforts as an AA group or enterprise'." (Bill W's essay on Concept 12, warranty five).

Did the pioneers get their idea for meditation in Step 11 from the Oxford Group quiet times? "The technique and system followed (by the original Akron AA's)

...

No 4: He must have devotions every morning - a 'quiet time' of prayer and some reading from the Bible and other religious literature. Unless this is





with the General Service Board. I believe that no other persons have received royalties for A.A. writing and I doubt strongly that anyone will in the future."

"As I understand it, Bob Hitchins offered you \$4,000 in 1974, to write a new draft of the booklet which became Living Sober and turned over to you the unsatisfactory first draft by another writer together with other research material. Surely your acceptance at that time must be regarded as agreement that the payment was satisfactory."

"Please don't take any of the above as diminishing my admiration (and that of thousands of A.A. members) of your good work in carrying the message through speaking, and you Grapevine articles, and for your devotion to the Fellowship."

FEBRUARY 14, 1983

Letter to General Service Board Members from Barry L.

"Just before I completed the manuscript of Living Sober, the Next-to-last letter I had from the president of A.A. World Services, Inc., dated 17 November 1972, indicated the royalty arrangement we had been negotiating could not be worked out at the present time."

"Under pressure to complete Living Sober quickly, naturally I took the A.A.W.S. letter in good faith and finished it well before the deadline."

"I never agreed to any lack-of-royalty arrangement and never hesitated to express to members at G.S.O and elsewhere my dissatisfaction with the token payment I was given."

"I waited long and patiently before raising the subject again in writing last year."

"As of the end of 1981, Conference Reports show A.A.W.S. has distributed 584,017 copies of the book, raking in something like \$1,022,000.00 on Living Sober. A.A.W.S. is now trying to get away with paying the author only \$4,000. Is this really right?"

"But I do ask myself: reputedly the Board safeguards A.A.'s Traditions and Concepts. Does it now renege on honoring the principle of its own policy thrice re-affirmed (1952, 1957, and 1967) that the worker is worthy of his hire (Concept XI) - that the fair way for A.A. to pay the author of a book on which it makes money is royalties at the commercial publishing world's standard



The point for me is that GSO and AAWS will eventually get us into a public controversy at the level of Press, Radio, TV and the internet and a Tradition will be broken.

I had weekly meetings with AAWS staff and felt very close to the veil. I once had a GSO manager tell me that "If every group and member stopped donating, GSO would not be affected because we control the literature." Short-sighted vision of corporate agenda?

I was very close to the late Frank M., Past Archivist (the only alcoholic Archivist) who took over from Nell Wing. We met once a month for a year spending time in the office researching Maine history, going out for late dinners and even later meetings. Frank was forced to resign as the result of his involvement with Joe and Charlie's workshop and other movements that disturbed AAWS. That was the reason given by AAWS. Most in the minority felt that AAWS wanted a non-alcoholic archivist who would be more amenable or malleable to the tricks forthcoming.

The next trick was when AAWS requested a payment of \$150,000 from the city of San Diego to hold the 1995 Convention there (which they got). An uproar erupted but when every salaried staff worker, director and Grapevine staff is clicked down to submission to a larger will, things get murky and undone.

Frank M. started a movement for every AA member to send \$5 and we could pay San Diego back. It made AAWS retaliate and Frank was soon gone after 30 years of service to GSO.

We have people at our New York office that wrestle all day between 'fiduciary responsibility, morality, and spirituality.' If one stacks up the Tradition/Concept incursions in the last 20 years, one would clearly see that they are ready to do anything to protect the bureaucracy they have become. The system has taken on a life of its own and will do anything to assure its survival.

lee nickerson

- - - -

From: Charles Bishop <Bishopbk@comcast.net>



First, I'd like to encourage you in your effort to help illuminate / clarify any aspect of our AA program of recovery that you feel is lacking or misunderstood in your local area. It's efforts like this that keeps our program from being distorted into something that may well extinguish the spark that makes it work.

I've been following this topic thread and I keep thinking that more info is needed on the content of your workshop before questions concerning the Traditions can be answered.

You've said that it will be presented by a "non-alcoholic workshop trainer who is a Ph.D. in theology and teaches at a local seminary."

Meditation is one of many words that I had a problem with when I came to AA. During my drinking years I had been involved in some of that crossed-legged OM-chanting variety that was popular in the 70s. I read about early AAs practice following the Oxford Group practices -- daily Bible reading and Quiet Time. I also read that one of the reasons AA broke away from the OG was a result of that Quiet Time -- listening for direction from a Higher Power for the individual or OTHER group members, then "checking"/informing them. Telling them what THEY HAD to do.

Neither of those seemed to be what AA "meditation" was meant to be.

I read how Dr Bob and Anne in Akron continued with the Bible reading and Quiet Time [dropping the quest for guidance for others and the checking], but that didn't seem to have carried on on a large scale to my locale in the 70s. I knew that in the early AA days they tried many things and discarded those that didn't work for the majority. So that may not be what AAs meant by meditation either. So I struggled along with the question till I found what works for me.

---

Having said all that ... will your workshop be focused on a particular form/version of meditation? A "HOW" to do it type?

Or will it be a "RESULTS" type program? -- We do it to:

#1. calm the upset mind / turn off or tune down negative emotions,

#2. even out the daily emotional flux, or

#3. receive guidance from ones Higher Power



++++Message 7007. . . . . A.A.W.S. Conference Approved  
From: jamesjharp@suddenlink.net> . . . . . 11/11/2010 9:19:00  
AM

|||||

Just because a piece of literature is not A.A.W.S. Conference "approved,"  
does  
not mean that it is "disapproved." Who among us has not read some materials  
that were not A.A.W.S. Conference "approved?!"

An example of such a publication would be "Twenty-Four Hours a Day," author  
Richmond Walker, first published by the AA group in Daytona Beach, Florida,  
in  
1948.

On a related note, check "The Little Red Book," author Ed Webster, first  
published in 1946 by him and Barry Collins under the sponsorship of the the  
Nicollet AA group in Minneapolis, Minnesota -- a reported favorite read of  
Doctor Robert Smith, published years before the A.A.W.S. Conference  
literature-sanctioning "approval" process circa 1951.

A.A. members are free, without any recrimination, to read whatever  
literature  
they choose to read; including antiquarian publications, many of which were  
published long before the A.A.W.S. Conference "approval" process was  
implemented  
by A.A. World Services, Inc..

Keeping it Real,

Jim H.  
Chicago, IL  
10-20-83

- - - -

RICHMOND WALKER -- for more see  
<http://hindsfoot.org/RWfla3.html>  
also <http://hindsfoot.org/rwfla1.html>  
<http://hindsfoot.org/RWfla2.html>  
<http://hindsfoot.org/rwpix1.html>

ED WEBSTER -- for more see  
<http://hindsfoot.org/ed01.html>

|||||

++++Message 7008. . . . . The meaning of Anonymity  
From: jax760 . . . . . 11/11/2010 11:03:00 AM

|||||

Here in New Jersey, many groups have this statement read at the beginning of  
meetings. It is read regardless of the meeting format i.e open, closed,

discussion, speaker, etc.

"Anonymity is the spiritual foundation of all our traditions ever reminding us to place principles before personalities ... this means that who you see here and what you hear here, please let it stay here when you leave here."

Is this a New Jersey thing....or a NY/NJ, East Coast AA tradition? As this group encompasses a wide geography can anyone tell me if they hear this in their respective areas and might anyone have any info on its roots?

Not looking for any clarifications of the anonymity concept .... just the history behind this aphorism.

God Bless

John B

- - - -

From Glenn C. <glennccc@sbcglobal.net>

Many AA meetings in northern Indiana read what is called the Tools of Recovery at the beginning of the meeting.

It contains the anonymity phrase: "Whom you see here, what you hear here, when you leave here, let it stay here. Anonymity is the spiritual foundation of our program."

This originally came from a sign posted at Atomic Energy Commission centers during the Second World War, in the U.S. for sure (a photograph has survived) and probably in the U.K. as well (since the two countries were working closely together to build the first atomic bomb).

The first recorded AA usage had "WHO you see here ...." The Al-Anons began using the little slogan then, and quickly corrected the AA's grammar to read "WHOM you see here ...."

Hoosier AA's quickly and gratefully accepted the Al-Anon correction of their grammar. (You folks in New Jersey, come visit us here in Indiana sometime, and we'll explain why it's whom instead of who.)

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THE A.A. TOOLS OF RECOVERY





non-AA speakers in special open meetings on the East Coast,

If the meeting you are to lead is a special one — a group anniversary for instance, with prominent non-AA speakers, a clergyman, a warden or a judge

...

[http://silkworth.net/grapevine/formula\\_east.html](http://silkworth.net/grapevine/formula_east.html)

This practice of non-AA speakers seems to have recently gone out of fashion as is suggested at in the 44 question pamphlet:

"A typical open meeting will usually have a "leader" and other speakers. The leader opens and closes the meeting and introduces each speaker. \*With rare exceptions, the speakers at an open meeting are A.A. members.\*

\*Note the contemporary acknowledgment of rare cases of non-AA speakers.\*

\*\*So far it seems to be clear that there is nothing in the Traditions against it.

Now the case against. There are GSO recommendations that seem to bar a non-alcoholic from speaking and even sharing:

1968 -- It was recommended that: AA groups in correctional facilities and hospitals adhere to AA's Fifth Tradition, on primary purpose of carrying the message to the alcoholic. \*That anyone with problems other than alcohol be made welcome at inside open meetings, but not participate in group activities\*.

1969 - b. ... \*AA groups in institutions can welcome anyone with problems other than alcohol to inside open meetings, but it is suggested that they do not speak or otherwise participate in these meetings.

\*

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2594>

In a Grapevine article in 1971, "The Legacy of Recovery" Bill W wrote,

"Thoughtful AAs, however, encourage these sponsors to bring addicts to open meetings, just as they would any other interested people. In the end, these addicts usually gravitate to other forms of therapy. \*They are not received on the platform in open meetings unless they have an alcohol problem\*, and closed meetings are, of course, denied them. We know that we cannot do everything for everybody with an addiction problem".

The truth though is that these recommendations and guidelines address the issue of other addictions - "problems other than alcohol" which fall under dual







to.

- - - -

From: Charley Bill <charley92845@gmail.com>  
(charley92845 at gmail.com)

In Southern California, most of the groups I have visited use this at the end of their meeting and I have never heard anyone change it to whom. I'm afraid popular usage has permanently corrupted and changed the language. Anyway, I've heard it said that "when in Rome do as the Romans." It doesn't bother me any more, but I am a third generation Florida Cracker, far from home.

- - - -

From: "Carl V. Kirsch" <carlkirsch@yahoo.com>  
(carlkirsch at yahoo.com)

Jax:

We close all our meetings here in Atlanta with similar language. It's a reminder that we should be mindful of others and their desire for anonymity.

Carl Kirsch  
Atlanta, GA

- - - -

ORIGINAL MESSAGE FROM Glenn C.

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

In the late 1970's and early 1980's, A.A. all over the St. Joseph river valley in northern Indiana experienced a period of rapid growth, producing a huge influx of raw beginners, along with the creation of many additional meetings.

Three of the old-timers got together -- Bill Peters, Don Helvey, and Marcel "Ben" Benson -- along with two other men who were relatively new to the program

-- Chainsaw Clint Becker and Jan N. -- and put together a short piece called the

A.A. Tools of Recovery, summarizing the seven most important things which they

felt that these newcomers to the program needed to know. Benson was a Frenchman

and Clint got his nickname from an incident that happened back when he was still

drinking. He was working as a tree trimmer at that time, his wife got mad at him

and locked him out of the house, and he cut the door out with a chainsaw.

The Tools of Recovery are still to this day read at the beginning of many

A.A.

meetings in the St. Joseph river valley region along with reading the twelve steps. Many of the good old-timers believed that it was important to repeat these basic principles over and over, until newcomers had them instinctively drilled into their heads, and could repeat them almost like a litany.

The first principle made it clear that the way an alcoholic kept from getting drunk was not to take even the first drink. The next five were the things that not only got people sober but kept them sober. Good sponsors noted that those who relapsed and returned to drinking had almost invariably failed to do one or more of these five things in any serious and dedicated way. And the seventh principle was a constant reminder that A.A. meetings could not function properly unless members could talk about all of their feelings and anything that was bothering them, in an accepting and shame-free atmosphere, without worrying about whether it was going to be repeated outside of the group. That was a solemn pledge which the members of the group had to make to one another.

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## THE A.A. TOOLS OF RECOVERY

### ABSTINENCE

We commit ourselves to stay away from the first drink, one day at a time.

### MEETINGS

We attend A.A. meetings to learn how the program works, to share our experience, strength and hope with each other, and because through the support of the fellowship, we can do what we could never do alone.

### SPONSOR

A sponsor is a person in the A.A. program who has what we want and is continually sober. A sponsor is someone you can relate to, have access to and can confide in.

### TELEPHONE

The telephone is our lifeline -- our meeting between meetings. Call before you take the first drink. The more numbers you have, the more insurance you have.

### LITERATURE

The Big Book of Alcoholics Anonymous is our basic tool and text. The Twelve Steps and Twelve Traditions and A.A. pamphlets are recommended reading, and



Frank M. started a movement for every AA member to send \$5 and we could pay San Diego back. It made AAWS retaliate and Frank was soon gone after 30 years of service to GSO.

=====

From: "Dolores" <dolli@dr-rinecker.de> (dolli at dr-rinecker.de)

Hi Lee, I was surprised to read about Frank Mauser. I met him at a Joe and Charley BB study in Nürnberg, Germany. His share on the history of AA and the pictures he brought along to show us, really got me interested in Archives. It was the beginning. I know he and Nell Wing spoke in Bristol, England a few times together and they shared about the Tradition and the Concepts. It was a pleasure to know him and to share with him. I do hope that what you shared about will never happen. Bill W sure knew us alcoholics! Dolores

- - - -

From: "bxdennis" <bxdennis@verizon.net> (bxdennis at verizon.net)

I am not aware of any "attack" on our past archivist, Frank M .... While I also followed the activities with respect to the Mexican situation and was a good friend of Frank M., I am unaware of the "facts" underlying the post ....

While I was aware of Frank's admiration of the Joe and Charlie Big Book seminars and he admittedly made the mistake of allowing their organizers to have access to a mailing list of names and addresses of general service voluntary workers without following the normal protocol for requesting such a list, this happened years before Frank's voluntary decision to retire. At the time, Frank told me that he got a slap on the wrist and then proceeded to provide me with a copy of Nell Wing's book which he was also told not to sell from beneath his desk with a wink. <g>

Furthermore, once these allegations are made about AAWS (wasn't it the Int'l Convention Committee in San Diego that was at the center of the \$150,000 issue and not AAWS?), literature conspiracies, "murky and undone" actions, forced retirements, etc. haven't we strayed from a discussion of factual history to a discussion of opinion and innuendo?

Dennis M.





and  
not a Tradition problem. For me, I am clear on what the word means in the  
A.A.  
sense of the word. Thus, for me there is no problem.

For example, the instructions on what we are to do as "meditation" in the  
A.A.  
sense of the word is clearly spelled out in the Big Book on Pages 86-88,  
particularly that part beginning with "Upon awakening."

Generally speaking, most dictionaries of worth define "meditation" to be  
religious contemplation or spiritual introspection. One of the synonyms for  
"meditation" is to "think." Thus, "meditation" in AA means to think in those  
ways as described in the BB at Pages 86-88; that meaning is entirely  
consistent  
with Pages 86-88 of our Book.

"Meditation" as A.A. intends it to be is not yoga or the reduction of one's  
blood pressure, although the latter can be a by product of doing those  
things  
set out on Pages 86-88 in the Big Book. So, I would suggest we not confuse  
"meditation" as A.A. sees it to be "meditation" commonly tossed around by  
other  
interests.

Humbly yours,

Carl Kirsch  
Atlanta, Georgia

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+++Message 7018. . . . . Re: Meditation  
From: Glenn Chesnut . . . . . 11/15/2010 4:49:00 PM

=====

Carl,

I very much agree with you.

You wrote <<Generally speaking, most dictionaries of worth define  
"meditation"  
to be religious contemplation or spiritual introspection.>>

The thing that confuses people nowadays, is that the meaning of the word  
"meditation" changed during the 1960's and 1970's. So a modern English  
dictionary doesn't give you exactly the same definition of the word as a  
dictionary written back in the 1930's and 1940's would say.

On the other hand, what early AA's called "quiet time" back in the 1930's  
(originally following Oxford Group practice) slowly changed into something  
more  
like the kind of Buddhist and Hindu meditation where you try to shut off all  
the

thoughts inside your head.\* This wasn't mentioned in the wording of the Eleventh Step, but it WAS part of early AA practice.

If you want to see what the words "prayer" and "meditation" basically meant back during the early AA period, look at a copy of *Twenty-Four Hours a Day*, the second most used book in early AA.

On each page you will see a section called "Meditation for the Day" -- several sentences which we read in the morning, and then spend a short period thinking about. We ask ourselves questions like: Where does this apply to my life? Are there parts of this which I am not doing in my spiritual life? Do I need to change my attitude about God and life? Or change my behavior? This kind of thing is what the word meditation primarily means in Step Eleven.

"Prayer for the Day" is then an example of a good prayer. Too many alcoholics come into the program thinking that "God, help me win the lottery today" and "God, please let me get home without being arrested by the cops" and other narrowly selfish prayers of that sort are good prayers. So we need somebody, not only to explain that narrowly selfish prayers of that sort are NOT good prayers, but also to give us examples of what good prayers are.

The *Twenty-Four Hour* book shows us (by example) that praying for myself to have greater tolerance, more faith in God, more humility, more sympathy and compassion for others, and things of this sort ARE good prayers, the kind of good prayers that the Big Book talks about.

Glenn

<http://hindsfoot.org/hp5rw.html>

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

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\*The Oxford Group "quiet time" in its original form was also very different from Hinduism, Buddhism, or any kind of later AA practice. With the original OG method, you sat down with pencil and paper, and during that quiet time, wrote down all the thoughts that came into your mind. Then you read them afterward, looking for guidance from God. Including how you should take the inventories of the other people in the program, and "check them" (go up to them and explain to them the error of their ways) so they would learn to act as wisely and morally

as you (Lord help us).

I have never heard of any early AA person using pencil and paper during quiet time. Maybe they might have very, very early in the development of AA, before they had split with the OG, but I have never seen any written references to it myself. Maybe somebody could come up with a text I have forgotten about, but I think using pencil and paper was never part of AA practice, or wasn't for very long.

Richmond Walker, the AA author of *Twenty-Four Hours a Day*, who was influenced by Hinduism (notice the Sanskrit quote at the beginning of his book) moved even further away from OG practice. Quiet time was now to be used, not to obtain guidance necessarily, but just to be alone with the transcendent power beyond the world of space and time, for its own sake, and because we came back from this experience filled with both calm and a new power to do God's will.

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+++Message 7019. . . . . Re: Meditation  
From: James Bliss . . . . . 11/15/2010 8:14:00 PM

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Just for documentation of the definition of the word meditation. The following is from *\*The Winston Simplified Dictionary\**, Intermediate Edition, copyright 1928:

meditation n. the act of thinking long and deeply, esp. such thought as a part of one's prayers or devotions.

meditate v.i. muse or think deeply; contemplate:-- v.t. 1. to think or muse upon: 2, to design; purpose; plan

I picked this dictionary up at a garage sale several years back for \$.50 for exactly this purpose.

Jim

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On 11/15/2010 3:49 PM, Glenn Chesnut wrote:

- > The thing that confuses people nowadays, is that the meaning of the
- > word "meditation" changed during the 1960's and 1970's. So a modern
- > English dictionary doesn't give you exactly the same definition of the
- > word as a dictionary written back in the 1930's and 1940's would say.



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Page 63 - Step 3

Meditation: We thought well before taking this step making sure we were ready;  
that we could at last abandon ourselves utterly to Him.

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

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Page 66-67 - Step 4, Resentments

Meditation: We realized that the people who wronged us were perhaps  
spiritually  
sick. Though we did not like their symptoms and the way these disturbed us,  
they, like ourselves, were sick too.

Prayer: We asked God to help us show them the same tolerance, pity, and  
patience  
that we would cheerfully grant a sick friend. When a person offended we said  
to  
ourselves, "This is a sick man. How can I be helpful to him? God save me  
from  
being angry. Thy will be done."

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Page 68, Step 4, Fears

Meditation: We reviewed our fears thoroughly. We put them on paper, even  
though  
we had no resentment in connection with them. We asked ourselves why we had  
them.

Prayer: We ask Him to remove our fear and direct our attention to what He  
would  
have us be.

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Page 69, Step 4, Conduct

Meditation: We reviewed our own conduct over the years past. Where had we  
been  
selfish, dishonest, or inconsiderate? Whom had we hurt? Did we unjustifiably  
arouse jealousy, suspicion or bitterness? Where were we at fault, what  
should we  
have done instead?

Prayer: We asked God to mold our ideals and help us to live up to them. We  
ask  
God what we should do about each specific matter. The right answer will  
come, if  
we want it.

=====  
Page 75, Step 5

Meditation: Returning home we find a place where we can be quiet for an hour,  
carefully reviewing what we have done.

Prayer: We thank God from the bottom of our heart that we know Him better.

=====  
Page 76, Step 6

Meditation: Are we now ready to let God remove from us all the things which we  
have admitted are objectionable? Can He now take them all every one?

Prayer: If we still cling to something we will not let go, we ask God to help us  
be willing.

=====  
Page 76, Step 7

Meditation: When ready

Prayer: "My Creator, I am now willing that you should have all of me, good and  
bad. I pray that you now remove from me every single defect of character which  
stands in the way of my usefulness to you and my fellows. Grant me strength,  
as  
I go out from here, to do your bidding. Amen."

=====  
Page 76, Step 8

Meditation: We subjected ourselves to a drastic self appraisal. Now we go  
out to  
our fellows and repair the damage done in the past.

Prayer: If we haven't the will to do this, we ask until it comes.

=====  
Page 79, Step 9

Meditation: Reminding ourselves that we have decided to go to any lengths to  
find a spiritual experience...

Prayer: ...we ask that we be given strength and direction to do the right  
thing, no matter what the personal consequences may be.

=====  
Page 84, Step 10

Meditation: Continue to watch for selfishness, dishonesty, resentment, and  
fear.  
When these crop up...

Prayer: ... we ask God at once to remove them.

Page 86, Step 11, evening

Meditation: When we retire at night, we constructively review our day. Were we resentful, selfish, dishonest or afraid? Do we owe an apology? Have we kept something to ourselves which should be discussed with another person at once? Were we kind and loving toward all? What could we have done better? Were we thinking of ourselves most of the time? Or were we thinking of what we could do for others, of what we could pack into the stream of life? But we must be careful not to drift into worry remorse or morbid reflection, for that would diminish our usefulness to others.

Prayer: After making our review we ask God's forgiveness and inquire what corrective measures should be taken.

=====  
Page 86, Step 11, morning

Meditation: On awakening let us think about the twenty four hours ahead. We consider our plans for the day.

Prayer: Before we begin, we ask God to direct our thinking, especially asking that it be divorced from self pity, dishonest or self seeking motives.

=====  
Page 86-87, Step 11, through the day

Meditation: In thinking about our day we may face indecision. We may not be able to determine which course to take. Here we ask God for inspiration, an intuitive thought or a decision. We relax and take it easy. We don't struggle. We are often surprised how the right answers come after we have tried this for a while.

Prayer: We usually conclude the period of meditation with a prayer that we be shown all through the day what our next step is to be, that we be given whatever we need to take care of such problems. We ask especially for freedom from self will, and are careful to make no request for ourselves only. We may ask for ourselves, however, if others will be helped. We are careful never to pray for our own selfish ends. Many of us have wasted a lot of time doing that and it doesn't work. You can easily see why.

=====  
Page 87-88, Step 11, when agitated or doubtful

Meditation: We pause

Prayer: We ask for the right thought or action. We constantly remind ourselves



safeguard  
against what Bill talked about on p.87 of the BB.

"Being still inexperienced and having just made conscious contact with God,  
it  
is not probable that we are going to be inspired at all times. We might pay  
for  
this presumption in all sorts of absurd actions and ideas."

With respect to AA members using paper and pencil to capture guidance Dr Bob  
talked about this and admitted he wasn't very good at following it. I  
believe I  
read this in either the co-founders pamphlet (P-53) or The RHS Memorial  
Grapevine issue. Anne Smith also detailed this practice and its intended  
purpose  
in her journal. Apparently she did follow it.

These two clips that come from VC Kitchen's "I Was a Pagan" also help shed  
light  
and intentions on the practices under discussion. Kitchen and his wife  
"checking" each other would not seem to be a "casual practice" common among  
ordinary group members, but the practice of a husband and wife each trying  
to  
follow First Century Christian Principles:

We began, in fact, to pray together in creating the new vision of the couple  
God  
would have us be. "One of our greatest blessings," as my wife says now, "is  
finding ourselves telling one another our own weak spots and asking for one  
another's prayers about them, with no fear that the other will gloat about  
it or  
use that confidence as a weapon in the future." Instead, in other words, of  
criticizing each other, we now criticize ourselves to each other, and ask  
the  
other's prayers about it. And when we occasionally do "check" -- to hold the  
other to the maximum in Christ -- it is not without first examining the beam  
in  
our own eye, and then only under guidance in a prayerful and redemptive way.

--  
p.60

All of these tasks and services consist in carrying out God's direction.  
Oxford  
Group "government," therefore, is entirely made up of "executives." We have  
no  
"legislative department" and no "judicial department." We make no laws and  
have  
no rules within the group because all our law comes from God while the only  
rule  
is obedience to guidance. Similarly God is our only judge. To tell another  
man  
what is the matter with him is, as God has shown us, is worse than useless.  
We  
merely incur his resentment -- expressed or suppressed -- and accomplish  
nothing. When we sit in quiet time, however, and let God tell us of our sins

we  
are not only convicted by His judgment but moved to do something about it.

--

p.69

God Bless

John B

-----

RESPONSE FROM GLENN C.

John, do remember though, passages like the one in Dr. Bob and the Good Oldtimers on p. 140, which describes the kind of thing that ACTUALLY went on in the Oxford Group meeting in Akron which Dr. Bob and Anne Smith and the alcoholics attended -- as opposed to what the OG theories said was SUPPOSED to happen:

James D. "J.D." Holmes, one of the very early people to get sober in Akron AA, and later the founder on April 23, 1940 of the first AA group in Indiana, <<remembered one woman 'who used to get on my nerves with her constant chatter. One day, I called her into T. Henry's study and said, "I don't like you for some reason or other." (In those days, you were supposed to "check" people.) "You interrupt and talk too much. I'm getting a lot of resentment here, and I don't like it, and I'm afraid I'll get drunk over it." She laughed and said something. Then we sat down and had a very pleasant visit. And I lost all resentment.'>>

-----

On Mon, 11/15/10, Glenn Chesnut <glennccc@sbcglobal.net> wrote:

The Oxford Group "quiet time" in its original form was also very different from Hinduism, Buddhism, or any kind of later AA practice. With the original OG method, you sat down with pencil and paper, and during that quiet time, wrote down all the thoughts that came into your mind. Then you read them afterward, looking for guidance from God. Including how you should take the inventories of the other people in the program, and "check them" (go up to them and explain to them the error of their ways) so they would learn to act as wisely and morally as you (Lord help us).



Humbly yours...

Carl Kirsch  
Atlanta, Georgia

- - - -

From: Dov W <dovwcom@gmail.com>  
(dovwcom at gmail.com)

Personally I do meditation as described by the Big Book pp. 86-88.

However, 11th Step meditation as described in the 12 and 12, although, like the 24 Hours meditations, it is rooted in the words of a prayer and therefore it is not as transcendent as more contemporary meditation, nevertheless the 12&12 meditation seems significantly closer to contemporary meditation than as described in the Big Book.

When it comes to Step work in general, many like the extra depth and sophistication of the 12&12. I personally appreciate the 12&12 for its spiritual insight but for me, on a practical level, I find the Big Book to be far simpler to implement and therefore, for me, more of a program of action.

- - - -

From: Jon Markle <SerenityLodge@gmail.com>  
(SerenityLodge at gmail.com)

I don't think there's any set recipe for meditation and prayer, no set order, no "right way" to do it. The 12x12 has a great essay on this subject. (I know, many do not believe in the 12x12, but I do, because it works for me)

The key is . . . just do it! <GRIN> I don't cotton to placing man made limitations upon my Higher Power. I'm a firm believer that if I just follow the instructions to the best of my ability, my HP will take care of the rest. <SMILE>

If we get too legalistic, then it sounds like a cult or a religion and AA ain't either of those, for sure.

We each of us do this thing in the way that works for us. As it's said, "it works when I work it".

Perhaps if more groups spent more time in actually studying and then practicing the suggestions found in the Big Book and other AA literature, such as the 12x12, and less time in "discussion" (arguing opinions) meetings, there



as  
it has been processed I'll send you a copy.

The entire library consists of around 3,500 reel-to-reel tapes; some of them dating back to the late forties and fifties. The original owners/operators of this library were Bill and Arbutus O'Neal of Texas. They, like many other tape enthusiasts, didn't have much money. Consequently they taped at very slow speed so they could jam as much as possible onto a reel. I have reels containing as many as sixteen hours of recorded talks. Counting the reels, some old wire recordings, and cassettes I estimate that this library contains in the neighborhood of 50,000 talks.

As we are getting these recordings digitized we have been making them available online at the website:

<<http://www.recoveryspeakers.org/>>

There are expenses involved. The hosting fees for this website are sizable. We had been outsourcing the digitizing; however, it has become too expensive. The current plan is to raise the funding to purchase the equipment necessary to do the digitizing and processing here with the help of volunteers. This includes reel-to-reel players, wire recorders, and a dedicated system to capture audio. This would enable us to begin to process these tapes here. One reason the process has been so costly is that everything must be done in "real time". I had a professional estimate to have the entire library converted and almost fell over when they came back with an estimate of over 1 million dollars.

Please note that the majority of these recordings are in very good condition and some of them have never been made available anywhere. For example, I recently found a reel containing talks from AA's First International Convention, held in Cleveland in 1950. AAWS archives didn't have these recordings and now, because of this project, they will have copies.

I was recently able to donate some items, including old wire recordings, to Stepping Stones -- the Home of Bill & Lois Wilson. Now when people tour Stepping Stones they will be able to hear some incredible recordings including Bill W. playing the violin. I also sent along an actual wire recording unit like Bill W once had on his desk. I know the fellowship will enjoy seeing and





From Lee Nickerson (snowlilly12) and Shakey Mike on Frank M., Mexico, San Diego,  
etc., plus the original question (pressing charges against an AA member)

- - - -

From: Lee Nickerson <snowlilly12@yahoo.com>  
(snowlilly12 at yahoo.com)

I know we are dealing with private communications and personal memories.  
None of  
this ever got beyond being denied as a floor action at the Conferences. For  
me  
it's enough to keep an eye on our headquarters office. There are many  
opinions.

How did we end up at the Interfaith center; a building built specifically to  
house and strengthen the churches of the world? Why are we there? There was  
a  
groundswell movement against the move and the numbers about saving money  
never  
were that spectacular in the light of us moving into a building totally  
dedicated to world churches. AAWS sent its representative to Presque Isle,  
Maine  
to soften the vocal minority.

I remember all this. I lived it. I lived the Mexican and German betrayals.

Frank M. did not voluntarily resign. He told me that when he outlined the  
payback plan to San Diego.

I know that accepting the party line is the way to a peaceful settlement.  
But I  
prefer to be a bit unscientific and keep a watch for the appearance of more  
rascals.

- - - -

From: Shakey Mike <Shakey1aa@aol.com>  
(Shakey1aa at aol.com)

This topic is getting offtrack. [It was originally supposed to be a question  
as  
to whether AA groups have ever pressed charges against a member.]

Attacks on trusted servants for harms done is not new to AA. Does any one  
have  
any documentation to back up the allegations of "forced to resign"? AAHL is  
about the truth in AA history. Where's the proof?

Mexico and Germany are well documented.. I'm more an Intergroup person., but  
as  
an AA historian. I need to see it in writing. A letter or document. Not he  
said,





Al-Anon

in their Wichita Falls, Texas home, WF being where I sobered up in Dec of '67 --  
great experience for a young fellow learning how to live the AA life.

Neat also in that I got to visit and become acquainted with many old-timers and speakers from the West Coast, Gulf Coast, Back East, and various and sundry Southern & Southwestern locations at these events. I consider myself fortunate indeed to have had these experiences. I am very grateful that Bill & Arbutus's work is being saved.

Sherry C. H.

Gilmer, in NE Texas

- - - -

Original message #7024 from Elisabeth  
<elisabeth98043@yahoo.com> (elisabeth98043 at yahoo.com)

Recovery Speakers has found around 50,000 AA talks -- cassettes, reel-to-reel tapes, and wire recordings -- some of them dating back to the late forties and fifties, originally collected by Bill and Arbutus O'Neal of Texas.

I received this e-mail from a friend, and pass it on to the AAHistoryLovers --  
it is EXCITING they found these tapes!

Elisabeth

- - - -

Hi Bill,

After our wonderful conversation the other day I felt compelled to give you some details on the progress of the "Recovery Speakers" project. First, thanks so much for all of your support and willingness to help get the word out. I was so thrilled to find the old reel with one of your mother's talks on it! As soon as it has been processed I'll send you a copy.

The entire library consists of around 3,500 reel-to-reel tapes; some of them dating back to the late forties and fifties. The original owners/operators of this library were Bill and Arbutus O'Neal of Texas. They, like many other tape enthusiasts, didn't have much money. Consequently they taped at very slow speed

so they could jam as much as possible onto a reel. I have reels containing as many as sixteen hours of recorded talks. Counting the reels, some old wire recordings, and cassettes I estimate that this library contains in the neighborhood of 50,000 talks.

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I was recently able to donate some items, including old wire recordings, to Stepping Stones -- the Home of Bill & Lois Wilson. Now when people tour Stepping Stones they will be able to hear some incredible recordings including Bill W. playing the violin. I also sent along an actual wire recording unit like Bill W once had on his desk. I know the fellowship will enjoy seeing and hearing these new additions while visiting Stepping Stones.

I'm sharing this information to let you and your friends know that the Recovery Speaker project is bigger than just a website. Of course the website does currently host more than 3,000 downloadable AA and AI-Anon talks.

Again, thank you for your ongoing service to the fellowship and all you







- - - -

From: <Sober186@aol.com> (Sober186 at aol.com)

Am I the only one who noticed the Big Book was not conference approved when it first began being used? No conference, no approval.

Jim in Central Ohio

- - - -

From: Jenny or Laurie Andrews <jennylaurie1@hotmail.com>  
(jennylaurie1 at hotmail.com)

It's true that there was no Conference when the Big Book was published in 1939; there certainly was when later editions came off the press. If Conferences were so minded they could have deleted all those non-AA sources. BTW there's a much-quoted NCA reference about resentment in a magazine article by "a prominent clergyman" in the story Freedom from Bondage. Where in AA's copious literature or in Conference recommendations is it suggested that AA members should read only CA literature? Such advice would infantilise the fellowship.

- - - -

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

"though the Conference may act for the service of Alcoholics Anonymous, it shall never perform any acts of government; and that, like the Society of Alcoholics Anonymous which it serves, the Conference itself will always remain democratic in thought and action."

The 12 Concepts of A.A. World Service (Long Form)

- - - -

From: "Robert" <rdberryarchitect@sbcglobal.net>  
(rdberryarchitect at sbcglobal.net)

<< Message 7007 from <jamesjharp@suddenlink.net>  
<< said "Just because a piece of literature is not  
<< A.A.W.S. Conference 'approved,' does not mean  
<< that it is 'disapproved.' Who among us has  
<< not read some materials that were not A.A.W.S.  
<< Conference 'approved?!"

I agree with that thought. At our group we only display conference approved literature.

Butch





the  
Arab saying that Bill quoted in his last message, "I thank you for your  
lives."  
For without your lives, I most certainly would have no life at all, much  
less  
the incredibly rich life I have enjoyed.

Let me offer my thoughts about A.A.'s future. I have no truck with those  
bleeding deacons who decry every change and view the state of the Fellowship  
with pessimism and alarm. On the contrary, from my nearly quarter-century's  
perspective, I see A.A. as larger, healthier, more dynamic, faster growing,  
more  
global, more service-minded, more back-to-basics, and more spiritual -- by  
far  
-- than when I came through the doors of my first meeting in Greenwich,  
Connecticut, just one year after the famous Long Beach Convention. A.A. has  
flourished beyond the wildest dreams of founding members, though perhaps not  
of  
Bill himself, for he was truly visionary.

I echo those who feel that if this Fellowship ever falters or fails, it will  
not  
be because of any outside cause. No, it will not be because of

treatment centers or

professionals in the field, or

non-Conference-approved literature, or

young people, or

the dually-addicted, or even

the "druggies" trying to come to our closed meetings.

If we stick close to our Traditions, Concepts, and Warranties, and if we  
keep an  
open mind and an open heart, we can deal with these and any other problems  
that  
we have or ever will have. If we ever falter and fail, it will be simply  
because  
of us. It will be because we can't control our own egos or get along well  
enough  
with each other. It will be because we have too much fear and rigidity and  
not  
enough trust and common sense.

If you were to ask me what is the greatest danger facing A.A. today, I would  
have to answer: the growing rigidity

the increasing demand for absolute answers to nit-picking questions;

pressure for G.S.O. to "enforce" our Traditions;







must be purified before the right pathway could be followed."  
BTW the chapter is headed with the quotation attributed to Herbert Spencer  
which  
was reprinted at the end of the Spiritual appendix in the Big Book.

- - - -

From: Baileygc23@aol.com  
Date: Tue, 30 Nov 2010  
Subject: Origin of an AA quote: a man convinced against his will

Schopenhauer (in his essays) says "A man convinced against his will is of  
the  
same opinion still," and refers these words to a work by Samuel Butler  
called  
Hudibras.

Here is Cliff Notes on the subject.

The origin of this old adage appears to go back a long time. So long, in  
fact,  
that no one is really sure where it originally came from. It also appears in  
many different forms in many different places.

Mary Wollstonecraft (1759-1797), the famous British writer and feminist (and  
mother to the author of Frankenstein), included the quotation "Convince a  
man  
against his will, He's of the same opinion still" in the notes to Chapter 5  
of  
her 1792 treatise, "A Vindication of the Rights of Woman." This adage is  
placed  
in quotes, denoting that it wasn't original text, but without reference to  
the  
source. So either she didn't know the origin of this saying or she assumed  
that  
it was so popularly known that citing the source was unnecessary.

She might, however, have misquoted two lines from Samuel Butler's  
(1612-1680) enormous 17th-century poem Hudibras. Part III, Canto iii, lines  
547-550 read thus:

He that complies against his will  
Is of his own opinion still  
Which he may adhere to, yet disown,  
For reasons to himself best known

Butler might have penned an original thought here, or he might have been  
borrowing what was already an old saying even in his time. We'll probably  
never  
know.

Read more:  
<http://www.cliffsnotes.com/Section/Who-wrote-A-man-convinced-against-his-will-is>



## Word-worriers

Members of our Fellowship are prone to spend hours of meeting time debating the precise meaning of words in the Steps and Traditions. When co-founder Bill W. was asked why he said "defects of character" in Step Six and "shortcomings" in Step Seven, he replied: "I just didn't want to use the same word twice."

AAHL MESSAGE 2559:

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2559>

\* From the 1968 General Service Conference "Ask It Basket"

Question: What is the difference between "Character Defects" and "Shortcomings"?

Answer: A Staff Member said that she asked this question of Bill some years ago. Quite simply, he said he didn't want to use the same word twice. He intended the two terms to mean the same thing.

\* From the 1977 General Service Conference "Ask It Basket"

Question: Could we republish the quotation from Bill W concerning the difference, or lack of difference, between "defects" and "shortcomings" in the Steps?

Answer: Some years ago, we received many letters asking the difference between these terms. Bill said he did not want to use the same word twice.

[Both of the GSC documents are available on the web]

\* Also contains a note from 'merton' that a letter was discovered in the GSO archives written by Bill - "As if by magic the computer revealed a letter by Bill saying that the meaning was intended to be synonomous and that the different words were merely semantic for literary flow"

Tommy H in Baton Rouge

- - - -

The same references were given by Arthur S. <arthur.s@live.com> (arthur.s at live.com)

and also by <tomper99@yahoo.com> (tomper99 at yahoo.com),

who adds a reference to AAHistoryLovers message 6040.

- - - -

The underlying point -- that Bill W. was attempting to maintain good literary style by not simply repeating the same word in two different sentences in a row

-- was made by seven other members of our group:

Cliff <CBBB164@AOL.COM> (CBBB164 at AOL.COM)





When I continue to address Steps Six and Seven within the Step Ten (Spiritual Progress Step), I again raise up to God as I understand God those shortcomings that stand in the way of my usefulness to God and others, all of which I identified when I first did Step Six. I was able to be thorough because I had achieved a degree of "undefendedness" through my Fourth and Fifth Step exercises.

God is near,  
Marion O.R.

|||||

+++Message 7042. . . . . Who were the psychiatrists Rowland H. saw in the U.S.?  
From: Lois Stevens . . . . . 12/9/2010 5:06:00 PM

|||||

Could you tell me who was the American psychiatrists were that Rowland H. saw before he went to Europe.

See the Big Book pg. 26: "For years [Rowland Hazard] had foundered from one sanitarium to another. He had consulted the best known American psychiatrists. Then he had gone to Europe, placing himself in the care of a celebrated physician (the psychiatrist, Dr. Jung) ...."

Lois S., a grateful member

|||||

+++Message 7043. . . . . Who was Bobbie?  
From: bob gordon . . . . . 12/9/2010 4:59:00 PM

|||||

Who is the 'Bobbie' that Bill refers to in his 1944 Xmas greeting to AA?

\*Greetings Christmas 1944\*

Yes, it's in the air! The spirit of Christmas once more warms this poor distraught world. Over the whole globe millions are looking forward to that one day when strife can be forgotten, when it will be remembered that all human beings, even the least are loved by God, when men will hope for the coming of the Prince of Peace as they never hoped before.

But there is another world which is not poor. Neither is it distraught. It is the world of Alcoholics Anonymous, where thousands dwell happily and secure. Secure because each of us, in his own way,



clear-headed,  
then I can do something about situations that now defeat me.' Your first  
problem  
is: What do you do about yourself?"

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<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1505>

Grapevine, Oct. '47 -- A. A. Digest -- Excerpts from Group Publications

'The Eye Opener', Los Angeles, Calif.-"After being a member of A.A. for a  
few  
months I often find myself wondering, when I hear the word 'dry' used, if  
there  
were others who, like myself, were on a 'dry' program. A.A. is not a 'dry'  
program. There's nothing arid about it; it is life itself-a life that teems  
with  
vitality; that is filled with serenity and happiness."

----  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1504>

Grapevine, Aug. '47 -- A. A. Digest -- Excerpts from Group Publications

'The Eye Opener', Los Angeles, Calif.-"The remarkable thing about this A.A.  
is  
that it sneaks up on you exactly as your drinking did. All I have to do is  
to  
refer back to my first hypercritical attitude. Of course, when I first came  
in,  
everybody told me to 'relax and take it easy.' I didn't know it then but I  
was  
so tense when I joined A.A. that I didn't need the aid of a hypnotist to  
stretch  
myself between two chairs...The hardest job I had then -and still have -is  
to  
take it easy. I think I'm on the right track now, however ...We've found  
A.A.-which means that our sobriety is practically a foregone conclusion. And  
if  
that be true, why not relax and enjoy it?"

----  
This publication is also mentioned in AAHL Messages 1502, 1499, 1487, 1485,  
1484, 1466, 1462, 1460, 1423, 1401, and 1385

|||||

+++Message 7046. . . . . Bobbie B.  
From: James Blair . . . . . 12/10/2010 8:54:00 PM

|||||

From: Manuscript of AA World History (1985) by Bob UP. (unpublished)

Info on "Bobbie" BE.

May 1, 1944, Headquarters moved into a three-room office at 415 Lexington  
Avenue, opposite Grand Central Station. "We made this move," Bill wrote,

“because the need for serving the many A.A. travelers through New York had become urgent. Our new location near Grand Central brought us into contact with visitors who, for the first time, began to see Alcoholics Anonymous as a vision for the whole world. Thousands of A.A.’s, their families, their friends, their clergymen, their doctors and their employers have since visited the New York Headquarters.”

Besides Bill, the personnel at the time of the move consisted of Margaret “Bobbie”B., who had replaced Ruth Hock as “A.A.’s National Secretary #2,” and three assistants. Bill praised Bobbie for her “complete loyalty and devotion and her unbelievable energy and capacity for hard work.” “The growth of Alcoholics Anonymous continued at a pace which was to us sometimes staggering,” Bill said.

By early 1945, the office had six full-time employees and had a budget of \$9,000 for the six-month period. In July, additional space had to be rented on the 10th floor of the building for shipping and storage. Mrs. Lowe, the bookkeeper, was acting as the office manager and personnel supervisor. A search was under way for an assistant to Bobbie B.

The next appeal was for \$11,000. As Bill explained, “As A.A. was growing, Headquarters had to grow, too -- fortunately not as fast as A.A. did, or the bill would never have been paid. A.A. was getting so big that we could not possibly educate all members on what Headquarters was doing. Many groups, preoccupied with their own affairs, failed to help us at all. Less than half of them contributed anything. We were plagued with constant deficits in contributions which luckily would be plugged up with money from the sale of the Big Book and our growing pamphlet literature. Without this book income we would have folded up entirely.”

According to Nell, Bobbie B. had been a dancer in Paris in the 1920’s and, in the fashion of the 1940’s, wore “tiny little hats and went tripping along in her high heels, but was a fantastic communicator. I can’t tell you the number of people -- the countless, countless number of people all over the world who owe their sobriety to that woman. She was fantastic in that respect, but a little shaky on office discipline. She was really out of that part of the work.

A major step in improving the operation of the office came when, in 1949, the Alcoholic Foundation appointed a General Service Committee to act as an “advisory body to the Headquarters staff in connection with those problems of policy and administration requiring immediate attention.” This committee, consisting of Trustees and acting in behalf of the Foundation, oversaw the Headquarters on a day-to-day basis, and its chairman was therefore the de facto volunteer manager of the office.

Henry “Hank” C. was the first person to fill both these positions and carried both titles. So has every general manager of C.S.O. since that time. Dennis Manders explains, “The title Chairman of General Services meant that he was the liaison between the daily operations of the office and the Alcoholic Foundation or General Service Board. He actually wore two hats. In those days, the general manager chaired the publishing company meetings. And as Chairman of General Services, he had the difficult task of having to ride herd on Bill on a daily basis — and was responsible to the Board for doing so.”

When the present structure was adopted in, the General Service Committee ceased to exist, its function being assumed by the A.A. World Services Board -- but the dual responsibility of the general manager continued. Both Herb M. and Bob H. served as Chairmen of the General Service Committee when it was still active, later becoming paid general managers of G.S.O. (see below).

The appointment of the General Service Committee coincided with (and was perhaps prompted by) the discharge of Bobbie B. -- and soon afterward, of Charlotte L. as well because of alcoholic slips. According to Nell and Ann M., their relapses were partly caused by the enormous workload combined with confusion of the early office. Nell says, “The four or five movie companies and all the press they had to deal with, and the groups proliferating and the prisons and hospitals starting, and the internationalists, and all -- that poor woman (Bobbie] was just overwhelmed. The A.A. staff worked long hours all week and then sometimes went out to speak or to A.A. weekends, where they were ‘Mrs. A.A.’ and people showered them with affection and admiration. That ego-inflation was hard to handle when they’d been sober just a few years, as they had in those days. And they were exhausted, too.” Bobbie and Charlotte were apparently both on

pills  
for some time before they returned to drinking.

(Relapses among other staff members in the '50's brought about changes in policy. A minimum of four years' sobriety was established as a requirement of employment for the staff. The staff was encouraged to take compensatory days off for time worked over a weekend, including trips to attend A.A. events. This avoided the stress of a seven—day—a—week work schedule. Also, the number of staff members was increased, so the workload was more reasonable and the trips were spread out, as well. Finally, the office became better-organized and operating departments assumed more routine duties. For whatever reason, the problem of slips among the A.A. staff virtually disappeared.)

With the departure of Bobbie B. and the involvement of the General Service Committee, Headquarters activity was divided into two divisions under the overall supervision of the Senior General Secretary, who was now Marian M. She was in direct charge of all public relations, dealing with the press, radio, films, doctors, clergy, etc. She was also responsible for the management of the office and its personnel. She had two assistants, Ann M. and Luc P. Another General Secretary, Ruth B., was in charge of Group Relations, also with two assistants, Jinny T. and Polly P. The Group Relations division was charged with maintaining close relationships with the groups, handling group correspondence and personal visits, and acting as a reservoir of group experiences to draw upon in solving group problems.

- - - -

Additional info:

Dave B. who was the founder of AA in Quebec and his story is in the 4th edition of the BB was sponsored by Bobbie. He had contacted her looking for help and for a period of 6 months she wrote him a letter every day and included literature and called him periodically. Dave often stated that the contact with Bobbie was his life line on which his sobriety hung.

The AA Grapevine of April 1953 published an article by Bill W. in memory of Bobbie.

- - - -

Hope this info helps









but apparently not (looks like to need to get one done!)

The eye opener

<http://books.google.com/books?id=7aG9ioHYN5gC&lpg=PP1&dq=book%20the%20eye%20open>\

er%20alcoholics&pg=RA1-PA6#v=onepage&q&f=false [31]

Alcoholics Anonymous

THE EYE OPENER

FIRST PRINTING

Sponsored by Alexandria Group

This book is in excellent condition. Pictured are two books - the black one is the first printing done by the group in Alexandria and the little blue one is an early printing done by Hazelden. (I'm including that one in as a bonus)

These first printings have been listed on Ebay this past year for over \$1,000.

They are certainly very difficult to find and this copy is near min

PREFACE

"This little book is dedicated to bring various phases of AA philosophy to the arrested alcoholic and interpreted and understood by the author. It is not in any sense official, for AA has no official opinion and each member speaks only for himself.

"The author of this poor work is neither a writer nor a scholar. His philosophy is not original and was gleaned from many sources. If some hear is made lighter, some happier, or some soul strengthened, we will feel bountifully repaid for our efforts."

The publishers gratefully acknowledge the generosity of T.W.R.

the amazon page has a six page preview of the book also.

LD Pierce

<http://www.aabibliography.com>

--- In AAHistoryLovers@yahoogroups.com, "jbringbloom" <jbringbloom@...> wrote:

>

> A person in my home group mentioned a morning meditation book out of the Old

Dominion Group on the east coast, called "The Eye Opener." I have been unable to find any information about this. Wondering if it is still in existence? Is it

still available? Any information would be appreciated.















Subject: Is there a birthday for the Big Book?

Is there an official "AA Birthday" or "sobriety date" for the Big Book itself?

What I mean, is there a day that Cornwall Press (was that the name of the original publisher?) announced to Bill and the other AA people that the books were ready, and issued them the first copies? (which I believe they mailed out to physicians)?

Someone told me that April 11th was the official "birthdate" of the Big Book, is that true? Or is it best left just approximated, as April 1939?

Any feedback?

Thanks  
Roy L. (class of `78)

|||||

+++Message 7064. . . . . Re: Is there a birthday for the Big Book?  
From: schaberg43 . . . . . 12/18/2010 9:50:00 AM

|||||

Monday, April 10, 1939 is the day that copies of the book were first available from the printer.

Old Bill

|||||

+++Message 7065. . . . . Re: The Eye Opener (Burlington, Vermont)  
From: John Moore . . . . . 12/13/2010 4:30:00 PM

|||||

Burlington Vermont's two local districts print a monthly paper entitled The Eye Opener. Started in the 1980's, it has continued off and on till the present.

Online version:

[http://burlingtonaa.org/index.php?option=com\\_content&view=section&layout=blog&id=](http://burlingtonaa.org/index.php?option=com_content&view=section&layout=blog&id=)

[=6&Itemid=8](#) [34]

John M

South Burlington, Vermont, US

|||||

+++Message 7066. . . . . Is there a difference between selfish and self-seeking? BB page 67  
From: Roy Levin . . . . . 12/23/2010 12:04:00 PM

|||||

Big Book page 67: "Where had we been selfish, dishonest, self-seeking and frightened?"

I am asking all of you with 1930s era dictionaries, and knowledge of Bill W's talks, to help me. Did Bill ever talk about whether there was a distinction in meaning between the words "selfish" and "self-seeking" on page 67 in the Big Book, where we are making our fourth step inventory?

Regards,  
Roy L. (class of '78)

|||||

+++Message 7067. . . . . Bill W's 1954 Review of the Movement  
From: last\_town . . . . . 12/23/2010 9:38:00 AM

|||||

Hello History Lovers! This is my first post.

I recently read Ernest Kurtz's Not God, where the bibliography cites "Bill's Review of the Movement" from 1954 as "unpublished."

I wondered if this had ever found its way into print or online. It sounds like a fascinating document.

Thanks!  
Larry H.

|||||

+++Message 7068. . . . . Re: The Eye Opener  
From: Lynn Sawyer . . . . . 12/14/2010 12:50:00 AM

|||||

Dear friends of AAHL,

I got sober in '79 in Minneapolis, Minnesota, and still own and read '24 Hrs. a Day' and 'Stools and Bottles.' Read 'em in my early sober yrs.









Quite possibly George Porter and Kristine Mann were the two [American] psychiatrists Rowland is supposed to have seen before he saw Jung.

SEE LAST PARAGRAPH IN CORA FINCH'S MESSAGE BELOW

---

> To: AAHistoryLovers@yahoogroups.com  
> From: corafinch@yahoo.com  
> Date: Sun, 19 Dec 2010 21:52:20 +0000  
> Subject: [AAHistoryLovers] Re: Who were the psychiatrists Rowland H. saw?

>  
> Roy Levin <royslev@...> wrote:  
>  
>> Clancy I. of Los Angeles relates (I've heard  
>> him more than once) that Rowland H. did not  
>> arrange to see Dr. Jung, until AFTER Dr. Freud  
>> and Dr. Adler turned him down (or said they  
>> were too busy to see him). Is there any  
>> evidence to support such statements?

> - - - -

> I think there is enough information available to put that one to rest. Amy Bluhm went over most of the material that I did, and in addition she had some letters from another part of the family. It was clear that Rowland went to Europe specifically to be analyzed by Jung. He wasn't just looking for any famous European psychiatrist.

> Rowland's cousin Leonard Bacon had met several people in Jung's circle of American followers (at this point, the number was still fairly small) when he lived in California during the early 1920s. Leonard went through a depressive episode in 1925 and was persuaded by these friends to go to Zurich to be analyzed. He in turn persuaded Rowland to go, the next year.

> [GEORGE PORTER & CHRISTINE MANN:]

> A college friend of Rowland, George Porter, was a devoted disciple of Jung, so Leonard Bacon enlisted Porter's help in encouraging Rowland to go. Leonard also arranged for Rowland to have lunch with Kristine Mann, an analyst trained by Jung and then practicing in New York. So no, I don't think Rowland had time to consider anyone other than Jung.

|||||

++++Message 7075. . . . . Chuck C., A New Pair of Glasses  
From: John Moore . . . . . 12/24/2010 10:38:00 AM

|||||









MATERIAL ON BOBBIE B. from:

CHAPT. 9 -- GENERAL SERVICE OFFICE  
in Bob P., "Manuscript of A.A. World History"

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

<http://www.silkworth.net/bobp/contents.html>

<http://www.silkworth.net/bobp/chapter09.html>

May 1, 1944, Headquarters moved into a three-room office at 415 Lexington Avenue, opposite Grand Central Station. "We made this move," Bill wrote, "because the need for serving the many A.A. travelers through New York had become urgent. Our new location near Grand Central brought us into contact with visitors who, for the first time, began to see Alcoholics Anonymous as a vision for the whole world. Thousands of A.A.'s, their families, their friends, their clergymen, their doctors and their employers have since visited the New York Headquarters." Besides Bill, the personnel at the time of the move consisted of Margaret "Bobbie" B., who had replaced Ruth Hock as "A.A.'s National Secretary #2," and three assistants. Bill praised Bobbie for her "complete loyalty and devotion and her unbelievable energy and capacity for hard work."

By early 1945, the office had six full-time employees and had a budget of \$9,000 for the six-month period. In July, additional space had to be rented on the 10th floor of the building for shipping and storage. Mrs. Lowe, the bookkeeper, was acting as the office manager and personnel supervisor. A search was under way for an assistant to Bobbie B.

"Getting out our Directory of A.A. groups began to be a job rather like publishing a suburban telephone book," Bill recalled. "Letter files and Kardex files began to appear in rows. More alcoholic staff members had to be engaged." Three employees were added to the office in January, 1946, including Charlotte L. as an assistant for Bobbie B.

According to Nell, Bobbie B. had been a dancer in Paris in the 1920's and, in the fashion of the 1940's, wore "tiny little hats and went tripping along in her high heels, but was a fantastic communicator. I can't tell you the number of people—the countless, countless number of people all over the world who owe their sobriety to that woman. She was fantastic in that respect, but a little shaky on office discipline. She was really out of that part of the work.



















the for the Rockefeller dinner. The survey lists 41 names, addresses, and the number of slips for the members, many of them well known pioneers. After the list of names the following summary is given.

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

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

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

Membership spread over 23 towns.

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

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

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

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

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

"When first published in 1939, this book contained twenty-nine stories about alcoholics.

To ensure maximum identification with the greatest number



of data fits their theories. This is called cherry picking however, because they are neglecting to look at other sets of data from that early period which do not at all support their theories.

- - - -

#### EARLY MINNEAPOLIS:

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

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

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

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

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

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

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

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

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

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

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

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

The Minneapolis Group, in March, 1943, inaugurated a system for keeping a record

of the sobriety of members from three months on up. As a result, the following exact percentages have been arrived at:

For the Year 1945

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

Over-all Percentages

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

- - - -

MODERN A.A.

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

- - - -

EARLY PHILADELPHIA:

The early Philadelphia figures are a lot like the early New Jersey figures, that is, the majority of the successes they are claiming, which they are using to claim such a prodigiously high success rate, are based on cases where the

people

have only been dry for three or four months (or in one case just a single month). There is no workable way to compare them very well with modern AA retention rate figures like the ones just mentioned. But here is what the Philadelphia figures said:

Philadelphia A.A. Statistics 1940-1941

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

Special Report On AA Work At The Philadelphia General Hospital

December 13, 1940

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

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

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

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

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

(Signed) A. W. Hammer M. D. - Surgeon

(Signed) C. D. Saul, M. D. - Chief resident, Saint Luke's Hospital

(Signed) Philadelphia General Hospital, By: John F. Stouffer M. D. - Chief Psychiatrist

\*\*\*\*\*

From:

AA

Philadelphia Group

Post Office Box 332

William Penn Annex

To:

Alcoholic Foundation

30 Vesey Street

New York, N. Y.

December 14, 1940

Gentlemen:

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

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

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

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

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

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

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

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

(Signed) A. W. Hammer M. D. - Surgeon

(Signed) C. Dudley Saul, Chief Resident Saint Luke's Hospital

\*\*\*\*\*

Statistical Record of Philadelphia Alcoholics Anonymous Group (dated 9/29/41)

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

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

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

years, forty-one dry from six to twelve months and twenty-six dry three to six months.

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

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

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

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

(Signed) Dr. A. Weise Hammer

(Signed) Dr. C. Dudley Saul

Medical directors

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#### MODERN A.A. RETENTION RATES

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

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

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

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

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



Ted G.

- - - -

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

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

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

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

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

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

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

And I said, "All right, I'll do it." And he said, "Stay in contact with me and maybe we can find something in those religions. After all, we've taken from William James, we've

taken from all the Christian religions. Let's see what these others have."

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

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

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

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

After that event, I came back to my little apartment in Saigon, ready to return to my medical work. I was so beaten because I'd been driving and searching

and  
clenching my fists for almost three years (and I kept writing to Bill about  
all  
this, you know). And I came into my apartment and I suddenly collapsed down  
onto  
the floor. I lay there breathing kind of heavily and I said to myself, "Oh  
to  
hell with serenity, I don't care if it ever comes."

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

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

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

- - - -

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

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

Dr. Earl M. San Francisco Bay area, California  
"Physician Heal Thyself"  
2nd edition p. 393, 3rd edition p. 345, 4th edition p. 301

Earle had his last day of drinking and using drugs on June 15, 1953. An A.A. friend, Harry, took him to his first meeting the following week, the Tuesday Night Mill Valley A.A. group, which met in Wesley Hall at the Methodist Church.

There were only five people there, all men: a butcher, a carpenter, a baker, and his friend Harry H, a mechanic/inventor. He loved A.A. from the start, and though he has been critical of the program at times, his devotion has remained constant.

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

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

But in 1989 he wrote an autobiography by the same title, which reveals much more of his story.

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

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

He has long been a strong advocate for the cross-addiction theory, and predicted

that over time we would see the evolution of Addictions Anonymous.

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

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

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

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

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

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

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

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

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

I talked to Earle on July 27, 2001. He told me he still gets to an A.A. meeting almost every day. His eyesight is not too good, but otherwise he is full of



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

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

[==THIS IS THE INTERESTING PART==]

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

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

Happy holidays (a contraction of "holy days")

Arthur

- - - -

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

Message #6169 from "Arthur S" was an extremely lengthy criticism of me for saying, in Message 6165 <http://health.groups.yahoo.com/group/AAHistoryLovers/message/6165>





susceptible. Yet our membership includes a former member of the American Atheist Society and about 20,000 others almost as tough. The dying can become remarkably open minded. Of course we speak little of conversion nowadays because so many people really dread being God-bitten. But conversion, as broadly described by James, does seem to be our basic process; all other devices are but the foundation. When one alcoholic works with another, he but consolidates and sustains that essential experience. ... We like to think Alcoholics Anonymous a middle ground between medicine and religion, the missing catalyst of a new synthesis. This to the end that the millions who still suffer may presently issue from their darkness into the light of day! ... I am sure that none attending this great Hall of Medicine will feel it untoward if I leave the last word to our silent partner, Religion: God grant us the serenity to accept the things we cannot change, courage to change the things we can, and wisdom to know the difference."

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

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

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

Cheers  
Arthur

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

- - - -

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

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

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

It is the synthesis and the symbiotic relationship between all that is man that seems to be the key to making it work for us alcoholics. The whole person approach. Leave one part out, or emphasize only one aspect (say "religious" for example) and the whole thing gets lopsided and is no more powerful -- if

even

doable -- than the sum of that one component. And we all know the trouble the Oxford people had getting us sober, permanently! <GRIN>

John Barton had written:

> <jax760@yahoo.com> (jax760 at yahoo.com)

>

> The Big Book and Twelve and Twelve contain a

> fair amount of "theological propositions". Both books espouse the

> Christian-Judeo theology of the Bible with the frequent use of such terms as

> "Father, Creator, Maker, Father of Light who presides over us all, "Him",

> "He" etc. There is also significant use of bible quotes throughout both texts

> such as "Thy will be done", "The Father doeth the works", "Faith without works

> is dead" and many more too numerous and hopefully not necessary to quote here.

>

> As Nell Wing said Bill's greatest ability was that of a "synthesizer".

Taking

> that which already existed from Medicine and Religion and adapting it to our

> special use.

>

> Whether or not AA is Spiritual, Religious, both, neither and whether of not

our

> twelve steps constitute "dogma" or "doctrine" would seem to be outside issues,

> best left to the experts in the fields of sociology and anthropology.

>

> I would also point out that just because AA says ..... "xyz"..... or Bill W.

> said ... "abc".... doesn't necessarily make it so.

>

> God Bless

- - - -

From: Jon Markle <serenitylodge@mac.com>

(serenitylodge at mac.com)

Date: Mon Dec 28, 2009

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

A good historian of AA history should be able to realize this misguided, but

increasing attempt to hijack the Fellowship. And that is, I hope, one thing this list needs to avoid, "religiously". <smile>

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

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

- - - -

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

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

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

However, today, it cannot be said that "religion" and "spiritual" are one in the same. They are most decidedly NOT. And this is the world . . . the NOW . . . that interests me most. We have resources and understanding today that the drunks did not have back then. Dare I say, better? "More will be revealed". Living in the past world will not help us grow. We must learn from their mistakes. If religion offered us the answer we sought to have the desire to drink removed, we would not need AA. Fact is, it didn't work.

And there's the crux. No one (I hope) wants religious interference in AA, I think. That would indeed kill us all, I'm afraid. And attempts to justify such moves, by citing "history" . . . real and imagined, are very damaging, I think. And make AA into a thing that becomes both scary and non-productive. Just like church could not get me sober, neither could an AA meeting that sounds like church.

Jon Markle  
Raleigh  
9/9/82

|||||

+++Message 6193. . . . . Re: Religion and AA  
From: J. Lobdell . . . . . 12/28/2009 7:24:00 PM

|||||

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

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

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

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

I understand that Jon M. (if that is our correspondent's name) wants to keep AA out of "Church" hands, doesn't want organized religion in. Neither do I. If he wants to correspond on the question with me individually, I would more than welcome it: I suspect we agree on quite a lot. But is this the proper venue?

- - - -

This is responding to Jon Markle's message  
Re: Huxley on Bill W. as social architect  
Date: Tue, 22 Dec 2009

|||||

++++Message 6194. . . . . Re: Religion and AA  
From: jenny andrews . . . . . 12/29/2009 8:50:00 AM

|||||

"Sensitivity to both the non-religious within the fellowship and the professionally religious outside of it led Alcoholics Anonymous to resist identification as an expression of religion. The plea within was for 'open-mindedness'. It infused AA from Dr Bob Smith's stress on 'tolerance'









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

|||||

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

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

|||||

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

|||||

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

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

Was Dr. Bob involved in this in any way?

Their religion even included 12 steps to heaven!!

I lookforward to reading this new research also!

LD Pierce  
www.aabibligraphy.com

|||||

++++Message 6200. . . . . Using WorldCat.org to find books in nearby libraries  
From: Charlie C . . . . . 12/30/2009 8:23:00 AM

|||||

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

If you want to know how available in libraries a book is, after first checking your local library catalog, look at www.worldcat.org. This is the









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

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

- - - -

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

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

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+++Message 6207. . . . . Re: Religion and AA  
From: pvttimt@aol.com . . . . . 1/2/2010 2:39:00 PM

=====

From: Tim, Jon Markle, Laurie Andrews, jax760, and Charlie C.

- - - -

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

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

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

Religion seems to begin when two or more people agree on their own personal spiritual experiences, sufficient that they choose to join together

and espouse that particular perspective. Then they seek out others of similar experience to join them in fellowship.

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

Tim

- - - -

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

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

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

Here's the problem I think.

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

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

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

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

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

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

ALSO:

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

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

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

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

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

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

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

I want us to be clear about that.

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

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

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

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

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

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

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

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

This pamphlet is still sold at Akron Intergroup.

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

constructs.

Note 1

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

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

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

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

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

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

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

How  
does the legal system in the USA define AA?

IN THE MATTER OF DAVID GRIFFIN, APPELLANT, v.  
THOMAS A. COUGHLIN III, AS COMMISSIONER OF THE  
NEW YORK STATE DEPARTMENT OF CORRECTIONAL  
SERVICES, ET AL. RESPONDENTS. 1996 N.Y. Int. 137.  
June 11, 1996. No. 73 [1996 NY Int. 137].  
Decided June 11, 1996

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

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

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

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

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

God Bless

Note 1  
Conceptualizing Religion and Spirituality: Points of Commonality, Points of Departure Peter C. Hill, Kenneth I. Pargament, Ralph W. Hood, Jr., Michael E. McCullough, James P. Swyers, David B. Larson & Brian J. Zinnbauer  
Journal for the Theory of Social Behavior 30:1 0021-8308

- - - -

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

I think it would be quite interesting to pursue this discussion in terms of what spiritual and religious notions were in the the 1930s, and what they are today. My impression from their biographies is that while both Dr. Bob and



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

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

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

many thanks  
Geoff

|||||

+++Message 6210. . . . . List of all Hazelden books on alcoholism

From: diazeztone . . . . . 1/5/2010 1:06:00 AM

|||||

Hazelden books on alcoholism:

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

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

LD Pierce 06 15 1995

Hope all had merry christmas and happy new year!  
Another Sober one for me!!  
[www.aabibliography.com](http://www.aabibliography.com)

- - - -

From G.C. the moderator:

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

|||||

+++Message 6211. . . . . life of jack alexander

From: Charlie C . . . . . 1/7/2010 11:47:00 AM

|||||

Re Jack Alexander, I see his obit in the NY Times for 9/20/75. It is a brief piece, mentioning that he was from St. Louis, had worked for the St. Louis Star

and Post-Dispatch before joining the Daily News in NYC in 1930. He then moved to the New Yorker, and then the Saturday Evening Post, from which he retired as a senior editor in 1964. He died 9/19/75 in St. Louis, and was survived by his widow.

Charlie C.  
IM = route20guy

=====

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

=====

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

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

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

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

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

ernie kurtz

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

=====

In our area, there is a "rule" that you must have at least ninety days (or even six months) of sobriety before you can "run" a meeting.



threshold for passing something was met, but after the minority opinion a re-vote was requested and the motion fell just a few votes under the threshold.

So sometimes the minority opinion brings up something that causes a lot of people to rethink their vote, other times just a few people. But it does sway.

In fact, in my experience, I have only seen the minority opinion to have much of an effect at the District, Region or Area levels. In my experience, in the group's conscience at the homegroup level, there tends to be such a uniformity that the minority opinion rarely causes a budge.

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

In fellowship,  
Jay G.  
Stockholm, Sweden

- - - -

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

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

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

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

- - - -

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

I was active in The North Florida Area from approximately 1994-2006 and at least three separate times the minority opinion swayed the majority and the vote was overturned. After minority opinion is heard the Chair (I believe) asked if there is someone who voted in the majority who would like to ask for a





Boss Hague: King Hanky-Panky of Jersey  
By Jack Alexander  
Originally appeared in The Saturday Evening Post  
on October 26, 1940  
Edited by GET NJ, COPYRIGHT 2002

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

The Honorable Frank Hague, the perpetual mayor of Jersey City, is perhaps the most eminent mugg in the United States. Hague was a mugg when he was expelled from the sixth grade at thirteen as a truant and dullard, and he was

a mugg when he started learning politics the bare-knuckles way in the tough Horseshoe district of Jersey City in the 1890's. He was still a mugg when he was elected mayor of that dreary human hive in 1917, in which capacity he has held the center of the stage ever since with the grim determination of a bad violinist. Hague will probably be known to history as a strong character who, despite all temptations to belong to other classifications, loyally remained a mugg to the end. This is a remarkable achievement when you

analyze it, for Hanky-Panky, as his admirers sometimes call him, has walked with the great and good, and their only noticeable effect on him has been to give him a taste for expensive haberdashery. At heart and in practice, he is a strong-arm man today, tricked out by a clever tailor to look like a statesman.

As a wood carver fashions puppets, Hague has created governors, United States senators, and judges of high and low degree. He has been backslapped cordially by the President and by men who wanted to be President. He has bossed the state of New Jersey almost as long as he has ruled Jersey City.

He has mingled intimately with leaders of medicine and the clergy and, in a famous civil-liberties case, was firmly kneaded and processed by the august Supreme Court of the United States. He is listed in Who's Who in America and,

as vice-chairman of the Democratic National Committee, he is a leader in the Party of Humanity.

From time to time, in his twenty-three years as mayor, he has enjoyed the investigative attentions of committees sent by the United States Senate and the New Jersey legislature and of agents of the Justice and Treasury departments. He has been a frequent guest at the baronial Duke Farms in Somerville, New Jersey, and he has dandled a teacup in the parlor of Mrs E. T.

Stotesbury, the widow of a famous Morgan partner. Yet, in spite of all these softening influences, he persists in saying, "I have went," and in using singular subjects with plural verbs, and vice versa. In conversation he bellows

oracularly and jabs a long finger into his listener's clavicle to emphasize his points, most of which boil down to his favorite argumentative phrase,

"You know I'm right about that!" His language, when he is aroused, is that of the gin mill. He rules his city by the nightstick and the state by crass political barter. He is loud and vulgar and given to public displays of

phony piety during which his enemies are dismissed as "Red," or worse. At sixty-four, he is still erect and muscular, and he is not above physically assaulting a quailing civil employee whom he has called on the carpet. None dares to hit back, for fear of being harassed by Hague's police or being held up to public disgrace in some devious way. A legislative committee once determined that during a seven-year period when Hague's salary, admittedly his only source of income, totaled \$56,000, he purchased real estate and other property for a total outlay of nearly \$400,000. This was done through dummies, and payment was made in cash. Hague has always shied from bank accounts. Although his salary as mayor is only \$8000, has never exceeded \$8500 and has been as low as \$6520, Hague lives like a millionaire. He keeps a fourteen-room duplex apartment in Jersey City and a suite in a plushy Manhattan hotel. He owns a palatial summer home in Deal, New Jersey, for which he paid \$125,120 - in cash - and he gambles regularly on the horse races. Before the present war began he went to Europe every year, traveling in the royal suites of the best liners. Now he spends more time in Florida and at Saratoga Springs, where he flashes a bank roll, held together by a wide rubber band, which always contains a few \$1000 notes, a denomination of which Hague is childishly fond. Hague's public squanderings have brought Jersey City's municipal finances to a dangerous pass. Wholly dominated by Hague, Jersey City is the worst mess of unpunished civic corruption in the forty-eight states.

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

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

ALEXANDER, JACK (stories)

The Third Party Gets a Rich Uncle (ar) The Saturday Evening Post Sep 3 1938  
Missouri Dark Mule (ar) The Saturday Evening Post Oct 8 1938; (about Sen. Bennett Clark).

The Last Shall Be First (ar) The Saturday Evening Post Jan 14 1939; (about Joseph Pulitzer).

He Rose from the Rich (ar) The Saturday Evening Post Mar 11, Mar 18 1939; (about William Bullitt).

Young Man of Manhattan (ar) The Saturday Evening Post Apr 15 1939  
Reformer in the Promised Land (ar) The Saturday Evening Post Jul 22 1939; (about Harold Ickes).

Boss on the Spot (ar) The Saturday Evening Post Aug 26 1939; (about Enoch Johnson).

All Father's Chillun Got Heavens (ar) The Saturday Evening Post Nov 18 1939; (about Father Divine).

Iron Floats to Market (ar) The Saturday Evening Post Dec 23 1939

Border Without Bayonets (ar) The Saturday Evening Post Jan 6 1940

Golden Boy; The Story of Jimmy Cromwell (ar) The Saturday Evening Post Mar

23

1940

King Hanky-Panky of Jersey (ar) The Saturday Evening Post Oct 26 1940

“Just Call Mr. C.R.” (ar) The Saturday Evening Post Feb 1 1941

Alcoholics Anonymous (ar) The Saturday Evening Post Mar 1 1941

Nervous Ice (ar) The Saturday Evening Post Apr 19 1941

Buyer No. 1 (ar) The Saturday Evening Post Jun 14 1941

The Duke of Chicago (ar) The Saturday Evening Post Jul 19 1941

The World’s Greatest Newspaper (ar) The Saturday Evening Post Jul 26 1941

Cellini to Hearst to Klotz (ar) The Saturday Evening Post Nov 1 1941

Everybody’s Business (ar) The Saturday Evening Post Sep 26 1942; A great library

can house romance as well as books.

Ungovernable Governor (ar) The Saturday Evening Post Jan 23 1943

Cover Man (Norman Rockwell) (ar) The Saturday Evening Post Feb 13 1943

The Next Offensive in Lisbon (ar) The Saturday Evening Post Mar 6 1943

Panhandle Puck (ar) The Saturday Evening Post Jan 1 1944

They Sparked the Carrier Revolution (ar) The Saturday Evening Post Sep 16 1944

Mugwump Senator (ar) The Saturday Evening Post Feb 2 1946

Rip-Roaring Baillie (ar) The Saturday Evening Post Jun 1, Jun 8 1946

The Cities of America - Raleigh (30 of a series) (ar) The Saturday Evening Post

Apr 12 1947

The Senate’s Remarkable Upstart (Joe McCarthy) (ar) The Saturday Evening Post

Aug 9 1947

The Dagwood and Blondie Man (ar) The Saturday Evening Post Apr 10 1948; about

Chic Young.

What Does Walter Reuther Want? (ar) The Saturday Evening Post Aug 21 1948

Stormy New Boss of the Pentagon (ar) The Saturday Evening Post Jul 30 1949

The Drunkard’s Best Friend (ar) The Saturday Evening Post Apr 1 1950;

Alcoholics

Anonymous.

The Ordeal of Judge Medina (ar) The Saturday Evening Post Aug 12 1950

What a President They Picked (ar) The Saturday Evening Post Feb 24 1951

They “Doctor” One Another (ar) The Saturday Evening Post Dec 6 1952

The Amazing Story of Walt Disney (ar) The Saturday Evening Post Oct 31, Nov 7

1953

The Restaurants That Nickels Built (ar) The Saturday Evening Post Dec 11, Dec 18

1954

Death Is My Cellmate (Aaron Turner) (ar) The Saturday Evening Post Mar 2 1957

The Bank That Has No Secrets (ar) The Saturday Evening Post Nov 30 1957

Mr. Unpredictable (Foster Furcolo) (ar) The Saturday Evening Post Aug 9 1958

The Cop with the Criminal Brother (ar) The Saturday Evening Post Nov 7 1959

What Happened to Judge Crater? (ar) The Saturday Evening Post Sep 10 1960

Dreamers on the Payroll (ar) The Saturday Evening Post Nov 19 1960

Sunny But Somber Island (Corsica) (ar) The Saturday Evening Post Jul 28 1962

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From: Bruce <bruce55@sbcglobal.net> (  
bruce55 at sbcglobal.net)

The Feb./March 2008 issue of Box 459 has a two page article on A.A. and Jack Alexander. I do not know who wrote it but the staff at GSO may know.

Bruce

COPY OF THE ARTICLE ON JACK ALEXANDER:

"Jack Alexander Gave A.A. Its First Big Boost"  
Box 4-5-9, February/March 2008

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

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

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

Alexander's article is still circulating today as a pamphlet issued by A.A. World Services, with the title "The Jack Alexander Article about A.A." Though it focuses on the A.A. of 1941, it still provides important information about alcoholism, how the Fellowship started, and what was working so well for those whom we would now call A.A. pioneers. The article has also been praised as an excellent example of good organization and writing that could be a model for journalism students. (The late Maurice Z., an A.A. member and also a highly successful magazine writer

and biographer, told an A.A. session at the 1985 International Convention in Montreal that he had been impressed by the article back in 1941, long before he felt his own need to embrace the program it described!)

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

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

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

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

But Alexander was too much the professional to give up based on one unsatisfactory interview session. The next morning, he met Bill W. at A.A.'s tiny Vesey Street

general service offices in downtown Manhattan. They hit it off immediately. Alexander described Bill as "a very disarming guy and an expert at indoctrinating the stranger into the psychology, psychiatry, physiology, pharmacology and folklore of alcoholism. He spent the good part of a couple of days telling me what it was all about. It was an interesting experience, but at the end of it my fingers were still crossed. I knew I had the makings of a readable report but, unfortunately, I didn't quite believe in it and told Bill so."

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

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

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

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

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

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

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

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

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

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

Hope this helps  
Charles

- - - -

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

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

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

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

The Honorable Frank Hague, the perpetual mayor of Jersey City, is perhaps the most eminent mugg in the United States. Hague was a mugg when he was expelled from the sixth grade at thirteen as a truant and dullard, and he was

a mugg when he started learning politics the bare-knuckles way in the tough Horseshoe district of Jersey City in the 1890's. He was still a mugg when he was elected mayor of that dreary human hive in 1917, in which capacity he has held the center of the stage ever since with the grim determination of a bad violinist. Hague will probably be known to history as a strong character who, despite all temptations to belong to other classifications, loyally remained a mugg to the end. This is a remarkable achievement when you

analyze it, for Hanky-Panky, as his admirers sometimes call him, has walked with the great and good, and their only noticeable effect on him has been to give him a taste for expensive haberdashery. At heart and in practice, he is a strong-arm man today, tricked out by a clever tailor to look like a statesman.

As a wood carver fashions puppets, Hague has created governors, United States senators, and judges of high and low degree. He has been backslapped cordially by the President and by men who wanted to be President. He has bossed the state of New Jersey almost as long as he has ruled Jersey City.

He has mingled intimately with leaders of medicine and the clergy and, in a famous civil-liberties case, was firmly kneaded and processed by the august Supreme Court of the United States. He is listed in Who's Who in America and, as vice-chairman of the Democratic National Committee, he is a leader in the Party of Humanity.

From time to time, in his twenty-three years as mayor, he has enjoyed the investigative attentions of committees sent by the United States Senate and the New Jersey legislature and of agents of the Justice and Treasury





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

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

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

|||||

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

|||||

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

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

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

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

Laurie A.



strongly encouraged to learn German, and many of the faculty there had studied at German universities.

<http://hindsfoot.org/rwfla1.html>

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

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

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

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

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

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

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

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

the twentieth century.

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

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

p. 1 -- Winchester Cathedral,

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

p. 12 -- Bill's conversion experience, when the scales fell from his eyes (see the story of the Apostle Paul's conversion in Acts 9:18 in the New Testament), when Bill quit worrying about religious doctrines, and trying to figure out who Jesus was, and all that sort of thing, and just let himself immediate intuit the presence of the divine in all the things of the world around him.

And conversely, when you turn instead to "religion" in the sense of formal religious doctrines, hundreds of religious rules, choosing the "correct" holy book and then literally following every one of its complicated rules, you may in fact never get sober at all, and will at best gain a kind of white-knuckled dryness which is filled with resentment, continual quarreling and attacks on other people, and an absence of any truly deep serenity.

The same thing happens too when you forget Rule 62, and try to turn AA into an uptight collection of hundreds of unbreakable rules, whether based on narrow logic-chopping interpretations of the Traditions, or



and Ben Humphreys

- - - -

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

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

[http://www.aa.org/pdf/products/p-16\\_theaagroup.pdf](http://www.aa.org/pdf/products/p-16_theaagroup.pdf)

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

Reading the pamphlet may help one to understand.

- - - -

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

Old Bill wrote

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

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

Jim

- - - -

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

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

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

My understanding is that such guidelines are independent of AA as a whole,





talking about, in terms of modern psychological terminology, when they referred on p. 58 of the Big Book to people "who suffer from grave emotional and mental disorders," and when they referred on p. 62 of the Big Book to "self-delusion"?

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

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

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

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

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

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

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

3. The Minnesota Model also tried to combine psychological help and A.A. participation, starting around 1954 at Willmar State Hospital in Minnesota, with great success. In the early 1960's, Hazelden also began using this method, also with great success. But then in 1966, Lynn C., who had continued to insist that Hazelden's treatment regimen remain "pure A.A.," finally left the center, and the mental health professionals came to strongly dominate Hazelden from that point on. The philosophy became one of treating "chemical dependency" using many different disciplines and treatment modalities. For myself, I'm not sure that the present Hazelden program could still be termed the classic "Minnesota Model" in any kind of way. See <http://hindsfoot.org/kBS5.html> and William L. White, Slaying the

Dragon: The History of Addiction Treatment and Recovery in America (Bloomington, Illinois: Chestnut Health Systems and Lighthouse Institute, 1998).

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

- - - -

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

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

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

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

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

|||||

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

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

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

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

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

"Another Prodigal Story"

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

How could this be the same person?

I have checked with several good AA historians -- Lee C., Mel B., Dick B., Ray G. -- and none of them know of any other evidence which could be cited which would link "Jim" in Chapter 3 of the Big Book with the person who wrote the story "Another Prodigal Story."

And while we are at it, why is the author of "Another Prodigal Story" identified as Ralph Furlong? What is the evidence for that identification?

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

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

Thanks for your responses.

Roy L. ( class of '78 )

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From G.C. the moderator:

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

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

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

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++++Message 6231. . . . . RE: Chauncey Costello from Pontiac, Michigan  
From: J. Lobdell . . . . . 1/16/2010 10:36:00 PM

=====

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

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

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> From: James Blair <jblair@videotron.ca>  
>(jblair at videotron.ca)  
>  
> In the early years people were not considered  
> members until they had 90 days. Early membership  
> surveys excluded the people with less than 90  
> days.  
>

Jim, these are pretty general assertions covering a wide area.

It is my impression that membership qualifications varied widely and depended entirely on the group.

Can you back them up with citations and include the time frame they were valid?

Thanks,

Tommy H in Baton Rouge

|||||

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

|||||

My home group encourages member with thirty days to run for meeting chair when we hold elections, those who get elected seem to stay sober longer than those who don't run. We still try to help others achieve sobriety rather than have an informative and good meeting.

Michael S. Oates  
D.O.S. 09-23-1993

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

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

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



did not seem odd at all to a Swedenborgian. And Bill's White Light experience at Towns Hospital c. Dec 12, 1934 would again have seemed perfectly understandable to a Swedenborgian.

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

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

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

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

But anyway, here's the article:

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Eugene Taylor, "Jung on Swedenborg, Redivivus," Jung History: A Semi-Annual Publication of the Philemon Foundation, Volume 2, Issue 2. Philemon Foundation, 119 Coulter Avenue, Suite 202, Ardmore, Pennsylvania, 19003 USA

[https://philemonfoundation.org/newsletter/volume\\_2\\_issue\\_2/jung\\_on\\_swedenborg](https://philemonfoundation.org/newsletter/volume_2_issue_2/jung_on_swedenborg)

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

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

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

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

By the time Swedenborg was forty, he had written numerous books on scientific subjects and been elected a member of the Swedish Academy of Sciences. In his own personal quest, however, he had begun in mineralogy, geology, mathematics, and astronomy, and then proceeded to anatomy and physiology, before turning his attention to sensory and rational psychology, all in search of the soul.

When he reached the limits of rational consciousness, he turned within and began an examination of his own interior states. In this, he combined techniques of intensive concentration and breath control with a primitive form of dream interpretation.

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

For the rest of his life, Swedenborg wrote about the new dispensation, publishing more than thirty volumes. His works were studied throughout Europe and had a particularly strong influence on the course of French and German Freemasonry, and occult groups among the intelligentsia variously involved in mesmerism, esoteric Christianity, Gnosticism, and the Kaballah.<sup>3</sup> On his death, however, instead of a transformed Christianity, a new Christian denomination called The Church of the New Jerusalem sprang up, with principal centers in London, Philadelphia, and Boston. To this day the ecclesiastical history of the New Church places them as a small, conservative Christian denomination with regular church parishes, weekly Sunday services, ordained ministers, and study of the King James version of the Bible .... The transcendentalists read Swedenborg avidly, as did the brothers Henry and William James .... Paralleling these developments, Swedenborg's ideas permeated the nineteenth century American scene and became closely allied with spiritualism and mental healing through the works of such men as Thomas Lake Harris, the utopian socialist, and Andrew Jackson Davis, the clairvoyant healer.

In any event, during his own later lifetime, after retiring from Parliament, and from service to the King of Sweden, under whom he had served as the Royal Assessor of Mines, Swedenborg contented himself with gardening and writing

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

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

In a previous report, it was stated that, while we know Jung read  
 Swedenborg's  
 works at around the same time he was reading these other authors, we also  
 had no  
 idea which ones.<sup>5</sup> Now, due to the investigations of Sonu Shamdasani, we have  
 a  
 list of the books on Swedenborg that Jung, in the middle of his medical  
 training, checked out of the Basel Library during 1898.<sup>6</sup>

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

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

Then, a month later, Jung returned to check out *Earths in the Solar System*,

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

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

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

#### Footnotes

1.F.X. Charet ((1993). *Spiritualism and the Foundations of C. G. Jung's Psychology*. Albany: SUNY Press.) has implied that Jung's motivation for reading this literature had been the recent death of his father, in hopes of communicating with him from beyond the grave. This might be plausible if

Charet

had more evidence from Jung himself on this point, but it seems even less likely given that Charet's project to link Jung to spiritualism omits a crucial focus on the process of self-realization, of which spiritist phenomena must be considered a mere subsidiary and not a goal in and of themselves. Charet has spiritism as his main focus, with little mention of its relation to the process of individuation. Rather, supernormal powers are an epiphenomenon in the process of self-realization and only indicative of one's progress, at least according to the Yoga texts with which Jung was most familiar. Attachment to them leads to karmic rebirth in a lower plane, knowing that a higher exists, which is worse, the text says, than not knowing that there is a higher interior life at all.

2.Kant, Immanuel (1915/1766). *Dreams of a Spirit Seer, Illustrated by Dreams of Metaphysics*. Tr. E.F. Goerwitz, ed. By F Sewall. 2nd ed. London: New Church Press.

3.Gabay, Alfred (2005). *The Covert Enlightenment: Eighteenth century counter-culture and its aftermath*. West Chester, PA: Swedenborg Foundation; Taylor, EI. (1999). *Shadow Culture: Psychology and spirituality in America*. Washington, DC: Counterpoint.

4.Passavant, Johann Karl (1821). *Untersuchungen über den Lebensmagnetismus und das Hellsehen*. Frankfurt am Main : H. L. Brönnner; DuPrel, Karl Ludwig (1970 edition). *Das Rätsel des Menschen*. Wiesbaden: Löwith; Eschenmayer, Carl Adolph (1837). *Konflikt zwischen Himmel und Hölle, an dem Dämon eines besessenen Mädchens*. [Caroline Stadelbauer]. *Nebst einem Wort an Dr. Strauss*. Tübingen, Leipzig, verlag der Buchhandlung Zu-Guttenberg; Kerner, Justinus. (1835). *Geschichten Besessener neuerer Zeit. Beobachtungen aus dem Gebiete kakodämonisch-magnetischer Erscheinungen*. Karlsruhe: Braun. Görres, Joseph von, (1854-55) *La mystique divine, naturelle, et diabolique*, par Görres, ouvrage traduit de l'allemand par M. Charles Sainte-Foi. Paris, Mme Vve Poussielgue-Rusand.

5.Taylor, EI (1991). Jung and his intellectual context: The Swedenborgian connection, *Studia Swedenborgiana*, 7:2.

6.Sonu Shamdasani, by permission. Translation courtesy of Ms. Angela Sullivan.

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

|||||

+++Message 6240. . . . . Re: Recovery rates: do you mean





address issues of historic and contemporary relevance as illuminated by James's life and work, for sessions to include topics such as these:

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

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

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

George Cleveland

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+++Message 6243. . . . . Re: Swedenborgian influences on Jung, Kant, and William James  
From: kevinr1211 . . . . . 1/17/2010 3:38:00 PM

=====

Henry James (the father) was also thought to be an alcoholic. The family put a lot of money into the children's education though, with good results! The money came from the grandfather...

- - - -

In AAHistoryLovers@yahoogroups.com, "bbthumpthump" <steve@...> wrote:

- >
- > William James's father, Henry James was a
- > Swedenborgian, which I'm sure influenced young
- > William James, and in turn Bill Wilson.
- >
- > Carl Jung was also influenced by Swedenborg,
- > as were Kant, and of course Lois Wilson and



"theory" will "harm" newcomers (having only a few days, a few weeks, or a few months) who could not possibly be "ready" to do the work yet. Then I'm usually told that these new members should just go to meetings for a while and eventually they'll "know" when they are ready to get into the Program. In the early days of AA, when a new person showed up to their first meeting and asked about when they were going to get into working the Steps, established members usually asked them, "When do you want to get well? If you want to get well now, we'll be working the Steps now. If you DON'T want to get well now, I guess you can put off the Steps, but by doing so you're probably going to drink." I do not agree that we first get our life together and then turn to God. I believe that we turn to God and then, AND ONLY THEN, do we begin to get our life together. That's exactly what the Steps are all about. As a matter of fact, Bill Wilson got into the Steps after a few days, Dr. Bob got into the Steps after one day, and Bill Dotson (AA #3) also got into the Steps after a few days. These were the first three members of AA and none of them ever drank again. But for me the bottom line is, what does the AA Program and the AA literature have to say about it? Since it says, "Rarely have we seen a person fail who has thoroughly followed our path," then what does the PATH say? The following is a list of timeframes found in the Big Book, and is the basis for my experience and the experience of those I've worked with. Page and paragraph numbers are from the new Fourth edition.

Page xxvi:4 - "Though we work out our solution on the spiritual as well as an altruistic plane, we favor hospitalization for the alcoholic who is very jittery or befogged. More often than not, it is imperative that a man's brain be cleared before he is approached, as he has then a better chance of understanding and accepting what we have to offer." (So it says we need to be detoxed off of alcohol first, which usually takes two or three days but in extreme cases takes four or five days, before getting into the work. See also page xxvii:7.)

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

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

Page 9 - "The door opened and he stood there, fresh-skinned and glowing. There

was something about his eyes. He was inexplicably different. What had happened?

"I pushed a drink across the table. He refused it. Disappointed but curious, I

wondered what had got into the fellow. He wasn't himself.

"Come, what's all this about?' I queried.

"He looked straight at me. Simply, but smilingly, he said, 'I've got religion.'

"I was aghast. So that was it last summer an alcoholic crackpot; now, I suspected, a little cracked about religion. He had that starry-eyed look. Yes, the old boy was on fire all right. But bless his heart, let him rant! Besides, my gin would last longer than his preaching.

"But he did no ranting. In a matter of fact way he told how two men had appeared

in court, persuading the judge to suspend his commitment. They had told of a simple religious idea and a practical

program of action. That was two months ago and the result was self-evident. It worked!

"He had come to pass his experience along to me -- if I cared to have it. I was

shocked, but interested. Certainly I was interested. I had to be, for I was hopeless." (So we don't have to wait very long to start doing Twelfth Step work, all that's required first is that we have worked most of the 12 Steps.)

Pages 13 thru 15 - "At the hospital I (Bill Wilson) was separated from alcohol

for the last time (Bill was admitted to Towns Hospital at 2:30PM on December 11, 1934. Bill was 39 years old.). Treatment seemed wise, for I showed signs of delirium

tremens. There I humbly offered myself to God, as I then I understood Him, to do

with me as He would. I placed myself

UNRESERVEDLY under His care and direction. I admitted for the first time that of

myself I was nothing; that without Him I

was lost (Bill takes what later became Step Three. He reached the conclusions of

Step One on page 8:1 and Step Two on

12:4). I RUTHLESSLY faced my sins (what later became Step Four) and became willing to have my new-found Friend (God) take them away, root and branch (what later became Steps Six and Seven). I

have not had a drink since.

My schoolmate (Ebby Thacher) visited me, and I FULLY acquainted him with my problems and deficiencies (what later became Step Five). We made a list of people I had hurt or toward whom I felt resentment. I expressed my entire willingness to approach these individuals, admitting my wrong (what later became

Step Eight). NEVER was I to be critical of them. I was to right ALL such matters to the UTMOST of my ability (what later became Step Nine).

I was to test my thinking by the new God-consciousness within. Common sense would thus become un-common sense (these two lines refer to what later became Step Ten). I was to sit quietly when

in doubt, asking ONLY for direction and strength to meet my problems as He would have me. NEVER was I to pray for myself, except as my requests bore on my usefulness to others (what later became Step Eleven). Then only might I expect

to receive. But that would be in great measure. My friend promised when these things were done I would enter upon a new

relationship with my Creator; that I would have the elements of a way of living which answered ALL my problems (what later became the first two parts of Step Twelve). Belief in the power of God, plus enough willingness, honesty and

humility to establish and maintain the new order of things, were the ESSENTIAL REQUIREMENTS.

Simple, but not easy; a price HAD to be paid. It meant DESTRUCTION of self-centeredness. I MUST turn in ALL things to the Father of Light who presides over us all.

These were revolutionary and drastic proposals, but the moment I FULLY accepted

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

For a moment I was alarmed, and called my friend, the doctor (Dr. Silkworth), to

ask if I were still sane. He listened in wonder as I talked.

Finally he shook his head saying, "Something has happened to you I don't understand. But you had better hang on to it.

Anything is better than the way you were." The good doctor now sees many men who

have such experiences. He knows

that they are real.

While I lay in the hospital the thought came that there were thousands of hopeless alcoholics who might be glad to have what had been so freely given me. Perhaps I could help some of them. They in turn might work with others.

My friend had emphasized the ABSOLUTE NECESSITY of demonstrating these principles in ALL my affairs. Particularly was it IMPERATIVE to work with others as he had worked with me (what later became the last part of Step Twelve). Faith without works was dead, he said. And how appallingly true for the alcoholic!

FOR

IF AN ALCOHOLIC FAILED TO

PERFECT AND ENLARGE HIS SPIRITUAL LIFE THROUGH WORK AND SELF-SACRIFICE FOR OTHERS, HE

COULD NOT SURVIVE THE CERTAIN TRIALS AND LOW SPOTS AHEAD. If he did not work, he

would SURELY drink

again, and if he drank, he would surely die. Then faith would be dead indeed.

With us it is just like that." (So two or three days after Bill is admitted into the hospital on December 11th he has a spiritual experience AS THE RESULT of working almost all the Steps immediately and quickly in a few days. He THEN talks with

his doctor about what happened to him on December 14th and is released from the hospital on the afternoon of December 18th).

Page 58:2 - "If you have decided you want what we have and are willing to go to

any length to get it - THEN YOU ARE

READY TO TAKE CERTAIN STEPS." (I'd like to suggest that they are talking about

TWELVE certain steps and you'll

soon see why. Some say that we stay within the first three Steps for a year when

you first get to AA, but please notice

what it says next about Step Three on pages 63:4 -- 64:0.)

Page 63:4 - "NEXT we launch out on a course of VIGOROUS action, the first step

of which is a personal housecleaning,

which many of us had never attempted. Though our decision (which is the Third

Step decision) was a vital and crucial

step, it could have LITTLE PERMANENT EFFECT unless AT ONCE followed by a STRENUOUS EFFORT to face, AND

to be rid of, the things in ourselves which had been blocking us." (So it's

saying that this Third Step decision is important

but will have LITTLE PERMANENT EFFECT unless we IMMEDIATELY follow it up with an

INTENSELY ACTIVE

EFFORT to work Steps Four through Nine, because where we face these things that

block us from turning our will and our

lives over to God is in Steps Four, Five, and Six; and where we get rid of what

blocks us from turning our will and lives over is in Steps Seven, Eight, and Nine. So the way we turn our will and lives over to the care of God as we understand Him is by IMMEDIATELY and STRENUOUSLY working AT LEAST the six middle Steps.)

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

Page 74:2 - "Notwithstanding the GREAT NECESSITY for discussing ourselves with someone (doing a Fifth Step), it may be one is so situated that there is no suitable person available. If that is so, this step may be postponed, ONLY, however, if we hold ourselves in COMPLETE readiness to go through with it at the FIRST opportunity." (See also page 75:1.)

Page 75:1 - "When we decide who is to hear our story (our Fifth Step), WE WASTE NO TIME." (So after we write our three Fourth Step inventories of resentment, fear, and harms; it says we IMMEDIATELY share our Fifth Step.)

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

Then see page 76:1.)

Page 76:1 - "If we can answer to our satisfaction (the questions we ask ourselves IMMEDIATELY following our Fifth Step in the previous paragraph), we THEN look at Step Six. We have emphasized

willingness as being indispensable. ARE WE  
NOW READY to let God remove from us ALL the things which we have admitted  
are  
objectionable (in our Fourth and Fifth  
Steps)? Can He NOW take them ALL - everyone? If we still cling to something  
we  
will not let go, we ask God to help us  
be willing." (So Six immediately follows the hour we took after Five. So  
Five  
and Six are both done on the same day.)  
Page 76:2 - "WHEN READY (which answers one of the questions of Step Six), we  
say  
something like this: 'My Creator, I  
am NOW willing that you should have all of me, good and bad. I pray that you  
NOW  
remove from me every single defect  
of character which stands in the way of my usefulness to you and my fellows.  
Grant me strength, as I go out from here, to  
do your bidding. Amen.' We have then completed Step Seven." (In Step Six, we  
were asked if we were NOW ready. If  
we are, we then do Step Seven. If there are SOME defects we are NOT willing  
to  
go to God with, we pray for the  
willingness to ask God to help us with them, but go on to Step Seven with  
the  
defects we ARE willing to ask God to help  
us with. Either way, Step Five, Six, and Seven are all done on the same day.  
Steps Three and Seven are then a daily  
striving and prayer, practiced for the rest of our lives.)  
Page 76:3 - "NOW we need more action, without which we find that "Faith  
without  
works is dead." Let's look at Steps  
Eight and Nine. We have a list of ALL persons we have harmed and to whom we  
are  
willing to make amends. We made it  
when we took inventory. We subjected ourselves to a drastic self-appraisal.  
NOW  
we go out to our fellows and repair the  
damage done in the past. We attempt to sweep away the debris which has  
accumulated out of our effort to live on self-will  
and run the show ourselves. If we haven't the will to do this, we ask until  
it  
comes. Remember it was agreed at the  
beginning we would go to any lengths for victory over alcohol." (NOW is  
mentioned twice in this paragraph, and even  
says, "NOW we go out". So Steps Five through Nine are ALL done together (in  
rapid succession), according to the  
directions in the Big Book. If there are a few amends we are NOT willing to  
make, we pray for the willingness but proceed  
with the amends we ARE willing to make.)  
Page 83:3 - "Some people cannot be seen -- we send them an honest letter.  
And  
there may be a valid reason for  
postponement in some cases (in doing Step 9). But we DON'T DELAY IF IT CAN  
BE

AVOIDED."

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

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

Page 96:2 - Suppose now you are making your second visit to a (new) man. He has read this volume (the Big Book) and says he is prepared to go through with the Twelve Steps of the program of recovery. HAVING HAD THE EXPERIENCE YOURSELF, you can give him MUCH practical advice. Let him know you are available if he wishes to make a decision (Step Three) and tell his story (Steps Four and Five), but do not insist upon it if he prefers to consult someone else.

Page 156:3 - But life was not easy for the two friends (Bill Wilson & Dr. Bob). Plenty of difficulties presented themselves. Both saw that they MUST keep SPIRITUALLY active. One day they called up the head nurse of a local hospital. They explained their need and inquired if she had a first class alcoholic prospect. She replied, "Yes, we've got a corker (Bill Dotson, whose sober date is June 26, 1935). He's just beaten up a couple of nurses. Goes off his head completely when he's drinking. But he's a grand chap when he's sober, though he's been in

here eight times in the last six months. Understand he was once a well-known lawyer in town, but just now we've got him strapped down tight."

Here was a prospect all right but, by the description, none too promising.

The

use of SPIRITUAL principles in such case

was not so well understood as it is now. But one of the friends said, "Put

him

in a private room. We'll be down."

Two days later, a future fellow of Alcoholics Anonymous stared glassily at the

strangers beside his bed. "Who are you

fellows, and why this private room? I was always in a ward before."

Said one of the visitors, "We're giving you a treatment for alcoholism."

Hopelessness was written large on the man's face as he replied, "Oh, but that's

no use. Nothing would fix me. I'm a goner.

The last three times, I got drunk on the way home from here. I'm afraid to go

out the door. I can't understand it." (Part of

Bill D.'s First Step conclusion, and please notice the Twelfth Step work

over

the next few paragraphs.)

For an hour, the two friends told him about their drinking experiences. Over

and

over, he would say: "That's me. That's

me. I drink like that."

The man in the bed was told of the acute poisoning from which he suffered, how

it deteriorates the body of an alcoholic

and warps his mind. There was much talk about the mental state preceding the first drink.

"Yes, that' me," said the sick man, "the very image. You fellows know your stuff

all right, but I don't see what good it'll do.

You fellows are somebody. I was once, but I'm a nobody now. From what you tell

me, I know more than ever I can't stop

(more of Bill D.'s First Step conclusion)." At this both the visitors burst

into

a laugh. Said the future Fellow Anonymous:

"Damn little to laugh about that I can see."

The two friends spoke of their SPIRITUAL experience and told him about the COURSE OF ACTION they carried out.

He interrupted: "I used to be strong for the church, but that won't fix it.

I've

prayed to God on hangover mornings and

sworn that I'd never touch another drop but by nine o'clock I'd be boiled as an

owl."

Next day found the prospect more receptive. He had been thinking it over.

"Maybe

you're right," he said. "God ought to be

able to do anything (Bill D.'s Second Step conclusion)." Then he added, "He sure

didn't do much for me when I was trying to fight this booze racket alone."

ON THE THIRD DAY the lawyer gave his life to the care and direction of his Creator (Bill D.'s Step Three decision), and said he was perfectly willing to do ANYTHING necessary (Steps Four through Twelve). His wife came, scarcely daring to be hopeful, though she thought she saw something different about her husband already. He had begun to have a spiritual experience.

That afternoon he put on his clothes and walked from the hospital a free man. He

entered a political campaign, making speeches, frequenting men's gathering places of all sorts, often staying up all

night. He lost the race by only a narrow margin. But he had found God and in finding God had found himself.

That was in June, 1935. He never drank again. He too, has become a respected and

useful member of his community. He has helped other men recover, and is a power in the church from which he was long absent. (So Bill Dotson, or AA #3, got right into the Steps within a few days, as was the practice in early AA.)

Page 262:6 - The day before I was due to go back to Chicago (this is during the

summer of 1937), a Wednesday and Dr.

Bob's day off, he had me down to the office and we spent THREE OR FOUR HOURS formally going through the Six Step program (which later became AA's Twelve Step program) as it was at that time.

The six steps were: 1. Complete deflation (which later became Step 1). 2. Dependence and guidance from a Higher Power (which later became Steps 2,3,6,7 & 11). 3. Moral inventory (which later became Steps 4 & 10). 4. Confession (which

later became Step 5). 5. Restitution (which later became Steps 8 & 9). 6. Continued work with other alcoholics (which

later became Step 12). Dr. Bob led me through ALL of these steps. At the moral inventory (Steps 4 & 5), he brought up

some of my bad personality traits or character defects, such as selfishness, conceit, jealousy, carelessness, intolerance, ill-temper, sarcasm and resentments.

We went over these at great length and then he finally asked me if I wanted these defects of character removed (Step 6).

When I said yes, we both knelt at his desk and prayed, each of us asking to have

these defects taken away (Step 7). This picture is still vivid. If I live to be a hundred, it will always stand out in

my mind. It was very impressive and I wish that every A.A. could have the benefit of this type of sponsorship today. Dr. Bob ALWAYS emphasized the religious angle

VERY STRONGLY, and I think it helped. I know it helped me. Dr. Bob then led



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

- - - -

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

> As I understand it, the question you are asking is, what were they  
> talking about, in terms of modern psychological terminology, when they  
> referred on p. 58 of the Big Book to people "who suffer from grave  
> emotional and mental disorders," and when they referred on p. 62 of  
> the Big Book to "self-delusion"?  
>  
> This basic question has been asked a number of times over the years in  
> the AAHistoryLovers, in various kinds of ways, most recently in  
> Message #6195  
>  
> <http://health.groups.yahoo.com/group/AAHistoryLovers/message/6195>  
>  
> And so far, nobody has ever written a message back giving any  
> satisfactory answer.  
>  
> Let me try to give you a different kind of answer, however. There were  
> three basic models of alcoholism treatment in the early days, which  
> had  
> extremely high success rates, and which were positively disposed  
> towards AA.  
>  
> 1.. Sister Ignatia's treatment program at St. Thomas Hospital in Akron.  
> They had a psychiatrist on staff, and when an alcoholic came in who  
> needed psychiatric help in addition to guidance in working the steps,  
> they sent that person to the hospital psychiatrist. There is a  
> chapter on  
> her program in Bill Swegan's book:  
> <http://hindsfoot.org/kBS1.html>  
>  
> 2. The Lackland Model developed by A.A. member Bill Swegen and  
> famous psychiatrist Dr. Louis Jolyon "Jolly" West (later copied by  
> Captain Joseph Zuska and A.A. member Commander Richard Jewell  
> for their Navy alcoholism treatment program at Long Beach, with equal  
> success).  
> <http://hindsfoot.org/kBS5.html>  
> In this treatment method, leadership of the treatment was shared  
> between a good psychiatrist and an A.A. member with a lot of quality  
> time in the program. Bill Swegan reports that only a certain  
> percentage  
> of the alcoholics whom they treated actually had severe psychiatric  
> problems, and that usually the only people who could actually profit  
> from psychiatric help were those who were a little better educated and

> more aware of their own emotions. If the alcoholic's psychiatric  
> problems were crippling and could not be treated well enough to  
> restore that person to active duty in the Air Force, the person was  
> denied treatment for his alcoholism and discharged from the Air Force.

>  
> 3. The Minnesota Model also tried to combine psychological help and  
> A.A. participation, starting around 1954 at Willmar State Hospital in  
> Minnesota, with great success. In the early 1960's, Hazelden also  
> began using this method, also with great success.  
> But then in 1966, Lynn C., who had continued to insist that Hazelden's  
> treatment regimen remain "pure A.A.," finally left the center, and the  
> mental health professionals came to strongly dominate Hazelden from  
> that point on. The philosophy became one of treating "chemical  
> dependency" using many different disciplines and treatment modalities.  
> For myself, I'm not sure that the present Hazelden program could still  
> be termed the classic "Minnesota Model" in any kind of way.  
> See <http://hindsfoot.org/kBS5.html> and William L. White, Slaying the  
> Dragon: The History of Addiction Treatment and Recovery in America  
> (Bloomington, Illinois: Chestnut Health Systems and Lighthouse  
> Institute, 1998).  
> But it is certainly clear that the combination of good A.A.,  
> together with good psychological help for the small percentage  
> who need it, can be a very powerful and successful combination  
> in the treating of alcoholism and drug addiction.

>  
> - - - -

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

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

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

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





vote, and whenever possible, by substantial unanimity." The idea in our Second Tradition of "a loving God as he may express himself in our group conscience" serves as both a motivation for any proposal a group votes on, and also becomes a vehicle that carries the results of voted motions.

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

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

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

The motion was called for a second vote, and as reported in the Spring Assembly minutes by the NIA Secretary, "Upon a standing vote it was evidenced that there was a total turnaround of the opinion of the Assembly and the question was denied." The second vote unanimously declined approval for developing a new pamphlet on "Unity." The 1990 General









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

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

"NO PERSONAL POWER"

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

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

LETTER, 1940 -

God Bless

|||||

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

|||||

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

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



Hi Chuck,

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

Regards

--- In AAHistoryLovers@yahoo.com, "Chuck Parkhurst" <ineedpage63@...> wrote:

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

=====

++++Message 6259. . . . . Re: Henry (Hank) P.  
From: Baileygc23@aol.com . . . . . 1/20/2010 8:25:00 AM

=====

During his all too short period of sobriety.

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

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

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

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



climate of their undertaking was not well suited to us alcoholics. They were aggressively evangelical, they sought to re-vitalize the Christian message in such a way as to "change the world."

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

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

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

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

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

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

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

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

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

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

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

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

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

### Writing Down The Twelve Steps

Perhaps you would be interested in a further account of the writing down of the Twelve Steps of Alcoholics Anonymous.

In the spring of 1938 we had commenced to prepare a book showing the methods of our then nameless fellowship. We thought there should be a text for this which could be supported by stories, or case histories, written by some of our recovered people.

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

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

much more like an umpire than an author.

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

By then I felt pretty frazzled and discouraged.

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

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

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

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

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

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

Others objected to an expression which I had included which suggested getting on



but steadily during the months that followed.]

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

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

|||||

++++Message 6262. . . . . Re: Early meeting format: were they all speaker meetings?  
From: bent\_christensen5 . . . . . 1/20/2010 1:37:00 PM

|||||

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

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

How early AA meetings were held in Akron and Cleveland

Shortly before his death in 1984, Bob E.

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

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

<[http://www.alladdictsanonymous.org/articles\\_anonymous.htm](http://www.alladdictsanonymous.org/articles_anonymous.htm)>

I never led meetings (neither did Dr. Bob) or talked into a microphone. Nobody led our

meetings in the very early days. We all just sat around in a circle. After the opening prayer and a short text from the Bible, we had quiet time, silently praying for guidance about what to say. Then each person in turn said something, asking for any help he wanted, bringing up anything that was troubling him or just whatever was on his mind. After everyone was through, there were announcements and we held hands and said the Lord's Prayer ....

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

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

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

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

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





repentance, Swedenborg says:

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

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

--  
Hugh H.  
Willow Grove, PA

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

|||||

+++Message 6265. . . . . RE: Bob E. (AA #11)  
From: J. Lobdell . . . . . 1/22/2010 3:52:00 PM

|||||

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

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

"Bob E. - wealthy banker, joined A.A. February 1937, made AA address books, member Akron's wealthiest families [C 132] [D 101, 116-19, 122-23, 142, 146, 152, 156-57, 176, 217, 221-23] [N 53]"

I haven't checked the references.

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

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

----

From Glenn C. (South Bend, Indiana):



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

|||||

++++Message 6268. . . . . Re: The Big Book in the rain barrel  
From: Edward . . . . . 1/23/2010 6:03:00 AM

|||||

This story is quoted in \_As Bill Sees It\_ p. 245  
- the reference given is to \_AA Comes Of Age\_  
pp. 82-83 ...

Y'all's in service  
Ted G.

----

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

----

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

>  
> I was reminded of a story which I have heard  
> in AA about someone in Alaska who found a  
> Big Book in the bottom of a rain barrel and  
> got sober reading it.  
>  
> Is there any historical fact behind this story?  
>  
> Thanks,  
>  
> Jim  
>

|||||

++++Message 6269. . . . . Re: How quickly should the twelve  
steps be taken?  
From: Bill Lash . . . . . 1/23/2010 1:45:00 PM

|||||

Maybe I'm missing something here but please indulge me a few more thought  
about this. I feel this is an important point for all of us so I just want  
to make clear what I see being said here so that there is no

misunderstanding. What it says on page 98 & 99 of Ernie's wonderful book "Not God" is as follows:

"Not since his earliest days in the Oxford Group had Wilson felt himself in the loving presence of such a receptive listener. Then, Bill had unburdened himself especially to Ebby. But it was only now, as this evening with Father Dowling wore on, that the man who had written A.A.'s Fifth Step came to feel that he himself was finally "taking his Fifth." He told Dowling not only what he had done and had left undone - he went on to share with his new sponsor the thoughts and feelings behind those actions and omissions."

And then in "Bill's Story" in the Big Book on page 13 Bill writes:

"At the hospital I was separated from alcohol for the last time. Treatment seemed wise, for I showed signs of delirium tremens.

"There I humbly offered myself to God, as I then I understood Him, to do with me as He would. I placed myself unreservedly under His care and direction. I admitted for the first time that of myself I was nothing; that without Him I was lost. I ruthlessly faced my sins and became willing to have my new-found Friend take them away, root and branch. I have not had a drink since.

"My schoolmate visited me, and I fully acquainted him with my problems and deficiencies."

Ernie is stating above in his own book that Bill did his FIRST 5th Step when he first got sober ("Not since his earliest days in the Oxford Group...Bill had unburdened himself especially to Ebby" & then in the Big Book while Bill was still in Towns Hospital "I fully acquainted him with my problems and deficiencies", both of these descriptions are of the Oxford Group's version of a 5th Step), and then Bill did ANOTHER 5th Step with Fr. Dowling. The only way you can say that Bill's sharing with Fr. Dowling was Bill's "first" 5th Step was because when Bill shared with Ebby when he got sober in 1938 there were no 12 Steps yet, so in 1938 they wouldn't have called it a 5th Step. Nevertheless, using today's AA language, Bill DID do his FIRST 5th Step when he first got sober, NOT only after finally meeting Fr. Dowling.

Also, Ernie mentions below about Bill's sharing his 5th Step with Fr. Dowling that:

"Bill felt for the first time completely cleansed and freed".

Bill ALSO describes in the Big Book how he felt from his original 5th Step with Ebby (along with the other Oxford Group work that he did, which later became the 12 Steps) that:

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

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

Just Love,  
Barefoot Bill





## Wife Aided Work

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

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

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

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

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

As Bill W., Mr. Wilson shared what he termed his “experience, strength and hope” in hundreds of talks and writings, but in turn – mindful that he himself was “just another guy named Bill who can’t handle booze” – he heeded the counsel of fellow alcoholics, and declined a salary for his work in behalf of the fellowship.

He supported himself, and later his wife, on royalties from four A.A. books — “Alcoholics Anonymous,” “The Twelve Steps and Twelve Traditions,” “Alcoholics Anonymous Comes of Age” and “The A.A. Way of Life.”

## Explained Anonymity

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

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

## Frankness Impressed

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

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

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

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

## Strength Limited

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

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

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

## Wife Concerned

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

In the crash of 1929, Mr. Wilson's funds melted away, but his self-confidence failed to drop. "When men were leaping to their deaths from the towers of high finance," he noted, "I was disgusted and refused to jump.

I went back to the bar. I said, and I believed, 'that I can build this up once more.' But I didn't. My alcoholic obsession had already condemned me. I became a hanger-on in Wall Street."

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

Visited by Companion

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

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

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

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

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

Recovering slowly and fired with enthusiasm, Mr. Wilson envisioned a chain reaction among drunks, one carrying the message of recovery to the next. Emphasizing at first his spiritual regeneration, and working closely with Oxford Groupers, he struggled for months to "sober up the world," but got almost nowhere.

"Look Bill," Dr. Silkworth cautioned, "you are preaching at those alkie's.

You are talking about the Oxford precepts of absolute honesty, purity, unselfishness and love. Give them the medical business, and give it to 'em hard, about the obsession that condemns them to drink. That – coming from one alcoholic to another – may crack those tough egos deep down."

Mr. Wilson thereafter concentrated on the basic philosophy that alcoholism is a physical allergy coupled with a mental obsession – an incurable though arrestable – illness of body., mind and spirit. Much later, the disease concept of alcoholism was accepted by a committee of the American Medical Association and by the World Health Organization.

Still dry six months after emerging from the hospital, Mr. Wilson went to Akron to participate in a stock proxy fight. He lost, and was about to lose another bout as he paced outside a bar in the lobby of the Mayflower Hotel.



which goes over the basics but still encourage them to attend here for extra information if they are so inclined.

Most of us have around twenty or more years in the program. None of the people who have continued to attend regularly have 'slipped,' reverted to drinking again, or diminished in the least their dedications, attendance, and continuing work in AA. Although we have had a few newcomers who showed up for a few weeks and then disappeared we have no idea how AA itself affected them or if they did stop drinking since we had no further contact, leaving us unknowing what if any effect may have happened. As mentioned before, those who continue to attend are still deeply involved in sponsorship, conference planning, committees and other activities of the sort over the years. We do NOT see this study group as a substitute for participation in the regular AA fellowship, but merely as a SUPPLEMENT. We also abide by group conscience in all matters.

At the beginning, back in 2005, every member of our group gave suggestions about books that might be worthwhile reading. So now, when we approach the end of one book, we look at that list and just take a group conscience on which one to read next. We read through these books sentence by sentence and then discuss each part as much as we feel is necessary, stopping wherever and then continuing where we left off so we don't just speed through them.

If you are not sure what would be a good list of books to consider, another place where you could find one, would be Charlie Bishop's list of Fifty Books  
Tracing AA's History at <http://hindsfoot.org/fiftybk.html>

I am posting this because I recently learned from John S. in Fort Wayne, Indiana, who comes to Milford every week, that our idea here at Milford seems to be spreading to other places.

John writes the "John Barleycorn" A.A. column -- good stuff -- for a couple of examples see "The Right Side of the Page" <http://hindsfoot.org/barright.html> and "Whack-A-Mole" <http://hindsfoot.org/barmole.html>

Anyway, John told me the other day:

---

"One of the men I sponsor named Tommy R. told others in his home group about Milford and they decided to start a similar group north of the Fort. My son John and some of his friends in Wisconsin are talking about starting a book study

group there too. There's so much knowledge and wisdom recorded in books since the printing press was created and it's a real shame that most of it is going undigested because of modern electronic media. Perhaps I'm resistant to change, but it seems to me the more television and electronic games that are played, the dumber our civilization is getting? I cannot change such a trend but nevertheless choose to keep on reading."

---

Perhaps there are other parts of the world where AA people might be interested in trying something like this.

If so, there are many other items that have come up which we have solved successfully and we would be happy to share should anyone have questions. You can contact at the following email address: fenyikos@hoosierlink.net

|||||

+++Message 6274. . . . . Re: Early meeting format AND Bob E. (AA #11)  
From: mdingle76 . . . . . 1/23/2010 11:37:00 PM

|||||

I like to speak for the "All Addicts Anonymous" people for I work for 24 Communications — the publishing group of AAA — which originally put out 24 Magazine. The article that J. Lobell refers to was written for 24 Magazine in September 1976 (6 months before the book "Dr. Bob and the Good oldtimers" was on the launching pad.) Yes, J. Lobell is right — the interview that we recorded of Bob E. (used in the Sept 1976, 24 Magazine) was later used in the "Dr. Bob" book. (It is believed that we still have the tape recording of this interview and that there was much more said by Bob E. not used in the article — although, I haven't bumped into the tape in our archives yet.)

The Sept 1976 article said: "Bob E. is the senior living member of Alcoholics Anonymous in length of sobriety. He was the eleventh man to join the fellowship. He still lives today in Akron, Ohio, as he did when he came into the Akron group — the first Alcoholics Anonymous group — back in 1936. Not long ago he shared with us the following recollections of what AA was like in the days when he came

in . . . "

Now, in 1990, 24 Communications tried to publish several 12 step books through Harper (one was called "Bill Wilson and the 12 Steps," another one was "Dr. Bob and the 12 Steps," etc., etc.) Well, the "Dr. Bob and the 12 steps" book had featured the Bob E. article with a few minor changes — one of them being the death date of Bob E. as 1984. It said: "Bob E., until his death in 1984, was the senior living member of Alcoholics Anonymous in length of sobriety. He was the eleventh man to join the fellowship. . ."

Does anybody else have any ideas or information about this?

Matt D.

--- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:

>  
> The date of death for Bob E., given by All Addicts Anonymous as 1984, does not agree with any primary source I can find. The passages quoted in their article are clearly from the same recording quoted in DR BOB, a book which was begun March 1977, very shortly after Bob E. died in Akron (according to the Record of Ohio Deaths 1958-2002) on 9 February 1977 -- at which time he would still have been the longest-sober member of A.A.  
>  
> But after 1977 and until his own death in March 1984, Clarence S. (DLD Feb 1938) was regarded both by himself and by others as the longest-sober member, which suggests the accuracy of the putative 1977 deathdate for Bob E.  
>  
> Perhaps some member of HistoryLovers can fill us in on the 1984 death date in the AAA publication.  
>  
> -----  
>  
> Message 5300 says (as referred to in Message 6262  
> "Re: Early meeting format"):  
>  
> "SHORTLY BEFORE HIS DEATH IN 1984,  
> Bob E. shared ... the following recollection  
> of what AA was like when he first joined"  
>  
> IT THEN REFERS US TO THE ALL ADDICTS ANONYMOUS WEB SITE AT:  
> <[http://www.alladdictsanonymous.org/articles\\_anonymous.htm](http://www.alladdictsanonymous.org/articles_anonymous.htm)>  
>  
> SEE ALSO Message 6257 "Bob E. (AA #11)"  
>





++++Message 6277. . . . . Bill's spiritual experience --  
belladonna induced?  
From: bbthumpthump . . . . . 1/25/2010 9:17:00 AM

|||||

I read on Wikipedia that Bill had his White Light Spiritual Experience while under the effects of Charles Towns' Belladonna Cure, which evokes hallucinations in the patient.

What can you tell me about this?

- - - -

From the moderator:

Belladonna was part of the Towns' treatment, used to help keep the patient from going into major DT's. If Bill W. was given belladonna on this, his fourth visit to Towns (and in fact, we don't really know the answer to this for sure, based on my reading),

would that much of the belladonna still have been in his system at the time of his vision of light?

Could belladonna have given this sort of white light experience as a hallucination? The descriptions of belladonna intoxication seem to be saying that it was like the hallucinations accompanying the DT's, only a little milder, and what you experience when you're having DT's is most definitely NOT Bill's report of a positive and fulfilling experience of relief and freedom.

All in all, the descriptions I have read of what belladonna does to you don't sound anything remotely like Bill W.'s white light experience:

Belladonna produces dilated pupils, sensitivity to light, blurred vision, tachycardia, loss of balance, staggering, headache, rash, flushing, dry mouth and throat, slurred speech, urinary retention, constipation, confusion, hallucinations, delirium, and convulsions. The plant's deadly symptoms are caused by atropine's disruption of the parasympathetic nervous system's ability to regulate non-volitional/subconscious activities such as sweating, breathing, and heart rate. Its anticholinergic properties will cause in humans the disruption of cognitive capacities like memory and learning.





T, 1954 (B). See p.101, Feb 37 Sobriety Date

Note 66 DR. BOB and the Good Oldtimers; p. 101

Note 67 DR. BOB and the Good Oldtimers; p. 352, Sources, see 101 lines 10-11 are not referenced or cited.

Note 68 DR. BOB and the Good Oldtimers; p. 353, Sources, see 116-119 citing C, T, 1954 (B).

Note 69 DR. BOB and the Good Oldtimers; pages 128-135.

The "Amos Roster" refers to Dr Bob's hand written list of members provided to Frank Amos in February of 1938. (See Below)

### The Amos Report

Many of us are familiar with the events following the "counting of noses" which took place in Akron during the second week of October 1937. (Note 1) Bill was introduced to Willard Richardson, one of John D. Rockefeller's closest associates, by his brother-in-law Dr. Leonard Strong. After several meetings with Rockefeller's advisors, Frank Amos made a visit to Akron in mid February of 1938 to get a first hand look at Dr. Bob and the group of recovered drunks. His account of that visit, which was titled "THE NOTES ON AKRON, OHIO SURVEY by FRANK AMOS" is well documented in DR. BOB and the Good Oldtimers (Note 2) and to a lesser extent in Alcoholics Anonymous Comes Of Age (Note 3) and Pass It On (Note 4)

The account of Amos's Akron visit given in DR. BOB and the Good Oldtimers, as well as the other publications, omits one very important detail, that a list of the early Akron members was attached to The Amos Report. The likely reason for this key omission is because the list was not attached or included with The Amos Report filed in the GSO archives. A copy of this list, which was written by Dr. Bob on his office stationary, has recently been provided to the Archivist at GSO.

This list of the pioneering Akron members, which we have dubbed "The Amos Roster", is described below in an excerpt from a copy of The Amos Report (Note 5) It may prove to be the first written list of members ever produced by one of our co-founders.

"Alcoholic Group

There are now some fifty men, and, I believe, two women former alcoholics, all considered practically incurable by physicians, who have been reformed and so far have remained teetotalers. A list of some of them is attached giving their business, the length in months they have been "dry", the period in years they were drinking, and their present age."

Notes:

1. Chapter IV, The Golden Road of Devotion
2. DR. BOB and the Good Oldtimers, pages 128-134
3. Alcoholics Anonymous Comes Of Age, pages 148-150
4. Pass It On, pages 181-187
5. 2/23/1938 (B)

Finally,

Many of us are guilty of perpetuating misinformation when we state that Joe Q Alcoholic was AA # "xyz"

After Bill Dotson there are precious few definitive dates or information on who got sober and when. The Amos Roster is an excellent source of info and must be considered "authoritative" but also has some nagging inconsistencies. We know they were counting members in New York and Akron separately. For some, they factored in a slip into their sober time, for others they reset the clock. Still others appear to have been deleted after they relapsed and didn't come back (i.e Phil Smith, Walter Bray, Harold Grisinger)The research I have done on the First Forty which I believe has better sources and citations than previous works posted on the internet shows that Bob Evans was the 23rd person to join the fellowship. These people below all appear to have "joined the fellowship" (meaning were trying to get or stay sober in the Oxford Group or with the help of Dr. Bob) before him.

- 1 Bill Wilson Dec 34 NY
- 2 Bob Smith May 35 Akron
- 3 Bill Dotson June 35 Akron
- 4 Ernie Galbraith July 35 Akron
- 5 Henry Parkhurst Sept 35 NJ
- 6 Walter Bray Sept 35 Akron
- 7 Phil Smith Oct 35 Akron
- 8 John Mayo Nov 35 MD
- 9 Silas Bent Nov 35 CT

10 Harold Grisinger Jan 36 Akron  
11 Paul Stanley Jan 36 Akron  
12 Tom Lucas Feb 36 Akron  
13 Myron Williams Apr 36 NY  
14 Joseph Doppler Apr 36 Cleveland  
15 Robert Oviatt June 36 Cleveland  
16 Harry Latta July 36 Akron  
17 James Holmes Sept 36 Akron  
18 Alfred Smith Jan 37 Akron  
19 Alvin Borden Jan 37 Akron  
20 Howard Searl Jan 37 Akron  
21 William Ruddell Feb 37 NJ  
22 Douglas Delanoy Feb 37 NJ  
23 Robert Evans Feb 37 Akron

List is from the manuscript "The Golden Road of Devotion"...devoted History Lovers might wish to compare these names to the Akron 226 List and or 100 list  
"PIONEERS BY DATE OF SOBRIETY".

God Bless

--- In AAHistoryLovers@yahoogroups.com, "mdingle76" <mdingle76@...> wrote:

>

> I like to speak for the "All Addicts Anonymous" people for I work for 24 Communications — the publishing group of AAA — which originally put out 24

Magazine. The article that J. Lobell refers to was written for 24 Magazine in

September 1976 (6 months before the book "Dr. Bob and the Good oldtimers" was on

the launching pad.) Yes, J. Lobell is right — the interview that we recorded of

Bob E. (used in the Sept 1976, 24 Magazine) was later used in the "Dr. Bob" book. (It is believed that we still have the tape recording of this interview

and that there was much more said by Bob E. not used in the article — although,

I haven't bumped into the tape in our archives yet.)

>

> The Sept 1976 article said: "Bob E. is the senior living member of Alcoholics

Anonymous in length of sobriety. He was the eleventh man to join the fellowship.

He still lives today in Akron, Ohio, as he did when he came into the Akron group

— the first Alcoholics Anonymous group — back in 1936. Not long ago he shared

with us the following recollections of what AA was like in the days when he came

in . . . "

>

> Now, in 1990, 24 Communications tried to publish several 12 step books through

Harper (one was called "Bill Wilson and the 12 Steps," another one was "Dr.

Bob

and the 12 Steps," etc., etc.) Well, the "Dr. Bob and the 12 steps" book had featured the Bob E. article with a few minor changes — on of them being the death date of Bob E. as 1984. It said: "Bob E., until his death in 1984, was the senior living member of Alcoholics Anonymous in length of sobriety. He was the eleventh man to join the fellowship. . ."

>

> Does anybody else have any ideas or information about this?

>

> Matt D.

>

>

> --- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@> wrote:

>>

>> The date of death for Bob E., given by All Addicts Anonymous as 1984, does

not agree with any primary source I can find. The passages quoted in their article are clearly from the same recording quoted in DR BOB, a book which was

begun March 1977, very shortly after Bob E. died in Akron (according to the Record of Ohio Deaths 1958-2002) on 9 February 1977 -- at which time he would

still have been the longest-sober member of A.A.

>>

>> But after 1977 and until his own death in March 1984, Clarence S. (DLD Feb

1938) was regarded both by himself and by others as the longest-sober member,

which suggests the accuracy of the putative 1977 deathdate for Bob E.

>>

>> Perhaps some member of HistoryLovers can fill us in on the 1984 death date

in the AAA publication.

>>

>> - - - -

>>

>> Message 5300 says (as referred to in Message 6262

>> "Re: Early meeting format"):

>>

>> "SHORTLY BEFORE HIS DEATH IN 1984,

>> Bob E. shared ... the following recollection

>> of what AA was like when he first joined"

>>

>> IT THEN REFERS US TO THE ALL ADDICTS ANONYMOUS WEB SITE AT:

>> <[http://www.alladdictsanonymous.org/articles\\_anonymous.htm](http://www.alladdictsanonymous.org/articles_anonymous.htm)>

>>

>> SEE ALSO Message 6257 "Bob E. (AA #11)"

>>

>> AND ALSO Message 6265 "Re: Bob E. (AA #11)"

>>

>



wind

blew, enveloping and penetrating me. To me, it was not of air, but of Spirit.

Blazing, there came the tremendous thought "You are a free man." Then the ecstasy subsided. Still on the bed, I now found myself in a new world of consciousness which was suffused by a Presence. One with the universe, a great peace stole over me. I thought, "So this is the God of the preachers, this is the Great Reality."

But soon my so-called reason returned, my modern education took over. I thought I must be crazy, and I became terribly frightened. Dr. Silkworth, a medical saint if ever there was one, came in to hear my trembling account of this phenomenon.

After questioning me carefully, he assured me that I was not mad, that I had perhaps undergone a psychic experience which might solve my problem. Skeptical man of science though he then was, this was most kind and astute. If he had said, "hallucination," I might now be dead. To him I shall ever be eternally grateful.

God Bless

- - - -

From the moderator:

O.K., so Bill W. was "free of sedation" by that point -- i.e., even if he had been given a little bit of belladonna, it would have worn off.

And Dr. Silkworth, who had been giving belladonna to patients for some time, either knew in this case that Bill W. did not have any belladonna in his system, or that this was totally different from any kind of belladonna-induced mental aberrations.

So Dr. Silkworth clearly regarded this as a "psychic experience" or religious experience of some sort, and something which could not possibly have been a drug-induced reaction in this particular case.

Drug-induced stuff is totally different from authentic life-changing religious experience, in my observation. You don't give scared people real permanent courage by giving them the temporary illusion of courage from too much alcohol, and you don't get people sober in fact from sending them on LSD trips, or electro-convulsive therapy, or anything else that fries

their brains.

Bill W.'s life genuinely changed at that point, and changed permanently, and did NOT require continuing on daily doses of belladonna in order to keep him sober.

So I still don't see any clinical evidence that you could get an alcoholic permanently sober by one dose of belladonna, or by giving the alcoholic LSD or tranquillizers or anything else of that sort. It doesn't work that way.

Glenn C. (South Bend, Indiana)

- - - -

"bbthumpthump" <steve@...> wrote:

>

> I read on Wikipedia that Bill had his White  
> Light Spiritual Experience while under the  
> effects of Charles Towns' Belladonna Cure,  
> which evokes hallucinations in the patient.

>

> What can you tell me about this?

>

> - - - -

>

> From the moderator:

>

> Belladonna was part of the Towns' treatment,  
> used to help keep the patient from going into  
> major DT's. If Bill W. was given belladonna on  
> this, his fourth visit to Towns (and in fact,  
> we don't really know the answer to this for  
> sure, based on my reading),

>

> would that much of the belladonna still have been  
> in his system at the time of his vision of  
> light?

>

> Could belladonna have given this sort of white  
> light experience as a hallucination? The  
> descriptions of belladonna intoxication seem  
> to be saying that it was like the hallucinations  
> accompanying the DT's, only a little milder,  
> and what you experience when you're having DT's  
> is most definitely NOT Bill's report of a  
> positive and fulfilling experience of relief  
> and freedom.

>

> All in all, the descriptions I have read of  
> what belladonna does to you don't sound  
> anything remotely like Bill W.'s white light  
> experience:

>  
> Belladonna produces dilated pupils, sensitivity to light, blurred vision, tachycardia, loss of balance, staggering, headache, rash, flushing, dry mouth and throat, slurred speech, urinary retention, constipation, confusion, hallucinations, delirium, and convulsions. The plant's deadly symptoms are caused by atropine's disruption of the parasympathetic nervous system's ability to regulate non-volitional/subconscious activities such as sweating, breathing, and heart rate. Its anticholinergic properties will cause in humans the disruption of cognitive capacities like memory and learning.

>  
> That sure doesn't sound like Bill W.'s  
> mountain top experience to me!  
>  
> But have any of our members ever had experience  
> with taking belladonna, perhaps in their  
> misspent youths? What actually happens when  
> you take the stuff?  
>  
> Also be sure and see Bill Lash's excellent and  
> very thorough study of all this in Message #1493  
> <http://health.groups.yahoo.com/group/AAHistoryLovers/message/1493>  
>  
> Bill Lash describes all the stuff that was involved  
> in the treatment, etc., etc.  
>  
> Glenn C. (South Bend, Indiana)  
>

=====

+++Message 6282. . . . . 2010 AA National Archives Workshop  
-- dates?  
From: BobR . . . . . 1/24/2010 7:40:00 PM

=====

Anyone know the dates for this year's National Archives Workshop? I know it's in Macon, Georgia and many, many months away but still it would be nice to be able to plan for it in advance.

=====

+++Message 6283. . . . . Speaker tapes of Joe H., Santa Monica CA  
From: diazeztone . . . . . 1/29/2010 6:29:00 PM

=====

I have a friend who is looking for speaker tapes by Joe Hutch of Santa Monica, California.

I find one on AA speaker tapes, but she is looking for a big book study he did in 1992-1993.

Anybody have this or know where to find??

LD Pierce  
www.aabibliography.com  
eztone at hotmail

---

P.S., Joe Hawks 12 Step Big Book Study, around September of 1992, he was at a Salvation Army Shelter I think, and he was 5 years sober. There were 12 tapes in the set.

I have found one by him with 8 tapes and 10 years sober, but that is not the one I want. I prefer the one where he is very humble at 5 years.

|||||

+++Message 6284. . . . . Alcoholics Anonymous history time line  
From: sally.kelly1941 . . . . . 1/26/2010 3:23:00 AM

|||||

Is there an existing print or online time line of AA history? (i.e. a chronological, labeled list of important dates, such as "Bill's sobriety date," "Bob's sobriety date," "Bill's step five," "12 steps developed," "Alcoholics Anonymous published," etc., etc.?)

- - - -

From GC the moderator: two excellent AA timelines can be found online on the internet.

One is put up by the New York GSO:

<http://www.aa.org/aatimeline/>

It is not quite as detailed as the second one below, but has some very interesting items on it. It is a very nice piece of work.

The other is the work of AAHistoryLovers member Arthur S., who is an extremely careful and knowledgeable historian, respected all over the world for his precision and accuracy.

[http://silkworth.net/timelines/timelines\\_public/timelines\\_public.html](http://silkworth.net/timelines/timelines_public/timelines_public.html)





its other title, The Roots of AA) specified that the belladonna mixture had to be given in doses sufficient to produce flushed skin and dilated pupils. Otherwise, according to Lambert, it would not bring about the desired result of a "cessation in the desire" for alcohol.

The traditional mnemonic for atropine toxicity is "blind as a bat, dry as a bone, red as a beet, mad as a hatter." In addition, the patients were given large doses of vegetable and mineral laxatives, enough to produce "bilious stools," which would have caused some degree of electrolyte and fluid depletion. Maybe Lambert thought he was preventing "wet brain." Some doctors thought that way at the time, reasoning that DTs had something to do with cerebral edema.

>  
> And Dr. Silkworth, who had been giving belladonna  
> to patients for some time, either knew in this  
> case that Bill W. did not have any belladonna  
> in his system, or that this was totally different  
> from any kind of belladonna-induced mental  
> aberrations.  
>  
> So Dr. Silkworth clearly regarded this as a  
> "psychic experience" or religious experience  
> of some sort, and something which could not  
> possibly have been a drug-induced reaction  
> in this particular case.

In view of Dr. Lambert's remarks about the cessation of desire for alcohol, how do you know that what happened to Bill wasn't just what Dr. Silkworth was hoping for? Maybe it was a rare but positive development. If you were Dr. Silkworth, would you have just said, "Forget it, it's the mad as a hatter part, you'll get over it?"

Pupillary dilatation can certainly cause visual "haloes" or the sensation of white light. Of course, it only happened after Bill prayed for an epiphany, and so cannot have been entirely attributable to the drug. Similarly, the "rushing wind" effect is often recalled as part of epiphanies and it has been suggested that the autonomic effects of the ecstasy increase cardiac output and make people momentarily "hear" their own pulse. This could also have been potentiated by the increased cardiac output caused by the belladonna.

No, I'm not trying to explain it all away, but it might not be right to say that there was no connection. If you block a person's parasympathetic nervous



automatically assume today that some of these are going to be pleasant hallucinations, such as people sometimes get from LSD and magic mushrooms, where some people get wonderful feelings of the divinity of the whole universe, and being one with the universe, and that sort of thing. We might imagine that -- along with Lucy in the Sky with Diamonds and Marshmallow Clouds -- that maybe, just maybe, a person high on something like this might have Bill Wilson's kind of experience.

But in fact, all you seem to get from belladonna is a relatively "bad trip," not a "good trip." There tends to be a disturbing and fairly nightmarish quality to the hallucinations and delusions. That is why belladonna (which is easily available, we've had it growing wild in our back yard) has never become popular with the druggies. In the U.S., it isn't even illegal, on the theory that no one would ever find this a satisfying recreational drug.

---

At any rate, you can read to your heart's content in the wide selection of first hand accounts written by people who have taken belladonna, which are given in:

[http://del.erowid.org/experiences/subs/exp\\_Belladonna.html](http://del.erowid.org/experiences/subs/exp_Belladonna.html)

Some of them which I read were:

<http://www.erowid.org/experiences/exp.php?ID=9392>  
100% Visual Hallucinations, Belladonna, by parXal

<http://del.erowid.org/experiences/exp.phpquery=ID=35717.html>  
A Trip I'll Never Forget, Belladonna,  
by Astral Perceptionz

<http://del.erowid.org/experiences/exp.phpquery=ID=18736.html>  
The Manson Family killed on this plant,  
Atropa belladonna, by Kevin

<http://del.erowid.org/experiences/exp.phpquery=ID=30718.html>  
Wandering Delirium, Belladonna (roots), by yamamushi

---

THE ONLY ONE I FOUND WHICH DESCRIBED MYSTICAL EXPERIENCES or religious experiences in any sense of the word was the following one --

but what the person took ALSO included magic mushrooms -- in this case the variety known as

liberty cap (*Psilocybe semilanceata*, a psychedelic mushroom that contains the psychoactive compound psilocybin)

-- SO THIS IS THE EXCEPTION THAT PROVES THE RULE.

Belladonna by itself does NOT seem to produce the kind of seemingly deeply spiritual experiences which some people have reported after taking LSD or magic mushrooms or peyote.

But for the details, read this person's first hand account of mixing belladonna with magic mushrooms:

<http://del.icio.us/exp.phpquery=ID=48411.html>  
Sensory Illusion Destroyed  
Mushrooms, Belladonna & Brugmansia, by The Craic

---

LET'S COMPARE THE PURE BELLADONNA EXPERIENCES WHICH WE HAVE READ ABOVE, TO BILL WILSON'S ACCOUNT OF HIS OWN EXPERIENCE:

Big Book p. 14:

"There was a sense of victory, followed by such a peace and serenity as I had never know. There was utter confidence. I felt lifted up, as though the great clean wind of a mountain top blew through and through. God comes to most men gradually, but His impact on me was sudden and profound."

"For a moment I was alarmed, and called my friend, the doctor, to ask if I were still sane. He listened in wonder as I talked."

"Finally he shook his head saying, "Something has happened to you I don't understand. But you had better hang on to it. Anything is better than the way you were." The good doctor now sees many men who have such experiences. He knows that they are real."

Alcoholics Anonymous Comes of Age pp. 63-64  
(Bill gave an almost identical account in his 1958 talk to the NYC Medical Society, see AAHL Message 6281):

"All at once I found myself crying out, 'If there is a God, let Him show Himself! I am ready to do anything, anything!' Suddenly the room lit up with a great white light. I was caught up into an ecstasy which there are no words to describe. It seemed to me, in the mind's eye, that I was on a mountain and that

a wind not of air but of spirit was blowing. And then it burst upon me that I was a free man. Slowly the ecstasy subsided. I lay on the bed, but now for a time I was in another world, a new world of consciousness. All about me and through me there was a wonderful feeling of Presence, and I thought to myself, 'So this is the God of the preachers!' A great peace stole over me and I thought, 'No matter how wrong things seem to be, they are still all right. Things are all right with God and His world.'

"Then, little by little, I began to be frightened. My modern education crawled back and said to me, 'You are hallucinating. You had better get the doctor.' Dr. Silkworth asked me a lot of questions. After a while he said, 'No, Bill, you are not crazy. There has been some basic psychological or spiritual event here. I've read about them in the books. Sometimes spiritual experiences do release people from alcoholism.' Immensely relieved, I feel again to wondering what had actually happened."

"More light on this came the next day. It was Ebby, I think, who brought me a copy of William James' Varieties of Religious Experience. It was rather difficult reading for me, but I devoured it from cover to cover."

---

In this case, Lecture 3 "The Reality of the Unseen," and parts of Lectures 4-5 "The Religion of Healthy-Mindedness," would have given Bill W. examples of other people who had had similar experiences.

Near the beginning of Lecture 4, James quoted from R. M. Bucke's book Cosmic Consciousness, for example, and later on he quotes from R. W. Trine, In Tune with the Infinite.

Mel Barger has often emphasized the importance of Bucke and Trine for understanding Bill Wilson's religious experiences.

James also frequently refers (in this part of his book) to the New England Transcendentalists (Emerson, Thoreau, and so on, and God as the Over-Soul).

James also makes a number of references in this part of his book to the poetry of Walt Whitman (a later outgrowth of the Transcendentalist movement).

All of these are useful for understanding Bill W's spirituality.

---

But the most important observation to make is, to my mind, that Bill Wilson's

experience was very, very different from the sort of nightmarish trip that people seem to have when they take belladonna. It wasn't the same thing at all.

|||||

+++Message 6289. . . . . AA National Archives Workshop website  
From: Shakey1aa@aol.com . . . . . 1/29/2010 8:53:00 PM

|||||

As soon as fuller info is available for the AA National Archives Workshop in Macon, it should be posted on this website:

<http://www.aanationalarchivesworkshop.com/>

Yours in Service,  
Shakey Mike Gwartz  
Hardcore Group

|||||

+++Message 6290. . . . . Banners with the steps, traditions, and concepts  
From: denise200305 . . . . . 1/27/2010 4:13:00 PM

|||||

This is a question about putting up banners in AA meeting rooms, with the 12 Steps, 12 Traditions, and 12 Concepts written on them.

I'm from an AA group in Brisbane, Australia.

We had our Group Conscience and put to the vote was whether we obtain a Concept Banner for our group.

An old timer and very knowledgeable member advised that banners can be confusing to newcomers (e.g Step 6 and what is written on Step 6 in 12x12 two different things Tradition 3 etc.).

He also claimed that Bill W can be quoted as saying that he was against the banners.

I have never read or heard this before. I have dozens of books and AA info on AA history and Bill W, and have been unable to find any info on this.

So was wondering if you may have anything on the history of the banners and Bill W's thoughts





case  
load as a Counselor in the State of Maryland (1955-1962), and the next 25  
years  
in executive positions administuring that program with the Federal Office  
(OSERS-RSA). It is a program which serves a broad range of disabilities,  
including alcoholism, provided the disability constitutes a Vocational  
problem.  
It is not a "welfare" type of program and sometimes a client may be asked to  
participate in certain costs associated with his rehabilitation plan. Mostly  
those services are free or handled cooperatively with other agencies. Job  
Placement (dealing with employers) is one of the services. It respects  
confidentiality just like other professions.

It is customary when a Counselor has a case concerning alcoholism,(and it  
might  
start with a referral from an employer who would like to keep an employee  
who is  
being or causing a problem) that the question of job adjustment needs to be  
discussed. Perhaps the Counselor might discuss the idea of AA with the  
Client.  
Perhaps the employer might benefit if the Counselor interceded and offered  
some  
insight (with the client's permission) about the client's positive aspects  
such  
as underutilized skills, etc.

I don't want to discuss the whole program which is always individualized  
(and I  
personally didn't understand the AA-12-Steps program back then) but I  
mention  
the VR program here to point out that sometimes it is not simply reading the  
Big  
Book, or something related, which is useful. A hands-on, compassionate,  
professional helper might be needed...perhaps with the person, or with the  
employer, or both.

Les C.  
Colorado Springs, CO

|||||

+++Message 6295. . . . . AA timeline  
From: Robert Stonebraker . . . . . 1/30/2010 1:23:00 AM

|||||

Sally K. asked about AA timelines:

For a 57-page AA timeline, you can go to:

<http://www.4dgroups.org>

Click "Downloads" - click Documents - scroll  
down to "Original 57 Page Timeline" (2004)  
. . plus, you will find the same updated

(2007) timeline on the next page.

I keep this timeline next to my PC at all times.

Bob S.

-----

From the moderator:

This timeline

[http://www.4dgroups.org/index.php?option=com\\_remository&Itemid=26&func=fileinfo&](http://www.4dgroups.org/index.php?option=com_remository&Itemid=26&func=fileinfo&)

id=9 [2]

seems to be another version of Arthur S.'s excellent timeline mentioned in the previous message.

Glenn C.

=====

+++Message 6296. . . . . Re: Clyde B. and Freeman Carpenter  
From: J. Lobdell . . . . . 1/26/2010 10:00:00 AM

=====

From Jared Lobdell and Shakey Mike.

LD Pierce (aabibliography.com) had asked,

"is Clyde B. ('Freeman Carpenter') still alive?"

-----

From: "J. Lobdell" <jlobdell54@hotmail.com>

Still alive -- and on Facebook (full real name)  
-- and will be 90 on March 12.

-----

From: Shakey1aa@aol.com (Shakey1aa at aol.com)

Clyde is still with us. I saw him about 2 months ago at a Unity pitch given by the Southeastern Pennsylvania Intergroup Assn, SEPIA, of whom I am a past Chairperson. I approached him about helping out in a meet and greet sometime in the near future for the Archives Committee. Of course he said he would if he could.

He originally got sober in the Boston Area, before moving to Bucks county outside Philadelphia. He has volunteered for a long time at Livengrin, a rehab on the old estate of Mercedes Mc C., an Oscar winning actress( All the King's Men).

Because of the recent interest in him, and I hope it is not because of his length of sobriety only, I will give him a call tomorrow if for nothing more than one alcoholic talking to another.

Yours in Service,  
Shakey Mike Gwartz  
Hardcore Group

-----

Original messages from LD Pierce and J. Lobdell:

> From: eztone@hotmail.com  
> Date: Mon, 25 Jan 2010  
> Subject: Re: Clyde B. and Freeman Carpenter  
>  
> Interesting ---- is Clyde B. ("Freeman Carpenter")  
> still alive?  
>  
> (Clyde has email and website selling that  
> book and others: [www.freemancarpenter.com](http://www.freemancarpenter.com) )  
>  
> LD Pierce  
> [aabibliography.com](http://aabibliography.com)  
>  
> -----  
>  
> "J. Lobdell" <jlobdell54@...> wrote:  
>>  
>> My recollection is that Chauncey C. was the longest sober member at  
Toronto  
2005 and died in 2006. Did he get sober at Dr. Bob's [house] in Akron in  
1941?  
He was succeeded as oldest by Easy E. down in Alabama, who got sober, I  
think,  
in Nov 1942, and died in 2008? I don't know of any living members who got  
sober  
before the end of WW2 (and stayed sober).  
>  
> There is in Bristol, Pennsylvania, Clyde B. who got sober in Boston June  
20  
1946 and wrote a book a dozen years ago -- SIXTY YEARS A DRUNK FIFTY YEARS  
SOBER  
(under the pen-name Freeman Carpenter). He's the longest sober I've met.  
>  
>



of reading this book in manuscript form told us that the use of sweets was often helpful, of course depending upon a doctor's advice. He thought all alcoholics should constantly have chocolate available for its quick energy value at times of fatigue. He added that occasionally in the night a vague craving arose which would be satisfied by candy. Many of us have noticed a tendency to eat sweets and have found this practice beneficial."

=====

++++Message 6299. . . . . Re: Bill's spiritual experience -- belladonna induced?  
From: Lawrence Willoughby . . . . . 1/31/2010 3:01:00 PM

=====

In my 35 years of clinical experience, with one of my specialties being the treatment of adolescents who are alcoholics and drug addicts, I have known at least a thousand cases of people who have experimented with using belladonna to get high.

Belladonna to the best of my experiences with patients has NEVER produced anything like what Bill Wilson reported happening to him at Towns Hospital.

It is always bad.

The attempt to claim that Bill Wilson's experience was a hallucination induced by belladonna is the silliest thing I have ever heard. Where is this coming from?

Larry

=====  
Lawrence Willoughby, thirty-five years in the clinical specialties areas of substance abuse, trauma, PTSD including combat. Has been a clinical supervisor, CEO of a partial program, MSW, LCSW, DCSW.  
=====

Message: No. 6288 from Glenn Chesnut  
<glennccc@sbcglobal.net>

I finally found what I was looking for -- some eyewitness accounts by people who had taken belladonna, describing what happened and what it felt like

.... all you seem to get from belladonna is a relatively "bad trip," not a "good trip." There

tends to be a disturbing and fairly nightmarish quality to the hallucinations and delusions.

Belladonna by itself does NOT ... produce the kind of seemingly deeply spiritual experiences which some people have reported after taking LSD or magic mushrooms or peyote.

You can read to your heart's content in the wide selection of first hand accounts written by people who have taken belladonna, which are given in:

[http://del.erowid.org/experiences/subs/exp\\_Belladonna.html](http://del.erowid.org/experiences/subs/exp_Belladonna.html)

COMPARE THIS TO BILL WILSON'S ACCOUNT OF HIS OWN VERY POSITIVE AND UPLIFTING EXPERIENCE:

Big Book p. 14:

"There was a sense of victory, followed by such a peace and serenity as I had never know. There was utter confidence. I felt lifted up, as though the great clean wind of a mountain top blew through and through. God comes to most men gradually, but His impact on me was sudden and profound."

"For a moment I was alarmed, and called my friend, the doctor, to ask if I were still sane. He listened in wonder as I talked."

"Finally he shook his head saying, "Something has happened to you I don't understand. But you had better hang on to it. Anything is better than the way you were." The good doctor now sees many men who have such experiences. He knows that they are real."

Alcoholics Anonymous Comes of Age pp. 63-64  
(Bill gave an almost identical account in his 1958 talk to the NYC Medical Society, see AAHL Message 6281):

"All at once I found myself crying out, 'If there is a God, let Him show Himself! I am ready to do anything, anything!' Suddenly the room lit up with a great white light. I was caught up into an ecstasy which there are no words to describe. It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing. And then it burst upon me that I was a free man. Slowly the ecstasy subsided. I lay on the bed, but now for a time I was in another world, a new world of consciousness. All about me and through me there was a wonderful feeling of Presence, and I thought to myself, 'So this is the God of the preachers!' A great peace stole over me and I

thought, 'No matter how wrong things seem to be, they are still all right. Things are all right with God and His world.'

"Then, little by little, I began to be frightened. My modern education crawled back and said to me, 'You are hallucinating. You had better get the doctor.' Dr. Silkworth asked me a lot of questions. After a while he said, 'No, Bill, you are not crazy. There has been some basic psychological or spiritual event here. I've read about them in the books. Sometimes spiritual experiences do release people from alcoholism.' Immensely relieved, I feel again to wondering what had actually happened."

"More light on this came the next day. It was Ebby, I think, who brought me a copy of William James' Varieties of Religious Experience. It was rather difficult reading for me, but I devoured it from cover to cover."

=====

+++Message 6300. . . . . Re: Bill's spiritual experience -- belladonna induced?  
From: Tom Hickcox . . . . . 1/30/2010 5:10:00 PM

=====

Didn't Bill's grandfather have a spiritual experience of some sort at the granite mill up on the mountain?

Tommy

- - - -

From G.C. the moderator:

That story is told in Francis Hartigan's book, Bill W.; A Biography of Alcoholics Anonymous Cofounder Bill Wilson, page 11.

Francis Hartigan was Lois Wilson's secretary. William C. ("Willie") Wilson was Bill W.'s paternal grandfather.

=====  
"William Wilson may have preferred inn keeping to quarrying, but inn keeping is seldom the right occupation for a hard-drinking man. His attempts to control his drinking led him to try Temperance pledges and the services of revival-tent preachers. Then, in a desperate state one Sunday morning, he climbed to the top

of Mount Aeolus. There, after beseeching God to help him, he saw a blinding light and felt the wind of the Spirit. It was a conversion experience that left him feeling so transformed that he practically ran down the mountain and into town."

"When he reached the East Dorset Congregational Church, which is across the street from the Wilson House, the Sunday service was in progress. Bill's grandfather stormed into the church and demanded that the minister get down from the pulpit. Then, taking his place, he proceeded to relate his experience to the shocked congregation. Wilson's grandfather never drank again. He was to live another eight years, sober."

=====

++++Message 6301. . . . . When Love Is Not Enough -- Lois Wilson Story -- April 25, 2010  
From: Shakey1aa@aol.com . . . . . 2/3/2010 3:31:00 AM

=====

The movie about Lois Wilson -- When Love Is Not Enough -- airs in the U.S. on Sunday, April 25 at 9 P.M. EST in a Hallmark Hall of Fame Presentation on the CBS Network.

[http://winona-ryder.org/2010/01/when-love-is-not-enough-release-date/?utm\\_source\](http://winona-ryder.org/2010/01/when-love-is-not-enough-release-date/?utm_source=)

[=twitterfeed&utm\\_medium=twitter \[3\]](#)

This is based on Bill B's book.

Yours in Service.  
Shakey Mike Gwartz  
Hardcore group

=====

++++Message 6302. . . . . Re: Banners with the steps, traditions, and concepts  
From: diazeztone . . . . . 2/2/2010 10:39:00 PM

=====

My opinion -- that is all this is -- if you are a traditions group you would certainly have the traditions and concepts on the wall.

LD Pierce

--- In AAHistoryLovers@yahoogroups.com,  
"denise200305" <honan@...> wrote:

- >
- > This is a question about putting up banners in
- > AA meeting rooms, with the 12 Steps, 12 Traditions,
- > and 12 Concepts written on them.
- >
- > I'm from an AA group in Brisbane, Australia.
- >
- > We had our Group Conscience and put to the vote
- > was whether we obtain a Concept Banner for our
- > group.
- >
- > An old timer and very knowledgeable member
- > advised that banners can be confusing to newcomers
- > (e.g Step 6 and what is written on Step 6 in
- > 12x12 two different things Tradition 3 etc.).
- >
- > He also claimed that Bill W can be quoted as
- > saying that he was against the banners.
- >
- > I have never read or heard this before. I have
- > dozens of books and AA info on AA history and
- > Bill W, and have been unable to find any info
- > on this.
- >
- > So was wondering if you may have anything on
- > the history of the banners and Bill W's thoughts
- > on their use (if he ever said anything about
- > them) as I am very interested in finding out
- > if this was so.
- >
- > Really appreciate your time
- > Thanking you
- > Kind Regards Denise
- > Member Brisbane Traditions Group
- > Australia
- >

=====

+++Message 6303. . . . . U.S. postage stamp reading:  
Alcoholism. You Can Beat It!  
From: aalogsdon . . . . . 1/31/2010 12:07:00 PM

=====

I have a small photo taken in 1981 showing four people -- Brinkley Smithers, William Bolger (the Postmaster), Lois Wilson, and a fourth unidentified man -- along with a U.S. first-class postage stamp with the words on it: "Alcoholism. You Can Beat It!" Just the words, no picture on the stamp.

Who is the fourth man in the photo?

Where can I obtain a copy of this photo?

Thanks.

|||||

+++Message 6304. . . . . Re: U.S. postage stamp reading:  
Alcoholism. You Can Beat It!  
From: Charles Knapp . . . . . 2/3/2010 8:20:00 PM

|||||

I had a copy of that same photo at one time.  
Somehow the photo became corrupt and I lost it.  
I found it on the Internet a few years ago and  
have never seen it since. This was the caption  
that was with the photo:

Alcoholism Stamp Issued

First Day Stamp issued, featuring Alcoholism,  
August 19, 1981. In celebration four important  
individuals, in promoting awareness of Alcoholism  
as public health problem pictured:

Walter J. Murphy, Lois Wilson, widow of the  
co-founder of Alcoholics Anonymous; William  
F. Bolger, Postmaster General; and R. Brinkley  
Smithers; Board member of the NCA and Financier  
of the Modern Alcoholism Movement.

Couldn't find anything on Walter J Murphy other  
than he became the Executive Director of NCADD,  
but not sure of his role in 1981.

Hope this helps

Charles from Wisconsin

- - - -

From the original question:

The stamp in question is a U.S. first-class postage  
stamp with the words on it: "Alcoholism. You Can  
Beat It!" Just the words, no picture on the stamp.

|||||

+++Message 6305. . . . . AA history book from GSO?  
From: sally.kelly1941 . . . . . 2/1/2010 9:38:00 AM

|||||



++++Message 6308. . . . . Re: The Big Book in the rain barrel  
From: Tom Pasek . . . . . 1/31/2010 5:32:00 PM

|||||

I can't make any suggestions on the "Tall Tales" part, but The Grapevine has recently come out with a new book entitled "A Rabbit Walks into This Bar.."

It's a great collection of alkie jokes.

Tom Pasek, CEO  
Shaggy Dog Solutions, LLC  
tom@shaggyd.com  
2521 Innisfree Drive  
Bakersfield, California 93309  
www.shaggyd.com

- - - -

From: "Ben Humphreys" <blhump272@sctv.coop>  
(blhump272 at sctv.coop)

I will submit an old joke I heard about 35 years ago. Most group members had this long litany introducing themselves when they would speak up in a meeting.

The sponsor brought in a new comer who was not quite through drinking.

Sponsor says, " I am John Doe and through the grace of God and AA, I have not found it necessary to take a drink to day". He goes on with his sharing.

Now the newcomer takes the floor with, " I am Hasent Been Sober and by the grace of God and AA I haven't found it necessary to take a drink today.

His Sponsor whispers to him, "Why you s.o.b. you were drinking this morning.

And the newcomer says, "Yes but it was not necessary."

|||||

++++Message 6309. . . . . Re: Re: Banners with the steps, traditions, and concepts  
From: Jon Markle . . . . . 2/3/2010 7:07:00 PM

|||||

Tradition 4. Each group should be autonomous except in matters affecting other groups or A.A. as a whole.

Let the group conscious decide what it wants to do. That's the only answer

that  
makes sense here, or the only one that really matters. It doesn't even  
matter  
whether or not Bill W had anything to say about it or not. It would have  
only  
been his personal opinion, which carries as much weight as mine or any other  
member on this subject.

Groups are always querying a "higher authority" to get a "ruling" on such  
things. There isn't any such authority in AA. We learned that a long long  
time ago. (hopefully)

So, do what you want to. As long as it does not impact AA as a whole or  
another  
group, it's really no one's business but that particular group.

- - - -

On Feb 2, 2010, at 10:39 PM, diazeztone wrote:

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> a traditions group you would certainly have the  
> traditions and concepts on the wall.  
>  
> LD Pierce  
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> --- In AAHistoryLovers@yahoogroups.com,  
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>> An old timer and very knowledgeable member  
>> advised that banners can be confusing to newcomers  
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>> He also claimed that Bill W can be quoted as  
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>> I have never read or heard this before. I have  
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>> Bill W, and have been unable to find any info  
>> on this.  
>>  
>> So was wondering if you may have anything on  
>> the history of the banners and Bill W's thoughts  
>> on their use (if he ever said anything about











THE POEM CAN BE FOUND IN A NUMBER OF PLACES,  
FOR EXAMPLE:

<http://www.sobermusicians.com/drunks.html>

<http://www.standupoet.net/> (Click Poems then to Drunks)

Google has many pages about the band by that name, but I didn't see anything in our group's past postings when I searched there.

Respectfully,

Dave G.

Illinois

U.S.A.

THE WORDS OF THE POEM:

DRUNKS

for my father, and the people who almost saved his life

We died of pneumonia in furnished rooms  
where they found us three days later  
when somebody complained about the smell  
we died against bridge abutments  
and nobody knew if it was suicide  
and we probably didn't know either  
except in the sense that it was always suicide  
we died in hospitals  
our stomachs huge, distended  
and there was nothing they could do  
we died in cells  
never knowing whether we were guilty or not.

We went to priests  
they gave us pledges  
they told us to pray  
they told us to go and sin no more, but go  
we tried and we died

we died of overdoses  
we died in bed (but usually not the Big Bed)  
we died in straitjackets  
in the DTs seeing God knows what  
creeping skittering slithering  
shuffling things

And you know what the worst thing was?  
The worst thing was that  
nobody ever believed how hard we tried

We went to doctors and they gave us stuff to take

that would make us sick when we drank  
on the principle of so crazy, it just might work, I guess  
or maybe they just shook their heads

---

and sent us places like Dropkick Murphy's

---

and when we got out we were hooked on paraldehyde  
or maybe we lied to the doctors  
and they told us not to drink so much  
just drink like me  
and we tried  
and we died

we drowned in our own vomit  
or choked on it  
our broken jaws wired shut  
we died playing Russian roulette  
and people thought we'd lost  
but we knew better  
we died under the hoofs of horses  
under the wheels of vehicles  
under the knives and bootheels of our brother drunks  
we died in shame

And you know what was even worse?  
was that we couldn't believe it ourselves  
that we had tried  
we figured we just thought we tried  
and we died believing that  
we didn't know what it meant to try

When we were desperate enough  
or hopeful or deluded or embattled enough to go for help  
we went to people with letters after their names  
and prayed that they might have read the right books  
that had the right words in them  
never suspecting the terrifying truth  
that the right words, as simple as they were  
had not been written yet

We died falling off girders on high buildings  
because of course ironworkers drink  
of course they do  
we died with a shotgun in our mouth  
or jumping off a bridge  
and everybody knew it was suicide  
we died under the Southeast Expressway  
with our hands tied behind us  
and a bullet in the back of our head  
because this time the people that we disappointed  
were the wrong people  
we died in convulsions, or of "insult to the brain"  
we died incontinent, and in disgrace, abandoned  
if we were women, we died degraded,

because women have so much more to live up to  
we tried and we died and nobody cried

And the very worst thing  
was that for every one of us that died  
there were another hundred of us, or another thousand  
who wished that we could die  
who went to sleep praying we would not have to wake up  
because what we were enduring was intolerable  
and we knew in our hearts  
it wasn't ever gonna change

One day in a hospital room in New York City  
one of us had what the books call  
a transforming spiritual experience  
and he said to himself

I've got it  
(no you haven't you've only got part of it)

and I have to share it  
(now you've ALMOST got it)

and he kept trying to give it away  
but we couldn't hear it

the transmission line wasn't open yet  
we tried to hear it  
we tried and we died

we died of one last cigarette  
the comfort of its glowing in the dark  
we passed out and the bed caught fire  
they said we suffocated before our body burned  
they said we never felt a thing  
that was the best way maybe that we died  
except sometimes we took our family with us

And the man in New York was so sure he had it  
he tried to love us into sobriety  
but that didn't work either, love confuses drunks  
and he tried and still we died  
one after another we got his hopes up  
and we broke his heart  
because that's what we do

And the worst thing was that every time  
we thought we knew what the worst thing was  
something happened that was worse

Until a day came in a hotel lobby  
and it wasn't in Rome, or Jerusalem, or Mecca  
or even Dublin, or South Boston  
it was in Akron, Ohio, for Christ's sake







++++Message 6320. . . . . Bridge of Reason  
From: Ben Hammond . . . . . 2/8/2010 12:48:00 PM

|||||

Howdy All ... I have been searching for the source of the phrase "Bridge of Reason" (with caps) from the Big Book, pp. 53 and 56.

The only thing I can find on Google is references to a website which is attacking the Mormon Joseph Smith.

... Can anyone please clarify?

... God Bless you all...Old Ben, Tulsa OK

Ben & Mary Lynn Hammond  
5126 S. St. Louis Av  
Tulsa, Oklahoma 74105  
918 313 4059

- - - -

BIG BOOK pages 53 and 56:

p. 53 "Arrived at this point, we were squarely confronted with the question of faith. We couldn't duck the issue. Some of us had already walked far over the Bridge of Reason toward the desired shore of faith. The outlines and the promise of the New Land had brought lustre to tired eyes and fresh courage to flagging spirits. Friendly hands had stretched out in welcome. We were grateful that Reason had brought us so far. But somehow, we couldn't quite step ashore. Perhaps we had been leaning too heavily on reason that last mile and we did not like to lose our support."

p. 56 "Then, like a thunderbolt, a great thought came. It crowded out all else:  
'WHO ARE YOU TO SAY THERE IS NO GOD?'  
This man recounts that he tumbled out of bed to his knees. In a few seconds he was overwhelmed by a conviction of the Presence of God. It poured over and through him with the certainty and majesty of a great tide at flood. The barriers he had built through the years were swept away. He stood in the Presence of Infinite Power and Love. He had stepped from bridge to shore. For the first time, he lived in conscious companionship with his Creator."

|||||

++++Message 6321. . . . . Looking for websites with archival























ge\_h\

earth\_cultural\_history\_recovery\_moveme/ [6]

In a nutshell

My book is about that loosely defined cultural phenomenon known as "the recovery movement" -- an agglomeration of self-help groups and practices that have grown out of Alcoholics Anonymous since its founding in 1935. Although most people know someone who is or has been "in recovery," most people are also a little vague about what that means. That vagueness has allowed critics -- both conservative and progressive -- to caricature the recovery movement as narcissistic, banal, and apolitical. *The Language of the Heart* is intended to show that recovery is a diverse and evolving phenomenon whose complex history reflects the shifting ideas about gender and power that characterize contemporary America.

I've used recovery's print culture to narrate the story of its evolution from AA -- which began as an alcohol-focused, evangelical Christian, and resolutely masculine sub-culture -- to Oprah Winfrey, a self-proclaimed "food addict" and survivor of childhood sexual abuse who espouses a healing metaphysical spirituality to millions of women around the globe. Most recovery publications come from the margins of polite print culture. Rather than the products of professionally credentialed authors writing in the pages of esteemed journals, many of recovery's central ideas appeared first in obscure pamphlets, self-published tracts, and the textbooks of the addiction treatment industry. None of these are usually considered "serious" literature. But both the writing and the reading of such materials is an extremely serious matter for many recovering people.

The wide angle

Two phenomena led me to this project. A number of people close to me are recovering addicts of one sort or another, and when I attended meetings with them I noticed that books featured prominently in their meetings. Alcoholics Anonymous, written by one of AA's co-founders and usually called "the Big Book," was the most prominent. But people also carried with them daily devotional readers published by AA, Al-Anon (the organization for friends and families of alcoholics), and treatment centers like Hazelden.

That's not something you often see in depictions of AA or NA (Narcotics Anonymous) in film or on TV; there, a 12-Step meeting is only about people talking. But in the meetings I attended people often referred to their books

as  
they talked, highlighted and annotated passages that mattered to them, and engaged in long debates over what a passage or a phrase might mean. As a literature teacher, these are habits I try to inculcate in my students (not usually with much success), and I wanted to find out how and why people in recovery were so intense about their reading.

At the same time that I was thinking about reading within 12-Step groups, I started to notice an increasing number of popular novels aimed at women that seemed to offer some version of recovery's central ideas. Powerlessness, forgiveness, the importance of self-love and of "keeping it simple"; these were all values that I was hearing espoused in meetings, and they were also popping up in mid-list fiction -- not only Oprah books, but "serious" titles like Michael Cunningham's *The Hours* and bestsellers like Rebecca Wells's *Divine Secrets of the Ya-Ya Sisterhood*. This made me curious about how recovery ideas had migrated out of the church basements where meetings were held and into the popular imagination.

There's a lot at stake in that migration, I think. When a person goes to AA, declares, "I am powerless over alcohol," and reads daily from the Big Book to get instructions on how to live so as to remain sober, she has made a conscious decision to adopt a set of mental habits -- a worldview, if you want to call it that -- because she wants to change her life. Few people sit down with a novel thinking, "I want to get some lessons in how to change my life from this book." But the novels I was seeing had a powerful didactic streak. Through traditional sentimental plots involving mothers and children, they were urging readers not so much to quit using alcohol or drugs (though a few of them made that case in passing), but to quit demanding satisfaction from contemporary consumer capitalist American society, to admit they were powerless over their own lives.

There's something very Zen in such an admission, and that spiritual equilibrium is what many people in recovery are striving for. At the same time, as a feminist, I just couldn't get comfortable with powerlessness and "acceptance" as the paths to happiness for women in the aggregate. When taken out of the context of the individual pursuit of sobriety, recovery ideas seemed profoundly non-liberatory. This puzzled me: how and why did these ideas move from one context to another, and what was it about that changed context that gave them such a different valence? To answer those questions, I decided to write the

book

that became *The Language of the Heart*. Fortunately, as I wrote I got the opportunity to revise this fairly simple binary into a much more complex and multi-faceted picture.

A close-up

I've got two of these. The first is on pages 16-17, where I talk about what this book is not. Unlike most of the writings on the topic, *The Language of the Heart* is neither "for" nor "against" recovery, and it's important that people know that going in. Twelve-step groups like AA may work well for some people but not for others. The broader culture of recovery is in some ways insipid, banal, and politically reactionary, and in other ways profound, exciting, and progressive. Like any complex cultural phenomenon, recovery can't be easily boiled down to a "good" or a "bad" thing, and people who come to the book expecting such blanket praise or condemnation will be disappointed.

The second thing I hope a browsing reader would come across is the series of images on pages 89-91. These show the iconic figure that people in AA refer to as "the man on the bed," the de-toxing drunkard being visited by sober AAs and encouraged to try their program of recovery. The first image is a staged photograph that accompanied the 1941 Saturday Evening Post article that first brought AA national attention; the second is an illustration for an article in the AA magazine *The Grapevine*. That illustration was translated into stained glass by AA members in Akron, Ohio in 2001, and the final image is of their work, which hangs in the Akron AA archives.

This triptych of images is important to me for two reasons. The image of "the man on the bed" exemplifies both the vulnerability (represented by the man on the bed himself) and the mutuality (represented by the AAs who have come to offer him help) that together form the heart of 12-Step recovery. Mid-twentieth-century straight white masculinity did not value either of those traits particularly highly, and AA's most radical feature may be its injunction to its members (about 66% of whom are men) to give up the habits of "domination and dependence" that have shaped their lives and their drinking. The man on the bed is poised to renounce those habits or to slip back into them, and so his image appears frequently in AA's material culture. on sobriety medallions, bookmarks, murals, etc. That AAs continue to re-imagine the man on the bed

in  
new media suggests that even as the organization has grown into a global  
phenomenon of millions of members, its radical  
potential -- the possibility that individual men might transform their lives  
by embracing relationships of compassion, rather than competition -- remains  
alive.

Second, these images testify to the enormous help I received from recovering  
people while I was putting this book together. Few of my primary sources  
reside  
in standard repositories like libraries, museums, or  
professionally-maintained  
archives; instead, they came from private collections, offbeat literature  
dealers, and the archives maintained by recovering people interested in  
their  
own history. Their generosity in sharing these materials with me has been  
one of  
the greatest rewards of my research, and it is emblemized in these photos.

Lastly

One of the things I've become most aware of while working on this book is  
the  
degree to which cultural critics inside and outside of the academy write  
about  
phenomena that reflect and reinforce their own tastes and worldviews.  
There's a  
lot of writing out there about addiction, because addiction, despite its  
tragic  
dimension, retains a sheen of cool. Drug and alcohol use and abuse are  
dis-inhibiting; they de-stabilize social norms. Without too much effort, we  
can  
see them as heroic challenges to the staid routines of our uptight bourgeois  
lives.

Recovery culture, by contrast, is really square, both as aesthetics and as  
politics. One of the amateur authors I talk about drew inspiration from  
Lawrence  
Welk in many of his writings, for crying out loud -- and not in an ironic  
way!  
It's this squareness, I think, that has led critics to overlook the  
complexity  
of recovery -- its existence as a cultural formation with a genuine  
intellectual  
and social history that both reflects and helps to construct the larger  
economic, political, and psychic realities around it.

Personally, I would rather listen to hip-hop than to Lawrence Welk, and  
prefer  
reading high modernism to the personal stories in the Big Book. But that  
doesn't  
mean that the culture of people whose tastes don't run to transgressive or  
ironic texts is transparent or not worthy of scrutiny. Neither belletristic  
nor  
academic critics of the popular expend much energy on square cultures,







Personally, I detested the change on chips/tokens when they went from the triangle to a likeness of Bill & Bob (those metal/bronze tokens). I refuse to carry them. It smacks of idolatry worship that I can't abide.

I refuse to attend meetings where there are such depictions on the wall; even large framed pictures are disturbing to me.

I believe that any such representation on our literature, tokens, posters, etc, is simply wrong spirited. The fellowship is not Bill and/or Bob. Holding up one person as "god" simply defeats the whole purpose of our principles. Although I may refer to something one or the other has written, (such as the Steps), that does not mean I worship or idolize them as being infallible or god-like.

- - - -

Original message from <nuevenueve@ymail.com>  
(nuevenueve at ymail.com)

In some Countries (mainly in those very anthropologically linked to ancestral religious and political leadership imagery), one finds pictures of both Bill W. and Dr. Bob on the AA meeting rooms' walls, or even their figurines in carved wood.

Don't know what Bill & Bob would have thought about this, but it just happens.

- - - -

From the moderator: compare Message 4497

"Saints With Glasses: Mexican Catholics in Alcoholics Anonymous"

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/4497>

"I confess all my errors to the priest since it's the most mortal sin to receive the Lord without confessing all. Here too I have to confess all my errors. Here they talk to us of good things. When I came here and saw the pictures of the founders, I thought, 'I've never seen a saint with glasses before!'"

"His comments drew laughter from the audience. Displaying the portraits of the founders above the lectern echoed the placement of saints' images in a Catholic church. For this man, his A.A. colleagues were confessors and Bill W.



There is no dogma.  
The one theological proposition is a Power greater than oneself.  
Even this concept is forced on no one.

Banners and slogans, plus people instructing others, are dogma.

- - - -

Original message no. 6330 from James Blair  
<jblair@videotron.ca> (jblair at videotron.ca)

The first banners on roll up window shades were produced in the New York area and they were titled "Twelve Suggested Steps." Also, cards and other local literature was printed in this manner. This was probably in the 1945-46 period.

Bill was opposed to the title "Twelve Suggested Steps" and twice delegates to the General Service Conference put forward conference actions to change the title from Twelve Steps to Twelve Suggested Steps and their proposed actions were rejected.

I had read a couple of letters in the early GV's on this subject and I brought it up with Frank M.(archivist) on a trip to GSO and he explained it to me.

I have not been able to find any letters by Bill on the matter.

Jim

=====

+++Message 6341. . . . . Re: Bridge of Reason  
From: J. Lobdell . . . . . 2/15/2010 9:55:00 AM

=====

The Bridge of Reason occurs in [Moses] Maimonides, eight hundred (or so) years ago, and was picked up by Spengler in his magnum opus, The Decline of the West, greatly publicized in the 1930s. I'm not sure if "the Bridge of Reason leads to the Shore of Faith" is itself in Maimonides, but that's generally where the Bridge has been deemed to lead. My guess is any Big Book use comes from Maimonides through Spengler -- unless it's also in Lewis Browne, the one Jewish religious writer we know Bill read.

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+++Message 6342. . . . . Re: Bridge of Reason  
From: corafinch . . . . . 2/15/2010 9:13:00 AM

=====

It sounds something like what Charles Fillmore wrote in the "Manifestation" chapter of Christian Healing. Referring to the gulf between spiritual knowledge and the material manifestation, he wrote, "The bridge needed is the structure which thought builds." Fillmore and his wife Myrtle founded Unity Church, a Christian denomination within the New Thought movement which was such an important influence on AA.

However, other writers in the New Thought tradition used similar analogies, so Fillmore is certainly not the only potential source. Thomas Troward, in the Edinburgh lectures, spoke of the subconscious (which he considered to be amenable to conscious suggestion) as the bridge between individual minds and the higher thought or divine mind. Troward capitalized many of these terms, although Fillmore tended to leave them in lower case.

- - - -

--- In AAHistoryLovers@yahoogroups.com, Ben Hammond <mlb9292@...> wrote:

- >
- > I have been searching for the
- > source of the phrase "Bridge of Reason"
- > (with caps) from the Big Book, pp. 53 and 56.
- >

=====

+++Message 6343. . . . . Re: Banners with the steps, traditions, and concepts  
From: James Blair . . . . . 2/17/2010 6:54:00 PM

=====

Arthur wrote  
> Wall banners or placards were not distributed to groups by the NY Office  
> prior to the mid-1970s after Bill W had passed away. Individual groups may  
> have elected to do what they did on an individual basis.

These were made up by N.Y. Intergroup on blinds as well they printed cards with Twelve Suggested Steps on them.

Too bad Frank M. is gone b/c he explained the whole kerfuffle to me.  
Jim

=====

+++Message 6344. . . . . Re: Banners with the steps, traditions, and concepts  
From: James Blair . . . . . 2/17/2010 7:07:00 PM







## EARLY AA BEGINNERS LESSONS

History of the Beginners Classes: a Speech by Wally P.

Initial growth in Alcoholics Anonymous took place in Cleveland, Ohio.

Clarence

S. and the guys went out actively pursuing drunks and brought them off bar stools and street corners. We don't do that today, but we were doing it back then [late 1930's and 1940's]. And it worked!

In early 1940, when there were about 1,000 members of AA, more than half were from Cleveland. The book 'AA Comes of Age' talks about it on pages 20 and 21:

"It was soon evident that a scheme of personal sponsorship would have to be devised for the new people. Each prospect was assigned an older AA, who visited

him at his home or in the hospital, instructed him on AA principles, and conducted him to his first meeting." So even back in the early days the sponsor

was taking the sponsee to meetings and getting together with him, rather than

having the sponsee track the sponsor down. 'AA Comes of Age' continues by saying, "But in the face of many hundreds of pleas for help, the supply of elders could not possibly match the demand. Brand-new AA's, sober only a month

or even a week, had to sponsor alcoholics still drying up in hospitals."

Because of this rapid growth in Cleveland, the idea of formalized classes started. In the book 'Dr. Bob and the Good Old-timers' it states on page 261,

"Yes, Cleveland's results were the best. Their results were in fact so good that

many a Clevelander really though AA had started there in the first place."

Over

half of the fellowship was from Cleveland up and through the mid-1940s.

During the winter of 1941 the Crawford Group (founded in February 1941) organized a separate group to help newcomers through the Steps. By the first issue of the Cleveland Central Bulletin, October 1942, the Crawford

"Beginners'

Class" was listed as a separate meeting. And in the second issue, in

November

1942, there was an article entitled "Crawford Men's Training." This refers to

possibly the first "Beginners' Class." "The Crawford Men's Training System has

been highly acclaimed to many. Old AA's are asked to come to these meetings with

or without new prospects, where new prospects will be given individual attention

just as though they were in a hospital. Visiting a prospect in his home has always been handicapped by interruptions. But the prospect not daring to unburden himself completely for fear of being overheard by his relatives and

by  
the AA's reticence for the same reason. Hospitalization without question is  
the  
ideal answer to where the message will be most effective; but the Crawford  
training plan strikes us as being the next best."

In the early days they weren't sure if you could get sober if you didn't go  
to  
treatment. That was one of the early questions -- could a person get sober  
without going to a three or five-day detox. Because it was during that detox  
that sometimes ten and twenty AA members came to visit the new person. And  
each  
hour the prospect was awake he would hear someone's story -- over and over  
again. And something gelled during these hospital stays. But they were  
trying to  
do it outside of the hospital and this is where the first of the classes  
came  
from.

These classes continued at Euclid Avenue Meeting Hall through June 1943 and  
at  
that time the Central Bulletin announced a second session -- "The Miles  
Training  
Meeting." The bulletin read, "The Miles Group reports they have enjoyed  
unusual  
success with their training meetings. The newcomer is not permitted to  
attend a  
regular AA meeting until he has been given a thorough knowledge of the  
work."  
The newcomer couldn't go to a meeting until he completed the training  
session. A  
lot of places didn't allow you to go to AA meetings until you had taken the  
four  
classes. You didn't just sit there -- you had already completed the steps  
when  
you went to your first AA meeting. "From 15 to 20 participate at each  
training  
meeting and new members are thoroughly indoctrinated."

These meetings grew and spread and visitors came from out of town and out of  
state.

In 1943 the Northwest Group in Detroit, Michigan standardized the classes  
into  
four sessions. "In June 1943 a group of members proposed the idea of a  
separate  
discussion meeting to more advantageously present the Twelve Steps of the  
recovery program to the new affiliates. The decision was made to hold a  
Closed  
Meeting for alcoholics only for this purpose. The first discussion meeting  
of  
the Northwest Group was held on Monday night June 14, 1943 and has been held  
every Monday night without exception thereafter (as of 1948). A plan of  
presentation of the Twelve Steps of the recovery program was developed at  
this

meeting. The plan consisted of dividing the Twelve Steps into four categories for easier study." The divisions were:

1. The Admission
2. Spiritual
3. Restitution and Inventory
4. Working and the message

"Each division came to be discussed on each succeeding Monday night in rotation This method was so successful that it was adopted first by other groups in Detroit and then throughout the United States.

Finally the format was published in its entirety by the Washington, DC Group in a pamphlet entitled 'An interpretation of our Twelve Steps.' The first pamphlet was published in 1944 and contains the following introduction: "Meetings are held for the purpose of acquainting both the old and new members with the Twelve Steps on which our Program is based. So that all Twelve Steps may be covered in a minimum of time they are divided into four classifications. One evening each week will be devoted to each of the four subdivisions. Thus, in one month a new man can get the bases of our Twelve Suggested Steps." This pamphlet was reproduced many times in Washington, DC and then throughout the country and is even still being printed in some areas today.

In the Fall of 1944, a copy of the Washington, DC pamphlet reached Barry C.

-- one of the AA pioneers in Minneapolis. He wrote a letter to the New York headquarters requesting permission to distribute the pamphlet. We talk about "Conference Approved Literature" today; but this is the way the Fellowship operated back then. This is a letter from Bobby B., Bill W.'s secretary, printed on "Alcoholic Foundation" stationary. This is what she says:

"The Washington pamphlet, like the new Cleveland one, and a host of others, are all local projects. We do not actually approve or disapprove these local pieces.

By that I mean the Foundation feels that each group is entitled to write up their own 'can opener' and to let it stand on it's own merits. All of them have their good points and very few have caused any controversy. But in all things of a local nature we keep hands off -- either pro or con. Frankly, I haven't had the time to more than glance at the Washington booklet, but I've heard some favorable comments about it. I think there must be at least 25 local pamphlets

now being used and I've yet to see one that hasn't some good points."

And then in 1945 the AA Grapevine printed three articles on the "Beginners' Classes." The first one was published in June and it described how the classes were conducted in St. Louis, Missouri. This has to do with the "education plan" and they called it the Wilson Club. "One of the four St. Louis AA groups is now using a very satisfactory method of educating prospects and new members. It has done much to reduce the number of 'slippers' among new members. In brief it is somewhat as follows: Each new prospect is asked to attend four successive Thursday night meetings. Each one of which is devoted to helping the new man learn something about Alcoholics Anonymous, its founding and the way it works. The new man is told something about the book and how this particular group functions. Wilson Club members are not considered full active members of AA until they've attended these four educational meetings."

In the September 1945 issue of the Grapevine the Geniuses Group in Rochester, NY explained their format for taking newcomers through the Steps. The title of the article was "Rochester Prepares Novices for Group Participation." This is how they perceived the recovery process to operate most efficiently: "It has been our observation that bringing men [and woman] into the group indiscriminately and without adequate preliminary training and information can be a source of considerable grief and a cause of great harm to the general moral of the group itself. We feel that unless a man, after a course of instruction and an intelligent presentation of the case for the AA life, has accepted it without any reservation he should not be included in group membership. When the sponsors feel that a novice has a fair working knowledge of AA's objectives and sufficient grasp of its fundamentals then he is brought to his first group meeting. Then he listens to four successive talks based on the Twelve Steps and Four Absolutes. They are twenty-minute talks given by the older members of the group and the Steps for convenience and brevity are divided into four sections. The first three Steps constitute the text of the first talk; the next four the second; the next four the third; and the last Step is considered to be entitled a full evening's discussion by itself." This group taught the Steps in order rather than in segments.

In December 1945, the St. Paul, Minnesota Group wrote a full-page

description of  
the "Beginners' Meetings." The description of their four one-hour classes  
was:  
"New members are urged to attend all the sessions in the proper order. At  
every  
meeting the three objectives of AA are kept before the group: to obtain and  
to  
recover from those things which caused us to drink and to help others who  
want  
what we have."

In 1945 Barry C., of Minneapolis, received a letter from one of the members  
from  
the Peoria, Illinois Group. In the letter, the writer, Bud, describes the  
efforts of Peoria, Illinois in regarding the "Beginners' Classes." "In my  
usual  
slow and cautious matter I proceeded to sell the Peoria Group on the  
Nicollet  
Group. Tomorrow night we all meet to vote the adoption of our bylaws  
slightly  
altered to fit local conditions." (No one taught the classes the same way.  
They  
were taught based on a group conscience.) "Sunday afternoon at 4:30 our  
first  
class in the Twelve Steps begins. We're all attending the first series of  
classes so we'll all be on an even footing. We anticipate on losing some  
fare-weather AA hangers-on in the elimination automatically imposed by the  
rule  
that these classes must be attended. This elimination we anticipate with a  
"we"  
feeling of suppressed pleasure. It is much as we are all extremely fed up  
with  
running a free drunk taxi and sobering-up service."

Then sometime prior to 1946 in Akron, Ohio the Akron Group started  
publishing  
four pamphlets on the AA Program. They were written by Ed W. [\*\*see note at  
the  
end\*\*] at the direction of Dr. Bob, one of the co-founders of AA. Dr. Bob  
wanted  
some "blue-collar" pamphlets for the Fellowship. In one of the pamphlets, "A  
Guide to the Twelve Steps", it reads: "A Guide to the Twelve Steps of  
Alcoholics  
Anonymous is intended to be a simple, short and concise interpretation of  
the  
rules for sober living as compiled by the earliest members of the  
organization.  
The writers and editors are members of the Akron, Ohio Group where  
Alcoholics  
Anonymous was founded in 1935. Most of the ideas and explanations were  
brought  
out in a series of instruction classes conducted by veteran members of the  
group." So this proves the classes were being taught in Akron, Ohio.

There are a lot of places they were being taught.

Then the classes were actually formalized into a book called "The Little Red Book" in 1946. The inscription on the inside cover says, "The material in this Little Red Book is an outgrowth of a series of notes originally prepared for Twelve Step instruction to AA beginners." So we know the "Little Red Book" came out of these four one-hour classes also. "Few books have had greater record for humble service than the Little Red Book upon which so many members have cut their AA teeth." A manuscript drawn up from these notes was sent to Dr. Bob at the request of USA and Canadian members. He approved the manuscript and the book was published in 1946. Dr. Bob approved of "The Little Red Book." So Dr. Bob not only authorized the publication of the Akron pamphlets, he also endorsed "The Little Red Book," both of which were products of the "Beginners' Classes."

Even our first AA group handbook, originally entitled "A Handbook for the Secretary", published by the Alcoholic Foundation in 1950, had a section on the "Beginners' Classes."

At the time there were only three types of meetings: Open Speaker Meetings, Closed Discussion Meetings, and Beginners' Meetings. There was no such thing as an Open Discussion Meeting in the early days of Alcoholics Anonymous. In the Beginners' Meetings, which are described in the Meeting section, the handbook states: "In larger metropolitan areas a special type of meeting for newcomers to AA is proved extremely successful. Usually staged for a half-hour prior to an open meeting, this meeting features an interpretation of AA usually by an older member presented in terms designed to make the program clear to the new member.

(Note: The Chicago Group held their "Beginners' Classes" a half-hour prior to their Open Meeting. When publishing the group handbook, the New York office only described Chicago's format.)

After the speaker's presentation the meeting is thrown open to questions." In each of the four one-hour classes there was always a session for questions afterwards. "Occasionally, the AA story is presented by more than one speaker. The emphasis remains exclusively on the newcomer and his problem."

The four one-hour classes were taught all over the country. Some other cities

include Oklahoma City, Miami Florida, and Phoenix Arizona.

If these classes were so important, then what happened to them? Most of the people who have joined AA in the last twenty-five years or so have never even heard of them. Ruth R., an old-timer in Miami Florida, who came into AA in 1953, gave some insight into the demise of the "Beginners' Classes." "At that time the classes were being conducted at the Alana Club in Miami -- two books were used: "Alcoholics Anonymous" (Big Book) and the "Little Red Book." Jim and Dora H., Florida AA pioneers, were enthusiastic supporters and they helped organize several of the classes and served as instructors." (Note: Dora was a Panel 7 Delegate to the General Service Office.) Ruth recalled that the classes were discontinued in the mid-1950s as the result of the publication of the book "Twelve Steps and Twelve Traditions" by Alcoholics Anonymous Publishing Inc. In the Miami area the "Twelve and Twelve" replaced both the "Big Book" and the "Little Red Book" and "Step Studies" replaced the "Beginners' Classes." In the process, the period for taking the Steps was expanded and modified from 4 weeks to somewhere in between 12 and 16 weeks. The Fourth Step inventory was modified and became a much more laborious and detailed procedure. What was originally conceived as a very simple program, which took a few hours to complete, evolved into a complicated and confusing undertaking requiring several months.

Studying the Steps is not the same as taking the Steps. In the "Beginners' Classes" you take the steps. The Big Book says, "Here are the steps we took" not "here are the steps we read and talked about." The AA pioneers proved that action, not knowledge, produced the spiritual awakening that resulted in recovery from alcoholism. On page 88, the authors of the Big Book wrote, "It works -- it really does. We alcoholics are undisciplined. So we let God discipline us in the simple way we have just outlined. But this is not all. There is action and more action. Faith without works is dead."

This concludes the description of the "Beginners' Classes" during Wally P.'s talk in Mesa, Arizona on November 23, 1996. Wally P. is an AA Archivist from Tucson, Arizona. For two years he researched and studied areas of the country that held "Beginners' Classes." He then started teaching the classes under the guidance of his sponsor who took the classes in 1953 and never drank again. In March of 1996 Wally mentioned the "Beginners' Classes" as part of his historical presentation at the Wilson House in East Dorset, Vermont. Wally then wrote and published a book entitled "Back to Basics: The Alcoholics Anonymous Beginners'

Classes -- Take all 12 Steps in Four One-Hour Sessions."

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**\*\*SOURCES\*\***

<http://stepstudy.org/2008/05/21/history-of-the-beginners-classes-a-speech-by-wal>

ly-p/ [7]

See also AAHistoryLovers Message 1627 from Bill Lash for another copy of this

talk: <http://health.groups.yahoo.com/group/AAHistoryLovers/message/1627>

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**\*\*THE AUTHOR OF THE AKRON PAMPHLETS\*\***

Perhaps not Ed W., but Evan W. or Irvin W.

See Message #2469 from jayaa82@aol.com

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2469>

"The Akron Pamphlets were commissioned by Dr. Bob but written by Evan W. an Akron member who had been a newspaper writer. Dr. Bob believed that the Big Book

might be too complicated for the "blue collar" member or others with little education. The pamphlets are still printed and distributed by the Akron Intergroup. Jay M."

But see First 226 Members Akron, OH AA Group

<http://hindsfoot.org/akrn226.doc>

There is no "Ed W." on that list, but there is no "Evan W." mentioned either.

Could "Evan W." be the man referred to as Irvin Whiteman in that list? The names

Irvin, Irwin, and so on, were regularly confused in the AA oral tradition -- see

for example all the different spellings of Irwin Meyerson's name.

|||||

++++Message 6349. . . . . Rockhill Recording: A Talk With Bill

From: BobR . . . . . 2/21/2010 4:15:00 PM

|||||

About a year ago, our Archives here in Suffolk County, New York received a record, Alcoholics Anonymous A Talk With Bill disc 2. We have transferred it to CD.

Although we have disc 2, it seems to cut off and two of us are wondering if there is more to it. Is there a recording of disc 1 out there somewhere so we can fill in the missing pieces?

This recording comes from 1947. Is there any kind of copyright on it still in effect?

|||||

+++Message 6350. . . . . Re: Bridge of Reason  
From: corafinch . . . . . 2/19/2010 6:40:00 PM

|||||

I couldn't seem to find the Maimonides reference (although Maimonides is known for bridging science and faith), and the sense in which Spengler used the phrase did not seem to expand on the Big Book meaning. This passage from Systematic Theology (1886) by Augustus Hopkins Strong is somewhat interesting. It is part of a footnote on pp 87-8. Strong has been discussing the various "proofs" for the existence of God:

"The three forms of proof already mentioned, Cosmological, Teleological and Anthropological may be likened to the three arches of a bridge over a wide and rushing river. The bridge has only two defects but these defects are very serious. First is that one cannot get on the bridge; the end toward the outer bank is wholly lacking; the bridge of logical argument cannot be entered upon except by assuming the validity of logical processes; this assumption takes for granted at the outset the existence of a God who has made our faculties to act correctly; we get on the bridge, not by logical processes but only by a leap of intuition; and by assuming at the beginning the very thing which we set out to prove. The second deficiency of the so-called bridge of argument is that when one has gotten on he can never get off. The connection with the further bank is also lacking. All the premises from which we argue being finite, we are warranted in drawing only a finite conclusion. Argument cannot reach the Infinite, and only an infinite being can be called God.

"We can get off from our logical bridge not by logical process but only by another and final leap of intuition and by once more assuming the existence of the infinite Being we had so vainly sought to reach by mere argument. The process seems to be referred to in Job 11:7, 'Canst thou by searching find out God? Canst thou find out the almighty unto perfection?'"

I'm not implying the the Big Book authors were reading this book, but the

allegory seems similar, and may have made it to them by way of sermons or lectures.

--- In AAHistoryLovers@yahoo.com, "J. Lobdell" <jlobdell54@...> wrote:

>  
> The Bridge of Reason occurs in [Moses] Maimonides, eight hundred (or so) years ago, and was picked up by Spengler in his magnum opus, The Decline of the West, greatly publicized in the 1930s. I'm not sure if "the Bridge of Reason leads to the Shore of Faith" is itself in Maimonides, but that's generally where the Bridge has been deemed to lead. My guess is any Big Book use comes from Maimonides through Spengler -- unless it's also in Lewis Browne, the one Jewish religious writer we know Bill read.

=====

++++Message 6351. . . . . Father Ralph Pfau-San Juan  
Batista-Calif  
From: russmuller@sbcglobal.net . . . . . 2/20/2010 9:35:00 PM

=====

I was wondering if anyone has any history on a retreat that was held annually by Father Ralph Pfau (1947) I think it started in San Juan Batista, CA.

There has to be some people who have attended in years past who can tell a story or two!!! If you have ever attended this retreat and have a story to tell, big or small, please pass it on!

"My Retreat Booklet and the way of the Cross"

Chuck Chammerlin attended in 1952 -- John Gray from Santa Cruz, California, was the Group Leader for many years.

Thanks! Russ Muller russmuller@sbcglobal.net  
(russmuller at sbcglobal.net)

=====

++++Message 6352. . . . . Re: Big Book Study Guide by Ken W.  
From: Cherie" H. . . . . 2/21/2010 11:36:00 PM

=====

A few years ago I was in direct email communication with Ken. He was a member of AAFriendsWorldWide online AA group for some time. That is where I met

him. He has also been a member of other online AA groups.

As far as I know is still alive, although it has been some time since I was in contact with him.

Perhaps he is reading this and might respond?

--  
AA Love and Hugs  
Cherie'  
Warren, MI  
DOS 04/26/01

=====

+++Message 6353. . . . . Two AA History Presentations  
From: Bill Lash . . . . . 2/23/2010 8:29:00 AM

=====

The Primary Purpose Group of Lynbrook NY presents:  
An AA History Presentation with 250 Pictures of Early AA  
with Barefoot Bill from West Milford NJ  
Saturday, March 13, 2010, 1:00PM – 5:00PM  
Lynbrook Baptist Church  
225 Earle Avenue, Lynbrook, NY 11563  
Meeting place of the Primary Purpose Group of Lynbrook NY.  
Pictures of the Washingtonians, Frank Buchman, Rowland Hazard, Cebra Graves,  
Ebby T., Bill & Lois W., Bill W.'s parents & grandparents, Lois W.'s  
parents, Dr. Bob & family, all the OH/VT places, Henrietta Seiberling, Bill  
D., Ernie G., Clarence S., Sister Ignatia, all the N.Y./N.J. places, Charlie  
Towns & Dr. Silkworth, Hank P., when the early literature was published, the  
Rockefeller dinner, gravesites, etc.  
It's very exciting, combining the stories with the images!!  
Liberal refreshments will be provided.  
For more information please visit [www.ppglynbrook.net](http://www.ppglynbrook.net) or call Derrick at  
516-317-9237.  
For the flyer go to [www.justloveaudio.com](http://www.justloveaudio.com) & click on "Events".

\*\*\*\*\*

ALCOHOLICS ANONYMOUS HISTORY WEEKEND III  
“THE OXFORD GROUP ROOTS OF A.A.”  
with Jay S. from Redondo Beach CA  
and  
Barefoot Bill from West Milford NJ  
August 20 – 22, 2010  
At The Wilson House  
(where Bill W. was born)  
378 Village Street  
East Dorset, VT 05253

Jay S. is an Oxford Group historian. He will be doing three presentations  
–  
“The Early Roots of A.A.: The Akron Miracle”, “Varieties of Spiritual  
Experience: James, Jung, Shoemaker & You”, and “What Ever Happened to



world.

So I shall be content if I can remind myself, and any who would hear that Alcoholics Anonymous is not, after all, a personal success story. It is instead, the story of our colossal human failures now converted into the happiest kind of usefulness by that divine alchemy -- the living grace of God."

I remember this from the 2005 International Convention in Toronto because I saw this quote on one of the GSO Archives displays panels. Also from that CD I recognized the talk Bill was giving was copied from a phonograph record. In October 2006 while in New York doing some research at the GSO Archives, I was able to piece together some history of this recording. At that time I was the Archivist for Area 9 in Southern Californian and I found that it had a Southern California connection other than just the location of his talk.

On Wednesday April 9, 1947, Bill came to Los Angeles and gave a talk at a big open meeting. After the meeting a member from Los Angeles, who was in the recording business, suggested to Bill that he should record his talks. This member offered to provide Bill and AA his recording services, for a small fee, of course. Sometime during that weekend, Bill shortened his talk and he made a wire recording and this recording was pressed into a 16 inch record. Bill took the recording back to New York and found a record company there that would press records as needed. The member in Los Angeles wanted to press a couple hundred records at one time, but Bill thought this would put an unnecessary financial burden on the New York Office. Beside he didn't think they would sell that many records.

Bill found a company in New York, without ties to AA, called Rockhill Radio Company, on fifthth Street, that was willing to press one record at a time or as many at one time as need. This way the New York office would not have to fork out a lot of money all at once or keep track of any inventory. Bill even negotiated a deal where the New York office would take all the orders and handle the money from sales and this reduced the selling price of the records even more.

We do not know the member's name from Los Angeles or the company he worked for. However, in the file in New York where I found this information was a yellowed business card from Specialty Records, 2719 W 7th Street Los Angeles with the name "Art" handwritten on the back. After





I have these two recordings framed as well as a third recording made by same company titled MILESTONES OF ALCOHOLICS ANONYMOUS by Bill. The third recording appears to be same vintage, all are red. How can I help you.

-----Original Message-----

From: Charles Knapp <cpknapp@yahoo.com>  
To: AAHistoryLovers@yahoogroups.com  
Sent: Sun, Feb 21, 2010 10:58 pm  
Subject: [AAHistoryLovers] Re: Rockhill Recording: A Talk With Bill

Hello Group,

I believe I have some history on these records. A few years ago, I purchased an audio CD of what was being titled "Bill W.'s 1st Recorded Talk." It said the talk was made in 1947, but gave no other information. When I listened to it I heard a quote that I recognized. The quote was:

"Perhaps this is not the place to talk at length of my own recovery, of our A.A. program in detail, or of our astounding growth. This room is filled with fellow alcoholics who know and practice the A.A. way of life as well as I. The accomplishments of Alcoholics Anonymous are headlined in the press of the world. So I shall be content if I can remind myself, and any who would hear that Alcoholics Anonymous is not, after all, a personal success story. It is instead, the story of our colossal human failures now converted into the happiest kind of usefulness by that divine alchemy -- the living grace of God."

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However, in the file in New York where I found this information was a yellowed business card from Specialty Records, 2719 W 7th Street Los Angeles with the name "Art" handwritten on the back.

After some searching I found that Art Rupe started Specialty Records in LA in 1946, but it is not clear if Art was the member that made the suggestion or just someone the AA member put Bill in touch with.

In a letter to the group secretaries from the New York office dated May 6, 1947 it offers these records for sale for \$3.30 including shipping. Not everyone had a phonograph that could play 16 inch records so the talk was made on two 12 inch records, having a playing time of about 15 minutes (15 minutes is a very short talk for Bill).

In this letter it stated that Bill was very reluctant on make any kind of records, but finally gave in.

If anyone has a photo of these 2 records, I would love to have a copy for Area 9's file.

hope this helps

Charles from Wisconsin

---

From: BobR <rriley9945@aol.com>  
To: AAHistoryLovers@yahoogroups.com



"This book was originally prepared as a series of notes for the instruction of new A.A. members and as a source of ideas for Twelve-step Discussion meetings. It proved helpful to both new and old members, seeming to create great interest in the simple A.A. fundamentals they too often missed in first reading the Big Book 'ALCOHOLICS ANONYMOUS.' It sent them back to the Big Book and kept them reading it thus establishing a solidarity of understanding of the A.A. Program that was good for the group as a whole. Many groups adopted it using mimeographed copies. The demand for this interpretation in book form from both individuals and groups made printing advisable." Again a single paragraph but seventeen lines long.

The Author's Note for the unstated Third Printing, 1947:

"The material in this little red book is an outgrowth of a series of notes originally prepared for '12-Steps' instruction to A.A. beginners and as a source of ideas for A.A. discussion meetings. Its distribution is founded on a desire to 'Carry the Message' in recognition of our return to sane living after alcoholism has made life all but impossible.

"Many groups, in meeting the A.A. need for instruction of new members, have adopted this brief summarization of the A.A. Recovery Program expounded in the Big Book, 'Alcoholics Anonymous,' as an outline for study of that book. Worthwhile results have followed the inauguration of weekly classes devoted to guidance of new members in their quest for a better understanding of the '12 Steps' as a way of life.

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship that has been good for the groups as a whole. Consequently, there has been a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a noticeable reduction in slips among our members." Note that this is three paragraphs long and very expanded.

The Author's Note for the unstated Fourth Printing, 1948, is exactly the same as the unstated Third Printing.

The title on the half-title pages for the preceding books is "The Twelve Steps."

The Author's Note for the unstated Fifth Printing, 1949, is the same for the first two paragraphs. However, the third paragraph is different:

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship. They have brought a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a noticeable reduction in slips among our members."

I would note that the Author's Note in both printings of the 50th Anniversary Edition has a typo in the third paragraph. It has "with" rather than "within" in the first sentence of that paragraph.

The Author's Note for the unstated Sixth Printing, 1950:

"The little (sic) Red Book evolved from a series of notes originally prepared for 'Twelve Step' suggestions to A.A. beginners. It lends supplementary aid to the study of the book, 'Alcoholics Anonymous,' and contains many helpful topics for discussion meetings. Its distribution is prompted by a desire to 'Carry the Message to Alcoholics' in appreciation of our reprieve from alcoholic death.

"Many groups, in meeting the A.A. need for instruction of new members, have adopted this brief summarization of the A.A. Recovery Program expounded in the Big Book, 'Alcoholics Anonymous,' as an outline for study of that book. Worthwhile results have followed the inauguration of weekly classes devoted to guidance of new members in their quest for a better understanding of the '12 Steps' as a way of life.

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship. They have brought a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a much higher ratio of sobriety among our members."

It refers to the book as "The little Red Book" and changes the second half of the first paragraph, leaving the second paragraph unchanged. The last phrase of the third paragraph is changed from "a noticeable reduction in slips among our members" to "a much higher ratio of sobriety among our members." I will leave it to the experts to rationalize the change.

The Author's Note to the Seventh Printing, 1951, is identical to the Author's Note for the Sixth Printing.

The Author's Note to the Eighth Printing, 1952, is slightly changed from the Author's Note for the Sixth and Seventh:

"The Little Red Book evolved from a series of notes originally prepared for 'Twelve Step' suggestions to A.A. beginners. It aids in the study of the book, 'Alcoholics Anonymous,' and contains many helpful topics for discussion meetings. Its distribution is prompted by a desire to 'Carry the Message to Alcoholics' in appreciation of our daily reprieve from alcoholic death.

"Many groups, in meeting the A.A. need for instruction of new members, have adopted this brief summarization of the A.A. Recovery Program expounded in the Big Book, 'Alcoholics Anonymous,' as an outline for study of that book. Worthwhile results have followed the inauguration of weekly classes devoted to guidance of new members in their quest for a better understanding of the '12 Steps' As a Way of Life for recovery from alcoholism.

"These classes, directed by qualified members, have created a solidarity of understanding within our Fellowship. They have brought a closer adherence to the Big Book, better understanding and application of its philosophy, more effective sponsorship and a much



Pamphlet, the Detroit Pamphlet, and so on. The pamphlets cost 40 cents each from the Detroit intergroup office several years ago, but would have been much cheaper back in 1947. For an introduction to it, and a copy of it, see:  
<http://hindsfoot.org/detr0.html>  
<http://hindsfoot.org/Detr1.html>  
and so on.

Another possibility, though probably less likely, would be the pamphlet entitled "A Guide to the Twelve Steps of Alcoholics Anonymous" which was written and printed in Akron, Ohio at some point during the 1940's. For a copy of it, see:  
<http://hindsfoot.org/Akr12.html>

The Texas Pamphlet was written in Houston, Texas in 1940 but it would seem odd to refer to it as "Interpretations the Twelve Steps." Nevertheless, see AAHistoryLovers messages 3758 and following for a copy of that, if you'd like to look at it:  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/3758>

Glenn C. (South Bend, Indiana, US)

|||||

+++Message 6360. . . . . Draft Copies: books about drink  
From: Charlie C . . . . . 2/25/2010 7:56:00 AM

|||||

Sorry, but just couldn't resist - abebooks.com, the major internet used book site, has in their current newlester the theme of "Draft Copies: Books about Drink." So yes, a history of US beer cans 1930-1980 etc., lol., but also some titles related to sobriety, e.g. Peabody's "The Common Sense of Drinking." You can see the newsletter by going to abebooks.com and scrolling down on the left to "Recently Featured," or here is the direct link :

<http://www.abebooks.com/books/author-alcohol-drunk-kingsley-amis/cocktail-drinki>

ng.shtml?cm\_mmc=nl-\_nl-\_h00-bdrinkA-\_-cta-search [8]

Charlie C.  
IM = route20guy

|||||

+++Message 6361. . . . . The Little Red Books published now by BN Publishing?





From the moderator:

The first link is to one of the many online copies of the Detroit Pamphlet which  
Beverly mentioned above, also called the Washington DC Pamphlet, the  
Tablemate,  
the Table Leader's Guide, etc.

The second link is to an early edition of The Little Red Book, see the next  
message below.

- - - -

From john wikelius <justjohn1431946@yahoo.com>  
(justjohn1431946 at yahoo.com)  
and Dougbert <dougbert8@yahoo.com>  
(dougbert8 at yahoo.com)

That is the original name for the Little Red Blook first published in 1946.  
They  
are still around but purchase price is up there.

Could this be a foreign export of The Little Red Book?

- - - -

From the moderator:

See my comment in the previous message. In 1947  
Australia was still using a currency based on  
and tied to the British system of pounds, shillings,  
and pence.

Wikipedia says:

"In 1940, an agreement with the U.S.A. pegged the pound to the U.S. dollar  
at a  
rate of 1 pound = 4.03 dollars. This rate was maintained through the Second  
World War and became part of the Bretton Woods system which governed  
post-war  
exchange rates. Under continuing economic pressure, and despite months of  
denials that it would do so, on 19 September 1949 the government devalued  
the  
pound by 30.5% to \$2.80. The move prompted several other currencies to be  
devalued against the dollar."

At 240 pence to a pound, a penny would have been  
worth 1.68 cents in U.S. currency.

If the booklet in question was being sold in Australia for five pence, that  
would have been 8.40 cents in U.S. currency.

I do not know the price for which Ed Webster's Little Red Book was being  
sold in  
1946 and 1947, but I can hardly imagine them being able to sell a book that  
big













The Wilder book does not have the Author's Note nor the Dedication. Its Table of Contents is expanded compared with the Hazelden/Harper.

I compared the chapters of two different steps and the texts were almost exactly the same. The Wilder book does not have most of the footnotes and those it has are incorporated into the text rather than being at the bottom of the page. Most of the footnotes suggest that the reader read portions of the Big Book. There was one footnote left out that I think is important, and that is found at the bottom of p. 125 in the Hazelden/Harper book. It doesn't reference the quote taken from Fritz Mayo's story, "Our Southern Friend."

Many of the paragraphs thru the Hazelden/Harper book have been broken into two paragraphs in the Wilder book, but the text was not changed.

The Wilder book lacks "Questions and Answers" and "We Don't Have To - But!"

So, the Wilder book is an approximation of The Little Red Book that AFAIK Hazelden still publishes, lacking some important parts as well as most foot notes, which usually suggest a portion of the Big Book to be read before reading that part of The Little Red Book.

I would have thought Hazelden's copyright would preclude books like this.

Tommy H in Baton Rouge

- - - -

From: James Bliss <james.bliss@comcast.net>  
(james.bliss at comcast.net)

One additional item to note about this is that it is not a 1957 edition. Hazelden used 1957 date for many of the copies published since they acquired the rights in 1971.

The true 1957 version does not have Hazelden as its publisher.

- - - -

ORIGINAL MESSAGE:

At 17:53 3/1/2010, Dougbert wrote:

>To All,

>

>I have just purchased a very nice copy of The Little Red Book, 1957  
>edition. What I see different is that this copy is published by Hazelden.

>

>I also see you can buy new copies of The Little Red Bood published  
>by BN Publishing, but I have not done a page by page audit of the  
>two books to determine what changed.

>

>Why would Hazelden give up such a good historical document?

>





help"  
just how much time could they devote to "actively pursuing drunks" off  
barstools  
and street corners? Yeah, I know that a lot of those pleas were from family  
members rather than the drunks themselves [who might have been on stools or  
street corners], but my take on the history of that time is that as soon as  
that  
was determined, the AAs moved on to other prospects that were at their  
bottom  
and wanting to quit drinking ... not needing to be dragged to the meetings.

I am sure it did happen some, but probably not that different than today.  
Newly  
sober member gets enthusiastic about the program and goes out trying to  
'save'  
his old drinking buddies/family members .... AND IT WORKS!!!! either the  
buddy  
starts coming to meeting too, or more often, they both go out and get drunk  
together again.

---

"Initial growth in Alcoholics Anonymous took place in Cleveland, Ohio.  
Clarence  
S. and the guys went out actively pursuing drunks and brought them off bar  
stools and street corners. We don't do that today, but we were doing it back  
then [late 1930's and 1940's]. And it worked!"  
"In early 1940, when there were about 1,000 members of AA, more than half  
were  
from Cleveland. The book 'AA Comes of Age' talks about it on pages 20 and  
21:  
'It was soon evident that a scheme of personal sponsorship would have to be  
devised for the new people. Each prospect was assigned an older AA, who  
visited  
him at his home or in the hospital, instructed him on AA principles, and  
conducted him to his first meeting.' So even back in the early days the  
sponsor  
was taking the sponsee to meetings and getting together with him, rather  
than  
having the sponsee track the sponsor down. 'AA Comes of Age' continues by  
saying, 'But in the face of many hundreds of pleas for help, the supply of  
elders could not possibly match the demand. Brand-new AA's, sober only a  
month  
or even a week, had to sponsor alcoholics still drying up in hospitals.'"

---

Probably just me, but this article comes off as a bad sales pitch that I've  
heard too many times -- Old AA was so much better than New AA ... New AA is  
just  
plain lazy, and lets treatment centers do all it's work, people in the New  
AA  
just won't help the poor suffering alcoholic. And come to think of it,  
didn't a  
certain series of articles in the Cleveland paper have 'just a little' bit  
to do  
with that flood of hundreds of pleas for help?

The article goes on to say in the fourth paragraph:

---

"During the winter of 1941 the Crawford Group (founded in February 1941) organized a separate group to help newcomers through the Steps. By the first issue of the Cleveland Central Bulletin, October 1942, the Crawford 'Beginners' Class' was listed as a separate meeting. And in the second issue, in November 1942, there was an article entitled 'Crawford Men's Training.' This refers to possibly the first 'Beginners' Class.' 'The Crawford Men's Training System has been highly acclaimed to many. Old AA's are asked to come to these meetings with or without new prospects, where new prospects will be given individual attention just as though they were in a hospital .... it was during that detox that sometimes ten and twenty AA members came to visit the new person. And each hour the prospect was awake he would hear someone's story -- over and over again ....

'The Miles Group reports they have enjoyed unusual success with their training meetings. The newcomer is not permitted to attend a regular AA meeting until he has been given a thorough knowledge of the work' .... You didn't just sit there -- you had already completed the steps when you went to your first AA meeting.

'From 15 to 20 participate at each training meeting and new members are thoroughly indoctrinated' .... etc., etc.

---

In these quotes, the author of this talk is saying that the participants in the Beginner Classes "WORKED / COMPLETED" the Steps ... yet the quotes he gives from each of those Beginner Classes use the terms:

- \*\*given individual attention
- \*\*hear someone's story
- \*\*given a thorough knowledge of the work
- \*\*thoroughly indoctrinated
- \*\*more advantageously present the Twelve Steps
- \*\*discussed
- \*\*for the purpose of acquainting

Studying the steps is not the same as taking the steps. The language quoted from the individual Beginner Meeting sources use terms more in line with introducing, presenting, discussing and studying the 12 Steps ... so the newcomer will be given a fair understanding of what will need to be done to learn how to live

sober while practicing the AA program. I just don't see any of them presenting their Beginner Meetings as a way to WORK or COMPLETE the 12 Steps in their few weeks together.

The letter from Bobbie B., Bill W.'s secretary, says (about these pamphlets used for beginners lessons) that "very few have caused any controversy." And "Ruth recalled that the classes were discontinued in the mid-1950s as the result of the publication of the book 'Twelve Steps and Twelve Traditions' by Alcoholics Anonymous Publishing Inc. In the Miami area the 'Twelve and Twelve' replaced both the 'Big Book' and the 'Little Red Book' and 'Step Studies' replaced the 'Beginners' Classes.' In the process, the period for taking the Steps was expanded and modified from 4 weeks to somewhere in between 12 and 16 weeks."

My own perspective as to why the Beginner's classes died away is very different, and has to do with creating controversy, and the adoption of our 12 Traditions.

The "controversy" part ... when the Grapevine started publishing those articles on 4 areas where Beginner's Classes were held... well, some were followed up in the Letters to the Editor column ... and not always with glowing recommendations [check our group archives for back in 2005 I think, the original GV articles and the follow-up Letters were posted to this group].

The "12 Traditions" part ... in most places the Beginner Classes were being used as an introduction to the AA program and unfortunately, were REQUIRED to be completed before a new member could join AA by attending regular meetings. After the Traditions were adopted [and the 12&12 was published] it became really hard to reconcile required Beginner Classes with our Third Tradition... "The only requirement for AA membership is a desire to stop drinking." NOT attending 4-6 Beginner classes, with or without other requirements included in various parts of the country such as having a sponsor vouch for you, passing a qualifying interview with a supervising board, COMPLETING all 12 Steps, etc.

I just can't imagine requiring someone to go to classes and complete all 12 steps before they could join AA. And I can only imagine how many may have rushed to complete the steps in only 4 weeks and then decided that they didn't need

AA

... after all hadn't they finished the Steps and got sober? - what more did

AA

have to offer. To a 30-day-sober brain that might well have made some sort of sense.

- - - -

jenny andrews <jennylaurie1@hotmail.com>

(jennylaurie1 at hotmail.com)

These "boot camps" seem much more structured and prescriptive than the account in the Big Book (A Vision for You), viz: "... though they knew they must help other alcoholics if they would remain sober, that motive became secondary. It was transcended by the happiness they found in giving themselves for others. They shared their homes, their slender resources, and gladly devoted their spare hours to fellow-sufferers. They were willing, by day or night, to place a new man (sic) in hospital and visit him afterward... A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking how they might present their discovery to some newcomers. In addition to these casual get-togethers, it became customary to set apart one night of the week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from the fellowship and sociability, the prime object was to provide time and place where new people might bring their problems ... Many a distracted wife has visited this house to find loving and understanding companionship among women who knew her problem, to hear from the lips of their husbands what had happened to them, to be advised how her own mate might be hospitalized and approached when next he stumbled. Many a man, yet dazed from the hospital experience, has stepped over the threshold into freedom. Many an alcoholic who entered there came away with an answer. He succumbed to that gay crowd inside, who laughed at their own misfortunes and understood his. Impressed by those who visited him at the hospital, he capitulated entirely when, later, in an upper room .... he heard the story of some man whose experience closely tallied with his own ... The very practical approach to his problems, the absence of intolerance of any kind, the informality (emphasis added), the genuine democracy, the uncanny understanding which these people had were irresistible









>[http://www.hazelden.org/OA\\_HTML/ibeCCtpItmDspRte.jsp?item=3831&sitex=10020:2237](http://www.hazelden.org/OA_HTML/ibeCCtpItmDspRte.jsp?item=3831&sitex=10020:2237)\

2:US [10]

>

>Interesting that they list the year published as 1967. But, this would  
>match the date Tom lists for the first sticker.

>

>I would be interested in the copyright in the  
>front of the BN version of the Little Red Book, the year and what it says.

I think there is a bit of confusion starting with the original question. It looks as if the book was listed on the BN web site, which apparently has nothing to do with Barnes & Noble. The books listed are sold thru Amazon, which is how I bought the book.

The copyright statement is © 2010 Wilder Publications. Following this is the statements: "This book is a product of its time and does not reflect the same values as it would if it were written today. Parents might wish to discuss with their children how views on race have changed before allowing them to read this classic work.

"All rights reserved. Printed in the United States of America. No part of this book may be used or reproduced in any manner without written permission except for brief quotations for review purposes only."

Wilder Publications, Inc.  
PO Box 243  
Blacksburg, VA 24060

ISBN 10: 1-60459-948-0  
ISBN 13: 978-60459-948-0

I am not competent to comment on the legalities here, but I assume Hazelden still holds the copyright to The Little Red Book. Wilder gives them no credit yet their book is a direct copy.

Coll-Webb came up with a new copyright when they had to update The Little Red Book when the Second Edition Big Book came out with different pagination. That copyright was in 1957 and was used until another copyright was issued in 1975, this time to Hazelden. There are a lot of listings on eBay for the "1957 Edition."

I have suspected the original small format book came out in the middle '60s as the Hazelden address has a zip code and there isn't an ISBN number for the book. Zip codes came out in 1963 and ISBNs in 1968. Hazelden put their sticker in









in his chapter on the Tenth Tradition, it was surely Moral Re-Armament which he was now predicting was going to wither away and lose most of its influence in the world.

And the disputes taking place in American society during the 1930's, 40's, and 50's were often bitter and divisive: conservative politicians had already been claiming that laws forbidding child labor and giving the vote to women were Communist /Socialist plots to destroy American democracy. We had Herbert Hoover vs. Franklin D. Roosevelt, isolationism vs. getting involved in the Second World War, and those who favored U.S. involvement in the Korean war vs. those who wanted us out of Korea. And then the trial of Alger Hiss in 1950 and the arrest of Julius and Ethel Rosenberg in that same year started a Red scare. Senator Joseph McCarthy began his anti-Communist witch hunt in February 1950.

This was all right before the 12 Steps and 12 Traditions book was published. NOT a wise time for a group like AA to get involved in political controversies of ANY sort, if they could avoid it.

It should also be noted that the great teachers of the New Thought movement which had so much influence on early AA (Emmet Fox's Sermon on the Mount and James Allen's As a Man Thinketh) counseled that when we were attacked by somebody else, the worse thing possible was to respond with an angry, out-of-control, bitter counter-attack.

When you were attacked, you should respond by blessing the other person, praying that they might find peace and an end to their anger and so on, and by thinking instead of God and love and the goodness of the universe. If we think about controversy and conflict all the time, we will only find ourselves involved in more and more controversy and conflict -- that was the basic teaching of New Thought -- "as a man thinketh" so shall his life become. It was an unbreakable law of nature, they said.

So there was a deeper underlying spiritual principle involved in the Tenth Tradition, as well as the desire to keep AA out of the bitterly divisive American political scene of that period.

Glenn C. (South Bend, Indiana)









What's wrong with the explanation given by Bill W in AA Comes of Age on the origin of Tradition Ten (pages 123-128)? It seems unambiguous and to the point.

Many seeds of the Traditions were spelled out in the Foreword to the First Edition Big Book in April 1939, among them the statement that "We are not allied with any particular faith, sect or denomination, nor do we oppose anyone. We simply wish to be helpful to those who are afflicted."

The Twelve Traditions were defined by Bill W in their long form in an April 1946 Grapevine article ("Twelve Suggested Points for AA Tradition"). During the mid to latter 1940s Bill published a series of explanatory Grapevine articles on the Traditions that can be found in "The Language of the Heart" (and which were used for the writing of the 12&12 in 1953 and AA Comes of Age in 1957). In December 1947, the Grapevine carried a notice that an important new 48-page pamphlet titled "AA Traditions" was sent to each group and that enough copies were available for each member to have one free of charge. It was AA's first piece of literature dedicated totally to the Traditions. Bill wrote another series of articles on the Traditions in the early 1950s which pretty much echoed the 1940s articles.

There is no commentary I can find by Bill W regarding or remotely alluding to the Traditions being influenced by the MRA, conservative politicians, the 2nd World War, Korea, McCarthy, etc. Bill certainly did seek to distance himself and the fellowship from Frank Buchman after his August 1936 PR disaster regarding his Hitler comment (which the press reported out of context and which plagued Buchman for many years). It marked the beginning of the decline of the OG. The NY Group separated from the OG around August 1937 (Sam Shoemaker separated from the OG/MRA in 1941 and had them vacate the premises at Calvary House - his dispute with Buchman was amplified in the press and MRA was losing many adherents).

Bill was inclined to refer to the OG as more of a positive influence on AA than as a negative one (and there were negative influences). In a July 1949 letter to the Rev Sam Shoemaker, Bill W wrote: "So far as I am concerned, and Dr Smith too, the Oxford Group seeded AA. It was our spiritual wellspring at the beginning." Bill later expressed regret that he did not write to Frank Buchman as well. In AA Comes of Age (pg 29) Bill wrote: "Early AA got its ideas of self-examination, acknowledgment of character defects, restitution for harm done and working with others straight from the Oxford Groups and directly from Sam Shoemaker, their former leader in America, and from nowhere else."

According to Nell Wing, Bill W's political viewpoint was conservative Republican and he was reputedly very anti-FDR and anti-New-Deal.

AA history trivia and myth item: contrary to popular belief, the short form of the Traditions were not approved at the 1950 International Convention in Cleveland. What was approved was quite different than the familiar short form of the Traditions we know today. Prior to voting on the matter, Bill W was asked to sum up the Traditions for the convention attendees. In his summation, Bill paraphrased a variation of the Traditions the text of which



the  
issues on which (fortunately) AA had "never taken sides publicly."

But then on that same page (page 123), in the second paragraph of Bill W's explanation of why we need the Tenth Tradition, he was more explicit in describing these great public political issues:

"In our own times we have seen millions die in political and economic wars often spurred by religious and racial differences. We live in the imminent possibility of a fresh holocaust to determine how men shall be governed and how the products of nature and toil shall be divided among them. That is the spiritual climate in which A.A. was born ...."

Arthur, just look at the specific words which Bill Wilson used there.

"We have seen millions die in political and economic wars often spurred by religious and racial differences." Since Bill was talking about the period between 1935 and 1955, it is clear that he was referring there above all to the Second World War (1939-1945) and the first holocaust (the killing of six million Jews by the Nazis).

"We live in the imminent possibility of a fresh holocaust" referred to the nuclear arms race which began right after the Second World War was over, a race between (in particular) the U.S. and the Soviet Union to see who could build the most nuclear weapons. That is what was threatening the world with (this time around) a nuclear holocaust.

This new threat was being created by a struggle "to determine how men shall be governed and how the products of nature and toil shall be divided among them."

If we look at the specific words which Bill W. used, it is clear that this meant the Cold War struggle between Communism and western style democracy.

That's what it was about: Communism had one vision of "how men shall be governed" and of how the goods produced by farmers and factory workers ("the products of nature and toil") should be divided up, and capitalism had a very different theory about how all this should be done.

And this conflict between Communism and capitalism (or however you wish to describe the two sides) was not only threatening the globe with a third world war, it was also grievously tearing up the United States internally at that very time.

Senator Joseph McCarthy began his anti-Communist witch hunt in February 1950.

McCarthy himself headed the Senate Permanent Subcommittee on Investigations in 1953 and 1954, and during that time used it for a number of his Communist-hunting investigations.

McCarthyism attacked not only people whom they regarded as Communists or Communist sympathizers, but also regarded three other issues as part of the Communist/Socialist plot to poison, brainwash, and destroy the United States:

(1) polio vaccination,

(2) flouridated water,

(3) and mental health care services (which could of course include alcoholism treatment centers if they employed psychiatrists and psychotherapists on their staffs).

Then in 1953, a reaction against McCarthyism began: Arthur Miller produced his play, "The Crucible," which portrayed McCarthyism as a new version of the Salem witch trials, and the highly respected broadcast journalist Edward R. Murrow also began criticizing McCarthyism. By 1954, Murrow was attacking McCarthy himself as a dishonest fear-monger.

This Cold War struggle that Bill W. was referring to, what he called the struggle (going on at that time) "to determine how men shall be governed and how the products of nature and toil shall be divided among them," had also already erupted into armed conflict. When North Korean forces invaded South Korea on June 25, 1950, it began the Korean War. When General Dwight Eisenhower became the Republican candidate for president in 1952, he promised to "go to Korea" to end the war. With this promise, Eisenhower was able to defeat Adlai Stevenson in the November elections, and a cease fire ended the major shooting part of the Korean conflict on 27 July 1953. But when I lived in Dallas, Texas, in the early 1960's, there were still some extreme anti-Communists who were viciously attacking Eisenhower as a "Communist fellow traveler" because he worked to end that war.

It was all of this stuff which Bill Wilson was referring to in the first two paragraphs he wrote in his explanation, in *Alcoholics Anonymous Comes of Age* (pages 123-128), as to why AA needed the Tenth Tradition.



The term "the Great Fact" appears on pg. 164 in the Big Book, and seems to refer to a deity because of the capital letters. I assume Wilson did not create the term but can find no reference to an original source. Can anyone shed some light on this?

- - - -

From the moderator:

The passage you are talking about on page 164 reads as follows:

<<See to it that your relationship with Him is right, and great events will come to pass for you and countless others. This is the Great Fact for us.>>

It seems to me that this passage is saying:

"The Great Fact" =  
IF your relationship with God is right  
THEN great events will happen for you and many people.

The words "great fact" also appear one other place in the first 164 pages of the Big Book, on p. 25:

<<The great fact is just this, and nothing less: That we have had deep and effective spiritual experiences\* which have revolutionized our whole attitude toward life, toward our fellows and toward God's universe. The central fact of our lives today is the absolute certainty that our Creator has entered into our hearts and lives in a way which is indeed miraculous. He has commenced to accomplish those things for us which we could never do by ourselves.>>

This seems to me to be saying pretty much the same thing:

"The great fact" =  
WHEN we had the right spiritual experience of God  
THEN God did revolutionary and miraculous things for us which we could never do by ourselves.

Or in other words, the words "Great Fact" do not seem to me to be referring to God himself, but to the fact of what God has done for us. That would be my reading of it.

Bill Wilson, using early twentieth century literary style, sometimes used capital letters simply to emphasize words, or to indicate that he was pointing







In his dissertation abstract, Maxwell analyses the power of the A.A. group: "changed social relations are the most effective means for bringing about personality change--and that the social interaction in a primary group has the greatest capacity for bringing about such change."

He wrote or co-wrote 20 articles on the sociological aspects of alcoholism during his tenure at WSU from 1947 to 1965, and nine while a professor at Rutgers University from 1965 to 1975.

In 1984, he published a full-length book, *The AA Experience*, intended for professionals.

Maxwell was elected to the General Service Board of Alcoholics Anonymous as a Class A (nonalcoholic) trustee in 1971 and its chairman in 1978. Among the presentations he gave during his tenure was one on cooperation with non-A.A. professionals, which he delivered in 1971 at the Conference: "A.A.'s No. 1 concern should be the quality of A.A. itself. This is the most important contribution which A.A. can make to the total field. Nevertheless, I believe that A.A. will not have its best future unless it also--and within the Traditions--continually concerns itself with good twoway communication with the non-A.A. alcoholism world."

In another presentation, on anonymity, which he gave at the Conference in 1978, he says: "Originally, being anonymous was a simple response to the prevailing stigma. It was aimed at protecting individuals already in the groups and promised the same protection to anyone thinking about coming in. Then, from experience, emerged the understanding of anonymity's spiritual values--for members personally, each group, and the Fellowship as a whole."

He stepped down from the post in 1982, but continued to be involved with Alcoholics Anonymous World Services and A.A. as trustee emeritus. He was 81 years old at his death in 1988.

The Milton A. Maxwell Collection was donated to the General Service Office Archives by Charlotte Maxwell about a year later.

Among that collection is his pamphlet "Alcohol, Man, and Science," published in 1965 by Washington State University. In it Maxwell challenges the stereotype of the alcoholic: "Alcoholism is a progressive illness with a very gradual, frequently imperceptible, onset. Many alcoholics are hidden from recognition by others, and even from themselves, by the stereotype of late-stage alcoholics--perhaps the Skid Row type or even the 'Lost Weekend' type. But the majority of our alcoholics, at a given time, are not late-stage alcoholics. One study showed that almost 70 percent of the male alcoholic patients at a Seattle private

hospital for alcoholics were married and living with spouse; 95 percent of them were employed."

In another of his writings--"Hidden Alcoholic Employees"--Maxwell again took up the case of the alcoholic who escapes notice: "the alcoholic employee not only can be a 'hidden man' but usually is. Late-stage alcoholism which seriously interferes with job performance can seldom be hidden and is seldom tolerated. But early-stage and even much of middle-stage alcoholism can be hidden--and most problem drinkers in industry are in these stages."

In his research, Maxwell investigated the psychology of the alcoholic. In an article he wrote in 1950 ("Alcohol Addiction as a Sociogenic Personality Disorder"), he says: "alcohol effects an illusory adjustment which, in the course of time, creates new maladjustments, new problems, new tensions involving family, friends, and job." Also from the same article: "self-esteem is shaken, guilt and remorse set in, and alcohol has the capacity of narcotizing this pain ...."

Among Maxwell's works is an article on the Washingtonian Movement that is familiar to A.A. members. In it Maxwell compares that temperance society of the 1840s with Alcoholics Anonymous. Begun in Baltimore in 1841, the Washingtonians numbered in the tens of thousands (and possibly well over 100,000) within a couple of years. "If there is uncertainty concerning the number of alcoholics temporarily helped or permanently rehabilitated ... there is no question that the movement made a tremendous impact," according to Maxwell. That impact, though, was relatively brief, with membership peaking in the mid-1840s and petering out soon thereafter.

In comparing the Washingtonian Movement to A.A., Maxwell says that whereas there were obvious similarities, "the differences can be brought out ... by an analysis of the Alcoholics Anonymous program--its principles, practices and content."

The most significant differences, and the reasons that A.A. has endured and the Washingtonians did not, says Maxwell in his article: are A.A.'s exclusively alcoholic membership; its singleness of purpose, which includes steering clear of "outside issues;" that it provides a program of recovery, including the Twelve Steps; its principle of anonymity; and the Traditions.

As it was noted in a workshop of the 1983 General Service Conference, Maxwell's account of the Washingtonians "revealed that one cause of its collapse was the ego-stroking that the movement encouraged" and that "a clear-cut primary purpose became diffused into a muddle of worthy causes."

In his farewell talk as chairman of the General Service Board, at the 1982 Conference, Maxwell said: "In a general





alcoholism

and alcohol was moralistic rather than psychological or therapeutic. They possessed no program for personality change. The group had no resource of ideas

to help them rise above the ideational content locally possessed. Except for their program of mutual aid they had no pattern of organization or activity different from existing patterns. There was far too great a reliance upon the

pledge, and not enough appreciation of other elements in their program. Work with other alcoholics was not required, nor was the therapeutic value of this

work explicitly recognized. There was no anonymity to keep the public from becoming aware of broken pledges, or to keep individuals from exploiting the movement for prestige and fame. Finally, there was not enough understanding of

their own therapeutic program to formulate it and thus help the new groups to

establish themselves on a sound and somewhat uniform basis.

The differences can be brought out more clearly by a more detailed, comparative

analysis of the Alcoholics Anonymous program - its principles, practices and content.

1. Exclusively alcoholic membership.- There are many therapeutic values in the cohesiveness and solidarity which a group with a common problem can achieve.

But

in the light of the Washingtonian experience, the greatest long-run value of an

exclusively alcoholic membership is that it permits and reinforces exclusive attention to the rehabilitation of alcoholics.

2. Singleness of purpose. - As stated in the masthead of an organizational publication (23), Alcoholics Anonymous "is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in

any controversy, neither endorses nor opposes any causes. Our primary purpose is

to stay sober and help other alcoholics to achieve sobriety."

Nothing can divide groups more quickly - and certainly destroy the therapeutic

atmosphere effectively - than religious and political controversy. Strong efforts were made in the Washingtonian movement to minimize sectarian, theological and political differences, but the movement did not avoid attracting

to itself the hostile emotions generated by these conflicts. Even if it had been

more successful in this regard, it was still caught in all the controversy to

which the temperance cause had become liable. Not only that, but within the temperance movement itself it eventually became stranded on the issue of moral

suasion versus legal action.

In the light of this experience, the position of Alcoholics Anonymous stands in decided and hopeful contrast. In refusing to endorse or oppose causes, and particularly the temperance cause, A.A. is avoiding the greatest handicap which the Washingtonian movement had. Some temperance leaders may deplore that A.A. does not give them support, but they have no grounds for complaining that they are being opposed or hampered by A.A.

The A.A. program also contains a happy formula for avoiding the religious or theological controversies which could easily develop even within the groups as presently constituted. This is the use of the term "Power" (greater or higher), and particularly the phrase "as we understood Him," in referring to this Power, or God. The tolerance which this phrase has supported is an invaluable asset.

A further value of this single-minded concentration on the rehabilitation of alcoholics is made obvious by the Washingtonian experience. Whenever, and as long as, the Washingtonians were working hard at the reclamation of drunkards, they had notable success and the movement thrived and grew. This would support the idea that active outreach to other alcoholics is a factor in therapeutic success and, at the same time, a necessary condition for growth - and even for survival. Entirely aside from the matter of controversy, then, this singleness of A.A. purpose is a condition of continued therapeutic success and survival.

3. An adequate, clear-cut program of recovery. - Another great asset of Alcoholics Anonymous is the ideology which forms the content and context of its program of recovery, and which has received clear and attractive expression in the book *Alcoholics Anonymous* (24) and in other A.A. literature. This ideology incorporates the much sounder understanding of alcoholism which has been developed in recent years. It is a pragmatic blend of that which scientific research, dynamic psychology and mature religion have to offer; and through the literature of the movement, the members are kept sympathetically oriented to the developments in these fields.

Accordingly, instead of viewing alcoholism with a moralistic eye on alcohol - as an evil which ought to be abandoned - A.A. sees alcoholism as an illness, symptomatic of a personality disorder. Its program is designed to get at the

basic problem, that is, to bring about a change in personality.

This program is simply and clearly stated in the Twelve Steps - augmented by the "24 hour program" of abstaining from alcohol, and the supporting slogans and emphases such as "First things first," "Live and let live," "Easy does it," "Keep an open mind," honesty, humility, and so forth. Great stress is also put upon regular attendance at the group meetings, which are characterized by the informal exchange of experiences and ideas and by a genuinely satisfying fellowship.

Compared to the Washingtonian brand, the A.A. sharing of experiences is notably enriched by the psychological insights which have been brought into the group by A.A. literature and outside speakers. A thorough analysis and catharsis is specifically asked for in the Twelve Steps - as well as an improvement in relations to other persons. Work with other alcoholics is required, and the therapeutic value accruing to the sponsor of new members is distinctly recognized. The spiritual part of the program is more clearly and inclusively defined; more soundly based, and more frankly made an indispensable condition of recovery.

It appears, furthermore, that the A.A. group activity is more satisfactory to the alcoholic than was the case in many Washingtonian societies. A.A. members seem to find all the satisfaction and values in their groups that the founders of the various orders thought were lacking in the Washingtonian groups.

A decided Washingtonian weakness was its general lack of follow-through. In contrast, A.A. is particularly strong on this point, providing a potent follow-through in a group setting where self-analysis and catharsis are stimulated; where new attitudes toward alcohol, self and others are learned; where the feeling tones are modified through a new quality of relationships; where, in short, a new way of life is acquired - one which not only enables the person to interact with his environment (particularly with other persons) without the use of alcohol, but enables him to do so on a more mature, satisfying basis.

No doubt a similar change occurred in many (though probably not in most) of the alcoholic Washingtonians, but it was more by a coincidence, within and without the societies, of circumstances that were rarely understood and never formulated into a definite, repeatable program. A.A. is infinitely better equipped in this respect.

4. Anonymity. - A comparison with the Washingtonian experience underscores the sheer survival value of the principle of anonymity in Alcoholics Anonymous. At the height of his popularity, John B. Gough either "slipped" or was tricked by his enemies into a drunken relapse. At any rate, the opponents of the Washingtonian movement seized upon this lapse with glee and made the most of it to hurt Gough and the movement. This must have happened frequently to less widely known but nevertheless publicly known Washingtonians. Public confidence in the movement was impaired. Anonymity protects the reputation of A.A. from public criticism not only of "slips" but also of failures, internal tensions, and all deviant behaviour.

Equally important, anonymity keeps the groups from exploiting prominent names for the sake of group prestige; and it keeps individual members from exploiting their A.A. connection for personal prestige or fame. This encourages humility and the placing of principles above personalities. Such behaviour not only generates outside admiration of A.A. but has therapeutic value for the individual members. There are further therapeutic values in anonymity: it makes it easier for alcoholics to approach A.A., and it relaxes the new member. It encourages honest catharsis and utter frankness. It protects the new member from the critical eyes of certain acquaintances while he experiments with this new way of life, for fumbling and failure will be hidden.

5. Hazard-avoiding traditions. - Another decisive contrast to the Washingtonian movement is the development in Alcoholics Anonymous not only of a relatively uniform program of recovery but also of relatively uniform traditions for avoiding the usual hazards to which organizations are subject.

In Alcoholics Anonymous there is actually no overhead authority. Wherever two or three alcoholics get together to attain sobriety on the general basis of the Twelve Step program they may call themselves an A.A. group. They are free to conduct their activities as they see fit. As would be expected in a fellowship of independent groups, all kinds of practices and policies have been tried. A careful reading of the A.A. publication, *A.A. Tradition* (25), will reveal how great the variety has been, here and there. Membership has been limited. Conduct of groups has been undemocratic. Leaders have exploited the groups for personal

prestige. The principle of anonymity has been violated. Personal and jurisdictional rivalries have developed. Money, property and organizational difficulties have disrupted A.A. groups. Members and groups, yielding to their own enthusiasms and reflecting the patterns of other institutions around them, have endangered the immediate and ultimate welfare of the A.A. fellowship. These deviations could have been serious had there not existed a considerable uniformity in practice and principle.

In the early days of A.A., the entire fellowship was bound together by a chain of personal relationships - all created on the basis of a common program, a common spirit and a common tradition. This spirit and this pragmatically achieved program and tradition were the only guiding principles, and relative uniformity was not difficult. Alcoholics Anonymous was just a fellowship - small, informal, poor and unpretentious. But with growth, prosperity and prestige, the difficulties of getting all groups and members to see the value of these guiding principles increased. A self-conscious statement and explanation was needed - and this finally emerged in 1947 and 1948 in the "Twelve Points of Tradition," elaborated upon in editorials in *The A.A. Grapevine* (23) and subsequently published as a booklet (25).

In formulating and stating the reasons for these traditions, Bill W., one of the founders, has continued the extremely valuable function which he, Dr. Bob and other national leaders have performed - that of keeping intact the experienced based program and principles of A.A. Perhaps as important as any other is the tradition of keeping authority in principles rather than letting it become vested in offices and personalities. This tradition is supported by the related principle of rotating leadership, and the concept that leaders are merely the trusted servants of the group or groups. The hazard-avoiding values of these traditions are obvious.

The tradition that membership be open to any alcoholic has value in countering the tendency toward exclusiveness, class-consciousness, cliquishness - and it helps to keep the groups focused on their main job of helping the "alcoholic who still suffers."

The tradition of complete self-support of A.A. groups and activities by the voluntary contributions of A.A. members avoids the dangers inherent in fixed dues, assessments, public solicitations, and the like - and it is conducive

to  
self-reliance and self-respect. Furthermore, in minimizing money it  
maximizes  
fellowship.

The tradition that "any considerable property of genuine use to A.A. should  
be  
separately incorporated and managed" is important in keeping the A.A. groups  
from becoming entangled in the problems of property beyond the minimum  
necessary  
for their own functioning. The tradition of "the least possible  
organization"  
has a similar value. These last three traditions might be summed up as  
precautions against the common tendency to forget that money, property and  
organization are only means - and that means find their rightful place only  
when  
the end is kept clearly in view. For A.A., these traditions should help to  
keep  
the groups concentrated on their prime purpose: helping alcoholics recover.

The existence of these traditions - and their clear formulation - are assets  
which the Washingtonian movement never possessed.

What prognosis for Alcoholics Anonymous is suggested by this comparison with  
the  
Washingtonian movement?

The least that can be said is that the short life of the Washingtonian  
movement  
simply has no parallel implications for A.A. Despite certain but limited  
similarities in origins, purpose and early activities, the differences are  
too  
great to draw the conclusion of a similar fate for A.A.

Are the differences, then, of such a nature as to assure a long life for  
Alcoholics Anonymous? This much can be said with assurance of consensus: (A)  
In  
the light of our present-day knowledge, A.A. has a sounder program of  
recovery  
than the Washingtonians achieved. (B) A.A. has avoided many of the  
organizational hazards which plagued the Washingtonian societies. The  
success  
and growth of A.A. during more than a decade of public life, its present  
vigour  
and its present unity underscore these statements and augur well for the  
future.

In the writer's judgment, based on a systematic study (26) of A.A., there is  
no  
inherent reason why A.A. should not enjoy an indefinitely continued  
existence.  
How long an existence will depend upon how well the leaders and members  
continue  
to follow the present program and principles - that is, how actively A.A.  
members will continue to reach out to other alcoholics; how thoroughly the



"Countless times, in as many cities and hamlets, we reenacted the story of Eddie Rickenbacker and his courageous company when their plane crashed in the Pacific. Like us, they had suddenly found themselves saved from death, but still floating upon a perilous sea. How well they saw that their common welfare came first. None might become selfish of water or bread. Each needed to consider the others, and in abiding faith they knew they must find their real strength. And this they did find, in measure to transcend all the defects of their frail craft, every test of uncertainty, pain, fear, and despair, and even the death of one."

Bill Wilson also referred to the Eddie Rickenbacker story on a couple of other occasions, see:

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/27>

"Our numbers are considerable. We have size. There is great security in numbers. You can't imagine how it was in the very first two or three years of this thing when nobody was sure that anybody could stay sober...Then we were like the people on Eddie Rickenbacker's raft. Boy, anybody rock that raft, even a little, and he was sure to be clobbered, that's all, and then thrown overboard. But today it's a different story."

"Along with greater security in numbers, there has come a certain amount of liability. The more people there are to do a job, it often turns out, the less there are. In other words, what is everybody's business is nobody's business. So size is bound to bring complacency unless we get increasingly aware of what's going on."

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/57>  
and <http://health.groups.yahoo.com/group/AAHistoryLovers/message/1695>

"I remember very well when this committee started (January 1944) It brought me in contact with our great friends at Yale, the courageous Dr. Haggard, the incredible Dr. Jellinek or 'Bunky' as we affectionately know him and Seldon [Bacon] and all those dedicated people."

"The question arose, could an AA member get into education or research or what not? Then ensued a fresh and great controversy in AA which was not surprising

because you must remember that in this period we were like people on Rickenbacker's raft. Who would dare ever rock us ever so little and precipitate us back in the alcohol sea."

|||||

+++Message 6404. . . . . Interesting book: Treatment of Black Alcoholics  
From: diazeztone . . . . . 3/23/2010 4:04:00 PM

|||||

Interesting book: Treatment of Black Alcoholics  
by Frances Larry Brisbane, Maxine Womble.

I found this while researching books and articles  
written by Milton Maxwell.

<http://books.google.com/books?id=DA7SmDh-X5cC&d>

LD Pierce  
[www.aabibliography.com](http://www.aabibliography.com)

summary page for milton maxwell  
[www.aabibliography.com/milton\\_a\\_maxwell.html](http://www.aabibliography.com/milton_a_maxwell.html)

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+++Message 6405. . . . . H. P. Lovecraft  
From: JoeA . . . . . 3/24/2010 11:51:00 AM

|||||

I was wondering if anyone knew if Bill Wilson and HP Lovecraft had ever encountered each other. The Wilsons were at 182 Clinton Street, and H. P. Lovecraft rented rooms at 169 Clinton Street.

- - - -

169 Clinton Street, Brooklyn, New York. "Something unwholesome -- something furtive -- something vast lying subterrenely in obnoxious slumber -- that was the soul of 169 Clinton St. at the edge of Red Hook, and in my great northwest room 'The Horror at Red Hook' was written."  
--HPL in a letter to Bernard Austin Dwyer, March 26, 1927

|||||

+++Message 6406. . . . . Libraries with major holdings on alcoholism  
From: nuevenueue@ymail.com . . . . . 3/24/2010 8:23:00 PM

|||||









"outlaw safe cracker," and finally "the alcoholic." It seems most likely to me that each of these references points not to a specific historical figure but to an accepted "type" that would have been recognizable to the common reader of the time.

Rather than looking for a specific outlaw safe cracker who might be the referent of this quote, I'd be inclined to look to popular media representations of criminals who feel that society has wronged them prior to 1939. There are probably many newspaper stories, films, and radio programs that feature this character type.

-James R.

- - - -

From: rriley9945@aol.com  
(rriley9945 at aol.com)

There is a famous fictional safecracker, Jimmy Valentine, as the central character in the famous O. Henry story "A Retrieved Reformation." This is a fairly well known story and would have been also known back in 1938/1939.

- - - -

From the moderator G.C.

O. Henry (William Sydney Porter, born 1862, became an alcoholic, died 1910 of cirrhosis of the liver, complications of diabetes and an enlarged heart).

[http://en.wikipedia.org/wiki/O.\\_Henry](http://en.wikipedia.org/wiki/O._Henry)

His short story "A Retrieved Reformation" <<... tells the tale of safecracker Jimmy Valentine, recently freed from prison. He goes to a town bank to check it over before he robs it. As he walks to the door, he catches the eye of the banker's beautiful daughter. They immediately fall in love and Valentine decides to give up his criminal career. He moves into the town, taking up the identity of Ralph Spencer, a shoemaker. Just as he is about to leave to deliver his specialized tools to an old associate, a lawman who recognizes him arrives at the bank. Jimmy and his fiancée and her family are at the bank, inspecting a new safe, when a child accidentally gets locked inside the airtight vault. Knowing it will seal his fate, Valentine opens the safe to rescue the child. However, the lawman lets him go.>>

<http://www.readbookonline.net/readOnLine/1891/>

- - - -

From: "planternva2000" <james.scarpine@verizon.net>  
(james.scarpine at verizon.net)

WILLIE SUTTON:

[http://www.banking.com/aba/profile\\_0397.htm](http://www.banking.com/aba/profile_0397.htm)

"Though he was to gain his fame as a bank robber, his first experience in unauthorized withdrawals from banks and jewelry stores was learned at the knee of a crook named 'Doc' Tate, an expert safecracker. In time, Sutton went on his own with another partner, still cracking safes with all the traditional burglar tools of his day plus a few of his own invention."

"Sutton's technique, with its variations, was used to take roughly 100 banks over a career spanning from the late 1920s to Sutton's final arrest in 1952--with a number of prison terms in between."

See also:

<http://www.fbi.gov/libref/historic/famcases/sutton/sutton.htm>

It's probably safe to say he was well known in 1938.

If Sutton was Bill's 'outlaw safecracker' who were the 'retired business man, the minister, the politicians and reformers' mentioned in the same paragraph?

- - - -

From: "Ben Humphreys" <blhump272@sctv.coop>  
(blhump272 at sctv.coop)

I was born in 1937 and I knew of Willie Sutton well during my childhood. I particularly remember his famous saying I rob banks because that is where the money is. Ben H.

- - - -

Original question from Harriet D., who asked about a line on page 62 in the Big book, in the chapter on How It Works.

>  
> This line refers to: "the outlaw safe cracker who thinks society has wronged him."  
>



THE G.S.O. ARCHIVES AT A.A. NEW YORK HEADQUARTERS  
has certain kinds of items, such as copies of Bill  
W's correspondence and official AA correspondence  
with members and groups.

<http://www.aa.org/lang/en/subpage.cfm?page=21>

- - - -

The original question from <nuevenueve@ymail.com>  
(nuevenueve at ymail.com)

Do you know whether there are, anywhere in the world, some libraries with  
specialized holdings on alcoholism, AA material, other recovery programs,  
addictions and all related items?

Maybe some of the pharmaceutical companies, but libraries where the general  
public can have access to the books.

|||||

+++Message 6414. . . . . re: Libraries with major holdings on  
alcoholism  
From: Charlie C . . . . . 3/26/2010 9:27:00 AM

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One simple and freely available way to see what libraries have is to use  
<http://www.worldcat.org/>. This is the free public version of a shared  
cataloging  
database long used by public, academic and other libraries. You can do  
searches  
and narrow down to libraries in your zip code region etc.

Most libraries are open to the public, but it is always a good idea to call  
first re access and hours - the worldcat service above gives contact info.  
Some  
college libraries allow borrowing of books by community users, generally by  
purchasing some sort of courtesy user card, fees vary - we charge \$25 a year  
where I am.

You can also get books from other libraries through inter-library loan - use  
the  
worldcat record info to make your request thru your local public library.  
Depending on the library, they may charge a small fee for each request.

Charlie C.  
IM = route20guy

"A flittin stane gathers nae fog"

|||||

+++Message 6415. . . . . Group Avoids Politics of Alcohol



<info@steppingstones.org> (info at steppingstones.org)

"When Love Is Not Enough: The Lois Wilson Story"

Irvington Town Hall Theater  
85 Main Street  
Irvington, New York 10533

Special showing with the author Bill Borchert as our guest. Question and answer with the author, archival exhibit, refreshments.

The program begins at 8 p.m., Sunday, April 25, 2010; the video begins at 9 p.m.

Free admission, no reservation needed, but seating is limited, so get there early.

Drive or take Metro-North Railroad to Irvington (on the east bank of the Hudson River, north of the Bronx and Yonkers).

For more information, go to <http://www.steppingstones.org> or call (914) 232-4822.

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#### OR WATCH IT AT HOME

Hallmark Hall of Fame  
WHEN LOVE IS NOT ENOUGH  
Winona ryder and Barry Pepper  
CBS Television  
Sunday, April 25, 2010  
9:00 p.m. Eastern time  
8:00 p.m. Central time

The video "is based on the true story of the tested but enduring bond between Bill and Lois Wilson, respective co-founders of Alcoholics Anonymous and Al-Anon Family Groups.

In 1914, Lois Burnham, a young woman from an affluent family, fell in love with Bill Wilson, a young man of modest means. They married in 1918, and after his return from war, they set out to build a life together.

While Lois worked, Bill struggled to find his niche. She believed he was destined for greatness, and despite his increasing reliance on alcohol, she showered him with love and support. After brief periods of success, Bill's addiction to alcohol spiraled out of control until his job, their lifestyle and their dreams were gone.

In late 1934, after years of covering for Bill and trying to manage his illness by herself, Lois witnessed Bill get and stay sober - not because of her but with the support of fellow alcoholics.

As Bill attained lasting sobriety and co-founded AA, Lois was surprised to feel neglected, isolated and resentful. She was not alone in these feelings. There were many - wives, husbands, sisters, brothers - whose lives and relationships had been devastated because of their loved ones' alcoholism. With them she began to apply the principles of AA to her own emotional recovery and co-founded Al-Anon Family Groups in 1951.

Together Lois and Bill Wilson nurtured movements that have helped millions of people around the world. And together they've given the world a noble and inspiring love story."

|||||

+++Message 6417. . . . . 1970 copy of This Is AA pamphlet  
From: ckbudnick . . . . . 4/4/2010 8:12:00 PM

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Has the pamphlet "This Is AA" changed between it first being published in 1970 and now? Does anyone know where a copy of the 1970 pamphlet can be viewed?

Thanks,

Chris  
Raleigh, NC

|||||

+++Message 6418. . . . . Dr. Bob on Anonymity  
From: Craig Keith . . . . . 4/3/2010 9:08:00 PM

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Is this in fact anything that Dr. Bob actually wrote or spoke, in these exact words? Or is this somebody else trying to put their own words into Dr. Bob's mouth?

I've searched the group message archives trying to find some valid historical source where it is attributed to Dr. Bob, but without success:

---





Phone 212-870-3400

And you might write their phone number down on a piece of paper, and hand it to anybody you run into who is repeating that kind of nonsense. Because as you say, if that false statement were true, it would cut the heart out of AA's promise of freedom from slavery to alcohol.

- - - -

There are actually two questions here.

(1) What percentage of the people who go to two or three AA meetings end up staying with the program, and gaining long term sobriety?

The official New York A.A. figures were assembled in a series of Triennial Surveys, made every three years, and published by New York.

See Message 6410, which was posted up just a little over a week ago:  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6410>

You can read the article to which it refers as an Adobe Acrobat file:  
<http://hindsfoot.org/recout01.pdf>  
or as an MS Word file: <http://hindsfoot.org/recout01.doc>

These A.A. Triennial Membership Surveys for 1977 through 1989 show that, of those people who are in their first month of attending A.A. meetings, 26% will still be attending A.A. meetings at the end of that year. And of those who are in their fourth month of attending A.A. meetings (i.e., those who have completed their initial ninety days, and have thereby demonstrated a certain willingness to really try the program), 56% will still be attending A.A. meetings at the end of that year.

According to the really old timers in my part of the U.S. -- I have asked a large number of them this question, and they universally agree -- THE PEOPLE WHO GO BACK OUT AND DRINK are, 90% to 95% of the time, the people WHO QUIT ATTENDING MEETINGS and quit trying to work the program.

If you have severe diabetes, then the combination of insulin injections and watching your diet will do a lot of good, but if you quit the insulin shots and start pigging out on chocolate cake again, you will get very ill -- not because modern medicine "does not work," but because you stopped following the doctors' recommendations.















From: Bill McIntire <maxbott@yahoo.com>  
(maxbott at yahoo.com)

I agree!! I have seen NO info that supports those people's statement that "only 2 or 3% of the people that come to A.A. stay sober." Along with good info there is a lot of bogus stuff as well. I am sure you are already aware of this.

I have met countless people who went to countless meetings and never gained much continuous clean time and many of those who did manage to stay dry were just that: dry.

5 yrs to 35 yrs.

However, I have met only a very small handful of people over the last 23 yrs who had truthfully gone thru the steps, that went back out, and I have yet to meet ANYBODY who is current with themselves and has a current experience with the steps who has gone back out -- ever!!!

Which proves to me a couple of things: (1) meetings alone cannot keep me sober. If that were so then "B" at the end of How it Works ("that probably no human power could have relieved our alcoholism") would be a lie!

And (2) I am still here despite myself, NOT because of myself. Not because of how many meetings I go to, how popular I am, not how many men I am sponsoring, not how well I know or think I know the Book, and certainly not by how well I can spew a lot of "AA" stuff!

While I do believe in the supportive power in meetings, there is NOTHING in my experience that supports the message I have heard over the last 15 to 20 yrs, that meetings keep you sober! And to my knowledge, nowhere in our literature does it say that.

However, living by these principles, no matter how many meetings I may go to or not make it to, is still a foolproof way to stay sober! Enuf of my preaching!!! Bill

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THE ONLY MENTION OF MEETINGS is on pages 159-160 in the Big Book, which says ONLY ONE MEETING A WEEK IS NECESSARY

From: "planternva2000" <james.scarpine@verizon.net>  
(james.scarpine at verizon.net)

Please tell me I misunderstood your post:

As the Big Book says -- and as actual observation shows, in my own experience --

"Rarely have we seen a person fail who has thoroughly followed our path."

Even

people who have slips -- IF they come back to the tables and start attending meetings again and working the program again -- will eventually gain long term

sobriety and die sober, at least 98% of the time, in my own observation over the

years.

While my own exposure to the first edition Big Book has been entirely on line,

and I no longer have my copies of the second edition, I still have my third and

fourth. For the life of me I can find no sentence stating "Here are the steps we

took and the meetings we attended, which are suggested as a program of recovery."

The only mention of meetings I can find is on page 159: "In addition to these

casual get-togethers (note the word 'casual'), it became customary to set apart

one night a week for a meeting to be attended by anyone or everyone interested

in a spiritual way of life. Aside from fellowship and sociability, the prime object was to provide a time and place where new people (note 'new people') might bring their problems.

Today there several hundred AA members, Loners, Homers and Internationalists, registered with GSO who do not have access to meetings. At different times in my

own early sobriety I was a Loner and later an Internationalist, with meetings

few and far between.

The gentleman whose story is on page 310 of "Experience, Strength & Hope" was

sober three years and three months without ever having attended a single meeting.

Jim S.

---

WHAT THE BIG BOOK ACTUALLY SAYS ABOUT MEETINGS  
on pp. 159-160

From Glenn Chesnut <glennccc@sbcglobal.net>  
(glennccc at sbcglobal.net)

"A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking how they might present their discovery to some newcomer. In addition to these casual get-togethers, it became customary to set apart one night a week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems."

"Outsiders became interested. One man and his wife placed their large home at the disposal of this strangely assorted crowd. This couple has since become so fascinated that they have dedicated their home to the word. Many a distracted wife has visited this house to find loving and understanding companionship among women who knew her problem, to hear from the lips of their husbands what had happened to them, to be advised how her own wayward mate might be hospitalized and approached when next he stumbled."

It's talking about early Akron AA. Read Dr. Bob and the Good Oldtimers to see more details about what this paragraph was actually describing. Also read the whole first paragraph, including "scarce an evening passed that someone's home did not shelter a little gathering of men and women."

Most of the early Akron people showed up at Dr. Bob and Anne's house EVERY DAY -- either in the morning, when they sat around while Anne read from the Upper Room (or sometimes a relevant Bible verse) and then discussed the topic raised in that meditational reading -- or in the evening, when they likewise sat around and discussed how the program was working in their lives, and the spiritual problems that they were having to deal with in their life in the world.

One way or another, they stayed in constant daily contact with other A.A. people.

The "one meeting a week" was the Oxford Group style meeting at the home of T. Henry and Clarace Williams. This couple were not alcoholics themselves, and spouses also came to this meeting.







For each person that really tried (a yes response to the above questions) in our home group, 50% got sober at once and remained that way; 25% sobered up after some relapses, and among the remainder, those who stayed on with A.A. showed improvement. For my home group, the numbers haven't changed since 1939.

That said, the Foreword to the Second Edition continues, "Other thousands came to a few A.A. meetings and at first decided they didn't want the program. But great numbers of these about two out of three began to return as time passed."

I can only presume that these "thousands" are the people who didn't try. They were not counted with those that tried. They are sometimes referred to as the "passing parade" or "visitors" but rarely take the time to become members.

Kim

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+++Message 6434. . . . . Re: Upper Room  
From: M.J. Johnson . . . . . 4/9/2010 5:03:00 PM

|||||

I'm very interested in finding archived issues of The Upper Room from the 30's and 40's - ideally electronically... does anyone know where I might find them?

Many thanks in advance.

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+++Message 6435. . . . . Re: Modern AA Success Rate  
From: planternva2000 . . . . . 4/8/2010 9:46:00 AM

|||||

From James Scarpine, Tim T., and Glenn C.

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From: "planternva2000" <james.scarpine@verizon.net>  
(james.scarpine at verizon.net)

You say that this passage in the Big Book on pages 159-160 is

"talking about early Akron AA. Read Dr. Bob and the Good Oldtimers to see more

details about what this paragraph was actually describing. Also read the whole first paragraph, including 'scarce an evening passed that someone's home did not shelter a little gathering of men and women.'

Is it truly talking about early AA? Or is it talking about the Akron Oxford Group? "A year and six months later....." has to mean during the time when the alcoholics were O.G. members, since the split didn't take place till later. It's reasonable to assume that those early members needed frequent contact with one another because there was no "AA program of recovery" available. Yes, they had the O. G. `six step' program, but as we see from different examples in our literature, there were several different versions of those. If meetings were so vital in those early days I'm sure Bill would have made the point in the Big Book. Instead he stressed the importance of the 12 Steps. His comments about the frequent gatherings in members' homes is mentioned in passing, an example of the alcoholic's different social activities.

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From: pvttimt@aol.com (pvttimt at aol.com)

The claim was made that "THE ONLY MENTION OF MEETINGS is on pages 159-160 in the Big Book, which says ONLY ONE MEETING A WEEK IS NECESSARY."

If you go to pages 159-160, you'll find that the above quote is not what it says at all. The word "necessary" is never mentioned. In fact, the context of this section suggests that lots of homes had meetings lots of nights and that these folks saw a lot of one another.

It's very distressing when people take quotes out of context and "spin" them to mean something else, for whatever reason, or to support whatever agenda. Over the last several years there have been individuals who belong to groups that hold themselves out to be better than the rest of us. These individuals frequently use this "straw man" argument, whereby they set up this false choice: "Meetings alone" vs. doing it their way.

Obviously, in the experience of most sober, long-term AA members, a home group, a sponsor, working the steps, surrendering to some kind of spiritual open-mindedness, reading the literature, trying to carry the message to other

suffering alkies - ALL these things together produce the highest quality of life for the recovered alcoholic. Having "sects" of AA that claim they are better than the rest of us; the "sects" using their own literature; the "sects" interpreting the Big Book in idiosyncratic ways; it strikes me that this only divides our fellowship and unnecessarily complicates what is a fairly straightforward process.

Tim T.

- - - -

From: glennccc@sbcglobal.net  
(glennccc at sbcglobal.net)

THIS IS THE KIND OF EARLY AKRON A.A.  
which was being referred to on pp. 159-160 of the Big Book.

J. D. Holmes (A.A. No. 10) describes the Wednesday night Open Meeting (as we would call it today) at the home of T. Henry and Clarace Williams, where non-alcoholics also took part in the discussions.

He ALSO describes the daily visits either to Dr. Bob's office or to Dr. Bob's home, where the door was never locked, and groups of recovering alcoholics could be found there literally every hour of the day or night.

It was not a get-together-once-a-week program, but a program in which people got together seven days a week.

<http://hindsfoot.org/nfirst.html>  
J. D. Holmes and the First A.A. Group in Indiana  
Evansville, April 23, 1940

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Based on a talk given by Glenn C. (South Bend) at the archives workshop held at the Courthouse Annex in Peru, Indiana on March 25, 2000, assembled from his notes and Frank Nyikos' transcription of the tape recordings which Frank made of the speakers.

James D. "J. D." Holmes got sober in Akron, Ohio in September 1936, where he was A.A. No. 10. After the newspaper J. D. worked for in Akron was sold, he moved to Evansville, Indiana, on May 30, 1938, and got a job selling advertising for a newspaper there. He started the first A.A. meeting in Indiana in Evansville on April 23, 1940. Around 1951, J. D. returned to Akron, where he was a writer for

the Akron Beacon-Journal. He died at his home in Akron at the age of 66 on Saturday, May 27, 1961, with 24 years of sobriety.

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There's a lot of stuff about J. D. in Dr. Bob and the Good Oldtimers, the official A.A. history of those early Akron years when A.A. was first beginning

.... J. D. was one of the few early A.A. members who were not hospitalized first

.... But in J.D.'s case, they decided he didn't need that kind of hospitalization, so they just invited him to attend the regular Wednesday evening meeting of the "alcoholic squad" (as it was later jokingly referred to)

at the home of Oxford Groupers T. Henry and Clarace Williams.

"I met seven other men there who had a drinking problem," J. D. said, "together

with Dr. Bob and Bill Wilson. They all told me their stories, and I decided there might be hope for me." They conducted it a little bit like they used to do

when they gave you the third degree at a police station -- you know, the bright

light shining in your eyes, everything except beating you with a rubber hose --

the old timers weren't kidding around when they did a twelfth step on you!

During this period, J. D. recalled, he saw Dr. Bob every day of the week, either at his office or in his home.

"I was over there four or five times a week in the daytime, and then I'd wind up

there at night. I've gone to their home on a morning, opened it up, and gone in," J. D. said. "No one up. I'd just go ahead and start the pot of coffee going. Somebody would holler out, 'Who's down there?' -- thinking maybe it would

be a drunk who had stayed overnight. Anne never knew who would be on her davenport when she got up in the morning."

The early A.A.'s in Akron [stuck together constantly]. This was somewhere around early 1938 by now.

J. D. told how "Ernie's mother used to throw a party every two weeks during this period. She'd make the doughnuts, and though everybody was broke, we all brought something. It was nothing unusual to see 25 or 30 people over there drinking coffee and eating doughnuts."

"I've been at those parties when there were calls from Cleveland from people who wanted to come down," he said. "Two men would hop in a car, go to Cleveland, and bring the man down to Akron."



to achieve perfection in any of them but the first.

Jim

- - - -

From: steven.calderbank@verizon.net  
(steven.calderbank at verizon.net)

No offense Bill, but when you said: "However, I have met only a very small handful of people over the last 23 yrs who had truthfully gone thru the steps, that went back out, and I have yet to meet ANYBODY who is current with themselves and has a current experience with the steps who has gone back out -- ever!!!"

How do you quantify such a statement? It was said with such authority, but I fail to see where such a statement makes much sense. I know that the program of AA works for me 100% of the time that I use it. I have a 100% success rate. That is the only one I can honestly quantify.

And even if the only mention of meetings in the Big Book is the one on pages 159-160, it is also true that the Big Book doesn't use the word sponsor in the first 164 pages. But I am sure most folks would not suggest doing without one.

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From: David G. <doci333@hotmail.com>  
(doci333 at hotmail.com)

Hi Jim and Everyone,

I wrestled with that 2%-3% in my head to.

Years back (~15yrs), I asked an oldtimer about those percentages, and he passed on to me that he had read that; 3-5% of all Americans were possibly alcoholic. He added that with our alcoholic minds we probably just skewed those percentages over to the Program Of AA because we like the pain and love to live in the disaster mode.

It was enough to quiet the beast in my head.

My side of the street shows that I have a 100% success rate.

The "Oldtimer" is the only documentation that I have. Thanks to all for paving the way.



called the counterpoint to ours .. Jack Trimpey's "The Small Book", Stanton Peele's "The Diseasing of America", Marianne Gilliam's "How Alcoholics Anonymous Failed Me", "The Alcoholism and Addiction Cure" by Chris Prentiss and a couple of others.

All contain some variant of the claim that only 3-6% of people who come to A.A. get sober, which they further claim is identical to the rate of people who simply stop drinking with no outside help when they've had enough. I believe this commonly repeated "statistic" (amongst people who have a vested interest in discrediting A.A.) to be the source of the rumors heard in meeting rooms.

I highly recommend to all A.A. members with brains like mine (the kind that won't shut off) to read at least the first three books I listed, as their insight into what to avoid saying or doing as a responsible A.A. member is invaluable.

The authors' objections to A.A. are generally not against what is actually in the literature, but against what one hears in rooms nowadays, and when one examines the "alternative" programs of action they present, there are striking similarities to the early A.A. way of doing things .... Which I am sure would cause them great resentment if it were pointed out to them.

Y'all's in service,

Ted G.

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From: Jim M <[silkworthdotnet@yahoo.com](mailto:silkworthdotnet@yahoo.com)>  
([silkworthdotnet at yahoo.com](mailto:silkworthdotnet@yahoo.com))

Numbers don't lie. You can see them for yourself, that which Allen G. presented to you below - then compare them

to the early years of AA statistics when long term sobriety success rates were much, much higher.

When I lived in Columbia, SC, I had a sponsor who would sit down with me and the Big Book and we would study

every word, sentence, paragraph and chapter and discuss its historical significance and value. He was and lived like

the AA'ers of the early days when the success rates were much higher. He was well loved and is missed by many

AA'ers. He was known from Columbia, SC all the way up to the top - AAWS, Inc.  
His primary purpose was truly

to stay sober and help other alcoholics to achieve sobriety and is exactly how he lived his life.

I believe in one alcoholic helping another,  
I believe in AA,  
I believe in the 12 Steps,  
I believe in the 12 Traditions,  
I have Hope and Faith,  
I know there is a Power greater than myself,  
His name is God and His Son died for my sins.

Yours in service,  
Jim M,  
<http://www.silkworth.net/>

|||||

+++Message 6438. . . . . Re: Times and places of AA Meetings in April 1939  
From: allan\_gengler . . . . . 4/8/2010 1:04:00 PM

|||||

The Forward to the Second Editions says there were THREE groups.

From the FORWARD: "A second small group promptly took shape at New York, to be followed in 1937 with the start of a third at Cleveland. Besides these, there were scattered alcoholics who had picked up the basic ideas in Akron or New York who were trying to form groups in other cities. By late 1937, the number of members having substantial sobriety time behind them was sufficient to convince the membership that a new light had entered the dark world of the alcoholic."

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+++Message 6439. . . . . 1 % A.A. success rate statistically impossible  
From: Glenn Chesnut . . . . . 4/9/2010 7:41:00 PM

|||||

It is statistically impossible for AA to have only a 1% success rate.

There are about 1 million A.A. members in the U.S., according to the official

A.A. statistics.\*

Now if 100 raving alcoholics had to come to A.A. in order for just one of them to get sober (while the other 99 went back to smashing cars, being unable to hold jobs, and getting into fist fights in bars),

that would mean that 99 million raving alcoholics would have had to have come to A.A. meetings and failed, to balance out that paltry 1 million who got sober.

The U.S. population is about 300 million.

That would mean that one third of the people in the U.S., men, women, and children -- AT A BARE MINIMUM -- must be raving alcoholics, running into one another drunkenly on the highways and bumping into one another as they stagger down the pavement.

But according to the National Institutes of Health News for Mar. 17, 1995, only 4.38 % of persons aged eighteen and older in the U.S. suffer from alcohol dependence (that is, the kind of chronic hardcore alcoholism which A.A. was developed to treat). That is only around ten million alcoholics in the U.S. -- not a hundred million!

(An additional 3.03 % drink too much for their own good, but would be able to quit using their own will power if given a sufficient reason to do so.)

See <http://www.niaaa.nih.gov/NewsEvents/NewsReleases/nlaes.htm>

Do you see the problem? There are only about 10 million chronic hardcore alcoholics in the United States. If A.A. were only capable of getting 1% of alcoholics sober, there could be at most only 100,000 A.A. members in the whole United States.\*\*

If A.A. were capable of getting only 2% of alcoholics sober, that would still necessitate that there only be 200,000 A.A. members in the whole United States, and that one sixth of the people in the United States were raving alcoholics, ALL of whom had tried getting sober in A.A., even though only 98% of them succeeded.

How about the 5% figure? If all 10 million of the people in the U.S. who suffer from alcoholism had gone to at least a few A.A. meetings, then it is true, that if 5% of these got sober in A.A., that we could account for a total A.A. membership of 500,000. But that would only be half of the real count, and it

would require that ALL of the alcoholics in the U.S. had gone to at least a few A.A. meetings -- which we know is not true.

(And anyway, the 5% figure was a blatant error from the beginning. It came originally from a man named Richard K., who belonged to the AAHistoryLovers back then, and who did not know how to read the statistical tables in the A.A. Triennial Surveys. I remember well how a number of us tried to show him how he was misreading the tables -- that the 5% figure at one place was NOT the one-year success rate, merely the percentage of the people at these A.A. meetings who were in their twelfth month of attending A.A.\*\*\* -- but he continued to insist that his misreading was correct. And then, God help us, this blatant misreading began being repeated by certain other people on the internet, without these people remotely bothering to check where that figure had come from or who had dreamed it up.)

Now let's look at a serious figure instead.

The A.A. Triennial Membership Surveys for 1977 through 1989 show that, of those people who are in their first month of attending A.A. meetings, 26% will still be attending A.A. meetings at the end of that year. That means that we would have to run 4 million people roughly through a few A.A. meetings in order to come out with 1 million people who stay in A.A. and get a bit of sobriety. With 10 million people in the U.S. classified as alcohol dependent, that means that we would have to conclude that nowadays about 40% of the alcoholics in the U.S. end up with a little bit of contact with A.A. at one time or another during their lives. And in fact, as a ball park estimate, this 40% figure matches up at least reasonably well with some very well done National Institute of Health studies.

SO A 26 % ONE-YEAR RETENTION RATE MATCHES UP FAIRLY WELL with the other statistics which we possess -- and with common sense observations we can make -- about A.A. in the modern United States.

And of those who "really try" -- as for example, by continuing to go to A.A. meetings for more than 90 days -- according to the modern A.A. Triennial Membership Surveys, 56% of those people will still be attending A.A. meetings at the end of that year.

Hmmm -- 56% of those who "really try" seem to be able to get sober in modern A.A. -- sounds suspiciously like the old time claims from back in the 1930's and











I stopped at Al M (DOS September 27, 1961).

I was communicating with Eddie W (DOS June 16, 1961) whose sobriety date is the same day of the year as mine (only mine was in 1994). Although I'm not certain as to the authenticity of this information, I am always thrilled when I receive congratulations on my sobriety date from Belgium, Canada, New Zealand and many US States.

I thought this list was rather interesting and would like to share it with you.

Thanks for the great work in maintaining the History Lovers Website, and thank you for my sobriety.

Walt N

400313 Cynthia C  
400511 Terry M  
400815 Duke P  
410414 Barry C  
410417 Al M  
410417 Tex A  
411111 Clancy U  
421010 Ed W  
440610 Mary R  
450111 Jack T  
450613 Rosa B  
450800 Cliff W  
450929 Lib S  
460106 Stan W  
461111 Jack T  
470630 Clinton F  
470806 Larry S  
471104 Steve H  
480104 Frank B  
480127 Wendy (from Iowa)  
480401 Ann C  
480614 David P  
491231 Vernon L  
500228 Leroy B  
501117 Joe L  
520318 John B  
520909 Louise A  
520918 William S  
521115 Bev S  
521225 Bob T  
530101 Joseph J  
530713 Howard A  
530815 Jeff M  
531105 Silva C

540419 Jack  
540606 Cheeky Charley H  
540828 Bill B  
550427 Lee E  
550715 Neill P5  
551022 Jack B  
560601 Bill C  
560802 Millie W  
560817 Richard S  
560913 Isabelle Mac T  
561229 Pinky H  
570214 CJB  
570219 Walt T  
570330 John O  
570404 John G  
570424 Jack B  
570502 Grace H  
571117 Raymond M  
571213 Leo R  
570821 Jack C  
580226 Henry R  
580306 Jack H  
580824 Frank H  
580930 Dave H  
581031 Diana H  
590111 George S  
590207 Ruth H  
590407 Len L  
590423 Lee L  
590704 Rusty W  
590919 George L  
591217 Donald H  
591224 Mike A  
600104 Peter N  
600205 Paul P  
600214 Laurie P  
600406 Jeff J  
600504 Peter D  
600508 Marti P  
600717 John B  
600725 Tom A  
600923 Peter E  
601002 Billie S  
601027 Al C  
601111 Hal K  
601125 Keith M  
601231 Reuben W  
610104 Al W  
610214 Tommie D  
610306 Rosie (Al-anon) R  
610401 Cactus Pete P  
610515 Dorothy E  
610616 Eddie W  
610927 Al M



few of them were attending the Oxford Group in New York, including Bill, because they weren't affiliated with a church. But some of the other boys were going to Protestant Churches, the Catholic Church, and others, two or three of them.

"I went to the Oxford Group with those boys; wouldn't be over two or three of us at a time. The ladies, wives, would go in and sit down; out the men would come, smoke cigarettes, talk about baseball, everything.

But they weren't stressing their experience of drinking (at the OG meetings). They weren't getting religion there, it was spiritual. They were studying the Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon on the Mount" for a couple of years after we got our Big Book. That's where they got the idea for the formation of our Program.

"And the reason they didn't bring Christ into the Program is, they wanted it to be spiritual. Practically all religions practice the principles that we are practicing in AA. But we don't say "Christ" in it. They wanted everyone who came in here, not be offended from a religious standpoint. Now if a person of the Jewish faith would come in, and hear Jesus Christ discussed, he wouldn't feel comfortable, don't you see? And they got that idea out of 'Sermon on the Mount'."

Bill W promised Gene that when the BB was reprinted, Gene's story "The Booze Fighter" would be included. But after a year, Gene got drunk and by the time he got back in the early 1940's his chance to get into the BB was lost. Gene was a wonderful, gentle giant of a man, an elder statesman in the finest sense.

I knew him for about 8 years in my home group until I moved away in 1979, and Gene passed away a few years after that, he died sober and surrounded by AA friends.

His full story can be read at...

[http://www.silkworth.net/aahistory/gene\\_aa38.html](http://www.silkworth.net/aahistory/gene_aa38.html)

Gene's signature and that of his sponsor Paul Stanley, appear in the first AA Big Book ever sold at a meeting. This book was purchased at Bill and Lois' home at a meeting in 1939 by Virginia McLeod and is now in AA Archives.

The many signatures collected by Virginia in this book include early members including Bill and Bob and Ebby, and some surprises like Jack Alexander.

This collection of signatures is fodder for its' own discussion thread. See it at <http://www.barefootworld.net/aa-nellwing.html> Nell Wing's story, and scroll to a download link for a Word document.





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From: Cindy Miller <cm53@earthlink.net>  
(cm53 at earthlink.net)

Here in Philadelphia, the 4021 Clubhouse hosted an AA meeting in memory of Ed B. a longtime member (1/15/51) who recently passed away with 59 years of sobriety.

He was one of the founders of the Parkside Group -- then known as the Parkside Interracial Group -- formed in part because white AA's believed that black AA's should meet in their own groups.

- - - -

From: Tom White <tomwhite@cableone.net>  
(tomwhite at cableone.net)

Was interested in this list because at least in theory I could be on it. My sober date is Oct. 17, 1959, which, coded, would be 591017. I'm a little uncertain if all this concern with length of sobriety is at all in the spirit of the Program. One day at a time and all that. . . . Tom W

- - - -

From: Corey Franks <erb2b@yahoo.com>  
(erb2b at yahoo.com)

HI... I had a call about two weeks ago from someone in Florida telling me that and asking me at the same time this question. Is there anyone longer than our lady whose here and in New York sometimes who has more than 65 years sober and has been to all the Internationals as she has that you know of ? If not, it's Ruthie O.

- - - -

From: Bernard Wood <bern-donna@earthlink.net>  
(bern-donna at earthlink.net)

Carl D. got sober in Dec 1947 in Muskegon, Michigan (his story was posted here). He was just admitted to the Bay Pines Veterans Administration hospital in St Petersburg, Florida.

- - - -

From the moderator: <glennccc@sbcglobal.net>  
(glennccc at sbcglobal.net)

Folks are responding here to Message #6444 from Walt N.  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6444>  
which points us to the Sobriety Anniversaries website which lists sobriety  
anniversaries worldwide.

<http://www.aahistory.com/newbirth.html>

Do we have any way in fact of knowing which of the early people on this list  
are  
still living? Such as Cynthia C. who got sober on March 13, 1940 or Mary R.  
who  
got sober on June 10, 1944?

400313 Cynthia C  
400511 Terry M  
400815 Duke P  
410414 Barry C  
410417 Al M  
410417 Tex A  
411111 Clancy U  
421010 Ed W  
440610 Mary R  
450111 Jack T  
450613 Rosa B  
450800 Cliff W  
450929 Lib S  
460106 Stan W  
461111 Jack T  
470630 Clinton F  
470806 Larry S  
471104 Steve H  
480104 Frank B  
480127 Wendy (from Iowa)  
480401 Ann C  
480614 David P  
491231 Vernon L  
500228 Leroy B  
501117 Joe L  
520318 John B  
520909 Louise A  
520918 William S  
521115 Bev S  
521225 Bob T  
530101 Joseph J  
530713 Howard A  
530815 Jeff M  
531105 Silva C  
540419 Jack  
540606 Cheeky Charley H  
540828 Bill B  
550427 Lee E  
550715 Neill P5







What was the name of the person who established the initial contact between AA and the Buddhist world? Where exactly in Thailand did it occur? Do we have any more details beyond the brief reference in As Bill Sees It?

Do you have any historical data on Dwight Goddard? Could he have been the initial contact between A.A. and the Buddhist world? Did Bill W. or Dr. Bob ever meet with Goddard and discuss Buddhism?

I am curious about page 223, As Bill Sees It, which states: "A minister in Thailand wrote (Goddard was a minister in China and Japan), "We took A.A.'s Twelve Steps to the largest Buddhist monastery in this province, and the head priest (we don't have priests in Buddhism) said, 'Why, these steps are fine! For us as Buddhists, it might be slightly more acceptable if you had inserted the word 'good' in your Steps instead of 'God.' Nevertheless, you say that it is God as you understand Him, and that must certainly include the good. Yes, A.A.'s Twelve Steps will surely be accepted by the Buddhists around here.'"

A former member of A.A. was Jack Kerouac the poet. He used Goddard's A Buddhist Bible as his primary text, as he promoted Zen Buddhism and A.A. as being complimentary. He died of alcoholism in 1969 at the age of 47.

One American who made his own attempt to establish an American Buddhist movement was Dwight Goddard (1861-1939). Goddard had been a Christian missionary to China, when he first came in contact with Buddhism. In 1928, he spent a year living at a Zen monastery in Japan. In 1934, he founded "The Followers of Buddha, an American Brotherhood", with the goal of applying the traditional monastic structure of Buddhism more strictly than Senzaki and Sokei-an. The group was largely unsuccessful: no Americans were recruited to join as monks and attempts failed to attract a Chinese Chan (Zen) master to come to the United States. However, Goddard's efforts as an author and publisher bore considerable fruit. In 1930, he began publishing ZEN: A Buddhist Magazine. In 1932, he collaborated with D. T. Suzuki (see below), on a translation of the Lankavatara Sutra. That same year, he published the first edition of A Buddhist Bible, an anthology of Buddhist scriptures focusing on those used in Chinese and Japanese Zen, which was enormously influential.[3]

The timing of Goddard's efforts and Bill W's efforts were very similar. Can you verify any connections?

Thanks,





to 80 but Bill W. rounded it up for convenience or some such thing at publication time.

So if Gene E. was #28 does that mean for New York group? And does that therefore

mean that if one got sober, then slipped, he lost his '# assignment'?

Probably

not, but it is odd claim to make. Point being, the implication here to me is that of the majority of people sober, somewhere between 52 -72 additional (to add up to 80-100 in USA) would have had to have been in Akron.

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that Gene was #28 of anyone who had ever gotten sober via AA in NY. I further

would conclude that Bill W. DID count anyone who got sober for some period of

time even if they relapsed, disappeared later. How else could there be less than

10 in fellowship in NY yet he is #28?

Regards to all,

Keith R.

--- In AAHistoryLovers@yahoogroups.com, "jomo" <contact.johnmoore@...> wrote:

>

> Gene Edmiston was a member of my home group in 1970's in Southern California.

> Gene was among our longest sober members on the W Coast of USA at the time.

His

> story is quite revealing as he first came to AA in NYC just three months after

> the 1st printing of the Big Book in 1939. Gene was 12 stepped by a friend, Paul

> Stanley and went to Oxford Group with Bill W, Hank P, Fitz M and the rest of the

> NYC bunch. "I reached AA in July 4th weekend of 1939. I was the 28th AA member, according to Bill Wilson, in AA." (!!)

>

> In his story, Gene talks about the first NY meetings:

> "When I reached AA, there were only 3 people in New York including Bill

> Wilson, that had better than two years' sobriety. Bill had four, Parkhurst

> had three, and Fitzie Mayo had two. There were less than ten of us around New

> York. So our meetings for nearly a year, weren't meetings. It was just

> gatherings, we'd get together, Bill would lead, and we'd talk back and forth

> to Bill.  
>  
> "I'll tell you how they got away from the Oxford Group, if you don't mind.  
> See, for the first four years, it was religion, strictly. well, it  
happened a  
> few of them were attending the Oxford Group in New York, including Bill,  
because  
> they weren't affiliated with a church. But some of the other boys were  
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> "I went to the Oxford Group with those boys; wouldn't be over two or three  
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> us at a time. The ladies, wives, would go in and sit down; out the men  
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> come, smoke cigarettes, talk about baseball, everything.  
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> But they weren't stressing their experience of drinking (at the OG  
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> They weren't getting religion there, it was spiritual. They were studying  
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> Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon  
> on the Mount" for a couple of years after we got our Big Book. That's  
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> they got the idea for the formation of our Program.  
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> "And the reason they didn't bring Christ into the Program is, they wanted  
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he  
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was  
> a wonderful, gentle giant of a man, an elder statesman in the finest  
sense. I  
> knew him for about 8 years in my home group until I moved away in 1979,  
and  
Gene  
> passed away a few years after that, he died sober and surrounded by AA  
friends.  
> His full story can be read at...  
> [http://www.silkworth.net/aahistory/gene\\_aa38.html](http://www.silkworth.net/aahistory/gene_aa38.html)  
>



Gene was the 23rd member of the New Jesrey Group of AA. He is correctly listed as having 6 months of sobriety as of 1/1/1940. His sponsor was Paul Kellogg of Roselle, NJ. Paul and Gussie Kellogg are mentioned frequently in Gene's story as well as in Lois Wilson's diary in 1939.

At that time, July of 1939, when Gene sobered up there were approximately 48 East Coast (NY, NJ, CT, MA & MD) members who had achieved or were struggling to maintain sobriety. This number (and the First One Hundred) does not include many well know NY pioneers who were not succeeding at that time such as Wes W, Oscar V, Freddie B, Russ R, Ebby T and more.

At the time the big book was published on April 1, 1939 there actually were 100 men and women who had recovered or were struggling to stay "recovered." This includes 31 verifiable names from the Eastern Cities. I have been working for some time on documenting, to the extent possible, the names and sober dates of these men and women (The First One Hundred)and the details of their arrival in AA/OG. When complete, I will release this list as part of a larger effort.

For whatever reason, back in the pioneeing days, the Akronites counted up their members seperately from NY and vice a versa. The likely reason being is that there were literally two seperate fellowships (Oxford Group in Akron and the Group of Nameless Drunks in NY) until they were finally, more or less, united as one fellowship after the publication of the Big Book and the beginning of meetings called "Alcoholics Anonymous" in May of 1939 (i.e Cleveland May 11, 1939 at the home of Abby Goldrich)

There are a couple of "inconsistincies" in Gene's story that I don't doubt or cast dispersion on but would point them out. He talks of attending OG meetings in NY with Bill, Hank & Fitz. It has been well documented that NY split from the OG in August of 37....perhaps Gene is thinking of the meetings they went to at Steinway Hall in the summer and fall of 39 when Emmett Fox spoke?

He says Bill told him he was AA # 28...I don't doubt this at all but Bill frequently spoke off the cuff and was bad with numbers in general especially dates of sobriety, dates when things occurred etc. In researching the pioneers and their sobriety dates there is often no rhyme or reasons as to who got numbered and when, whether a slip did or did not reset the sober date, whether

names and "place of order" was dropped if members left, and I have given up trying to decipher "the numbering systems" the boys and girls used. (It really doesn't matter a whole lot anyway)

He talks of no more than 10 members around NY at the time....I don't doubt that at a typical NY meeting in the summer of 1939 when the "Manhattan Group" was bouncing around from place to place there would only be 10 drunks not counting wives. (See "The Road from the Table on Clinton Street": Bill Wilson's Talk to the Manhattan Group, NYC, 1955) The New Jersey Group would have had a similar number doing meetings in Montclair, South Orange and Green Pond during the Summer and Fall of 1939.

Gene's story is a great look back at what the NY fellowship was like the summer of 39. I especially enjoyed reading about Gene's take on the difference between AA spirituality and the more "specific religious" teaching of the OG...."principles before personalities" was the result. My thanks to John M for recording it and posting it on Silkworth.net where I had stumbled across it last year. I immediately knew that this "gem" was Gene Edmiston from the New Jersey Group of AA.

When I finish my reasearch on the First Forty, The First One Hundred and "The Golden Road of Devotion" it will be released in one form or another for all to see and use as they see fit.

God Bless

Another Layman on The Golden Road of Devotion

--- In AAHistoryLovers@yahoo.com, "truthfromgood12" <kroloson@...> wrote:

>  
> Folks,  
>  
> help me to understand the headcount discrepancy below. If Gene E. was #28, was he #28 for New York? His statement below sort of implies to me that the thought he was #28 in Alcoholics Anonymous. My understanding is that there were still only 2 groups in 1939, a NY gathering and the Akron gathering. Regardless of how many groups, the BB states there were 'about 100' sober when it was first published, but as I recall, there is a footnote somewhere saying it was closer

to 80 but Bill W. rounded it up for convenience or some such thing at publication time.

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> So if Gene E. was #28 does that mean for New York group? And does that therefore mean that if one got sober, then slipped, he lost his '# assignment'?

Probably not, but it is odd claim to make. Point being, the implication here to

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>> who came in here, not be offended from a religious standpoint. Now if a person

>> of the Jewish faith would come in, and hear Jesus Christ discussed, he

>> wouldn't feel comfortable, don't you see? And they got that idea out of

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Gene

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>> a wonderful, gentle giant of a man, an elder statesman in the finest sense.

I

>> knew him for about 8 years in my home group until I moved away in 1979,







done in the normal 12 Step manner of not seeing reward or recognition and to simple stay sober by being of some small service).

## AA AND THE AUSTRALIAN BOOMERANG, BILL W's DETERMINATION

Why do so many Members muse the following, at the International Conventions?

"We have this unexplained but magnetic attraction to the Australian Boomerang pins we and why so many of us found the Australian Boomerang to be the most essential pin for so many of us to take home from an International, but why???"

As with all questions in the Spiritual Realm of AA's language of the heart, the answers can be found via good sponsorship and from approved literature.

Broken Hill Jack said "when we were active alcoholics we used the determination streak to get a drink, now we are sober we can use that same determination to stay sober, we survived when we were drinking, now we are sober we can kick on by going straight to God as in the first word in the Serenity Prayer and be determined to show others how we have recovered and the benefits of long term sobriety will keep coming back to us, just like the Boomerang".

Bill W's experience and determination via the boomerang can be found on Pages 29 and 30 of 'Pass It On':- Quote: Page 29/4th paragraph on: - Encouraged by his grandfather, Bill plunged into a succession of activities with single-minded determination - a trait that remained with him throughout his life. One project that stood out in his memory was the boomerang project.

"My grandfather got in the habit of coming to me with what he thought were impossible projects," Bill recalled. "One day he said to me, 'Will-for that's what he called me-'Will, I've been reading a book on Australia, and it says that the natives down there have something they called boomerangs, which is a weapon they throw, and if it misses its mark, it turns and returns to the thrower. And Will,' he said challengingly, 'it says in this book that nobody but an Australian can make and throw a boomerang'

(Bill W went on) "My hackles rose when he said that no one but an Australian could do it. I can remember how I cried out, "Well, I will be the first white man ever to make and throw a boomerang!" I suppose at this particular juncture I was 11 or 12."

For most children, Bill later reflected, such an ambition might have lasted a few days or at most a few weeks. "But mine was a power drive that kept on for six months, and I did nothing else during all that time but whittle on those infernal boomerangs. I sawed the headboard out of my bed to get just the right piece of wood, and out in the old workshop at night by the light of the lantern I whittled away."

Finally, the day came when Bill made a boomerang that worked. He called his grandfather to watch him as he threw the boomerang. It circled the churchyard near their house and almost struck Fayette in the head as it came back.

"I remember how ecstatically happy and stimulated I was by the crowning success," Bill said. "I had become Number One man."

Success with the boomerang now set Bill to proving himself a Number One man in other activities. He decided that with enough perseverance and determination, he could do anything he set his mind to. Unquote.

Thanks are to God for our Founders, Pioneers and Oldtimers; those who have gone before us who had a determination streak and were prepared to persevere with the growth of AA and to keep coming back to provide a solid foundation for the Fellowship.

=====

+++Message 6464. . . . . Re: early issues Upper Room  
From: Doug B. . . . . 4/12/2010 3:37:00 AM

=====

I have all of the Upper Rooms published from 1935 to 1960 except 4.

2 from 1954....1 from 1958 and 1 from 1959

Since it is still published and they own the copyright....making reprints would be up to them...if you are looking something here or there...I could scan a few....

Write directly to me at my e-mail address:  
<dougb@aahistory.com>  
(dougb at aahistory.com)

Doug B.  
<http://www.aahistory.com>















Sam Shoemaker gets the credit for originating the "Act As If" and "Fake It Until You Make It" practice that is popular in Alcoholics Anonymous and Narcotics Anonymous circles. Note that Shoemaker invented that clever persuasion technique to help in the religious conversion of doubtful newcomers, not to help anyone to quit drinking or drugging:

"Act As If"

In 1954, the Reverend Samuel M. Shoemaker wrote a story about an unfortunate who came to him admitting that he didn't believe in God and certainly didn't know how to pray. Shoemaker asked him to "try an experiment," as he had nothing to lose. He asked him to get down on his knees and say anything at all that came to his mind, addressing his thoughts to "The Unknown." He then asked if the man could read just one chapter from the Bible, from the book of John. Solely out of respect for Shoemaker, the man obliged, but fighting every step of the way. This went on for some time, until one day the man actually began praying to God and reading the Bible and other works on his own. The man eventually became a spiritual leader within his church. Shoemaker believed that this was possible because the man "acted as if he had faith" until faith came by accident, or "until there was an opening for God to come through."

The slogan "act as if" has been used in AA circles ever since.

A Ghost In The Closet: Is There An Alcoholic Hiding?, Dale Mitchell, Page 194.

The author of this post erroneously gives credit for "inventing" the "technique" to Sam Shoemaker who could have gotten it from either William James or C.S. Lewis. But Sam surely may have introduced this to the fellowship.

I also found this by Sam Shoemaker in the October 1955 Grapevine "The Spiritual Angle"

"When one has done the best he can with intellectual reasoning, there yet comes a time for decision and action. It may be a relatively simple decision: really to enter wholly into the experiment. The approach is more like science than like philosophy. We do not so much try to reason it out in abstract logic; we choose

a hypothesis, act as if it were true, and see whether it is. If it's not, we can discard it. If it is, we are free to call the experiment a success."

Several other things in the CS Lewis book caught my eye as I found many similarities with the philosophy of the 12&12. It would appear that Lewis's writings were an influence on both Sam Shoemaker and Father John Ford who helped Bill with the 12&12. But one example is given below.

12&12 p.109

From great numbers of such experiences, we could predict that the doubter who still claimed that he hadn't got the "spiritual angle," and who still considered his well-loved A.A. group the higher power, would presently love God and call Him by name.

CF - Lewis ..."presently come to love him."

If anyone else has any insight on Act as If or Father John Ford's work on the 12&12 I'd be quite interested.

God Bless

John B

=====

++++Message 6476. . . . . Re: Act as If  
From: Glenn Chesnut . . . . . 4/21/2010 4:52:00 PM

=====

Hans Vaihinger, the "Philosophy of As If," was the important figure here.

John,

All of these references that you have given go back, either directly or at second hand, to a German philosopher who was very famous and extremely well known in the very late nineteenth and early twentieth century. During that period, all sorts of people read him and were influenced by his ideas, although he has become little more than a footnote or a sentence or two in modern works on philosophy and the history of philosophy.

---

[http://en.wikipedia.org/wiki/Hans\\_Vaihinger](http://en.wikipedia.org/wiki/Hans_Vaihinger)

<<Hans Vaihinger (September 25, 1852 - December 18, 1933) was a German



++++Message 6477. . . . . Re: Singleness of purpose  
From: luv2shop . . . . . 4/21/2010 4:39:00 PM

|||||

Also on page 232 of "Alcoholics Anonymous Comes of Age" the second full paragraph contains the following by Bill Wilson: "...Our society, therefore, will prudently cleave to its single purpose: the carrying of the message to the alcoholic who still suffers...."

I haven't seen where "singleness" is used anywhere there, just "single purpose."

|||||

++++Message 6478. . . . . Re: AA and Buddhism  
From: Baileygc23@aol.com . . . . . 4/20/2010 5:57:00 AM

|||||

Dr. Earle M's story is important here:

See Message #773 "Dr. Earle M -- Grapevine excerpt"  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/773>

and Message #3577 "Big Book Story Author Interview: Dr. Earle M."  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/3577>

Also Message #5563  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5563>

|||||

++++Message 6479. . . . . Re: Burning desire  
From: Joseph Trevaskis . . . . . 4/21/2010 5:42:00 PM

|||||

Dolores,

Â  
How is Munich?

Â  
The phrase "burning desire" is a psychological term used to express a urgent need to be addresses. I'm not sure who first coined it, I believe outside of AA

and from US.Â I know what you mean about being used incorrectly by many. That is

how people behave though.  
Â

Love & regards to all.  
Â

Joe (Scotland)Â



>> you "love" thy neighbor; act as if you did. As soon as we do this we find  
>> one of the great secrets. When you are behaving as if you loved someone,  
you  
>> will presently come to love him."  
>>  
>> "Some Christian writers use the word charity to describe not only  
>> Christian love between human beings, but also God's love for man and  
man's  
>> love for God. About the second of these two, people are often worried.  
They  
>> are told they ought to love God. They can not find any such feeling in  
>> themselves. The answer is the same as before. Act as if you did. Do not sit  
>> trying to manufacture feelings. Ask yourself, "If I were sure that I  
loved  
>> God, what would I do?" When you have found the answer go and do it.  
>>  
>> pp.131-132 Mere Christianity C.S. Lewis  
>>  
>> Recognizing the AA fellowship suggestions of "Act as If" and "Fake it  
till  
>> you make it" I decided to follow the trail and the joy in finding the  
>> following from William James  
>>  
>> "If you want a quality, act as if you already had it."  
>>  
>> Although I find this quote all over the internet I could not source it to  
>> a particular work of James.  
>>  
>> I found this by Norman Vincent Peale  
>>  
>> Enthusiasm Makes the Difference p.20  
>>  
>> Many years ago the noted psychologist, William James, announced his  
famous  
>> "As If" principle. He said "If you want a quality act as if already had  
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>> Try the "as if" technique. It is packed with power and it works.  
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>> Sam Shoemaker gets the credit for originating the "Act As If" and "Fake  
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>> 12&12 p.109

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>> CF - Lewis ..."presently come to love him."

>>



"Our Society, therefore, will prudently cleave to its single purpose: the carrying of the message to the alcoholic who still suffers." ( A.A. Comes of Age, page 232)

If you consider "teaching and practice of the Twelve Steps" the same as "carrying of the message," then the sole purpose and the single purpose are the same. In reference to the individuals primary purpose, I used to have an old Akron pamphlet that talked about the individuals "secondary" purpose, "to be restored back into the society from which we came," but alas, I can no longer find the pamphlet.

----- Original Message -----

From: Glenn Chesnut<mailto:glennccc@sbcglobal.net>  
To: AAHistoryLovers group<mailto:AAHistoryLovers@yahoogroups.com>  
Sent: Wednesday, April 21, 2010 1:54 PM  
Subject: [AAHistoryLovers] Singleness of purpose

From: "Dolores" <dolli@dr-rinecker.de<mailto:dolli@dr-rinecker.de>>  
(dolli at dr-rinecker.de)

I have a question, where does the phrase  
"Singleness of Purpose" come from? Who used  
it first?

Dolores

- - - -

From the moderator:

I would start by looking at the Twelve Steps and Twelve Traditions, the chapter on Tradition Five, "Each group has but one primary purpose - to carry its message to the alcoholic who still suffers."

1st line of 5th paragraph refers to: "this singleness of purpose"

And then the 1st line of the next paragraph refers to: "the wisdom of A.A.'s single purpose."

And then several paragraphs further along it says: "Thank heaven I came up with the right answer for that one. It was based foursquare on the single purpose of A.A."

Also see the chapter on Tradition Eight:

The first paragraph says: "Every time we have tried to professionalize our Twelfth Step, the result has been exactly the same: Our single purpose has been defeated."

Glenn Chesnut (South Bend, Indiana, U.S.)







- > Recognizing the AA fellowship suggestions of "Act as If" and "Fake it till
- > you make it" I decided to follow the trail and the joy in finding the
- > following from William James
- >
- > "If you want a quality, act as if you already had it."
- >
- > Although I find this quote all over the internet I could not source it to
- a
- > particular work of James.
- >
- > I found this by Norman Vincent Peale
- >
- > Enthusiasm Makes the Difference p.20
- >
- > Many years ago the noted psychologist, William James, announced his famous
- > "As If" principle. He said "If you want a quality act as if already had
- it."
- > Try the "as if" technique. It is packed with power and it works.
- >
- > I also came across this Wiki Post
- >
- > Sam Shoemaker gets the credit for originating the "Act As If" and "Fake It
- > Until You Make It" practice that is popular in Alcoholics Anonymous and
- > Narcotics Anonymous circles. Note that Shoemaker invented that clever
- > persuasion technique to help in the religious conversion of doubtful
- > newcomers, not to help anyone to quit drinking or drugging:
- >
- > "Act As If"
- >
- > In 1954, the Reverend Samuel M. Shoemaker wrote a story about an
- > unfortunate who came to him admitting that he didn't believe in God and
- > certainly didn't know how to pray. Shoemaker asked him to "try an
- > experiment," as he had nothing to lose. He asked him to get down on his
- > knees and say anything at all that came to his mind, addressing his
- thoughts
- > to "The Unknown." He then asked if the man could read just one chapter
- from
- > the Bible, from the book of John. Solely out of respect for Shoemaker, the
- > man obliged, but fighting every step of the way. This went on for some
- time,
- > until one day the man actually began praying to God and reading the Bible
- > and other works on his own. The man eventually became a spiritual leader
- > within his church. Shoemaker believed that this was possible because the
- man
- > "acted as if he had faith" until faith came by accident, or "until there
- was
- > an opening for God to come through."
- >
- > The slogan "act as if" has been used in AA circles ever since.
- >
- > A Ghost In The Closet: Is There An Alcoholic Hiding?, Dale Mitchell, Page
- > 194.
- >
- > The author of this post erroneously gives credit for "inventing" the
- > "technique" to Sam Shoemaker who could have gotten it from either William



here -  
especially the newcomers. In keeping with our singleness of purpose and our Third Tradition which states that "The only requirement for A.A. membership is a desire to stop drinking," we ask that all who participate confine their discussion to their problems with alcohol.

This is an closed meeting of Alcoholics Anonymous. In support of A.A.'S singleness of purpose, attendance at closed meetings is limited to persons who have a desire to stop drinking. If you think you have a problem with alcohol, you are welcome to attend this meeting. We ask that when discussing our problems, we confine ourselves to those problems as they relate to alcoholism.

I don't know when they were first published, but they both refer to "singleness"

----- Original Message -----

From: Glenn Chesnut<mailto:glennccc@sbcglobal.net>  
To: AAHistoryLovers group<mailto:AAHistoryLovers@yahoogroups.com>  
Sent: Wednesday, April 21, 2010 1:54 PM  
Subject: [AAHistoryLovers] Singleness of purpose

From: "Dolores" <dolli@dr-rinecker.de<mailto:dolli@dr-rinecker.de>>  
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Dolores

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Also see the chapter on Tradition Eight:

The first paragraph says: "Every time we have tried to professionalize our





- > I can't place Cynthia C. and should be able to if she got sober in March 1940.
- >
- > Another problem is that when I get down the list to a point between Stan W. (Jan 6 1946) and Jack T. (Nov 11 1946) I don't find Clyde B. (Jun 20 1946) whom I know and who is alive.
- >
- > Nor do I find, at the place where he ought to be, Chet H (Apr 4 1949) whom I know and who is alive.
- >
- > Nor do I find Mel B. (Apr 15 1950) whom many of us know and who is certainly alive -- in fact he's speaking in Wapokoneta soon.
- >
- > Nor do I find Clancy I. (Oct 31 [I think] 1958) whom most of AA knows and who is certainly alive.
- >
- > I think it might repay inquiry to check out all those on the list with dates before the longest-sober living person we have found, but I'm not entirely hopeful we'll come up with someone.
- >
- > And who WAS Cynthia C?
- >

=====

++++Message 6489. . . . . Re: Re: When Love Is Not Enough - Ebby?  
From: John Theede . . . . . 4/26/2010 2:15:00 PM

=====

Hi:  
I was sort of surprised to see that the film shown on the evening of April 25 on CBS portrayed Ebby as having such a continuous contact with Bill all through his drinking days. I have read Mel B's book about Ebby, and it mentions nothing about him being employed at the same brokerage house in NYC as Bill at the same time as Bill was employed there. Ernie Kurtz's book about AA (Not God) also mentions that Ebby and Bill hadn't seen each other for a few years when Ebby showed up to see him in 1934, stating that Bill hadn't seen Ebby since a Burr and Burton school reunion. I I  
I  
?????

--- On Thu, 4/15/10, Soberholic <soberholic@yahoo.com> wrote:

From: Soberholic <soberholic@yahoo.com>  
Subject: [AAHistoryLovers] Re: When Love Is Not Enough, premier Irvington NY,  
April 25  
To: AAHistoryLovers@yahoogroups.com  
Date: Thursday, April 15, 2010, 9:13 AM

Â

Looking forward to see this magnificent story of Lois (and Bill) over here too.

This time it would be really nice to have a dvd with subtitles in Scandinavian and other European languages, too.

This was not the case with "My Name Is Bill W." - the dvd was available with Spanish and French subtitles only.

Makes me sad because of the significance of the Fellowship for so many of us in

Europe, too. There was an initiative to get all the paper work concerning rights done in publishing a dvd with Scandinavian subtitles in the case of "My

Name Is Bill W." but it led nowhere. So far, at least.

Â

Keep the good thing going on!

[Non-text portions of this message have been removed]

=====

+++Message 6490. . . . . Big Book Disussion group, Barking Saturday night.  
From: martinholmes76@ymail.com . . . . . 4/25/2010 6:00:00 AM

=====

where did the term "the need for moral psychology" come from in the Dr's Opinion?

=====

+++Message 6491. . . . . Question regarding Area appointing trusted servants rather than electing...  
From: luv2shop . . . . . 4/21/2010 4:58:00 PM

=====

Hi everyone!

I have a question but first here is the scenario. I am truly not looking for a

debate, just if anyone has any experience with this and could point me in the correct direction.....

Our District is wanting to change our service structure to where the current chairman "appoints" the treasurer and secretary of the district. In the past these positions have been filled through elections. The rationale is that the chairman/person would be able to appoint people to these positions that he/she feels comfortable with and personally knows that they can perform the duties.

Tradition 2 states, in part, that "...our leaders are but trusted servants they do not govern..." One (of the many) definitions of govern it to "appoint." What if there are two people equally qualified in every way but the chairperson chose his/her buddy because they are comfortable?

Now the question. After reading the scenario, does anyone know where I could find out more about this and educate myself? Is there anything in literature anywhere that has dealt with this in the past? I would greatly appreciate hearing from you and pointing me in the right research direction.

Thank you for everything that is done in this group! It is such a treasure trove of information!!

Yours in the fellowship  
Donna W.

=====

+++Message 6492. . . . . Re: Re: Regarding longest sobriety in A.A.  
From: Jim Hoffman . . . . . 4/27/2010 5:17:00 PM

=====

Here in Largo, Florida we just ( 4-14-10) lost Carl D. D.O.S Dec. 17, 1947 Originally Grand Rapids, MI.  
We still have with us Alice S. sober since 1948 - Originally NYC.

----- Original Message -----

From: Jim  
To: AAHistoryLovers@yahoogroups.com  
Sent: Saturday, April 24, 2010 8:50 PM  
Subject: [AAHistoryLovers] Re: Regarding longest sobriety in A.A.

How about Tom I. sober since 1957.

Paul Martin of Chicago passed away last August. I believe he had 62 years.

--- In AAHistoryLovers@yahoogroups.com, "J. Lobdell" <jlobdell54@...> wrote:

>  
> One problem with the list for determining the longest sober living person



Silkworth's  
understanding:

"To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong inferior and unhappy, becomes unified and consciously right superior and happy, in consequence of its firmer hold upon religious realities. This at least is what conversion signifies in general terms, whether or not we believe that a direct divine operation is needed to bring such a moral change about.

William James VRE - Lecture IX

Reclamation of the Alcoholic  
By William D. Silkworth, M.D., New York, N.Y.  
Medical Record, April 21, 1937

#### MORAL PSYCHOLOGY

We believe that this decision is in the nature of an inspiration. The patient knows he has reached a lasting conclusion, and experiences a sense of great relief. These individuals, introverts for the most part, whose interests center entirely in themselves, once they have made their decision, frequently ask how they can help others.

Case IV (Hospital No. 1152). - A broker, who had earned as much as \$25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology."

To such patients we recommend "moral psychology," and in those of our patients





It is certainly not a requirement to ask for "burning desires" at the end of a discussion meeting. There is a certain type of personality common in AA that will always wait till the last minute to share. Where I come from we say "If you have a burning desire then get with someone after the meeting". It is also worth pointing out that in the reference posted earlier about our early days they only set apart ONE NIGHT to let the newcomer talk about his problems. The rest of the time they were trying to grow in understanding and effectiveness in carrying this message to the alcoholic who still suffered. Maybe if these folks today were busier carrying the message they wouldn't have so many "burning issues". Charlie P. Austin, Tx

-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Kimball ROWE  
Sent: Friday, April 23, 2010 12:50 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: Re: [AAHistoryLovers] Burning desire

WARNING: OPINION FOLLOWS

I do not know where "burning desire" came from, nor who spoke it first. But I do believe that "burning desires," as I understand them, have been with us from the very start. In the Big Book of Alcoholics Anonymous, pg 159-160, it describes two types of meetings (similar to closed and open meetings). The description that best fits the open meeting talks about a "time and a place where new people might bring their problems." This is my understanding of a "burning desire."

pg 159-160

A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking how they might present their discovery to some newcomer. In addition to these casual get-togethers, it became customary to set apart one night a week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems.

----- Original Message -----

From: Dolores<mailto:dolli@dr-rinecker.de>  
To:  
AAHistoryLovers@yahoogroups.com<mailto:AAHistoryLovers@yahoogroups.com>  
Sent: Thursday, April 15, 2010 8:42 AM  
Subject: [AAHistoryLovers] Burning desire

Greetings, Thank you all for the the information that I have received thru History Lovers. I have a question, where does the phrase "burning desire" come from? Who used it first?

At the beginning of meetings, one often hears the phrase used, "does anyone have a burning desire?"

What does this really mean? as I often find it misused by some members to complain about other members.

Thanks, Dolores

[Non-text portions of this message have been removed]

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Yahoo! Groups Links

|||||

+++Message 6497. . . . . RE: Re: When Love Is Not Enough - Ebby?  
From: Arthur S . . . . . 4/28/2010 11:00:00 PM

|||||

Itâs poetic license and not historical accuracy.

Ebby and Bill did not drink all that much together (save for the notorious airplane incident from Albany, NY to Manchester, VT).

Ebby (and his family) lived in Albany, NY and Vermont and Bill lived in Brooklyn, NY some 140 miles or so from Albany.

The same inaccuracy was contained in âMy Name Is Bill W.â

Ebby (and his family) were actually close to Lois and her family due to their vacationing and socialization at Emerald Lake each summer over a number of years.

I read the book âWhen Love Is Not Enoughâ and it has many historical inaccuracies (I was very disappointed). Havenât seen the movie yet.

Cheers

Arthur

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com]  
On Behalf Of John Theede  
Sent: Monday, April 26, 2010 1:15 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: Re: [AAHistoryLovers] Re: When Love Is Not Enough - Ebby?

Hi:  
I was sort of surprised to see that the film shown on the evening of April 25 on CBS portrayed Ebby as having such a continuous contact with Bill all through his drinking days. I have read Mel B's book about Ebby, and it mentions nothing



You are not alone in using a critical eye regarding the movie, as well as the book(s) upon which it was based.

There are/were several inaccuracies, and some of you may recall that I did a specific historical critique of the Lois Book when it was first released in 2005. I had e-mail correspondence with Bill Borchert at that time, as well as with Stepping Stones folks who gave the book a glowing endorsement in the FORWARD. Supposedly, the publisher, Hazelden, was going to make historical corrections when a second printing was done. I'm currently trying to get a copy of the 2008 printing to see what was changed, if anything. The paperback version I received today is the same as the original hardback as far as I have searched thus far.

I don't want to further challenge Bill Borchert personally (although he has now written THREE major stories about AA history...My Name is Bill, The Lois Wilson Story, and this movie: When Love Is Not Enough), but I do want to let AA historians know what I personally know about the Burnhams, and Vermont AA history...thus my own book, in a few months, which covers such things.

Today I got a paperback, thinking it was a new printing, but it shows the original 2005 text.

My concern, as a current historian, is that it is very likely that such distortions will be taken as facts (good history) unless we Do

share our concerns, and with members of AAHL particularly, because we can share openly as a closed group. Borchert enjoys a lot of special support in getting out his messages, and I'm sure that many folks will think he is the one to believe. That makes me rather sad!

During the movie I lost track of just what time-frames were associated with certain scenes, but I recall that Rogers (Lois' brother) was in the scene where Ebby was depicted in the kitchen talking with Bill. If that is so, then there is specific inaccuracy there. We all know that Ebby had that talk in 1934. Well, in 1932-34 Rog was living with my family continuously in Wallingford, Vermont. Rog went to live in his family house in Manchester shortly after the 1929 crash. He was working in a small woodworking mill in Vermont. That is where my father met him and thus we became a "family" together for years. Also, In 1933 my brother and I visited in Ebby's house (next door to us) with him in Manchester. His court troubles started at that time. He didn't go to NYC until just before that 1934 kitchen meeting. He was staying with Rowland Hazard in

Glastenbury, VT just before going to NYC.

Another item which we all might want to consider is: the oft-repeated story about Ebby being a classmate of Bill at Burr & Burton Seminary in Manchester.

In 2007 I went to talk with the archivist at B&B when I was researching my book, and learned there is no record of Ebby ever being a student there.(?) That doesn't mean that he wasn't, just because records are scarce, but I do have my mother's actual B&B catalog for years 1911-12 listing student names, and Ebby's name is not there. (My mother was a high school classmate of Bill at Burr and Burton. She graduated in 1912, but Bill didn't until 1913, after much travail.)

Another bit of book-minutia relates to the oft-mentioned airplane trip which Ebby and Bill took from Albany to Manchester to appear before the welcoming committee at the opening of the new airport. Last August while I was again in Vermont doing research, I found

among the Manchester Journal newspaper archives, the article (with a picture) of the Inaugural Landing ...and it was made by a well-known pilot from Boston on July 4, 1928.

These may seem as minutia, but they are examples of how the public may be impressed by poor history, rather than real history.

GLENN: I hope you will encourage more dialogue on this subject of historical accuracy.

Les Cole

Colorado Springs, CO

To: AAHistoryLovers@yahoogroups.com

From: arthur.s@live.com

Date: Wed, 28 Apr 2010 22:00:26 -0500

Subject: RE: [AAHistoryLovers] Re: When Love Is Not Enough - Ebby?

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[mailto:AAHistoryLovers@yahoogroups.com]  
On Behalf Of John Theede  
Sent: Monday, April 26, 2010 1:15 PM  
To: AAHistoryLovers@yahoogroups.com  
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showed up to see him in 1934, stating that Bill hadn't seen Ebby since a  
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and Burton school reunion.

?????

--- On Thu, 4/15/10, Soberholic <soberholic@yahoo.com  
<mailto:soberholic%40yahoo.com> > wrote:

From: Soberholic <soberholic@yahoo.com <mailto:soberholic%40yahoo.com> >  
Subject: [AAHistoryLovers] Re: When Love Is Not Enough, premier Irvington  
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April 25  
To: AAHistoryLovers@yahoogroups.com  
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Spanish and French subtitles only.





25. achieved their competence and retired late in life to enjoy
26. a well earned rest and the respect and affection of their

Page 2.

27. neighbors. They were the sort of people, I see now, who
28. really made America.
29. But I had other ideas - much bigger and better ones
30. so I thought. I was to be of the war generation which dis-
31. ipated the homely virtues, the hard earned savings, the
32. pioneering tradition, and the incredible stamina of your parents
- parents
33. Grandfather and mine.
34. I too was ambitious - very ambitious, but very un-
35. disciplined. In spite of everyone's effort to correct that con-
36. dition. I had a genius for evading, postponing or shirking
37. those things which I did not like to do, but when thoroughly
38. interested, everything I had was thrown into the pursuit of
39. my objective. My will to succeed at special undertakings on
40. which my heart were set was very great. There was a persis-
41. tence, a patience, and a dogged obstinacy, that drove me on.
42. My Grandfather used to love to argue with me with the object
43. of convincing me of the impossibility of some venture or
44. another in order to enjoy watching me 'tilt at the windmill'
45. he had erected. One day he said to me - I have just been
46. reading that no one in the world but an Australian can make
47. and throw a boomerang. This spark struck tinder and every-
48. thing and every activity was instantly laid aside until it
49. could be demonstrated that he was mistaken. The woodbox was
50. not filled, no school work was done, nor could I hardly be
51. persuaded to eat or to go to bed. After a month or more of
52. this thing a boomerang was constructed which I threw around

Page 3.

53. the church steeple. On its return trip it went into trans-
54. ports of joy because it all but decapitated my Grandfather
55. who stood near me.
56. I presently left the country school and fared forth
57. into the great world I had read about in books. My first
58. journey took me only five miles to an adjoining town where I
59. commenced to attend a seminary well known in our section of
60. the state. Here competition was much more severe and I was
61. challenged on all sides to do the seemingly impossible. There
62. was the matter of athletics and I was soon burning with the
63. ambition to become a great baseball player. This was pretty
64. discouraging to begin with, as I was tall for my age, quite
65. awkward, and not very fast on my feet, but I literally worked
66. at it while others slept or otherwise amused themselves and
67. in my second year became captain of the team, whereupon my
68. interest began to languish, for by that time someone had told
69. me I had no ear for music, which I have since discovered is
70. almost true. Despite obstacles I managed to appear in a few
71. song recitals whereupon my interest in singing disappeared
72. and I got terribly serious about learning to play the violin.
73. This grew into a real obsession and to the consternation of
74. my teachers, grew in the last year and everyone else it be-

75. came the immediate cause of my failing to graduate. This was  
76. my first great catastrophe. By this time I had become Presi-  
77. dent of the class which only made matters worse. As in every  
78. thing else I had even very good in certain courses of study

Page 4.

79. which took my fancy, and with others just the opposite,  
80. indolence and indifference, being the rule, So it was that  
81. the legend of infallibility I had built up around myself  
82. collapsed.  
83. In the ensuing summer I was obliged for the first  
84. time to really address myself to the distasteful task of re-  
85. pairing my failure. Although my diploma was now in hand, it  
86. was by no means clear to my grandparents and parents what  
87. they had better next try to do with me. Because of my interest  
88. in scientific matters and the liking I had to fussing with  
89. gadgets and chemicals, it had been assumed that I was to be  
90. an engineer, and my own learnings were towards the electrical  
91. branch of the profession. So I went to Boston and took the  
92. entrance examination to one of the leading technical schools  
93. in this country. For obvious reasons I failed utterly. It  
94. was a rather heartbreaking matter for those interested in me  
95. and it gave my self-sufficiency another severe deflation.  
96. Finally an entrance was effected at an excellent  
97. military college where it was hoped I would really be disci-  
98. plined. I attended the University for almost three years  
99. and would have certainly failed to graduate or come anywhere  
100. near qualifying as an engineer, because of my laziness and  
101. weakness mathematics. Particularly Calculus, in this  
102. subject a great number of formulas have to be learned and  
103. the application practiced. I remembered that I absolutely  
104. refused to learn any of them or do any of the work whatever

Page 5.

105. until the general principles underlying the subject had  
106. been made clear to me. The instructor was very patient,  
107. but finally through up his hands in disgust as I began to  
108. argue with him and to hint pretty strongly that perhaps he  
109. didn't quite understand them himself. So I commenced an in-  
110. vestigation of the principles underlying Calculus in the  
111. school library and learned something of the conceptions of  
112. the great minds of Leibnitz and Newton whose genius had  
113. made possible this useful and novel mathematical device.  
114. Thus armed I mastered the first problem in the textbook and  
115. commenced a fresh controversy with my teacher, who angrily,  
116. but quite properly, gave me a zero for the course. Fortunate-  
117. ly for my future at the University, I soon enabled to  
118. leave the place gracefully, even heroically, for the  
119. United States of America had gone to war.  
120. Being students of a military academy school  
121. the student boy almost to a man bolted for the first  
122. officers training camp at Plattsburgh. Though a bit under  
123. age, I received a commission a second lieutenant and got  
124. myself assigned to the heavy artillery. Of this I was  
125. secretly ashamed, for when the excitement of the day had

126. subsided and I lay in my bunk, I had to confess I did not  
127. want to be killed. This bothered me terribly this suspicion  
128. that I might be coward after all. I could not reconcile  
129. it with the truly exalted mood of patriotism and idealism  
130. which possessed me when I hadn't time to think. It was

Page 6.

131. very very damaging to my pride, though most of this damage  
132. was repaired later on when I got under fire and discovered  
133. I was just like other people, scared to death, but willing  
134. to face the music.  
135. After graduating from an army artillery school,  
136. I was sent to a post which was situated near a famous old  
137. town on the New England coast ones famous for its deepxsea  
138. whaling, trading and Yankee seagoing tradition. Here I made  
139. two decisions. The first one, and the best, to marry. Th  
140. second decision was most emphatically the worst I ever mad took up with  
took up with  
141. I made the acquaintance of John Barleycorn and decided that  
142. I liked it him.  
143. My wife to be  
144. Here I set out upon two paths and little did I realize  
145. how much they were diverge. In short I got married  
146. and at about the same time, took my first drink and decided  
147. that I liked it. But for undying loyalty of my wife  
148. and her faith through the years, I should not be alive today.  
149. She was a city bred person and represented a background and  
150. way of life for which I had secretly longed. Her family  
151. spent long summers in our little town. All of them were  
152. highly regarded by the natives. This was most complimentary  
153. for among the countrymen there existed strong and often un-  
154. reasonable prejudices against city folks. For the most  
155. part, I felt differently. Most city people I knew had money,  
156. assurance, and what then seemed to me great sophistication.

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157. and Most of them had family trees. There were servants,  
158. fine houses, gay dinners, and all of the other things with  
159. which I was wont to associate power and distinction. All  
160. of them, quite unconsciously I am sure, could make me feel  
161. very inadequate and ill at ease. I began to feel woefully  
162. lacking in the matter of poise and polish and worldly know-  
163. ledge. Though very proud of the traditions of my own people,  
164. I sometimes indulged in the envious wish that I had been  
165. born under other circumstances and with some of these advan-  
166. tages. Since then immemorial I suppose the country boyshav  
167. thought and felt as I did have thought and felt as I did.  
168. These feelings of inferiority are I suspect responsible for  
169. the enormous determination many of them have felt to go out  
170. to the cities in quest of what seemed to them like true  
171. success. Though seldom revealed, these were the sentiments  
172. that drove me on from this point.  
173. The war fever ran high in the city near my  
174. post and I soon discovered that young officers were in  
175. great demand at the dinner tables of the first citizens of

176. the place. Social differences were layed aside and every-  
177. thing was done to make us feel comfortable, happy, and heroic.  
178. A great many things conspired to make me feel that I was im-  
179. portant. I discovered that I had a somewhat unusual power  
180. over men on the drill field and in the barracks. I was about  
181. to fight to save the world for democracy. People whose  
182. station In life I had envied were receiving me as an equal.

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183. My marriage with a girl who represented all of the best  
184. things the city had to offer, was close at hand, and last,  
185. but not least, I had discovered John Barleycorn, Love, ad-  
186. venture, war, applause of the crowd, moments sublime and  
187. hilarious with intervals hilarious - I was a part of life  
188. at last, and very happy.  
189. The warnings of my people, the contempt  
190. which I had felt for those who drank, were put aside with  
191. surprising alacrity as I discovered what the Bronx cocktail  
192. could really do for a fellow. My imagination soared - my  
193. tongue loosened at last - wonderful vistas opened on all  
194. sides, but best of all my self consciousness - my gaucheries  
195. and my ineptitudes disappeared into thin air. I seemed to  
196. the life of the party. To the dismay of my bride I used to  
197. get pretty drunk when I tried to compete with more ex-  
198. perenced drinkers, but I argued, what did it matter, for  
199. so did everyone else at sometime before daylight. Then  
200. came the day of parting, of a fond leave taking of my brave  
In  
201. wife. Amid that strange atmosphere which was the mixture  
202. of sadness, high purpose, the feeling of elation that pre-  
203. cedes an adventure of the first magnitude. Thus many of us  
204. sailed for 'over there' and none of us knew if we should re-  
205. turn. For a time, loneliness possessed me, but my new  
206. friend Barleycorn always took care of that. I had, I thought  
207. discovered a missing link in the chain of things that make  
208. life worth while.

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209. Then w were in dear old England, soon to cross  
210. the channel to the great unknown. I stood in Winchester  
211. Cathedral the day before crossing hand in hand with head  
212. bowed, for something had touched me then I had never felt  
213. before. I had been wondering, in a rare moment of sober  
214. reflection, what sense there could be to killing and  
215. carnage of which I was soon to become an enthusiastic part.  
216. Where could the Deity be - could there be such a thing -  
217. Where now was the God of the preachers, the thought of which  
218. used to make me so uncomfortable when they talked about him.  
219. Here I stood on the abyss edge of the abyss into which  
220. thousands were falling that very day. A feeling of despair  
221. settled down on me - where was He - why did he not come-  
222. and suddenly in that moment of darkness, He was there. I  
223. felt an all enveloping, comforting , powerful presence.  
224. Tears stood in my eyes, and as I looked about, I saw on the  
225. faces of others nearby, that they too had glimpsed the great

226. reality. Much moved, I walked out into the Cathedral yard,  
227. where I read the following inscription on a tombstone. 'Here  
228. lies a Hampshire Grenadier, Who caught his death drinking  
229. small good beer - A good soldier is ne'er forgot, whether  
A  
230. he dieth by musket or by pot.' The squadron of bombers  
231. swept overhead in the bright sunlight, and I cried to myself  
232. 'Here's to adventure' and the feeling of being in the great  
233. presence disappeared, never to return for many years.  
234. --

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235. I was twenty two, and a grisled veteran of foreign wars.  
236. I felt a tremendous assurance about my future, for was not  
237. I the only officer of my regiment save one, who had re-  
238. ceived a token of appreciation from the men. This quality  
239. of leadership, I fancied, would soon place me at the head  
240. of some great commercial organization which I would manage  
241. with the same constant skill that the pipe organist does  
242. his stops and keys.  
243. The triumphant home coming was short lived. The  
244. best that could be done was to secure a bookkeeping job in  
245. the insurance department of the one of the large railroads.  
246. I proved to be a wretched and rebellious bookkeeper and could  
247. not stand criticism, nor was I much reconciled to my salary,  
248. which was only half the pay I had received in the army. When  
249. I started to work the railroads were under control of the  
250. government. As soon as they were returned my road was re-  
251. turned to its stockholders, I was promptly let out because I  
252. could not compete with the other clerks in my office. I was  
253. so angry and humiliated at this reverse that I nearly became  
254. a socialist to register my defiance of the powers that be,  
255. which was going pretty far for a Vermonter.  
256. To my mortification, my wife went out and got a  
257. position which brought in much more than mine had. Being ab-  
258. surdly sensitive, I imagined that her relatives an my newly  
259. made city acquaintances were snickering a bit at my predica-  
260. ment.

Continue...

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261. Unwillingly, I had to admit, that I was not  
262. really trained to hold even a mediocre position. Though  
263. I said little, the old driving, obstinate determination to  
264. show my mettle asserted itself. Somehow, I would show these  
265. scoffers. To complete my engineering seemed out of the ques-  
of  
266. tion, partly because/my distaste for mathematics, My only  
267. other assets were my war experiences and a huge amount of  
268. ill-assorted reading. The study of law suggested itself, and  
269. I commenced a three year night course with enthusiasm. Mean-  
270. while, employment showed up and I became a criminal investi-  
271. gator for a Surety Company, earning almost as much money as  
272. my wife, who spiritedly backed the new undertaking. My day-

273. time employment took me about Wall Street and little by  
274. little, I became interested in what I saw going on there.  
275. I began to wonder why a few seemed to be rich and famous  
276. while the rank and file apparently lost money. I began to  
277. study economics and business.  
278. Somewhat to the dismay of our friends, we moved  
279. to very modest quarters where we could save money. When we  
280. had accumulated \$1,000.00, most of it was placed in utility  
281. stocks, which were then cheap and unpopular. In a small way,  
282. I began to be successful in speculation. I was intrigued by  
283. the romance of business, industrial and financial leaders be-  
284. came my heroes. I read every scrap of financial history I  
285. could lay hold of. Here I thought was the road to power.  
286. Like the boomerang, episode, I could think of nothing else.

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287. How little did I see that I was fashioning a weapon that  
288. would one day return and cut me to ribbons.  
289. As so many of my heroes commenced as lawyers,  
290. I persisted in the course, thinking it would prove useful.  
291. I also read many success books and did a lot of things that  
292. Horatio Algers's boy heroes were supposed to have done.  
293. Characteristically enough I nearly failed my  
294. law course as I appeared at one of the final examinations  
295. too drunk to think or write. My drinking had not become  
296. continuous at this time, though occasional embarrassing in-  
297. cidents might have suggested that it was getting real hold.  
298. Neither my wife or I had much time for social engagements  
299. and in any event we soon became unpopular as I always got  
300. tight and boasted disagreeably of my plans and my future.  
301. She was becoming very much concerned and fre-  
302. quently we had long talks about the matter. I waived her ob-  
303. jections aside by pointing out that red blooded men almost  
304. always drank and that men of genius frequently conceived  
305. their vast projects while pleasantly intoxicated, adding for  
306. good measure, that the best and most majestic constructions of  
307. philosophical thought were probably so derived.  
308. By the time my law studies were finished,  
309. I was quite sure I did not want to become a lawyer. I know  
310. that somehow I was going to be a part of that then alluring  
311. maelstrom which people call Wall Street. How to get into  
312. business there was the question. When I proposed going out

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313. on the road to investigate properties, my broker friends  
314. laughed at me. They did not need such a service and pointed  
315. out that I had no experience. I reasoned that I was partly qualified  
316. /as an engineer and as a lawyer, and that practically speaking  
317. I had acquired very valuable experience as a criminal investi-  
318. gator. I felt certain that these assets could not be capita-  
319. lized. I was sure that people lost money in securities be-  
320. cause they did not know enough about managements, properties,  
321. markets, and ideas at work in a given situation.  
322. Since no one would hire me and remembering that  
323. we now had a few thousand dollars, my wife and I conceived

324. the hare-brained scheme of going out and doing some of this  
325. work at our own expense, so we each gave up our employment  
326. and set off in a motorcycle and side car, which was loaded  
327. down with a tent, blankets, change of clothes and three  
328. huge volumes of a well known financial reference service.  
329. Some of our friends thought a lunacy commission should be ap-  
330. pointed and I sometimes think they were right. Our first ex-  
331. ploitation was fantastic. Among other things, we owned two shares  
332. of General Electric, then selling at about \$300.00 a share.  
333. Everyone thought it was too high, but I stoutly maintained  
334. that it would someday sell for five or ten times that figure.  
335. So what could be more logical than to proceed to the main of-  
336. fice of the company in New York and investigate it. Naive  
337. wasn't it? The plan was to interview the officials and get  
338. employment there if possible. We drew seventy five dollars

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339. from our savings as working capital, vowing never to draw  
340. another cent. We arrived at Schenectady, I did talk with  
341. some of the people of the company and became wildly en-  
342. thusiastic over GE. My attention was drawn to the radio end  
343. of the business and by a strange piece of luck, I learned  
344. much of what the company thought about its future. I was  
345. then able to put a fairly intelligent projection of the  
346. coming radio boom on paper, which I sent to one of my brokers  
347. in town. To replenish our working capital, my wife and I  
348. worked on a farm nearby for two months, she in the kitchen,  
349. and I in the haystack. It was the last honest manual work  
350. that I did for many years.  
351. The cement industry then caught my fancy and we  
352. soon found ourselves looking at a property in the Lehigh  
353. district of Eastern Pennsylvania. An unusual speculative  
354. situation existed which I went to New York and described to  
355. one of my broker friends. This time I drew blood in the  
356. shape of an option on hundred shares of stock which  
357. promptly commenced to soar. Securing a few hundred dollars  
358. advance on this deal, we were freed of the necessity of work,  
359. and during the coming year following year, we travelled all  
360. over the southeast part of the United States, taking in power  
361. projects, an aluminum plant, the Florida boom, the Birmingham  
362. steel district, Muscle Shoals, and what not. By this time  
363. my friends in New York thought it would pay them to really  
364. hire me. At last I had a job in Wall Street. Moreover, I

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365. had the use of twenty thousand dollars of their money.  
366. For some years the fates tossed horseshoes and golden bricks  
367. into my lap and I made much more money than was good for me.  
368. It was too easy.  
take  
369. By this time drinking had gotten to be a very  
370. important and exhilarating place in my life. What was a  
371. few hundred dollars when you considered it in terms of ex-  
372. citation and important talk in the gilded palaces of jazz up-  
373. town. My natural conservativeness was swept away and I began

374. to play for heavy stakes. Another legend of infalability  
375. commenced to grow up around me and I began to have what is  
376. called in Wall Street a following which amounted to many  
377. paper millions of dollars. I had arrived, so let the scoffers  
378. scoff and be damned, but of course, they didn't, and I made  
379. a host of fair weather friends. I began to reach for more  
380. power attempting to force myself onto the directorates of  
381. corporations in which I controlled blocks of stock.  
382. By this time, my drinking had assumed  
383. serious proportions. The remonstrances of my associates ter-  
384. minated in a bitter row, and I became a lone wolf. Though I  
385. managed to avoid serious scrapes and partly out of loyalty,  
386. extreme drunkenness, I had not become involved with the fair  
it  
387. sex, there were many unhappy scenes in my apartment, which  
388. was a large one, as I had hired two, and had gotten the real  
389. estate people to knock out the walls between them.

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390. In the spring of 1929 caught the golf fever. This  
391. illness was about the worst yet. I had thought golf was  
392. pretty tepid sport, but I noticed some of my pretty  
393. important friends thought it was a real game and it  
394. presented an excuse for drinking by day as well as by  
395. night. Moreover some one had casually said, they didn't think  
396. I would ver play a good game. This was a spark in a  
397. powder magazine, so my wife and I were instantly off to the  
398. country she to watch while I caught up with Walter Hagen.  
399. Then too it was a fine chance to flaunt my money around  
400. the old home town. And to carom lightly around the exclusive  
401. course, whose select city membership had inspired so much  
402. awe in me as a boy. So Wall Street was lightly tossed  
403. aside while I acquired drank vast quantities of gin and  
404. acquired the impeccable coat of tan, one sees on the faces  
405. of the well to do. The local banker watched me with an  
406. amused skepticism as I whirled good fat checks in and out  
407. of his bank.  
408. IN October 1929 the whirling movement in my bank  
409. account ceased abruptly, and I commenced to whirl myself.  
410. Then I felt like Stephen Leacock's horseman, it seemed as rapidly  
411. though I were galloping/in all directions at once, for the  
412. great panic was on. First to Montreal, then to New York, to  
413. rally my following in stocks sorely needing support. A few  
414. bold spirits rushed into the breach, but it was of no use. I  
415. shed my own wings as the moth who gets to near to the candle  
416. flame. After one of those days of shrieking inferno on the  
417. stock exchange floor with no information available, I lurched  
from  
418. drunkenly an the hotel bar to an adjoining brokerage office  
419. there at about 8 o'clock in the evening I feverishly searched  
420. a huge pile of ticker tape and tore of about an inch of it.  
421. It bore the inscription P.F.K. 32.. The stock had opened at  
422. 52 that morning. I had controlled over one hundred thousand  
423. shares of it, and had a sizable block myself. I knew that I  
424. was finished, and so were a lot of my friends.

425. I went back into the bar and after a few  
426. drinks, my composure returned. People were beginning to jump  
427. from every story of that great Tower of Babel. That was high  
428.

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429. that I was not so weak. I realized that I had been care-  
430. less, especially with other peoples money. I had not paid  
431. attention to business and I deserved to be hurt. After a few  
432. some more whiskey, my confidence returned again, and with it  
433. an almost terrifying determination to somehow capitalize this  
434. mess and pay everybody off. I reflected that it was just  
435. another worthwhile lesson and that there were a lot of  
436. reasons why people lost money in Wall Street that I had not  
437. thought of before.  
438. My wife took it all like the great person she is.  
439. I think she rather welcomed it the situation thinking it  
440. might bring me to my senses. Next morning, I woke early,  
441. shaking badly from excitement and a terrific hangover. A  
442. half bottle of Gin quickly took care of that momentary weak-  
443. as  
444. ness and I soon as business places were open I called a  
445. friend in Montreal and said -"Well Dick, they have nailed my  
446. hide to the barn door" - said he "The hell they have, come  
447. we  
448. on up". That is all he said and up W went.  
449. I shall never forget the kindness and generosity  
450. of this friend. Moreover I must still have carried one  
451. horseshoe with me, for by the spring of 1930, we were living  
452. in our accustomed style and I had a very comfortable credit  
453. balance on the very security in which I had taken the  
454. heaviest licking, with plenty of champagne and sound  
455. canadian whiskey, I began to feel like Napoleon returning  
456. Melba. Infallible again. No St Helena for me. Accustomed  
457. as they were to the ravages of fire water in Canada in those  
458. days, I soon began to outdistance most of my countrymen both  
459. as a serious and a frivolous drinker.  
460. Then the depression bore down in earnest. and  
461. I, having become worse than useless, had to be reluctantly  
462. Though I had become manager of one of the departments of my  
463. friend's business, my drinking and nonchalant cocksureness,  
464. had rendered me worse than useless, so he reluctantly let me  
465. go. We were stony broke again, and even our furniture  
466. looked like it was gone, for I could not even pay next months  
467. rent on our swank apartment.  
468. We wonder to this day how we ever got out of  
469. Montreal. But we did, and then I had to eat humble pie. We

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470. went to live with my Father and Mother-in-law where we  
471. happily found never failing help and sympathy. I got a  
472. job at what seemed to be a mere pittance of one hundred  
473. dollars a week, but a brawl with a taxi driver , who got  
474. very badly hurt, put an end to that . Mercifully, no one  
475. knew it, but I was not to have steady employment for five

473. years, nor was I to draw a sober breath if I could help it.  
 474. Great was my humiliation when my poor wife was  
 475. obliged to go to work in a department store, coming home ex-  
 476. hausted night after night to find me drunk again. I became  
 477. a hanger-on at brokerage shops, but was less and less wel-  
 478. come as my drinking increased. Even then opportunities to  
 479. make money pursued me, but I passed up the best of them by  
 480. getting drunk at exactly the wrong time. Liquor had ceased  
 481. to be a luxury; It had become a necessity. What few  
 482. dollars I did make were devoted to keeping my credit good at  
 483. the bars. To keep out of the hands of the police and for  
 484. reasons of economy, I began to buy bathtub gin, usually two  
 485. bottles a day, and sometimes three if I did a real workman-  
 486. like job. This went on endlessly and I presently began to  
 487. awake real early in the morning shaking violently. Nothing  
 488. would seem to stop it but a water tumbler full of raw liquor.  
 489. If I could steal out of the house and get five or six  
 490. glasses of beer, I could sometimes eat a little breakfast.  
 491. Curiously enough I still thought I could control the situation  
 the  
 492. and there were periods of sobriety which would revive a flag-  
 493. ging hope of my wife and her parents. But as time wore on  
 494. matters got worse. My mother-in-law died and my wife's health  
 495. became poor, as did that of my Father-in-law. The house in  
 496. which we lived was taken over by the mortgage holder. Still  
 497. I persisted and still I fancied that fortune would again shine  
 498. upon me. As late 1932 I engaged the confidence of a man  
 499. who had friends with money. In the spring and summer of that  
 500. year we raised one hundred thousand dollars to buy securities  
 501. at what proved to be an all time low point in the New York  
 502. stock exchange. I was to participate generously in the  
 503. profits, and sensed that a great opportunity was at hand. So  
 504. ????.

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505. prodigious bender a few days before the deal was to be  
 506. closed.  
 507. In a measure this did bring me to senses.  
 508. Many times before I had promised my wife that I had stopped  
 509. forever. I had written her sweet notes and had inscribed  
 510. the fly leaves of all the bibles in the house with to that  
 511. effect. Not that the bible meant so much, but after all  
 512. it was the book you put your hand on when you were sworn in  
 513. at court. I now see, however, that I had no sustained de-  
 514. sire to stop drinking until this last debacle. It was only  
 515. then that I realized it must stop and forever. I had come  
 516. to fully appreciate that once the first drink was taken,  
 517. there was no control Why then take this one? That was it-  
 518. never was alcohol to cross my lips again in any form. There  
 519. was, I thought, absolute finality in this decision. I had  
 520. been very wrong, I was utterly miserable and almost ruined.  
 521. This decision brought a great sense of relief, for I knew  
 522. that I really wanted to stop. It would not be easy, I was  
 523. sure of that, for I had begun to sense the power and cunning  
 524. of my master - John Barleycorn. The old fierce determination

525. to win out settled down on me - nothing, I still thought,  
526. could overcome that aroused as it was. Again I dreamed  
527. of my wife smiling happily, as I went out to slay the dragon.  
528. I would resume my place in the business world and recapture  
529. the lost regard of my fiends and associates. It would take  
530. a long time, but I could be patient. The picture of myself  
531. as a reformed drunkard rising to fresh heights of achieve-  
532. ment, quite carried me away with happy enthusiasm. My wife  
533. caught the spirit for she saw at last that I really meant  
534. business.  
535. But in a short while I came in drunk. I could  
536. give no real explanation for it. The thought of my new re-  
537. solve had scarcely occurred to me as I began. There had  
538. been no fight - someone had offered me a drink, and I had  
539. taken it, casually, remarking to myself that one or two  
540. would not harm a man of my capacity. What had become of my  
541. giant determination? How about all of that self searching I  
542. had done? Why had not the thought of my past failures and  
543. my new ambitions come into my mind? What of the intense de-

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544. sire to make my wife happy? Why hadn't these things - these  
545. powerful incentives arisen in my mind to stay my hand as I  
546. reached out to take that first drink? Was I crazy? I hated  
547. to think so, but I had to admit that a condition of mind re-  
548. sulting in such an appalling lack of perspective came pretty  
549. near to being just that.  
550. Then things were better for a time. I was  
551. constantly on guard. After two or three weeks of sobriety  
552. I began to think I was alright. Presently this quiet con-  
553. fidence was replaced by cocksureness. I would walk past my  
554. old haunts with a feeling of elation - I now fully realized  
555. the danger that lurked there. The tide had turned at last -  
556. and now I was really through. One afternoon on my way home  
557. I walked into a bar room to make a telephone call, suddenly  
558. I turned to the bartender and said "Four Irish whiskies -  
559. water on the side" - As he poured them out with a surprised  
560. look, I can only remember thinking to myself - "I shouldn't  
561. be doing this, but here's how to the last time". As I  
562. gulped down the fourth one, I beat on the bar with my fist  
563. and said, "for God's sake, why have I done this again?" Where  
564. had been my realization of only this morning as I had  
565. passed this very place, that I was never going to drink again  
566. I could give no answer, mortification and the feeling of  
567. utter defeat swept over me. The thought that perhaps I  
568. could never stop crushed me. Then as the cheering warmth  
569. of these first drinks spread over me, I said - "Next time  
570. I shall manage better, but while I am about it, I may as  
571. well get good and drunk". And I did exactly that.  
572. I shall never forget the remorse, the horror  
573. the utter hopelessness of the next morning. The courage to  
574. rise and do battle was simply not there . Before daylight  
575. I had stolen out of the house, my brain raced uncontrollably.  
576. There was a terrible feeling of impending calamity.  
577. feared even to cross a street, less I collapse and be run

578. over by an early morning truck. Was there no bar open? Ah,  
579. yes, there was the all night place which sold beer - though  
580. it was before the legal opening hour, I persuaded the man be-  
581. hind the food counter that I must have a drink or perhaps die

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582. on the spot. Cold as the morning was, I must have drunk  
583. a dozen bottles of ale in rapid succession. My writhing  
584. nerves were stilled at last and I walked to the next corner  
585. and bought a paper. It told me that the stock market had  
586. gone to hell again - "What difference did it make anyway,  
587. the market would get better, it always did, but I'm in hell  
588. to stay - no more rising markets for me. Down for the count-  
589. what a blow to one so proud. I might kill myself, but no -  
590. not now," These were some of my thoughts - then I felt  
591. dazed - I groped in a mental fog - mere liquor would fix  
592. that - then two more bottles of cheap gin. Oblivion.  
593. The human mind and body is a marvelous  
594. mechanism, for mine withstood this sort of thing for yet  
595. another two years. There was little money, but I could al-  
596. ways drink. Sometimes I stole from my wife's slender purse  
597. when the early morning terror of madness was upon me. There  
598. were terrible scenes and though not often violent, I would  
599. sometimes do such things as to throw a sewing machine, or  
600. kick the panels out of every door in the house. There were  
601. moments when I swayed weakly before an open window or the  
602. medicine chest in which there was poison - and cursed my-  
603. self for a weakling. There were flights from the city to  
604. the country when my wife could bear with me no longer at  
605. home Sometimes there would be several weeks and hope would  
606. return, especially for her, as I had not let her know how  
607. defeated I really was, but there was always the return to  
the  
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

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620. everyone concerned that something had to be done and  
621. that very quickly. I was thirty pounds underweight, as I  
622. could eat nothing when drinking, which was most of the  
623. time. People had begun to fear for my sanity and I fre-  
624. quently had the feeling myself that I was becoming deranged.  
625. With the help of my brother-in-law, who is a  
626. physician I was placed in a well known institution for the  
627. bodily and mental rehabilitation of alcoholics. It was

628. thought that if I were thoroughly cleared of alcohol and  
 629. the brain irritation which accompanies it were reduced, I  
 630. might have a chance. I went to the place desperately hoping  
 631. and expecting to be cured. The so-called bella donna  
 632. treatment given in that place helped a great deal. My mind  
 633. cleared and my appetite returned. Alternate periods of  
 634. hydro-therapy, mild exercise and relaxation did wonders for  
 635. me. Best of all I found a great friend in the doctor who  
 636. was head of the staff. He went far beyond his routine duty  
 637. and I shall always be grateful for those long talks in which  
 638. explained that when I drank I became physically ill and that  
 639. this bodily condition was usually accompanied by a mental  
 640. state such that the defense one should have against alcohol  
 641. became greatly weakened, though in no way mitigating my  
 642. early foolishness and selfishness about drink, I was greatly  
 643. relieved to discover that I had really been ill perhaps for  
 644. several years. Moreover I felt that the understanding and  
 645. fine physical start I was getting would assure my recovery,  
 646. Though some of the inmates of the place who had been there  
 647. many times seemed to smile at that idea. I noticed however  
 648. that most of them had no intention of quitting; they merely  
 649. came there to get reconditioned so that they could start in  
 650. again. I, on the contrary, desperately wanted to stop and  
 651. strange to say I still felt that I was a person of much more  
 652. determination and substance than they, so I left there in  
 653. high hope and for three or four months the goose hung high.  
 654. In a small way I began to make some progress in business.  
 655. Then came the terrible day when I drank again  
 656. and could not explain why I started. The curve of my de-  
 657. clining moral and bodily health fell of like a ski jump.  
 658. After a hectic period of drinking, I found myself again in

[archivist's note: the typewritten manuscript text continues correctly with  
 page 23, but line numbers 659 - 679 remain unknown ]

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680. Everyone became resigned to the certainty that I  
 681. would have to be confined somewhere ore else stumble  
 682. along to a miserable end, but there was soon to be  
 683. proof that indeed it is often darkest before dawn,  
 684. for this proved to be my last drinking bout, and I am  
 685. supremely confident that my present happy state is to be  
 686. for all time.  
 687. Late one afternoon near the end of that  
 688. month of November I sat alone in the kitchen of my home.  
 689. As usual, I was half drunk and enough so that the keen  
 690. edge of my remorse was blunted. With a certain satis-  
 691. faction I was thinking that there was enough gin se-  
 692. creted about the house to keep me fairly comfortable  
 693. that night and the next day. My wife was at work and I  
 694. resolved not to be in too bad shape when she got home.  
 695. My mind reverted to the hidden bottles and at I carefully  
 696. considered where each one was hidden. These things must  
 697. be firmly in my mind to escape the early morning tragedy  
 698. of not being able to find at least a water tumbler full

699. of liquor. Just as I was trying to decide whether to risk  
700. concealing one of the full ones within easy reach of my  
701. side of the bed, the phone rang.  
702. At the other end of the line Over the  
703. wire came the voice of an old school friend and drinking  
704. companion of boom times. By the time we had exchanged  
705. greetings, I sensed that he was sober. This seemed  
706. strange, for it was years since anyone could remember his  
707. coming to New York in that condition. I had come to think  
708. of him as another hopeless devotee of Bacchus. Current  
709. rumor had it that he had been committed to a state institu-  
710. tion for alcoholic insanity. I wondered if perhaps he had  
711. not just escaped. Of course he would come over right away  
712. and take dinner with us. A fine idea that, for I then  
713. would have an excuse to drink openly with him. Yes, we  
714. would try to recapture the spirit of other days and per-  
715. haps my wife could be persuaded to join in, which in self  
716. defense she sometimes would. I did not even think of the  
717. harm I might do him. There was to be a pleasant, and I

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718. hoped an exciting interlude in what had become a  
round  
719. dreary waste of loneliness. Another drink stirred my  
720. fancy; this would be an oasis in the dreary waste. That  
721. was it - an oasis. Drinkers are like that.  
722. The door opened and there he stood, very  
723. erect and glowing. His deep voice boomed out cheerily -  
724. the cast of his features - his eyes - the freshness of  
725. his complexion - this was my friend of schooldays. There  
726. was a subtle something or other instantly apparent even to  
727. my befuddled perception. Yes - there was certainly some-  
728. thing more - he was inexplicably different - what had  
729. happened to him?  
730. We sat at the table and I pushed a  
731. lusty glass of gin flavored with pineapple juice in his  
732. direction. I thought if my wife came in, she would be re-  
733. lieved to find that we were not taking it straight -  
734. "Not now", he said. I was a little crest  
735. fallen at this, though I was glad to know that someone  
736. could refuse a drink at that moment - I knew I couldn't.  
737. "On the wagon?" - I asked. He shook his head and looked  
738. at me with an impish grin .  
739. "Aren't you going to have anything?" -  
740. I ventured presently.  
741. "Just as much obliged, but not tonight"  
742. I was disappointed, but curious. What had got into the  
743. fellow - he wasn't himself.  
744. "No, he's not himself - he's somebody  
is  
745. else - not just that either - he was his old self, plus  
746. something more, and maybe minus something". I couldn't put  
747. my finger on it - his whole bearing almost shouted that  
748. something of great import had taken place.  
749. "Come now, what's this all about", I

750. asked. Smilingly, yet seriously, he looked straight at me  
751. and said "I've got religion".  
752. So that was it. Last summer an alco  
753. alcoholic crackpot - this fall, washed in the blood of the  
754. Lamb. heavens, that might be even worse. I was thunder-  
755. struck, and he, of all people. What on earth could one

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756. say to the poor fellow.  
757. So I finally blurted out "That's  
758. fine", and sat back waiting for a sizzling blast on sal-  
759. vation and the relation of the Cross, the Holy Ghost, and  
760. the Devil thereto. Yes, he did have that starry edy  
761. eyed look, the old boy was on fire all right. Well, bless  
762. his heart, let him rant . It was nice that he was sober  
763. after all. I could stand it anyway, for there was plenty  
764. of gin and I took a little comfort that tomorrow's ration  
765. wouldn't have to be used up right then.  
766. Old memories of Sunday School - the profit  
767. temperance pledge, which I never signed - the sound of the  
768. preacher's voice which could be heard on still Sunday  
769. mornings way over on the hillside beyond the railroad  
770. tracks,- My grandfather's quite scorn of things some  
771. church people did to him - his fair minded attitude that  
772. I should make up my mind about these things myself - his  
spheres  
773. convictions that the fears really had their mooxx music -  
774. but his denial of the right of preachers to tell him how  
775. he should listen - his perfect lack of fear when he men-  
776. tioned these things just before his death - these memories  
777. surged up out of my childhood as I listened to my friend.  
778. My own gorge rose for a moment to an all time high as my  
779. anti-preacher - anti-church folk sentiment welled up in-  
780. side me. These feelings soon gave way to respectful at-  
781. tention as my former drinking companion rattled on.  
782. Without knowing it, I stood at the great turning point of  
783. my life - I was on the threshold of a fourth dimension  
784. of existence that I had doubtfully heard some people des  
785. describe and others pretend to have.  
786. He went on to lay before me a simple  
787. proposal. It was so simple and so little  
788. complicated with the theology and dogma  
789. I had associated with religion that by  
790. degrees I became astonished and delighted.  
791. I was astonished because a thing so simple  
792. could accomplish the profound result I now  
793. beheld in the person of my friend. To say that  
794. I was delighted is putting it mildly , for I  
795. relized that I could go for his program also.  
796. Like all but a few u human beings I had truele  
797. believed in the existence of a power greater  
798. than myself true athiests are really very scarce.  
799. It always seemed to me more difficult and illogical  
800. to be an athiest than to believe there is a  
801. certain amount of law and order and purpose

802. underlying the universe. The faith of an athiest  
803. in his convictions is far more blind then that  
804. of the religionist for it leads inevitably to  
805. the absurd conclusion that the vast and ever  
806. changing cosmos originally grew out of a cipher,  
807. and now has arrived at its present state thru  
808. a series of haphazard accidents, one of which  
809. is man himself. My liking for things scientific  
810. had encouraged to look into such matters as  
811. a theory of evolution the nature of matter itself  
812. as seen thru the eyes of the great chemists  
813. physicists and astronomers and I had pondered  
814. much on the question of the meaning of life itself.  
815. The chemist had shown me that material matter  
816. is not all what it appears to be. His studies  
817. point to the conclusion that the elements and there  
818. meriad combinations are but in the last last  
819. analysis nothing but different arrangements  
820. of that universal something which they are pleased  
821. to call the electron. The physicist and the  
822. astronomer had shown me that our universe .  
823. moves and evolves according to many precise  
824. and well understood laws. They tell me to the  
825. last second when the sun will be next eclipsed  
826. at the place I am now standing, or the very day  
827. several decades from now When Hallyes comet  
828. will make its turn about the sun. Much to my  
829. x interest I learned from these men that great  
830. cosmic accidents occur bringing about conditions  
831. which are not exceptions to the law so much  
832. as they result in new and unexpected developments  
833. which arise logically enough once the so called  
834. accident has occurred. It is highly probable for  
835. example-that our earth is the only planet in the  
836. solar system upon which man could evolve - and it  
837. is claimed by some astronomers that the chance  
838. that similar planets exist elsewhere in the universe  
839. is rather small. There would have to be a vast  
840. number of coincidences to bring about the exact  
841. conditions of light, warmth, food supply, etc.  
842. to support life as we know it here. But I used to  
843. ask myself why regard the earth as an accident  
844. in a system which evidences in so many respects the  
845. greatest law and order' If If all of this law  
846. existed then could there be so much law and no  
847. intelligence? And if there was an intelligence  
848. great enough to materialize and keep a universe in  
849. order it must necessarily have the power to create  
850. accidents and make exceptions.  
851. The evolutionist brought great logic to bear  
852. on the proposition that life on this planet began  
853. with the lowly omebia , which was a simple cell  
854. residing in the oceans of Eons past. Thru countless  
855. & strange combinations of logic and accident man  
856. and all other kinds of life evolved but man possessed

857. a consciousness of self, a power to reason and to  
858. choose , and a small still voice which told him the  
859. difference between right and wrong and man became  
860. increasingly able to fashion with his hands and  
861. with his tools the creations of his own brain .  
862. He could give direction and purpose to natural laws  
apparently  
863. and so he, created new things for himself and of  
864. [line number skipped in the typewritten manuscript]  
865. and do he apparently created new things for himself an  
866. [line number skipped in the typewritten manuscript]  
867. out of a tissue composed of his past experience  
868. and his new ideas. Therefore man tho' resembling  
869. other forms of life in many ways seems to me  
870. very different. It was obvious that in a limited  
871. fashion he could play at being a God himself .  
872. Such was the picture I had of myself and the  
873. world in which I lived, that there was a mighty  
874. rhythm, intelligence and purpose behind it all  
875. despite inconsistencies. I had rather strongly  
876. believed.  
877. But this was as far as I had ever got toward  
878. the realization of God and my personal relationship  
879. to Him. My thoughts of God were academic and  
880. speculative when I had them, which for some years  
881. past had not been often. That God was an intelligence  
882. power and love upon which I could absolutely rely  
883. as an individual had not seriously occurred to me.  
884. Of course I knew in a general way what theologians  
885. claimed but I could not see that religious persons  
886. as a class demonstrated any more power, love and  
887. intelligence than those who claimed no special  
888. dispensation from God tho' I grant de that  
889. christianity ought to be a wonderful influence  
890. I was annoyed, irked and confused by the attitudes  
891. they took, the beliefs they held and the things  
892. they had done in the name of Christ,. People like  
893. myself had been burned and whole population put  
894. to fire and sword on the pretext they did not  
895. believe as christians did. History taught that  
896. christians were not the only offenders in this  
897. respect. It seemed to me that on the whole  
898. it made little difference whether you were  
899. Mohamadem, Catholic, Jew, Protesant or Hotentot.

Continued...

900. You were supposed to look askance at the other  
901. fellows approach to God. Nobody could be saved  
902. unless they fell in with your ideas. I had a  
903. great admiration for Christ as a man, He practiced  
904. what he preached and set a marvelous example.  
905. It was not hard to agree in Principle with  
906. His moral teachings bit like most people, I preferred  
907. to live up to some moral standard but not to others.

908. At any rate I thought I understood as well as any  
909. one what good morals were and with the exceptions  
910. of my drinking I felt superior to most christians  
911. I knew. I might be weak in some respects but at  
912. least I was not hypocritical, So my interest in  
913. christianity other than its teaching of moral  
914. principles and the good I hoped it did on  
915. balance was slight.  
916. Sometimes I wished that I had been religiously  
917. trained from early childhood that I might have the  
918. comfortable assurance about so many things I found  
919. it impossible to have any definite convictions  
920. upon. The question of the hereafter, the many  
921. theological abstractions and seeming contradictions  
922. - these things were puzzling and finally annoying  
923. for religious people told me I must believe  
924. a great many seemingly impossible things to be one  
925. [line number skipped]  
926. of them. This insistence on their part plus a  
927. powerful desire to possess the things of this life  
928. while there was yet time had crowded the idea of  
929. the personal God more and more out of my mind as the  
930. years went by. Neither were my convictions strengthen  
931. by my own misfortunes. The great war and its  
932. aftermath seemed to more certainly demonstrate the  
933. omnipotence of the devil than the loving care of  
934. an all powerful God  
935. Nevertheless here I was sitting opposite a  
936. man who talked about a personal God who told me  
937. how hw had found Him, who described to me how I  
938. might do the same thing and who convinced me  
939. utterly that something had come into his life  
940. which had accomplished a miracle. The man was  
941. transformed; there was no denying he had been re-  
942. born. He was radiant of something which soothed  
943. my troubled spirit as tho the fresh clean wind of  
944. mountain top blowing thru and thru me I saw and  
945. felt and in a great surge of joy I realized  
946. that the great presence which had made itself felt  
947. to me that war time day in Winchester Cathedral  
948. had again returned.  
949. As he continued I commenced to see myself as in  
950. as in an unearthly mirror. I saw how ridiculous and  
951. futile the whole basis of my life had been. Standing in  
952. the middle of the stage of my lifes setting I had been  
953. feverishly trying to arrange ideas and things and people  
954. and even God, to my own liking, to my own ends and to  
955. promote what I had thought to be true happiness. It was  
956. truly a sudden and breath taking illumination. Then the  
957. idea came - " The tragic thing about you is, that you  
958. have been playing God." That was it. Playing God. Then  
959. the humor of the situation burst upon me, here was I a  
960. tiny grain of sand of the infinite shores of Gods great  
961. universe and the little grain of sand, had been trying  
962. to play God. He really thought he could arrange all of

963. the other little grains about him just to suit himself.  
 964. And when his little hour was run out, people would  
 965. weep and say in awed tones-' How wonderful'.  
 966. So then came the question - If I were no  
 967. longer to be God than was I to find and perfect  
 968. the new relationship with my creator - with the Father  
 969. of Lights who presides over all ? My friend laid down  
 970. to me the terms and conditions which were simple but  
 971. not easy, drastic yet broad and acceptable to honest  
 972. men everywhere, of whatever faith or lack thereof. He did not  
 973. tell me that these were the only terms - he merely said that  
 974. they were terms that had worked in his case. They were spiritual  
 975. principles and rules of practice he thought common to all of the  
 976. worthwhile religions and philosophies of mankind. He regarded them  
 977. as stepping stones to a better understanding of our relation to the  
 978. spirit of the universe and as a practical set of directions setting  
 979. forth how the spirit could work in and through us that we might  
 980. become spearheads and more effective agents for the promotion  
 981. of Gods Will for our lives and for our fellows. The great thing  
 982. about it all was its simplicity and scope, no really religious  
 983. persons belief would be interfered with no matter what his training ,  
 984. For the man on the street who just wondered about such things, it ws  
 985. Was a providential approach, for with a small beginning of faith  
 986. and a very large dose of action along spiritual lines he could be  
 987. sure to demonstrate the Power and Love of God as a practical  
 988. workable twenty four hour a day design for living.  
 989. This is what my friend suggested I do. One: Turn my face  
 990. to God as I understand Him and say to Him with earnestness - complete  
 991. honesty and abandon- that I henceforth place my life at His  
 992. disposal and direction forever. TWO: that I do this in the presence  
 993. of another person, who should be one in whom I have confidence and if  
 994. I be a member of a religious organization, then with an appropriate  
 995. member of that body. TWO: Having taken this first step, I should  
 996. next prepare myself for Gods Company by taking a thorough and ruth-  
 997. less inventory of my moral defects and derelictions. This I should  
 998. do without any reference to other people and their real or fancied  
 999. part in my shortcomings should be rigorously excluded-" Where have I  
 1000. failed-is the prime question. I was to go over my life from the  
 1001. beginning and ascertain in the light of my own present understanding  
 1002. where I had failed as a completely moral person. Above all things in  
 1003. making this appraisal I must be entirely honest with myself. As an  
 1004. aid to thoroughness and as something to look at when I got through  
 1005. I might use pencil and paper. First take the question of honesty.  
 1006. Where, how and with whom had I ever been dishonest? With respect to  
 1007. anything. What attitudes and actions did I still have which were not  
 1008. completely honest with God with myself or with the other fellow. I ws  
 1009. was warned that no one can say that he is a completely honest  
 1010. person. That would be superhuman and people aren't that way.  
 1011. Nor should I be misled by the thought of how honest I am in  
 1012. some particulars. I was too ruthlessly tear out of the past all  
 1013. of my dishonesty and list them in writing. Next I was to explore  
 1014. another area somewhat related to the first and commonly a very  
 1015. defective one in most people. I was to examine my sex conduct  
 1016. since infancy and rigorously compare it with what I thought that  
 1017. conduct should have been. My friend explained to me that peoples

1018. ideas throughout the world on what constitutes perfect sex conduct  
 1019. vary greatly Consequently, I was not to measure my defects in this  
 1020. particular by adopting any standard of easy virtue as a measuring  
 1021. stick, I was merely to ask God to show me the difference between  
 1022. right and wrong in this regard and ask for help and strength and  
 1023. honesty in cataloguing my defects according to the true dictates  
 1024. of my own conscience. Then I might take up the related questions  
 1025. of greed and selfishness and thoughtlessness. How far and in what  
 1026. connection had I strayed and was I straying in these particulars?  
 1027. I was assured I could make a good long list if I got honest enough  
 1028. and vigorous enough. Then there was the question of real love for  
 1029. all of my fellows including my family, my friends and my enemies  
 1030. Had I been completely loving toward all of these at all times  
 1031. and places. If not, down in the book it must go and of course  
 1032. everyone could put plenty down along that line.

(Resntments, self-pity, fear, pride.)

1033. my friend pointed out that resentment, self-pity, fear, in-  
 1034. feriority, pride and egotism, were thingsx attitudes which  
 1035. distorted ones perspective suc and usefulness to entertain such  
 1036. sentiments and attitudes was to shut oneself off from God and  
 1037. people about us. Therefore it would be necessary for me to  
 1038. examine myself critically in this respect and write down my  
 1039. conclusions.  
 1040. Step number three required that I carefully go over my  
 1041. personal inventory and definitely arrive at the conclusion that  
 1042. I was now willing to rid myself of all these defects moreover  
 1043. I was to understand that this would not be accomplished by  
 1044. [line number skipped]  
 1045. myself alone, therefore I was to humbly ask God that he take  
 1046. these handicaps away. To make sure that I had become really  
 1047. honest in this desire, I should sit down with whatever person  
 1048. I chose and reveal to him without any reservations whatever  
 1049. the result of my self appraisal. From this point out I was  
 1050. to stop living alone in every particular. Thus was I to ridx keep  
 1051. myself free in the future of those things which shut out  
 1052. God's power, It was explained that I had been standing in my  
 1053. own light, my spiritual interior had been like a room darkened  
 1054. by very dirty windows and this was an undertaking to wipe them  
 1055. off and keep them kleen. Thus was my housekeeping to be ac-  
 1056. complished, it would be difficult to be really honest with my-  
 1057. self and God and perhaps to be completely honest with another  
 1058. person by telling an other the truth, I could however be ab-  
 1059. solutely sure that my self searching had been honest and effective.  
 1060. Moreover I would be taking my first spiritual step towards my  
 1061. fellows for something I might say could be helpful in leading  
 1062. the person to whom I talked a better understanding of himself.  
 1063. In this fashion I would commence to break down the barriers  
 1064. which my many forms of self will had erected. Warning was  
 1065. given me that I should select a person who would be in ho way  
 1066. injured or offended by what I had to say, for I could not expect  
 1067. to commence my spiritual growth at the w expense of another.  
 1068. My friend told me that this step was complete, I would surely  
 1069. feel a tremendous sense of relieve accompanying by the absolute

1070. conviction that I was on the right t road at last.

1071.10 Step number four demanded that I frankly admit that my

1072.deviation from right thought and action had injured other people

1073.therefore I must set about undoing the damage to the best of my

1074.ability. It would be advisable to make a list of all the

1075.persons I had hurt or with whom I had bad relations. People I

1076.disliked and those who had injured me should have preferred

1077.attention, provided I had done them injury or still entertained

1078.any feeling of resentment towards them . Under no circumstances

1079.was I to consider their defects or wrong doing , then I was to

1080.approach these people telling them I had commenced a way of life

1081.which required that I be on friendly and helpful terms with every

1082.body; that I recognized I had been at fault in this particular

1083.that I was sorry for what I had done or said and had come to set

1084.matters right insofar as I possibly could. Under no circumstances

1085.was I to engage in argument or controversy. My own wrong doing

1086.was to be admitted and set right and that was all. Assurance was

1087.to be given that I was prepared to go to any length to do the

1088.right thing. Again I was warned that obviously I could not

1089.make amends at the expense of other people, that judgment and

1090.discretion should be used lest others should be hurt. This sort

1091.of situation could be postponed until such conditions became such

1092.that the job could be done without harm to anyone. One could

1093.be contented in the meanwhile by discussing such a matter frankly

1094.with a third party who would not be involved and of course on a

1095.strictly confidential basis. Great was to be taken that one

1096.did not avoid situations difficult or dangerous to oneself on

as possible

1097.such a pretext . The willingness to go the limit a s fast had

1098.to be at all times present. This principle of making amends

1099.was to be continued in the future for only by keeping myself free

1100.of bad relationships with others could I expect to receive the

1101.Power and direction so indispensable to my new and larger useful-

1102.ness . This sort of discipline would helped me to see others as

1103.they really are; to recognize that every one is plagued by various

1104.of self will; that every one is in a sense actually sick with

1105.some form of self; that when men behave badly they are only dis-

1106.playing symptoms of spiritual ill health .

1107. one is not usually angry or critical of another when he

1108. suffers from some grave bodily illness and I would

how

1109. presently see senseless and futile it is to be disturbed

1110. by those burdened by their own wrong thinking . I was to

1111. entertain towards everyone a quite new feeling of tolerance

1112. patience and helpfulness I would recognize more and more

1113. that when I became critical or resentful I must at all

1114. costs realize that such things were very wrong in me

1115. and that in some form otro or other I still had the very

1116. defects of which I complained in others. Much emphasis

1117. was placed on the development of this of mind toward others.

1118. No stone should be left unturned to acheive this end.

1119. The constant practice of this principle frequently ask-

1120. ing God for His help in making it work under trying

1121. circumstances was absolutely imperative . The drunkard

1122. especially had to be most rigorous on this point for one

1125. burst of anger or self pity might so shut him out from his  
 1124. new found strength that he would drink again and with us  
 1125. that always means calamity and sometimes death.  
 1126. This was indeed a program, the thought of some of the  
 to  
 1127. things I would have admit about myself to other people  
 1128. was most distasteful - even appalling. It was only to o  
 1129. plain that I had been ruined by my own colossal egotism  
 1130. and selfishness, not only in respect to drinking but with  
 1131. regard to everything else. Drinking had been a symptom  
 1132. of these things. Alcohol had submerged my inferiorities  
 1135. and puffed up my self esteem, body had finally rebelled  
 1134. and I had some fatally affected , my thinking and action  
 1135. was woefully distorted thru infection from the mire of  
 1136. self pity, resentment, fear and remorse in which I now  
 1137. wallowed . The motive behind a certain amount of generosity,  
 1138. kindness and the meticulous honesty in some directions  
 1139. upon which I had prided myself was not perhaps not so  
 1140. good after all. The motive had been to get personal  
 1141. satisfaction for myself, perhaps not entirely but on the  
 1142. whole this was true. I had sought the glow which comes  
 applause  
 1143. with the flaws and Praise rendered me by others.  
 1144. I began to see how actions good in themselves might avail  
 1145. little because of wrong motive , I had been like the man  
 1146. who feels that all is well after he has condescendingly  
 1147. taken turkeys to the poor at Xmas time . How clear it  
 1148. suddenly became that all of my thought and action, both  
 1149. good and bad, had arisen out of a desire to make myself  
 1150. happy and satisfied. I had been self centered instead of  
 1151. God centered. It was now easy to understand why the taking  
 this  
 1152. of a simple childlike attitude toward God plus a drastic  
 1153. program of action which would place himx would bring  
 1154. results. How evident it became that mere faith in God  
 1155. was not enough. Faith had to be demonstrated by works  
 1156. and there could be no works or any worth while demonstrations  
 1157. until I had fitted myself for the undertaking and had be-  
 1158. come a suitable table agent thru which God might express Himself.  
 1159. There had to be a tremendous personal housecleaning, a  
 1160. sweeping away of the debris of past willfulness , a restoring  
 1161. of broken relationships and a firm resolve to make God's  
 1162. will my will . I must stop forcing things , I must stop  
 1163. trying to mold people and situations to my own liking.  
 1164. Nearly every one is taught that human willpower and ambition  
 1165. if good ends are sought are desirable attributes. I too  
 1166. had clung to that conception but I saw that it was not good  
 1167. enough, nor big enough , nor powerful enough . My own will had  
 1168. failed in many areas of my live. With respect to  
 1169. alcohol it had become absolutely inoperative . My ambitions,  
 1170. which had seemed worthy at some time, had been frustrated.  
 1171. Even had I been successful , the pursuit of my desires  
 1172. would have perhaps harmed others add their realization  
 1173. would have added little or nothing to anyone's peace,  
 1174. happiness or usefulness. I began to see that the clashing



>> district. In the past these positions have been filled through  
 >> elections. The rationale is that the chairman/person would be able to  
 >> appoint people to these positions that he/she feels comfortable with  
 >> and personally knows that they can perform the duties. Tradition 2  
 >> states, in part, that "...our leaders are but trusted servants they  
 >> do not govern..." One (of the many) definitions of govern it to  
 >> "appoint." What if there are two people equally qualified in every way  
 >> but the chairperson chose his/her buddy because they are comfortable?  
 >>  
 >> Now the question. After reading the scenario, does anyone know where I  
 >> could find out more about this and educate myself? Is there anything  
 >> in literature anywhere that has dealt with this in the past? I would  
 >> greatly appreciate hearing from you and pointing me in the right  
 >> research direction.  
 >>  
 >> Thank you for everything that is done in this group! It is such a  
 >> treasure trove of information!!  
 >>  
 >> Yours in the fellowship  
 >> Donna W.  
 >>  
 >>  
 >  
 >  
 >  
 > [Non-text portions of this message have been removed]  
 >

=====

+++Message 6502. . . . . Women & Spirit  
From: FAMBD . . . . . 5/2/2010 2:21:00 PM

=====

<http://www.womenandspirit.org/index.html>

The Women & Spirit Exhibition is touring the US and will be in Cleveland Ohio from 09-MAY. Part of the exhibition is devoted to Ignatia and her work. The material has been provided by the Sisters of Charity of St Augustine. The link above is to the website which gives dates etc of where the exhibition will be.

Regards

Fiona

=====

+++Message 6503. . . . . RE: minority voice report  
From: Tim DeRan . . . . . 5/2/2010 5:05:00 PM

=====









struggling  
with their 12 step program. People seeking to deepen their Spiritual/  
religious  
connection People who are seeking to live a life of honor and integrity in a  
world in filled with the opposite It is my honor and pleasure to have Cecil  
Roses work reborn through this reprinting so that the masses can have access  
to  
his words and the principles he speaks of.

"Twice Born men" Harold Begbie.  
A Famous English Author of the early 1900's writes stories of downtrodden  
people  
who were saved by the works of the Salvation Army. A movement that started  
in  
England and has spread to 116 countries today

"The Genius of Fellowship/ conversion of the Church" Sam Shoemaker  
The Man who started it all.  
Sam Shoemaker a pioneer in both the Oxford group movement and AA. presents  
in  
his book "The conversion Of The Church" How the Church needs to operate like  
a  
fellowship and that in reality the Fellowship is the Church. Sam mentions in  
his  
Forward that the original church was often called the fellowship. AA is  
often  
referred to as the Fellowship. Sam devotes an entire Chapter to the genius  
of  
fellowship. There he emphasizes the Importance of fellowship in The Church.  
"When the Church is alive the desire for fellowship is alive. Sam gives his  
definition of real fellowship. "the core and genius of real fellowship as I  
see  
it, is the power to live and work with people upon the basis of absolute  
love  
and honesty"

"Children of the second Birth" Sam Shoemaker  
The movement that helped Bill W to recover  
An early Sam Shoemaker book originally published in the 1920s, Children of  
the  
Second Birth is filled with stories of men and women who had their lives  
changed  
by turning to God; stories of people who, under the guidance of Sam,  
utilized  
the Oxford Group principles and found miracles. These men and women came  
from  
the depths of desperation and despair to places of happiness and joy. The  
touching journeys that they went through gave others the hope that they too  
could have a new life filled with peace and serenity. People today can  
achieve  
the same results as the people mentioned in this book. All that is required  
is  
to follow what they did. May these true-life accounts help you or your loved  
ones find the Happiness of God.

"Life Changers 13th edition" Harold Begbie

Frank Buchman The man who started the oxford movement

Life Changers is comprised of century-old stories of men who had their lives changed so profoundly and so dramatically that the original book was reprinted

12 times. Now 100 years later, with its 13th printing, this precious classic is

set to change the lives of many more men and women. The words in this book are

as true today as they were then. Life Changers is also about a man, Frank Buchman, who was first and foremost a teacher. Buchman could change the lives of

students and scholars in the course of a single conversation; changing those lives so profoundly and persuasively that the world was in disbelief.

Buchman

started a movement that reached the shores of America and lives today in the form of many 12-step programs. While the original movement was founded on Christianity, its principles and ideas moved beyond religion and

Christianity

into a more generic spiritual movement.

The Common Sense of Drinking

Written by Richard Peabody in the early 1930s, "The Common Sense of Drinking"

describes alcoholism and the behavior of many alcoholics. Divided into four sections, the book carefully details the condition of alcoholism, along with the

diagnosis of the disease, first steps towards successful treatment, and "the cure made effective." Republished in 2009 by Tuchy Palmieri as "To Drink or

Not

To Drink: The Common Sense of Drinking," this book, although somewhat dated in

parts, still serves as a wonderful resource for anyone interested in studying

the early research on the condition of alcoholism.

Twice Born Ministers

Twice-Born Ministers is a book of 12 personal stories of 12 ministers who were

reborn and re-energized to do the real work of ministry by helping people to become faithful followers in every sense of the word, specifically being reborn

themselves to Christ and to his calling for them to do his work.

Inspired Children

Olive M. Jones written by the former President of The National Education Association. It is a book about how the Oxford Group principles work in lives of

children. True stories about real children and how their lives have been transformed by employing the principles and making God real to children. Sam Shoemaker in his introduction makes the point that he knew most of the children

and that they were the happiest children he has ever known





















## "Our Southern Friend"

John H. F. (Fitz) M., Cumberstone, Maryland

(p. 226 in 1st edition, p. 460 in 2nd edition, p. 497 in 3rd edition, and p. 208

in 4th edition. In the first three editions it appeared under the section

"They  
Nearly Lost All.")

They Lost Nearly All

"Pioneer A.A., minister's son, and southern farmer, he asked, 'Who am I to say there is no God?'"

Fitz' date of sobriety was October 1935. He was Bill's second or third success

at 12th stepping after he returned from Akron in 1935. The first was Hank P. ("The Unbeliever" in the 1st edition), and the second probably William R., "A Business Man's Recovery" in the 1st edition.)

Fitz has been described as a blue blood from Maryland. Alcoholism may have run

in his mother's side of the family. Fitz was, reportedly, quite handsome, with

chiseled features. He had the quiet, easy charm of the landed gentry.

Indeed, he

was quite the Southern gentleman. Lois W. said Fitz was an impractical, lovable

dreamer. His intellectual, scholarly qualities gave him common ground with Bill

who - like Fitz - was also a dreamer.

He was the son of an Episcopalian minister. Alcoholism may have run in his mother's side of the family. They never drank at home, but when Fitz took his

first drink when at college, he discovered that it removed his fear and sense of inferiority.

He attempted to enlist during World War I, but could not pass the physical.

This

added to his sense of inferiority.

He had a good job with a large corporation until the Great Depression. Later he

worked at various jobs: traveling salesman, teacher and farmer. But he couldn't

stop drinking. He was drunk when his mother-in-law died, when his own mother died, when his child was born.

His wife had heard of Towns Hospital in New York and urged him to go there.

Finally he agreed.

Another patient told him about a group of men who were worse than he was but who didn't drink any more. This patient had tried the program but had slipped.

He knew it was because he hadn't been honest. He asked Fitz if he believed in God.

Fitz did not. Later, in his bed, the thought came: "Can all the worth while people I have known be wrong about God?" He took a look at his own history and suddenly a thought like a Voice came: "Who are you to say there is no God?"

Bill & Lois W. and Fitz M. and his wife became devoted friends, and visited one another often. Fitz frequently came up for the Tuesday night meeting at the Wilson home in Brooklyn. It was while Bill and Lois were visiting Fitz in Maryland in the summer of 1936 that Bill C., committed suicide. (See page 16 of the Big Book.) And Fitz, as well as Hank P. often joined Bill and Lois at Oxford Group house parties before A.A. broke away from the Oxford Group.

During the writing of the Big Book, Fitz insisted that the book should express Christian doctrines and use Biblical terms and expressions. Hank and Jim B. opposed him. The compromise was "God as we understood Him."

When the group was trying to decide on a name for the book, Fitz, because of his close proximity to Washington, was asked to go to the Library of Congress and find out how many books were called "The Way Out." His sister, Agnes, came to the their assistance when the printer refused to release the book he was holding - the first printing of Alcoholics Anonymous. Agnes loaned A.A. \$1,000, the equivalent of nearly \$12,000 today.

Fitz later started A.A. in Washington. Florence R. ("A Feminine Victory" in the 1st edition) joined him in Washington. It was Fitz who was called on to identify her body when she died. He sent one of his early sponsees (who never recovered) to see his old friend Jim B. in Washington ("The Vicious Cycle") when Jim was just coming off a binge.

In World War II, Fitz at last was able to join the Army, where he was found to be suffering from cancer. He died October 4, 1943, eight years after he stopped drinking. Fitz is buried on the grounds of Christ Episcopal Church at Owensville, MD, where his father had once been pastor. He is buried just a





With respect to the additional info provided Fitz was second behind Hank to surrender and recover. William Ruddell didn't meet Bill or get sober until February of 1937. This is verified in Ruddell's first edition story as well as Lois's diary.

God Bless

|||||

+++Message 6518. . . . . Historical definition of substantial unanimity  
From: Lonnie . . . . . 5/10/2010 11:10:00 PM

|||||

I'm looking for the historical definition of "substantial unanimity" as used in the pamphlet "The AA Group... Where It All Begins" at the bottom of page 26.

Our group is struggling with an issue that has split the group at a 50/50 vote, and the question has been posed as to how we will define "substantial unanimity".

Any thoughts / help appreciated!

Lonnie V.

|||||

+++Message 6519. . . . . Re: Historical definition of substantial unanimity  
From: Sober186@aol.com . . . . . 5/10/2010 9:31:00 PM

|||||

Bill W. used the term in an article in the October 1946, and defined it at that time as a two thirds vote. The same idea is contained in the pamphlet, "The AA Group ... Where It All Begins" (p. 34-35): If one is in a hurry, skip to the last sentence.

"The group conscience is the collective conscience of the group membership and thus represents substantial unanimity on an issue before definitive action is taken. This is achieved by the group members through the sharing of full information, individual points of view, and the practice of AA principles. To be fully informed requires a willingness to listen to minority opinions with an open mind.

"On sensitive issues, the group works slowly -- discouraging formal motions until a clear sense of its collective view emerges. Placing principles before personalities, the membership is wary of dominant opinions. Its voice is heard when a well-informed group arrives at a decision. The result rests



Not exactly the same sentence, but one local judge says he never sentences a person to attend AA. He gives them an option of either going to jail for x number of days or attending a few AA meetings a week for the same length of time. He says they seem to always like the AA option. He also says he makes it clear if he catches them skipping the AA meetings, they will serve the full jail time. Very few skip the meetings.

We also had a Juvenile court judge in a small town sentencing youngsters to attend AA meetings. Sometimes they were a little disruptive. A few members of AA made an appointment with the judge and explained the concept of Open and Closed meetings. He then only sentenced them to Open AA meetings.

AA membership does not require having a sponsor, but that makes no difference. A judge can do anything the judge wishes until he gets over ruled by a higher court. (Of course he may not get re elected)

Jim in Central Ohio

- - - -

From: "Rotax Steve" <gallery5@mindspring.com>  
(gallery5 at mindspring.com)

I see it at every meeting I go to. Recently my home group has been flooded with court cards.

I have often wondered how and when the courts started sending people to AA?

I try to be involved more with CPCPI and it bugs me when people are "sentenced to AA". I try to tell judges that AA is not punishment and that those who are sent there by the courts consider it so.

I would say that perhaps 1 in 15 do stay after there court card requirements are finished (but usually not for very long) so that is good but what's not good are the other 14 who can be disruptive and use the group for therapy which waters down the whole meeting. Long standing members try to steer topics toward the program for discussion but it's difficult.

~ Rotax Steve

- - - -

From: "Elisabeth" <elisabeth98043@yahoo.com>  
(elisabeth98043 at yahoo.com)

No! It's amazing that he didn't order him to do a 5th step ... excuse the sarcasm ...



information

about the meeting, such as the date, time, location and name of the meeting, meeting topic, name of the meeting leader or secretary, and the name of the last person to speak. This eliminates the need to have a slip signed (and makes it difficult for the attendee to falsify).

I first came into AA in 1987 in the midst of the court signing debate carrying a court slip. I encountered much hostility at the time, but eventually the judge's desire for me to attend A.A. meetings developed into my own. There's another saying that I often hear in meetings, "I first came to meetings because I had to, then I came because I wanted to, finally I came because it's Tuesday night and it's 8 o'clock."

The General Service Office has a number of pdf's available online about this very topic:

[http://www.aa.org/en\\_pdfs/smf-177\\_en.pdf](http://www.aa.org/en_pdfs/smf-177_en.pdf)

[http://www.aa.org/en\\_pdfs/mg-05\\_coopwithcourt.pdf](http://www.aa.org/en_pdfs/mg-05_coopwithcourt.pdf)

In this posting I haven't mentioned the controversy of treatment centers sending people that self-identify as drug addicts. I'll skip that hot topic entirely.

With warm regards,

Rick B.  
Hagerstown, Maryland

- - - -

From: "diazetone" <eztone@hotmail.com>  
(eztone at hotmail.com)

My main point in posting this was that I have always seen people sentence to AA.

I was one of them. My AA history website is dedicated to the Judge who sentenced me!!

However this is the first case I have heard of (in my 15 years sober) of the court requiring a documented must get "An AA Sponsor"

I give my own opinion on this in a page on the aabibliography web site:

[http://www.aabibliography.com/aa\\_paper\\_signers\\_probation\\_parole\\_alcoholics\\_anony](http://www.aabibliography.com/aa_paper_signers_probation_parole_alcoholics_anony)

mous.html [14]

LD Pierce  
www.aabibliography.com

----

From: "planternva2000" <planternva2000@yahoo.com>  
(planternva2000 at yahoo.com)

So?

For years the local treatment facilities have been requiring inmates to get a 'temporary' sponsor and home group. Some get sober, some don't. I think one of our traditions says something about it not being AA's business what outside enterprises do.

Jim S.

|||||

+++Message 6522. . . . . Re: Judge sentences man to get AA sponsor  
From: Craig Keith . . . . . 5/13/2010 6:53:00 PM

|||||

As I recall, it was the latter part of 1934 when a judge in effect sentenced one Ebby T. to attend Oxford group meetings.

That's the first "court ordered" person I've heard about.

|||||

+++Message 6523. . . . . Re: Historical definition of substantial unanimity  
From: Tom Hickcox . . . . . 5/11/2010 4:52:00 PM

|||||

From Tommy H. and kevinr1211

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From: Tom Hickcox <cometkazie1@cox.net>  
(cometkazie1 at cox.net)

In the current pamphlet, the material quoted below (less the last sentence which does not have quotation marks) is on pp. 26-27. That "'substantial unanimity' means a 2/3 majority whenever possible" is not attributed.

Tommy H in Baton Rouge

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At 00:31 5/11/2010, Sober186@aol.com wrote:

>Bill W. used the term in an article in the October 1946, and defined it at  
>that time as a two thirds vote. The same idea is contained in the  
>pamphlet, "The AA Group ... Where It All Begins" (p. 34-35): If  
>one is in a  
>hurry, skip to the last sentence.  
>  
>"The group conscience is the collective conscience of the group membership  
>and thus represents substantial unanimity on an issue before definitive  
>action is taken. This is achieved by the group members through the  
>sharing of  
>full information, individual points of view, and the practice of AA  
>principles. To be fully informed requires a willingness to listen  
>to minority  
>opinions with an open mind.  
>  
>"On sensitive issues, the group works slowly -- discouraging formal motions  
>until a clear sense of its collective view emerges. Placing principles  
>before personalities, the membership is wary of dominant opinions. Its  
>voice  
>is heard when a well-informed group arrives at a decision. The result rests  
>on more than a 'yes' or 'no' count -- precisely because it is the spiritual  
>expression of the group conscience. The term 'informed group conscience'  
>implies that pertinent information has been studied and all views have been  
>heard before the group votes."  
>  
>Within The e-AA Group, "substantial unanimity" means a 2/3 majority  
>whenever possible.

-----

From: "kevinr1211" <analystkmr@hotmail.com>  
(analystkmr at hotmail.com)

In our basic text, chapter 2, a statement is made that defines AA's  
unanimity,  
its the famous line beginning with "We have a way out on which we can  
absolutely  
agree..."

In my experience, when it is hard to get a group to agree on an issue beyond  
our  
basic tenets of our basic purpose of staying sober, several principles  
outside  
unanimity can be used, especially when there is a stated divide, as you  
describe. I question the very premise of your question: should you be even  
using  
the "substantial unanimity" principle when the opposite seems to be the  
case?



Tommy H in Baton Rouge

-----

FROM THE CHAPTER IN THE 12+12 ON THE FIFTH TRADITION:

[From the moderator: and please note that the main point in this section is that the "primary purpose" which AA must uphold with a total "singleness of purpose" is TO TALK ABOUT RECOVERING FROM ALCOHOLISM, NOT to talk to people about RELIGION.

Conservative Protestant evangelicals are NOT to start preaching to Roman Catholics that they must have a revivalist style born again experience where they take Jesus as their personal savior, and vice versa, Roman Catholics are NOT to start preaching to Protestants that they have to follow Roman Catholic dogmas about the Trinity and the Blessed Virgin Mary, and BOTH groups are NOT to start preaching Christianity at all to Jews, Buddhists, Hindus, Muslims, etc.

Read what follows, and you will see that this is so.]

-----

"Each group has but one primary purpose - to carry its message to the alcoholic who still suffers."

"Restless one day, I felt I'd better do some Twelfth Step work. Maybe I should take out some insurance against a slip. But first I'd have to find a drunk to work on.

"So I hopped the subway to Towns Hospital, where I asked Dr. Silkworth if he had a prospect. 'Nothing too promising,' the little doc said. 'There's just one chap on the third floor who might be a possibility. But he's an awfully tough Irishman. I never saw a man so obstinate. He shouts that if his partner would treat him better, and his wife would leave him alone, he'd soon solve his

alcohol problem. He's had a bad case of D.T.'s, he's pretty foggy, and he's very suspicious of everybody. Doesn't sound too good, does it? But working with him may do something for you, so why don't you have a go at it?'

"I was soon sitting beside a big hulk of a man. Decidedly unfriendly, he stared at me out of eyes which were slits in his red and swollen face. I had to agree with the doctor - he certainly didn't look god. But I told him my own

story. I explained what a wonderful Fellowship we had, how well we understood

each other. I bore down hard on the hopelessness of the drunk's dilemma. I insisted that few drunks could ever get well on their own steam, but that in our groups we could do together what we could not do separately. He interrupted to scoff at this and asserted he'd fix his wife, his partner,

and his alcoholism by himself. Sarcastically he asked, 'How much does your scheme cost?'

"I was thankful I could tell him, 'Nothing at all.'

"His next question: 'What are you getting out of it?'

"Of course, my answer was 'My own sobriety and a mighty happy life.'

"Still dubious, he demanded, 'Do you really mean the only reason you are here is to try and help me and to help yourself?'

"'Yes,' I said. 'That's absolutely all there is to it. There's no angle.'

"Then, hesitantly, I ventured to talk about the spiritual side of our program. What a freeze that drunk gave me! I'd no sooner got the word 'spiritual' out of my mouth than he pounced. 'Oh!' he said. 'Now I get it! You're proselytizing for some damn religious sect or other. Where do you get that "no angle" stuff? I belong to a great church that means everything to me. You've got a nerve to come in here talking religion!"

"Thank heaven I came up with the right answer for that one. It was based foursquare on the single purpose of A.A. 'You have faith,' I said. 'Perhaps far deeper faith than mine. No doubt you're better taught in religious matters than I. So I can't tell you anything about religion. I don't even want to try. I'll bet, too, that you could give me a letter-perfect definition of humility. But from what you've told me about yourself and your problems and how you propose to lock them, I think I know what's wrong.'

"'Okay,' he said. 'Give me the business.'

"'Well,' I said, 'I think you're just a conceited Irishman who thinks he can run the whole show.'

"This really rocked him. But as he calmed down, he began to listen while I tried to show him that humility was the main key to sobriety. Finally, he saw that I wasn't attempting to change his religious views, that I wanted him to find the grace in his own religion that would aid his recovery. From there on we got along fine.

"Now," concludes the oldtimer, "suppose I'd been obliged to talk to this man on religious grounds? Suppose my answer had to be that A.A. needed a lot of money; that A.A. went in for education, hospital, and rehabilitation? Suppose I'd suggested that I'd take a hand in his domestic and business affairs? Where would we have wound up? No place, of course."

Years later, this tough Irish customer liked to say, "my sponsor sold me one idea, and that was sobriety. At the time, I couldn't have bought anything else."

=====

++++Message 6526. . . . . Re: The Irishman in the chapter on Tradition Five in the 12 and 12  
 From: Dov . . . . . 5/13/2010 4:12:00 PM

=====

According to Fr Ed Dowling quoted in p.47 of "Not God" Morgan R(yan) was fresh out of Greystone asylum which does not fit the 12&12 Tradition Five description of the Irishman in Towns Hospital. (Note that Fr Dowling is quoted as saying that Morgan R was the only Roman Catholic in New York not the only Roman Catholic in AA).

I was wondering whether another early Irish AA, Tom M. was a candidate. "Old Tom" is described (in AA Comes of Age) as the brusque Irish janitor of the AA clubhouse who announced Father Ed as 'some bum from St. Louis'. That would seem at first sight to match the tough Irishman description in the 12 and 12. However he was brought into AA by Bill & Lois from Rockland State asylum, which would rule him out too.

However I do not know of any need to believe that the incident took place in early AA because according to an article by Leonard Blumberg, (Professor of Sociology, Temple University, Philadelphia Vol. 38. No. 11, 1977, "The Ideology of a Therapeutic Social Movement: Alcoholics Anonymous") Dr. Silkworth continued to work at Towns until his death in 1951 ([http://www.silkworth.net/silkworth/silkworth\\_bio.html](http://www.silkworth.net/silkworth/silkworth_bio.html)).

By 1951 there may well have been more than one tough Irishman in AA which could make it very difficult to identify the individual mentioned in Tradition Five.

--- In AAHistoryLovers@yahoogroups.com, Tom V <tomvlll@...> wrote:

>  
> If the story goes back to the very early AA  
> period, Morgan Ryan, who was the only Roman  
> Catholic AA member at the time the Big Book  
> was published, had an obviously Irish last  
> name.  
>  
> ----  
>  
> From: kodom2545 <kodom2545@...>  
>  
> Do we know who the Irishman is in the chapter  
> on Tradition Five in the Twelve Steps and  
> Twelve Traditions, pp. 151-154?  
>  
> It was a man in Towns Hospital whom Dr.  
> Silkworth indicated as someone who might be  
> a possible candidate for the A.A. program.  
>  
> God Bless,

>  
> Kyle  
>

|||||

+++Message 6527..... Sylvia K's Doctor  
From: mfmargetis ..... 5/12/2010 9:49:00 PM

|||||

Hi All,

I searched but could not seem to find the answer to this question, forgive me if I didn't look hard enough. In Sylvia K's story "The Keys To The Kingdom" do we know who the Doctor in Evanston is?

Thanks,

-Mike Margetis

Brunswick, MD

- - - -

For short biographies of the authors of the stories in the Big Book see:

[http://www.a-1associates.com/westbalto/HISTORY\\_PAGE/Authors.htm](http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm)

<http://silkworth.net/aabiography/storyauthors.html>

The following account is given there:

According to member list index cards kept by the Chicago group, Sylvia's date of sobriety was September 13, 1939. Because of slips by Marty Mann ("Women Suffer Too,") Sylvia may have been the first woman to achieve long term sobriety ....

She moved to Chicago thinking a new environment would help. She tried all sorts of things to control her drinking: the beer diet, the wine diet, timing, measuring, and spacing of drinks. Nothing worked.

The next three years saw her in sanitariums, once in a ten-day coma from which she very nearly died. She wanted to die, but had lost the courage to try.

For about one year prior to this time there was one doctor who did not give up on her. He tried everything he could think of, including having her go to mass every morning at six a.m., and performing the most menial labor for his



medical psychology, as far as I can tell, was using the term "moral psychology" to describe itself. Silkworth was probably going back to the traditional use of the phrase as a psychologically-informed approach to conduct.

Silkworth may have been thinking of the Emmanuel Movement or its spin-offs, of the social-psychology approach then used by Dr. Riggs in Stockbridge, or of the various work-cure places where the wealthy could go to chop wood and do other menial labor. Or maybe he was thinking of the Keeley-cure alumni associations where people who dried out at Keeley clinics got together to strengthen one another's resolve. There were also the religiously-based missions such as Calvary, and of course the Oxford Group. None of these specifically said they were based on "moral psychology," however.

I certainly don't read him as saying that other doctors did not feel this way. In fact, he is saying the opposite: that medical people have always known that people acquire the motivation and strength to stop drinking for complex reasons not within the doctor's control. We would now put those reasons and that process in the general realm of "spirituality," but I don't think that word was in Silkworth's vocabulary at the time.

Doctors, like most people, were inclined to become moralistic about alcohol over-consumption, but of course they had to be on guard not to communicate this explicitly to the patient. It just wasn't, and isn't, part of the role, rarely does any good, and may do harm. I don't think Silkworth was saying anything more complicated than that. Certainly not that there were doctors (Freudian or otherwise) who didn't believe morals had anything to do with solving drinking problems.

--- In AAHistoryLovers@yahoogroups.com, "martinholmes76@..." <martinholmes76@...> wrote:

>  
> What was their version of moral psychology mentioned in the Big Book in the Doctor's opinion?  
>  
> ----  
>  
> From Glenn C., the moderator  
>  
> (BB 4th ed. p. xxvii) Dr. Silkworth had been unable to



-----

For Don's HISTORY OF CHICAGO AA, see:  
<http://hindsfoot.org/chicago1.pdf>  
listed on <http://hindsfoot.org/archive2.html>

-----

>  
> Hi All,  
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> Thanks,  
>  
> -Mike Margetis  
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> Brunswick, MD  
>  
> -----  
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> For short biographies of the authors of the  
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>  
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> all sorts of things to control her drinking: the beer diet, the wine  
> diet, timing, measuring, and spacing of drinks. Nothing worked.  
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> from which she very nearly died. She wanted to die, but had lost the  
> courage to try.  
>  
> For about one year prior to this time there was one doctor who did not  
> give up on her. He tried everything he could think of, including having  
> her go to mass every morning at six a.m., and performing the most menial  
> labor for his charity patients. This doctor apparently had the intuitive  
> knowledge that spirituality and helping others might be the answer.  
>  
> In the 1939 this doctor heard of the book Alcoholics Anonymous and  
> wrote to New York for a copy. After reading it he tucked it under his  
> arm and called on Sylvia. That visit marked the turning point of her  
> life.





Friends,

Re: Recent WDS "moral psychology" posting: Silky frequently challenged both clergy and psychologists to assist in the public education of the moral deficiencies found within the alcoholic population as a means to recognize early warning signs. The difference between the use of "psychology" (Jung), "spiritual awakening" (WDS), and "spiritual experience" (James) are in most cases interchangeable, but explained in detail in the new book: "SILKWORTH - The Little Doctor Who Loved Drunks" Hazelden Education and Information Services. All of the WDS speeches and private writings are also included within this book.

-----

The following was taken from the new Silkworth book mentioned above:

"Doctor Silkworth presented Alcoholics Anonymous as having two distinct parts - moral psychology and group psychology. In a 1939 article, he blamed those who relapsed of "taking the path of least resistance - group psychology." These people, he believed, attended meetings, engaged in Twelve Step work, spoke at AA meetings, yet relapsed because they ignored the importance of moral psychology, what Silkworth called "the vital principle of Alcoholics Anonymous."

He believed alcoholism had both a physiological and a psychological component. Without hesitation, Dr. Silkworth always made a case that the physiological preceded the psychological. In this regard, he said, "AA can not do anything about the physiological phase. Once an alcoholic, always an alcoholic. But, the plan of Alcoholics Anonymous can arrest the psychological compulsion to drink." It is thought that Bill Wilson later referred to this Silkworth statement at an AA convention.

Interestingly enough, Silkworth's description of the early warning signs of alcoholism form the basis for the Short Michigan Alcoholism Screening Test (SMAST), now used worldwide in alcoholism diagnosis.

Silkworth Alcohol Screening Test  
(early warning signs)

1. Do you notice you can drink more than your friends?
2. Do you cheat about how much you can drink?
3. Is your work or personal life ignored?
4. Do you eat less when drinking?
5. Is liquor essential in your life?
6. Do you deny any of this?
7. Do you believe you can stop at any time?
8. Do you resent advice about your drinking?

In 1947, Dr. Silkworth was again approached by AA for help in off-setting the public reaction to continued relapse among alcoholics. There was still a large school that believed the alcoholic relapse was indicative of a failed cure. Silkworth admonishes this population with his article "Slips and Human Nature." Also in this article, Silkworth likens alcoholism to other chronic diseases. In another first by a medical doctor, he equates relapse with a failed program, much as a tuberculosis patient might relapse if he, too, discontinued the





the party and dance at 7:00 p.m. on Thursday evening, most people will most likely have their travel plans set up so that they will be arriving on Thursday afternoon or evening.

So some time on Friday or Saturday would seem like it would give the most people an opportunity to attend.

---

#### ADVANCE PROGRAM

A.A. International Convention

San Antonio, Texas -- July 1-4, 2010

[http://www.aa.org/lang/en/en\\_pdfs/2010IC\\_AdvanceProgram.pdf](http://www.aa.org/lang/en/en_pdfs/2010IC_AdvanceProgram.pdf)

#### THURSDAY, July 1, 2010

7:00 p.m. -- convention begins Thursday night with a Party in the Park right outside Halls C & D of the Convention Center in Hemisfair Park. Start in the park; hop on into the Convention Center and swing over to the Grand Hyatt San Antonio for dancing fun.

#### FRIDAY, July 2, 2010

9:00 a.m.-5:30 p.m.

A.A. topic meetings, workshops, panels, special interest meetings, and regional meetings will be held Friday and Saturday at the Henry B. Gonzalez Convention Center and the Grand Hyatt San Antonio.

8:00 p.m.

Friday night we all come together in the Alamodome Stadium for the Flag Ceremony and Opening A.A. Meeting.

#### SATURDAY, July 3, 2010

9:00 a.m.-5:30 p.m.

A.A. topic meetings, workshops, panels, special interest meetings, and regional meetings will be held Friday and Saturday at the Henry B. Gonzalez Convention Center and the Grand Hyatt San Antonio.

8:00 p.m.

Saturday night Old-timers A.A. Meeting.

#### SUNDAY, July 4, 2010

9:00 a.m.-11:00 a.m.

Sunday morning the Closing A.A. Meeting.

---



of course).

Cheers

Arthur

- - - -

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of momaria33772  
Sent: Thursday, May 20, 2010 7:50 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Akron honors Dr. Bob by re-naming part of Olive Street

Dr. Bob's Way coming to Akron  
Portion of Olive St. will be designated for AA co-founder

By Stephanie Warsmith

Beacon Journal staff writer

Published on Tuesday, May 18, 2010

Each year, thousands travel to Akron to recognize Dr. Bob Smith for co-founding Alcoholics Anonymous. This year, Akron will thank Dr. Bob in a special way - by naming part of a street after him.

Akron City Council on Monday voted to designate the section of Olive Street from North Main Street to North Howard Street "Dr. Bob's Way." This section of Olive is on the north end of St. Thomas Hospital, which featured the first hospital specialty unit to treat alcoholism as a medical condition. The street designation will help celebrate the 75th anniversary of AA

starting in Akron on June 10.

"I think it's a good piece of legislation and a good way to honor Dr. Bob," said Councilman Jeff Fusco. Summit County Councilwoman Ilene Shapiro urged Please see Dr. Bob, council members to redesignate the street and create a historical marker. "I think it's a lovely tribute to his memory," she said.

The city didn't want to rename Olive because of the inconvenience this would cause to St. Thomas staff who have documents printed with the current street name, said Deputy Mayor Dave Lieberth. Signs with the new designation will be added on Olive at Main, Howard and Schiller Avenue after a ceremony June 14 at St. Thomas.

Stephanie Warsmith can be reached at 330-996-3705 or swarsmith@thebeaconjournal.com <mailto:swarsmith%40thebeaconjournal.com> .

Or go the the site directly  
<http://www.ohio.com/news/94046929.html>



By "problem so complex" he could mean simply a very depressed alcoholic.  
Fitz  
M. was no different than any of a dozen early low bottom pioneers "desperate cases" "beyond human aid."

Don't get too attached to Silkworth's descriptions,  
he was a pioneer and a medical benefactor, but the experience we now have in describing the alcoholics based on 75 years of experience is actually more sophisticated. However, his early description of the "allergy" the phenomena of craving and his early encouragement of Bill W. and "the altruistic movement growing up among them" makes him immortal in the hearts and minds of AAs, and will keep his section in the Big Book forever.

- - - -

From: "Jordan F" <daricedavis@yahoo.com>  
(daricedavis at yahoo.com)

I am grateful for this question. I have some thoughts about potential features involved in Fitz's alcoholic problem being so complex. However, I cannot know of another's essential struggle. My experience, strength and hope gives me a sense of three areas in the background material from Glenn C. which could have been a barrier to the spiritual awakening necessary for depth recovery.

[See original message no. 6515  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6515>  
from <martinholmes76@ymail.com> martinholmes76 at ymail.com]

Such issues certainly have shortstopped my recovery journey when present. Perhaps they did likewise to Fitz's.

The first barrier was this member made his own diagnosis. Yes, we do identify ourselves each of us as alcoholic, but we are way too close to see ourselves objectively. This is why A.A. is based on a "buddy system" of one alcoholic talking with another alcoholic. My arrogance and egotism, represented by acting like the "doctor" in my own case, have stood in the way of my surrendering to God, and then talking with others like me who are alcoholic and listening to their view points. This was a major threat to my staying H.O.W.  
--  
Honest, Open, and Willing.

This is a "we" program ... we help each other, we work together, we are of service to others. Each of us don't go off in our little corners and figure out our own stuff by ourselves. We seek out each other and do outreach to get others input. I don't ever have to go through all the circumstances that brought me to A.A. alone ever again.











and see what we look like up close and personal?

- - - -

The follow-up message was: 6535

From: Glenn Chesnut <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

Date: Date: Sun May 23, 2010 at 10:24 pm

Glenn said, "I think Arthur has a great idea. I plan to spend a lot of my time in the A.A. ONLINE HOSPITALITY SUITE which the Advance Program says will be located in the Grand Hyatt Hotel (the main convention hotel) in Crockett Suite A/B."

See the ADVANCE PROGRAM at:

[http://www.aa.org/lang/en/en\\_pdfs/2010IC\\_AdvanceProgram.pdf](http://www.aa.org/lang/en/en_pdfs/2010IC_AdvanceProgram.pdf)

The AA Online hospitality room will be open on Thursday through Saturday and would be the ideal place for members of the AAHistoryLovers to meet, according to the New York GSO. And it makes good sense to me too -- that's where all the AA online groups are going to be hanging out for at least part of the time.

I believe that it would be grossly unfair (this year) to schedule any AAHL get-together on Thursday, since we have given no advance notice, and everyone will already have their travel plans set up. No official convention events start until the party and dance at 7 p.m. on Thursday evening, which means that a lot of people will not be arriving until Thursday afternoon or evening.

Charles Grotts (see next message) also points out a possible conflict at 3:30 p.m. on Friday. But we need to remember that there are so many excellent things on the program, that it may not be possible to avoid all conflicts.

#### MY SUGGESTIONS:

Since no one has sent in any alternate suggestions for a meeting time on Friday or Saturday, my suggestion therefore is that we schedule two get-togethers in the AA Online Hospitality Suite in the Grand Hyatt Hotel. That way, if someone has to miss one of them because of a conflict, the other get-together will still provide opportunity to meet folks. If we wanted to, we could even designate one of these as the "primary get-together."

1:00 to 3:00 p.m. Friday afternoon

AND

3:00 to 5:00 p.m. Saturday afternoon

Perhaps at the next International we could start earlier -- at least ten months in advance at a minimum -- and schedule an AAHistoryLovers get-together to be held a day or two before the convention officially began.

---

OTHER PEOPLE RESPONDED TO ARTHUR'S AND GLENN'S MESSAGES AS FOLLOWS:

From: Charles Grotts <chuckg052284@yahoo.com> (chuckg052284 at yahoo.com)

Also there's a workshop on Friday, July 2 at 3:30 p.m.: "AA in Cyberspace: Carrying the Message."

- - - -

From: paula <tgirl21791@yahoo.com> (tgirl21791 at yahoo.com)

i'll be there!!

keep the group posted and i can't wait to meet you f2f!

paula  
area 93  
southern california

- - - -

From: bevflk@aol.com (bevflk at aol.com)

That sounds good to me

Bev

- - - -

From: "Chuck Parkhurst" <ineedpage63@cox.net> (ineedpage63 at cox.net)

I am VERY excited about this idea and meeting all of you "heavy hitters." Please make sure that this gets posted on AAHL so all can attend. Thanks!

In Service with Gratitude,

Chuck Parkhurst

- - - -

From: "gildell" <gildell@mac.com> (gildell at mac.com)









don't really know where to start. Many thanks.

Toronto  
A.A.  
Central Group  
ALCOHOLICS ANONYMOUS  
1170 Yonge St.  
March 20, 1946  
Phone MI-9951

Mrs. Margaret B.  
National Headquarters  
Alcoholics Anonymous  
New York, NY

Dear Bobbie:

I realize that I am reporting in rather late but A.A. has been moving very rapidly here since the first of the year and moving in the right direction.

We

started off with our New Year's party which was a grand success and quite different from a year previous when four of us sat in a morgue like atmosphere

drinking ginger ale and wondering if it was worth it. This year we had well over

100 happy, laughing sober people. Truly a tribute to the way A.A. works.

A second group had formed before Christmas and their method of leaving had left

rather a bitter taste. I am very glad to be able to say that most of that bitterness and resentment has gone and the two groups are constantly moving closer together. Later we are going to have an East End Group and this,

I am sure, will have the hearty support of both groups and might be the weld needed to join all Toronto groups in the proper A.A. spirit. As you already know a small but solid group has started in Hamilton . A week ago, we chartered

a bus and about 22 went over for their meeting. There was a member from Dundas ,

Ontario and one from Simcoe, a good indication of how A.A. is getting into even

the towns and villages around us. As you can see, we also modernized our stationery. Another reason for the delay is I wanted to use the new letter

(or

is that just another alibi). Also enclosed find our new pamphlet and enclosure

we are using for mailing and the

members to carry in their pockets. We have a number of other groups send us their pamphlets on A.A. and are trying to have 6 or so different kinds on hand

to keep the new man interested and give him something to carry with him

Would

appreciate it greatly if you could send us a list of books which we could use as

suggested reading. At present "Remember September" and the "Glass







mindspring.com)

As Bill Sees It [The A.A. Way of Life], Article 79 "Whose Responsibility."  
The reference listed is "letter 1966."

- - - -

From: "Robert Stonebraker" <rstonebraker212@comcast.net> (rstonebraker212 at comcast.net)

also from "Jay Lawyer" <ejlawyer@midtel.net> (ejlawyer at midtel.net)

and "lester gother" <lgother@optonline.net> (lgother at optonline.net)

Bill Wilson wrote this sentence in a small pamphlet titled, "Problems Other Than Alcohol, (excerpts)," in 1958. The catalogue number is F-8. GSO will send 50 of these free with an order, if requested.

Bob S.

- - - -

From: "Byron Bateman" <byronbateman@hotmail.com> (byronbateman at hotmail.com)

At the start of the narrative, underneath the inside title, it says it is "By Bill." Also, the small excerpt from that pamphlet credits Bill on the front page. The copyright is February 1958.

- - - -

From: Jason Clemons <jasonrclemons@gmail.com> (jasonrclemons at gmail.com)

\*Problems Other Than Alcohol:  
What Can Be Done About Them?\*

by Bill W. -- A.A. Grapevine, February, 1958

One way to find the article is  
<http://www.barefootsworld.net/aa-problemsother.html>

- - - -

From: Jim Myers <jim.myers56@yahoo.com> (jim.myers56 at yahoo.com)

Doing a quick search on silkworth.net, I was able to find the 1958 Grapevine article written by Bill Wilson titled, "Problems Other Than Alcohol: What Can Be Done About Them?"

Here is the article in pdf format:  
<http://www.silkworth.net/pdfBillW/Problems-Other-Than-Alcohol-Feb-1958.pdf>

Look to the 4th column, 2nd paragraph.





and, because of its importance, discuss it in more detail.

Cliff and Roy's take appear correct. Silkworth wrote about "moral psychology" fully two years before the Big Book was published. He first mentions it in a March 1937 paper and then elaborates in an April 1937 paper. (excerpt below)

Reclamation of the Alcoholic  
By William D. Silkworth, M.D., New York, N.Y.  
Medical Record, April 21, 1937

## MORAL PSYCHOLOGY

We believe that this decision is in the nature of an inspiration. The patient knows he has reached a lasting conclusion, and experiences a sense of great relief. These individuals, introverts for the most part, whose interests center entirely in themselves, once they have made their decision, frequently ask how they can help others.

Case III (Hospital No. 993). - A man of thirty-eight, who had been drinking heavily for five years, had lost all of his property and was practically disowned by his family, was brought to the hospital with a gastric hemorrhage. His general condition was typical of allergic alcoholism and apparently he was mentally beyond hope. Following through elimination and medical rehabilitation, he made a satisfactory physical return. He then took up moral psychology and, in two years' time has entirely recovered his lost fortune and has been elected to a prominent public position. On meeting this patient recently, we experienced a strange sensation; while we recognized the features, a different man seemed to be speaking, as if a self-confident stranger had stepped into this man's body.

Case IV (Hospital No. 1152). - A broker, who had earned as much as \$25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities do to so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later

he was given an opportunity, and is now a director in a large corporation.

He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology."

To such patients we recommend "moral psychology," and in those of our patients who have joined or initiated such groups the change has been spectacular.

The use of quotes around the term "moral psychology" would indicate a euphemism by Silkworth. My studies have shown that Silkworth was on the same page as William James and knew all about the many case histories of religious "conversion" saving drunks. James recognized many in the professional field would prefer to substitute the word moral or morality for "personal" religion (i.e. "spirituality")

"To some of you personal religion, thus nakedly considered, will no doubt seem too incomplete a thing to wear the general name. "It is a part of religion," you will say, "but only its unorganized rudiment; if we are to name it by itself, we had better call it man's conscience or morality than his religion."

... "Rather than prolong such a dispute, I am willing to accept almost any name for the personal religion of which I propose to treat. Call it conscience or morality, if you yourselves prefer, and not religion--under either name it will be equally worthy of our study." VRE - Lecture II

Moral Psychology - "We had to find a 'spiritual basis' for life or else"....."though we work out our solution on the spiritual as well as altruistic planes..."

God Bless

John B

--- In AAHistoryLovers@yahoogroups.com, CBBB164@... wrote:

>  
> From Cliff Bishop and Roy Levin  
>  
> - - - -  
>  
> From: "Cliff Bishop" CBBB164@... (CBBB164 at AOL.COM)  
>  
> It seems to me Dr. Silkworth provided his own definition of "Moral  
> Psychology" in offering his opinion. In the same paragraph where that term  
is  
> used, he referred to the "powers of good that lie outside our synthetic  
> knowledge."  
>  
> Two paragraphs later, he states, "They believe in themselves, and still

> more in the Power which pulls chronic alcoholics back from the gates of  
> death." This is what our Program of Recovery is about. Plugging into that  
> Power; our Higher Power  
>  
> Makes sense to me.  
>  
> In God's love and service,  
>  
> Cliff Bishop  
> 214-350-1190  
> <http://www.ppgaadallas.org/>  
>  
> - - - -  
>  
> From: Roy Levin <royslev@...> (royslev at yahoo.com)  
>  
> My take on it was that he was using a euphemism for what we call in AA  
today  
> the "spiritual" program, or what Silkworth must have considered a  
"religious"  
> approach. Such approaches were beyond "the synthetic knowledge" BB pg xxv  
of  
> "modern" (1930s) scientists like medical doctors. In other words,  
occasionally  
> a drunk sobered up through the Salvation Army or Oxford Group whereas the  
docs  
> couldn't reach them. The one line in the Big Book which I believe is a  
> complete exaggeration (for which I forgive WD Silkworth) is the line on  
page  
> xxvii (4th ed.) : " Though the aggregate of recoveries resulting from  
psychiatric  
> effort is considerable, we physicians must admit we have made little  
impression  
> upon the problem as a whole.. Many types do not respond to the ordinary  
> psychological approach."  
>  
> Poor Doc Silkworth, he had to give some credit to his profession. But even  
> today I doubt if there is an considerable aggregate of recoveries to  
alcoholism  
> with just head shrinking. Every AA knows that a good psychiatrist, the  
minute  
> he suspects a patient to be an alkie, will insist he go to AA meetings or  
refuse  
> to treat the man further.  
>  
> Remember Silkworth withheld his name from the first edition/first  
printing,  
> because he thought the other docs might consdier him a crackpot for  
allowing  
> Bill W. to come into Town's Hospital and talk God to the drunks. But to  
his  
> credit as a sincere healer rather than an "M-Diety" he cared for what got  
his  
> patients well, rather than who came up with the therapy. Bill's  
"altruistic



lose control of the horse, and the horse will be able to go wherever he wishes to go, not in the direction the rider wants him to go.

Hence the metaphor "to get the bit in your teeth" means to seize control and take aggressive action.

Glenn C. (South Bend, Indiana, U.S.)

|||||

++++Message 6560. . . . . Re: bit in our teeth  
From: bsdds@comcast.net . . . . . 5/28/2010 2:20:00 PM

|||||

As a retired dentist from Texas, I know what it means and suspect the origin is to control "intolerant" behavior. Bits are devices placed in a horse's mouth to communicate directions from the rider and generally attached to a bridle . It does not restrict movement necessarily and the reference champing (not chomping) at the bit is a description of a horse that is impatient and "ready for action." Since the Big Book was written in Yankee territory, I suppose is is an English bit!!! Professionally speaking, I do not suggest this literally! :)

Bobb Schultz  
101A Melbourne Park Circle  
Charlottesville, Virginia 22901-3924

- - - -

From the moderator:

There is a big space between a horse's front teeth and back teeth, where the bit of the bridle is placed, so the horse cannot bite down on it or spit it out of his mouth. The reins are attached to the bit, so the rider can pull the horse's head to the left or the right, and direct the way the horse is going.

If properly placed, the bit pulls at the horse's soft lips when the rider pulls on the reins, and because (just like our lips) the horse's lips are sensitive, the horse moves his head to the left or the right, to keep the bit from hurting him.



associate members (non Alcoholics) who were doctors, and members of the clergy.

The interesting part of this correspondence from a man referred to L.B.E. is that he got sober with the help of Dr. S. Naturally, any one familiar with AA in

Philadelphia would think that Dr. S would be Dr. Dudley Saul of the Saul Clinic

and a Associate Member of the Philadelphia Mother Group but this is not so.

L.B.E. writes "The last time I was in the USA I saw quite a lot of Dr. S and talked with him quite a bit on the subject. Buddie W and Francis C who works with him, were compatriots of mine in Philadelphia many years ago." I recognized

Francis C as Francis Chambers who co authored a significant book about alcoholism called "Alcoholism-One Man's Meat" The Dr S. is therefor Dr. Edward

Strecker . A man famous in medicine. A friend to the alcoholic. Some may have heard of the Strecker Institute.

The following is the biography of Dr Strecker from the University Of Pennsylvania ;

Edward A. Strecker (1886-1959)

Clinician, teacher, researcher, author and gentlemen - Edward Adam Strecker lived each role fully during his active and inspiring career that spanned nearly half a century.

After graduating from Jefferson Medical College in 1911, Dr. Strecker joined Pennsylvania Hospital in 1913, serving as chief medical officer at The

Institute of Pennsylvania Hospital from 1920 to 1928, He continued his association with the hospital until his death in 1959. Dr. Strecker served as

professor and head of nervous and mental diseases at Jefferson Medical College;

professor and head of the Department of Psychiatry at the University of Pennsylvania School of Medicine and later professor and emeritus professor and

chair of psychiatry at the University of Pennsylvania Graduate School of Medicine. In addition, he was clinical professor of psychiatry and mental diseases at Yale University and was the first professor of psychiatry at Seton

Hall College of Medicine. He was president of the American Psychiatric Association in 1943.

He possessed an outstanding ability to examine patients, investigate etiologic and dynamic factors and make accurate diagnoses and constructive recommendations for treatment. A skilled psychotherapist, Dr, Strecker was also

a superb teacher, whose colorful language created an unforgettable clinical picture. He made psychiatry comprehensible and exciting to medical students, psychiatric nurses and other mental health professionals, producing a profound

effect on psychiatric teaching in Philadelphia.

Dr. Strecker's main interest in the early 1920's was to develop the psychiatric outpatient department of The Institute of Pennsylvania Hospital.

Under his direction, psychotherapy in that department flourished, and many young

psychiatrists sought to have the privilege of studying therapeutic approaches from such a highly skilled and innovative clinician. He also sought to relate psychiatry to the general practice of medicine.

A prolific writer, he authored ten books and more than 200 papers, on such diverse subjects as alcoholism, childhood behaviors, encephalitis, head trauma, sex offenders, war neuroses, and civilization and culture. he authored five editions of the best-known standard textbook at that time, Fundamentals of Psychiatry.

Many honors were bestowed on Dr. Strecker, including four honorary doctoral degrees. He served the nation in both World War I and World War II, was named a consultant to President Roosevelt and received a presidential citation from President Truman.

This outstanding physician and human being serves as a model for psychiatrists and a continuing source of pride for Pennsylvania Hospital."

The Institute introduced thousands to A.A. I remember as a 5th year pharmacy student visiting the Institute as one of my rotations.

Strecker believed in vitamin therapy and reconditioning the alcoholic physically and nutritionally. The book Alcohol One Man's meat is an excellent book on our disease. It was published in 1939.

India Archives is unaware of this 1st contact to AA. Ruth Hock wrote back July 25,1941 and "expressed her surprise and encouragement that the message of A.A. has been carried as far as India." This put A.A. in India prior

to the established year 1956. The 5 pages of information from GSO on AA in India

will be presented to them on June 10th ; The 75th anniversary of AA.

Any AAHL who would want copies of this information will find it available online on Silkworth.net after my return. Jim M, Mitchell K and myself

will attempt to list the history of AA in every country of the world on silkworth.net. Any help by AAHL members on the histories of each country would

be greatly appreciated.

Yours in Service,  
Shakey Mike Gwartz  
Philadelphia, PA USA

- - - -

From: jim.myers56@yahoo.com (jim.myers56 at yahoo.com)

I would like to thank Mike for this posting. As Mike has shown, he hasÂ come upÂ with a piece ofÂ AA history that corrects that which was previously know - namely that of communication about Alcoholics Anonymous in the Country of India prior to the establishedÂ year of 1956. I'm sureÂ you can see the significance

of this piece of AA history - accuracy! I'm sure I would be speaking for both, Mitchell and Mike as well as many others who has an interest in AA's history, that it is very important to document AA's history, where ever it may be in the world, as accurate as possible. It has been my intention to document AA history on silkworth.net as accurately as I possibly can, regardless of where or what that AA history may be, and along the way, I have had to update/correct some AA history on the site, and I'm sure there will be more updating of such information.

^

I would like to touch on the subject that Mike has brought up - that of documenting Global Localized Alcoholics Anonymous History. There is no doubt about it. This will be quite an undertaking - to document Alcoholics Anonymous history from Country's around the Globe.

^

This brings me to the point, that some years back, I attempted to do just that, which Mike has already pointed out - documenting Global localized AA histories the best I could at the time when I began this undertaking. A member of AAHL known as "t" was helping me do this at the time. "t" also supplied me with much more information regarding AA history as well, some of which, is still not on silkworth.net yet.

^

The pages to list the Global localized AA histories has already been created on silkworth.net some years back and for the most part, there is very little Global localized AA histories listed on these pages, though I have, I believe, created pages for just about every Country in the World. I believe these pages will have to be updated (nothing major I hope) in order to move forward with such a large project as listing the Global localized AA histories. But I believe it can be done with the participation of many, including members of AAHL - in spreading the word about this project, searching, researching, locating such AA histories worldwide, and sending them to Mike, Mitchell or myself to be included on silkworth.net's, "The Global Map Listing."

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There are pages to help assist folks in preparing their localized AA history as well. I did not put together or write these pages, nor do I take any credit





trips.  
Bruce K.  
San Francisco

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+++Message 6564. . . . . Re: Re: Back issues of Markings and  
Box 459  
From: Jim Myers . . . . . 5/26/2010 2:50:00 AM

=====

I, too, would like to find as many as possible, electronic back issues of Box  
4-5-9 prior to VOL. 47, No. 5/ OCTOBER-NOVEMBER 2001. I would be most  
greatful  
to those of you who have electronic copies stored on your computers or CD's  
for  
sending me a copy of any you may have.

Your's in service,  
Jim M,  
<http://www.silkworth.net/>

=====  
"Let us also remember to guard that erring member - the tongue, and if we  
must  
use it, let's use it with kindness and consideration and tolerance." -Dr.  
Bob,  
Sunday, July 30, 1950  
[http://silkworth.net/aahistory/drbob\\_farewell.html](http://silkworth.net/aahistory/drbob_farewell.html)  
=====

--- On Mon, 5/24/10, M.J. Johnson <threeeyedtoad@gmail.com> wrote:

From: M.J. Johnson <threeeyedtoad@gmail.com>  
Subject: [AAHistoryLovers] Re: Back issues of Markings and Box 459  
To: AAHistoryLovers@yahoogroups.com  
Date: Monday, May 24, 2010, 6:22 PM

Â

Point to note: Back issues of "Markings" on aa.org only go back to 1997,  
which is volume 17 of that publication. Only volume 24 (2004) through  
present are sequentially represented.

I'd be interested in getting electronic copies of any other Markings back  
issues not hosted on aa.org that folks may be able to point me to.

Much obliged,

- M.J.

----

On Sat, May 22, 2010 at 5:30 PM, Cindy Miller <cm53@earthlink.net> wrote:











read as follows:

DR. BOB IN MEMORIAM

Alcoholics Anonymous herein records its timeless gratitude for the life and works of Dr. Robert Holbrook S., a Co-Founder.

Known in affection as "Dr, Bob" he recovered from alcoholism on June 10, 1935; in that year he helped form the first Alcoholics Anonymous Group; this beacon he and his good wife Anne so well tended that its light at length traversed the world. By the day of his departure from us, November 16, 1950, he had spiritually and medically helped countless fellow sufferers.

Dr. Bob's was the humility that declines all honors, the integrity that brooks no compromise; his was a devotion to man and God which in bright example will shine always.

The World Fellowship of Alcoholics Anonymous presents this testament of gratitude to the heirs of Dr. Bob and Anne S.

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AA Comes of Age (p 134):

=====

These experiences taught us that anonymity is real humility at work. It is an all-pervading spiritual quality which today keynotes A.A. life everywhere. Moved by the spirit of anonymity, we try to give up our natural desires for personal distinction as A.A. members both among fellow alcoholics and before the general public. As we lay aside these very human aspirations, We believe that each of us takes part in the weaving of a protective mantle which covers our whole society and under which We may grow and work in unity.

We are sure that humility, expressed by anonymity, is the greatest safeguard that Alcoholics Anonymous can ever have.

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AA Comes of Age (p 136-137):

=====

This was particularly true of anonymity. Today I hope I have come to a time in my A.A. life when I can obey because I really want to obey, because I really want the Traditions for myself as well as for A.A. as a whole. Therefore each of our Twelve Traditions is really an expression of the deflation that each of us has to take, of the sacrifice that we shall all have to make in order to live and work together.

Dr. Bob was essentially a far more humble person than I. In some ways he was a sort of spiritual "natural," and this anonymity business came rather easily to him. He could not understand why some people should want so much publicity. In the years before he died, his personal example respecting

anonymity did much to help me keep my own lid on. I think of one affecting instance in particular, one that every A.A. ought to know. When it was sure that Dr. Bob was mortally afflicted, some of his friends suggested that there should be a suitable monument or mausoleum erected in honor of him and his wife Anne-something befitting a founder and his lady. Of course this was a very natural and moving tribute. The committee went so far as to show him a sketch of the proposed edifice. Telling me about this, Dr. Bob grinned broadly and said, "God bless 'em. They mean well. But for heaven's sake, Bill, let's you and I get buried just like other folks."

A year after his passing, I visited the Akron cemetery where Dr. Bob and Anne lie. The simple stone says not a word about Alcoholics Anonymous. Some people may think that this wonderful couple carried personal anonymity too far when they so firmly refused to use the words "Alcoholics Anonymous" even on their own burial stone. For one, I do not think so. I think that this moving and final example of self-effacement will prove of more permanent worth to A.A. than any amount of public attention or any great monument.

=====  
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From: DudleyDobinson@aol.com (DudleyDobinson at aol.com)

Hi. Tradition Eleven clearly states at what level we should maintain anonymity.

Further clarification can be got from the pamphlet "Understanding Anonymity". On page Eleven it says we should "use last names within the Fellowship, especially for election of group officers and service jobs."

Personally I believe it is most important to respect other members anonymity and to be willing to break mine outside the rooms if I see an alcoholic needing/seeking help.

Dudley from Ireland.

Ps Any member would have a real problem finding me in the telephone book looking for Dudley

=====  
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From: jwm\_az@yahoo.com (jwm\_az at yahoo.com)

I agree that Dr Bob would most likely be taken aback at the notion of having a street named after him.

Regarding the use of last names at (closed) meetings, however, none other than Dr Bob himself decried NOT using one's full name at AA mtgs as a violation









To the next headlong steep of anarchy.

|||||

+++Message 6574. . . . . Belladonna treatment  
From: Glenn Chesnut . . . . . 5/30/2010 4:32:00 PM

|||||

What exactly was the belladonna treatment used on Bill W. at Towns Hospital, when he came in for initial detoxing?

Pass It On (p. 101) makes no mention of xanthoxylum (prickly ash) or hyoscyamus (henbane) being included in the mixture.

It says instead that alcoholics were given belladonna and castor oil (a powerful laxative).

Someone who remembered Towns Hospital <<described it as simply a place where alcoholics were "purged and puked." The purging was most probably the effect of the liberal doses of castor oil that the patients were given, together with belladonna. The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable New York physician, but it was the chief of staff, Dr. Silkworth, who would in time to come have the most impact on the treatment of alcoholism.>>

- - - -

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6565> noted that some internet references claimed that Bill W. was given a mixture of belladonna (deadly nightshade), xanthoxylum (prickly ash), and hyoscyamus (henbane).

But it has not been verified that Dr. Silkworth was using anything other than belladonna by itself.

|||||

+++Message 6577. . . . . AAHL -- SAN ANTONIO -- 3-5:00 Sat.  
July 3  
From: Glenn Chesnut . . . . . 6/4/2010 5:58:00 PM

|||||

Main AAHistoryLovers get-together at the San Antonio International 3:00-5:00 p.m., Saturday, July 3, 2010 in the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt Hotel (the main convention hotel).

The AA Online hospitality room will be open continuously from Thursday through Saturday. The New York GSO has suggested this to us as an ideal place for members of the AAHistoryLovers to meet. So if you have some free time, come in and sit down and have a cup of coffee and chat. I'll be there when I'm not otherwise involved, and so will some of our other members, I believe.

Glenn Chesnut, Moderator  
AAHistoryLovers

OTHER EVENTS:

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Friday, July 2, 2010  
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12 noon - 1:00 p.m.  
GSO Archives, in the Henry B Gonzalez Convention Center -- we will have some tables and chairs at our disposal and Michelle Mirza, the GSO Archivist, has agreed to briefly chat with us. A good chance to learn more about the historical resources in the New York AA Archives.

1:30-3:00 p.m.  
Arthur S. of the AAHistoryLovers will be one of the 3 speakers participating in the Archives AA History Workshop at the MRW (Marriott River Walk).

\*\*\*\*3:30-5:00 p.m.  
AN ADDITIONAL GOOD OPPORTUNITY to meet a few AAHL members for anyone who can't make the Saturday afternoon meeting: all members of the AAHistoryLovers who want to, can meet and discuss Arthur's talk in the AA Online hospitality suite, Crockett Suite A/B, at the Grand Hyatt Hotel. Or just sit down and have a cup of coffee, and have an informal conversation with some of the other AAHL members sitting around the table.

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Saturday, July 3, 2010  
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1:00-2:30 p.m.  
There will be a presentation on the History of AA in New Jersey in the hospitality suite at the Grand Hyatt in the Bonham Room.

\*\*\*\*3:00-5:00 p.m.  
**MAIN A.A. HISTORY LOVERS GET-TOGETHER**  
In the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt Hotel. No program, just come in and sit down and have a chat, and get to know





Whatever Bill's advice to Doc about the Oxford Group matter might have been, Bob E. felt that the women had a lot to do with the final split. This belief was not farfetched. The wives all considered themselves members of A.A. and had a great deal to say. Furthermore, Anne was extremely protective of Dr. Bob, who evidently was taking quite a beating at the time. Remember what Smitty said: His mother, though timid by nature, was capable of rising to great heights when someone threatened her family or the principles of A.A.

"Henrietta [Seiberling] didn't like the book," said Bob E. (who had joined the Akron group early in 1937). "She and Anne had a little falling-out over that. Then Clarace Williams and Anne had a falling-out over something. What it was, no one ever found out.

"There were some hot conversations on the telephone. It was a three-way thing between Clarace, Henrietta, and Anne. The women decided it, as was usually the case in things like that. And Doc went along with Annie."

About that time, Doc went to New York to see Bill, who, in a letter dated December 1939, said: "Thanks for your visit and also for your suits. I don't know what I'd done without them." And not a word of what they had talked about! (They could hardly have foreseen the establishment of A.A. archives.)

It was probably following this visit that Dr. Bob went to talk with T. Henry Williams, who told Bill about the conversation in a letter two months later. Noting that "boys were all over 21," T. Henry told Bill: "I have nothing to hold them here. Bob came over and insisted that the boys were not satisfied and felt we were unfriendly and insisted they meet elsewhere. He also insisted that I make a statement telling them they were free to leave. Do you think we would turn them out, after what it has meant to us? Our door is open, and we love every one of the boys, and they will always be welcome."

John and Elgie R. remembered when the decision was made. "There was a meeting that night," said John, who always managed to get in a good word for every person he mentioned. "Boy, I never heard two men talk like they did [Dr. Bob and T. Henry]. They passed confidence and praise to each other. And they both deserved it.

"It was a hard time for the group," John said. "There were a lot of us who liked T. Henry. And we didn't know whether to leave or not."

"At the last meeting, they voted," said Elgie. "The ones who were going to stay with T. Henry-okay. And the ones who were going with Doc-okay. That's the











\*"Upon Wilson's arrival at Towns Hospital, he was placed in a bed and the Towns-Lambert Treatment was begun. Dr. Lambert described the belladonna treatment as follows: \*

\*Briefly stated, it consists in the hourly dosage of a mixture of belladonna, hyoscyamus and xanthoxylum. The mixture is given every hour, day and night, for about fifty hours. There is also given about every twelve hours a vigorous catharsis of C.C. pills and blue mass. At the end of the treatment, when it is evident that there are abundant bilious stools, castor oil is given to clean out thoroughly the intestinal tract. If you leave any of the ingredients out, the reaction of the cessation of desire is not as clear cut as when the three are mixed together. The amount necessary to give is judged by the physiologic action of the belladonna it contains. When the face becomes flushed, the throat dry, and the pupils of the eyes dilated, you must cut down your mixture or cease giving it altogether until these symptoms pass. You must, however, push this mixture until these symptoms appear, or you will not obtain a clear cut cessation of the desire for the narcotic...(17, p. 2126; 209,p.186) \*

\*The exact contents of each ingredient is outlined below: \*

\*Belladonna Specific

Tincture belladonnae = 62. gm.

Fluidextracti xanthoryli.

Fluidextracti hyoscyami = .31 gm.

(210) \*

\*Belladonna - Atropa belladonna \*

\*Deadly nightshade; a perennial herb with dark purple flowers and black berries. Leaves and root contain atropine and related alkaloids which are anticholinergic. It is a powerful excitant of the brain with side effects of delirium (wild and talkative), decreased secretion, and diplopia.

(211,p.112) \*

\*Xanthoxylum - Xanthoxylum Americanum \*

\*The dried bark or berries of prickly ash. Alkaloid of Hydrasts. Helps with chronic gastro-intestinal disturbances. Carminative and diaphoretic.

(211, p.269)" \*

\* \*

\* \*

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\*Fom Bill Wigmore's Austin

Recovery<[http://chipsontheweb.net/exit/exit\\_aust.htm](http://chipsontheweb.net/exit/exit_aust.htm)>

\*

(Austin Recovery is a treatment center with various facilities in Austin Texas US. Link to their site, quite a lot of info on Ebby T found there also: \*<http://www.austinrecovery.org/AboutUs.aspx> )  
<[http://chipsontheweb.net/exit/exit\\_aust.htm](http://chipsontheweb.net/exit/exit_aust.htm)>\*

\*"William Duncan Silkworth will always be remembered as the physician who treated Bill Wilson. As Medical Director for Town's Hospital in New York, Silkworth detoxed Wilson on three separate occasions before he had his famed spiritual awakening in December 1934. \*

\*It should be noted that (Silkworth) believed in "telling it like it is" both to his patients and their families. Following his third treatment, Silkworth sat down with Bill and Lois and conveyed the apparent "hopelessness" of Bill's alcoholism. But perhaps more important, was the contribution Silkworth made immediately following Wilson's "white light" or "hot flash" experience that occurred around day three of his detox. Shortly after (Bill's) trip to the mountaintop, he rushed to his physician and asked, "Am I going insane?" Silkworth could have cautioned his patient that the belladonna treatment he was receiving" ... was apt to cause vibrant images and the mental capacity to focus on only one or two hallucinations at a time," according to his biographer Dale Mitchell. That's probably what most doctors would have done. But as a physician, as a humble man and a medical practitioner who believed that things happen for a reason and that the reasons for their happening are often obscured to us, Silkworth chose another path - a path for which we might all be forever grateful. He said to Bill that he wasn't going crazy and that, "whatever he had found, he'd better hold on to it." Wilson later said that had Silkworth discouraged his newfound relationship with "the world of spirit," he doubted if he would have recovered." \*

\* \*

\* \*

On Sun, May 30, 2010 at 4:32 PM, Glenn Chesnut  
<glennccc@sbcglobal.net>wrote:

>

>

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>

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> effect of the liberal dose of castor oil that the patients were given,  
> together with belladonna. The belladonna treatment at Towns had been  
> developed by Dr. Sam Lambert, a reputable New York physician, but it was  
> the

> chief of staff, Dr. Silkworth, who would in time to come have the most  
> impact on the treatment of alcoholism.>>



He had obtained the recipe from a layman named Charles B. Towns, who, in turn, claimed to have learned about it from a country doctor. In 1901, Mr. Towns opened a substance abuse hospital in New York City at 293 Central Park West, between 89th and 90th Streets. He needed Dr. Lambert because he lacked a medical degree and, hence, professional credibility; Dr. Lambert needed Mr. Towns, because for all his medical knowledge, he had relatively little to offer his patients in terms of an effective treatment.

The Towns Hospital attracted only the wealthiest alcoholics and addicts, who gladly paid exorbitant fees for a treatment that “successfully and completely removes the poison from the system and obliterates all craving for drugs and alcohol.” Because of Prohibition and the paradoxical rise in alcoholism in 1920, the Towns Hospital restricted its practice to drying-out well-to-do alcoholics.

Perhaps the most famous patient was William Griffith Wilson, better known as Bill W., the co-founder of Alcoholics Anonymous. In the early 1930s, Mr. Wilson was consuming more than two quarts of rotgut whiskey daily, a definite health risk according to Alexander Lambert, who found in his copious research that consumers of cheap or bootlegged alcohol were far more prone to seizures, delirium tremens and brain damage than those who drank the expensive stuff. Between 1933 and 1934, at his wife’s urging and on his wealthy brother-in-law’s dime, Mr. Wilson was admitted to Towns four times. The cost upon admission was steep: up to \$350 (roughly \$5,610 today) for a four- to five-day stay.

Although Mr. Wilson made some progress in temporarily abstaining, he relapsed after each of the first three hospitalizations. It was around this time that he reunited with a drinking buddy named Ebby Thacher. Unlike previous times, when they went out on wild binges, Mr. Thacher told him that he quit booze and was a member of the Oxford Group, a church-based association devoted to living on a higher spiritual plane guided by Christianity. As a demonstration, on Dec. 7, 1934, Mr. Thacher took Mr. Wilson to the Calvary Mission on East 23rd Street and Second Avenue, where the most drunken of New York’s Depression-era down-and-outers went to be fed and, it was hoped, “saved.”

A few days later, a drunken Wilson staggered back into the Towns Hospital. There, his physician, William D. Silkworth, sedated him with chloral hydrate and paraldehyde, two agents guaranteed to help an agitated drunk to sleep,

albeit

lightly. This was especially important because the medical staff members had to wake patients every hour for at least two days to take the various pills, cathartics and tinctures of the belladonna regime.

On the second or third day of his treatment, Mr. Wilson had his now famous spiritual awakening. Earlier that evening, Mr. Thacher had visited and tried to persuade Mr. Wilson to turn himself over to the care of a Christian deity who would liberate him from the ravages of alcohol. Hours later, depressed and delirious, Mr. Wilson cried out: "I'll do anything! Anything at all! If there be a God, let him show himself!" He then witnessed a blinding light and felt an ecstatic sense of freedom and peace. When Mr. Wilson told Dr. Silkworth about the event, the physician responded: "Something has happened to you I don't understand. But you had better hang on to it."

Hang on to it he did. Indeed, this experience ultimately led Mr. Wilson to abstain from alcohol for the remaining 36 years of his life and to co-create the novel program whereby one alcoholic helps another through a commitment to absolute honesty and a belief that a higher power can help one achieve sobriety.

Long before Mr. Towns touted his cure for alcoholism, belladonna (as well as henbane) was known to cause hallucinations. The hallucinations brought on by alcoholic delirium tremens tend to be a transmogrification of things the alcoholic is actually seeing or experiencing into a realm of sheer terror. A stray coil of rope may appear to be a poisonous cobra; a pattern on the wallpaper seems to transform into a poisonous spider. But they can also be tactile, like the sensation of insects crawling on the skin. Other hallucinations associated with alcohol withdrawal, or alcoholic hallucinosis, tend to be brief and involve hearing accusatory or threatening voices.

Belladonna hallucinations, on the other hand, are typically based on recent discussions the person had but become far more fantastic. Many times, these visions appear to fulfill the wishes one might have had during the inspiring experience.

Several decades after his 1909 announcement, Alexander Lambert took great pains to distance himself from belladonna. Although Dr. Lambert found the detoxification process to be useful in the short run, he became discouraged by its toxicity, its propensity to induce hallucinations and the fact that many of those he treated at Bellevue relapsed and returned for subsequent treatment. Something more was needed, he declared, and that task fell to Bill Wilson and an



doses of castor oil that the patients were given, together with belladonna.  
The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable N.Y. physician...."

Bill was admitted to Towns Hospital on 12/11/34 at 2:30PM & underwent belladonna treatment, hydrotherapy & mild exercise. Dr. Lambert described the belladonna treatment as follows (this is from "AA - The Way It Began" by Bill Pittman, pages 164-166, 168):

"Briefly stated, it consists in the hourly dosage of a mixture of belladonna, hyoscyamus & xanthoxylum. The mixture is given every hour, day & night, for about 50 hours. There is also given about every 12 hours a vigorous catharsis of C.C. pills & blue mass. At the end of the treatment, when it is evident that there are abundant bilious stools, castor oil is given to clean out thoroughly the intestinal tract. If you leave any of the ingredients out, the reaction of the cessation of desire is not as clear cut as when the 3 are mixed together. The amount necessary to give is judged by the physiologic action of the belladonna it contains. When the face becomes flush, the throat dry, & the pupils of the eyes dilated, you must cut down your mixture or cease giving it altogether, until these symptoms pass. You must, however, push this mixture until these symptoms appear, or you will not obtain a clear cut cessation of the desire for the narcotic.

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Belladonna Specific:

Tincture belladonnae (62. gm.)

Fluidextracti xanthoryli.

Fluidextracti hyoscyami (.31 gm.)

Belladonna - *Atropa belladonna*

Deadly nightshade; a perennial herb with dark purple flowers & black berries.

Leaves & root contain atropine & related alkaloids which are anticholinergic.

It is a powerful excitant of the brain with side effects of delirium (wild & talkative), decreased secretion, & diplopia.

Xanthoxylum - *Xanthoxylum Americanum*

The dried bark or berries of prickly ash. Alkaloid of Hydrasts. Helps with chronic gastro-intestinal disturbances. Carminative & diaphoretic.

Hyoscyamus - *Hyoskyamos*

Henbane, hog's bean, insane root from the leaves & flowers of Hyoscyamus Niger.

Contains 2 alkaloids, hyoscyamine & hyoscyne. Nervous system sedative, anticholinergic, & antispasmodic.

Close observation is necessary in treating the alcoholic in regard to the symptoms of the intoxication of belladonna, as alcoholics are sensitive to the effects of belladonna delirium. According to Lambert, it is a less furious & less pugnacious delirium than that of alcohol. The patients are more persistent & more insistent in their ideas & more incisive in their speech concerning hallucinations. The hallucinations of alcohol are usually those of an occupation delirium; those of belladonna are not. The various hallucinations of alcohol follow each other so quickly that a man is busily occupied in observing them one after another. The belladonna delirium is apt to be confined to one or two ideas on which the patient is very insistent. If these symptoms of belladonna intoxication occur, of course, the specific must be discontinued; then beginning again with the original smaller dose. Towns believed the attending physician would find it most difficult to differentiate between alcoholic delirium & belladonna delirium. After this treatment, with its vigorous elimination, the patient would feel languid & relaxed, but the craving for alcohol would have ceased."

My comments:

Bill W. had been detoxed 3 or 4 times that year (or more) so his detoxing was from smaller periods of alcohol use, so it's possible that the doctors did not have to give him the full treatment (mentioned above) as they would have if he had come in after years of uninterrupted alcohol abuse. In Bill's Story (Big Book pages 13 & 14), it says that Ebby told him again about the Oxford Group spiritual solution. After doing most of the work (what later became the 12 Steps) & fully accepting the Oxford Group solution, he THEN had what has been affectionately referred to as "Bill W.'s Hot Flash" - a white light, life changing spiritual experience. He shared the experience with Dr. Silkworth on 12/14/34 so this happened 3 to 4 days AFTER he was admitted to the hospital & 1 to 2 days AFTER the belladonna treatment would have been over with IF used for the FULL 2 days, which it might not have been.

Was the spiritual experience Bill W. had influenced by belladonna or inner surrender? Those against AA sometimes say it was drug induced & those with AA say it wasn't, depending upon the answer they are looking for. Either way, the

experience changed his life, as well as millions of people now living the 12 Steps ever since.

I DO KNOW THIS. I was more than 3 & 1/2 years clean & sober of any drugs (including belladonna) & alcohol when I had my spiritual experience AS THE RESULT of the EXACT same course of action that Bill W. followed, & COINCIDENTALLY I got the EXACT SAME results he did - a life changing spiritual experience. These are facts from MY experience & NOT speculation, so you know which way I lean on this issue.

Thanks for the question, the research was interesting for me. I always thought that the belladonna side effects I heard about were extreme but now I see that they were less extreme than the D.T.'s.

Just Love,  
Barefoot Bill

|||||

+++Message 6594. . . . . Re: San Antonio International  
From: charlie brooke . . . . . 6/5/2010 11:19:00 PM

|||||

If anyone is still needing a room I booked one double non smoking at the Holiday Inn Express at the airport and would be glad to let it go or else I am going to cancel it. I have a room at the Hyatt Regency where I will be assisting at the Friends of Oz hospitality suite and members of this group should please stop by and say G'day.

|||||

+++Message 6595. . . . . Re: New Jersey Archives at the San Antonio International  
From: John Barton . . . . . 6/5/2010 9:21:00 AM

|||||

You can contact me at for the NJ Archives

John Barton  
archives@njjaa.org

----

Message #6576 from Charles Grotts

















you want, directly from them.

Glenn C.

P.S. Why don't you send your history of US servicemen on the European continent to post on the AAHistoryLovers, if it's not too long?

There are a lot of us who would be interested in reading it.

- - - -

--- In AAHistoryLovers@yahoogroups.com, "Dolores" <dolli@...> wrote:

- >
- > Hi, thanks for the info on the Archives workshop.
- >
- > As I live in Europe, I won't have a chance to get to the workshop and was wondering if there will be any written material or tape or such on the subject that I could receive. I am willing to send the money to pay for the cost incurred in doing this.
- >
- > I have written up the history of US servicemen on the European continent. I would like to learn if I did it ok and how i could add to it or wherever.
- >
- > Yours in AA, Dolores
- >

=====

++++Message 6607. . . . . Re: How was the Daily Reflections book written and put together?  
From: tomper87 . . . . . 6/6/2010 9:27:00 PM

=====

Regarding the development of Daily Reflections

Excerpts from the Advisory Actions of the GSC of Alcoholics Anonymous Literature Committee

It was recommended that:

1986

"In order to determine the need for a daily reflections book, the Conference members ask A.A. members in their areas and report the findings to the G.S.O. literature coordinator by January 1, 1987, for consideration by the 1987 Conference."

1987

"The trustees' Literature Committee undertake development of a daily









>

> What exactly was the belladonna treatment used on Bill W. at Towns Hospital, when he came in for initial detoxing?

Bill Pittman, in "AA, The Way it Began," seems to have been the first to answer this question by reprinting the formulas from Dr. Alexander Lambert's article in the Journal of the American Medical Association on Sept 25, 1909, about the "belladonna cure." The problem of course is that 25 years had elapsed by the time Bill was treated at Town's. Lambert dissociated himself from Towns in the 1920s, noting that patients tended to relapse quickly, and there seemed to be too many deaths during the detox stage.

So it isn't surprising that Silkworth described things differently in 1937 (in the same article excerpted in the last "Moral Psychology" post). Silkworth was using alcohol along with sedatives in the first few days in those at risk for DT's. It would be a good guess that this group included Bill. He was also using orthocolloidal iodine and orthocolloidal gold. That sounds like something he might have picked up from the Keeley Cure, which also included an oral mixture containing belladonna. I don't think Silkworth mentioned belladonna, but he also didn't say what sedatives he was using.

If the ingredients in the formulas seem inconsistent, keep in mind that hyoscine is the same as atropine, and hyoscyamine is the same as scopolamine. Hyoscyamus, however, is also the name of a plant, common name henbane, containing scopolamine. Scopolamine is more sedating than atropine and although plain belladonna tincture has both alkaloids, the predominant effect is from the atropine. So Town's mixture would have been more sedating and less excitatory than pure belladonna.

A tincture is more dilute than a fluidextract, and although some reprints do no make this clear, Lambert called for belladonna diluted in 85% zanthoxylum, mixed in a 2 to 1 ration with the hyoscyamus fluidextract. A confusing detail is Lambert's use of the term "alkaloid of hydrast" as though it were synonymous with zanthoxylum. Hydrastis (goldenseal) is a separate plant from Zanthoxylum (prickly ash). However, they do have a major alkaloid, berberine, in common.

Bill Pittman quoted a reference implying that the reason for the zanthoxylum had

to do with gastrointestinal effects. I think it may be more likely that it was used for its cardiovascular effects. Berberine lowers blood pressure by reducing peripheral resistance, and also lowers the heart rate. Both of these effects would have been important in alcohol withdrawal, and there were few effective antihypertensives at the time.

I don't know why doctors thought it was helpful to make people vomit, but I have seen mention of it as valuable in 1930s-era article on alcohol withdrawal. Cleaning out the GI tract from both ends was supposed to get rid of unspecified "toxins," and along with all the sedatives would make people so exhausted that they slept.

>  
> Pass It On (p. 101) makes no mention of xanthoxylum (prickly ash) or hyoscyamus (henbane) being included in the mixture.  
>  
> It says instead that alcoholics were given belladonna and castor oil (a powerful laxative).  
>  
> Someone who remembered Towns Hospital <<described it as simply a place where alcoholics were "purged and puked." The purging was most probably the effect of the liberal dose of castor oil that the patients were given, together with belladonna. The belladonna treatment at Towns had been developed by Dr. Sam Lambert, a reputable New York physician, but it was the chief of staff, Dr. Silkworth, who would in time to come have the most impact on the treatment of alcoholism.>>

The Dr. Lambert at Town's was Alexander. His brother Samuel was also a doctor but with a different approach. Alexander Lambert was opposed to alcohol use in general and supported Prohibition. Dr. Samuel Lambert was opposed to Prohibition and believed that alcohol use by the non-alcoholic was health-promoting.

>  
> - - - -  
>  
> <http://health.groups.yahoo.com/group/AAHistoryLovers/message/6565>  
> noted that some internet references claimed that Bill W. was given a mixture of belladonna (deadly nightshade), xanthoxylum (prickly ash), and hyoscyamus (henbane).  
>  
> But it has not been verified that Dr. Silkworth was using anything other than belladonna by itself.



The doctor, also an alcoholic, empathized with Wilson's plight and took him into his home. Over the next several weeks, they developed the founding principles, or 12-step program, of Alcoholics Anonymous, which were designed to provide support for recovering alcoholics, their families and friends.

Since June 10, 1935, marked the last date that Smith ever took a drink, that's the day officially counted as the beginning of Alcoholics Anonymous.

Today in Akron, it's easy to trace the steps that led to AA.

The Mayflower Hotel at 263 South Main St. is now the Mayflower Manor apartment building. In the lobby is a replica 1930s-era pay phone, placed there in 1996 in recognition of Wilson's historic call.

Smith's house, at 855 Ardmere Ave., is today a museum dedicated to the history of Alcoholics Anonymous.

And where it all started, at the Gate Lodge, located at the stately Stan Hywet Gate and Gardens at 714 North Portage Path, they commemorate the history of AA as well.

Katharine Campbell, vice president of marketing at the Stan Hywet Gate and Gardens, said that while many visitors come each year to reflect on the history of AA, this anniversary will certainly attract newcomers.

"AA is an important organization, and we enthusiastically celebrate its success right here where it all started," Campbell told AOL News. "We are proud to be a part of the legacy, and we welcome people from all walks of life who want to learn more.

"We're commemorating the anniversary as we do each year, with a three-day Founders' Day celebration, June 11 to 13. In addition to the tours and special exhibits, admission will be free to the Gate Lodge. Also, recovering artist Mary Lyn B. will be performing for the public on Saturday," Campbell said.

Mary Lyn B. will perform songs from her new CD called, appropriately, "12 Songs."

Several other events in honor of the 75th anniversary will be held throughout Akron over the course of June 11-13, including events at Smith's home and





than his mother. But he was very new in sobriety and insecure sexually, so he went along after only brief resistance. Both relapsed. He sobered up again within the month; she didn't for about 6 months. Perhaps the aggressor is at greater risk than the target, regardless of gender.

To add another aside (again anecdotal evidence only), a friend of mine in a gay-lesbian group tells me that 13th-stepping there is more tolerated among the lesbians than among the gay men.

- - - -

From: Tim Lokey <lokey1058@yahoo.com>  
(lokey1058 at yahoo.com)

Dear Group;  
Been There...Done That. Got no tangible results until I started working steps, you know in order... like those little red numbers beside them indicate I should do. I am a "Counselor" at a rehab facility now and I had to stop attending meetings where my clients are present. I had to do so because when I was in the room, they would look at me for approval of the message they were sharing, and of course my EGO would take over and instead of being just another drunk with a book, I attempted to "teach" at AA meetings. Through spiritual growth and the help of a "kick-ass" type sponsor, I no longer practice such foolishness.

GOD BLESS!  
Tim L.  
06/06/2000

- - - -

From: Maria Orozco <marialifegift1935@yahoo.ca>  
(marialifegift1935 at yahoo.ca)

Thank you for sharing Lynn

- - - -

From: Henry Cox <Rebos7688@aol.com>  
(Rebos7688 at aol.com)

Lynn glad u included both genders. Glad for you and your amends. Mine two was accepted and my dos 8-28-76. Still going strong in the program.

- - - -

Original message #6612 from Lynn Sawyer  
<sawyer7952@yahoo.com> (sawyer7952 at yahoo.com)





From Jared Lobdell, Rick Swaney, Cindy Miller,  
Patricia <pdixonrae>, and <jdschlueter>

-----

Question asked by Maria Orozco  
<marialifegift1935@yahoo.ca> (marialifegift1935 at yahoo.ca)

We have a Long Term Timer that will be 61 years sobriety here in Ontario,  
Southern California. Are there any more Long Term Timers of over 60 years,  
Please let me know.

-----

From: "J. Lobdell" <jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

Not sure what a "long term timer" ("long-timer"?) is, but, among people I  
know,  
Clyde B of Bristol, Pennsylvania got sober Jun 20 1946, Chet H of  
Hummelstown,  
Pennsylvania got sober Apr 4 1949, and of course Mel B. of Toledo (who will  
be at San Antonio) got sober Apr 15 1950. I can't recall the name of the  
lady  
who spoke at Lancaster County, Pennsylvania's 50th -- was it Ruth K? -- but  
I think she's sober 62 years or so out in California.

-----

From: Rick Swaney <handlebarick@yahoo.com> (handlebarick at yahoo.com)

Tom D. (Lima, Ohio) and Mel B. (Toledo, Ohio) both had 60 in April 2010 and  
both  
gave their leads at the same dinner event May 2nd 2010 in Wapakoneta, Ohio.

Rick S.

-----

From: Cindy Miller <cm53@earthlink.net> (cm53 at earthlink.net)

Clyde B\_\_\_\_ of Newtown, Pennsylvania, will have 64 years on June 20, 2010.

Best,  
cindy miller

-----

From: Patricia <pdixonrae@yahoo.com> (pdixonrae at yahoo.com)

Marg W\_\_\_\_ 60 years in St. John, New Brunswick, Canada

-----

From: jdschlueter@yahoo.com (jdschlueter at yahoo.com)











really hard thing to do.Â

The feelings to avoid this situation was originally to protect the old timer from losing their hard won sobriety.

But, as successful as AA was back then, I still have not heard a whole lot of the tragedies which would suggest that this all comes down to the "individuals" own intent before action.Â Was they out for love or a piece of "butt"?

I personally know 2 dozen or more oldtimers that have been married for years that their spouses were once fairly new in sobriety when they had met.

I am sober 23 years in August and my wife is sober alittle over 3 years.Â We

didn't plan it this way but yet here we are!!Â Â Fat, sassy and Happy as heck!!!

We both love the part in the Big Book that speaks about having to crush our old ideas.Â

Who can look at two people and decide for them if what they do is right or wrong?

|||||

+++Message 6626. . . . . The AAHL should not be used for AA trivia or gossip  
From: planternva2000 . . . . . 6/12/2010 5:31:00 PM

|||||

Thank you, Glenn. Might I suggest adding:

This is an AA History site, not a source of AA trivia or gossip.

This evening I received the following email, which I have edited slightly:

"Sxxxxx Mxxxxxxx shares the AAHistoryLovers group with you. Sxxxxx sent you an invitation to join Grouply so you can see his profile, friends, and list of groups. On Saturday (June 19), this invitation will expire. Follow this link to accept Sxxxxx Mxxxxxxx's invitation.  
<http://www.xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx>  
Signing up is free and takes less than a minute.  
The Grouply Team"

Thanks again,  
Jim S.

-----

I believe Jim's point, which is well taken, is that we should avoid mixing AAHL matters up with our social networking systems. He was adding

this comment to something I posted several days ago:

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut <glennccc@...> wrote:

>

> Folks,

>

> Just a couple of reminders.

> \_\_\_\_\_

>

> 1. The founder of the AAHistoryLovers had several oft repeated rules that she

would announce to people who sent things in:

>

> "We are not a chat room: please do not use the list to comment on other people's posts. Comment on the post ONLY if your message has additional history on the subject."

>

> "Personal opinions are to be avoided: no personal opinions, or posts based just on rumor or vague memory of what someone told you will be posted. To the extent possible please list the sources for any information you send."

>

> "Messages that repeat history already on the list will not be posted: please

use the search box to make sure the information is not already on the list.

Also please search the list before posting a question which may already have been answered."

> \_\_\_\_\_

>

> There are lots of AA chat rooms and discussion groups online. But there is only one really first-rate history group, the AAHistoryLovers.

>

> And if we overwhelm the AAHL with the kind of messages which could be posted

just as well in numerous other places, we will create a situation where no one

will have time to read all the messages, and the central purpose of the AAHL will be destroyed. We'll turn into just another AA chat room and discussion group.

> \_\_\_\_\_

>

> 2. The other reminder is that, before sending a question in, please go first

to the Message Board at

> <http://health.groups.yahoo.com/group/AAHistoryLovers/messages>

> and use the search box at the top to search for words and phrases on that topic.

>

> A lot of the time it will turn out that the question (or at least part of the

question) has already been answered very thoroughly.

>



reformed drinkers who tried to scare people into abstaining from alcohol.  
Poe  
may have made a promise to join the movement in 1843 after a bout of  
drinking  
with the hopes of gaining a political appointment. "The Cask of Amontillado"  
then may be a "dark temperance tale", meant to shock people into realizing  
the  
dangers of drinking. "\*\*

---

\*\*Reynolds, David F. "Poe's Art of Transformation:  
'The Cask of Amontillado' in Its Cultural Context",  
as collected in The American Novel: New Essays on  
Poe's Major Tales, Kenneth Silverman, ed. Cambridge  
University Press, 1993. ISBN 0521422433 pp. 96â“7

|||||

+++Message 6629. . . . . Re: 13th stepping  
From: Shakey1aa@aol.com . . . . . 6/13/2010 7:22:00 PM

|||||

Jimmy Burwell said the only time I thirteenth  
stepped I married her. Meaning his third wife Rosa.

Shakey Mike  
Chandigar, India

|||||

+++Message 6630. . . . . Re: Split from the Oxford Group: New  
York, Cleveland, Akron  
From: royslev . . . . . 6/14/2010 9:50:00 AM

|||||

"Lloyd T who had been Clarence's sponsor?" I've listened to every early  
recording of Clarence Snyder that I could find and he always spoke of Dr.  
Bob as  
his sponsor. If we're talking about Clarence Snyder here, this Lloyd T. is  
news  
to me. You sure it wasn't "Lloyd T. who had been Clarence's sponsee?"

----

Original message No. 6582  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6582>  
from <agengler@wk.net> (agengler at wk.net)

On Akron finally making the decision to break  
with the Oxford Group:

John and Elgie R. remembered when the decision was made. "There was a  
meeting that night," said John, who always managed to get in a good word for  
every person he mentioned. "Boy, I never heard two men talk like they did





>

> Bill called Ebby his sponsor until death, even though Ebby slipped a few times. But the chain of sponsorship starts with Rowland Hazard, who sponsored Shep Cornell and Cebra Graves, who sponsored Ebby, who sponsored Bill, who sponsored Bob who, together, sponsored Bill D., etc.

>

> In "Dr. Bob and the Good Old Timers," it's clear that NO ONE just sauntered in off the streets and decided to join AA. Instead they were sponsored into the group FROM a hospital and wouldn't even attend a meeting unless they went through Dr. Bob's Upper Room treatment where they "made a surrender," often a key element missing from modern AA.

>

> Also in that book it's described how the group got together and pooled their money to bus a guy in who "supposedly" was the first to get sober on JUST THE BOOK. When the bus arrived and a man, matching his description, didn't get off the bus, the group asked the bus driver. They were told of a guy under the seat drunk on his but. The group of sober drunks, of course, helped the drunk off and began to sponsor him.

>

> I always thought that was interesting and have often wondered if it was truly possible to get sober ON THE BOOK ALONE. Even if you did, you would need to take the advice in A Vision For You and seek out drunks to form a fellowship, thus becoming a sponsor.

>

> I think the real question is when did sponsorship become optional and how sober drunks stopped seeking to sponsor and waited for someone to ask them. Or even the notion of being told "you must get a sponsor," when did that start. Luckily and man decided to be my sponsor so I never got to make that misguided decision in the beginning.

>

> --Al

>

> --- In AAHistoryLovers@yahoogroups.com, Charlie C <route20guy@> wrote:

>>

>> I have been revisiting the "Little Red Book," a title discussed here at times, and was struck by the way it recommends doing one's 5th Step with a non-AA, e.g. a clergyman, doctor... In discussing the 8th Step, it mentions that one may want to refer to "older members" when unsure of how to proceed with amends. In neither place is a sponsor mentioned.

>>

>> My understanding is that the Little Red Book represents AA practice of





Tradition One which states the same principle but in different language.

Sam Shoemaker later apologized to Bill in writing for his part in the separation which he recognized as his fault. I believe that Bill and Sam remained close even after the two groups separated although I'm sure there was some strain in the relationship.

God Bless,

John B

--- In AAHistoryLovers@yahoogroups.com, "gvanrobinson" <tsistsistsas@...> wrote:

>  
> Bill W. heaped much praise on Sam Shoemaker for his role in giving AA many of its basic principles. When the "anonymous bunch of drunks" were declared "not maximum" by the Oxford Group in New York in 1937, what was Shoemaker's stance on the split?

>  
> I'm aware that it was in 1941 when he asked the Oxford Group to leave Calvary Episcopal Church. 1939 to 1941 must have been quite a time of upheaval for him.

=====

++++Message 6635. . . . . Re: Big Book Page 100 to do with sponsorship  
From: Charles Knapp . . . . . 6/16/2010 8:56:00 PM

=====

The AKRON MANUAL 1940 addresses the newcomer and "sponsor" in the forward to this pamphlet:

"This booklet is intended to be a practical guide for new members and sponsors of new members of Alcoholics Anonymous."

>> See <http://hindsfoot.org/AkrMan1.html>  
>> and <http://hindsfoot.org/AkrMan2.html>

Also.....

The word "SPONSOR" appears in the second issue of the Cleveland Central Bulletin dated November 1942 in an article titled "Responsibility of Sponsors."

Charles from Wisconsin





When Bill went to attend his first Oxford group meeting he got drunk along the way there. He met a sail maker in the bar. The two of them went together to the location where the Oxford group was meeting. When they got there the man at the door would not let them in (because they were so drunk) ..... Bill says that Ebby had to "sponsor them in."

Maybe something?

SWJ

---

From: royslev <royslev@yahoo.com>  
To: AAHistoryLovers@yahoogroups.com  
Sent: Wed, June 16, 2010 9:53:24 AM  
Subject: [AAHistoryLovers] Re: Big Book Page 100 to do with sponsorship

Good post. My question is about when the actual term "sponsor" began to be used, since it was not mentioned in the first 164 pages of the BB. Was this an Oxford Group term? Any experts on early Oxford Group history out there? Or perhaps, owners of original or reprinted "What is the Oxford Group?" texts, or other "official" Oxford Group literature? Does Oxford Group literature mention that term?

=====

++++Message 6640. . . . . Re: Split from the Oxford Group: New York, Cleveland, Akron  
From: John Barton . . . . . 6/17/2010 9:27:00 AM

=====

Lloyd T. and Clarence Snyder, Messages 6630 and 6631:

LLoyd Tate and Bill Jones both came into the Oxford Group Fellowship in June of 1937 according to the "The Amos Roster." Both were from Cleveland. Clarence came into the group in February of 1938 and was not one of the "members" reported to Frank Amos by Dr Bob in that second week of February 1938.

Warm Regards

=====

++++Message 6641. . . . . Re: Split from the Oxford Group: New York, Cleveland, Akron  
From: Roy Levin . . . . . 6/17/2010 10:03:00 AM





Thank you,  
Jason

|||||

+++Message 6647. . . . . Grapevine: might writing AA history  
drive a person to drink?  
From: joe . . . . . 6/22/2010 7:58:00 PM

|||||

I happened upon this GV article from June 1960 and it made me chuckle and think of many on this forum - the experts who keep us straight on the "exact dates, places, and names" and love doing it - most of which are AA's and in no danger of being driven to drink....at least not today.

Round and Around We Go. . .  
Volume 17 Issue 1 June 1960

Traveling over the globe, the AA message has seemed to follow definite paths, invisible but apparently straight and true. It is as if the hands that guided each of us to AA also unerringly point the direction in which we should give away our blessings, if we want AA's richest rewards. To the infinite benefit of all of us, the message has surmounted mountains, deserts, oceans, and every kind of manmade boundary to get straight to bewildered hearts lost in the alcoholism wildernesses all over the world.

Precisely how it happened--the exact dates, places, and names--will of course probably wait for some compulsive non-AA researcher obsessed with footnotes and other such documenting. Poor guy. It'll probably drive him to drink.

|||||

+++Message 6648. . . . . LA members: June G and Sybil Corwin  
From: jaxena77 . . . . . 6/23/2010 2:56:00 PM

|||||

I am trying to get in touch with June G from Venice Beach/LA. She is a circuit speaker, who spoke at the ICYPAA convention years ago. She got sober when she was 13 years old in Venice Beach. Does anyone know how I might get in contact











Saturday. The New York GSO has suggested this to us as an ideal place for members of the AAHistoryLovers to meet. So if you have some free time, come in and sit down and have a cup of coffee and chat. I'll be there when I'm not otherwise involved, and so will some of our other members, I believe.

Glenn Chesnut, Moderator  
AAHistoryLovers

OTHER EVENTS:

=====  
Friday, July 2, 2010  
=====

12 noon - 1:00 p.m.  
GSO Archives, in the Henry B Gonzalez Convention Center -- we will have some tables and chairs at our disposal and Michelle Mirza, the GSO Archivist, has agreed to briefly chat with us. A good chance to learn more about the historical resources in the New York AA Archives.

1:30-3:00 p.m.  
Arthur S. of the AAHistoryLovers will be one of the 3 speakers participating in the Archives AA History Workshop at the MRW (Marriott River Walk).

\*\*\*\*3:30-5:00 p.m.  
AN ADDITIONAL GOOD OPPORTUNITY to meet a few AAHL members for anyone who can't make the Saturday afternoon meeting: all members of the AAHistoryLovers who want to, can meet and discuss Arthur's talk in the AA Online hospitality suite, Crockett Suite A/B, at the Grand Hyatt Hotel. Or just sit down and have a cup of coffee, and have an informal conversation with some of the other AAHL members sitting around the table.

=====  
Saturday, July 3, 2010  
=====

1:00-2:30 p.m.  
There will be a presentation on the History of AA in New Jersey in the hospitality suite at the Grand Hyatt in the Bonham Room.

\*\*\*\*3:00-5:00 p.m.  
MAIN A.A. HISTORY LOVERS GET-TOGETHER  
In the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt Hotel. No program, just come in and sit down and have a chat, and get to know some of your fellow AAHL members over a good cup of coffee.

=====













3. Intoxicating drinks can do no good as a beverage, and there are always safer and surer remedies to use in case of sickness.
4. The idea of moderation is full of deceit, and our estimate of the power of our own will is usually a mistaken one.
5. The drinking habit is the cause of the larger portion of the misery, poverty and crime in our land.
6. Both science and experience prove that even moderate drinking is injurious to health.
7. Eternal interests are often forfeited through drink, for the Bible declares that no drunkard shall enter heaven.
8. The Bible pronounces no blessing upon drinking, but many upon total abstinence.
9. It is easier to keep a pledge publicly, solemnly given than a simple resolution.
10. The pledge protects us from the solicitations of friends, and removes us from the temptations of the saloon.
11. Persons miscalculate their ability to drink in moderation, and become slaves to the drinking habit before they are aware of it.
12. Intemperance obstructs civilization, education, religion and every useful reform.

We the undersigned solemnly promise

BY THE HELP OF GOD

to abstain from the use of all intoxicating drinks as a beverage.

On Thu, Jun 24, 2010 at 3:18 PM, kevinr1211 <analystkmr@hotmail.com> wrote:

- >
- >
- > The following is from The Idiot, a Boston, MA newspaper Saturday March 14,
- > 1818 vol 1, no 10
- >
- > Five reasons for not using Spirituous Liquors.
- > A Touchstone.
- >
- > 1) Because it poisons the blood and destroys the organs of digestion
- > 2) Because an ENEMY should be kept without the gate.
- > 3) Because I am in health and need no medicine.
- > 4) Because I have my senses and wish to keep them.
- > 5) Because I have a soul to be saved or lost.
- >
- > To the man whose mind is untouched by all or any of the above reasons, a
- > volume on the subject would be useless. He is unfitted for society; and
- > the
- > sooner he is in his grave the better- Better for society and for
- > himself-For
- > society- Because of his example- For himself- because his further torment
- > will be less.
- >
- >
- >

[Non-text portions of this message have been removed]





from winding up dead in the gutter, shoes gone because he sold them for booze or crack. And he hasn't had a drink in more than a decade.

The resolve is striking, though not entirely surprising. AA has been inspiring this sort of ardent devotion for 75 years <<http://silkworth.net/aahistory/historyaa.html>> . It was in June 1935, amid the gloom of the Great Depression, that a failed stockbroker and reformed lush named Bill <[http://en.wikipedia.org/wiki/Bill\\_W](http://en.wikipedia.org/wiki/Bill_W)> Wilson founded the organization after meeting God in a hospital room. He codified his method in the 12 steps, the rules at the heart of AA. Entirely lacking in medical training, Wilson created the steps by cribbing ideas from religion and philosophy, then massaging them into a pithy list <[http://en.wikipedia.org/wiki/Twelve-step\\_program](http://en.wikipedia.org/wiki/Twelve-step_program)> with a structure inspired by the Bible.

The 200-word instruction set has since become the cornerstone of addiction treatment in this country, where an estimated 23 million people grapple with severe alcohol or drug abuse—more than twice the number of Americans afflicted with cancer. Some 1.2 million people belong to one of AA's 55,000 meeting groups in the US, while countless others embark on the steps at one of the nation's 11,000 professional treatment centers. Anyone who seeks help in curbing a drug or alcohol problem is bound to encounter Wilson's system on the road to recovery.

It's all quite an achievement for a onetime broken-down drunk. And Wilson's success is even more impressive when you consider that AA and its steps have become ubiquitous despite the fact that no one is quite sure how—or, for that matter, how well—they work. The organization is notoriously difficult to study, thanks to its insistence on anonymity and its fluid membership. And AA's method, which requires "surrender" to a vaguely defined "higher power," involves the kind of spiritual revelations that neuroscientists have only begun to explore.

What we do know, however, is that despite all we've learned over the past few decades about psychology, neurology, and human behavior, contemporary medicine has yet to devise anything that works markedly better. "In my 20 years of treating addicts, I've never seen anything else that comes close to the 12 steps," says Drew Pinsky, the addiction-medicine specialist who hosts VH1's *Celebrity Rehab* <[http://www.vh1.com/shows/celebrity\\_rehab\\_with\\_dr\\_drew/season\\_3/series.jhtml](http://www.vh1.com/shows/celebrity_rehab_with_dr_drew/season_3/series.jhtml)> "In my world, if someone says they don't want to do the 12 steps, I know they aren't going to get better."

Wilson may have operated on intuition, but somehow he managed to tap into mechanisms that counter the complex psychological and neurological processes through which addiction wreaks havoc. And while AA's ability to accomplish this remarkable feat is not yet understood, modern research into behavior dynamics and neuroscience is beginning to provide some tantalizing clues.

One thing is certain, though: AA doesn't work for everybody. In fact, it doesn't work for the vast majority of people who try it. And understanding more about who it does help, and why, is likely our best shot at finally developing a system that improves on Wilson's amateur scheme for living without the bottle.

AA originated on the worst night of Bill Wilson's life. It was December 14, 1934, and Wilson was drying out at Towns Hospital, a ritzy Manhattan detox center. He'd been there three times before, but he'd always returned to drinking soon after he was released. The 39-year-old had spent his entire adult life chasing the ecstasy he had felt upon tasting his first cocktail some 17 years earlier. That quest destroyed his career, landed him deeply in debt, and convinced doctors that he was destined for institutionalization.

Wilson had been quite a mess when he checked in the day before, so the attending physician, William Silkworth, subjected him to a detox regimen known as the Belladonna <[http://en.wikipedia.org/wiki/Atropa\\_belladonna](http://en.wikipedia.org/wiki/Atropa_belladonna)> Cure-hourly infusions of a hallucinogenic drug made from a poisonous plant. The drug was coursing through Wilson's system when he received a visit from an old drinking buddy, Ebby Thacher, who had recently found religion and given up alcohol. Thacher pleaded with Wilson to do likewise. "Realize you are licked, admit it, and get willing to turn your life over to God," Thacher counseled his desperate friend. Wilson, a confirmed agnostic, gagged at the thought of asking a supernatural being for help.

But later, as he writhed in his hospital bed, still heavily under the influence of belladonna, Wilson decided to give God a try. "If there is a God, let Him show Himself!" he cried out. "I am ready to do anything. Anything!"

What happened next is an essential piece of AA lore: A white light filled Wilson's hospital room, and God revealed himself to the shattered stockbroker. "It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing," he later said. "And then it burst upon me that I was a free man." Wilson would never drink again.

At that time, the conventional wisdom was that alcoholics simply lacked moral fortitude. The best science could offer was detoxification with an array of purgatives, followed by earnest pleas for the drinker to think of his loved ones. When this approach failed, alcoholics were often consigned to bleak state hospitals. But having come back from the edge himself, Wilson refused to believe his fellow inebriates were hopeless. He resolved to save them by teaching them to surrender to God, exactly as Thacher had taught him.

Following Thacher's lead, Wilson joined the Oxford Group <[http://en.wikipedia.org/wiki/Oxford\\_Group](http://en.wikipedia.org/wiki/Oxford_Group)> , a Christian movement that was in vogue among wealthy mainstream Protestants. Headed by an ex-YMCA missionary named Frank Buchman, who stirred controversy with his lavish lifestyle and attempts to convert Adolf Hitler, the Oxford Group combined religion with pop psychology, stressing that all people can achieve happiness through moral improvement. To help reach this goal, the organization's members were encouraged to meet in private homes so they could study devotional literature together and share their inmost thoughts.

In May 1935, while on an extended business trip to Akron, Ohio, Wilson began attending Oxford Group meetings at the home of a local industrialist. It was through the group that he met a surgeon and closet alcoholic named Robert Smith. For weeks, Wilson urged the oft-soused doctor to admit that only God could eliminate his compulsion to drink. Finally, on June 10, 1935, Smith

(known to millions today as Dr. Bob <<http://www.drBob.info/>> ) gave in. The date of Dr. Bob's surrender became the official founding date of Alcoholics Anonymous.

In its earliest days, AA existed within the confines of the Oxford Group, offering special meetings for members who wished to end their dependence on alcohol. But Wilson and his followers quickly broke away, in large part because Wilson dreamed of creating a truly mass movement, not one confined to the elites Buchman targeted. To spread his message of salvation, Wilson started writing what would become AA's sacred text: Alcoholics Anonymous, now better known as the Big Book.

The core of AA is found in chapter five, entitled "How It Works." It is here that Wilson lists the 12 steps, which he first scrawled out in pencil in 1939. Wilson settled on the number 12 because there were 12 apostles.

In writing the steps, Wilson drew on the Oxford Group's precepts and borrowed heavily from William James' classic *The Varieties of Religious Experience*, which Wilson read shortly after his belladonna-fueled revelation at Towns Hospital. He was deeply affected by an observation that James made regarding alcoholism: that the only cure for the affliction is "religiomania." The steps were thus designed to induce an intense commitment, because Wilson wanted his system to be every bit as habit-forming as booze.

The first steps famously ask members to admit their powerlessness over alcohol and to appeal to a higher power for help. Members are then required to enumerate their faults, share them with their meeting group, apologize to those they've wronged, and engage in regular prayer or meditation. Finally, the last step makes AA a lifelong duty: "Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs." This requirement guarantees not only that current members will find new recruits but that they can never truly "graduate" from the program.

Aside from the steps, AA has one other cardinal rule: anonymity. Wilson was adamant that the anonymous component of AA be taken seriously, not because of the social stigma associated with alcoholism, but rather to protect the nascent organization from ridicule. He explained the logic in a letter to a friend:

[In the past], alcoholics who talked too much on public platforms were likely to become inflated and get drunk again. Our principle of anonymity, so far as the general public is concerned, partly corrects this difficulty by preventing any individual receiving a lot of newspaper or magazine publicity, then collapsing and discrediting AA.

AA boomed in the early 1940s, aided by a glowing Saturday Evening Post profile and the public admission by a Cleveland Indians catcher, Rollie Hemsley, that joining the organization had done wonders for his game. Wilson and the

founding members were not quite prepared for the sudden success. "You had really crazy things going on," says William L. White, author of *Slaying the Dragon: The History of Addiction Treatment and Recovery in America*. "Some AA groups were preparing to run AA hospitals, and there was this whole question of whether they should have paid AA missionaries. You even had some reports of AA groups drinking beers at their meetings."

The growing pains spurred Wilson to write AA's governing principles, known as the 12 traditions. At a time when fraternal orders and churches with strict hierarchies dominated American social life, Wilson opted for something revolutionary: deliberate organizational chaos. He permitted each group to set its own rules, as long as they didn't conflict with the traditions or the steps. Charging a fee was forbidden, as was the use of the AA brand to endorse anything that might generate revenue. "If you look at this on paper, it seems like it could never work," White says. "It's basically anarchy." But this loose structure actually helped AA flourish. Not only could anyone start an AA group at any time, but they could tailor each meeting to suit regional or local tastes. And by condemning itself to poverty, AA maintained a posture of moral legitimacy.

Despite the decision to forbid members from receiving pay for AA-related activity, it had no problem letting professional institutions integrate the 12 steps into their treatment programs. AA did not object when Hazelden, a Minnesota facility founded in 1947 as "a sanatorium for curable alcoholics of the professional class," made the steps the foundation of its treatment model. Nor did AA try to stop the proliferation of steps-centered addiction groups from adopting the Anonymous name: Narcotics Anonymous, Gamblers Anonymous, Overeaters Anonymous. No money ever changed hands—the steps essentially served as open source code that anyone was free to build upon, adding whatever features they wished. (Food Addicts Anonymous, for example, requires its members to weigh their meals.)

By the early 1950s, as AA membership reached 100,000, Wilson began to step back from his invention. Deeply depressed and an incorrigible chain smoker, he would go on to experiment with LSD before dying from emphysema in 1971. By that point, AA had become ingrained in American culture; even people who'd never touched a drop of liquor could name at least a few of the steps.

"For nearly 30 years, I have been saying Alcoholics Anonymous is the most effective self-help group in the world," advice columnist Ann Landers wrote in 1986. "The good accomplished by this fellowship is inestimable. God bless AA."

There's no doubt that when AA works, it can be transformative. But what aspect of the program deserves most of the credit? Is it the act of surrendering to a higher power? The making of amends to people a drinker has wronged? The simple admission that you have a problem? Stunningly, even the most highly regarded AA experts have no idea. "These are questions we've been trying to answer for, golly, 30 or 40 years now," says Lee Ann Kaskutas, senior scientist at the Alcohol <<http://www.niaaa.nih.gov/ResearchInformation/ExtramuralResearch/ResCtrs1198.htm>> Research Group in Emeryville, California. "We can't find anything that completely holds water."

The problem is so vexing, in fact, that addiction professionals have largely

accepted that AA itself will always be an enigma. But research in other fields—primarily behavior change and neurology—offers some insight into what exactly is happening in those church basements.

To begin with, there is evidence that a big part of AA's effectiveness may have nothing to do with the actual steps. It may derive from something more fundamental: the power of the group. Psychologists have long known that one of the best ways to change human behavior is to gather people with similar problems into groups, rather than treat them individually. The first to note this phenomenon was Joseph

[http://books.google.com/books?id=L1\\_1VTfKKeEC&pg=PA25&lpg=PA25&dq=Joseph+pratt+physician&source=bl&ots=gc6zfxK\\_oF&sig=dsQJBlk91ptVWmOw3H74N3gfXPo&hl=en&ei=v9UbTMPmE8Wblgfs8GjDQ&sa=X&oi=book\\_result&ct=result&resnum=6&ved=0CCwQ6AEwBQ#v=onepage&q&f=false](http://books.google.com/books?id=L1_1VTfKKeEC&pg=PA25&lpg=PA25&dq=Joseph+pratt+physician&source=bl&ots=gc6zfxK_oF&sig=dsQJBlk91ptVWmOw3H74N3gfXPo&hl=en&ei=v9UbTMPmE8Wblgfs8GjDQ&sa=X&oi=book_result&ct=result&resnum=6&ved=0CCwQ6AEwBQ#v=onepage&q&f=false) Pratt, a Boston physician who started organizing weekly meetings of tubercular patients in 1905. These groups were intended to teach members better health habits, but Pratt quickly realized they were also effective at lifting emotional spirits, by giving patients the chance to share their tales of hardship. ("In a common disease, they have a bond," he would later observe.) More than 70 years later, after a review of nearly 200 articles on group therapy, a pair of Stanford University researchers pinpointed why the approach works so well: "Members find the group to be a compelling emotional experience; they develop close bonds with the other members and are deeply influenced by their acceptance and feedback."

Researchers continue to be surprised by just how powerful this effect is. For example, a study published last year in the journal *Behavior Therapy* concluded that group therapy is highly effective in treating post-traumatic stress disorder: 88.3 percent of the study's subjects who underwent group therapy no longer exhibited PTSD symptoms after completing their sessions, versus just 31.3 percent of those who received minimal one-on-one interaction.

The importance of this is reflected by the fact that the more deeply AA members commit to the group, rather than just the program, the better they fare. According to J. Scott Tonigan, a research professor at the University of New Mexico's Center on Alcoholism, Substance Abuse, and Addictions, numerous studies show that AA members who become involved in activities like sponsorship—becoming a mentor to someone just starting out—are more likely to stay sober than those who simply attend meetings.

Addiction-medicine specialists often raise the concern that AA meetings aren't led by professionals. But there is evidence that this may actually help foster a sense of intimacy between members, since the fundamental AA relationship is between fellow alcoholics rather than between alcoholics and the therapist. These close social bonds allow members to slowly learn how to connect to others without the lubricating effects of alcohol. In a study published last year in *Alcoholism Treatment Quarterly*, Tonigan found that "participation in AA is associated with an increased sense of security, comfort, and mutuality in close relationships."

And close relationships, it turns out, have an even more profound effect on us than previously thought. A 2007 study of a Boston-area community, for example, found that a person's odds of becoming obese increase by 71 percent if they have a same-sex friend who is also obese. (*Wired* covered the study

in more detail in "The

[http://www.wired.com/medtech/health/magazine/17-10/ff\\_christakis](http://www.wired.com/medtech/health/magazine/17-10/ff_christakis) Buddy System," issue 17.10.) And in April, a paper published in *Annals of Internal Medicine* concluded that a person is 50 percent more likely to be a heavy drinker if a friend or relative is a boozehound. Even if an alcoholic's nonsober friends are outwardly supportive, simply being around people for whom drinking remains the norm can nudge someone into relapse. It is much safer to become immersed in AA's culture, where activities such as studying the Big Book supplant hanging out with old acquaintances who tipple.

As for the steps themselves, there is evidence that the act of public confession—enshrined in the fifth step—plays an especially crucial role in the recovery process. When AA members stand up and share their emotionally searing tales of lost weekends, ruined relationships, and other liquor-fueled low points, they develop new levels of self-awareness. And that process may help reinvigorate the prefrontal cortex, a part of the brain that is gravely weakened by alcohol abuse.

To understand the prefrontal cortex's role in both addiction and recovery, you first need to understand how alcohol affects the brain. Booze works its magic in an area called the mesolimbic <http://learn.genetics.utah.edu/content/addiction/reward/pathways.html> pathway—the reward system. When we experience something pleasurable, like a fine meal or good sex, this pathway squirts out dopamine, a neurotransmitter that creates a feeling of bliss. This is how we learn to pursue behaviors that benefit us, our families, and our species.

When alcohol hits the mesolimbic pathway, it triggers the rapid release of dopamine, thereby creating a pleasurable high. For most people, that buzz simply isn't momentous enough to become the focal point of their lives. Or if it is, they are able to control their desire to chase it with reckless abandon. But others aren't so fortunate: Whether by virtue of genes that make them unusually sensitive to dopamine's effects, or circumstances that lead them to seek chemical solace, they cannot resist the siren call of booze.

Once an alcoholic starts drinking heavily, the mesolimbic pathway responds by cutting down its production of dopamine. Alcohol also messes with the balance between two other neurotransmitters: GABA and glutamate. Alcohol spurs the release of more GABA, which inhibits neural activity, and clamps down on glutamate, which stimulates the brain. Combined with a shortage of dopamine, this makes the reward system increasingly lethargic, so it becomes harder and harder to rouse into action. That's why long-term boozers must knock back seven or eight whiskeys just to feel "normal." And why little else in life brings hardcore alcoholics pleasure of any kind.

As dependence grows, alcoholics also lose the ability to properly regulate their behavior. This regulation is the responsibility of the prefrontal cortex, which is charged with keeping the rest of the brain apprised of the consequences of harmful actions. But mind-altering substances slowly rob the cortex of so-called synaptic

[http://www.scholarpedia.org/article/Models\\_of\\_synaptic\\_plasticity](http://www.scholarpedia.org/article/Models_of_synaptic_plasticity) plasticity, which makes it harder for neurons to communicate with one another. When this happens, alcoholics become less likely to stop drinking, since their prefrontal cortex cannot effectively warn of the dangers of bad

habits.

This is why even though some people may be fully cognizant of the problems that result from drinking, they don't do anything to avoid them. "They'll say, 'Oh, my family is falling apart, I've been arrested twice,'" says Peter Kalivas, a neuroscientist at the Medical University of South Carolina in Charleston. "They can list all of these negative consequences, but they can't take that information and manhandle their habits."

The loss of synaptic plasticity is thought to be a major reason why more than 90 percent of recovering alcoholics relapse at some point. The newly sober are constantly bombarded with sensory cues that their brain associates with their pleasurable habit. Because the synapses in their prefrontal cortex are still damaged, they have a tough time resisting the urges created by these triggers. Any small reminder of their former life—the scent of stale beer, the clink of toasting glasses—is enough to knock them off the wagon.

AA, it seems, helps neutralize the power of these sensory cues by whipping the prefrontal cortex back into shape. Publicly revealing one's deepest flaws and hearing others do likewise forces a person to confront the terrible consequences of their alcoholism—something that is very difficult to do all alone. This, in turn, prods the impaired prefrontal cortex into resuming its regulatory mission. "The brain is designed to respond to experiences," says Steven Grant, chief of the clinical neuroscience branch of the National Institute on Drug Abuse. "I have no doubt that these therapeutic processes change the brain." And the more that critical part of the brain is compelled to operate as designed, the more it springs back to its pre-addiction state. While it's on the mend, AA functions as a temporary replacement—a prefrontal cortex made up of a cast of fellow drunks in a church basement, rather than neurons and synapses.

Finally, the 12 steps address another major risk factor for relapse: stress. Recovering alcoholics are often burdened by memories of the nasty things they did while wasted. When they bump into old acquaintances they mistreated, the guilt can become overwhelming. The resulting stress causes their brains to secrete a hormone that releases corticotropin, which has been shown to cause relapse in alcohol-dependent lab rats.

AA addresses this risk with the eighth and ninth steps, which require alcoholics to make amends to people they've wronged. This can alleviate feelings of guilt and in turn limit the stress that may undermine a person's fragile sobriety.

Bill W., as Wilson is known today, didn't know the first thing about corticotropin-releasing hormone or the prefrontal cortex, of course. His only aim was to harness spirituality in the hopes of giving fellow alcoholics the strength to overcome their disease. But in developing a system to lead drunks to God, he accidentally created something that deeply affects the brain—a system that has now lasted for three-quarters of a century and shows no signs of disappearing.

But how effective is AA? That seemingly simple question has proven maddeningly hard to answer. Ask an addiction researcher a straightforward question about AA's success rate and you'll invariably get a distressingly

vague answer. Despite thousands of studies conducted over the decades, no one has yet satisfactorily explained why some succeed in AA while others don't, or even what percentage of alcoholics who try the steps will eventually become sober as a result.

A big part of the problem, of course, is AA's strict anonymity policy, which makes it difficult for researchers to track members over months and years. It is also challenging to collect data from chronic substance abusers, a population that's prone to lying. But researchers are most stymied by the fact that AA's efficacy cannot be tested in a randomized experiment, the scientific gold standard.

"If you try to randomly assign people to AA, you have a problem, because AA is free and is available all over the place," says Alcohol Research Group's Kaskutas. "Plus, some people will just hate it, and you can't force them to keep going." In other words, given the organization's open-door membership policy, it would be nearly impossible for researchers to prevent people in a control group from sneaking off to an AA meeting and thereby tainting the data. On the other hand, many subjects would inevitably loathe AA and drop out of the study altogether.

Another research quandary is how to account for the selection effect. AA is known for doing a better job of retaining drinkers who've hit rock bottom than those who still have a ways to fall. But having totally destroyed their lives, the most desperate alcoholics may already be committed to sobriety before ever setting foot inside a church basement. If so, it might be their personal commitment, rather than AA, that is ultimately responsible for their ability to quit.

As a result of these complications, AA research tends to come to wildly divergent conclusions, often depending on an investigator's biases. The group's "cure rate" has been estimated at anywhere from 75 percent to 5 percent, extremes that seem far-fetched. Even the most widely cited (and carefully conducted) studies are often marred by obvious flaws. A 1999 meta-analysis of 21 existing studies, for example, concluded that AA members actually fared worse than drinkers who received no treatment at all. The authors acknowledged, however, that many of the subjects were coerced into attending AA by court order. Such forced attendees have little shot at benefiting from any sort of therapy—it's widely agreed that a sincere desire to stop drinking is a mandatory prerequisite for getting sober.

Yet a growing body of evidence suggests that while AA is certainly no miracle cure, people who become deeply involved in the program usually do well over the long haul. In a 2006 study, for example, two Stanford psychiatrists chronicled the fates of 628 alcoholics they managed to track over a 16-year period. They concluded that subjects who attended AA meetings frequently were more likely to be sober than those who merely dabbled in the organization. The University of New Mexico's Tonigan says the relationship between first-year attendance and long-term sobriety is small but valid: In the language of statistics, the correlation is around 0.3, which is right on the borderline between weak and modest (0 meaning no relationship, and 1.0 being a perfect one-to-one relationship).

"I've been involved in a couple of meta-analyses of AA, which collapse the findings across many studies," Tonigan says. "They generally all come to the

same conclusion, which is that AA is beneficial for many but not all individuals, and that the benefit is modest but significant . I think that is, scientifically speaking, a very valid statement."

That statement is also supported by the results of a landmark study that examined how the steps perform when taught in clinical settings as opposed to church basements. Between 1989 and 1997, a multisite study called Project Match <<http://www.commed.uhc.edu/match/>> randomly assigned more than 1,700 alcoholics to one of three popular therapies used at professional treatment centers. The first was called 12-step facilitation, in which a licensed therapist guides patients through Bill Wilson's method. The second was cognitive behavioral therapy, which trains alcoholics to identify the situations that spur them to drink, so they can avoid tempting circumstances. And the last was motivational enhancement therapy, a one-on-one interviewing process designed to sharpen a person's reasons for getting sober.

Project Match ultimately concluded that all three of these therapies were more or less equally effective at reducing alcohol intake among subjects. But 12-step facilitation clearly beat the competition in two important respects: It was more effective for alcoholics without other psychiatric problems, and it did a better job of inspiring total abstinence as opposed to a mere reduction in drinking. The steps, in other words, actually worked slightly better than therapies of more recent vintage, which were devised by medical professionals rather than an alcoholic stockbroker.

AA is still far from ideal. The sad fact remains that the program's failures vastly outnumber its success stories. According to Tonigan, upwards of 70 percent of people who pass through AA will never make it to their one-year anniversary, and relapse is common even among regular attendees. This raises an important question: Are there ways to improve Wilson's aging system?

AA is obviously not about to overhaul its 75-year-old formula. But there are a few alterations that would almost certainly make the program work for more people, starting with better quality control. Since no central body regulates the day-to-day operations of local groups, some meetings are dominated by ornery old-timers who delight in belittling newcomers. Others are prowled by men looking to introduce nubile newcomers to the "13th step"-AA slang for sexual exploitation. Finding a way to impose some basic oversight of such bad behavior would likely reduce the dropout rate.

Some AA groups would also do well to shed their resistance to medication. There is nothing in the Big Book that forbids the use of prescription drugs, but there are plenty of meetings where such pharmaceutical aids are frowned upon. Perhaps this sentiment made sense back in AA's formative years, when a variety of snake oils were touted as alcoholism cures. But today there are several medications that have been proven to decrease the odds of relapse. One such drug, acamprosate, restores a healthy balance between glutamate and GABA, two of the neurotransmitters that get out of whack in the brains of alcoholics. Naltrexone, commonly used to treat heroin addiction, appears effective at preventing relapse by alcoholics who possess a certain genetic variant related to an important mu-opioid receptor. Both can be valuable aids in the recovery process.

But the best way to bolster AA's success rate may be to increase the

personalization of addiction medicine. "We're starting to get an inkling that something about the initial state of the brain prior to therapy may be predictive as to whether that therapy will be a success," says Grant of the National Institute on Drug Abuse. In other words, certain brains may be primed to respond well to some therapies and less so to others.

NIDA and other government agencies are currently funding several studies that aim to use neural imaging technology to observe how various therapies affect addicted brains. One alcoholic might have a mesolimbic pathway that normalizes quickly after receiving a certain type of therapy, for example, while another will still suffer from dopamine dysregulation despite receiving the same care. The hope is that these studies will reveal whether neurobiology can be used to predict a person's odds of benefitting from one treatment over another. Perhaps there is one sort of mind that is cut out for the cognitive behavioral approach and another that can be helped only by the 12 steps.

A person's openness to the concept of spiritual rebirth, as determined by their neural makeup, could indicate whether they'll embrace the steps. Last September, researchers from the National Institutes of Health found that people who claimed to enjoy "an intimate relationship with God" possess bigger-than-average right middle temporal cortices. And a Swedish study from 2003 suggests that people with fewer serotonin receptors may be more open to spiritual experiences.

For the moment, though, there is no way to predict who will be transformed by AA. And often, the people who become Wilson's most passionate disciples are those you'd least expect. "I always thought I was too smart for AA," a bespectacled, Nordic-looking man named Gary shared at a meeting in Hell's Kitchen this past winter. "I'm a classical musician, a math and statistics geek. I was the biggest agnostic you ever met. But I just wrecked my life with alcohol and drugs and codependent relationships."

And now, after more than four years in the program? "I know God exists," he says. "I'm so happy I found AA."

Maybe one day we'll discover that there's a quirk in Gary's genetic makeup that made his prefrontal cortex particularly susceptible to the 12 steps. But all that really matters now is that he's sober.

[Non-text portions of this message have been removed]

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+++Message 6668. . . . . Re: Split from the Oxford Group: New York, Cleveland, Akron  
From: jax760 . . . . . 6/25/2010 4:30:00 PM

|||||

I believe if you check Mitch K's biography you will find Clarence entered the hospital on Feb 10, 1938. Not long after Dr Bob got him down on his knees (while in the hospital) for his surrender and that same night took him to his first

Oxford Group meeting at T. Henry's

Regards

--- In AAHistoryLovers@yahoo.com, Roy Levin <royslev@...> wrote:

>  
> According to what Clarence says in his talks, in February of 1938 he would still be in Akron City hospital being "interviewed" by Paul Stanley, Bill Van Horn, Bill D., and other early members of the "alcoholic squadron" of the Akron Oxford Groups.

>  
> - - - -

> On Thu, 6/17/10, John Barton <jax760@...> wrote:

>  
> Clarence came into the group in February of 1938 and was not one of the "members" reported to Frank Amos by Dr Bob in that second week of February 1938.

>

|||||

+++Message 6669. . . . . Re: Re: Big Book Page 100 to do with sponsorship  
From: Roy Levin . . . . . 6/26/2010 9:54:00 AM

|||||

I contacted my AA buddy Jay S. on this topic.Â Jay will be giving one of the talks on AA history at the upcoming Interntational on Friday, I believe.

Â  
Jay is an expert on early Oxford Group history and has collected first editions of their literatureÂ ("What Is The Oxford Groups?") and heard recordings or interviewed older members.

Â  
He even went so far as to join the vestigial remnant of that organization which

I believe is now known as "Christian Initiative" or something like that. I forget the name, but Jay showed me pictures of his retreat at their headquarters in Switzerland where they rendezvous annually.

Â  
Jay says he's heard or read accounts by early members which indicated that the word "sponsor" was indeed in common usage by the O.G. members.Â Yes, it did sometimes mean that one person might pay for the hospital stay ( about \$50 in depression era ) for an alkie's detox if we're talking about the "alcoholic squadron" of the O.G.

Â  
But for the non alcoholic members of the O.G. which you realize were numerically

superior to the drunks ( we were in a minority ) the term "sponsor" was used commonly much in the same way we use it today, i.e. as someone who introduces you to the the group and undertakes your early training in spiritual practice.Â

A sponsor is a "mentor" in definition and practice, and note the word "protege" is used in our Big Book.Â The opposite of a protoge is a patron or mentor in common usage, i.e. a "sponsor."

Â  
To sum it up, O.G. expert Jay says the term comes from the Oxford Groups.Â If you're attending the convention catch his talk or Friday and query him in person.Â I plan to be there myself.

Â  
Roy L. ( class of `78 )

--- On Thu, 6/24/10, Roy Levin <royslev@yahoo.com> wrote:

From: Roy Levin <royslev@yahoo.com>  
Subject: [AAHistoryLovers] Re: Big Book Page 100 to do with sponsorship  
To: AAHistoryLovers@yahoogroups.com  
Date: Thursday, June 24, 2010, 8:20 AM

Â  
Where is this reference to the use by Oxford Group members of the word "sponsor" in the same sense of a baptismal Godfather term? Is it in any of their literature?

----

From: J. Lobdell <jlobdell54@hotmail.com>  
Subject: Re: Big Book Page 100 to do with sponsorship

<<... the OG used the term "sponsor" more or less in the sense used of Godparents in Sacramental Baptism -- and btw at Calvary, Bill was Ebby's sponsor.>>

[Non-text portions of this message have been removed]

|||||

++++Message 6670. . . . . Oxford Group and sponsorship  
From: Glenn Chesnut . . . . . 6/27/2010 12:13:00 PM

|||||

I'm writing this in a campground at Bardstown, Kentucky, where I don't have access to my books.

On the OG and sponsorship: they did not use the word "sponsor" to describe this,

but an essential part of their method was the concept of one-on-one individual evangelism. If you get my book "Changed by Grace" you can see that the idea of replacing mass evangelism (i.e. preaching big revivals in the 19th century frontier revival style) with the concept of individual evangelism first appeared towards the end of the 19th century. It was Henry Drummond who first proposed this idea in 1873 (he was the one who wrote "The Greatest Thing in the World" in 1887, which later became, along with Emmet Fox's "Sermon on the Mount," one of the standard books recommended to AA newcomers, in Akron and elsewhere).

Drummond's ideas on individual evangelism were further developed as the idea of the 5 C's, about which you can also read more in my book. H. A. Walter, a Protestant missionary to India, talked about this in his book "Soul-Surgery: Some Thoughts on Incisive Personal Work" (the phrase "personal work" meant one-on-one individual missionary work). In order to evangelize you, I have to first Confess my own sins to you in order to win your Confidence. Only then will I be able to move on to bringing about your Conversion and your Continuance in the faith.

This idea became extremely important in early 20th century Protestant missionary work in places like China and India, which is where Frank Buchman picked it up. He left China and went to England, where he tried this kind of foreign-missionary-to-the-heathens approach on students at Cambridge University and later at Oxford University.

The OG did not CALL this "being a sponsor," but when an OG member made his first call on someone whom he was trying to convert, it was a lot like the initial relationship between an AA sponsor and a raw newcomer to AA.

But as far as I can tell, there was no major notion of CONTINUING one-on-one sponsorship in OG in the later AA fashion. Once you had joined an OG group, the entire group sat around and prayed and received "guidance" about you, i.e., told you what to do -- and you had to do whatever they said, because God had revealed those instructions to them. And ANY individual OG member could come up to you and "check" you, i.e., take your inventory and tell you how to run your business, because that person claimed to have received "guidance" from God.

In the OG, once you had been a member for a while, you were "sponsored" (in

the  
AA sense) by a group conscience of the entire Oxford group which you  
belonged  
to, and also by any self-righteous, know-it-all busybody in your group. The  
OG  
was widely criticized back at the time for its heavy handed authoritarian  
domination over its members.

The AA understanding of the continuing personal relationship between a  
sponsor  
and his pigeon, which was well developed by the middle to latter 1940's, was  
very different from anything in Oxford Group practice. Read Sgt. Bill  
Swegan's  
book for example, and Jimmy Miller's story in "The Factory Owner and the  
Convict" (which is going to be part of the play put on at the San Antonio  
International), to see how the modern concept of AA sponsorship was simply  
taken  
for granted within early AA by the last half of the 1940's.

And the BEST early account of how really good AA sponsors did their job, is  
in  
Father Ralph Pfau's autobiography "Prodigal Shepherd" (which is still in  
print).  
The good sponsor in this case was Ralph's sponsor, the sainted Doherty  
Sheerin,  
and this was very early in AA history -- November 1943, only three and half  
years after the publication of the Big Book. For a short account, see  
<http://hindsfoot.org/PfLou3.html> but you really need to read the book to see  
how  
smoothly and effectively Dohr did his job. And not just with Father Ralph --  
Dohr teamed up with J. D. Holmes, one of the original Akron AA's, to spread  
AA  
all over Indiana (from whence it spread across the river to Louisville,  
Kentucky, etc.).

Dohr did everything right. And maybe this is a hint as to one possible  
source of  
the early A.A. idea of sponsorship -- Dohr was a good Irish Catholic, and it  
is  
assumed in the Catholic tradition that anyone who wishes to make real  
spiritual  
progress needs to choose someone as his or her spiritual director. (Even an  
extraordinary saint like St. Teresa of Avila had a good priest whom she used  
as  
her spiritual director.) In Akron A.A., Sister Ignatia was active by this  
time,  
and in Cleveland, a majority of the early AA's at that time were of Roman  
Catholic background.

But for whatever reason, AA had de facto moved well beyond Oxford Group  
ideas by  
1938, when they started writing the Big Book. They had either stopped using  
the  
OG ideas completely, or had greatly modified and transformed them, because  
those



Subject: [AAHistoryLovers] Secret of AA: After 75 Years, We Don't Know How It Works

\* June 23, 2010 |

\* 12:00 am |

\* Wired July <<http://www.wired.com/magazine/18-07/>>

---

Thank you, Fiona, for posting the Wired article, it is thoroughly enjoyable as an outside-AA examination of our Fellowship.

Looking it up on the website, at least 30 'comment' responses have arrived to its publishing date of a few days ago.

As most 'comment' sections seem to show various levels of support, contempt, sound bites, and counterpoint,

it's an unedited "good, bad, and ugly" forum. From my perspective, the replies from recovered alcoholics and addiction counselors

brought out one trait to blend with the Internet trilogy (good, bad, ugly): insight.

The article has its good points, especially all of the links inserted into the text. Are these foot notes, 21st Century style,

because they are more like "corps notes" for HUGE further study and/or distraction? J

On its points of AA history the article alludes to too many tangential and obscure examples that do not explain AA's resilience over the years,

and some of the author's example items are downright distracting to this historian.

Still, the article sets up the reader's challenge to answer the title's question, just as the 'comments' section develops a wide range of answers.

How, Why, and When?

In my own 25th year of sobriety, I keep finding that the simple four point description of early AA recovery is exactly how our 'method' continues to work:

Admit defeat, trust God, clean house, and work with others.

That's the "how" but the "why it works" is the Unity that comes from the careful actions of our multi-layered, diverse group of recovered individuals.

The "we" in our Twelve Steps, Traditions, and Concepts is possible when it's "me" doing the needed footwork to move up to the "we."

And the "when"? The AA Fellowship has brought me a lifetime of constructive



Generally speaking, if you sponsored someone, it meant that you would be picking up their tab.

For example, if my brother was to sponsor me at City Hospital, he would be paying for my treatment

If this is correct, it would be a logical reason why the term "sponsor" does not appear in the first 164 pages.

In time, the meaning of the word changed.

John M  
South Burlington, Vermont

\*

On Tue, Jun 15, 2010 at 10:14 AM, royslev <royslev@yahoo.com  
<mailto:royslev%40yahoo.com> > wrote:

>  
>  
> I have an early AA history question. Most of us are aware that the actual  
> term "sponsor" is not mentioned in the first 164 pages of our basic text  
> (the equivalent term "spiritual adviser" is used on page 63).  
>  
> Yet when listening to AA pioneer Clarence Snyder's recordings in which he  
> talks a lot about early program history when they were still going to  
> Oxford  
> Group meetings before 1939 he refers to Dr. Bob as his "sponsor."  
>  
> So my question is really for Oxford Group history experts: Was the term  
> sponsor a common Oxford Group usage? Was it a common term used by members  
> of  
> the "alcoholic squadron" of the Akron or New York Oxford groupers even  
> though it was omitted by Bill in our basic text?  
>  
> When did the actual word sponsor come into common usage among AA members  
> (we all know it's on every other page of the 12&120 ?  
>  
> I've done a search for the discussion thread on the word "sponsor" in the  
> AA historylovers group but this is a more precise question.  
>  
> Thanks for feedback.  
>  
> Roy L. ( class of `78 )  
> royslev@verizon.net <mailto:royslev%40verizon.net>  
<royslev%40verizon.net> royslev@yahoo.com <mailto:royslev%40yahoo.com>  
<royslev%40yahoo.com>  
>  
>  
>

[Non-text portions of this message have been removed]

[Non-text portions of this message have been removed]



> 12 noon - 1:00 p.m.

> GSO Archives, in the Henry B Gonzalez Convention Center -- we will have some tables and chairs at our disposal and Michelle Mirza, the GSO Archivist, has agreed to briefly chat with us. A good chance to learn more about the historical resources in the New York AA Archives.

>

> 1:30-3:00 p.m.

> Arthur S. of the AAHistoryLovers will be one of the 3 speakers participating in the Archives AA History Workshop at the MRW (Marriott River Walk).

>

> \*\*\*\*3:30-5:00 p.m.

> AN ADDITIONAL GOOD OPPORTUNITY to meet a few AAHL members for anyone who can't make the Saturday afternoon meeting: all members of the AAHistoryLovers who want to, can meet and discuss Arthur's talk in the AA Online hospitality suite, Crockett Suite A/B, at the Grand Hyatt Hotel. Or just sit down and have a cup of coffee, and have an informal conversation with some of the other AAHL members sitting around the table.

>

> =====

> Saturday, July 3, 2010

> =====

>

> 1:00-2:30 p.m.

> There will be a presentation on the History of AA in New Jersey in the hospitality suite at the Grand Hyatt in the Bonham Room.

>

> \*\*\*\*3:00-5:00 p.m.

> MAIN A.A. HISTORY LOVERS GET-TOGETHER

> In the AA Online hospitality suite (Crockett Suite A/B) at the Grand Hyatt Hotel. No program, just come in and sit down and have a chat, and get to know

some of your fellow AAHL members over a good cup of coffee.

>

> =====

>

> ALSO:

>

> 11:00 a.m. Friday and Saturday, July 2 and 3

>

> "In Our Own Words: Pioneers of Alcoholics Anonymous"

> at La Condesa / El Mirador Rooms (22nd Floor)

> Hilton Palacio del Rio, 200 South Alamo Street.

>

> This original play dramatizes the first-hand accounts of the founders and pioneers of A.A., including the early members of special composition groups in the fellowship. Performed by a group of the SF fellowship.

>

> =====  
> [as revised 6/24/10]  
>

|||||

+++Message 6674. . . . . Fw: [AAFB] OT: Some AA History .....  
From: Lynn Sawyer . . . . . 6/27/2010 2:10:00 AM

|||||

Sent by another member of AAFirmBelievers, an online grp., thot I'd share it  
w/all youse guys, too. It's an interesting read.

Lynn S.  
alcoholic  
Sacramento, CA  
Bill Dotson - AA Member #3  
"The Man On The Bed"

On a Friday night, September 17, 1954, Bill Dotson died in Akron, Ohio.  
"That is, people say he died, but he really didn't," wrote Bill Wilson. "His  
spirit and works are today alive in the hearts of uncounted AA's, and who  
can  
doubt that Bill already dwells in one of those many mansions in the great  
beyond."

Bill Dotson, the "Man on the Bed," was AA number 3. At his death, he had not  
had  
a drink in more than nineteen years. His date of sobriety was the date he  
entered Akron's City Hospital for his last detox, June 26, 1935. Two days  
later  
occurred that fateful day when two sober alcoholics visited him: Dr. Bob  
Smith  
of Akron, Ohio, and Bill Wilson, a guest of Dr. Bob's from New York.

A few days before, Dr. Bob had said to Bill: "If you and I are going to stay  
sober, we had better get busy." Dr. Bob called Akron's City Hospital and  
told  
the nurse, a "Mrs. Hall," that he and a man from New York had a cure for  
alcoholism. Did she have an alcoholic customer on whom they could try it  
out?  
She replied, "Well, Doctor, I suppose you've already tried it yourself?"

Then she told him of a man who had just come in with DT's, had blacked the  
eyes  
of two nurses, and was now strapped down tight. "He's a grand chap when he's  
sober," she added.

Dr. Bob prescribed some medications, and then asked her to transfer him to a  
private room. He also put him on a diet of sauerkraut and tomatoes. That's  
all  
he was allowed to eat during his hospitalization.

The nurse told Dr. Bob and Bill that Bill Dotson had been a well-known  
attorney

in Akron and a city councilman. But he had been hospitalized eight times in the last six months. (Bill Wilson sometimes said "six times.") Following each release, he got drunk even before he got home.

Bill's wife, Henrietta Dotson, had talked to Dr. Bob and Bill earlier. When she told her husband she had been "talking to a couple of fellows about drinking" he was furious at her "disloyalty." When she told them that they were "a couple of drunks" Bill didn't mind so much.

Henrietta apparently had quite a conversation with the two men, and she told her husband that their plan for staying sober themselves was to tell their plan to another drunk.

Years later, Bill Dotson reflected on the jumbled thoughts in his mind as his wife left and he began to lapse back into withdrawal stupor: "All the other people that talked to me wanted to help ME, and my pride prevented me from listening to them, and caused only resentment on my part, but I felt as if I would be a real stinker if I did not listen to a couple of fellows for a short time, if that would cure THEM."

So Dr. Bob and Bill talked to what may have been their first "man on the bed." They told him of the serious nature of his disease, but also offered hope for a recovery. "We told him what we had done," wrote Bill, "how we got honest with ourselves as never before, how we had talked our problems out with each other in confidence, how we tried to make amends for harm done others, how we had then been miraculously released from the desire to drink as soon as we had humbly asked God, as we understood him, for guidance and protection."

But Bill Dotson was not impressed. He said, "Well, this is wonderful for you fellows, but can't be for me. My case is so terrible that I'm scared to go out of this hospital at all. You don't have to sell me religion, either. I was at one time a deacon in the church and I still believe in God. But I guess he doesn't believe much in me."

(Like so many of us on first coming to AA, Bill Dotson thought he was "different.") But he did agree to see Dr. Bob and Bill again. They came again the next day, and for several days thereafter. When they arrived on July 4, they found Bill's wife, Henrietta, with him.

Eagerly pointing at them, he said to his wife: "These are the fellows I told you about, they are the ones who understand."

Before they could say anything, he told them about his night, how he hadn't slept but had been thinking about them all night long. And he had decided that if they could do it, maybe he could do it, maybe they could do together what they couldn't do separately.

It was apparently on that day that he admitted he couldn't control his drinking and had to leave it up to God. Then they made him get down on his knees at the side of the bed and pray and say that he would turn his life over to God. Before the visit was over, he suddenly turned to his wife and said, "Go fetch my clothes, dear. We're going to get up and get out of here."

He walked out of that hospital on July 4, 1935, a free man, never to drink again. AA's Number One Group dates from that day.

That Fourth of July they had plenty to celebrate. So they had a picnic. The Smiths, Bill Wilson, the Dotsons, and Eddie Riley, the first alcoholic they tried to help were there. (Eddie didn't get sober at first, but later he did, and Eddie said in a talk that there were two firsts in A.A. -- the first one who accepted the program and the first who refused it.)

Within a week, Bill Dotson was back in court, sober, and arguing a case. But at first his wife was doubtful. He had previously gone on the wagon and stayed sober for long periods. But then he drank again. Would this time be different? And he hadn't had that sudden transforming experience that Bill Wilson talked about.

When Lois Wilson visited Akron in July of 1935, Henrietta shared these fears with her, and asked Lois whether she ever worried about her Bill drinking again. Lois answered without hesitation, "No. Never."

The message had been successfully shared a second time. Dr. Bob was no fluke. And apparently you did not have to be indoctrinated by the Oxford Group before the message could take hold.

The three worked with scores of others. "Many were called but mighty few chosen; failure was our daily companion. But when I left Akron in September 1935, two or

three more sufferers had apparently linked themselves to us for good," wrote Bill.

Dotson's story was not included in the first edition of the Big Book. Ernest Kurtz seems to think it was because Bill Dotson's "credentials," were apparently too blatant: highly respectable upper middle-class background, above average education, intensive youthful religious training which had since been rejected, and former social prominence recently nullified by such behavior as his assault on two nurses.

In a 1952 discussion with Bill D., he was asked why his story hadn't appeared in the first edition of the Big Book. He said that he hadn't been much interested in the project or perhaps had even thought it unnecessary. He also said that Bill Wilson had come out to Akron to record his story, which would be in the next edition of the book. It appears in the Big Book as "AA Number Three."

Old timers in Akron, according to Dr. Bob and the Good Oldtimers, "recalled that Bill Dotson, was indeed a grand chap when sober. They remembered him as one of the most engaging people they ever knew."

One said: "I thought I was a real big shot because I took Bill D. to meetings," Another noted that, though Bill Dotson was influential in the area he was not an ambitious man in AA. "He wasn't aggressive, just a good A.A. If you went to him for help he would give you help. He would counsel with you. He never drove a car, but he went to meetings every night. He'd stand around with his thumbs in his vest like a Kentucky colonel. And he spoke so slowly, you wanted to reach out and pull the words from his mouth. I loved to be around him. He put you in mind of a real 'Easy Does It' guy -- Mr. Serenity."

His wife, looking back in 1977, described him as "a great alcoholic who, like other alcoholics, didn't want to get drunk." She reportedly remembered telling her pastor, "You aren't reaching him. I'm going to find someone who can, if I have to see everyone in Akron," and she prayed with the pastor of another church that someone her husband could understand would visit him in City Hospital, where he had been admitted with "some kind of virus."

I have found no reference to his age when Bill and Bob found him, but Bill keeps



1962 at the South Side Chapel. In the early days there were about 20 active english-speaking AA groups in West Germany. Besides Ramstein, the Wiesbaden group had the strongest sobriety and its members would carry the message to the

ARmy and Air Force Bases. The 1961 World Directory lists 20 AA groups (Loners)

and about 170 members.

In 1962, Wiesbaden held its 10th annual Roundup in the High school auditorium.

At the 11 th Roundup, An invitation was extended to Bill W. to attend the meeting and to share his story.. Bill gracefully declined and sent them his best wishes for a successful Roundup.

In AA TODAY, published on Grapevines 25th anniversary, Wiesbaden and its Roundups

are mentioned. "Much of AAs spread around the world, of course, has been accomplished by US servicemen and seamen who- needing to stay sober in strange surroundings- started their own groups. There are several now in (continental)

Europe and 1952 there has been an annual Roundup on Wiesbaden, Germany for any

AA member in Europe who can get there. Hundreds do- by bus, car, train, plane and even helicopter. During the meetings, all military members remove their blouses and caps so the anonymity of AA erases all ranks."

As the membership in the groups grew, it was found necessary to form an Intergroup in the Greater Frankfurt Area. (1962). American and German groups were represented. This led to forming an Intergroup for West Germany. In 1971, A letter was sent out from an AA member to all the english speaking groups

to attend an Intergroup meeting at the Sembach Air Base. There the Intergroup

was geographically divided into 6 areas with each area to elect its own secretary and so the areas represented at the Intergroup meeting.

By 1973, there were 9 areas in the Intergroup, It was decided that Intergroup

sponsor a Round up each year. first Round up was held in Wiesbaden, Rhein Main

Bill was the first Committee chairman.

The Intergroup grew fast. It became an International Intergroup Continental Europe (1980) and included Finland, the Netherlands, Greece, Italy, Sweden, Iceland, Switzerland. The Intergroup felt that it was time that the extra-territorial service structure in Continental Europe had a say in the shape

of AA by becoming part of a Conference structure. Intergroup sent a letter to

GSO New York about their situation in Europe requesting an opinion. GSO New York wrote to Intergroup stating, "the purpose of becoming part of the service

structure is mainly communications and it seems to us that your day to day dealings are mainly with the European AA community for which the London office

functions as a communications coordinator."

At the Intergroup meeting in February 1981, the motion was made to join the Conference structure in GB, but there was no second. the motion was withdrawn.

Intergroup continued to send 2 delegates to Conference in GSO Great Britain



religious program, no official connection with any religion, including any Christian group. For the purposes of AA history lovers his association with it is an "outside issue." But to me he's still an "expert" on the Oxford Groups. If anybody wants any clarification on this modern day evolved version of the O.G., Jay directs us to this website: [www.iofc.org](http://www.iofc.org)

--- In AAHistoryLovers@yahoogroups.com, Roy Levin <royslev@...> wrote:

>  
> I contacted my AA buddy Jay S. on this topic.Â Jay will be giving one of the talks on AA history at the upcoming Interntational on Friday, I believe.  
> Â  
> Jay is an expert on early Oxford Group history and has collected first editions of their literatureÂ ("What Is The Oxford Groups?") and heard recordings or interviewed older members.  
> Â  
> He even went so far as to join the vestigial remnant of that organization which I believe is now known as "Christian Initiative" or something like that. I forget the name, but Jay showed me pictures of his retreat at their headquarters in Switzerland where they rendezvous annually.  
> Â  
> Jay says he's heard or read accounts by early members which indicated that the word "sponsor" was indeed in common usage by the O.G. members.Â Yes, it did sometimes mean that one person might pay for the hospital stay ( about \$50 in depression era ) for an alkie's detox if we're talking about the "alcoholic squadron" of the O.G.  
> Â  
> But for the non alcoholic members of the O.G. which you realize were numerically superior to the drunks ( we were in a minority ) the term "sponsor" was used commonly much in the same way we use it today, i.e. as someone who introduces you to the the group and undertakes your early training in spiritual practice.Â A sponsor is a "mentor" in definition and practice, and note the word "protege" is used in our Big Book.Â The opposite of a protoge is a patron or mentor in common usage, i.e. a "sponsor."  
> Â  
> To sum it up, O.G. expert Jay says the term comes from the Oxford Groups.Â If you're attending the convention catch his talk or Friday and query him in person.Â I plan to be there myself.  
> Â  
> Roy L. ( class of `78 )  
>  
> --- On Thu, 6/24/10, Roy Levin <royslev@...> wrote:  
>  
>



for  
my own information, which I will share here:

This book on "the rise and fall of Prohibition" that got an excellent review  
in  
the New York Time Sunday Book Review. In general, I would agree with that  
assessment although I felt the writing – at times – got just a bit too  
"cute"  
for a book that purports to be a serious history.

Who knew? I thought I had a fairly good grip on this phase of American  
history –  
and one that is so relevant to the history of AA. But I did not. There were  
lots  
of interesting and intriguing facts and perspectives in this lovely book.

For instance, I didn't know that the Temperance forces had to first get an  
amendment passed allowing an Income Tax – so that they could then ban  
liquor,  
the primary source of the federal government's income. Nor did I have any  
idea  
of how radical and intrusive this amendment (and the subsequent Volstead Act  
to  
implement the amendment) was in relation to every-day Americans and what a  
potent revolution this was in relation to our concepts of government. Also,  
I  
was surprised that Prohibition – something I think of as almost `Fascist'  
– was  
all but universally supported by what in those days were called  
"progressives."  
Or how much Wheeler and Sabin had to do with the adoption and repeal of  
Prohibition respectively.

And all of that just scratches the surface of the wonderful and interesting  
facts and insights contained in this book. All in all, a very good book and  
one  
that I enjoyed immensely.

Because Prohibition so closely preceded – and influenced – the founding  
of our  
Fellowship, I think this is an important book for anyone with an interest in  
the  
early history of AA.

Best,

Old Bill

|||||

+++Message 6679. . . . . New York Times  
From: Fiona Dodd . . . . . 6/29/2010 1:35:00 PM

|||||

## Bill Wilson's Gospel

By DAVID

<<http://topics.nytimes.com/top/opinion/editorialsandoped/oped/columnists/davidbrooks/index.html?inline=nyt-per>> BROOKS

On Dec. 14, 1934, a failed stockbroker named Bill Wilson was struggling with alcoholism at a New York City detox center. It was his fourth stay at the center and nothing had worked. This time, he tried a remedy called the belladonna cure - infusions of a hallucinogenic drug made from a poisonous plant - and he consulted a friend named Ebby Thacher, who told him to give up drinking and give his life over to the service of God.

Wilson was not a believer, but, later that night, at the end of his rope, he called out in his hospital room: "If there is a God, let Him show Himself! I am ready to do anything. Anything!"

As Wilson described it, a white light suffused his room and the presence of God appeared. "It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing," he testified later. "And then it burst upon me that I was a free man."

Wilson never touched alcohol again. He went on to help found Alcoholics Anonymous, which, 75 years later, has 11,000 professional treatment centers, 55,000 meeting groups and some 1.2 million members.

The movement is the subject of a smart <[http://www.wired.com/magazine/2010/06/ff\\_alcoholics\\_anonymous/](http://www.wired.com/magazine/2010/06/ff_alcoholics_anonymous/)> and comprehensive essay by Brendan I. Koerner in the July 2010 issue of Wired magazine. The article is noteworthy not only because of the light it sheds on what we've learned about addiction, but for what it says about changing behavior more generally. Much of what we do in public policy is to try to get people to behave in their own long-term interests - to finish school, get married, avoid gangs, lose weight, save money. Because the soul is so complicated, much of what we do fails.

The first implication of Koerner's essay is that we should get used to the idea that we will fail most of the time. Alcoholics Anonymous has stood the test of time. There are millions of people who fervently believed that its 12-step process saved their lives. Yet the majority, even a vast majority, of the people who enroll in the program do not succeed in it. People are idiosyncratic. There is no single program that successfully transforms most people most of the time.

The second implication is that we should get over the notion that we will someday crack the behavior code - that we will someday find a scientific method that will allow us to predict behavior and design reliable social programs. As Koerner notes, A.A. has been the subject of thousands of studies. Yet "no one has yet satisfactorily explained why some succeed in A.A. while others don't, or even what percentage of alcoholics who try the steps will eventually become sober as a result."

Each member of an A.A. group is distinct. Each group is distinct. Each moment is distinct. There is simply no way for social scientists to reduce this kind of complexity into equations and formula that can be replicated





neurotransmitters are attempting re-establish a healthy homeostasis. The suggestion is that during this period of homeostatic readjustment one should not make major decisions.

All this is very interesting and maybe even based in sound scientific fact and rationale. However, the 'Big Book Thumpers', as you refer to them, are correct.

Its simply not A.A. and therefore to promote such would be to endorse a philosophy that is outside the interests of A.A.

When in doubt I always refer to the ample, conference approved, literature of our fellowship and draw my conclusion from that:

As Bill Sees It

The Hour of Decision, p. 202

"Not all large decisions can be well made by simply listing the pros and cons of a given situation, helpful and necessary as this process is. We cannot always depend on what seems to us to be logical. When there is doubt about our logic, we wait upon God and listen for the voice of intuition. If, in meditation, that voice is persistent enough, we may well gain sufficient confidence to act upon that, rather than upon logic.

"If, after an exercise of these two disciplines, we are still uncertain, then we should ask for further guidance, and, when possible, defer important decisions for a time. By then, with more knowledge of our situation, logic and intuition may well agree upon a right course.

"But if the decision must be now, let us not evade it through fear. Right or wrong, we can always profit from the experience."

Letter, 1966

Hope this helps.

In sobriety and fellowship.

Peter

>  
>  
>

> Warm greetings from West Virginia Area 73 Archives,







years,  
meaning he met him some time after 1941, and I have somewhere come across a  
reference to Barry L. in AA in NYC at least by 1945, though I can't put my  
finger on it now. Others may have more exact data but I'm guessing Barry L.  
came  
in toward the end of WW2, that is 1944-45. But I'm sure his sobriety date  
(DLD)  
is available somewhere, possibly on line.

> To: AAHistoryLovers@yahoogroups.com  
> From: Gratefulcamel@comcast.net  
> Date: Sun, 4 Jul 2010 17:38:12 +0000  
> Subject: [AAHistoryLovers] Barry L.'s sobriety date and place of origin and  
entering AA

>  
> San Antonio, you out did yourself.  
>  
> The convention was fabulous and it was my honor to finally meet the  
moderator  
of this group Glenn C.

>  
> I'm clear now that the alcoholics that entered AA and help establish the  
third  
tradition, one in New York where Bill asked if he had a problem with alcohol  
and  
the one in Akron where Dr. Bob asked "What would the master do?" are  
separate  
people and I had been under the impression that Barry Leach was one of these  
two  
men.

>  
> Can anyone advise from research, when and where did Barry L, (author of  
Living  
sober), coming in Alcoholics Anonymous.

>  
> Your reply will be greatly appreciated.

>  
> Ric the GratefulCamel in Salinas, Ca

>  
>  
>  
> -----

>  
> Yahoo! Groups Links

>  
>  
>

---

The New Busy think 9 to 5 is a cute idea. Combine multiple calendars with  
Hotmail.  
<http://www.windowlive.com/campaign/thenewbusy?tile=multicalendar&ocid=PID28326>:\

:T:WLMTAGL:ON:WL:en-US:WM\_HMP:042010\_5 [13]

[Non-text portions of this message have been removed]

|||||

+++Message 6686. . . . . Forward to 2nd Edition Question - Oxford Tenents  
From: jillanfinson . . . . . 7/5/2010 2:39:00 PM

|||||

"On page 263 in the 4th Edition the tenants were already adjusted because of the wording on Tenant 6, but they were similar to the Oxford Group's Tenents. If you read page 8 it says he couldn't accept all the tenets of the Oxford Group but he goes on to list the 5 he could accept. Read the 5 that he could accept and you'll find the only one not listed is the first Tenet, which is complete deflation, mentioned on p. 263, but not in the 2nd forward." Question - Is this the tentent Bill is refering to in the forward to the 2nd edition, that he couldn't accept - complete deflation? If not, why is it left out and the others from p. 263 are remaining? THANK YOU! Jill

|||||

+++Message 6687. . . . . Unanswered questions  
From: Baileygc23@aol.com . . . . . 7/6/2010 5:22:00 AM

|||||

In Pass it ON, it mentions Bill W as being called the greatest social.etc. One of the history group might have been involved in the witting of that book, and the question is, does he have a reference beyond Dr Bob for the quote. In the book it also mentions Bill W saying in 1940 that he had opposition to efforts to integrate AA. Bill W prior to 1940 was trying to make AA acceptable to different persons of any and all persuasions.

hristian faiths, and eventually was working to make it acceptable to any and all.

[Non-text portions of this message have been removed]

|||||

+++Message 6688. . . . . Forward to 2nd Edition Question - Oxford Tenents [sic]  
From: John Lee . . . . . 7/6/2010 8:33:00 AM

|||||

The word is "tenets", not tentets, tentents or tenants. A tenet is a



















2) Almost everyone knows the reason.

[Continue on reading for the answer]

3) Students of ancient history tell us that the intellect of men in those days was equal to the best of today.

4) Yet in ancient times, material progress was painfully slow.

5) The spirit of modern scientific inquiry, research and invention was almost unknown.

6) In the realm of the material, men's minds were fettered by superstition, tradition, and all sort of fixed ideas.

7) Some of the contemporaries of Columbus thought a round earth preposterous.

8) Others came near putting Galileo to death for his astronomical heresies.

9) We asked ourselves this: Are not some of us just as biased and unreasonable about the realm of the spirit as were the ancients about the realm of the material?

10) Even in the present century, American newspapers were afraid to print an account of the Wright brothers' first successful flight at Kittyhawk. Had not all efforts at flight failed before? Did not Professor Langley's flying machine go to the bottom of the Potomac River? Was it not true that the best mathematical minds had proved man could never fly? Had not people said God had reserved this privilege to the birds? Only thirty years later the conquest of the air was almost an old story and airplane travel was in full swing.

-----  
4 & 5 restates the problem - 6, the reason 'everyone knows' - 7 & 8 contain examples - 9 Bill's suggestion that we remove superstition, tradition and all sort of fixed ideas about religion and the realm of the spirit - 10 another example -

Personal note - I really got this - I always thought the reason ancient people had limited development was because they were stupid - I never realized that it was bias, prejudice and particularly fear of retaliation if you thought differently from the 'establishment' -

Only a couple hundred years ago here in the US - the Puritans left England because they believed differently about religion from the establishment - damned if the Puritans didn't do that same thing - they burnt folks at the stake that dared to admit they believed differently from the Puritans -

I dunno 'bout y'all, but I'm not sure I'd be real excited to express my ideas on a Higher Power to a Puritan -

Larry

---

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of hjfree2001  
Sent: Wednesday, July 14, 2010 6:20 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Everyone knows the reason

Perhaps I've missed it or don't know how to search but can someone fill in the reason everyone knows from page 51

"This world of ours has made more material progress in the last century than in all the millenniums which went before. Almost everyone knows the reason."

[Non-text portions of this message have been removed]

=====

+++Message 6701. . . . . Re: Everyone knows the reason  
From: Stephen . . . . . 7/14/2010 4:01:00 PM

=====

--- In AAHistoryLovers@yahoogroups.com, "hjfree2001" <hjfree@...> wrote:

>  
> Perhaps I've missed it or don't know how to search but can someone fill in the reason everyone knows from page 51  
>  
> "This world of ours has made more material progress in the last century than in all the millenniums which went before. Almost everyone knows the reason."  
>

=====

I believe Bill is referring to the lack of open mindedness when it came to the "milleniums which went before". Because we have become more open minded, our progress as a civilization has increased exponentially --- Bill suggests the alcoholic's open mindedness is a requirement for recovery ....

=====

+++Message 6702. . . . . Everyone knows the reason  
From: Bent Christensen . . . . . 7/14/2010 5:02:00 PM

=====

Isn't this the reason?

The spirit of modern scientific inquiry, research and invention was almost unknown. In the realm of the material, men's minds were fettered by superstition, tradition, and all sort of fixed ideas.

Warm regards





- > 3) Students of ancient history tell us that the intellect of men in those
- > days was equal to the best of today.
- >
- > 4) Yet in ancient times, material progress was painfully slow.
- >
- > 5) The spirit of modern scientific inquiry, research and invention was
- > almost unknown.
- >
- > 6) In the realm of the material, men's minds were fettered by
- > superstition,
- > tradition, and all sort of fixed ideas.
- >
- > 7) Some of the contemporaries of Columbus thought a round earth
- > preposterous.
- >
- > 8) Others came near putting Galileo to death for his astronomical
- > heresies.
- >
- > 9) We asked ourselves this: Are not some of us just as biased and
- > unreasonable about the realm of the spirit as were the ancients about the
- > realm of the material?
- >
- > 10) Even in the present century, American newspapers were afraid to
- > print an
- > account of the Wright brothers' first successful flight at Kittyhawk. Had
- > not all efforts at flight failed before? Did not Professor Langley's
- > flying
- > machine go to the bottom of the Potomac River? Was it not true that
- > the best
- > mathematical minds had proved man could never fly? Had not people said God
- > had reserved this privilege to the birds? Only thirty years later the
- > conquest of the air was almost an old story and airplane travel was in
- > full
- > swing.
- >
- > -----
- > 4 & 5 restates the problem - 6, the reason 'everyone knows' - 7 & 8
- > contain
- > examples - 9 Bill's suggestion that we remove superstition, tradition and
- > all sort of fixed ideas about religion and the realm of the spirit - 10
- > another example -
- >
- > Personal note - I really got this - I always thought the reason ancient
- > people had limited development was because they were stupid - I never
- > realized that it was bias, prejudice and particularly fear of
- > retaliation if
- > you thought differently from the 'establishment' -
- >
- > Only a couple hundred years ago here in the US - the Puritans left England
- > because they believed differently about religion from the establishment -
- > damned if the Puritans didn't do that same thing - they burnt folks at the
- > stake that dared to admit they believed differently from the Puritans -
- >
- > I dunno 'bout y'all, but I'm not sure I'd be real excited to express my
- > ideas on a Higher Power to a Puritan -









linked

to today's Neopagans. However most apparently did not. Some of the victims were midwives and native healers; however most were not. Most of the victims were tried executed by local, community courts, not by the Church. A substantial minority of victims -- about 25% -- were male. Many countries in Europe largely escaped the burning times: Ireland executed only four "Witches;" Russia only ten. The craze affected mostly Switzerland, Germany and France. Eastern Orthodox countries had few Witch trials. "In parts of the Orthodox East, at least, witch hunts such as those experienced in other parts of Europe were unknown...." "The \_Orthodox Church\_ (http://www.religioustolerance.org/orthodox.htm) is strongly critical of sorcerers (among whom it includes palmists, fortune tellers and astrologers), but has not generally seen the remedy in accusations, trials and secular penalties, but rather in confession and repentance, and exorcism if necessary...." 1 Most of the deaths seem to have taken place in Western Europe in the times and areas where Protestant - Roman Catholic conflict -- and thus social turmoil -- was at its maximum.

|||||

+++Message 6713. . . . . Re: 2010 Convention  
From: Shakey1aa@aol.com . . . . . 7/14/2010 11:11:00 PM

|||||

This site is open to everyone. You don't have to be an AA member to post here or participate.  
Shakey Mike Gwartz  
Phila,PA USA  
Sent from my Verizon Wireless BlackBerry

-----Original Message-----  
From: "planternva2000" <planternva2000@yahoo.com>  
Sender: AAHistoryLovers@yahoogroups.com  
Date: Wed, 14 Jul 2010 23:40:59  
To: <AAHistoryLovers@yahoogroups.com>  
Reply-To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: 2010 Convention

As to anonymity, look how many of the letters posted today show the write's full name. This site is open to anyone with an interest in AA history.  
Jim S.

|||||

+++Message 6714. . . . . Re: Everyone knows the reason  
From: Tom Hickcox . . . . . 7/14/2010 11:34:00 PM

|||||









I've racked my brains but cannot see what on earth this has got to with the history of AA.

----

To: AAHistoryLovers@yahoo.com  
From: Baileygc23@aol.com  
Date: Wed, 14 Jul 2010 22:06:12 -0400  
Subject: [AAHistoryLovers] Nasty Puritans

Overview:

We are not going to win many friends in the Neopagan communities with the following essay. However, we believe it to be accurate. It is a story that needs to be told.

The facts are that almost all of the information that is generally accepted as truth by the Neopagan community about the "burning times" is wrong: The total number of victims was probably between 50,000 and 100,000 -- not 9 million as many believe. Although alleged witches were burned alive or hung over a five century interval -- from the 14th to the 18th century -- the vast majority were tried from 1550 to 1650. Some of the victims worshiped Pagan deities, and thus could be considered to be indirectly linked

to today's Neopagans. However most apparently did not. Some of the victims were midwives and native healers; however most were not. Most of the victims were tried executed by local, community courts, not by the Church. A substantial minority of victims -- about 25% -- were male. Many countries in Europe largely escaped the burning times: Ireland executed only four "Witches;" Russia only ten. The craze affected mostly Switzerland, Germany and France. Eastern Orthodox countries had few Witch trials. "In parts of the Orthodox East, at least, witch hunts such as those experienced in

other parts of Europe were unknown...."The \_Orthodox Church\_ (<http://www.religioustolerance.org/orthodox.htm>) is strongly critical of sorcerers

(among whom it includes palmists, fortune tellers and astrologers), but has not

generally seen the remedy in accusations, trials and secular penalties, but rather in confession and repentance, and exorcism if necessary...." 1

Most of the deaths seem to have taken place in Western Europe in the times and areas where Protestant - Roman Catholic conflict -- and thus social turmoil -- was at its maximum.

=====

+++Message 6719. . . . . Re: Everyone knows the reason  
From: Alex H . . . . . 7/15/2010 1:36:00 AM

=====

On 7/14/2010 8:59 PM, Baileygc23@aol.com wrote:

- >
- > Burning witches was a universal thing in those days, or at least among
- > the
- > Christians.
- >



Grapevine. February, 1969.

|||||

+++Message 6721. . . . . Re: Everyone knows the reason  
From: Jenny or Laurie Andrews . . . . . 7/15/2010 7:52:00 AM

|||||

Puritans certainly hanged those who did not agree with them. For example,  
four  
Quakers were executed by Puritans on Boston Common; there's a memorial to  
one of  
them - Mary Dyer.

|||||

+++Message 6722. . . . . Re: Everyone knows the reason  
From: Baileygc23@aol.com . . . . . 7/15/2010 4:30:00 AM

|||||

"There is no dogma." Bill W  
|||||

+++Message 6723. . . . . Re: 2010 Convention  
From: Baileygc23@aol.com . . . . . 7/15/2010 4:47:00 AM

|||||

In the strict sense, the conventions are not considered meetings, as they  
do charge fees. I think this point is brought out to those who would like to  
attend the conventions without paying.  
It is more like the history lovers as far as identifying ourselves.  
So taking photos at the conventions may be OK, but don't do it if you are  
at a separate local meeting where the convention is being held. But, of  
course, there is no dogma.

|||||

+++Message 6724. . . . . Re: Everyone knows the reason  
From: Baileygc23@aol.com . . . . . 7/15/2010 4:21:00 AM

|||||

They burned them at the stake, at first, because they were accused by  
young girls of being witches. Like it says, people burned others that  
learned  
to use herbal medicines that seemed to produce miracles.  
A Pont is brought up below that we should watch out for in AA.  
As Bill W points out in the first tradition, certainly there is none that  
more seriously guards the individuals right to think, talk, and act as he  
wishes.  
The danger in AA is stealing the new comers minds and making them confirm  
to our standards, which are constantly changing and only seem static for a











I suggest keep checking www.aa.org I am sure they will update the site soon.

The timeline gives a lot of important AA history as well and is worth checking into

Cherie' H.  
Warren, MI USA

- - - -

From: John Pine, Richmond, VA <johncpine@gmail.com>  
(johncpine at gmail.com)

The number of registrants was 53,000. I served as a hotel greeter for the San Antonio Host Committee and the head of that committee, Jim B----, sent out this message on July 10 to the committee chairs, one of whom forwarded it on to her volunteers.

> > Hi Guys,  
> >  
> > Thank you for everything. You did an amazing  
> > job and I could not have asked for better,  
> > more dedicated people to work with.  
> >  
> > We will be getting together shortly to see  
> > if there is a way we can thank everybody.  
> > It was an amazing convention.  
> >  
> > Our final number was 53,000 which was a lot  
> > more than NY expected, so everybody is well  
> > pleased.  
> >  
> > Just a reminder. Please get your expenses in  
> > as soon as possible so we can clear the books  
> > and send me your final report sometime in next  
> > couple of weeks.  
> >  
> > Again Thank you from the bottom of my heart.  
> >  
> > \*Love in the Fellowship\*  
> >  
> > Jim B----

- - - -

From: "Cheryl F" <learning3legacies@suddenlink.net>  
(learning3legacies at suddenlink.net)

Our Volunteer Chair told us 53,000

- - - -



complete deflation as a sound spiritual principle  
.... Because a phrase is left out in listing some of  
the tenets he accepted from the O.G. , they  
conclude Bill rejected "Complete Deflation."

The O.G. never used the term "steps" at all. They  
had the "five Cs" and the "4 absolutes." Bill did  
indeed accept "Complete Deflation" but it was  
one of the "six original steps" used by the  
"Alcoholic Squadron" within the Oxford Groups.  
It was the alkies who made deflation one of our  
"six step program" as it existed at that time, see  
page 263 of the 4th edit. of the Big Book [3rd  
edit. page 292].

He wasn't rejecting it from the O.G. -- it was part  
of what we brought to the O.G. Bill parted ways  
with the O.G. over their take on what today we  
would call "The Traditions" i.e. anonymity and  
singleness of purpose, and also on their "four  
absolutes" which he didn't carry over into the Big  
Book ....

In this Yahoo Group someone posted a reprinting  
of an excellent talk Bill W. gave to some  
Catholic organization on why he pulled out of the  
O.G. From this talk it was clear that not  
accepting the principle of "complete deflation"  
was not one of the reasons we left the O.G.

<http://hindsfoot.org/steps6.html> contains five  
different lists of the steps as given in Early Six-  
Step Versions of the AA program. In one of  
these -- a reproduction of a list in Bill W.'s own  
handwriting dated 1953 -- the Six Steps were:  
1. Admitted hopeless 2. Got honest with self  
3. Got honest with another 4. Made amends  
5. Helped others without demand 6. Prayed to  
God as you understand Him.

I doubt if he would have marked down "Admitted  
hopeless" [in this list of the Six Steps] and noted  
[on p. 11 of the Big Book] that Ebby "like myself  
had admitted complete defeat" if deflation as a  
spiritual principle was something he rejected  
from the O.G.

- - - -

Original question from: "jillanfinson" <Radiant761@aol.com>  
(Radiant761 at aol.com)

The Foreword to the Second Edition of the Big Book,  
p. xvi, says:



[http://www.silkworth.net/image\\_map/world.html](http://www.silkworth.net/image_map/world.html)).

I challenge all AA History Lovers members to do the same. I already have pages set up for about 180 Countries, maybe more, and you, the members of AA History Lovers, and any AA member just visiting AA History Lovers, are encouraged to send in as much Global AA History information you can come up with. This will be a very big, ongoing project - on a Global scale - to index as much Global Alcoholics Anonymous History on the site of silkworth.net. The hosting plan for silkworth.net is now unlimited in every aspect, so, there is no such thing as sending me too much AA history related information, whether it be via email, file attachments or other arrangements made between you and I.

I would be most grateful to any and all who participate in this rejuvenated project of indexing the Worlds Localized AA Histories!

Contact me directly: "Jim M." <[silkworthdotnet@yahoo.com](mailto:silkworthdotnet@yahoo.com)> to send AA history information and/or to make arrangements to get your AA history information indexed.

Yours in service,  
Jim M.,  
<http://www.silkworth.net/>

--- In AAHistoryLovers@yahoogroups.com, "Dolores" <[dolli@...](mailto:dolli@...)> wrote:

>

>

> -I have written a history of the US Servicemen and AA on the Continent since 1948. This is a short version.

>

> American Servicemen stationed in West Germany after WW:II brought AA with them. Those early english-speaking meetings were held on various Army and Air

Force Bases in cities like Munich, Wiesbaden, Heidelberg, Frankfurt, Stuttgart

and more. The first and formal recorded invitation to an open meeting in West

Germany was on November 1, 1953 in Munich at the Hotel Leopold in Schwabing.

Master Sergeant Bob S., who is remembered today for having been very active in

carrying the AA message, led the meeting and the Germans were heartily invited

to attend. Max had attended the meeting and got sober and was involved in the

German AA in carrying the message.

> Traveling and working Americans and Britains were also instrumental in helping

start groups in such cities as Frankfurt (1948), Paris (1947), Naples (1976),

Hamburg (1962, with the help of a Mr. Abels from England) and Düsseldorf (1962, with the assistance of Robert from Chicago). (Archives German AA).

> A member remembers that the Ramstein Air Base held its first meetings there in 1962 at the South Side Chapel. In the early days there were about 20 active English-speaking AA groups in West Germany. Besides Ramstein, the Wiesbaden group had the strongest sobriety and its members would carry the message to the Army and Air Force Bases. The 1961 World Directory lists 20 AA groups (Loners) and about 170 members.

> In 1962, Wiesbaden held its 10th annual Roundup in the High school auditorium. At the 11th Roundup, an invitation was extended to Bill W. to attend the meeting and to share his story. Bill gracefully declined and sent them his best wishes for a successful Roundup.

> In AA TODAY, published on Grapevines 25th anniversary, Wiesbaden and its Roundups are mentioned. "Much of AA's spread around the world, of course, has been accomplished by US servicemen and seamen who—needing to stay sober in strange surroundings—started their own groups. There are several now in (continental) Europe and in 1952 there has been an annual Roundup on Wiesbaden, Germany for any AA member in Europe who can get there. Hundreds do—by bus, car, train, plane and even helicopter. During the meetings, all military members remove their blouses and caps so the anonymity of AA erases all ranks."

> As the membership in the groups grew, it was found necessary to form an Intergroup in the Greater Frankfurt Area. (1962). American and German groups were represented. This led to forming an Intergroup for West Germany. In 1971, a letter was sent out from an AA member to all the English-speaking groups to attend an Intergroup meeting at the Sembach Air Base. There the Intergroup was geographically divided into 6 areas with each area to elect its own secretary and so the areas represented at the Intergroup meeting.

> By 1973, there were 9 areas in the Intergroup. It was decided that Intergroup sponsor a Roundup each year. First Roundup was held in Wiesbaden, Rhein Main. Bill was the first Committee chairman.

> The Intergroup grew fast. It became an International Intergroup Continental Europe (1980) and included Finland, the Netherlands, Greece, Italy, Sweden, Iceland, Switzerland. The Intergroup felt that it was time that the extra-territorial service structure in Continental Europe had a say in the shape of AA by becoming part of a Conference structure. Intergroup sent a letter to GSO New York about their situation in Europe requesting an opinion. GSO New York wrote to Intergroup stating, "the purpose of becoming part of the service structure is mainly communications and it seems to us that your day to day dealings are mainly with the European AA community for which the London office functions as a communications coordinator."

> At the Intergroup meeting in February 1981, the motion was made to join the



PI video. They filmed an AA meeting but said it caused problems because, unlike in projects for other clients, they were unable to show faces. So they made great play of e.g. filming exotic footwear (inlaid cowboy boots were mentioned) and cigarette smoke spiralling to the ceiling!

=====  
A.A. NEEDS MEMBERS WHO ARE EXPERTS IN PUBLIC COMMUNICATIONS (newspapers, magazines, cinema, and book publishing)  
=====

The 12 Concepts were adopted by the 1962 Conference. In the section on the public information committee in his essay on Concept XI Bill W wrote, in part:

"Most of its members should be experts in the field of public relations. But emphasis should also be laid on the fact that sheer commercial expertness will

not be enough ... it is evident that the professional members of the committee

should be capable of adapting their business experience to AA's needs. ...

At the same time let us not overlook the need for high professional skill.

Dealing with the huge complex of public communications as it exists today is not a job

wholly for amateurs. Skill in this area implies much technical experience, diplomacy, a sense of what is dangerous and what is not, the courage to take calculated risks, and a readiness to make wise but tradition-abiding compromises." (Emphases added). As George says, that applies even more in 2010.

=====  
BUT WE MUST PROTECT OURSELVES FROM THOSE APPALLING URGES OF OURS -- OUR EGO DEMANDS FOR PERSONAL PUBLIC ACCLAIM (which we must do by only using our public relations talents unselfishly and well)  
=====

In an article headed "Freedom under God: the choice is ours" (Grapevine, November 1960) Bill wrote, of "that vital Tradition Eleven": "The danger is the

possibility that we may one day recklessly abandon the principle of personal anonymity at the top personal level ... Our chief hope for the future is

that these appalling urges of ours (for public acclaim etc) will be held in restraint

by self-discipline, by love of AA, and by firm group and public opinion...

Let's look once more at how immense this temptation really is. A vast communications net now covers the earth even to its remotest reaches. (1960 - pre internet!)

Granting all its huge benefits, this limitless world forum is nevertheless a hunting ground for all those who would seek, money acclaim and power ...



Thanks in Advance,

Cheryl

|||||

+++Message 6739. . . . . Death of Pete Lowery  
From: Glenn Chesnut . . . . . 7/19/2010 3:50:00 PM

|||||

From Tom Hickcox  
<cometkazie1@cox.net> (cometkazie1 at cox.net)

Pete Lowery passed away Tuesday, July 13th,  
obituary at:

[http://www.webfh.com/fh/obituaries/obituary.cfm?o\\_id=317636&fh\\_id=10416&ck=1](http://www.webfh.com/fh/obituaries/obituary.cfm?o_id=317636&fh_id=10416&ck=1)

Pete was known to many members of the AAHistoryLovers as a specialist in Big Books and A.A. pamphlets. He also knew a lot about the Little Red Book and the 24 Hr book.

He lived in Palmer, Texas, and claimed Searcy as a sponsor.

|||||

+++Message 6740. . . . . Re: Death of Pete Lowery  
From: Rae Turnbull . . . . . 7/19/2010 4:49:00 PM

|||||

Pete would bring his AA Archives to Corpus Christi for the Coastal Bend Jamboree and always donated AA books for our silent auction.

He was a generous, knowledgeable and giving man and will be greatly missed.

Rae T  
Corpus Christi, Texas

|||||

+++Message 6741. . . . . In Tune with the Infinite  
From: jax760 . . . . . 7/25/2010 5:32:00 PM

|||||

I have just completed this book by Ralph Waldo Trine (originally published in 1897), admittedly I am so far behind on my reading. I did want to share the many



and  
Related Drug Problems [NCCA], 1998).

This was the start of what became the National Clergy Conference on Alcoholism, now called the National Catholic Council on Alcoholism and Related Drug Problems. It was founded by Father Ralph Pfau from Indianapolis, who was the first Roman Catholic priest to get sober in AA, and was one of the four most published AA authors.

See <http://www.nccatoday.org/>

Each year the council has a national conference, and publishes the texts of all the speeches in a volume called the Blue Book.

These volumes are a gold mine of material from well known figures. There are talks not only by Bill Wilson, but also Marty Mann, Father Ed Dowling, and many other people.

The best place to find copies of this series would be in the library at a Catholic university or seminary. The Indianapolis Archdiocesan Archives has a partial set, but there are also some volumes missing.

In one of these volumes, there is a transcript of a long discussion by Father Ed Dowling and Father Ralph Pfau on whether and how far Catholics who are alcoholics are morally responsible for their alcoholism -- i.e. to what degree and in what way might alcoholism be regarded as a sin in Catholic moral theology.

Pfau's position, as I understand it, was that at the beginning of an alcoholic's career, the alcoholic may well have been morally responsible for his or her abuse of alcohol. Knowingly and willingly becoming dangerously drunk is a sin in traditional Catholic moral theology (included under the deadly sin of Gluttony, which in Latin means "sins of the gullet" and therefore could involve anything we swallowed or inhaled down our throats). But once it became an irresistible compulsion, the drinking of the alcohol was not itself a sin any longer.

To be a mortal sin, in traditional Catholic moral theology, an act must be a conscious and willing violation of a known law of God.

I can't remember now what Father Dowling's position



during  
the day and as a place to sleep during the night), in monastic austerity.

But the issue that actually caused the break between Ralph and Bill W. was a different one, the anonymity issue. Ralph had headed the National Clergy Conference on Alcoholism openly and under his full name from the time of its founding in 1949. His niece said he felt he could do a lot more good by breaking his anonymity in that fashion, no matter the consequences to his own priestly career. A priest in A.A.? Ralph wanted people to stop and realize, well why not, and of course!

Bill W. did not openly criticize Ralph's role in the NCCA, but finally became angered by Ralph's breaking of his anonymity in the publication of his autobiography in Look magazine in 1958. It not only gave his full name, but there were also a number photographs showing Ralph's face, portraying him in full ecclesiastical vestments celebrating mass, and so on. In Bill Wilson's letters, he linked this with Lillian Roth's publication of her autobiography, I'll Cry Tomorrow four years earlier, in which she also broke her anonymity and spoke of her A.A. membership in print in public. Bill W. roundly condemned both of them to the rest of the A.A. fellowship.

It should be said, however, that Bill Wilson himself had been on the road promoting A.A. all across the country during the 1940's, and allowing his photograph to be taken and printed in the local newspapers with great regularity. See for example his full face photo in the August 9, 1942 issue of the Knoxville Journal. Bill had changed his mind by the 1950's, but not everyone in A.A. believed that the newly devised and far stricter rules about anonymity were wise or good.

1965 -- making peace in Toronto: At the Fourth A.A. International Convention in Toronto in 1965, Ralph and Bill W. restored their friendship. A Canadian Catholic priest, Father Pete W., was present when Ralph and Bill W. met and made their peace with one another. He told me the story in a long telephone conversation. Pete (who was a relative newcomer to A.A. at that time, and had not become a priest yet) was one of the A.A. people posted on guard duty in the hotel hallway on the floor where Bill W. had his hotel room. His instructions were to let no one disturb Bill, with one exception: if Father Ralph Pfau came up, he was to immediately take him to see Bill. Ralph did in fact come, and went into Bill's hotel room where the two of them talked for a long time, an hour and a half or two. Pete says that it was very clear from the expressions on





His date of sobriety was probably June 1938. It is said that he sued to get the money he had loaned A.A. to get the Big Book published refunded.

Harry was probably an accountant. He is believed to be "Fred, a partner in a well known accounting firm" whose story is told on pages 39 through 43 of the Big Book.

He was happily married with fine children, sufficient income to indulge his whims and future financial security. He was known as a conservative, sound businessman. To all appearances he was a stable, well-balanced individual, with an attractive personality who made friends easily.

However, he missed going to his office several times because of drinking, and when he failed in efforts to stop on his own, had to be hospitalized -- a blow to his ego. At the hospital a doctor told him about a group of men staying sober, and he reluctantly consented to have one of them call on him, only to be polite to the doctor. He refused help from the man who called on him, but within sixty days, after leaving the hospital the second time, he was pounding at his door, willing to do anything to conquer the vicious thing that had conquered him.

He soon learned that not only had his drinking problem been relieved, but quite as important was the discovery that spiritual principles would solve all his problems.

While his old way of living was by no means a bad one, he would not go back to it he would not go back to it even if he could. His worst days in the fellowship were better than his best days when he was drinking.

His story is the shortest in the 1st edition. He had only one point he wanted to make. Even a man with everything money can buy, a man with tremendous pride and will power to function in all ordinary circumstances, could become an alcoholic and find himself as hopeless and helpless as the man who has a multitude of worries and troubles. Doctor Earl M. ("Physician Heal Thyself") described this as "the skid row of success," p. 345, 3rd edition.

Harry served on the first board of trustees of the Alcoholic Foundation, replacing Bill Ruddell, who got drunk. Soon Harry was drunk, too.



I think this material from Barefoot Bill's site was written by Nancy Olson:

While Father Pfau obviously had great affection for Bill Wilson, he apparently did not always agree with him. Four o'clock on Sunday afternoon July 3, 1955, at the International A.A. Convention in St. Louis, was a watershed moment in the history of Alcoholics Anonymous. The fifth General Service Conference met during the Convention. This marked the end of the five-year trial period for the Conference. Bill Wilson had campaigned for the Conference vigorously.

But Father Pfau, who was influential, though controversial, had announced he was going to rise and speak against it. When Bill presented his resolution and a vote of approval was requested, reported Nell Wing, "We from the office sat with baited breath." But Father Pfau did not object and the resolution passed.

Tex Brown, who died October 5, 2000, told me this story at the International Convention in Minneapolis a few months before his death. I asked him to write it for the AA History Buffs. Tex attended the first International A.A. Convention in Cleveland in 1950. He told me "At the 'Spiritual Meeting' on Sunday morning the main speaker's topic dealt with the idea that the alcoholic was to be the instrument that God would use to regenerate and save the world. He expounded the idea that alcoholics were God's Chosen People and he was starting to talk about AA being 'The Third Covenant,' when he was interrupted by shouted objections from the back of the room. The objector, who turned out to be a small Catholic priest, would not be hushed up. There was chaos and embarrassment as the meeting was quickly adjourned. I was upset and in full sympathy with the poor speaker. I did not realize it at the time, but I had seen Father Pfau in action and Father Pfau was right. I had heard the group conscience and I rejected it."

Bill told the story like this:

"On Sunday morning we listened to a panel of four A.A.s who portrayed the spiritual side of Alcoholics Anonymous -- as they understood it. ... A hush fell upon the crowd as we paused for a moment of silence. Then came the speakers, earnest and carefully prepared, all of them. I cannot recall an A.A. gathering where the attention was more complete, or the devotion deeper.

"Yet some thought that those truly excellent speakers had, in their enthusiasm, unintentionally created a bit of a problem. It was felt the meeting had gone







servant Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). The commandments given there include the Ten Commandments and the Two Great Commandments: (1) to love the Lord your G-d with all your heart and all your soul and all your might, and (2) to love your neighbor as yourself.

And in five places in the King James Version of the Bible, the word shub is associated with the idea of returning home or going back home again: the word shub is translated as "to bring home" or "fetch home" in Judges 11:9, Ruth 1:21, 2 Samuel 14:13, and Job 39:12, and it is translated as "to go home" in 1 Samuel 18:2.

In post-biblical rabbinic literature, the Hebrew noun teshuvah, which was formed from the verb shub, became the standard word for "repentance" or conversion, for turning (or returning) to the true religion. So in that sense, it is in fact used roughly in the same way that a Christian would speak of "salvation" or "being saved."

So in that sense, Marty Mann was basically right. And Jesus was building on that sense of the word teshuvah in his story of the Prodigal Son (Luke 15:11-24), which was often referred to by early AA authors (including Richmond Walker, Father Ralph Pfau, etc.). This was the story of a young man who went and wasted his inheritance on wine, women, and song, but finally decided to return home and throw himself on his father's mercy -- and to his complete surprise was welcomed back home with open arms and a full restoration to sonship.

Glenn Chesnut  
South Bend, Indiana

P.S. And in the liturgy and practices associated with the Day of Atonement, one of the most important Jewish holy days, we see at the center the emphasis upon making amends and making restitution for any harm we did to other people in the past. In the careful and systematic way that the 8th and 9th steps are carried out in modern A.A. -- remember that all Frank Buchman (the founder of the Oxford Group) did was write a few letters of apology for a single situation -- we see something that is far more characteristic of the best Jewish spirituality than of most Christian practice. I mention this because I have heard Jewish members complain on occasion that A.A. seems "too Christian" in too many places. But this to me is not one of them -- in its understanding of teshuvah and

atonement,  
it seems to me that A.A. reconnected with the teaching of the Hebrew Bible  
in a  
direct way that was more Jewish than Christian, and that Mrs. Marty Mann's  
instincts were right on target.

- - - -

Original message from Mike Margetis  
<mfmarginetis@yahoo.com> (mfmarginetis at yahoo.com)

In Marty M's story, "Woman Suffer Too," on page 206 (fourth edition) she  
says:

"There is another meaning for the Hebrew word that in the King James Version  
of  
the Bible is translated 'salvation.' It is: 'to come home.' I had found my  
salvation. I wasn't alone anymore."

I often quote this when speaking, but I'm sometimes asked if I know where in  
the  
Bible this translation is, or, is there some Hebrew text where salvation and  
coming home are linked.

|||||

++++Message 6756. . . . . Re: Freemasonry and A.A. -- and the  
New Hampshire state liquor commission  
From: Kevin Short . . . . . 7/27/2010 5:08:00 PM

|||||

The first time I noticed that, I thought they had converted an old A.A.  
clubhouse into a state liquor store!

-----Original Message-----  
From: George Cleveland <gmcleveland@gmail.com>

Don't know about freemasonry, but the New Hampshire Liquor Commission has a  
logo  
that comes pretty darn close to ours....

I love to live in a state of irony...

See upper left hand corner of their web page at  
<http://www.nh.gov/liquor/index.shtml>

|||||

++++Message 6757. . . . . RE: Was Bill W. actually a stock  
broker?  
From: LES COLE . . . . . 7/27/2010 4:39:00 PM

|||||





longer use it. It's been converted with plywood panels and hanging basket partitions into a sort of shakedown rooming house for a clientele which seems to need nor want nothing more than a place to unfold its bedrolls. There's probably no truth at all in the stories that the ghost of Bert D[----] has sometimes been seen sitting and rocking on the front porch at 1369 Court or tending the once-well-tended roses in the side yard. These are undoubtedly the hallucinations of some of the boys who came under the spell of the old Harbor house but failed to get the full message. But one thing is known to be a fact. Every once in a while a real somebody, dressed in "relievers," with a ten day growth of beard and the haunted "lost" look of the alcoholic, will ring the front door bell at 1369 and ask, "Where's Bert? Tell Bert it's Charlie and I need him." So, if you're apprehensive about alcoholics and have the usual preconceived notions about what an alcoholic is like – or what's likely to happen in a house full of them – it is suggested you hold your fire until you're at least half way through these pages. Dr. Carl Menninger said that if alcoholism were contagious, we'd have to declare a national emergency within the hour. But this is not to be a dissertation on drinking problems, nor a treatise on the social, moral and economic impact of alcoholism on a nation that has 15 million problem drinkers. Nor will this be a gooey story of heroics among the doomed legions. Bert D[----] was a chubby little guy with a crew cut. Strong as a bull and sometimes just as bullheaded. Not the hero type at all. What happened was that his own drinking got him into so much trouble and caused him and others so much painful anguish that he was sort of forced to stumble over a few very fundamental truths. There was nothing new about the truths that Bert tripped over. They've been lying there all the time and people have been falling over them for centuries. Not just alcoholics, either. But other people who get themselves into non-alcoholic but equally messy living situations. The trouble has always been, for most of us, that it doesn't help to stumble over the truth if you're unable to pick it up. It doesn't help an alcoholic to know why he drinks unless he has first learned how to stop drinking. It only adds to the torment. The trick, then, is not in the knowing, but in the using. It was the genius of Henry Berton D[----], in working with alcoholics, to

cut  
through the Freudian reasons why and go, with incisive directness, to the  
first  
step of a recovery process. “If you waited until the alcoholic understood  
all  
the whys and wherefores, you’d never get started,” Bert often said.  
“Because  
the only way an alcoholic, or anyone else, can really learn certain things  
is by  
doing them. So, what we’re looking for is a little faith. Not much, just  
enough to make a start. He will get his understanding, not from some lecture  
or  
sermon, but from his very own experience. First hand truth, the kind that  
you  
can make a working part of your life.’  
This book will attempt to tell you about these disarmingly simple  
super-truths  
and some of the delightful techniques for putting them to work in a life  
style  
that can cope. Not just with alcoholism. But with the stress and strain of  
personal problems, national crises, H-bombs, nosy neighbors and crab grass.  
Also, with that fearsome array of inner feelings which can eat you up  
whether  
you’re an alcoholic or not – frustrations, resentments, guilt,  
self-pity, fear,  
anxiety, envy, et al.  
Everything Bert D[----] was able to do with his own life and the lives of so  
many other people sprung, first, from the recovery principles of Alcoholics  
Anonymous. The AA program is not a diatribe against drinking. In fact,  
drinking isn’t even mentioned and the word alcohol is used only once in  
AA’s  
famed Twelve Steps. The AA program is nothing more than those same  
centuries-old truths repackaged to attract the alcoholic – and as  
fundamental to  
life as breathing.  
Because it played such an important role in Bert D[----]’s life, and so in  
this  
book, it will help the reader to be sure he has no misconceptions about  
Alcoholics Anonymous. For, while it is one of the most universally admired  
movements in the free world, AA is not always properly understood. Many  
people  
still think of it as an ongoing endurance test in which alcoholics hang onto  
each other for dear life, call each other up in the middle of the night,  
carrying on something awful in their desperate efforts to stay sober.  
Nothing could be further from the truth. AA thrives on peace, not  
desperation.  
Some of its members may continue to be confused. But there is very little  
confusion in AA itself. In fact, it is probably one of the most un-confused  
outfits around, in these hectic 1970’s.  
First of all, it is not an organization. It’s a true fellowship, with no  
officers, no leaders, no rules, no dues or fees. It believes in attraction  
rather than promotion. It has no “official” opinions. Not even about  
alcoholism. It doesn’t preach or lecture, not even to its own people. AA  
neither opposes nor endorses any causes – neither affiliates with, nor  
lends its

name to any outside enterprise, however worthy. It tries very hard to mind its own business.

AA pays its own way. No outside contributions. None. It even limits how much any one of its own members may give. \$300 per year, tops. AA not only avoids entanglements with money, but keeps itself forever non-professional. Except for a few necessary service centers, AA has no employees. All basic AA work is done by unpaid volunteers.

AA's famed anonymity is a safeguard for those who need protection from the social stigma still attached to alcoholism. But, far more importantly, AA's anonymity is the spiritual foundation of a working philosophy in which people share with each other and help each other without petty and selfish hopes of reward or thoughts of self-glorification. No living member of AA is supposed to reveal his AA affiliation at the public level – in the press – on the air or in a book like this. The principle of non-exploitation applies to the individual as it does to the fellowship as a whole.

However, upon his death, and with the family's consent, such a revelation does not flout AA traditions. And if there happens to be a worthwhile story to tell, such posthumous identification may serve a useful purpose. So let it be a matter of public record that Henry Berton D[----] was, for more than twenty years, a well-known and well-loved member of Alcoholics Anonymous.

Let this not be listed, as in some obituaries, merely as some creditable and honorable affiliation. He wasn't just a lodge brother. AA had saved the man's life. And he, in turn and in gratitude, made himself remarkably useful to thousands of people, alcoholics and non-alcoholics alike. By his own efforts Bert converted himself into a worthy member of that noble breed who, when they're good at their jobs, are said to affect eternity. Teachers. A somewhat unorthodox teacher to be sure. But a teacher nonetheless. His classroom was the fusty old dining room at 1369 Court and his student body, at first, was a sight to behold. But sound teaching, like truth, or a better made mousetrap, has a way of attracting people from afar. And some of the curious stayed to learn. Things they hadn't even known they needed to know.

Whether by instinct, or with divine intervention, Bert invented most of his own teaching methods. Some were as profound as a Harvard lecture except maybe for the grammar. Others were as elementary as kindergarten. And some of Bert's instruction had all the subtlety of a Sherman tank on the front lawn. He read and studied like a man possessed. But he never became pedantic, as the newly informed are wont to do. He spent his time and energy just getting a man

into a learning attitude. Then he'd get behind him and push and point and madden and insult – whatever it took to pry open minds that had been closed and locked tight for years.

To get grown men and women to be willing to re-learn what they think they already know is no easy task. And it's even harder to get people to learn something they're afraid to know. Very few teachers can break through such a crust of fear and apprehension. But Bert D[----] with his hairy-armed love, was able to motivate people who seemed to have no motives left. And sometimes, in his own eagerness, he'd get a little pompous. But he had a way of catching himself in mid-pomp, then grinning like a Billikin.

What we'll try to convey here is a flow of faith so simple, so natural, so almost childishly innocent, that it can easily be missed or dismissed, if it isn't told right. Perhaps what Bert D[----] wanted his friends to understand was that life is really so profoundly simple that it goes beyond man's comprehension – a view of life so uncomplicated that it brings us face to face with whatever concept of God each of us may have.

Al S[-----]  
Lake Worth, Fla

Note that, besides this book, there is a tape of Al S. (with Lois)  
“Nostalgia” –  
Tape 231 Serenity Solutions Truro NS.

> To: AAHistoryLovers@yahoogroups.com  
> CC: claus.larosse@gmail.com; Shakey1aa@aol.com; melb@accesstoledo.com; the\_archivist@excite.com; jim.myers56@yahoo.com  
> From: Shakey1aa@aol.com  
> Date: Tue, 27 Jul 2010 01:57:33 -0400  
> Subject: [AAHistoryLovers] Re: Can anyone tell me a little more history about Al S.  
>  
> Claus,  
> I'm happy to help you in your search of knowledge. It's refreshing to  
> see a post on AAHL that isn't already answered. You may want to look into  
> the AA grapevine web site and search under Al S. As the Grapevine editor  
> after Tom Y. He came into AA in March 1944. He called the New York office  
> for  
> help and went to the 24th street clubhouse that evening. He helped to  
> reform the Manhattan Group, another clubhouse on 41st St. He helped to  
> form  
> and  
> was secretary and director of the N. Y. Intergroup. My friend Nell Wing  
> wrote several pages on Al. In her book Grateful to have been there, you  
> can  
> read pages 87 thru the top of page 90. He was a advertising and film man  
> from New York. Within four and one half years he was editor of the

> Grapevine.(during the period of Anne and Bob's death,the 1st International Convention,  
 > and the 1st General Service Conference). He wrote the "Declaration of  
 > Responsibility." He was director of AA Publishing(before it was AAWS),Director  
 > of the Grapevine,and a trustee on the General Service Board. He was a close  
 > friend to Bill and Lois. Lois said that He and Bill"were buddies." He also  
 > knew Dr Bob and accompanied him on his trip back to Akron from the 1950  
 > Cleveland Convention..  
 > I'm sure that Mitchell K,a long time friend of Nell's,and Mel B, who  
 > worked in New York, could tell you more about the man.He was A full time  
 12  
 > stepper and sponsor who went to Knickerbocker daily to check up on the  
 > place and make sure things ran smoothly there.He and another member had  
 talked  
 > them into opening an AA ward run by AA's. The first of its kind in NY.  
 > Yours in Service,  
 > Shakey Mike Gwartz  
 > Phila, PA U.S.A.

|||||

+++Message 6762. . . . . International convention: who sang  
 Amazing Grace?  
 From: charlie brooke . . . . . 7/28/2010 8:29:00 PM

|||||

Who sang Amazing Grace at the San Antonio International? Who sang it in Toronto? It was mind blowing and very amazing.

Thanks, Charlie in Warrenton, Virginia

|||||

+++Message 6763. . . . . RE: Was Bill W. actually a stock  
 broker?  
 From: Rick Benchhoff . . . . . 7/27/2010 5:37:00 PM

|||||

Greetings everyone,

I'm not sure of the original reference (Pass It On, p. 59), but Bill W. has been referred to as a "stock speculator," especially in light of his cross-country motorcycle trip with Lois visiting various companies investigating thrie economic viability.

With warm regards,

Rick Benchhoff



>

> His date of sobriety was probably June 1938. It is said that he sued to get the money he had loaned A.A. to get the Big Book published refunded.

>

> Harry was probably an accountant. He is believed to be "Fred, a partner in a well known accounting firm" whose story is told on pages 39 through 43 of the Big Book.

>

> He was happily married with fine children, sufficient income to indulge his whims and future financial security. He was known as a conservative, sound businessman. To all appearances he was a stable, well-balanced individual, with an attractive personality who made friends easily.

>

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>

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>

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>

> His story is the shortest in the 1st edition. He had only one point he wanted to make. Even a man with everything money can buy, a man with tremendous pride and will power to function in all ordinary circumstances, could become an alcoholic and find himself as hopeless and helpless as the man who has a multitude of worries and troubles. Doctor Earl M. ("Physician Heal Thyself") described this as "the skid row of success," p. 345, 3rd edition.

>

> Harry served on the first board of trustees of the Alcoholic Foundation, replacing Bill Ruddell, who got drunk. Soon Harry was drunk, too.







--- In AAHistoryLovers@yahoogroups.com, "Kevin Short" <kshort@...> wrote:

>  
 > The first time I noticed that, I thought they had converted an old A.A. clubhouse into a state liquor store!  
 >  
 > -----Original Message-----  
 > From: George Cleveland <gmcleveland@...>  
 >  
 > Don't know about freemasonry, but the New Hampshire Liquor Commission has a logo that comes pretty darn close to ours....  
 >  
 > I love to live in a state of irony...  
 >  
 > See upper left hand corner of their web page at  
 > <http://www.nh.gov/liquor/index.shtml>  
 >

=====

++++Message 6769. . . . . Re: Freemasonry and A.A.  
From: Steve Flower . . . . . 7/28/2010 11:55:00 AM

=====

I'm familiar with the rituals of Freemasonry, and have been sober a while, yet I never would have connected any part of Masonic symbolism and AA's recovery program.

Yes, there are similarities: both organizations are irrespective of religion, for instance (AA refers to a Higher Power, Masonry to the Great Architect of the Universe), both claim to be moral and spiritual rather than religious - but I don't believe that the similarities are because one organization inspired the other. The interlocked circle and triangle symbol is certainly not exclusive to Masonry (as referenced by the earlier comments). The number 12 is certainly symbolic in Christianity, not so much in Masonry.

I have to watch my own logic, to ensure that just because a table and a cat both have four legs, I don't end up thinking that a cat is a table. :-)

Steve Flower  
Urbana, IL

=====

++++Message 6770. . . . . EURYPAA closes making history and setting a record for A.A. attendance in Stockholm  
From: Stockholm Fellowship . . . . . 7/27/2010 6:47:00 AM

=====

History has been made as the first ever All-Europe Young People in Alcoholics Anonymous ("EURYPAA") conference closed today after a fantastic weekend in

Stockholm, Sweden!

A total of 577 participants came -- making EURYPAA the largest attended Alcoholics Anonymous convention ever in Stockholm -- from cities all across Sweden, 22 countries in Europe, and more from around the world.

A MESSAGE FROM THE BOARD OF GSO SWEDEN: EURYPAA opened with special message written by Sweden's World Service Delegate, Jan-Ola from A.A. Sweden:

"From the board in AA Sweden we would like to say a very warm welcome to all of

you especially in this beautiful time of the year.

"It always has been some kind of a problem to attract young people to AA for us

who has been drinking for many years and do speak a bit of a language that sometimes sound as we came from the dinosaurs. It is in deed tricky to make a

teenage interested in the experiences that we can share.

"Therefore during the last few years we have been working on getting young people into AA. Groups have been started up in a few places but sometimes they

disappear again and that is the way it is. That is the way it all started back

in the thirty's. But we all love AA and we have to fight for this love.

And we

are very happy to see that things are getting better and better. There are always needs for enthusiastic young people who can attract other young people.

This weekend is an important step.

"Do never forget that you are a very important part of AA in Sweden. We need you more than you need us.

"Have a great time during your stay in Stockholm and enjoy your sobriety."

-GSO AA Sweden /Jan-Ola/

#### EURYPAA 2010 BY THE NUMBERS:

577 = Total Participants

22 = European countries represented: Belgium, Czech Republic, Denmark, England,

Estonia, Finland, France, Germany, Iceland, Ireland, Italy, Latvia, Lithuania,

Luxembourg, Netherlands, Norway, Russia, Scotland, Spain, Ukraine, Wales, and of

course Sweden

6 = Countries from outside Europe: Iran, Israel, Ghana, Australia, Canada, United States of America

39= A.A. Meetings & Workshops

12 = Languages in which A.A. meetings were held: English, Finnish, Italian, German, Spanish, Danish, Norwegian, Irish, Icelandic, French, Lithuanian, and

Swedish

13 = Acts performing in Sunset Concert

3 = DJs spinning at Disco

20 = Wannabe vikings swam at Långholmen, midnight Saturday in the pouring rain

2 = Cities inviting to host EURYPAA 2011: Dublin, Ireland and London, England





Cheers

Arthur

- - - -

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of J. Lobdell  
Sent: Tuesday, July 27, 2010 9:00 PM  
To: aahistorylovers@yahoogroups.com  
Subject: [AAHistoryLovers] RE: Fred's story (Harry B.) in Big Book pp. 39-43

There is no evidence that Bill R. got drunk as a Trustee and in fact he seems to have counted his sobriety from before that time (see the tape by his wife in the Archives) and to have resigned because he didn't want the added pressure of being a Trustee let alone Chairman. Nor is there any certain evidence that Harry B. got drunk as a Trustee -- but he did drink champagne while seeing someone off on the Q Mary (I think) and immediately resigned. I believe he spent the last 25 years or more of his life (after early 1939?) sober.

> To: AAHistoryLovers@yahoogroups.com  
<mailto:AAHistoryLovers%40yahoogroups.com>  
> From: martinholmes76@ymail.com <mailto:martinholmes76%40ymail.com>  
> Date: Sun, 25 Jul 2010 08:22:57 +0000  
> Subject: Fred's story (Harry B.) in Big Book pp. 39-43  
>  
> In the chapter "More about Alcoholism" it says  
> (Big Book p. 39) that "Fred" was in hospital with  
> "a bad case of jitters." Does anyone know how  
> long he was drinking before this?  
>  
> - - - -  
>  
> From Glenn C., Moderator  
>  
> "Fred" = Harry Brick  
>  
> AA historians believe that "Fred," described as a "partner in a well known  
accounting firm" in the story in pp. 39-43 of the Big Book, was Harry Brick.  
See Harry's story "A Different Slant" in the first edition of the Big Book.  
>  
> - - - -  
>  
> For more information see the material collected by Nancy Olson et al. at  
> [http://www.a-1associates.com/westbalto/HISTORY\\_PAGE/Authors.htm](http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm)  
>  
> A Different Slant  
> Harry Brick NY 2nd Board Chair  
> Original Manuscript #33, Big Book 1st ed. page 252  
>  
> His date of sobriety was probably June 1938. It is said that he sued to  
get the money he had loaned A.A. to get the Big Book published refunded.  
>







thanks  
Geoff

|||||

+++Message 6776. . . . . Ralph Waldo Trine  
From: trysh travis . . . . . 8/2/2010 2:52:00 PM

|||||

Following up on John B.'s post of a few days ago regarding Trine's \*In Tune with the Infinite,\* I just wanted to ask whether anyone has done research at Stepping Stones to determine whether Bill and/or Lois owned a copy of the book? It allegedly sold around 2 million copies in its day, so Bill need not have owned or even read it to have been influenced by it. However, it would be very interesting to establish more concretely Bill and Dr. Bob's exposure to the ideas of New Thought religions, and personal libraries are one way that historians can do that. I talk in my book about AA's connections to New Thought, but relied on a "it was in the air" kind of argument, rather than hard material evidence to make my claims, and I would like to be able to be more concrete in future.

Trysh Travis

Associate Professor & Undergraduate Coordinator

Center for Women's Studies and Gender Research

University of Florida

Gainesville, FL 32611-7352

\*The Language of the Heart: the Recovery Movement from AA to Oprah<<http://www.amazon.com/Language-Heart-Cultural-Recovery-Alcoholics/dp/08078>\

33193/ref=sr\_1\_1?ie=UTF8&s=books&qid=1268081109&sr=1-1 [20]>  
\*

[Non-text portions of this message have been removed]

|||||

+++Message 6777. . . . . A Day?  
From: Jenny or Laurie Andrews . . . . . 8/5/2010 3:01:00 AM

|||||

"On the day I was born, 13 April 1949 .... in America, the National Committee on Alcoholism announced an upcoming 'A Day' under the uplifting slogan: 'You can drink - help the alcoholic who can't' ..."

















and biographer, told an A.A. session at the 1985 International Convention in Montreal that he had been impressed by the article back in 1941, long before he felt his own need to embrace the program it described!)

How did this fortunate publicity come about? What inspired it and who was responsible for bringing the idea to the attention of the Post's editors and nursing the story through to acceptance and completion?

The account of A.A.'s famous appearance in The Saturday Evening Post is the kind of story that gives some A.A. members goose bumps, because they see it as the sure work of Higher Power. Others would just call it a chain of coincidences that worked out favorably for the Fellowship. Whatever the case, its publication in 1941 was a bombshell breakthrough for A.A. at a critical time.

The process actually started in February 1940, when Jim B., one of the A.A. pioneers in New York City, moved to Philadelphia, the headquarters city of The Saturday Evening Post. Jim started an A.A. group in the city and, through a chance meeting at a bookstore, attracted the interest of Dr. A. Wiese Hammer, who with colleague Dr. C. Dudley Saul, became an enthusiastic A.A. advocate. Dr. Hammer just happened to be a close friend of Curtis Bok, owner of The Saturday Evening Post. After hearing Dr. Hammer's strong endorsement of A.A., Bok passed along to his editors a suggestion that they consider an article about the Fellowship. The suggestion landed on the desk of Jack Alexander, one of the Post's star reporters.

Alexander was a seasoned writer who (according to Bill W.) had just covered some rackets in New Jersey. (This gave rise to an untrue belief that he thought A.A. might also be a racket.) Born in St. Louis, he had worked for newspapers and The New Yorker before joining the Post. Alexander deserves much credit for probing deeply into a struggling society that scarcely impressed him as he started his research. Though assigned to do the story by his superiors, he could have made a superficial review of A.A. activity in New York City and then abandoned the project as "not having much merit." Indeed, he would write four years later that he was highly skeptical following his first contact with four members of A.A. who called at his apartment one afternoon. "They spun yarns about their horrendous drinking misadventures," he wrote. "Their stories sounded spurious, and after the visitors had left, I had a strong suspicion that my leg was being pulled. They had behaved like a bunch of actors sent out by some Broadway casting agency."

But Alexander was too much the professional to give up based on one unsatisfactory interview session. The next morning, he met Bill W. at A.A.'s tiny Vesey Street

general service offices in downtown Manhattan. They hit it off immediately. Alexander described Bill as "a very disarming guy and an expert at indoctrinating the stranger into the psychology, psychiatry, physiology, pharmacology and folklore of alcoholism. He spent the good part of a couple of days telling me what it was all about. It was an interesting experience, but at the end of it my fingers were still crossed. I knew I had the makings of a readable report but, unfortunately, I didn't quite believe in it and told Bill so."

At this point, Alexander could have shelved the assignment for later consideration or dropped it altogether. But Bill W. was determined not to let that happen. He dropped everything and persuaded Alexander to investigate A.A. in other cities, especially Akron and Cleveland. As Bill recalled later, "Working early and late, [ Jack] spent a whole month with us. Dr. Bob and I and the elders of the early groups at Akron, New York, Cleveland, Philadelphia, and Chicago spent uncounted hours with him. When he could feel A.A. in the very marrow of his bones, he proceeded to write the piece that rocked drunks and their families all over the nation."

Alexander recalled that A.A. in those cities had impressed him mightily. "The real clincher came, though, in St. Louis, which is my home town," he remembered. "Here I met a number of my own friends who were A.A.s, and the last remnants of skepticism vanished. Once rollicking rumpots, they were now sober. It didn't seem possible, but there it was."

Now a firm believer in A.A., Alexander finished the article and sent it to Bill and Dr. Bob for review. They suggested only minor changes, though the correspondence between Bill and Jack reveals that Bill wanted no mention of the Oxford Group, a fellowship which had given A.A. its fundamental principles but after 1936 had begun falling fast in the public favor. Alexander said his editors felt the story required some mention of the Oxford Group, but he minimized it.

Then the Post made a request that could have sunk the project. The editors wanted photos to illustrate the article and this, Bill thought, would violate the Society's anonymity. But when the editors said the article wouldn't be published without photos, Bill agonized for a moment and then quickly decided the opportunity was too important to pass up. Thus one photo in Alexander's article showed Bill and seven others grouped in the old 24th Street Clubhouse in Manhattan, though the cutline carries no names. The lead photo, also unidentified, depicted a drunk using a towel to study his hand while taking a drink, and a second photo showed a man on a hospital bed being visited by three A.A. members. Another photo showed a person







L.  
Richeson on Minnesota AA in general. He was one of the first graduates of the  
Yale School of Alcohol Studies in 1940 or so and then came to Minnesota.

FORREST L. RICHESON

Many AA members took their Fifth Step with the retired pastor of the First  
Christian Church (across the street from 2218) during his lifetime, much of  
which was spent working with alcoholics. I had the opportunity to meet him  
once  
at the club and to listen to him speak on several occasions.

His publication of the book "Courage To Change" in 1978 chronicled much to  
fill  
the need for information on the history of A.A. since it came to Minnesota.  
From  
the forward to his book we learn "Forrest became a 'friend' of A.A. in the  
mid-1940s. For over 30 years, he (had) been deeply involved with the  
afflicted  
and affected people of alcoholism. He has heard many thousands of Fifth  
Steps as  
'another human being.' As a pastor, he became involved in the field of  
alcoholism when it was anything but popular to do so and has been an  
inspiration  
to many other clergy to become involved.

Besides his deep involvement and caring for the alcoholic and their  
families,  
Forrest has participated in the governmental and private sectors concern for  
alcoholism: the Minnesota Council on Alcoholism, Minnesota Governor's  
Coordinating Council on alcoholism, and National Council of Church's Task  
Force  
on Alcoholism and Drug Abuse are only examples." (Phil Hansen, former  
Director  
of CD Rehabilitation at Abbott-Northwestern Hospital).



+++Message 6795. . . . . Re: The Jack Alexander Story  
From: Glenn Chesnut . . . . . 8/10/2010 3:35:00 PM



AA historian Mel B. (Toledo, Ohio) was the author of the Jack Alexander  
article  
in Box 459, the article which was recently posted in AAHL Message #6790  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6790>

He is best known as the principal author of "Pass It On," the official AA  
biography of Bill Wilson. He is an astonishing gold mine of information  
about AA  
history, and one of the greatest of the AA authors from the second  
generation of  
AA history.



early AA  
Grapevine (via their online archives search program).

One of us can find it..."

rick, illinois

---

From a search of the AA Grapevine digital archives, I found the following:

A series of "Beginners' Meetings" published from August 1958 to April 1960 presumably by E. S., Hartsdale, New York [E.S. was credited in the first article only]

The fourth article in that series (January 1959) posited a 90 day trial:

"I'd like to suggest that for a period of three months you decide to stay away from a drink twenty-four hours at a time, and also decide to attend many meetings--every night if possible. Surely you can spare ninety days from your life. They might prove to be the most useful ninety days in your entire lifetime. You may learn whether or not you are an alcoholic, and that's a good thing to know."

The first reference to 90 meetings in 90 days I could find was in an April 1976 Grapevine article "About Alcoholism", which contained information from sources outside A.A.:

"While some critics find the methods harsh, counselors claim they are often the only hope of reaching the alcoholic. Once the counselors decide an employee is probably alcoholic, they usually send him to a physician for a double check. On a doctor's advice, many companies send their more serious problem drinkers to residential rehabilitation centers, commonly for about four weeks. Practically all the aggressive company programs insist on participation in Alcoholics Anonymous, preferably attending "90 meetings in 90 days" to start." - Roger Ricklefs

It should be noted that the article was headed with this disclaimer from the Grapevine:

"Many of these items are contrary to AA philosophy. Their publication here does not mean that the Grapevine endorses or approves them; they are offered solely for your information."

In a February 1986 book review by W.P. of "90 Meetings in 90 Days" by Ernie K.,  
with the same disclaimer from the Grapevine

In June 1985, A PO Box 1980 Article "The 'gospel' of 90 meetings. . . ?"  
fostered several follow up comments (particularly March 1988) complaining  
about  
the concept -

The complaint from the chap in England that got sober in 1963 and never  
heard of  
90 meetings in 90 days gives rise to the idea that it's perhaps a regional  
concept?

The details of my notes are appended - I hope I haven't violated any  
Grapevine  
copyright -

Larry

-----  
August 1958  
Vol. 15 No. 3  
Alcoholism Is a Disease  
The first of a series of "Beginners' Meetings"--to run from time to  
time--for  
newcomers to AA sobriety.  
E. S. (author of the series?)  
Hartsdale, New York

September 1958  
Vol. 15 No. 4  
Taking Inventory  
The second of a series of "Beginners' Meetings"--to run from time to  
time--for  
newcomers to AA sobriety.

November 1958  
Vol. 15 No. 6  
Using the Slogans  
The third of a series of "Beginners' Meetings"--to run from time to  
time--for  
newcomers to AA sobriety.

January 1959  
Vol. 15 No. 8  
90-day Trial  
The fourth of a series of "Beginners' Meetings"--to run from time to  
time--for  
newcomers to AA sobriety.  
MUCH of what you will hear in AA is quite different from what most of us  
expected. Some of the suggestions given are directly opposed to your habits  
of  
the past. Even our AA language is strange; it may often seem to be  
contradictory

yet some of our phrases, while unique, have a meaning useful to us which perhaps only we as alcoholics can understand and appreciate. Already you have heard about "hitting bottom," surrender and compliance. You've been told perhaps "ya gotta hit bottom" and "ya gotta surrender in order to win." This "hitting bottom" and surrendering can and do happen at the same time, but perhaps it is worthwhile thinking about them separately. Someone has said that our "bottom" is that point we reach "beyond which we do not want to go." But how are we to know when we hit bottom? Perhaps you have already hit many bottoms and you didn't want to go down further--but you did. Maybe you too can remember when you looked at others critically and said "I never drink alone"--"I only drink what I can afford"--"It's awful to drink sherry out of a half-gallon crock"--"I'll never drive when drinking"--"If I looked as awful as she does I'd quit"--"I never lost a job through booze"--"I've never been in a hospital because of alcohol"--etc., etc. . . . yet many of us, later, passed these bottoms and went on to other--seemingly bottomless--bottoms. Even today we hear the stories of other alcoholics and in fearful trepidation we say "If I ever was as bad as he I'd surely quit," but I wonder if we would or could. Too often suffering and degradation leads only to more suffering and deeper degradation. Hostilities within lead to hostilities without. A defense appears for every failure. Catastrophes are minimized. Defiance sets in and we almost dare the world to do its worst to us: Yes, even up to the grave. Any and all of these things can happen to us. We can break our back and our bones. We can lose our jobs, our family and our friends. We can wreck our cars, our health and our self-respect. All of these can happen, and keep on happening, unless something special happens to us when these things occur. That "something special" might have many names. Right now I'd like to call it ego deflation, the kind of deflation that brings us to the point where we realize that we just do not "know it all." That could be the point of surrender. The disaster, embarrassment, shame, and suffering are not enough; the surrender is the vital force. Fortunately for some of us the surrender resulting from ego deflation comes to us before the disasters are too many or too great, Why it should come early for some and later for others would be difficult to explain. The fortunate ones can only be grateful for this special grace and live a disciplined life so that

the  
doggone ego will not re-inflate. Its power for revival is truly terrific and  
we  
must be ever vigilant. We'll talk more about that at another time.  
But for now--to whom or to what do we surrender? Perhaps the first important  
part of the surrender comes with the knowledge that alcoholism is a  
disease--and  
acceptance of the fact that you are a victim of it . . . meaning, of course,  
that our great ego finally realizes that we can no longer safely take even  
one  
drink. That's a very good beginning. Other surrenders will follow, for I  
believe  
you will see the need to practice at least in part the Twelve Suggested  
Steps.  
Truly accepting the fact that we are the victim of a serious insidious,  
progressive, and fatal disease (unless it is arrested) is also an admission  
that  
without help we are completely unable to help ourselves.  
It was Dr. Timeout who said that surrender rather than compliance, paves the  
way  
for the spiritual awakening which he and many of us believe is the "act of  
giving up one's reliance on one's omnipotence."  
Quite likely some of you here tonight have not totally surrendered, or  
experienced this particular spiritual awakening. If so, you wouldn't be the  
first to enter AA's door just because others thought he was an alcoholic.  
Many  
come, we know, just to keep peace at home or on the job or because they have  
had  
recent troubles which they may still feel are of an accidental or temporary  
nature.  
That's quite all right. I was one of those, too. I first came here just  
wanting  
to stay sober until I got a new job. That was over eight years ago and I'm  
still  
here, and in the new job for eight years too.  
So regardless of why you come, even if it was only to get in out of the  
rain, or  
to escape the whip of someone's scorn or the lash of critical voices--make  
the  
most of it. Be a good sport--give yourself a break.  
Right now, you are physically sober and no doubt intend to stay sober. The  
only  
big mistake would be to adopt an attitude of bitterness because  
circumstances  
have forced you into AA. A few rare ones decide they will comply only  
because  
they must. They will stay sober if it kills them, but they are not going to  
like  
it. Someday they will show those other people how wrong they were, etc. etc.  
That is a form of bitter compliance that can be very miserable and of course  
totally unhelpful.  
Why not be a good sport? Give yourself a break. You're here, you're sober,  
your  
agreement with yourself and with AA is only for twenty-four hours. Why not  
use

those twenty-four hours to your own benefit? You have only recently hit a new bottom, probably--or you would not be here. Nothing can be gained by waiting to hit the next bottom. It's a good time to remember: you were not too wise or all-powerful in your latest bout with alcohol. Attend lots of meetings, listen hard and apply at least part of what you hear to yourself. Keep an open mind. Relax. Don't fight it. You will hear a great deal about the ravages of this disease of alcoholism on others. You will meet with some nice people, with experiences like yours, who have found that alcohol is unnecessary. You will agree that those who deny a master outside themselves are never masters of themselves. Give a bit of thought to the Twelve Suggested Steps, the slogans and the literature, and a bit of practice. You can help others and your group, too. Pray a bit, too--if you can. If you can't, don't worry about it. Relax--give yourself a break. I'd like to suggest that for a period of three months you decide to stay away from a drink twenty-four hours at a time, and also decide to attend many meetings--every night if possible. Surely you can spare ninety days from your life. They might prove to be the most useful ninety days in your entire lifetime. You may learn whether or not you are an alcoholic, and that's a good thing to know. You will meet with some who have surrendered, who have accepted the fact that by themselves they could not live without alcohol. They will tell you that surrender feels good. They do not have to fight anymore. They are no longer constantly on the defensive. They feel free and pretty good. So why not give yourself a break and use these ninety days to your good advantage. You may find you don't have to be a poor loser, that somewhere along the way you win by surrendering.

March 1959

Vol. 15 No. 10

Day-tight Compartments

The fifth of a series of "Beginners' Meetings"--to run from time to time--for

newcomers to AA sobriety.

[Couldn't find the sixth of a series]

July 1959

Vol. 16 No. 2

What Is an Open Mind?

The seventh of a series of "Beginners' Meetings"--to run from time to time--for

newcomers to AA sobriety.

November 1959

Vol. 16 No. 6

Hints On Avoiding the First Drink

The eighth of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.

April 1960

Vol. 16 No. 11

Sobriety 1-2-3

One of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.  
(The End)

August 1960

Vol. 17 No. 3

Hour Serenity

One of a series of "Beginners' Meetings"--to run from time to time--for newcomers to AA sobriety.

E. S.

Hartsdale, New York

=====  
April 1976

Vol. 32 No. 11

About Alcoholism - Alcoholism Information, Research and Treatment Trends in Industry

Many of these items are contrary to AA philosophy. Their publication here does

not mean that the Grapevine endorses or approves them; they are offered solely

for your information.

Sandin-Murray-Sutherland, Inc., a New York firm, uses a hard-headed approach to

alcoholism counseling. Its clients are Merrill Lynch, Pierce, Fenner & Smith,

Inc.; New Jersey's Public Service Electric & Gas Co.; and Marsh & McLennan, Inc., the insurance concern.

Companies like these are trying a bold and controversial strategy: They are putting teeth in their alcoholism programs. Most corporate programs for problem

drinkers still wait passively for a handful of obvious alcoholics to show up with jittery hands and bloodshot eyes. But a few dozen aggressive programs, mainly started in the last few years, try to ferret out the secret alcoholic as

soon as his performance starts to slip, often ten years before jittery hands set in.

These programs offer every possible help in recovery--no gimmicks, just the standard methods such as residential rehabilitation centers and Alcoholics Anonymous--and usually threaten instant dismissal if the employee doesn't use

it.

The more effective corporate programs are achieving remarkably good recovery rates of 65% to 85%, says William S. Dunkin, assistant director of

labor-management services at the National Council on Alcoholism. U.S. companies currently operate over 600 alcoholism programs, Mr. Dunkin says, double the figure five years ago. However, Paul A. Sherman, who directs the counseling program at International Telephone & Telegraph Corp., estimates that because of a lack of management and union support, fewer than 50 of these programs are working well. The corporate programs show that the employee drinking problem is far greater than many executives believed possible. In Salt Lake City, the 7,300-employee Utah Copper division of Kennecott Copper Corp. says it has reached 660 alcoholic workers since it started an aggressive program five years ago. Similarly, the 38,000-worker New York City Transit Authority says its 19-year-old alcoholism program, one of the oldest aggressive programs in the country, has handled over 5,000 problem drinkers. The program regularly hospitalizes 175 to 200 workers a year, says Joseph M. Warren, its director.

While some critics find the methods harsh, counselors claim they are often the only hope of reaching the alcoholic. Once the counselors decide an employee is probably alcoholic, they usually send him to a physician for a double check. On a doctor's advice, many companies send their more serious problem drinkers to residential rehabilitation centers, commonly for about four weeks.

Practically all the aggressive company programs insist on participation in Alcoholics Anonymous, preferably attending "90 meetings in 90 days" to start. Roger Ricklefs

=====

February 1986

Vol. 42 No. 9

About Alcoholism - Alcoholism Information, Research, and Treatment  
Book Review - 90 Meetings 90 Days

Many of these items are contrary to AA philosophy. Their publication here does

not mean that the Grapevine endorses or approves them; they are offered solely for your information.

This book is the personal journal of an AA member's experience of attending the traditional 90 AA meetings in 90 days. The anonymous author (Ernie K.) writes

about the AA way of life--as he understands it--and how he deals with the ordinary, troublesome, and sometimes difficult problems of living sober.

The book examines various parts of the AA program including the Steps, the Big

Book, and important aspects of AA history. This book is written with

intelligence, grace, and clarity which reflect the fundamental aspects of AA membership. 90 Meetings 90 Days is for people who are not looking for quick or easy answers; it is intended for those who take themselves, their recovery, and other people seriously.

Available for \$10.95 from: Johnson Institute, 510 1st Avenue N. Minneapolis, MN 55402  
W. P.

=====  
July 1985

Vol. 42 No. 2

PO Box 1980

The 'gospel' of 90 meetings. . . ?

In recent years, at least in some areas, a seemingly innocuous statement has been repeated time and again, and appears about to become "AA gospel." This is

the statement made to newcomers that they must attend ninety meeting in ninety

days. It is, in my opinion, high time that this particular example of well-intentioned nonsense be laid to rest!

Both here in Hawaii and at meetings in my home area in California, I hear newcomers being given the impression that if they don't attend ninety meetings

in ninety days, they don't have a ghost of a chance of "making the program."

This is not only untrue, it is ill-advised and grossly unfair. To some, it throws a seemingly insurmountable roadblock in the path to sobriety. To the best

of my knowledge, the only requirement for AA membership is, as it has been all

along, a desire to stop drinking.

When I came into the AA Fellowship in 1958, the good members of the old Aloha

Group stressed the importance of things like honesty, open-mindedness, and willingness. And if anyone had told me I had to attend ninety meetings in ninety

days, or had to do anything, I doubt that I would have stayed around long enough

to realize I wanted what they had.

Let's give today's newcomers a break and greet them with the love and understanding that I found twenty-six happy years ago, encouraging them to attend as many meetings as possible--without putting an arbitrary number on the

necessary amount.

A. W.

Honoloulu, Hawaii

April 1986

Vol. 42 No. 11

PO Box 1980

More about '90 meetings. . . '

Just read A. W. of Honolulu's letter in July 1985 Grapevine, "The 'gospel' of 90

meetings. . . ?" Like A. W., I'm sick of this, and it has got no connection

at  
all with the program. I came in in 1963. Ninety days was never mentioned; no  
one  
had ever heard of it, everyone said get to as many meetings as possible. If  
90  
meetings in 90 days is necessary to making the program, then there are a  
number  
of older members around who are not in the program! In fact, presumably  
never  
have been in the program--amazing we're sober!  
E. L.  
London

October 1987

Vol. 44 No. 5

90 Days--or Just for Today?

The other day, at a social event, I bumped into a newcomer from my home  
group.

"Guess what!" he exclaimed. "I did my 90 days!" When he realized that the  
party

I was with were non-AAs, he changed the subject. Later, one of my non-AA  
friends

asked me, "Did that young man just get out of prison?"

I sometimes wonder about the very heavy emphasis we place on that 90-day  
suggestion. In my area, group after group, meeting after meeting, the  
questions

are put to us: "Is there anyone here working on 90 days?"; "Is there anyone  
here

celebrating 90 days?"

How did it start and what does it mean?

One of the things that first attracted me to Alcoholics Anonymous was the  
fact

that nobody put me on the spot by asking me questions. I never had  
satisfactory

answers before AA and none when I arrived, so I was especially grateful.

It used to be suggested that new-comers give AA a try for "about three  
months."

Gradually, over the years, the "three months" became "90 days." The "90  
days"

became "90 meetings in 90 days." And now I hear us talking about "90 and  
90"!

Three months, or 90 days, is generally accepted as a reasonable period in  
which

alcohol, alcohol fumes, and alcoholic fantasies can be cleared out of the  
human

system; it is also considered a fair length of time in which to grasp a  
working

knowledge of the AA recovery program.

But why 90--why not 79 or 102? In my area, 90 days is the suggested  
requirement

before a member may speak from the group podium or hold an office in the  
group.

I remember one business meeting where nominees were being considered for  
office

for the next term. A newcomer put his own name in nomination.

"But," said the chairman, "you've been drinking all along."

"So what," said the newcomer. "I've got my 90 days!"

The 90 days we are talking about, of course, is a period of continuous sobriety.

When I came on the scene, that probation seemed too long for someone as special

as I thought I was. Others pointed out to me, however, that they once thought

they were special, too, but they had found it a good idea to try to stop being

different and start trying to fit in--to stop running the show and, instead, join the cast!

I've had newcomers ask how we reconcile "90 days" with "just for today." It seems most AAs find it easier to come through that early period by taking it one

day at a time. Ninety days can seem a very long time indeed when we are new.

Some of us never stayed sober for 90 days. I once stayed sober for several weeks

but not because I wanted to. I was locked up. Toward the end of my drinking life

I couldn't stay away from a drink for more than six hours.

Thank goodness, the group I came into didn't "push" that early period of adjustment. They put the emphasis squarely on today. They made it so clear that

even I could understand when they said that they had not given up drinking for

three months or for the rest of their lives; nor had they given it up forever

and ever, amen! What they were doing was trying to stay away from that first drink just for today. And the principal tool they used to help themselves was

meetings. They came to one meeting at a time, one day at a time. They asked me

if I thought I could do that. Without realizing it, I answered in kind and said

that I would try.

Generally speaking, I would like to see us play down the "90 and 90" battlecry

and play up the victory slogan "just for today!" What do you think?

W. H.

New York, New York

March 1988

Vol. 44 No. 10

PO Box 1980

90 and 90?

I was later than usual reading the October issue, but when I got to "90

Days--or

Just for Today?" I couldn't believe it. Hopefully you got a flood of comments,

but just in case I am including mine: 90 days for what?

I agree with W. H. that far too much emphasis is being put on newcomers (primarily by rehabs) to make 90 meetings in 90 days, instead of the proven

AA

axiom of "One Day At a Time." Ten years ago, staying sober one hour, not to

mention twenty-four, seemed a long time. Back then, 90 days would have been as impossible as the 20-30 years I vaguely heard some members had. Thankfully, everyone said, "Just don't drink today."

What absolutely floored me was the statement: "In my area, 90 days is the suggested requirement before a member may speak from the group podium or hold an office in the group." Speak? Hold office in three months? Are we talking AA here? If we are, this scares me!

Don't misunderstand. After attending meetings from coast to coast, I'm well aware that "each group should be autonomous," that often terms or format change

slightly from place to place, and this generally has worked very well. What concerns me is the second half of the Fourth Tradition: "--except in matters affecting other groups or AA as a whole."

Around Pittsburgh, you normally don't "lead" before a year, and need at least

that much to hold office. I think it is safe to say that at three months, none

of us knew what end was up. The idea that an area of AA meetings requires so little sobriety to speak or hold office should make every member worry. Are these shaky newcomers the only ones left to carry the message, take responsibility for meetings--and worse, represent AA as a whole?

J. P.

Clairton, Pennsylvania

PO Box 1980

90 and 90?

I agree with W. H.'s view that "just for today" is more helpful to sobriety than

"90 meetings in 90 days." Although I have heard people who were helped by the

90-day concept, I've also seen those who made a start in AA, then were heard counting off their "90 & 90" like prisoners X-ing off days on the wall. When they reached the 90, they vanished. Some who did stick around later said they

had been under the impression they would be "cured" after 90 days. I think it

can set up a false goal--racking up days and meetings instead of learning about

alcoholism and sobriety. What helped me the most, in the way of sayings, were

"Bring the body to and the mind will follow," and "If you don't drink today, you'll never drink, because it's always today." But as to W. H.'s suggestion about playing down the "90 and 90" saying, I don't believe there is any way to

stop any particular phrase from going around in AA, and it does seem to be helpful to some. I think we'll all hear what we need if each of us helps each

other as we each sincerely think best.

F. D.

Coral Gables, Florida

PO Box 1980

90 and 90?





























article "Rarely - or Never"

<<<http://www.aagrapevine.org/da/article.php?id=107518&tb=2ZGE9ZHQM0ExOTc4JnBnPT>\

U2 [22]

><http://www.aagrapevine.org/da/article.php?id=107518&tb=2ZGE9ZHQM0ExOTc4JnBnPT>\

TU2 [22]>

It discusses the use of the word "rarely" in the phrase "Rarely have we seen a person fail who has thoroughly followed our path," asking essentially the same question Charlie raises, why didn't he use the word "never"?

It records Bill being asked three times at conferences if he would change the wording if he were able to. In all three instances he replied that he wouldn't. There were several reasons given the main one being, "I think the main reason for the use of the word 'rarely' was to avoid anything that would look like a claim of a 100% result."

I suspect similar thinking may have resulted in the word use Charlie questions.

I think sometimes we lose our view of the forest when we focus on trees.

Tommy H in Baton Rouge

- - - -

"MOST" or "ABSOLUTELY ALL" ???

Original message 8/10/2010 from Charlie Parker:

>On page 24 of the Big Book it says that "The fact is that most >alcoholics, for reasons yet obscure, have lost the power of choice in drink."

>

>I wonder why it says "most alcoholics."

>

>There are a lot of places where they used absolutes (even in the >paragraph that precedes this one it says that "at a certain point in >the drinking career of every alcoholic, he passes into a state where >the most powerful desire to stop drinking is of absolutely no >avail") but here they tempered the statement with "most."

>

>This just came up in discussion and I thought I would throw it out there.

>

>Any thoughts or references?

>

>Best regards, Charlie P., Austin

|||||

+++Message 6816. . . . . Author of Forewords







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so pronounced from the very beginning that "there was never a real  
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If you try to parrot Oxford group principles and practices in the modern  
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anything genuine A.A. ever was -- and in the process you will also drive out  
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-- Glenn C. (South Bend, Indiana)

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- > the small group of Roman Catholic priests, including
- > Father Edward Dowling, S.J., Father Ralph Pfau
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- > was seen all over the world), who were friends of
- > A.A. and/or alcoholics who had recovered in A.A.,
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- > the new movement in Catholic circles.

=====  
N.C.C.A.\* "BLUE BOOK," Vol. 10, 1960  
MORAL RE-ARMAMENT AND ALCOHOLICS ANONYMOUS  
Reverend John C. Ford, S.J.

Some of the original inspiration of A.A. came from the Oxford Groups, which  
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now called MRA, or Moral Rearmament. It was an Oxford grouper who first came  
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Bill W., the co-founder of A.A. in November, 1934, to tell him how he had  
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sobriety with the help of God and the Oxford groups. And when Bill W. went  
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Akron, Ohio, in May, 1935, and almost had a slip, it was through Oxford  
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A.A.  
severed all connection with the Oxford Groups early in its history. The New  
York A.A.'s withdrew in 1937, the Akron A.A.'s in 1939 -- at a time when the  
total membership of A.A. in both cities was about a hundred people.

Some of the reasons for this withdrawal are given by Bill W. in *Alcoholics  
Anonymous Comes of Age*. He says that the four absolutes of the Oxford groups  
(absolute honesty, purity, unselfishness, and love) were too much for  
recovering alcoholics to appreciate, that they rebelled against the "rather  
aggressive evangelism" of the Oxford groupers, and could not accept the  
principle of "team guidance" from the group. Furthermore, the Oxford groups  
sought prestige through publicity for its prominent members, while A.A. was  
developing a fundamental principle of anonymity.

A.A. has always acknowledged the debt it owes to the Oxford groups in its early days. Fortunately, however, when they parted company, A.A. left behind those elements of Buchmanism which are unacceptable to Catholics. For instance, Catholics would object to open confession within the group practiced by many Buchmanites. But in A.A. the fifth of the Twelve Steps reads, "We admitted to God, to ourselves, and to another human being the exact nature of our wrongs."  
A.A. members often "tell their story" at A.A. meetings, but a group confession, in an objectionable sense of the phrase, is not part of their policy or their practice. There are also to be found still traces of Oxford group terminology in A.A.; for instance, the word group itself. And the phrase "group conscience" which occurs in A.A. literature is reminiscent of a Protestant type of private revelation, or at least of a theological position which does not do justice to the unique place occupied by the Church of Christ. In A.A. however, the phrase group conscience, if it ever had definite theological meaning has long since lost it. It merely means the opinion of the major et sanior pars. And although it is the hope of all concerned that decisions be arrived at prayerfully, or in a spirit of submission to the will of God, it is not the thought of anyone that God has made A.A. the instrumentality of special, private revelations. Besides, the decisions in question do not have to do with religious or theological matters, but only with the practical measures to be taken to help the sick alcoholic to recover.

Apparently the differences between the fundamental attitudes of the early A.A.'s and the Oxford groupers were so pronounced that there was never a real ideological integration of A.A. into that movement. There was initial inspiration and association rather than integration. A.A. sprang from the Oxford groups but almost immediately sprang away from them.

---

\*The N.C.C.A.

1949: "National Clergy Conference on Alcoholism" (founded by Father Ralph Pfau, author of the Golden Books) held its first gathering in August at Saint Joseph's College in Rensselaer, Indiana.

1971: name change to National Clergy "Council" on Alcoholism

1974: the phrase "and Related Drug Problems" was added to the name

1985: name changed to National "Catholic" Council on Alcoholism and Related



- - - -

From: bruceken@aol.com (bruceken at aol.com)

I consider myself one of three million alcoholics, worldwide, who have not "lost the power of choice in drink." I found it, 24 years ago.

Bruce K.  
San Francisco

|||||

++++Message 6821. . . . . Re: Most alcoholics ... have lost the power of choice  
From: Charles Knapp . . . . . 8/21/2010 5:23:00 PM

|||||

Hello Group,

One possible reason: Three pages earlier Bill says "But what about the real alcoholic? He may start off as a moderate drinker; he may or may not become a continuous hard drinker; but at some stage of his drinking career he begins to lose all control of his liquor consumption, once he starts to drink." Is it possible that a person could be alcoholic that has not lost the "power of choice in drink"? Could they wake up one day and realize they have begun to lose control and if they continue drinking the way they have been they might become a real alcoholic? It is the individual that makes the diagnoses they are alcoholic, not any of us. Maybe Bill left a way in for the person who truly believed they were alcoholic but had not lost the power of choice in drink.

Charles from Wisconsin

|||||

++++Message 6822. . . . . Re: Fr. John Ford: AA rejection of Oxford Group absolutism, etc.  
From: jax760 . . . . . 8/24/2010 5:36:00 PM

|||||

I am a little confused over #5 below.

"public confession of sins to the entire group (instead of AA's Fifth Step private confession)"

The Oxford Group advocated "sharing for witness" and "sharing for confession".  
In Sam Shoemaker's writings he always insisted that sharing for confession be

done with a single person only. Can someone clarify the comment, was it a quote attributable to Father John Ford or some other source?

God Bless

John B.

\*\*\*\*\*

John,

Number 5 was just my attempt at a summary of what Father John Ford said in his article at one point:

"Catholics would object to open confession within the group practiced by many Buchmanites. But in A.A. the fifth of the Twelve Steps reads, 'We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.'  
A.A. members often 'tell their story' at A.A. meetings, but a group confession, in an objectionable sense of the phrase, is not part of their policy or their practice."

(You can read the whole of his article in the NCCA Blue Book down at the bottom of this page.)

My intention was to sum up Father Ford's arguments, not to argue either for or against them.

But I agree with you, that Father Ford's argument on this issue was not the best way to express the fundamental problem, and probably involved a misunderstanding and misstatement of the Oxford Group's teaching.

The real issue, I believe, was that as Protestants, the Oxford Group believed that people could be forgiven for their sins without having to confess them to an ordained Catholic priest. Father Ford would have believed that you couldn't be forgiven until you received the formal words of absolution from a Catholic priest.

But there was another issue here. There has always been a good deal of diversity in A.A. belief and practice, and Father John Ford followed the principle of anonymity to an extreme. He was instructed by his ecclesiastical superiors,

I

have been told, to keep the fact that he was a recovering alcoholic a total secret, so as not to bring the Roman Catholic Church into disrepute. As a result, I was unable to determine when he actually got sober in A.A., and he only publicly revealed that he himself was a recovering alcoholic (to the best of my knowledge) at the very end of his life, when he talked about it (for example) when he was interviewed by Mary Darrah in 1985. I think Ernie Kurtz was aware of it at an earlier point, but I'm not sure when.

And Father Ford may have believed that talking too much in AA meetings about our sins would involve making things public which were intensely personal and should be kept private, and that attempting to make people talk about all of their worst sins in the public context of a group meeting was bad moral theology and the worst kind of "let it all hang out" modern pop psychology, and that suggesting that this kind of public confession would somehow free you from the power of your past sins ran totally against good Catholic moral theology.

This would involve a gross (and dangerous) confusion between discussions appropriate only to the privacy of the confessional booth, and less sensitive personal matters that were all right to talk about in public.

I feel sure that Father Ford believed that members of the Oxford Group on many occasions talked about personal matters during group meetings, that should only be talked about between a layperson and that person's priest.

(This is Father Ford I'm talking about here -- I'm a Methodist minister, and we Methodists don't believe that you have to confess your sins to a member of the clergy in order to be forgiven by God. Like Anglicans and Lutherans, we believe that you are allowed to do so, and laypeople sometimes do it, but you don't have to do it, and most parishioners don't.)

But some of this is supposition on my part. I do agree with you that, on this issue, Father Ford does not seem to have been aware of details of how the Oxford Group system actually worked.

Glenn C. (South Bend, Indiana)

\*\*\*\*\*

--- In AAHistoryLovers@yahoogroups.com, Baileygc23@... wrote:

>

> A.A. REJECTION OF FIVE MAJOR OXFORD GROUP PRINCIPLES AND PRACTICES

>

> (1) absolutism

> (2) "aggressive evangelism"

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> =====

>

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>







=====  
stalban2001 RESPONDS AS FOLLOWS:

Let me clarify a bit regarding the Episcopal (Anglican) position on the forgiveness of sins. Like Roman Catholics, Episcopalians believe that priests have the sacramental authority to forgive sins. For most of us, however, this usually happens during the general confession at the Holy Eucharist or at Morning or Evening Prayer.

The Book of Common Prayer, pp. 446-452 (<http://www.bcponline.org/>) provides for auricular confession during which a penitent meets confidentially with a priest. This is known as "Reconciliation of a Penitent." Regarding its use, we say this: all can, none must, some should.

Dr. Sam Shoemaker would certainly have known this, and I suspect would have regarded public testimony of sins as spiritually unhealthy.

=====  
THE ORIGINAL MESSAGE FROM JOHN B. SAID:

From: jax760 <jax760@yahoo.com>  
To: AAHistoryLovers@yahoogroups.com  
Sent: Tue, August 24, 2010 5:36:36 PM  
Subject: Re: Fr. John Ford: AA rejection of Oxford Group absolutism, etc.

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"public confession of sins to the entire group (instead of AA's Fifth Step private confession)"

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Glenn C. (South Bend, Indiana)

\*\*\*\*\*

AND THIS WAS THE MESSAGE THAT STARTED THE WHOLE THING OFF:

Baileygc23@ SENT IN AN ARTICLE WRITTEN BY FATHER JOHN FORD and Glenn C. wrote a short introduction, in which he attempted to sum up Father Ford's position as follows:

- >
- > A.A. REJECTION OF FIVE MAJOR OXFORD GROUP PRINCIPLES AND PRACTICES
- >
- > (1) absolutism
- > (2) "aggressive evangelism"
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>early days. Fortunately, however, when they parted company, A.A. left  
behind



<http://www.aaholygrail.com/>

--- In AAHistoryLovers@yahoogroups.com, "Michael" <mfmargetis@...> wrote:

- >
- > Hi all,
- >
- > I know this has been addressed before, but I'm having trouble
- > finding the answer searching previous posts. My question concerns the
- > master copy of the original manuscript (multilith edition), which has
- > been sold twice at Sotheby's (First time in 2004, second time in
- > 2007 for substantial sums.)
- >
- > What I would like to know is, who actually was in possession of it and
- > received payment when it was auctioned off the first time? And, do we
- > know the trail of ownership? Lois to Barry L. to ... who?
- >
- > Thank you,
- >
- > Mike Margetis
- > Brunswick, MD
- >

=====

+++Message 6828. . . . . Re: Master Copy Original Manuscript  
From: Dudley Dobinson . . . . . 8/25/2010 8:03:00 PM

=====

<http://www.aaholygrail.com/3.htm>  
[http://www.aabibliography.com/barry\\_leach\\_living\\_sober.html](http://www.aabibliography.com/barry_leach_living_sober.html)

The above is a link to the current owner's web site. (Ken R.) It was first sold by the heirs of Barry Leach (Author of Living Sober). As I understand the previous history Lois Wilson gave Barry the document. I could expand on the reason for this but I would only be repeating previous discussions on AAHL. The second link above would indicate that Barry wanted this document to go to AA Archives.

In fellowship,  
Dudley Dobinson from the Emerald Isles

=====

+++Message 6829. . . . . Re: When were the circle and triangle officially registered?  
From: Tom Hickcox . . . . . 8/26/2010 12:41:00 AM

=====

The first Big Book that has the statement, "ALCOHOLICS ANONYMOUS (r in a circle) is a











The circle and triangle symbol made its debut at the 1955 International Convention in St Louis. It was featured on a large banner at the back of the stage (re AA comes of Age - pp 40 and 139). A December 1993 Grapevine article gives the history of the symbol and states "the circle and triangle symbol was registered as an official AA mark in 1955."

Cheers  
Arthur

- - - -

From: Glenn Chesnut  
<glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

Arthur,

I suspected something like this when I first asked the question. This indicates that as of 1993, there were people at the New York AA office who mistakenly thought the circle and triangle had been officially registered as a trademark with the United States Patent and Trademark Office back in 1955. But in proper legal terminology that was only "First Use."

In fact, the circle and triangle were not legally registered as a trademark until 1985. That is why the R in a circle (indicating a legally registered trademark) did not start appearing in Big Books in conjunction with the circle and triangle logo (as Tommy Hickcox noted) until 1985/1986.

So the actions later taken by the New York GSO and AA World Services to try to stop anyone but them using that logo, was an attempt to lock the barn without even realizing that this particular horse had already successfully stolen away fifty years earlier.

Glenn

- - - -

See Message No. 6833 from "mark\_area56"  
<mark@go-concepts.com> (mark at go-concepts.com)  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6833>

Circle and Triangle Trademarks by Alcoholics Anonymous World Services, Inc.  
Source – United States Patent and Trademark Office Website

Circle Triangle Design - Trademark  
Registration # 1314581  
First Use - July 1955  
Filed - March 8, 1984  
Registered – January 15, 1985  
Cancellation Date – October 17, 2005

Circle Triangle Design – Service Mark  
Registration # 1557358  
First Use – July 1955  
Filed – December 12, 1988  
Registered – September 19, 1989  
Cancellation Date – March 25, 1996

Circle Triangle Design plus AA (words) – Trademark Service Mark  
Registration # 1560849  
First Use – July 1955  
Filed – December 12, 1988  
Registered – October 17, 1989  
Cancellation Date – April 22, 1996

Circle Triangle Design plus AA Unity Service Recovery (words) – Service Mark  
Registration # 1556288  
First Use – February 1, 1955  
Filed – December 12, 1988  
Registered – September 12, 1989  
Cancellation Date – March 18, 1996

Circle Triangle Design plus AA Unity Service Recovery (words) – Trademark  
Registration # 1371267  
First Use – February 1, 1955  
Filed – February 26, 1985  
Registered – November 19, 1985  
Cancellation Date – August 26, 2006

Circle Triangle Design plus AA General Service Conference (words)  
– Trademark  
Registration # 1322117  
First Use – February 1, 1955  
Filed – April 2, 1984  
Registered – February 26, 1985  
Cancellation Date – December 3, 2005

Circle Triangle Design plus AA General Service Conference (words)  
– Service Mark  
Registration # 1555284  
First Use – February 1, 1955  
Filed – December 12, 1988  
Registered – September 5, 1989  
Cancellation Date – March 11, 1996

And, for those who might be interested, there are a total of 19 trade and service marks listed. Other than the seven listed above, there are two for the "A.A." mark showing first use on March 1, 1939 and still live plus one for "Alcoholics Anonymous" with a first use also on March 1, 1939 and also still live. The remaining marks are for "The Big Book", "Box 459", both still live, and the marks used for the last few International Conventions.

Just to close some loops from the recent discussions.

Mark

|||||

+++Message 6835. . . . . Re: When were the circle and triangle officially registered?

From: john wikelius . . . . . 8/27/2010 3:43:00 PM

|||||

Do you need printings and dates of third edition?

From: Tom Hickcox <cometkazi1@cox.net>  
(cometkazi1 at cox.net)

The first Big Book that has the statement, "ALCOHOLICS ANONYMOUS (r in a circle) is a registered trademark of A.A. World Services, Inc." was in the 23rd Printing of the Third Edition, 1986.

The first to have the statement, "ALCOHOLICS ANONYMOUS (r in circle), A.A. (r in circle), and (the circle and triangle symbol plus r in a circle) was the 24th Printing 1986.

All the Second Editions have the circle and triangle on the full title page. The first to have a trademark symbol (r in a circle) was the 20th Printing 1985. None of these had the statement on the copyright page.

They subsequently dropped the circle and triangle, but I don't have a complete collection of the Third Edition.

This, of course, doesn't answer the question of when the trademark was applied for.

Tommy H in Baton Rouge

|||||

+++Message 6836. . . . . Re: Most alcoholics ... have lost the power of choice

From: Charley Bill . . . . . 8/25/2010 12:54:00 PM

|||||

From Charley Bill and looking@pigsfly.com

----

On 8/21/2010 2:23 PM, Charles Knapp wrote:

>  
> Hello Group,  
>  
> One possible reason: Three pages earlier Bill says "But what about the  
> real alcoholic? He may start off as a moderate drinker; he may or may  
> not become a continuous hard drinker; but at some stage of his  
> drinking career he begins to lose all control of his liquor  
> consumption, once he starts to drink." Is it possible that a person  
> could be alcoholic that has not lost the "power of choice in drink"?  
> Could they wake up one day and realize they have begun to lose control  
> and if they continue drinking the way they have been they might become  
> a real alcoholic? It is the individual that makes the diagnoses they  
> are alcoholic, not any of us. Maybe Bill left a way in for the person  
> who truly believed they were alcoholic but had not lost the power of  
> choice in drink.

>  
> Charles from Wisconsin

>  
>  
Hooray for Charles! I usually point out that a person may be an  
'incipient alcoholic' in my Joe and Charlie Workshops. It also provides  
a way for someone who is worried about their drinking but not ready to  
accept the label of alcoholic to join us in AA. They soon seem to  
forget that they ever objected to the label and enter into the  
Fellowship wholeheartedly.

How is Wisconsin? Do you miss the desert? Was it kind to you?

- - - -

#### ON A FURTHER TOPIC:

Whenever there is a reference to the drafts of the Big Book, would it  
be useful to state the obvious: No one has ever achieved sobriety by using  
the  
draft versions, but hundreds of thousands in countries all over the globe  
have  
done so using the approved editions?

I certainly agree with Old Ben, it couldn't be better for us used to  
learning from books made from paper. However, different media is needed for  
many  
of our newcomers who did not grow up with books.

- - - -

From: <looking@pigsfly.com> (looking at pigsfly.com)

This would suggest that no one got sober in AA before the first edition came  
out of the bindery.

I know this is an area of some controversy, but I think the ideas embodied  
in the big book are more important than the specific way they are fixed in  
print, and the next 25 years is going to be nearly as important and  
difficult in the way we tell our story to a new population as the first 25





by Sally and David Brown, which reveals that Marty returned to drinking somewhere between 1959 and the mid-1960s.

Untold numbers of people sobered up prior to the founding of AA and publication of the Big Book and untold numbers of people sober up outside of AA today. While many AA members may have tried other means of sobering up before achieving success in AA it doesn't stand that those other means are unsuccessful with other alcoholics. Religions have been playing a long and thankless (and all too often derided) role in helping people find sobriety.

William White's excellent book "Slaying The Dragon" should be required reading for any serious AA historian for providing a superb history of addiction treatment and recovery in America. It may not rise to the entertainment level of a Joe and Charley tape but will provide well researched and corroborated history about alcoholism. To borrow an excerpt: "What is most striking in this American history of addiction recovery is the incredible diversity of styles and media through which people have resolved their problematic relationships with alcohol and other drugs. Science is confirming Bill Wilson's 1944 observation that there are many roads to recovery."

Cheers

Arthur

---

From: AAHistoryLovers@yahoogroups.com  
On Behalf Of Charley Bill  
Sent: Wednesday, August 25, 2010 11:54 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: Re: Most alcoholics ... have lost the power of choice

From Charley Bill and looking@pigsfly.com <mailto:looking%40pigsfly.com>

-----  
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How is Wisconsin? Do you miss the desert? Was it kind to you?

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#### ON A FURTHER TOPIC:

Whenever there is a reference to the drafts of the Big Book, would it be useful to state the obvious: No one has ever achieved sobriety by using the draft versions, but hundreds of thousands in countries all over the globe have done so using the approved editions?

I certainly agree with Old Ben, it couldn't be better for us used to learning from books made from paper. However, different media is needed for many of our newcomers who did not grow up with books.

- - - -

From: <looking@pigsfly.com <mailto:looking%40pigsfly.com> > (looking at pigsfly.com)

This would suggest that no one got sober in AA before the first edition came out of the bindery.

I know this is an area of some controversy, but I think the ideas embodied in the big book are more important than the specific way they are fixed in print, and the next 25 years is going to be nearly as important and difficult in the way we tell our story to a new population as the first 25 years were.

I'm not anti-paper. I write this in my home library (where one of my dogs just tried to eat Fred Allen's Treadmill to Oblivion). It is full of legacy media. But I'm no less than ecstatic that I can buy a copy of the big book and have it downloaded to my kindle for 99 cents. I realize that not everyone has kindles, and a significant percentage of our new members have nothing left to lose and therefore won't have an eBook.

But for others, this is a way to get our literature in the hands of those interested for a pittance with no one having to underwrite the cost. This is one of the most anonymous methods of delivery and it can be read in public without anyone besides the reader knowing what is being read. For those on the path who are not yet willing to embrace their alcoholism and are afraid of being labeled, this is a great improvement over paper.

Visual methods are going to become more important than textual methods; perhaps they already are. Those of us with an interest in how we got here should play a major role in helping to guide the way to where we're going.





and Southern California. I last saw him at the World Convention this last July. I will ask around in my local area as to where he obtained his copy.

Though it was hard for me to believe at the time that AA members could be terminated, I have had recent thoughts that some would like to terminate me. Thank God for the traditions! :o)

In humor, Clyde G.

- - - -

ORIGINAL MESSAGE NO. 6837 from: "jomo"  
<contact.johnmoore@gmail.com>  
(contact.johnmoore at gmail.com)  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6837>

Irma Livoni letter of December 6 1941

This subject has probably been discussed before my time. But as a newcomer in the early 1970's in Los Angeles I saw, or believe I saw a carbon copy or a photo of the actual Irma Livoni letter.

I have been curious about this letter and would like to ask a couple things.

[1] First, has this letter, as some have said, been documented as the basis for AA's Third Tradition?

[2] and second, silkworth.com says that the original is held by its owner, and I would like to know who is holding the letter now, and is there a photo of it or carbon copy archived somewhere and copies of it available?

John M  
South Burlington, Vermont US

ALCOHOLICS ANONYMOUS

Post Office Box 607  
Hollywood Station,  
Hollywood, California

December Sixth  
1 9 4 1

Irma Livoni  
939 S. Gramercy Place  
Los Angeles, California



are  
totally different. The carbon copy was not on letterhead and was on very  
thin  
"tissue" like paper. If you write the LA Archives I am sure they will send  
you  
one of the reproductions, or at least it will not hurt to ask.

Messages #4845 gives some additional information about this letter. Keep in  
mind  
this is just a word of mouth account. Of all of the tapes I have listened to  
of  
Sybil C., in my role as the past Archivist of the Area 9 Archives, I have  
never  
heard Sybil tell this story in her own words. But, that does not make  
untrue.

Charles from Wisconsin

=====

++++Message 6842. . . . . Letter by Bill to Group in Chicago  
From: jillanfinson . . . . . 8/30/2010 9:35:00 AM

=====

Do you know of a letter Bill Wilson wrote to the group in Chicago in the  
1950's  
(I think) after strong criticism where he encourages them to not put him on  
a  
pedestal? I heard a speaker reference this letter, but that is all the  
details  
he gave.

Thank you,  
Jill

=====

++++Message 6843. . . . . Re: burning desire  
From: hdmozart . . . . . 9/2/2010 9:20:00 AM

=====

Perhaps the phrase 'burning desire' has no  
particular, hidden meaning -

A search of the Grapevine digital archives  
uncovered examples of 'burning enthusiasm' and  
'burning words', as well as 'burning desire' -

I get the sense that burning is used as simply  
as an adjective to mean urgent or extreme -

=====  
BURNING ENTHUSIASM

March 1945  
Vol. 1 No. 10  
Dayton Has Interesting Hospital Record

Our hospital arrangement has worked satisfactorily for several years. The Dayton State Hospital is a state institution for the insane. The local superintendent has been very cooperative and agrees to admit A.A. patients for a ten-day stay at the Hospital without the usual Probate Court proceedings. These persons are admitted not as insane persons, but as potential members of A.A. They are given hydrotherapy but no other treatment unless their condition calls for special attention of some kind. We have a special privilege of visiting any day from 9 A.M. to 9 P.M., and of course it is the practice of members of the group to see that the patient has plenty of visitors. The patients are given liberty of the grounds, but are obligated not to leave the reservation. The cost is insignificant, and in more than 50 percent of the cases, it has started the patient on the road to recovery. This plan is not generally adopted at the state institutions, and the question of whether or not any cooperation will be extended to A.A. is a matter entirely within the province of the local superintendent. Here in Dayton we have been particularly fortunate in having a superintendent who is interested and anxious to cooperate with us. Since facilities of the Dayton Hospital are not available for a patient more than once, we have found that the atmosphere of the Weber Rest Home, in Columbus, is very beneficial for the members who have experienced difficulty after being in the group for some time. Here they can have a five-day rest in A.A. environment.

Ted Weber and the Columbus Group have that burning enthusiasm which is bound to be effective if a patient desires to correct the situation.

William M. M.  
Dayton, Ohio

=====

**BURNING DESIRE**

March 1947  
Vol. 3 No. 10

The Pleasures of Reading

Great Adventures & Explorations, edited by Vilhjalmur Stefansson (Dial Press, \$5)

[excerpt]

There is Leif Ericsson, shadowy in the chiaroscuro of the Aurora Borealis,

who  
discovered North America; Columbus, nakedly and unashamedly seeking the  
fabulous  
Indies, a liar, braggart, salesman, and hero; Magellan, glowering eastwards  
from  
Goa in his quest for cloves and nutmegs, finding death midway in his search.  
Theirs was the burning desire to see what lay beyond the "sunset and the  
baths  
of all the western stars," to glimpse those newer worlds which have haunted  
the  
imagination of all great explorers since Pytheas the Greek, of Marseilles,  
made  
the first recorded Arctic voyage in 330 B.C.

=====

#### BURNING WORDS

January 1949

Vol. 5 No. 8

Washingtonians

(Conclusion)

WHAT was the valuable secret that the Washingtonians had stumbled upon, and  
why  
was the movement such a success?

[excerpt]

To make sure that new members would not be frightened away, the Washington  
charter provided that only ex-drunks could address the meetings. Thus the  
"benefits of experience spoken in burning words from the heart" were made  
available for all to hear. If ordinary mortals wished to speak, they had to  
have  
permission "by common consent of the members." Debates, lectures and  
speeches  
were definitely out, and matters of business were limited to "as few remarks  
as  
possible". Ministers were not barred, but if they spoke "they were desired  
to  
lay aside their pontificals. . . abandon their sermons. . . and speak as men."

Richard Ewell Brown

=====

#### BURNING ENTHUSIASM

July 1952

Vol. 9 No. 2

Tradition Three

[excerpt]

Not long after the man with the double stigma knocked for admission, AA's  
other  
group received into its membership a salesman we shall call Ed. A power  
driver,  
this one, and brash as any salesman could possibly be. He had at least an  
idea a  
minute on how to improve AA. These ideas he sold to fellow members with the  
same  
burning enthusiasm with which he distributed automobile polish. But he had  
one

idea that wasn't so saleable. Ed was an atheist. His pet obsession was that AA could get along better without its "God nonsense." He browbeat everybody, and everybody expected that he'd soon get drunk. . .for at the time, you see, AA was on the pious side. There must be a heavy penalty, it was thought, for blasphemy. Distressingly enough, Ed proceeded to stay sober.

Bill W.

=====

BURNING DESIRE

September 1957

Vol. 14 No. 4

The Biggest Message From the Smallest AA

[excerpt]

I have one burning desire: to help those in trouble. My experience has been broad, my wishes never ending.

Harry H. S.

Wayne, Nebraska

=====

BURNING DESIRE

June 1958

Vol. 15 No. 1

AA Inside Hospital Walls

A Survey of Hospital Groups

[excerpt]

If the picture just presented seems a little on the gloomy side, it really is not! In spite of all the difficulties there is wonderful success, but a mere statement to the effect that there are a certain number of hospital groups and that everyone is doing a fine job is not particularly constructive. Only when we can know what is wrong are we able to take steps for improvement; and because every AA's most burning desire is to carry the message to the still sick alcoholic, we are sure that he would like to know some of the needs and some of the pitfalls in working with hospital groups.

Ann M.

=====

BURNING DESIRE

February 1959

Vol. 15 No. 9

From the Grass Roots

A Minority of One

LIVE AND LET LIVE--means that each and every one of us is entitled to his or her

own opinion. I had a rather humbling experience not long ago and I am now aware,  
I think, of a responsibility when I form an opinion . . . and a still greater responsibility when I express it. It was humbling to realize in a moment of self-analysis that all too often my so-called opinion had been not so much an opinion as an expressed burning desire to be the vociferous voice of the minority, I further realized that all too often that minority consisted of one--myself. Therefore my so-called opinion, in all too many cases, was the expression of my own arrogant, dogmatic, opinionated self-confidence and the desire to take exception to and belittle any thought or idea that did not find its inception, in my own intellectual genius.

Needless to say, the foregoing has given me much food for thought and I hope marks another milestone along my AA road to eventual growth.

Phil W.  
Jackson Heights, New York

=====

BURNING DESIRE

January 1961

Vol. 17 No. 8

It Comes to Us

[excerpt]

Those of us who were less disabled, were likely to parry, evade and brush off, even as I did. Then perhaps we kicked it around too, even as I did. But in the beginning and in the end, it was the fellowship that came to us when needed. It is a good thing to remember, once learned. After all these years of sobriety I am certainly grateful to the speaker who happened to say that "AA came to him." He learned that early in the game. He had only been sober nine months. This little experience, of great moment to me, may not have such an impact on others but it served to show me for perhaps the first time that my whole approach to sobriety was negative. The fellowship came to me. Sobriety came to me. The only qualification for AA is the desire to stop drinking, a negative desire. I did not desire sobriety. I bumped into it through the love and understanding of the fellowship when it came to me as I was backing away from alcohol. And but for the guiding hand of AA, I would never have found sobriety, or serenity, or God as I understand Him. You cannot find things when you are backing up. It is when we slowly turn in the direction of the guiding hand which leads us, that our

negative desire to stop drinking becomes the burning desire of a full heart  
and  
determined mind and spirit, for a sober life of quality. It is as we turn,  
that  
gratitude leads us to God as we understand Him, for that is what our guiding  
hand tells us.

Anon.  
Cleveland, Ohio

=====

**BURNING DESIRE**

February 1968

Vol. 24 No. 9

Durban Celebrates an AA Birthday

A traveler from America reports on nineteen years of AA in South Africa

[excerpt]

When I sat alongside the bed, he pulled me close. Carefully, in words spoken  
from a shattered voice-box, he said, "Bob, I want to tell you something. For  
three years after I came to AA all those years ago, I tried every way I knew  
to  
find the Higher Power, so I could express my gratitude for my sobriety. But  
it  
wouldn't come. All my efforts to visualize God failed, and night after night  
I  
was frustrated and tortured by this burning desire to reach the God I knew  
was  
there. Then one night, quietly and without effort, I said, 'Thanks, pal' to  
Him,  
and that was that. Yesterday I looked death in the face, and I'm not afraid,  
because AA has taught me to accept what I cannot change. He'll take me in  
his  
time; then I'll find the Object of my gratitude."

Bob Mac.  
Sarasota, Florida

=====

**BURNING DESIRE**

October 1979

Vol. 36 No. 5

Surrender

POWERLESS OVER ALCOHOL. . . LET GO AND LET GOD. . .

[excerpt]

As children, we get on a two wheeler for the first time and fall off. We are  
encouraged to get back on and try again. As students, we are urged to study  
harder, to do our best! On the athletic field, we are subjected to pep  
talks,  
urged to have "that burning desire to win" as my old high-school football  
coach  
used to repeat and repeat and repeat. (It had its effect; we went  
undefeated.)

\*\*\*\*\*



With that as a stepping stone, I am slowly building a structure in which I can live with myself. As the structure rises I find many of the bricks and stones are placed imperfectly and have to come out and be reset. I make mistakes, but I am soon aware of them and make an honest effort to rectify them. Many times I am not honest with myself. But when I am not, that which goes hand in hand with honesty--conscience--asserts itself immediately. And to live with myself I have to do the right thing

J.Y.  
Chicago, Illinois

=====  
March 1948  
Vol. 4 No. 10  
Friendly Follow-ups By Mail Help Newcomer Get Started  
(Following are excerpts from a letter from an A.A. to a new member with whom he had had several talks before she returned to her home in another city--another example of doing 12th Step work by mail.)

[excerpt]  
The 50 per cent who want A.A. and make it stick right from the start prove that it isn't necessary to go through more hell. I think it proves also that this bunch considers from the start that it is his or her job to make A.A. work--NOT A.A.'s job. A.A. has already proved that it offers everything needed to make and keep you sober--in 50,000 demonstrations including me and other A.A.s whose stories you have heard, including doctors, psychiatrists, clergymen, men, women, youngsters, oldsters, college professors and individuals who can barely read and write (at some stage that last includes all drunks!). The only requirement apparently is that you can feel pain--or worse, despair--and want to stop feeling it.

Going back to the slippers: The 50 per cent who have slips after coming into A.A. don't realize fast enough, it seems to me (based on my two and one-half-year slip after reading the A.A. book but before I knew there were groups), that we got drunk on deeds, wrong acts, and that we get and stay sober on deeds, the kind that jibe with A.A. principles. I think that they think--and I thought--that some kind of magic has taken place and now you are wrapped in cellophane and can't be damaged. Lady, it only seems so! (It does seem so. I think that's because we go around only negatively charged--that is, just not doing wrong things and not positively doing right things.

Bill McA.  
Manhattan, New York

=====  
April 1948  
Vol. 4 No. 11  
Mail Call for All A. A.s at Home Or Abroad  
Ballyhoo" Viewed with Alarm

To my way of thinking you people are doing a fine job with your paper. You are sure doing the right thing for A.A. when you publish articles like the one by J.F.H. that appeared in the February issue of The Grapevine.

I view with some alarm the "ballyhoo" that is being made for A.A. Although nothing can hurt us, the continued effort to make A.A. a "by-word" is not good. Articles restating the plain simple purpose of A.A. as outlined in the "big book" are very good at this time. Keep up the good work!

I'm on my way to seven years of A.A. sobriety and I can and will do all I can for it because it saved me and has given me a new concept of life.

W.O.R.  
Hoosick Falls, New York

=====  
December 1949  
Vol. 6 No. 7  
Mail Call

MY husband has been a problem drinker since long before I knew him. Thanks to AA he is today sober, clear headed, adjusting himself to a world that had seemed alien to him without alcohol.

I have always had faith in God, but I did not really know how to draw Him into my daily life so that He would be a part of it. I really tried everything I could think of to get my husband either to stop drinking or at least to cut down on it. He got into worse and worse trouble. For a year he tried to stop drinking, but couldn't. Always (so he told me) he would think of the time when he could drink again. Finally he lost his driver's license and sold our car, which had been our greatest pleasure, for we are both stone deaf, and have been from childhood. Sometimes I wonder how it happened that with me I could accept my deafness, but my husband could not. He rebelled against it. We both speak well, orally, and read the lips quite well.

He has led many to the AA Program and way of life. It seems to us strange, and









++++Message 6851. . . . . RE: 1946 March of Time tonight (Sun. Sept. 5, 2010)  
From: Chuck Parkhurst . . . . . 9/6/2010 3:22:00 AM

|||||

Members

I missed this on Sunday night. Does anyone know if it is showing again on Turner or available through any media. Can it be purchased from anyone, loaned from any AA service structure groups or libraries? Also, if anyone has feedback on the actual feature, that would be great.

In Service with Gratitude,

Chuck Parkhurst

-----Original Message-----

From: BobR  
Sent: Sunday, September 05, 2010 1:48 PM  
Subject: 1946 March of Time tonight (Sun. Sept. 5, 2010)

If anyone happens to be up at 11 pm tonight EST (Sunday September 5) Turner Classic Movies is presenting the March of Time feature from 1946 on Alcoholics Anonymous

|||||

++++Message 6852. . . . . Sterling area and U.K. 1st edit. Big Book  
From: lanhamcookj . . . . . 9/6/2010 4:05:00 PM

|||||

From G.C. the moderator:

I will defer to the experts on this, but surely the reference in the following question is not to a place called "Sterling," but to a printing of the Big Book made for sale in the U.K. and those other parts of the world which used the British pound sterling as their official currency (instead of the U.S. dollar or the Mexican peso or Australian dollar or Indian rupee or whatever). See:

[http://en.wikipedia.org/wiki/Pound\\_sterling](http://en.wikipedia.org/wiki/Pound_sterling)  
[http://en.wikipedia.org/wiki/Sterling\\_silver](http://en.wikipedia.org/wiki/Sterling_silver)

One point raised in your question has me a bit curious. Did they in fact simply use the plates from the U.S. version and keep the American spellings? Or did they re-set the type in the U.K. and convert to the British spelling of words?

So for example, does your U.K. edition spell the word "color" or "colour"? "center" or "centre"? "defense" or "defence"? Etc.

- - - -

THE QUESTION:

I have just bought a UK first edition, 2nd impression - printed in 1956 in Aylesbury, England. It mentions the Sterling area in a brief paragraph explaining how to contact AA and that the book was printed for distribution in the Sterling area acknowledging 'the American co-founders, the Alcoholic Foundation and General Service Head Quarters of New York. It's marked as a 14th printing (1951) so I'm guessing they were able to use the plates for that edition ... I'm no expert on print! I'm aware of towns in the US called Sterling but can find nothing in the UK with that name - we have Stirling in Scotland but no Sterling .... anybody know anything about this and anybody know where Sterling is? - I'd love to get in touch with the local intergroup and/or archivist to find out some more - Help, anybody?

|||||

+++Message 6853. . . . . AA's birthday: Jim Burwell said June 15 for Dr. Bob's last drink  
From: lanhamcookj . . . . . 9/6/2010 4:32:00 PM

|||||

I've been listening to a 1957 share by Jim Burwell entitled Jim-b-bbhistory1957, it's on the XA speakers website. There (15mins 40 secs) he clearly and unequivocally states that Dr. Bob's last drink was June the 15th 1935 - I've also heard (not sure where) somewhere that the only AMA convention being held at Atlantic City in 1935 ended the week after June the 10th. I'm wondering why is AA's birthday always stated as June 10th? Any clues anybody?

|||||

+++Message 6854. . . . . Re: Sterling area and U.K. 1st edit. Big Book  
From: Dudley Dobinson . . . . . 9/6/2010 7:47:00 PM

|||||

Hi, I have a UK printing of the Second Edition. Sixth Printing 1974 in Great Britain using the Fifth Printing 1962 in the USA. A.A. Sterling Area Services are the publishers. This is I believe the publishing company for the British GSO of AA. Glen correctly describes sterling as being an adjective used to refer something as being British. The spelling was not Anglicised (Anglicized). Incidentally if you look at the pamphlet "A Newcomer Asks" you will see that





Jim B has a number of errors in his various recounts of AA history. Jim (originally from Maryland and New York) sobered up in June 1938 and would not have had the opportunity to be directly aware of what was going on 3 years prior in AA at the time Bill W first met Dr Bob in Akron.

In his Big Book story Dr Bob briefly describes his 3-day binge at an AMA convention in Atlantic City, NJ. Upon his return to Akron, Bill W helped him through a 3-day sobering up period to get ready for a scheduled surgery. Dr Bob had his last drink on the day of the surgery and gives the date as June 10, 1935. AA also marks this date as the beginning of the AA Fellowship.

"AA Comes of Age" (147) "Dr Bob and the Good Oldtimers" (72) and "Pass It On" (147) all erroneously state that the AMA Convention began the first week of June 1935. The AMA Archives has long-ago confirmed that the convention began in the 2nd week of June 1935 on June 10. Allowing for 3+ days of binging and blacking out followed by 3 days of sobering up, Dr Bob's sober date appears to actually be June 17th not June 10th. There are also good clues in AA literature for a reasonable deduction.

In AA Comes of Age (70-71) Bill writes "So he [Dr Bob] went to the Atlantic City Medical Convention and nothing was heard of him for several days."

In Dr Bob and the Good Oldtimers (72-75) it cites (with my editing for brevity): Dr Bob ... began drinking . as he boarded the train to Atlantic City. On his arrival he bought several quarts on his way to the hotel. That was Sunday night. He stayed sober on Monday until after dinner ... On Tuesday, Bob started drinking in the morning and . [checked out of the hotel] . The next thing he knew . he was . in the . home of his office nurse ... The blackout was certainly more than 24 hours long . Bill and Anne had waited for five days from the time Bob left before they heard from the nurse ... She had picked him up that morning at the Akron railroad station ...

As Bill and Sue [Smith] remembered, there was a 3-day sobering up period ... Upon Dr Bob's return, they had discovered that he was due to perform surgery 3 days later ... At 4 o'clock on the morning of the operation [Dr Bob] . said "I am going through with this ..." On the way to City Hospital ... Bill . gave him a beer . In the video Bill's Own Story, Bill says he gave Dr Bob a beer and "goofball" [a barbiturate] on the morning of the surgery. The same information is repeated in Pass It On (147-149). See also Not God, (32-33). Estimate of timeline based on the above:

09 June Sunday: Dr Bob started drinking on the train on the way in to Atlantic City, NJ and bought several quarts and checked into Atlantic City hotel.

10 June Monday: he stayed sober until after dinner.

11 June Tuesday: he started drinking in the morning - later checked out of the hotel.

12 June Wednesday: he was in a blackout (likely greater than 24 hours).







[http://www.aamuncie.org/March\\_of\\_Time\\_1946.html](http://www.aamuncie.org/March_of_Time_1946.html)

This site (from A.A. in Muncie, Indiana) has links to the March of Times documentary (is that what it is called?).

I look forward to watching all five segments when I get back home. This site also says the following:

The December 1946 Grapevine reports the following:

"Since June the Omaha, Nebr., Group has had a "skid row" Group going right across the street from Omaha's famous Hobo Park. For another dramatic touch they had an artist make a seven-foot, well dressed, domino-masked man to peddle a booklet on A.A. in the lobby of theatres showing "March of Time Problem Drinkers" and late showings of "Lost Weekend." About 1,500 pamphlets were put into circulation and phone calls at the club kept members hopping. Then, The A.A. Grapevine correspondent goes on, "outstate members. . .are organizing their own local groups and this work needs a hand. Even if all of us didn't want to do 12th Step work, we'd be in it up to the eyebrows."

The Muncie newspapers reported of the showing of both the "March of Time Problem Drinkers" and late showings of "Lost Weekend", in December 1946.

Cherie' H  
Alcoholic  
Warren, MI USA

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+++Message 6861. . . . . RE: 1946 March of Time tonight (Sun. Sept. 5, 2010)  
From: Al Welch . . . . . 9/6/2010 4:54:00 PM

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From Al Welch, Cliff CBBB164, and looking@pigsfly

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Original message from "Chuck Parkhurst"  
<ineedpage63@cox.net> (ineedpage63 at cox.net)

1946 March of Time tonight (Sun. Sept. 5, 2010)

I missed this on Sunday night. Does anyone know if it is showing again on Turner or available through any media. Can it be purchased from anyone, loaned from any AA service structure groups or libraries? Also, if anyone has feedback on the actual feature, that would be great.

----

From: "Al Welch" <welch@a-1associates.com> (welch at a-1associates.com)

I have it as an .mpg movie.

Be happy to forward it to you if it would help.....

W. A. (Al) Welch  
410 705-8395

West Baltimore Group of Alcoholics Anonymous  
<http://www.a-1associates.com/aa/index.html>

- - - -

From: CBBB164@AOL.COM (CBBB164 at AOL.COM)

Since this effort is about our history, it would have been good had every member of our Fellowship seen this 1946 film about alcoholism and Alcoholics Anonymous. The attitude portrayed by the actor representing recovered alcoholic's responding to a call for help is one of the important reasons why Alcoholics Anonymous was so successful in our earlier years. They recognized how narrow the window of opportunity to help a suffering alcoholic was to the life and sobriety of the newcomer as well as insuring their own sobriety. I was beneficiary of the dedication of such a person 46 years ago.

In deep gratitude,

cliff

- - - -

From: <looking@pigsfly.com> (looking at pigsfly.com)

It was much better than I anticipated it would be, given the thinking and style of the period. March of Time (which began on radio) reenacted historical events from the radio series' beginnings, so it had no trouble portraying AA using actors (not all of them good actors, unfortunately). The first section was an overview of alcoholism research, including a section on the Yale alcoholism program featuring shots of a young Bunky Jellinek.

I don't know if they will rerun, it was a series on TMC featuring several segments from the March of Time library, now apparently owned by HBO. Host Robert Osborne set the series up (as he does most of the material on TMC), and had particular difficulty with the word "alcoholism," which he delivered in a way that almost seemed he was suffering from dipsomania himself.







publication at London at some convenient time in the future. It is purely a question of trying to persuade your government enough to get their consent.

It could be pointed out that the AA book is indispensable to a rapid and successful growth of our movement, and that each time we sober up an alcoholic we confer a definite benefit, economically and socially, on the whole country.'

In August, when Bill had returned to the USA, the Trustees gave consent to ship 1,500 gift books for the British Isles and Eire with provisos laid down on minimum price and exchange control account conditions. Thus AA literature sales were put on a proper footing."

=====

My fourth edition has the imprint: Printed in Great Britain by the Bath Press, Bath, 2001)

The AA "Newsletter" (predecessor of "Share") recorded in August 1959: "Twelve Steps and Twelve Traditions' -Permission has been granted by, and an agreement entered into, with the General Service Board of Alcoholics Anonymous Inc. for the reprinting of the above named book in this country. Copyright has been reserved by America and no deviation in format is permitted. The price to groups is 16 shillings, and 19 shillings and sixpence to individuals. We are deeply grateful to the General Service Board of Alcoholics Anonymous Inc., New York, for their kindness in affording us this privilege."

My 1983 edition was "Printed in Great Britain by Hazell Watson and Viney Limited, Aylesbury Bucks".

Laurie A.

PS re sterling:

The United Kingdom decimalised its currency in 1971. Before that one pound Sterling represented 20 shillings, or 144 pence. From 1971 a pound became 100 new pence. Over time coins that have been phased out (pre and post decimalisation) include the farthing - i.e. 'fourth thing', halfpenny - or ha'penny, old penny, threepenny bit (both silver and nickel), sixpence (now two and a half new pence), florin (now ten new pence), crown (five old shillings), half-crown (two old shillings and sixpence) and guinea (one pound plus one shilling old money). Then of course there was the medieval groat ...

----



had  
a photo of the Pope, Sackville M., and Travers C. It appears that they are  
just  
greeting each other in the photo.

I was not given permission to use the photo online. But if my memory serves  
me  
correctly, the email I got from the relative -- the relative simply stated  
that  
they thought I'd be interested in the photo. I have uploaded the photo so  
you,  
the members of AA History Lovers can view the photo. Maybe someone here can  
tell  
us more about this photo. I will keep it online for a short time -- then  
remove  
it. I ask that if you save the photo to your computer, that you not put it  
up  
online on your web site or any other means, till I can track the source of  
the  
relative that sent it to me. For a brief period, you can view the photo  
here:

[http://www.silkworth.net/images/Un\\_Sash\\_and\\_Pope.JPG](http://www.silkworth.net/images/Un_Sash_and_Pope.JPG)

I'm pretty sure Sackville M. is in this photo with the Pope, I believe at  
the  
Pope's left hand side.

I really am unable to recognize the person at the Pope's right hand side.  
Maybe  
some one here can tell us more about this photo.

Remember, you can save the photo to your computer, but please do not post  
the  
photo on the Internet till I can locate the relative who sent it to me. I  
have  
been unable to locate the email so far, which I thought I had saved with the  
photo attached. But I have saved so many emails from many people over the  
years,  
including from AAWS Inc., the Director of Internet Operations for the AA  
Grapevine, Robert Ripley "Smitty" Smith's widow in Memphis TN, and a few  
folks  
who authored Big Book stories in the 4th edition.

Yours in service,  
Jim M.,  
<http://www.silkworth.net/>

- - - -

See message #6766 from Laurie Andrews  
<jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6766>  
>  
> The May-June 2004 issue of "Markings", the AA GSO Archives newsletter,





One reason, of course, is that anyone of that physical age is rarely the obvious choice for GSR (the oldest I'd heard of recently before this is the current GSR for a group in Lititz PA who just turned 87), but if this 3 PM Livengrin is an institutional meeting, Clyde might be the obvious choice, since neither a resident nor an employee of the institution should serve as GSR. I'm assuming that, if this is essentially an institutional meeting, he is neither currently employed nor pensioned by Livengrin -- or that if he is employed or pensioned by Livengrin, that this 3 PM Sunday Group meeting is open to walk-ins (in other words not essentially an institutional meeting), even if it's a closed (members only) meeting. There is no bar to institutional groups having a GSR, provided the GSR is not being paid by the institution, or a restricted resident there.

As to the youngest (in sobriety), the least said perhaps the better. The GSR pamphlet strongly recommends at least two years' sobriety, for the sake of the GSR, and while I have heard of some who served as GSR with three-months sobriety, I'm not at all sure the history lovers should be inquiring into violations of AA's recommendations.

- - - -

From: "Arthur S" <arthur.s@live.com>  
(arthur.s at live.com)

Hey Shakey

I don't believe the GSO Fellowship New Vision records the date a member is born but it may have provision for recording a sober date - Michelle might be able to look up the info at the GSO Office.

Cheers  
Arthur

- - - -

Original message from Shakey Mike  
<Shakey1aa@aol.com> (Shakey1aa at aol.com)

I was contacted today by Clyde B , of the 3 PM Sunday Group of AA at Livengrin, Bensalem PA.. He is the GSR for the group and has 64 years of sobriety. I do not know his age (belly button) but was wondering what is the oldest and youngest



++++Message 6871. . . . . Correction  
From: Jenny or Laurie Andrews . . . . . 9/9/2010 12:36:00 PM

|||||

One pound sterling (old money) was made up of 240 old pennies (not 144 as I wrote). A shilling (called a "bob") was 12 old pence.

|||||

++++Message 6872. . . . . RE: Letter by Bill to Group in Chicago  
From: Bill Lash . . . . . 9/9/2010 10:14:00 PM

|||||

From Bill Lash and Jon Markle

- - - -

From: Bill Lash <barefootbill@optonline.net>  
(barefootbill at optonline.net)

This response letter from Bill seems incomplete. I don't think that he would start a letter with "That you seemed disillusioned with me...". He usually started off letters with a little frilly greeting before getting into the main issue he was writing about. Does anyone have a copy of the complete letter (not just what someone read from a podium) & does anyone have a copy of the letter originally sent to Bill that this is in response to? Thanks.

Just Love,  
Barefoot Bill

- - - -

Original message #6862 from: David G.  
<doci333@hotmail.com> (doci333 at hotmail.com)  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6862>

Letter to Bill W. taking his inventory:

A letter from a group in Chicago which was mailed to Bill W. in 1960, taking his inventory and Bill W's response. Bill was 26 years sober at the time.

"That you seemed disillusioned with me personally may be a new and painful experience for you but many members have had that experience with me. Most of their pain has been caused not only by my several shortcomings but by their own insistence on placing me, a drunk, trying to get along with other folks,

upon a completely illusionary pedestal; a station which no fallible person could possible occupy.”

“I’m sure that you will understand that I have never held myself out to anybody as either a saint or a superman. I have repeatedly and truthfully said that A.A. is full of people who have made more spiritual progress than I ever, or can make. That in some areas of living I have made some decided gains but in others I seem to have stood still. And in others, still other ways I may have gone backwards. I am sorry that you are disillusioned with me but I am happy that even I have found a life here.”

Bill Wilson  
1960

- - - -

From: Jon Markle <SerenityLodge@gmail.com> (SerenityLodge at gmail.com)

Thanks for posting this today. As an aside, today I celebrate 28 years sober.

And I can totally relate to this letter from Bill W. So many times I find that people expect more from me than I have to give, simply because I've been around for a while.

But, like Bill W., I am only a drunk, living sober one day at a time, making progress, no where near perfection.

This past two years have been very trying for me, physically, but it has served to witness the power of the program which applies in ALL my affairs. I thank goodness that I do not answer to man, but to my HP. Some in AA can be so hyper critical of "old timers" (although I realize there are many who have twice as much time sober as I). I actually prefer going to meetings with people in my age bracket (64+) with whom I can identify in sobriety and life. I find them much less critical and get very few "you should" comments. The level of understanding and living life on life's terms is more solidly down to earth and expectations less important than in a meeting with "younger" members. But, that's just my experience. Yours may be different.

<smile>

Hugs for the trudge.

Jon (Raleigh)







- - - -

See message #6766 from Laurie Andrews  
 <jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6766>  
 >  
 > The May-June 2004 issue of "Markings", the AA GSO Archives newsletter, records the visit to Rome in 1972 of two Irish and English AA members for an audience with Pope Paul VI. He presented them with a medallion of the Good Shepherd, which is on display in the archives at GSO New York. There was (and maybe still is) a photograph of the Pope with the AA members, Sackville M. and Travers C., at Stepping Stones. The visit to Rome was suggested by Archbishop Enrici because, he told a convention at Bristol, England, in 1971, the Vatican "was poorly acquainted with the work of the Fellowship". Sackville's story appeared in the Big Book under the title "The Career Officer" (page 411 in "Experience, Strength and Hope").

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+++Message 6877. . . . . Re: The Holy Grail  
 From: Shakey1aa@aol.com . . . . . 9/17/2010 12:21:00 PM

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The long awaited book published by the multilith's owner, Ken R., and available at [\\_www.Abookman.com\\_](http://www.Abookman.com) (<http://www.Abookman.com>) is finally out and I think it will cause some interest amongst the members of AAHL. I was wondering if the members of AAHL who are familiar with the handwriting of the early members of AA can now identify who wrote what in the changes to the pre-publication in this "Holy Grail." How do we, as members of AAHL, go about piecing it all together by using AAHL as a resource; utilizing members who are familiar with the handwriting without making dozens of posts and making sure that what is said is proof positive and not conjecture. In speaking with Keith of A Book Man .Com, several years back , it was discussed that a select group of AA Historians including Mitchell K, Mel B, Ernie K, and others would get a chance to review the multilith and identify who wrote what before this "book that started it all" was published. That didn't happen. I have only skimmed through the many pages and am so far much impressed by this book which now sits on my coffee table. I await the comments of my friends at AAHL. I am sure that this book will be much talked about at the NAW later on in the month. I will take my copy there if for no other reason than to have my friend Mel B sign it if he will. I hope to see you all there too.

Yours in Service,  
 Shakey Mike Gwartz

Phila, Pa. USA

[Non-text portions of this message have been removed]

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+++Message 6878. . . . . Re: Bill W's two books on philosophy at Towns?

From: MattD . . . . . 9/16/2010 7:34:00 AM

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The two books were the Little Flowers of St. Francis and the Varieties of Religious Experience

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See Message #5955

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5955>

From "mdingle76" <mdingle76@yahoo.com> (mdingle76 at yahoo.com)

Re: St. Francis, Bill W., and Alcoholics Anonymous

Dear AAHL group:

I can't help putting my 2 cents in on the topic of St. Francis and the 12&12 (or AA for that matter). I can't shed any light on the wording of the prayer or the mistaken author of the prayer (I thought it was St. Francis myself till a few years ago).

But I thought I'd mention a little about Bill's love for Francis (as told to me by Tom Powers — 12&12 editor/co-author). Tom said that after Bill had his famous spiritual experience in Towns that Ebby went back to the Oxford Group telling them about what happened to Bill and asked what he should do to help him. They said bring him 2 books.

Many people in AA know that this is when the book The Varieties of a Religious Experience hit the scene, but many people don't know that Ebby also brought Bill another book: The Little Flowers of St. Francis.

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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)

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--- In AAHistoryLovers@yahoogroups.com, "jax760" <jax760@...> wrote:

- >
- > Has anyone ever determined what the second book was that Bill was supposedly reading at Towns? I assume one of the books that Silkworth refers to would had to have been Varieties of Religious Experience.
- >
- > John B.

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++++Message 6879. . . . . Re: Bill W's two books on philosophy at Towns?  
From: corafinch . . . . . 9/16/2010 8:46:00 AM

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I was asked by a friend if it was possible to identify the name of the typeface used for the capital letters on the first word of each chapter in the Big Book.

(NOTE: the first three editions are all identical – the fourth edition font is changed a bit, although it is clearly trying to mimic the font that was used in the first three editions.)

My own resource provided the following reply:

Not a clue, I'm afraid. It's probably closest to Snell Roundhand, but it might even be hand-drawn.

Remember how type was made then -- lead poured into a mold that had been created with hand-carved punches. This doesn't look like it was created in this way, and certainly not with the precision and grace that is normally seen with hand-carved letters.

Initial caps originated in the hand-lettered texts of the monasteries, were almost always unique to the copyist, and always hand-drawn. Not sure if print houses had their own unique set of initial caps, or drew them as needed, but it wouldn't surprise me.

A few things lead me to think that this might be "home-made."

First, the stroke width is roughly the same -- there is no variability in the bottom or sides. Most professional calligraphers used a broad or flat nib pen to give their letters character and distinction as they turned the pen throughout the creation of the letter. What stroke variability there is appears here to be more like the pressure one puts on a normal pen when writing, rather than a formal calligraphic letter.

Second, the beginning of the letter (left side) starts with a tiny serif, as if the ink gathered at the point of the pen before it was applied to the paper, but is heavy, almost like a little ball on the end of the letter (right-side), where the letterer left the pen on the page too long. Again, no self-respecting calligrapher would let that happen.

I'm winging this a bit here since I don't have my type references and I've been out of the design game for years. That said, I'm fairly confident in my





AAHistoryLovers Message 354 (and also 374 which seems to be a duplicate):

The A.A. Grapevine, September 1944 - Philip Wylie Jabs A Little Needle

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/354>

From: Jim Blair

The early issues of the GV carried a substantial number of articles written by non AAs. Of the earliest was this article by Philip Wylie which caused a "bit of a stir" and Bill W. responded with an article which can be found in "Language of the Heart."

The A.A. Grapevine, September 1944

Philip Wylie Jabs A Little Needle  
Into Complacency

An editor of The Grapevine called on me and asked me for a piece. He asked because I recently reviewed a book about a drunk - Charles Jackson's The Lost Weekend. He thought that what I'd said in the review showed I had an interest in alcoholism. I have. The editor didn't know that I am one.

I quit solo - by which I mean that no organized group like AA was around to assist or advise. But I had plenty of assistance and expert advice, much of which curiously parallels what I know now about AA. To reach a point where I can say that I am not drinking and have not been drinking for a long time, took years. It took an unconscionable amount of energy. It left me with a few ideas that I'd like to pass along. It left me with a couple of hunches that I'd like to ask about.

The things I did are, maybe, the things that others are doing. I was psychoanalyzed twice. I studied psychology after that - Jungian, Freudian, Alderian, behavioristic. Then I read all the basic religious books. Then I read the philosophies. Then I went to insane asylums and looked at them. Here are some of the ideas that came my way:

One of the "reasons" I had given myself for drinking was that I was then able to do easily a great many things other men could do sober and I could not. So I did them sober. I did everything without a drink that I had done when drunk, excepting for the destructive trouble making ones. Everything. That was useful to me.

I had jitters that there is not the literary skill to describe - though  
Charles  
Jackson has come as close as any writer ever did. Every fear, phobia and  
compulsion entered my head - and not so always just when I was hung over. So  
I  
got into the habit - a suggestion of a psychiatrist - of writing down in  
detail  
the nature and formidability of these mental distresses. Maybe the fact that  
I  
am a writer gave that system special merit. But I found I couldn't endlessly  
retail the awfulness of my obsessions - sitting perfectly comfortably in a  
quiet  
room. On paper - they weren't gigantic and overwhelming. They grew silly.  
They  
made me laugh at myself and do deflated themselves.

Dr. Jung himself suggested that I look at a few asylums. I don't know why  
until  
I made the visit. Then it became evident to me that the inmates were not  
like me  
at all. Thus I got to know that my alcoholism was not the onslaught of  
insanity  
- and I got to know I had been subconsciously afraid of precisely that.

The Jungians, incidentally, give a different name to the "religious  
experience"  
which you discuss in AA. They arrive at that "experience" by different  
methods -  
methods which conform to their scientific psychological technique. They call  
the  
spiritual quantum which gives rise to the experience a "transcendent  
symbol."  
Naturally, I haven't room to describe the method here: it would take more  
than  
this magazine - a book perhaps. But, whether you call it a religious  
experience  
or a transcendent symbol does not matter - and it may be of interest to  
alcoholics who are semi-knowingly engaged in protesting formal, churchly  
"religions" to learn that there are thoroughly abstract, non-religious  
routes to  
the same, universal, human contact with inner integrity, truth, and the  
"nature  
of nature itself."

Of course, I read everything about alcoholism I could find. And I became  
interested in the care and condition of alcoholic friends. Among them I  
noticed  
two who still make me wonder about the possible relationship of epilepsy to  
alcoholism in some cases. These two friends of mine had had fits. They both  
had  
the epileptic "picture" on the electroencephalogram. The new drugs that  
avert or  
postpone epileptic attacks seemed to aid these two men in stopping their  
alcohol  
addiction. I know that if I were a doctor - and an alcoholic - I'd



I'm sure Silky didn't get it right when he said he arrived carrying two books  
.... I believe the only thing he was carrying was a bottle of beer. I think we can safely assume VRE is one of the two books Silky refers to.

Regards

John B

P.S. Thank you! The Little Flowers is a marvelous book.

- - - -

FROM THE ORIGINAL MESSAGE:

>>  
>> Reclamation of the Alcoholic  
>> W.D. Silkworth  
>> Medical Record, April 21, 1937.  
>>  
>> <http://www.silkworth.net/silkworth/reclamation.html>  
>>  
>> Case IV (Hospital No. 1152). - A broker, who had earned as much as \$25,000 a year, and had come, through alcohol, to a position where he was being supported by his wife, presented himself for treatment carrying with him two books on philosophy from which he hoped to get a new inspiration: His desire to discontinue alcohol was intense, and he certainly made every effort within his own capabilities to do so. Following the course of treatment in which the alcohol and toxic products were eliminated and his craving counteracted, he took up moral psychology. At first, he found it difficult to rehabilitate himself financially, as his old friends had no confidence in his future conduct. Later he was given an opportunity, and is now a director in a large corporation. He gives part of his income to help others in his former condition, and he has gathered about him a group of over fifty men, all free from their former alcoholism through the application of this method of treatment and "moral psychology." To such patients we recommend "moral psychology," and in those of our patients who have joined or initiated such groups the change has been spectacular.  
>>

|||||

+++Message 6886. . . . . Early meeting formats, or procedures  
From: Robert Stonebraker . . . . . 9/21/2010 2:37:00 PM

|||||



Hi Bob,

I believe Dr Bob's address was 855 Ardmore, not 822.

Slap me if I'm wrong, I make dozens of mistakes a day.

Joe

----

On Tue, Sep 21, 2010 at 2:37 PM, Robert Stonebraker  
<rstonebraker212@comcast.net> wrote:

>

> I am interested to read/listen about the formats used, or meeting  
> procedures, at these two places and times:

>

> 1. At Bill's home at 182 Clinton Street between 1937 - 1939

>

> 2. At Dr. Bob's home at 822 Ardmore from late 1939 till they moved to  
Kings  
school in January of 1940.

=====

+++Message 6889. . . . . Carl Jung: many roads to recovery  
From: John Lee . . . . . 9/21/2010 5:36:00 PM

=====

I don't believe Jung's "second way" was just fellowship. Jung was writing  
about a  
group of seekers trying to establish a personal relationship with God.  
That's  
supposedly what Jung told Rowland--when Rowland returned to the United  
States,  
Jung thought he should look for a group of seekers, which is what Rowland  
did  
when he joined the Oxford Group. Jung, more than any man of science,  
emphasized  
the need for God and Divine Power. He wouldn't have recommended that Rowland  
rely on human power.

John Lee  
Pittsburgh

=====

+++Message 6890. . . . . Re: Carl Jung: many roads to  
recovery  
From: Glenn Chesnut . . . . . 9/22/2010 5:25:00 PM

=====

From: Jenny or Laurie Andrews  
<jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)

Hi John,

I noted your posting in this thread and agree with you up to a point. As always, the problem is: what (or who) do we (and Jung!) mean by God?

If it were the God of, e.g., one of the Protestant Fundamentalists who sometimes write books about A.A. and set up websites trying to force A.A.'s to pray to Jesus and study the New Testament in A.A. meetings -- and who claim that almost no one can get sober unless they take Jesus Christ as their personal savior in a born-again experience -- countless alcoholics would, as Bill W., said of similar fundamentalist and dogmatic approaches, "turn their head to the wall and die".

You ignore Wylie's comment about Jungian understanding (see below at bottom), that the "transcendent symbol" cannot be pinned down in a creed, and that there are "thoroughly abstract, non-religious routes" to that transcendent immensity. To which as an agnostic Quaker I say fervently, thank God! (The finding is in the seeking ...)

Abundant blessings on your journey,

Laurie A.

- - - -

Original message #6889 from: John Lee  
<johnlawlee@yahoo.com> (johnlawlee at yahoo.com)

I don't believe Jung's "second way" was just fellowship. Jung was writing about a group of seekers trying to establish a personal relationship with God. That's supposedly what Jung told Rowland -- when Rowland returned to the United States, Jung thought he should look for a group of seekers, which is what Rowland did when he joined the Oxford Group. Jung, more than any man of science, emphasized the need for God and Divine Power. He wouldn't have recommended that Rowland rely on human power.

John Lee  
Pittsburgh

- - - -



our meetings for nearly a year, weren't meetings. It was just gatherings,  
we'd  
get together, Bill would lead, and we'd talk back and forth to Bill.

I'll tell you how they got away from the Oxford Group, if you don't  
mind. See,  
for the first four years, it was religion, strictly. These boys took me in,  
and  
they talked about (an occasion) when they had made a call on a certain  
fellow,  
and then one of them had to leave. The other one asked, "Would you \*pray\*  
for  
this Brother?", just like Methodists, Baptists, or anyone else steeped in  
religion (might say).

Well, it happened a few of them were attending the Oxford Group in New York,  
including Bill, because they weren't affiliated with a church. But some of  
the  
other boys were going to Protestant Churches, the Catholic Church, and  
others,  
two or three of them.

I went to the Oxford Group with those boys; wouldn't be over two or three  
of us  
at a time. The ladies, wives, would go in and sit down; out the men would  
come,  
smoke cigarettes, talk about baseball, everything. But they weren't  
stressing  
their experience of drinking.

They weren't getting religion there, it was spiritual. They were studying  
the  
Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used  
"Sermon on the  
Mount" for a couple of years after we got our Big Book. That's where  
they got  
the idea for the formation of our Program.

And the reason they didn't bring Jesus Christ into the Program is, they  
wanted  
it to be spiritual. Practically all religions practice the principles that  
we  
are practicing in AA. But we don't say "Christ" in it. They wanted  
everyone  
who came in here, not be offended from a religious standpoint. Now if a  
person  
of the Jewish faith would come in, and hear Jesus Christ discussed, he  
wouldn't  
feel comfortable, don't you see? And they got that idea out of "Sermon  
on the  
Mount"."

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This transcription of Gene's talk is online at

[http://www.silkworth.net/aahistory/gene\\_aa38.html](http://www.silkworth.net/aahistory/gene_aa38.html)

Gene E. A.A. # 28 "The Booze Fighter"

Transcribed from the Anniversary 'Old-Timers' Meeting South Bay Survivors Group, Redondo Beach, Calif. Approx. 1977

See also <http://health.groups.yahoo.com/group/AAHistoryLovers/message/6446>

Bill W promised Gene that when the BB was reprinted, Gene's story "The Booze Fighter" would be included. But after a year, Gene got drunk and by the time he got back in the early 1940's his chance to get into the BB was lost. Gene was a wonderful, gentle giant of a man, an elder statesman in the finest sense. I knew him for about 8 years in my home group until I moved away in 1979, and Gene passed away a few years after that, he died sober and surrounded by AA friends.

|||||

+++Message 6892. . . . . Re: Carl Jung: many roads to recovery  
From: Baileygc23@aol.com . . . . . 9/22/2010 4:41:00 AM

|||||

Carl Jung on the Oxford Group:

Carl Jung became aware of the Oxford Group in the 1920s when Alphonse Maeder, his colleague and former assistant, became involved with the movement.

Although Jung recognized that troubled patients sometimes gained a sense of security, purpose and belonging from Group involvement, in his view there was a sacrifice in personal individuation. He therefore did not understand what attraction the group could have for someone with the psychoanalytic sophistication of Maeder. For a time Jung was respectful of Maeder's convictions, but when his relationship with Maeder deteriorated in the 1930s his attitude toward the Oxford Group also became more negative.

[http://en.wikipedia.org/wiki/Oxford\\_Group#cite\\_note-Adler-70](http://en.wikipedia.org/wiki/Oxford_Group#cite_note-Adler-70)

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Jung expressed this ambivalence toward the Group in a talk about the relationship of religion to mental health around 1941. "A hysterical alcoholic was cured by this Group movement, and they used him as a sort of model and sent him all round Europe, where he confessed so nicely and said that he had done





Grace

S. Here is what he wrote about on the big book. We also discussed Barry and his friendship with Lois. Mitchell talks with first hand knowledge because he was there. He took the photos at Lois' Picnic with AA's who came in before 1950. I will try to bring these photos to the NAW in Macon, Georgia.

Shakey Mike Gwartz  
Phila, PA USA

This article is written by nationally recognized historian and oft-quoted Alcoholics Anonymous archivist Mitchell K.

### The Big Book Goes to Press

To most of the New York members, the book was looking too religious. Both Jim B. and Hank P. wanted all references to God removed. Fitz M. wanted more mention of God.

Though not too happy about any mention of God, several of the New York members reluctantly agreed to this offer of compromise. The members in Akron, Ohio met around Dr. Bob's kitchen table reviewing the pages submitted to them and made their suggestions as well. Bill knew he could not please everyone no matter how hard he would try. There had to be some sort of a compromise.

There are several stories, none confirmed, of how this compromise took place. One story is that Ruth Hock, Bill and Hank's secretary, who was attending some of these heated "discussions," asked about the Oxford Group idea of a non-denominational God. That is, a God, not of the Roman Catholics or Protestants, or Methodists or any other religious denomination, but God of each individual's understanding. It is reported that at that point, Jim B. shouted out, "That's it! God as we understand Him!"

The Oxford Group literature, though Christian in content often discussed a Power greater than oneself. Why not have a universal God? One who can be embraced by all, religious and non-religious alike. Though not too happy about any mention of God, several of the New York members reluctantly agreed to this offer of compromise. The Akron members -- who were reluctant to relinquish the spiritual -- accepted this compromise as well.

The book continued to be written. Chapter after chapter were submitted to the New York and Akron members for their review. Many changes were made and many heated discussions took place. One long-term member from Ohio who was there, told this writer that "we red -penciled, blue-penciled, crossed out and attempted to keep the book as true to our beliefs as possible." The New York contingent did the same, attempting to tone down the spiritual aspects.

#### Who Wrote "To Wives?"

Bill asked Hank P. to write what was to become Chapter 10, To Employers. Hank wrote that chapter and eventually had another falling out with Bill for receiving no credit. Bill also asked Anne Smith, Dr. Bob's wife to write the chapter To Wives, but she gently declined. She reportedly told Bill that he should have asked his wife Lois instead. Lois was not asked and Bill wrote it. To say the least, Lois held a resentment about that for many years.

It was decided that some of the language should be toned down and upon further review and editing, the book was ready to go to press. Bill and Hank took the book to several sources for review and possible publication. Eventually, after several re-writes and corrections, the book was ready to go to press.

In order to raise further funding, a pre-publication manuscript copy was printed. These went out to friends of the fledgling movement as well as to members for further review. Offers were made to send the printed book as soon as it was ready to those who purchased this "multilith" copy. A multilith was a sort of mimeograph process and 400 copies of the manuscript were published and sent out.

It was decided that some of the language should be toned down and upon further review and editing, the book was ready to go to press. A printing company was recommended to Bill and Hank. The Cornwall Press, located in Cornwall, New York (Orange County) was contacted and the process began.

#### "Circus" Dust Jacket

Bill and Hank wanted to make the book look like it was worth the \$3.50 they were going to ask for it. They asked that the thickest paper be used as well as the widest possible margins. The owners of the Cornwall Press had some left over red binding cloth from another print job and offered this to Bill and Hank at a discount. When the books were ready, the Cornwall Press refused to release



so.

Bob

Bob Stonebraker  
212 SW 18th Street  
Richmond, IN 47374  
(765) 935-0130

4D website: [www.4dgroups.org](http://www.4dgroups.org)  
Art Studio: [bobstonebraker.com](http://bobstonebraker.com)

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-----Original Message-----

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of John Moore  
Sent: Wednesday, September 22, 2010 4:22 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: Early meeting formats, or procedures

Gene E. A.A. # 28 "The Booze Fighter"

Hi Bob,

My old friend Gene Edmiston who got sober July 4th weekend 1939, attended New York City meetings at Oxford Groups and at Bill and Lois' home. Below is part of his talk, where he describes an OG meeting. Gene also described meeting with other AAs including his sponsor Paul Kellogg, in a public park, sitting on benches or picnic tables, and talking about sobriety.

John

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"When I reached AA, there were only 3 people in New York including Bill Wilson, that had better than two years' sobriety. Bill had four, Parkhurst had three, and Fizzie Mayo had two. There were less than ten of us around New York. So our meetings for nearly a year, weren't meetings. It was just gatherings, we'd get together, Bill would lead, and we'd talk back and forth to Bill.

I'll tell you how they got away from the Oxford Group, if you don't mind. See, for the first four years, it was religion, strictly. These boys took me in, and they talked about (an occasion) when they had made a call on a certain fellow, and then one of them had to leave. The other one asked, "Would you \*pray\* for this Brother?", just like Methodists, Baptists, or anyone else steeped in religion (might say).

Well, it happened a few of them were attending the Oxford Group in New York, including Bill, because they weren't affiliated with a church. But some of the other boys were going to Protestant Churches, the Catholic Church, and others, two or three of them.

I went to the Oxford Group with those boys; wouldn't be over two or three of

us at a time. The ladies, wives, would go in and sit down; out the men would come, smoke cigarettes, talk about baseball, everything. But they weren't stressing their experience of drinking.

They weren't getting religion there, it was spiritual. They were studying the Lord's Prayer, and "Sermon on the Mount" by Emmett Fox. We used "Sermon on the Mount" for a couple of years after we got our Big Book. That's where they got the idea for the formation of our Program.

And the reason they didn't bring Jesus Christ into the Program is, they wanted it to be spiritual. Practically all religions practice the principles that we are practicing in AA. But we don't say "Christ" in it. They wanted everyone who came in here, not be offended from a religious standpoint. Now if a person of the Jewish faith would come in, and hear Jesus Christ discussed, he wouldn't feel comfortable, don't you see? And they got that idea out of "Sermon on the Mount".

- - - -

This transcription of Gene's talk is online at

[http://www.silkworth.net/aa/history/gene\\_aa38.html](http://www.silkworth.net/aa/history/gene_aa38.html)

Gene E. A.A. # 28 "The Booze Fighter"

Transcribed from the Anniversary 'Old-Timers' Meeting South Bay Survivors Group, Redondo Beach, Calif. Approx. 1977

See also <http://health.groups.yahoo.com/group/AAHistoryLovers/message/6446>

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|||||

++++Message 6896. . . . . Re: Carl Jung: many roads to recovery  
From: jax760 . . . . . 9/24/2010 10:50:00 AM

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I would suspect Jung was a supporter of the Oxford Groups methods and achievements. The statement "his attitude toward the Oxford Group also became more negative" seems to miss the mark.

The following is from page 23 of Jung's 1938 Title: Psychology & Religion

"It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the church or

have become profoundly indifferent to it. If they were all dull rationalists or neurotic intellectuals the loss would not be regrettable. But many of them are religious people, only incapable of agreeing with the actually existing forms of creed. If this were not so, one could hardly explain the remarkable effect of the Buchman movement on the more or less educated Protestant classes."

The "ambivalence" expressed by Jung in relating the story listed below (The Symbolic Life p.272) would seem more aimed at the lack of faith the group members have in their own methods and procedures rather than attitude on his part that religion couldn't do the job. On the contrary, Jung stated in Modern Man in Search of a Soul, p. 229)

"Among all my patients in the second half of life—that is to say, over thirty five— there has not been a single one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has been really healed who did not regain his religious outlook. This of course has nothing to do with a particular creed or membership of a church."73 (Modern Man in Search of a Soul, p. 229)

I have often pondered the story of the hysterical alcoholic related by Jung and that of Rowland Hazard, his treatment by Jung, Courtenay Baylor, and his apparent relapses after his initial treatment in 1926, again in 1932 & lastly 1936/37. I'd sure like to see the pieces of that puzzle put together beyond the fine work I have already seen.

God Bless

John B

--- In AAHistoryLovers@yahoogroups.com, Baileygc23@... wrote:

>

> Carl Jung on the Oxford Group:

>

> Carl Jung became aware of the Oxford Group in the 1920s when Alphonse

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sacrifice in personal individuation. He therefore did not understand what attraction the group could have for someone with the psychoanalytic sophistication of Maeder. For a time Jung was respectful of Maeder's convictions, but when his relationship with Maeder deteriorated in the 1930s his attitude toward the Oxford Group also became more negative.

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>

> Jung expressed this ambivalence toward the Group in a talk about the relationship of religion to mental health around 1941. "A hysterical alcoholic was cured by this Group movement, and they used him as a sort of model and sent him all round Europe, where he confessed so nicely and said that he had done wrong and how he had got cured through the Group movement. And when he had repeated his story twenty, or it may have been fifty, times, he got sick of it and took to drink again. The spiritual sensation had simply faded away. Now what are they going to do with him? They say, now he is pathological, he must go to a doctor. See, in the first stage he has been cured by Jesus, in the second by a doctor! I should and did refuse such a case. I sent the man back to these people and said, 'If you believe that Jesus has cured this man, he will do it a second time. And if he can't do it, you don't suppose that I can do it better than Jesus?' But that is just exactly what they do expect; when a man is pathological, Jesus won't help him but the doctor will."

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> [http://en.wikipedia.org/wiki/Oxford\\_Group#cite\\_note-Carl\\_Jung\\_p.\\_272-71](http://en.wikipedia.org/wiki/Oxford_Group#cite_note-Carl_Jung_p._272-71)

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> \_\_\_\_\_  
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> In a message dated 9/21/2010  
> johnlawlee@... writes:

>  
> I don't believe Jung's "second way" was just fellowship. Jung was writing about a group of seekers trying to establish a personal relationship with God. That's supposedly what Jung told Rowland -- when Rowland returned to the United States, Jung thought he should look for a group of seekers, which is what Rowland did when he joined the Oxford Group. Jung, more than any man of science, emphasized the need for God and Divine Power. He wouldn't have recommended that Rowland rely on human power.

>  
> John Lee  
> Pittsburgh











2. WILSON hereby confirms and agrees that all right, title and interest in and to the previously published works belonged to A.A.'s predecessor and now belongs to A.A. by reason of the assignment thereof by A.A.'s predecessor to A.A. including but not limited to any copyrights thereof, as well as

the right to apply for a renewal of the same. In this connection, WILSON agrees that he, his personal representatives or assigns will, if necessary, or if required by A.A., apply for a renewal of any of the copyrights on the previously published works upon the expiration of the first term thereof and that he, his personal representatives or assigns will assign to A.A. the sole and exclusive right to publish the previously published works during the full term of any renewal of the copyright thereof if such assignment is requested by A.A.

3. A.A. and WILSON agree respectively to use all reasonable diligence in applying for copyrights and renewal of copyrights on covered works to the extent permitted by the copyright laws of the United States and to execute in connection therewith any and all documents required for the same. The obligations herein contained shall be binding not only on WILSON but upon the personal representatives and assignees of WILSON.

4. The terms of this agreement shall be deemed to commence on the date hereof and shall continue as long as A.A. is obligated to pay royalties pursuant to the terms hereof on any of the covered works. As used herein, the term "covered works" shall be deemed to mean all books coming within the definition of previously published works, or within the definition of future works which are

required by A.A. pursuant to the provisions of "5" infra. Notwithstanding the expiration of A.A.'s obligation to pay royalties with respect to any covered work, all of A.A.'s rights in such covered work by reason of this agreement, or the previous agreements or any - 2 -

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subsequent agreements, shall nevertheless continue in full force and effect in perpetuity.

5. During the term hereof, WILSON shall not publish or furnish to any other publisher any written material coming within the definition of future works unless and until he shall have offered in writing such material to A.A. which shall have an irrevocable option to be exercised within one hundred

twenty (120) days thereafter to acquire the sole and exclusive world-wide publication rights therein. Said option shall be exercised within such one hundred twenty day period by A.A. giving notice to WILSON of its election to exercise such option. In the event that A.A. exercises such option:

- a) A.A. shall acquire the sole and exclusive world-wide publication rights therein in perpetuity.
- b) A.A. shall pay to WILSON the royalty payments hereinafter provided.
- c) WILSON agrees that he, his personal representatives or assigns will, if necessary or required by A.A., apply for renewals of the copyright thereon upon

the expiration of the first term thereof and that such renewals of copyright will be assigned to A.A. during the full term thereof.

- d) A.A. shall publish such written material coming within the definition of future works within one year after its exercise of its option at a retail price to be mutually agreed upon by A.A. and WILSON.

In the event that such option is not exercised by A.A., WILSON shall have

the right to have such material published by others. However, nothing contained herein shall be deemed a license to WILSON to utilize any material or writings belonging to A.A. or any of its affiliated groups or any material which may violate any of the rights of A.A. or any of its affiliated groups except that WILSON shall have the right to utilize A.A.'s non-copyrighted records and papers and the right to reprint from any of its copyrighted material or writings up to 1,000 works provided that WILSON gives A.A. credit as the copyright owner thereof. - 3 -

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6. While a covered work is included within the terms of this agreement, A.A. shall pay to WILSON a royalty of fifteen (15%) per cent of the retail price for each copy thereof sold and paid for. No royalties shall be paid on copies furnished gratis by A.A. nor on foreign language editions of a covered work. The obligation of A.A. to pay royalties to WILSON with respect to any covered work included within the terms of this agreement shall expire upon the happening of any one of the following events whichever shall first occur:

- a) The expiration of the United States copyright of such work and any renewals thereof whether such copyright is in the name of A.A. or WILSON; or
- b) Upon WILSON's death, all royalties provided for herein shall lapse either wholly or to the extent that such royalties are not validly disposed of by the Last Will and Testament of WILSON (herein referred to as "WILSON'S Will") as hereinafter provided in sub-paragraph "6 c)" infra, or validly assigned under Section "13" infra.
- c) WILSON shall have the right in WILSON'S Will to bequeath to his wife LOIS WILSON (herein referred to as "WILSON'S wife") and any other person or persons selected by him who are then living at the time of his death (herein referred to as "approved beneficiaries") a life interest in all or any part of the royalties payable to him hereunder. Upon the death of any approved beneficiary other than WILSON'S wife, the life interest in the royalties payable to such approved beneficiary shall lapse and revert to A.A.

With respect to any life interest in the royalties payable hereunder bequeathed to WILSON'S wife, WILSON shall have the right to provide in WILSON'S Will that such life interest shall, upon the death of WILSON'S wife, be divided among any persons selected by WILSON who are living at the time of his death in such proportions as he may designate. WILSON shall also have the right in WILSON'S will to grant to WILSON'S wife the right to designate in her Last Will and Testament duly admitted to probate (herein referred to as "WILSON'S wife's Will") persons selected by her who are then living at the time of her death who shall be entitled to receive a life interest after her death in all or part of the royalties payable to her during her life as provided in WILSON'S Will, and any such beneficiary designated by WILSON'S wife's will shall be deemed an approved beneficiary designated in WILSON'S will with the same force and effect as if specially listed therein. On the death of any approved

- 4 -

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beneficiary, other than WILSON'S wife, as hereinbefore provided, the percentage or proportion of royalties in which such person was entitled to participate during his lifetime shall be deemed to lapse and revert to A.A.

To the extent that WILSON or WILSON'S wife (if WILSON grants to her by WILSON'S Will the power of appointment herein provided for) fail to dispose of royalties in WILSON'S will or WILSON'S wife's Will in the manner hereinbefore provided, the percentage or proportion of royalties not so disposed of shall be deemed to lapse and revert to A.A. Anything contained in this Section "6" to the contrary notwithstanding, not more than twenty (20%) per cent

of the royalties payable hereunder computed on an annual basis shall be bequeathed either under WILSON'S Will and/or WILSON'S wife's Will and/or assigned pursuant to the provisions of "13" infra to persons who are under the age of forty years as of the date of this agreement.

7. A.A. shall render semi-annual statements of account to January 1st and July 1st of each year and make settlements in cash on or before March 20th and September 20th of each year. Where WILSON has received on any statement an overpayment of royalties, A.A. may, in addition to all other remedies

available to it, deduct the amount of the overpayment from any further royalties due WILSON pursuant to the terms of this agreement.

8. In the event that during the term of this agreement either the retail selling price of any previously published works is hereafter reduced by A.A., or the retail selling price of any future work included within the terms of this agreement is reduced by A.A. subsequent to the date of publication thereof, and as a result thereof, WILSON'S aggregate amount of royalties payable hereunder during the full calendar year next succeeding such

reduction (herein referred to as the "succeeding year") fall below the average

annual amount of royalties paid WILSON by A.A. during the five calendar years immediately preceding the year in which such reduction occurs (herein referred to as the "8" base yearly royalty"), A.A. shall be required thereafter and until such reduction or reductions are restored to elect either

to:

a) Increase the aggregate amount of WILSON'S royalties for such succeeding year or years as the case may be so that the amount of the aggregate

yearly royalty paid to WILSON hereunder shall be equal to the Section "8" base

yearly royalty; or

b) Increase the dollar amount of the royalty payable for each copy of a covered work as provided for

- 5 -

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in Section "6" supra (herein referred to as the "per copy royalty") so that the per copy royalty for each covered work equals the per copy royalty

for such covered work paid immediately prior to such reduction.

It is agreed that the provisions of this Section "8" are only applicable to a covered work during the period that A.A. is obligated to pay royalties as provided hereunder with respect to such covered work.

9. A. In the event that during the lifetime of WILSON the purchasing power of the dollar declines more than twenty-five (25%) per cent from its purchasing power during the five year period immediately preceding any request

for a renegotiation of the royalty pursuant to the provisions of this "9", (herein referred to as the Section "9" base period"), and as a consequence thereof the yearly amount of royalties payable to WILSON hereunder

do

not have as much purchasing power as the average yearly amount of royalties payable to WILSON during the "9" base period (the difference is herein referred to as the "purchasing power decline"), WILSON shall have the right by

giving written notice to A.A. to acquire it thereafter and until such condition is corrected to adjust the royalties payable to him hereunder by adopting either one of the following two alternatives as A.A. in its sole discretion may determine:

i) Increase the royalty payable to WILSON by an amount equal to the purchasing power decline of each dollar of royalty payable to WILSON hereunder;

or

ii) Increase the royalty payable to WILSON so that the aggregate yearly amount thereof shall have the same purchasing power as the average yearly amount of royalties paid to WILSON during the Section "9" base period.

B. In the event that during the lifetime of WILSON the purchasing power of the dollar increases more than twenty-five (25%) per cent from its purchasing power during the Section "9" base period and as a consequence thereof

the yearly amount of royalties payable to WILSON hereunder has more purchasing power than the average yearly amount of royalties payable to WILSON

during the Section "9" base period (the difference is herein referred to as the "purchasing power increase"), A.A. shall have the right by giving written

notice to WILSON to adjust the royalties payable to WILSON hereunder thereafter and until such condition is corrected by the adopting of either one

of the following two alternatives as A.A. in its sole discretion may de -  
6 -

---

termine:

i) Decrease the royalty payable to WILSON by an amount equal to the purchasing power increase of each dollar of royalty payable to WILSON hereunder;

or

ii) Decrease the royalty payable to WILSON so that the aggregate yearly amount thereof shall have the same purchasing power as the average yearly amount of royalties paid to WILSON during the Section "9" base period.

The purchasing power of the dollar provided for in this Section "9" shall be determined on the basis of the Consumer's Price Index as reported in the Bureau of Labor Statistics. In the event that the right is exercised by

WILSON or A.A. prior to the expiration of five years from the date hereof, the 1962 Consumer's Price Index of 105.4 (based on index 1957-59 equals 100) shall be deemed the "9", base period purchasing power. As used in this "9", the term "corrected" shall be deemed to mean the rise or fall of the purchasing power of the dollar so as to eliminate the purchasing power decline or the purchasing power increase as the case may be. In the event that during the lifetime of WILSON an adjustment is made in the royalty payments to WILSON pursuant to the provisions of this "9", any such adjustment

shall continue with respect to those royalties required to be paid hereunder after the death of WILSON until such condition is corrected.

10. Any notice provided to be given hereunder shall be given either in person or by registered or certified mail or by telegraph directed to the party at its address specified above, or such other address as either party may hereafter designate in writing to the other. Such notice shall be conclusively deemed to have been given if mailed by registered or certified mail

when such notice is deposited in the mail, registered or certified, postpaid, addressed to either A.A. or WILSON, or if by telegraph when delivered

to a telegraph office for transmission.

11. WILSON will at all times execute, acknowledge and deliver or will cause to be acknowledged, executed or delivered to A.A. all such further documents, assurances and papers as A.A. may reasonably require for carrying into effect the intended purpose of this agreement.

12. This agreement contains the entire understanding of the parties and cannot be varied or discharged except by an instrument in writing signed by both of the parties and shall be governed by the laws of the State of New York.

13. This contract shall bind the ex-

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- 7 - ecutors and administrators of WILSON and A.A., its successors and assigns. This agreement and any rights hereunder shall not be assignable by WILSON except that WILSON shall have the right during his lifetime to assign all or any part of the royalties due him but any such assignment shall

be

subject to all of the terms of this agreement and shall specifically provide that it shall cease and terminate on the death of any such assignee at

which time the portion to which such assignee was entitled to participate during his lifetime shall deem to lapse and revert to A.A. Anything contained in this Section "13" to the contrary notwithstanding, not more than

twenty (20%) per cent of the royalties payable hereunder on an annual basis shall be assigned and/or bequeathed, either under WILSON'S will or WILSON'S wife's will to persons who are under the age of forty as of the date of this agreement.

IN WITNESS WHEREOF, the parties hereto have caused this agreement to be executed as of the date and year first above written.

\_\_\_\_\_ signed \_\_\_\_\_ signed WILLIAM G. WILSON  
ALCOHOLICS ANONYMOUS WORLD  
SERVICES, INC.







story in *The Saturday Evening Post* and grew into a recovery revolution for everybody from over-eaters and the over-sexed to gamblers and shopaholics.

More than 27 million copies of the so-called Big Book in more than 50 languages have been sold, but little was known about how the manual where none had ever existed was conceived. Did AA's co-founder Bill Wilson, a fallen New York stockbroker, really write much of it himself with the help of early adherents?

Turns out the group's bible was heavily vetted, as reflected in a working manuscript to be published Friday for the first time. Called "The Book that Started it All," the document is filled with crossouts, inserts and notes, presumably based on feedback sought from about 400 hand-picked outsiders who included doctors and psychiatrists.

Some of the edits made it into print, especially in early chapters for fragile readers. Many others were rejected as the still-anonymous personalities behind the notes fretted over how to handle God and religion, a Higher Power "bigger than ourselves" and the influence of the Oxford Group, a religious movement embraced by Wilson and his fellow founder, Ohio physician Bob Smith, but later considered a preachy hindrance in working with problem drinkers.

"The goal was to increase the likelihood that there would be fewer distractions and fewer reasons for throwing the book across the room," said Fred Holmquist, a student of AA history and director of the Lodge Program for the treatment program Hazelden.

Hazelden's publishing arm was given high-resolution scans of the typed manuscript by its current owner, an Alabama businessman. They show off the mysterious edits and marginalia and are being published with commentary from AA historians. The manuscript passed to Wilson's widow, Lois, after he died in 1971 and has surfaced twice at auction since, including one sale for \$1.56 million in 2004 to a California lawyer.

It's a rare glimpse into the inner-workings of an organization that was shrouded in mystery (some early members wore face masks when speaking in public) but remains the dominant force in addiction recovery.

"The spirituality side is what enabled the movement to grow very rapidly," said Nick Motu, a Hazelden senior vice president and head of the publishing division. "Had this been about religion, I have doubts it would have succeeded as it

had."

Striking that tone is evident throughout the manuscript, including this note in one margin: "We have said constantly the trouble with org (sic) religion is that they try to dogmatically pour people into moulds. So why should we give specific instructions in the book such as saying do this and do that? You can obscure many alcoholics."

Walking the God tightrope has taken AA far over the years, with the book now in its fourth edition, circulating in China and Iran -- and in Russia and Romania before the fall of Communism, Motu said.

Founded in 1935, before addiction was truly understood as an illness, Wilson believed "you can't tell drunks what to do. That was his genius," said Susan Cheever, who wrote the Wilson biography "My Name is Bill."

Wilson's spiritual "inclusiveness," as Cheever put it, apparently struck the right tone in a chapter for atheists and agnostics that made it through vetting with few changes. One telling sentence weighing a life in "alcoholic hell" against being "saved" was edited to say "alcoholic death" or life "on a spiritual basis."

Patrick H. of Las Vegas knows that chapter well. He's four years sober with help from AA, and he's also an atheist.

"I kind of have a cafeteria plan, where you take the things that work for you and discard the things that don't work," he said.

Among other accepted edits was a softening of the book's "directive" tone to a more suggestive one, especially in the early chapters.

"Do people like to be told they will be instructed," wrote one of the editors in red pencil as he nipped away at a passage discussing a solution in Chapter Two: "This volume will inform, instruct and comfort those who are, or who may be affected."

The word "instruct" was dropped.

In Chapter Five, "How it Works," the opening line was: "Rarely have we seen a person fail who has thoroughly followed our directions." In the same red pencil, the language was changed in the book's first edition to "followed our path."



From: Janis R . . . . . 10/1/2010 12:23:00 PM

|||||

I have a sponsee who is a bit of an expert in fonts. She has found a font called "Kaufman" established in 1936 that looks identical to the capital letters you see in the first edition of the Big Book. I haven't seen that anyone has sent this information in, but if I missed it and everyone already knows this, I apologize. I can send a link to the font if anyone is interested.

Thanks,

Janis

Janis S. Raley  
Director, Dallas Intergroup Assn.  
214-887-6699

"Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm."  
Robert Louis Stevenson

|||||

+++Message 6914. . . . . Re: font used in Big Book  
From: Dougbert . . . . . 10/1/2010 9:15:00 PM

|||||

Janis,

I am a graphic designer and you got it right . . .it is Kaufman. A very popular font during the art deco phase in the twenties.

dougbert

----

PHOTOS OF THE DROP CAPS  
(courtesy of Larry Holbrook, along with photos of the fonts)

KAUFMANN in First Edition, Ninth Printing, 1946:

<http://www.laurenceholbrook.com/AAHistoryLovers/FirstEdition.htm>

PARK AVENUE in Fourth Edition, First Printing, October 2001  
(AAWS made a switch to this different font at that time):

<http://www.laurenceholbrook.com/AAHistoryLovers/FourthEdition.htm>

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From GC the moderator: if you Google for Kaufmann and Park Avenue, it seems

to  
be easy to find sites where you can download copies of these fonts for a  
small  
fee (these are presumably better quality versions of these fonts). But there  
are  
also sites noted on Google where they say that you can download copies of  
these  
fonts for free:

KAUFMANN:

<http://www.webpagepublicity.com/free-fonts-k.html#Free%20Fonts>

<http://www.searchfreefonts.com/font/kaufmann.htm>

<http://www.hdicon.com/fonts/kaufmann-bold-bt/>

PARK AVENUE:

<http://www.fontemple.com/free-download/8788-Park-Avenue-BT.html>

<http://www.fontstock.net/8966/parkavenue.html>

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+++Message 6915. . . . . Encore Performances of Grapevine  
Play (75th Anniv. International Convention)  
From: jaxena77 . . . . . 9/28/2010 6:36:00 PM

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PERFORMANCE DETAILS AT: <http://www.spirit-sf.org/>

Sunday, October 17, 2010 -- 2:00 pm and 6:00 pm

"In Our Own Words: Pioneers of Alcoholics Anonymous"  
Final Two Performances

Tickets Available Online  
\$15.00 in Advance/\$20.00 at the door  
(\$1 convenience fee per online ticket purchase)

And in between the two performances:  
4:00 pm AA/Al-Anon Meeting  
AA Speaker - Nicole D. - Oakland, CA  
Al-Anon Speaker - Liz M.

=====

I am writing today with a request for your service and assistance. This  
July, a  
group of the San Francisco fellowship performed an original play during the  
75th  
Anniversary International Convention in San Antonio called In Our Own Words:  
Pioneers of Alcoholics Anonymous. The play was enthusiastically received  
during

the convention, and our two performances were seen by over 700 people.  
However,  
we turned away almost that same number, many of them from members from  
Northern  
and Central California.

Since our performances in San Antonio, I have received many requests from  
members throughout California, asking us to bring the show to their area.  
However, the cast is made up of volunteers, who have jobs and personal lives  
and  
service work to fulfill, and it is impossible for us to tour the show, much  
as  
we would like to. Our solution was to perform the play two more times, and  
to  
do our best to spread the word to members throughout Northern and Central  
California.

We are being presented by The Spirit of San Francisco, a service  
organization  
that serves members in San Francisco and the Peninsula. There are two  
performances scheduled that day, to accommodate those who may be traveling,  
at 2  
PM and 6 PM. An AA meeting is being held at 4:00 pm, so that members can  
come  
to the play and stay for the meeting, or come to the meeting and stay for  
the  
play. The theater is very large and can accommodate 500 people for each  
performance.

We are asking your help to PASS IT ON! Please post and if possible, copy and  
share with your members and group representatives. We are hoping that  
announcements can be made at meetings as well. Anything you can do to help  
will  
be greatly appreciated, by those of us in this project, but also those  
members  
who have not had a chance to see this production.

Tickets are on sale, but no one will be turned away for lack of funds.  
Proceeds  
will go towards The Spirit of San Francisco, future recovery productions and  
donations to our San Francisco Central Office and GSO in New York.

I have electronic (pdf) and email versions of the flyer available if you  
would  
find that a more convenient way of sharing this information. Please email me  
at

inourownwords.sanantonio@gmail.com  
(inourownwords.sanantonio at gmail.com)

More information and advance tickets purchase can be found at  
www.spirit-sf.org.  
If you have any questions or concerns, please do not hesitate to email me.  
Thank  
you for your service.

In Love & Service,

Jackie B.  
Author, In Our Own Words

=====

++++Message 6916. . . . . Amazon edition: Original working  
manuscript of the Big Book  
From: Shakey1aa@aol.com . . . . . 9/30/2010 3:06:00 AM

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Is Amazon the best place to purchase it? From John Moore, Shakey Mike, Jared  
Lobdell, Glenn Chesnut, dougbert, and Chuck Parkhurst

- - - -

From: John Moore <contact.johnmoore@gmail.com>  
(contact.johnmoore at gmail.com)

Got mine today! It is a beautiful volume. High resolution scans of every  
page  
including all the penciled markings ... a wonderful job of printing.

I got mine for \$40.95 and free shipping from Amazon.

John M  
South Burlington, Vermont

- - - -

From: <Shakey1aa@aol.com> (Shakey1aa at aol.com)

Thanks for the heads up on the cheaper method.

- - - -

From: dougbert8@yahoo.com (dougbert8 at yahoo.com)

> Hi group,  
>  
> If you Google for:  
>  
> The Book That Started It All: The Original Working Manuscript of  
Alcoholics  
Anonymous  
>  
> and go to the Amazon.com site, you will be able to purchase it for \$40.95  
instead of the normally given price (\$65.00):  
>  
> <http://www.amazon.com/Book-That-Started-All-Manuscript/dp/159285947X>  
>





Islamic republic of Iran and the former Soviet Union and retooled by groups ranging from Chabad (for Jews) to Rick Warren's Celebrate Recovery (for evangelical Christians).

"If it had been a Christian-based book, a religious book, it wouldn't have succeeded as it has," said Nick Motu, senior vice president of Hazelden Publishing, the world's largest purveyor of materials related to addiction. Hazelden is publishing the 4.5-pound, \$65 manuscript, titled "The Book That Started It All" (the original was called, simply, "Alcoholics Anonymous").

But the crossed-out phrases and scribbles make clear that the words easily could have read differently. And the edits embody a debate that continues today: How should the role of spirituality and religion be handled in addiction treatment?

They also take readers back to an era when churches and society generally stigmatized alcohol addicts as immoral rather than ill. The AA movement's reframing of addiction as having a physical component (the "doctor's opinion" that opens the book calls it "a kind of allergy") was revolutionary, experts say.

"We didn't have any knowledge then about the brain. Today we know there is a neurological component, we know there are spiritual, psychological and environmental components," said Joseph Califano, founder of the National Center on Addiction and Substance Abuse at Columbia University.

Califano said "virtually every rehabilitation program" in the country today includes a requirement to join an AA group. "The concept of the 'higher power' was important because it made the whole spiritual aspect available to Catholics, Jews, others," he said.

While the Big Book describes addiction in a way that was complex for the time, the 75-year-old movement has changed significantly as well. In addition to AA meetings, mainstream treatment today includes psychiatric treatment, group therapy, even nutrition. And despite objections from some secularists, experts generally believe that "there is a significant spiritual component for the overwhelming majority of people" coming out of addiction to alcohol and drugs, Califano said.

The question was - and is - in what way? The notes in the margins of the manuscript make clear there was disagreement, and even Wilson was torn.

A sometime stock speculator from Vermont who wrestled with depression as well as alcoholism, Wilson didn't attend church and had "the classic white flash

experience" of a universal spirituality that gave him the strength to become sober, said Sid Farrar, Hazelden's editorial director. Later in his life, he experimented briefly with LSD and parapsychology.

"Wilson was divided, too," on how to talk about God in the Big Book, Farrar said. "But it's not generally known that there was a debate about religion."

### Analyzing the scribbles

Much remains unknown about how the manuscript was edited - and by whom. Hazelden said it hasn't had the resources to analyze the handwriting in the margins. Historians of AA and addiction treatment will not begin analyzing the scribbles and debating who wrote each one until the manuscript is published next week.

Motu said Wilson sent his original book to about 300 recovering addicts, religious leaders and doctors, among others, but some think the writing visible in the margins belonged to a small number of commenters.

The Big Book was first published in 1939, and the only things that have changed through four editions are the personal stories of recovery added to the end. The manuscript - which Hazelden says is the only one in existence - was stored for nearly 40 years in the New York home of Lois and Bill Wilson.

In the late 1970s, Lois Wilson gave the book as a gift to a friend in Montreal, who kept it private for decades. It was put up for auction in 2004 at Sotheby's, who sold it for \$1.56 million. At the time, there was a flurry of criticism from historians who said it was a major document that should be available to scholars.

The buyer sold it a couple years later to a Houston man, who asked Hazelden to make it public.

As word is beginning to get out about the manuscript, some see fuel for the current fight about faith-based treatment and whether it's more effective.

Jack Cowley, a former prison warden who worked with AA for decades and now helps run faith-based prison programs, said the manuscript reflects "a cop-out" on Wilson's part, to make an inherently religious process "the least confrontational."

"The power is in the understanding of how Christ can apply these [steps]," Cowley said. "It's the scripture where the power is, it's not AA. . . . This is the same thing we're doing today. We're downplaying the faith issue to get

more  
people."

=====  
There is also a good article on it by the AP writer Leanne Italie which we  
have  
already posted:

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6912>

but you can see the original Leanne Italie article at:

[http://news.yahoo.com/s/ap/us\\_fea\\_lifestyles\\_aa\\_s\\_big\\_book](http://news.yahoo.com/s/ap/us_fea_lifestyles_aa_s_big_book)

and

<http://today.msnbc.msn.com/id/39408523/ns/today-books/>

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++++Message 6918. . . . . Article with two Chapter 5 Pages  
from the Original Big Book Manuscript  
From: jblair101 . . . . . 10/1/2010 3:56:00 PM

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An article by Lindsay Barba titled, "AA founders debated approach in the  
original manuscript," which includes two pages from the Chapter 5  
manuscript,  
can be found at:

<http://www.addictionpro.com/ME2/dirmod.asp?type=Publishing&mod=Publications%3A%3>

[AArticle&mid=8F3A7027421841978F18BE895F87F791&tier=4&id=2797F494A0C241E18523C7ED](http://www.addictionpro.com/ME2/dirmod.asp?type=Publishing&mod=Publications%3A%3&Article&mid=8F3A7027421841978F18BE895F87F791&tier=4&id=2797F494A0C241E18523C7ED)

782AAC24 [25]

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AA founders debated approach in original manuscript:  
Hazelden Publishing to release original AA Big Book manuscript this fall

by Lindsay Barba, Associate Editor,  
Addiction Professional, posted on 8/26/2010

Long before word processors gave us the luxury of tracking our text edits  
for  
the next reader, Bill Wilson, founder of Alcoholics Anonymous (AA), passed  
around 400 physical copies of his recovery doctrine for revisions and  
suggestions. Afterward, he and a few of his colleagues copied the most  
significant of those contributions onto one manuscript, which would  
eventually  
become AA's Big Book -- a text used faithfully by addiction professionals  
and

those in recovery since its first publication in April 1939.

The Big Book went on to sell over 20 million copies worldwide, but the original manuscript and its many contributions remained hidden from public view. It was stored in Bill and Lois Wilson's home until 1978, when Lois passed the manuscript on to friend Barry Leach, who maintained its privacy for 30 more years.

The manuscript eventually went up for auction in 2007 and was secured by Ken Roberts for \$850,000. Roberts then presented the manuscript to Hazelden, who will release the book in two editions, one cloth and one leather-bound, this October.

"It's arguably one of the most important books of the 20th century as it relates to addiction and recovery," says Nick Motu, senior vice president of Hazelden and publisher at Hazelden Publishing. "To those that use the Big Book and the 12 Step process as core to their profession, it would be very interesting for them to understand what went into the conceptual beginnings of the 12 Step model of treatment."

The manuscript shows text revisions and comments inked in a variety of colors, indicating the work of four to eight core contributors that Hazelden will identify in its release this fall. "Readers ... will see the rejected suggestions, inserts, crossed-out comments, and then last minute changes," Motu says.

Along with the original manuscript, Hazelden's editions will include:

- Comments from leading archivists in the margins;
- Two essays by Big Book and AA historians;
- Annotated notes on the text;
- A publication timeline; and
- A 1954 speech by Bill Wilson on the making of the Big Book.

Debate over spirituality uncovered  
Though it's no secret to the addiction profession, much debate arose over how AA would present its principles, which relied heavily on religion.

"Of special interest in the manuscript will be the debates that occurred ... over the role of religion and spirituality in AA," says Motu. "Bill Wilson really was adamant about making AA spiritual rather than religious, and you will see that not only in the comments of those that were accepted but also of those that were

rejected."

For example, on the opening page of Chapter 5, one contributor noted that ideas in the text "should be studied from the mold angle." Fred Holmquist, historian and director of Hazelden's The Lodge Program, attributes this commentary to the fellowship's fear of triggering newcomers' religious prejudices.

"It talks about their understanding that religions sometimes pour people into a mold, and it's a little bit one-size-fits-all," he says. "Typically, alcoholics had not found relief from alcoholism in their religions, yet some had, but the idea was that they did not want to arouse religious prejudice that already existed in people."

Similarly, another contributor makes a note of "His Divine Consideration" across the bottom of the page near Step 9, which states, "Made direct amends to people wherever possible, except when to do so would injure them or others." To Holmquist, this reference is still obscure, but he has some speculations.

"If it's referencing Step 9, then the idea of doing what you need to do unless it will injure them or others would be a matter of Divine Consideration," he says. "They were avoiding the density of religious-sounding language, and that would be an example of somebody maybe noting what spiritual or religious principle it represented, simultaneously written in pragmatic language."

From "prescribing" to "describing" a program of recovery  
Widespread changes in the manuscript signal AA's decision to avoid prescriptive language -- such as "you should do this" -- in favor of descriptive language -- such as "we did this." Holmquist says this typifies AA's strategy of addressing the newcomer with gentleness and accessibility while maintaining respect for the medical community.

"They were respecting the attitude of the newcomer as perhaps being defensive or quick to run," he says. "Also, to other professionals, it was clear they took out specific references that could make the authors sound like they were prescribing medical or psychiatric or psychological recommendations."

Holmquist attributes the original use of a prescriptive voice as the result of the founding members' sincerity and seriousness about their program of



Fourth Edition (1st)

<http://www.laurenceholbrook.com/AAHistoryLovers/FourthEdition.htm>

There's no rush on my part to remove the pages, but it would be nice if someone copied or saved them in some more appropriate place for posterity -

Anyone is free to save them off the web or email me if you want my (very simple) html and graphics -

Hope this helps -

Larry H

|||||

++++Message 6920. . . . . Mark Whalon  
From: ron.fulkerson . . . . . 10/3/2010 7:59:00 AM

|||||

LIFE magazine did a story on Mark Whalon for the January 18, 1943 issue. It's a wonderful glimpse into the Vermont countryside and Bill W.'s childhood friend who carries the mail in his 1935 Plymouth coupe...ronf

|||||

++++Message 6921. . . . . Re: Mark Whalon  
From: Doug B. . . . . 10/3/2010 6:02:00 PM

|||||

Ron,

The pictures in that article are great!

Mark also wrote an autobiographical book about growing up in East Dorset: "Rural free delivery; recollections of a rural mailman"

He's a pretty funny guy....

I wouldn't doubt that he is buried in the same cemetery as Bill and Lois but on my last photo trip there....I forgot to look for him!

Doug Barrie  
[www.aahistory.com](http://www.aahistory.com)

~~~~~

"ron.fulkerson" wrote:
LIFE magazine did a story on Mark Whalon for the January 18, 1943 issue. It's a wonderful glimpse into the Vermont countryside and Bill W.'s childhood friend

I ordered my copy from Amazon September 28th and received it in the mail this afternoon (October 6th). It's beautifully printed, with each page of the original reproduced in color, at its full original size, so you can see what color pencil was used for each correction or comment.

3:51 a.m. October 4, 2010

From: "Chuck Parkhurst" <ineedpage63@cox.net>
(ineedpage63 at cox.net)

Amazon is out of stock and does not know if they will be getting more.
Hazelden will not say why it can be purchased for less from someone else.

Does anyone in this forum have the fancy limited edition bound in leather?

3:00 p.m. TODAY October 6, 2010

From: Glenn Chesnut <glennccc@sbcglobal.net>
(glennccc at sbcglobal.net)

Amazon says this afternoon (at the time this message is being posted):

Buy new: \$65.00 reduced to \$38.02

Not in stock; order now and we'll deliver when available.

From: William Middleton <wmiddlet44@yahoo.com>
(wmiddlet44 at yahoo.com)

The Book That Started It All : The Original Working Manuscript of Alcoholics
Anonymous

Amazon says,

Buy new: \$65.00 reduced to \$40.95, usually ships in 7 to 13 days

Barnes and Noble says, "List price: \$65.00 Online Price: \$38.00 (You Save 41%) Usually available in 1-2 weeks"

Borders says, "Hardcover \$65.00 Search used copies from \$93.11
Backorder - Usually ships in 4 to 8 weeks."

Shipping and handling might vary and I don't know how to guess at that. I have an "Amazon Prime" account and pay a flat rate for all my shipping charges for a year, so I got ten of them from Amazon for \$409.50. They are for Christmas presents and they are nice!

LOVE and HUGs!
Bill Middleton
Dunwoody, GA

|||||

+++Message 6927. Big Book royalties to others than
Bill or Lois Wilson
From: Sherry C. H. 10/4/2010 12:30:00 AM

|||||

I seem to recall an assignment of book royalties to someone other than Bill
W or
his wife Lois Wilson.

What about book royalties being assigned to upkeep and perpetuation of
Stepping
Stones?

|||||

+++Message 6928. Re: Big Book royalties to others
than Bill or Lois Wilson
From: Glenn Chesnut 10/6/2010 3:37:00 PM

|||||

Big Book royalties: a list of just about EVERYTHING that can be said

Message #5329
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5329>

Message #3671
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/3671>

Message #3261
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/3261>

Message #1964
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1964>

Message #1781
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1781>

From "Getting Better: Inside Alcoholics Anonymous" by Nan Robertson, to be
published by William Morrow in April 1988:

At the time of his death, early in 1971, Bill Wilson was earning about
\$65,000 a
year in royalties from the Big Book and three other books he wrote for A.A.
Last
year, his widow, Lois, received \$912,000 in royalties. Under the terms of
the

agreement Bill concluded with A.A. headquarters in 1963, she was allocated 13.5 per cent of Wilson's royalties. Another 1.5 percent went to his last mistress, who died a few years after Bill.

[Lois Wilson died on October 6, 1988.]

Message #1739

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1739>

April 23, 1940 - Dr. Bob wrote the Trustees to refuse Big Book royalties, but Bill Wilson insisted on them for Dr. Bob and Anne.

Message #864

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/864>

The information that follows was gleaned from the following:

1. Grateful To Have Been There, Nell Wing (pg 92).
2. Pass It On, AAWS (pgs 235-236 and 393).
3. Dr. Bob and the Good Oldtimers, AAWS (pgs 267-269).
4. Bill W., Francis Hartigan (pgs 118-120 and 153-154).
5. Lois Remembers, Lois Wilson (pg 199).
6. Advisory Actions of the General Service Conference of AA, publication # M-39

1938: Feb., prior to publication of the Big Book, Bill and Bob received a \$30 weekly stipend from a \$5,000 fund set up by J. D. Rockefeller, Jr. The bulk of the fund was used to pay off Dr. Bob's mortgage. Bill and Bob were in very severe financial straits.

1940: May, Dr. Bob and Anne were granted 10% royalties on Big Book sales for life. This was initiated by Bill as a condition of he and Hank P. turning over their 2/3 controlling interest of stock to Works Publishing Inc. (and the Alcoholic Foundation Board). Hank, who was drinking at the time, received a \$200 payment for office furniture he claimed he owned. Bill was later granted 10% royalties. I can't find the specific date it started other than "shortly after" Dr. Bob received them.

1942: Oct., Cleveland's Clarence S. raised a controversy when he found out both

Bill and Bob were receiving royalties from Big Book sales and he had a confrontation with Dr. Bob over it. Dr. Bob and the Good Oldtimers says "Dr. Bob's reluctance to accept the money faded under the impact of reality."

1947-1950 Dr. Bob had to cope with cancer and his wife's death. The circumstances would not be conducive to his earning a living. His son Smitty is quoted as saying that Dr. Bob's medical practice improved over World War II. However, between Anne's later infirmities and his own, there was likely substantial expenses as well.

Beginning in 1940, both founders were assigned 10% royalties on Big Book sales and they accepted them. It should not be viewed as a pejorative. Dr Bob's royalty assignment would have lapsed at his death (Nov. 16, 1950). Royalty payments to Bill later increased over time and were subsequently defined in a manner that automatically adjusted them to prevent against "cheap books", inflation and reduction of purchasing power. The matter of transferable royalties did not emerge until 1961 even though Bill negotiated a formal arrangement in 1958. Advisory actions of the General Service Conference show the progression of the royalty agreement:

a. The 1958 General Service Conference "approved the action of the General Service Board in re-assigning to Bill royalty rights in his three books [the Big Book, 12&12 and AA Comes of Age] and in books that he would write in the future, for the duration of the copyrights involved. [Note: later it came to also include As Bill Sees It - formerly The AA Way of Life].

b. The 1961 General Service Conference unanimously adopted a motion that "The Conference recognizes that the publication of cheap editions of AA Big Books would probably reduce the income to World Services, and Bill W's personal income. This Conference unanimously suggests the following to the Trustees: to add a rider to Bill's royalty contract to the effect that, if cheaper books are ever published, Bill's royalties be increased by an amount sufficient to keep the royalty income at the same average level it had been for the five years before cheaper books were published; (further, that) as time goes on, if inflation erodes the purchasing power of this income, the Trustees will adjust the royalties to produce the same approximate purchasing power; this to be effective during the lifetime of Bill and Lois and Bill's legatees."

c. The 1964 General Service Conference recommended that: "An agreement between Bill W., co-founder, and AAWS, Inc. covering royalties derived from Bill's writings be approved. - Under terms of the contract, a royalty of 15% is paid to Bill, except that no royalties are paid on "overseas editions." Royalties

are to
be paid to Bill and Lois, his wife, during their lifetimes; following the
deaths
of Bill and Lois, royalties revert in shares of royalties to living heirs.
These
shares revert to AAWS upon the deaths of the beneficiaries. Not more than
20%
may be bequeathed to any heir under the age of 40 years as of the date of
the
agreement (April 29, 1963). The contract provides protection of royalties
against "cheap books" and protection of AAWS and Bill against fluctuations
in
general economic conditions. AAWS retains the right of
"first refusal" on any future literary works of Bill's."

In Bill W. (pg 120), Francis Hartigan states that the main beneficiary of
the
royalties was Lois (when she was in her 90's). She was prevented from
returning
any funds based on the AA Tradition of declining outside contributions.
Given
Hartigan's relationship to Lois, his reporting would seem authoritative and
is
substantiated by the probate records. Pass it On (pg 236) states "While this
royalty was at first very modest, it eventually became substantial and
provided
both Bill and Lois a lifetime income." Again, this is not a pejorative.
While
there was a time when Bill and Lois were unable to purchase clothing and
depended on others for a place to live, they eventually came to have a
comfortable living and deservedly so.

Lois Wilson's' estate was probated. Records can be found on the web as
images of
the original probate court documents. They also include many of Bill's
probate
records as well. The following information is not considered "edited":

1. When Bill passed away (1971) his gross estate was nearly \$219,000. His
will
originally specified legatees to whom he would pass life-interests if Lois
did
not survive him. The codicil extended authority to Lois to pass
life-interests
in royalties to her legatees (with age restrictions). Regrettably (and
somewhat
awkwardly) the codicil also reduced Lois' overall royalty interests to 90%
with
the remaining 10% assigned to Bill's mistress, Helen W. [Hartigan is rather
open
about this as are other authors].

2. When Lois passed away (1988) her gross estate was nearly 4 million
dollars.
Nell Wing was bequeathed Lois' jewelry and personal effects. All other

tangible

property was bequeathed to the Stepping Stones Foundation. Of the living legatees, Nell Wing was assigned a rather large share. Again, this is not a pejorative. She was dearly loved by both Lois and Bill.

3. For the 90% of royalties she could assign, Lois' legatees had to be living at the time of her death (Oct. 5, 1988). No more than 20% could be assigned to legatees under the age of 40 on April 29, 1963. Two legatees fell into this category - one born June 8, 1923 the other September 18, 1923. I do not know if they survive today. If living, they would be 79.

4. In a 1989 IRS ruling, the 80% portion that Lois had to assign to legatees over age 40 was excluded from the value of her estate. Two legatees in her probate documents were indicated as predeceased. The Stepping Stones Foundation received a rather large assignment of royalties for 10 years after Lois' death.

5. The 1972 General Service Conference voted unanimously that AA not accept the "Stepping Stones" property (the home of Bill and Lois) for any purpose. This is also noted in Not God (pg 267). No published advisory action could be found that declined an attempt by Lois to donate royalty revenues back to AA. This would appear to be a function of Tradition Seven.

Expiration of Royalties

Message #861

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/861>

Lois outlived Bill by seventeen years and was provided royalties to her own estate for ten years past her death, subject to the original royalty agreements, and by 1998 all the royalty commitments were basically fulfilled. Nell Wing is still alive and in a nursing home, and there may be a distant niece or nephew that might receive a very small stipend today, and that's all the royalties that are distributed today---they most likely come from Lois' estate and Will. Interestingly enough, Lois once offered to decline all royalties for contribution back into the AAWS General Fund and it was declined by the Conference. The major amounts of Lois' royalties were placed in the Stepping Stones Foundation as an endowment for the property -- again, their receipt ended in 1998, ten years after her death.

added
to Bill's Story:

Despite the living example of my friend there remained in me the vestiges of my old prejudice. The word God still aroused a certain antipathy. When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea. I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be. I have since talked with scores of men who felt the same way.

My friend suggested what then seemed a novel idea. He said, "Why don't you choose your own conception of God?"

That statement hit me hard. It melted the icy intellectual mountain in whose shadow I had lived and shivered many years. I stood in the sunlight at last.

It was only a matter of being willing to believe in a power greater than myself. Nothing more was required of me to make my beginning. I saw that growth could start from that point. Upon a foundation of complete willingness I might build what I saw in my friend. Would I have it? Of course I would!

I draw your attention to the use of italics in the second and fourth paragraphs. Bill and or the editors obviously wished to place emphasis on the importance of Ebby's advice as well as the far reaching conclusion he (Bill) reached as the result of his hearing and considering this proposal. In all of Bill's Story the only other occasion of adding emphasis is when he documents his profound reaction to Ebby's phone call and his having stopped drinking: "He was sober"

The use of italics is obviously meant to indicate the absolute significance of these statements and events. They now become the central theme of Bill's story, the how and why, the coup de grace, the moral of the story, the punch line, the chorus, the crescendo. It would certainly be impossible to tell the story without them would it not? If these things, (icy mountains melting, finally standing in the sunlight i.e. "psychic change") had actually happened to you could you possibly re-tell your story without them? Of course not!

It seems to me the whole point of telling the story would now be to reveal what Ebby said and its profound effect on Bill, initiating the process, (that was

completed in Towns), the "psychic change" (I stood in the Sunlight at last).

For my thinking, the reason these paragraphs are not contained in the earlier version of Bill's story is because it probably never happened as written.

Had it truly occurred it would have to have been included in the earlier version (original manuscript). You wouldn't report the story without its most profound "truth"!

Of course Ebby would have come carrying the non-denominational Christian message; (surrender to Jesus Christ) what other message did the Oxford Groupers carry? Lois may have provided us the answer for the "message change" in Lois Remembers p.113

In a AAHL post # 4409 Bill Schaberg talks about the four inserted paragraphs that appear written by hand in the printers copy. It seems there were no notations in the manuscript to indicate the source or reason for the revision.

Dr. James Wainwright Howard from Montclair, New Jersey (see AAHL post # 6026)

may have been the culprit. As you know he suggested dozens of edits to soften the book and make it more suggestive (let him choose his own concept could have been his suggestion). Or it may have been needed to support the change "God as you understand him" as made first to step three and then later again to step eleven. The "committee" (Hank, Bill, Fitz, Ruth, Herb and possibly others) may have thought this change to the story would tie up the "loose ends" into one neat, credible package. By the way, in the tape recordings I have heard of Bill telling "the bed time story" I don't recall him ever saying that Ebby said to him "Why don't you choose your own concept. of God" That's not to say such doesn't exist but this merits a further look. Although Bill wrote it (or approved its inclusion if written by Hank or Ruth) for the big book he may have had trouble repeating that which wasn't true when telling his story. Quite "revealing" in Bill's autobiography (Bill W. My First Forty Years) there is no mention of it. I also seen to remember Mel B. saying Ebby could never recall the conversation in Bill's Kitchen other then they argued a bit over religion.

God Bless,
John Barton

P.S. I remember feeling a bit down when this first came to light in my mind but recalled how many have been helped by this statement, so I am not concerned about its historical accuracy. I believe its inclusion in the story was Providence.

- - - -

From: Jeff Bruce <aliasjb@gmail.com>
(aliasjb at gmail.com)

Seems to me that I have read about earlier manifestations of choosing a God of your own understanding, but I don't remember where. Certainly it was not Oxford Group orthodoxy. OG was distinctly Christian, and the preacher in New York where Bill attended (Sam Shoemaker) was an Anglican in good standing.

=====

++++Message 6931. Re: Why don't you choose your own concept of God?

From: J. Lobdell 10/6/2010 5:55:00 PM

=====

Re: Shoemaker as "Anglican in good standing" -- no. An Anglican (or rather Episcopalian), yes. In good standing, well, there is considerable indication that "Soapy Sam" was regarded by much of the "establishment" of the Protestant Episcopal Church in the U.S.A. (PECUSA) as slightly off the course.

I met Sam at the General Seminary ca 1959-60 as the guest of a friend who got his S.T.B. there in 1961 -- but discovered only last year, talking to my friend, that he had "had to move heaven and earth" to get Sam on the campus at all in the face of opposition from that establishment -- and this was some years after Sam left NYC for Calvary Pittsburgh.

"God as you understand him" was in fact a Shoemaker idea (Dick B. has provided a fair amount of documentation on this).

Remember Frank Buchman was a Lutheran and the OG was considered somewhat "infra dig" by PECUSA.

- - - -

From GC the moderator:

Jared, right on target. Thank you. I think this is the article by Dick B. to which you are referring:

=====
<http://www.aabibliography.com/dickbhtml/article25.html>

"God as we understood Him' Where Did This Phrase Originate? the very probable, real source -- the Reverend Samuel Moor Shoemaker, Jr., Rector of Calvary Episcopal Church in New York Surrender As Much of Yourself As You Can to As Much of God As You Understand

So they prayed together, opening their minds to as much of God as he understood ... (Shoemaker, Children of the Second Birth, p. 47)

So he said that he would surrender as much of himself as he could, to as much of Christ as he understood (Shoemaker, Children of the Second Birth, p. 25 See also, and compare In Memoriam Princeton, The Graduate Council, June 10, 1956, pp. 2-3; and Shoemaker, How to Become a Christian, p. 72).

The finding of God, moreover, is a progressive discovery; and there is so much more for all of us to learn about him. (Shoemaker, How to Find God, p. 1).

Begin honestly where you are. Horace Bushnell once said, Pray to the dim God, confessing the dimness for honesty's sake. I was with a man who prayed his first real prayer in these words: O God, if there be a God, help me now because I need it. God sent him help. He found faith. He found God. . . God will come through to you and make Himself known (Shoemaker, How to Find God, p. 6. See and compare: Alcoholics Anonymous, 3rd ed., p. 37: But He has come to all who have honestly sought Him. When we drew near to Him. He disclosed Himself to us! See also the Bible book so popular with the pioneers -- James: Draw nigh to God, and he will draw nigh to you, James 4:8).

[A]ny honest person can begin the spiritual experiment by surrendering as much of himself as he can, to as much of Christ as he understands (Shoemaker, Extraordinary Living for Ordinary Men, p. 76)

... said Sam in substance: You simply start where you are in your understanding. You surrender as much of yourself as you can. To as much of God as you understand. Then, added Sam, God will come through to you, make Himself known, and enable you to understand more. You will come to believe. You will find God, said Sam. God will make Himself known He will make known Himself -- God, our Creator!"

=====
And also, Frank Buchman was definitely NOT an orthodox Lutheran. His ideas would never have held up to scrutiny by an orthodox Lutheran congregation that insisted on following the Augsburg Confession, Formula of Concord, and so on, let alone a super conservative Lutheran group like the Missouri Synod Lutherans.

The very fact that Frank was reading and associating with Episcopalians, and Congregationalists like Horace Bushnell, and even -- God forbid! -- METHODISTS !!! (who make orthodox Lutherans really ANGRY) -- was prima facie evidence that he was no longer preaching the true Gospel message. To a good orthodox Lutheran, the fact that Frank went around telling people without equivocation that "faith without works is dead" was just the sort of denial of the Gospel message that you would expect from someone who hung around with Episcopalians and -- in particular -- Methodists!

(Martin Luther himself said (rather famously) that "the epistle of James is a pile of straw and the book of Revelation doesn't reveal anything." He didn't like either of those two books of the New Testament, and believed that they led ordinary Christians astray.)

Also, if Ebby was preaching the message to Bill Wilson in Bill's kitchen in the way that the Oxford Group had taught him, he would not have been preaching like a frontier tent revivalist and haranguing Bill and telling him he had to get down on his knees and accept Jesus Christ as his personal savior right this minute or he would burn in the eternal fires of hell.

The OG was a rebellion (which started among the Protestant missionaries to countries like China and India) against that kind of frontier tent revivalist teaching. The OG way of carrying out life-changing (which was what they called it) was to use the 5 Cs:

1. Confidence -- the person carrying the message had to first gain the other person's confidence.
2. Confession -- the only way life-changers could do this was to begin by honestly telling the other person about all their own faults and failings.
3. Conviction -- the people whose lives you wanted to change, had to become convinced that their present spiritual condition was too miserable and horrible

to endure any longer. They had to become WILLING TO CHANGE.
(How many Oxford Groupers did it take to change a light bulb? Only one, but
the
light bulb had to really want to change.)

4. Conversion -- a real life changing event could only occur at that point.
This
was evidenced by a willingness, right on the spot, to go and make
restitution to
a small number of people at whom they had been holding major and obvious
resentments.
(There was nothing in the Oxford Group even remotely like the AA fourth
step's
long written inventory and detailed spiritual self-diagnosis, nor the
equally
long and involved AA process of carrying out your eighth and ninth step
amends.)

5. Continuance -- the life-changers had to remember that this was where the
hard
work began. The people whom you had been working on, had to be helped and
encouraged in every possible way, to continue in this good new life which
they
had now chosen.

The Oxford Group developed out of late nineteenth and early twentieth
century
Protestant foreign missionary work in countries where the majority of the
population were Muslims, Hindus, Taoists, or Confucianists. You cannot do
effective missionary work among people who do not accept anything about
Christianity at all -- who don't really even know anything much about
genuine
Christianity -- by insisting that they have to accept -- from the beginning
and
all in one fell swoop -- all of the hundreds of doctrines and dogmas that
your
particular form of Christianity adheres to. The reason why Frank Buchman and
Sam
Shoemaker were so effective at real life-changing was because they
understood
this.

Glenn C. (South Bend, Indiana)

> To: AAHistoryLovers@yahoogroups.com
> From: jax760@yahoo.com
> Date: Thu, 30 Sep 2010 12:02:57 -0700
> Subject: [AAHistoryLovers] Re: Why don't you choose your own concept of
God?
>
> From John Barton and Jeff Bruce
>
> -----

>

> From: John Barton <jax760@yahoo.com>

> (jax760 at yahoo.com)

>

> Fellow History Lovers,

>

> My intent is not to bring controversy, but I believe if we carefully review

the facts on this question we will conclude that this event never occurred

as

described in Bill's Story.

>

> Below is the comparison between the original manuscript and the first printing, first edition big book of that portion of Bill's story that we are discussing. We can easily see that sometime prior to the publication of this first printing on April 10, 1939 but after the printing of the multilith manuscript in early 1939 (produced for comments) that the following four paragraphs were added to Bill's Story:

>

> Despite the living example of my friend there remained in me the vestiges of

my old prejudice. The word God still aroused a certain antipathy. When the thought was expressed that there might be a God personal to me this feeling was

intensified. I didn't like the idea. I could go for such conceptions as

Creative

Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a

Czar of the Heavens, however loving His sway might be. I have since talked with

scores of men who felt the same way.

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> My friend suggested what then seemed a novel idea. He said, "Why don't you choose your own conception of God?"

>

> That statement hit me hard. It melted the icy intellectual mountain in whose

shadow I had lived and shivered many years. I stood in the sunlight at last.

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profound reaction to Ebby's phone call and his having stopped drinking: "He

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amends,"
he modified the idiom in an interview with ESPN the following month,
speaking of
the "many people I have to make an amends to." Woods is hardly alone in
treating
the word amends as a singular noun, or even alternating between singular and
plural interpretations of the word.

Uncertainty over how to treat amends is far from new. The Oxford English
Dictionary has examples of amends used in a distinctly singular fashion all
the
way back to the fifteenth century. The English essayist Joseph Addison wrote
of
making "an honorable amends," and T. S. Eliot, in his poem "Portrait of a
Lady,"
posed the question, "How can I make a cowardly amends / For what she has
said to
me?"

Amends came into English from the Old French word amendes, meaning "fines"
or
"penalties," the plural of amende, meaning "reparation." But while the
singular
form persisted in French, it dropped out of English, leaving us with a
plural
noun that has no proper singular equivalent. Something similar happened with
other words in the language, like alms, odds, pains and riches.

Noah Webster tried to sort out this confusion in his 1789 book,
"Dissertations
on the English Language." Webster held that "amends may properly be
considered
as in the singular number," but concluded that judgment of the word as
singular
or plural was ultimately "at the choice of the writer." He saw the word
means as
a parallel case: if means expresses a single action to achieve a result, it
can
be thought of as singular despite the -s ending, but if it encompasses more
than
one action, it can take the plural reading.

Sadly, idioms don't always accord with logical argumentation. The singular
version of means survives in the frozen phrase, a means to an end, but
singular
amends has never made much headway in standard English. Make an amends is
vastly
outnumbered by make amends in written use, though it is likely more popular
in
everyday speech, as Tiger Woods demonstrated when he went off-script.
Notwithstanding illustrious predecessors like Addison and Eliot, it's best
to
make amends and not an amends, lest your act of contrition turn into a
grammatical squabble.

=====

the 1960's radicals used to love his works]

Dec. 10 Karl Barth, Pastor and Theologian, 1968

[Swiss Calvinist background, but the FOUNDER OF THE RADICAL CRISIS THEOLOGY that appeared in the early twentieth century]

Dec. 14 Juan de la Cruz (John of the Cross), Mystic, 1591

[St. John of the Cross taught that GOD IS TOTALLY INDESCRIBABLE, an infinite abyss of no-thing-ness, and that there was no way that you can describe God literally in any kind of human words at all]

Jan. 15 Martin Luther King Jr. [Baptist] Civil Rights Leader, 1968

Feb. 5 Roger Williams, 1683 [Baptist and later a Seeker], and Anne Hutchinson, 1643, Prophetic Witnesses

Mar. 3 John and Charles Wesley, Priests, 1791, 1788 [they were Anglicans, but were the effective founders of the Methodist church]

Mar. 26 Richard Allen, First Bishop of the African Methodist Episcopal Church, 1831 [Methodist, not Anglican]

July 1 Harriet Beecher Stowe, Writer and Prophetic Witness, 1896 [Presbyterian]

Nov. 15 Francis Asbury [Methodist], 1816, and George Whitefield, 1770, Evangelists

Nov. 26 Isaac Watts, Hymnwriter, 1748 [Nonconformist]

On Wed, Oct 6, 2010 at 2:55 PM, J. Lobdell <jlobdell54@hotmail.com> wrote:

> Re: Shoemaker as "Anglican in good standing" -- no. An Anglican (or rather
> Episcopalian), yes. In good standing, well, there is considerable
> indication that "Soapy Sam" was regarded by much of the "establishment" of
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> got his S.T.B. there in 1961 -- but discovered only last year, talking to my
> friend, that he had "had to move heaven and earth" to get Sam on the
> campus
> at all in the face of opposition from that establishment -- and this was
> some years after Sam left NYC for Calvary Pittsburgh.

>
> "God as you understand him" was in fact a Shoemaker idea (Dick B. has
> provided a fair amount of documentation on this).

>

From: John Moore <contact.johnmoore@gmail.com>
(contact.johnmoore at gmail.com)

We "make amends" which is the process in general, and we "make an amend" which refers to one specific amend. Those are the AA terms as I know them.

But...to describe the amends process as a "remorseful focus" shows that the writer has never made one.

Our 9th step is a positive, constructive course of action that has little to do with apologizing.

John Moore
South Burlington VT

- - - -

On Sun, Oct 10, 2010 at 12:56 AM, <Shakey1aa@aol.com> wrote:

>
> This New York Times article discusses literature, AA and the question of whether the word amends is singular or plural:
>
> On Language - "Making an Amends" - NYTimes dot com
>
> http://www.nytimes.com/2010/10/10/magazine/10onlanguage.html?_r=1
>
> Shakey Mike Gwartz
> Phila, PA USA
>
> =====
> On Language
> 'MAKING AN AMENDS'
> By Ben Zimmer
> Published: October 8, 2010
> The New York Times Magazine
>
> Meg e-mails: "I am a member of a 12-step program in which the eighth and ninth steps refer to 'making amends.' When people share their experience with these steps, they often talk about 'making an amends' as if it were a combination of singular and plural. I find this so annoying that I may need to make amends for interrupting people to correct their grammar. But perhaps I am in error. Could you please advise as to the correctness of 'making an amends'?"
>
> The 12 steps to recovery first outlined by the founders of Alcoholics Anonymous, Bill Wilson and Bob Smith, have been enshrined in A.A.'s "Big Book" for more than seven decades. Over the years, the remorseful focus on "making amends" in Steps 8 and 9 has extended beyond the A.A. movement to the language of recovery more generally, even making an appearance in the public statement by Tiger Woods earlier this year apologizing for his

See my posting about the history of the Big Book in Great Britain.

Message #6865:

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6865>

I donated my Great Britain* second edition to the British GSO archives at York.

Laurie A.

*The UK is the United Kingdom of Great Britain and Northern Ireland; Great Britain comprises England, Scotland and Wales. AA in Northern Ireland (Ulster) is covered by the Irish fellowship (Eire and Northern Ireland).

- - - -

Original message from: <lanhamcook@gmail.com>
(lanhamcook at gmail.com)
Date: Wed, 6 Oct 2010
Subject: Re: font used in Big Book

I have a number of Big Books including 1st editions 9th and 15th printings, complete set of second editions and 1st printings of the 3rd and 4th editions -
I also have UK 3rd and 4th editions (I'm after a UK second edition).

It would seem that they all have either Kaufmann or Park Avenue (I'm absolutely no expert so I'm going on what's been discussed here).

I also have a UK 1st edition 2nd impression (1956) -- from what I can tell it's essentially a US 14th printing reproduced and printed in the UK -- however the Caps at the beginning of the chapters are totally different. The text is unaltered and appears to be the same type face but with slightly different spacing -- anybody know anything about this?

Very interesting -- I'd love to know more.

Jonathan L-C

|||||

+++Message 6946. Re: font used in Big Book
From: hdmozart 10/12/2010 9:11:00 AM

|||||

Looks like somehow we got two threads going on the same topic - I hope I'm not speaking in stereo -

Message 6681 has some of the same /additional info including samples

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6881>

John, I am more a font enthusiast than an expert, but if you wanted to take some reasonably close up pics of the drop caps in your book(s), I would be happy to take a swing at trying to identify it - one each of as many of the different letters that you can find - It was a pretty quick task with a digicam for the two different versions I have -

Email them to me at <email@LaurenceHolbrook.com>
(email at LaurenceHolbrook.com)

Trying to be helpful to others one day at a time -

Larry

=====

++++Message 6947. RE: Amazon edition: Original working manuscript of the Big Book
From: N FINLAYSON 10/12/2010 7:02:00 AM

=====

I received mine here in the UK on 7th October, ordered middle of September.

Norrie F. from Oban
(in Argyll in western Scotland)

=====

++++Message 6948. Betty Van N. (El Paso, Texas) has died, 65 years sober
From: Norm The Tinman 10/14/2010 10:42:00 PM

=====

Subject: Betty Van Nortwick 65 years sober
Date: Thursday, October 14, 2010

Maybe some of you bumped into Betty, in your travels. What a gift!!

I just wanted to pass along that one of our treasures has passed on. Betty Van Nortwick, who got sober in Chicago April 8, 1946, passed away yesterday at the age of 95 in El Paso . We thought that maybe as of the other day, she may have been the person with the longest continuous sobriety in AA.

When Betty came in to the fellowship, she was discouraged from joining because of her gender, and she insisted that she had earned her seat. The men

SOUTH BEND: September 2 - December 31, 2011: Center for History in South Bend

SACRAMENTO: January 24 - June 3, 2012: The California Museum in Sacramento

http://www.womenandspirit.org/webOne/index.php?www=sp_detail&id=58&navigation_ma

in_id=83 [28]

Women and Spirit: Catholic Sisters in America is a traveling exhibition depicting the innovative, action-oriented women whose passion for justice helped shape our nation's social and cultural landscape. Since first arriving in America nearly 300 years ago, sisters built schools, colleges, hospitals, orphanages, homeless shelters, and many other enduring social institutions. As nurses, teachers, and social workers, sisters entered professional ranks decades earlier than most other women and established landmark institutions that continue to serve millions of Americans from all walks of life. The untold story of these unsung heroes is now recounted, documenting a vital and significant perspective of American history.

EXHIBIT FACTS:

- * The 3000 square foot exhibit is modular and can expand to 6000 square feet.
- * Features 70 artifacts from over 400 sister communities including a letter from Thomas Jefferson assuring religious freedom following the Louisiana Purchase, a custom fluting machine for the habits, a Three-Key Box known as a Common Safe used by the sisters to manage their finances, and a medical bag used by the sisters as they nursed both sides during the Civil War.
- * Media components include an introductory video projection experience, oral history listening stations, interactives, and films, which showcase historical footage.
- * Supporting educational materials for grades 1 through 12 available at www.womenandspirit.org.

HISTORICAL FACTS:

- * The St. Joseph infant incubator was developed by Sr. Pulcheria Wuellner
- * The first medical license given to a woman in New Mexico was Sr. Mary de Sales Lehenev.
- * In 2005, approximately one in six hospital patients in the U.S. were treated in a Catholic facility.
- * During the Civil War, the Sisters of the Holy Cross staffed the first U.S. Navy hospital ship, the USS Red Rover.
- * More than 600 sisters from twenty-one different religious communities nursed both Union and Confederate soldiers alike during the Civil War.

writer has never made one.

Our 9th step is a positive, constructive course of action that has little to do with apologizing.

John Moore
South Burlington VT

- - - -

On Sun, Oct 10, 2010 at 12:56 AM, <Shakey1aa@aol.com> wrote:

>
> This New York Times article discusses literature, AA and the question of whether the word amends is singular or plural:
>
> On Language - "Making an Amends" - NYTimes dot com
>
> http://www.nytimes.com/2010/10/10/magazine/10onlanguage.html?_r=1
>
> Shakey Mike Gwartz
> Phila, PA USA
>
> =====
> On Language
> 'MAKING AN AMENDS'
> By Ben Zimmer
> Published: October 8, 2010
> The New York Times Magazine
>
> Meg e-mails: "I am a member of a 12-step program in which the eighth and ninth steps refer to 'making amends.' When people share their experience with these steps, they often talk about 'making an amends' as if it were a combination of singular and plural. I find this so annoying that I may need to make amends for interrupting people to correct their grammar. But perhaps I am in error. Could you please advise as to the correctness of 'making an amends'?"
>
> The 12 steps to recovery first outlined by the founders of Alcoholics Anonymous, Bill Wilson and Bob Smith, have been enshrined in A.A.'s "Big Book" for more than seven decades. Over the years, the remorseful focus on "making amends" in Steps 8 and 9 has extended beyond the A.A. movement to the language of recovery more generally, even making an appearance in the public statement by Tiger Woods earlier this year apologizing for his marital infidelities.
>
> While Woods said in his prepared statement, "It's now up to me to make amends," he modified the idiom in an interview with ESPN the following month, speaking of the "many people I have to make an amends to." Woods is hardly alone in treating the word amends as a singular noun, or even alternating between singular and plural interpretations of the word.
>
> Uncertainty over how to treat amends is far from new. The Oxford English

The NYC group posted 'scripts' that might be helpful:
<http://agnosticaanyc.org/documents.html>

And they also had a fairly extensive meeting list that one might 'luck out'
and
finding a close by meeting:
<http://agnosticaanyc.org/worldwide.html>

And they did have an email address for questions and comments:
postmaster@agnosticaanyc.org

Hope this info is helpful

Larry

From: Anders Byström <agbystrom@gmail.com>
([agbystrom at gmail.com](mailto:agbystrom@gmail.com))

Hiya Metta!

I live in Sweden and one difference I've experienced between the meetings in Sweden and the US is that we almost never end our meetings with the Lord's Prayer, otherwise it's pretty much the same. Some ppl in the meetings talk about "God" others use "Higher Power" and etc., etc. I use the word "God" mostly for convenience cause I'm a bit lazy but by that word I don't imply any Christian view of God, and I often state that at meetings to show newcomers that's ok.

AA is NOT in any way shape or form a Christian entity, and our Traditions makes that very clear. So by that I would like to think that any real AA meeting is what you would call a Free Thinkers meeting. But I kinda catch on to what you say though. Cause from time to time in the Swedish fellowship we've had groups that have tried to "make" AA Christian - which it is not. We are a Fellowship of the Spirit, NOT a society of religious dogma.

So if you have concerns, why not just set up a meeting that adhere to AA's Traditions and call it for what it is - an AA meeting?

Love and Service
Anders Byström
Gothenburg, Sweden

From: "planternva2000" <planternva2000@yahoo.com> ([planternva2000 at](mailto:planternva2000)

yahoo.com)

I apologize in advance if this offends anyone, but I feel compelled to answer from my own personal experience.

The writer gives the impression that AA meetings are for Christians only, probably since the word "God" is used quite frequently. In my 3+ decades of unbroken AA membership I've been privileged to sponsor a Laotian immigrant who is a Buddhist, An Iranian immigrant who is a Muslim, a Catholic priest, all of whom are still sober, and a Jew, who died sober. I also correspond with a sober Sikh.

Not a single one of these men has had a problem with the Big Book or any of the Twelve Steps.

Jim S.

- - - -

From: Michael Dunn <mdshediad@yahoo.ca> (mdshediad at yahoo.ca)

In my work, every year for 25 years I traveled to Chicago in the fall for 10 days. I attended several Atheist/Agnostic meeting there.
See: <http://www.chicagoaa.org/meetings/>

Click the "Atheist/Agnostic" box and you'll get the list. Most are called Quad A groups - AA for Atheists and Agnostics.

I'm sure that site has a contact email, they should be able and willing to help you.

Michael

- - - -

From: <pvttimt@aol.com> (pvttimt at aol.com)

Based on my interpretation of Traditions Four and Five, it strikes me that you can run your meeting any darn way you please, as long as it doesn't affect AA as a whole, or other groups. As for the club, if they won't give you time or space, go set it up someplace else.

- - - -

From: Charley Bill <charley92845@gmail.com> (charley92845 at gmail.com)

Hi Dogbert,

We do indeed have meetings in Orange County that stray from the Christian-centric AA. I attend one on Fridays at 8 in Cypress. It is a book study meeting and we study anything that will help us understand and work a good recovery program.

I see a "We Agnostics" in Cypress at 8 on Mondays at 5691 Vonnie Lane near Walker and Lincoln. There used to be several agnostic/atheist meetings in this location. I know several members who are not Christians in any sense who are fine AA members. It can be done in Orange County.

This meeting and probably others are already in existence and are listed in the directory found at <http://www.oc-aa.org/default.htm>

If you have any flack at all from the Club (please note there are no "AA" Clubs -- the Fellowship does not have clubs -- see the Traditions) I think you would be better off starting the meeting in a room at a church. Find one that already hosts an AA or Alanon meeting or both and ask them for a room. Be sure you can afford the contribution they expect. You just say it is for an AA meeting and do the other advertising/publicity on the club bulletin board and in the monthly bulletin from the Central Office, and notices to all meetings in your area of interest.

Please let me know how things work out. If you'd like to come with us on Friday nights in Cypress, let me know and I'll give you address, directions, etc. If you want more coaching on how to open a new meeting, please write me direct at my home email address: <charley92845@gmail.com> (charley92845 at gmail.com)

- - - -

From: Dick Chalue <dickchalue@yahoo.com>
(dickchalue at yahoo.com)

Why not use the regular format? As it is stated MANY times IN THE BIG BOOK, "GOD AS WE UNDERSTAND HIM" is YOUR conception of God NOT anybody else's God but YOURS. Religion is the politics of spirituality and this is a spiritual program, not religious.

I "make amends," whether I am speaking of one thing/person combination or a dozen. "To make amends" is a single action, not a set of actions. I do not "make an amend" to one person and then "make several amends" to multiple persons. The idiom is "make amends," whether the thing being dealt with is singular or plural.

"Amend," without the "s," is always a verb (as in "we amend this contract...") meaning to correct or change. The thing which happens when I amend a contract is "an amendment" or "some amendments." But "making amends" is not the creation of "amendments," either.

"Amends" is a noun, singular or plural.

Dictionary.com suggestions this:

amends –noun (used with a singular or plural verb)

1. reparation or compensation for a loss, damage, or injury of any kind; recompense.

Think of "amends" as a substitution for "restitution," but in reverse usage.

I (hopefully) wouldn't say that I was making restitution*s* ... I would make restitution, whether to one person or several. In the same way, "making amends" is a singular act towards one or many subjects.

Perhaps someone with more training in language arts could explain it better.

But regardless: please, please, please - there is no such thing as "an amend."

Gently but firmly correct those who are sure they believe otherwise.

Steve Flower
Urbana, Illinois

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>
(jlobdell54 at hotmail.com)

On the "an amends" matter, the phrase in any form is so largely used in A.A., and so little mostly outside A.A., and amends so confused with the act of amending, that it's hard to come to any conclusion of more than historical interest -- in which connection it might be pointed out that amends (or an amende honorable) were historically usually made openly and publicly, or announced publicly, which seems to continue in one of Bill W's examples (of the man who stood up and apologized to the man he had wronged before the whole congregation). Since the medieval form is amendes (Fr), where the final -s is

++++Message 6957. RE: A.A. Way of Life/As Bill Sees It
From: J. Lobdell 10/21/2010 9:03:00 AM

|||||

The story I've heard is that Bill originally intended The A.A. Way of Life to be something along the lines of Living Sober -- practical suggestions for living the sober (A.A.) way of life -- and he looked through his materials from over the years to see what he had.

But he was close to seventy years old, not in very good health, and with time breathing over his shoulder, he put book excerpts and notes from letters together as a kind of (what the French would call) livre de pensee ("thought-book" almost like the old "commonplace-book"), so it would get done and published before his death.

- > To: AAHistoryLovers@yahoogroups.com
- > From: cometkaziel@cox.net
- > Date: Tue, 19 Oct 2010 21:18:10 -0500
- > Subject: [AAHistoryLovers] A.A. Way of Life/As Bill Sees It
- >
- > I use AAWL/ABSI daily and have done so for a while. It is a part of
- > my daily P&M, comes in handy when I need to come up with a topic when
- > I chair, and is useful as a quick reference for sharing at meetings.
- >
- > I am wondering what prompted its production. In the forward Bill
- > tells us, "It is felt that this material may become an aid to
- > individual meditation and a stimulant to group discussion, and may
- > well lead to a still wider reading of all our literature."
- >
- > At the time of publication, the three books he described as A.A.'s
- > basic texts, the Big Book, 12x12, and A.A. Comes of Age, were in use
- > and he was communicating with the membership regularly thru the A.A.
- > Grapevine. What was the need for yet another book?
- >
- > That said, I assume he chose what went into the book, or am I
- > mistaken? If Bill didn't, who did? What were his views on the final
- > product? He died shortly after its publication. Given his general
- > decline in health, I doubt that he could promote it very vigorously.
- >
- > Tommy H in Baton Rouge

|||||

++++Message 6958. I need verification of Ace Full -
Seven - Eleven story
From: Jim M 10/26/2010 11:44:00 PM

|||||

Can anyone verify this information as being correct?

Was it Delmar Tyron who wrote the story, "Ace Full - Seven - Eleven"? And did he write the story on Thanksgiving day in 1938?

Yours in service,
Jim M.

- - - -

FROM GLENN C. THE MODERATOR:

See the reproduction (published by Hazelden in 2010) of The Book That Started It All: The Original Working Manuscript of Alcoholics Anonymous, page 172 in the Hazelden volume = Personal Stories page 62 in the typewritten manuscript:

The story "Ace Full -- Seven -- Eleven" is X-ed out, with a handwritten note in pencil saying:

Del Tryon's story --
Thought the book was racket
and so with drew this.
w.a.w

It was Richard K. (see Message #5283) who gave a different version of the man's name -- Delmar Tyron -- but without giving any source for this claim.

I was unable to find any references in the past AAHistoryLovers messages about the story having been written on Thanksgiving day in 1938.

What I did find was a list in Barefootsworld -- is this the Richard K. list?
--

can anyone tell us? At any rate, this list gives the following, but with no sources of information of any sort given for these claims:

<http://www.barefootsworld.net/aapioneers.html>
Pioneers of Alcoholics Anonymous – 1934 – 1939
All Below Achieved At Least Some Period of Sobriety.
Some who failed may have achieved permanent sobriety later.
Bolded Names Achieved Permanent Sobriety.

Sobriety date: 1938 -- Delmar Tyron -- Akron -- Ace Full, Seven-Eleven
(wrote story Thanksgiving 1938)

HEREWITH FOLLOWS ALL OF THE OTHER RELEVANT MATERIAL
I WAS ABLE TO LOCATE IN THE PAST AAHL MESSAGES:

- - - -

Message #63

Sat Apr 6, 2002

NMOlson@aol.com

BB Authors -- Author unknown, Akron, OH. "Ace Full-Seven-Eleven."

Bufs, I have been preparing short biographies of authors of the stories in the Big Book, including all three editions, plus one story which appeared only in the Original Manuscript (OM).

I have reviewed all the books published by A.A. World Services and the A.A. Grapevine, plus all the books I could locate written about A.A. or by any of its members. A few I acknowledge at the end of individual stories.

In this endeavor I have been helped enormously by other members of the Bufs.

Some of these supplied information about only about one or two of the authors.

In those cases I will acknowledge them when I post the individual biographies on which they helped.

But there are a few people who have been of such help in providing information that I must acknowledge them here: Lee C. in California, who first got me interested in A.A. history; Jim B. in Canada who has sent me large files full of information on A.A.'s history; Barefoot Bill in Pennsylvania, who has sent both information and a video of one of the authors' talks; Ron L. and Ted H. in California who have sent me tapes of some of the authors' talks. (Ron also sent me information on Jim Burwell which I had not known.)

But there is one man who does not want to be acknowledged. "I don't like to take credit for anything I do for A.A.," is I think how he put it. But this man not only proofread and offered editorial suggestions on the nearly 150 pages, but also researched the net to find information for me. So I will risk his friendship by saying THANK YOU, THANK YOU, THANK YOU, to Tony C. of Texas.

To me the amazing thing about all this is that I have never met any of these benefactors in person.

I've done my level best to be sure the stories are accurate. Nonetheless, I am sure there are mistakes. Please send any corrections or additional information to me personally rather than to the whole list, giving me your sources for the information (no guess work please). If it seems appropriate I will then post a corrected biography, giving credit where due for the new information.

Here is the first, the only story in the original manuscript which was not included in the first edition.

Nancy

Ace Full-Seven-Eleven -- Author unknown, Akron, Ohio.
(Original Manuscript (OM), p. 62.)

There are different theories as to why the story was not included in the first edition. Some have suggested that the author became suspicious of Bill Wilson and Hank Parkhurst ("The Unbeliever" in the first edition) when Hank set up Works Publishing to raise money to publish the book, with himself as the self appointed president, and Bill began talking of listing himself as author of the Big Book. Bill would then be entitled to royalties. Others claim that the author wanted to be paid for his story, or to receive a share of the royalties on the book. None of these theories can be verified.

According to his story, he was the son of a pharmacist and studied pharmacy, but before he could take the state board examination he was drafted. In the Army he began gambling, and learning to manipulate the dice and cards to his own advantage.

After the war he became a professional gambler. He spent some time in jail, perhaps for gambling or drinking. One source claims it was for bootlegging.

He was hospitalized many times, and eventually his wife had him committed to an insane asylum. He was in and out of the asylum several times. During one of his confinements he met another alcoholic who had lost nearly all. This man had been a hobo, and may have been Charlie Simonson ("Riding the Rods" in the first edition). During his last confinement his friend was not there, but soon he came to visit and to carry the message of A.A.

An agnostic or atheist when he entered, he eventually came to believe in a Divine Father, and that His will was the best bet.

No further information is available.

- - - -

Message #2009
Thu Sep 2, 2004
"Arthur" <ArtSheehan@msn.com>
RE: [AAHistoryLovers] How It Works.

Reference Sources:

AACOA AA Comes of Age, AAWS
AGAA The Akron Genesis of Alcoholics Anonymous, by Dick B (soft cover)
BW-RT Bill W by Robert Thompson (soft cover)
BW-FH Bill W by Francis Hartigan (hard cover)
DBGO Dr Bob and the Good Old-timers, AAWS
GB Getting Better Inside Alcoholics Anonymous by Nan Robertson (soft cover)
GTBT Grateful to Have Been There by Nell Wing (soft cover)
LOH The Language of the Heart, AA Grapevine Inc
LR Lois Remembers, by Lois Wilson
NG Not God, by Ernest Kurtz (expanded edition, soft cover)
PIO Pass It On, AAWS
SM AA Service Manual and Twelve Concepts for World Service, AAWS
SW Silkworth - the Little Doctor Who Loved Drunks, by Dale Mitchell (hard cover)
WPR Women Pioneers in 12 Step Recovery, by Charlotte Hunter, Billye Jones and Joan Ziegler (soft cover)
www Internet Sources (e.g. Google, Microsoft Encarta, US National Archives & Records Administration NARA)

1939

Jan, The draft book text and personal stories were completed. (AACOA 164, BW-RT 255)

Jan, 400 multilith copies of the book were distributed for evaluation. Each copy was stamped "Loan Copy" to protect the coming copyright. (AACOA 165, LR 197, NG 74, 319, PIO 200) NY member Jim B (Vicious Cycle) suggested the phrases "God as we understand Him" and "Power greater than ourselves" be added to the Steps and basic text. Bill W later wrote "Those expressions, as we so well know today, have proved lifesavers for many an alcoholic." (LOH 201) Note: Jim B later moved to Philadelphia, PA in Feb 1940 and started AA there. He also helped start AA in Baltimore, MD. (AACOA 17, BW-FH 140, GTBT 137, WPR 81)

Feb/Mar (?), The distributed multilith copies were returned, but reader's comments produced few alterations in the final text. A major change did occur at the suggestion of a Montclair, NJ psychiatrist, Dr Howard, who recommended toning down the use of "musts" and changing them to "we ought" or "we should."
Dr Silkworth and Dr Tiebout offered similar advice. (AACOA 167-168 NG 67-77)

Mar (?), The much changed book manuscript was turned over to Tom Uzzell. He was a friend of Hank P, an editor at Collier's and a member of the NYU faculty. The

manuscript was variously estimated as 600 to 1,200 pages (including personal stories). Uzzell reduced it to approximately 400 pages. Most cuts came from the personal stories, which had also been edited by Jim S (The News Hawk) a journalist from Akron, OH. (AACOA 164, BW-FH 126, PIO 203)

Mar, (?), Bill W, Hank P, Ruth Hock and Dorothy S (wife of Cleveland pioneer Clarence S) drove to Cornwall, NY and presented a much altered manuscript to the printing plant of Cornwall Press. When the plant manager saw the condition of the manuscript, he almost sent them back to type a clean copy. Hank P persuaded the manager to accept the manuscript on condition that the group would examine and correct galley proofs as they came off the press. The group checked in to a local hotel and spent the next several days proofreading galleys. (AACOA 170-171, WPR 81-82)

Apr, 4,730 copies of the first Ed. of Alcoholics Anonymous were published at a selling price of \$3.50 (\$46 today) The manuscript story of an Akron member, Ace Full - Seven - Eleven, was dropped (reputedly, because he was not too pleased with changes made to the first drafts of the Steps and text). 29 stories were included (10 from the east coast, 18 from the mid-west and 1 from the west coast - which was ghost written by Ruth Hock and later removed from the book) (www)

- - - -

Message #4377
Tue Jun 12, 2007
"schaberg43" <schaberg@aol.com>
Some Notes on the AA Original Manuscript Up for Auction

I went down to Sotheby's today to take a long look at the Original Manuscript copy that they will be auctioning off on Thursday, June 21st. This is the OM copy where Hank, Ruth, Bill, and others recorded ALL of the suggestions that they received for edits before actually printing the first edition of the Big Book

On the pages containing the dropped story "Ace Full – Seven – Eleven," Bill has written the author's name (something which has not been, to my knowledge, so far discovered) and includes a short comment on why the story has been dropped

Old Bill

- - - -

Message #4409

Tue Jun 26, 2007

"Fiona Dodd" <fionadodd@eircom.net>

Jim Burwell's Copy of OM

From Old Bill:

Given the current excitement surrounding the sale of the "Master Copy" of the Original Manuscript, there was a request here for more information on Jim Burwell's copy of the Original Manuscript and I will try to supply as much detail about it below as possible.

My Lady Sara and I are the current owners of the Burwell copy of the "Original Manuscript" – one of the multilith copies of the proposed text of the Big Book that were circulated in late 1938 and early 1939 for review and comments

The unique features of this copy include:

INSIDE FRONT COVER:

Jim's handwritten name and New Jersey address (crossed out)

beneath which is are two of his later San Diego addresses (crossed out)

and below this (but covered up with white-out), in another hand, is the name and address of Clarence Snyder in Florida (it seems likely from this and other internal evidence – see below – that at some point the 'lost' copy ended up with Clarence before making its way back to Jim)

VERSO OF INDEX PAGE:

This originally blank page is filled with a wealth of historically important information (written in blue ink by Jim) including:

"Those Dry + Active Since AA Book 4/1/39"

beneath this header are two columns with subheads: "N.Y. Group" and "Akron" listing the full names of five NY AA's in the order of their sobriety (with dates) along with six full names and dates from Akron. Death dates are also included for those who died before 1956 in one style of handwriting (indicating that this page might have been written out at that time) along with other death dates added later – including Jim's.

Below this is another major header: "Others who contributed to writing the book. / Some have died, + some have now recovered."

Again, this list is broken down into two columns with subheads for "N.Y. Group" and "Akron Group." There are twenty full names listed alphabetically in the N.Y. Group column – with some marked "(D)" for 'dead' in both ink and pencil. The Akron Group column lists seventeen names listed alphabetically

—
again with "(D)" noted. Below this are four new names, which are not in alphabetic sequence, that have been added in another hand — which I would suspect to be Clarence Snyder's, since his name appears among these.

(NOTE:

three of these four additions are for names that already appear in the 'Sober Akron Six' column at the top of the page — bringing the real count

for this Akron column up to eighteen.)

INDEX — (2) PAGE:

All of the "Personal Stories" on this page have been identified in Jim's handwritten notations with the full names of the writers — except for "Ace Full — Seven — Eleven" which is left blank

Message #5275

Mon Oct 13, 2008

"bigbookken" <bigbookken@yahoo.com>

Why was "ACE FULL -- SEVEN -- ELEVEN." story omitted ?

Please see photo from the Original Working Manuscript:

<http://www.aaholygrail.com/1.html>

Does anyone know who "Del Tryon" (or "Del Tryor") is and why he thought the publishing of the Big Book was a "racket" and "withdrew" it ?

If you have any information, do you also have a source I can refer to ?

Many thanks,

Ken R.

Message #5283

Wed Oct 15, 2008

"Laurence Holbrook" <email@LaurenceHolbrook.com>

Re: Why was "ACE FULL -- SEVEN -- ELEVEN." story omitted ?

Message #5275 from Ken R.

<bigbookken@yahoo.com>

(bigbookken at yahoo.com)

refers us to the working manuscript of the Big Book at:

<http://www.aaholygrail.com/1.html>

which gives a photo of "Personal Stories"
page 62, the beginning of the story entitled
"ACE FULL -- SEVEN -- ELEVEN."

This sheet of paper has an X across the page,
and a handwritten note at the top which says:

"Del Tryon's story -
Thought the book was racket
and so with drew this.
w.a.w."

- - - -

<http://silkworth.net/dickb/thefirstforty.html>

Richard K., in an attempt to work out which
of the early AA members stayed sober, and
which went back to drinking, gives what he
believed was the person's full first name
and the person's last name (spelled
differently from the handwritten note on
the early draft of the Big Book), but
without giving the source of this informa-
tion:

"N/A Delmar Tyron Akron Success Ace-Full Seven Eleven
(NO- Success)"

- - - -

The Orange Papers site has a PDF of a document
signed by Dr. Bob's daughter, Sue Smith Windows
(February 15, 1918 - February 9, 2002), on
January 7, 1999 (when she was eighty years old)
that gives one version of why his story wasn't
included:

http://www.orange-papers.org/orange-Sue_Smith.pdf

"One of the authors of a personal story that
appeared in the original manuscript (ACE FULL...
SEVEN ELEVEN) from Akron asked that his story
be removed from the book prior to publication
after finding out about Bill's personal
financial aspirations from the sale of the
book. It was revealed that Bill and Ruth Hock
already publicly distributed the multilith
manuscript and sold it for \$3.50."

- - - -

Message #5291
Sat Oct 18, 2008

Alcoholics Anonymous World Services, Inc. did not have a copy of this article or magazine. Brad I. donated the original copy he had to AAWS, Inc. Brad I., the AA Archivist in Area 35, sent the scanned copy and written text to me to add to the AA history on silkworth.net and gave permission to add it.

You can access this rare article and large scanned images of the relevant pages of the magazine on silkworth.net:

http://www.silkworth.net/aahistory/drbob/drbob_interview_fm_0939.html

(Indexed on <http://www.silkworth.net/aahistory/drbob.html> and <http://www.silkworth.net/aahistory/research.html>)

Yours in service,
Jim M.

- - - -

From: "gadgetsdad" <gadgetsdad@yahoo.com>
(gadgetsdad at yahoo.com)

The following is the text of the article I typed up. I have scans of the original document to email. The original magazine has been contributed to the GSO archives.

I Saw Religion Remake A Drunkard
By D.J. Defoe
September 1939 "Your Faith" Magazine

Through Liquor, this physician had lost his practice, his reputation and his self respect. Then one night in a gathering in a private home, he found the way of escape.

When a doctor starts drinking, he's usually on the skids for keeps. His profession gives him so much privacy, so great exposure to temptation both from liquor and from drugs, and his need of a stimulant to lift him from depression becomes so extreme, that many a good doctor has dropped into oblivion for no cause other than his own thirst for drink.

I could tell you about more than one doctor who came to no good end through liquor. Their stories are alike in their early furtiveness, then a brazen attitude of liquor-might-do-things-to-some-men-but-I'm-different, then a broken desperation to try to keep up appearances and pretend nothing has happened, and finally exposure and failure-and disgrace. One brilliant ex-surgeon a suicide; another exile from home; two others forgotten by their friends; so runs the history.

But Dr. X handled his liquor problem differently. He came close enough to degradation to see how the jaws of hell reaching out for him. But then something interfered and saved him.

Today Dr. X -- and I dare not give his name, or even the name of the city, for reasons you will soon discover — is alive and happy and is probably a better and more popular doctor than ever before. What save his life and reputation? What force made him into a new man?

It was simply religion, brought home to him in a way he could use it. Simply the new habit of living his religion, and the discovery that he could utilize the power of prayer.

We used to see Dr. X around a lot. He was cheery, straightforward, friendly, and successful. His field was a particularly intricate form of surgery and he did well at it.

Then for quite a while we missed him. I saw his wife now and then, and noticed—even a man can things like that—that she seemed a little shabby and not especially happy.

We began to hear ugly rumors. That's bad for any doctor. We heard he was losing his practice. When a doctor begins drinking, not many people are willing to trust their own lives to his skill with a knife.

Last year I met Dr. X for the first time in several years. He was a new Dr. X. Straight as an Indian. Clean eyes. An honest I-can-lick-the-world- look in his face. He gripped my hand in a vise and said hello in a way that gave you something to tie to.

We were at a party. Someone offered Dr. X a drink. Then I remembered what had happened to him and wondered what he would do.

"I don't drink" he said evenly. "Some men can take a drink or two drinks and stop. I can't. I had that ability once, but not now. If I'd take as much as a swallow of alcohol now, I'd disappear-and you wouldn't see me for three weeks."

From him and others I got his whole story, a bit here, a bit there. Here it is.

He had been drinking for longer than anyone but his wife suspected. For a

while

he was able to keep the matter a secret. But he missed a couple of appointments and got into some trouble. First his competitors knew it. Then his friends around the hospital got wise. Finally even his oldest patients began to leave him.

He had always been dignified and aloof, and when he was straight you hesitated to go up to him and tell him he was drinking too much. Usually he drank alone, silently, hungrily, in a sodden fashion of one who wants to forget. Just a deadly, steady sopping up of the poison. It was ghastly. In his saner moments he must have known the way he was headed. But a stubborn pride-and pride of the sort in a wayward person is a terrible thing- held him from seeking help.

Finally a friend he trusted got him to attend a little meeting in a living room one evening. It was a simple affair. Not dress-up at all. Here was a factory foreman who looked happier than almost anybody in town. When the time came to talk he told how he had been cured of drunkenness by prayer. His wife told how unbelievably happy their life was now. They didn't have much money-you could see that-but they had something that money alone had never brought them. They had love and self respect, and they had each other.

Dr. X was surprised to find that everyone in this little group had some sort of a fight to make and had won. He began to look at these people in a new way. They had been weak and now they were strong. Unconsciously he began to envy them.

He surprised himself by starting to say something. He admitted he had a tremendous hunger for liquor. And sometimes it got him down. He found that just merely talking about his trouble seemed to bring relief. As long as you conceal your difficulties, no one can help you. But once you bring your trouble out in the open, you can invite help and encouragement from friends. And you can benefit by the strengthening power of prayer.

Merely getting on his knees and asking for help wasn't the whole story of Dr. X's reformation. Many a drunk knows there's a wide difference between promising to straight and sticking to it!

What enabled him to hold fast to his resolution was the discovery that he, who

had just started to climb back to sobriety and respectability, had the ability to help other desperate and disheartened drunks to live decent lives too.

In fact, that's a big part of the cure. When Dr. X gets an inebriate started on a new life of decency, he sees to it that the man gets on his feet now and then and talks to other people in the same predicament. Telling yourself and the world that you're going to go straight helps you to remind your subconscious mind that you are going straight.

There have been a lot of ex-drunks that have come within Dr. X's influence since that fateful night he was turned back from a drunkard's grave. Forty-three of them, no less, owe their new lives to him. He'll leave a party or a dinner, almost leave an operation, to go and sit up all night with some drunk he probably never saw before but who knows he needs help.

He has worked out a little system. Usually he puts the drunk to bed in a hospital, where he can sleep off his liquor quietly but can't get any more. There the sick man-for a drunk really is a sick man- receives regular care, and hot meals, and also some measure or discipline and restraint. There he has privacy and time to think.

"But you can't do much for a man until he hits bottom and back up. Can you?" I asked.

"A man doesn't have to hit bottom, but he has to come close enough to see where he is going if he doesn't stop drinking" replied Dr. X quietly. "And he's got to want to be helped before with him or for him."

When a drunk in the hospital starts to sober up, Dr. X closes the door and starts to talk to him.

"I know where you hide your bottles," he'll say. "I know every sneaky little thing you do to get liquor when you're not supposed to have any. I've been there myself. And I want to tell you, my fine young friend, it's getting you nowhere. You're rotten. You're ashamed of yourself. Now let's do something about it."

So there in that white, silent hospital room they read the Bible together. Then they pray. Very simply. First the Doctor, then, falteringly, the man himself. He finds his voice gain in confidence. He finds it easy to talk to God, and talk out loud. He finds a huge load is lifted off his chest. He begins to feel he could hold his head up again. He gets a fresh look at the man he might be.

The whole idea becomes real and feasible to him. He becomes enthusiastic and eager about going straight. He promises to read the Bible, and Dr. X leaves him.

Then, like as not, this sick man slips up and badly. Success is not that easy. Those nerves that have been accustomed to bossing the mind and the body can't be straightened out without a last tough fight. The patient begs for just one more little last drink, and when the nurse refuses, he is angry at Dr. X and may storm about and threaten to go home. Fortunately, the foresighted Dr. X had carefully removed the patient's pants and shoes and locked them up in his own locker in the surgeons room of the hospital.

And then, because he knows the fight the sick man is going through, Dr. X comes back in time to bring new comfort and new cheer and to again call forth the searching and ever available help of prayer. And in a couple of weeks the man, rested and refreshed and with the eyes alight as a result of decent living, goes home to his friends and his family that had almost given him up for dead.

"No, I don't dare let you tell about this," Dr. X said to me when I asked him for a signed interview.

"We can't publicize these cures. These men are outside the realm of every day medicine. They have tried everything and have been given up as hopeless. We don't succeed every time ourselves. We can't brag. Every case is a new battle."

"But if word got out that we can do anything at all for a drunk, then derelicts would come into this town by the TRAINLOAD. We couldn't handle them. We couldn't handle a dozen. Two is a lot. One at a time is plenty. I can't talk to one of these fellows for more than an hour or two without feeling spent and tired, unless I talk like a parrot, and talking like a parrot wouldn't do them any good."

"Do you remember when Christ turned around in the crowd and asked "Who touched me?" and some woman confessed she had touched his robe because she wanted to be cured? Christ felt some of his power pass out from that touch. It's the same way with helping people. You're giving something. It tires you.

"We fellows who are doing this sort of thing feel we have hold of something, but we don't dare use our names in connection with it. Look up the new book

Alcoholics Anonymous which we helped write. We studied around for a long while to find how we could tell our story without using our names. That book was the answer. It tells some actual stories -- my own among them -- but no names are given. Even the publisher doesn't know our names."

"But Dr. X," I insisted, "Why not let these drunks pay you something for what you do for them? After all, they have been a burden to their friends, You put them back where they can earn a living again and live a decent life. You deserve any kind of fee you want to charge."

"No, we can't commercialize the idea," the doctor said firmly but kindly. "That would spoil everything. We've got to keep our work as a gift to anyone we are able to help. "Moreover, I'm not sure we could set up a sanitarium and cure people effectively in any wholesale matter. I'm convinced this idea has to grow, one cure at a time."

I tried to argue still further. "But Christ was willing to let folks invite him in for supper and the night" I suggested. "You and your wife have food to buy, and rent to pay, and overhead expenses in the way of taxes and insurance and shoes for your daughter. It's your own fault if you don't let these reformed drunks help pay their own way."

"I'm satisfied," he said with a quiet smile that permitted no debate. "My wife and I are happier than we have ever been in our lives. We can keep going very nicely as long as I get a few operations from time to time, as I am doing. I'm doing a good job of living, and am happy," he ended.

Then he handed me his final thought. "I have found that no one can be permanently be happy unless he lives in harmony with the rules set down in the Good Book," he said. "Try it some time! You don't need to wait till you're down and out before you ask for help. There's help waiting for you right now, if you just ask God to help you."

the high and noble faculties vouchsafed to him by God, he would have fulfilled all the loftiest expectations entertained of him. But he met in early manhood with a keen and bitter disappointment, which, deeply stinging his sensitive, impatient and proud nature, and blasting, as by a flash of lightning, what he regarded as his great life-hope, caused him to seek relief by quaffing at the poison-fount at which millions of gifted spirits have bowed and died."
..... "But THOMAS F. MARSHALL's spirit did not perish. His genius was like Greek fire, nothing could quench it. Though he never wholly overcame for any great length of time, even by his most resolute and determined efforts, his one unfortunate habit, he became a very distinguished man."

What was his "keen and bitter disappointment"? Also, are we to understand that he was an alcoholic? And that he was never able to attain permanent sobriety? "He never overcame...his one unfortunate habit...."

Marshall's biography "A handful of bitter herbs: Reminiscences of Thomas Francis Marshall, 1801-1864, great Kentucky orator" is out of print and hard to find.

Thanks,

Mike Margetis
Brunswick, MD

- - - -

Message #4997
From "Chris Budnick" <cbudnick@nc.rr.com> (cbudnick at nc.rr.com)

Re: Hugh Reilly, Easy Does It: The Story of Mac

Below is the text from the Silkworth biography by Dale Mitchell (p. 95 - 101) regarding arguments for Silkworth writing Easy Does It. As mentioned in the email from Jim, it does indicate speculation about Bill Wilson having authored the book. I had forgotten that point from the Silkworth bio. It's a bit of a long email.

- - - -

On May 26, 1950, a fictional account of an alcoholic called Easy Does It: The Story of Mac was published by P.J. Kenedy and Sons out of New York City during Silkworth's last full year at Knickerbocker Hospital. The author used the pseudonym Hugh Reilly and, according

to the dustcover, "has resorted to a narrative which but barely disguises his true experience." Was this author, indeed, William Silkworth? A number of facts lead to this very conclusion.

Easy Does It describes a treatment facility and process that mirrors that of Knickerbocker Hospital during the Silkworth management. It outlines the program of Alcoholics Anonymous to a degree of understanding that surpasses that of most of the active members of the fellowship. The Twelve Steps of Alcoholics Anonymous and some of the then-unwritten Traditions are explained to a level equal to that of the Big Book. Easy Does It presents facts, fictional characters that strongly resemble important people within early M, and medical descriptions unique to the Silkworth treatment program. More important, the alcoholic mind is dissected through the conversations and thoughts of the main character, Mac.

Prior to Easy Does It, early AA was presented in only a few publications, including the Big Book of Alcoholics Anonymous and a few Bill Wilson AA Grapevine articles. Some of the information contained in Easy Does It cannot be traced to any of these sources. The author of this book must have lived within the inner circles of the program and maintained firsthand knowledge of specific Silkworth treatment attitudes. Only one man could have known the details outlined in Easy Does It - William Silkworth himself.

The characters in the book spoke about the exact same medical descriptions, analogies, and quotations Silkworth used over the years in his writings and speeches.

Silkworth's nurse, Teddy, is one of the fictional characters in the book. The character matches Teddy in vivid physical detail and personality. The personality description even corresponds to how Teddy described herself in the 1952 article "I'm a Nurse in an Alcoholic Ward." Silkworth himself could not have been better described in physical detail and personality had his own wife written the book. His glowing white hair, his deep blue eyes, even the way he dressed are the attributes of one of the characters.

The author held an uncanny knowledge of alcoholism, the Silkworth writings, the allergy

theory, and the program specifics of Alcoholics Anonymous. The book uses many phrases that were coined by Silkworth and rarely used by others. The book, which was well received, focuses more on the physical and medical presentation of alcoholism than the spiritual requirements of recovery, yet the spiritual components of recovery are also plainly detailed. Although Silkworth's conversion beliefs are left for secondary conversations between the two main characters, conversion indeed occurs in every case of recovery presented. In accordance with the Silkworth legacy, it is obvious the book lays the ground for a firm base of medical understanding. A presentation of Higher Power and references to God are well placed within the book after the medical descriptions. Had the book been written with a purely AA focus, this might not have occurred.

The only reasonable argument against Silkworth authoring the book is that he was an extremely private and humble man. It is said that Silkworth would never write a book about himself that contained such glowing praise for his work. Silkworth always maintained his distance from fame despite the important role he played in the birth of Alcoholics Anonymous. Why would he suddenly step out of character and write a book acknowledging the intelligence and knowledge of alcoholic treatment by a doctor who was obviously himself?

We do know that he did nonetheless step out of character and pen a glowing recommendation of himself. The foreword to *Easy Does It* was written and signed by "William Duncan Silkworth, Physician-in-Charge of the AA Wing, Knickerbocker Hospital, New York." In this short introduction, Silkworth writes, "The author has long been a close student of the alcoholic problem. He certainly does not write as an amateur."

The story describes one of the main characters, Dr. Goodrich, as "a man of exceptional mental and spiritual nature." If it can only be accepted that the Dr. Goodrich character is indeed Dr. Silkworth, then it must be accepted that Silkworth was still writing a foreword to a book that praised his own work.

In his closing statement of the foreword Silkworth states, "It deals with a complex

subject, discussed from many angles, often challenging, always vigorous and original." At the time, Silkworth was widely respected as an expert on alcoholism and for his Towns and Knickerbocker treatment models for programs and facilities all over the world. This foreword was no small recommendation. Silkworth endorsed only three books in his writing over his many years: *Alcoholics Anonymous*, *The Varieties of Religious Experience*, and *Easy Does It*. This places *Easy Does It* quite high on the suggested reading list from a man generally married to science and *Alcoholics Anonymous*.

The only other reasonable argument against Silkworth as the author is that Bill Wilson was the author. Next to Silkworth, no one else had the experience at Towns and Knickerbocker Hospitals aside from Bill Wilson. No one could have more precisely described *Alcoholics Anonymous*. No one could have understood the medical facts presented in the book regarding the allergy theory, and certainly, no one knew the true story of Bill's spiritual awakening.

How then do we challenge this theory? First, Bill was known to be gregarious and very public. He wrote many articles and was involved in the writing of two books about his life and the history of *Alcoholics Anonymous*. Not once did he shy from public praise, quite the contrary. Why would Bill Wilson suddenly decide to write a book on *Alcoholics Anonymous* and the life of Dr. Silkworth in an anonymous fashion?

Second, Wilson regretted not properly thanking Silkworth more directly, and more frequently, long after Silkworth had died. He would not have made these comments had he actually written a book that did indeed provide such praise for Silkworth.

When first informed about the possibility that Silkworth authored *Easy Does It* by a resourceful woman named Susan in New Jersey, I set out to prove her wrong. My very first phone call made me begin to question my preconceptions.

When I called Adelaide Silkworth, the wife of Silkworth's nephew William Silkworth, the first time, we spoke briefly about the project and my desire to find out all I could about the doctor.

Her first response was "Are you going to tell them about Easy Does It?"

The family has long believed Silkworth to be the author of Easy Does It - a rumor that does not start haphazardly in a family history. Adelaide matter-of-factly talked about how she and her husband have always known and talked openly about Dr. Silkworth being the true author, as though she thought everyone already knew it to be true. If Dr. Silkworth had lived three or four generations earlier, the current family beliefs might be difficult to accept as truth. The fact that he lived at the same time and spent much time with his namesake only strengthens the family history.

A secondary source of proof is found in the book review section of the New York Times in 1950. The prerelease book review for Easy Does It names Dr. Silkworth as the author. Minot C. Morgan wrote of this review in the December 8, 1950, Princeton Alumni Weekly, where he discussed Easy Does It and the author.

Members of this class may not be aware that one of our classmates is an author named Hugh Reilly, but the following book review in the New York Times reveals his identity to be none other than Dr. Bill Silkworth, who is still devoting his energies and his professional skill in a fine and much-needed humanitarian service:

"A fictionalized biography of an 'arrested alcoholic' by an author who writes under the pseudonym of Hugh Reilly will be published on May 26 by P.J. Kenedy. 'Easy Does It: The Story of Mac' presents the life of a 'stew-bum,'

and the how and why of drinking and how the alcoholic returned to normal life. Dr. William Duncan Silkworth, Physician-in-charge of the Alcoholics Anonymous Wing in Knickerbocker Hospital, says in his foreword: The author very properly integrates the moral therapy and psychology of Alcoholics Anonymous as an essential element in restoring the integrity of the alcoholic."

Also the following excerpt from an obituary of Dr. Silkworth was found as a third source:

A few months before his death his book, "Easy Does It: The Story of Mac," was published by P.J. Kenedy, the fictionalized biography of an

arrested alcoholic, telling the how and why of drinking and explaining the means of recovery, emphasizing the moral therapy and psychology of Alcoholics Anonymous as an essential element in restoring the integrity of the alcoholic. In the publication of the book Billy concealed his identity under the pseudonym of Hugh Reilly, only the foreword being credited to Dr. William Duncan Silkworth.

The New York Times had a resource at its fingertips since lost in the annals of AA history - an original book review. Silkworth's New York Times obituary was matter-of-fact about the authorship of Easy Does It. Certainly, had there been a man named Hugh Reilly, of whom we have been unable to find any record exists, he would have come forward for his rightful ownership of the book. In fact, the book itself admits the name is a pseudonym.

The dedication page of Easy Does It can be viewed as a path to the author's identity. Certainly thousands may have the same initials as those listed on the following dedication page. Yet if we begin with those who had a positive influence on Dr. Silkworth, we can quickly find names that correspond with the initials.

TO T. F. M.

WITH GRATITUDE FOR ALL THE THINGS

THAT WENT INTO HIS BEING

"THE FIRST TO UNDERSTAND"

AND TO

C.E.T

WHICH MIGHT ALSO STAND FOR
CHRIST EXEMPLIFIED FOR OUR
TIMES

Only one man in Silkworth's life distinguished as "the first to understand" has the initials T. F. M. And many referred to Thomas Francis Marshall as the first to understand. He was among the first to publicly preach a required "conversion experience" for alcoholic recovery. Long before William James and Joel Steele, Marshall beckoned spiritual conversion as a solution to alcoholism. One of the most ardent

supporters of conversion was William Silkworth. Colonel Edward Towns (C.E.T.) was known as a very compassionate and Christian man. Towns and Silkworth became very good friends through the work at Towns Hospital. Many who knew Towns referred to his strong Christian values, and one in particular, the Reverend Harry Emerson Fosdick, called him "an example of Christianity."

The introduction to *Easy Does It* was written with authority. Not with the authority of one man's understanding of one alcoholic, but with one man's experience of many alcoholics. Again, the author praises several founding members and supporters of Alcoholics Anonymous, including "a great man named Bill." The introduction reveals the identity of "The Padre," one of the main characters of the book, as a composite portrait "not unlike the four immortal chaplains commemorated on a three cent stamp issued by the United States Government." The men, Reverend Samuel Shoemaker, Father Ed Dowling, Reverend Harry Emerson Fosdick, and Reverend Frank Buchman, were all founding spiritual supporters of Alcoholics Anonymous and well known to Silkworth.

In his "introduction," the author attempts mainly to offer Alcoholics Anonymous as "the only program that takes cognizance of this whole man in the treatment of the alcoholic and motivates him in a way of life by which he remains sober." Sound familiar? He also, however, sheds light on his true identity. First, the generic language itself is obviously a barometer of Silkworth's prior writings. Almost word for word, in the introduction and in the story told in the book, we find Silkworth's theoretical influence. Either the author knew the content and sum of all Silkworth's writings and speeches, or the author was Silkworth. Phrases like "case history" were used to describe the book's story. These are not words of a non-medical man.

The closing paragraph may offer the most poignant sentence in the entire book:

I want here to express my fervent appreciation of the inestimable assistance which I received consciously from the spoken and written statements of the eminent doctor whose name and words give luster to this book in the

these the same magazines?

2. This mentions that the article was probably signed by Dr. Bob. No mention of Dr. Bob in the article in "Your Faith" magazine. Also this mentions that the date of the article was August 1939 not September 1939. I think we are dealing with two articles and do not have the one by Dr. Bob or even about Dr. Bob.

Furthermore, the article from "Your Faith" mentions "Finally a friend he trusted got him to attend a little meeting in a living room one evening." This does not sound like Dr. Bob's intro to A.A.

It seems there is another article out there by Dr. Bob.

The search continues!

- - - -

From Glenn C. the moderator: It might also be of interest to look at page 208 of Dr. Bob and the Good Oldtimers. The Oxford Group people did NOT believe that the ideas in the article about Dr. Bob represented good Oxford Group teaching. They mounted a vicious attack on the ideas presented in the article.

Why did the Oxford Group react in such hostile fashion? Because the article did not give an accurate picture at all of what Dr. Bob was really doing in Akron? Or because the article showed that Dr. Bob was no longer following orthodox Oxford Group practices in the way he was running things in Akron? Or both?

At any rate, page 208 says:

=====
"An October 3, 1940, entry in Lois Wilson's diary noted: 'Met Williamses from Akron. Things muddled up there!'"

"Later that month, Dorothy wrote to Ruth Hock and Hank P., 'Things are happening fast and furious around here. I feel I have to sort of stand by to catch the pieces of Doc, Anne, and Clarence when they come hurtling in, torn limb from limb'"

"The publicity that Doc got [not specified -- perhaps the article in Faith magazine] really roused the Oxfordites, and is there ever mud-slinging and reverberations! Doc and Anne took shelter at our house Saturday night, and they were both so stirred up and looked so old that it hurt me terribly. Hence my frantic efforts to get Bill down here. I really think Doc needs Bill for his own

printing,
first edition big book of that portion of Bill's story that we are
discussing.

We can easily see that sometime prior to the publication of this first
printing
on April 10, 1939 but after the printing of the multilith manuscript in
early 1939 (produced for comments) that the following four paragraphs were
added
to Bill's Story [page 12 in the 4th edition]:

=====
Despite the living example of my friend there remained in me the vestiges of
my
old prejudice. The word God still aroused a certain antipathy. When the
thought
was expressed that there might be a God personal to me this feeling was
intensified. I didn't like the idea. I could go for such conceptions as
Creative
Intelligence, Universal Mind or Spirit of Nature but I resisted the thought
of a
Czar of the Heavens, however loving His sway might be. I have since talked
with
scores of men who felt the same way.

My friend suggested what then seemed a novel idea. He said, "Why don't you
choose your own conception of God?"

That statement hit me hard. It melted the icy intellectual mountain in whose
shadow I had lived and shivered many years. I stood in the sunlight at last.

It was only a matter of being willing to believe in a power greater than
myself.
Nothing more was required of me to make my beginning. I saw that growth
could
start from that point. Upon a foundation of complete willingness I might
build
what I saw in my friend. Would I have it? Of course I would!

=====
.... For my thinking, the reason these paragraphs are not contained in the
earlier version of Bill's story is because it probably never happened as
written. Had it truly occurred it would have to have been included in the
earlier version (original manuscript). You wouldn't report the story without
its
most profound "truth"!

Of course Ebby would have come carrying the non-denominational Christian
message; (surrender to Jesus Christ) what other message did the Oxford
Groupers
carry?

In a AAHL post # 4409 Bill Schaberg talks about the four inserted paragraphs
that appear written by hand in the printers copy. It seems there were no
notations in the manuscript to indicate the source or reason for the
revision.

and
according to original sources like Jimmy Burwell's early AA speaking tapes,
one
of the real motivators and instigators to the writing of the Big Book.

From: jax760 <jax760@yahoo.com>
Sent: Sat, September 18, 2010
Subject: Re: Bill W's two books on philosophy at Towns?

Bear in mind the date ... 1937, what other group of alcoholics existed then?

I
am assuming that the "Director" in a large Corp would refer to Bill's
position
at Honor Dealers whether or not the title bestowed accurately reflects any
legalities.

We know on our circle everything gets "inflated."

Jared,

I'm sure Silky didn't get it right when he said he arrived carrying two
books
.... I believe the only thing he was carrying was a bottle of beer. I think
we
can safely assume VRE is one of the two books Silky refers to.

Regards

John B

P.S. Thank you! The Little Flowers is a marvelous book.

- - - -

FROM THE ORIGINAL MESSAGE:

>>
>> Reclamation of the Alcoholic
>> W.D. Silkworth
>> Medical Record, April 21, 1937.
>>
>> <http://www.silkworth.net/silkworth/reclamation.html>
>>
>> Case IV (Hospital No. 1152). - A broker, who had earned as much as
\$25,000 a
>year, and had come, through alcohol, to a position where he was being
supported
>by his wife, presented himself for treatment carrying with him two books on
>philosophy from which he hoped to get a new inspiration: His desire to
>discontinue alcohol was intense, and he certainly made every effort within
his
>own capabilities to do so. Following the course of treatment in which the
>alcohol and toxic products were eliminated and his craving counteracted, he
took
>up moral psychology. At first, he found it difficult to rehabilitate

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>>discontinue alcohol was intense, and he certainly made every effort within

his

>>own capabilities to do so. Following the course of treatment in which the >>alcohol and toxic products were eliminated and his craving counteracted,

he

took

>>up moral psychology. At first, he found it difficult to rehabilitate himself

>>financially, as his old friends had no confidence in his future conduct.

Later

>>he was given an opportunity, and is now a director in a large corporation. He

>>gives part of his income to help others in his former condition, and he has

>>gathered about him a group of over fifty men, all free from their former

>>alcoholism through the application of this method of treatment and "moral

>>psychology." To such patients we recommend "moral psychology," and in those

of

>>our patients who have joined or initiated such groups the change has been

>>spectacular.

>>>

>

|||||

+++Message 6970. Re: Why don't you choose your own concept of God?

From: jax760 10/30/2010 9:47:00 AM

|||||

I would not disagree with Roy's assessment. I have heard the tapes and read many of the accounts of this meeting. In reading Bill's Story from the Original Manuscript Draft one might piece together what occurred. Ebby arrives carrying

the Oxford Group Message and its principle activities - (See What is the Oxford Group)

Bill says in his story "To Christ I conceded the certainty of a great man..."

Now one might think this statement is suddenly coming from left field until you

realize that Bill and Ebby were talking about Christ and simple first century

christianity. Why else would Bill introduce it here in his story? He then says

"not too closely followed by those who claimed him" Bill is revealing his problem is not with Christ but with all those damn Christians who think they are

so right all the time but are really full of *****! (Bill's thinking not mine but

I do understand. He goes on to say that up to now he took what he wanted from

these teachings and left the rest. (Didn't work very well did it?) Maybe a hidden

message here!

I have no doubt that Ebby tried to help separate the "message" from those who

claimed it. They (the followers of organized religion) were not exactly a glowing

tribute to "Christianity" in Bill's eyes.

In the book This Believing World by Lewis Browne (Which Bill and Bob both read

and were greatly influenced by) one of things that both disturbed me yet reached me most was that in Our Believing World's history humanity tends to forget the message (or place it second) and deify the messenger. I suspect in

this Bill saw that we need always remember to place principles before personalities. It's about the message, not the messenger. I believe that is the

point that Bill is trying to make, and does most effectively.

God Bless

--- In AAHistoryLovers@yahoogroups.com, Roy Levin <royslev@...> wrote:

>

> I highly recommend listening to the recordings (now available on the net) of

> Bill W.'s 1951 Dallas talk (not Ft Worth talk) which though covering much of the

> material in the well known "Three Legacies" talk, is much more up close and

> personal.

>

> In this talk he recreates essentially the message that Ebby brought to him,

and

> though he does not use the line "Why don't you choose your own conception of

> God?" as having been delivered verbatim from Ebby, he states Ebby's message

> along the same, gentle, open minded, non-evangelical tone:

>

> "...and Bill, I know you're kind of shy about this God stuff, but I think

I

found it helpful to me, and I think you would too, to pray to whatever God

you

think might be out there while you go through this...(the inventory, confession, and restitution process)."

>

> The meaning is the same, pick whatever God you wish, and the tone is most important, nothing of this evangelical "If you don't accept Jesus as your personal savior, you ain't going to make it!" "our way is the only way" stuff.

>

> Bill's account of Ebby's delivery of the message was most edifying to me,

and

instructive in the way to deliver a twelve step call, and actually quite

consonant with the specific instructions in "Working With Others" chapter in

the

book.

>

>

> From: John Barton <jax760@...> (jax760 at yahoo.com)

> Sent: Thu, September 30, 2010

> Subject: Re: Why don't you choose your own concept of God?

>

> I believe if we carefully review the

> facts on this question we will conclude that this event never occurred as

> described in Bill's Story.

>

> Below is the comparison between the original manuscript and the first printing,

> first edition big book of that portion of Bill's story that we are discussing.

> We can easily see that sometime prior to the publication of this first printing

> on April 10, 1939 but after the printing of the multilith manuscript in

> early 1939 (produced for comments) that the following four paragraphs were added

> to Bill's Story [page 12 in the 4th edition]:

>

> =====

> Despite the living example of my friend there remained in me the vestiges of

my

> old prejudice. The word God still aroused a certain antipathy. When the thought

> was expressed that there might be a God personal to me this feeling was

> intensified. I didn't like the idea. I could go for such conceptions as

Creative

> Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of
a
> Czar of the Heavens, however loving His sway might be. I have since talked with
with
> scores of men who felt the same way.
>
> My friend suggested what then seemed a novel idea. He said, "Why don't you
> choose your own conception of God?"
>
> That statement hit me hard. It melted the icy intellectual mountain in whose
whose
> shadow I had lived and shivered many years. I stood in the sunlight at last.
>
> It was only a matter of being willing to believe in a power greater than myself.
> Nothing more was required of me to make my beginning. I saw that growth could
could
> start from that point. Upon a foundation of complete willingness I might build
build
> what I saw in my friend. Would I have it? Of course I would!
> =====
>
> For my thinking, the reason these paragraphs are not contained in the earlier version of Bill's story is because it probably never happened as written. Had it truly occurred it would have to have been included in the earlier version (original manuscript). You wouldn't report the story without its
its
most profound "truth"!
>
> Of course Ebby would have come carrying the non-denominational Christian
> message; (surrender to Jesus Christ) what other message did the Oxford Groupers
Groupers
> carry?
>
> In a AAHL post # 4409 Bill Schaberg talks about the four inserted paragraphs
paragraphs
> that appear written by hand in the printers copy. It seems there were no
> notations in the manuscript to indicate the source or reason for the revision.
> Dr. James Wainwright Howard from Montclair, New Jersey (see AAHL post # 6026)
> may have been the culprit. As you know he suggested dozens of edits to soften
soften
> the book and make it more suggestive (let him choose his own concept could have
have
> been his suggestion). Or it may have been needed to support the change "God as
"God as
> you understand him" as made first to step three and then later again to step
step
> eleven. The "committee" (Hank, Bill, Fitz, Ruth, Herb and possibly others) may
may
> have thought this change to the story would tie up the "loose ends" into one
one

- - - -

From: "J. C." <johnnyjclark@roadrunner.com>
(johnnyjclark at roadrunner.com)

Michael,

That's a very good question. I have been involved with 2 groups (one victimized twice) that have had large sums of money embezzled in the greater Cleveland, Ohio area. Each time, I advocated for prosecution reasoning that drunk or sober theft is a criminal offense. I never learned anything from "a break". When I stole, I went to prison.

I noticed that each time a theft occurred the first reaction by most homegroup members were on of denial. They refused to acknowledge the obvious. Then, when it was undeniable, most were afraid to confront the thief and would act as if nothing happened.

I personally don't know of any instance of prosecution by A.A. members.

- - - -

From: "lee" <snowlilly12@yahoo.com>
(snowlilly12 at yahoo.com)

Not that I know of for stealing/embezzling funds. AAWS sued an individual member in Germany for "stealing" the copyright on the 1st edition Big Book that AAWS didn't own and was in the public domain. The lawsuit financially ruined the member.

Then there was the Mexico fiasco where AAWS didn't technically sue but assisted in the lawsuit against a second Mexican GSO that had been created as a result of the main GSO's price increase on the Big Book to \$28. The second GSO was created and they began to print little Big Books, once again in the public domain. A search on this will reveal the whole story.

Bill had stated earlier that "a lawsuit was a public controversy."

- - - -

From: "Rotax Steve" <gallery5@mindspring.com>
(gallery5 at mindspring.com)

My home group came very close. A treasurer stole \$1200 over a 3 month period.

=====

+++Message 6979. Kate Lee and Twice Born Men
From: diazeztone 10/31/2010 5:08:00 PM

=====

Salvation Army book about a woman named Kate Lee is related to Twice Born Men.
Now available online:

The Angel Adjutant of "Twice Born Men"
by Minnie Lindsay Rowell Carpenter

<http://onlinebooks.library.upenn.edu/webbin/gutbook/lookup?num=7039>

=====

Kate Lee had been a Salvation Army Field Officer for fifteen years, when suddenly she became famous.

In gathering material for the writing of "Twice Born Men," Harold Begbie had been no less impressed by the sweetness and wisdom of the woman who had won from sin to righteousness several of the notable characters with whom the book deals, than he was with the miracle of their conversion.

Just posted for everyone's interest. I had read Twice Born Men and did not recall her.

Id pierce
www.aabibliography.com

=====

+++Message 6980. Listening to BBC Radio on your computer
From: Dudley Dobinson 11/2/2010 6:22:00 AM

=====

Here is a link for listening to the BBC:

http://www.bbc.co.uk/iplayer/console/bbc_radio_fourfm

Hope this helps.

In fellowship - Dudley D. - Birr,Ireland

=====

+++Message 6981. Re: Big Book radio talk on BBC Radio 4 on November 3

looked into the subject and indeed are not very well qualified to do so.

Over and over again in my life I have had to listen, and now my children are having to listen, to modern teachers despising and patronizing the medieval scholastics and giving as a prime example of their folly the fact that they debated the question, "How many angels can stand on the point of a pin?" Not for a moment is it asked whether these old scholars had a real issue under consideration. There is only the crude assumption that these earnest inquirers into higher realities were fools.

As a matter of fact, the question which the scholastics were considering is a most interesting one, having to do with the nature of angels. The question is:

"Given the fact that an angel is a created being of a higher order than the embodied beings we commonly experience, i.e., men, animals and vegetables; and

given also the fact that holy scripture repeatedly describes angels as using bodies and employing bodily faculties in their dealings with men; what, then, is

the quality of an angel's body? (1) Does its substantiality extend to the gross

matter of the phenomenal world with which we are familiar (even though not bound

by gravity as we are)? If so, only one angel can stand on the point of a pin. Or

(2) is the substantiality of an angel's body of a much subtler nature, such for

example as cosmic rays, electronic energies, etc.? Or (3) is the angel's body

perhaps a form of such fine substantiality that it exceeds our categories of matter and energy altogether? In either of the latter two cases, any number of

angels can stand on the point of a pin, because while gross bodies exclude each

other from a given area of space, certain kinds of subtle bodies are not so limited, and numbers of them, without confusion or inconvenience, may occupy the same space.

The question about the angels and the point of a pin is not at all a ridiculous

question. It becomes so only if we assume, as many modern people still do, that

"of course, angels do not exist." If these moderns are right in their assumption, belief in angels is a dark superstition. But if they are wrong (and

they very well may be), then who is in dark superstition?

Men who, without serious and humble reflection, leap to the conclusion that angels do not exist make a blind and reckless judgment about the nature and the inhabitants of the universe in which we live. And from there it is an easy

Respectfully,
Sherry C.H.

- - - -

From: Tom Hickcox <cometkazi1@cox.net>
(cometkazi1 at cox.net)

I am not a lawyer, but it would surprise me if any local A.A. group would have the legal standing to sue. I don't think many if any groups are considered a legal entity and that would have to be satisfied in order to file a complaint.

We had a non-home group member slug a home group member before a meeting several years ago. The aggrieved individual put a peace bond on him and the home group told the offending party that his presence would be disruptive. The peace bond prevented him from being around the member and we didn't see him any more. We have a veritable plethora of local meetings, so the individual's recovery wasn't compromised by not attending our meeting.

Tommy H in Baton Rouge

- - - -

From: an AA member from Stockholm in Sweden

My understanding of the 7th Tradition is that groups should not be sitting on large sums of money. The money should move down the service structure to central offices, area or region committees, and throughout AA as a whole. If a group needs a high prudent reserve -- one that would make it a felony if stolen -- it is possible to open a club bank account that requires two signatures.

At one of my groups where I got sober they had two treasurers, alternating months, for one-year terms. That way if one ran off with the money, the other half was safe. Only once did someone take the money and it was on a relapse and the group conscience said he would, likely, pay it back if he made it back and got to his 9th step. Oh, and we elected a new Treasurer.

While it was before my time in AA, I have heard many oldtimers say "in [their] day, when they would pass the hat, they would say 'if you got a buck, put it in

the hat; if you need a buck, take one out.'" And then there are AA's who have forgotten to pay for that first book they were given with the liberal credit arrangements of "nothing done, nothing a month" until they could afford it. Or regulars who, more often than not, have no cash on them when the hat goes around.

I know of two large-scale events that had their money stolen. In both cases the planning committees accepted immediate repayment and did not prosecute. But, had the money not been promptly returned, it would have been necessary to file charges so the insurance on the events would cover the contractual obligations.

Personally, I remember when I went to the head of the company I worked for at the time to tell them I was an alcoholic and staying sober thanks to AA's twelve steps. Part of that was to make amends and I needed to make right the money I had been reimbursed for my generously padded expense account. It was enough money that it was certainly more than a misdemeanor. In the end the money was donated to charity -- the company exec explained it would otherwise be too cumbersome to redo years of corporate accounting -- and they didn't even note it in my personnel file. He didn't want that because it would prevent me from being eligible for future promotions in the company.

On the other hand, when I went to make amends to my father & stepmom and pay back the money I had stolen in my active years, my father slapped his hand on the table, exclaimed, "Let sleeping dogs lie," and walked out of the room. Then, my stepmom turned back to me and gently asked, "Are you sure that's all you owe?"

Back to the topic... my personal preference is for the hat money to be counted and reported (or logged) after every meeting, and then a treasurer's report each business meeting. Those members that want to keep a close eye have the opportunity, or people can rely on their trusted servants. (Personally, I prefer "trust, but verify" as a financial motto.)

By the way, in regard to a previous post about AA World Services suing someone in Germany for "'stealing' the copyright on the 1st edition Big Book that AAWS didn't own and was in the public domain." You may not realize, public domain rights exist only for the text of the 1st edition of Alcoholics Anonymous

and
only in North America. AAWS still holds the international copyright on all
the
literature, including the big book.

Thanks for letting me share.

- - - -

From: "Kimball Rowe" <roweke@msn.com>
(roweke at msn.com)

I also do not know of any instance of personal prosecution by AA members or
groups (see the 12 concepts for world service on punitive actions) Prudence
is
always stressed. When it comes to money, prudent reserve is the fundamental
guiding principle. If a "large sum of money" was embezzled, they he should
be
applauded (for keeping the group humble) and the group should be scolded for
living above the prudent reserve. Big pockets almost always bring big
problems.
Why on earth wasn't this large sum of money not dispersed? Was the group
planning a vacation, perhaps in Hawaii? AA has always been a self-supporting
organization, and never a charity (service manual, pg 67)

off the soap box

- - - -

From: Baileygc23@aol.com
(Baileygc23 at aol.com)

We had a person identify himself as a con man, so they elected him
secretary,
the group dissolved and what small amount of books and money went the way he
wanted with no accounting.

Now he is the secretary of another group. That's AA.

|||||

++++Message 6996. A traditions question: using non-AA
speakers
From: Mike 11/8/2010 7:26:00 AM

|||||

I have a traditions question. I believe that meditation is one of the
most misunderstood tools in our AA toolbox, so, I'd like to put on a one
hour 'meditation workshop.' I have a non-alcoholic workshop trainer
who is a Ph.D. in theology and teaches at a local seminary. He's also
worked with alcoholics over the years.

On the flyer I have a disclaimer stating that he is not endorsed or
approved by AA, and that he is volunteering his help. A couple of

It has long been the policy of the General Service Board to license one and only one service entity per foreign country to publish our literature. When a second entity in Mexico and an individual in Germany started doing this also without license, the licensed entities in those countries sued and our GSB furnished the needed legal support to aid them.

Another situation in the early '90s involved our circle-triangle trademark being co-opted by medallion vendors. We eventually decided that enforcing this trademark was too expensive (and likely not winnable) so we dropped our registration of these trademarks.

The Conference is prevented by our Concepts from taking personally punitive action which could well be interpreted as a lawsuit; however, these actions were taken not by the Conference but by the General Service Board which has the unenviable role of protecting our property both tangible and intellectual. While some have proposed that a Conference action take away the right of the Board to file suit, this would mean that anyone could then start using even our name ("Alcoholics Anonymous") without fear of reprisal.

I do not know whether a group can sue an individual. Ohio supposedly does recognize unincorporated, undocumented organizations so I would think they would have standing here; but, a cursory search of Ohio case law revealed no such suit. Many groups follow the suggestions in the pamphlet "The AA Group" and "the AA Group Treasurer" and have a two-signature bank account. Perhaps even more importantly they take notice of the long form of tradition 7 where it states "we view with much concern those A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated A.A. purpose" and make periodic donations to the other service entities. These days it's also wise and possible at many banks to give a member besides the treasurer read-only access to the bank account and statements. If a group does not practice these stewardship principles then they may well consider themselves morally culpable in part should a loss occur.

A group might not want to sue because it could be thought to be controversial; the person taking the money likely could not then pay it back even if the suit is successful; those treasurers who have "borrowed" from the group's funds without their knowledge have been known to pay it back when their circumstances improved; it's something the group may wish to not involve itself in.

directions in the Big Book. I believe it is mostly based on ignorance, fear and superstition. Ignorance of AA. Fear and superstition are probably carry overs from a childhood religion, some of which ban books, movies, etc. AA is not a religion and must not appear as if it is one. See below

First, let me quote from my brand new copy of "The Book That Started It All" page 72, Manuscript page 44, at the top. "There are many helpful books also."

That quote is contained in a paragraph with the meager guidance Bill gave us for meditation, now on page 87, paragraph 2 in the Fourth Edition of the BB. Looks to me to be clear, unequivocal instruction that we are to find material for meditation in books. He did not say 'Conference Approved' books. There was no conference at the time. Please read that whole section on meditation and see if you can interpret it any other way. Today, in consideration of our younger members, we must include all forms of media as many of these new members are not oriented towards print.

I do find that the Literature Committee of the General Service conference has many times attempted to get some kind of a restriction to 'conference approved literature.' The Conference itself has always wisely decided against the committee's proposals.

Now for the Traditions:

Tradition One: I see nothing here about restricting us to use of conference approved stuff only. Do you see anything? Bill says, We believe there isn't a fellowship on earth which lavishes more devoted care upon its individual members; surely there is none which more jealously guards the individual's right to think, act, talk as he wishes." That sounds to me like the opposite of a requirement for approval of literature. Can you agree, so far?

Tradition Two does not tell us that the sole authority in AA is the General Service Conference. The sole authority is outside the Program - "A loving God as he may express Himself in the group conscience." Nothing about conference approval that I can see.

Tradition three: The only requirement for membership . . . Nothing here about conference approved.

Tradition Four: Each Group should be autonomous-I guess a group could ban all but conference approved stuff, but it would be cutting itself off from the collected wisdom of all history. Is that reasonable or appropriate? What would be the purpose of such a restriction? A restriction to conference approved materials would cause the Fellowship to more closely resemble a religion, some of which do restrict their members use of the written word to materials approved by the religion. AA is in serious trouble as a consequence of too closely resembling a religion in the eyes of many, including the high courts in several states. We need to examine everything we do and pull back from this precipice. AA is a spiritual program, not a religious one.

Tradition Five: "Each group has but one primary purpose -- to carry its message to the alcoholic who still suffers" Note the 'its' message.' Would a group, by group conscience method determine that it would restrict access to only "conference approved" stuff? Perhaps, but doubtful. It would be a warped and restricted message, wouldn't it? Remember, the Grapevine is not "Conference Approved," and never will be if the editorial freedom Bill Wilson intended is maintained. The Grapevine's dozens of publications are also not conference approved. These include many valuable and much loved resources.

Tradition Six: . . never endorse, finance or lend the A.A. name. . . Study, learn, appreciate the writings of all as relates to recovery from addiction, but endorse, finance of lend the A.A. name to none. (My interpretation of how to apply Six in this question.)

Tradition Seven: Every group should be self supporting. . . Nothing about banning non conference approved materials. I was once told that the 'only conference approved' business started because some Central Offices wanted to lock up the market for Group purchases of literature. They tend to handle conference approved stuff only, but they could engage in general book selling, I suppose. They would have a great advantage over the bookseller down the street who must pay taxes, rent, licenses, and make a profit. If they sell other than conference approved stuff, the members who are for restriction are doing the Central Offices a disfavor, perhaps reducing their sales of non conference approved stuff and reducing the revenue from sales.. Literature sales can be an important source of income for Central Offices.

Tradition Eight: AA should forever remain unprofessional. . . This may be another place where we are cutting ourselves off from the most highly qualified leader and staff for the GSO, but so far it has worked very well.. Nothing on conference approved literature that i see.

Tradition Nine: AA, as such should never be organized. Bill lived to rue the day he relented and allowed this sentence. He seems to have just ignored it and gone ahead and completely organized AA, but he never to my knowledge excluded non conference approved books. Look at the Grapevine's Catalog of unapproved books and such <http://store.aagrapevine.org/>

Tradition Ten: AA has no opinion on outside issues.. . . Certainly so. Since AA itself cannot speak and no one is designated to speak for it, no opinion could be expressed, except possibly by actions such as suing someone. If A.A. has no opinion on outside issues, doesn't that mean that non conference approved material is not to be banned or excluded, but is included if we want it? Bill points out how important it is to not judge outside issues with his very short history of the Washingtonians. So let's use non conference approved stuff, but never offer 'an A.A. opinion' of it. Our own opinion is fine, but we cannot speak for the Fellowship. Of course, that goes for me, too.

Tradition Eleven: Our public relations policy is based on attraction rather than promotion. . . . Anonymity and all that. Nothing banning any books here, is there?

I go to 12 step retreats that have nothing to do with Alcoholics Anonymous yet everyone there is from AA as long as you aren't claiming this is an AA meditation group.....

shalom
Mike

- - - -

From: Baileygc23@aol.com

As long as you do not claim it as an AA workshop, it should not be any problem. Our traditions contain no "You musts" "Plenty of we oughts, but no you musts". Tying mediation and religious mediation is kind of tricky, but, "Our quarrels haven't hurt us one bit".

- - - -

From: Abd ul-Rahman Lomax <abd@lomaxdesign.com>

Whether this is a violation of traditions or not depends on details you have not disclosed!

You are putting on the workshop. If you are claiming that AA is putting on the workshop, you would be, indeed, violating the traditions.

Don't use the AA name on the flyer, don't imply that AA is sponsoring this. You are putting it on. You can suggest that it might be useful to alcoholics. You can even suggest that it might be useful for "working the 12 steps." (Which have become generic, lots of people follow that as a general program.)

Now, can you announce it at an AA meeting? You can certainly tell AA members about it, individually. You can even mention it in a share, that you are going to attend it, or you organized it, or the like, but here you are pushing the edges. If you are going to mention it in a meeting, keep it to a minimum. Let people ask you about it if they are curious.

Don't use the AA meeting to *promote* the workshop.

My suggestions.

There is another possibility. AA *can* sponsor an open workshop on some aspect of the steps. Can a non-alcoholic speak at such a workshop?

I'm not an alcoholic, I cut my teeth in other 12-step fellowships, but I did at one time choose a sponsor who was active in AA, and I used to go to an *open* AA daily lunchtime meeting that was convenient to me. And once my sponsor suggested that I speak. So I did. I introduced myself as a "dry drunk," that I was qualified for

membership in AA because I had a desire to stop drinking (your drinking! -- my first program was Al-Anon), but I was quite clear that my primary addiction wasn't to alcohol, and, in fact, I never did drink. I wasn't going to say what program had become my main program, but ... I did say that it could be found in the phone book under "sex."

Essentially, I had fun and people laughed and it was fine. Nobody said "Boo!" about tradition violations.

Whether or not a local group or intergroup approaches the edges of the traditions, or even crosses them, is up to group conscience, my opinion, *unless it affects other groups or AA as a whole.*

What we say here on this list has no authority, though many here certainly have great experience, worthy of respect. "For our group purpose there is but one authority" That's the authority to respect! Ask your local group or intergroup.

- - - -

From: Bill Walker <wgdwalker3@gmail.com>

I think we need more information.

You ought not seek to affiliate your AA group with a private practitioner. If the flyer states the workshop/class is "sponsored" or a similar word or thought, then that's affiliation.

There are often workshops, seminars, round-ups, retreats, etc., that are "promoted," and they meet with little resistance. But they're clearly not seeking to affiliate themselves with AA as a whole, or any particular AA group.

There are often inconsistencies. For example our local big-time fellowship doesn't let any "non-AA-related" material get posted on its bulletin boards, and they police that to keep the group "clean" of outside issues. However, 20 of the 200 members just voted 16-4 to hang an American flag outside the front door. So as with anything else in AA, opinions vary.

I think many participating in this group would be inclined to agree meditation should be more widely discussed during meetings. That same fellowship I mentioned has had an "11th-Step" meeting for at least 15 years. I came 'round in 2000 and not once have they meditated: it's a candlelight meeting discussing the essay on the 11th step in the 12&12, "or anything else you have on your mind." I no longer attend regularly, having memorized the essay and no

longer needing to hide in the dark at an AA meeting!

Good Luck, my friend, you're no doubt doing good work!

Bill

From: Dougbert <dougbert8@yahoo.com>

Mike,

The use of the word meditation was originally used in a Christian context, e.g., reciting a passage in the Bible. Or repeat the Serenity Prayer as a western style mantra. If you really want to help the Fellowship embrace meditation, you need to go to the source of true meditation . . . that would be Buddhism. That won't fly in our evangelical Christian A.A. dogma. You will get the idea by reading page 223 of as Bill Sees It, to understand how Buddhists were talking to Bill W. But, he was trolling for an answer that was not there and as usual would not validate his preconceived answer, thereby not validating his narcissistic need for ego inflation! Your approach will go over as well as public denial that alcoholism is not a disease, but a behavioral disorder.

Metta,

Deep Bows,

Dougbert

From: john wikelius <justjohn1431946@yahoo.com>

If it is a non AA function, there is no problem.

From: Sober186@aol.com

To me, this whole question would be more appropriate or an AA discussion group.

In the past, I have been told by the moderator that we try to stay away from that format, because there are already so many of them, even though the questions which are debated and discussed are often very interesting.

Jim L in Columbus

From: Lynn Sawyer <sawyer7952@yahoo.com>

Dear Mike,

IMHO, maybe it's against Trad. 8, which states that '... A.A. should remain forever non-professional ...' Have you asked these individuals which Trad. they think it's violating?

Lynn S.
Easy does it
Sacramento, CA

- - - -

From: JOHN KENNEY <jfk92452000@yahoo.com>

Mike, There are only 12 Traditions and the only one that I can see that applies is number 5. The group must carry its message to the Alcoholic. It sounds like a good aid to recovery. After thirty years of Sobriety I still attend retreats to help with Step 11. We have two non AA retreats each year and they are booked solid. Your local AA's do not have to attend if they wish. I presume you are not holding this at a designated time and place of a usual AA meeting but as a supplemental meeting either before or after or a wholly separate function. Keep up the good work! It is always a success if you stay sober. Take this from one who has been on the firing line! YIS, John

- - - -

From: "J. Lobdell" <jlobdell54@hotmail.com>

Fwiw anyone can put on a Meditation Workshop provided A.A. doesn't come into it. But as soon as A.A. is in anyway linked with an outside enterprise -- as I understand it, that becomes in violation of the Traditions against affiliation etc. There is no such thing as an A.A. Retreat or an A.A. Dance or an A.A. Meditation Workshop led by non-AAs. As I understand it, your flyer should make no mention of A.A. nor should the workshop be sponsored by any A.A. entity or entities. It is true that in the area of the history of A.A., in the Multi-District History and Archives Gatherings in Central PA from 2003, there has been adopted the almost forgotten format of the Public Meeting (not Open or Closed but Public) so that historians in attendance who are not AAs and who have

questions can have them answered -- though the speakers and panelists are all AAs. It is also true that at International Conventions non-alcoholic experts (judges for example, speaking on Courts and A.A.) take part in specialized panels, and of course non-alcoholic Trustees speak at the GS Conference and at the General Sharing Session on Trustees' Weekends -- but they have legal responsibilities at AAWS and the AAGrapevine. I don't know if they can speak at the Trustees' Weekend "1728" meetings -- those may also be Public Meetings since they are at least partly held for the Class A Trustees' benefit.

- - - -

From: "Elisabeth D" <elisabeth98043@yahoo.com>

It is no different than having an Alanon or Alateen speaker speak at an AA dinner, which happens all the time.

- - - -

From: Laurie Andrews <jennylaurie1@hotmail.com>

"If individual AA's wish to gather together for retreats, Communion breakfasts, or indeed any undertaking at all, we will say 'Fine. Only we hope you won't designate your efforts as an AA group or enterprise'." (Bill W's essay on Concept 12, warranty five).

Did the pioneers get their idea for meditation in Step 11 from the Oxford Group quiet times? "The technique and system followed (by the original Akron AA's)

...

No 4: He must have devotions every morning - a 'quiet time' of prayer and some reading from the Bible and other religious literature. Unless this is faithfully followed, there is grave danger of backsliding." (Frank Amos's report on the Akron AA group; Dr Bob and the Good Oldtimers, page 131).

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ORIGINAL QUESTION

On 11/8/2010 4:26 AM, Mike wrote:

>

> I have a traditions question. I believe that meditation is one of the
> most misunderstood tools in our AA toolbox, so, I'd like to put on a one
> hour 'meditation workshop.' I have a non-alcoholic workshop trainer
> who is a Ph.D. in theology and teaches at a local seminary. He's also
> worked with alcoholics over the years.

>

> On the flyer I have a disclaimer stating that he is not endorsed or
> approved by AA, and that he is volunteering his help. A couple of
> people have said that doing this is against our AA traditions, I'd like

in lieu of a lump sum. But I received only \$4,000, half of what it cost to write the book, with no agreement on royalties."

"It is hard to believe that past and present Conference members would ever want A.A.W.S. to take advantage of A.A. members this way."

"Who would say, for example, that Niles P. did not deserve as good treatment from A.A. as Bill W. did? If it is just and fair for one member to be paid royalties for writing, it seems equitable for other writers to receive similar compensation. On that basis, it is hard to justify one author's receiving royalties on books when three others do not. What do you think?"

MARCH 25, 1982

John K. Bragg, Chairperson of A.A.W.S. Board responds to Barry

He apologizes for not responding sooner, but needed to become familiar with the circumstances surrounding Barry's work on "Living Sober."

"I am sorry you feel exploited or that A.A.W.S. has taken advantage of you by not paying you royalties on continuing sales of Living Sober. I really don't see any analogy between the agreement to pay royalties to Bill Wilson to support him for his lifelong work with Alcoholics Anonymous as its cofounder and agreements made with you, Ralph B., Niles P., Mel B. or many other writers engaged by A.A.W.S. for specific jobs. And I daresay the General Service Board and the General Service Conference would have this same view, perhaps even more strong."

"As I'm sure you know, Bill Wilson negotiated his own royalty contract directly with the General Service Board. I believe that no other persons have received royalties for A.A. writing and I doubt strongly that anyone will in the future."

"As I understand it, Bob Hitchins offered you \$4,000 in 1974, to write a new draft of the booklet which became Living Sober and turned over to you the unsatisfactory first draft by another writer together with other research material. Surely your acceptance at that time must be regarded as agreement that the payment was satisfactory."

"Please don't take any of the above as diminishing my admiration (and that of thousands of A.A. members) of your good work in carrying the message through speaking, and you Grapevine articles, and for your devotion to the Fellowship."

FEBRUARY 14, 1983

Letter to General Service Board Members from Barry L.

"Just before I completed the manuscript of Living Sober, the Next-to-last letter I had from the president of A.A. World Services, Inc., dated 17 November 1972, indicated the royalty arrangement we had been negotiating could not be worked out at the present time."

"Under pressure to complete Living Sober quickly, naturally I took the A.A.W.S. letter in good faith and finished it well before the deadline."

"I never agreed to any lack-of-royalty arrangement and never hesitated to express to members at G.S.O and elsewhere my dissatisfaction with the token payment I was given."

"I waited long and patiently before raising the subject again in writing last year."

"As of the end of 1981, Conference Reports show A.A.W.S. has distributed 584,017 copies of the book, raking in something like \$1,022,000.00 on Living Sober. A.A.W.S. is now trying to get away with paying the author only \$4,000. Is this really right?"

"But I do ask myself: reputedly the Board safeguards A.A.'s Traditions and Concepts. Does it now renege on honoring the principle of its own policy thrice re-affirmed (1952, 1957, and 1967) that the worker is worthy of his hire (Concept XI) - that the fair way for A.A. to pay the author of a book on which it makes money is royalties at the commercial publishing world's standard rate of 15 per cent of the retail price?"

"I am left no choice. Therefore I hereby formally file this claim for \$153,304.45 in retroactive royalties due me on Living Sober plus interest compounded annually each April 2 beginning in 1976 at 6 per cent (\$38,112.09 as of April 1, 1983), for a total of \$191,416.54."

"I also ask that A.A.W.S., Inc., as indication of good faith and honest intentions, cease and desist immediately any publication, sale, distribution or advertising on Living Sober, Came to Believe, Dr. Bob and the Good Old-Timers," and the forthcoming biography of Bill, until a less exploitative, more equitable, and non-discriminatory agreement has been made with each of the respective authors."

even later meetings. Frank was forced to resign as the result of his involvement with Joe and Charlie's workshop and other movements that disturbed AAWS. That was the reason given by AAWS. Most in the minority felt that AAWS wanted a non-alcoholic archivist who would be more amenable or malleable to the tricks forthcoming.

The next trick was when AAWS requested a payment of \$150,000 from the city of San Diego to hold the 1995 Convention there (which they got). An uproar erupted but when every salaried staff worker, director and Grapevine staff is clicked down to submission to a larger will, things get murky and undone.

Frank M. started a movement for every AA member to send \$5 and we could pay San Diego back. It made AAWS retaliate and Frank was soon gone after 30 years of service to GSO.

We have people at our New York office that wrestle all day between 'fiduciary responsibility, morality, and sprituality.' If one stacks up the Tradition/Concept incursions in the last 20 years, one would clearly see that they are ready to do anything to protect the bureaucracy they have become. The system has taken on a life of its own and will do anything to assure its survival.

lee nickerson

- - - -

From: Charles Bishop <Bishopbk@comcast.net>
(Bishopbk at comcast.net)

MICHAEL ALEXANDER QUOTE SHEER HYPOCRISY

Message #6995 said <<In the words of the late Michael Alexander, Class A Trustee, sometime Chairman of the Board, the lawyer who helped Bill write the Twelve Concepts (and loaned him a copy of Tocqueville's Democracy in America in the process), ideally "in AA we don't go to law, we go to prayer.">>

Lawyer Michael Alexander said what? "in AA we don't go to law, we go to prayer."
Chairman Alexander was the primary instigator of the lawsuits against the German man who was ruined financially and the Mexican group that Spent over \$400,000. defending themselves against the charge they reprinted the Big Book because

OM-chanting variety that was popular in the 70s. I read about early AAs practice following the Oxford Group practices -- daily Bible reading and Quiet Time. I also read that one of the reasons AA broke away from the OG was a result of that Quiet Time -- listening for direction from a Higher Power for the individual or OTHER group members, then "checking"/informing them. Telling them what THEY HAD to do.

Neither of those seemed to be what AA "meditation" was meant to be.

I read how Dr Bob and Anne in Akron continued with the Bible reading and Quiet Time [dropping the quest for guidance for others and the checking], but that didn't seem to have carried on on a large scale to my locale in the 70s. I knew that in the early AA days they tried many things and discarded those that didn't work for the majority. So that may not be what AAs meant by meditation either. So I struggled along with the question till I found what works for me.

Having said all that ... will your workshop be focused on a particular form/version of meditation? A "HOW" to do it type?

Or will it be a "RESULTS" type program? -- We do it to:

- #1. calm the upset mind / turn off or tune down negative emotions,
- #2. even out the daily emotional flux, or
- #3. receive guidance from ones Higher Power

Or, I guess it could be a combination of the above or something else as well.

How will the workshop deal with the ties between meditation and AA's concept of "God, as we understand Him"? Some in AA are "broad highway" believers, while others focus on how "narrow is the gate."

With just the info in your message, there is a broad range of where the problem/s may be.

- #1. Fear that the workshop will tell someone they are wrong in how they meditate
- #2. Fear that too narrow or broad an explanation of "meditation" will be presented

Nicollet AA group in Minneapolis, Minnesota -- a reported favorite read of Doctor Robert Smith, published years before the A.A.W.S. Conference literature-sanctioning "approval" process circa 1951.

A.A. members are free, without any recrimination, to read whatever literature they choose to read; including antiquarian publications, many of which were published long before the A.A.W.S. Conference "approval" process was implemented by A.A. World Services, Inc..

Keeping it Real,

Jim H.
Chicago, IL
10-20-83

- - - -

RICHMOND WALKER -- for more see
<http://hindsfoot.org/RWfla3.html>
also <http://hindsfoot.org/rwfla1.html>
<http://hindsfoot.org/RWfla2.html>
<http://hindsfoot.org/rwpix1.html>

ED WEBSTER -- for more see
<http://hindsfoot.org/ed01.html>

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++++Message 7008. The meaning of Anonymity
From: jax760 11/11/2010 11:03:00 AM

=====

Here in New Jersey, many groups have this statement read at the beginning of meetings. It is read regardless of the meeting format i.e open, closed, discussion, speaker, etc.

"Anonymity is the spiritual foundation of all our traditions ever reminding us to place principles before personalities ... this means that who you see here and what you hear here, please let it stay here when you leave here."

Is this a New Jersey thing....or a NY/NJ, East Coast AA tradition? As this group encompasses a wide geography can anyone tell me if they hear this in their respective areas and might anyone have any info on its roots?

Not looking for any clarifications of the anonymity concept just the history behind this aphorism.

God Bless

John B

- - - -

From Glenn C. <glennccc@sbcglobal.net>

Many AA meetings in northern Indiana read what is called the Tools of Recovery at the beginning of the meeting.

It contains the anonymity phrase: "Whom you see here, what you hear here, when you leave here, let it stay here. Anonymity is the spiritual foundation of our program."

This originally came from a sign posted at Atomic Energy Commission centers during the Second World War, in the U.S. for sure (a photograph has survived) and probably in the U.K. as well (since the two countries were working closely together to build the first atomic bomb).

The first recorded AA usage had "WHO you see here" The Al-Anons began using the little slogan then, and quickly corrected the AA's grammar to read "WHOM you see here"

Hoosier AA's quickly and gratefully accepted the Al-Anon correction of their grammar. (You folks in New Jersey, come visit us here in Indiana sometime, and we'll explain why it's whom instead of who.)

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THE A.A. TOOLS OF RECOVERY

ABSTINENCE

We commit ourselves to stay away from the first drink, one day at a time.

MEETINGS

We attend A.A. meetings to learn how the program works, to share our experience, strength and hope with each other, and because through the support of the fellowship, we can do what we could never do alone.

SPONSOR

A sponsor is a person in the A.A. program who has what we want and is continually sober. A sponsor is someone you can relate to, have access to and can confide in.

here
on this forum.

First the question.

Your core question was put to the Cleveland Groups in September '44 before there were Traditions as described in the Cleveland bulletins:

"The group decided to hold the first mass meeting at Cleveland Hotel on Sunday. the 15th of October. at 4 PM. A prominent Cleveland 'attorney will be the speaker. Invitational open meeting. *The question as to whether any future **mass meeting be addressed by a non-alcoholic outside speaker was referred to groups for an expression of opinion".*

<http://silkworth.net/cb/1944.pdf>

Now to address the question, first the case in favor. Apparently by 1949 it became common practice to include non-AAs in Cleveland meetings because here is what the Cleveland Bulletin of October '78 (after Traditions came into effect) discussed in the way of new business at a Cleveland mass-meeting:

"we may have a non A.A. speaker at an A.A. meeting. (Secretary's handbook, 1949). Typical open meeting variation is the inclusion of a non A.A. speaker -- for example -- physician, psychiatrist, clergymen or author who is usually put on the program as the last speaker before the leader closes".

In the June '61 issue of the Grapevine (also after Traditions came into effect), "Formula for an AA Meeting in the East" we have the following description of non-AA speakers in special open meetings on the East Coast,

If the meeting you are to lead is a special one — a group anniversary for instance, with prominent non-AA speakers, a clergyman, a warden or a judge ...

http://silkworth.net/grapevine/formula_east.html

This practice of non-AA speakers seems to have recently gone out of fashion as is suggested at in the 44 question pamphlet:

"A typical open meeting will usually have a "leader" and other speakers. The leader opens and closes the meeting and introduces each speaker. *With rare exceptions, the speakers at an open meeting are A.A. members.*

Note the contemporary acknowledgment of rare cases of non-AA speakers.

**So far it seems to be clear that there is nothing in the Traditions against it.

Now the case against. There are GSO recommendations that seem to bar a non-alcoholic from speaking and even sharing:

1968 -- It was recommended that: AA groups in correctional facilities and hospitals adhere to AA's Fifth Tradition, on primary purpose of carrying the message to the alcoholic. *That anyone with problems other than alcohol be made welcome at inside open meetings, but not participate in group activities*.

1969 - b. ... *AA groups in institutions can welcome anyone with problems other than alcohol to inside open meetings, but it is suggested that they do not speak or otherwise participate in these meetings.

*

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2594>

In a Grapevine article in 1971, "The Legacy of Recovery" Bill W wrote,

"Thoughtful AAs, however, encourage these sponsors to bring addicts to open meetings, just as they would any other interested people. In the end, these addicts usually gravitate to other forms of therapy. *They are not received on the platform in open meetings unless they have an alcohol problem*, and closed meetings are, of course, denied them. We know that we cannot do everything for everybody with an addiction problem".

The truth though is that these recommendations and guidelines address the issue of other addictions - "problems other than alcohol" which fall under dual purpose and break Tradition 5.

More recently it seems that excluding all non-alcoholics from the podium is becoming routine with the only question being sharing:

"*At open meetings, non-A.A.s may be invited to share, depending upon the conscience of the group*".

http://www.aa.org/en_pdfs/mg-08_relationshipbet.pdf

And lastly the pamphlet, "The AA Group" revised in 2005 adds a new sentence in its description of open meetings,

Open meetings are available to anyone interested in Alcoholics Anonymous' program of recovery from alcoholism. *Nonalcoholics may attend open meetings as observers*.

Jax:

We close all our meetings here in Atlanta with similar language. It's a reminder that we should be mindful of others and their desire for anonymity.

Carl Kirsch
Atlanta, GA

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ORIGINAL MESSAGE FROM Glenn C.

<http://hindsfoot.org/tools.html>

In the late 1970's and early 1980's, A.A. all over the St. Joseph river valley in northern Indiana experienced a period of rapid growth, producing a huge influx of raw beginners, along with the creation of many additional meetings.

Three of the old-timers got together -- Bill Peters, Don Helvey, and Marcel "Ben" Benson -- along with two other men who were relatively new to the program

-- Chainsaw Clint Becker and Jan N. -- and put together a short piece called the

A.A. Tools of Recovery, summarizing the seven most important things which they

felt that these newcomers to the program needed to know. Benson was a Frenchman

and Clint got his nickname from an incident that happened back when he was still

drinking. He was working as a tree trimmer at that time, his wife got mad at him

and locked him out of the house, and he cut the door out with a chainsaw.

The Tools of Recovery are still to this day read at the beginning of many A.A.

meetings in the St. Joseph river valley region along with reading the twelve steps. Many of the good old-timers believed that it was important to repeat these basic principles over and over, until newcomers had them instinctively drilled into their heads, and could repeat them almost like a litany.

The first principle made it clear that the way an alcoholic kept from getting

drunk was not to take even the first drink. The next five were the things that

not only got people sober but kept them sober. Good sponsors noted that those

who relapsed and returned to drinking had almost invariably failed to do one or

more of these five things in any serious and dedicated way. And the seventh principle was a constant reminder that A.A. meetings could not function properly

unless members could talk about all of their feelings and anything that was

bothering them, in an accepting and shame-free atmosphere, without worrying about whether it was going to be repeated outside of the group. That was a solemn pledge which the members of the group had to make to one another.

=====

THE A.A. TOOLS OF RECOVERY

ABSTINENCE

We commit ourselves to stay away from the first drink, one day at a time.

MEETINGS

We attend A.A. meetings to learn how the program works, to share our experience, strength and hope with each other, and because through the support of the fellowship, we can do what we could never do alone.

SPONSOR

A sponsor is a person in the A.A. program who has what we want and is continually sober. A sponsor is someone you can relate to, have access to and can confide in.

TELEPHONE

The telephone is our lifeline -- our meeting between meetings. Call before you take the first drink. The more numbers you have, the more insurance you have.

LITERATURE

The Big Book of Alcoholics Anonymous is our basic tool and text. The Twelve Steps and Twelve Traditions and A.A. pamphlets are recommended reading, and are available at this meeting.

SERVICE

Service helps our personal program grow. Service is giving in A.A. Service is leading a meeting, making coffee, moving chairs, being a sponsor, or emptying ashtrays. Service is action, and action is the magic word in this program.

ANONYMITY

Whom you see here, what you hear here, when you leave here, let it stay here. Anonymity is the spiritual foundation of our program.

=====

<<If one stacks up the Tradition/Concept incursions in the last 20 years, one would clearly see that they are ready to do anything to protect the bureaucracy they have become. The system has taken on a life of its own and will do anything to assure its survival.>>

Conspiracy theorists, when asked for the motivations of their real or fancied opponents, often find refuge in vague allegations ... "protect the bureaucracy they have become"? the GSO folks all go in a smoke-filled back room once or twice a month to conjure and plot against the fellowship of AA in order to stay "in power," is that it?

=====
From: "Chuck Parkhurst" <ineedpage63@cox.net> (ineedpage63 at cox.net)

This [pvtimt's comment] sounds argumentative and like conjecture/opinion.

- - - -

From: Lee Nickerson <snowlilly12@yahoo.com> (snowlilly12 at yahoo.com)

I found that [the tendency of the bureaucracy to become overly self-protective] to be true during the 90s when I had a very close relationship to GSO and AAWS. Bureaucracies do take on a life of their own and it doesn't need a "conspiracy" to bend rules enough to survive. At the levels below GSO we trust in God to protect us. Above that it's lawyers, Charter translation and arbitrary decisions. Maybe one needs to become a delegate and spend ten days replacing words in pamphlets to see who really controls the Fellowship.

- - - -

From: <looking@pigsfly.com> (looking at pigsfly.com)

"At every crossroads on the path that leads to the future, tradition has placed 10,000 men to guard the past" -- Maurice Maeterlinck

The concept of inertia of established organizations resisting change and becoming transfixed with the mandate of maintaining the status quo is pretty well established. A left-handed suggestion that someone is a conspiracy theorist in pointing that out is itself a vague allegation.

AA changes slowly, whether that be the admission that women are alcoholics, that

non-smoking meetings aren't instances of "outside issues in AA," that people can be cross-addicted and sharing that in meetings can be helpful to others, and that gay meetings don't turn the fellowship queer.

The anti-change folks aren't plotting against the fellowship to stay in power. They believe they know best because they are in power and rose there because their ideas are more perfect than those whom they left along the path.

There are people in the fellowship who believe it is just fine as it is, and there are those of us who think it needs to change with time in the same way it was fine tuned at its inception. Neither group is evil, but the suggestion that we are, is.

- - - -

From: "Carl V. Kirsch" <carlkirsch@yahoo.com> (carlkirsch at yahoo.com)

Worry not. See what Bill had to say in his Grapevine article on the 4th Tradition in "Language of the Heart." Groups are sovereign. No other AA entity can discipline them. That's God's job, according to Bill.

Carl Kirsch
Atlanta, GA

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+++Message 7017. Re: Meditation
From: Carl V. Kirsch 11/14/2010 9:37:00 AM

=====

Dear Glenn: Assuming meditation" is a problem, it is an 11th Step problem and not a Tradition problem. For me, I am clear on what the word means in the A.A. sense of the word. Thus, for me there is no problem.

For example, the instructions on what we are to do as "meditation" in the A.A. sense of the word is clearly spelled out in the Big Book on Pages 86-88, particularly that part beginning with "Upon awakening."

Generally speaking, most dictionaries of worth define "meditation" to be religious contemplation or spiritual introspection. One of the synonyms for "meditation" is to "think." Thus, "meditation" in AA means to think in those ways as described in the BB at Pages 86-88; that meaning is entirely consistent with Pages 86-88 of our Book.

"Meditation" as A.A. intends it to be is not yoga or the reduction of one's

is what the word meditation primarily means in Step Eleven.

"Prayer for the Day" is then an example of a good prayer. Too many alcoholics come into the program thinking that "God, help me win the lottery today" and "God, please let me get home without being arrested by the cops" and other narrowly selfish prayers of that sort are good prayers. So we need somebody, not only to explain that narrowly selfish prayers of that sort are NOT good prayers, but also to give us examples of what good prayers are.

The Twenty-Four Hour book shows us (by example) that praying for myself to have greater tolerance, more faith in God, more humility, more sympathy and compassion for others, and things of this sort ARE good prayers, the kind of good prayers that the Big Book talks about.

Glenn

<http://hindsfoot.org/hp5rw.html>

<http://hindsfoot.org/medit11.doc>

*The Oxford Group "quiet time" in its original form was also very different from Hinduism, Buddhism, or any kind of later AA practice. With the original OG method, you sat down with pencil and paper, and during that quiet time, wrote down all the thoughts that came into your mind. Then you read them afterward, looking for guidance from God. Including how you should take the inventories of the other people in the program, and "check them" (go up to them and explain to them the error of their ways) so they would learn to act as wisely and morally as you (Lord help us).

I have never heard of any early AA person using pencil and paper during quiet time. Maybe they might have very, very early in the development of AA, before they had split with the OG, but I have never seen any written references to it myself. Maybe somebody could come up with a text I have forgotten about, but I think using pencil and paper was never part of AA practice, or wasn't for very long.

Richmond Walker, the AA author of Twenty-Four Hours a Day, who was influenced by Hinduism (notice the Sanskrit quote at the beginning of his book) moved even further away from OG practice. Quiet time was now to be used, not to obtain

guidance necessarily, but just to be alone with the transcendent power beyond the world of space and time, for its own sake, and because we came back from this experience filled with both calm and a new power to do God's will.

|||||

+++Message 7019. Re: Meditation
From: James Bliss 11/15/2010 8:14:00 PM

|||||

Just for documentation of the definition of the word meditation. The following is from *The Winston Simplified Dictionary*, Intermediate Edition, copyright 1928:

meditation n. the act of thinking long and deeply, esp. such thought as a part of one's prayers or devotions.

meditate v.i. muse or think deeply; contemplate:-- v.t. 1. to think or muse upon: 2, to design; purpose; plan

I picked this dictionary up at a garage sale several years back for \$.50 for exactly this purpose.

Jim

- - - -

On 11/15/2010 3:49 PM, Glenn Chesnut wrote:

> The thing that confuses people nowadays, is that the meaning of the
> word "meditation" changed during the 1960's and 1970's. So a modern
> English dictionary doesn't give you exactly the same definition of the
> word as a dictionary written back in the 1930's and 1940's would say.

> If you want to see what the words "prayer" and "meditation"
> basically meant back during the early AA period, look at a
> copy of Twenty-Four Hours a Day, the second most used book
> in early AA.

>
> On each page you will see a section called "Meditation for
> the Day" -- several sentences which we read in the morning,
> and then spend a short period thinking about. We ask ourselves
> questions like: Where does this apply to my life? Are there
> parts of this which I am not doing in my spiritual life?
> Do I need to change my attitude about God and life? Or
> change my behavior? This kind of thing is what the word
> meditation primarily means in Step Eleven.

|||||

+++Message 7020. Gravesites: Jim Burwell and Fitz Mayo

spiritually
sick. Though we did not like their symptoms and the way these disturbed us,
they, like ourselves, were sick too.

Prayer: We asked God to help us show them the same tolerance, pity, and
patience
that we would cheerfully grant a sick friend. When a person offended we said
to
ourselves, "This is a sick man. How can I be helpful to him? God save me
from
being angry. Thy will be done."

Page 68, Step 4, Fears

Meditation: We reviewed our fears thoroughly. We put them on paper, even
though
we had no resentment in connection with them. We asked ourselves why we had
them.

Prayer: We ask Him to remove our fear and direct our attention to what He
would
have us be.

Page 69, Step 4, Conduct

Meditation: We reviewed our own conduct over the years past. Where had we
been
selfish, dishonest, or inconsiderate? Whom had we hurt? Did we unjustifiably
arouse jealousy, suspicion or bitterness? Where were we at fault, what
should we
have done instead?

Prayer: We asked God to mold our ideals and help us to live up to them. We
ask
God what we should do about each specific matter. The right answer will
come, if
we want it.

Page 75, Step 5

Meditation: Returning home we find a place where we can be quiet for an
hour,
carefully reviewing what we have done.

Prayer: We thank God from the bottom of our heart that we know Him better.

Page 76, Step 6

Meditation: Are we now ready to let God remove from us all the things which
we
have admitted are objectionable? Can He now take them all every one?

Prayer: If we still cling to something we will not let go, we ask God to
help us
be willing.

=====
Page 76, Step 7

Meditation: When ready

Prayer: "My Creator, I am now willing that you should have all of me, good and bad. I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you and my fellows. Grant me strength, as I go out from here, to do your bidding. Amen."

=====
Page 76, Step 8

Meditation: We subjected ourselves to a drastic self appraisal. Now we go out to our fellows and repair the damage done in the past.

Prayer: If we haven't the will to do this, we ask until it comes.

=====
Page 79, Step 9

Meditation: Reminding ourselves that we have decided to go to any lengths to find a spiritual experience...

Prayer: ...we ask that we be given strength and direction to do the right thing, no matter what the personal consequences may be.

=====
Page 84, Step 10

Meditation: Continue to watch for selfishness, dishonesty, resentment, and fear. When these crop up...

Prayer: ... we ask God at once to remove them.

=====
Page 86, Step 11, evening

Meditation: When we retire at night, we constructively review our day. Were we resentful, selfish, dishonest or afraid? Do we owe an apology? Have we kept something to ourselves which should be discussed with another person at once? Were we kind and loving toward all? What could we have done better? Were we thinking of ourselves most of the time? Or were we thinking of what we could do for others, of what we could pack into the stream of life? But we must be careful not to drift into worry remorse or morbid reflection, for that would diminish our usefulness to others.

Prayer: After making our review we ask God's forgiveness and inquire what corrective measures should be taken.

=====
Page 86, Step 11, morning

literature. It also contains first hand, verifiable practices and recommendations. If I recall correctly Wally edits some of the quoted material but notes where he has done so.

To understand how the OG business teams operated and used guidance (this was very different than the typical group guidance practices) read Garth Lean's "On The Tail of a Comet."

The statement below seems an awfully broad stroke and from my research does not accurately reflect the recommended or actual practices.

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<<The Oxford Group "quiet time" in its original form was also very different from Hinduism, Buddhism, or any kind of later AA practice. With the original OG method, you sat down with pencil and paper, and during that quiet time, wrote down all the thoughts that came into your mind. Then you read them afterward, looking for guidance from God. Including how you should take the inventories of the other people in the program, and "check them" (go up to them and explain to them the error of their ways) so they would learn to act as wisely and morally as you (Lord help us).">>
=====

Of course, abuses can and do occur in any group setting and even the most refined technique or procedure in the hands of an unskilled person will yield bad results. The recommended practice of "checking guidance" for the typical OG member had nothing to do with "checking" other group members. It was a safeguard against what Bill talked about on p.87 of the BB.

"Being still inexperienced and having just made conscious contact with God, it is not probable that we are going to be inspired at all times. We might pay for this presumption in all sorts of absurd actions and ideas."

With respect to AA members using paper and pencil to capture guidance Dr Bob talked about this and admitted he wasn't very good at following it. I believe I read this in either the co-founders pamphlet (P-53) or The RHS Memorial Grapevine issue. Anne Smith also detailed this practice and its intended purpose in her journal. Apparently she did follow it.

These two clips that come from VC Kitchen's "I Was a Pagan" also help shed

light

and intentions on the practices under discussion. Kitchen and his wife "checking" each other would not seem to be a "casual practice" common among ordinary group members, but the practice of a husband and wife each trying to follow First Century Christian Principles:

We began, in fact, to pray together in creating the new vision of the couple God would have us be. "One of our greatest blessings," as my wife says now, "is finding ourselves telling one another our own weak spots and asking for one another's prayers about them, with no fear that the other will gloat about it or use that confidence as a weapon in the future." Instead, in other words, of criticizing each other, we now criticize ourselves to each other, and ask the other's prayers about it. And when we occasionally do "check" -- to hold the other to the maximum in Christ -- it is not without first examining the beam in our own eye, and then only under guidance in a prayerful and redemptive way.

--

p.60

All of these tasks and services consist in carrying out God's direction.

Oxford

Group "government," therefore, is entirely made up of "executives." We have no "legislative department" and no "judicial department." We make no laws and have no rules within the group because all our law comes from God while the only rule is obedience to guidance. Similarly God is our only judge. To tell another man what is the matter with him is, as God has shown us, is worse than useless.

We

merely incur his resentment -- expressed or suppressed -- and accomplish nothing. When we sit in quiet time, however, and let God tell us of our sins we are not only convicted by His judgment but moved to do something about it.

--

p.69

God Bless

John B

RESPONSE FROM GLENN C.

John, do remember though, passages like the one in Dr. Bob and the Good Oldtimers on p. 140, which describes the kind of thing that ACTUALLY went on in the Oxford Group meeting in Akron which Dr. Bob and Anne Smith and the alcoholics attended -- as opposed to what the OG theories said was SUPPOSED

From Carl Kirsch, Dov W., Jon Markle, and Dick Chalue

From: "Carl V. Kirsch" <carlkirsch@yahoo.com>
(carlkirsch at yahoo.com)

I love my little Twenty-Four Hours a Day book. It was one of the first books I bought when I came into on March 13, 1999. That book confirms for me what the word "meditation" means in AA. It means to "think" or "contemplate" something spiritual in nature. In the Twenty-Four Hours a Day book, the thing we are invited to think about is that little "Meditation" message set out therein.

On Pages 86 - 87 of our Big Book, Bill Wilson invites to think or meditate on things spiritual too and he tells us what that is. Beginning on Page 86 with "Upon awakening...." to "We usually conclude the period of meditation with a prayer, etc." on Page 87, Wilson asks us to "think" (use our minds) five (5) times before saying, "We usually conclude the period of meditation with a prayer, etc." When Wilson wrote "We usually conclude the period of meditation," I think he assumed we knew that, if we did what he asked us to do in the text just preceding his invitation to pray, we had just finished meditating; otherwise, why would he use the word "conclude" on Page 87?

I have no quarrel with Far Eastern concepts assigned to the word "meditation". They are all valid. It's just that for me in AA, mediation means to train my mind to think about and ask my God how and in what way I can be of maximum service to Him and to my Fellow Man, always adding "Thy will, not mine, be done."

Humbly yours...

Carl Kirsch
Atlanta, Georgia

From: Dov W <dovwcom@gmail.com>
(dovwcom at gmail.com)

Personally I do meditation as described by the Big Book pp. 86-88.

However, 11th Step meditation as described in the 12 and 12, although, like the 24 Hours meditations, it is rooted in the words of a prayer and therefore it is not as transcendent as more contemporary meditation, nevertheless the 12&12 meditation seems significantly closer to contemporary meditation than

meditation
as described in the Big Book.

When it comes to Step work in general, many like the extra depth and sophistication of the 12&12. I personally appreciate the 12&12 for its spiritual insight but for me, on a practical level, I find the Big Book to be far simpler to implement and therefore, for me, more of a program of action.

- - - -

From: Jon Markle <SerenityLodge@gmail.com>
(SerenityLodge at gmail.com)

I don't think there's any set recipe for meditation and prayer, no set order, no "right way" to do it. The 12x12 has a great essay on this subject. (I know, many do not believe in the 12x12, but I do, because it works for me)

The key is . . . just do it! <GRIN> I don't cotton to placing man made limitations upon my Higher Power. I'm a firm believer that if I just follow the instructions to the best of my ability, my HP will take care of the rest. <SMILE>

If we get too legalistic, then it sounds like a cult or a religion and AA ain't either of those, for sure.

We each of us do this thing in the way that works for us. As it's said, "it works when I work it".

Perhaps if more groups spent more time in actually studying and then practicing the suggestions found in the Big Book and other AA literature, such as the 12x12, and less time in "discussion" (arguing opinions) meetings, there would not be so much confusion or side-tracking into areas that are largely outside issues of controversy.

But we alcoholics love a good debate/cat fight over control issues, don't we?
See, for example, on this list, how quickly a simple question can get into personal opinions where FACTS are supposed to preempt personal opinions.

Hugs for the trudge.

Jon M (Raleigh)
9/9/82

- - - -

From: Dick Chalue <dickchalue@yahoo.com>

(dickchalue at yahoo.com)

From something I saw on one of the AA sites: Prayer is talking to GOD.
Meditation is listening to GOD.

|||||

+++Message 7024. Large collection of old AA tape recordings discovered
From: Elisabeth 11/22/2010 2:04:00 PM

|||||

Recovery Speakers has found around 50,000 AA talks -- cassettes, reel-to-reel tapes, and wire recordings -- some of them dating back to the late forties and fifties, originally collected by Bill and Arbutus O'Neal of Texas.

I received this e-mail from a friend, and pass it on to the AAHistoryLovers --
it is EXCITING they found these tapes!

Elisabeth
<elisabeth98043@yahoo.com>
(elisabeth98043 at yahoo.com)

- - - -

Hi Bill,

After our wonderful conversation the other day I felt compelled to give you some details on the progress of the "Recovery Speakers" project. First, thanks so much for all of your support and willingness to help get the word out. I was so thrilled to find the old reel with one of your mother's talks on it! As soon as it has been processed I'll send you a copy.

The entire library consists of around 3,500 reel-to-reel tapes; some of them dating back to the late forties and fifties. The original owners/operators of this library were Bill and Arbutus O'Neal of Texas. They, like many other tape enthusiasts, didn't have much money. Consequently they taped at very slow speed so they could jam as much as possible onto a reel. I have reels containing as many as sixteen hours of recorded talks. Counting the reels, some old wire recordings, and cassettes I estimate that this library contains in the neighborhood of 50,000 talks.

As we are getting these recordings digitized we have been making them available

online at the website:

<<http://www.recoveryspeakers.org/>>

There are expenses involved. The hosting fees for this website are sizable. We had been outsourcing the digitizing; however, it has become too expensive. The current plan is to raise the funding to purchase the equipment necessary to do the digitizing and processing here with the help of volunteers. This includes reel-to-reel players, wire recorders, and a dedicated system to capture audio. This would enable us to begin to process these tapes here. One reason the process has been so costly is that everything must be done in "real time". I had a professional estimate to have the entire library converted and almost fell over when they came back with an estimate of over 1 million dollars.

Please note that the majority of these recordings are in very good condition and some of them have never been made available anywhere. For example, I recently found a reel containing talks from AA's First International Convention, held in Cleveland in 1950. AAWS archives didn't have these recordings and now, because of this project, they will have copies.

I was recently able to donate some items, including old wire recordings, to Stepping Stones -- the Home of Bill & Lois Wilson. Now when people tour Stepping Stones they will be able to hear some incredible recordings including Bill W. playing the violin. I also sent along an actual wire recording unit like Bill W once had on his desk. I know the fellowship will enjoy seeing and hearing these new additions while visiting Stepping Stones.

I'm sharing this information to let you and your friends know that the Recovery Speaker project is bigger than just a website. Of course the website does currently host more than 3,000 downloadable AA and AI-Anon talks.

Again, thank you for your ongoing service to the fellowship and all you continue to do to help with this endeavor.

In Love & Service,

Mike F.
Chandler, Arizona

Recovery Speakers

Just because a piece of literature is not A.A.W.S. Conference "approved," does not mean that it is "disapproved." Who among us has not read some materials that were not A.A.W.S. Conference "approved?!"

An example of such a publication would be "Twenty-Four Hours a Day," author Richmond Walker, first published by the AA group in Daytona Beach, Florida, in 1948.

On a related note, check "The Little Red Book," author Ed Webster, first published in 1946 by him and Barry Collins under the sponsorship of the the Nicollet AA group in Minneapolis, Minnesota -- a reported favorite read of Doctor Robert Smith, published years before the A.A.W.S. Conference literature-sanctioning "approval" process circa 1951.

A.A. members are free, without any recrimination, to read whatever literature they choose to read; including antiquarian publications, many of which were published long before the A.A.W.S. Conference "approval" process was implemented by A.A. World Services, Inc..

Keeping it Real,

Jim H.
Chicago, IL
10-20-83

=====

+++Message 7026. Re: Have AA groups ever pressed charges against a member?
From: lee 11/15/2010 6:15:00 PM

=====

From Lee Nickerson (snowlilly12) and Shakey Mike on Frank M., Mexico, San Diego, etc., plus the original question (pressing charges against an AA member)

- - - -

From: Lee Nickerson <snowlilly12@yahoo.com>
(snowlilly12 at yahoo.com)

I know we are dealing with private communications and personal memories. None of this ever got beyond being denied as a floor action at the Conferences. For me it's enough to keep an eye on our headquarters office. There are many opinions.

How did we end up at the Interfaith center; a building built specifically to

house and strengthen the churches of the world? Why are we there? There was a groundswell movement against the move and the numbers about saving money never were that spectacular in the light of us moving into a building totally dedicated to world churches. AAWS sent its representative to Presque Isle, Maine to soften the vocal minority.

I remember all this. I lived it. I lived the Mexican and German betrayals.

Frank M. did not voluntarily resign. He told me that when he outlined the payback plan to San Diego.

I know that accepting the party line is the way to a peaceful settlement. But I prefer to be a bit unscientific and keep a watch for the appearance of more rascals.

- - - -

From: Shakey Mike <Shakey1aa@aol.com>
(Shakey1aa at aol.com)

This topic is getting offtrack. [It was originally supposed to be a question as to whether AA groups have ever pressed charges against a member.]

Attacks on trusted servants for harms done is not new to AA. Does any one have any documentation to back up the allegations of "forced to resign"? AAHL is about the truth in AA history. Where's the proof?

Mexico and Germany are well documented.. I'm more an Intergroup person., but as an AA historian. I need to see it in writing. A letter or document. Not he said, she said. Many people say things that are not true when they are hurt or get fired.

I've heard about lawsuits for and against GSO and AA members for years. Some websites, GSO Watch in particular, have copies of letters from GSO, Groupo Mexico and at that time past and present trusted servants.

See <http://gsowatch.aamo.info/mex/index.htm#%281%29>

It is an interesting read of the history of the Mexican Big Book problem.

My late sponsor and AA historian Harry the Wino, who also spoke in Bristol, England, always said that Bill Wilson told us to "Guard the traditions well." For GSO staffers, they need to not only guard the traditions well, but also the concepts.

It was inexcusable what happened in Mexico. We do learn from our mistakes?

Is the answer to the original question Yes or No?

Shakey Mike Gwartz
Hardcore Group

- - - -

From: "lee" <snowlilly12@yahoo.com> (snowlilly12 at yahoo.com)

OK. My obsession with GSO's and AAWSs past allowed me to skip the original question. In my area we had a convention treasurer steal nearly \$15,000 which was payment for the convention and our seed money. The sidebar here is that the guy, unbeknownst to us, was a compulsive gambler and a member in poor standing of GA. The money went directly and with great speed to the nearest race track and it stayed there. The Area Committee decided not to pursue it in the area of public controversy and instead appealed to the guy's sense of decency. He eventually paid all that money back and is still sober. To meet the immediate debts, we contacted every group in the area and asked for a special donation. It came in total within three weeks.

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+++Message 7027. RE: The meaning of Anonymity
From: Arthur S 11/23/2010 9:07:00 AM

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Thought this might be interesting - Arthur

- - - -

The admonition originated in the early 1940s at the Oak Ridge, Tennessee complex (constructed under the Manhattan Project) to produce enriched uranium and plutonium for the atomic bombs.

It was on a sign emphasizing the critical war time secrecy associated with the project.

A 1945 photo of the sign can be viewed at the following link
<http://news.cnet.com/2300-1025_3-6247794-3.html>

It read:

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- - - -

Original message #7024 from Elisabeth
<elisabeth98043@yahoo.com> (elisabeth98043 at yahoo.com)

Recovery Speakers has found around 50,000 AA talks -- cassettes,
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tapes, and wire recordings -- some of them dating back to the late forties
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fifties, originally collected by Bill and Arbutus O'Neal of Texas.

I received this e-mail from a friend, and pass it on to the AAHistoryLovers
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it is EXCITING they found these tapes!

Elisabeth

- - - -

Hi Bill,

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much for all of your support and willingness to help get the word out. I was
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There are expenses involved. The hosting fees for this website are sizable.
We
had been outsourcing the digitizing; however, it has become too expensive.
The
current plan is to raise the funding to purchase the equipment necessary to
do

From Rick Tompkins and Michael Dunn

From: "ricktompkins" <ricktompkins@comcast.net>
(ricktompkins at comcast.net)

Doesn't anyone see, read, or hear the 1993 Conference-approved Anonymity Statement? It's not like it isn't an AAWS, Inc. publication, it's our table placard and unlike the AFG, Inc. placard. And I am very surprised that it's not readily available on the www.aa.org website.

So, bear with me as I try to remember this from memory, as it was composed and approved to protect AA Anonymity as a reminder and a full Fellowship effort:

Anonymity is the spiritual foundation of all our traditions. Please respect this and treat with confidence who you see and what you hear. (illuminated "A" on the placard)

I'm not anti-Al-Anon by any stretch, but IMHO all of the posters to this thread, most likely AAs, should either be laughing at ourselves or ashamed for not setting the history record straight.

Rick, Illinois

Al-Anon may have begun printing its dark blue tripod cylinder placard in the early 1980s or late 1970s. It's all we (AA) had to share on until 1993, good friends. Yes, cultural change is very slow LOL. ---R.

From: Michael Dunn <mdshediad@yahoo.ca> (mdshediad at yahoo.ca)

My group reads the following at our meetings:

"A.A. has promised personal anonymity to all who attend its meetings. No one has the right to break the anonymity of another member. A.A. as a whole seeks to ensure that individual members stay as private and protected as they wish, or as open as they wish, about belonging to the Fellowship; but always with the understanding that anonymity at the level of the press, radio, TV, film and new media technologies, such as the Internet, is crucial to our continuing sobriety and growth at both the personal and group levels."

The text I believe comes from the Anonymity pamphlet. It was basically chosen as

From Laurie Andrews and Michael Dunn

From: Laurie Andrews <jennylaurie1@hotmail.com>
(jennylaurie1 at hotmail.com)

Here in the UK the British General Service Office has a letter on protecting members' anonymity which is issued to the media covering conventions etc. It's on the Gt Britain AA website.

From: Michael Dunn <mdshediad@yahoo.ca>
(mdshediad at yahoo.ca)

The piece I quoted is out of the "Understanding Anonymity" pamphlet and is Conference approved. I recall the card you describe but don't recall the text.

At any rate, our group decided to use the text I noted, because we feel it is more complete and descriptive than "Who you see here, what you hear here, leave it here" which for us has become something of a meaningless cliché.

Michael

Earlier message from: Michael Dunn <mdshediad@yahoo.ca> (mdshediad at yahoo.ca)

My group reads the following at our meetings:

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The text I believe comes from the Anonymity pamphlet. It was basically chosen as it reflects more strongly the "right" of the individual member to be "as private" or "as open" as they wish about themselves, except at the public level, and it emphasizes that no individual may break the anonymity of another member. We felt this was closer to what anonymity is than "who you see here

* From the 1977 General Service Conference "Ask It Basket"

Question: Could we republish the quotation from Bill W concerning the difference, or lack of difference, between "defects" and "shortcomings" in the Steps?

Answer: Some years ago, we received many letters asking the difference between these terms. Bill said he did not want to use the same word twice.

[Both of the GSC documents are available on the web]

* Also contains a note from 'merton' that a letter was discovered in the GSO archives written by Bill - "As if by magic the computer revealed a letter by Bill saying that the meaning was intended to be synonymous and that the different words were merely semantic for literary flow"

Tommy H in Baton Rouge

- - - -

The same references were given by Arthur S. <arthur.s@live.com> (arthur.s at live.com)

and also by <tomper99@yahoo.com> (tomper99 at yahoo.com),

who adds a reference to AAHistoryLovers message 6040.

- - - -

The underlying point -- that Bill W. was attempting to maintain good literary style by not simply repeating the same word in two different sentences in a row

-- was made by seven other members of our group:

Cliff <CBBB164@AOL.COM> (CBBB164 at AOL.COM)

<Baileygc23@aol.com> (Baileygc23 at aol.com)

"Sherry C. Hartsell" <hartsell@etex.net> (hartsell at etex.net)

"CloydG" <cloydg449@sbcglobal.net> (cloydg449 at sbcglobal.net)

john wikelius <justjohn1431946@yahoo.com> (justjohn1431946 at yahoo.com)

Joe Adams <joadams1950@gmail.com> (joadams1950 at gmail.com)

Jonathan Lanham-Cook <lanhamcook@gmail.com> (lanhamcook at gmail.com)

- - - -

The original message No. 7033 was from <kentedavis@aol.com> (kentedavis at aol.com) who said:

I have been unable to locate a reference to anyplace where Bill said why he used both "defects" and "shortcomings" in the steps. Can anyone give me some help locating a reference where Bill is quoted as to why he used these two different

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1504>

Grapevine, Aug. '47 -- A. A. Digest -- Excerpts from Group Publications

'The Eye Opener', Los Angeles, Calif.-"The remarkable thing about this A.A. is that it sneaks up on you exactly as your drinking did. All I have to do is to refer back to my first hypercritical attitude. Of course, when I first came in, everybody told me to 'relax and take it easy.' I didn't know it then but I was so tense when I joined A.A. that I didn't need the aid of a hypnotist to stretch myself between two chairs...The hardest job I had then -and still have -is to take it easy. I think I'm on the right track now, however ...We've found A.A.-which means that our sobriety is practically a foregone conclusion. And if that be true, why not relax and enjoy it?"

This publication is also mentioned in AAHL Messages 1502, 1499, 1487, 1485, 1484, 1466, 1462, 1460, 1423, 1401, and 1385

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+++Message 7046. Bobbie B.
From: James Blair 12/10/2010 8:54:00 PM

|||||

From: Manuscript of AA World History (1985) by Bob UP. (unpublished)

Info on "Bobbie" BE.

May 1, 1944, Headquarters moved into a three-room office at 415 Lexington Avenue, opposite Grand Central Station. "We made this move," Bill wrote, "because the need for serving the many A.A. travelers through New York had become urgent. Our new location near Grand Central brought us into contact with visitors who, for the first time, began to see Alcoholics Anonymous as a vision for the whole world. Thousands of A.A.'s, their families, their friends, their clergymen, their doctors and their employers have since visited the New York Headquarters."

Besides Bill, the personnel at the time of the move consisted of Margaret "Bobbie" B., who had replaced Ruth Hock as "A.A.'s National Secretary #2," and three assistants. Bill praised Bobbie for her "complete loyalty and devotion and her unbelievable energy and capacity for hard work." "The growth of Alcoholics Anonymous continued at a pace which was to us sometimes staggering," Bill

said.

By early 1945, the office had six full-time employees and had a budget of \$9,000 for the six-month period. In July, additional space had to be rented on the 10th floor of the building for shipping and storage. Mrs. Lowe, the bookkeeper, was acting as the office manager and personnel supervisor. A search was under way for an assistant to Bobbie B.

The next appeal was for \$11,000. As Bill explained, “As A.A. was growing, Headquarters had to grow, too -- fortunately not as fast as A.A. did, or the bill would never have been paid. A.A. was getting so big that we could not possibly educate all members on what Headquarters was doing. Many groups, preoccupied with their own affairs, failed to help us at all. Less than half of them contributed anything. We were plagued with constant deficits in contributions which luckily would be plugged up with money from the sale of the Big Book and our growing pamphlet literature. Without this book income we would have folded up entirely.”

According to Nell, Bobbie B. had been a dancer in Paris in the 1920's and, in the fashion of the 1940's, wore “tiny little hats and went tripping along in her high heels, but was a fantastic communicator. I can't tell you the number of people -- the countless, countless number of people all over the world who owe their sobriety to that woman. She was fantastic in that respect, but a little shaky on office discipline. She was really out of that part of the work.

A major step in improving the operation of the office came when, in 1949, the Alcoholic Foundation appointed a General Service Committee to act as an “advisory body to the Headquarters staff in connection with those problems of policy and administration requiring immediate attention.” This committee, consisting of Trustees and acting in behalf of the Foundation, oversaw the Headquarters on a day-to-day basis, and its chairman was therefore the de facto volunteer manager of the office.

Henry “Hank” C. was the first person to fill both these positions and carried both titles. So has every general manager of C.S.O. since that time. Dennis Manders explains, “The title Chairman of General Services meant that he was the liaison between the daily operations of the office and the Alcoholic Foundation

or General Service Board. He actually wore two hats. In those days, the general manager chaired the publishing company meetings. And as Chairman of General Services, he had the difficult task of having to ride herd on Bill on a daily basis — and was responsible to the Board for doing so.”

When the present structure was adopted in, the General Service Committee ceased to exist, its function being assumed by the A.A. World Services Board -- but the dual responsibility of the general manager continued. Both Herb M. and Bob H. served as Chairmen of the General Service Committee when it was still active, later becoming paid general managers of G.S.O. (see below).

The appointment of the General Service Committee coincided with (and was perhaps prompted by) the discharge of Bobbie B. -- and soon afterward, of Charlotte L. as well because of alcoholic slips. According to Nell and Ann M., their relapses were partly caused by the enormous workload combined with confusion of the early office. Nell says, “The four or five movie companies and all the press they had to deal with, and the groups proliferating and the prisons and hospitals starting, and the internationalists, and all -- that poor woman (Bobbie] was just overwhelmed. The A.A. staff worked long hours all week and then sometimes went out to speak or to A.A. weekends, where they were ‘Mrs. A.A.’ and people showered them with affection and admiration. That ego-inflation was hard to handle when they’d been sober just a few years, as they had in those days. And they were exhausted, too.” Bobbie and Charlotte were apparently both on pills for some time before they returned to drinking.

(Relapses among other staff members in the ‘50’s brought about changes in policy. A minimum of four years’ sobriety was established as a requirement of employment for the staff. The staff was encouraged to take compensatory days off for time worked over a weekend, including trips to attend A.A. events. This avoided the stress of a seven—day—a—week work schedule. Also, the number of staff members was increased, so the workload was more reasonable and the trips were spread out, as well. Finally, the office became better-organized and operating departments assumed more routine duties. For whatever reason, the problem of slips among the A.A. staff virtually disappeared.)

Years ago I spent quite some time with Rowland's checking account ledgers. One of the things I did was to write down the names of all the doctors he had paid, and try to make some sense of the list. There were quite a few.

It was easy to tell which doctors treated RH himself, as the family member treated was identified by initials with each check. Part of the reason for the large number treating Rowland may have been that during prohibition, the only legal alcohol was alcohol prescribed by a physician (communion wine was one of the few other exceptions), and each doctor could prescribe only a certain amount for each patient. It was not uncommon for alcoholic patients to go to a number of doctors. So it is impossible to know which doctors Rowland was consulting for help to get his drinking in control, and which ones were just rationalizing that he might actually need the alcohol.

I googled each name and came up with only a few of note. One doctor he saw frequently was Dr. Samuel Lambert, brother of Dr. Alexander Lambert who was once involved with Town's Hospital. Samuel Lambert, unlike Alexander, thought that alcohol had medical value so he was likely prescribing it for RH. Rowland also briefly saw a Dr. Quackenbos, who may have been a hypnotist.

The specific term "psychiatrist," BTW, was not in as common use then as now. I will assume you mean any doctors whose treatment probably included psychological care.

The first mention I saw of treatment was not actually a doctor's name but a remark in an aunt's letter dated 1924, "I hear Roy has gone to an exercise place. I assume that means a relapse." I had to read that one over a few times to believe that she had really put it that way. The language just sounded too modern. I can't see how the relapse could have been anything other than alcoholism, as he had no other chronic conditions.

Around 1925, he had a consultation or two (not extended therapy) with Dr. Edward Zabriskie, head of New York's Neurologic Institute. Zabriskie was one of the best-known neurologists in New York, and it is interesting that a few years earlier Dr. Zabriskie had helped Sam Shoemaker study psychological treatment while Sam was in training for the ministry.

In the summer of 1925, Rowland went into extended treatment with Dr. Austen

Also, Chuck Chamberlain in his book "A New Pair of Glasses" says he received the same answer from Bill W. when he asked Bill that same question, i.e. "I just didn't want to repeat myself, using the same word twice." I don't think Chuck C. was making this up, I believe him.

regards
Roy L.

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++++Message 7070. Re: Bob Feller"s Passing
From: Aalogsdon 12/18/2010 12:57:00 AM

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I talked to Bob Feller on three different occasions at his museum in Van Meter Iowa some years ago always about Rollie Hemsley. I had him autograph and inscribe baseballs in memory of Rollie Hemsley. He told me that he called him his personal catcher and that he was the only baseball person to attend his funeral. Feller had a great memory and told me a lot about photographs that I took to him to identify. He also confirmed what Rollie's speaker tape and his relatives had told me; that he never drank again after the initial sobriety date of 16 April 1939.

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++++Message 7071. Re: Bob Feller"s Passing
From: Baileygc23@aol.com 12/18/2010 9:09:00 AM

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Rollie Hemsley broke his anonymity and talked publicly about being a member of Alcoholics Anonymous ONLY AFTER newspaper stories began appearing saying that he had gotten sober, and saying that it was the Oxford Group which had gotten him sober.

"Rollie explained the difference between the Oxford Group and A.A. like this:
'You know, if someone gave me tips about baseball and I found out he never played, I wouldn't pay much attention to him. It's the same thing with alcohol.'"

FOR MORE ABOUT THIS, READ:

AA History BUFFS message no. 1011, Wed Apr 3, 2002
From: NMOlson@... moyerolson
<http://groups.yahoo.com/group/aahistorybuffs/message/1011>

Rollie Hemsley

The first case of an anonymity break at the national level occurred in May 1940.

Ralston Burdett "Rollie" Hemsley was born June 24, 1907, in Syracuse, Ohio. His debut as a catcher was April 13, 1928. He was the catcher for the Cleveland Indians, and had just caught a no-hit game pitched by Bob Feller when publicity about his alcoholism hit the papers. Rollie had been sober for about a year at that time. It was big news, not only in Cleveland and Ohio, but in the sports sections of newspapers throughout the country.

Rollie had once been called "Rollicking Rollie," during his drinking days. He had set fire to a car, raised hell on trains, caught a ball dropped from Cleveland's Terminal Tower when drunk (and did it again sober), and was on the way out of the big leagues when he finally received help.

Dr. Bob called John R. in April 1939 and said: You're the only one around here who knows anything about baseball. Do you know a player named Rollie Hemsley?

John replied: "Yes, sure I do. He's a catcher for the Cleveland team."

Dr. Bob said: "Well, someone brought him down here, and we've got him over at the hospital. You come up and talk to him."

They had put him in the hospital under a false name which reportedly made a sportswriter at the Beacon-Journal very angry that Dr. Bob wouldn't reveal it.

When Rollie was released from the hospital he joined the Oxford Group in Akron.

When the Akron A.A.s left the Oxford Group, Rollie stayed with the Oxford Group for a time, but then joined the A.A. group in Cleveland.

So when the story of his alcoholism broke in 1940, credit for his recovery was given to the Oxford Group. Then Rollie broke his silence for the first time, and gave the credit for his sobriety to Alcoholics Anonymous. This caused some concern among AA's, but Rollie could hardly be blamed, and the story of his

> evidence to support such statements?

- - - -

I think there is enough information available to put that one to rest. Amy Bluhm went over most of the material that I did, and in addition she had some letters from another part of the family. It was clear that Rowland went to Europe specifically to be analyzed by Jung. He wasn't just looking for any famous European psychiatrist.

Rowland's cousin Leonard Bacon had met several people in Jung's circle of American followers (at this point, the number was still fairly small) when he lived in California during the early 1920s. Leonard went through a depressive episode in 1925 and was persuaded by these friends to go to Zurich to be analyzed. He in turn persuaded Rowland to go, the next year.

A college friend of Rowland, George Porter, was a devoted disciple of Jung, so Leonard Bacon enlisted Porter's help in encouraging Rowland to go. Leonard also arranged for Rowland to have lunch with Kristine Mann, an analyst trained by Jung and then practicing in New York. So no, I don't think Rowland had time to consider anyone other than Jung.

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+++Message 7074. Re: Who were the psychiatrists Rowland H. saw?
From: J. Lobdell 12/23/2010 11:35:00 PM

=====

Quite possibly George Porter and Kristine Mann were the two [American] psychiatrists Rowland is supposed to have seen before he saw Jung.

SEE LAST PARAGRAPH IN CORA FINCH'S MESSAGE BELOW

> To: AAHistoryLovers@yahoogroups.com
> From: corafinch@yahoo.com
> Date: Sun, 19 Dec 2010 21:52:20 +0000
> Subject: [AAHistoryLovers] Re: Who were the psychiatrists Rowland H. saw?
>
> Roy Levin <royslev@...> wrote:
>
>> Clancy I. of Los Angeles relates (I've heard
>> him more than once) that Rowland H. did not
>> arrange to see Dr. Jung, until AFTER Dr. Freud
>> and Dr. Adler turned him down (or said they
>> were too busy to see him). Is there any

>> evidence to support such statements?

>

> - - - -

>

> I think there is enough information available to put that one to rest. Amy Bluhm went over most of the material that I did, and in addition she had some letters from another part of the family. It was clear that Rowland went to Europe specifically to be analyzed by Jung. He wasn't just looking for any famous European psychiatrist.

>

> Rowland's cousin Leonard Bacon had met several people in Jung's circle of American followers (at this point, the number was still fairly small) when he lived in California during the early 1920s. Leonard went through a depressive episode in 1925 and was persuaded by these friends to go to Zurich to be analyzed. He in turn persuaded Rowland to go, the next year.

>

[GEORGE PORTER & CHRISTINE MANN:]

>

> A college friend of Rowland, George Porter, was a devoted disciple of Jung, so Leonard Bacon enlisted Porter's help in encouraging Rowland to go. Leonard also arranged for Rowland to have lunch with Kristine Mann, an analyst trained by Jung and then practicing in New York. So no, I don't think Rowland had time to consider anyone other than Jung.

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+++Message 7075. Chuck C., A New Pair of Glasses
From: John Moore 12/24/2010 10:38:00 AM

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Chuck C. did not write this or any other book, by the way. He never saw "A New Pair of Glasses" and I wonder sometimes if he would have approved of it being printed. The book is a transcript of sessions of an annual retreat at Palo Mesa California. I think Chuck went every year, or he put it on every year ... my recollection. I have the cassette tape copies of this retreat which was recorded in 1975. The book came out in 1984 after his death.

My question is, was this a work in process while Chuck was still alive, and did he know of it? Maybe someone knows...?

John M
Burlington, Vermont
12-07-1971

clergymen, their doctors and their employers have since visited the New York Headquarters." Besides Bill, the personnel at the time of the move consisted of Margaret "Bobbie" B., who had replaced Ruth Hock as "A.A.'s National Secretary #2," and three assistants. Bill praised Bobbie for her "complete loyalty and devotion and her unbelievable energy and capacity for hard work."

By early 1945, the office had six full-time employees and had a budget of \$9,000 for the six-month period. In July, additional space had to be rented on the 10th floor of the building for shipping and storage. Mrs. Lowe, the bookkeeper, was acting as the office manager and personnel supervisor. A search was under way for an assistant to Bobbie B.

"Getting out our Directory of A.A. groups began to be a job rather like publishing a suburban telephone book," Bill recalled. "Letter files and Kardex files began to appear in rows. More alcoholic staff members had to be engaged." Three employees were added to the office in January, 1946, including Charlotte L. as an assistant for Bobbie B.

According to Nell, Bobbie B. had been a dancer in Paris in the 1920's and, in the fashion of the 1940's, wore "tiny little hats and went tripping along in her high heels, but was a fantastic communicator. I can't tell you the number of people—the countless, countless number of people all over the world who owe their sobriety to that woman. She was fantastic in that respect, but a little shaky on office discipline. She was really out of that part of the work. Charlotte L., on the other hand, "was a real businesswoman. She brought a lot of stability and business know—how to the office." She also brought in an associate from the advertising agency where she had worked, Marian W. (not an A.A. member at that time, but joined considerably later) as office manager. "When Marian proceeded to introduce some discipline," several of the employees quit. "The upheaval in those days, the 'learning to be an office' so to speak, was fascinating," in Nell's view. Part of the problem was that Bill W. was in, the office only two days a week even when he was not traveling—and he traveled frequently.

A major step in improving the operation of the office came when, in 1949, the Alcoholic Foundation appointed a General Service Committee to act as an "advisory body to the Headquarters staff in connection with those problems

"..."Bill's Story", "Dr. Bob's Nightmare," and one other personal history from the first edition were retained intact; three were edited and one of these was retitled;" (adding up to 6) 1; "new versions of two stories were written, with new titles;" (now 8) "thirty completely new stories were added and the story section was divided into three parts, under the same headings that are used now."..."

The inclusion of Bill's and Dr. Bob's story's added to the original list of 5 brings us to 7 and the inclusion of the Dick Stanley "Car smasher" story makes 8. Is that correct now?

Running out of fingers,
Woody in Akron

- - - -

On Mon, 12/27/10, ricktompkins <ricktompkins@comcast.net> wrote:

Dr. Bob's Nightmare, of course! Across all four Editions, originally titled "The Doctor's Nightmare" in our First Edition.

Ciao, Rick, Illinois

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+++Message 7086. Anne Smith: Mother of AA?
From: Aalogsdon 12/28/2010 5:00:00 PM

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In several of the postings Anne Smith is cited as the Mother of the first group in Akron. I have heard quoted that she was the Mother of AA. Is this quotation in print somewhere? Thanks.

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+++Message 7087. RE: Who were the four serious founders of the Washingtonians?
From: J. Lobdell 12/29/2010 10:49:00 AM

=====

I must have missed the sources that say only four of the original six remained active.

All six were among the fifteen incorporators of the Washington Temperance Society of Baltimore in January 1841. There is a detailed account of a meeting conducted by William K Mitchell, the President, in SIX NIGHTS WITH THE WASHINGTONIANS.

John F Hoss was Marshal of the First Anniversary Parade.

George Steers died in 1842, but he had gotten sober, married, and fathered a son since getting sober in 1840.

Archibald Campbell and James McCurley were both remembered as founders of the Washingtonians in their obituaries (McCurley in 1880 or 1881).

David Anderson was not so remembered (he died very suddenly in 1873 and his obit was evidently newspaper-written rather than supplied by the family) -- but note that he was an incorporator in 1841.

Campbell's family was south during the Civil War (when he died) and he may have wanted to emphasize his Unionist connections -- Hoss was a moderate Abolitionist (American Colonial Society) and an 1814 Defender and McCurley's whole family strongly Unionist, so mentioning the Washington Temperance Society in Campbell's obit may have been intended to emphasize his loyalty, important in Baltimore in 1863.

But I would really like to see the sources for the statement that only four of the original six remained active, because my own researches do not suggest that.
Thanks.

> To: AAHistoryLovers@yahoogroups.com

> From: ronnybarnes@yahoo.com

> Date: Sat, 25 Dec 2010 21:43:25 +0000

> Subject: [AAHistoryLovers] Who were the four serious founders of the Washingtonians?

>

> There were six men who were sitting at Chase's Tavern in Baltimore one night when The Washingtonian Movement was thought of. But all the things I have read say that only four of those six men went to the meetings and actually started the group.

>

> I know the name of the original six, but does anyone know which four of

them
went to the meeting the next night after they left Chase's Tavern?

> http://en.wikipedia.org/wiki/Washingtonian_movement
>
> The Washingtonian movement was a 19th century fellowship founded on April 2, 1840 by six hard drinkers (William Mitchell, David Hoss, Charles Anderson, George Steer, Bill M'Curdy, and Tom Campbell) at Chase's Tavern on Liberty Street in Baltimore, Maryland. The idea was that by relying on each other, sharing their alcoholic experiences and relying upon divine help, they could keep each other sober. Total abstinence from alcohol was their goal. The group taught sobriety and preceded Alcoholics Anonymous by almost a century. Members sought out other "drunkards" (the term alcoholic had not yet been created), told them their experiences with alcohol abuse and how the Society had helped them achieve sobriety. With the passage of time the Society became a prohibitionist organization in that it promoted the legal and mandatory prohibition of alcoholic beverages. The Society was the inspiration for Timothy Shay Arthur's Six Nights with the Washingtonians and his Ten Nights in a Bar-Room.

|||||

++++Message 7088. RE: Are there any Wikipedia editors here who know about the Washingtonians?
From: J. Lobdell 12/29/2010 6:22:00 PM

|||||

The article is fundamentally inaccurate -- even the names of the six founders are partly inaccurate (taken from a non-authoritative 1878 secondary source). It doesn't need references; it needs a thorough rewrite.

> To: AAHistoryLovers@yahoogroups.com
> From: AndrewO@phoncoop.coop
>
> The Wikipedia article here has for over two
> years been calling for some referencing.
>
> http://en.wikipedia.org/wiki/Washingtonian_movement

|||||

++++Message 7089. RE: Stories carried over from 1st to 2nd edition of Big Book
From: J. Lobdell 12/29/2010 6:30:00 PM



And btw the one (other than Bob's and Bill's) retained unedited was Fitz M., "Our Southern Friend" -- in all four editions. Arch T's "The Man Who Mastered Fear" (edited and retitled) is the only other 1st edition story still in the 4th edition.

- 1: http://www.justloveaudio.com/resources/12_Steps_Recovery/Pre-Step_Work/When_Do_We_Work_the_Steps.pdf
- 2: http://www.4dgroups.org/index.php?option=com_remository&Itemid=26&func=fileinfo&id=9
- 3: http://winona-ryder.org/2010/01/when-love-is-not-enough-release-date/?utm_source=twitterfeed&utm_medium=twitter
- 4: http://www.istockphoto.com/file_thumbview_approve/5520258/2/istockphoto_5520258-alcoholism-postage-stamp.jpg
- 5: http://www.boston.com/news/globe/living/calendar/articles/2004/03/11/a_sold_out_homecoming_for_murphys/
- 6: http://www.rorotoko.com/index.php/article/trysh_travis_book_interview_language_heart_cultural_history_recovery_moveme/
- 7: <http://stepstudy.org/2008/05/21/history-of-the-beginners-classes-a-speech-by-wally-p/>
- 8: http://www.abebooks.com/books/author-alcohol-drunk-kingsley-amis/cocktail-drinking.shtml?cm_mmc=nl_-_nl_-_h00-bdrinkA_-_cta-search
- 9: http://aaitems.com/An_Interpretation_of_Alcoholics_Anonymous_Program_of_the_The_Twelve_Steps-details.aspx
- 10: http://www.hazelden.org/OA_HTML/ibeCCtpItmDspRte.jsp?item=3831&sitex=10020:22372:US
- 11: http://www.4dgroups.org/index.php?option=com_remository&Itemid=26&func=startdown&id=8
- 12: http://www.archive.org/stream/Law_Of_Success_in_16_Lessons/law-of-success-napoleon-hill#page/n183/mode/2up/search/burning
- 13: http://www.windowslive.com/campaign/thenewbusy?tile=multicalendar&ocid=PID28326::T:WLMTAGL:ON:WL:en-US:WM_HMP:042010_5
- 14: http://www.aabibliography.com/aa_paper_signers_probation_parole_alcoholics_anonymous.html
- 15: <http://www.aolnews.com/weird-news/article/akron-ohio-commemorates-75th-year-as-birthplace-of-alcoholics-anonymous/19506232>
- 16: <http://books.google.com/books?id=qqkTAAAYAAJ&printsec=frontcover&dq=the+va>
- 17: http://books.google.com/books?id=LL_1VTfKKeEC&pg=PA25&lpg=PA25&dq=Joseph+pr
- 18: <http://www.kreizker.net/article-13th-international-aa-convention-53840428.html>
- 19: http://wiki.answers.com/Q/How_many_witches_were_killed_during_the_salem_witch_hunt
- 20: http://www.amazon.com/Language-Heart-Cultural-Recovery-Alcoholics/dp/0807833193/ref=sr_1_1?ie=UTF8&s=books&qid=1268081109&sr=1-1
- 21: http://books.google.com/books?id=9IW-y4JXhdAC&pg=PA276&lpg=PA276&dq=%22Sedatives+and+the+Alcoholic.%22&source=bl&ots=vKSdhOWEKC&sig=CWhlCtMIhwrze0FmM1Z0cPm_fYY&hl=en&ei=0XJdTMHuLMP-8Aah7v20DQ&sa=X&oi=book_result&ct=result&resnum=5&ved=0CCIQ6AEwBA#v=onepage&q=%22Sedatives%20and%20the%20Alcoholic.%22&f=false
- 22: <http://www.aagrapevine.org/da/article.php?id=107518&tb=2ZGE9ZHQM0ExOTc4JnBnPTU2>
- 23: <http://www.google.com/hostednews/ap/article/ALeqM5htW8eaaHKr5-SYUScZ005bWC9p4wD9IH4SHG3?docId=D9IH4SHG3>
- 24: <http://www.washingtonpost.com/wp-dyn/content/article/2010/09/21/AR2010092106531.html>
- 25: <http://www.addictionpro.com/ME2/dirmod.asp?type=Publishing&mod=Publications%3A%3AArticle&mid=8F3A7027421841978F18BE895F87F791&tier=4&id=2797F494A0C241E18523C7ED782AAC24>

26:

http://books.google.com/books?id=mE4EAAAAMBAJ&pg=PA94&lpg=PA94&dq=life+magazine+m ark+whalon&source=bl&ots=8drKi3t7y-&sig=B037ryvV_BUYku7ezpcnRDi_n6A&hl=en&ei=MOSsTMWOMISBIAeB1MnrCA&sa=X&oi=book_result&ct=result&resnum=4&ved=0CB8Q6AEwAw#v=onepage&q&f=false

27: http://en.wikipedia.org/wiki/Calendar_of_saints_%28Episcopal_Church_in_the_United_States_of_America%29

28: http://www.womenandspirit.org/webOne/index.php?www=sp_detail&id=58&navigation_main_id=83

29: <http://www.cliffsnotes.com/Section/Who-wrote-A-man-convinced-against-his-will-is-of-the-same-opinion-still-.id-305408,articleId-41563.html#ixzz16oBzvOas>

30: <http://www.aagrapevine.org/da/article.php?id=39321&tb=3ZGE9cSUzQWp1bHkrMTk3NyZwZz01>

31:

<http://books.google.com/books?id=7aG9ioHYN5gC&lpg=PP1&dq=book%20the%20eye%20opener%20alcoholics&pg=RA1-PA6#v=onepage&q&f=false>

32: http://www.hazelden.org/OA_HTML/ibeCCtpItmDspRte.jsp?item=58103&sitex=10020:22372:US

33: <http://www.washingtonpost.com/wp-dyn/content/article/2010/12/15/AR2010121507864.html?hpid=artslot>

34:

http://burlingtonaa.org/index.php?option=com_content&view=section&layout=blog&id=6&Itemid=8