

AA History Lovers

2011

Messages 7090-8081

moderated by

Nancy Olson

September 18, 1929 – March 25, 2005

Glenn F. Chesnut

June 28, 1939 –

book, but cannot remember what Clancy said his reaction to it was. Will see if I can locate this tape and post some additional information.

Hope this helps,

Charles from Wisconsin

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From: Alex H <jewishbridge@gmail.com>
(jewishbridge at gmail.com)

According to the Forward in the book "A New Pair of Glasses" (in front of me at the moment) it says that Chuck C. and his wife Elma helped Lee T. to pick out and arrange the tapes from the Pala Mesa Retreat and turn them into book form. Exactly how much work that was I have no idea but what is implied is that Lee T. had Chuck and Elma's permission and the words were Chuck's.

[I am a past member of the Ohio Street meetings and though I cannot say I knew Chuck, he saved my life by close proxy nevertheless. I believe that with all my heart.]

Shabbat Shalom,
Alex H.

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From: "planternva2000" <planternva2000@yahoo.com>
(planternva2000 at yahoo.com)

As to whether Chuck C. would have approved of "A New Pair of Glasses" being printed, we have this from page xiii:

"This man, Chuck C., is the first human being I have ever met who truly has something I want. I want what he has. I once asked him which of the hundreds of tapes that have been recorded of his talks over the years best represented his thinking. he did not hesitate when he replied that the talks he gave at the Pala Mesa Retreat, a gathering of fellow alcoholic men in 1975, included just about all his thoughts on the program of alcoholics Anonymous and the Program of Life.

"With the help of Chuck C. and his wife, Elsa, we have put these tapes into writing so that the countless number of people that Chuck has touched and will touch in the future may have a volume to pick up and gain comfort from."

Jim S.

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From: Aalogsdon <aalogsdon@aol.com>
(aalogsdon at aol.com)

Sorry ... my copy of the first printing is buried at the moment but I have a copy signed by Chuck C. From memory I believe he died in December 1984 some months after the book came out. Howard P. of Arizona also has a signed copy that I once owned.

As to how it was written, see the book THE WHEEL AND I by John Crene for details.

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From GC the moderator: is this the book listed in Amazon as authored by John Crean, The Wheel and I: Driving Fleetwood Enterprises to the Top (Self-Published in Newport Beach, CA: Author's Limited Preview Edition, 2000)? Or is this a different book?
<http://www.amazon.com/Wheel-Crean-Driving-Fleetwood-Enterprises/dp/0970094507>

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

John,

The book A New Pair of Glasses was first published in a limited printing in May 1984 -- the second printing was September 1984. Chuck was still living and he died in December of that same year.

He was aware of the book and it was done with his permission. The book was financed by his close friend John C.

Chuck was asked prior to publication if he wanted anything changed and I've been told he said "If I said it - it can stay". So nothing was changed in the transcription.

I know of five signed copies of the first limited printing but have never seen a signed copy of the second printing.

Mike F

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The light from an oil lamp shines from an upstairs window of our home. We stamp the snow from our boots and rush in to the warmth of the coal stove which is supposed to heat upstairs as well. "Hello dearies," calls Mother from above, "get your wet things off."

"Where's Father?" I ask, having gotten a whiff of sausage cooking through the kitchen door and thinking of supper.

"He went down to the swamp," replies Mother. "He should be home soon."

Father is an Episcopal minister and his work takes him over long drives on bad roads. His parishioners are limited in number, but his friends are many, for to him race, creed, or social position make no difference. It is not long before he drives up in the old buggy. Both he and old Maud are glad to get home. The drive was long and cold but he was thankful for the hot bricks which some thoughtful person had given him for his feet. Soon supper is on the table. Father says grace,

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which delays my attack on the buckwheat cakes and sausage. What an appetite!

A big setter lies asleep near the stove. He begins to make queer sounds and his feet twitch. What is he after in his dreams? More cakes and sausage. At last I am filled. Father goes to his study to write some letters. Mother plays the piano and we sing. Father finishes his letters and we all join in several exciting games of parchesi. Then Father is persuaded to read aloud some more of "The Rose and the Ring." Bed-time comes. I climb to my room in the attic. It is cold so there is no delay. I crawl under a pile of blankets and blow out the candle. The wind is rising and howls around the house. But I am safe and warm. I fall into a dreamless sleep.

I am in church. Father is delivering his sermon. A wasp is crawling up the back of the lady in front of me. I wonder if it will reach her neck. Shucks! It has flown away. Ho, hum, maybe the watermelons are ripe in Mr. Jones patch. That's an idea! Benny will know, but Mr. Jones will not know what happened to some of them, if they are. At last! The message has been delivered.

"Let your light so shine before men that they may see your good works-." I hunt for my nickel to drop in the plate so that mine will be seen.

Father comes forward in the chancel of the church. "The peace of God which passes all understanding, keep your hearts and minds-." Hurray! Just a hymn and then church will be over until next week!

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I am in another fellow's room at college. "Freshman," said he to me, "do you ever take a drink?" I hesitated. Father had never directly spoken to me about drinking and he never drank any, so far as I knew. Mother hated liquor and feared a drunken man. Her brother had been a drinker and had died in a state hospital for the insane. But his life

was unmentionable, so far as I was concerned. I had never had a drink but I had seen enough merriment in the boys who were drinking to be interested. I would never be like the village drunkard at home. How a lot of people despised him! Just a weakling!

"Well," said the older boy, "Do you?"

"Once in a while," I lied. I could not let him think I was a sissy.

He poured out two drinks. "Here's looking at you," said he. I gulped it down and choked. I didn't like it, but I would not say so. No, never! A mellow glow stole over me. Say! This wasn't so bad after all. In fact, it was darn good. Sure I'd have another. The glow increased. Other boys came in. My tongue loosened. Everyone laughed loudly. I was witty. I had no inferiorities. Why, I wasn't even ashamed of my skinny legs! This was the real thing!

A haze filled the room. The electric light began to move. Then two bulbs appeared. The faces of the other boys grew dim. How sick I felt. I staggered to the bathroom-. Shouldn't have drunk so much or so fast. But I knew how to handle it now. I'd drink like a gentleman after this. And so I met John Barleycorn. The grand fellow

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who at my call made me "a hale fellow, well met," who gave me such a fine voice, as we sang "Hail, hail, the gang's all here," and "Sweet Adeline," who gave me freedom from fear and feelings of inferiority. Good old John! He was my pal, all right.

Final exams of my senior year and I may somehow graduate. I would never have tried, but Mother counts on it so. A case of measles saved me from being kicked out during my Sophomore year. Bells, bells, bells! Class, library, laboratory! Am I tired!

But the end is in sight. My last exam and an easy one. I gaze at the board with its questions. Can't remember the answer to the first. I'll try the second. No soap there. Say this is getting serious! I don't seem to remember anything. I concentrate on one of the questions. I don't seem to be able to keep my mind on what I am doing. I get uneasy. If I don't get started soon, I won't have time to finish. No use. I can't think.

Oh! An idea! I leave the room, which the honor system allows. I go to my room. I pour out half a tumbler of grain alcohol and fill it with ginger ale. Oh, boy! Now back to the exam. My pen moves rapidly. I know enough of the answers to get by. Good old John Barleycorn! He can certainly be depended on. What a wonderful power he has over the mind! He has given me my diploma!

Underweight! How I hate that word. Three attempts to enlist in the service, and three failures because of being skinny. True, I have recently recovered from

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pneumonia and have an alibi, but my friends are in the war, or going, and I am not. To hell with it all! I visit a friend who is awaiting orders. The atmosphere of "eat, drink, and be merry" prevails and I absorb it. I drink a lot every night. I can hold a lot now, more than the others.

I am examined for the draft and pass the physical exam. What a dirty deal! Drafted! The shame of it. I am to go to camp on November 13th. The Armistice is signed on the 11th and the draft is called off. Never in the service! The war leaves me with a pair of blankets, a toilet kit, a sweater knit by my sister, and a still greater inferiority.

It is ten o'clock of a Saturday night. I am working hard on the books of a subsidiary company of a large corporation. I have had experience in selling, collecting, and accounting, and am on my way up the ladder.

Then the crack-up. Cotton struck the skids and collections went cold. A twenty three million dollar surplus wiped out. Offices closed up and workers discharged. I, and the books of my division have been transferred to the head office. I have no assistance and am working nights, Saturdays and Sundays. My salary has been cut. My wife and new baby are fortunately staying with relatives, What a life! I feel exhausted. The doctor has told me that if I don't give up inside work, I'll have tuberculosis. But what am I to do? I have a family to support and have no time to be looking for another job.

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Oh, well. I reach for the bottle which I just got from George, the elevator boy.

I am a traveling salesman. The day is over and business has been not so good. I'll go to bed. I wish I were home with the family and not in this dingy hotel.

Well-well-look who's here! Good old Charlie! It's great to see him. How's the boy? A drink? You bet your life! We buy a gallon of "corn" because it is so cheap. Yet I am fairly steady when I go to bed. Morning comes. I feel horribly. A little drink will put me on my feet. But it takes others to keep me there.

I see some prospects. I am too miserable to care if they give me an order or not. My breath would knock out a mule, I learn from a friend. Back at the hotel and more to drink. I come to early in the morning. My mind is fairly clear, but inwardly I am undergoing torture. My nerves are screaming in agony. I go to the drug store and it is not open. I wait. Minutes are interminable. Will the store never open? At last! I hurry in. The druggist fixes me up a bromide. I go back to the hotel and lie down. I wait. I am going crazy. The bromides have no effect. I get a doctor. He gives me a hypodermic. Blessed peace! And I blame this experience on the quality of the liquor.

I am a real estate salesman. "What is the price of that house," I ask the head of the firm I work for. He names me a price. Then he says, "That is what the builders

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are asking, but we will add on \$500.00 and split it, if you can close the deal." The prospect signs the contract for the full amount. My boss buys the property and sells to the prospect. I get my commission and \$250.00 extra and everything is Jake. But is it? Something is sour. So let's have a drink!

I become a teacher in a boy's school. I am happy in my work. I like the boys and we have lots of fun, in class and out.

An unhappy mother comes to me about her boy, for she knows I am fond of him. They expected him to get high marks and he has not the ability to do it. So he altered his report card through fear of his father. And his dishonesty has been discovered. Why are there so many foolish parents, and why is there so much unhappiness in these homes? The doctors bills are heavy and the bank account is low. My wife's parents come to our assistance. I am filled with hurt pride and self-pity. I seem to get no sympathy for my illness and have no appreciation of the love behind the gift.

I call the boot-legger and fill up my charred keg. But I do not wait for the charred keg to work. I get drunk. My wife is extremely unhappy. Her father comes to sit with me. He never says an unkind word. He is a real friend but I do not appreciate him.

We are staying with my wife's father. Her mother is in critical condition at a hospital. The wind is moaning in the pine trees. I cannot sleep. I must get myself

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together. I sneak down stairs and get a bottle of whiskey from the cellaret. I pour drinks down my throat. My father-in-law appears. "Have a drink?" I ask. He makes no reply, and hardly seems to see me. His wife dies that night.

Mother has been dying of cancer for a long time. She is near the end and now in a hospital. I have been drinking a lot, but never get drunk. Mother must never know. I see her about to go.

I return to the hotel where I am staying and get gin from the bell-boy. I drink and go to bed; I take a few the next morning and go see my mother once more. I cannot stand it. I go back to the hotel and get more gin. I drink steadily. I come to at three in the morning. The indescribable torture has me again. I turn on the light. I must get out of the room or I shall jump out of the window. I walk miles. No use. I go to the hospital, where I have made friends with the night superintendent. She puts me to bed and gives me a hypodermic. Oh, wonderful peace!

Mother and Father die the same year. What is life all about anyway? The world is crazy. Read the newspapers. Everything is a racket. Education is a racket. Medicine is a racket. Religion is a racket. How

could there be a loving God who would allow so much suffering and sorrow? Bah! Don't talk to me about religion. For what were my children ever born? I wish I were dead!

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I am at the hospital to see my wife. We have another child. But she is not glad to see me. I have been drinking while the baby was arriving. Her father stays with her.

My parents estates are settled at last. I have some money. I'll try farming. It will be a good life. I'll farm on a large scale and make a good thing of it. But the deluge descends. Lack of judgment, bad management, a hurricane, and the depression create debts in ever-increasing number. But the stills are' operating throughout the country-side.

It is a cold, bleak day in November. I have fought hard to stop drinking. Each battle has ended in defeat. I tell my wife I cannot stop drinking. She begs me to go to a hospital for alcoholics which has been recommended. I say I will go. She makes the arrangements, but I will not go. I'll do it all myself. This time I'm off of it for good. I'll just take a few beers now and then.

It is the last day of the following October, a dark, rainy morning. I come to in a pile of hay in a barn. I look for liquor and can't find any. I wander to a stable and drink five bottles of beer. I must get some liquor. Suddenly I feel hopeless, unable to go on. I go home. My wife is in the living room. She had looked for me last evening after I left the car and wandered off into the night. She had looked for me this morning. She

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has reached the end of her rope. There is no use trying any more, for there is nothing to try. "Don't say anything," I say to her. "I am going to do something."

I am in the hospital for alcoholics. I am an alcoholic. The insane asylum lies ahead. Could I have myself locked up at home? One more foolish idea. I might go out West on a ranch where I couldn't get anything to drink. I might do that. Another foolish idea. I wish I were dead, as I have often wished before. I am too yellow to kill myself. But maybe-. The thought stays in my mind.

Four alcoholics play bridge in a smoke-filled room. Anything to get my mind from myself. The game is over and the other three leave. I start to clean up the debris. One man comes back, closing the door behind him.

He looks at me. "You think you are hopeless, don't you?" he asks. "I know it," I reply.

"Well, you're not," says the man. "There are men on the streets of New York today who were worse than you, and they don't drink anymore."

"What are you doing here then?" I ask.

"I went out of here nine days ago saying that I was going to be honest, and I wasn't," he answers.

A fanatic, I thought to myself, but I was polite. "What is it?" I enquire.

Then he asks me if I believe in a power greater than myself, whether I call that power God, Allah, Con-

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fucius, Prime Cause, Divine Mind, or any other name. I told him that I believe in electricity and other forces of nature, but as for a God, if there is one, He has never done anything for me. Then he asks me if I am willing to right all the wrongs I have ever done to anyone, no matter how wrong I thought they were. Am I willing to be honest with myself about myself and tell someone about myself, and am I willing to think of other people. and of their needs instead of myself; to get rid of the drink problem?

"I'll do anything," I reply.

"Then all of your troubles are over" says the man and leaves the room. The man is in bad mental shape certainly. I pick up a book and try to read, but cannot concentrate. I get in bed and turn out the light.

But I cannot sleep. Suddenly a thought comes. Can all the worthwhile people I have known be wrong about God? Then I find myself thinking about myself, and a few things that I had wanted to forget. I begin to see I am not the person I had thought myself, that I had judged myself by comparing myself to others, and always to my own advantage. It is a shock.

Then comes a thought that is like A Voice. "Who are you to say there is no God?" It rings in my head, I can't get rid of it.

I get out of bed and go to the man's room. He is reading. "I must ask you a question," I say to the man. "How does prayer fit into this thing?"

"Well," he answers, "you've probably tried praying like I have.

When you've been in a jam you've said, 'God, please do this or that' and if it turned out your

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way that was the last of it and if it didn't you've said 'There isn't any God' or 'He doesn't do anything for me'. Is that right?"

"Yes" I reply.

"That isn't the way" he continued. "The thing I do is to say 'God here I am and here are all my troubles. I've made a mess of things and can't do anything about it. You take me, and all my troubles, and do anything you want with me.' Does that answer your question?"

"Yes, it does" I answer. I return to bed. It doesn't make sense.

Suddenly I feel a wave of utter hopelessness sweep over me. I am in the bottom of hell. And there a tremendous hope is born. It might be true.

I tumble out of bed onto my knees. I know not what I say. But slowly a great peace comes to me. I feel lifted up. I believe in God. I crawl back into bed and sleep like a child.

Some men and women come to visit my friend of the night before. He invites me to meet them. They are a joyous crowd. I have never seen people that joyous before. We talk. I tell them of the Peace, and that I believe in God. I think of my wife. I must write her. One girl suggests that I phone her. What a wonderful idea.

My wife hears my voice and knows I have found the answer to life. She comes to New York. I get out of the hospital and we visit some of these new-found friends. What a glorious time we have!

I am home again. I have lost the fellowship. Those that understand me are far away. The same old prob-

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lems and worries surround me. Members of my family annoy me. Nothing seems to be working out right. I am blue and unhappy. Maybe a drink-I put on my hat and dash off in the car.

Get into the lives of other people, is one thing the fellows in New York had said. I go to see a man I had been asked to visit and tell him my story. I feel much better! I have forgotten about a drink.

I am on a train, headed for a city. I have left my wife at home, sick, and I have been unkind to her in leaving. I am very unhappy. Maybe a few drinks when I get to the city will help. A great fear seizes me. I talk to the stranger in the seat with me. The fear and the insane idea is taken away.

Things are not going so well at home. I am learning that I cannot have my own way as I used to. I blame my wife and children. Anger possesses me, anger such as I have never felt before. I will not stand for it. I pack my bag and leave. I stay with understanding friends. I see where I have been wrong in some respects. I do not feel angry any more. I return home and say I am sorry for my wrong. I am quiet again. But I have not seen yet that I should do some constructive acts of love without expecting any return. I shall learn this after some more explosions.

I am blue again. I want to sell the place and move away. I want to get where I can find some alcoholics to

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help, and where I can have some fellowship. A man calls me on the phone. Will I take a young fellow who has been drinking for two weeks to live with me? Soon I have others who are alcoholics and some who have other problems.

I begin to play God. I feel that I can fix them all. I do not fix anyone, but I am getting part of a tremendous education and I have made

some new friends.

Nothing is right. Finances are in bad shape. I must find a way to make some money. The family seems to think of nothing but spending. People annoy me. I try to read. I try to pray. Gloom surrounds me. Why has God left me? I mope around the house. I will not go out and I will not enter into anything. What is the matter? I cannot understand. I will not be that way.

I'll get drunk! It is a cold-blooded idea. It is premeditated. I fix up a little apartment over the garage with books and drinking water. I am going to town to get some liquor and food. I shall not drink until I get back to the apartment. Then I shall lock myself in and read. And as I read, I shall take little drinks at long intervals. I shall get myself "mellow" and stay that way.

I get in the car and drive off. Halfway down the driveway a thought strikes me. I'll be honest anyway. I'll tell my wife what I am going to do. I back up to the door and go into the house. I call my wife into a room where we can talk privately. I tell her quietly what I intend to do. She says nothing. She does not get excited. She maintains a perfect calm.

When I am through speaking, the whole idea has be-

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come absurd. Not a trace of fear is in me. I laugh at the insanity of it. We talk of other things. Strength has come from weakness. I cannot see the cause of this temptation now. But I am to learn later that it began with the desire for my own material success becoming greater than the interest in the welfare of my fellow man. I learn more of that foundation stone of character, which is honesty. I learn that when we act upon the highest conception of honesty which is given us, our sense of honesty becomes more acute. I learn that honesty is truth, and the truth shall make us free!

Sensuality, drunkenness, and worldliness satisfy a man for a time, but their power is a decreasing one. God produces harmony in those who receive His Spirit and follow Its dictates.

Today as I become more harmonized within, I become more in tune with all of God's wonderful creation. The singing of the birds, the sighing of the wind, the patter of raindrops, the roll of thunder, the laughter of happy children, add to the symphony with which I am in tune. The heaving ocean, the driving rain, autumn leaves, the stars of heaven, the perfume of flowers, music, a smile, and a host of other things tell me of the glory of God.

There are periods of darkness, but the stars are shining, no matter how black the night. There are disturbances, but I have learned that if I seek patience and open-mindedness, understanding will come. And with

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never directly spoken to me about drinking but he never drank any, so far as I knew. Mother hated liquor and feared a drunken man. Her brother had been a drinker and had died in a state hospital for the insane. But his life was unmentioned, so far as I was concerned. I had never had a drink, but I had seen enough merriment in the boys who were drinking to be interested. I would never be like the village drunkard at home.

"Well," said the older boy, "Do you?"

"Once in a while," I lied. I could not let him think I was a sissy.

He poured out two drinks. "Here's looking at you," said he. I gulped it down and choked. I didn't like it, but I would not say so. A mellow glow stole over me. This wasn't so bad after all. Sure I'd have another. The glow increased. Other boys came in. My tongue loosened. Everyone laughed loudly. I was witty. I had no inferiorities. Why, I wasn't even ashamed of my skinny legs! This was the real thing!

A haze filled the room. The electric light began to move. Then two bulbs appeared. The faces of the other boys grew dim. How sick I felt. I staggered to the bathroom. Shouldn't have drunk so much or so fast. But I knew how to handle it now. I'd drink like a gentleman after this.

And so I met John Barleycorn. The grand fellow who at my call made me "a hale fellow, well met," who gave me such a fine voice, as we sang, "Hail, hail, the gang's all here," and "Sweet Adeline," who gave me freedom from fear and feelings of inferiority. Good old John! He was my pal, all right.

461 ALCOHOLICS ANONYMOUS

Final exams of my Senior year and I may somehow graduate. I would never have tried, but mother counts on it so. A case of measles saved me from being kicked out during my Sophomore year.

But the end is in sight. My last exam and an easy one. I gaze at the board with its questions. Can't remember the answer to the first. I'll try the second. No soap there. I don't seem to remember anything. I concentrate on one of the questions. I don't seem to be able to keep my mind on what I am doing. I get uneasy. If I don't get started soon, I won't have time to finish. No use. I can't think.

I leave the room, which the honor system allows. I go to my room. I pour out half a tumbler of grain alcohol and fill it with ginger ale. Now back to the exam. My pen moves rapidly. I know enough of the answers to get by. Good old John Barleycorn! He can certainly be depended on. What a wonderful power he has over the mind! He has given me my diploma! Underweight! How I hate that word. Three attempts to enlist in the service, and three failures because of being skinny. True, I have recently recovered from pneumonia and have an alibi, but my friends are in the war or going, and I am not. I visit a friend who is awaiting orders. The atmosphere of "eat, drink, and be merry" prevails and I absorb it. I drink a lot every night. I can hold a lot now, more than the others.

I am examined for the draft and pass the physical test. I am to go to camp on November 13th. The Armistice is signed on the 11th and the draft is called off. Never in the service! The war leaves me with a pair of blankets, a toilet kit, a sweater knit by my sister, and a still greater inferiority.

462 OUR SOUTHERN FRIEND

It is ten o'clock of a Saturday night. I am working hard on the

books of a subsidiary company of a large corporation. I have had experience in selling, collecting, and accounting, and am on my way up the ladder.

Then the crack-up. Cotton struck the skids and collections went cold. A twenty three million dollar surplus wiped out. Offices closed up and workers discharged. I, and the books of my division, have been transferred to the head office. I have no assistance and am working nights, Saturdays and Sundays. My salary has been cut. My wife and new baby are fortunately staying with relatives. I feel exhausted. The doctor has told me that if I don't give up inside work, I'll have tuberculosis. But what am I to do? I have a family to support and have no time to be looking for another job.

I reach for the bottle which I just got from George, the elevator boy.

I am a traveling salesman. The day is over and business has been not so good. I'll go to bed. I wish I were home with the family and not in this dingy hotel.

Well-well-look who's here! Good old Charlie! It's great to see him. How's the boy? A drink? You bet your life! We buy a gallon of "corn" because it is so cheap. Yet I am fairly steady when I go to bed. Morning comes. I feel horribly. A little drink will put me on my feet. But it takes others to keep me there.

I become a teacher in a boy's school. I am happy in my work. I like the boys and we have lots of fun, in class and out.

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I call the bootlegger and fill up my charred keg. But I do not wait for the charred keg to work. I get drunk. My wife is extremely unhappy. Her father comes to sit with me. He never says an unkind word. He is a real friend but I do not appreciate him.

We are staying with my wife's father. Her mother is in critical condition at a hospital. I cannot sleep. I must get myself together. I sneak down stairs and get a bottle of whiskey from the cellaret. I pour drinks down my throat. My father-in-law appears. "Have a drink?" I ask. He makes no reply, and hardly seems to see me. His wife dies that night. Mother has been dying of cancer for a long time. She is near the end now and is in a hospital. I have been drinking a lot, but never get drunk. Mother must never know. I see her about to go.

I return to the hotel where I am staying and get gin from the bellboy. I drink and go to bed; I take a few the next morning and go see my mother once more. I cannot stand it. I go back to the hotel and get more gin. I drink steadily. I come to at three in the morning. The indescribable torture has me again. I turn on the light. I must get out of the room or I shall jump out of the window. I walk miles. No use. I go to the hospital, where I have made friends with the night superintendent. She puts me to bed and gives me a hypodermic. I am at the hospital to see my wife. We have an-

464 OUR SOUTHERN FRIEND

other child. But she is not glad to see me. I have been drinking while the baby was arriving. Her father stays with her.

It is a cold, bleak day in November. I have fought hard to stop drinking. Each battle has ended in defeat. I tell my wife I cannot stop drinking. She begs me to go to a hospital for alcoholics which has been recommended. I say I will go. She makes the arrangements, but I will not go. I'll do it all myself. This time I'm off of it for good. I'll just take a few beers now and then.

It is the last day of the following October, a dark, rainy morning. I come to in a pile of hay in a barn. I look for liquor and can't find any. I wander to a stable and drink five bottles of beer. I must get some liquor. Suddenly I feel hopeless, unable to go on. I go home. My wife is in the living room. She had looked for me last evening after I left the car and wandered off into the night. She had looked for me this morning. She has reached the end of her rope. There is no use trying any more, for there is nothing to try. "Don't say anything," I say to her. "I am going to do something."

I am in the hospital for alcoholics. I am an alcoholic. The insane asylum lies ahead. Could I have myself locked up at home? One more foolish idea. I might go out West on a ranch where I couldn't get anything to drink. I might do that. Another foolish idea. I wish I were dead, as I have often wished before. I am too yellow to kill myself. Four alcoholics play bridge in a smoke-filled room. Anything to get my mind from myself. The game is over and the other three leave. I start to clean up the

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debris. One man comes back, closing the door behind him. He looks at me. "You think you are hopeless, don't you?" he asks. "I know it," I reply. "Well, you're not," says the man. "There are men on the streets of New York today who were worse than you, and they don't drink anymore." "What are you doing here then?" I ask. "I went out of here nine days ago saying that I was going to be honest, and I wasn't," he answers. A fanatic, I thought to myself, but I was polite. "What is it?" I enquire. Then he asks me if I believe in a power greater than myself, whether I call that power God, Allah, Confucius, Prime Cause, Divine Mind, or any other name. I told him that I believe in electricity and other forces of nature, but as for a God, if there is one, He has never done anything for me. Then he asks me if I am willing to right all the wrongs I have ever done to anyone, no matter how wrong I thought the others were. Am I willing to be honest with myself about myself and tell someone about myself, and am I willing to think of other people, of their needs instead of myself, in order to get rid of the drink problem? "I'll do anything," I reply. "Then all of your troubles are over," says the man and leaves the room. The man is in bad mental shape certainly. I pick up a book and try to read, but cannot concentrate. I get in bed and turn out the light. But I cannot sleep. Suddenly a thought comes. Can all the worthwhile people I have known be wrong about God? Then I find myself thinking about myself,

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and a few things that I had wanted to forget. I begin to see I am not the person I had thought myself, that I had judged myself by comparing

myself to others, and always to my own advantage. It is a shock.

Then comes a thought that is like A Voice. "Who are you to say there is no God?" It rings in my head; I can't get rid of it.

I get out of bed and go to the man's room. He is reading. "I must ask you a question," I say to the man. "How does prayer fit into this thing?"

"Well," he answers, "you've probably tried praying like I have.

When you've been in a jam you've said, 'God, please do this or that,' and if it turned out your way that was the last of it, and if it didn't you've said 'There isn't any God' or 'He doesn't do anything for me'. Is that right?"

"Yes" I reply.

"That isn't the way" he continued. "The thing I do is to say 'God here I am and here are all my troubles. I've made a mess of things and can't do anything about it. You take me, and all my troubles, and do anything you want with me.' Does that answer your question?"

"Yes, it does" I answer. I return to bed. It doesn't make sense.

Suddenly I feel a wave of utter hopelessness sweep over me. I am in the bottom of hell. And there a tremendous hope is born. It might be true.

I tumble out of bed onto my knees. I know not what I say. But slowly a great peace comes to me. I believe in God. I crawl back into bed and sleep like a child.

Some men and women come to visit my friend of the night before. He invites me to meet them. They are a joyous crowd. I have never seen people that joyous

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before. We talk. I tell them of the peace, and that I believe in God. I think of my wife. I must write her. One girl suggests that I phone her. What a wonderful idea!

My wife hears my voice and knows I have found the answer to life.

She comes to New York. I get out of the hospital and we visit some of these new-found friends.

I am home again. I have lost the fellowship. Those that understand me are far away. The same old problems and worries surround me. Members of my family annoy me. Nothing seems to be working out right. I am blue and unhappy. Maybe a drink—I put on my hat and dash off in the car.

Get into the lives of other people, is one thing the fellows in New York had said. I go to see a man I had been asked to visit and tell him my story. I feel much better! I have forgotten about a drink.

I am on a train, headed for a city. I have left my wife at home, sick, and I have been unkind to her in leaving. I am very unhappy. Maybe a few drinks when I get to the city will help. A great fear seizes me. I talk to the stranger in the seat beside me. The fear and the insane idea is taken away.

Things are not going so well at home. I am learning that I cannot have my own way as I used to. I blame my wife and children. Anger possesses me, anger such as I have never felt before. I will not stand for it. I pack my bag and leave. I stay with understanding friends.

I see where I have been wrong in some respects. I do not feel angry any more. I return home and say I am sorry for my wrong. I am quiet again. But I have

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not seen yet that I should do some constructive acts of love without

Bill's reply opens with the two paragraphs quoted in Ad Bill Sees It. He then goes on:

"Though the structure of our AA society was designed only by experience and what grace God may have given us, I must confess that in this aspect we do bear a strong resemblance to the Quakers. We, too, speak of a group conscience. Our leadership is rotating. We have no paid preachers and once the early members erected the basic principles, the authority seems to flow up through the mass instead of down from the top. When I wrote the Traditions, I can assure you that I did not create this state of affairs, I merely reflected what had already appeared out of the groups."

I believe Lois Wilson attended a Quaker school as a child, and that after Bill died there was a Quaker-style unprogrammed meeting for worship at Stepping Stones. I was intrigued to know how Bill knew so much about Quakerism, but the archivist could shed no light on that.

To: AAHistoryLovers@yahoogroups.com
From: doc333@hotmail.com
Date: Fri, 14 Jan 2011
Subject: 1942 Letter by Bill W.

In "As Bill See's It" page 14, "Newcomer Problem" in a 1942 letter by Bill W. he writes:

"You can't make a horse drink water if he still prefers beer or is too crazy to know what he does want. Set a pail of water beside him, tell him how good it is and why, and leave him alone.

"If people really want to get drunk, there is, so far as I know, no way of stopping this - so leave them alone and let them get drunk. But don't exclude them from the water pail, either." 2. LETTER, 1942

Can anyone share the whole letter and any information concerning who the letter was directed to? Any further info. would be appreciated.

I searched AA History Lovers and the Digital Archives don't go back that far.

Thanks –
Dave G., Illinois

If it was Engineering (and I see no reason to doubt that), it was simply Engineering, assuming Norwich had the same curriculum in Bill's day as it had before 1914. (The only major change ca 1915 was the creation of the ROTC Program after much of the Cadet Corps went off to fight with Pershing in Mexico, and that certainly had nothing to do with the Engineering program.)

Norwich, like West Point, was and is a military academy: it used to be the case that all cadets took the same first two years, whatever the major the cadet chose, and course differentiation by majors came only in junior year and beyond.

Norwich did offer Civil as well as Military Engineering early on (the first Civil Engineering curriculum in this country, I believe), and now in the 21st century offers Electrical Engineering as one of three Engineering majors, but Norwich also now has students that are not part of the Corps of Cadets, which was not the case in Bill's time and before (including the 19th century).

A lot of the USMA Military Engineers 1838-63 went into the Topographical Engineers -- Norwich's "Civil" Engineers built permanent roads and bridges (and lighthouses): they might be used by the Military (and were) but they were Civil Engineering, not Military.

It may be of interest to some that in the last quarter of the 20th century, one major firm bearing a name including the word "Electric" constructed a number of power plants and electronic installations and whole military airports and bases in an Arab country -- and all the work was done under the aegis of the firm's public (civil) engineering division. The modern idea that Engineering must be divided into sub-specialties is (except for the one exception in 1838-63) just that -- a modern idea.

I don't say Clancy would be wrong -- in fact I think he's right -- in asserting Bill's interest in electricity (his comments on the mysterious force of electricity in discussing dependence -- his putatively being hired by Edison as a research man), but I've been unable to find any indication that the Norwich Engineering curriculum was subdivided before very recent times. If anyone knows anything to the contrary, please let me know.

web site.

Kevin Short

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

From: "diazetone" <eztone@hotmail.com>

Date: Sun, 23 Jan 2011

Subject: Tuchy (Carl) Palmieri

Does anybody know who Tuchy (Carl) Palmieri is?

See http://www.authorsden.com/ae/viewworks_all.asp?Authorid=81922

Mr Palmeri seems to be reprinting a lot of Oxford Group books. Was he the one making the cecil rose book available on aastuff.com??

LD Pierce

www.aabibliography.com

|||||

+++Message 7121. Photos of Shep Cornell and Cebra Graves

From: Robert Stonebraker 1/23/2011 11:55:00 PM

|||||

I am trying to find pictures of Shep Cornell and Cebra Graves, but am having no luck in the finding any.

Any photos will be much appreciated. Thanks!

Bob Stonebraker <rstonebraker212@comcast.net>
(rstonebraker212 at comcast.net)

212 SW 18th Street
Richmond, IN 47374
(765) 935-0130

|||||

+++Message 7122. ANNIVERSARY OF BILL W"S DEATH

From: Norm The Tinman 1/24/2011 12:49:00 PM

|||||

Bill Wilson died on this day -- 24th Jan 1971 --
in Miami, Florida.

A sad day for the fellowship for sure -- but I know
I will be grateful to him as long as I'm on this
earth.

alcohol

industry associations to help support the National Council on Alcoholism for quite a few years, and had representatives of those groups on the NCA's board.

Marty finally quit accepting money from them (and kicked them off the board) only fairly late in her career, after she began to realize the increasing possibilities of having the NCA's message seriously distorted by the liquor interests.

Why increasing? For a number of years after AA was first founded, the organized

liquor interests loved AA, because they could use it to battle against the prohibitionist groups who wanted to ban all alcohol sales in the United States.

Look at AA, they could say, the problem isn't alcohol, it's the relatively small percentage of the population who are alcoholics.

But once the prohibitionist movement pretty much died off in the U.S., the organized liquor trade began attacking and undercutting AA in every way they could think of. A large percentage of the alcohol sales in the United States go to practicing alcoholics, who consume enormously more alcohol per person than normal social drinkers.

The organized liquor industry's advertising people are behind the "red wine keeps you from having heart attacks" articles that appear periodically in American newspapers and magazines. These ignore the fact that even just one glass of red wine a day raises your chances of dying from cancer of various kinds -- colon, breast, etc. -- and of dying from many other things -- liver disease, etc. -- to such a degree that, as an important Irish study showed, it raises the overall death rate, not lowers it. The Irish study showed that one drink a day for younger people (two drinks a day for older people), will take a year off your life span, statistically speaking.

Also the totally false claims that modern AA "only has a 5% success rate" or that "it has been proven that the same percentage of alcoholics quit drinking who simply attempt to quit on their own." Also all of the "A.A. is a cult" anti-AA propaganda was egged on by them. Both are totally bogus claims, but the organized liquor industry has deep pockets when it comes to saturating the media with disinformation. Even some of our more naive AA people get sucked into believing some of this, and actually help the liquor industry publicize these claims.

Nancy Olson's book still ought to be "must" reading for anyone who wants to seriously understand how politics, along with the struggle for money and power

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

Here is a link that describes church organs but also notes the history of the church and names it as Rev. Shoemaker's church where the Oxford Groups began and the small description mentions AA ... "Under the Rev. Samuel Moor Shoemaker, III (1893-1963), the Calvary Church Mission in the Bowery became the virtual American headquarters for the Oxford Group during the 1930s. From this group came Alcoholics Anonymous."

<http://www.nycago.org/Organs/NYC/html/CalvaryEpis.html>

As a side note, Eric Metaxas attends the church now. He came to lecture here in Texas in mid-January, 2011 talking about his book, a biography of Rev. Bonhoeffer, of one of the men who tried to assassinate Hitler. (Recall the recent movie, "Valkyrie.") I am reading the book now. It is entitled, "Bonhoeffer: Pastor, Martyr, Prophet, Spy - A Righteous Gentile vs. the Third Reich". Looking in my Kindle edition of the book, I see the Calvary Church on Park Avenue is mentioned as the location where Rev. Buchman (the founder of the Oxford Groups) gave his most unfortunate remark regarding Hitler. (See Kindle location 5334-36, or so. I am not used to citing Kindle locations.)...

"Later in August Buchman made his tragic remark: "I thank heaven for a man like Adolf Hitler, who built a front line of defense against the anti-Christ of Communism." It was a throwaway comment made in an interview with the New York World Telegram from his office at Calvary Church on Park Avenue and Twenty-first Street, and it did not reflect his wider thinking on the subject. Still, it illustrates how easily even the most serious Christians were initially taken in by Hitler's conservative pseudo-Christian propaganda."

As I recall my reading (On the Tail of a Comet: The Life of Frank Buchman by Garth Lean), at the time, Rev. Frank Buchman was attempting to convince one of Hitler's henchmen (was it Goebbels?) to become a Christian. As it was portrayed in this biography Buchman was misled by Hitler's close adviser to seem as if he was interested in converting. This caused Buchman to soften his tone toward Hitler at first.

The Bonhoeffer biography makes it clear that misleading Christians into thinking Hitler was pro-Christian was an early tactic of Hitler and Bonhoeffer lamented that such a prominent Christian as Rev. Buchman was taken in by this lie, though

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++++Message 7145. Re: Pamphlet Project Volume 5
From: john wikelius 2/5/2011 10:51:00 PM

|||||

This is a series I have been compiling for several years.
volume one distilled factoids is aa books their dates and printings
volume two alanon and alcoholism
volume three grapevine
volume four magazines associated with alcoholism, prohibition, temperance
etc.
includes cover art, date and title of article. volume five is pamphlets.

--- On Fri, 2/4/11, Shakey1aa@aol.com <Shakey1aa@aol.com> wrote:

John, is this for some book or other publication?

shakey mike

|||||

++++Message 7146. Re: Where was Ebby residing?
From: John Barton 2/5/2011 6:01:00 PM

|||||

The Men Who Came to Believe

"Samuel Hopkins Hadley took over as Superintendent of the McAuley Rescue Mission at 316 Water Street in 1886. From that time until his death in 1906 he helped convert hundreds, if not thousands, of hopeless drunks. Sam's son, Henry Harrison Hadley II, named after Sam's brother Coronal Henry Harrison Hadley, would also sober up and be converted after his father's death. Harry Hadley would later corroborate with Sam Shoemaker in opening the Calvary Mission on 23rd Street in Manhattan and become its first superintendent. At The Calvary Mission both Ebby Thacher and Bill Wilson would separately answer calls to come to the rail, kneel at the mercy seat, and experience the Power of conversion." -
Excerpt from The Golden Road of Devotion

John Barton

Was not the site of the Calvary Mission the site of the original Waters Street Mission??

12. Provide domestic or vocational counseling
13. Accept any money for its services, or any contributions from non-A.A. sources
14. Provide letters of reference to parole boards, lawyers, court officials, social agencies, employers, etc.

It's available here, if this is what you are looking for:

<http://www.aa.org/lang/en/catalog.cfm?origpage=11&product=84>

Also as a PDF on that page -

Hope this helps

Larry

- - - -

From G.C. the moderator: there's a copy of the list on the leaflet called "A.A. at a glance," which can be found at http://www.aa.org/pdf/products/f-1_AAataGlance.pdf

What A.A. Does Not Do

A.A. does not: Keep membership records or case histories. . . engage in or support research. . . join "councils" or social agencies (although A.A. members, groups and service offices frequently cooperate with them). . . follow up or try to control its members. . . make medical or psychiatric prognoses or dispense medicines or psychiatric advise. . . provide drying-out or nursing services or sanitariums. . . offer religious services. . . provide housing, food, clothing, jobs, money, or other welfare or social services. . . provide domestic or vocational counseling. . . provide letters of reference to parole boards, lawyers, court officials, social agencies, employers, etc.

- - - -

From: Azor521@aol.com
>>also from "Gary Beckett" <gk@kitcarson.net>

You might check these sites:

http://www.aa.org/pdf/products/f-2_InfoonAA1.pdf
gives a fourteen-item list:

What A.A. Does Not Do

A.A. does not:

1. Furnish initial motivation for alcoholics to recover
2. Solicit members
3. Engage in or sponsor research
4. Keep attendance records or case histories
5. Join "councils" of social agencies

had
a section of personal stories, such as Science and Health by Mary Baker
Eddy,
Twice Born Men, For Sinners Only, and The Changed Life.

The New York stories were very slow coming in. Hank and Bill tried editing
them,
polishing and occasionally rewriting them, which was probably a mistake. An
alcoholic has pride in his own story, drunk or sober, and they felt their
stories should not be tampered with.

Meanwhile in Akron, Dr. Bob had sobered up a newspaper writer named Jim
Scott,
who was helping the boys from Akron write their stories. Scott was born in
Australia, and graduated from the University of Glasgow, then came to
America
shortly before World War I. He had worked for a time as a reporter for a
Pittsburgh newspaper, then held a series of jobs, losing most of them
because of
drunkenness. After service in the Canadian Army, he came to Akron in 1919 as
a
reporter on Goodyear Tire's Wingfoot Clan, advancing to editor, but
resigning in
1926 because of drinking problems. In 1930, he began to trade and sell books
to
support his drinking, opening a shop that soon failed. He then loaded a car
with
books and traveled around the country selling them to libraries and
historical
societies. Job after job, finally he landed a job with the Federal Writer's
Project, and edited the first edition of the Texas Federal Writer's Project
Book. When he finished that project, a friend put him on a bus to Akron,
where
he arrived drunk. Scott took his last drink in 1937.

Nineteen of the stories in the first edition came from Akron. Obvious that
the
greatest assets of alcoholics in helping others recover was their personal
stories, this constituted over half of the text. This created a big problem
in
Akron because many of the Akronites did not want the book printed. Bill D.,
AA
number three, did not agree with the book project and would not allow his
story
to be used. It was not until the second edition in 1955 that Bill D.'s story
was
first printed. Bill Wilson traveled to Akron, interviewed Bill D., and
personally wrote the story. Scott worked with the drunks on their stories
and
helped rewrite them. Sue Smith-Windows was going to Business College at the
time
and typed some of the Akron stories.

In his book, which is now owned by one of my friends, Archie Towbridge, the
first member in Detroit, writes, I write my story in the small hours of the

morning, sometime in late December or early January, 1939, just ahead of the printer's deadline. I had been sober four months. The story says six months as due time was allowed for publication. My perspective was very limited and the story was unduly brief. Sixteen years later, I was asked to rewrite it for the first new edition. Archie also writes, To the best of my knowledge, this copy is one of the first hundred copies to be bound. The reason only one hundred were bound was that Works Publishing Company did not have any money to pay the printer!

By the end of January, Bill wanted to rush the book into print. Then some one sounded a note of caution: What if the book contained errors? What if the book was offensive to the religious? So four hundred multilith loan copies were printed for evaluation. Comments were offered. Bill had written Alcoholics Anonymous on the cover page, but many in the New York area and more in the Akron area found this title unacceptable; the other title was The Way Out, which had become very popular. Other titles under consideration included: Empty Glass, Dry Frontiers, and Bill even briefly considered The Will W. Movement, but the choices came down to two: The Way Out, or Alcoholics Anonymous. So, Bill called Fitz Mahugh, who was in Washington, D.C., visiting family, and asked him to go to the Library of Congress and see how many books were already titled The Way Out. And if there were any named Alcoholics Anonymous. Fitz wired back saying there were twelve books titled The Way Out but none titled Alcoholics Anonymous. That settled it. No one wanted to have the thirteenth of anything.

Actually the name Alcoholics Anonymous had appeared as early as July 15, 1938, in a letter from Bill to Dick Richardson, and according to a letter from Dr. Richards of Johns Hopkins on July 18, 1938. Bill at the time was using the name as the working title of the book and the name of the fellowship. Comments came in from New Jersey. A psychiatrist, Dr. Howard, observed that the message of insanity and death so vividly portrayed in the book as consequences of alcoholism were so persuasive that no further force was necessary, thus the language was softened and A.A.'s debt to medicine deepened.

From religion, Dr. Harry E. Fosdick returned his copy without criticism, a favorable book review, and encouraged Alcoholics Anonymous to release it as they wished.

Morgan Ryan, recently out of Rockland Asylum, took the manuscript to the New York Archdiocesan committee on publications. According to Morgan, that committee had nothing but the best to say about AA and the book. They did ask just one small thing, that the last line of Bill's story be changed from Heaven to Utopia.

Finally, the manuscript was completed and sent to Tom Uzzell, a professor at New York University for final editing. Dr. Uzzell was a past editor of *Colliers Magazine*, contributor to *The Saturday Evening Post*, and writer of several books. Among the books he had edited was *The Good Earth*, *If I Had Four Apples*, and many other best sellers. He was probably the top person in the business of preparing manuscripts for publication. In a letter to Hank, he said, I spent last evening with a manuscript, I knew, of course, what the document was, but upon reading additional chapters and surveying the job as a whole, I found myself deeply moved at times, full of amazement, almost incredibly, and during most of the reading I was extremely sympathetic. My feeling at the moment is that you should certainly hold on to the publication, and distribution of this volume if you can. It ought to go far and wide and handsome, and make those concerned a big profit. You have here an extremely urgent problem, you have a successful defiance of medicine, you have a religious story, you have a deeply human story, and lastly you have a whole flock of happy endings. I don't know what else you could want for an excellent book. I believe in it most emphatically. The whole book needs final shaping of a professional hand. But it is interesting that he ends the letter with, I understand better now the enthusiasm you revealed when you talked to me about this work, I thought you were exaggerating somewhat, but now I have joined the choir. They paid Dr. Uzzell \$380.

Finally, they were ready to go. They went up to see Mr. Blackwell at Cornwall Press. He said how many copies do you want? They said just print a few, say 5,000 copies. Blackwell said how much are you going to put down, they said well, maybe \$500 on account.

Orig. question from <joadams1950@gmail.com> (joadams1950 at gmail.com)

I with I had the memory I once had, but I was told that Parkhurst re-wrote several bits of other people's stories in the first edition, and that it

caused
some friction in the New York group. But I cannot remember the source of
that
tidbit. Perhaps someone here has the reference.

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+++Message 7153. Red Road meetings
From: jaxena77 2/10/2011 8:02:00 PM

=====

Do any members have information on whether or not there is a distinction
between
a Red Road meeting and an AA meeting on reservations?

I've heard that Red Road meetings are not AA meetings, but I also read an
article in the Grapevine "The longhouse" that talks about the author's home
group being The Red Road AA meeting.

Are Red Road meetings a type of 12-step meeting that is distinct from AA or
a
common AA meeting name on some reservations?

I am also looking for any info on the first meetings to take place on
reservations in Northern America. I already have quite a bit of information
on
Maynard B. and Tall Man. I'm looking for older stories if possible.

Thank you!
Jackie B

=====

+++Message 7154. Re: Anne Smith: Mother of AA?
From: kcb007_99 2/11/2011 1:22:00 AM

=====

Dick B., The Oxford Group and Oxford Anonymous,
rev. ed. (Kihei, HI: Paradise Research Publications,
1998), page 11, footnote 31 reviews evidence that
Bill W. called Anne Smith a "founder" of A.A. and
the "Mother of A.A."

- - - -

Message #7086 from <aalogsdon@aol.com> (aalogsdon at aol.com) asked the
question:

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.

building with hard copies stored in file cabinets, but online archives aren't free.

At any rate, I thought it important to keep everyone posted on what is happening.

Glenn Chesnut, Moderator of the AAHistoryLovers
Manager of the Hindsfoot.org website.

=====
(2) FROM MITCHELL K.

Maybe opening up a different site just for MP3 downloads as they are data guzzlers. I might suggest speaking with the folks at XA-Speakers.org for ideas.

I understand as alcoholics in recovery for the need to both address everything and be all things to all people but being all things to all people, not offending anyone, not scaring anyone away and kissing every boo boo has been the downfall of Alcoholics Anonymous (IMO).

I think Silkworth has been the benchmark for a totally fair and unbiased viewpoint of AA history on the Net. NO ONE comes close. It's OK for one site to put together all the biased views in one place which Silkworth does quite well. Maybe it is time to diversify to different but linked sites.

Unfortunately, if the PayPal donations cannot sustain unbiased reporting then the supported but biased sites will prevail. There are too many out there who say they offer freedom of choice but leave out the actual choice is the choice offered. Yes, you are offered a choice just as long as it is the choice believed by the people who offered the choice. Yes, you can believe whatever you want just as long as it matches what we believe.

If people really want true freedom of information, maybe those who can afford to contribute more will. If not, we all know whose truth each wants us to believe.

=====
(3) FROM JIM MYERS

From: Jim Myers <jim.myers56@yahoo.com>
(jim.myers56 at yahoo.com)
Date: Sun, February 6, 2011
Subject: Doteasy Account for silkworth.net to stay online

Just wanted to let you know I ave run into a problem with my hosting provider (doteasy.com) for silkworth.net. It appears that silkworth.net is more popular than I expected. They have sent me an email stating that I must change my current service to an upgrade which is more than I can pay. You can read the details below. They expect for me to pay as much as \$19.95 more per month? I am dumbfounded by their request.

Last month, silkworth.net had more than 72,000 visitors and there has been as much mp3 downloads as 24 GB in two days.

I am open for sugestions. The Pay Pal link is not doing very well, and I fear that doteasy.com may limit my current abilities as to what I can do or not do or post from silkworth.net.

The current status as far as stats for silkworth.net for last month alone were 1,530,428 total hits and 1,251,709 total files and 283,444 total pages and 72,998 total visitors.

I am not sure how to respond to their email (below) yet, and I am open to suggestions. Please advise me as what would be the best course of action to take.

A little uneasy,
Yours in service,
Jim M,
<http://www.silkworth.net/>

From: Doteasy <DoNotReply@doteasy.com>
To: jim.myers56@yahoo.com
Date: Thursday, February 3, 2011, 3:00 PM

Hello James,

It has come to our attention that your account (silkworth.net) used a lot of traffic with your MP3 download. Your account has used up 24GB of traffic in just 2 days.

Please note that you are responsible for ensuring that your use of the service does not consume excessive system or network resources that disrupts the normal use of the service through, but not limited to, spawning multiple processes, consuming excessive amounts of memory, CPU or bandwidth usage.

- <http://www.doteasy.com/Terms/index.cfm?T=TAC#14>

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THE USE OF THIS TERM IN THE BIBLE:

See Matthew 7:12-14 in the Revised Standard Version

"So whatever you wish that men would do to you, do so to them; for this is the law and the prophets. Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few."

And in the King James Version (Authorized Version):

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

=====

But the AA Big Book refers to the road to sobriety and recovery as the "broad highway."

=====

IN THE BIG BOOK:

(p. 46) "Much to our relief, we discovered we did not need to consider another's conception of God. Our own conception, however inadequate, was sufficient to make the approach and to effect a contact with Him. As soon as we admitted the possible existence of a Creative Intelligence, a Spirit of the Universe underlying the totality of things, we began to be possessed of a new sense of power and direction, provided we took other simple steps. We found that God does not make too hard terms with those who seek Him. To us, the Realm of Spirit is broad, roomy, all inclusive; never exclusive or forbidding to those who earnestly seek. It is open, we believe, to all men."

(p. 55) "We finally saw that faith in some kind of God was a part of our make-up, just as much as the feeling we have for a friend. Sometimes we had to search fearlessly, but He was there. He was as much a fact as we were. We found the Great Reality deep down within us. In the last analysis it is only there that He may be found. It was so with us.

We can only clear the ground a bit. If our testimony helps sweep away prejudice,

enables you to think honestly, encourages you to search diligently within yourself, then, if you wish, you can join us on the Broad Highway. With this attitude you cannot fail. The consciousness of your belief is sure to come to you."

(p. 75) "We pocket our pride and go to it, illuminating every twist of character, every dark cranny of the past. Once we have taken this step, withholding nothing, we are delighted. We can look the world in the eye. We can be alone at perfect peace and ease. Our fears fall from us. We begin to feel the nearness of our Creator. We may have had certain spiritual beliefs, but now we begin to have a spiritual experience. The feeling that the drink problem has disappeared will often come strongly. We feel we are on the Broad Highway, walking hand in hand with the Spirit of the Universe."

Williams James referred to the "broad highway" in his book "The Meaning of Truth: A Sequel to 'Pragmatism.'" There is a book published in 1910, a romance novel, by Jeffery Farnol entitled The Broad Highway, and there is even a recovery website called the Broad Highway.

But where did Bill Wilson and the first 100 come up with the terminology "the Broad Highway" ???

Bob S. (Charlottesville, Virginia)

=====

++++Message 7158. Emmet Fox"s death
From: Steven 2/14/2011 5:13:00 AM

=====

Does anyone know how Emmet Fox passed away?

Steven

- - - -

From Glenn C. the moderator -- see this chapter in a Ph.D. thesis from South Africa: pp. 22-23 describe Fox's death (note also pp. 20-21).

<http://uir.unisa.ac.za/bitstream/handle/10500/2026/02chapter2.pdf;jsessionid=D02>

E1DD9FBEBF011F8703EC080C32656D?sequence=2 [6]

This little biography of Emmet Fox makes VERY fascinating reading. I recommend the whole piece very strongly to anyone who is interested in AA history.

Tim

- - - -

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

Jackie,

Red Road meetings are not AA. They are a part of White Bison Inc. which is a private, non-profit organization that, like others, utilizes the twelve steps of AA. In their interpretation, they relate the steps to general Native American traditons. White Bison Inc. uses their own literature along with AA literature during their meetings. White Bison Inc. and the "Red Road of Wellbriety" have helped many people recover from alcoholism and other addictions, however, while many participants believe they are doing AA, they are not.

- - - -

From: Sober186@aol.com

I don't know if this is the same Red Road to which you refer, but there is information on a Red Road Recovery movement here:

http://milkmanscircle.net/Milkman%27s%20CircleD2/Templates/red_road.htm

RED ROAD ~ A Return To The Circle
(16 Steps of Empowerment)

1. We affirm we have the power to take charge of our lives and stop being dependent on substances or other people for our self-esteem and security.
2. We come to believe the Great Spirit awakens the healing wisdom within us when we open ourselves to that power.
3. We make a decision to become our authentic selves and trust in the healing power of the truth.
4. We examine our beliefs, addictions, and dependent behavior in the context of living in a hierarchal, patriarchal culture.
5. We share with another person and the universe all those things inside of us for which we feel shame and guilt.
6. We affirm and enjoy our strengths, talents, and creativity, striving not to hide these qualities to protect others' egos.

7. We become willing to let go of shame, guilt, and any behavior that keeps us from loving ourselves and others.
8. We make a list of people we have harmed and people who have harmed us and take steps to clear out negative energy by making amends and sharing our grievances in a respectful way.
9. We express love and gratitude to others, and increasingly appreciate the wonder of life and the blessings we do have.
10. We continue to trust our reality and daily affirm that we see what we see, we know what we know, and we feel what we feel.
11. We promptly acknowledge our mistakes and make amends when appropriate, but we do not say we are sorry for things we have not done, and we do not cover up, analyze, or take responsibility for the shortcomings of others.
12. We seek out situations, jobs, and people that affirm our intelligence, perceptions, and self-worth to avoid situations or people who are hurtful, harmful, or demeaning to us.
13. We take steps to heal our physical bodies, organize our lives, reduce stress, and have fun.
14. We seek to find our inward calling and develop the will and wisdom to follow it.
15. We accept the ups and downs of life as natural events that can be used as lessons for our growth.
16. We grow an awareness that we are inter-related with all living things and we contribute to restoring peace and balance on Mother Earth.

Jim in Central Ohio

--- In AAHistoryLovers@yahoogroups.com, "jaxena77" <jackiebendzinski@...> wrote:

- >
- > Do any members have information on whether or not there is a distinction between a Red Road meeting and an AA meeting on reservations?
- >
- > I've heard that Red Road meetings are not AA meetings, but I also read an article in the Grapevine "The longhouse" that talks about the author's home group being The Red Road AA meeting.
- >

From Tom H. (Texoma Coalition) and John B. (jax760)

- - - -

See Message #6087 from "Texoma Coalition" <t4texas@cox.net> (t4texas at cox.net)

Re: The Broad Highway on page 55 of the Big Book

Hi,
What I understand this term to mean is that A.A. is an all-encompassing fellowship where people of all different kinds of beliefs gather to deal with the problem of alcoholism. Bill is throwing out a term that appears, at least a first glance, to be a contradiction of what Christ is quoted as saying in the Bible regarding the gate and way to life being narrow while the gate and way to destruction is broad. But that's not what Bill is implying here. What he is saying is that the road to a life of recovery is indeed broad enough for us all to travel it regardless of what kind of title we might confer on God as we understand Him.

>>> SERMON ON THE MOUNT (Matthew 7:13-14)

>>> (King James Version)

>>> "Enter ye in at the strait gate: for wide is
>>> the gate, and broad is the way, that leadeth
>>> to destruction, and many there be which go
>>> in thereat: because strait is the gate, and
>>> narrow is the way, which leadeth unto life,
>>> and few there be that find it."

>>>

>>> "strait" = (archaic) narrow, tight,
>>> constricted, strict

>>> BIG BOOK PAGE 55:

>>> "... deep down in every man, woman, and child,
>>> is the fundamental idea of God We found
>>> the Great Reality deep down within us.
>>> If our testimony ... encourages you to search
>>> diligently within yourself, then, if you wish,
>>> you can join us on the Broad Highway."

In other words, we're all engulfed in the same problem, but how we work out a solution through working the steps is not so narrowed down that we can't travel the broad road to recovery together in spite of our differing understanding of a Higher Power. The 12 steps are configured in such a way that they lead us to different levels of spiritual progress as we work them to the best of our ability. A.A. doesn't claim to provide a path to perfection. We strive for spiritual progress rather than perfection. And when we reach Step 11, we

will
have advanced far enough down the broad highway to spiritual progress that
we
will make a practice of improving our conscious contact with God as we
understand Him. In other words, there's plenty of room for everybody in
A.A.,
provided of course that they have a desire to stay sober.

So when you think about it, you can see that A.A.'s path to recovery as
outlined
in the Big Book is without a doubt a Broad Highway in every sense. No one is
excluded; all are welcomed and afforded the opportunity to grow along
spiritual
lines regardless of what their personal concept of a Higher Power might
happen
to be. Hope that answers your question, and please note that I'm only
voicing my
personal understanding of the term you asked about. I'm not trying to
preach.

Sincerely,
Tom H.
Recovering Alcoholic
DOS 12-31-1979

- - - -

From John B. <jax760@yahoo.com> (jax760 at yahoo.com)

The writer wrote:

"In the Bible, the term "broad highway" is used in Jesus' Sermon on the
Mount."

The phrase as quoted does not appear in the Bible. You can see post 6088 for
the
text and useage from Farnol and decide for yourself if it fits.

God Bless

John B

Matthew 7:12-14 in the King James Version (Authorized Version):

"Therefore all things whatsoever ye would that men should do to you, do ye
even
so to them: for this is the law and the prophets. Enter ye in at the strait
gate: for wide is the gate, and broad is the way, that leadeth to
destruction,
and many there be which go in thereat: because strait is the gate, and
narrow is
the way, which leadeth unto life, and few there be that find it."

keeping silkworth.net online. His server has raised his rates, because so many people are using his site.

- - - -

I am grateful this need has been drawn to my attention by a friend even before I read this posting.

Once one has a PayPal account giving financial support from anywhere in the world only takes a few Mouse Clicks.

It would be helpful to know how much is needed but if all reading this send \$10 or \$20 if they can afford it it must surely help in the short term. Then when we know how the fund stands and how much has been received we can work out how much more we each might send if we can afford it.

I hope this is a link to the PayPal donation page for Silkworth.net

https://www.paypal.com/us/cgi-bin/webscr?cmd=_flow&SESSION=hcnstKzfOHRHmpKkrQxns

[Vq8ejJniqfwTN11bno5WdfLUKFKzC3GZl2fMKu&dispatch=5885d80a13c0db1f8e263663d3faee8d](https://www.paypal.com/us/cgi-bin/webscr?cmd=_flow&SESSION=hcnstKzfOHRHmpKkrQxns&dispatch=5885d80a13c0db1f8e263663d3faee8d)

[f1d2b5c147af55b8d54f2944c97d2a2a](https://www.paypal.com/us/cgi-bin/webscr?cmd=_flow&SESSION=hcnstKzfOHRHmpKkrQxns&dispatch=5885d80a13c0db1f8e263663d3faee8d&dispatch=5885d80a13c0db1f8e263663d3faee8d)

I think it is possible to open account from that link, if one wants to investigate before here is a link to PayPal itself

https://www.paypal.com/uk/cgi-bin/webscr?cmd=_account

The money is needed to be paid to this email address.

jim.myers56@yahoo.com (jim.myers56 at yahoo.com)

+++++

You might like to consider this from:-

http://www.silkworth.net/aahistory/study_aahistory.html

"Why Study A.A. History?"

=====

This article is written by nationally recognized historian and oft-quoted Alcoholics Anonymous archivist Mitchell K.

Why study, or for that matter, even discuss the history of Alcoholics Anonymous? What difference would it make? How could it affect how we live and

work our own individual recovery? Who cares?

In a quote attributed to Carl Sandburg, he summed it up when he wrote; "Whenever a civilization or society declines (or perishes) there is always one condition present - they forgot where they came from."

This quote, often used by Frank M., Archivist for AA General Services gives a warning to present and future generations of AA members to "Keep It Green."

The Washingtonians, The Oxford Group and others forgot where they came from. They watered-down and made changes to their respective movements which eventually led to their demise. AA members could take notice and begin to learn their roots. The history of AA can be both educational and fascinating and help in making the recovery process a fruitful one.

Bill W. stated in 1940 that of those entering AA, 50 percent never drank again. 25 percent remained sober throughout their lives after experiencing some early difficulties and the remaining 25 percent could not be accounted for. Bill stated that 75 percent of AA members back then got well - they recovered.

Group records indicate that in Cleveland, Ohio there was a 93 percent success rate for recovery in the early 1940's. Could these astounding figures be attributed to the fact that only low-bottom alcoholics came into AA? Could they be attributed to the lack of multiple addictions? We think not.

Early records indicate that though a great number of early members were considered as low-bottom, there were many who entered AA before losing everything. Both Dr. Bob and Bill had difficulties with drugs other than alcohol. Bill struggled with these problems until his death in 1971."

|||||

+++Message 7167. Re: More problems keeping silkworth.net online
From: Jim Myers 2/12/2011 2:48:00 AM

|||||

Thank you AAHistoryLovers for the post about the new problem facing silkworth.net!

Just to keep you good folks up to date, I am working with doteasy.com to meet their demands to keep silkworth.net online.

I have temporarily disabled all mp3 and avi files on silkworth.net until I can

find an affordable solution, hoping that doteasy.com will allow me to stay online till I find a solution. I have sent them a message similar to this one in hopes that I get a positive response from them.

I am researching online to see what may help in resolving the current hosting problem. The last message I received from them, they indicated silkworth.net needs its own dedicated server due to the tremendous amount of traffic. This research may take a little time but I am confident that a solution will be found.

Monetarily, I am not in a good position to do what doteasy.com mentioned I should do, so I am searching the internet for alternatives.

The ideal solution would be that I purchase my own server and host silkworth.net from that server here in my home. At the moment, I am not sure how that should be set up and I am not sure how that would effect my service with my Time Warner Road Runner high speed service.

I thank all of you for your continued support!

Yours in service,
Jim M,
<http://www.silkworth.net/>

ORIGINAL MESSAGE FROM MY WEB SERVER:

From: Doteasy <DoNotReply@doteasy.com>
To: jim.myers56@yahoo.com
Date: Thursday, February 3, 2011, 3:00 PM

Hello James,

It has come to our attention that your account (silkworth.net) used a lot of traffic with your MP3 download. Your account has used up 24GB of traffic in just 2 days.

Please note that you are responsible for ensuring that your use of the service does not consume excessive system or network resources that disrupts the normal use of the service through, but not limited to, spawning multiple processes, consuming excessive amounts of memory, CPU or bandwidth usage.

- <http://www.doteasy.com/Terms/index.cfm?T=TAC#14>

Also, please note that our shared hosting server is not meant to act as a

As for the upgrade, I would look into other companies as well to see what they do. I use godaddy and about to move some sites to ipage. I would be using both hostings for different types of sites. I would be keeping AAStuff.com and WhenManListens.com at my Dovewind package. You may want to look into both of them as well. You might be surprised on some deals you might be able to find.

In addition to godaddy and ipage, you may want to look into hostgater and fatcow. I looked into those ones as well but this was like 6 months ago and I wasn't looking into a dedicated server.

Also, I don't know if streaming using more band width than a simple downloaded file, but if it does, maybe you can eliminate streaming and go with just downloads and they can play them after it is loaded.

Anyway, If you don't have multiple domains, we still might be able to work something out.

Peter

- - - -

From: pete kopcsak <greatcir@gmail.com> (greatcir at gmail.com)

Can one charge for MP3 downloads and have some cash left over to pay the rest of the bill?

- - - -

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

Why not pass the basket, 7th Tradition? Clyde G.

- - - -

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

My only question is what is the cost to keep this site going? I have made donations over the last couple of years. Maybe what I thought was a good donation was not even a drop in the bucket. Has been my experience when AA members are given a need in dollar amounts the need is usually met.

Thanks

Charles from Wisconsin

- - - -

From: "bent_christensen5" <bent_christensen5@yahoo.com> (bent_christensen5

BitTorrent is a distributed file distribution technology. Yes, "distributed distribution". When you download a file using BitTorrent, the file is actually broken up into chunk that your BitTorrent client program then downloads and reassembles into the final file as the pieces arrive. To over-simplify, what makes it interesting are two things:

The different chunks you download can all be coming from different machines.

A BitTorrent client will connect to many other BitTorrent clients and download several chunks at once, in random order. In the long run this makes the protocol fairly efficient, and very nicely scalable - the more BitTorrent clients that are serving up a given file, the faster other clients can download it.

As you start collecting chunks of the file, your BitTorrent client will start making those chunks available for downloading to other BitTorrent clients, and will become a part of the peer-to-peer file distribution network.

The ".torrent" file is simply the bootstrap for this whole process. You download that normally, for example in your web browser, and then it is read by your BitTorrent client. It has the information that the BitTorrent client then uses to begin to locate other BitTorrent clients that are serving up the file you're interested in.

"Torrent" is sometimes used to refer to the file being shared using BitTorrent, but a ".torrent" file is a specific file with specific information that is used to bootstrap the file download.

Note I haven't talked at all about what kinds of files are actually being downloaded. That's because the answer is "any". Typically the types of files being shared using BitTorrent are large - audio files, video files and programs.

But just saying "a torrent" doesn't tell you what it is or what you can do with it.

Let's get concrete. Let's say you've discovered that some "Public Domain Movie" is available via a torrent. You download the ".torrent" file, and open it in your BitTorrent client. It then goes out to the internet, locates other BitTorrent clients that are serving up that file, and begins downloading all the various chunks until it has a complete copy of the file. When it's all done, you'll end up with something like a "PublicDomainMovie.avi" file. Or ".mpg", ".mov" or something else. What you then do with that file is up to you. Yep,

*"Prohs said Mrs. Jorgensen worked at first as a counselor to women alcoholics in the County Jail, then, with the help of officials in the Los Angeles County Sheriff's Department, started Friendly House."

Here is a personal anecdote about Bea Jorgensen and the Friendly House if you all don't mind. I was a newcomer in 1972, living in Laguna Beach Cal. I was down on my luck and making \$2 per hour as a house painter. I was the most inept painter on the crew but I was getting by somehow. What few possessions I still had when I got sober were gone. Apartment, furniture, nice job, car, money...I lost it all, mainly due to a big case of sober self will run riot.

I got a new sponsor and started into the steps in earnest. I hoped to some day I might get another car, but calling for rides and hitching lifts after meetings was getting me where I needed to go. As I moved through the steps my life began to calm down. One day my sponsor told me that he heard the Friendly House in Los Angeles was getting a new car and that the old one, a Chevy Nova, was for sale. Price \$200. I knew I could put the money together and I asked him if he would drive me up to L.A.

The Friendly House was a big old house somewhere near downtown and was the first woman's halfway house in L.A. They told me Bea Jorgensen was the person I should see; she was the manager or something. I figured I would check out the car, kick the tires, look under the hood, find a few things that were wrong, and haggle a better price.

I was wrong. Bea asked me into her office, sat me down, and started to ask me questions. She began grilling me in a nice way, as to what step was I working, who was my sponsor, what home group did I belong to, how many meetings was I going to, how long since my last drink... her questions went on and on. What the heck does all this have to do with buying a car, I wondered. Somewhere in the process, my plan of haggling price went out the window. I was the one being inspected, not the car. It began to dawn on me that she wanted to know if I good enough for their car, and not the other way around.

At the end of the interview she leaned back in her chair and told me ok, I had passed muster, and I could buy the car, it would be \$200. Did I want to see it? By that point I was thoroughly buffaloed. This had not gone the way I planned. I told Bea, no, not necessary, I will take it. I gave her the money and she handed me the keys and told me where it was parked. That was the last I saw of Bea and the first I saw of the car. She made a big impression on me and taught me something that day about trust. We AA's march to the tune of a different drummer. Her knowing whether I was walking the walk was more important than money, and strangely enough, it kinda made sense to me.

That little Chevy Nova opened many doors for me. (Bald tires were a problem but at a meeting I ran into someone who had a gas station and he sold used tires. He gave me a set for only \$15 each and got me fixed up) A good job came my way; a man who was sober for 15 years was going to train a salesman and looking for someone on the program. I went to see him and he hired me. He taught me a new trade and my little Chevy Nova took me around to my customers and I prospered. I went on to enjoy a business career spanning 30 years from that humble beginning.

I heard afterward that that Bea's story was being made for TV and that she was becoming famous or something, but from my meeting with her, I knew she was not a "Hollywood" type. Bea was a woman of principle, a sober AA member doing service for her fellow woman as best she could. There is a lot to admire about Beatrice Jorgensen.

Yours in AA,

John M
Early Risers Group
Burlington Vermont US
DOS Dec 7 1971

*

*On Sun, Feb 13, 2011 at 1:47 PM, ckbudnick <cbudnick@nc.rr.com> wrote:

*

>

> * *

>

> *Greetings!

>

> I'm posting this with the hopes that some people may information or leads.

> * *

>

> Along with a couple of friends, we have been researching the transmission
> of the program of Alcoholics Anonymous during the late 40's and 50's to
> straight addicts and those who had "dual problems" (alcohol and other
> drugs). We have also been researching AA's response to the growing number
> of

> straight addicts and dual problem members who were joining Alcoholics
> Anonymous.* *

>

> We've discovered that the expansion of twelfth step work to jails and
> prisons by some early members played a major role in facilitating the
> increased interest in Alcoholics Anonymous by those who were not
> "simon-pure
> alcoholics" (to borrow and expression we've read).* *

>

> One early member of AA in Southern California who was a pioneer in this
> area was a man named Jack Prohs. I believe that he passed away in 2002
> with

> over 50 years of sobriety. We are interested in finding out if anyone knew
> him or knew if he had children who we might be able to interview.* *

>

> There is an article in the LA Times (1985) where Jack Prohs talks about
> the

> passing of Beatrice Jorgensen.* *

>

> "Prohs said Mrs. Jorgensen worked at first as a counselor to women
> alcoholics in the County Jail, then, with the help of officials in the Los
> Angeles County Sheriff's Department, started Friendly House."* *

>

> Does anyone know if Beatrice Jorgensen was previously Beatrice Follett?* *

>

When he had been sober less than two years, Roberto's renowned but aged mother became ill. Roberto, who had squandered a sizeable amount of his mother's money during his drinking, now felt he owed her great amends, so he went with her to a family villa in the country, where he remained at her side until she died. During these two years of isolation and devotion, Roberto says, "What did I have to do, but translate the Big Book into Italian?" With the help of other fledgling A.A.'s, Roberto then spearheaded an effort to publish the Italian Big Book (with financial assistance from A.A. World Services). He brought the first copy with him to the International Convention in New Orleans in 1980, where he presented it to Lois W. In his brief presentation talk, he announced proudly that Italy then had seven A.A. groups.

Upon his return, he went through his native country like a Johnny Appleseed, sowing A.A. groups everywhere. In Rome, Carlo E., a wealthy businessman, joined up and used his own money to underwrite the translating and publishing of all the A.A. literature into Italian and the opening of a General Service Office to augment the intergroup which had already been established. A General Service Board was formed in October 1979, and after a great deal of controversy and several false starts, the first General Service Conference was held in 1984. By 1985, with appropriate gratitude for his part in getting Italian A.A. off to a flying start, Carlo E. was persuaded to halt his personal financial support and make the groups more reliant on their own contributions.

In the autumn of 1985, Italian A.A. held its own convention to celebrate the 50th Anniversary of A.A.'s founding. About 700 spirited A.A.'s and their families turned up for the gathering, which was held in the Adriatic resort town of Rimini, where they heard Bob P., G.S.O. general manager, with Roberto C. translating the talk. At that time, there were over 100 A.A. groups in Italy, with new ones forming almost every day, and membership totaled over 4,000.

|||||

++++Message 7182. Re: Clarence S and Fort Knox
From: James Blair 2/22/2011 10:51:00 PM

|||||

I took a quick look at the Cleveland Central Bulletins and in the December 1942 issue a letter from Clarence Snyder was published. He stated that he had very little personal time but that he had been asked to speak at a meeting in Louisville and had been granted special leave for the occasion.

He also mentioned that the Louisville AA's had been bringing fellows to Ft. Knox to have him speak to them on a personal basis.

Hope this helps.

Jim B.

- - - -

Original message:

>I am currently stationed at Fort Knox, and as an AA history lover, I am
>interested in Clarence's time here at Fort Knox for officer training
>recorded in "How It Worked" chapter 6. The letter from the Louisville AA
>office invited him to the meeting at 3rd and Kentucky St. The distance he
>would have had to travel to the meeting from Fort Knox was equivalent to
>going from Cleveland to Akron.

> I am curious to know, did Clarence ever write back, attend the group, or
> otherwise interact with AA in Kentucky during his training?

=====

+++Message 7183. Rule 62 and the AA treatment center
described in Tradition 4
From: The Wilsons 2/18/2011 4:55:00 PM

=====

In the book The Twelve Steps and Twelve Traditions, Tradition 4 talks
about the setup of an AA service complex: a treatment center that would
provide
financial aid, medical care, recovery help etc.

It also talks about 61 rules that were drawn up. A fellow at a meeting the
other
night said that he recalled that at one time he thought he saw a list of 108
different rules that came from various groups.

Was the AA treatment center really started somewhere? Where was it at?

So we have the list of 61 rules?

Bob Wilson
Port Orchard, Washington

=====

+++Message 7184. Re: Rule 62 and the AA treatment
center described in Tradition 4
From: Glenn Chesnut 2/23/2011 3:06:00 PM

=====

Rule 62 and Wombley's Clapboard Factory

Twelve Steps & Twelve Traditions pp. 147-149:
Rule No. 62, "Don't take yourself too damn seriously."

Message 2324 from "Mark Morse" <markm@eauclaire.lib.wi.us>
(markm at eauclaire.lib.wi.us)

Wombley's clapboard factory

Regarding the "explosion in Wombly's Clapboard Factory," there was an Edgar Wombly, Chemist, in Chittenden County, Vermont, before the turn of the century.

The Mad River Valley, which housed such early clapboard mills as that of the Ward family first in Duxbury, then in Moretown, ran through Chittenden county.

Message 1610 from Jim Blair <jblair@videotron.ca>
(jblair at videotron.ca)

I had a discussion with Ozzie Lepper who runs the Wison House in East Dorset and he claims that the foundations of the clapboard factory can still be seen.

The full story, pp. 147-149 from the chapter in the Twelve Steps & Twelve Traditions on the Fourth Tradition ("Each group should be autonomous except in matters affecting other groups or A.A. as a whole"):

Every group had the right to be wrong.

When A.A. was still young, lots of eager groups were forming. In a town we'll call Middleton, a real crackerjack had started up. The townspeople were

as hot as firecrackers about it. Stargazing, the elders dreamed of innovations. They figured the town needed a great big alcoholic center, a kind

of pilot plant A.A. groups could duplicate everywhere. Beginning on the ground

floor there would be a club; in the second story they would sober up drunks and

hand them currency for the back debts; the third deck would house and educational project - quite controversial, of course. In imagination the gleaming center was to go up several stories more, but three would do for a start. This would all take a lot of money - other people's money. Believe it or not, wealthy townsfolk bought the idea.

There were, though, a few conservative dissenters among the alcoholics. they wrote the Foundation*, A.A.'s headquarters in New York, wanting to know about this sort of streamlining. They understood that the elders, just to nail

things down good, were about to apply to the Foundation for a charter. These few were disturbed and skeptical.

[*In 1954, the name of the Alcoholic Foundation, Inc., was changed to the General Service Board of Alcoholics Anonymous, Inc., and the Foundation office

is now the General Service Office.]

Of course, there was a promoter in the deal - a super-promoter. By his eloquence he allayed all fears, despite advice from the Foundation that it could

issue no charter, and that ventures which mixed an A.A. group with medication

and education had come to sticky ends elsewhere. To make things safer, the promoter organized three corporations and became president of them all.

Freshly

painted, the new center shone. The warmth of it all spread through the town.
 Soon things began to hum. to insure foolproof, continuous operation,
 sixty-one
 rules and regulations were adopted.
 But alas, this bright scene was not long in darkening. Confusion replaced
 serenity. It was found that some drunks yearned for education, but doubted
 if
 they were alcoholics. The personality defects of others could be cured maybe
 with a loan. Some were club-minded, but it was just a question of taking
 care
 of the lonely heart. Sometimes the swarming applicants would go for all
 three
 floors. Some would start at the top and come through to the bottom, becoming
 club members; others started in the club, pitched a binge, were
 hospitalized,
 then graduated to education on the third floor. It was a beehive of
 activity,
 all right, but unlike a beehive, it was confusion compounded. An A.A. group,
 as
 such, simply couldn't handle this sort of project. All too late that was
 discovered. Then came the inevitable explosion - something like that day the
 boiler burst in Wombly's Clapboard Factory. A chill chokedamp of fear and
 frustration fell over the group.
 When that lifted, a wonderful thing had happened. The head promoter wrote
 the Foundation office. He said he wished he'd paid attention to A.A.
 experience. Then he did something else that was to become an A.A. classic.
 It
 all went on a little card about golf-score size. The cover read: "Middleton
 Group #1. Rule #62." Once the card was unfolded, a single pungent sentence
 leaped to the eye: "Don't take yourself too damn seriously."
 Thus it was that under Tradition Four an A.A. group had exercised its right
 to be wrong.

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++++Message 7185. Parkhurst relatives
 From: Corey 2/18/2011 6:28:00 PM

=====

If you know of any of Hank Parkhurst's relatives or are one would you have
 them
 contact me asap? We need your help. THX!

Corey F.
 <erb2b@yahoo.com> (erb2b at yahoo.com)
 THX!

=====

++++Message 7186. Joe Quinn
 From: WendiT 2/18/2011 7:34:00 PM

=====

When

he went back to make amends to him, the priest told him that to make amends he should read it every day. So he agreed, his living amends then was to read the bible every day.

Blessed Be

Phillip

- - - -

From: john wikelius <justjohn1431946@yahoo.com> (justjohn1431946 at yahoo.com)

I have equated it to paying forward. There are those who I cannot make a direct amend to because of time, death etc. By showing kindness and compassion to those I encounter today I feel that is making a living amends. Also I feel that "Actions speak louder than words" thus showing folks of my sincerety is much more profitable than trying to convince them verbally.

- - - -

From: bob gordon <bob34g@gmail.com> (bob34g at gmail.com)

Even though I live in Canada an old timer explained it once to me this way. The US Constitution has amendments, but when they changed the practice of politics they did not say sorry. The 19th Amendment grants women the vote it doesn't say sorry we didn't allow you to vote back in the old days. In the same way he told me amends were living changed behaviour not simply apologizing for past misdeeds

Bob Gordon
34 North Street, Guelph, ON
CANADA N1H 8N5
SMS 5193626709

- - - -

From: intuited <intuited@earthlink.net> (intuited at earthlink.net)

When I do a living amends I am functioning in guidance to make like the very best for the other person(s) that I have harmed. Apologizing or showing that I was aware and sorry isn't enough. I need to be impeccable in my present and future behavior.

Amelia

provides the IIS server, FTP and email capabilities.

The problem is bandwidth as you mentioned. For audio and video files they will eat up bandwidth quickly and virtually all home connections available will not be able to handle them reasonably. That is the reason hosting services are best because they provide a much higher level of bandwidth than home connections do.

Hopefully there are several members on this group who are helping with small contributions to PayPal.

Jim

|||||

++++Message 7197. Re: More problems keeping
silkworth.net online
From: Jim M 3/2/2011 2:52:00 AM

|||||

Update: Silkworth.net is being moved, at the request of my previous hosting provider (doteasy.com), to its partner company In2net.com, to handle the traffic, including Audio and Video files. The site will be fully restored within the next few days - give or take.

I am in agreement with Jim -- Silkworth.net is in the process of being moved to a Virtual Private Server to handle the traffic to silkworth.net. After much research and my own lack of experience, Shakey Mike, Mitchell K, and I felt this was the best course of action.

Within the next few days, on the index page of silkworth.net, operational costs for silkworth.net, as well as Pay Pal donations to date, how the funds were used, as well as the renewal dates for the domain name and hosting services, will be posted at all times.

For all of you who have supported silkworth.net with your generous Pay Pal donations and other means, we -- Mike, Mitch and myself -- express much gratitude to you for your continued support of silkworth.net. Make no mistake about it, it could not have been done without you.

Yours in service,
Jim M

- - - -

From: James Bliss <james.bliss@comcast.net>
Subject: Re: More problems keeping silkworth.net online

to be all things to all people to increase membership, but Joe Quinn would tell you, A.A. is for alcoholics! I will not buy a new edition until we get back to our roots of pure alcoholism.

In Fellowship,

Doug

- - - -

From: Shakey Mike <shakey1aa@yahoo.com> (shakey1aa at yahoo.com)

There are hundreds of thousands. That is why local archives are so important to preserving our fellowship. We need to document their individual AA story and their AA service involvement.

Yours in Service
Shakey Mike Gwartz
Hardcore Group
See you in Montana in September
(15th National Archives Workshop)

- - - -

From: John Moore <contact.johnmoore@gmail.com> (contact.johnmoore at gmail.com)

Hi Wendi

I am sending to your email address a brief memoir written by my good buddy Vaun I. in California. Vaun talks about Joe Q who 12 stepped him, in a story he wrote for the Orange County AA publication The Lifeline.

I am also sending to you via email a copy of the poem "Touch of the Master's Hand". Joe recited it by heart at the end of every talk he gave. I always found it stirring.

I will write up my own recollections for you, Wendi, and get to you this week.

All the best,
John Moore
South Burlington, Vermont

- - - -

The Touch of the Master's Hand

It was battered and scarred,
And the auctioneer thought it
hardly worth his while

To waste his time on the old violin,
but he held it up with a smile.

"What am I bid, good people", he cried,
"Who starts the bidding for me?"
"One dollar, one dollar, Do I hear two?"
"Two dollars, who makes it three?"
"Three dollars once, three dollars twice, going for three,"

But, No,
From the room far back a gray bearded man
Came forward and picked up the bow,
Then wiping the dust from the old violin
And tightening up the strings,
He played a melody, pure and sweet
As sweet as the angel sings.

The music ceased and the auctioneer
With a voice that was quiet and low,
Said "What now am I bid for this old violin?"
As he held it aloft with its' bow.

"One thousand, one thousand, Do I hear two?"
"Two thousand, Who makes it three?"
"Three thousand once, three thousand twice,
Going and gone", said he.

The audience cheered,
But some of them cried,
"We just don't understand."
"What changed its' worth?"
Swift came the reply.
"The Touch of the Masters Hand."

And many a man with life out of tune
All battered with bourbon and gin
Is auctioned cheap to a thoughtless crowd
Much like that old violin

A mess of pottage, a glass of wine,
A game and he travels on.
He is going once, he is going twice,
He is going and almost gone.

But the Master comes,
And the foolish crowd never can quite understand,
The worth of a soul and the change that is wrought
By the Touch of the Masters' Hand.

-- Myra Brooks Welch

From: Amelia (intuited), Allan Gengler, paddymur, Rob M. (hjfree), and Bill Lash
(barefootbill)

- - - -

From: intuited <intuited@earthlink.net> (intuited at earthlink.net)

I apologize. I could have been clearer about my question on changing the steps.

After the Big Book was published were there ongoing disagreements about the wording in the steps? Did some meetings change them, and if so, how was this handled by local intergroups or GSO? Did the General Service Conference develop any policy to deal with local groups who might change them? I am aware

of two groups who have significantly revised steps and I am curious about the

history of the phenomenon. Hope this is clearer. Thanks, Amelia

- - - -

From: "Allan Gengler" <agengler@wk.net> (agengler at wk.net)

Steps 3, 7, 8 and 12 were changed from the original manuscript.

Is that what you mean?

- - - -

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

Amelia--

They changed the 12th Step from "having had a Spiritual experience ..." to read

"having had a Spiritual awakening..." The feeling was that not everyone would

have and 'experience' like Bill W. did. Most of us get it gradually.

--Pat

- - - -

From: "hjfree2001" <hjfree@fuse.net> (hjfree at fuse.net)

I was at a meeting in a suburb north of Baltimore, when they read the 12 steps

they substituted substances for alcohol in step 1, I was so disheartened I almost left.

I have been to meetings in 45 of the 50 states and it is a comfort to walk in,

be able reminisce with a group of strangers and have the same readings, everywhere but that one.

least three quarters of those responding must approve the change before it can be made.

See "ArtSheehan" <ArtSheehan@msn.com> Date: Sat Dec 3, 2005

As Arthur puts it: "The Conference Advisory Action makes any change whatsoever to the Steps, Traditions, Concepts and Warranties a virtual impossibility (even so much as adding or removing a comma)."

See also Message #5700 from "Arthur S" <ArtSheehan@msn.com>

"3/4 of the registered groups permission" applies to the Steps, Traditions and Article 12 of the Permanent Conference Charter (i.e. the 6 "Warranties" which are also Concept 12) per advisory action of the 1976 Conference (which also approved the 3rd edition Big Book).

- - - -

A further comment from Glenn C: I would like to add that the interpretation of what the twelve steps and twelve traditions mean cannot be done by narrow word chopping and pseudo-logical arguments. They have to be interpreted in terms of the historical precedents which were set back in the early AA period.

So for example, it is illegitimate to try to argue that, since the steps referred to "God as we understood Him," everyone in AA had to use the word "God" at all times, and that no one in AA was allowed even to use a term like "Higher Power," let alone be an atheist or agnostic. The reason why this was not valid was because the historical tradition records that the words "as we understood Him" were inserted to allow the early AA member who was an atheist to remain a member of the group.

And similar ground rules apply to the wording of the Twelve Traditions. What specific kinds of things were actually regarded as anonymity breaks in earliest AA history? We must look at the actual examples of things that were forbidden, BUT ALSO things that nobody worried about. What was meant by a "promoter" back during that period (remembering the Rule 62 story)? Or in other words, in the historical context of that period, "attraction rather than promotion" was not a rule forbidding AA members from getting articles about AA put in their

local newspapers and that sort of thing (as long as pictures of their faces and their last names were kept out of it, of course!) What specific things happened which Tradition Six was directed against? (In this case, it was things like Bill W. and Dr. Bob's names being put on the letterhead of Marty Mann's National Council on Alcoholism as official supporters of her group.)

Glenn C. (South Bend, Indiana)

P.S. But to answer another part of Amelia's question, what can actually be done to an individual AA group which tries to re-word one of the twelve steps? The worst sanction that could be applied would be to remove the list of that group's meetings from the local intergroup published meeting schedule. And personally, I've never known that to be done to an AA group.

In AA, we DO NOT burn people at the stake, or chop off their heads in the town square, or hold Salem-type witch trials!

Nor -- my own personal opinion here -- do sensible AA people stand around conducting nit-picking arguments over things like how many angels can stand on the head of a pin, or trying to invent dozens of new rules about exactly how you are allowed to introduce yourself at a meeting, or whether an AA conference can accept a dollar (to help pay for their coffee) from Al-Anons who are also attending, and that sort of thing. This last paragraph is just me though!

- - - -

CHANGES TO STEP TWELVE:

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

Changes to the Big Book 1st Edition - 2nd Printing:

>> P72-L03, Spiritual Experience to Awakening.
>> Added footnote "see Appendix II", p35, 38, 72.
>> Added Appendix II - Spiritual Experience, p399.

- - - -

CHANGES TO STEP TWELVE:

The series of changes in the wording of Step 12:

From: "ArtSheehan" <ArtSheehan@msn.com> Date: Sat Dec 3, 2005

Subject: RE: [AAHistoryLovers] Changing "those" to "these" in 12th step wording

In March 1941, the wording of Step 12 was changed in the 2nd printing of the 1st edition Big Book. The term "spiritual experience" was changed to "spiritual awakening" and the term "as the result of these steps" was changed to "as the result of those steps."

An appendix titled "Spiritual Experience" was also added to the Big Book in the 2nd printing of the 1st edition. This was done because many members thought they had to have a sudden and spectacular spiritual experience similar to the one Bill had in Towns Hospital. The appendix emphasized that most spiritual experiences were of the type that the psychologist William James called the "educational variety."

There is a very brief mention of the Step 12 wording change from "experience" to "awakening" in "AA Comes of Age" in the chapter "Religion Looks at Alcoholics Anonymous" by Father Ed Dowling (pg 256). Outside of it, I have been unable to find any further references to the changes in AA literature.

In 1956, the wording of Step 12 changed again in the 2nd printing of the 2nd edition Big Book. The term "as the result of those steps" was restored to its original form of "as the result of these steps."

The 1976 General Service Conference approved publication of the 3rd edition Big Book.

The 1976 Conference also expanded a 1955 provision of the Conference Charter to specify that any change to the Steps, Traditions or Concepts and 6 Warranties of Article 12 of the General Service Conference Charter, would require written approval of 75% of the AA Groups worldwide. The Conference Advisory Action makes any change whatsoever to the Steps, Traditions, Concepts and Warranties a virtual impossibility (even so much as adding or removing a comma).

Cheers
Arthur

Message 3677 from "ArtSheehan" <ArtSheehan@msn.com>
(ArtSheehan at msn.com) Sept. 4, 2006

There were a number of significant changes made to the 2nd printing of the

Anonymous. The Al-anon Fellowship had not been founded yet.)

This building had been purchased and opened as a Clubhouse in the early 40's.

(One of the first--it was a big deal.) As I recall, it had 3 floors -- one with restaurant/catering facilities, one with a bowling alley -- and of course, meeting rooms. It was said that this was the model AA complex talked about in Tradition 4. Could some North Jersey member corroborate/correct this info?

North Jersey has GREAT Archives. Saw the actual "Rule 62" card displayed there, as well as many fliers for events with Bill W. in attendance.

In service,
Cindy Miller

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++++Message 7205. Re: Changes in steps or traditions effectively forbidden since 1976
From: John Lee 3/2/2011 5:25:00 PM

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Glenn,

Since Conference Actions aren't binding on future Conferences, I assume the Conference could always revoke the 75% group approval rule for changing the Steps and Traditions. It's not like the U.S. Constitution, where an Amendment is forever, unless it's repealed by another Amendment or by a Constitutional Convention.

John Lee
Pittsburgh

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++++Message 7206. Re: Alanon, Al-Anon, and Alano
From: Art Boudreault 3/3/2011 1:45:00 PM

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Cindy said: "Workshop held at the 'Alanon Association' club in Newark, NJ. (This name is a contraction of alcoholics Anonymous. The Al-anon Fellowship had not been founded yet.)"

As a matter of history, when Lois W. proposed using the word Alanon, Bill suggested the dash (-) to differentiate these from the A.A. "Alanon" associations. He then wrote to the A.A. Alanon associations and asked them to

in how they are done, what actions are taken, would date to the 12&12, at least, as it can be tracked with written documentation.

Jen

- - - -

From Jon Markle <jon.markle@mac.com>
(jon.markle at mac.com)

The steps are *PRECISELY* the same, word for word in both books.

The *ESSAYS* following each of the Steps are different. Which was INTENTIONAL.

Bill W. had a little more time under his belt when he penned the 12x12, thus he had a vastly additional ESH [Experience, Strength, Hope] on what to say in regard to how they might be approached.

The 12x12 was never meant to replace the Big Book. The 12x12 was, however, meant to augment the Big Book, and give a more broad perspective and instruction about the process of working the Steps, because the author had a better understanding of How it Works by then.

In the Foreword, pg 17, of the 12x12: "The book 'Alcoholics Anonymous' became the basic text of the Fellowship, and it still is. This present volume [the 12x12] proposes to broaden and deepen the understanding of the Twelve Steps as first written in the earlier work."

So, we can look at the 12x12 as adjunct to our study of the steps, not a replacement for the Big Book (by any stretch of the imagination).

Jon Markle
Raleigh, North Carolina

P.S. It was here on AAHistoryLovers, years ago, I believe, that I learned it was NOT A REQUIREMENT for any AA group to adhere or subscribe to the 12 Traditions. It's one of those autonomous things that makes AA so uniquely different from any other system of people. No one can force us to sign on to those Traditions if we do not want to.

At first I was in total denial, disbelief; appalled at this suggestion. Now, I'm not so sure about this "loophole". Seeing how the Traditions are somehow used, in some areas, by some groups, to abuse and beat up on other groups.

We alcoholics, even though sober, can be SOB's.

5. We share our inventory with our Greater Power and another person without the need for self-recrimination, knowing that in naming our shadow we will open our hearts.

6. Were entirely ready to have our Greater Power remove all these obstacles and give up the need to be perfect.

7. Humbly asked our Greater Power to help us let go of all our distractions from the divine that manifest in negative and self destructive patterns of thought and behavior.

8. Made a list of all the persons we have harmed while attempting to fill the void, and became willing to make amends to them all, forgiving them and ourselves.

9. Made direct amends to those we have harmed except when to do so would injure them or others. When making direct amends would cause harm, we make the amends through a ritual or ceremony that honors the other and ourselves.

10. Continue to take personal inventory daily, as an act of reverence, committing to our personal growth and when we are wrong, promptly admit it and lovingly accept responsibility for our mistakes. We also admitted when our boundaries have been violated and choose to fearlessly and lovingly tell the truth to free ourselves and others from the bondage of inauthentic living.

11. Grow through prayer and meditation to improve our conscious contact with our inner Greater Power, praying only for knowledge of our Greater Power's will for us and the love and strength to carry that out in our daily lives by the practice of acting from love rather than fear.

12. As a result of these steps, we reach a greater understanding of our true selves and are able to carry the message of recovery and discovery in our daily lives. We may then live the passionate dance of co-creating our lives through the synthesis of our will and the will and wisdom of our inner Divine Spirit.

Adapted from the teaching of Alcoholics Anonymous, Codependents Anonymous and Humans Anonymous.

This expansion of the 12 Steps is lovingly offered from the participants and staff of Venus Rising to give hope and strength to

childhood (they didn't have the right clothes to fit in at school, one of their parents was an alcoholic, one of their parents died, they were the victims of abuse, or whatever) where they stopped developing emotionally past that age. So you had a grown man or woman still throwing two-year-old temper tantrums or acting like an extremely obnoxious and out-of-control thirteen-year-old or something of the sort. Sometimes the alcoholic drinking started at that age, sometimes it did not begin until they were older.

But they needed something like a good family -- one filled with wise father and mother figures, people who could act like good older brothers and sisters, and wise old grandparents and uncles and aunts -- who could gently and lovingly help them grow up emotionally. This was what the AA fellowship did -- it was the AA fellowship which healed.*

You can read a short version of their teaching about alcoholism in Kenneth G. Merrill, "Drunks Are a Mess," published in a magazine for recovering alcoholics in prison, as part of a program (which he had himself helped start) for alcoholic convicts at the Indiana state penitentiary at Michigan City -- the second most famous early AA prison group, which had a 75% success rate when Ken and his people from South Bend were sponsoring it).

<http://hindsfoot.org/nsbend2.html>

Also see <http://hindsfoot.org/NSBend3.html>

and <http://hindsfoot.org/NSBend1.html>

It is called the Lackland-Long Beach method, because Bill Swegan developed the full-fledged version of the recovery program at Lackland Air Force Base in San Antonio, Texas, in 1953. Two other famous figures from AA history -- psychiatrist Dr. Joseph J. Zuska and AA member Dick Jewell -- gave Swegan's method further development in the mid 1960's at the Long Beach Naval Station in California.

Nancy Olson (the founder of the AAHistoryLovers) talked about Joe Zuska and Dick Jewell in her book "With a Lot of Help from Our Friends":

<http://hindsfoot.org/kNO1.html>

Joe Zuska is still to this day one of the truly great and most beloved AA heroes

in that part of California.

Bill Swegan wrote about his own experiences in a book which was originally entitled "On the Military Firing Line in the Alcoholism Treatment Program."

It is currently being re-issued in a second edition, to be entitled simply "The Psychology of Alcoholism."

THE BLURB ON THE BACK OF THE BOOK WILL READ:

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William E. Swegan ("Sgt. Bill") was the major spokesman for the psychological wing of early Alcoholics Anonymous—that group within the newborn A.A. movement of the 1930's, 40's and 50's which stressed the psychotherapeutic side of the twelve step program instead of the spiritual side. This book is Swegan's major work, in which he lays out the psychiatric theories which formed the foundation of that variety of A.A. thought. He also talks about his association with Mrs. Marty Mann, Yev Gardner, E. M. Jellinek at the Yale School of Alcohol Studies, Bill Dotson (A.A. No. 3) and Searcy Whaley, in addition to recording his memories of the year he spent observing Sister Ignatia at work at St. Thomas Hospital in Akron.

In 1953 Sgt. Bill teamed up with famous American psychiatrist Louis Jolyon "Jolly" West at Lackland Air Force Base in San Antonio, Texas, to develop a method of alcoholism treatment (given further development in the mid 1960s by Dr. Joseph J. Zuska and Dick Jewell at Long Beach Naval Station) called the Lackland-Long Beach Model. It became one of the three basic types of A.A.-oriented alcoholism treatment program, along with the Minnesota Model and Sister Ignatia's more spiritually oriented approach.

Sgt. Bill does not just talk psychiatric theories in this book. He uses his own life story to show how traumatic loss, poverty, inadequate self-esteem, envy, self-pity and rage can drive children and youths into isolationism, rebellion, self-sabotage, and ultimately the descent into uncontrollable alcoholism or drug addiction. But in his humanistic understanding of the twelve step program he also shows us how to make use of the healing power of the spirit of Love and Service to our fellow human beings to restore ourselves to new life.

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For more information see:

WORLD SERVICE BOARD OF TRUSTEES BULLETIN #13

This article was generated by the Narcotics Anonymous World Service Board of Trustees in November 1985 in response to the needs of their fellowship. This bulletin was revised during the 1995-1996 conference year.

The question of just how Narcotics Anonymous relates to all other fellowships and organizations is one which may generate controversy within our fellowship.

In spite of the fact that we have a stated policy of "cooperation, not affiliation" with outside organizations confusion remains. One such sensitive issue involves our relationship to the Fellowship of Alcoholics Anonymous. Letters have been received by the World Service Board of Trustees asking a variety of questions about this relationship.

Narcotics Anonymous is modeled after Alcoholics Anonymous. Nearly every NA community in existence has leaned to some degree on AA in its formative stages.

Our relation-ship with that fellowship over the years has been very real and dynamic. Our fellowship itself sprang from the turmoil within AA over what to do with the addicts knocking on its doors. We will look at our roots for some perspective on our current relationship to AA.

Bill W, one of AA's co-founders, often said that one of AA's greatest strengths is its single-minded focus on one thing and one thing only. By limiting its primary purpose to carrying the message to alcoholics, and avoiding all other activities, AA is able to do that one thing supremely well. The atmosphere of identification is preserved by that purity of focus, and alcoholics get help.

From very early on, AA was confronted by a perplexing problem: "What do we do with drug addicts? We want to keep our focus on alcohol so the alcoholic hears the message, but these addicts come in here talking about drugs, inadvertently weakening our atmosphere of identification." The steps were written, the Big Book was written—what were they supposed to do, rewrite it all? Allow the atmosphere of identification to get blurry so that no one got a clear sense of belonging? Kick these dying people back out into the streets? The problem must have been a tremendous one for them.

When they finally studied the problem carefully and took a stand in their literature, the solution they outlined possessed their characteristic common sense and wisdom. They pledged their support in a spirit of "cooperation,

not affiliation." This farsighted solution to a difficult concern paved the way for the development of the Narcotics Anonymous Fellowship.

But still, the problem that they wished to avoid would have to be addressed by any group that tried to adapt AA's program of recovery to drug addicts. How do you achieve the atmosphere of identification so necessary for surrender and recovery if you let all different kinds of addicts in? Can someone with a heroin problem relate to someone with an alcohol or marijuana or Valium problem? How will you ever achieve the unity that the First Tradition says is necessary for recovery? Our fellowship inherited a tough dilemma.

For some perspective on how we handled that dilemma, one more look at AA history is helpful. Another thing Bill W. frequently wrote and spoke about was what he called the "tenstrike" of AA—the wording of the Third and Eleventh Steps. The whole area of spirituality versus religion was as perplexing for them as unity was for us. Bill liked to recount that the simple addition of the words "as we understood Him" after the word "God" killed that controversy in one chop. An issue that had the potential to divide and destroy AA was converted into the cornerstone of the program by that simple turn of phrase.

As the founders of Narcotics Anonymous adapted our steps, they came up with a "tenstrike" of perhaps equal importance. Rather than converting the First Step in a natural, logical way ("we admitted that we were powerless over drugs..."), they made a radical change in that step. They wrote, "We admitted that we were powerless over our addiction..." Drugs are a varied group of substances, the use of any of which is but a symptom of our disease. When addicts gather and focus on drugs, they are usually focusing on their differences, because each of us used a different drug or combination of drugs. The one thing that we all share is the disease of addiction. With that single turn of a phrase, the foundation of the Narcotics Anonymous Fellowship was laid.

Our First Step gives us one focus: our addiction. The wording of Step One also takes the focus of our powerlessness off the symptom and places it on the disease itself. The phrase "powerless over a drug" does not go far enough for most of us in recovery -- the desire to use has been removed -- but "powerless over our addiction" is as relevant to the oldtimer as it is to the newcomer.

Our addiction begins to resurface and cause unmanageability in our thoughts and feelings whenever we become complacent in our program of recovery. This process has nothing to do with "drug of choice." We guard against the recurrence of our drug use by applying our spiritual principles, before a relapse. Our First Step applies regardless of drug of choice and length of clean time. With this "tenstrike" as its foundation, NA has begun to flourish as a major worldwide organization, clearly focusing on addiction..

As any NA community matures in its understanding of its own principles (particularly Step One), an interesting fact emerges. The AA perspective, with its alcohol-oriented language, and the NA approach, with its clear need to shift the focus away from specific drugs, don't mix well. When we try to mix them, we find that we have the same problem as AA had with us all along! When our members identify as "addicts and alcoholics" or talk about "sobriety" and living "clean and sober," the clarity of the NA message is blurred. The implication in this language is that there are two diseases, that one drug is separate from another, so a separate set of terms is needed when discussing addiction. At first glance this seems minor, but our experience clearly shows that the full impact of the NA message is crippled by this subtle semantic confusion.

It has become clear that our common identification, our unity, and our full surrender as addicts depends on a clear understanding of our most fundamental principles: We are powerless over a disease that gets progressively worse when we use any drug. It does not matter what drug was at the center for us when we arrived. Any drug we use will release our disease all over again. We recover from the disease of addiction by applying our Twelve Steps. Our steps are uniquely worded to carry this message clearly, so the rest of our language of recovery must be consistent with our steps. We cannot mix these fundamental principles with those of our parent fellowship without crippling our own message.

Both fellowships have a Sixth Tradition for a reason: to keep each one from being diverted from its own primary purpose. Because of the inherent need of a Twelve Step fellowship to focus on one thing and one thing only, so that it can do that one thing supremely well, each Twelve Step fellowship must stand alone, unaffiliated with everything else. It is in our nature to be separate, to feel separate, and use a separate set of recovery terms, because we each have a

separate, unique primary purpose. The focus of AA is on the alcoholic, and we ought to respect that fellowship's perfect right to adhere to its own traditions and protect its focus. If we cannot use language consistent with that, we ought not go to their meetings and undermine that atmosphere. In the same way, we NA members ought to respect our own primary purpose and identify ourselves at NA meetings simply as addicts, and share in a way that keeps our message clear.

A casual, cursory glance at AA's success in delivering recovery to alcoholics over the years makes it abundantly clear that theirs is a successful program. Their literature, their service structure, the quality of their members' recovery, their sheer numbers, the respect they enjoy from society—these things speak for themselves. Our members ought not embarrass us by adopting a "we're better than them" posture. That can only be counterproductive.

As a fellowship, we must continue to strive to move forward by not stubbornly clinging to one radical extreme or the other. Our members who have been unintentionally blurring the NA message by using drug-specific language such as "sobriety," "alcoholic," "clean and sober," "dope fiend," etc., could help by identifying simply and clearly as addicts, and using the words "clean," "clean time," and "recovery," which imply no particular substance. We all could help by referring to only our own literature at meetings, thereby avoiding any implied endorsement or affiliation. Our principles stand on their own. For the sake of our development as a fellowship and the personal recovery of our members, our approach to the problem of addiction must shine through clearly in what we say and do at meetings.

Our members who have used these arguments to rationalize an anti-AA stand, thereby alienating many sorely needed stable members, would do well to re-evaluate and reconsider the effects of that kind of behavior. Narcotics Anonymous is a spiritual fellowship. Love, tolerance, patience, and cooperation are essential if we are to live our principles.

Let's devote our energies to our personal spiritual development through our own Twelve Steps.

Let's carry our own message clearly. There's a lot of work to be done, and we

standing.

Its job is to provide AAs with a place to visit and enjoy on another's friendship and companionship under the most congenial conditions within our grasp. It endeavors to furnish amusement and diversion for the members and their

families and to serve all members of Alcoholics Anonymous in need of the help

and comfort which comes of group fellowship as practiced in the Movement.

Alanon

functions actively in the rehabilitation of the men and women of AA. The

Alanon

Club directly engages in no AA therapeutic work whatsoever. It adheres rigidly

to the AA tradition as propounded by the Alcoholic Foundation, but it is neither

a "Group" nor a central body in any sense. Purely and simply, it is a recreation

center for the individual members of AA in New Jersey—who own it. Alanon seeks no

rights or jurisdiction in any other unit within the Movement; by the same token,

it is a legally chartered non-profit corporation of New Jersey entirely controlled and operated by its own membership, who annually elect a board of five trustees to manage it. In the event it should ever be liquidated, the proceeds would go to the Foundation.

FACILITIES

The ample club house, measuring 80 feet long by 50 feet wide on a 100 x 100 plot, is fully equipped with club facilities. In the basement are located its

four bowling alleys which are busy seven days a week, the card room, toilets,

heating plant, etc. On the first floor are spacious lounging parlors equipped

with a \$1,999 Television-Radio combination and a grand piano in good condition.

This floor also contains a huge recreation room where three pool tables and a

shuffleboard do yeomen service, and our kitchen and coffee bar, which are in operation from 9:00 A.M. to the closing hour of midnight, (1:00 A.M. Friday and

Saturday nights). A large auditorium seating 400, occupies most of the second

floor, with the ladies' powder room, Intergroup office and storeroom making up the balance.

Maintenance and operation of the club house is handled by a staff of paid workers, under the supervision of the club manager. Owing to the financial obligations involved, the club management finds it necessary to retain control

over major social functions, through the help of members working through committees has proven of great value and is encouraged.

ACTIVITIES

The club is a bedlam of fun-making on weekends, particularly on Saturday

nights.

In fact, a social function is arranged for almost every Saturday night in the year.

Also, special programs are staged on significant holidays, such as Hallowe'en,(sic) Thanksgiving, St. Patrick's Day, Christmas, and highlight of the year, New Year's Eve. These functions are of a wide variety, and include dances, costume parties, card parties, Monte Carlo nights, game nights, musical entertainment, night club floor shows and Broadway-type reviews. Generally, all the talent workers for those affairs are drawn from the club membership. Activity is by no means confined to weekends, however. Every night there is plenty of action, at the pool tables, shuffleboard, television and card room.

Besides, the tables adjoining the coffee bar and the big arm chairs in the parlors are abuzz with AAs in "bull" sessions. It is a rare night that does not count a minimum of 75 to 100 members and twice that number is the usual nightly complement.

FINANCES

The club is on a sound financial basis and boasts of a satisfactory balance in the bank. The property itself was purchased outright in November, 1944, for \$22,000 and is now in its fourth year of operation. A non-alcoholic friend of several years standing advanced us \$15,000 on a first mortgage, and 91 AAs who helped to found the club loaned an additional \$9,000. To them were issued Certificates of Indebtedness which will become due and payable in 1955, bearing 3% interest. These Certificates are, in effect, promissory notes. They do not constitute a lien against the property, but they are a legal obligation and their integrity is guaranteed by the assets and honor of the organization. To date, grateful members have endorsed back to the club nearly \$1,000 worth of these Certificates. Up to the present time, the club has reduced the mortgage on the property by about \$4,000, and set aside \$1,500 additional in a sinking fund toward the amortization of the Certificates of Indebtedness. Present intention is to deposit \$1,000 a year in the sinking fund until the Certificates mature.

REVENUES

The sources of operating revenues consist of dues, which are nominal now; sale of coffee, sandwiches, ice cream, etc., at the coffee bar; fees for the use of the bowling, pool, etc., facilities and contributions at the social events

in
the auditorium.
The Club is necessarily conducted strictly along business lines, on a cash
basis
and with no tabs or deferred accounts. Members three months in arrears in
dues
are posted on the bulletin board. Contributions from AA groups are not
solicited, though occasionally voluntary donations are received from this
source.
Groups also sometimes sponsor dances, etc., in the auditorium, and turn the
proceeds over to the club treasury. Through the cooperation of the municipal
and
county governments, the club property is legally exempt from all local
taxes,
because of its recognized rehabilitation work.

OWNERSHIP

Folks ask, "Who owns the Alanon? The Groups? The Intergroup Committee? The Newark AAs? A clique of bondholders or stockholders? A band of private individuals?"

To answer all of the above there is but a single answer: NO. Alanon's
charter
stipulates that its individual members shall always be its sole owners. Any
New
Jersey AA is eligible to join Alanon, and when he or she joins, he or she
automatically becomes an owner of the Association's property and assets in
common with all other members. No Group or Committee or any other organized
band
of AAs can have any rights of ownership or control over the club. There are
no
bondholders or stockholders because no bonds or shares of stock were ever
issued. The club charter specifies that membership in Alanon is open to any
New
Jersey AA, which means that no local group from any particular locality
enjoys
any prior rights over the remainder of the state. At the present writing,
February 1948, these owner-members number 560, and they belong to 43 AA
groups
scattered over the State.

SOME HISTORY

Others want to know exactly what is the Alanon Club? What does it do? Does
it
dry out drunks on their way into AA? And "slippers"? Does it provide
manpower
for the 12th Step work? Or speakers for group meetings? Does it fix a fellow
up
for a night's lodging? Does it give out alms?
Again the answer is in the negative. The above questions embrace straight AA
work, which is the province of the Groups, the Intergroup or individual AAs.
Disastrous experience has taught us that Club activities and Group work do
not
mix. The Club cannot dry a man out, but it does provide the recreation
needed
for his rehabilitation. We had hardly opened our own doors in the beginning

when

we discovered, to our consternation, that we were developing our own "skid row"

in the club house. Its denizens consisted of newcomers still under the influence

of alcohol coming in to be sobered up; chronic "slippers," resting between periodic binges; insincere members on the prowl for unwary AA members with a bankroll; visitors of sorts from Mulberry Street in search of a "flop" or whatnot, and "touch" artists of various stripes and skills. These are only a few

of the many types of undesirable phonies we encountered.

12th Step work in those early days posed an almost insuperable problem. As the

public became aware of Alanon, they regarded it as a sought of AA headquarters,

with the result that by phone, mail and personal calls, every passing day brought a steady stream of requests for help from social workers, the clergy,

family, courts, the police, welfare agencies, ordinary citizens, and, of course,

AAs everywhere. But it got to be too much. We hadn't the manpower to cope with

the calls, and besides, most AAs came to the club for relaxation, having attended to their AA work, including the 12th Step, through their own groups.

They looked to Alanon for social diversion with other dry AAs. We finally realized we had to be a club or a clinic — we could not be both.

INTERGROUP

The Intergroup Committee cleared the way for the necessary separation. The club

had made the formation of Intergroup possible after earlier efforts along these

lines had failed for lack of a common meeting place and other facilities.

The

same membership that founded Alanon also organized Intergroup, and it was thought at first that both units could function efficiently in combination.

In

fact, the same person acted as secretary and manager for both organizations.

However, the joint operation lasted only a little more than a year when it collapsed amid confusion and dissatisfaction

SEPARATION

Then the separation was made complete. Both Alanon and Intergroup revamped their

policies, the former becoming exclusively a social club and recreation center

for dry AAs in good standing, and the Committee a central clearance station for

AA groups and members, mass meetings, information, and our relations with the

world outside. The result has met with commendable success. All confusion has

ended and each organization is operating with incomparably greater efficiency.

Both units now are completely separate and independent of each other, save in one respect. Rent free, Intergroup maintains its private office in the club and holds the monthly mass meetings there. However, in the belief that its central office can function better away from the club the Intergroup is presently seeking other quarters.

BILL'S IDEAS

We are including below excerpts from Founder Bill's article on Clubs in AA, now officially part of AA Tradition. We believe the Alanon operation in Newark is not inconsistent with Bill's present thinking. There is real separation of the material from the spiritual. The business of AA is not encroached upon. Newark is the center of a large urban area, but more than three years of successful operation has demonstrated that it is possible for this club to be a continuing help to alcoholics, in strict accordance with AA principles.

COME IN; IT'S YOURS

Alanon's doors are always open to AAs everywhere. We bid welcome to all. Guest may be had for the asking. Owner-membership is open to all AAs in good standing after thirty days in any group.

Excerpts from
CLUBS IN AA
By BILL

The club idea has become part of A.A. life. Scores of these hospitable havens can report years of useful service; new ones are being started monthly. Were a vote taken tomorrow on the desirability of clubs a sizeable majority of A.A.s would record a resounding "Yes." There would be thousands who would testify that they might have had a harder time staying sober in their first months of A.A. without clubs and that, in any case, they would always wish the easy contacts and warm friendships which clubs afford.

...Toward a middle ground, for several years now, we have been feeling our way. Despite alarms it is quite settled that A.A.s who need and want clubs ought to have them. Throughout the country most clubs have started like ours did. At first we regard them as central A.A. institutions. But later experience invariably brings a shift in their status, a shift much to be desired, we

now
think.

This tangle slowly commenced to unravel, as we began to get the idea that clubs ought to be strictly the business of those individuals who especially want clubs, and who are willing to pay for them. We began to see that club management is a pure business proposition which ought to be separately incorporated under another name such, for example, as "Alanon"; that the "directors" of a club corporation ought to look after club business only; that an A.A. group, as such, should never get into active management of a business project. Hectic experience has since taught us that if an A.A. rotating committee tries to boss the club corporation or if the corporation tries to run the A.A. affairs of those groups who may meet at the club there is difficulty at once. The only way we have found to cure this is to separate the material from the spiritual.

Questions are often asked: "Who elects the business directors of a club?" And "Does club membership differ from A.A. membership?" As practices vary we don't quite know the answers yet. The most reasonable suggestions seem these: Any A.A. member ought to feel free to enjoy the ordinary privileges of any A.A. club whether he makes a regular voluntary contribution or not. If he contributes regularly he should, in addition be entitled to vote in the business meetings which elect the business directors of his club corporation. This would open all clubs to all A.A.s. But it would limit their business conduct to those interested enough to contribute regularly.

In this connection we might remind ourselves that in A.A. we have no fees or compulsory dues. But it ought to be added, of course, that since clubs are becoming separate and private ventures they can be run on other lines if their members insist.

Acceptance of large sums from any source to buy, build or finance clubs almost invariably leads to later headaches. Public solicitation is, of course, extremely dangerous. Complete self-support of clubs and everything else connected with A.A. is becoming our universal practice.

Club evolution is also telling us this: In none but small communities are clubs likely to remain the principal centers of A.A. activity. Originally starting as the main center of a city many a club moves to larger and larger quarters,

thinking to retain the central meeting for its area within its own walls.
Finally, however, circumstances defeat this purpose.

Circumstance number one is that the growing A.A. will burst the walls of any clubhouse. Sooner or later the principal or central meeting has to be moved into a large auditorium. The club can't hold it. This is a fact which ought to be soberly contemplated whenever we think of buying or building large clubhouses. A second circumstance seems sure to leave most clubs in an "off center" position, especially in large cities. That is our strong tendency toward central or intergroup committee management of the common A.A. problems of metropolitan areas. Every area, sooner or later, realizes that such concerns as intergroup meetings, hospital arrangements, local public relations, a central office for interviews and information, are things in which every A.A. is interested, whether be has any use for clubs or not. These being strictly A.A. matters, a central or intergroup committee has to be elected and financed to look after them. The groups of an area will usually support with group funds these truly central activities. Even though the club is still large enough for intergroup meetings and these meetings are still held, the center of gravity for the area will continue to shift to the intergroup committee and its central activities. The club is left definitely offside; where, in the opinion of many, it should be. Actively supported and managed by those who want clubs, they can be "taken or left alone." Should these principles be fully applied to our clubs, we shall have placed ourselves in a position to enjoy their warmth yet drop any that get too hot. We shall then realize that a club is but a valuable social aid. And, more important still, we shall always preserve the simple A.A. group as that primary spiritual entity whence issues our greatest strength.

* * *

The Board of Trustees
Alanon Association Inc.
Of New Jersey

--- In AAHistoryLovers@yahoo.com, Cindy Miller <cm53@...> wrote:

>

> In the late 90's I attended an Archives Workshop held at the "Alanon Association" club in Newark, NJ. (This name is a contraction of alcoholics Anonymous. The Al-anon Fellowship had not been founded yet.)

>

[OR SEE THE COPY OF THAT BULLETIN BELOW]:

<http://www.wsoinc.com/?ID=bulletins-bull13-r>

I have seen this before and for the life of me I don't see how anyone could interpret this as a message to AA telling them to "Stop killing our people by telling them they can join AA" (Did he mean "can't instead of can? Either way I don't see it.)

To me this bulletin is stressing respect between the fellowships and simply outlining a different philosophy when it comes to the First Step. I don't see anything contentious in there. In fact, it really seems to me that the bulletin is calling out their own members to check their attitudes toward AA and stop fostering any anti AA feelings.

The fellowships have so much in common and mature members in both have a mutual respect for each other and see the commonality. We're cut from the same cloth (Bill said we were "cousins" to the drug addict) and we're both striving for the same thing.

Thanks,
Mike Margetis
Brunswick, Maryland

=====
NARCOTICS ANONYMOUS WORLD SERVICES Bulletin #13

<http://www.wsoinc.com/?ID=bulletins-bull13-r>

Some thoughts regarding our
relationship to Alcoholics Anonymous

This article was generated by the World Service Board of Trustees in November 1985 in response to the needs of the fellowship. This bulletin was revised during the 1995-1996 conference year.

The question of just how Narcotics Anonymous relates to all other fellowships and organizations is one which may generate controversy within our fellowship.

In spite of the fact that we have a stated policy of "cooperation, not affiliation" with outside organizations confusion remains. One such sensitive issue involves our relationship to the Fellowship of Alcoholics Anonymous. Letters have been received by the World Service Board of Trustees asking a variety of questions about this relationship.

Narcotics Anonymous is modeled after Alcoholics Anonymous. Nearly every NA

community in existence has leaned to some degree on AA in its formative stages.

Our relationship with that fellowship over the years has been very real and dynamic. Our fellowship itself sprang from the turmoil within AA over what to do with the addicts knocking on its doors. We will look at our roots for some perspective on our current relationship to AA.

Bill W, one of AA's co-founders, often said that one of AA's greatest strengths is its single-minded focus on one thing and one thing only. By limiting its primary purpose to carrying the message to alcoholics, and avoiding all other activities, AA is able to do that one thing supremely well. The atmosphere of identification is preserved by that purity of focus, and alcoholics get help.

From very early on, AA was confronted by a perplexing problem: "What do we do with drug addicts? We want to keep our focus on alcohol so the alcoholic hears the message, but these addicts come in here talking about drugs, inadvertently weakening our atmosphere of identification." The steps were written, the Big Book was written—what were they supposed to do, rewrite it all? Allow the atmosphere of identification to get blurry so that no one got a clear sense of belonging? Kick these dying people back out into the streets? The problem must have been a tremendous one for them.

When they finally studied the problem carefully and took a stand in their literature, the solution they outlined possessed their characteristic common sense and wisdom. They pledged their support in a spirit of "cooperation, not affiliation." This farsighted solution to a difficult concern paved the way for the development of the Narcotics Anonymous Fellowship.

But still, the problem that they wished to avoid would have to be addressed by any group that tried to adapt AA's program of recovery to drug addicts. How do you achieve the atmosphere of identification so necessary for surrender and recovery if you let all different kinds of addicts in? Can someone with a heroin problem relate to someone with an alcohol or marijuana or Valium problem? How will you ever achieve the unity that the First Tradition says is necessary for recovery? Our fellowship inherited a tough dilemma.

For some perspective on how we handled that dilemma, one more look at AA history is helpful. Another thing Bill W. frequently wrote and spoke about was what he called the "tenstrike" of AA—the wording of the Third and Eleventh Steps. The whole area of spirituality versus religion was as perplexing for them as unity was for us. Bill liked to recount that the simple addition of the words "as we understood Him" after the word "God" killed that controversy in one chop. An issue that had the potential to divide and destroy AA was converted into the cornerstone of the program by that simple turn of phrase.

As the founders of Narcotics Anonymous adapted our steps, they came up with a "tenstrike" of perhaps equal importance. Rather than converting the First Step in a natural, logical way ("we admitted that we were powerless over drugs..."), they made a radical change in that step. They wrote, "We admitted that we were powerless over our addiction..." Drugs are a varied group of substances, the use of any of which is but a symptom of our disease. When addicts gather and focus on drugs, they are usually focusing on their differences, because each of us used a different drug or combination of drugs. The one thing that we all share is the disease of addiction. With that single turn of a phrase, the foundation of the Narcotics Anonymous Fellowship was laid.

Our First Step gives us one focus: our addiction. The wording of Step One also takes the focus of our powerlessness off the symptom and places it on the disease itself. The phrase "powerless over a drug" does not go far enough for most of us in recovery—the desire to use has been removed—but "powerless over our addiction" is as relevant to the oldtimer as it is to the newcomer. Our addiction begins to resurface and cause unmanageability in our thoughts and feelings whenever we become complacent in our program of recovery. This process has nothing to do with "drug of choice." We guard against the recurrence of our drug use by applying our spiritual principles, before a relapse. Our First Step applies regardless of drug of choice and length of clean time. With this "tenstrike" as its foundation, NA has begun to flourish as a major worldwide organization, clearly focusing on addiction.

As any NA community matures in its understanding of its own principles (particularly Step One), an interesting fact emerges. The AA perspective, with its alcohol-oriented language, and the NA approach, with its clear need to shift

the focus away from specific drugs, don't mix well. When we try to mix them, we find that we have the same problem as AA had with us all along! When our members identify as "addicts and alcoholics" or talk about "sobriety" and living "clean and sober," the clarity of the NA message is blurred. The implication in this language is that there are two diseases, that one drug is separate from another, so a separate set of terms is needed when discussing addiction. At first glance this seems minor, but our experience clearly shows that the full impact of the NA message is crippled by this subtle semantic confusion.

It has become clear that our common identification, our unity, and our full surrender as addicts depends on a clear understanding of our most fundamental principles: We are powerless over a disease that gets progressively worse when we use any drug. It does not matter what drug was at the center for us when we arrived. Any drug we use will release our disease all over again. We recover from the disease of addiction by applying our Twelve Steps. Our steps are uniquely worded to carry this message clearly, so the rest of our language of recovery must be consistent with our steps. We cannot mix these fundamental principles with those of our parent fellowship without crippling our own message.

Both fellowships have a Sixth Tradition for a reason: to keep each one from being diverted from its own primary purpose. Because of the inherent need of a Twelve Step fellowship to focus on one thing and one thing only, so that it can do that one thing supremely well, each Twelve Step fellowship must stand alone, unaffiliated with everything else. It is in our nature to be separate, to feel separate, and use a separate set of recovery terms, because we each have a separate, unique primary purpose. The focus of AA is on the alcoholic, and we ought to respect that fellowship's perfect right to adhere to its own traditions and protect its focus. If we cannot use language consistent with that, we ought not go to their meetings and undermine that atmosphere. In the same way, we NA members ought to respect our own primary purpose and identify ourselves at NA meetings simply as addicts, and share in a way that keeps our message clear.

A casual, cursory glance at AA's success in delivering recovery to alcoholics over the years makes it abundantly clear that theirs is a successful program. Their literature, their service structure, the quality of their members'

programs of recovery, with a network of local and world services, hotlines, literature, old-timers, service centers employing special workers -- all the necessary ingredients.

As a member of one of those other Fellowships, I'm writing to the Grapevine as an outside writer, but the issue I'm addressing is not an outside issue. I'm writing about addicts attending AA meetings -- perhaps an issue that most of us are tired of dealing with -- but one whose solution is finally at hand. After years of internal controversy in AA (and in fellowships modeled after AA), just maybe we're at a place where the turmoil can stop. The solution envisioned by Bill W., articulated in your pamphlet Problems Other Than Alcohol, can finally be implemented with confidence.

I am a drug addict who came to AA in 1978 looking for help. When the suggestion that I go to AA to address my drug problem was first put to me I was puzzled. "My problem is this other drug. Why would I go to AA?" It was explained to me that AA is what works, and no one could kick me out. No one has the authority to do that. "Just substitute alcohol for your drug," I was told, "and it will work."

I did that. I went to AA for a period of about four years. I learned the "passwords" that would not offend the oldtimers, and I made a place for myself in your Fellowship. I was also introduced to Narcotics Anonymous from the very beginning, but in 1978 NA had very little literature, no old-timers locally to serve as sponsors, no network of services for its groups. I went to that NA meeting to identify more fully and share more fully, and I went to AA for the substance of recovery. Those were the realities of being a recovering drug addict in the upper Midwest in the late seventies.

As I stayed around and observed both Fellowships closely, I could not miss the great dilemma that was brewing about us addicts in AA. I did not take this problem personally, because I read the words of Bill W. and they made sense. The primary purpose of every AA group is to carry its message to the alcoholic who still suffers. As AA groups try to carry their message to anyone else, that atmosphere of identification for the alcoholic is weakened. If an alcoholic walks into an AA meeting and encounters a discussion among junkies, gamblers, overeaters, or whatever, that alcoholic may just miss his shot at the

miracle. I slowly became more and more aware that I was the outsider in AA; that old-timer who got irritated when I shared about my drug use was on his home ground, and I was straining his Traditions. It has been a tough issue for us all.

But what were the AA people to do in 1978? Throw us out? Even if that were possible in AA, who had the heart? "What would the Master do?" it says in the "Twelve and Twelve." Where would we go? Most of our NA groups were not part of a worldwide structure that could sustain us in recovery. In many places, the compromise measure seems to have been to just overlook the issue as best as we could and go on about our recovery. And the wisdom of the co-founder has been borne out again. Many AA groups have become a mix of alcoholics and people addicted to other drugs, and many of those NA groups' growth has been stunted. They were not seriously regarded as part of a separate Fellowship capable of sustaining recovery. The service of recovering addicts went into AA services. As addicts got some time in recovery, they became AA sponsors. The texture of the AA community was slowly drifting from a clear atmosphere of identification for the alcoholic, and the texture of those isolated NA groups was remaining pretty static.

With the eighties came a vast change in that scenario. More and more recovering addicts began to turn our attention to the developing Fellowship of NA. We got busy writing literature, developing our services at every level, refining our own thinking and language for our own principles of recovery. We had learned so much from our forerunners in AA, and now we were breaking some new ground.

It has been an exciting period of new hope for the addict who still suffers. And ironically, maybe it is an exciting period of renewed hope for the alcoholic who still suffers too. By going exclusively to NA, doing my service in NA, growing in my understanding of the NA message, I have left the AA groups just a little freer to focus on their own primary purpose. That is not personal. It's sound principle.

Today NA is thriving. We have our own basic text, and we're in the later stages

<http://www.lohud.com/article/20110314/NEWS02/103140343/Bedford-archives-AA-co-fo>

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BEDFORD HILLS — Anyone who has ever loved a drunk knows how much a pledge to quit drinking is worth.

But these are not ordinary broken promises.

The quit-drinking oaths that a certain Bill Wilson swore to his wife 80 years ago on the family Bible are now considered so valuable to the Alcoholics Anonymous story and to American history in general that they can no longer be entrusted merely to safe storage here at the couple's historic home and grounds.

"Those archives are a national treasure," said Manhattan writer Susan Cheever, who used the archives extensively for her 2004 biography of Wilson. "AA is one of the most extraordinary things that has ever happened in our world, and he was one of the three or four most important men of the 20th century."

A \$175,000 campaign is under way to permanently protect the famous broken oaths and some 120,000 other writings of Wilson, the co-founder of AA, and his wife, Lois, the co-founder of the Al-Anon movement for families of alcoholics.

"In the grand scheme of things, these are priceless," said Annah Perch, executive director of the Stepping Stones Foundation, the nonprofit that manages the Wilson legacy. "The sooner this stuff goes off-site and becomes microfilmed and digitized, the sooner we will be safe from a natural disaster."

The idea is not only to make duplicates of the original documents as insurance against fire or flood, but to create a digital archive and put it online. That would make the archive much more widely available than it is now.

As it is today, scholars and authors must apply for access to the documents.

For everyone else, getting close to the first couple of recovery is restricted to a few items that were recently made available at a new Welcome Center on the Stepping Stones grounds. The listing of their Dutch Colonial home on the National Register of Historic Places helped raise the profile of their mission

AAHistoryLovers site talking about his story. If you go to our Message Board at <http://health.groups.yahoo.com/group/AAHistoryLovers/messages> and put Burwell into the little search box at the top, you can call up 108 different messages talking about him.

Henry (Hank) Parkhurst is often included in a discussion of this issue, but he and Burwell held quite different points of view, at least in my reading of the documents from that era, particularly what Hank himself wrote when the book project was first being discussed.

Burwell was a complete atheist, or at least was very doubtful about any kind of God existing.

But Hank's position was more complicated. He regarded the proposed Big Book project as the writing, NOT of a complete description of the whole program, but only of an introductory book to entice people into the AA program. He felt that talking about God in the book would scare too many people away, so he wanted the book to only talk about the psychological aspects of the program. After alcoholics had been persuaded by that book to start coming to AA meetings, they could be gently exposed in gradual fashion to the serious spiritual content of the program and helped in developing a useful understanding of God.

AMONG THE PREVIOUS MESSAGES, SEE FOR EXAMPLE:

http://www.a-1associates.com/westbalto/HISTORY_PAGE/Authors.htm
The Vicious Cycle
2nd edition p. 238, 3rd edition p. 238, 4th edition p. 219
Jim Burwell, Maryland

Jim was twelfth stepped into the fellowship on January 8, 1938. But he had a slip in June of that year. His last drink was June 16, 1938.

Jim is usually given credit for the third tradition, that the only requirement for membership is a desire to stop drinking. He also is credited with the use of "God as we understood Him" in the Steps. (Jim, an agnostic, was militantly opposed to too much talk of God in the Big Book, but he said later that his agnostic stance had mellowed over the years.)

The Unbeliever
Original manuscript p. 7, 1st edition p. 194
Henry [Hank] Parkhurst NY

Hank was the first man Bill Wilson was successful in sobering up after returning from his famous trip to Akron where he met Dr. Bob. Thus Hank was A.A. #2 in New York prior to resuming drinking about four years later. His original date of sobriety was either October or November 1935.

Hank was a salesman, an agnostic, and a former Standard Oil of New Jersey executive, who had lost his job because of drinking.

He and Jim Burwell ("The Vicious Cycle"), led the fight against too much talk of God in the 12 steps, which resulted in the compromise "God as we understood Him."

No one knows exactly when Hank had started drinking again, but in the diary Lois Wilson kept there are various September 1939 entries that mention that Hank was drunk. He did get back on the program for a short time at some later date but it didn't last. Nevertheless, A.A. owes Hank a debt of gratitude for his many contributions during his all too short period of sobriety.

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6515>
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."

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/6588>
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.

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5489>
The story began when Bob B., a paint store owner in Richmond, got sober by visiting a business associate in Philadelphia, a man named JIM BURWELL who had gotten sober in 1938 and had started A.A. in that city.

Jim's story in the Big Book is called "The Vicious Cycle" (it is on page 219 in the current 4th edition).

Jim was the early New York A.A. group's first "self-proclaimed atheist," the one who insisted that the phrase "as we understood Him" had to be added to the reference to God in Steps 3 and 11.

So in 1939, the year the Big Book was published, the phrase "God as we understood Him" could be read as referring to either a male God or a female Goddess.

But the world had already begun to change. See http://en.wikipedia.org/wiki/Feminist_movement

The first wave of the modern feminist movement concluded (in the United States) with the passage in 1919-20 (right after the First World War) of the Nineteenth Amendment to the United States Constitution, which granted women the right to vote.

The second wave of the U.S. feminist movement began after the Second World War. By the 1970's and 1980's, the feminist movement was regularly arguing that the traditional grammatical conventions were demeaning of women. You should only use he and him in situations where you knew that the person was male. If you meant what you were saying to refer to both males and females, you had to use phrases like "he or she," "him or her," and other phrases of that sort.

(One thing to keep in mind though, when discussing this issue, is that the gender of the third person singular pronoun was for the most part only really a big issue in English in the 1970's and 80's. In European languages like French, German, Spanish, Italian, and so on, that still assign a grammatical gender to all nouns, grammatical gender is not felt to be the same as sexual gender. And in some of the other languages of the world, like Finnish, so I am told, there are third person singular pronouns which can refer to either a male or a female, which neatly eliminates the problem.)

GODDESS WORSHIP

Like the him vs. her issue, except for a few relatively isolated examples, it was not until the 1970's and 1980's that Goddess worship became much talked about in the western world. I doubt that anybody among the early AA group in 1939 would have thought of Goddess worship as a possibility. It would have been highly odd at that point, at any rate.

So it was not until the 1970's and 1980's that any big problem could have been created by large enough numbers of AA members in the western world choosing to worship goddesses like Isis or Kali or the Triple Goddess (the Maid, the Mother, and the Crone).

The original historical precedent that was set in 1938-1939 for interpreting the phrase "God as we understood Him" would nevertheless make it clear that using feminine symbols and metaphors to refer to your higher power would be perfectly legitimate in AA. If that is the way you understand God, then that is the way you should worship her.

- - - -

PERSONAL VS. IMPERSONAL SUPREME BEING

As a side point, in a book I just wrote, I argue that the real issue in western religion has always been the same one which you see in eastern religions. Some kind of higher power or supreme principle or architect of the universe or ground of being necessarily exists. The question is whether this is an impersonal absolute or a highly personal god or goddess. See Glenn F. Chesnut, *God and Spirituality*

paperback:

http://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Dstripbooks&field-keyword=

[rds=chesnut+god+and+spirituality&x=13&y=15](http://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Dstripbooks&field-keyword=rds=chesnut+god+and+spirituality&x=13&y=15) [9]

kindle:

<http://www.amazon.com/God-Spirituality-Philosophical-Essays-ebook/dp/B0046ZRN82/>

[ref=sr_1_cc_1?ie=UTF8&qid=1300217940&sr=1-1-catcorr](http://www.amazon.com/ref=sr_1_cc_1?ie=UTF8&qid=1300217940&sr=1-1-catcorr) [10]

In the Christian tradition over the past two thousand years, some theologians (like St. Augustine, John Wesley, and the St. Macarius who wrote the Fifty Spiritual Homilies) had warmly personalistic conceptions of God. But there were many other famous Christian theologians who regarded the higher power as completely (or nearly completely) impersonal. St. Denis' higher power (c. 500 A.D.) was completely impersonal, and the God described by St. Gregory of Nyssa in the fourth century was almost completely impersonal, as was the God described

by St. Thomas Aquinas in the thirteenth century. Paul Tillich (Reinhold Niebuhr's colleague at Union Theological Seminary in New York City) taught that God was a completely impersonal ground of being.

In the AA tradition, Richmond Walker, the author of the Twenty-four Hour book, taught a God who was warmly personal, and who wanted to be friends with us for the same reason that we wanted to be friends with him -- we felt isolated and lonely all by ourselves. (A really fascinating view of God and the reason for the creation of this universe.)

But do not fall into the trap of believing that it is only us "moderns" who reject the fundamentalist Protestant belief in God as an old man with a white beard sitting on a throne, and that it is only us "moderns" who believe in esoteric New Age spirituality and are fascinated by Asian religions. Emmet Fox taught (in his book on "The Sermon on the Mount") that God in and of himself is just a bunch of eternal laws and principles, and that God becomes personal only in and through us individual human beings, when we acted as agents of those higher laws of love and positive thinking.

- - - -

HINDUISM

And Fox's other most popular book, "Power through Constructive Thinking," taught the doctrine of reincarnation, and Richmond Walker began the 24 Hour book with a quote from the Hindu tradition, to make the point that AA people could draw from all the spiritual traditions of the world.

- - - -

THE HEBREW BIBLE

And the Hebrew Bible (what Christians call the Old Testament) actually used feminine imagery to describe God more often than it used the metaphor of God as a Father. In the New Testament, Jesus was described as the incarnation of both the male Logos principle and the female Sophia principle: that is, Jesus was explicitly said to be not only the "Word" but also the "Wisdom" of God, referring to Sophia, Lady Wisdom, who in one passage in the Old Testament was described as the Creator of the world -- see <http://hindsfoot.org/spiritu.html> .

is
in the process of publishing a pamphlet 'which focuses on spirituality that includes stories from atheists and agnostics who are successfully sober in Alcoholics Anonymous.' This 61st Conference is entertaining a request to reconsider this action. I am very curious about the AA historical use or misuse of these terms. Is it an easy way to talk about 'other than Christian' spirituality?"

The Greek prefix a- means no, not, un-

>>The term "theist" refers to someone who believes that God (Theos) exists.

>>The term "a-theist" therefore refers to someone who believes that there is no God, that God (Theos) does not exist.

>>Ginosko in ancient Greek meant "I know," so an "a-gnostic" is (literally) someone caught in a state of "un-knowing."

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THE RISE OF WESTERN ATHEISM IN THE 1840'S

In a book I just wrote, I talk on pp. 123-124 about the Rise of Modern Atheism in the 1840's. See Glenn F. Chesnut, *God and Spirituality*

paperback:

http://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Dstripbooks&field-keywords=

[rds=chesnut+god+and+spirituality&x=13&y=15](http://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Dstripbooks&field-keywords=rds=chesnut+god+and+spirituality&x=13&y=15) [9]

kindle:

<http://www.amazon.com/God-Spirituality-Philosophical-Essays-ebook/dp/B0046ZRN82/>

[ref=sr_1_cc_1?ie=UTF8&qid=1300217940&sr=1-1-catcorr](http://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Dstripbooks&field-keywords=ref=sr_1_cc_1?ie=UTF8&qid=1300217940&sr=1-1-catcorr) [10]

TRADITIONAL THEISTS: Some people in the western world rejected these new atheistic ideas completely, and kept on trying to defend the old conceptualities

of the ancient and medieval worlds: the Bible was literally true, the church authorities were infallible, people walked on water and rose from the dead, and so on.

THE NEW ATHEISTS (1840 and afterwards): Other people in the western world embraced these new atheistic ideas enthusiastically. A new world of science

--

where the scientists were rapidly gaining infallible truth and explaining all

things -- was going to lead the human race out of the darkness of the past.

There would no longer be any uncontrollable natural phenomena killing people (like earthquakes and tsunamis?), everyone in the world would be given

excellent
health care (through universal health care) so that no one would ever get
sick
and die any longer, our machines (oil drilling rigs and nuclear power
plants)
would never malfunction and kill people, and so on.

"AGNOSTICS": But there were many people caught in the middle: they had been
brought up with traditional religious beliefs and did not want to let go of
them, and yet they had no real answers to all the attacks that the atheists
were
making on their most cherished articles of faith. And there were others who
had
tired of the whole debate, and insisted that they weren't going to believe
anything at all, past this point, without some kind of scientific evidence
to
support it.

- - - -

THE WIKIPEDIA ARTICLE ON AGNOSTICISM

See <http://en.wikipedia.org/wiki/Agnosticism>

Thomas Henry Huxley gave a speech at a meeting of the Metaphysical Society
in
1876, in which he coined the word "agnostic" (not-knowing, un-knowing,
non-knowing) to describe his philosophy, which was a rejection of ALL claims
of
spiritual or mystical knowledge. "Huxley identified agnosticism not as a
creed
but rather as a method of skeptical, evidence-based inquiry."

But in the many years that followed, the word "agnostic" got adapted to
describe
all sorts of different approaches to religion. The Wikipedia article
describes
some of these varieties:

=====
*Agnostic atheism: Agnostic atheists are atheistic because they do not have
belief in the existence of any deity, and agnostic because they do not claim
to
know that a deity does not exist.

*Agnostic theism: The view of those who do not claim to know of the
existence of
any deity, but still believe in such an existence.

*Apathetic or Pragmatic agnosticism: The view that there is no proof of
either
the existence or nonexistence of any deity, but since any deity that may
exist
appears unconcerned for the universe or the welfare of its inhabitants, the
question is largely academic.

*Ignosticism: The view that a coherent definition of a deity must be put forward before the question of the existence of a deity can be meaningfully discussed.

If the chosen definition is not coherent, the ignostic holds the noncognitivist view that the existence of a deity is meaningless or empirically untestable. A.J. Ayer, Theodore Drange, and other philosophers see both atheism and agnosticism as incompatible with ignosticism on the grounds that atheism and agnosticism accept "a deity exists" as a meaningful proposition which can be argued for or against. An ignostic cannot even say whether he/she is a theist or a nontheist until a sufficient definition of theism is put forth.

*Strong agnosticism (also called "hard," "closed," "strict," or "permanent agnosticism"): The view that the question of the existence or nonexistence of a deity or deities and the nature of ultimate reality is unknowable by reason of our natural inability to verify any experience with anything but another subjective experience. A strong agnostic would say, "I cannot know whether a deity exists or not, and neither can you."

*Weak agnosticism (also called "soft," "open," "empirical," or "temporal agnosticism"): The view that the existence or nonexistence of any deities is currently unknown but is not necessarily unknowable, therefore one will withhold judgment until/if any evidence is available. A weak agnostic would say, "I don't know whether any deities exist or not, but maybe one day when there is evidence we can find something out."

=====
As far as I can tell, there are very few AA members who genuinely understand what the term "agnostic" originally meant, that is, what the word meant between 1876 and 1939. Maybe a handful, but not many. And as far as I can see, the term "agnostic" has now come to mean so many different things, that it hardly has any real meaning left at all.

So Amelia, I think that you are probably correct when you say that, at New York AA headquarters, the term AGNOSTIC is "being used as a code word to mean non-Christian," that is, as a "way to talk about 'other than Christian' spirituality."

But for myself, I think that using the word "agnostic" in this way is a misuse of terms, because the chapter in the Big Book called "We Agnostics" was an attempt to deal with the skeptical position which Thomas Henry Huxley put forward in 1876. If we want a pamphlet talking about Hindu, Buddhist, New

Age,
Native American spirituality, worship of the Triple Goddess, wicca, modern
California gnostic and kabbalistic groups, and other things of that sort,
that
they should have titled it something different, like perhaps "Varieties of
AA
Spirituality." And I also think that some of the hostility toward the
pamphlet
(among a lot of AA members) might lessen to a degree if it were retitled in
that
fashion. But that's just my two cents worth.

Original message from Amelia <intuited@earthlink.net> (intuited at
earthlink.net)

Glenn, I'm puzzled that an atheist would resonate with the term "as we
understood Him." I would have thought a male gender entity/deity would not
fit
an atheist's philosophy. Was he/she happy with this male gender terminology?

Was his/her story published?

I recently reviewed the April 2009 issue of the AAGrapevine which featured
Agnostics in AA. Each story spoke of a definite spiritual experience.

As I read the stories I began to think that the term agnostic was more aptly
being used as a code word to mean non-Christian. The stories were full of
references to a very vital spirituality, utilizing many eastern religious
beliefs interconnected with meditation or energy. They were very moving
stories
and not what I would expect of someone who was without certainty.

The Conference Committee on Literature is in the process of publishing a
pamphlet "which focuses on spirituality that includes stories from atheists
and
agnostics who are successfully sober in Alcoholics Anonymous." This 61st
Conference is entertaining a request to reconsider this action. I am very
curious about the AA historical use or misuse of these terms. Is it an easy
way
to talk about "other than Christian" spirituality?

Amelia

|||||

++++Message 7232. Re: Looking for a photo of Jim
Newton
From: oneserene1 3/12/2011 8:42:00 PM

|||||

If you can get ahold of Mr. Newton's book 'Uncommon Friends' there are shots
of
him and Bud within it (as well as photos of Messrs Edison, Ford, Firestone

Sr,
Carrel and Lindbergh). There is also an account of Bud's drinking problem in
the
book. It is available from amazon.com.

Michael R.

"Robert Stonebraker" <rstonebraker212@...> wrote:
>
> Could someone kindly send me a picture of the Jim Newton who helped Bud
Firestone find sobriety?
>
> Bob S.
>
> Mail to: <rstonebraker212@...>
> (rstonebraker212 at comcast.net)
>
> Bob Stonebraker
> 212 SW 18th Street
> Richmond, Indiana 47374
> phone (765) 935-0130

=====

+++Message 7233. Thanks for the photos of Jim Newton
From: Robert Stonebraker 3/17/2011 4:25:00 PM

=====

Dear History Lovers Group,

I would like to offer thanks to Michael R. for his suggestion, and to the
many
others who have sent pictures of Jim Newton and Bud Firestone. . . . I now
have
all the photos I needed for a new book I have recently finished: "A PRE-AA
HISTORY BOOK, A Study of Synchronic Events Between Years 1926 and 1935 which
culminated in the Birth of Alcoholics Anonymous."

It is still undergoing a final proof reading, but will have a web address
soon.
Of course, I can send it to you via PDF upon request, but it is just over 6
MBs.

Bob S., Richmond, Indiana
<rstonebraker212@comcast.net>
(rstonebraker212 at comcast.net)

Original message from: oneserene1
Sent: Saturday, March 12, 2011
Subject: Re: Looking for a photo of Jim Newton

back out. Lots of people in my area simply assume that someone who goes back out does it because "it's what alkies do", or they just quit attending meetings.

I've found that relapsers usually have some reason (real or fancied). ~Mike

|||||

+++Message 7245. Is alcoholism a disease? Bill W.

From: Tom Hickcox 3/16/2011 5:08:00 PM

|||||

I have read, I think on our list, that Wilson considered the terms illness, disease, malady, ailment synonymous. However, the quote indicates otherwise.

From msg. 5695:

The answer William Griffith Wilson gave when specifically asked about alcoholism as disease after he had addressed the annual meeting of the National Catholic Clergy Conference of Alcoholism in 1961: "We have never called alcoholism a disease because, technically speaking, it is not a disease entity. For example, there is no such thing as heart disease. Instead there are many separate heart ailments, or combinations of them. It is something like that with alcoholism.

Therefore we did not wish to get in wrong with the medical profession by pronouncing alcoholism a disease entity. Therefore we always called it an illness, or a malady -- a far safer term for us to use."

End of quote.

I like his example of heart disease. We hear our reaction to alcohol as an allergy, but no medical scientist would call it that as it doesn't meet the medical definition of an allergy.

|||||

+++Message 7246. Re: Is alcoholism a disease? Bill W.

From: Glenn Chesnut 3/18/2011 4:56:00 PM

|||||

Tommy,

You raise some good, provocative questions.

Just to give you my own reaction, I think that perhaps the fairest way to describe the discussions about whether alcoholism was a disease or an illness or whatever, might be to say that it was an "evolving concept" during AA's early years.

And in 1960 to 61, the period you are looking at in your message, there were indeed some changes going on, as you noted.

Dr. E. M. Jellinek for example only began supporting the use of the word "disease" fairly late -- he did not publish "The Disease Concept of Alcoholism" (New Haven: Hillhouse Press, 1960) for example, until a year before Bill W's comment which you quote. Bill Swegan told me -- if I remember correctly -- that Jellinek did not at all like the word "disease" however back in 1949, when he studied with Jellinek at the Yale School of Alcohol Studies.

The word "disease" appears only three times in the A.A. Big Book. It was used, but it clearly wasn't the word they most preferred at that point in time (1939).

It is mentioned first on page 64 in discussing alcoholism, then again at the beginning of the second part of the book in the story of Bill Dotson, the Akron lawyer who was Alcoholics Anonymous Number Three. When Bill Wilson and Dr. Bob visited Dotson in the hospital, they told him he had "a disease," and when he explained his conversion to his wife, he told her he felt that God had cured him "of this terrible disease." (AAWS, 1976: 187-188, 191)

THE OTHER TERMS USED IN THE BIG BOOK:

However, in spite of its avoidance of the specific word "disease," alcoholism is referred to over and over again throughout the book as a "sickness," a "malady," and an "ailment," and alcoholics are characterized as persons who are "sick" or "ill." In the Personal Stories section of the third edition of the Big Book, one of the subtitles is "How Forty-Three Alcoholics Recovered From Their Malady."

Sick, sick person, or sickness on pages 18, 64, 67, 90, 92, 100, 101, 106, 107, 108, 115, 139, 140, 141, 147, 149, 153, 157, and 164.

Ill or illness on pages 7, 18, 20, 30, 44, 92, 107, 108, 115, 118, 122, 139, 140, and 142.

The words ail or ailment are used on pages 135, 139, 140.

Malady appears on pages 23, 64, 92, 138, 139, and 165.

ALLERGY:

Although it is true that alcoholism is not an allergy in the modern understanding of allergic reactions (it does not produce a histamine

response
for example), there was one extremely important insight contained in that
early
speculation, that is usually totally ignored by the modern AA bashers who
want
to argue that alcoholics should be able to go back to "controlled drinking,"
or
who sometimes even argue that they have "proven" that it can be done even by
full-fledged chronic alcoholics.

Once a person is allergic to bee stings, for example -- where their throats
close up so they cannot breathe and they experience other life-threatening
reactions of anaphylactic shock -- this cannot be "cured" so that the person
can
go back to being stung by bees. The body's reaction to bee stings
permanently
and irremediably changes, so that each subsequent bee sting produces an even
worse reaction.

It is the same thing with poison ivy allergic reactions and allergic
reactions
to strawberries, onions, wheat, or what have you -- you cannot ever go back
to
touching or eating those things and become "a normal social strawberry
eater" or
whatever you want to call it.

Although alcoholism is not an allergic reaction in that sense, anybody who
has
seriously looked at modern scientific studies of the physiology of
alcoholism
will find that in similar fashion, when the human body is exposed to enough
alcohol over a long enough period of time (for genetic reasons, with many
Native
Americans, this happens frighteningly quickly, in just a few weeks of
regular
drinking), the body progressively changes the way it metabolizes alcohol --
that
is, the way it physiologically responds to alcohol -- and that this change
is
irreversible.

Until the very end of the progression, the person will find that it takes
more
and more alcohol to produce the same inner psychological feeling of ease and
calm and euphoria. Once the progression has gone so far that it takes an
alcoholic large quantities to produce that feeling, past that point, taking
one
or two drinks of alcohol would have little appreciable effect at all, in
terms
of giving the person a satisfying "buzz."

What I find shameful about the AA bashers who claim that alcoholics can
successfully go back to "controlled drinking" -- who accuse AA of being a
"cult"

suitable only for the naive and scientifically ignorant -- is that although they boastfully proclaim themselves as the defenders of "real scientific thinking," they have never even bothered to read what real science has actually shown about the physiological reactions and metabolic processes involving alcohol ingestion in the human body. In other words, AA bashers of this sort are total frauds.

To put it in language they can understand, you can turn a cucumber into a pickle, but not vice versa. Likewise a psychiatrist or psychologist -- and this includes even people like Dr. Arthur H. Cain of Harper's Magazine fame -- cannot in fact take a chronic alcoholic's pickled body and turn it back into a body which has a "virgin" reaction to alcohol ingestion.

So although referring to alcoholism as an "allergy" in the Big Book was at one level an unfortunate choice of words, because that is certainly not in line with modern scientific understanding of either allergic reactions or of alcoholism, it nevertheless contained an important kernel of truth: once alcoholism has developed, you cannot physiologically become "un-alcoholic" any more than you can become "un-allergic" to poison ivy (or what have you).

Glenn

Original message from Tommy Hickcox:

I have read, I think on our list, that Wilson considered the terms illness, disease, malady, ailment synonymous. However, the quote indicates otherwise. From msg. 5695:

The answer William Griffith Wilson gave when specifically asked about alcoholism as disease after he had addressed the annual meeting of the National Catholic Clergy Conference of Alcoholism in 1961: "We have never called alcoholism a disease because, technically speaking, it is not a disease entity. For example, there is no such thing as heart disease. Instead there are many separate heart ailments, or combinations of them. It is something like that with alcoholism. Therefore we did not wish to get in wrong with the medical profession by pronouncing alcoholism a disease entity. Therefore we always called it an illness, or a malady -- a far safer term for us to use."

End of quote.

The Loving "Spiritual Rock" of Early A.A.
Wife of Dr. Bob
"The Mother of A.A."

A Tribute to Anne Smith
A.A. Grapevine, June 1950

SOMEHOW we believe Dr. Bob's beloved Anne would prefer this simple tribute beyond all others. It was written by one who knew her well. It came from the bottom of a grateful heart which sensed that extravagant language and trumpeting phrases would serve only to obscure a life that had deep meaning.

It is doubtful if now, only one year after her passing, that the true significance of Anne Smith's life can be realized. Certainly it cannot yet be written, for the warmth of her love, and charm of her personality and the strength of her humility are still upon those of us who knew her.

For Anne Smith was far more than a gracious lady. She was one of four people, chosen by a Higher Destiny, to perform a service to mankind. How great this contribution is, only time and an intelligence beyond man's can determine. With Dr. Bob, Lois and Bill, Anne Smith stepped into history, not as a heroine but as one willing to accept God's will and ready to do what needed to be done.

Her kitchen was the battleground and, while Anne poured the black coffee, a battle was fought there which has led to your salvation and mine. It was she, perhaps, who first understood the miracle of what passed between Bill and Dr. Bob. And, in the years to follow, it was she who knew with divine certainty that what had happened in her home would happen in other homes again, again, and yet again.

For Anne understood the simplicity of faith. Perhaps that's why God chose her for us. Perhaps that's why Anne never once thought of herself as a 'woman of destiny' but went quietly about her job. Perhaps that's why, when she said to a grief-torn wife, "Come in, my dear, you're with friends now -- friends who understand" that fear and loneliness vanished. Perhaps that's why Anne always sat in the rear of the meetings, so she could see the newcomers as they came, timid and doubtful. . .and make them welcome.

There's a plaque on the wall of Akron's St. Thomas hospital dedicated to Anne. It's a fine memorial. But there's a finer one lying alongside the typewriter as

to stop or proceed.

If the proposed pamphlet proceeds, the 2011 two newly Appointed Committee Members on the Literature Committee will certainly be doing a lot of reading, reviewing submitted work.

The AA Grapevine, Inc. has previously published four soft cover books on spirituality without the heavy input of religious faith: two versions of "Came To Believe," another on "Spirituality" and another called "AA Around the World." The question is, should AAWS, Inc. publish one, too? Give it time, and the AA Grapevine will publish another one on AA spirituality.

In my home turf, the current issue of the Chicago Area's "Here's How" has six articles on spirituality and only one of the articles mentions God. And in my group and other meetings, I can understand many who are continually developing their understanding of God, those holding an unshakable belief in the God of the Bible, those who refuse to consider any belief because of past experience, and those who have never been effectively exposed to God-consciousness. Call it the whole gamut of faiths: those who say they know and those still finding out. Anyone can get sober with or without a religious faith.

Intuited wrote: I am very curious about the AA historical use or misuse of these terms. Is it an easy way to talk about 'other than Christian' spirituality?"

My answer is "yes."

It could be one of AA's greatest strengths about "God as we understood Him" to appreciate any member's generic, poorly defined 'Creator' to be called "God" because even that slight belief keeps that member's recovery in focus. Bill W. wrestled with the "God" concept when he first got sober, too.

I'm not uneasy when I speak of God with the name "God" when I personally have my own belief and don't feel the need to explain it. One-on-one, it's all right for me to explain when asked, but otherwise in general group sharing it's always come across as a distraction.

I've been to many Pentecostal services, seminars, and plenty of AA Open Speaker meetings, and while I love them both their intent and the destinations are very different!

++++Message 7255. Re: Is alcoholism a disease?
Metaphorically or biochemically?
From: Glen Morehead 3/19/2011 12:33:00 AM

|||||

Glenn,

I would appreciate some clarification, particularly literature references supporting your [condensed] statement below:

Although alcoholism is not an allergic reaction in that sense....when the human body is exposed to enough alcohol over a long enough period of time....the body progressively changes the way it metabolizes alcohol -- that is, the way it physiologically responds to alcohol -- and that this change is irreversible.

I am not clear whether you are speaking metaphorically and psychologically, or biochemically. Big difference. Please clarify and aim me to a further understanding of exactly what you DO mean to say, and what the literature says. There is no dispute on my part that there is an irreversible change, and that we do in fact "cross a line," only the info you are citing to support this.

Best rgds,

Glen M
5-11-03

|||||

++++Message 7256. Re: Is alcoholism a disease?
Metaphorically or biochemically?
From: Glenn Chesnut 3/23/2011 5:10:00 PM

|||||

In response to the message from Glen Morehead
<glenm7@yahoo.com> (glenm7 at yahoo.com)

????

I said in my message that I was talking about the way the body "metabolizes alcohol" and "the way it physiologically responds to alcohol." That certainly doesn't mean "metaphorically" or "psychologically," in anybody's language.

I did my B.S. degree and half of a Ph.D. (at Iowa State University) in chemistry, and my first published journal article was one in Radiation Chemistry investigating certain aspects of what happens to the aldehyde linkage in

proteins when the human body suffers an overdose of radiation. So I do know what acetaldehyde and acetic acid and all these things are.

(To sum up the findings of the research group to which I belonged, the radiation knocks off free radicals -- fragments of the protein chain, plus free radicals from other molecules present in the cells, such as water, sodium chloride, potassium chloride, and so on -- which then reattach to the wrong parts of the protein chain, or to one another, or to other chemicals present, to form poisonous or non-functional chemical molecules, including such things as chloroform and hydrochloric acid. One proposed treatment for people who have been overexposed to radiation was therefore to give them substances that would preferentially absorb those free radicals.)

So if you prefer the word "biochemically," I understand the difference between a literary metaphor and a chemical reaction, and we'll use the word biochemical instead. The volume of literature on this is so voluminous, I cannot even begin to start listing all the journal articles you would have to read, but if you start with the following references, you can track them down for yourself. See for example,

>> Alcohol also is metabolized in the liver by the enzyme cytochrome P450IIE1 (CYP2E1), which may be increased after chronic drinking. Lieber, C.S. Metabolic consequences of ethanol. *The Endocrinologist* 4(2):127-139, 1994.

>> Long-term alcohol abuse produces physiological changes in the brain such as tolerance and physical dependence. Such brain chemistry changes maintain the alcoholic's compulsive inability to stop drinking and result in alcohol withdrawal syndrome upon discontinuation of alcohol consumption. Hoffman, PL.; Tabakoff, B. (Jul 1996). "Alcohol dependence: a commentary on mechanisms." *Alcohol* 31 (4): 333-40. For an abstract of this article (published back in 1996, a long time ago) see: <http://www.ncbi.nlm.nih.gov/pubmed/8879279>

The biochemistry is backed up by other types of studies:

>> For example, does "moderation management" work? Almost no alcoholic who tries this can continue to drink moderately for more than ten years without either (a) relapsing back into uncontrolled drinking or (c) stopping all drinking absolutely. See the study by George Vaillant at Harvard Medical School:

>> "A long-term (60 year) follow-up of two groups of alcoholic men concluded that 'return to controlled drinking rarely persisted for much more than a decade without relapse or evolution into abstinence.' Vaillant also noted that 'return-to-controlled drinking, as reported in short-term studies, is often a mirage.'" Vaillant, GE (2003). "A 60-year follow-up of alcoholic men". *Addiction* (Abingdon, England) 98 (8): 1043-51.

AT SLIGHTLY GREATER LENGTH, SEE:

Alcohol Metabolism
<http://alcoholism.about.com/cs/alerts/1/blnaa35.htm>

An informational bulletin from the NIAAA (National Institute of Alcohol Abuse and Alcoholism)

(This government agency, which is part of the U.S. government's National Institutes of Health, was originally put into its present form as part of the process of passing the Hughes Act. Nancy Olson, the founder of the AAHistoryLovers, was the principal senatorial aide in charge of the passage and implementation of the Hughes Act.)

Metabolism is the body's process of converting ingested substances to other compounds. Metabolism results in some substances becoming more, and some less, toxic than those originally ingested. Metabolism involves a number of processes, one of which is referred to as oxidation.

Through oxidation, alcohol is detoxified and removed from the blood, preventing the alcohol from accumulating and destroying cells and organs. A minute amount of alcohol escapes metabolism and is excreted unchanged in the breath and in urine. Until all the alcohol consumed has been metabolized, it is distributed throughout the body, affecting the brain and other tissues.

When alcohol is consumed, it passes from the stomach and intestines into the blood, a process referred to as absorption. Alcohol is then metabolized by enzymes, which are body chemicals that break down other chemicals. In the liver, an enzyme called alcohol dehydrogenase (ADH) mediates the conversion of alcohol to acetaldehyde. Acetaldehyde is rapidly converted to acetate by other enzymes and is eventually metabolized to carbon dioxide and water. Alcohol also is metabolized in the liver by the enzyme cytochrome P450IIE1 (CYP2E1), which

may be increased after chronic drinking.* Most of the alcohol consumed is metabolized in the liver, but the small quantity that remains unmetabolized permits alcohol concentration to be measured in breath and urine.

*Lieber, C.S. Metabolic consequences of ethanol. *The Endocrinologist* 4(2):127-139, 1994.

Alcohol Metabolism--A Commentary by NIAAA Director Enoch Gordis, M.D.

With respect to its broader scientific application, metabolism, which has long been studied, is emerging with new implications for the study of alcoholism and its medical consequences. For instance, how is metabolism related to the resistance of some individuals to alcoholism? We know that some inherited abnormalities in metabolism (e.g., flushing reaction among some persons of Asian descent) promote resistance to alcoholism. Recent data from two large-scale NIAAA-supported genetics studies suggest that alcohol dehydrogenase genes may be associated with differential resistance and vulnerability to alcohol. These findings are important to the study of why some people develop alcoholism and others do not. Studies of metabolism also can identify alternate paths of alcohol metabolism, which may help explain how alcohol speeds up the elimination of some substances (e.g., barbiturates) and increases the toxicity of others (e.g., acetaminophen). This information will help health care providers in advising patients on alcohol-drug interactions that may decrease the effectiveness of some therapeutic medications or render others harmful.

FOR MORE DETAILS SEE this NIAAA publication:

<http://pubs.niaaa.nih.gov/publications/aa72/aa72.htm>

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Alcoholism

<http://en.wikipedia.org/wiki/Alcoholism>

Long-term alcohol abuse produces physiological changes in the brain such as tolerance and physical dependence. Such brain chemistry changes maintain the alcoholic's compulsive inability to stop drinking and result in alcohol withdrawal syndrome upon discontinuation of alcohol consumption.**

Alcohol's primary effect is the increase in stimulation of the GABAA receptor, promoting central nervous system depression. With repeated heavy consumption of alcohol, these receptors are desensitized and reduced in number, resulting in tolerance and physical dependence. When alcohol consumption is stopped too abruptly, the person's nervous system suffers from uncontrolled synapse firing.

Genetic differences exist between different racial groups which affect the risk of developing alcohol dependence. For example, there are differences between African, East Asian and Indo-racial groups in how they metabolize alcohol. These genetic factors are believed to, in part, explain the differing rates of alcohol dependence among racial groups.

**Hoffman, PL.; Tabakoff, B. (Jul 1996). "Alcohol dependence: a commentary on mechanisms.". *Alcohol Alcohol* 31 (4): 333-40. For an abstract of this article

(published back in 1996, a long time ago) see:

<http://www.ncbi.nlm.nih.gov/pubmed/8879279> 1996 Jul;31(4):333-40.

Alcohol dependence: a commentary on mechanisms. Hoffman PL, Tabakoff B. Department of Pharmacology, University of Colorado Health Sciences Center, Denver 80262, USA.

Abstract: The alcohol dependence syndrome includes the presence of alcohol tolerance, physical dependence and an inability to control one's alcohol intake.

Studies are reviewed that implicate the mesolimbic dopaminergic systems, and the gamma-aminobutyric acid-A (GABAA) and N-methyl-D-aspartate (NMDA) receptors as

mediators of various aspects of the alcohol dependence syndrome. It is suggested

that alcohol-induced changes in the GABAA receptor may play a role in certain

aspects of tolerance to alcohol and in altered abilities of an individual to terminate alcohol intake. Chronic alcohol-induced increases in the activity of

NMDA receptors may contribute to the withdrawal signs that are the defining feature of physical dependence on alcohol. It is hypothesized that decreased mesolimbic dopaminergic function, which occurs during alcohol withdrawal, may be

involved in the compulsion to initiate and maintain alcohol drinking, another

aspect of the alcohol dependence syndrome. Furthermore, evidence is presented

that this decreased dopaminergic function could occur secondarily to the increase in NMDA receptor function, such that the alcohol-induced increase in

NMDA receptor function could underlie both the overt withdrawal signs and the

compulsion to drink alcohol in the alcohol-dependent individual.

Does "moderation management" work? Almost no alcoholic who tries this can continue to drink moderately for more than ten years without either (a) relapsing back into uncontrolled drinking or (c) stopping all drinking absolutely. See the study by George Vaillant at Harvard Medical School:

"A long-term (60 year) follow-up of two groups of alcoholic men concluded that

'return to controlled drinking rarely persisted for much more than a decade without relapse or evolution into abstinence.' Vaillant also noted that 'return-to-controlled drinking, as reported in short-term studies, is often a mirage.'***

***Vaillant, GE (2003). "A 60-year follow-up of alcoholic men". *Addiction* (Abingdon, England) 98 (8): 1043-51.

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

Acetyl coenzyme A or acetyl-CoA is an important molecule in metabolism, used in many biochemical reactions. Its main function is to convey the carbon atoms within the acetyl group to the citric acid cycle to be oxidized for energy production.

The reaction from ethanol to carbon dioxide and water is a complex one that proceeds in three steps. Complete Reaction:
 $C_2H_6O(\text{Ethanol}) \rightarrow C_2H_4O(\text{Acetaldehyde}) \rightarrow C_2H_4O_2(\text{acetic Acid}) \rightarrow \text{Acetyl-CoA} + 3H_2O + 2CO_2$.

Ethanol is oxidized to acetaldehyde via the enzyme alcohol dehydrogenase IB (class I), beta polypeptide (ADH1B). The gene coding for this enzyme is 1.1.1.1 on chromosome 4, locus 4q21-q23.

Acetaldehyde is a highly unstable compound and quickly forms free radical structures which are highly toxic if not quenched by antioxidants such as ascorbic acid (Vitamin C) and Vitamin B1 (thiamine). These free radicals can result in damage to embryonic neural crest cells and can lead to severe birth defects. Prolonged exposure of the kidney and liver to these compounds in chronic alcoholics can lead to severe damage. The literature also suggests that these toxins may have a hand in causing some of the ill effects associated with hang-overs.

Acetaldehyde to acetic acid: Aldehyde dehydrogenase is the second enzyme of the major oxidative pathway of alcohol metabolism. Two major liver isoforms of this enzyme, cytosolic and mitochondrial, can be distinguished by their electrophoretic mobilities, kinetic properties, and subcellular localizations. Most Caucasians have two major isozymes, while approximately 50% of Asians have only the cytosolic isozyme, missing the mitochondrial isozyme. A remarkably higher frequency of acute alcohol intoxication among Asians than among Caucasians could be related to the absence of the mitochondrial isozyme.

would all be back in a few weeks. Only one of them has returned. The others had no relapse at all. The power of God goes deep!"

1st Edition 1st printing page 127:

"We make this recommendation with some confidence. About a year ago a certain state institution released four chronic alcoholics. It was fully expected they would all be back in a few weeks. Only one of them has returned. The others had no relapse at all. The power of God goes deep!"

1st Edition; 2nd thru 16th printing page 127:

"We make this recommendation with some confidence. For several years we have been working with alcoholics committed to institutions. During 1939 two hospitals in New Jersey released 17 alcoholics. Eleven have had no relapse whatever—none of them have returned to the asylum. The power of God goes deep!"

2nd , 3rd and 4th Editions page 114:

"We make this recommendation with some confidence. For years we have been working with alcoholics committed to institutions. Since this book was first published, A.A. has released thousands of alcoholics from asylums and hospitals of every kind. The majority have never returned. The power of God goes deep!"

SUMMARY:

>> The Manuscript per April 1939 had six chronic alcoholics released

>> The 1st Edition 1st Printing April 1939 had four chronic alcoholics released

>> The 1st Edition 2nd through the 16th printings 1941 -1954 had some additional wording and 17 alcoholics released (note they are no longer "chronic")

>> Starting with the Second Edition in 1955 we have the wording we have today.

Thanks for the help!

Charles from Wisconsin

- - - -

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

The second through 16th printings all use the figure 17. I happened to read this paragraph at a meeting a few years ago and realized the First edition could

not
have used thousands. So I went through all 16 printings.

Brad I. Area 25 Northern Minnesota Archivist

- - - -

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

The second through the seventh printings all read exactly like the eighth printing that you have quoted:

1st Edition: 2nd thru 7th printing, page 127:

"We make this recommendation with some confidence. For several years we have been working with alcoholics committed to institutions. During 1939 two hospitals in New Jersey released 17 alcoholics. Eleven have had no relapse whatever -- none of them have returned to the asylum. The power of God goes deep!"

Old Bill

Original message from: Charles Knapp <cpknapp@yahoo.com>
Sent: Fri, March 18, 2011
Subject: Changes in the chapter To Wives

Hello Group,

I was asked a question I could not fully answer and was hoping someone could help me finish my answer. It seems there were some changes in the wording in part of a paragraph in Chapter 8 "To The Wives." I am looking for anyone who might have access to all 16 printings the 1st edition Big Book. In particular I am looking for the wording in printings 2 thru 7. I have the different wording from the manuscript, 1st printing and printings 8 thru 16. So all I need is the changes in printings 2 thru 7.

Here is what I have so far:

Original Manuscript:

"We make this recommendation with some confidence. About a year ago a certain state institution released six chronic alcoholics. It was fully expected they would all be back in a few weeks. Only one of them has returned. The others had no relapse at all. The power of God goes deep!"

1st Edition 1st printing page 127:

"We make this recommendation with some confidence. About a year ago a certain

Hi Bent,

An interesting set of questions and I am sure many of us will have experience to share.

If there is a tradition in Denmark that AA groups do not pay rent, it would be the first time I have ever heard of the concept. In the 39 years that I have been attending AA here in the USA, it has always been stressed that we are not a charity. We are a voluntary organization, yes... but we pay our own way and accept no outside money. AA will not accept money or gifts from outside the fellowship, whether from a church, the government, a charity, a benevolent giver, or any other place. We pay our own way... we are self supporting and this is a point of great pride. We are not seeking a handout from anyone. We are responsible for ourselves.

Our GSO in New York routinely refuses and sends back money, sometimes even large amounts, that comes to AA from a variety of sources outside our fellowship, and limits how much any one person can give. Arguments and disputes over money and property can be terribly divisive and AA has chosen a wise path, that of being broke, beyond our prudent operating reserves.

It gets difficult at times because virtually every group must pay rent. The price of rent has gone up and we sometimes are hard pressed to keep meetings open, especially with newer groups. Churches who rent space to us are a wonderful asset and we cherish the fact that we can rent from them. Other landlords are good to us too, but we make sure we pay them.

Starting a clubhouse for meeting space is not a good approach. Once open, a clubhouse must have money to cover expenses, and the AA groups meeting there will need to pay rent in order for the club to survive. Accepting government funds to make it possible for AA groups to meet there and not pay rent sounds like a violation of the spirit of our 12 traditions. It would amount to an indirect subsidy from the government to AA.

All of this should be a matter for a group conscience to decide. Our AA Guidelines on clubhouses is pretty helpful, and it stresses that any club must be separately incorporated and managed by those who have an interest in it. AA cannot be associated with the club. The AA groups meeting there are merely tenants, and the clubhouse is the landlord. The tenants are free at any time to move, go away, as they see fit. Here is the AA guideline about clubhouses: http://aa.org/lang/en/en_pdfs/mg-03_clubs.pdf

A typical AA group here in USA will pass the basket during the meeting, collecting usually a dollar, sometimes two, from the average person. The group secretary or treasurer keeps track of the money and accounts to the group as

to
how it was used. My home group pays rent to the church, buys AA literature,
buys coffee and refreshments, medallions, and other supplies. The excess is
accumulated until we have a "prudent reserve" which in my group is the
amount
needed for three months' operating expenses. The excess funds above that, we
give away. We send our excess money to our District, our Area and our GSO
organizations as contributions, usually twice each year. There is a good
pamphlet on the AA web site
http://aa.org/pdf/products/f-3_selfsupport.pdf
about our being self supporting.

I hope this will be useful to you Bent. All that I have written is my own
personal experience, and I do not speak on behalf of AA. I am willing to
stand
corrected if anyone finds error in what I have said. I wanted to relate to
you
my own personal experience on these interesting questions.

God bless,
John

John M
Burlington, Vermont US
D.O.S. Dec 7, 1971

- - - -

From: Bryan Reid <humblephoenix@gmail.com>
(humblephoenix at gmail.com)

Hi all

I'm in Southeastern Arizona (USA) up in the high desert.

In response to your questions, Bent:

1. Here (and every Group I attended in Pennsylvania and Connecticut before
moving out here) every A.A. Group I know of pays rent. The reasoning behind
this
is that the 7th Tradition states: "Every A.A. group ought to be fully
self-supporting, declining outside contributions," and that this includes
declining free rent of a meeting place. I'm sure there are other "voluntary"
or
non-profit organisations that do not pay rent but they are not A.A.
2. Yes, my home Group and every other Group in our District pays rent for
their
meeting place or room. [I know this because I am the District Secretary.]
3. My home Group (Highway 92 Group in Sierra Vista, Arizona) rents space
from a
non-profit organisation called the Serenity Club, which was specifically
organised and built for the purpose of providing a meeting place for A.A.
Groups. We currently have three Groups in total meeting there and all pay

rent.

The Groups buy their own literature, anniversary medallions and other A.A. supplies themselves. The Club provides the meeting place and coffee.

I haven't seen the letter you got from GSO, but out here all Groups are supposed to be totally self-supporting through the voluntary contributions of its members and not accept outside contributions of any kind. When we have non-alcoholics attend our open meetings we do not allow them to contribute when the basket is passed.

Best regards from Arizona!

Bryan

- - - -

From: David Brown <copperas44@yahoo.com>
(copperas44 at yahoo.com)

Tradition says we have to be self supporting and that we should not accept donations from any external source. Read the history of AA and understand that Rockefeller realized that money would be detrimental to the future of our organization. When in doubt check out the traditions and follow them.

David

- - - -

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

My name is Beverly Foulke and I am AA member of the home group "'Get A Life" and we pay \$25 a meeting which is collected from our "pass the basket" at the middle of our meeting. I don't know if that helps or not.

Beverly

- - - -

From: Gerard T McMahon <skyfive@bellsouth.net> (skyfive at bellsouth.net)

Our group pays rent each month and since most of our groups in USA use churches that seems to be the common practice.

Gerard McMahon

Original message from: bent_christensen5@yahoo.com

Please continue helping outreach worldwide. Download the new EURYPAA 2011 DUBLIN flyer at their website: <http://www.eurypaa2011.com/> and pass it on at your meetings and to your email or online friends.

Feel the Luck 'o the Irish

WIN A TRIP TO EURYPAA!!!

Pre-registration is available online! Register TODAY for your chance to win a trip to EURYPAA! Everyone who is pre-registered by 31 March 2011 will be entered to win a trip to EURYPAA! Prize includes round-trip air travel (purchased with miles) and shared accommodations. The winner will be drawn on or after 1 April and notified by email. See details below.

CITYWEST HOTEL: HOME OF EURYPAA 2011 DUBLIN

Citywest Hotel is the host hotel for everything at EURYPAA 2011 DUBLIN.

Visit: <http://www.eurypaa2011.com/> and click "Accommodation" to be connected to online reservations at the special EURYPAA discounted room rate.

SHARE YOUR RECOVERY

Programming for EURYPAA 2011 DUBLIN is underway. If you would like to be considered for speaking on a topic panel or workshop please email:

<info@eurypaa2011.com> (info at eurypaa2011.com)

Please understand that EURYPAA does not pay any travel for any speakers or participants. We do very much appreciate you carrying the message to the conference in Dublin.

CALLING ALL PERFORMERS

If you, your band, or someone you know, would like to be considered for the line-up in this year's EURYPAA live concert, please email:

<info@eurypaa2011.com> (info at eurypaa2011.com)

and give us a link to your music or send a song in the mail. It's all in service, fun and fellowship for the EURYPAA conference so there will be no compensation. However, a table will be provided to get information out about the acts performing.

PROGRAM & SCHEDULE

Full program and schedule details will be posted online shortly before the conference and available to attendees upon arrival. (See below for Al-Anon/Alateen announcements.)

Main Speaker Meetings

FRIDAY: Open Meeting (with Al-Anon participation) and Around-the-World Roll Call

SATURDAY: Main Meeting (with Al-Anon participation) and Selection of the Host

City for EURYPAA 2012!

SUNDAY: Closing Meeting and Sobriety Countdown

Topic Meetings & Panel Presentations/Workshops

Topic Meetings begin with speakers sharing on the topic followed by open sharing. While Topic Meetings are open for anyone to attend, participation is

limited to those who have a desire to stop drinking. Panel Presentations begin

with speakers sharing on the topic followed by questions & answers or comments.

Workshops begin with speakers sharing on the topic followed by an open conversation, moderated by the Workshop Leader. Participation during panel presentations and/or workshops is open to all.

A list of topics for meetings and workshops is being put together by the EURYPAA

2011 DUBLIN programming team. If you would like to suggest a topic email: info@eurypaa2011.com

Event Activities

Live Music ~ Stand-up ~ Disco ~ Yoga ~ Golf Tournament ~ Football Match ~ Horse

Riding ~ Water Sports ~ Ireland Tours ~ and more!

International Meetings

All meetings during EURYPAA are in English but we are proud to have made space

available for meetings held in other languages as well: Svenska (Swedish), Francais (French), Polskie (Polish), Espanol (Spanish), Norske (Norwegian), ð ÑfÑÑð°ð, ð¹ (Russian), Suomi (Finnish), Áslenska (Icelandic), Danske

(Danish), Deutsch (German), Lietuvos (Lithuanian) and more. If your group would

like to host a meeting at EURYPAA in your native language email:

<info@eurypaa2011.com> (info at eurypaa2011.com)

AI-Anon & Alateen Participation

In addition to participation at each of the main speaker meetings, AI-Anon/Alateen will have several meetings during EURYPAA. We will also have a

"Double-Winners" meeting for those in AA who also attend AI-Anon and those in

AI-Anon who have come to believe they also need to attend AA. For more information on the AI-Anon/Alateen program or to be of service to

AI-Anon/Alateen during EURYPAA 2011 DUBLIN email: info@eurypaa2011.com

WIN A TRIP TO EURYPAA DETAILS

Every individual who is pre-registered for EURYPAA 2011 DUBLIN by midnight 31

March 2011 will be entered in a drawing to win a trip to EURYPAA. The drawing

will be held by the EURYPAA 2011 DUBLIN planning committee on or after 1 April

2011. Winner will be notified by email. The prize consists of air travel to Dublin and shared accommodation at EURYPAA 2011 DUBLIN as follows: (Air Travel)

it.

Primary states that alcoholism, as an addiction, is not a symptom of an underlying disease state.

Disease means an involuntary disability. It represents the sum of the abnormal phenomena displayed by a group of individuals. These phenomena are associated with a specified common set of characteristics by which these individuals differ from the norm, and which places them at a disadvantage.

Often progressive and fatal means that the disease persists over time and that physical, emotional, and social changes are often cumulative and may progress as drinking continues. Alcoholism causes premature death through overdose, organic complications involving the brain, liver, heart and many other organs, and by contributing to suicide, homicide, motor vehicle crashes, and other traumatic events.

Impaired control means the inability to limit alcohol use or to consistently limit on any drinking occasion the duration of the episode, the quantity consumed, and/or the behavioral consequences of drinking.

Preoccupation in association with alcohol use indicates excessive, focused attention given to the drug alcohol, its effects, and/or its use. The relative value thus assigned to alcohol by the individual often leads to a diversion of energies away from important life concerns.

Adverse consequences are alcohol-related problems or impairments in such areas as: physical health (e.g., alcohol withdrawal syndromes, liver disease, gastritis, anemia, neurological disorders); psychological functioning (e.g., impairments in cognition, changes in mood and behavior); interpersonal functioning (e.g., marital problems and child abuse, impaired social relationships); occupational functioning (e.g., scholastic or job problems); and legal, financial, or spiritual problems.

Denial is used here not only in the psychoanalytic sense of a single psychological defense mechanism disavowing the significance of events, but more broadly to include a range of psychological maneuvers designed to reduce awareness of the fact that alcohol use is the cause of an individual's problems rather than a solution to those problems. Denial becomes an integral part of the disease and a major obstacle to recovery.

From Edgar C., Sober 186, Les Cole, and Jim Robbins

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

The three groups in which I am active here in Sarasota, Florida, all pay rent for use of church facilities, as have all the groups I have been associated with in the past, both here and in the Chicago, Illinois area. One exception was a local hospital which offered us a free room for our weekly Traditions meeting. When the group conscience refused to challenge the no-rent status, a few of us including me left the group. There was a certain delicious irony in a Traditions meeting group consciously violating a basic Tradition through a group conscience vote. But we must remember that as Bill W said, every group has the right to be wrong.

Edgar C, Sarasota, Florida

From: Sober186@aol.com (Sober186 at aol.com)

Tradition three reads ... Any two or three alcoholics gathered together for sobriety may call themselves an A.A. Group, provided that, as a group, they have no other affiliation. The group cited does not seem to have any other affiliation, so my call itself an A.A. group.

Also, Tradition three also makes each group autonomous. The long form says, "With respect to its own affairs, each A.A. group should be responsible to no other authority than its own conscience." So, while I may have my own opinion on the matter, my opinion does not count unless I am a member of that home group. If so, I get a vote. My side will not always prevail.

Tradition seven reads that A.A. groups 'ought to be' fully self supporting. IMHO, That means the tradition can be seen as a simply reminder to make sure the group and the body offering the space be separate.

While I may personally feel that it is not be the best thing for a group to accept free rent there is nothing in the traditions to prevent it.

As Bill wrote, each group should be free to make its own mistakes.

Jim L. in Central Ohio

From: LES COLE <elsietwo@msn.com> (elsietwo at msn.com)

Hi All:

Here is another thought about RENT for Fellowship Meeting space ...

I think there is too much emphasis these days on "paying our own way" or "accepting no charity". Yes ... Fellowship meetings are for our own benefits, but the very existence of an AA group(s) in the community is in fact, a community service. Meetings are advertised (in various ways) so that new, unserved alcoholics, might become interested in the AA 12-steps process...and certainly, as a beginning, for fellowship with others who are recovering sobriety. Let's avoid myopia as being a "poor" organization. We will not destroy the whole AA System if we use some good-old Vermont Common-Sense which characterized Bill's whole life !!!!

I believe for example; that a church which offers a room for AA meetings, sees AA as a "charitable" organization and thereby is more than willing to offer its space for a nominal price or ... no-price-at-all! There is no need for us to get hung up on constantly trying to figure out what Bill Wilson advocated back in the 30s in everything we decide to do/think today. The fundamental message which Bill promoted was "FLEXIBILITY." He invented a system which works for many, many of us. It has been "all inclusive" from the beginning...and that means that the only question to be asked is: "Do you have a drinking problem which you would like to change?"

With respect to current AAHL posts about "spirituality" ... let's also remember, that Bill did a lot of thinking as he grew up in a very small Vermont town where there was/is two formal churches ... one Catholic and one Congregational (plus a number of "free thinkers" like Mark Whalon). Bill rebelled against dogmatic beliefs during his youth, but he gradually began to develop the use of the word God as he became an adult ... and he never openly adopted a specific Religion as his own. When he married into the Burnham family, he learned everything about the Swedenborgian religion, and those tenets affected him daily.

Les C
Colorado Springs, Colorado

- - - -

From: "Jim Robbins" <jrobbins1123@yahoo.com>
(jrobbins1123 at yahoo.com)

In one group I attend, we pay rent each month. In another, we don't pay rent, but make a donation to a charitable cause in the landlord's name each month.

|||||

+++Message 7276. One dollar in the basket no longer works

From: Cindy Miller 3/24/2011 8:44:00 AM

|||||

This discussion about AA groups paying rent touches off an important discussion about the 7th Tradition: that the "\$1 in the basket" rule which came into being in the 60's is not working today, 50 years later-- and many groups are in financial trouble. This custom seems (in some cases) not to have changed.

Has anyone seen a poster which touched on this (I think it's an Intergroup thing -- GSO has no opinion on this?) I saw it about 10 years ago and have not been able to find it since....

It went something like this:

COFFEE: 1960 @ 10 cents a cup 2000 @ \$1.00
GAS: 1960 @ 27 cents a gallon 2000 @ \$2.00
CIGARETTES: 1960 @ 35 cents a pack 2000 @ \$3
CONTRIBUTION IN BASKET: 1960 @ \$1.00 .. 2000 @ \$1.00

As Bill once said "...tight as the bark on a tree..." LOL!

Staying In Service,
Cindy

|||||

+++Message 7277. Re: Name of book/author on 3 p"s: prestige, power and pocketbook

From: dillonr9@yahoo.com 3/26/2011 9:41:00 AM

|||||

Victor Kitchen, in his book, I WAS A PAGAN (1934) cites 5 P's he was a pagan to: power, possession, position, pleasure and Applause. Perhaps this book was in Bill's mind. He may have read this book while a member of the Oxford Group since its author was also a member of the Oxford Group. Peace.

From GC the moderator:

greater than ourselves. Obviously. But where and how were we to find this Power?

Well, that's exactly what this book is about. (We Agnostics, pg 45)

CLEAR CUT: Further on, clear cut directions are given showing how we recovered. (There is a Solution, pg 29)

ALL YOU NEED: Thus we grow. And so can you, though you be but one man with this book in your hand, we believe and hope it contains all you will need to begin. (A Vision for You, pg 162-163)

I know some still say that "our book is meant to be suggestive only" or that "more will be revealed." The book was written in 1939. Don't you think that if a better plan or a better idea had been devised by one of the countless thousands of geniuses that sobered up after 1939 that they would have included it in the first 164 pages of the book Alcoholics Anonymous? Even the brightest bulb in our fellowship has yet to add or remove anything from the original program of recovery.

Thousands of people share in meeting these days on how they work "their program." And believe it or not, I'm ok with that, so long as they don't call it the AA program of recovery. People unable to accept the AA program of Alcoholics Anonymous generally find another way to say sober. AA has no monopoly upon therapy for the alcoholic (see page xxi). If you don't like the AA program, there are 48 other treatment modalities to choose from. I chose AA for a number of reasons. The first is that only AA has "Old-Timers."

Laying aside the "percentages," only AA has a program of growth after recovery.

This is not a program where you recover, then get sent away -- on the contrary, they ask you to come back. The people who help me do so from personal experience and not because a textbook tells them I am eligible for a class C intervention. In short, each person has the right to select their method of recovery, the AA program or something else. In general terms, if you thoroughly follow the path, completely give yourself to this simple program, are rigorously honest, go to any lengths, take certain steps, are fearless and thorough from the very start, let go of your old ideas absolutely, find a Higher Power, and take the suggestions, then I'd have to say you have accepted the program.

I find no difference between the people coming through the doors today, and those coming through the doors when I first sobered up. I think the

fundamental
reason for this is that selfishness is still selfishness, self-centeredness
is
still self-centeredness, ego is still ego, an obsession is still an
obsession,
and that physical craving is still the same physical craving.

Oh, the times have changed but the alcoholic did not. Some will say that we
are
under greater pressures today, but just try selling that bologna to the
"Greatest Generation." I remember outhouses, crank phones and life without a
TV. Those days did not stop my grandfather from drinking. Not did iPod force
a
drink down my throat. The ego, the obsession and the phenomenon of craving
seem
to be impervious to the environment.

Not do I believe that alcoholism is genetic. If it were genetic, then why
aren't
we all in gene therapy? Have you ever seen a gene whose ego had to be
smashed?
For that matter, have you ever seen a gene with an ego?

I do believe that it is a disease (so did Congress in Alcoholism Prevention,
Treatment and Rehabilitation Act of 1970, also known as the Hughes Act.
which
declared alcoholism an illness and provided funding for treatment centers --
thus the explosion of treatment centers in the 70s). I also believe that it
is
an allergy provided you use the AMA's definition of an allergy: "An allergy
is
an abnormal reaction to a foreign substance." Alcohol is foreign to the
human
body and when I swallow it I react abnormally.

The phenomenon of craving is not normal. The folks sobering up in the 30's
had
the same illness and the same allergy that I do. They wrote a book that
solved
their problem. They also wrote a book that solved my problem. Thus we are
the
same.

I've been doing this for a long time. In conclusion I must say that defining
the problem is not nearly as constructive as defining the solution. I find
my
solution in the book.

- - - -

From: "edcasey74" <personaminor@gmail.com>
(personaminor at gmail.com)

Jim,

I think the only way to define sobriety in Alcoholics Anonymous is to go back to the Big Book. I understand that individual interpretations may vary, but I always try to look back at the collective experience of our founders when I hear anyone's individual experience.

The title page of the Big Book says that this is "The story of how many thousands of men and women have recovered from alcoholism." This is a lot of hope, but before I can recover from alcoholism, I need to see if I'm an alcoholic. Of course this is something I need to diagnose for myself, but I need some information about alcoholism first.

In summary, the book defines alcoholism as a hopeless state of mind and body. The body refers to the physical reaction to alcohol (the allergy which produces a craving). If I can drink without developing the phenomenon of craving, I'm not an active alcoholic (though I might yet become one in the future). The mind is the mental obsession. If I can choose to quit drinking and stay stopped on my own will power, I'm not an alcoholic (though I may progress). I'm sure you know all this, but it's surprising how many in AA don't.

What came along with what you said about early AAs not being allowed into meetings until they had finished the steps (a very common practice for the first 20 years or so of AA's history) was a system of personal sponsorship, the first step of which was qualification. If you showed up at an early AA group (most of them), they assigned you a sponsor, and that man or woman sat down with you and qualified you as an alcoholic. If you didn't exhibit both the physical and mental symptoms, they made sure you understood that you were not an active alcoholic, and though you might yet become one, you didn't need AA.

Of course, if you had both symptoms, wanted to quit drinking for good, and were willing to go to any lengths to stop, that man or woman would take you through the steps in a very short period of time (see "He Sold Himself Short," pg. 258 in the 4th ed.). Then that person would sponsor you into the meeting, their word that you had worked the steps being good enough to allow you in as a recovered alcoholic.

In regards to the statistics in the Foreword to the Second Edition, many early

amount of money to the GSO and was turned down because of the size of the check.

He then decided to launch this campaign aimed at sending these materials to all of the central offices (at his expense) to get the groups and individuals to contribute more to make up for the shortfalls we were thought to be experiencing.

I tried to call the man and interview him in December 2004 but he had died a month earlier.

Doug Barrie
E-MAIL: dough@aaahistory.com (doughb at aaahistory.com)

- - - -

From: Aalogsdon <aalogsdon@aol.com>
(aalogsdon at aol.com)

I have the poster from ten years ago, which Cindy referred to, and assume that they can be reproduced.

- - - -

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

Hello Cindy!

I'm Ginger and used to volunteer in our Intergroup Office when this poster arrived and we used it for a while, saying we neither endorsed nor opposed it.

My memory says it came from Las Vegas Intergroup, unsure.

My group approves this being left on our flyer table. We neither endorse nor oppose. FYI ONLY left on the IG hand-outs tables...

Common sense and facing our problems, including \$, keeps my faith strong.

God Bless,
So. Jersey Ginger

(Live, Love, Learn, Laugh! Ginger F. & Ron B.)

- - - -

Original Message from: Cindy Miller <cm53@earthlink.net>
Sent: Fri, Mar 25, 2011
Subject: One dollar in the basket no longer works

This discussion about AA groups paying rent touches off an important discussion about the 7th Tradition: that the "\$1 in the basket" rule which came into being

From: "Sherry C. Hartsell" <hartsell@etex.net>
(hartsell at etex.net)

Many institutions like churches and hospitals are forbidden by their set-up to CHARGE rent, most groups deal with that by making a CONTRIBUTION to their Building Maintenance Fund, find the financial officer, they'll accept it that way, at least all have in my experience.

Sherry C. H.
Pittsburg, Texas AA Group

- - - -

From: "george" <clevelandgeorgem@gmail.com>
(clevelandgeorgem at gmail.com)

I'm the director of a non-profit facility in New Hampshire that hosts seven 12 step meetings a week. Almost all are AA. All of those groups pay us something. The highest is \$40 per month. We have a new 11th Step meeting that's started and runs right after a regular meeting. Because it's new and word is still getting out, we aren't charging them.

Most of these meetings are at night. It's cold in New Hampshire. Cold means ice which means sand which means dirt all over the floor. The same floor that is used for yoga or exercise classes the next morning. And there's heat. We don't ask or expect the groups to spit shine the floor. But it takes one of us a bit of time to redo the room.

"Expecting" free room use is not reasonable. I would wager that 99.7% of AA groups pay for the coffee they use. Would the No Rent faction leave a meeting that used 7th Tradition funds to pay for the coffee? A good argument could be made for groups to only buy Fair Trade coffee so they feel comfortable that the workers are being fairly paid and don't have to resort to drugs to augment their income ... and so on down the rabbit hole.

My humble interpretation of working the Steps includes a sponsor showing me how to make financial amends and learning to pay my bills; not looking for easier, softer way. Our staff and our board consider it part of OUR responsibility to the community to make meeting space available. And needless to say, I like

having a meeting I don't have to drive to ...

George

From: Lynn Sawyer <sawyer7952@yahoo.com>
(sawyer7952 at yahoo.com)

Dear Bent,

Can only speak for my area. I'm in Northern California, USA, and almost all of our groups are self-supporting, in terms of paying rent, as is recommended by our Traditions. Maybe you've gotten some responses from elsewhere, too
.....

Lynn S.
keepin' it simple
Sacramento, California, USA

From: "Larry Tooley" <wa9guu@charter.net>
(wa9guu at charter.net)

Yes but: my old sponsor said we are to get back into the mainstream of society. We pay our own way. We AA's need to learn that. Our church needs to see that. If you don't get much money give half for rent. Sadly one bloke accepted free two big fans as charity. Are we a welfare society now?

Larry T, Centralia, Illinois

From: David Brown <copperas44@yahoo.com>
(copperas44 at yahoo.com)

The dangerous path is the wrong path as it ignores the premise of the traditions
.... fight to make sure that this does not stand.

|||||

+++Message 7285. Kistler's Donut Shop
From: joe 3/26/2011 11:04:00 PM

|||||

I searched earlier posts and the internet regarding the tradition of serving coffee and donuts in early meetings. I remember (or think I do) reading

as
the authors understood Him.

And they have explained their understanding of God in the previous chapter 'We Agnostics.' In this chapter they begin by telling us that about half of them were either atheists or agnostics when they came to AA. So first of all they define the term 'Power greater than ourselves' as a 'power by which we could live', pg 45.

Websters Dictionary says that in the English writing system, 'unfamiliar words when first introduced and defined in a text' are usually italicized.

As we are not powers there can be no such thing as a 'power greater than us' or a 'Power greater than ourselves'. These expressions are semantically absurd and so, not to be found in written English. Bill was an expert in written English; as it had been his job to scrutinize Stock-proxy and legal documents. So when he first introduced the unfamiliar expression 'Power greater than ourselves' in the Big Book for the first time on page 45, he italicized it and explained it as a 'power by which we could live.'

Thus having defined what the authors meant by God, Power and Power greater than ourselves, they explained their understanding of God on page 55: that it was a Power that could only be found deep down within ourselves. And they also tell us that 'It may be obscured by calamity, by pomp, by worship of other things, but in some form or the other it is there.'

This I believe, is what the book means by saying God as we understood Him.

Rajiv

- - - -

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

I am an atheist with regard to a "person" God and I'm a man with 24 years of joyful sobriety. Yet I try not to evangelize my views in AA.

I only discuss my perception of our higher power if the topic of discussion is "God" or "religious spirituality" and then only to emphasize to any newcomers that is not necessary to believe in the God of our childhood in order to get sober and have a full, productive and creative life.

The whole subject is so full of semantic hazards, that it is almost

motive
in taking it. But however the argument on those points would come out, what I've seen in studying the development of the Tradition, is that the matter of who can contribute has been deemed (by quite a number of AAs over the years) a matter affecting A.A. as a whole -- see, for example, the ruckus over transportation and other costs and abeyance of costs at the san Diego International in 1995.

AAHistoryLovers@yahoogroups.com
Date: Thu, 24 Mar 2011
Subject: Re: Historically, have AA groups and clubs paid rent?

> From: Sober186@aol.com (Sober186 at aol.com)
>
> Tradition three reads ... Any two or three alcoholics gathered together for sobriety may call themselves an A.A. Group, provided that, as a group, they have no other affiliation. The group cited does not seem to have any other affiliation, so my call itself an A.A. group.
>
> Also, Tradition three also makes each group autonomous. The long form stays, "With respect to its own affairs, each A.A. group should be responsible to no other authority than its own conscience." So, while I may have my own opinion on the matter, my opinion does not count unless I am a member of that home group. If so, I get a vote. My side will not always prevail.
>
> Tradition seven reads that A.A. groups 'ought to be' fully self supporting. IMHO, That means the tradition can be seen as a simply reminder to make sure the group and the body offering the space be separate.
>
> While I may personally feel that it is not be the best thing for a group to accept free rent there is nothing in the traditions to prevent it.
>
> As Bill wrote, each group should be free to make its own mistakes.
>
> Jim L. in Central Ohio

|||||

+++Message 7289. San Quentin Radio Play
From: jaxena77 3/29/2011 7:09:00 PM

|||||

June 1, 1949. (She died in the morning on June 1st, and her death notice was front page news in that evening's edition of the Akron Beacon Journal.)

=====
PHOTOS OF THE NEWSPAPER OBITUARY AND THE DEATH CERTIFICATE:

Go to <http://hindsfoot.org/archives.html> and go about two-thirds of the way down the page, to the section entitled "More on early Akron AA," with a photo of Sister Ignatia playing the organ in the St. Thomas Hospital chapel, and a photo of a Renner's Beer wagon. The Anne Smith material is at the end of that section:

Anne Smith's Ohio death certificate and Akron Beacon Journal newspaper obituary, at <http://hindsfoot.org/annesmt2.html>

Also Anne Smith's Journal: copy of the text, at <http://hindsfoot.org/annesmth.html>

=====
From: Baileygc23@aol.com (Baileygc23 at aol.com)
Sent: Monday, April 04, 2011
To: Ask A Librarian - ES
Subject: Anne Smith

Anne Smith, nee Ripley, was the wife of AA's Dr Robert Smith. Her date of death was June 1, 1949.

There is some confusion over her date of birth. We have two different dates, the third and the twenty first.

If you have the information on her date of birth from her death notice or obit, and can list your source, I would appreciate it and would post it on a history site on the subject.

Regards, George C. Bailey
301 972 0992

In a message dated 4/4/2011 8:12:59 P.M. Eastern Daylight Time, SPECCOLLECTIONS@akronlibrary.org writes:

Mr. Bailey,

I checked two sources: a transcription of Anne Smith's State of Ohio death certificate, available online through <https://www.familysearch.org/> and her obituary, which appeared in the Akron Beacon Journal on June 1, 1949 on

have purchased second-hand for £1.55 sterling, judging by a pencil mark on the inside cover. The original price from the fly-leaf (that is, when the book was new) was 30 shillings, which would be £1.50 in the present decimal currency (the U.K. shifted from pounds-shillings-pence to the decimal system in February 1971).

Anyway, I have just got to the section where he mentions his first contact with A.A. in chapter XXII, page 81 after he sailed on the famous ocean liner the Mauretania in September 1947 to investigate having met Bob, Chris and Norman in London after replying to an advert in The Financial Times.

I am a little surprised there is only one reference to Lincoln Williams on the site but at least there is now one other.

Are his books well known amongst the AA history students?

+++++

In AAHistoryLovers@yahoogroups.com,
"Fiona" <fionadodd@...> Nancy Olson wrote:

>
> Hi, Buffs:
>
> Our wonderful friend in England, Max C. has sent me some information on AA in the UK. I find it fascinating and hope you will too.
>
> Nancy
>
> Max writes:
>
> For the sake of brevity and clarity, this takes the form of a skeleton chronology; something that may be fleshed out more fully according to interest and contributions from other members. I am particularly interested in any recollections USA members may have about their attendance at UK meetings.
>
> As you know, I am new to AA history, apart from my own of course, but it is entirely possible now to delve in depth into archive material, which I hope to be able to do eventually: This is just a timely offering drawn from sources immediately to hand, without further research. So here goes:
>
> 1946 JULY
> The earliest official record appears to be a letter to the N.Y. central office from Dorothy HE, an American who had been living in London for an unspecified period. She gave as her replacement contact for London the name of Chris B.

He apparently was 12-stepped by Albert T, that friendly Fifth Avenue tailor who was so helpful to Bill W, and of course to AA as a whole. Conor P met Richard P in Ireland at this time.

>

> 1947 - MARCH

> Grace O, an American AA and her (non-AA) husband Fulton were on a visit to London. She was armed with a contact list provided by GSO N.Y., which included the Chris B mentioned above. There were also to be found in London at that date:

Bob B, a Canadian who got sober in N.Y. some 19 months previously; a US serviceman Vernon W, a founder member of AA in Bermuda; and Norman R-W, an Englishman who 'wanted to want to get sober'.

>

> Grace O convened a meeting at the Dorchester Hotel, Park Lane, which was held

in her room there. In addition to those mentioned above, she managed to pull in

Patricia G, an AA from California who she had met on the ship coming over; an

American stunt driver, Flash W, and an Irish airman, Tony (Pat) F.

>

> The meeting went ahead and marks the beginning of AA proper in England. Bob B,

known after as 'Canadian' Bob, became its Secretary.

>

> I shall refer later to the difficulty experienced by the fledgling group in placing advertising for potential membership.

>

> Later in 1947, the journal of the British Medical Association, "The Lancet", mentioned AA in an article and Dr. Lincoln Williams, who had laboured long in the field of alcoholism, with little success, took a strong supportive interest

in AA from then on. I shall refer to this later.

>

> 1948 - JANUARY

> Lottie T joined the London group as the first woman newcomer. She became > Secretary later that year when Canadian Bob went to work in N. Rhodesia on a contract.

>

> Bill H, who was "An English Greengrocer" in early editions of the BB, was 12-stepped by Canadian Bob. Bill H set up the first AA telephone service at his office.

>

> 1948 -- AUGUST: Marty M is guest speaker at a "large open meeting" and "performed a miracle" on her visit to London, according to Lottie T.

>

> Vernon W, the US serviceman, registered an objection regarding meeting

format

concerning the Lord's Prayer and passing the hat at open meetings. I shall refer to this later.

>

> NOVEMBER: First meeting of the Manchester group. British AA membership hits 100.

>

> 1949 - JANUARY

> Membership had risen to 120

>

> MAY

> Lottie T has serious slip. Bill W declines invitation to visit London as "the time for such a trip is still early", but expressed his delight with "the way things are going, on your tight little island."

>

> Edinburgh First and Glasgow Central groups officially established, after encouragement by Marty M.

>

> First Liverpool group established.

>

> 1950 - JUNE

> Bill W and Lois, accompanied by Agnes F, commence their tour of English, Irish and Scottish groups, staying in London at Brown's Hotel, Mayfair. More about this later.

>

> Bill W was able to resolve the long standing problem of non-availability of AA literature caused by currency exchange control and customs regulations.

>

> 1951 - APRIL

> First Welsh group meets in Cardiff, among those present was Sackville from Dublin, famous for (among other things) this epigram : "AA members are like paratroopers jumping from the aircraft. The 12 Steps are the parachute. It's suggested you pull the rip-cord, but it's entirely optional."

>

> London service office established in Chelsea, serving UK and Ireland.

>

> 1953

> First "Blue Bonnets" convention held at Dumfries.

>

> 1955

> London telephone service consolidated at Chelsea office UK membership estimated to be 5000

>

> 1956

> First UK AA convention held at Cheltenham

>

> 1957

> Inaugural meeting of the GSB of Alcoholics Anonymous (Great Britain and Ireland) Limited

- >
- > 1958
- > Visit to London by Hank, General Secretary of AA N.Y. office, whose advice on legacies led to an Act of Parliament enabling AA, a registered charity, to refuse all legacies.
- >
- > 1960
- > The Rowntree Trust issue a brochure on alcoholism to 23,000 doctors; this included a short piece about AA.
- >
- > The Joint Committee of the British Medical Association and the Magistrates' Association meet with two members of the AA UK GSB.
- >
- > 1962
- > Government Department of Health recognised alcoholism as a disease.
- >
- > 1966 - OCTOBER
- > First General Service Conference of AA UK held in Manchester
- > AA UK 21st Birthday party at Grosvenor House, Park Lane, London
- >
- > 1969
- > First World Service meeting in N.Y.
- >
- > 1971 - JANUARY
- > Bill W died. Heavy press coverage in UK
- >
- > General Service Conference reports that 40 AA groups had been established within prisons 1971
- >
- > First European Convention of AA meets in UK
- >
- > 1972
- > Second World Service meeting in N.Y. adopts London as 1974 venue
- > Only 10 penal establishments without AA contact in UK
- >
- > 1974
- > Republic of Ireland sets up own service board, separates from GSB AA UK
- > London hosts third World Service meeting.
- > Marie O appointed as office manager at Chelsea, runs first 'professional' telephone service.
- >
- > 1977
- > Meetings held for first time with the Confederation of British Industry, the Trades Union Congress and the Government Department of Health and Social Security, leading to the publication of the Public Information workbook in 1980.
- >
- > 1978
- > World Service Meeting, Helsinki, Finland, establishes European Information Centre at GSO London
- >
- > 1983

> Establishment of 15th (English Speaking) European Region, mainly for American servicemen.

>

> 1986

> GSO moved to York, leaving only London Region telephone service in Chelsea.

>

> 1988

> Marie retired, replaced by Maria as manager of London Region telephone office, Chelsea

>

> 1997

> AA UK 50th Anniversary

>

> 1999

> Chelsea telephone office moved to N. London Maria retired

> John H took over as manager with wider brief

+++++

> That is a bare bones outline which I hope will meet the immediate need.

>

> There are many apparent gaps, within which the small platoons of AA and the unsung hero(ine)s are still doing their stuff, anonymously, if not necessarily quietly.

>

> As Bill W writes in AA Comes of Age, "in London and Liverpool we met many very anonymous Englishmen". Anecdotal evidence suggests that one Liverpool group was so well hidden away that they could not be found and Bill never did get to the meeting. I have not yet read 'Lois Remembers' and wonder if she had anything to say about the trip.

>

> In England, we do not have circuit Speakers or prominent AA personality figures, generally speaking, just AAs who include, of course, many titled people, sporting and entertainment 'stars' and the like, who for the most part retain a low profile within AA, and anonymity outside AA, whilst making their valuable contribution to the Fellowship.

>

> It seems very clear that Marty M and Bill W, on their respective visits, were able to open the minds of the UK Pioneers to a fuller understanding of what AA is all about: similarly GSO N.Y. went to 'any lengths' to sponsor UK people appropriately in the service function.

>

> Of the many things we AAs seem to have in common outside the alcoholism is

a

certain propensity to ask ourselves at many junctures: "what the hell's (been) going on here?". I certainly do. We can only clear the ground a little. I will attempt to do that with the second part of this "potted history", where questions left hanging, such as Brown's Hotel and the Oxford Groups, English anonymity, the National Health Service and the psycho- versus bio- genic adversarial debate on alcoholism, which seems to contrive to dynamite the bridge of spirituality: the foundation precept of AA.

>

> Some of this may be speculative or anecdotal, and could border on opinion; so

I shall submit it to you first for editing, Nancy, if you do not mind, because I would not wish, unwittingly, to "engage in any controversy": indeed there is no useful purpose in that, bearing in mind the bridges AA has built over the years, (some of which are listed above) between religion, medicine and psychiatry. Those bridges seem to me to have modified much prejudice and ignorance about alcoholism, principally by adopting an attitude of open-mindedness and taking action informed by experience, as with our sobriety, odaat.

>

> Yours in fellowship, Max C.

=====

++++Message 7294. New corrected version of the Pre-AA History Book 1926-35
From: Robert Stonebraker 4/2/2011 9:14:00 PM

=====

I recently published to the web a book titled, "A Pre-AA History Book, A Study of Synchronic Events Between Years 1926 and 1935 which Culminated in the Birth of Alcoholics Anonymous."

Among the many comments I received were those pointing to mistakes in grammar and punctuation.

But fortunately, a kind lady editor, Nancy K. from California, donated her time and expertise to correcting my many errors.

Consequently, I am now posting this new improved version.

http://www.aamuncie.org/files/Pre_AA_History_Book_2011.pdf

My apologies for being a better high school whiskey drinker than English

But Ignatia, believing that about herself, used that self-knowledge, and looked into the heart of the alcoholics she felt privileged to know and help. She was compassionate and concerned for all, generous in her help and support of the AAs and their families, tough when she was dealing with the recalcitrant patient at St. Thomas Hospital or Rosary Hall, persuasive and single-minded when she was trying to get money from hospital administration or AAs for what she knew was needed for the program, yet humble and unassuming when she was praised. And if there are any old timers here who receiving a copy of "The Following of Christ" from her, you know she always wrote, "pray for me." on the inside cover.

The Psalmist says "Even though I walk in the dark valley, I fear no evil; for You are at my side with your rod and staff that give me courage."

Ignatia's journey was one of strong belief that God would accompany her and give courage in whatever she was asked to do. Had Ignatia not worn herself down in multiple demands of music teaching, she would never have found herself at St. Thomas Hospital with a easier desk job in the admitting office, where one day Dr. Bob came and asked for a bed for an alcoholic, admitted under the diagnosis of "acute gastritis." As she later said of what became the historic event, "it was really very simple, there was someone with a need and I was able to find a bed."

"You were once darkness, but now you are light in the Lord- Live as children of light for light produces every kind of goodness and righteous and truth." says St. Paul to the Ephesians.

Sr. Ignatia kept up a voluminous correspondence with many of the men and women who went through the program. Her oft-repeated advice was simple, sincere and reflected what she herself lived and what she had learned from the AAs over time. For example, in a letter she wrote in 1954, to one of our sisters, she said "Live just for today. Yesterday has gone into Eternity, trust it to God's infinite mercy. Leave tomorrow in the care of God's loving Providence as I'm sure Mother Mary did and in parenthesis she wrote "this is AA philosophy." But the wording was almost identical whether she wrote to an AA priest or to his religious superior, to a corporate leader leaving Rosary Hall , to a young man,

In AAHistoryLovers@yahoogroups.com, dillonr9@... wrote:

>
> Victor Kitchen, in his book, I WAS A PAGAN (1934) cites 5 P's he was a pagan
to: power, possession, position, pleasure and Applause. Perhaps this book was
in Bill's mind. He may have read this book while a member of the Oxford Group
since its author was also a member of the Oxford Group. Peace.

- - - -

> From GC the moderator:

>
> Vic Kitchen and Bill Wilson both joined the Oxford Group in New York City at
about the same time, and were friends. Kitchen gives an excellent picture of what the Oxford Group looked like (and how it functioned and what it taught) in
the New York City area at the time Bill Wilson was active in the group.

>
> For the text of I Was a Pagan, see www.stepstudy.org and for a description of what the book taught, see
<http://hindsfoot.org/kchange1.html>

>
> The Five P's passage is at the beginning of Chapter 1. I quote the opening of that chapter here:

>
> CHAPTER I
> THIS BUSINESS OF CHASING FALSE GODS
> PAGANISM

>
> At twenty, life looked like a high adventure -- intriguing and indecorous. At
thirty, it looked like a high endeavor -- socially and economically important.

By forty, however, I grew highly dubious. Life seemed to have lost flavor on both counts. It was then that I met the Oxford Group. At this time, I think, I would have described myself as "white, married and a Christian." Actually I was somewhat tarnished and discolored, married in name only, and very much of a pagan. A pagan is a man who spends his time chasing false gods. And I had spent forty years of my time in chasing "Pleasure," "Possessions," "Power," "Position" and "Applause." I now call these pagan goals my unfortunate five "P's."

Thanks all,

In the Fellowship of the Spirit,
Suzanne

our

worship of restricted and incomplete disease models can be viewed as a kind of ritual or magical practice in itself." Crossan also refers to Arthur Kleinman:

"The key axiom in medical anthropology is a dichotomy between two aspects of sickness: disease and illness. Disease refers to a malfunctioning of biological and/or psychological processes, while the term illness refers to a psychosocial experience and meaning of perceived disease." Crossan adds: "A disease is, to put it bluntly, between me and my doctor, and a bug ...

Disease

sees a problem unrealistically, on a minimal level; illness realistically on a

wider level ... A cure for a disease is absolutely desirable, but in its absence

we can still heal the illness by refusing to ostracise those who have it, by empathising with their anguish and by enveloping their sufferings with both our

respect and love..." (Emphasis added). I believe AA was wise to describe alcoholism as an illness in the Big Book, ("An illness of this sort - and we have come to believe it an illness ..." - chapter two, There is a solution) rather than using the more limiting word disease.

In his March 1958 Grapevine article "On the alcoholism front" Bill W. wrote,

"The American Medical Association has officially declared alcoholism to be a chronic illness ... The World Health organisation is carrying (all this)

good

news around the world ..." However, "Alcoholics Anonymous is not a religious organisation. Neither does it take any particular medical point of view, though we cooperate widely with the men (sic) of medicine as well as with the

men of religion..." (Foreword, Alcoholics Anonymous, second edition - emphasis added).

In a letter to me dated 18 October 2000 Bill A., of GSO, New York, wrote:

"Our

role as a society of recovered alcoholics helping others does not endow us with

any medical or scientific stature. Therefore the issue of a medical determination of a disease is something on which AA could have no position.

Our

Traditions are clear in reminding us not to be diverted from our primary purpose

as a Fellowship, and as members of that Fellowship we should respect the limitations we have. Doctor Silkworth's view of alcoholism is still contained in

the basic text Alcoholics Anonymous, though as a separate and distinct Foreword.

It may lack a certain medical credence these days, though the ideas still resonate with many AA's and newcomers."

Seems to me that by carrying the definition of alcoholism quoted by Dennis M.,

the pamphlet "AA as a resource for the healthcare professional" comes perilously

six
months of the dissolution or the cessation, as the case may be, appoint for
the
purpose of subsection (1) (b) above, with the approval of the Charity
Commissioners, a charity having purposes similar to those of the Fund. (3)
For
the purposes of this section a relevant disposition shall not be taken as
expressing a contrary intention by reason only that it does not (or may not)
evinced a general charitable intention.
6. This Act extends to Scotland.

(From the Alcohol Education and Research Council [AERC] website): "The
council's
main aims are to: generate and disseminate research-based evidence to inform
and
influence policy and practice; develop the capacity of people and
organisations
to address alcohol issues."

This is what Bill W wrote, in part, in an article headed "On the alcoholism
front" in the March 1958 issue of "Grapevine": "We believe that sound
alcohol
education is a good thing ... We are glad of any kind of education that
accurately informs the public and changes its age-old attitude toward the
drunk
... Now who is going to do all this education? Obviously, it is both a
community
job and a job for specialists. Individually, we AA's can help, but AA as
such
cannot, and should not, get directly into this field. Therefore, we must
rely on
other agencies ..."

I take it AA was consulted while the Parliamentary Bill and Act were being
drafted, and it seems to me the chances are vanishingly small that AA would
be
harmful by any subsequent association with the AERC; but let's cross that
bridge
if and when we come to it!

From: chief_roger@yahoo.com
Date: Tue, 29 Mar 2011
Subject: Re: AA groups paying rent in Great Britain

With respect to message #7270 from Laurie Andrews
<jennylaurie1@hotmail.com> (jennylaurie1 at hotmail.com)
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/7270>

LAURIE SAID: In 1986 AA in Great Britain was forced to ask the UK Parliament
to
pass an Act allowing the Fellowship to decline outside contributions. I've
seen
a copy of the Act on the wall in the archives department at GSO, New York.

Dani,

Did the speakers say it was a prayer written by Anne Smith, and that she and Dr.

Bob recited it each morning? That doesn't sound quite right to me. In the mornings at the Smith house, Anne would read that day's meditation from The Upper Room, reading it aloud for her family and for all the alcoholics in the

Akron group who had dropped by her house for coffee before going to work.

There is a collection of some typical daily readings from The Upper Room at <http://hindsfoot.org/uprm1.html>

also see their website at <http://www.upperroom.org/>

BILL AND LOIS WILSON'S PRAYER

What you are describing seems to be the prayer which Bill and Lois Wilson recited together every morning. You can read it in Pass It On, on page 265, or

you can read it on the internet by going to

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

on AA spirituality, and going two thirds of the way down to the selection marked

"Prayers and readings for an A.A. funeral or memorial service." Clicking on that

will take you to:

<http://hindsfoot.org/funeral1.html>

About one third of the way down, you will find:

=====
Bill & Lois's Prayer
(from Pass It On, page 265)

Oh Lord, we thank Thee that Thou art,
that we are from everlasting to everlasting.

Blessed be Thy holy name and all Thy benefactions to us
of light, of love, and of service.
May we find and do Thy will
in good strength, in good cheer today.

May Thy ever-present grace be discovered
by family and friends
-- those here and those beyond --
by our Societies throughout the world,
by men and women everywhere,
and among those who must lead
in these troubled times.

Oh Lord, we know Thee to be all wonder,
all beauty, all glory, all power, all love.

To Our Friends and Supporters in the AAHistoryLovers Yahoo Group,

We are very excited to announce that on Saturday, June 25, 2011, In Our Own Words: Pioneers of Alcoholics Anonymous will be performed in Los Angeles County

for the very first time. We are especially honored for this opportunity to tell

Sybil Corwin's story in her hometown, alongside the stories of Mort Joseph, Cliff Walker, Frank Randall, June G and the many pioneering members of AA in Southern California. The AAHistoryLovers Yahoo Group was vital in the researching and writing of this documentary style play.

Our shows in Northern California and Texas have sold out to standing room only audiences for the past two years. Please SAVE THE DATE and spread the word to anyone you know in Southern California. We need your help to PASS IT ON!

Forward this message to a friend -
http://oi.vresp.com/f2af/v4/send_to_friend.html?ch=0076d7232a&lid=TEST&ldh=TEST

In Love and Service,
Jackie B.

=====
FULL COLOR FLYER WITH PHOTOS:
<http://hosted.verticalresponse.com/771229/0076d7232a/TEST/TEST/>
=====

IN OUR OWN WORDS:
PIONEERS OF ALCOHOLICS ANONYMOUS

Performing for the first time in Los Angeles County!

A SPECIAL BENEFIT FOR ICYPAA 2011!
Saturday, June 25 at 8 pm
The Lincoln Middle School Theater
1501 California Ave, Santa Monica, CA

Played to standing room only audiences in San Antonio in 2010, In Our Own Words brings to life the pages of the Big Book, The Grapevine and the recordings of the pioneers of Alcoholics Anonymous. Simply, and with great humor and depth, the play retells the stories of our founders in New York, Akron, Cleveland and Los Angeles. Going further into our history, In Our Own Words also shares the lesser-known struggles of the pioneering members of special composition groups in the fellowship, including the first women and young people in AA, as well as

the 'number one' offender. It destroys more alcoholics than anything else.

From

it stem all forms of spiritual DISEASE, for we have been not only mentally and physically ILL, we have been spiritually SICK. When the spiritual MALADY is overcome, we straighten out mentally and physically." (Emphasis added by me.)

>> Reading this passage from page 64, it looks
>> to me like all four of these words were being
>> regarded in 1939 as synonyms by Bill Wilson
>> and the early AA members.

(pages 187-188) Bill W. and Dr. Bob talking to Bill Dotson, A.A. No. 3: "You are an ALCOHOLIC you have a DISEASE, and it doesn't make any difference how long you do without it, after a drink or two you'll end up just like you are now." (Emphasis added by me.)

(page 191) Bill Wilson himself talking to Bill Dotson's wife Henrietta: "Henrietta, the Lord has been so wonderful to me, curing me of this terrible disease, that I just want to keep talking about it and telling people."

(page 191) Bill Dotson continues: "That sentence, 'The Lord has been so wonderful to me, curing me of this terrible disease, that I just want to keep telling people about it,' has been a sort of GOLDEN TEXT for the A.A. program and for me." (Emphasis added by me.)

=====
Sick, sick person, or sickness 19 times -- pages 18, 64, 67, 90, 92, 100, 101, 106, 107, 108, 115, 139, 140, 141, 147, 149, 153, 157, and 164.

=====
Ill or illness 14 times -- pages 7, 18, 20, 30, 44, 92, 107, 108, 115, 118, 122, 139, 140, and 142.

=====
The words ail or ailment are used 3 times -- pages 135, 139, 140.

=====
Malady appears 6 times -- pages 23, 64, 92, 138, 139, and 165.
=====

- - - -

From: James Bliss <james.bliss@comcast.net>
(james.bliss at comcast.net)

Well, to throw an additional dictionary into the discussion, and to include the definitions of disease, illness and malady:

The Winston Simplified Dictionary
Intermediate Edition, 1928

alcoholism n. a diseased condition produced by the use of fermented or

distilled liquors.

disease n. disorder of mind or body; malady; illness; Disease is the general term for any departure from a state of health; it frequently suggests a more serious or long-continued state than either sickness or illness.

Illness and sickness mean practically the same thing; but sickness sometimes has the additional meaning of nausea or vomiting.

illness n. 1. the condition of being sick; 2, a disease; sickness

malady n. a disease, esp. one deep-seated or lingering, mental or physical

Jim

- - - -

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

The 1934 Webster Collegiate Dictionary says Alcoholism is a "diseased condition of the system due to excessive use of alcoholic liquors".

Faith alone is insufficient. To be vital, faith must be accompanied by self-sacrifice and unselfish, constructive action. BB p.63

jeanne fisera

|||||

++++Message 7310. Re: 1938 dictionary definition of alcoholism as diseased condition

From: Tom 4/12/2011 3:56:00 PM

|||||

From tomvlll and Tom Hickcox -- responding to the message posted by Chuck Parkhurst

- - - -

From "Tom" <tomvlll@yahoo.com> (tomvlll at yahoo.com)

There exists no universally agreed upon, objective definition of the word disease, thus it is open to the interpretation of anyone who chooses to define it. The AMA, Webster's, the WHO etc. I agree with Chuck's take that the absence of that term in the BB was not in any way incidental. Subsequent statements by Wilson corroborate that.

- - - -

From: Tom Hickcox <cometkazie1@cox.net>

Glenn, thanks for your thoughts on atheism and agnosticism. After rereading your book on "The Higher Power of the 12 Step Program"

<http://hindsfoot.org/kHP1.html> and other literature, I have become acutely aware

of the many definitions of agnostics and atheists. Throughout the ages agnostics seem to have been those who balked at the current religious thought.

Quakers were even called agnostics. I have decided these terms are not definable, especially in light of their historical use. What seems to me to be

more accurate is the use of the term gnostic -- direct knowing of the sacred.

This seems much more in keeping with AA spirituality, whether utilizing the words "spirit in the rooms" on through to 11th step conscious contact. Jung was

intrigued with gnostics as well.

On Mar 16, 2011, at 2:33 PM, Glenn Chesnut wrote:

In a preceding message, Amelia <intuited@earthlink.net> wrote: "I recently reviewed the April 2009 issue of the AAGrapevine which featured Agnostics in AA.

Each story spoke of a definite spiritual experience. As I read the stories I began to think that the term agnostic was more aptly being used as a code word

to mean non-Christian. The stories were full of references to a very vital spirituality, utilizing many eastern religious beliefs interconnected with meditation or energy. They were very moving stories and not what I would expect

of someone who was without certainty. The Conference Committee on Literature is

in the process of publishing a pamphlet 'which focuses on spirituality that includes stories from atheists and agnostics who are successfully sober in Alcoholics Anonymous.' This 61st Conference is entertaining a request to reconsider this action. I am very curious about the AA historical use or misuse

of these terms. Is it an easy way to talk about 'other than Christian' spirituality?"

The Greek prefix a- means no, not, un-

>>The term "theist" refers to someone who believes that God (Theos) exists.

>>The term "a-theist" therefore refers to someone who believes that there is no God, that God (Theos) does not exist.

>>Ginosko in ancient Greek meant "I know," so an "a-gnostic" is (literally) someone caught in a state of "un-knowing."

THE RISE OF WESTERN ATHEISM IN THE 1840'S

In a book I just wrote, I talk on pp. 123-124 about the Rise of Modern

Atheism

in the 1840's. See Glenn F. Chesnut, *God and Spirituality*

paperback:

http://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Dstripbooks&field-keywords=

[rds=chesnut+god+and+spirituality&x=13&y=15](http://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Dstripbooks&field-keywords=chesnut+god+and+spirituality&x=13&y=15) [9]

kindle:

<http://www.amazon.com/God-Spirituality-Philosophical-Essays-ebook/dp/B0046ZRN82/>

[ref=sr_1_cc_1?ie=UTF8&qid=1300217940&sr=1-1-catcorr](http://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Dstripbooks&field-keywords=chesnut+god+and+spirituality&x=13&y=15) [10]

TRADITIONAL THEISTS: Some people in the western world rejected these new atheistic ideas completely, and kept on trying to defend the old conceptualities of the ancient and medieval worlds: the Bible was literally true, the church authorities were infallible, people walked on water and rose from the dead, and so on.

THE NEW ATHEISTS (1840 and afterwards): Other people in the western world embraced these new atheistic ideas enthusiastically. A new world of science

-- where the scientists were rapidly gaining infallible truth and explaining all things -- was going to lead the human race out of the darkness of the past. There would no longer be any uncontrollable natural phenomena killing people (like earthquakes and tsunamis?), everyone in the world would be given excellent health care (through universal health care) so that no one would ever get sick and die any longer, our machines (oil drilling rigs and nuclear power plants) would never malfunction and kill people, and so on.

"AGNOSTICS": But there were many people caught in the middle: they had been brought up with traditional religious beliefs and did not want to let go of them, and yet they had no real answers to all the attacks that the atheists were making on their most cherished articles of faith. And there were others who had tired of the whole debate, and insisted that they weren't going to believe anything at all, past this point, without some kind of scientific evidence to support it.

- - - -

THE WIKIPEDIA ARTICLE ON AGNOSTICISM

See <http://en.wikipedia.org/wiki/Agnosticism>

Thomas Henry Huxley gave a speech at a meeting of the Metaphysical Society

in
1876, in which he coined the word "agnostic" (not-knowing, un-knowing, non-knowing) to describe his philosophy, which was a rejection of ALL claims of spiritual or mystical knowledge. "Huxley identified agnosticism not as a creed but rather as a method of skeptical, evidence-based inquiry."

But in the many years that followed, the word "agnostic" got adapted to describe all sorts of different approaches to religion. The Wikipedia article describes some of these varieties:

=====
*Agnostic atheism: Agnostic atheists are atheistic because they do not have belief in the existence of any deity, and agnostic because they do not claim to know that a deity does not exist.

*Agnostic theism: The view of those who do not claim to know of the existence of any deity, but still believe in such an existence.

*Apathetic or Pragmatic agnosticism: The view that there is no proof of either the existence or nonexistence of any deity, but since any deity that may exist appears unconcerned for the universe or the welfare of its inhabitants, the question is largely academic.

*Ignosticism: The view that a coherent definition of a deity must be put forward before the question of the existence of a deity can be meaningfully discussed. If the chosen definition is not coherent, the ignostic holds the noncognitivist view that the existence of a deity is meaningless or empirically untestable. A.J. Ayer, Theodore Drange, and other philosophers see both atheism and agnosticism as incompatible with ignosticism on the grounds that atheism and agnosticism accept "a deity exists" as a meaningful proposition which can be argued for or against. An ignostic cannot even say whether he/she is a theist or a nontheist until a sufficient definition of theism is put forth.

*Strong agnosticism (also called "hard," "closed," "strict," or "permanent agnosticism"): The view that the question of the existence or nonexistence of a deity or deities and the nature of ultimate reality is unknowable by reason of our natural inability to verify any experience with anything but another subjective experience. A strong agnostic would say, "I cannot know whether a deity exists or not, and neither can you."

*Weak agnosticism (also called "soft," "open," "empirical," or "temporal

agnosticism"): The view that the existence or nonexistence of any deities is currently unknown but is not necessarily unknowable, therefore one will withhold judgment until/if any evidence is available. A weak agnostic would say, "I don't know whether any deities exist or not, but maybe one day when there is evidence we can find something out."

=====

As far as I can tell, there are very few AA members who genuinely understand what the term "agnostic" originally meant, that is, what the word meant between 1876 and 1939. Maybe a handful, but not many. And as far as I can see, the term "agnostic" has now come to mean so many different things, that it hardly has any real meaning left at all.

So Amelia, I think that you are probably correct when you say that, at New York AA headquarters, the term AGNOSTIC is "being used as a code word to mean non-Christian," that is, as a "way to talk about 'other than Christian' spirituality."

But for myself, I think that using the word "agnostic" in this way is a misuse of terms, because the chapter in the Big Book called "We Agnostics" was an attempt to deal with the skeptical position which Thomas Henry Huxley put forward in 1876. If we want a pamphlet talking about Hindu, Buddhist, New Age, Native American spirituality, worship of the Triple Goddess, wicca, modern California gnostic and kabbalistic groups, and other things of that sort, that they should have titled it something different, like perhaps "Varieties of AA Spirituality." And I also think that some of the hostility toward the pamphlet (among a lot of AA members) might lessen to a degree if it were retitled in that fashion. But that's just my two cents worth.

Original message from Amelia <intuited@earthlink.net> (intuited at earthlink.net)

Glenn I recently reviewed the April 2009 issue of the AAGrapevine which featured Agnostics in AA. Each story spoke of a definite spiritual experience.

As I read the stories I began to think that the term agnostic was more aptly being used as a code word to mean non-Christian. The stories were full of references to a very vital spirituality, utilizing many eastern religious beliefs interconnected with meditation or energy. They were very moving stories

This 60th conference motion implies several premises that are in violation of our fundamental beliefs. It implies that agnostics and atheists can, without spirituality or the steps, be successfully sober. And it implies that the trustees' Literature Committee can define this new premise and its success with alcoholism by the selection of certain success stories. It also references a religion, atheism. Yet the U.S courts have ruled on several occasions that atheism is a religion. Our documents make clear that we are not a religion. The Conference has already decided that we will have no literature on religion so this motion is in violation of a previous conference decision.

The trustees' Literature Committee brilliantly sidestepped this dilemma by planning the development of a pamphlet that would have a general introduction and stories from alcoholics sober in AA reflecting a wide range of spiritual experiences. The subcommittee agreed that the target audience for the pamphlet would be the alcoholic newcomer who struggles with the spiritual aspect of the program...and it could be used as a resource for professionals who have questions about the subject. (See February 3, 2011 Agenda Item B, Background Doc. 1, trustees' Literature Committee.) They then issued:

Call for Stories Focused on Spirituality

In response to the 2010 General Service Conference recommendation the 'the trustees' Committee on Literature develop literature which focuses on spirituality that includes stories from atheists and agnostics who are successfully sober in Alcoholics Anonymous...' the trustee's Literature Committee is seeking stories from AA members.

The trustees are looking for stories that reflect a wide range of spiritual experiences from AA members who, with any belief or non-belief, have found a solution to the concept of spirituality and sobriety in Alcoholics Anonymous.

Manuscripts should be 500-800 words, double-spaced. Please attach your name and address on a separate piece of paper. The anonymity of all authors will be observed, whether or not their story is selected for publication. Please send sharing, by February 15, 2011 to: Literature Coordinator, General Service Office, Box 459, Grand Central Station, New York, NY 10163, or e-mail: literature@aa.org."

Although they temporarily sidestepped this dilemma, this did not satisfy those who requested that the motion be rescinded. Thus it will be taken up within the trustees' Literature Committee and possibly the floor.

From the beginnings of AA atheists and agnostics insisted on adding the

phrase,
God “as we understand Him.” Our literature has continued to address a
broad
spectrum of stories related to spirituality, including agnostics and
atheists.

Are we reading and passing on these resources to the newcomer? The most
important question to answer is: “Do we need a pamphlet on
spirituality?”

1. The AA Grapevine has several relevant publications, *Spiritual Awakenings*
(2003), *Spiritual Awakenings II* (2010) and *Came to Believe* (1973). These
documents include an abundance of stories from agnostics and atheists as
well as
many eastern and other religions and philosophies. The April 2009 issue of
the
Grapevine is devoted to “Agnostics in Recovery: Coming to Grips with a
Higher
Power.” Additionally the AA Grapevine produced the CD, “Pathways to
Spirituality” (2002) and cassette “Pathways to Spirituality” (1987). They
also
published *Dilemma of No Faith* and *The Best of Bill* by Bill W. Yet these
stories
are not reflected in a pamphlet.

2. Alcoholics Anonymous World Services, Inc. has published several relevant
books and pamphlets. The 4th edition of the Alcoholics Anonymous has several
stories written by agnostics and atheists and other are in the *Experience,
Strength, and Hope* publication (2003). These stories include all the ones
omitted from the 1st, 2nd and 3rd Big Book editions. One pamphlet, “Do You
Think You Are Different?” is similar to the new proposed pamphlet, but
could be
broader in scope. It does include one story from an atheist and one story
from
an agnostic (pp. 15, 31) but does not address a broad array of other
spiritual
paths. This pamphlet could be combined with the new proposed pamphlet and
re-titled? Several other pamphlets briefly address agnostics and atheists:
Frequently Asked Questions about AA, *This is AA: An Introduction to the AA
Recovery Program*, and *A Newcomer Asks....* Another pamphlet, “The AA Group:
Where
It All Begins” could include a question in the Group Inventory on p. 29-30
words
in #3 such as: “Are we careful to honor all spiritual paths or do our
meetings
utilize practices or prayers which favor one religion?” “Are we
emphasizing
that all spiritual paths are welcome here?”

While we have been focusing on the agnostic and atheist issue we have
overlooked
a much bigger issue, ---a need for a communication of the broader spectrum
of
spiritual experiences and transformation. Our membership needs literature,
sponsors, meetings and 12-step work that describes and honors the incredibly
diverse spiritual paths that we utilize to get and stay sober! And a

pamphlet
would make this much more accessible than our books.

On Mar 16, 2011, at 8:03 PM, ricktompkins wrote:

This is a clarification to the sharing of what's in intuited (Amelia)'s post about the General Service Conference agenda and her final question. The Conference Literature Committee is planning its discussion toward recommending approval or disapproval on two agenda items:

Item B: Review progress report from the trustee's Literature Committee on the development of literature which focuses on spirituality that includes stories from atheists and agnostics who are successfully sober in Alcoholics Anonymous.

Item G: Consider a request to reconsider the 2010 Conference Advisory Action that "the trustees Literature Committee develop literature which focuses on spirituality that includes stories from atheists and agnostics who are successfully sober in Alcoholics Anonymous."

On one hand, the trustees' Literature Committee is giving a progress report on the feasibility (want vs. need vs. cost) and format (length, type of publishing) of new literature that would most likely be a pamphlet. That's what the 2010 Conference instructed them to develop: the possibilities.

On the other hand, item G's reconsideration request is to either recommend Conference approval or disapproval on the "non-religious" spirituality pamphlet which was approved to proceed last year.

The deluge of input on item G suggests a lot of constructive ideas have been submitted for the project since last year, on both the pro and con for AAWS to undertake such a new work of literature. In the end, only the Conference Committee on Literature will make the recommendation to the Conference whether to stop or proceed.

If the proposed pamphlet proceeds, the 2011 two newly Appointed Committee Members on the Literature Committee will certainly be doing a lot of reading, reviewing submitted work.

The AA Grapevine, Inc. has previously published four soft cover books on spirituality without the heavy input of religious faith: two versions of "Come To Believe," another on "Spirituality" and another called "AA Around the World." The question is, should AAWS, Inc. publish one, too? Give it time, and the AA Grapevine will publish another one on AA spirituality.

(jackiebendzinski at mac.com)

Hi John

We poke some fun at Frank's heavy-handedness :) The Los Angeles scene is my favorite in the play and we've expanded it and Cliff's role for our LA performance.

The second act of "In Our Own Words" is dedicated to the Third Tradition, but unfortunately it did not work for this play to include Irma's story, though it is personally one of the most powerful and tragic stories I have heard in AA history. I'm researching and (slowly) writing a second documentary style play solely on the history behind each tradition. Irma's story will be in that play.

If you email inourownwords.sanantonio@gmail.com, I can email you a pdf of the script. I wish you could be there for our Los Angeles show. If anyone knows Sybil's living sponsees and grand-sponsees in LA, I am very much hoping to get in contact with them and invite them to the play. The LA archivist, Harvey, and Sybil's daughter have already been invited. In fact, Sybil's daughter has seen our recording and was very positive and supportive.

Take care,
Jackie B
San Francisco, California

ORIGINAL MESSAGE

Message #7307 from "jaxena77"
<jackiebendzinski@mac.com> (jackiebendzinski at mac.com)

Grapevine Play in Los Angeles

We are very excited to announce that on Saturday, June 25, 2011, In Our Own Words: Pioneers of Alcoholics Anonymous will be performed in Los Angeles County

for the very first time. We are especially honored for this opportunity to tell

Sybil Corwin's story in her hometown, alongside the stories of Mort Joseph, Cliff Walker, Frank Randall, June G and the many pioneering members of AA in Southern California. The AAHistoryLovers Yahoo Group was vital in the researching and writing of this documentary style play.

Our shows in Northern California and Texas have sold out to standing room only audiences for the past two years. Please SAVE THE DATE and spread the word to

From mikey_portz, gerrynmt, Mike Batty, and Ben Hammond

- - - -

From: "mikey_portz" <mportz2000@yahoo.com>
(mportz2000 at yahoo.com)

1. LOOK AT THE TRADITIONS

Your question is answered in Traditions One and Four. To quote the long form of Tradition Four, "With respect to its own affairs, each A.A. group should be responsible to no other authority than its own conscience. But when its plans concern the welfare of neighboring groups also, those groups ought to be consulted. And no group or individual should ever take any action that might greatly affect A.A. as a whole without conferring with the trustees of the General Service Board. On such issues our common welfare is paramount."

2. IN CASE OF DOUBT, CONTACT THE NEW YORK GSO

For all the questions I have ever sent GSO regarding group actions, their basic answer always refers me to Traditions 2 and 4. For solving any questions regarding my home group's actions, policies, guidance, suggestions, the Traditions, the Concepts, etc., I have found the most prudent solution to solving these questions, is to email my "Pacific Region" representative at GSO. She/he replies with a email within a couple of days and it seems all members of my group, or my sponsees, are satisfied with A.A's GSO's answer. Everyone trusts GSO's responses and it seems it stops any of the group's members from being angry or resentful, which sometimes happens when the answer comes from "a friend of mine with a lot of time," "I was told by a oldtimer," or "I heard it in a meeting."

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

"A service sponsee asked me whether there is any literature relating to proxy or absentee voting at a group conscience meeting."

Page S37 in the AA Service manual indicates that while each group decides for itself, it is not commonly practiced.

- - - -

fall of

1937, agreed the Book should be written) to the "millions" of suffering alcoholics in this country and eventually, the rest of the world. Because of this, and because they expected the book to be read by thousands of non-alcoholics as well as many influential members of the medical profession, they did not want to create any type of controversy (avoidance of controversy has always been, and still is, something which our society has tried to avoid with complete abandon) nor offend with who resisted alcoholism being called a disease.

Most people in the 30's, and deep into the 1970's, did not like to admit or consider that alcoholism is/might be a disease. It was considered nothing but weak will power, laziness, lack of morals, etc., etc. The reasons the pioneer alcoholics wanted the book and the program to "sell" were simply and totally altruistic. No one, including Bill W, was in it for the money. The primary reason they wanted it to sell and succeed was to give alkie's a "way out, for which there was none at the time nor in the history of our planet. At least no way that anyone could consistently count on. If the book was not well received, A.A. might, quite possibly, ceased to exist.

I would also like to give the definition of "malady" which I will again take from my 1938 dictionary. It is, "a disease or disorder of body or mind." From the same dictionary, "illness" is defined simply and solely as "sickness." Merriam-Webster defines "sickness" as; n. 1 : ill health; also; a specific disease 2. : NAUSEA. So to me it is what it is and that is that disease, illness, sickness, and malady are all synonymous. By the way I found the Nausea definition for sickness to be "right up my alley" as it is exactly how alcohol affected me towards the end of the evening (or before) on many occasions.

FYI, in the first 164 pages the word "illness" is used 12 times (three on page 18), "malady" 8 times and "sickness" 1 time. The word "Disease" (to the best of my knowledge) is only used once in the first 164. It can be found on page #64 but its usage is related to "resentments," not the disease of alcoholism. "From it stem all forms of spiritual disease."

For a more clear as well as precise answer to Chuck's question, as well as any question regarding the writing of the "Big Book", A.A. History, The "Traditions," etc., I would like to suggest emailing The GSO office, Archives

Department, in New York to New York. Answering questions for A.A.'s is one of the primary services that GSO provides and they are some of the nicest and most accommodating people I've ever run into.

I do have one question for Chuck P., that may help to answer his original question. It is, why did Bill Wilson Dr. Bob, The American Medical Association, all of the other pioneering A.A.'s, Dr. Henry Tiebout, Dr. William D. Silkworth, etc., etc. etc. always refer to alcoholism as a disease. Because these stalwarts and founders of our program, declarations by the AMA and other A.A. proponents referred to alcoholism as a disease, is probably the main reason the rest of us do. And, many of us through research of the disease concept, have come to believe it as the truth.

Right or wrong, I think for me referring to my alcoholism as a disease, definitely helps me to understand my malady and help keep me living the steps so that I can keep my alcoholism in remission. Just like cancer, it will kill me. I have no problem calling it a disease. If I did, I probably would be a little less happy, joyous and free.
Kind regards in fellowship

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"Chuck Parkhurst" ineedpage63@...> wrote:
Why would the authors of the most definitive book EVER written on alcoholism REPEATEDLY refer to the condition we suffer from as an "illness" if they meant "disease?" In many areas of our book, we see the authors repeatedly use synonyms and similar phrases to make the same point over and over. However, when the authors use this same device regarding the alcoholic illness, they do NOT use disease and prefer a term like malady. I believe that the fact disease is conspicuous by its absence in similar circumstances confirms that the authors were specifically avoiding that term and for good reason.

|||||

++++Message 7320. First women to take AA meetings into correctional facilities
From: janie100570@comcast.net 4/17/2011 3:00:00 PM

|||||

I am looking for information on the first women to take AA meetings into

and
us know.

Yours in AA, Dolores

From: "bent_christensen5" <bent_christensen5@yahoo.com>
(bent_christensen5 at yahoo.com)

God bless his soul and let us all keep caring the message in the same spirit
as
they did. Charlie changed my life and I 'm very grateful for the work he and
Joe
did for AA.

If you hear anything regarding funeral or memorial, please let me know. We
are
not that well informed here in Denmark.

Bent Christensen
Valmuevej 17
6000 Kolding
Tlf. +45 50 12 17 43
www.synlighjemmeside.dk

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

I am absolutely stunned and saddened. Charlie seems like an old friend
who comes to my home every Friday night when I gather with a bunch of
newcomers, and we listen to the "Joe & Charlie" seminars. There is a meeting
near here that uses these tapes in their format -- kind of like an AA
Speaker.
Another speaker/chairperson for that Big Meeting in the Sky

:-(Cindy Miller

From: Stephen Macchia <joe_zip@sbcglobal.net>
(joe_zip at sbcglobal.net)

I got sober in a Joe and Charlie study nearly 25 years ago, and we are still
listening to the original set of tapes. To say they helped me to get sober
would
be to understate the case. They will both now be missed, but they still
carry
the message, at least they will on Monday nights in Southern California.

-- Steve

From: "anne marie" <tim1leg@yahoo.com>
(tim1leg at yahoo.com)

Sadly, Joe Mc has passed away also.

|||||

+++Message 7332. We need a good history of Charlie and the two Joes
From: RacewayJay 4/23/2011 5:20:00 PM

|||||

When did Charlie get sober? What about the two Joes? When did they get sober? Is there any good history on them already written?

If not, would someone be willing to write a good, detailed historical account?

|||||

+++Message 7333. Joe McQ of the Joe and Charlie tapes
From: Patricia 4/23/2011 5:37:00 PM

|||||

Joe McQuany died October 25, 2007

(from pdixonrae, Charley Bill, and Dave T.)

- - - -

From Patricia <pdixonrae@yahoo.com>
(pdixonrae at yahoo.com)

Charlie's partner Joe McQuany died in October 2007. The following was his funeral announcemnt.

Patricia

- - - -

FUNERAL ANNOUNCEMENT

Joe McQuany (November 16, 1928 - October 25, 2007)

From the Kelly Foundation website:
http://www.kellyfdn.com/condolences_in_memory_of_joe_mcq.htm

Wake and Viewing: Wednesday October 31,
9 A.M. - 9 P.M., at the Wolfe Street Center,
1210 Wolfe Street, Little Rock, AR 72202
Phone (501) 372-5662
<http://www.wolfestreet.org/>
Family Visitation: Wednesday October 31 at the
Wolfe Street Center 6 P.M. - 7 P.M.

of denial and misery -- as he continued to refuse to take Jung's prescription seriously -- before he met Courtenay Baylor from the Emmanuel Movement and began seeking a spiritual solution for his alcoholism.." adding that, "Jung ended up telling Rowland that he had never seen alcoholics of his type recover until they became willing to commit themselves to the spiritual life." We also have "You recommended that he place himself in a religious atmosphere and hope for the best. This I believe was the substance of your advice," in the letter from Bill W. for Jung.

Those familiar with AA history likely regard the spiritual VS religious "discrepancy" as old hat, or splitting hairs, or both. "Resign from the debating society" is a common invective. The irony, if there is any, is the veritable insistence, or zeal, that "I'm spiritual but not religious," about which many AA's are adamant. Since noted physicist Wolfgang Pauli collaborated with Jung, it (spiritual VS religious) may just be an example of the "Principle of Complimentarity," whereby when "looking" for the wave-like features of electromagnetic radiation (visible light for instance) or the particle-like features (photons), science detects either - but never both simultaneously.

Anyhow, historically speaking - if that's the terminology - at some point in history it doesn't seem to have mattered much, unless "organized religion" is connoted to mean "religion."

That might not mean anything. Except for the fact that Jung's causal principle may be in question, especially if (his own) "verification technique" or "evidence" has much to do.

CARL JUNG: SYNCHRONICITY

Regarding Synchronicity — An Acausal Connecting Principle (which I confess to reading about 60 pages of at Barnes & Noble roughly a decade ago) wikipedia.org portends that it "was a principle that Jung felt gave conclusive evidence for his concepts of archetypes <http://en.wikipedia.org/wiki/Jungian_archetypes> and the collective unconscious <http://en.wikipedia.org/wiki/Collective_unconscious>".

Enter Richard Noll.

Again, from wikipedia: "In 1994 he [Noll] received an award for Best Book in Psychology from the Association of American Publishers <http://en.wikipedia.org/wiki/Association_of_American_Publishers> for

his book, *The Jung Cult: Origins of a Charismatic Movement*. The resulting controversy over the book made front-page headlines worldwide, including a front-page report in the 3 June 1995 issue of *The New York Times* <http://en.wikipedia.org/wiki/The_New_York_Times> . Princeton University Press <http://en.wikipedia.org/wiki/Princeton_University_Press> submitted *The Jung Cult* to the Pulitzer Prize <http://en.wikipedia.org/wiki/Pulitzer_Prize> competition that year, without success. Although not a definitive treatment of Jung, the book acted as a climacteric, effectively changing the agenda of scholarly debate in Jung studies for the more than a decade that has followed its publication" [Bold added.]

I read Noll's book(s) more carefully. Among other things, what the former Harvard Professor has effectively done is made a conclusive case that Jung's clinical "evidence" for archetypes en toto was essentially flubbed, and if that weren't enough, that Jung's later book(s) intentionally disguised/suppressed the fairly blatant fudge factors. It's that simple.

No one, to my knowledge, has proven, or even attempted to prove Noll's scholarly research "wrong." The Jung estate essentially "closed the vaults" to further research as a result. Their subsequent publication of Jung's Red Book seems to have been a red herring. The 400 pound gorilla hasn't moved an inch: Noll has apparently already let every bit of the cat out of the bag. I'm not saying that Jung was a liar. Noll "exposes" Jung, in many respects, to the best of his (or anyone's?) "historical ability" for what he was as a charismatic and expresses his admiration for Jung's unique genius.

I honestly have no idea of the validity of synchronicity. I strongly suspect there's something inherent in the human imagination that predisposes us towards these types of theories. There's the old "nothing happens by accident" or "I don't believe in coincidences" axiom(s).

What is really synchronous? comes to mind.

I don't think Bill W. gave Carl Jung a tip of his hat out of coincidence. I don't think JD Rockefeller paid Bill Wilson's salary (at least for a time) purely out of coincidence. I don't think Bill and Lois Wilson were married in the Swedenborg Church purely out of coincidence. I don't think Aldous Huxley called Bill Wilson "The greatest social architect of our time" purely out of coincidence; maybe I don't believe in coincidences, either. Wilson

appears to
have been extremely ingenious and resourceful and especially driven in the
goal,
his goal, of attaining permanent sobriety.

I think it would be worth considering the synchronous nature of the
spiritual milieu (means religious atmosphere) circa 1925 - or even 1921
because
of the end of the war - 1935 - and perhaps up to about 1941.

Just like I haven't any strong "pro" or "contra" feeling towards AA (on an
individual basis) I haven't any towards Jung's synchronicity. "To each his
own,"
or "attraction rather than promotion," suits me fine, and it would appear
the AA
"concept" (fellowship) has helped many, and the synchronicity concept may
have
as well. My own personal opinion is that any serious student of AA (or
rather
more precisely Bill W.) "history" (since I'm no historian) might go back so
far
as Madame Blavatsky or even Emanuel Swedenborg and Böhme. About all that
survives in common parlance is the "bohemian lifestyle" that Bill and Lois
were
so fond of in their married youth. I think the Bill W. biographers call it
"a
rustic or nomadic lifestyle."

Put differently: as we already know, Bill Wilson said, "I've always
considered
myself a shopper at the spiritual pie counter." (Grapevine, LOH, or Ernie
Kurtz,
I can't recall.) For sure Carl Jung was baking some very serious cakes; a
whole
generation were eating them up like candy, and a whole new generation still
would, maybe even more so.

Having taken the time to examine the Pre-AA History Book 1926-35 book
(booklet)
and considering its concept, I admire the courage to compose it. Therefore I
find it interesting. Having glanced at them, what I'd like now is a premise
to
read the remaining 27 pages, carefully, as I haven't, rather than simply
scanning them to discover an (alternative) premise. That would be work. My
question, then, to it's author, may be blunt, and I hope that there's no
disrespect on my part: why the exemption of the term "religious?" I don't
consider the question "pointed" or "probative," but I won't accept the pat
answer(s) "we have no leaders" (as religions do) because "our leaders are
but
trusted servants," or, "AA hasn't any anathema to religion" beings "many of
us
return to the religions of our youth," because the language is what I'm
asking
about. Aside from that, J. Gordon Melton has remarked that "AA may be the
only

Bill W said there was freedom of thought and action in AA. Why are we trying to destroy freedom of thought and action? The conference has no authority to order the groups around. As funny as it may sound now, The eleventh step prayer in AA comes of age, says, "For it is by self forgetting that one finds." I do not think what groups think about spirituality has anything to do with spirituality.

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

This thought, quoted from Amelia's message below,***

"This 60th conference motion implies several premises that are in violation of our fundamental beliefs. IT IMPLIES THAT AGNOSTICS AND ATHEISTS CAN, WITHOUT SPIRITUALITY OR THE STEPS, BE SUCCESSFULLY SOBER."

-- this thought seems to me to be clearly erroneous.

It takes as an implicit given that there can be no spirituality without a belief in the existence of "God," a proposition that would astonish much of the world's population -- Buddhists, for example.

It further assumes that to work the steps requires a belief in the existence of THE WRITER'S traditionalist concept of "God." On the contrary, the beauty of the phrase "as we understood Him" (the only italicized words in the steps) is that each of us can interpret the Power in accord with our own beliefs. Many believe that the traditional notion of "God" does not really exist, and understand that the word is simply a metaphor or symbol of the indefinable and unknown Power which is the source of all that exists, especially love, beauty, truth, justice, compassion and similar qualities. Who can rightly presume to tell them that that "understanding" of "God" is officially incorrect in A.A.?

Love and tolerance,

Gerry
New Orleans, Louisiana
Hua Hin, Thailand

*** Original message #7314 from Amelia
<intuited@earthlink.net> (intuited at earthlink.net)

logically that such persons can have a mystical experience, spiritual experience, even an experience of the numinous,** it's not entirely sure how they will deal with it successfully as part of their recovery if they don't believe it can have taken place.

The "Atheist" Jim B. (sober 1938 to death in 1974 -- "The Vicious Cycle") seems to have had such an experience, reading a passage in a Gideon Bible to the effect that the kingdom of god is within you -- but he then went on to preach the insight from that experience.

At one point Bill says that -- was it Hindu or Buddhist priests? -- these priests simply would have substituted "Good" for "God" -- but while I suspect that is encouraging for A.A. in a considerably non-Christian world, I suppose no one would claim that Hindus or Buddhists are Atheists -- however much the Hindus in particular might be polytheists.

But how will any arms of AA decide the spiritual value of the experiences and beliefs of those with different, unorthodox, or (not perhaps the best choice of word) Atheistic spiritualities? In any case, there's some strength to the view that matters of religion are outside issues. I don't say work shouldn't be done on this -- personally I think it should -- but in Conference-approved literature? The "spiritual"/"religious" distinction is not unlike the "religious/Gospel" temperance distinction of Washingtonian days -- and it confused people then. As with much history, he who runs may read -- and beyond this, I'm not sure this is truly an AAHL issue.

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**THE HOLY, THE NUMINOUS, COSMIC CONSCIOUSNESS

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

See the discussion between the great scientist Albert Einstein on cosmic religious feeling and the great theologian Paul Tillich (a colleague of Reinhold Niebuhr at Union Theological Seminary) on the holy and the numinous: <http://hindsfoot.org/pers2.pdf> -- pp. 69-86

See the formative book by Richard Maurice Bucke, "Cosmic Consciousness: A Study in the Evolution of the Human Mind."

MEL BARGER

nobly, placing it in the context of the history of religious ideas, as it must, up to and including the present cultic milieu. If you ask me, which you didn't, the dynamics of (a cultural) history are what makes for interest, and I suppose synchronicity is a kind of guidepost, tho in-and-of-itself synchronicity is somewhat static.

I hope nobody takes offense at overstating the obvious, and I think the premise(s) of this forum make(s) it clear, that the perspective that AA is not a "thing," but rather an "entity" or more properly a fellowship, where fellowship is more often a verb, and "greater than the sum of its parts"; or that AA is a "fluid collection of fellows (guys and gals) and fellowships that can never be appraised as a monolithic entity" is one of the preferred historical perspectives.

On that count, I think that the ("constituent") Pre-AA History Book 1926-35 should prove valuable to most anybody curious about AA history in the broad sense. I'm especially interested in the recent Roland Hazard report and know I'll examine at least that segment carefully. I believe E. Kurtz called into question Roland's stay in Vienna; I also remember seeing somewhere more recent research into Jung's relation to Hazard as physician.

"Some of my colleagues in religious studies have complained of a sense of boredom. They tell me that nothing new has been said in their sub-discipline in recent years, even recent decades. We in New Religions Studies have no such problem. We have a monstrous landscape of unploughed pasture and new land coming into view with each acre that is cultivated. We can be secure in one fact, we will not run out of topics for our research in the lifetime of any of us here."

(The Rise of the Study of New Religions, 1999) -J. Gordon Melton

Whether one likes it or not, I believe that AA (now as a phenomenon or movement) has shaped and is still shaping the "monstrous landscape of unploughed pasture" Melton speaks about. Has ANYONE made a thorough scholarly study of AA vernacular? Haven't academics effectively restricted themselves to print culture? Even Kurtz' book ignores "There is a God and you're not him!" from which, it could be casually contended, even his very book title Not-God might derive. Surely I'm not the first to notice? Ernie, they actually SAY that in meetings: "There is a God, and you're not him!" {Not you, Ernie, they mean "you" in the second person singular, Lol!}

medical help but to associate himself with a religious fellowship).

Dr Silkworth describes himself as "Medical Director of one of the oldest hospitals in the country treating alcohol and drug addiction"; i.e. an authority on alcoholism.

Dr Bob, who told Bill D. "you have a disease", was a proctologist. Now haemorrhoids, like a broken leg, can be extremely painful and depressing - but

they are not a disease! To argue that addiction, affliction, sickness, illness,

malady, disease are all the same is fallacious. ("Someone with a disease is sick; an alcoholic is sick; therefore alcoholics have a disease"). If the different words were exact and precise synonyms, all with the same meaning, there would be no need for their nuanced subtleties. When Bill was asked directly (see earlier postings): "Did you intend to make any difference between sickness and disease?" He replied, "We AA's have never called alcoholism a disease..." What could be clearer?

In the original working manuscript of the Big Book, reproduced in "The Book That

Started It All" (Hazelden, 2010), alterations in the original text show the nascent fellowship bending over backward not to claim medical expertise and to

stay at arm's length from the professionals. E.g. Commenting on changes to the

manuscript page 12, paragraph 6, lines 1-4, the anonymous Hazelden authors observe: "In spite of the truth that physicians and psychiatrists were not able

to bring about sustained solutions with alcoholics, the editors wisely removed

words that could imply time wasted or never making headway with an alcoholic.

This is a fine line because simultaneously it seems they want the alcoholic reader to recognise that this seemingly hopeless state of mind and body is beyond human aid - including the medical profession..." (TBTSIA, op cit page 198). Manuscript page 12, para 7, lines 1-4: "But the ex-alcoholic who has found

this solution, who is properly armed with certain medical information (changed

to, "the facts about himself") ..." Hazelden comment: Margin notes on top of page and right-side of page related to these edits: "Doctors are a jealous lot

and don't like this. I have to ask WHAT MEDICAL INFORMATION? Why not cut?" (TBTSIA ibid p199). Manuscript page 15, para 4, line 3: Hazelden: This edit

demonstrates sensitivity in not making a statement that would likely trigger the

inconsistency between a psychiatric model that at this point would not embrace

the knowledge of the illness of the mind/mental obsession. Manuscript page 45,

para 1, line 5: "Remember they are fatally (changed to "very") ill."

Hazelden:

The margin note tied to the word "fatally" is "Doctors will shoot." This

edit

represents the fine-tooth comb used throughout the manuscript to have the utmost sensitivity to any language that could possibly alienate the medical profession (TBTSIA ibib p200). Alas, the Hazelden authors cannot avoid falling into the same trap. On page 201 in a section headed "Alcoholism as a disease of the mind and body" they discuss The Doctor's Opinion and note "... these founding aspects of the disease of alcoholism, initially revealed to Bill W by Dr Silkworth in 1933..." They take it for granted that alcoholism is a disease, which is perhaps not surprising given that the Hazelden organisation is part of the treatment "industry", so not entirely disinterested. Medical insurers would fund treatment for a disease - but almost certainly not for a spiritual awakening!

Apropos TBTSIA, Bill Dotson's story does not appear in the original manuscript.

Dr Bob's story (headed "The Doctor's Nightmare") is followed by "The Unbeliever". The last personal story ("Smile With Me, At Me") runs from pp152-5.

On the next page there is a list of further stories: 156-9: Barber - A Close Shave; 158-160 Hunt - "Intellectual Agnostic". 161-7: Furlong(?) - "Another Prodigal Story". 168-71: Stanley - The Car Smashed. 172-5: Hindsight - Williams (?). 176-8: Maher(?) - On His Way. 179-80: the Alcoholic's Wife - An alcoholic's wife. 181-6: Campbell - An Artist's Concept. 187-90: Tate - The Rolling Stone. 191-6: California(n) Lone (indecipherable).

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

For historical accuracy I would offer the following:

As I much as I love the Big Book there are any number of papers and books that are far more "definitive" regarding "alcoholism" and what it is or isn't. I recently mentioned background material from Kurtz and White both of whom refer back to Jellinek as the most "definitive" work to date. AA as a whole has or should not have any opinion on the definition of alcoholism (since we/they are drunks and not Doctors or Medical Scientists) and having an opinion on a controversial subject that is outside the realm of their primary purpose will bring controversy. Bill was careful and certainly correct not to get involved in any debate regarding what alcoholism is or isn't. Somebody mentioned Bill's

talk in 1960 to the NCCA which is about as "definitive" as you can get regarding Bill's and AA's position on the matter, straight from the horse's mouth.

As AA historians and history lovers we might do well to follow AA's lead and not debate the concept, but certainly document the history and the conclusions of the Medical Societies and the experts who have spent years researching the topic.

Some other points to be considered from this post from a "historical accuracy" perspective:

The American Medical Association was not an early supporter of either AA or a disease concept. They pretty much trashed the Big Book when it came out and again if I'm not mistaken they resisted acknowledging alcoholism officially as a "disease" until the late sixties or early seventies.

Tiebout made several statements in the 50s expressing his concern regarding the "disease" classification and was actually worried that the the whole disease camp was way out on a limb just waiting to be chopped off because they all had nothing scientific or conclusive in the way of empirical evidence to back up the definition of alcoholism as a disease.

Dr Bob told Bill that the metaphor of "disease" was the only way to convey the hopelessness of the situation to the newcomer.

Today, unfortunately, the "conceptual" or "operational" meaning of "disease" is so broad and loosely applied by just about anyone with a "credential", or any organization, wherever it makes sense often in a social context, or is PC to do so, that is has long lost any real "definitive" medical value and truly is reduced to just a metaphor. Today anything that causes us dis-ease or to be in a state "without ease" is likely to be called (and by word orgin and definition, correctly so) a "disease"

Lastly, while I don't question Bill, Hank's overall good or altruistic intentions, to say with all authority that neither of them were in it for the money is a long shot. They both (Bill and Hank) wanted to make money. Bob was about to lose his house (early 1938) and was desperate for money and \$3,000 of the Rockefeller money paid off his mortgage. There were any number of shady happenings with the book and the stock of Works Publishing. Clarence, Henrietta

and others had grave misgivings about Bill's intentions with money and his solicitations. The dealings with Rockefellers, soliciting money with the stated intention of funding operations, money not paid back to various stock and stake holders all created problems and friction. Wally Von Arx threatened to sue Bill and Hank if they didn't pay back money owed to him. Hank at one point, after he had relapsed, wrote the trustees and alluded to certain embarrassing money problems that might soon come to light and suggested a healthy commission on any money a good fund raiser (perhaps such as himself) might bring in might be a good way to proceed to put the whole deal on a "business basis," While Bill would give you the coat off his back I believe he did hope to be financially "restored" through the movement and said so on more than one occasion though not necessarily in so many words. Don't forget he signed a royalty agreement with the trustess not long after agreeing with Hank that only Bob would receive royalties. He went back on that agreement. Bill had Bob endorsing his early royalty checks back to Bill as Bob didn't really want the money and Bill was quite hard up for dough. Lots of "stuff" behind the scenes not all of it "ethical" or pure in motive and I'm quite sure that one day more will be revealed out of the GSO archives and the files that have not been made available to researchers. I seem to recall reading but can not quote the source at the moment that it was Father Dowling who lowered the boom on Bill and told him that this (profiting on AA) could never happen and that was quite a let down for Bill. Money issues and accusations regarding Bill's motives coming from some of his "friends and supporters" certainly contributed to Bill sinking back into depression in the early forties.

Hope I haven't offended anyone!

God Bless

John B.

- - - -

From: LES COLE <elsietwo@msn.com> (elsietwo at msn.com)

Hi All:

Whatever the source of definitions, various uses over time, etc..... it seems to me that the "practical" word is "illness"!

A "disease" is a communicable condition...like measles. An "illness" refers

support, sometimes as friend, sometimes as an object of love. If he proves himself useful, the religious consciousness asks no more than that.

Does God

really exist? How does he exist? What is he? are so many irrelevant questions.

Not God, but life, more life, a larger, richer, more satisfying life, is, in the

last analysis, the end of religion. The love of life, at any and every level of

development, is the religious impulse.

At this purely subjective rating,

therefore, Religion must be considered vindicated in a certain way from the attacks of her critics. It would seem that she cannot be a mere anachronism and

survival, but must exert a permanent function, whether she be with or without

intellectual content, and whether, if she have any, it be true or false."

The "stimulant and anaesthetic effect" of religion echo Jung in his letter to

Bill W: "His (Rowland H's) craving for alcohol (stimulant and anaesthetic) was

the equivalent, on a low level, of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God."

- - - -

From: "Robert Stonebraker" <rstonebraker212@comcast.net>

Historically speaking, in what context does the BB use term religion?

A quote from Paul's recent message about Dr. Carl Jung: "Anyhow, historically speaking - if that's the terminology - at some point in history it doesn't seem to have mattered much, unless "organized religion" is connoted to mean "religion."

I am also not sure what conceptual parameters Dr. Jung used to envelope his writings on religion. This however, opens another subject: What does the Big Book mean when it expresses religion?

I would seem the writers of the Big Book were very open in their references to the term "religion." Page 87 encourages us to see where "religious people are right." The sentence above tells that we are pointed toward several diverse religious organizations: "Suggestions about these may be obtained from ones priest, minister or rabbi." . . . and on page xx we find: ". . . we include Catholics, Protestants, Hindus, and a sprinkling of Moslems and Buddhists."

Interestingly, the writers of the Big Book were hesitant to point or use phrases that would associate AA with the Oxford Group from which they sprung. In the 'Original Working Manuscript' there is to be found hand written phrases such as: "This is absolutely Too Groupy." (ms page 43). Also to be found are scribbled warnings such as "Should be studied from the

mold angle" (ms page 43), which pertains to not getting caught in the mold of the Oxford Group teaching.

So, the point I mean to empathize here is that the writers of the Big Book welcomed all religious denominations, but were careful not to exclaim a preference, e.g., one above the other.

Bob S.

P.S. I find it of more than passing interest that the word 'God' is mentioned 242 times in the third edition of the Big Book. (A Concordance to Alcoholics Anonymous, by Steven and Francis Poe - 1990)

- - - -

From: Dougbert <dougbert8@yahoo.com> (dougbert8 at yahoo.com)

Pamphlet on atheists and agnostics

Jared and Glenn,

Richard Peabody was a success by any metric used in the recovery industry. I strongly suggest rereading his message of empowerment and self-control. His approach is more aligned to Buddhism than to Christianity. Bill W. did a lot of plagiarizing when he attempted to put a Christian spin on self discipline.

Richard Peabody, Peabody Movement-1930's wrote a book called Common Sense Of Drinking stressed physical condition (medical) surrender, deflation at depth removal of doubts and anxieties control of thoughts control of will power self-expression.

An individual becomes an alcoholic for three main reasons:

1. As a result of inheritance. He possesses a nervous system which is non-resistant to alcohol. (In no sense is a direct craving transmitted from parent to offspring.)
2. By reason of his early environment. Through the ignorance of his parents or from their own nervous constitution, the alcoholic was either spoiled or neglected. He was not brought up to face the world courageously. He is lacking in self-reliance, no matter how physically brave he may be or how bold he may appear on the surface. Psychologically, he is unable to stand on his own two feet. As a result of this, he unconsciously craves a stimulant-narcotic.
3. Because of the effects of his later environment. That is to say, school, college, economic and social competition, marriage, and, for one generation at least, the World War.

Richard R. Peabody, The Common Sense of Drinking, 1930, pp. 185-186
From History of the big book by Donald B

As Fate would have it, Bill trained at the Officers Training Camp at Plattsburgh, New York, during the Summer of 1917, and was commissioned a Second

Lieutenant in the Coastal Artillery. During the Summer, Richard Rodgers Peabody trained there and was commissioned as a Second Lieutenant in the Artillery. Here are a few phrases from Peabody's aforementioned book:

Half measures were of no avail... p.99;
Once a drunkard always a drunkard... p.82;
The story of the retired businessman... p.123

Copyright 1930, 1931, By Richard R. Peabody. Published April, 1931. The Atlantic Monthly Press Books Are Published by Little, Brown, And Company In Association With The Atlantic Monthly Company. Book is dedicated to: Courtenay Baylor. 191 pages.

Doug

- - - -

From: CBBB164@AOL.COM (CBBB164 at AOL.COM)

Pamphlet on atheists and agnostics

While I am a believer, I respect Doug's point. In my years in Alcoholics Anonymous, I have not yet seen a chronic alcoholic say I came to A.A. to find God. Many of us have had more than enough invitations, suggestions and directions from well meaning people that we need to find God before we had the opportunity to learn there is a way to live a sober and purposeful life. Just remember Bill's reaction when his ole drinking buddy said, "I've got religion." Bill went to work on his 2 quarts of Bathtub Gin. Just a thought.

We recover by the Steps we take, not the meetings we make!

IN GOD WE TRUST

In God's love and service,

Cliff Bishop
214-350-1190
<http://www.ppgaadallas.org/>

- - - -

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

Pamphlet on atheists and agnostics

AA says, "Surely there is none which more jealously guards the individual's right to think, talk, and act as he wishes."
Carl Jung did come down on group thinking, and a couple of his opinions have been posted on the history lovers.

- - - -

From: "Larry Tooley" <wa9guu@charter.net> (wa9guu at charter.net)

Pamphlet on atheists and agnostics

My sponsor knew an atheist who said he used the group as a higher power. Also heard around the tables if you don't find something around the 7th or 8th step you will go out drinking again. That means church or Spiritual belief.

**Original message from Amelia <intuited@earthlink.net> (intuited at earthlink.net)

> The AA Grapevine has published two books of stories, Spiritual Awakenings
> (2003) and Spiritual Awakenings II (2010) that cover a broad array of
> perceptions and experiences of the journey in sobriety. It includes a
> variety of religious and non-religious perspectives. There is a little bit
> for everyone, in any state of questioning. I was very inspired by these
> books. I wish they were spoken of more in the program. We have so much
> literature that most meetings only carry the very basics. I have
> increasingly found that the "concept of God" is often reductionistic, not
> used in the historical evolution of the word, misinterpreted, and just not
> useful. So more and more I just use the word "Power." It certainly helps
me
> with my understanding of quantum physics, photon light, space between
> particles, entanglement theory, etc.
>
> Many of us in our town were struggling with this problem of the newcomer
> hearing the "God-talk" and being confused. So we started a
> speaker/discussion meeting called "Journey of the Heart" and have several
> sentences in our format emphasizing the acceptance of all paths,
encouraging
> unity in diversity. Its amazing how many members don't have a traditional
> concept of God as their greater power. And the way they experience this
> "knowing" is very unique. In fact, some describe this knowing as their
> intuition. Our last speaker described it as a wind blowing through him
when
> he did the 6th and 7th.
>
> I think what Gerry from New Orleans said is right on: "Many believe that
> the traditional notion of "God" does not really exist, and understand that
> the word is simply a metaphor or symbol of the indefinable and unknown
Power
> which is the source of all that exists, especially love, beauty, truth,
> justice, compassion and similar qualities."
>
> Amelia

|||||

+++Message 7344. Buddhists are not atheists but

answer(s),
provisional or otherwise, to only the first of these questions.

From G.C. the moderator:

The first edition of Ernest Kurtz, *Not-God: A History of Alcoholics*
Anonymous,
came out in 1979, over thirty years ago.

He starts on page vii with a quote from page 62 of the Big Book: "First of
all
we had to quit playing God." So the idea goes back to 1939 at least (the
date of
publication of the Big Book, over seventy years ago).

During the period when Kurtz was a young doctoral student in the History of
American Civilization at Harvard University (i.e. during the 1970's, over
thirty
years ago), he would slip over to Harvard Divinity School on occasion. Some
of
the Divinity School faculty at that time were strongly affected by
Protestant
Neo-Orthodox theology (also called crisis theology or dialectical theology)
--
the Swiss theologian Karl Barth, Reinhold Niebuhr, Paul Tillich, etc. -- and
their idea that the root of all human sinfulness was the human desire to
play
God.

Barth's commentary on the Epistle to the Romans, which came out in 1919
(over
ninety years ago), was the first great manifesto of that movement.

I don't think that looking at current AA popular vernacular phrases is very
useful here, if you are looking for the source of that idea. Not unless you
can
show that these AA vernacular phrases already existed and were in use at a
very
early period, prior to 1939.

Ernie says in his book that he got the idea of the importance of the
"not-God"
phrase from the Big Book itself. From my own memories of what was talked
about
at the best American divinity schools during the 1960's and 1970's, I feel
sure
that Ernie's sensitivity to the importance of this idea in the Big Book was
greatly heightened by the influence of the overall American theological
context
of that time -- Karl Barth, Reinhold Niebuhr, etc.

Glenn C.

in
NY. Yet, it was all pieced together to the majorities acceptance, then
finally
put into print. Though certainly not perfect for Historians, it still worked
for
alcoholics! Clyde G.

- - - -

From: Mike Portz <mportz2000@yahoo.com> (mportz2000 at yahoo.com)

Howdy Ms. Laurie and Mr. John Barton,

Thanks much for your comments on the "disease of alcoholism." They are very
much
appreciated.

I believe you are absolutely correct about Dr. Silkworth not mentioning the
word
disease in his opinion. I would guess that he did this to, again, not create
any
controversy or cause offense to the AMA medical powers of the time. Your
probably aware that he also would not allow his name to be printed in the
first
edition. It did not start appearing until the 2nd edition. He insisted upon
this
because he feared losing his medical license to practice. That's how
cautionary
he was about writing his opinion. All historical accounts are that he wanted
to
do everything he could for A.A., but he had to make a living also.

He also, again in order to not cause controversy or offense, insisted upon
calling his correspondence an opinion, as opposed to more adamant wording
stating or insinuating that his statements were factual or had been proven.
They
were solely his opinion.

As far as their being no "universal consensus" that alcoholism IS a disease,
I
really have no idea. However the American Medical Association (AMA) does
accept
it as a disease and it is defined by the AMA as " a primary, chronic disease
with genetic, psychosocial and environmental factors influencing its
development
and manifestations." That definition certainly works for me and I'd take a
educated guess that the AMA's opinion holds a majority of opinions in the
good
old USA. That is for anyone who cares if it is a disease. I'd guess that it
makes little difference even to most A.A.'s and their loved ones. They're
just
glad we have a way to get well.

As for Bill Wilson's (the compiler) wording "the medical estimate of the plan
of

recovery," I would think that this wording may have been chosen by Bill and agreed to by other members "of the 'first 100'" to show respect and to honor Dr. Silkworth's request and statement that his opinion not be referred to as fact. Reckon he had a "cautionary fear."

I hope this information helps to give you a clearer insight.

Mr. John your statement that there are "far more definitive" books on the disease of alcoholism is without question, correct. Please forgive my incorrect comment to the contrary that was not definitive in regards to my intention. My intention, my thought was to state that I was speaking about the "treatment that puts the disease/illness/malady/sickness" of alcoholism into remission. I must say that for this alkie, I'm much more interested in the treatment for remission, and thus a real and productive life, then how a alkie acts or how the liquid poisons my body's systems and organs that will eventually lead to my early or instant death. I always knew it would, I just wanted to find a way to stop it from happening.

I am aware that because of the direction of physicians like Dr. Silkworth and other members of its medical fellowship (all who were or became great supporters of Alcoholics Anonymous), that the AMA, the most generally and publicly accepted medical association in America, has progressed enough to agree with the majority opinions of most of its members and has accepted and defined alcoholism as a disease.

I don't see what we call it really makes a dang difference to any real alcoholic in recovery. I think the bottom line for most of us alkies is that the Creator gave us a method that now allows for a way to treat are historically fatal malady.

As far as Dr. Bob "really not wanting the money," I'd be very appreciative of you could refer me to where I can read up on that statement. I've been reading historic information that is quite contrary to your information. I never would have thought he wanted to lose his house, etc.? Oh well, I'm just searching for the facts.

I agree that probably the most important things to Mr. Hank Parkhurst was making money off of the deal and gaining fame. Heck, Clarence Snyder, because of

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.[70]

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." [71]

[70] ^ C.G. Jung Letters, selected and edited by Gerhard Adler in collaboration with Aniela Jaffe, trans. R.F.C. Hull, Volume 1.

[71] ^ Carl Jung, *The Symbolic Life*, p. 272

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Spirituality as a cure for alcoholism

http://www.bookrags.com/wiki/Carl_Jung

Jung's influence can sometimes be found in more unexpected quarters. For example, Jung once treated an American patient (Rowland H.) suffering from chronic alcoholism. After working with the patient for some time, and achieving no significant progress, Jung told the man that his alcoholic condition was near hopeless, save only the possibility of a spiritual experience. Jung noted that occasionally such experiences had been known to reform alcoholics where all else had failed. Rowland took Jung's advice seriously and set about seeking

a
personal spiritual experience. He returned home to the United States and
joined
a Christian evangelical movement known as the Oxford Group. He also told
other
alcoholics what Jung had told him about the importance of a spiritual
experience. One of the alcoholics he told was Ebby Thacher, a long-time
friend
and drinking buddy of Bill Wilson, later co-founder of Alcoholics Anonymous
(AA). Thacher told Wilson about Jung's ideas. Wilson, who was finding it
impossible to maintain sobriety, was impressed and sought out his own
spiritual
experience. The influence of Jung thus indirectly found its way into the
formation of Alcoholics Anonymous, the original 12-step program, and from
there
into the whole 12-step recovery movement, although AA as a whole is not
Jungian
and Jung had no role in the formation of that approach or the 12 steps. The
above claims are documented in the letters of Carl Jung and Bill W.,
excerpts of
which can be found in Pass It On, published by Alcoholics Anonymous.[16]

Although the detail of this story is disputed by some historians, Jung
himself
made reference to its substance -- including the Oxford Group participation
of
the individual in question -- in a talk that was issued privately in 1954 as
a
transcript from shorthand taken by an attendee (Jung reportedly approved the
transcript), later recorded in Volume 18 of his Collected Works, The
Symbolic
Life ("For instance, when a member of the Oxford Group comes to me in order
to
get treatment, I say, 'You are in the Oxford Group; so long as you are
there,
you settle your affair with the Oxford Group. I can't do it better than
Jesus.'
I will tell you a story of such a case. A hysterical alcoholic was cured by
this
Group movement..."[17])

[16] ^ Alcoholics Anonymous World Services, Inc. (1984) Pass It On: The
Story of
Bill Wilson and how the A.A. message reached the world. New York: Alcoholics
Anonymous World Services, Inc. ISBN 0-916856-12-7, pp. 381-386

[17] ^ Jung, C. G.; Adler, G. and Hull, R. F. C., eds. (1977) Collected
Works of
C. G. Jung, Volume 18: The Symbolic Life: Miscellaneous Writings, Princeton,
NJ:
Princeton University Press, ISBN 978-0-691-09892-0, p. 272, as noted
2007-08-26
at <http://www.stellarfire.org/additional.html>



++++Message 7362. Re: When was Anne Smith admitted to St. Thomas Hospital?
From: Robt Woodson 5/8/2011 9:36:00 AM

|||||

Fritz,

A quick call reveals that the telephone number for St. Thomas's Office of Medical Records is (330) 375-3930.

The office will be open tomorrow...(Monday) at 8:30 AM. The receptionist was quite friendly and immediately warmed to the subject. The Hospital is ready, once again, to welcome Founder's Day visitors.in mid-June of this year. The Street outside the Hospital, that runs from Main Street to Olive Street and that runs past their Emergency entrance and what was once the Robert Holbrook Smith Interim Care Center; has been renamed "Dr. Bob's Way".

It was mentioned that those would be very old records ... I know because I was born there two years before and my birth certificate appears antique ... (LOL)
... good luck and please share your findings.

If I can be more helpful please let me know.

Woody in Akron

|||||

++++Message 7363. AA officially brought to U.S. military bases, epec. in Germany
From: Dolores 5/5/2011 4:56:00 AM

|||||

Does anyone have any more information about the Act of Congress which brought AA officially onto the U.S. military bases, especially in Germany?

Dolores

|||||

++++Message 7364. Re: Chuck Chamberlain
From: John Moore 5/3/2011 6:17:00 PM

|||||

Hi Ryan,

This may or may not help much with getting an archive display concerning

Chuck

C. I got sober in Laguna Beach in 1971 and went to meetings with Chuck pretty often, and heard him speak many times around LA and Orange County. His home group was the Wed Night meeting at women's club in Laguna. He went to Canyon Club a lot too, but he traveled and spoke at other meetings and conventions a great deal. I believe that he paid his own way when asked to speak. Since he was in demand a lot, it cost him a lot, but I heard that he did it as a service.

Chuck ended up with money but he worked hard for it and made a success using the AA principles. He designed and built the freezer and refrigerator departments for the Von's supermarket chain. He got the account by doing it for free and for fun, knowing that if his work was satisfactory, his higher power would make sure he was remunerated, and if not satisfactory, then fine too. A great model for guys like me to follow, as I have been doing for many years.

I am pretty sure the Canyon Club was not built or funded by Chuck C. The Canyon Club of today is a far cry from what it was when I got sober in 1971. It was a cramped cinderblock structure on Laguna Canyon road and was not in any way splendid or luxurious. There was a coffee bar and a pool table, restrooms, and the adjoining meeting room would hold maybe 50 or 100 members, though there was not enough parking for that many cars.

Chuck often attended the Monday Night Men's meeting at the Club (I was secretary of that group in 1972). Joe Quinn, Frank O'Rourke, Dr Paul O., Bill Blake, Cliff R., Ralph Samuelson and other old timers attended.

Here is info I found on the history of the Canyon Club

John M
Burlington, Vermont US
contact.johnm@gmail.com

http://www.canyonclub.org/CANYON_CLUB/ABOUT_US.html

"In 1980 there was a generous gift from the estate of James (Jim) Dilley. Jim was a bookstore owner from Laguna Beach who had traveled extensively in Europe and had attended Harvard Divinity School. He was also the town drunk.

Legend has it that every time Jim's dog Bebo would see a police car pull up to the curb, he would hop right in. You see, Bebo had become accustomed to regular trips to the town drunk tank. Jim would later get

sober at the Canyon Club around 1963. He was very active at the Club and according to sources, became a chief source of financial support for years when the Club couldn't pay it's own way. He was 16 or 17 years sober (best the old timers can remember) when he died—bequeathing his bookstore to the Canyon Club in a final gesture of gratitude for all he had found there.

Jim's gift to the Canyon Club of Dilley's Bookstore (now Sherwood Gallery) was later used by the Club's Board of Trustees to purchase a piece of commercial property in the canyon.

The Board was feeling the pinch from the membership to find a new Club. It had been 13 years since Jim's donation. The commercial property that the Club already owned was deemed unsuitable for redevelopment as a meeting space. So a land exchange was brokered from that property to the current property site—20456 Laguna Canyon Road—a 1.4 acre plot of land.

The building of the Club was underway. A competition for development plans opened to architects who did non-residential buildings. After reviewing proposals from three different firms, Peyo & Associates was selected. The architectural firm had done many previous non-residential projects. Not only was their price the most competitive, it took into account the spiritual intent of the building.

Some of the unique design features were: 1) The basic structure had two wings which were angled to embrace or receive all who entered. 2) The parking lot was "green" because it was gravel where water would drain into the ground and not just run off. 3) Trees and landscape were incorporated to preserve the park-like appearance and decrease the noise from Laguna Canyon Road.

The winning bid for the Club's construction came from Young Construction Co. Both the architect and construction firms gave us very large discounts. The bid for construction was \$333,033.33. (I think three was his lucky number.)

In regard to day-to-day construction at the site, the architect turned up everyday to supervise quality of materials as well as his crew. One day I spoke with him. "You know we cannot pay you for daily supervision. You are putting in an extremely large amount of time for which we are unable to compensate."

He responded with a great story... "When I was in high school I had just won a scholarship to college and went out to celebrate," he said. "Unfortunately I got drunk and arrested by the police that night. Standing before the judge, I explained that I was a first generation Bulgarian—and that no one from my country had ever been accepted into Berkeley. I had a full scholarship and if the DUI went on my record, I would lose the scholarship. Unbelievably, the judge said, 'I'm going to expunge your record this time, but sometime in the future you must make a contribution to help AA.' So you see Herman, this is my payback."

You can search and read the majority of the book at the following link. The book was published in 1977 and contains a collection of Jung's writings. The Symbolic Life was published in 1935 and was delivered as a lecture on 5th April 1939, information taken from the myLOC Library of Congress website.

See second link.

Hope this helps!!!

<http://books.google.co.uk/books?id=ndI9AAAIAAJ&printsec=frontcover&dq=symbolic+life&hl=en#v=onepage&q&f=false> [13]

<http://myloc.gov/Exhibitions/redbook/redbookandbeyond/ExhibitObjects/SymbolicLife.aspx> [14]

Regards
David

<http://books.google.co.uk/books?id=ndI9AAAIAAJ&printsec=frontcover&dq=symbolic+life&hl=en#v=onepage&q&f=false> [13]

The Symbolic Life: Miscellaneous Writings, by Carl Gustav Jung

Routledge & Kegan Paul, 1977 - Psychology - 904 pages

Originally planned as a brief final volume in the Collected Works, The Symbolic Life has become the most ample volume in the edition, and one of unusual interest. It contains some 160 items spanning sixty years; they include forewords, replies to questionnaires, encyclopedia articles, occasional addresses, and letters on technical subjects. Collection of this material relied on three chief circumstances. After Jung returned from active medical practice, he gave more of his time to writing, and some sixty papers as well as books were written after 1950. Second, recent research has brought to light a number of reviews, reports and articles from the early years of Jung's career. Finally, Jung's files yielded several finished or virtually finished papers that survived in manuscript. Volume 18 includes three longer works: 'The Tavistock Lectures' (1936); 'Symbols and the Interpretation of Dreams' (1961); and 'The Symbolic

descent into his unconscious and eventual understanding of the totality of his entire being and his "soul."

This was while he was seeing patients in an active practice, begun just after his famous "break" with Freud in 1913. He broke with Freud over his insistence that man was only driven by his repressed desires and emotions.

Jung believed that in addition to the "personal unconscious" of Freud, there was a "collective unconscious" that all mankind shared, where archetypes resided and which have historically been represented by mythology and religion. He saw religion as a gateway to this other world of unconscious spirituality? ... search for a soul?

Jung was a complex, brilliant man, but he also understood the simplicity and power of a spiritual solution.

John T., San Francisco

CARL JUNG, THE RED BOOK

check out publisher's website:
<http://www.philemonfoundation.org/>

<https://www.philemonfoundation.org/support/bookstore/>

The Red Book
By C. G. Jung

When Carl Jung embarked on an extended self-exploration he called his "confrontation with the unconscious," the heart of it was The Red Book, a large, illuminated volume he created between 1914 and 1930. Here he developed his principle theories—of the archetypes, the collective unconscious, and the process of individuation—that transformed psychotherapy from a practice concerned with treatment of the sick into a means for higher development of the personality.

While Jung considered The Red Book to be his most important work, only a handful of people have ever seen it. Now, in a complete facsimile and translation, it is available to scholars and the general public. It is an astonishing example of calligraphy and art on a par with The Book of Kells and the illuminated manuscripts of William Blake. This publication of The Red Book is a watershed that will cast new light on the making of modern psychology.

212 color illustrations.

From The Washington Post's Book World/washingtonpost.com

Reviewed by by Michael Dirda

Starting in 1912, Carl Gustav Jung (1875-1961), a specialist in the treatment of schizophrenia, began to experience strange dreams and frightening visions. Once when returning home on a train, the 38-year-old Swiss psychologist hallucinated that everywhere he looked he could see nothing but "rivers of blood." In one enigmatic dream a bird-girl hauntingly announced, "Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead"; in another he encountered a wise old man, with wings, holding four keys. After a while, Jung began to carry on conversations with the winged "Philemon" during his daytime walks.

Was he going mad? After World War I broke out in 1914, Jung decided with relief that his disturbed imagination had actually been sensing the coming conflict. He also concluded that he had entered what we would now call a midlife crisis, a period in which he was being compelled to reexamine his life and explore his deepest self. To do this, he recorded some of his dreams and visions in what were later called his "Black Books" (which have been available for some while).

But he also began a remarkable visionary text, illustrated with his own bizarre paintings: "The Red Book" or "Liber Novus." This he composed during a state of "active imagination" -- that is, of reverie or waking dream. As he said, he wanted to see what would happen when he "switched off consciousness."

To the modern reader, the result recalls an allegorical-mythological amalgam of Nietzsche's "Also Sprach Zarathustra," Blake's illuminated poems, Renaissance Neoplatonic dialogue, Eastern scripture, Dante's "Inferno," Yeats's "A Vision" and even the biblical book of Revelation.

Jung's pictures sometimes resemble simplified versions of Georgia O'Keeffe's flower paintings and sometimes the symbol-laden images in treatises about alchemy (a subject that Jung was soon to study intently). Throughout, one finds illuminated capitals, interlaced roundels that call to mind stained-glass

windows, stars, half moons, swords, crosses, dying animals. Jung also drew circular patterns that he later recognized as versions of the mystical shape called the mandala.

"The Red Book" was never published during the psychologist's lifetime, though a few friends and disciples were allowed to examine it. Apparently Jung felt it was not only too personal and quirky for publication, but also that he had already mined the text for the insights set forth in his later writings.

As editor Sonu Shamdasani stresses, "The overall theme of the book is how Jung regains his soul and overcomes the contemporary malaise of spiritual alienation. This is ultimately achieved through enabling the rebirth of a new image of God in his soul and developing a new worldview in the form of a psychological and theological cosmogony."

After Jung's death, "The Red Book," was safely locked away in a bank deposit box. But, as happens, Jung's heirs and disciples have now decided to bring out this facsimile edition (with English translation), as well as mount an exhibition about "The Red Book" at the Rubin Museum of Art in New York (through January).

The resulting volume is certainly one of the most distinctive gift books of the upcoming holiday season. With a rich crimson dust jacket, thick cream-colored paper and calligraphied pages, this huge tome is the size of a lectern Bible and looks like the kind of spell book a wizard might consult.

During the initial period covered by "The Red Book" -- mainly 1913 through the 1920s -- Jung broke permanently with the founder of psychoanalysis, Sigmund Freud, and resigned from his teaching position at the University of Zurich. When Jung emerged from this period of crisis, he brought with him the first inklings of his most important contributions to psychology -- positing the existence of a collective unconscious common to all human beings.

This primordial ocean within us affects our lives through various universal "archetypes" -- forces or situations that represent our inmost needs, desires and fears. To the most common archetypes, Jung assigned names: anima and animus, the wise old man, the shadow. The anima, for instance, represents the feminine

side of a man, his idealized woman, his fatal type. The shadow embodies everyone's dark side, the impulses we suppress, the immoral and evil aspects of our personality. The good Dr. Jekyll's "shadow" was the wicked Mr. Hyde.

Gradually, Jung also shifted the focus of psychoanalytic therapy. Early on he had speculated that our libidinal energies are either outer-directed or inner-directed, i.e., people are primarily extroverts or introverts. But this was just a beginning.

Where Freud emphasized early childhood and sexuality in his explanation of human neuroses, and Alfred Adler focused on the drive to be superior to others, Jung soon directed his clinical attention to the second half of life and to the process he called individuation.

According to editor Shamdasani, "The Red Book" presents "the prototype of Jung's conception of the individuation process." In Jung's view a successful life was all about balance, wholeness. If our lives erred too much in one direction, our unconscious would compensate for the inequality. Thus, in the film "The Blue Angel," the ultra-rationalist professor played by Emil Jannings readily succumbs to naughty Lola, the showgirl played by Marlene Dietrich. Above all, in midlife, a person is called upon to achieve an authentic and balanced self, one that acknowledges every aspect of his or her character. By the age of 40 or 50, one has established a career and nurtured a family, and it is time to turn from the external public life to the needs of the inner man or woman. The process of individuation is essentially the psychological harmonizing of all aspects of the self. When successful, the result is an inner concord, the achievement of a personal serenity that prepares us to accept aging and death.

Symbolically, Jung said, the outline of our lives may be glimpsed in the so-called "hero's journey" -- birth in obscurity, various ordeals, confrontation with and defeat of a dragon or similar monster, return home, happy marriage, sacrificial death. This now famous mythic pattern was later elaborated by such Jung-inspired scholars as Otto Rank ("The Myth of the Birth of the Hero"), Lord Raglan ("The Hero") and Joseph Campbell ("The Hero With a Thousand Faces").

As it happens, one must be something of a hero to actually read all of "The Red Book." At times, Jung sounds spiritually anguished: "I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself." At

I'm David Colman, and I'm an alcoholic.

In the 15 years since I quit drinking, I've neither spoken nor written those words, and now, in doing so, I have more or less violated the first-name-only tenet of Alcoholics Anonymous, the grass-roots organization whose meetings have helped me (and millions of others) quit drinking. As A.A.'s 11th Tradition states, "We need always maintain personal anonymity at the level of press, radio and films."

Of course, in the meetings I've attended over the years, anonymity has always been a kind of collective fiction. Before and after sessions, I find myself talking to people I know from work: greeting an artist I've interviewed or a fashion designer I want to; hashing over logistics with a P.R. guy or a magazine editor. At one of these, a big Sunday meeting in Greenwich Village, I've been surprised to see well-known actors and authors up on the dais to share their stories — often, I've noticed, when they have something to promote, as if it's just another a stop on the press tour. Frequently, I find friends introducing me to others in the group by my full name, "You know David Colman, don't you?"

More and more, anonymity is seeming like an anachronistic vestige of the Great Depression, when A.A. got its start and when alcoholism was seen as not just a weakness but a disgrace.

Over the past few years, so many memoirs about recovery have been released that they constitute a genre unto itself. (Kick Lit?) Moreover, many of them share a format that comes from A.A. itself: most 12-step meetings revolve loosely around what is called a "qualification" — an informal monologue by one member about his or her battle with the bottle. The last few years have brought us fleshed-out qualifications by Augusten Burroughs ("Dry"), Mary Karr ("Lit"), Nikki Sixx ("The Heroin Diaries"), Eric Clapton ("Clapton: The Autobiography"), Nic Sheff ("Tweak") and James Frey ("A Million Little Pieces," fabricated, in part, though it was), as well as hundreds of other blurry, cautionary tales of debauchery and redemption. Somewhere, their patron saint — Augustine of Hippo, whose "Confessions" inaugurated the sinner-cum-saint format in A.D. 398 — is smiling. With precious few exceptions, like Thomas De Quincey's "Confessions of an English Opium-Eater" in 1822 and Lillian Roth's "I'll Cry Tomorrow" in 1954, the form barely existed 20 years ago.

People seeking help from any number of addictions can find public role models — the quitterati, if you will — like Eminem (the album "Recovery"), Pink (the song "Sober"), and Russell Brand, in the remake of

“Arthur” (if they were among the few moviegoers who actually saw it), which seemed in many ways to echo the now-abandoned life he wrote about in “My Booky Wook: A Memoir of Sex, Drugs and Stand-Up.”

“I think it’s extremely healthy that anonymity is fading,” said Clancy Martin, a professor of philosophy at the University of Missouri at Kansas City. Mr. Martin broke his anonymity in a 9,000-word essay he wrote in the January issue of Harper’s Magazine detailing his experience getting sober in A.A. and his frustrations with the resistance he met in meetings when trying to talk openly about the psychiatric medications that he, like many recovering addicts, took.

But not everyone is happy about this turn toward openness, chief among them A.A. itself, which last year issued an expanded statement on anonymity that has been read at some meetings, adding language about the importance of discretion on social networking Web sites, hoping to ward off breaches both purposeful and accidental.

Some people have posted pictures taken at A.A. meetings on their Facebook pages, said a spokeswoman for A.A. who asked not to be identified. In some cases, they may have involuntarily outed other attendees. “We don’t have the wherewithal to deal with the complaints,” she added. “It’s literally in the thousands now.”

IN the world of recovery — encompassing the greater community of recovering addicts, which overlaps mightily but not officially with A.A. and its alphabet soup of sister groups — anonymity is a concept that, even if it doesn’t feel bit old-fashioned, can be self-defeating.

“Having to deny your own participation in a program that is helping your life doesn’t make sense to me,” said Maer Roshan, the editor of The Fix, a new, hip-feeling Web magazine aimed at the recovery world. “You could be focusing light on something that will make it better and more honest and more helpful.”

The idea for The Fix — a mixture of serious journalism, reviews of rehab programs and irreverent features (like one about the “most irritating” 12-step slogans) — came to Mr. Roshan about 18 months ago, when he was living in Los Angeles and out of rehab for alcohol and drug use. Newly exposed to the realm of recovery, Mr. Roshan was struck by how little solid and comprehensive information there was about it.

“There are hundreds of books and millions of Web articles, but it’s hard to discern what’s real and what’s agenda,” he said. “It’s so weird. With Yelp, you can find out everything about the pizza place on the corner, but there’s

no good, unfiltered, reported information on most rehabs — and this is something you could be spending \$100,000 on.”

Having started an early mainstream-style gay and lesbian magazine in the early 1990s — the short-lived QW — Mr. Roshan was also struck by the similarities between the two worlds, particularly when it came to the issue of anonymity.

“The recovery world is now where the gay world was then,” he said.

“Back

then, there was a still a stigma to saying you were gay. There was a community, but it was mired in self-doubt and self-hatred, and it’s changed

considerably. Not just gay people, but the perception of gay people has changed. There’s a lot of secretiveness and shame in the recovery world, too, but that’s changing.”

“There’s not a day that goes by that some major figure doesn’t announce

himself as a substance abuser. There’s a community of people who don’t see

it as shameful. These are people that have learned from challenges who have a hunger for life and money to spend, and who want to make up for lost time.”

But even for people who want to be more open, the exact line of where anonymity begins and ends is not clear-cut. Many people assume that to identify themselves as “sober” or “in recovery” qualifies as a breach. In

fact, only identifying yourself as a member of A.A. or other specific 12-step groups does.

The topic of clarifying these boundaries was brought up yet again at A.A.’s

annual General Service Conference, which took place in New York City last week, with debate focused on how the organization’s “Understanding Anonymity” pamphlet could be best worded to guide those who want to follow the letter or spirit of the principle.

This delicate question was the subject of an essay by Susan Cheever in *The Fix*, titled “Is It Time to Take the Anonymous Out of A.A.?” Given that she

has written books about both her alcoholism and that of her father, the writer John Cheever, as well as one on the history of A.A., it’s not hard to

guess whether she is an A.A. member. But in her essay, she vented her frustrations with trying to observe the practice of anonymity while trying to speak frankly about addiction.

“We are in the midst of a public health crisis when it comes to understanding and treating addiction,” Ms. Cheever wrote. “A.A.’s principle of anonymity may only be contributing to general confusion and prejudice.”

Her message wasn’t exactly greeted with open arms, inciting a flood of

largely critical comments from the site's readers. (One of the tamer ones: "Without ANONYMITY, A.A. will not continue to exist and help millions of alcoholics and addicts all over the world!")

Still, others have embraced the path of full disclosure and been rewarded. Since becoming sober in 2006, Patrick J. Kennedy, the former Rhode Island congressman and a son of the late Edward M. Kennedy, has acknowledged that he attends A.A. meetings while also actively campaigning for legislation to make addiction be held to the same standard of insurance coverage as other mental health issues. (The Mental Health Parity and Addiction Equity Act, included as a rider on the Troubled Asset Relief Program, was signed into law in October 2008.)

"The personal identification that Jim and I brought to this issue as recovering alcoholics gave us a place from which to speak about this," Mr. Kennedy said, referring to former Representative Jim Ramstad, Republican of Minnesota, his co-sponsor of the bill (and for a time, his sponsor in A.A.). "Stigma here is our biggest barrier, and knowledge and understanding are the antidote to stigma."

Molly Jong-Fast, 32, a New York novelist who became sober in A.A. 12 years ago, agrees. "It's seems crazy that we can't just be out with it, in this day and age," Ms. Jong-Fast said. "I don't want to have to hide my sobriety; it's the best thing about me."

Some are trying to find a middle ground between secrecy and full disclosure. Faces and Voices of Recovery, a group based in Washington, has recruited people to speak publicly about being sober while nominally retaining their anonymity, a process they call "recovery messaging." Their goal is to stress the positive aspects of sobriety and counter negative public perceptions of recovered addicts and alcoholics.

"I remember growing up, if you saw someone on TV who was in recovery, you couldn't see their face or their voice was disembodied," said Pat Taylor, the group's executive director. "But there's nothing that prohibits people from talking about recovery as long as they don't mention their actual support group. And the other thing is that there are so many ways that people are getting into recovery and sustaining it. It's not just one path."

In the professional recovery world, where one might expect to find a consensus, the debate can be the fiercest of all.

Some believe that more people in recovery should go public. "I violate my anonymity daily," said Rick Ohrstrom, the chairman of C4 Recovery Solutions, a consultancy firm. "I am 25 years in recovery, and have been out there fighting for the rights of people in recovery, and I'm sick and tired of people in A.A. meetings not lifting a finger to do anything about it. They

hide behind anonymity — if you don't tell anyone else that recovery works, that's what you're doing. That's not how A.A. got to be where it was."

Others insist on the importance of privacy. "Our effectiveness to reach the still-suffering alcoholic is better protected by anonymity, even today, than not having anonymity at the public level," said Dr. Andrea Barthwell, the chief executive of Two Dreams Outer Banks, a rehab center in Corolla, N.C. "It's possible that anonymity would be lifted sometime in the future, but there's no one that's made that compelling argument yet — and it can't be done from outside the fellowship."

But even some who have faithfully observed the practice, myself included, have a suspicion that, if staying anonymous is not an outdated (and sometimes absurd) technicality, it is at least a choice that everyone should have.

"I am increasingly uncomfortable with this level of dishonesty," Ms. Cheever said in a telephone interview last month. "This dancing around and hedging, figuring out ways of saying it that aren't really saying it, so that people in recovery know what I am talking about — all the code words. I am sure this is not what Bill intended."

Having written a biography of Bill — that is, Bill Wilson, one of the founders of A.A. — Ms. Cheever is in a position to say what the idea of anonymity was intended to do as few are. First and foremost, anonymity was meant to shield those struggling to become sober from the stigma of being an alcoholic, a stigma far more marked 75 years ago when there was little research on alcoholism as a medical condition over which its sufferers had little control.

These are the most common considerations when weighing the reasons for anonymity. But the second part of the ideal, spelled out in A.A.'s 12th Tradition, makes the case for observing anonymity within A.A. itself — and it's worth noting that there's little, if any, dissension on this subject.

Unlike the more practical 11th Tradition, aimed at the outer world, the 12th Tradition takes a crack at our far more problematic inner world. Stating (somewhat obliquely) that "anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities, " it's about cultivating the often overlooked idea of humility, an excellent means for quieting the now-me-more urges that bedevil addictive people more than their peers.

In this light, anonymity is a token, a symbolic gesture, but we are symbolic

people. Even shedding your last name can go a surprisingly long way toward shedding the weight of being yourself.

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+++Message 7376. Re: AA brought to U.S. military bases
From: Charles Knapp 5/17/2011 3:25:00 AM

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For what it is worth, there was an AA meeting on March Air Force Base in Riverside, California from 1945 until the mid 1960's. The location of the meeting on the base changed from the cafeteria to the Chapel several times, which leads us to believe the meeting was growing and shrinking like most meetings over those years. The Area 9 Archives could never determine who was responsible for starting that meeting, but it was believed the base Chaplain had something to do with it. It was said the Chaplain attended the meetings and observed from a distance but never really participated.

Also from what I was told, it was hard for anyone to get on to March Air Force Base because the time period was at the end of WW II.. In 1945 this base would have been in the middle of nowhere, surrounded by acres and acres of orange groves, desert, and mountains. But AA members not in the Air Force, and who made the drive, were allowed to attend the meeting. Members parked their cars at the front gate and someone would drive to the gate pick you up and return you to the gate after the meeting.

The base closed in 1993, and by the late 1990's while serving as the Area 9 archivist I went on base to take photos of the buildings that the meetings were held, but they had been torn down.

Charles from Wisconsin

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+++Message 7377. Passing of Dr. Bill D. of the International Doctors in AA
From: bsdds@comcast.net> 5/17/2011 4:11:00 PM

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I regret to announce the passing of Bill Daniel(s) M.D. (I never really knew whether his last name had an s on the end). Bill D was a physician who had great impact on the development of IDAA or International Doctors in Alcoholics Anonymous.

My sponsor, George T., was the dean of a medical school in the American Southwest in the 80's. He took me to my first IDAA meeting circa 1978 where I met Bill D. (not to be confused with the Bill D of the Big Book). Bill was a gruff old coot who put on the IDAA meeting in Morristown New Jersey every year. He and George, my sponsor, came up with the idea to put the IDAA shindig on in conjunction with CME for docs. Not only would the AA meetings have the twelve steps and traditions, but with participating speakers of different disciplines; and Dr's would get needed CME, not to mention the visualization of others in the health professions. They brought in so many great folks from within the program of AA but also top dog educators who spoke of the implications and complications of alcoholism on the body.

I am sure Ernie Kurtz knew him since I recall Ernie participated in one or more of those IDAA meetings.

Due to Bill's health, the IDAA meetings were moved to Texas. A couple of them were in San Antonio at the older Riverwalk Marriott, and then in El Paso where Tech had a campus. Bill let go of his leadership of IDAA, and the annual meetings took on different directions ending up in various annual destinations. Both Bill and my sponsor, George T., emphasized that IDAA was not really an AA meeting. "Regular" AA had no substitute and IDAA was just a little "gravy."

When I moved to Charlottesville, I had occasion to speak with a fellow at a meeting who asked if I knew who Bill Daniel(s) was. He said he had built a house for him and Stella in Free Union, Virginia (this was Stella his wife, who Bill gave credit for saving his life). I tried to get in touch with him a few years ago more than once. I was told he was not in good health and Stella was like a mother bear and her cubs with him. I wrote him a letter telling him how much I appreciated all he did for me and my family but never knew if he got it.

I was told he passed away a few months ago at the age of 94.

To me, this guy was a giant in coordinating and bringing acceptability within the medical community regarding the recognition and treatment of alcoholism and addiction in the 1960's, 70's and 80's. I am saddened by his passing but in

It is my experience that AA meetings are held on bases when the relationship with the Chaplain Corps and others on base allow adequate meeting space to be rented or available and when access to the base by sufficient alcoholics support keeping the meeting open. It has never in my years of experience been related to legislation. The Hughes Act did open doors to alcoholism treatment opportunities and several high level military personnel sober at the time were instrumental in testifying and supporting the law, which essentially funded and recognized federally alcoholism and support for its treatment. At least that is my perspective of this part of our history. Others here may certainly know more about this fascinating topic.

*Nancy Olson, With a Lot of Help from Our Friends: The Politics of Alcoholism (2003) -- <http://hindsfoot.org/kNO1.html>
For more on Nancy's life (1929-2005) see <http://hindsfoot.org/nomem1.html>

**A second edition is currently in press and should appear shortly:
William E. Swegan, The Psychology of Alcoholism
Copyright © 2011 by Mary Elizabeth Swegan and Glenn F. Chesnut.
Originally published © 2003 as
On the Military Firing Line in the Alcoholism Treatment Program
by Sgt. Bill S. with Glenn F. Chesnut.
<http://hindsfoot.org/kBS1.html>
<http://hindsfoot.org/kBS4.html>
<http://hindsfoot.org/kBS5.html>
<http://hindsfoot.org/BSV02Psy.html>

--- In AAHistoryLovers@yahoo.com, "Dolores" <dolli@...> wrote:
>
> Does anyone have any more information about the Act of Congress which
brought AA officially onto the U.S. military bases, especially in Germany?
>
> Dolores
>

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+++Message 7380. Re: Pass It On -- Bill W. never a member of AA?
From: jaxena77 5/17/2011 1:45:00 AM

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Bill wrote a Grapevine article called "Why Can't We Join A.A., Too?" in the October 1947 Grapevine. I think it explains what the author of Pass It On meant, and I think it is a poignant and true statement. Full text below, copied from Grapevine digital archives.

Jackie B

Why Can't We Join A.A., Too?

Dear A.A.s:

Dr. Bob and I have a problem. We'd like to share it frankly with you.

In actuality, A.A. has a score of "founders," men and women without whose special contributions A.A. might never have been. But somehow the title, "founder," seems to have attached itself almost solely to Dr. Bob and me--a phenomenon due perhaps to the general lack of information about our early days.

This sentiment, though it prompts A.A.s to set us somewhat apart from the whole,

is deeply touching to us both. We surely have more reasons for gratitude than

anyone in the world. But we are beginning to ask ourselves if this over-emphasis

will be good for A.A. in the long run. Is so much sentiment for "the founders"

entirely wise?

Perhaps we A.A.s can become a new kind of human society. To a degree hitherto

unknown, A.A. may be able to function upon the power of its own fundamental principles rather than upon the prestige or inspiration of a highly personalized

leadership. Thus the whole can become of transcending importance over any part;

continued unity and success can then mostly depend upon God as we understand him

working vitally in thousands of hearts rather than a few.

Deep down, I think we A.A.s have begun to sense this magnificent possibility.

The widening conviction that active leadership ought to be transitory and rotating; that each A.A. group with respect to its own affairs needs be accountable only to its own conscience; that our committees and boards are really servants, not officials; that we, as a movement, ought to remain poor, so

avoiding the risks of disrupting wealth; that as individual members of A.A. we

should remain anonymous before the general public--these are the signs and portents of a unique future. Such concepts certainly leave little room for a prestige-clothed leadership.

"But," some will say, "how shall we make such a vision actually work when most

societies have to rely so greatly on management, money, and heavily-publicized

leadership exercising powerful personal suasion?" Yet incredibly, we are

beginning to see our vision come alive. Even though we persist in looking with misgiving on any large accumulation of money or personal prestige in the name of Alcoholics Anonymous, we do continue to grow despite the absence of those sometimes unstable factors upon which other human endeavors must so often depend.

Why is this possible? Is it because we are a superior people? Well, hardly! Far from being better than average, we are surely much more fallible. Strangely enough, our group strength seems to stem from our individual and ever potential weakness. We are alcoholics. Even though now recovered, we are never too far removed from the possibility of fresh personal disaster. Each knows he must observe a high degree of honesty, humility, and tolerance, or else drink again. For us of A.A. to drink is to die; to love God and fellow man is to live.

Under such potent conditions the impossible has become possible. When each A.A.'s life literally depends upon his unselfish service to others, when false pride, self-pity, or unhealthy self-seeking is almost certain to be unmercifully chastised by John Barleycorn, he needs but a minimum of man-made rules or inspired leaders to hold him on the right course. Nor for long is he apt to continue anything harmful to A.A. unity. He knows so well that we A.A.s shall have to hang together--or else hang separately! At first living the spiritual life because he must, he presently lives it because he wants to. Such is the truly providential circumstance in which we all find ourselves; that is why we are beginning to see new values in A.A. We perceive in our midst a spiritual realm which can be little disturbed by the distractions of wealth or self-serving egocentricity.

Against this background let's have another look at Dr. Bob and me. Seemingly, the larger A.A. grows, the more our particular part in its creation and continuance tends to be emphasized. Our status remains exceptional. Nearly all other early A.A.s have long since slipped over to the "sidelines" where, if they have retained the confidence of all, they are frequently consulted. By common consent they have become unofficial coaches, reservoirs of longer experience, to be sought out in the pinches. Their Alma Mater is now served by new teams. These too will have their day on the field, then finally retire. This is, we think, as it ought to be.

Dr. Bob and I feel this sound doctrine should apply to us as well. There

seems

no good reason to make an exception of "the founders." The more we early members continuously occupy the center of the A.A. stage the more we shall set risky precedents for a highly personalized and permanent leadership. To insure well A.A.'s future, is this not the very thing we should carefully avoid? Of course, Dr. Bob and I do not want to ignore any special responsibility remaining still upon us. Quite the contrary; our principal mission today is probably that of helping A.A. form a sound tradition. But how, for example, can we advocate the traditional principle of rotating leadership if we allow the belief to grow that we ought to be permanent exceptions ourselves? Of course, we cannot.

Take, for instance, my own situation. It is known that my health is recently improved; that I'm going to a large regional conference. Instantly come warm but most urgent invitations to speak at gatherings all over North America. Most A.A.s being good salesmen, the pressure on me is truly enormous.

While it's a wonderful feeling to be so much wanted, these bids do leave me in the middle of an acute dilemma--a real heart-breaker. How, in fairness, can I speak at ten anniversary dinners and refuse 90; how can I make special recordings or telephone talks for all these occasions? Or, again, how can I respond to all the mail I receive; how can I advise hundreds of individuals and groups about their special problems? It is a physical impossibility. Even though I could somehow accomplish all these things, and so remain in the center of A.A. affairs indefinitely, would that be best for A.A. in the long run? Surely you will agree it would not.

So the problem of Dr. Bob and me comes down to this: We shall somehow have to decide just what few things we are still specially fitted to do for A.A. and, within the limits of our health, set about them.

For my part, I feel I ought to do much more writing: more A.A.Grapevine pieces, more pamphlets and possibly a new book dealing with the vital matter of A.A. unity. This material ought to be widely informative of our developing tradition and of the little understood A.A. General Service Center. Occasionally I would like to appear at the larger regional gatherings for the purpose of discussing these matters with as many A.A.s as possible.

the statement. The word "member" is italicized, and that made the whole thing clearer in my mind. We always regarded Bill as the "co-founder" and never just a "member" - I read that to mean that WE never let Bill be just a member, WE always treated him as much more than that - our co-founder.

Mel B. is still with us, maybe he can respond.

In service,
Mark

- - - -

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

Gee, I thought you were a member if you said so. Doesn't matter what others "allow" us.

Original message #7371 from "Bruce C." <brucecl2002@yahoo.com> (brucecl2002 at yahoo.com)

The paper cover of the book "Pass It On" states the following:

"Here is Bill W., the man everybody knew and nobody knew Bill's character was complex and contradictory. Although we always tried to place him on a pedestal, he strove for genuine humility, declining honors and stressing the spiritual value of anonymity. The co-founder of A.A., he was never a member of A.A., because we never allowed him to be."

The question: Why does the book jacket say that Bill W. "was never a member of A.A."? What is the source for this statement?

Bruce Cleaver

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+++Message 7382. Re: Challenging the Second A in A.A.
From: Ann Sjostrom 5/17/2011 4:43:00 AM

|||||

From: Ann Sjostrom in Sweden, Tom Hickcox in Baton Rouge, Jim Robbins, George Cleveland, Jonathan Lanham-Cook, Baileygc

- - - -

From: Ann Sjostrom <ann.two@gmail.com> (ann.two at gmail.com)

Lots of comments on the New York Times web site on this one and many provided an understanding of anonymity that the article has trouble expressing.

THE ORIGINAL ARTICLE:

http://www.nytimes.com/2011/05/08/fashion/08anon.html?_r=4&pagewanted=1&sq=anony

mous&st=cse&scp=6 [15]

COMMENTS ON IT:

<http://community.nytimes.com/comments/www.nytimes.com/2011/05/08/fashion/08anon>

html [16]

Ann in Sweden

From: Tom Hickcox <cometkazie1@cox.net> (cometkazie1 at cox.net)

From a favorite daily mailing, "When I read the NYTimes story, one of the thoughts that I had about the writer was, 'and if he ever gets to the sixth and seventh steps, he might want to look at _____. ' (I'm sure each of you can fill in the blank) 'and it wouldn't be so bad if he read the _and Twelve_ either!'"

Tommy H in Baton Rouge

From: "Jim Robbins" <jrobbins1123@yahoo.com> (jrobbins1123 at yahoo.com)

Someone will need to enlighten me here. The only reason I can even remotely think why anyone would need or want to break their anonymity in AA is ego.

AA

works and it works well and has for many years. What possible reason can anyone

think of that would require a change in our traditions? Wanna sell more books?,

Wanna be special and unique? Wanna be politically in tune with the recovery industry? I'm certain I'm not very well informed on this matter. Help me understand this issue more clearly.

Page 84 in 12 Steps and 12 Traditions speaks about rationalizing our actions.

The Big Book clearly states that selfishness/self-centeredness is a problem.

And I believe a conference action requires 75% of all registered groups

++++Message 7385. Groups and contacts where AA archivists can meet
From: lanhamcook 5/18/2011 4:53:00 PM

|||||

Hi - I've recently taken on the role of archivist for Avon North intergroup in the UK and am kind of flying a little blind as to how best to organise the existing material.

I'm looking for ways to link up with other archivists for support. What are some of the groups and websites where I could find other AA archivists to talk with?

Many thanks

Jonathan
<lanhamcook@yahoo.co.uk>
(lanhamcook at yahoo.co.uk)

|||||

++++Message 7386. Ron Roizen: Marty Mann and the disease concept
From: trysh travis 5/20/2011 10:38:00 AM

|||||

Ron Roizen has an article out today on *Points: The Blog of the Alcohol and Drugs History Society,* talking about Marty Mann and the Disease Concept in early AA History. Available here:
<http://pointsadhsblog.wordpress.com/2011/05/20/cherry-picking-the-history-of-the>

-alcoholism-movement-1/. [17]

Trysh Travis

"Cherry-Picking the History of the Alcoholism Movement" (1)
Posted on May 20, 2011 by ronroizen9 in
Points: The Blog of the Alcohol and Drugs History Society

Sometimes useful pieces of historical evidence may be found lying around in plain sight. A case in point concerns the relationship between Alcoholics Anonymous and the disease concept of alcoholism. In 2002, Ernest Kurtz, A.A.'s distinguished academic historian, published a well-argued article asserting that the disease concept of alcoholism was not one of A.A.'s core philosophical commitments (2). Yet -- as Kurtz also noted -- the disease concept has been

part of A.A.'s operational vernacular for a long time.

Sociologist Annette R. Smith <http://hindsfoot.org/kas1.html> has recently suggested that the acceptance of the disease concept is a crucial step in a new A.A. member's conversion to an alcoholic identity (3).

If both Kurtz and Smith are correct -- and I believe they are -- then how did an idea that is not part of the group's core philosophy nevertheless become a central element in A.A.'s actual praxis?

Haggard and Jellinek's 1942 Opus (Never to be a Major Motion Picture)

A key part of the answer lies in the promotional campaign of Mrs. Marty Mann.

In 1944, Mann was employed by Howard W. Haggard and E.M. Jellinek at the Yale

Center of Alcohol Studies to promote the disease concept to the American public.

The Yale group's ultimate aim for Mann's campaign was the establishment of a single-disease advocacy organization for alcoholism treatment and research enterprises -- an organization not unlike the American Cancer Society or the American Lung Association. This advocacy group, Yale leadership hoped, would in

due course provide a stream of donations for the support of their own alcohol-related research. The Yale group's plan for Mann doubtless sprang in large part from a report prepared by Dwight Anderson for the Research Council on

Problems of Alcohol, later published in a 1942 article titled "Alcohol and Public Opinion" (4). Anderson argued that the new scientific approach to alcohol-related problems proffered by the Research Council (and, by extension,

the Yale group) needed a new symbol to differentiate itself unmistakably from

the old vying "dry" and "wet" camps of the previous era. The idea that the alcoholic was "a sick man," Anderson contended, would perform very nicely as that new symbol.

Yet Mann's campaign was dogged by a crucial ambiguity. She was widely known within and without A.A. as a member of that organization; as Michelle McClellan

has recently pointed out here, she was sometimes touted as A.A.'s first woman

member. She was also a popular and beloved figure and speaker within A.A. Not

surprisingly, therefore, it was not always clear to listeners whether her disease concept advocacy was an element of A.A.'s belief system, or whether she

was speaking entirely on behalf of her National Committee for Education on Alcoholism (NCEA), or the Yale group. Either way, the disease concept became a

cause célèbre in the late 1940s and over the decade of the 1950s.

But what might have been Mann's view of alcoholism qua disease prior to 1944

and

before she was hired by the Yale group? As it happens, there is a convenient source that sheds a little light on this question. Journalist Jack Alexander published a celebrated article on A.A. in the March 1, 1941 issue of The Saturday Evening Post. More than any other previous event, Alexander's article

put A.A. on the map of U.S. national consciousness. An A.A. General Service Office newsletter recently noted that following the Post article's publication,

"A.A. would suddenly triple its membership and be well on the way to becoming a national institution" (5).

Is That You, Marty Mann?

Mrs. Marty Mann made a cameo appearance in Alexander's famous 1941 article, under the pseudonym "Sarah Martin." Before I summarize Mann's cameo, however, a

word of caution is in order. Whatever Mann conveyed in Alexander's article was

of course filtered through Alexander's consciousness, his goals for his article,

and his prose preferences. Hence, Mann's remarks and perspective should be evaluated with a dose of wariness on the reader's part. That said, it is notable that the word "disease" did not appear in Mann's cameo; nor did she use

the occasion to advance the disease concept of alcoholism. Neither, incidentally, did the word "disease" appear anywhere in Alexander's 6,500-plus

word article; nor did the words "malady," "illness," or "sickness"(6). I don't

think it's too much of a stretch to believe that the Marty Mann of the post-1944

disease concept campaign -- had she been magically transported back in time to

her 1941 interview with Alexander -- would have enthusiastically hawked the disease concept to him.

Alexander confined his account of Mann to her drinking history, her futile efforts to limit her drinking, and her descent into the sequelae of alcohol excess. His account included mention of Mann's jump or fall from a first floor

window, landing face-first on a Paris sidewalk. This event required

"a six

months of bone setting, dental work, and plastic surgery." Alexander's narrative handling of Mann's story fit into his overall approach to the Alcoholics Anonymous phenomenon. Alexander stressed the prickliness and resistance-to-change of alcoholics as personality characteristics, their emotional immaturity, their escapism through alcohol, and, as well, the all-important knowingness of other (now recovering) alcoholics in breaking through the active alcoholic's barriers to recovery. About the commencement of

Mann's alcoholic recovery Alexander wrote only this:

Up to this point she had diagnosed her trouble as a nervous breakdown. Not until she had committed herself to several sanitariums did she realize,

through reading, that she was an alcoholic.(7) On advice of a staff doctor, she got in touch with an Alcoholics Anonymous group. Today, she has another good job and spends many of her nights sitting on hysterical women drinkers to prevent them from diving out of windows. In her late thirties, Sarah Martin is an attractively serene woman. The Paris surgeons did handsomely by her.

Kurtz's analysis of the disease concept's relationship to A.A. thought traced the history of the concept's appearance in authoritative A.A. publications or pronouncements. Sometimes it was the absence of any mention of the disease concept that Kurtz noted. He gave particular attention to the writings of Bill Wilson. Kurtz argued that a careful examination of these sources clearly evidenced A.A.'s preference for a three-fold vision of alcoholism as a physical, mental, and spiritual problem -- with an emphasis on A.A.'s preoccupation with the spiritual dimension.

Mann's cameo in Alexander's famous article did not fit the "sampling frame" Kurtz employed in gathering data for his analysis -- Alexander's article could hardly be considered an authoritative A.A. publication. Yet, Alexander's article and Mann's cameo provide a nice footnote to the case Kurtz made. Mann's cameo tends to support the view that her vigorous promotion of the disease concept emerged in 1944 and not directly out of her early A.A. experience (8). Too bad we don't have more primary material on Mann's views on the disease concept of alcoholism before 1944. In any case, the fame of Alexander's 1941 article within A.A. circles will, I trust, justify my suggestion that Mann's cameo was "lying around in plain sight" for use in relation to Kurtz's bold thesis.

Notes:

(1) I thank Bill White for his insightful comments on a previous draft of this commentary.

(2) Kurtz, Ernest, "Alcoholics Anonymous and the Disease Concept of Alcoholism," *Alcoholism Treatment Quarterly* 20 (3&4):5-39, 2002.

(3) Smith, Annette R., *The Social World of Alcoholics Anonymous: How it Works* New York, Lincoln, Shanghai: iUniverse, Inc. 2007.

(4) Anderson, Dwight, "Alcohol and Public Opinion," *Quarterly Journal of Studies*

(G 75-76)"

From G.C. the moderator: the reference to G 75-76 at the bottom is presumably a reference to pages 75-76 of Nell Wing's book, "Grateful to Have Been There," but apparently to the first (1992) edition, since I cannot find this material on those pages of my second (1998) edition.

For more on Lucille Kahn see:
http://en.wikipedia.org/wiki/Lucille_Kahn

For more on Edgar Cayce see:
http://en.wikipedia.org/wiki/Edgar_Cayce

- - - -

Message #6934 from <kodom2545@yahoo.com>
(kodom2545 at yahoo.com)

I was reading a biography of the American psychic Edgar Cayce (American Prophet by Sidney Kirkpatrick) and I came across a couple of familiar names who were considered among his best friends.

Can anyone help me obtain information on Lucille or her husband Dave's relationship with Bill Wilson.

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

Also, in Kirkpatrick's book Mr. Cayce was said to have given a reading for Frank Sieberling of Akron, Ohio, the founder of Goodyear.

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

God Bless,

Kyle

- - - -

Message #6935 from George Cleveland
<clevelandgeorgem@gmail.com>
(clevelandgeorgem at gmail.com)

I have been intrigued by the possibility of a connection with Edgar Cayce and Bill Wilson. It seems unlikely that Bill would not have at least sought a reading. All Cayce readings are well documented but are all numbered. So from their archives I think it would be difficult to ascertain which reading may have

does 12x12 change the date?

From: James Blair 5/26/2011 11:32:00 AM

|||||

Lester wrote

> Can someone comment on the background of this change? I always thought the traditions were written in 1946.

The first issue of the AAGV was June 1944 and in June 1945 Bill W. became editorial adviser and agreed to write articles.

He wrote a series which addressed the relations of the A.A. to his group, to AA as a whole and to the place of AA in society. He also addressed the problems of money, leadership and authority.

In the April 1946 issue of the AAGV, Bill wrote an article titled Twelve Suggested Points for A.A. Tradition and they were set down in what we term the long form and they were numbered.

So, while some of the articles by Bill were written in 1945 the naming of them as Twelve Points of Tradition took place in April 1946.

Jim B.

|||||

++++Message 7394. Re: Disease concept: diffusion and confusion query

From: Charley Bill 5/26/2011 1:28:00 PM

|||||

1. I don't understand your question. Since the disease concept of alcoholism is completely and accurately described, albeit in contemporary terms, in "The Doctor's Opinion," an integral part of the basic text of AA; it should have been the basis of the concept of alcoholism held by the members at that time and since.

Perhaps your question could be restated like this: The disease concept of alcoholism was first widely spread by its inclusion in the book, Alcoholics Anonymous. How much effect did this have on the belief systems of the general public in the U.S. in the 1040s and 50s?

I don't go back that far, but by the late '60s when I arrived, we were taught the disease concept in AA, right away. I did hear Marty Mann give a talk on

Trysh Travis

Points: The Blog of the Alcohol and Drugs History Society
<http://pointsadhsblog.wordpress.com/>

What Time Do You Want it to Be? Finessing Science, Part Two
Posted on May 28, 2011 by ttravis

In the first segment of this post, Ron Roizen explored the congenial relationship between the free and easy scientific method that prevailed at the Yale School during the late 1940s and Marty Mann's message-driven National Council on Alcoholism. The second installment in his story brings in another character—“Alcoholics Anonymous” and shows how they all held hands.

The A.A. Grapevine Survey
Arguably the most notable—and perhaps also the most unlikely—of these awkward interactions surrounded The A.A. Grapevine's survey of alcoholism's symptomatology in 1945. This survey in due course provided the data for E.M. Jellinek's famous 1946 (8) and 1952 (9) articles describing an alcoholism syndrome.

If some speculative historical interpolation may be forgiven—because the exact origins of the Grapevine survey are not known: My hunch is that once Marty Mann embarked on marketing the disease concept to the American public she encountered questions about the concept she could not adequately address.

It's likely, moreover, that when Mann called for backup at the Yale group its scientists had little help to offer. Mann may have also turned to her psychiatrist friend, Harry Tiebout, for help. Her request, in turn, may have prompted the writing of Tiebout's 1945 article on the syndrome of alcohol addiction (10). Yet Mann was probably not entirely satisfied with Tiebout's article, as its symptomatology took a psychiatric (rather than a physiologic) approach toward alcoholism. Thus, Mann may have soon come to the conclusion that she needed to collect her own scientific data on alcoholism's symptomatology—in what would become the 1945 Grapevine survey.

Jellinek—slyly, I suggest—alluded to the homegrown origins of the Grapevine survey and a homegrown rationale for its undertaking in the introductory pages of his 1946 article. “Members of Alcoholics Anonymous,” wrote Jellinek,

"see their own experience duplicated day in, day out by the many inebriates who come to them for help. Again and again they hear about those drinking incidents and behaviors which in their own cases seemed significant to them. The older members of that informal organization of recovered alcoholics, no doubt, would like to see some systematization of the knowledge derivable from the drinking history. It is, presumably, because of this that the Grapevine, now the official organ of Alcoholics Anonymous, published in its May 1945 issue a questionnaire designed for members of Alcoholics Anonymous (p. 3, emphasis added)."

I see slyness here on Jellinek's part because he attributed the Grapevine survey's origins to a broadly diffuse alleged desire among older members of A.A. for a systematization of their collective drinking experience. That doesn't quite ring true. A more candid description of the reasons behind the survey might have noted Mann's campaign's unmet need for more scientific stiffening for the disease concept.

Jellinek, also in the 1946 article, expressed diffidence about undertaking the analysis of data arguably collected in a more or less unscientific fashion. "After the questionnaires were returned," he wrote,

"the editors of the Grapevine requested me to prepare a statistical analysis of the data. I have undertaken this work with great interest but also with many misgivings. Statistical thinking should not begin after a survey or an experiment has been completed but should enter into the first plans for obtaining the data. In the questionnaire under consideration this requirement was neglected (p. 5)."

It is well to step back and take in the irony attaching to the Grapevine survey's story. Should the known part of this story and my guesswork prove more or less correct, then: First, Yale scientists hired a publicist to promote the disease concept. Then the concept turned out to lack good scientific legs. The publicist, in turn, launched her own survey study "in order to provide rudimentary data buttressing alcoholism's disease character. Next, a Yale scientist reluctantly agreed to analyze the data. He published two papers stemming from the survey (1946 and 1952). In due course a chart showing alcoholism's symptom progression (in the 1952 paper) became widely distributed

within the alcoholism movement.

âThis chart,â wrote Robin Room (8), âparticularly as adapted by [Max]

Glatt, is probably the most widely diffused artifact of the alcoholism movementâs disease concept.â Quite a story.

Summing Up

Players in all institutions engage in back-stage communications about how best

to pursue their aims and the limits of appropriate actions. The correspondence

Iâve made use of in this post sheds new light on Mannâs organizationâs

weak rhetorical position respecting the alcohol science it sought from Yale.

OâConnorâs correspondence with Straus and with Bacon illuminated the limits

of what Yale science could offer on issues that were important to NCAâs broader campaign. Mannâs correspondence with Haggard, on the other hand, showed how she sought to shape Yale science along lines that were useful â“ or

at least not obstructive â“ to her campaignâs goals. The story of the Grapevine survey suggested how the role relationship between Mannâs group and

the Yale group could become partly reversed. Mann, in all probability, designed

and carried out the data-gathering for this study â“ a scientific task the Yale

group might have undertaken. There are no one-way streets in this picture of interaction concerning science between NCA and Yale. Not-so-hard science could

be finessed, massaged, or negotiated when the situations and the goals of the

two institutions warranted.

Notes

(8) Jellinek, E.M., âPhases in the Drinking History of Alcoholics: Analysis of

a Survey Conducted by the Official Organ of Alcoholics Anonymous, â Quarterly

Journal of Studies on Alcohol 7:1-88, 1946.

(9) Jellinek, E.M., âPhases of Alcohol Addiction,â Quarterly Journal of

Studies on Alcohol 13:673-684, 1952.

(10) Tiebout, Harry M., âThe Syndrome of Alcohol Addiction,â Quarterly Journal of Studies on Alcohol 5:535-546, 1945.

(11) Yet, and interestingly, Mann cited Tieboutâs 1945 article, and not Jellinekâs 1946 and 1952 articles, as authority for the disease concept claim

in her 1950 book, *Primer on Alcoholism*.

(12) Room, Robin G. W., *Governing Images of Alcohol and Drug Problems: The*

Structure, Sources and Sequels of Conceptualizations of Intractable Problems,
Ph.D. dissertation, University of California, Berkeley, Sociology, 1978, p. 55.

AND FURTHER ALONG ON THE SAME WEB PAGE:

What Time Do You Want It To Be? Finessing Science at the National Council on Alcoholism and at Yale
Posted on May 26, 2011 by ronroizen9

Over the course of the second half of the 20th century Mrs. Marty Mann and her National Council on Alcohol (NCA) became the best known public advocates of the disease concept of alcoholism in the United States. Mann's great campaign, however, harbored a vexing rhetorical weakness.

All the News that's Fit to Print

From its outset "with NCA's (1) launch in the autumn of 1944" Mann's organization purported to convey ostensibly sound scientific knowledge and facts about alcoholism to the American public. Mann was a publicist, not a scientist; more to the point, scientific knowledge about alcoholism (including even whether such a phenomenon might confidently be said to exist) was scant and unreliable.

This awkward behind-the-scenes circumstance created some equally awkward and unlikely back-stage interactions between NCA and the Yale Center of Alcohol Studies. NCA relied on the Yale group for scientific support. Yet "as contemporary correspondence shows" Yale scientists weren't always ready with the goods; neither did the Yale group's scientific work always comport with Mann's group's aims.

Uncertain Science and Cross-Influences

One of Mann's objectives in NCA was to shift the American public's image of the alcoholic from that of the skid row derelict to that of the average Joe or Jane. Some sort of credible statistical data were needed to support such a shift. What had Yale science to offer? In 1957, Mollie O'Connor, NCA executive assistant and fact-checker, wrote to Robert Straus (formerly at the Yale group but by then at the University of Kentucky), asking permission to use Straus's estimate that 10 to 15 percent of alcoholics "were of the visible

skid row typeâ (2). Strausâs reply was the soul of candor. âI have been trying to recall,â wrote Straus, âjust when and under what circumstances I might have made such an estimateâ. To my knowledge this factor has never been counted or measured and any statistics must necessarily be guessesâ (3). Straus closed his reply to OâConnor with a broad disclaimer:

"In short, what I am really getting at is the fact that I have no legitimate basis for providing statistics on the relative percentages of skid row or other alcoholics. Were you to ask me for my opinion, I would say that probably no more than 15 to 20 percent of our problem drinkers represent the skid row group. If you feel that this would have any value, you may quote this as a personal opinion."

In a similar vein, NCA wished to lower the age distribution of alcoholics, thus also eroding the image of the aging skid row bum. OâConnor wrote to Selden D. Bacon in 1957 asking permission to quote from an article in which heâd written that three out of four alcoholics were between the ages of 35 and 55 (4). Baconâs reply cannot have offered OâConnor much confidence in his estimate:

"I suppose itâs all right for you to quote the age-range figure. Nobody knows, and this sounds just as worthwhile as many other statements which purport to be factual. I think the statement would be somewhat better if it started with âprobably,â but this might so weaken it for your purposes that you would prefer to have it as it is in your letter. So, go ahead and, if anybody challenges it, weâll just counter-challenge them to produce a better figure (5)."

Marty Mann sometimes tried to influence the future path of scientific research at the Yale group. In 1948, for example, she penned a detailed letter to Howard W. Haggard arguing that the group should do more physiologically oriented research on alcoholism. Near the close of this missive, Mann wrote:

"Incidentally, I want to add here, that I feel strongly the need for more and more physiological research under the Yale plan. I get more questions on that, than on any other phase of our work excepting on how we help them to do something ([6] original emphasis)."

On another occasion, Mann complained bitterly in a letter to Haggard that

that a
Yale group author was employing the term "drinking habit" in a
forthcoming
Quarterly Journal of Studies on Alcohol article. She wrote in part:

"On the surface, this perhaps does not seem very important, but from my
point of
view, it could scarcely be more important. The entire burden of my talks and
efforts is directed toward a new concept of alcoholism and a new and more
enlightened attitude toward its victims. This concept and this attitude
depend
[sic] very heavily upon phraseology, for after all, words embody concepts.
The
hardest job I have is to overcome the too familiar phraseology of the
ubiquitous
"dry" phraseology which bears in its train the associations they
have
given to certain phrases. Since practically all school teaching on this
subject
has been under their control for at least fifty years, most adults have at
some
time learned the typical temperance teachings, and whether or not they
agree,
the use of certain phrases inevitably calls up some of these associations
(7)."

Up Next: The Unsound Science of the AA Grapevine Survey.

Notes:

- (1) At its founding, Mann's organization was the "National Committee
for
Education on Alcoholism"; its legatee is the "National Council on
Alcoholism
and Drug Dependence."
- (2) Mollie O'Connor to Robert Straus, Nov. 1, 1957, Box 1, Folder "Facts
on", "Special Collections, Syracuse University Library.
- (3) Straus to O'Connor, Nov. 7, 1957, Box 1, Folder "Facts
on", "Special
Collections, Syracuse University Library.
- (4) O'Connor to Selden D. Bacon, Nov. 14, 1957, Box 1, Folder "Facts
on", "Special Collections, Syracuse University Library.
- (5) Bacon to O'Connor, Nov. 18, 1957, Box 1, Folder "Facts
on", "Special
Collections, Syracuse University Library.
- (6) Mann to Bacon, Aug. 10, 1948, Box 5, Folder "Yale Summer School,"
Special Collections, Syracuse University Library.
- (7) Mann to Bacon, Feb. 26, 1946, Box 5, Folder "Yale Summer School,"

that I just wasn't knowledgeable about.

I know things like the desk in Wits End was Hanks and that Father Ed's cane and crucifix are there also, but I'm sure there are a lot of things like that that I'm not aware of, so... any tips for getting the most out of this next visit would be greatly appreciated!

Thanks,

Mike Margetis
Brunswick, Maryland

=====

+++Message 7398. AA History tourism locations
From: joe 5/31/2011 10:25:00 PM

=====

I ran across a reference to a list of AA tourism locations put together by some past and present members of this forum. The link is no longer there, so I thought I would pose the question to the group. If you were travelling to locations across the USA, what famous AA sites would you recommend visiting?

=====

+++Message 7399. Ron Roizen on Max Glatt
From: trysh travis 5/31/2011 11:09:00 PM

=====

Ron Roizen is blogging about Max Glatt and the disease concept at Points this evening: <http://pointsadhsblog.wordpress.com/>.

Trysh Travis

=====

+++Message 7400. Re: Disease concept: diffusion and confusion query
From: Joanna 5/31/2011 10:39:00 AM

=====

Hello all - I just want to respond to something I see here in this first post by Charley Bill - and of course this does not have to do with the question being raised, but I feel that it is important enough to be addressed.

"But her smoking indicated she had not recovered from her addictions. She was

In Service With Gratitude,

Chuck Parkhurst

- - - -

From: Rick Benchoff <rxichard2nd@yahoo.com> (rxichard2nd at yahoo.com)

To my fellow AA History-Lovers:

I've tried to stay away from the "disease concept" discussion. I'm a "three-hatter." I'm a pharmacist, an addiction treatment professional, as well as an alcoholic. The debate about whether "alcoholism" is a disease will probably never disappear. The WHO and the AMA helped clear the way in getting insurance plans to cover the medical costs of treatment, but convincing non-alcoholics (including many medical professionals) that alcoholism is a disease is like trying to explain the color purple to someone born blind. The Big Book discusses this in a number of places. Alcoholics are bodily and mentally different than non-alcoholics. They'll never "get it." The reason I put the word "alcoholism" in quotation marks is that the DSM-IV terminology for what AA members call alcoholism is "alcohol dependency."

It's too bad that the medical profession didn't use the term "disorder." There are many illnesses (a term used in the Big Book) that are labeled as disorders. Two that readily come to mind are attention-deficit disorder and post-traumatic stress disorder. The general public believes that most diseases occur through no fault of the sufferer. Yet in reality most of the health problems (and the biggest killers) in the U.S. today are lifestyle-related. To really stir up things, the U.S. Supreme Court does not consider alcoholism a disease, but a form of "willful misconduct," but I digress once again.

Regardless of whether it's called a disease, an illness, a malady, a disorder, or whether it's labeled as alcoholism, alcohol abuse, alcohol addiction, alcohol dependency, dipsomania, etc., the bottom line is that alcohol kills a large number of people who consume it. If that doesn't make it a significant public health issue, I don't know what else to say.

Be well and with warm regards to all,

Rick B.
Hagerstown, Maryland

P.S. This Yahoo Group is not a closed, online meeting for alcoholics.
Membership

Stepping Stones Foundation
P.O. Box 452
Bedford Hills, NY 10507
914-232-4822
<http://www.steppingstones.org> *YES

1st office, 17 Williams Street, Newark, (ask Merton if it still exist) 22
kilometers East of Manhattan 22 mins drive

NEAR NEW YORK:

Ebby's grave, Albany Rural Cemetery,
Cemetery Avenue
Menands, NY 12204, 249.45 kilometers north of New York
2 hours 49 mins drive Yes

Silkworth's grave, Glenwood Cemetery, Monmouth Pkwy.
West Long Branch, NJ84.65 km south of New York,
1 hour 4 mins drive Yes

BOSTON:

115 Newbury St., at the Jacoby Club quarters where the first AA meetings in
Boston were held and by whom the early AA in Boston where was strongly
influenced, 333.30 km north of Manhattan 3 hours 52 mins drive
Richmond Walker who wrote "Twenty-Four Hours a Day" which was the second
most
read book in early AA lived and got sober in Boston in 1942

VERMONT:

The Wilson House
P.O. Box 46
East Dorset, 05253
802-362-5524
<http://www.wilsonhouse.org> *YES

Dr. Bob's Birth House in St Johnsbury, Vermont

Bill & Lois grave

MINNESOTA:

2218 First Avenue South, the worlds oldest Alano Club that's in operation
today
and the place where Ed Webster in May 1942 started the earliest known
example of
formal A.A. beginners classes. Yes

6301 Penn Ave S, the Nicollet Group founded by Barry C. the first sober AA
member in Minneapolis and Ed Webster the author of "The Little Red Book".

The group was based mostly on Dr. Bob's views and is still operating much
like
the way they did in the 40ties.

AKRON:

1. Akron A.A. Archives. Yes
2. St. Thomas Hospital (Yes)
3. Dr. Bob's Office - Society Bank Bldg. No
4. Mayflower Hotel (Yes)
5. Kistler's Donuts (now S.K.) Doesn't exist anymore
6. Dr. Bob's Grave (across from 230 Aqueduct) Yes
7. King School - former site of first A.A. group No
8. Rev. Tunk's Rectory - at Casterton & Edgerton Rds No
9. T. Henry & Clarace Williams' Home - 676 Palisades No
10. Seiberling Gatehouse - Garman Rd. & Portage Path Yes
11. Portage Country Club
12. Dr. Bob's House, 855 Ardmore Avenue, Akron, Ohio 44302, phone 330-864-1935, email <http://www.drbobshome.org> Yes
13. King School Group - AA group #1, now meeting at First United Church of Christ - Wed., 8 PM closed speaker meeting Yes

CLEVELAND:

Cleveland central Office YES
2345 Stillman Road, Cleveland Heights -- Albert "Abby" Golricks home where the first meeting was held. (Maybe it doesn't exist anymore.)

PHILADELPHIA:

Intergroup Office - Good but not great archive YES

NASHVILLE, TENNESSEE:

The Upper Room headquarters,
1908 Grand Avenue, Nashville, Tennessee 37212

*YES = Open by appointment

X = ved ikke om huset eksisterer endnu. Don't know if the place still exist.

Bil fra Akron til New York en dag.

Fra New York til East Dorset, Vermont ca. 6 timer i fĂ¸lge Mel

<http://www.akronaa.org/Archives/map/map.html>

Afstande

Akron New York Vermont San Antonio

Akron 715 km

6 timer 49 min 932 km

8 timer 54 min 2372 km

22 timer 40 min

New York 444,28 miles

6 timer 49 min 344 km

4 timer 41 min 2950 km

On Tuesday, Toronto's two secular AA groups, known as Beyond Belief and We Agnostics, were removed or "delisted" from the roster of local meetings. They've disappeared from the Toronto AA website and will not be in the next printed edition of the Toronto directory.

The dispute started when Beyond Belief posted an adapted version of AA's hallowed "Twelve Steps" on the Toronto website. They removed the word "God" from the steps, which are used as a kind of road map to help drinkers achieve sobriety.

"They took issue with a public display of secular AA," says Joe C., who founded Beyond Belief, Toronto's first agnostic AA group, 18 months ago. (In keeping with AA's tradition of anonymity, members are identified by first names only.)

It proved popular enough that a second group started up last fall; it took its name from a chapter in the AA bible entitled Alcoholics Anonymous, commonly known as the Big Book. The group, We Agnostics, had only recently completed the paperwork to be part of AA before being booted out.

"What is unusual is that this didn't happen in some backwater, but that it happened in a liberal, democratic, pluralistic place like Toronto," says Joe.

The name of God appears four times in the Twelve Steps and echoes the period in which they were written -- the 1930s. It invites those seeking sobriety to turn themselves over to God, who will remove their "defects of character." They go on to speak of God's will for the recovering alcoholic.

"They (the altered Twelve Steps) are not our Twelve Steps," says an AA member who was at Tuesday's meeting of the coordinating body known as the Greater Toronto Area Intergroup. "They've changed them to their own personal needs. They should never have been listed in the first place."

He says that in the early days of AA, meetings ended with the Lord's Prayer. "That has obviously stopped in all but hard-core groups. We welcome people with open arms. In our group we still say the Lord's Prayer. One guy was uncomfortable with that. I told him to just step back when we pray. He does. He's doing what he needs to do for him."

The issue of AA's use of God has come up frequently over the past 50 years. For the most part, the organization -- which claims 113,000 groups around the world -- permits other agencies to imitate its program, but not to call themselves Alcoholics Anonymous.

Other secular organizations, including Save our Selves (or Secular Organizations for Sobriety), offer addiction help similar to AA. But with some 100,000 members in 2005, SOS is far less popular than AA, which reports a membership of about two million. In Toronto alone, there are 500 AA meetings a week.

"This is not the first we've gone up against bigotry," says Larry of We Agnostics. "This has been an ongoing struggle in North America."

One man wept in dismay over the delisting at Beyond Belief's Thursday night meeting at the Ontario Institute for Studies in Education on Bloor Street West.

Thirty-two people, mostly men, sat at desks in a classroom.

"I do believe in God," he said after the meeting. "But you don't need to believe in God to recover and I don't think it's appropriate at AA."

The meeting opened with a statement that said, in keeping with AA tradition, the group did not endorse or oppose either religious belief or atheism. "Our only wish is to ensure suffering alcoholics that they can find sobriety in AA without having to accept anyone else's beliefs, or having to deny their own."

"I've tried AA meetings and I couldn't get past the influence of right-wing Christianity," said a big, Liam Neeson look-alike.

"Last night I went to a meeting and it was like a sermon again," he told the group. "I felt I should quit."

"But someone told me, 'hey, go downtown, there's an atheist/agnostic meeting.' So I thought I thought I'd give AA one last chance and I came here."

There's a moment's pause.

"Welcome," the group said.

One of the members, Roger, took issue with AA's concept of the "God of your understanding."

"First, there is a gender problem (several of the steps refer to Him). But more importantly, a creator God with a personal interest in me doesn't fit well with my understanding of how the cosmos works."

In January, Rev. Pete Watters, 82, and a Catholic priest, celebrated 50 years of sobriety with AA. Several thousand came to an Oakville union hall to celebrate

his anniversary.

He knew the roots of the movement well and travelled for seven years with the late Bill Wilson, the charismatic co-founder of AA and author of the Twelve Steps.

In 1961, Wilson, whose early thinking on AA was influenced by the British evangelical Oxford Group, addressed the problems faced by non-believers. He opened the tent to all, but wrote that doubters could eventually take the first "easy" step into "the realm of faith."

"People and agencies can help," Watters says, "but the only one who can restore that person to permanent sobriety is God. But that's the God of your understanding -- that can be anything you want."

In AA God can be interpreted as an acronym for "good, orderly, direction," or as something that can be found in nature, a set of ethical principles, or even in the courage of fellow AA members.

But it's essential to turn yourself over to something or someone other, says Watters. "If you don't believe in any power greater than yourself, you are on your own."

A woman member of a group that adheres to the traditional Twelve Steps puts it this way: "You need to believe in something higher than yourself. Our self got us drunk."

Different steps

TWELVE STEPS OF ALCOHOLICS ANONYMOUS THAT CITE GOD:

2. Came to believe that a Power greater than ourselves could restore us to sanity.

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

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

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

7. Humbly asked Him to remove our shortcomings.

11. Sought through prayer and meditation to improve our conscious contact

That news from Toronto is shocking, except for the fact that all AAs are human, and humans do stuff like this. I hope this is a transient aberration. Usually intergroups have more sense.

The long form of Tradition 3:

>3.) Our membership ought to include all who suffer from alcoholism.
>Hence we may refuse none who wish to recover. Nor ought A.A.
>membership ever depend upon money or conformity. Any two or three
>alcoholics gathered together for sobriety may call themselves an
>A.A. Group, provided that, as a group, they have no other affiliation.

While the Traditions are like the Steps, suggested, Tradition 3 is as explicit as can be imagined. Those two groups are not "affiliated" with some group other than AA, they do not require "atheism" or "agnosticism" for membership, just as other AA groups do not require a belief in God.

Given that these are "alcoholics gathered together for sobriety," it's clear that they may "call themselves" an "AA group," and that this does not depend on "conformity" to anything. While there might somewhere, sometime, be a reason for making exceptions, this isn't it, at all. As long as those groups do not represent that the form of the Steps and Traditions that they use is not the generally accepted form, there is no harm at all in allowing this difference, and that AA groups could differ from each other is very much part of what caused AA to grow so rapidly, it was part of Bill W.'s genius or inspiration.

I'd encourage other AA members in Toronto, as long as the removal from the meeting list persists, to attend the meetings, and to mention these groups at other meetings, so that other members, especially newcomers, who might need them, can find them. There is no requirement that intergroups list all meetings, though it's obviously desirable.

Has this issue ever been considered by the Conference?

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

Hmmm. I thought the only requirement for A.A. membership is a desire to stop drinking, and that any two or three alcoholics gathered together for sobriety may call themselves an A.A. group. . .

Gerry

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

I read the article on anonymity in Sunday's NY Times a couple of weeks ago.

The author totally misses a much larger and more important aspect of breaking anonymity: it's harmful for the person who is breaking it!

AA has survived plenty of relapses by public figures over the years that have broken their anonymity, so I don't think that's such a big concern any more, but the whole concept of humility is lost in his discussion, that's what jumped out at me when I read the article.

Humility, sacrifice, worker among workers, these are the type of qualities that are spiritually healthy for us! A desire to be recognized, stand out, be the center of attention...different...these things are poison for us. (Even if it's disguised as a way to "carry the message")

Anyway, that's my imperfect opinion on this anonymity discussion. I'm a firm believer in the wisdom and necessity of the 11th and 12th traditions.

- - - -

From: Mike Portz <mportz2000@yahoo.com> (mportz2000 at yahoo.com)

"No person speaks for A.A. as a whole."

We have 12 Traditions. There are no punishments for not adhering to them.

All

A.A. groups and their members "have the right to be wrong." I reckon that includes being disrespectful and self-centered. Also the right to be a

"horses

ass." I sometimes excel at these shortcomings. (way less often than I use to)

The author has a right to state his opinions both as a fellow and a USA citizen.

I'm very sorry he does not choose to honor and respect the fellowship that has probably brought him and his loved ones so much.

I am very much in opposition to the thinking (or lack thereof) by celebrities who choose not to honor our media standards for anonymity. Beyond our media standards, personal anonymity has been left up to each individual member, hopefully with the guidance of most A.A. groups and their members "ultimate authority." I feel a vast majority of our membership in Las Vegas, and certainly many of our "celebrity" members nationwide, just don't understand anonymity or our Traditions in general, or the reasons they are so greatly important to our society and its future. I don't believe they really have any comprehension of how important these really are. Just as I didn't for way too long.

In Las Vegas it seems to me that the fellowship, the groups and individual sponsors, do little to educate new or older members to the importance of

anonymity, or our Traditions. Most members tend to say in meetings and agree that "oh, yes, the Traditions are very important." But if you get into a conversation about why they are important or what they mean, well it's almost always a short conversation because the only real knowledge a majority of our members have about the Traditions, is how they interpret what they, the individual member, have read on the wall. That sure didn't work for me.

It has taken me a long time to comprehend why we have the standard for anonymity that we do. My sponsors never took the time to educate me or tell me where I could find information to read about our anonymity, or Traditions in general, so I could understand them. Oh they did take me through the Traditions. They took about 1-2 hours total on the subject. I never have heard anyone speak to the importance of anonymity, or more importantly why it is so important in a meeting. Nor have I ever heard any of our inspirational (some call them circuit) speakers speak in depth about the subject of anonymity.

When I think about it, well I don't believe I've heard a discussion on the Traditions in any Las Vegas meetings in way over a year. I do have CD's devoted to discussing the Traditions by Bob D. and Clancy I. which helped broaden my understanding of "The Twelve Points To Assure our Future." I don't believe there are more than a few meetings in Las Vegas that are solely "Traditions meetings."

I finally found out that the "Traditions" and "Anonymity" are talked about and explained in depth by their author and our co-founder in the non-conference approved "Language of the Heart" as well as the "conference approved" A.A. Come of age." I did not discover they (anonymity and the Traditions) were included in these books because anybody "in a meeting" ever mentioned or stressed that all should think about they might want to read these two books by our co-founder because they explained Anonymity, the Traditions and much more by the man who basically wrote and put together most of our program. I fell into it because I had a keen interest to learn everything I could about A.A. and how it works.

My point is, that maybe we A.A. members should take what the author (one of our fellows) wrote (which basically states that Anonymity is not very important to A.A. anymore) and make good usage of what I consider to be his unwarranted, illiterate and non-factual criticism, -to our hearts, our minds and mutual love for A.A. I believe we need to consider that if Anonymity and the Traditions are

I believe that in one of the very early versions of the Fifth Tradition it reads "suffers alcoholism" -- which I have heard it suggested may mean "doesn't yet know there is a way out" -- presumably therefore particularly needing to have the message carried to him (or her).

As to the "disease concept," the understanding of that term by Yale and Bunko Jellinek -- which is certainly relevant here -- is given pretty fully in his 1960 book The Disease Concept of Alcoholism -- which is not the same use of the word "disease" as in the statement that the ASAM has declared alcoholism a disease.

And of course, the First-Century Christians (the Oxford Group) whom the early AA people sought to emulate had a disease concept of sin -- a disease to be treated with pharmakon athanasias, the medicine of immortality.

Note from G.C. the moderator: the exact "medicine of immortality" phrase went all the way back to St. Ignatius of Antioch circa very early second century A.D., and before that, to the cult of the goddess Isis. A long history indeed for the notion of spiritual salvation as a healing process.

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+++Message 7417. King School cowbell
From: hphopeandjoy 6/10/2011 7:55:00 AM

=====

I've read somewhere that King School had a cowbell, and that the cowbell was rung to limit sharing time.

Can anyone recall that reference ??

Matt

=====

+++Message 7418. Re: Disease concept of alcoholism
From: cometkazie1@cox.net> 6/4/2011 9:06:00 PM

=====

Isn't this thread on the history of the disease concept of alcoholism, not on members' opinions of the same?

History and recovery are two very different things. Let's stick to history here.

Tommy H, in Kentucky now

|||||

+++Message 7419. Roizen on Jellinek
From: trysh travis 6/5/2011 9:56:00 PM

|||||

Ron Roizen has a blog post on E. M. Jellinek's early years at the Worcester State Hospital on the Points blog today:
<http://pointsadhsblog.wordpress.com/>.

Trysh Travis

|||||

+++Message 7420. Cow bell picture
From: Michael Gwartz 6/10/2011 10:59:00 PM

|||||

Here is a photo of the cow bell at Dr. Bob's house I think. The photo id's its use at the king school. The O.G. Bell is also shown. I don't know if the photo can post. I think it is also at silkworth.net
Yis,
Shakey Mike Gwartz
Phila,PA- where Young Peoples Groups began
Going to EURYPAA 2 in Dublin,Ireland
In August, and NAAAW in Helena in Sept.

|||||

+++Message 7421. Re: Source of Carl Jung quote
From: corafinch 6/8/2011 4:35:00 PM

|||||

--- In AAHistoryLovers@yahoogroups.com, "royslev" <royslev@...> wrote:
>
> Wayne Dyer quoted Carl Jung as saying "One of the main functions of formalized religion is to protect people against a direct experience of God," but he did not indicate the name of the book and the page number where Jung himself made that statement.
>
> There are now hundreds of places on the internet where this quotation is

cited, but in every one of them which I have checked, they refer only to Wayne

Dyer's work. They never give any reference to a work by Carl Jung where we could read in context what Jung himself had written on that subject.

>

> Can anybody give me the name of the work written by Carl Jung, with page number etc., where Jung made that statement? -- if in fact he ever did say that.

>

It does sound like material in some Jung letters and articles from the 1950s,

although not word-for-word. In a 1954 letter to Pere Lachat, found in the book

Psychology and Western Religion, pp.233-245, Jung describes the frightening aspects of encounters with God, particularly as in the Old Testament, and says

(p. 234), "One feels much safer under the shadow of the Church, which serves as

a fortress to protect us against God and his Spirit. It is very comforting to be

assured by the Catholic Church that it "possesses" the Spirit, who assists regularly at its rites. Then one knows that he is well chained up.

Protestantism

is no less reassuring in that it represents the Spirit to us as something to be

sought for, to be easily "drunk," even to be possessed."

The most important thing to realize is that Jung did not mean the same thing by

"direct experience" as the Oxford Groupers. There were 2 different meanings to

"God" for Jung. The only one of interest to him as a psychologist was the "God-image" or archetype, which is an empiric reality of the psyche. It is a form of "autonomous psychic content" which can burst upon the ego in a powerful

"immediate numinous experience." This God-image contains both good and evil.

The

other meaning of "God," the one who represents only the good, is for Jung in the

province of theology and philosophy. The psychologist can only deal with the morally ambiguous God-image of the psyche. Jung received a lot of criticism

on

this point.

The Oxford Group "vital religious experience" is of course an experience of contact with the good God. The same letter quoted above contains a tangential

reference to the Oxford Group (p. 237): "Instead of taking up our cross, we are

told to cast it on Christ. He will take the burden of our anguish and we can enjoy our "simple faith" at Caux. We take flight into the Christian

collectivity

where we can forget even the will of God, for in society we lose the feeling

At the time, a number of counselors had offices there and they would let you roam the house as long as it didn't interfere.

Another tourist attraction in St. J is the Fairbanks Museum. As far as Vermont goes, it's not off the beaten path.

Tommy H, son and grandson of Vermonters

- - - -

From: Robt Woodson <wdywdsn@sbcglobal.net>
(wdywdsn at sbcglobal.net)

My suggestion, in the spirit of what eventually resulted in the AA fellowship's celebrating our 76th Anniversary ...

When in New York, take a moment and stand outside the site of Towns Hospital on Central Park West ... now apartments (I was fortunate enough to have been allowed a visit inside). Reliving there, Bill's "spiritual experience" and his vision at the time is in itself, a spiritual renewal ... see p.121 in "Pass It On" and pp. 62, 63, and 64 in "AA Comes Of Age" ... and think about his thoughts and vision for the future (of a "chain reaction" of alcoholic's working with other alcoholic's each carrying "this message and these principles to the next" (of his own determination at that time to work with other alcoholics) eventually to become the basic tenet of AA) as described on p.64 in "AA Comes of Age". It definitely moved me then...and it still does today.

Keep your powder dry; and do keep being good guys and girls!

Woody in Akron

|||||

+++Message 7425. RE: Photos of Richard Peabody and Courtenay Baylor
From: Laurence Holbrook 6/6/2011 3:04:00 PM

|||||

I couldn't find any web pictures, but I tripped over thie A&E bio of Caresse Crosby originally Polly Jacob (1892 - 1970), Peabody's wife - prolly not terribly useful, but interesting that "Caresse Crosby helped change fashion and free women from confining corsets by getting the first patent for the modern brassiere - or as we call it now the bra."

<http://www.biography.com/articles/Caresse-Crosby-9262225>

Caresse Crosby Biography
originally Polly Jacob
(1892 - 1970)

Publisher, poet, and inventor. Born Mary Phelps Jacob -- but usually called Polly by friends and family -- on April 20, 1892, in New York, New York. While she spent most of her career engaged in the literary arts, Caresse Crosby helped change fashion and free women from confining corsets by getting the first patent for the modern brassiere -- or as we call it now the bra.

Caresse Crosby came up with the idea for the bra in 1913 and later sold the patent for her invention. Two years later, she married Richard Rogers Peabody, and the couple had two children. The union didn't last, however, and Crosby became embroiled in a scandal when she fell in love with another man while still married to Peabody. She divorced Peabody in 1921 and married Harry Crosby the next year.

Not long after moving to Paris, Caresse and Harry Crosby immersed themselves in the city's social happenings and began to travel in literary circles. She changed her name to Caresse as part of her new literary persona. Crosby published her first book, *Crosses of Gold*, in 1925. Her next work, *Graven Images*, was released the following year.

Besides her own writing, Crosby and her husband established two publishing imprints: Editions Narcisse and Black Sun Press. Through their company, the Crosbys published the likes of Kay Boyle, Hart Crane, James Joyce, and Archibald MacLeish. The great partnership between Crosby and her husband crumbled after he and his mistress committed suicide in 1929. After his death, Crosby continued on as an editor and publisher, putting out collections of her late husband's work and letters as well as material by Ezra Pound and many others.

In the 1930s, Caresse Crosby returned to the United States. She married Selbert Young in 1937, but the relationship ended in divorce. Crosby shared stories from her fascinating life in her 1953 memoir *Passionate Years*. She later moved to Rome and established an informal artistic colony of sorts at her castle home.

Caresse Crosby died on January 24, 1970, in Rome.

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From: jax760
Sent: Sunday, June 05, 2011
Subject: Photos of Richard Peabody and Courtenay Baylor

Hi Gang,

Does anyone have a photo of Richard Peabody and/or Courtenay Baylor they could send me? I have a pre-Big Book literature presentation to give and would love Peabody's picture to present along with *The Common Sense of Drinking* portion of the presentation.

Donna W., Corpus Christi, Texas

From: Sober186@aol.com (Sober186 at aol.com)

As I read it, any group may call itself an AA group. If anyone can make a decision on if or if not a group is an AA group, it would hardly be an intergroup who publishes a list of meetings. It just means an intergroup which pretty much has no standing of any kind in AA is not including those groups in its list of meetings.

If people don't like that intergroups determination, they can and often do, form another intergroup and publish their own list.

I think it is World Services who might have authority to include or not include the two groups in question in any list of groups. At this point, we don't even know if the two groups are or were ever listed by World Services. We don't even know if either has even applied to be a group.

I do have questions in my mind as to why any group which has written its own steps, different from AA steps, would WANT to call itself an AA group? Are they trying to trick drunks into joining that group instead of AA.

I also wonder why any newspaper would consider this newsworthy. The editors should go out to a major shopping center and ask the first 1,000 people they see what they think about this issue ... Ask, is this important to you or not? I am sure the more popular answers would be "Huh?" "who cares?" and "Sorry, too busy to talk right now."

Once upon a time politicians paid me to give them advice on handling the media. My first rule was "Don't Lie." Then came "say 'I don't know' when you really don't know" and third ... "Don't screw up on a slow news day."

Maybe it was just a very, very slow news day in Toronto.

From: James R <jamesoddname@yahoo.com> (jamesoddname at yahoo.com)

Invocations of Tradition 3 are OK but there is also Tradition 4: "Each group should be autonomous except in matters affecting other groups or AA as a whole."

The Steps belong to the fellowship as a whole and affect the outreach of all

groups. A rewrite by one group strikes me as out of order. What are they going to do next? Produce their own edition of the BB with all the references to God taken out?

They can finesse the "God problem" some other way. Maybe their own little group "bylaw" saying that GOD stands for "Good Orderly Direction" or something.

Jim C

- - - -

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

In his farewell speech to the 1986 General Service Conference

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

Bob P. gave this warning to future generations of A.A. members:

"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."

The spirit of real old time AA is being destroyed as more and more people are beginning to ignore one of Bill Wilson's favorite sayings: "Every group has the right to be wrong."

- - - -

From: Joseph Nugent from Canada
<jumpinjoe1@gmail.com> (jumpinjoe1 at gmail.com)

Fr. Pete has done this sort of thing here in Canada for years. He seeks out publicity, using various excuses / reasons to justify it.

- - - -

From: Dougbert <dougbert8@yahoo.com> (dougbert8 at yahoo.com)

I think this whole Toronto foolishness is a perfect candidate for Rule #62: "Don't take yourself so damn seriously." Page 149, Tradition Four.

We have two unwritten requirements to long-term sobriety: One, wear the A.A. program as a loose fitting suit. Two, we must all find a moral compass that allows us to look ourselves in the mirror every morning and say: "I don't

spread
negative karma, and today, I am not a liar, cheat, and a horse thief" . . .
that
fits with spiritual progress.

Doug

- - - -

From: Jon M <ncsilverbear@yahoo.com> (ncsilverbear at yahoo.com)

There is substantial literature from our Founders concerning controversy and
AA
groups and members. This reading from As Bill Sees It seems right on target
concerning the abhorrent actions in Toronto. Our CoFounders must be rolling
over
in their graves!

CONTROVERSY

"Given enough anger, both unity and purpose are lost.
Given still more 'righteous' indignation,
the group can disintegrate;
it can actually die.
This is why we avoid controversy.
This is why we prescribe no punishments for any misbehavior,
no matter how grievous. Indeed, no alcoholic can be deprived
of his membership for any reason whatever."

- As Bill Sees It, p. 98

It does seem totally ironic that this "God" or "not God" business should
garner
this much controversy and public attention. Yet this member who seems to
call
upon his relationship with Bill Wilson, breaks one of our most sacred of all
Traditions, that of anonymity. And thinks he can speak for the whole World
Wide
Fellowship. Not one of our traditions states that a group has to be
religious
or preach faith in God. Neither is a religious belief in "God" necessary to
me a
member of AA. But they do, very explicitly state, that we are not to break
anonymity at the level of press, radio or film. In addition, no one can say
anyone is not a member of AA. Neither can other groups kick another group
out of
AA.

Sounds tragically like AA is taking a beating in Toronto from extreme
fanatical,
right wing, religious factions. Nothing will tear apart AA at the seams like
this kind of stupid religious debate. There are thousands of different
flavors
of groups all over the world. We have all managed to be harmonious until
now.

This is a controversy that will shred AA to pieces at its very core, world wide.

It will make those who believe that AA is a religion appear to be right.

I am appalled and deeply saddened by this article. Sad for Toronto and sad for the beloved Fellowship that saved my life.

Jon Markle, Raleigh, North Carolina

- - - -

From: "Jim F." <f.jim53@rocketmail.com>
(f.jim53 at rocketmail.com)

We do not wish to engage in any controversy including this one.

Dervishes whirl till they grow dizzy and fall down.

Jim F.

- - - -

From: "planternva2000" <planternva2000@yahoo.com>
(planternva2000 at yahoo.com)

Does AA still have twelve traditions or have we eliminated ten of the original dozen? It seems the only traditions most members know about are number three and number eleven, and in most cases what they 'know' is mistaken.

Tradition Three says that any alcoholic can be a member of AA but does not guarantee membership in a group. And I doesn't say that anyone who suffers from an addiction, compulsion or obsession is eligible for AA membership, only alcoholics. (See pamphlet P-35, "Problems Other Than Alcohol.")

There is a huge outcry whenever someone breaks his anonymity at the public level, but breaking other traditions by individuals, groups or GSO is accepted.

Case in point: At every convention/conference I've attended over the past several decades the meeting chairman points out the anonymity tradition, takes a breath, and announces the availability for purchase of copies of the speakers talk on CD. Tradition six discourages endorsing outside enterprise, yet we start our meetings with a commercial for the meeting's recorder, an outside enterprise.

Most committees also pay for the recorder's registration and lodging.

Granted,

in many cases the person doing the recording is a member of AA, but his

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

- - - -

From GC the moderator: the earliest versions of these biographies are probably the ones which Nancy Olson was referring to here, the ones that were posted on the AAHistoryLovers when it first began, which can be read as AAHistoryLovers Messages 63,64, 65 . . . 137. There are newer versions available, but this is a case where the newer versions may or may not be more accurate -- you have to look at each change in wording individually and evaluate whether the change

was
in fact justified by new and better data -- the people who originally put
these
stories together for the AAHistoryLovers (Nancy Olson, Lee C., Jim B.,
Barefoot
Bill, Ron L., Ted H., and Tony C.) were very careful and talented
historians,
and did extraordinarily good work.

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++++Message 7432. Reading in early AA
From: Ernest Kurtz 6/12/2011 9:42:00 AM

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Can anyone help me locate in early AA literature or correspondence thoughts
or
advice about the advisability/utility of reading (other than the Big Book)
OR
about the possible dangers of such reading?

I am wondering especially about some of the early pamphlet literature put
out in
Akron.*

With gratitude to many for much help in the past,

ernie kurtz

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The early Akron pamphlets
<http://hindsfoot.org/archives.html> (a little
below the middle of the page)

THE AKRON MANUAL: A Manual for Alcoholics Anonymous
first half: <http://hindsfoot.org/AkrMan1.html>
and second half: <http://hindsfoot.org/AkrMan2.html>

Second Reader for Alcoholics Anonymous
<http://hindsfoot.org/Akr2dRdr.pdf>

Spiritual Milestones in Alcoholics Anonymous
<http://hindsfoot.org/AkrSpir.pdf>

THE AKRON GUIDE TO THE TWELVE STEPS:
A Guide to the Twelve Steps of Alcoholics Anonymous
<http://hindsfoot.org/Akr12.html>

=====

The old Akron reading list
for A.A. beginners

(A Manual for Alcoholics Anonymous: THE AKRON MANUAL, published by the Akron group in late 1939 or early 1940, with Dr. Bob's approval we must assume, gives a list at the end of recommended readings for newcomers to A.A., so that they might better understand the spiritual aspects of the program. "The following literature," the pamphlet says, "has helped many members of Alcoholics Anonymous.")

Alcoholics Anonymous (the Big Book).

The Holy Bible.

(The Sermon on the Mount in Matthew 5-7, the letter of James, 1 Corinthians 13, and Psalms 23 and 91 were all mentioned earlier in the pamphlet. These were favorite passages, particularly the Sermon on the Mount, for early twentieth century classical Protestant liberals. The enormously popular book by Adolf Harnack, *What Is Christianity?* was a major liberal Protestant manifesto. Christianity was about the simple teaching of the historical Jesus, as shown especially in passages like the Sermon on the Mount, not about complex doctrines and dogmas cast in pagan Greek philosophical terms. These terms appear nowhere in the Bible, Harnack said, and were a later medieval distortion. Real Christianity was not about saying the right technical doctrinal words, but about showing love and compassion towards our fellow human beings. As the Letter of James said, "Faith without works is dead." *The Upper Room*, which was the meditational book most often used by early A.A.'s before Richmond Walker's *Twenty-Four Hour* book came along in 1948, was published by the classical Protestant liberals and was a good statement of their fundamental principles: starting the day with prayer and meditation, with short Bible verses for each day's reading that stressed dependence on God as our loving Father and walking with Jesus and his love in our hearts, God-consciousness, doing good, and showing love to everyone around us.)

The Greatest Thing in the World, Henry Drummond.

The Unchanging Friend, a series (Bruce Publishing Co., Milwaukee).

As a Man Thinketh, James Allen.

The Sermon on the Mount, Emmet Fox (Harper Bros.).

The Self You Have to Live With, Winfred Rhoades.

Psychology of Christian Personality, Ernest M. Ligon (Macmillan Co.).

Abundant Living, E. Stanley Jones.

VERIFICATION OF C. G. JUNG'S ANALYSIS OF ROWLAND HAZARD AND THE HISTORY OF ALCOHOLICS ANONYMOUS

[Dr. Bluhm discovered a letter from Rowland Hazard dated May 15, 1926 and other documents which talked about Rowland going to Carl Jung for psychoanalysis in that year -- that is, in 1926, NOT in 1931.]

Amy Colwell Bluhm, Independent Practice.

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Extant historical scholarship in the Jungian literature and the Alcoholics Anonymous (AA) literature does not provide a complete picture of the treatment of Rowland Hazard by C. G. Jung, an analysis that AA co-founder Bill Wilson claimed was integral to the foundation of AA in theory and practice. Wilson's original report resulted in archivists and historians incorrectly calibrating their searches to the wrong date. The current work definitively solves the mystery of the timing of Hazard's treatment with Jung by placing his preliminary analysis with Jung in the year 1926, rather than 1930 or 1931. Previously unexamined correspondence originating from Jung, Hazard, his cousin Leonard Bacon, his uncle Irving Fisher, and his aunt Margaret Hazard Fisher is supplemented by relevant primary and secondary source material.

Keywords: Bill Wilson, Ebby Thatcher, analytical psychology, Leonard Bacon, conversion

The fact is that there was at the very least a considerable exaggeration of the length and depth of Rowland Hazard's contact with Carl Jung in Switzerland. Part of the Hazard-Jung story, as recounted in later AA sources, was clearly more legend than historical reality. - Richard Dubiel (2004), *The Road to Fellowship*, p. 71

I've had an hour with Dr. Jung every day except holidays. I think we get on splendidly. The first day he saw me, J. asked for dreams. That night I had three corks—He read them and remarked "these are fine, fine—but for God's sake don't dream anymore." We've been at work interpreting them and it all seems most fascinating and logical to me. - Rowland Hazard to Leonard Bacon, May 15, 1926, LBC

Bill Wilson, the co-founder of Alcoholics Anonymous (AA), believed Rowland Hazard's analysis with Jung was integral to the beginnings of the society. It follows, therefore, that, first, proving that the analysis took place, and, second, reconstructing the further context for the interaction of Jung, Rowland Hazard, and, eventually, AA, is important to the historiography of the organization.

To face these two challenges, first an exposition of the history of Rowland Hazard's analysis and AA will be presented as it has been reconstructed to date. The first story, that of Bill Wilson, and the latest historical work, that of Richard Dubiel (2004), will begin and end this exposition.

Within the current research, a serendipitous discovery, highlighted below, brought forth the context from which to draw the confirming documentation to this conundrum. Using this discovery as spring board, the larger Hazard family history provides context for Rowland Hazard's analysis in 1926 and the events

preceding and following it.

The Literature to Date

Bill Wilson's Version

The words of Bill Wilson set the stage for subsequent renderings of the story of Rowland Hazard's interaction with Jung, warranting extensive citation of Wilson's words. Two sources will be used for this citation.

The

first is a transcription of Bill Wilson's attempt, in 1954, to record his autobiographical information through dictation (Wilson, 2000). The second source is Bill Wilson's much quoted initial letter to Jung in 1961, in which

Wilson thanked the aged psychologist for his role in the foundation of AA.

In the dictation of 1954, Bill Wilson tells it this way:

A well-known American businessman named Rowland Hazard had gone to Zurich, Switzerland, probably in the year 1930 [. . .] as the court of last resort [. . .]. Hazard remained with Dr. Jung a whole year; desperately wanting to resolve his problem, he gave fullest cooperation [. . .] he believed himself cured [. . .] he left the doctor to face the world [. . .]. Yet, in a matter of weeks, he got drunk [. . .] returned to Dr. Jung in utter despair [. . .] he asked the good doctor and got a reply that was to make AA history [. . .] Dr. Jung humbly confessed that he had poor success with alcoholics, that he was capable of doing nothing whatever for Rowland [. . .]. Then Carl Jung made another statement [. . .] "Occasionally, Rowland, alcoholics have recovered through spiritual experience, better known as religious conversions. . . . the kind of religious experience that reaches into the depths of man, that changes his whole motivation." (Wilson, 2000, pp. 123–125)

Seven years later, Bill Wilson composed a letter of appreciation to Jung, relating the story of Hazard yet again:

Having exhausted other means of recovery from his alcoholism, it was about

1931 that [Hazard] became your patient. I believe he remained under your care for perhaps a year [. . .] he left you with a feeling of much confidence [. . .] he soon relapsed [. . .] certain you were his “court of last resort,” he again returned to your care. Then followed the conversation between you that was to become the first link in the chain of events that led to the founding of Alcoholics Anonymous. (cited in Sikorsky, 1990, p. 8–9)

Literature on the Foundation of AA

At least two authors (Kurtz, 1988; B. Dick, 1999) identify advice given by C. G. Jung to Rowland Hazard as a source for the foundation of Alcoholics Anonymous. Bill Wilson declared Jung’s statement to Hazard “set Alcoholics Anonymous in motion” (Wilson, 2000, p. 125).

With varying degrees of reliance on Bill Wilson’s template, the existing literature on the history of AA follows this general outline. Wilson, prior to founding AA, was influenced by the recovery of his friend, Ebby Thatcher (Bair [2003], Jung’s most recent biographer, skips Ebby Thatcher all together and states “When [Hazard] returned to the United States [after having seen Jung], he told his friend Bill W., another seemingly hopeless alcoholic, of his conversion experience” [p. 377]). Thatcher had recovered after he was taken under the wing of three Oxford Group members (The Oxford Group was an evangelical group established by Frank Buchman which became international in scope), including Rowland Hazard. Hazard had recovered by heeding advice from C. G. Jung to have a “vital spiritual experience” (O’Neil, 1998) in order to heal finally from his affliction. This is recognized as foundational to the history of the entire AA movement (Kurtz, 1988, p. 33). However, none of those documenting this piece of AA’s roots seems to be able to say anything further about Hazard’s work with Jung, other than that Jung confirms, in the much later (1961) correspondence with Bill Wilson, that he remembers his work with Rowland Hazard. Here is a summary of the storyline as it has been developed to this point in the secondary literature.

At least one report claims Hazard initially wanted to go to Sigmund Freud, but Freud was too busy to take him on (O’Neil, 1998).

Bill Wilson, in his appreciative letter to Jung, identifies Hazard as having visited Jung “about 1931” (cited in Sikorsky, 1990, p. 8). Most authors, especially recently, have therefore settled on the year of 1931 as the one in which Rowland Hazard was initially analyzed by Jung. It is stated matter-of-factly in at least two accounts. O’Neil (1998) states “In, 1931, still drinking, at 50, Hazard traveled to Zurich, Switzerland, where he consulted Dr. Carl Gustav Jung—then considered, with the possible exception of Freud, the finest psychiatrist in the world.” Finlay’s account has Hazard visiting Jung “some time during 1930” (2000, p. 4). Bair (2003) states “[Jung] saw the patient Roland (many of the authors misspell Hazard’s first name) H., an American alcoholic, in 1931, for either several weeks or as

much as a year (accounts differ)” (p. 377). Kurtz (1988) gives this account:

Sometime in 1931, another man, a young (he was born in 1881, making him 50 at the time), talented, and wealthy financial wizard, had found himself on the verge of despair over his inability to control his drinking. Having attempted virtually every other “cure,” he turned to one of the greatest medical and psychiatric talents of the time, traveling to Zurich, Switzerland, to place himself under the care of Dr. Carl Gustav Jung. (p. 8)

Hazard’s treatment by Jung is recounted as lasting “close to a year” (Kurtz, 1988, p. 8), “over a year” (Pittman, 1988, p. 154), “some months” (Hartigan, 2000, p. 57), “more than a year” (Finlay, 2000, p. 4) and, in the first of such claims, White (1998) relates:

A just-completed review (continuing Wally P.’s initial investigations) into the Rowland H[azard] Papers at the Rhode Island Historical Society reveals no evidence that Rowland was treated by Jung and suggests that, if such treatment did occur between 1930–1934, it was for a much shorter period (a few weeks). (p. 128)

According to White, this review was undertaken by the Rhode Island Historical Society’s then-curator, Rick Stattler.

The treatment itself consisted of uncovering Hazard’s “defected personality structure . . . The hidden springs and warped motors of his unconscious mind stood starkly revealed” (Wilson, 2000, p. 124, also similarly related in Pittman, 1988).

The next step in the general outline has Hazard leaving, relapsing after supposedly being cured by Jung, and returning to Zurich “immediately” (O’Neil, 1998), “soon” (Kurtz, 1988, p. 8), “in a matter of weeks” (Wilson, 2000, p. 194), or “a year later” (Bair, 2003, p. 377).

Bill Wilson, in his 1961 letter to him, regarded Jung’s “candid and humble statement” that Hazard’s condition was beyond medical and psychiatric help, as “beyond doubt the first foundation stone upon which our [Alcoholics Anonymous] society has since been built” (cited in Sikorsky, 1990, p. 9).

Jung allegedly spoke with candor, telling Hazard that medical help, including psychiatric help, would not cure him (Kurtz, 1988; Wilson, 2000; Raphael, 2000; Cheever, 2004). Hazard’s only hope, counseled Jung, was “aligning himself with a religious organization and achieving a religious or conversion experience” (Anonymous, 1998, p. 5), or was a “vital spiritual experience” (O’Neil, 1998), or “lay in religion” (Hartigan, 2000, p.

57), or
“some type of religious conversion” (Finlay, 2000, p. 4), or
“spiritual
experience” (Cheever, 2004, p. 112). Bair (2003) claims that Jung told
Hazard, more specifically, to join the Oxford Group (p. 377).

Most importantly, Bill Wilson declared that the chain of events that led to
the founding of AA “was directly founded on [Jung’s] own humility and
deep
perception” (cited in Sikorsky, 1990, p. 13) in his treatment of Rowland
Hazard.

The Road to Fellowship

Most recently, Richard Dubiel (2004) has issued a prodigious account of the
early history of Alcoholics Anonymous. Dubiel also, like White (1998),
worked with the assistance of Rick Stattler at the Rhode Island Historical
Society. Again Stattler plumbed the Hazard Family Papers (HFP) in the
society’s manuscript collection.

Dubiel highlighted some of the problems for documenting the connection to
date: the review of the HFP found Hazard to be in Europe for, at most, two
months during the year 1931, and this seemingly for a family trip. Hazard
“left behind almost no extant letters of his own” (Dubiel, 2004, p. 64).

The
evidence, to Dubiel, appears to be largely anecdotal, lacking supportive
documentation. Dubiel suggests that perhaps the family was highly
embarrassed to have one of their members in need of a psychiatrist. Finally,
Dubiel concludes:

The fact is that there was at the very least a considerable exaggeration of
the length and depth of Rowland Hazard’s contact with Carl Jung in
Switzerland. Part of the Hazard-Jung story, as recounted in later AA
sources, was clearly more legend than historical reality. (p. 71)

The Serendipitous Discovery

The current findings began in the simple act of reading the Sunday morning
paper. The Washington Post on May 3, 2004, included a short review of a
newly published biography of Bill Wilson authored by Susan Cheever (2004):
“Wilson had a friend named Ebby Thatcher, another alcoholic, who had a
friend named Roland Hazard (sic), yet another drunk, who was wealthy enough
to seek help from psychiatrist Carl Jung.” I recognized the surname of the
analysand and connected it to another research project. Pursuing this lead,
I was able to locate documentation that has been elusive to historians to
date. The connection is detailed as follows.

At the time of this opportune perusal of the Washington Post, I was in the
midst of my dissertation project—a historical reconstruction of the life
of
Carol Sawyer Baumann (1897–1958), a previously unknown early member of the
Zurich circle of Jungians. Her mother was Margaret Hazard Fisher, a
descendant of the Rhode Island woolen magnate, Rowland Hazard (1763–1835).
Sawyer Baumann relocated to Zurich in 1929 and lived there for the
remainder of her life. I had certainly known of a connection between Jung

and AA, but that morning I was intrigued by the coincidence of the Hazard family name and the timing of the analyses of Carol Sawyer Baumann and Rowland Hazard.

The Hazards are a prominent New England family with a deep history documented in numerous archival collections. Previous work with the effects of Rowland Hazard has focused on the Rhode Island Historical Society (RIHS). It happened that, as I read the paper that Sunday morning, I was about to embark on a data-gathering sojourn to the RIHS to fill in some of the Carol Sawyer Baumann narrative. On that same trip, I worked through the Leonard Bacon collection in the Beinecke Rare Manuscripts Library at Yale. Leonard Bacon was Carol Sawyer Baumann's first cousin. A search of the Guide to the Hazard Family Papers, issued by the RIHS, revealed that Bacon and Sawyer Baumann had another first cousin: Rowland Hazard.

In 1925, Leonard Bacon (1887–1954) had analysis with C. G. Jung in Zurich. Bacon was the son of Rowland Hazard's father's (Rowland G. Hazard II) sister

Helen and Nathaniel Bacon. Leonard Bacon was a renowned author and Pulitzer prize-winning poet. He wrote about his analysis experience in extended form in the book *Animula Vagula* (1926) and also referred to it in his autobiographical work *Semi-centennial* (1939).

Carol Sawyer Baumann, another of Rowland Hazard's first cousins, following on Leonard Bacon's advice, went to Zurich in 1929 and lived there for the remainder of her life as Jung's analysand, full member of the early circle of Jungians, and writer and researcher in her own right (Bluhm, 2005).

Given this information, the further context for Rowland Hazard's analysis with Jung begins to open up.

Documentation for the Connection

The Hazard Family

As stated previously, the year of Rowland Hazard's initial visit to Jung was in 1926, not in the 1930s. What follows is a preliminary and humble reconstruction, using the facts currently available. Further documentation may follow after historians recalibrate for the year 1926. In addition, the narrative can be further contextualized by including the larger, Hazard family connection to Jung and the early circle of Jungians and by juxtaposing a reconstruction of Hazard's analysis with Jung with an historical examination of Jung's emerging conceptions. The substantial pieces of this documentation were found in the Leonard Bacon Collection (LBC) at the Beinecke Rare Book and Manuscript Library at Yale University, with supplemental documentation from other primary and secondary sources.

As to the larger Hazard family connections to Jung and the early Jungian circle, the story is of these three cousins. The first, and by far the most important, is Leonard Bacon. Following his own analysis, Bacon played a heavy role in the eventual analysis of both of his cousins, Carol Sawyer Baumann and Rowland Hazard. Curiously, though Rowland Hazard and Carol

Sawyer Baumann's tales overlap to a surprising degree in addition to the fact that they were first cousins, there has, as yet, been no correspondence found between Hazard and Sawyer Baumann. And, although there is mention of Rowland Hazard in correspondence directed towards Carol Sawyer Baumann, she makes no mention of him in her own writing, nor is there any extant correspondence between the two in Carol Sawyer Baumann's extensive remaining effects (BP). Nonetheless, Rowland Hazard and Carol Sawyer Baumann's analyses happened concurrently, and there are interesting parallels. Throughout, they both relied heavily on Leonard Bacon.

The Correspondence

The initial correspondence relevant to Hazard's analysis is between his cousin, Leonard Bacon, and Kristine Mann (1873–1945), a New York Jungian analyst. Mann's letter of April 13, 1926, reads, in part:

Your cousin has not communicated with me again and I realized that I had been most unbusinesslike, I had not even taken down his name and address. I did not know whether the interview I had had with him was "social" or "professional." In short I did not know quite where I stood (personal communication, [LBC, "Zurich" folder]).

Just over a month later, Rowland Hazard corresponded directly with Leonard Bacon from Zurich on May 15, 1926:

Dear Leonard,

After various fussiness and social necessities had been attended to in London, Paris and Brussels, we arrived here May 6th.

We are most comfortably established and this hotel is all you said of it. It has rained five days out of the nine we've been here but nevertheless I've had a lot of hand tennis, some fine walks, and some golf. . . . [Toni] Wolff saw us both on the seventh and since then I've had an hour with Dr. Jung every day except holidays. I think we get on splendidly. The first day he saw me, Jung asked for dreams. That night I dreamed three corks—He read them and remarked "these are fine, fine—but for God's sake don't dream anymore" We've been at work interpreting them and it all seems most fascinating and logical to me.

Old boy, this is the dope for me, I'm sure. Thank God for it, and for you for sending me here. We have a temporary difficulty in that Jung says Helen [Hazard, Rowland's wife] can't be analyzed—because she doesn't really want to be. Jung and I are plotting to get around that with some success I think.

She goes to Paris tomorrow night for a wild week alone. When she gets back Jung promises to get at her. Good luck to you, love to Patty [Leonard Bacon's wife] please.

Yours devotedly,

R. H.

Many thanks for your letter and the letters of introduction! (personal communication, [LBC])

Shortly after this came a letter from C. G. Jung himself. He echoes and elaborates on Rowland Hazard's remarks about his wife:

My dear Mr. Bacon,

Hazard and his wife are here. I began work with him, not yet with her as she still feels, as if he were all wrong and as if she had achieved a remarkable adaptation. (The latter being the most cherished hobby of her mind—for the time being at least) But next week she will have an hour with me. I suppose she will continue with our most beloved Toni [Wolff], who—by the way—is doing splendid work. (personal communication, C. G. Jung to Leonard Bacon, May 16, 1926, [LBC, "Jung, C. G." folder])

Further into the analysis, Rowland Hazard shares more extensively on the same topics:

Dear Leonard,

First, I want to acknowledge your very kind letter, which came some time ago, and next, to apologize for leaving it so long unanswered. Since you have been through this mill, you will understand that for a time at least, the hours seem too short for what one has to do, and further the inclination to write is lacking.

We have been here just a month tomorrow, and though it is too soon to make any very decided statement, I feel that a decided advance has been made. Things did not go so well at first, because Helen, being scared, assumed such a standoffish attitude that Jung told me that it was useless for him to attempt an analysis—and so did not see her for about ten days. However, her attitude changed, (apparently due to a trip to Paris) and Jung finally consented to try again. Since that time, I have seen him only once or twice, for she has had every hour.

Apparently they are getting on swimmingly. Helen's resistances have mostly broken down, and Jung speaks almost enthusiastically of her as a pupil. I start in again tomorrow, after muddling my brain quite thoroughly over the "Collected Papers." (Reference here: Jung, C. G. [1917a]. C. Long [Ed.], *Collected papers on analytical psychology*. London: Baillie`re, Tindall and Cox.)

It does seem to me that we are preceding with a regrettable slowness, but of course Jung knows what is best. If the pace is not accelerated, it seems to me we will get back just in time for Thanksgiving. (Reference here: If this was the completion time, this initial analysis lasted 6 months, at least.)

As far as I'm concerned, the process has gone as far as unpacking the conscious quite thoroughly, I believe. We have done some dreams and got a good deal out of the unconscious also, but unless I miss my guess, there is a lot more to come. It appears I am a MAGNIFICENT dreamer, producing the

most astonishing phantasies almost at command. The first day Jung asked me to write down any dreams that came that night. I had no less than three corkers. After Jung read them he whistled, and said “Please don’t dream anymore for awhile.” Obedient to command, I didn’t dream again until directed to.

To sum up, I am very pleased with Helen’s progress, and a little dissatisfied with my own. Jung stated in the beginning that he would deal with my conscious, and turn me over to Toni for my other side. I am frightfully keen on the analysis, and it is rumored here that Jung is going somewhere on the 15 of July—impossible to get confirmation or denial. Maybe I’m slower than molasses in winter, but I’m doing all I can to co-operate.

As to health, Helen is better than she has been in a long time—natural effect of a relieved tension, plus plenty of out-door exercise. I feel fine, too, though a little worried that I am missing something. Some kind fairy got me elected to the GRASS-HOPPERS CLUB of Zurich, which means I can get all the tennis I want—so between that and the golf here, I am certainly not shy of exercise.

Please give my best love to Patty, whom I hope is quite recovered by this time. Also to the children.

As to you old man, I certainly never can be grateful enough to you for putting me wise to analysis as taught and practice by Herr Dr. C. G. Jung.

Your affectionate cousin,

R.H. (personal communication, R. Hazard to L. Bacon, June 6, 1926, [LBC]).

Later in June, Kristine Mann corresponded again with Leonard Bacon, remarking: “I was glad to hear that both Mr. and Mrs. Hazard got up their courage to go in for analysis together. It is by far the best way. I shall be most interested to hear how they progress” (personal communication, Kristine Mann to Leonard Bacon, June 18, 1926, [LBC, “Zurich” folder]).

Mann states that she was replying to an April 15th letter from Leonard Bacon.

The rest of Hazard’s initial visit to Zu¨rich has yet to be documented. Searches in Margaret Hazard Fisher’s diary, the Fisher Papers, the Baumann Papers, and the Leonard Bacon Collection have yielded no further correspondence.

Interestingly, Carol Sawyer (later Baumann) set sail on July 9 of the next year (1927) from New York on board the Cunard R.M.S. Aquitania. She was bound for London and for analysis with Dr. H. G. Baynes (Helton Godwin “Peter” Baynes, M. D. [1882–1943]). According to Barbara Hannah [1976], Baynes was C. G. Jung’s first medically qualified assistant and continued in that capacity until returning home to England in 1922. At that time, he became the leader of the newly formed Analytical Psychology Club in London [Kirsch, 2000]. Baynes traveled to Africa with Jung in 1925, after the

tragic death of his second wife. He spent a year's sabbatical in northern California in 1928 during which time Sawyer was there as well. Baynes translated many of Jung's works into English, some along with his third wife, Cary Fink de Angulo Baynes. He died of a brain tumor in 1943). Her intention was to stay for six weeks (personal communication, July 9, 1927, M. H. Fisher diary [FP]). She stayed until returning via the Arabic on October 15 the same year. If Carol Sawyer made no reference to her cousin, her father, in a letter to Sawyer's mother during the time of Sawyer's London analysis, could not resist the comparisons:

I have just written Carol a long letter largely about Roy [Rowland Hazard] and alcohol but with no mention of your letter to me nor of her drinking. I gave the story of Isbell and Emery also some things about Roy. I queried whether Jung had not weakened Roy's self reliance . . . I said I had found no embarrassment in declining wines in Paris, Geneva, or Rome and many do as a matter of course. I said once I had my glass filled when my head was turned. Then I tasted it from curiosity as I had tasted none for years. It tasted good but I drank none beyond that taste as I wanted the full possession of my faculties and knew I couldn't have it if I drank an appreciable amount, etc. etc. (personal communication, Irving Fisher to Margaret Hazard Fisher, September 11, 1927 [FP])

During the time of Carol Sawyer's London analysis, Rowland Hazard embarked on an "African expedition," setting sail on September 21, 1927 (personal communication, M. H. Fisher diary [FP]).

In the early months of 1928, several letters were exchanged regarding Hazard's African trip. Those following all regard an apparent "illness"

suffered by Hazard during his time away from home. At this time, this author cannot offer a definitive interpretation of what happened to him during his expedition. However, this author will conjecture, based on several clues within the documentation and an understanding of the family, that this was the time of Hazard's supposed relapse. It also seems likely that Leonard Bacon was sent to retrieve Hazard and usher him back into Jung's care.

According to the available documentation, the timeline is as follows. On January 20, 1928, Leonard Bacon told Carol Sawyer: "I am not sailing till March 10th, as Roy can't leave Africa for at least a month. They were to take him to Nairobi today, a hundred and fifty miles in an ambulance. What a world" (personal communication [BP]). Close to this date, Bacon's aunt sent

him a letter containing within it two additional letters. The first was a letter from Margaret Hazard Fisher to Rowland "Roy" Hazard, the second to

Leonard from his uncle, Irving Fisher. The initial letter included the following instructions:

My dear Leonard,

[. . .] Will you give the enclosed to Roy when you meet, please? There is nothing in it but a message of love. Read it if you like.

I agree with Uncle Irving that probably his letter to you should not be shown to Roy. But do stiffen him up in the principals involved, in which

Susan (Reference here: Possibly Susan Bacon Keith [1889–1980], Leonard Bacon's younger sister [HFP]) agrees with us very heartily. (personal communication, Margaret Hazard Fisher to Leonard Bacon, March 9, 1928 [LBC])

The letters to “Roy,” and about him, follow:

My dear Roy,

There is much rejoicing in our hearts that you are so much better and able to heal after the long hard illness.

I know from my London experience in 1889 what an awful thing an illness away from home can be—but I had dear Aunt Caroline to watch over me—and you, you dear, were entirely alone!

I hope you got some of the wire-less messages of love and affection which we sent you in the hardest days of your illness?

With dear love from us both, and every good wish that the new strength of body and soul is coming back in full measure. I am,

Always yours affectionately,

Aunt Margie. (personal communication, Margaret Hazard Fisher to Rowland Hazard, March 8, 1928 [LBC])

Dear Leonard,

Like everybody else I'm delighted to know that Roy has come to himself. I much hope he will stay put.

From twenty years' study of hygiene I believe one of the most essential conditions to prevent backsliding is total abstinence (Reference here: Irving Fisher was a vocal and written proponent of prohibition, penning, in particular Prohibition at Its Worst [Fisher, 1926]. According to his biographer, Fisher's “feelings about alcohol were very strong. Whenever the subject came up, he was pat to repeat what he regarded as a truism: A man who has had one beer is one beer drunk” [Allen, 1993, p. 193]. His writing was criticized because, although factually correct, he failed to contain his strong bias in his interpretation of the facts [Allen, *ibid*]). I suspect that Roy's change of heart is largely due to the gradual elimination from his brain of alcoholic poison. If he puts it back it will again corrode his moral fiber.

Of course there are many other conditions for keeping well physically, mentally, and morally; but if I have the right picture of Roy this one is the most important, certainly among the physical ones. He already knows perhaps more than I do about the mental ones.

I have often felt the impulse to write Roy, but, rightly or wrongly I generally avoid preaching to an individual unless specially invited.

If you think best and can get Roy to ask me to talk with him I am sure I could be of very great help not only in convincing him re: alcohol but in a dozen other ways, which, taken together may be just as important.

But I am now writing on this one theme which I fear may be overlooked by Roy and his friends.

I hope that you agree with me, and will, as occasion offers, do your best to induce Roy, if he needs inducing, to keep, or get, on the water wagon.

Please give him my love with Aunt Margie's. But I fear this letter might, if shown him, reach him the wrong way.

As ever,

Uncle Irving. (personal communication, Irving Fisher to Leonard Bacon, March 9, 1928 [LBC])

It is important to note that these three letters are still together in the Leonard Bacon Collection at Yale's Beinecke Library. Given this, it is most likely that the letter from Margaret Hazard Fisher never made it into Rowland Hazard's hands. Curiously, Leonard Bacon, in his autobiography (1939), remarked "Troubles not my own took me to Europe again in the spring of 1928" (p. 193). At that time, Bacon reportedly visited Jung at his summer home at Bollingen, this time meeting the great doctor as a friend rather than as a patient. This lends credence to the theory that Bacon met Hazard and brought him back to Jung. On March 10, 1928, "Leonard Bacon sails today to meet Roy and Pierre [Thomas P. "Pierre" Hazard, Rowland Hazard's younger brother]" (personal communication, M. H. Fisher diary [FP]).

Given this timeline, Rowland Hazard's previously noted divorce from and remarriage to his wife, Helen, in 1929 and 1931, respectively, falls after his final visit to Jung, rather than prior to it.

Future Work

Historical Conflation of Jung's Conceptions

Perhaps the most important piece of Jung's role in the history of AA, from a Jungian perspective, is correctly assessing the interaction of Jung's theory with the history of AA. Rowland Hazard came into analysis at a particular point in Jung's emerging theory. For example, many of Jung's now well-known conceptions, such as the theory of the archetypes and his alchemical forays, to name but two, were as yet inchoate. However, in 1926, Jung was, theoretically, very interested in the recognition of psychic opposites and

the balancing of these opposites, in particular using the tool of active imagination (See, for example, Jung, 1928, and Jung, 1989). In order to truly assess the historical context for Jung's interaction with Rowland Hazard and his subsequent effect on the founding of AA, Jung's conceptions need to be addressed as they emerged historically,

rather than in a way that conflates his theory historically.

In several of the accounts of his role as benefactor of AA, Jung's works are used to examine his position on alcoholism and its treatment. The challenge called forth by such an exposition, however, and one which has not been adequately answered to date, is to reconstruct Jung's theory as it emerged historically.

For example, in his 1998 account, Kurtz bookends the tale of Rowland Hazard, Jung, and Alcoholics Anonymous with Hazard's obituary from the New York Times and Jung's letter to Bill Wilson in 1961. The latter was written some 35 years after the time at which Rowland Hazard was first analyzed by Jung, during which time Jung's conceptions evolved significantly. Therefore, it is important to look at Jung's theory in 1926, the time at which Rowland Hazard entered analysis for the first time, as distinct from Jung's theory in 1961, shortly before he died. That is, Jung's interactions, more than three decades apart, would have been grounded in significantly different iterations of his theory.

Recalibrating to 1926

Now that the year of Rowland Hazard's initial analysis has been clarified through primary source material, there is a fresh opportunity to draw out Jung's historical effect on Alcoholics Anonymous. Given that the year is significantly earlier than once thought, any supposition that had previously been wrought from the alleged early 1930s analysis needs readjustment.

Future work could approach the material by constructing an exposition of Jung's theory as it emerged historically including the point at which Rowland Hazard stepped into the analytical hour and began an interface with Jung's emerging theory. In addition, further development of the story of the three Hazard cousins—Rowland Hazard, Leonard Bacon, and Carol Sawyer Baumann—would be a meaningful addition to both the Jungian and the AA historical docket.

Manuscript Collections Frequently Cited

BP: Baumann Papers, Carol Fisher Sawyer, located in the home of Peter and Ann Sawyer Williams, Cleveland Heights, OH. Indexed by Amy Colwell Bluhm, 2002-2003 (Bluhm, 2003).

CSD: Included in the Baumann Papers is the Carol Sawyer Diary. This diary documents Sawyer's time in England from July 10, 1927 until October 15,

1927.

FP: Fisher Papers, Sterling Memorial Library, Yale University, New Haven, CT.

LBC: Leonard Bacon Collection, Beinecke Rare Book and Manuscript Library, Yale University, New Haven, CT.

HFP: Hazard Family Papers, Rhode Island Historical Society, Providence, RI.

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pp.
397-398.

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1529477/pdf/amjphnation00993-0093b.p>

df [20]

This is essentially an inspirational book, a modern version of those treatises on life, of long and honorable literary history, that have drawn on the common sense and wisdom of the ages, back to the inspired scriptural writers and the ancient Greek philosophers from whom we have inherited treasures of knowledge held valid to this day. To the precept "Know Thyself " the present author adds the injunction " Live With Thyself," positing under this concept a rule of life that draws liberally on the findings and teachings of modern psychology and psychiatry adapted to his personal philosophic predilections.

Reflecting the lessons of his own life and a desire " to pass along to other suffering and struggling people some of the things I had learned in the hard and long school of personal sickness," his essay may be said to derive from a " variety of religious experience " that gave him motive power and insight making for healthy personal adjustment of a quality and degree he confidently considers attainable by others likeminded in their grasp and acceptance of certain underlying principles and attitudes.

It is a combination of spiritual and mental hygiene that we are offered in this treatise on " how to live," which is based also on the author's psychological work in the Boston Dispensary unit of the New England Medical Center, where he has conducted classes in " thought control " and helped and advised individuals with adjustment problems. While tenuous in its psychological material, it has great value, in the opinion of this reviewer, in the attention it gives to volitional factors and in its appreciation of the role of " will " in human behavior, which modern psychology tends to neglect in its preoccupation with thought and emotion.

Hence the relevance of religion, as well as psychology, in human motivation and conduct, as emphasized by this writer and as other psychological writers are coming vaguely to recognize. But the " return to religion" must be rooted in sterner stuff and in solid concepts of the nature and meaning of religion than

described etc.

suggested v.t. to put forward as a consideration / to propose something as a possibility.

program n. a plan or sequence of things to be done / to work out a plan of the operations to be executed by.

recovery v.t. to get back possession of / to regain the balance of oneself / to return to a normal condition of prosperity / to regain one's composure, balance etc.

=====
And the last page ends as follows:
=====

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.

spiritual adj. of, relating to, or concerned with the soul or spirit / the intelligent or immaterial part of man as distinguished from the body/the moral nature of a man I a supernatural being, usually regarded as invisible but as having the power to become visible at will/a specified mental or emotional attitude characterizing words, actions, opinions, etc.

awakening n. a realization of circumstances / an arousal of interest or activity.

try v. to attempt to do / to test experimentally.

message n. inspired revelation / ethical or spiritual teaching.

practice v. repeated performance or systematic exercise for the purpose of learning or acquiring proficiency.

principle n. a law of nature as formulated and accepted by the mind / the acceptance of moral law as a guide to behavior.

affair n. daily concerns.

|||||

+++Message 7444. Trudging
From: meggyplunk 6/24/2011 5:27:00 PM

|||||

Did the word "Trudging" have a different definition in the dictionary from 1938? I have heard it meant almost exactly opposite of what the definition is today.

|||||

+++Message 7445. Archive Effort for New Jersey
From: mrpetesplace 6/26/2011 6:41:00 AM

|||||

Hello everyone,
I received this email of a person who wants to help with the Archive Effort in New Jersey. I kept out their personal information so as not want to be posted in this group. What I need is someone to contact me so I can forward it to the right person. I believe Lester was involved with one in NJ but don't know if there are more than one. If this sounds what you are looking for, then let me know. My number is 980-522-6138 or you can email me at peter then "@" then aastuff.com.

Following email info:

To whom it may concern,
I am interested in donating to the Archive effort for New Jersey.
I am interested in donating ..(edited)..for the software necessary to purchase Proficio Elements. Can I donate ..(edited).. directly to the Archives?
Please call me at ..(edited) or responding by the e-mail address above.
Then they have their name and info.

Thank you in advance... Peter

|||||

+++Message 7446. the businessman who quit for a time
From: rul6t2 6/18/2011 10:47:00 PM

|||||

I have a question about the character described on pg. 32 of the BB in More About Alcoholism. This is the businessman who stopped drinking for

[See Richard M. Dubiel, *The Road to Fellowship: The Role of the Emmanuel Movement and the Jacoby Club in the Development of Alcoholics Anonymous.*]

For centuries, some alcoholics had gotten sober by going to church (and some alcoholics still get sober that way today, about 1% or so of the alcoholics who get long term sobriety, by my estimate). The Oxford Group and the Salvation Army provide good examples of people getting sober by coming to Jesus.

John Wesley and his Methodists had a good success rate in getting alcoholics sober in the urban slums and coal mining camps of eighteenth century England, and were also successful in Ireland and the North American colonies during that century (but not Scotland). The Salvation Army, which was founded by a Methodist minister, was an offspring of the Methodist movement. Carl Jung had seen a Methodist evangelist getting some alcoholics sober where he lived in Europe, which was probably where he first learned that this was possible. From 1935 to 1948, a Methodist publication called *The Upper Room* was the commonest meditational book used in early AA -- Dr. Bob and Anne Smith read and discussed it every morning in their home, with the AA people who had dropped by for morning coffee before work.

Likewise, a small percentage of alcoholics can get sober simply by using their will power. The early AA people were well aware of this, and there's ample modern data from the psychologists documenting this. Modern psychologists sometimes claim that the success rate that way can sometimes be as high as two or three percent, but by my own reckoning, it's not quite that high, more like one percent or so at most.

But in the modern United States, 98% of the alcoholics whom I know who gained long term sobriety, did so by going to AA meetings and following the twelve steps. If you like to go to horse racing tracks, and betting in every race on the one horse who has only won one race out of every hundred it has run (as opposed to the horse which has won 98% of the races it has entered) then by all means, go spend years trying to get sober on your own!

And in addition, really working the twelve steps will give you a quality of serenity and peace of mind which is as high or higher than any other spiritual discipline which I am aware of, from this century or any other period of history. And it works for a greater percentage of people and far more quickly, than any other spiritual discipline I am aware of.

Word Origin & History: trudge "to walk laboriously," 1547, of unknown origin.

The noun meaning "an act of trudging" is attested from 1835.

- - - -

From: Bill <lambchopp@gmail.com>
(lambchopp at gmail.com)

I have The Modern Webster dictionary, copyright 1934:

Trudge -- to travel on foot, especially with labor or fatigue

- - - -

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

The 1938 dictionary I have defines "trudge" as: To travel on foot; to walk with purpose and effort.

Just Love,
Barefoot Bill

- - - -

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

22 years ago when I came in, I would share with my sponsor what I read in the Big Book, only to be told "That is not what that means." My first sponsor made me look up words in the dictionary because I had no idea what they meant or that most words had more than one meaning. I had this big stack of 3 X 5 cards with words and their definitions. I do not know the edition or publisher of dictionary I used but I remember how shocked I was when I looked up the word trudge. Images of a hard nearly impossible, uphill climb was what formed in my head. The dictionary I used had "walk with purpose" as a second or third definition. Trudging became a positive action, to me, instead of a negative one. I thank my sponsor of making me do this because the Big Book became a totally different book the more I read it.

Hope this helps

Charles from Wisconsin

- - - -

From: "Chuck Parkhurst" <ineedpage63@cox.net>
(ineedpage63 at cox.net)

My Funk and Wagnall's dictionary, copyright 1939, defines trudge as: "walk laboriously; plod" (where plod is defined in this dictionary as "walk over heavily; proceed with toil").

In Service With Gratitude,
Chuck Parkhurst

- - - -

From: "Sherry C. Hartsell" <hartsell@etex.net>
(hartsell at etex.net)

You asked: "Did the word 'Trudging' have a different definition in the dictionary from 1938? I have heard it meant almost exactly opposite of what the definition is today."

Not that a search has so far revealed.

sherry

- - - -

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

Dictionary does not indicate any change.

- - - -

From: Archives Historie <firstthings1st@yahoo.com>
(firstthings1st at yahoo.com)

Not according to Websters Dictionary of 1939. Same meaning as today.

- - - -

From: Lynn Sawyer <sawyer7952@yahoo.com>
(sawyer7952 at yahoo.com)

Hello, all,

'Trudging' at www.dictionary.com is:
verb (used without object) <1. to walk, especially laboriously or wearily:
to
trudge up a long flight of steps.> with these words listed as synonyms:
stumble,
traipse, march, tramp, tread, step, trek

Don't know if this'd be different in a 1938 dictionary but thought this might be helpful.

Lynn S.
grateful alcoholic

Sacramento, California

- - - -

From: "John Jones" <john.jones14@ntlworld.com>
(john.jones14 at ntlworld.com)

"Did the word 'Trudging' have a different definition in the dictionary from 1938? I have heard it meant almost exactly opposite of what the definition is today."

Yes the definition was "slow deliberate steps. Slow march."

John

- - - -

From GC the moderator:

A good Jewish friend of mine in the AA program argues that one usage of the Yiddish word schlep could be used to translate the English word trudge quite accurately.

<http://dictionary.reference.com/browse/schlep>

- 1. to carry; lug: to schlep an umbrella on a sunny day.
- 2. to move slowly, awkwardly, or tediously: We schlepped from store to store all day.

World English Dictionary

- 1. to drag or lug (oneself or an object) with difficulty
- 2. a stupid or clumsy person
- 3. an arduous journey or procedure

Slang Dictionary

- 1. to drag or carry someone or something. : Am I supposed to schlep this whole thing all the way back to the store?
- 2. a journey; a distance to travel or carry something. : It takes about twenty minutes to make the schlep from here to there.
- 3. a stupid person; a bothersome person. (Literally, a drag.) : Ask that shlep to wait in the hall until I am free. I'll sneak out the back way.

=====

+++Message 7450. Re: Trudging
From: Frank in LA 6/28/2011 3:36:00 PM

=====

From Frank in LA and Charlie C.

- - - -

I've often heard it explained that "trudge" can mean "to walk with determination." And it can, in its plain denotation. But even in 1938 the word had overwhelmingly negative connotations.

Consider the first stanza of the famous WWI poem *Dulce et Decorum est* by Wilfred Owen, written around 1917:

Bent double, like old beggars under sacks,
Knock-kneed, coughing like hags, we cursed through sludge,
Till on the haunting flares we turned our backs
And towards our distant rest began to trudge.
Men marched asleep. Many had lost their boots
But limped on, blood-shod. All went lame; all blind;
Drunk with fatigue; deaf even to the hoots
Of disappointed shells that dropped behind.

In painting this gloomy picture, the poet obviously chose his words and their flavor with care. "Trudge," like so many other words in this stanza, is being employed for its darkness and negativity.

The simplest explanation for the presence of "trudge" on pg 164 of the Big Book is that Bill Wilson, at best, didn't consider its connotation particularly well. But that it was just a poor word choice is something many are reluctant to consider, perhaps because it seems to undermine the authority of the writing.

- - - -

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

The modern Oxford English Dictionary has to trudge as to "...walk laboriously, wearily, but steadily and persistantly..." Also simply to "...go away, depart ..." The examples given usage of the word over time do not show it to have changed much in definition or usage.

I've always thought it a little bit of an odd choice, given it does have this long standing connotation of walking in a "laborious" fashion etc., but then I wonder if the second part, the "steadily and persistently," is the key part. One is to hold fast when on the road of happy destiny ...

There may be some slang usage from the '30s I am unaware of, but as

(the disease concept); yet vernacular it is, nonetheless. Point being, some AA oldtimers will refer to the DIS-EASE (clearly enunciating the syllables) and thereby articulate the difference, i.e., indicating that they do indeed appreciate the difference between a concept, definition, and a connotative value, whether or no someone else "in the room" perceives that there is one. It may be for their own benefit.

Therefore the question I'd asked earlier - of the title of Kurtz's book - was not at all plaintive, and completely value neutral, having nothing whatsoever to do with its derivation: Mr. Kurtz, were you aware (in 1979 or at the appendix in 1992) of the common AA parlance, "There is a God, and you're not Him?" And if so, why did you choose to exclude it? Possibly for practical reasons: the same way Trysh Travis has chosen print culture to the exclusion of other sources? In other words, I was asking a philosophical question, like, "What is the matrix, or the set of multipliers, or the dimension of that set, or domain, that helps determine the present/past/future trajectory of the (various) wings of AA?" Ernie answered that question, in the last paragraph of his "response" to me (and others), very much in the abstract, which was kindhearted, because he probably knew I wouldn't fully comprehend it, which I didn't, but thereby gave me another nut to crack, like the small handful of nuts some people (like me) sometimes carry around in their pockets, sometimes for very long periods, until the opportunity for cracking presents.

There is a very unique state of affairs here: suppose only *one* comprehensive Civil War textbook had been written (from a scholarly perspective). And suppose that the *one* author were open for commentary?

In another reference below, another one that Ernie has made to Glenn's 2004 series, we read that New Age is intrinsically hostile to Christianity, at least as compared to New Thought, which could be the case. On the other hand, New Age is more sympathetic to psychology, or at least "fourth force," which isn't to say neo-Freudian.

Obviously, the(se) question(s) might be better posed: "How many Traditionalist AA's would be..." and "How many GSO AA's would be thus disposed?" &tc.

Best,
Paul

PS: I also found the following comments from Glenn (again, referenced by Ernie below) to be extremely informative, and believe they may be found in amplified, modified, or similar form in Trysh Travis' **Loh**:

"By 1939 the A.A. leaders were increasingly recommending that newcomers only read a small selection of biblical passages deliberately chosen because they did not speak about the divinity of Christ or contain any notion that people had to pray to Jesus or rely upon his death and resurrection to save them. In the Sermon on the Mount, prayer is to God the Father, and in the Letter of James, it is to God the Father of Lights. In chapter 13 of First Corinthians (unlike the chapters that come before it and after it), the higher power is spoken of only as the one who already knows us fully, whom we shall at last see face to face ..."

"When Richmond Walker published his *Twenty-Four Hours a Day* in 1948, it swept the country rapidly, and put an end to A.A. use of the classical Protestant liberal meditational book called *The Upper Room*. **This means that by that point, the center of gravity in American A.A. had clearly moved from the classical Protestant liberal position to something much more radical, that is a desire among many members for a kind of spirituality which made little or no mention of Christianity at all.** Individual members were free to be Fundamentalists or conservative Baltimore Catechism Roman Catholics or anything else they wanted in their private prayers, but in most parts of the United States, it was made clear that Christian references were to be kept out of A.A. meetings, with very few exceptions to that rule."

[**Italics* added.*]

I think that this means that circa 1948 should mark the beginning of a defined period (possible "middle" period) of AA. Prof Travis has not been as clear about this, I believe, as Glenn. Nor was Kurtz in **N-G,** if memory serves. But I still need to ask, Glenn, in the sentence above that reads "By 1939 the A.A. leaders..." which does that mean? Surely that excludes Cleveland, but does it include Akron? Could you please be more specific?

members will disagree with that individual's "take" on spirituality.

If I were to periodize AA, I would divide it like Gaul -- into three parts. 1935-1955 (ACOA convention), 1955-1971 (Bill W's death), and post-1971. Someone with a greater knowledge of AA's more recent history, and of such matters as the various Office Managers, will have to make the distinctions within that final period, if any.

This is, I hope, a good opportunity to beg for the authoritative history of AA that will replace *Not-God*: it is positively embarrassing to have that one telling of the story be "authoritative" for so long. 1). So much has been discovered since; 2). N-G is an intellectual history -- a history of the ideas in and about AA: we need more pulling together of the economic history, the social and political history, etc.; and 3). There are imperfections in my initial research; e.g. it is now clear that Roland Hazard visited Dr. Jung in 1926, not 1931. A Colorado historian has also delved deeply into how Bill's New Hampshire years. The amount of material may be unmanageable for one person, one book, but I hope and pray that someone will undertake to bite off a good-sized chunk. It will be a lot of work, but I am sure I can promise that such a book will have many more initial sales than N-G did over its first decades.

"There is a God and you're not Him"? Paul, N-G began as a Harvard doctoral dissertation: I had to justify with hard evidence just about every fact I adduced. Oral comments, relatively rarely heard, did not pass muster. I justified the title on the basis of "First of all, we had to quit playing God."

Also, I found that some AA members whom I interviewed objected to "There is a God, and you're not Him!" because they wanted to keep the AA door open for non-believers and unbelievers. I don't know how young you are, but if of a certain age, you may recall that Hazelden back then put out a pamphlet titled something like "AA for the Atheist." Surprisingly (to me), that thought did seem strongest in Minnesota, though I guess Swedes are noted for tolerance.

What kind of nuts do you carry around?

ernie

On Jun 26, 2011, at 12:48 AM, Paul wrote:

> Ernie, when I'd read your post I took note of: "advisability/utility ...
OR
possible dangers of such reading?" which I think is well posed, but I took note

of a segment of your reference to Glenn's 2004 post: "There is no way that a historian who is not deeply familiar with the principles of the Enlightenment can understand A.A. at all."

>

> When I go to en.wikipedia.org/wiki/Age_of_Enlightenment, I find that there may be a *radical enlightenment* as opposed (or in addition) to a *moderate enlightenment,* in the view of historian Jonathan Israel.

>

> All of which begs the question: "*Which* AA?" In other words, "*Which* Enlightenment?" Of course, the answer(s) might be as obvious as "formative AA" and "all of the Enlightenment."

>

> Kurtz posits (variably, in his Appendix B to *N-G*): "Akron-styled AA," "Akron-Cleveland AA," and/or "fundamentalist AA," (VS?) New York AA" and possibly another variant. Prof Travis introduces "Traditionalist AA," (VS?) "GSO

AA," - and perhaps more notably her section called "The Triumph of the Therapeutic" - which makes one wonder about a (possible) "therapeutic AA."

>

> It's *fair* to ask when/if we're asking about "early, middle, or late" AA, but those terms don't appear (on face value) to be adequately defined. Of course, "late AA" might be relegated to purely ethnographic study, or broader cultural concerns, but I'm not the only person asking about the in/f/lux/lucence and diffusion of AA vernacular, as recent posts could seem to indicate.

>

> EXAMPLE: "Newcomer is the most important person in the room," might fall under the "therapeutic" rubric. Both Roizen's ("Mysterious Marty Mann" &tc. here & elsewhere) and the recent entry (Kurtz 2006) attest to "operational" vernacular (the disease concept); yet vernacular it is, nonetheless. Point being, some AA

oldtimers will refer to the DIS-EASE (clearly enunciating the syllables) and thereby articulate the difference, i.e., indicating that they do indeed appreciate the difference between a concept, definition, and a connotative value, whether or no someone else "in the room" perceives that there is one.

It may be for their own benefit.

>

> Therefore the question I'd asked earlier - of the title of Kurtz's book - was not at all plaintive, and completely value neutral, having nothing whatsoever to do with its derivation: Mr. Kurtz, were you aware (in 1979 or at the appendix in 1992) of the common AA parlance, "There is a God, and you're not Him?" And if so, why did you choose to exclude it? Possibly for practical reasons: the same

way Trysh Travis has chosen print culture to the exclusion of other sources?

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>

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AA's would be...?" and "How many GSO AA's would be thus disposed?" &tc.

>

> Best,

> Paul

>

> PS: I also found the following comments from Glenn (again, referenced by Ernie

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>

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read a small selection of biblical passages deliberately chosen because they did

not speak about the divinity of Christ or contain any notion that people had to

pray to Jesus or rely upon his death and resurrection to save them. In the Sermon on the Mount, prayer is to God the Father, and in the Letter of

James, it

is to God the Father of Lights. In chapter 13 of First Corinthians (unlike the chapters that come before it and after it), the higher power is spoken of only as the one who already knows us fully, whom we shall at last see face to face ..."

>
> "When Richmond Walker published his *Twenty-Four Hours a Day* in 1948, it swept the country rapidly, and put an end to A.A. use of the classical Protestant liberal meditational book called *The Upper Room*. *This means that by that point, the center of gravity in American A.A. had clearly moved from the classical Protestant liberal position to something much more radical, that is a desire among many members for a kind of spirituality which made little or no mention of Christianity at all.* Individual members were free to be Fundamentalists or conservative Baltimore Catechism Roman Catholics or anything else they wanted in their private prayers, but in most parts of the United States, it was made clear that Christian references were to be kept out of A.A. meetings, with very few exceptions to that rule."

>
> [*Italics* added.]
>
> I think that this means that circa 1948 should mark the beginning of a defined period (possible "middle" period) of AA. Prof Travis has not been as clear about this, I believe, as Glenn. Nor was Kurtz in *N-G,* if memory serves. But I still need to ask, Glenn, in the sentence above that reads "By 1939 the A.A. leaders..." which does that mean? Surely that excludes Cleveland, but does it include Akron? Could you please be more specific?

>
> Thanks Kindly.

> _____
>
>

> RESPONSE TO THIS LAST QUESTION FROM GLENN C:

>
> when I said "By 1939 the A.A. leaders were increasingly recommending that newcomers only read a small selection of biblical passages deliberately chosen because they did not speak about the divinity of Christ or contain any notion that people had to pray to Jesus or rely upon his death and resurrection to save them,"

>
> I was definitely including Akron AA, see the old Akron Manual called "A

From mrpetesplace, Lou M., john wikelius, and David Brown

From: "mrpetesplace" <peter@aastuff.com>
(peter at aastuff.com)

Hey everyone,

Lester was involved and he is the Archivist now :)
I just got off the phone with him and sent him the information.

Peteraastuff.com)

From: Lou M <unity@aaonline.org>
(unity@aaonline.org)

Here are some links with History and Archives Info from the Northern New
Jersey
web site:

<http://nnjaa.org/contacts.htm>

<http://nnjaa.org/area44/getting-involved.htm#A44-H&A2>

The Southern NJ website may have some additional info, but i am not really
familiar with the site:

<http://snjaa.org>

Lou M

From: john wikelius <justjohn1431946@yahoo.com>
(justjohn1431946 at yahoo.com)

What can i do to help?

From: David Brown <copperas44@yahoo.com> (copperas44 at yahoo.com)

Are we going to be self supporting here?

David

=====
Original message #7445 from "mrpetesplace"
<peter@aastuff.com> (peter at aastuff.com)

Hello everyone,

able to piece together some history of this recording and found that it has
a
Southern California connection other than just its location.

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 he should record his talks. This
member
offered to provide Bill and AA his recording services, for a small fee, of
course. 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 un-necessary financial burden of the New
York
Office. Beside Bill did not think they would sale that many records.

Bill found a company in New York, without ties to AA, called Rockhill Radio
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
one time 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 we 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 Art Rupe started
Specialty
Records in 1946, but it is not clear if Art was the member that made the
suggestion or just someone the 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
two12
inch records, having a playing time of 15 minutes and were only recorded on
one
side. (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.
Order
informationfor the records appeared in the June 1947 Grapevine and the
following
message was printed in the October 1951 Grapevine:"An earlier recording
known

>What's the truth about this?

>

The truth is that is the way the book was written.

Why do you think it is significant? They were trying to tell the world what they did and didn't scrutinize every word to insure it was the best possible word to use in that exact place.

Self-appointed Big Book scholars like to go on and on about things like this as, in their minds at least, it makes them appear important and knowledgeable. A lot of them can't find their tush with both hands outside our rooms.

What's important is what is said, now how it's said.

IMHO, since they used thees and thous in the Third Step Prayer and didn't in the Seventh, it is obvious to me that there is no intentional connection, but that is my two cents.

That's my story and I am sticking to it. <bg>

Tommy H in Danville

|||||

+++Message 7461. Rowland Hazard's La Luz Property
From: Ted 7/8/2011 1:40:00 PM

|||||

I have just learned that the property which Rowland Hazard owned and used for his Pottery manufacturing adventure in La Luz, New Mexico has been donated by the family that has owned it.

It is to be donated to the Tularosa Basin Historical Society and plans are being formulated to stabilize the structures and prepare them for preservation. There is some 200 acres involved. The property is located just east of La Luz, New Mexico about 2 miles into the Canyon known as Fresnel and La Luz Canyons.

History buffs of AA and Rowland Hazard may be interested in the future development of this venture.

Ted

|||||

+++Message 7462. Where is Hank Parkhurst buried?
From: B 7/8/2011 9:03:00 AM

|||||

(1947 red vinyl recordings of Bill W)

P)side 1 #1

Yet the sum total of these resources does not explain to me the results I have witnessed. In days and weeks I have seen unbelievable changes in their behavior and motivation. Changes in alcoholics which formerly if at all possible should have only taken years at best.

I can only say this, there is a power at work among these people for which I can not account. I have to call it the X factor most AA's call it God. I have no scientific explanation for this one. Like our friend the doctor, any A.A. will also admit he can not fully explain the inner mysteries of his own transformation. He can only tell the story, as best he can, so that other may if they wish and their own freedom

Mine is a simple tale to tell as with countless other thousands who had gone before me down the left hand path to alcoholic living. I came finally to the jumping off point and could not turn back. It was mid-summer, 1934, at a New York hospital for alcoholics, I was lying on one of those grim beds of physical and mental anguish we AA's had known so well. I had been there before, but this time it was different. this time I had no hope this was the finish, the curtain it seemed to me. What a devastating blow to my pride, I who had thought so well of myself and my ability of my capacity to surmount obstacles, was cornered at last. So I was soon to plunge out into the dark donning that endless procession who had gone on before me

I thought of my poor wife, there had been much happiness after all. What would I not give to make amends, but that was over now.

No words can tell of the loneliness and bitter despair I found in that morass of self pity. Quicksand stretched around me in all directions I had met my match alcohol was my match.

Hence, and anxious, my wife Lois sat downstairs with a staff physician that kindly man, Dr. William Silkworth, a medical saint, if ever there was one, was trying in his gentle way to explain my alcoholic dilemma to her but doctor she said tell me don't try to spare my feelings, tell me truly "Just why can't

bill

stop, he has desperately wanted to for at least several years about other things

he had great willpower and perseverance. He well knows that alcohol means ruin.

Oh tell me the truth, why can't he stop?

As considerably as he could, the good man explained how my drinking once but a

habit had now become a veritable obsession. How my body which could once tolerate alcohol had not become sensitized, allergic they called it

So my dilemma was two fold an obsession as powerful as a kleptomaniac for stealing

=====
Tape 1 pt 2

There are two ways of looking at Alcoholics Anonymous. To our friends seated here among us Alcoholics Anonymous doubtlessly seems a huge and spectacular success . They may be thinking of us as people who have won brilliant personal

victory by fighting great odds. But every A.A. in this audience knows his friends give him too much credit that in actuality his recovery did not happen

that way at all. each in his heart knows that /// he because too weak to fight

alone that he had confess that his life had become unmanageable and therefore

unbearable. He remembers how his power of will to conquer alcohol was crushed

How he finally saw that he could not win through under his own strength . Never

the less he will tell you that this bitter admission , the hardest a human being

can make was .The beginning of his new life that new life by which this meeting

is such a glowing and grateful testament

Hence no A.A. meeting can ever be a boast of personal victory it is instead our

humble demonstration of that saving grace which all of us have found in a simple

reliance in a power greater than ourselves. But our friends may object, isn't

this contrary to most human experience now a days. Each of you quit the fight,

you help each other. We admit it worked we have seen the proof. Still your philosophy doesn't entirely make sense. Now-a-days when everybody feels they must fight , here is s society of Alcoholics Anonymous

Only by first admitting that they could not personally control the old one let

alone managing anything or anybody else. By what stranger paradox has this

new

strength arisen out of your bi gone weakness, whence out of complete defeat comes your astounding transformation Explain if you can the seeming contradiction this divine paradox These are the very natural questions of those who first observe us. Intuitively our friends sense a mystery. Most of them feel they have seen a miracle. for so powerful has been the alcoholic obsession that all through out the ages few victims have ever survived it. Now comes this wholesale liberation thousands every month

Is this miracle of recovery due only to fact that we alcoholics have gotten together telling each other that we are sick advising each other to take in more sufferers and exhorting each other to be more honest and tolerant. Is that all there is to it? Have we only constructed one psychological gadget this time operated by Satan rather than the doctors? Few people who have taken a look at AA believe this to be the full explanation

Some years ago, a prominent physician was asked to explain alcoholics anonymous to a group of his colleagues . Said he, when declining the invitation "these AA's have assembled many powerful psychological ???

=====
P tape 1 pt 3

And a physical tolerance to alcohol as grim as that of a diabetic to sugar. The obsession condemned me to drink in spite myself . My bodily intolerance ensured that I would die or go mad if I kept it up. My only hope therefore, was the expulsion of my self-destructive obsession, a rare occurrence once it had taken firm hold. At first the doctor had felt that I might be one of those rare exceptions. But now seemingly I was too far gone. I would, he thought, have to be confined somewhere if I were to live very long. Such was my sentence, though not told me in so many words. I well knew what it was. I had tried too many times and had failed too often. I had no more strength to resist I was through. But it was darkest before dawn. For then came a friend with a message He was an alcoholic who had been relieved of his obsession. He stool before me as living proof of what he had to say. One alcoholic talking to another. He could convince where others could not. Despite my reluctance for I was an agnostic, I knew I must heed his message or die. Though not easy to take, his message was

The familiar phrase is that "an obsession is an idea that excludes all others."

I replaced drinking with marathoning for 23 months until my knee gave out.

It took another 18 months of drinking before I surrendered to AA.

- - - -

From: glennccc@sbcglobal.net

Date: Sun, 26 Jun 2011

AA has never claimed that going to AA was the only way to get sober.

For centuries, some alcoholics had gotten sober by going to church (and some alcoholics still get sober that way today, about 1% or so of the alcoholics who get long term sobriety, by my estimate). The Oxford Group and the Salvation Army provide good examples of people getting sober by coming to Jesus.

Likewise, a small percentage of alcoholics can get sober simply by using their will power. The early AA people were well aware of this, and there's ample modern data from the psychologists documenting this. Modern psychologists sometimes claim that the success rate that way can sometimes be as high as two or three percent, but by my own reckoning, it's not quite that high, more like one percent or so at most.

=====

+++Message 7473. Re: We Agnostics
From: Cindy Miller 7/8/2011 7:31:00 PM

=====

A quotation from another AA listserv (these are not my words):

"One of the things I was thinking about regarding this chapter is the name "We Agnostics," not "The Agnostics" -- I mean, it's almost as if they assumed that everyone was an agnostic. Anyone care to explore why they named this chapter the way they did?"

- - - -

FROM G.C. THE MODERATOR:

Note Big Book page 44: "You may be suffering from an illness which only a spiritual experience will conquer. To one who feels he is an atheist or agnostic such an experience seems impossible But it isn't so difficult. About half

powerless is reason enough to put his head in the sand.

Grapevine: Why do you think that feeling persists?

George Vaillant: You have to remember that very few doctors have ever seen a recovered alcoholic. If you're recovered, you don't have any reason to tell your doctor you're an alcoholic. And if you're not recovered, you go back to see him a hundred times, so you're forever etched in his memory. Consequently, doctors overcount the failures and have no knowledge of the successes. They don't understand that 40 percent of all recovery has probably occurred through Alcoholics Anonymous.

Grapevine: What could be done to change that?

George Vaillant: The two simplest ways that I know are both within the power of the Fellowship. One is to take your doctor to open meetings so he or she can see for themselves these well-dressed people in nice suits who look like anybody else and have been in recovery for years. It was terribly important for me to get inside of open meetings and see sober alcoholics for myself because they're terribly inspiring. The second is to twelfth-step your doctor - not to teach him about alcohol or Alcoholics Anonymous, but to give him a list of names that motivated patients could call. Doctors aren't experienced enough in their practices to find recovering alcoholics, so recovering alcoholics must either say "I will talk with patients," or give doctors referrals. What medical professionals need is a list of referral sources, clearly typed, and some success using those referrals, so they have hope rather than hopelessness.

Grapevine: How did you, a nonalcoholic, get to know AA?

George Vaillant: I was working for an alcohol clinic where it was a condition of employment. I had to go to a meeting a month. In addition, half the staff were recovering alcoholics, and they were the first people whom I'd met at Harvard in ten years who knew anything about the disease.

Grapevine: Is there any movement afoot to establish that kind of requirement for medical students today?

George Vaillant: For the last ten years, medical students in many medical schools have been required to go to one or two AA meetings, due in large part to the activity of AA's CPC (Cooperation with the Professional Community) committee. But the problem is that in your first two meetings, there's so

much
going on that you don't always get the feeling of, "My God, these people are recovering." It's more about learning what a terrible disease alcoholism is and
not about realizing that the people in the meeting are the same people you see
in your emergency room with the fractures. that people are only slowly learning
is that you can teach medical students anything that's noble and good about people and they get it right on the exam. But where medical students learn how
to be doctors is on the hospital wards and in the emergency rooms, where they're
working with residents. And interns, for very good reasons, hate active alcoholics with a passion. Therefore, the educational program has to begin again
after residency. And that really is something patients can do for their doctors
- not by teaching them about AA, but by telling their stories and offering whatever suits them of the Twelve Steps. And, as I said, by giving them a number
to call when the roof is falling in.

Grapevine: You said about 40 percent of the people who remain abstinent do it
through AA. What about the other 60 percent? Could we in AA be more open, more
supportive of these?

George Vaillant: Yes. You know, if you're batting 400, it's all right to miss a
few. I think the fact that AA knows the answer to an extremely complicated problem is probably all right. But it doesn't hurt at the level of GSO for AA to
have humility and understand that 60 percent do it without AA. It's also true
that most of those 60 percent do it with the AA toolbox: their spirituality doesn't come from AA; their support group doesn't come from AA; and what I call
"substitute dependency" doesn't come from AA. But they still use the same ingredients that AA uses. And I don't think there's anything that the other 60
percent are doing that AA needs to learn from, except: "If it ain't broke, don't
fix it." If you meet someone who has stayed sober for more than three years and
they're pleased and boasting that they did it without AA, thank your Higher Power for another recovery. You know, there's "liddle" sobriety, being dry, and
there's sobriety with a big S, which includes humility and not thinking that you're the center of the earth. So if someone is doing something without your
help, good enough.

Grapevine: What have you discovered about AA since becoming a trustee? Or as

you
put it, what if anything has made you say, "Aha!"
George Vaillant: I'd never seen the General Service Manual before, and to me
as
a nonalcoholic, it is a great piece of world literature, like the American
Constitution. It is a great contribution to human thought. I've also learned
something about spirituality. Every time there is a board weekend, I arrive
thinking, "Oh my God, this is another weekend I'm not with my family." Then
I
spend the next two days bathed in love and acceptance that is not from my
being
anyone special. So I've learned another definition of spirituality: we are
each
like the beautiful wave that's about to crash on the beach, saying, "This is
it. This is forever." Then a voice from behind says, "Don't worry, son.
You're
not a wave; you're part of the ocean."

Grapevine: There is still a great deal of debate about the role of addicts
in
AA. What are your views on that?

George Vaillant: This is a terribly important question. AAs should focus on
alcoholism. They're right. They've got enough to do, and there are enough
alcoholics to go around in the world that they should never fear for their
primary purpose. But because there are a lot of people with mixed
addictions,
it's important for individual groups that can tolerate them to be tolerant
and
inclusive. There are some groups that welcome white, middle-aged Protestant
males. And that's okay; they should be there, even though the rest of AA may
regard them as hopeless dinosaurs and politically incorrect. And there are
other groups that tolerate people who spend a little bit too much time
talking
about their \$5-million cocaine habit and not enough time talking about
alcoholism. And that's the wave of the future. There are increasingly fewer
alcoholics. So some groups are going to have to change.

Grapevine: What are some of the other challenges that AA faces?

George Vaillant: I think there are two, really. One is to come to some
meaningful terms with the individuals who are frightened that AA is a
religion.
This will involve some work and growth in AA to incorporate its diversity
without losing its traditions. This is in keeping with the question of
keeping
the first 164 pages that Bill W. wrote in the Big Book and at the same time
including contemporary stories about things some groups might be horrified
by.

The second challenge (and this may be more important to me as a class A
trustee)
is to convey to the world what an extraordinary organization Alcoholics
Anonymous is - not only in its ability to cure alcoholism but in its ability
to

conceptualize the fact that we're all one planet. Just as an example, groups that are supposed to know about human beings and to be peaceful - the Christian church, the psychoanalytic movement, and the peace movement - are constantly splintering and fighting with each other. And somehow for sixty years, AA has kept two million very diverse individuals, who in their past lives were often a lot less peaceful than the Christians, the psychoanalysts, and the advocates of peace, working together for a common good. I'm not sure that's a challenge to the Fellowship, or necessary to keep people sober. It's simply to me a challenge that people appreciate the depth of this message, which is expressed more in the Twelve Traditions and Twelve Concepts than in the Twelve Steps.

Grapevine: When you spoke of religious skeptics or of those fearful that AA might have a religious agenda, were you thinking of professionals in the field of alcoholism, or alcoholics themselves?

George Vaillant: Oh, both. Alcoholics, because of the shame, are enormously sensitive to exclusion. So to say, "If you want what we have, you have to believe in a Higher Power; you have to be spiritual, or you have to fake it till you make it" is enormously threatening to some people. They're still at a point of self-absorption; the idea of depending on a power greater than themselves is something they're going to have to learn. Think of it this way: there are a lot of things parents believe, like the value of working hard and completing an education, that make no sense to an eighteen-year-old. And for some alcoholics, spirituality is like one of those things that you learn when you get older. AA has to constantly remind itself that it needs to meet people where they are and that it can only make loving suggestions. Bill W. spells out very clearly that Alcoholics Anonymous is not a religion. And he makes it clear that there should be nothing about AA that excludes anyone who's a suffering alcoholic. But how you get people who've grown up in one tradition to understand how the world looks to people who've grown up in another takes ongoing discussion. Universality is very hard to achieve. And AA, in its effort of world unity, is constantly having to evolve. It's not a question of changing. It's a process of growth.

a
sexual relationship (an embarrassed Susan issued a denial).

She mused that living together before marriage might be wise, thought women should be drafted into the military if men were, and spoke up unapologetically for abortion rights, taking a position contrary to the president's. "Having babies is a blessing, not a duty," Mrs. Ford said.

"Mother's love, candor, devotion, and laughter enriched our lives and the lives of the millions she touched throughout this great nation," her family said in a statement released late Friday. "To be in her presence was to know the warmth of a truly great lady."

Candor worked for Betty Ford, again and again. She would build an enduring legacy by opening up the toughest times of her life as public example.

In an era when cancer was discussed in hushed tones and mastectomy was still a taboo subject, the first lady shared the specifics of her breast cancer surgery. The publicity helped bring the disease into the open and inspired countless women to seek breast examinations.

Her most painful revelation came 15 months after leaving the White House, when Mrs. Ford announced that she was entering treatment for a longtime addiction to painkillers and alcohol. It turned out the famously forthcoming first lady had been keeping a secret, even from herself.

She used the unvarnished story of her own descent and recovery to crusade for better addiction treatment, especially for women. She co-founded the nonprofit Betty Ford Center near the Fords' home in Rancho Mirage, Calif., in 1982. Mrs. Ford raised millions of dollars for the center, kept close watch over its operations, and regularly welcomed groups of new patients with a speech that started, "Hello, my name's Betty Ford, and I'm an alcoholic and drug addict."

Although most famous for a string of celebrity patients over the years -- from Elizabeth Taylor and Johnny Cash to Lindsay Lohan -- the center keeps its rates relatively affordable and has served more than 90,000 people.

In a statement Friday, President Barack Obama said the Betty Ford Center would honor Mrs. Ford's legacy "by giving countless Americans a new lease on

life."

"As our nation's First Lady, she was a powerful advocate for women's health and women's rights," the president said. "After leaving the White House, Mrs. Ford helped reduce the social stigma surrounding addiction and inspired thousands to seek much-needed treatment."

Mrs. Ford was a free spirit from the start. Elizabeth Bloomer, born April 8, 1918, fell in love with dance as a girl in Grand Rapids, Mich., and decided it would be her life. At 20, despite her mother's misgivings, she moved to New York to learn from her idol Martha Graham. She lived in Greenwich Village, worked as a model, and performed at Carnegie Hall in Graham's modern dance ensemble. "I thought I had arrived," she later recalled.

But her mother coaxed her back to Grand Rapids, where Betty worked as a dance teacher and store fashion coordinator and married William Warren, a friend from school days. He was a salesman who traveled frequently; she was unhappy. They lasted five years.

While waiting for her divorce to become final, she met and began dating, as she put it in her memoir, "probably the most eligible bachelor in Grand Rapids" -- former college football star, Navy veteran and lawyer Jerry Ford. They would be married for 58 years, until his death in December 2006.

Two weeks after their October 1948 wedding, her husband was elected to his first term in the House. He would serve 25 years, rising to minority leader.

While her husband campaigned for weeks at a time or worked late on Capitol Hill, she raised their four children: Michael, Jack, Steven and Susan. She arranged luncheons for congressional wives, helped with her husband's campaigns, became a Cub Scout den mother, taught Sunday school.

A pinched nerve in her neck in 1964, followed by the onset of severe osteoarthritis, led her to an assortment of prescription drugs that never fully relieved the pain. For years she had been what she later called "a controlled drinker, no binges." Now she began mixing pills and alcohol. Feeling

overwhelmed
and underappreciated, she suffered an emotional breakdown that led to weekly visits with a psychiatrist.

The psychiatrist didn't take note of her drinking but instead tried to build her self-esteem: "He said I had to start thinking I was valuable, not just as a wife and mother, but as myself."

The White House would give her that gift.

In 1973, as Mrs. Ford was happily anticipating her husband's retirement from politics, Vice President Spiro Agnew was forced out of office over bribery charges. President Richard Nixon turned to Gerald Ford to fill the office.

Less than a year later, his presidency consumed by the Watergate scandal, Nixon resigned. On Aug. 9, 1974, Gerald Ford was sworn in as the only chief executive in American history who hadn't been elected either president or vice president.

Mrs. Ford wrote of her sudden ascent to first lady: "It was like going to a party you're terrified of, and finding out to your amazement that you're having a good time."

She was 56 when she moved into the White House, and looked more matronly than mod. Ever gracious, her chestnut hair carefully coifed into a soft bouffant, she tended to speak softly and slowly, even when taking a feminist stand.

Her breast cancer diagnosis, coming less than two months after President Ford was whisked into office, may have helped disarm the clergymen, conservative activists and Southern politicians who were most inflamed by her loose comments. She was photographed recovering at Bethesda Naval Hospital, looking frail in her robe, and won praise for grace and courage.

"She seems to have just what it takes to make people feel at home in the world again," media critic Marshall McLuhan observed at the time. "Something about her makes us feel rooted and secure -- a feeling we haven't had in a while. And her cancer has been a catharsis for everybody."

The public outpouring of support helped her embrace the power of her position. "I was somebody, the first lady," she wrote later. "When I spoke, people listened."

She used her newfound influence to lobby aggressively for the Equal Rights Amendment, which failed nonetheless, and to speak against child abuse, raise money for handicapped children, and champion the performing arts.

It's debatable whether Mrs. Ford's frank nature helped or hurt her husband's 1976 campaign to win a full term as president. Polls showed she was widely admired. By taking positions more liberal than the president's, she helped broaden his appeal beyond traditional Republican voters. But she also outraged some conservatives, leaving the president more vulnerable to a strong GOP primary challenge by Ronald Reagan. That battle weakened Ford going into the general election against Democrat Jimmy Carter.

Carter won by a slim margin. The president had lost his voice in the campaign's final days, and it was Mrs. Ford who read his concession speech to the nation.

The Fords retired to a Rancho Mirage golf community, but he spent much of his time away, giving speeches and playing in golf tournaments. Home alone, deprived of her exciting and purposeful life in the White House, Mrs. Ford drank.

By 1978 her secret was obvious to those closest to her.

"As I got sicker," she recalled, "I gradually stopped going to lunch. I wouldn't see friends. I was putting everyone out of my life." Her children recalled her living in a stupor, shuffling around in her bathrobe, refusing meals in favor of a drink.

Her family finally confronted her and insisted she seek treatment.

"I was stunned at what they were trying to tell me about how I disappointed them and let them down," she said in a 1994 Associated Press interview. "I was terribly hurt -- after I had spent all those years trying to be the best mother, wife I could be. ... Luckily, I was able to hear them saying that I needed help and they cared too much about me to let it go on."

She credited their "intervention" with saving her life.

Mrs. Ford entered Long Beach Naval Hospital and, alongside alcoholic young sailors and officers, underwent a grim detoxification that became the model for therapy at the Betty Ford Center. In her book "A Glad Awakening," she described her recovery as a second chance at life.

the
tape/CD that has been going around. It references a newspaper article about
a
performance that occurred in July of the previous year.

Since I don't think that this forum should have anything that could remotely
be
mistaken for advertisement, I will not attach the newsletter to this
response.
However, anyone wishing to have a copy may contact me at either email
address
listed below.

The gentleman who wrote and performed this play also wrote and performed a
play
based on Dr. Bob's writings entitled "Dreamscape".

Jim H.

Office: <visionaudio@verizon.net>
(visionaudio at verizon.net)

Personal: <jhoffma6@tampabay.rr.com>
(jhoffma6 at tampabay.rr.com)

- - - -

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

I would hope that everyone would know this by now but the recording of Bill
W.
speaking on the night that Dr. Bob died is NOT Bill W. It is a play by Bill
McN. from Lancaster PA acting as Bill W. at a speaking commitment. The real
Bill W. did not speak on the night that Dr. Bob died.

Just Love,
Barefoot Bill

- - - -

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

So far as I know, "Bill's talk on Nov. 16, 1950, the date Dr. Bob died" is
an
historical "reconstruction" of a talk that might have been given by Bill
that
night if he had given a talk that night, which, so far as I know, he didn't.

The talk was created by Bill M. of Lancaster, Pennsylvania, who has appeared
around the country giving it in a presentation called MOMENTS, to help AAs
who
don't read or read much envision the relationship between AA's co-founder,
and

how Dr. Bob's death did in fact affect Bill, and to give them a sense of the history of AA.

There was a brief note on the talk in MARKINGS a couple of years ago. All the words, so far as I know, are Bill W's, but not in a talk on Nov. 16, 1950.

=====
THE FIRST QUESTION THAT HAD BEEN ASKED -- IS THIS RECORDING GENUINELY BILL W. SPEAKING?

From: "Carl V. Kirsch" <carlkirsch@yahoo.com>
(carlkirsch at yahoo.com)

A re-mastered CD of Bill's talk on Nov. 16, 1950, the date Dr. Bob died, is widely available and is great. Bill is only speaking because Father Ed Dowling, S.J. (Appx. V to BB) and Lois suggested he do so. Bill's talk was booked in advance, and it is being made on the one year anniversary of some group's founding.

Carl Kirsch
Atlanta, GA

=====
A SECOND QUESTION ON A SIMILAR TOPIC -- IS THIS YOU TUBE VIDEO AN ACCURATE RE-ENACTMENT?

From: <Egojames007@aol.com> (Egojames007 at aol.com)
Sun, June 12, 2011
Last spoken words from Dr Bob to Bill W...

The YouTube video at <http://www.youtube.com/watch?v=gVJZHTZHffg> claims to be an accurate re-enactment of the last spoken words from Dr Bob to Bill W.

Is it accurate?

=====

++++Message 7481. Is this Ohio A.A. Approved Literature Statement from the G.S.O.?
From: Gary Neidhardt 7/10/2011 4:56:00 PM

=====

I visited Akron and Cleveland in May, and in one of the two Inter-group offices,
I picked up a type written sheet that said the following.

Taken from the G.S.O. Service Manual

"Conference-approved" -- What it means to you
The term "Conference-approved" describes written or audiovisual material

(steven.calderbank at verizon.net)

They called it We Agnostics because we have all doubted that God could work in our lives:

Page 44- IN THE PRECEDING chapters you have learned something of alcoholism. We hope we have made clear the distinction between the alcoholic and the nonalcoholic. If, when you honestly want to, you find you cannot quit entirely, or if when drinking, you have little control over the amount you take, you are probably alcoholic. If that be the case, you may be suffering from an illness which only a spiritual experience will conquer.

To one who feels he is an atheist or agnostic such an experience seems impossible, but to continue as he is means disaster, especially if he is an alcoholic of the hopeless variety. To be doomed to an alcoholic death or to live on a spiritual basis are not always easy alternatives to face.

- - - -

From: Steve Wells <swjhawk@yahoo.com>
(swjhawk at yahoo.com)

Because the chapter is addressed to agnostics. I don't read the implication that all drunks are agnostics (however, whether attached to a religion or not, many have given up on "God").

- - - -

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

The idea is there through the 1955 convention. AA comes of age, pg. 254
Father Dowling said, "First of all, to look at us we are three things, I think--alcoholics, Alcoholics Anonymous, and agnostic."

- - - -

From: "edcasey74" <personaminor@gmail.com>
(personaminor at gmail.com)

The ancient term, "gnosis," means "knowledge," but it refers to a particular kind of knowledge of the divine that can only be gained through experience, specifically through experience with of the self. As we learn in the Big Book, any alcoholic who is unable to control his/her drinking lacks the power to do so, and is unable to create a connection with a power greater than him/herself.

[interesting Quaker phrase! - see George Fox, "There is one, even Christ Jesus,
who can speak to thy condition"]

Bill, author of the Fifth Step, would later characterize that evening as the night he took his Fifth Step... he unburdened himself of his commissions and omissions, all of which had lain heavily on his mind, and of which he had found, until then, no way to speak...." (Surely that was a Step Ten?)

- - - -

From: "terry walton" <twalton@3gcinc.com>
(twalton at 3gcinc.com)

We have many examples in the Big Book of people outside of AA "hearing our story" or 5th steps.

The first is Bill in his own words:

BB pg 13:3 "My schoolmate visited me, and I fully acquainted him with my problems and deficiencies."

We also know this done again in AA Comes of Age when Bill meets Father Ed Dowling.

Both men outside of AA.

In the book Alcoholics Anonymous it suggests using the properly appointed people. The list of "proper people" suggested is: page 74:0

1. Those of us belonging to a religious denomination which requires confession must, and of course, will want to go to the properly appointed authority whose duty it is to receive it.
2. Though we have no religious connection, we may still do well to talk with someone ordained by an established religion.
3. Perhaps our doctor or
4. or psychologist will be the person.
5. It may be one of our own family
6. we cannot disclose anything to our wives or our parents which will hurt them and make them unhappy. (this is saying a family member or wife is a good candidate as long as what is shared is not at their expense)

The directions for "whom" is to hear this pretty clear:

Notwithstanding the great necessity for discussing ourselves with someone, it may be one is so situated that there is no suitable person available. If that is so, this step may be postponed, only, however, if we hold ourselves in complete readiness to go through with it at the first opportunity.

We say this because we are very anxious that we talk to the right person. It

is important that he be able to keep a confidence; that he fully understand and approve what we are driving at;

A priest, minister, rabbi, which their duty is to receive this, under the protection of the right of confession these conversations are protected by Church law. A doctor or psychologist or attorney all are good suggestions for the same reason, client confidentiality.

I find it petty convincing the men that wrote this, expected a man or woman to use a religious person "whose duty it is to receive it. since it is suggested not once, but twice. And backed up again shortly with the 11th step suggestion of "make use of what they offer".

Terry Walton

- - - -

From: Tommy Hickcox <cometkazie1@cox.net>
(cometkazie1 at cox.net)

We have Earl Treat's story of doing the early steps in his story "He Sold Himself Short."The specific passage is on p. 292 in the Third Edition and p. 263 in the current edition. Technically, though, this wasn't a Fifth Step as the program had only six steps at the time.He did it with Dr. Bob. No mention is made of going through the steps with someone outside the program.

Tommy H in Baton Rouge

|||||

++++Message 7484. Re: Can groups pay for signers for the hearing impaired?
From: rsmith77379 7/9/2011 6:32:00 PM

|||||

In my area, the local Intergroup (Central Office) has taken on the burden of paying for signers. They have a "chair", who receives the request, and then tries to coordinate some central meeting spot for two or more hearing impaired AA's. The "pay" comes out of the donations made to Intergroup by the various Groups.

|||||

++++Message 7485. Re: Is this Ohio A.A. Approved Literature Statement from the G.S.O.?
From: James Bliss 7/13/2011 2:11:00 PM

|||||

Actually it is from a 'Service Material Flyer' from the GSO. It can be found at:

http://www.aa.org/en_pdfs/smf-29_en.pdf

Also, in the aa fact file

http://www.aa.org/pdf/products/m-24_aafactfile.pdf

there is a definition of conference approved literature and other literature:

<begin>

A substantial body of literature describing and interpreting the A.A. program has developed. This material may be classified under three headings:

A.A. Literature Reflecting Worldwide Experience:

Material in this classification, prepared at the General Service Office under

the supervision of representative committees, carry the words "This is A.A. General Service Conference-approved literature."

A.A. Literature Prepared by Local Groups or Regional Committees:

A number of local groups have produced pamphlets, books and other material which, although excellent in many respects, are not considered representative of A.A. as a whole.

Non-A.A. Literature About A.A.

Material in this category includes articles in mass circulation media and technical journals and books in which the recovery program is described by non-A.A.s.

</end>

Then, on the AA.org website at:

<http://www.aa.org/subpage.cfm?page=98>

<begin>

Service Material from the G.S.O.

Service material is available to A.A. members upon request. This material differs from Conference-approved literature in that it has not come about through Conference Advisory Action. It is produced when there is a need for readily available information on a specific subject. Service material reflects

A.A. group experience as well as specific and timely information that is subject to change.

</end>

There is a long list of material which falls into the 'Service Material' which

is not conference approved apparently. This list includes:

A.A. Fact Sheet

A.A. Guidelines

and
they still have records showing his body was taken to Pennington
Crematorium.
Hoping to find family members who may have more info. Much thanks and God
bless.

Poor Hank, really consumed by big shotism, and also very bitter about his
perceived treatment and neglect when it came to "credit" for his role in the
writing and publishing of the big book. From what I understand the family
carried some resentment about lack of royalties, but haven't confirmed that
personally yet....

Brian

|||||

+++Message 7488. Did Bill Wilson ever call himself a
recovered alcoholic?
From: bikergaryg@aol.com 7/23/2011 10:16:00 PM

|||||

Hey Gary:

I was wondering if you knew if Bill Wilson ever introduced himself as a
"recovered" alcoholic at meetings or when speaking, or did he just "my name
is
Bill, I am an alcoholic"?

thanks, marlene

|||||

+++Message 7489. Pamphlet entitled Partners in A.A.
From: john wikelius 7/22/2011 1:59:00 AM

|||||

I have a pamphlet here dated 4-58 entitled "Partners In A.A."

Does anyone know what pamphlet replaced it? I would rather not guess at the
conversion.

John Wikelius
justjohn1431946@yahoo.com
(justjohn1431946 at yahoo.com)

|||||

+++Message 7490. What and where is Dr Bob's tattoo?
From: Joseph A. 7/23/2011 1:49:00 PM

|||||

What and where is Dr Bob's tattoo?

<http://hindsfoot.org/nomem1.html>
<http://hindsfoot.org/kNO1.html>

Nancy says however that the full text of all the testimony can be found at:

Hearings before the Senate Special Subcommittee on Alcoholism and Narcotics,
of
the Committee on Labor and Public Welfare, _Examination of the Impact of
Alcoholism_, 91st Congress, 1st session, 1969, and it looks like it's going
to
be located in pages 27-35 or shortly thereafter.

I'm not sure where these volumes will be archived in Washington D.C. --
probably
the Library of Congress -- and if not there, their reference librarians will
know where they are stored.

Glenn Chesnut
South Bend, Indiana

- - - -

Original message from: "Dolores" <dolli@dr-rinecker.de>

Hi, is there a record of the hearing of Mercedes McCambridge before Congress
about the Senator Hughes act of Congress, which brought the treatment
centers to
the US Military in the then Western Germany? Dolores

=====

++++Message 7494. Re: the term recovered alcoholic
From: Jenny or Laurie Andrews 7/24/2011 10:25:00 AM

=====

Did Bill W ever call himself a recovered alcoholic?

"Marty (Mann) ... felt strongly that AAs should refer to themselves as
recovered, not recovering. Bill Wilson firmly advocated the use of
recovered,
too. For these two pioneers, recovered meant ' I'm well today'- recovering
meant
'I'm still sick'.
(The biography of Marty Mann: The first lady of Alcoholics Anonymous; Sally
and
David Brown; Hazelden; 2001)

I read that Bill would introduce himself, "Hi, I'm Bill - I'm a drunk." (He
also
used the expression "rumhound").

- - - -

From Glenn C. (South Bend, Indiana)

"The following literature has helped many members of Alcoholics Anonymous. Alcoholics Anonymous (Works Publishing Company).
The Holy Bible.
The Greatest Thing in the World, Henry Drummond.
The Unchanging Friend, a series (Bruce Publishing Co., Milwaukee).
As a Man Thinketh, James Allen.
The Sermon on the Mount, Emmet Fox (Harper Bros.).
The Self You Have to Live With, Winfred Rhoades.
Psychology of Christian Personality, Ernest M. Ligon (Macmillan Co.).
Abundant Living, E. Stanley Jones.
The Man Nobody Knows, Bruce Barron."

And then I also see the (editorial) parenthetical:

("The Sermon on the Mount in Matthew 5-7, the letter of James, 1 Corinthians 13, and Psalms 23 and 91 were all mentioned earlier in the pamphlet...")

However, I don't "get" *from* the editorial (the fact that a commentator observes that such-and-such were "all mentioned earlier") *to* "the A.A. leaders were increasingly recommending that newcomers only read a small selection of biblical passages deliberately chosen because they did not speak about the divinity of Christ..." w/o other historical context.

My apologies, but based solely on AkrMan2, I just don't have enough information. Surely there are other historical indicators, besides? Furthermore, were A.A. leaders increasingly recommending that newcomers only *read* a bowdlerized version of the Bible? I suppose a more pleasant expression would be: reading a select portion of scripture? Or was their desire that they *learn* and *know* this (portion)? I suppose that begs the question: what about "more experienced" members? Were they "encouraged" (at all) to read the "unabridged?" It seems at least somewhat likely - beings "The Holy Bible" is mentioned (backseat of) "Alcoholics Anonymous (Works Publishing Company)" in AkrMan2. These questions may seem naïve, or even blunt, so my apologies in advance, but I think they're fair questions, to which I honestly don't know the answer(s).

I'm almost "afraid" to ask about the Clarence Snyder's "Going Through the Steps." Of course that document explicitly mentions Jesus as "our new manager," amongst other things...a bit tangled, because, well, a) if Clarence isn't regarded as an "AA leader" (in historical terms [at the time of that document]), then no problem, but b) if Snyder was a bonafide AA leader, then it's a bit difficult to fathom someone embracing a Christ figure, *lacking* in divinity as a very likely "manager." The other thing that strikes me about the document

is
that it's author is, in his STEP EIGHT, preoccupied with "person[s] involved
with the occult." Huh?

=====
"Going Through The Steps" by Clarence Snyder
AAHistoryBuffs Message #1031
May 2, 2002
"Lash, William (Bill)" <wlash@...>
<http://groups.yahoo.com/group/aahistorybuffs/message/1031?source=1&var=1>

Going Through The Steps
By Clarence Snyder

Before beginning the steps the sponsor must first qualify the person who has
requested to follow the path. Find out if they really are alcoholic and,
just as
important, if YOU feel that they willing and ready to go to any lengths to
change their lives and not drink forever. (Page 142, Big Book: "Will he take
every necessary step, submit to anything to get well, to stop drinking
forever?")

Ask your prospect 3 qualifying questions:

- (1) Do you think you have a drinking problem?
- (2) Do you want to do anything about the problem?
- (3) What are you willing to do about it?

If you get the answers: (1) yes, (2) yes, and (3) anything, and you feel
that
the person is ready to follow directions without question, you both are
ready to
continue all the way.

If you feel that they are not ready, tell them so and go on to the next
person.
(Page 96, Big Book: "To spend too much time on any one situation is to deny
some
other alcoholic an opportunity to live and be happy.") The program and your
own
recovery are not dependent upon winning friends and influencing people.

If you feel that they are ready, then you start. There are five phases to
the

Steps:

1. STEP 1: ADMISSION,
2. STEPS 2 and 3: SUBMISSION,
3. STEPS 4, 5, 6, and 7: CONFESSION,
4. STEPS 8 and 9: RESTITUTION,
5. STEPS 10, 11 and 12: THE LIVING STEPS, CONSTRUCTION AND MAINTENANCE

STEP ONE: Who's boss -- them or the alcohol? (The above qualification should
pretty much answer the first half of the step)... That our lives had become
unmanageable, not only our drinking -- all phases of our existence were and
are
unmanageable. It stands to reason that if we can't manage our lives and we

are
acting in a manner that is not very sane (unmanageability is not sane
living)
then we have to take...

STEP TWO: Come to believe that a power GREATER than ourselves, something
other
than us can manage our lives. A power that can bring sanity back to the way
we
live. Who are we to believe that WE are the greatest? When we did Step 1, we
admitted that we couldn't manage our own lives. When we took Step 2, we said
that someone greater than us could manage us and restore us. We needed new
to
have a new manager, a living, loving God.

STEP THREE: We made the decision that we needed to come under new management
since our own management got us nowhere. So we turn our wills and lives over
to
the care of our new manager -- Jesus. He will take care of us and manage our
lives since we admitted in Step 1 that our lives were unmanageable, and in
Step
2, that He could restore us to a manageable state and sanity. At this point
both
of you get down on your knees... Both on knees, the sponsor says: "Jesus,
this is
____(name)____, he is coming to You in all humility to ask You to guide and
direct him. _____(name)____ realizes that his life is messed up and
unmanageable. _____(name)____ is coming to You Lord in all humility to ask
to
be one of your children -- to work for you, to serve and dedicate his life
to
You and to turn his will and life over that he may be an instrument of Your
love. Person repeats after sponsor: "Lord, I ask that You guide and direct
me,
and that I have decided to turn my will and life over to You. To serve You
and
dedicate my life to You. I ask all this in the name of Jesus Christ. I thank
you
Lord; I believe that if I ask this in prayer, I shall receive what I have
asked
for. Thank you Jesus. Amen."

Now that we have gone under new management, we believe what it says in the
Big
Book at the end of the Steps in How It Works:
A: We were alcoholic and could not manage our own lives,
B: No human power could RELIEVE our alcoholism,
C: GOD COULD AND WOULD IF HE WERE SOUGHT!!!!
Then we have to take an inventory.

STEP FOUR: Take a searching and fearless moral inventory. We must find out
what
we've got, what we need to get rid of, and what we need to acquire. There
are 20
character defects to ask about -- the individual wrongs are not necessary to

go
over, just the defects that caused them. Going over the questions, you ask
that
the person be honest and admit his defects to himself, to you, and to God
(where
two or more are gathered in His name, there shall He be.) By admitting, the
person also takes.

STEP FIVE: The inventory is of our defects, not our incidents. Here are the
defects:

- 1 Resentment, Anger
- 2 Fear, Cowardice
- 3 Self pity
- 4 Self justification
- 5 Self importance, Egotism
- 6 Self condemnation, Guilt
- 7 Lying, Evasiveness, Dishonesty
- 8 Impatience
- 9 Hate
- 10 False pride, Phoniness, Denial
- 11 Jealousy
- 12 Envy
- 13 Laziness
- 14 Procrastination
- 15 Insincerity
- 16 Negative Thinking
- 17 Immoral thinking
- 18 Perfectionism, Intolerance
- 19 Criticizing, Loose Talk, Gossip
- 20 Greed

Now that you've admitted these defects, ask, "Don't you want to get rid of
them?" These same defects caused your life to be unmanageable. How can you
ask
God to get rid of the THINGS you did in your past? YOU CAN'T!! You can ask
to
get rid of the defects, which caused you to act in the manner you did by
taking...

STEP SIX: You were ENTIRELY ready (not almost, not just about, not
partially) to
have God remove ALL (not some) of these defects. He cannot remove things
that
have already happened. You are ready to get rid of ALL of them, even the
ones
that are fun. REMEMBER, YOU TURNED YOUR WILL AND LIFE OVER TO GOD IN STEP
THREE.
Now comes...

STEP SEVEN: On your knees you ask that these defects be removed, these
shortcomings listed in your inventory... Both on knees, the sponsor says:
"Lord,
here is your child, ____ (name) _____. He is coming to you in all humility to
humbly
ask your forgiveness, believing that anything he asks in prayer, he humbly

shall
receive. Person repeats after sponsor: "I, ___(name)___, humbly ask you oh
Lord,
to remove my shortcomings and forgive me, my sins and trespasses, and ask in
all
humility that you will remove my defects and shortcomings because I am one
of
your children and I truly believe. Thank you Jesus, Amen." Sponsor: "Your
sins
are removed in the name of the Father, the Son, and the Holy Spirit." Both:
"Thank you Jesus, Amen."

STEP EIGHT: You make a list of all persons you have harmed, starting with
yourself, family, friends, employers, employees, etc. If the person was
involved
in the occult, God's forgiveness must be asked. We discuss briefly this
list,
and ask if they are willing to make restitution and amends. (Since the
sponsor
is boss - you really don't ask... it is assumed.) Then restitution is made
to all
as soon as possible, except in certain instances where it is turned over to
God.
They will have done STEP NINE: by making restitution. After doing these 9
steps,
your slate is wiped clean. You are reborn as it says in the Big Book on page
63,
"We were reborn." II Corinthians 5:17 says, "Therefore if any man is in
Christ,
he is a new creature: the old things are passed away; behold, all things are
made new!"

STEP TEN: We continued to take personal inventory every night: did you harm
anyone, have you done something wrong? Do you deserve a gold star or a black
mark? You ask forgiveness honestly, and all is forgiven by the Lord -- clean
slate. When you are wrong, promptly admit it. When you don't, use the
inventory
at night to do so. Deal with your life by the four absolutes: ABSOLUTE LOVE,
ABSOLUTE HONESTY, ABSOLUTE UNSELFISHNESS, and ABSOLUTE PURITY. Did you act
out
of Love? Were you honest? Were you unselfish? Were your motives pure? All
things
must be based on these four things...

STEP ELEVEN: Prayer is talking to God -- meditation is listening to Him.
Pray,
go to church, read the bible, read the Big Book. Get to know the Word of God
so
that you will understand it when you meditate. Thy will, not mine, be
done!!!!

STEP TWELVE: A spiritual awakening is THE RESULT of working, doing, and
LIVING,
ALL of the 12 Steps! Then you have this message to carry to others. There is
no

message unless you have done the first 9 Steps and are living the last three.

You can't give what you don't have. You must practice these principles in ALL your affairs.

Now it is your responsibility to give this message to others as you have received it. Not changed, watered down, or how others may want it in their lives. If they want what you have, they must do what you did. It is now your legacy to hand down, AS IT WAS GIVEN TO YOU -- NO OTHER WAY!!!! It is recommended that two people work with the newcomer through the steps whenever possible, so that both may learn as well as give.

There is no easier, softer way -- this is it. This is the PROGRAM OF RECOVERY as it was in the 1930's in Ohio, as Dr. Bob gave it. You can and DO recover, you don't have to stay sick -- you can and do get WELL!!! This is the solution; this is HOW IT WORKS.

Don't trudge the Happy Road to Recovery; walk with your head high, knowing that through you, God will help others to RECOVER as you have. May God bless and be with you.

=====
So what did I just *do*? Naturally, looked up references to Snyder/Cleveland in Kurtz' *N-G*. Kurtz says: "The early Cleveland experience of AA was different, at times weirdly so..." Forgive the indulgence, but I think Ernie may have hit the nail on the head.

~~~  
Aside: could that/those "person[s] involved with the occult" be none other than Robert Holbrook Smith and William Griffith Wilson? Is it possible, that in the conception of this document, the author was making a (veiled or otherwise) jab at a person or persons aggrieved, i.e., making an "\*actual\* list of all persons" [occultists]? Buchmanism could be regarded as "cult" but not "occult." And didn't Snyder "believe" in the Oxford Group tenements more than anything?

We're familiar with Wilson's (and to some extent Dr. Bob's) Ouija board sessions, seances, spook room, clairvoyance, &tc &tc, so there's no point kicking up dust. But it seems, although I'd read it elsewhere - several places - that Clarence S. really did have it in deep for Bill W., if not Dr. Bob - it's in Snyder's letters - but for his "resentment" to get so far as "even into

his  
pamphlet" surprises...

~~~~  
Can someone answer this? Was the reference to "person[s] involved with the occult" in the Cleveland pamphlet aimed directly at Bill W.? And is this (part of) the reason why Snyder may not be regarded (historically - by historians) as an "[early] AA leader?" Perhaps "rogue leader" is more apropos? And so how "rogue" exactly *is* "traditionalist AA" a la Travis? For instance, it seems, to me, that "Quiet Time" types of AA, for instance, are still, to this day, active in virtually all geographic quarters, all over the United States. There is AA "literature" (typewritten and photocopied) in Kansas City, for instance, pertaining to "listening to what God says to you and writing it down [I'm paraphrasing]" in limited distribution. I wish I still had one of these so-called pamphlets. I could track one down, for sure...Ernie, we're still curious about early reading in AA, seriously, what they were asked to read, and why they were asked to do so. Hopefully, none of this has strayed too far.

Best,
Paul

PS, (working from memory), Glenn is talking about (new AA members) detoxing at St. Thomas (w/r/t Dr. Bob's patients). Just to be clear, "By 1939 the A.A. leaders were increasingly recommending that newcomers only read a small selection of biblical passages..." refers to "recommending to *those patients.*"
I guess I'm also asking about the broader scope of eventual influence on early AA en toto - because the implication, one can presume, is that the specific Akron practices started to set an overall trend - that roughly culminated circa Twenty-Four Hours a Day in 1948. And by that time, I'm assuming, Clarence Snyder had lost most "legitimacy" as an AA leader, enough so, that posterity regards him as "rogue," at least to some degree and w/o any significant "negative" connotation. Sorry about all that, but in retrospect, realizing all that, it's why (motivates why) I'm semi-habitually "thinking out loud," which may seem like blathering. Hopefully not.

|||||

++++Message 7496. Re: Reading early AA, Clarence Snyder, Going Through Steps
From: Glenn Chesnut 7/24/2011 11:43:00 AM

|||||

Responding to Message No. 7495 from "Paul"
<spectrumptg@yahoo.com> (spectrumptg at yahoo.com)
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/7495>

My question here is, did Clarence Snyder himself actually write "Going Through the Steps," and if so, WHEN did he write this piece?

It is well documented that Clarence was talking this way by the end of his life
-- Mitchell K., for example, spoke at Jared Lobdell's AA history and archives conference in Pennsylvania one year and told how Clarence had sponsored him this way, requiring him to pray to Jesus.

But I have heard speculation (from Mitchell too, if I remember correctly) that Clarence did not turn into a conservative evangelical Christian of this sort until he married his last wife, whom Dick B. and others have described as a woman with very conservative Pentecostal leanings.

So if Clarence did write this little piece fairly late in his life, were the references to Jesus a retrospective distortion? Or at least misleading, in the sense of giving the impression that prayers to Jesus of this sort were standard and required practice in Akron throughout the early AA period?

Clarence (or whoever wrote this) does say in this little piece that <<This is the PROGRAM OF RECOVERY as it was in the 1930's in Ohio, as Dr. Bob gave it.>>

But the first problem is, do we have any other corroborative evidence showing that this was in fact the case? I can remember one place in Dr. Bob and the Good Oldimers where one early Akron AA member (during the 1930's) was telling another early Akron AA member that "Jesus was sitting right there on the arm of his chair." In the Upper Room, the prayers were addressed to Jesus (instead of God the Father) around half the time, and to the best of our knowledge, nobody in Akron objected to Anne Smith reading (and praying) from the Upper Room.

The second problem I see is that this little piece says that people in AA were praying to Jesus on many occasions during the 1930's. It does NOT say that they were still frequently praying to Jesus AFTER 1939, when the great negotiation took place, resulting in "God as we understood Him" replacing not only the word

"Jesus" but any other extremely explicit Christian language.

But once AA people start writing AA literature and prayers for other AA people, the references to Jesus seem to me to drop out very quickly, beginning with the Big Book itself in 1939, and continuing with the Akron pamphlets, the Tablemate, the Little Red Book, the 24 Hour book, and so on.

(The only place I can see where frequent use of fairly explicitly Christian language continues -- that is, in AA literature written by AA members for other AA members -- is in the writings of the Catholic priest Ralph Pfau -- "Father John Doe" -- i.e. the Golden Books and his other writings.)

- - - -

But at any rate, here is what the pamphlet ascribed to Clarence Snyder (date unknown) says about Jesus and the Trinity. How many other references can people find to Jesus in early AA literature written by AA members for other AA members?

In his description of how to work Step Three, he says that in this step <<we turn our wills and lives over to the care of our new manager -- Jesus. He will take care of us and manage our lives since we admitted in Step 1 that our lives were unmanageable, and in Step 2, that He could restore us to a manageable state and sanity. At this point both of you get down on your knees -- Both on knees, the sponsor says: "Jesus, this is ___(name)___, he is coming to You in all humility to ask You to guide and direct him. _____(name)___ realizes that his life is messed up and unmanageable. _____(name)___ is coming to You Lord in all humility to ask to be one of your children -- to work for you, to serve and dedicate his life to You and to turn his will and life over that he may be an instrument of Your love. Person repeats after sponsor: "Lord, I ask that You guide and direct me, and that I have decided to turn my will and life over to You. To serve You and dedicate my life to You. I ask all this in the name of Jesus Christ. I thank you Lord; I believe that if I ask this in prayer, I shall receive what I have asked for. Thank you Jesus. Amen.">>

And then in Step Seven, Clarence invokes not only Jesus but also the doctrine of the Trinity: <<Both on knees, the sponsor says: "Lord, here is your child, ___(name)___ . He is coming to you in all humility to

humbly
ask your forgiveness, believing that anything he asks in prayer, he humbly
shall
receive. Person repeats after sponsor: "I, ___(name)___, humbly ask you oh
Lord,
to remove my shortcomings and forgive me, my sins and trespasses, and ask in
all
humility that you will remove my defects and shortcomings because I am one
of
your children and I truly believe. Thank you Jesus, Amen." Sponsor: "Your
sins
are removed in the name of the Father, the Son, and the Holy Spirit." Both:
"Thank you Jesus, Amen.">>

In Step Nine, Clarence says we become Born Again Christians after completing
this step: <<They will have done STEP NINE: by making restitution. After
doing
these 9 steps, your slate is wiped clean. You are reborn as it says in the
Big
Book on page 63, "We were reborn." II Corinthians 5:17 says, "Therefore if
any
man is in Christ, he is a new creature: the old things are passed away;
behold,
all things are made new!>>

|||||

++++Message 7497. Re: the term recovered alcoholic
From: Toto24522@aol.com 7/24/2011 7:27:00 AM

|||||

In a message dated 7/24/2011 10:53:46 A.M. Eastern Daylight Time,
jennylaurie1@hotmail.com writes:

Did Bill W ever call himself a recovered alcoholic?

Read the Big Book. Starting with the title page.

|||||

++++Message 7498. Re: What and where is Dr Bob's
tattoo?
From: Tom Hickcox 7/24/2011 12:37:00 PM

|||||

I have seen a photo of said tattoo, but I can't remember where.

IIRC, it was taken at one of the famous Minnesota fishing expeditions
that Ed Webster organized. He is shirtless or just has an undershirt.

The tattoo was very elaborate for the time.

Tommy H in Danville

last
paragraph interestingly enough seems to suggest that the Big Book is second
to
the bible.

In the suggested reading at the end of the pamphlet is the book Abundant
Living
by E. Stanley Jones. If not mistaken, this book was first published in 1942
which seems to cast doubt on the Akron Manual pamphlet being produced in
1939,
1940 or even 1941 as many seem to think. The suggested book by Ernest Ligon
appears to have been first published in 1946 adding a little more confusion
to
the actual pamphlet date. So perhaps these "early" pamphlets are not so
early.

FYI The page numbers below refer to my .pdf copy and may not correspond with
the
actual pamphlet numbers as currently reproduced. This pamphlet is available
from
Akron Intergroup along with the other three "early" Akron pamphlets.

God Bless

John B

From The Akron Manual - (date unknown)

The booklet should be read in conjunction with the large book, Alcoholics
Anonymous, the Bible, the daily lesson, any other pamphlets that are
published
by the group, and other constructive literature. A list of suggestions will
be
found in the back pages of this pamphlet. – p.2

You should make it a point to supply your patient with the proper literature
--
the big Alcoholics Anonymous book, this pamphlet, other available pamphlets,
a
Bible, and anything else that has helped you. Impress upon him the wisdom
and
necessity of reading and re-reading this literature. The more he learns
about
A.A. the easier the road to recovery. – p.5

Shortly after you leave the hospital you will be on your own. The Bible
tells us
to put "first things first." Alcohol is obviously the first thing in your
life.
So concentrate on conquering it.
– p.7 (C.f. "First Things First" origin in Matthew 6:33)

There is the Bible that you haven't opened for years. Get acquainted with
it.
Read it with an open mind. You will find things that will amaze you. You

will be convinced that certain passages were written with you in mind. Read the Sermon on the Mount (Matthew V, VI, and VII). Read St. Paul's inspired essay on love (I Corinthians XIII). Read the Book of James. Read the Twenty-third and Ninety-first Psalms. These readings are brief but so important. – p.8

Read Alcoholics Anonymous and then read it again. You may find that it contains your own story. It will become your second Bible. Ask your callers to suggest other readings. – p.8

SUGGESTED READING

- The following literature has helped many members of Alcoholics Anonymous. Alcoholics Anonymous (Works Publishing Company).
- The Holy Bible.
- The Greatest Thing in the World, Henry Drummond.
- The Unchanging Friend, a series (Bruce Publishing Co., Milwaukee).
- As a Man Thinketh, James Allen.
- The Sermon on the Mount, Emmet Fox (Harper Bros.).
- The Self You Have to Live With, Winfred Rhoades.
- Psychology of Christian Personality, Ernest M. Ligon (Macmillan Co.).
- Abundant Living, E. Stanley Jones.
- The Man Nobody Knows, Bruce Barron.

=====

++++Message 7501. Re: Reading in early AA, dates of Akron suggested books
From: Glenn Chesnut 7/24/2011 2:40:00 PM

=====

In Message 7500, John B. <jax760@yahoo.com> (jax760 at yahoo.com) says <<In the suggested reading at the end of the pamphlet is the book Abundant Living by E. Stanley Jones. If not mistaken, this book was first published in 1942 which seems to cast doubt on the Akron Manual pamphlet being produced in 1939, 1940 or even 1941 as many seem to think. The suggested book by Ernest Ligon appears to have been first published in 1946 adding a little more confusion to the actual pamphlet date. So perhaps these "early" pamphlets are not so early.>>
=====

John,

The LONG FORM of the pamphlet, which I put on the internet on the Hindsfoot site -- <http://hindsfoot.org/AkrMan1.html> -- was taken from the site set up by Barefoot Bob (Post Falls, Idaho) and I basically just gave Bob's dating of

the
pamphlet. What Bob said -- <http://www.barefootworld.net/aamanual.html> --
was as
follows:

=====
Editors Note, 1997:

"A Manual for Alcoholics Anonymous", written and distributed in 1940 by Dr.
Bob's Home Group, AA Group No. 1, Akron, Ohio.

Dr. Bob probably wrote or heavily influenced the writing and distribution of
this pamphlet. Dr. Bob was the Prince of 12 Steppers, from the day he
achieved
permanent sobriety, June 10, 1935, the founding date of Alcoholics
Anonymous,
until his death, November 16, 1950, carrying the message of A.A. to well
over
5000 men and women alcoholics, and to all these he gave his medical services
and
time without thought of charge

This pamphlet was written and being distributed within one year of the
publication of the Big Book, and the longest sobriety of the "Old Timers"
(Bill
W.) was only a little over 5 years. A.A. was only 4 1/2 years from its
inception
and the day of Dr. Bob's last drink. There were only about 800 members of
A.A.
at the beginning of 1940, nationwide, and almost none in other countries. By
the
end of 1940 membership had blossomed to about 2000 and by the end of 1941
the
membership had skyrocketed to 8000. Today we number in the millions and
groups
of Sober Alcoholics can be found everywhere in every country throughout the
world. Untold millions have found, lived and are living a sober life in the
62
1/2 years since Ebby first carried a message of hope to Bill W., a
desperate,
incomprehensibly demoralized drunk

With Love and Peace and Gratitude for those early "Newcomers" and all
Newcomers
since.

Barefoot, May 15, 1997

Barefoot Bob
18446 W Holland Road
Post Falls, Idaho
=====

An additional note to John B. -- since that time, I have done more work on
the
pamphlet and the reading list, and it is clear, as you point out, that the

=====

3. IRVIN WHITEMAN?

**THE AUTHOR OF THE AKRON PAMPHLETS: perhaps Irvin Whiteman

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 7508. Re: Chuck Chamberlain (and Mercedes McCambridge)
From: James R 7/25/2011 2:10:00 AM

|||||

The hearings of the Hughes subcommittee is now available online, Ms McCambridge's testimony begins on page 123:

<http://babel.hathitrust.org/cgi/pt?id=uc1.%24b644206;page=root;view=image;size=1\>

00;seq=7;num=i [22]

Jim C.

- - - -

Original message from: "Dolores" <dolli@dr-rinecker.de>

Hi, is there a record of the hearing of Mercedes McCambridge before Congress about the Senator Hughes act of Congress, which brought the treatment centers to the US Military in the then Western Germany? Dolores

=====

+++Message 7509. Abundant Living
From: victoria callaway 7/25/2011 5:45:00 PM

=====

by E. Stanley Jones --I have a copy of that book.
Inside it says

ABUNDANT LIVING
Copyright MCMXLII
By WHITMORE & STONE

It has Preface, Table Of Contents and 371 pages containing biblical references for each reading of the day and prayers at the bottom of each page for the day and then after going thru the year with 52 weeks, a reading each day of the week it has a section called "Special Meditations" which follows the year's readings.

I use it from time to time.

Hope this helps with information.

Blessings
vicki callaway

=====

+++Message 7510. How AA came to Europe
From: Dolores 7/25/2011 4:44:00 PM

=====

Hi, I sure would like to hear about how AA came to Europe. I have been doing some research and am very interested in this subject.

Is it possible to get a copy of the information being used at the Eurypaa II Saturday afternoon archives session in Dublin?

I live on the continent. I am always looking for more material on this subject.
Dolores

----- Original Message -----
From: Michael Gwartz
Sent: Monday, July 25, 2011 4:03 PM
Subject: [AAHistoryLovers] Selden Bacon

Shakey Mike Gwartz said there:

<<See you at Eurypaa II in Dublin -- Sat afternoon archives session on

Alcohol and Society Quarterly (Newsletter of the Kirk/CAAS Collections at Brown), Vol. III, no. 5 (October-December 2007), "Rowland H: A Summary Sketch" pp. 7-16, on p. 11. CASQ is available on-line (enter Brown Library CASQ in Google search).

- - - -

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

You are probably correct that Jared could explain that better.

|||||

++++Message 7514. Re: source of quote: newcomers are the lifeblood of the program
From: gcdavid1 7/25/2011 9:11:00 PM

|||||

The dedication page in the front of the book "Our Devilish Alcoholic Personalities" by Ed. W., author of the "Little Red Book" has this quote.

"This book is dedicated to A.A. members worldwide. To the newcomers who our the lifeblood of our fellowship and to the oldtimers who are its backbone. Ed W."

- - - -

NOTE FROM THE MODERATOR: Ed W. was the author of The Little Red Book (1st edit. 1946), Stools and Bottles (1955), Our Devilish Alcoholic Personalities (1970), and Bar Room Reveries (1958). He was one of the four most published early AA authors (along with Bill W., Richmond Walker, and Father Ralph Pfau).

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

|||||

++++Message 7515. More than one edition of the Akron Manual?
From: jax760 7/4/2011 1:56:00 PM

|||||

Further to my last post I pulled out my pamphlet copy (The Akron Manual) purchased in Akron a few years back. The cover of the pamphlet talks about men with five, six and seven years of sobriety and on page 15 states that the Akron Group has been in existence for seven years. This certainly dates this version

would
have had seven years of sobriety in June of 1942, not 1946 or 1947.
Likewise,
the Akron Group would have been in existence for seven years in June 1942,
not
1946 or 1947.

There are at least two editions of the pamphlet currently available.

TO COMPARE THE TWO DIFFERENT VERSIONS, word by word, go to:

<http://hindsfoot.org/akrman3.pdf>

SHORTER VERSION: The version presently being sold by the Akron intergroup is labeled the "sixth revised edition" according to Bent Christensen <bent_christensen5@yahoo.com> (bent_christensen5 at yahoo.com), who has been working at making it available to the AA's in Denmark.

LONGER VERSION: A longer version was posted on the internet by Barefoot Bob (Post Falls, Idaho) in 1997:
<http://www.barefootsworld.net/aamannual.html>

In 2002, Glenn Chesnut posted a reformatted copy of Barefoot Bob's version:
<http://hindsfoot.org/AkrMan1.html>

Bent and Glenn are both agreed that the Longer Version was clearly an EARLIER edition of the Akron Manual, based on form critical grounds and on internal historical references to detox procedures and so on. But there is no way of telling whether it is the first edition, the second edition, or whatever. That is, there could have been an even earlier version than this one.

I should say, by the way, that we have the same problem with the Tablemate (the Detroit or Washington D.C. pamphlet) -- the original version used in Detroit, which must have been a typed (mimeographed or multilithed) handout, has not survived. But it is far too valuable, both for its historical significance and for its present day usefulness in teaching beginners, to let it go by the way simply because we do not have an original typed version.

And let's also remember that the first full copies of the entire New Testament which we possess date from the fourth century A.D., three hundred years after Jesus' death. Just because we do not have a copy of the Sermon on the Mount in Jesus' own handwriting, does not mean that we need to throw out all our copies

of the New Testament, and refuse to use that book in church anymore. Nor do we have the original handwritten manuscripts of Shakespeare's plays, and there is in fact a lot of controversy about the details of what words were contained in the original productions of some of his plays. But the plays are still worth watching!

Here is what Bent Christensen wrote me:

=====
<<Our group is in the process of translating the Akron pamphlets in Danish. We have a version of the pamphlet called "A Manual for Alcoholics Anonymous" from the internet, which has some sentences and phrases which are NOT in the version of the pamphlet which is currently being sold by the Akron intergroup. The present Akron intergroup version is labeled the "sixth revised edition."

In the text below, we have put { curly brackets } around all the words which are in the internet version but NOT in the sixth revised version.

Can anyone tell us what our internet version is? Is the internet version the original first edition wording? Or is it second or third edition, or whatever?

The person who posted the internet version tells me that he got his copy years ago, and is pretty sure (based on something Bill Lash told him) that it is a much earlier version than the one which the Akron intergroup is now selling, but that he does not remember exactly where he got his copy. He points out that the internet version clearly dates to a fairly early period in AA history, based on internal evidence (the description of the way various things were done), and that its date could be narrowed down a little further by its statement that there were a dozen or so AA groups in Akron at the time it was being printed.

I do feel that some of the missing text is rather valuable, and would like to include the material { in curly brackets below } but if we shall use it we have to know the specific source.>>

THE TEXT WHICH BENT PREPARED, COMPARING THE TWO DIFFERENT EDITIONS OF THE AKRON MANUAL, CAN BE SEEN AT:

Byron B.

- - - -

MESSAGE NO. 743

"Bill McNiff" <securitypro@usinternet.com>
(securitypro at usinternet.com)

"Moments" - An Evening with Bill W.

I've been informed that the piece of work I wrote, and have performed a number of times, has been a source of some controversy to the Lovers of AA History. I truly regret any bad feelings that it may have caused. My intention in bringing the work forward was to help others, mostly those less fortunate, in coming to understand the genesis and the genius of AA and its two founders.

Very early in my own recovery I was given the opportunity to carry AA's message into prisons, mental institutions and hospitals. I have been engaged in that activity for over 33 years, and it has been source of tremendous joy and privilege. Not long after I was involved in this work I discovered that most of the people I met with could neither read, nor write. For the most part this could be overcome by sticking to the basic framework of AA . All I needed to do was tell my story, what it was like, what happened and what it is like now, and of course, let them tell theirs. But after years of doing this I realized that they were still not getting the full impact of AA and how it developed. Especially of the principals involved. I could read to them from the Big Book, the Twelve and Twelve and all the other approved literature. Invariably, when I did this, I would see their eyes roll to the back of their heads. It just didn't do it!

One day, I came upon a photograph of Bill W. at a podium, telling his story.

I believe it is in AA Comes of Age. I can't check it out right now as I gave someone my copy. The caption under the photo stated that wherever Bill went he "told his story to an eager and attentive audience". I was in recovery while Bill was still alive and missed the chance to hear him speak. I've always regretted that lost opportunity. But the picture gave me the idea that Bill's story should be told, not read, and it would have a greater impact than anything I would ever say ... I wasn't much of a drunk. I told my story once to an

audience in Weston State Hospital in Massachusetts and after the meeting one of the attendees let me know that "my drinking wouldn't have raised a pimple on his ass." But, I could tell Bill's. And then my Higher Power, God, gave me the break I would need to carry this off... a heart attack that necessitated a long recovery and a change in occupations. From a world traveler, I became a night counselor at our local detox. I took the job because they said I could write all I wanted ... it would keep me awake. In the next two years I researched and then wrote "Moments". The first performance was here in Lancaster, PA, Christmas Eve, 1988. The play was a gigantic flop. I had put together an assemblage of dates, facts and quotes that towards the end was incomprehensible. It wasn't Bill's story at all. Just a bunch of stuff that needed a road map if you wanted to follow along. It was AA Comes of Age in verse form... an historian's delight. But I stuck at it and got away with it because my audience, inmates, couldn't walk out. Little by little I began to realize that I only held their attention when I spoke about the two main characters and their inner actions. The audience liked them... not the facts about them... just them, two drunks that were helping each other and staying sober.

That's when I decided to dramatize the events and personalities thus giving them a wider appeal. Shakespeare did it to great effect so why not yours truly? I invented a fictitious AA group, Kips Bay, that was celebrating their first anniversary. Bill W. was the featured speaker and because of his friends death, that day, he decides to tell Bob's story with his own. Everything that goes after that is the truth of AA as it was told to me or that I read at the Archives in New York during the two years I took to write the presentation. Over the years I have been given additional anecdotes that I have incorporated into the monologue. At the conclusion of the presentation I did invent a device in order to encapsulate the essential truth of AA. Passing it on! I used a hat, a hat passed from one man to another. It worked. I have performed this piece of work all over the United States, Canada, Mexico and Europe. Everyone remembers the hat. I doubt anyone remembered a date.

I do not impersonate Bill W. The only thing we had in common was a few crooked teeth, our skin color and our addiction. I was born and raised in New York

weekends at
a small place called Lake Whitney. Lake Whitney had a sign in their club
house
as the AA capital of the World. Between these 2 places and the people there
I
learned a lot of AA history as well as how to stay sober.

Seems in Texas in lots of places the book "The Sermon on the Mount" by Emmet
Fox
was used as one of the main texts of the meetings in the early days of AA
there.

"Search for Serenity" was passed around between members for each to read and
for
newcomers.**

Jack Boland was an early member there too. Later he became a Unity Minister
and
I spent many hours listening to him talk about AA.

Me and the family was visiting with Ken one weekend and on Saturday
afternoon I
found myself listening to Clarence Snyder give a talk
at the opening of a Treatment center in San Antonio. Had no idea that he had
a
story in the second edition of the AA BB.

I am grateful to a Higher Power today for meeting the people that I met in
early
AA and establishing a good understanding of AA and how it works.

Peace and Love to you, Love and Hugs, too ...

**SEARCH FOR SERENITY

<http://www.aabibliography.com/aaphotohtml/wlskd8.html>

says that "Search for Serenity" by Lewis F Presnall was widely read by early
alcoholics members in the 1960s, copyright and published by Presnall himself
1959 UAF (Utah Alcohol Foundation) Publishing Salt Lake City, Utah, 151
pages.

Presnall was the National Council on Alcoholism's first head of the Office
of
Industrial Services.

Most Employee Assistance Program historians agree that the concept of
referring
employees to the EAP based on ongoing performance problems, not personal
problems, originated in the late 1950s with occupational alcoholism program
pioneer, Lewis Presnall. Operating a company alcoholism program at a copper
mine, he was able to identify many more alcoholic employees when he trained
supervisors to refer employees to his program based strictly upon

++++Message 7534. Re: Agnostic, atheist, non-believing
AA groups
From: Thomas 7/26/2011 8:13:00 PM

|||||

Ernie,

Hopefully this might help -- the current Worldwide List of Agnostic A.A.
Meetings at:

<http://www.agnosticaanyc.org/worldwide.html>

Love, your fan, Thomas

|||||

++++Message 7535. Re: Pamphlet entitled Partners in
A.A.
From: Charles Knapp 7/24/2011 12:22:00 PM

|||||

In the booklet, Advisory Actions of the General Service Conference 1951 -
2009
(M-39), page 58, the working title for the pamphlet was "You and Your
199,999
Partners in A.A." and was approved at the 1957 conference.

[Apparently the title to the pamphlet was shortened before it went to press]

Then on page 59, 1963 it was recommended when revised "Partners In AA" be
retitled "The Group Handbook" with the subtitle, "How the AA Group Starts
and
Grows."

In 1965 , page 60, the draft of the pamphlet "The AA Group" (P-16) was
approved.

Hope this helps

Charles from Wisconsin

Original message from: john wikelius
Sent: Friday, July 22, 2011 12:59 AM
Subject: Pamphlet entitled Partners in A.A.

I have a pamphlet here dated 4-58 entitled "Partners In A.A." Does anyone
know
what pamphlet replaced it? I would rather not guess at the conversion.

John Wikelius
justjohn1431946@yahoo.com

>>> and address for 5th office as 305 East 45th (not 315).

Other additions on this list not mentioned in this post or others are:

>>> 30 Rockefeller Plaza - where Bill W met Willard Richardson, a friend and brother-in-law, and conduit to John D. Rockefeller Jr.

>>> 334 1/2 West 24th St - the first clubhouse rented in 1940.

>>> High Watch Farm, 62 Carter Rd Kent, Connecticut - an independent retreat for recovery from alcoholism visited by Bill W and Marty Mann in 1939.

>>> Crowne Plaza Times Square - location of current General Service Conference from 1992 to present.

--- In AAHistoryLovers@yahoogroups.com, Bent Christensen <bent_christensen5@...>

wrote:

>

> BENT CHRISTENSEN'S LIST

>

> Hi, I was working on it a while ago. I don't think the list is complete, maybe

we can finish it together?

>

> Place Special note Open for public Location/ State New York

>

> NEW YORK CITY:

>

> 2nd office 1938-40, 30 Vesey Street

> 3rd office 1940-44, 415 Lexington

> 6 years missing

> 4th office 1950-60, 141 East 4th Street

> 5th office 1960-70, 315 East 45th Street

> 6th office 1970-92, 468 Park Avenue South

> 7th office 1992-present, General Services Office & AA Grapevine (Physical Location)

> 475 Riverside Drive

> New York, NY 10115

> 212-870-3400

> <http://www.alcoholics-anonymous.org> Meeting Friday at 11:00 YES New York City

>

> Towns Hospital, 293 Central Park West

> Calvary Church, 21st Street & Park Avenue South Yes

> 30 Rockefeller Plaza. Where Bill met "Uncle Dick" Richardson, conduit to John

D. Rockefeller. Yes

>

> 1335 Avenue of the Americas, New York Hilton, Site of the Bill W. dinner,

put

on every year by the New York Intergroup since 1945. Yes

>

> Madison Avenue & 44th Street, Roosevelt Hotel, Site of over 35 General Service

Conferences. Yes

> Seventh Avenue & 56th Street, Park Omni, Site of General Service Conferences.

Yes

>

> 38 Livingston Street, Brooklyn, Lois & Bill's home when they were financially

rich. No

> 182 Clinton Street, Brooklyn, Lois & Bills home where Ebby carried the message

to Bill No

>

> CLOSE TO NEW YORK CITY:

>

> Stepping Stones Foundation

> P.O. Box 452

> Bedford Hills, NY 10507

> 914-232-4822

> <http://www.steppingstones.org> *YES

>

> 1st office, 17 Williams Street, Newark, (ask Merton if it still exist) 22 kilometers East of Manhattan 22 mins drive

>

> NEAR NEW YORK:

>

> Ebby's grave, Albany Rural Cemetery,

> Cemetery Avenue

> Menands, NY 12204, 249.45 kilometers north of New York

> 2 hours 49 mins drive Yes

>

> Silkworth's grave, Glenwood Cemetery, Monmouth Pkwy.

> West Long Branch, NJ 84.65 km south of New York,

> 1 hour 4 mins drive Yes

>

> BOSTON:

>

> 115 Newbury St., at the Jacoby Club quarters where the first AA meetings in Boston were held and by whom the early AA in Boston were strongly influenced, 333.30 km north of Manhattan 3 hours 52 mins drive

> Richmond Walker who wrote "Twenty-Four Hours a Day" which was the second most

read book in early AA lived and got sober in Boston in 1942

>

> VERMONT:

>

> The Wilson House

> P.O. Box 46

> East Dorset, 05253

> 802-362-5524

> <http://www.wilsonhouse.org> *YES

- >
- > Dr. Bob's Birth House in St Johnsbury, Vermont
- >
- > Bill & Lois grave
- >
- > MINNESOTA:
- >
- > 2218 First Avenue South, the worlds oldest Alano Club that's in operation today and the place where Ed Webster in May 1942 started the earliest known example of formal A.A. beginners classes. Yes
- >
- > 6301 Penn Ave S, the Nicollet Group founded by Barry C. the first sober AA member in Minneapolis and Ed Webster the author of "The Little Red Book".
- >
- > The group was based mostly on Dr. Bob's views and is still operating much like the way they did in the 40ties.
- >
- > AKRON:
- >
- > 1. Akron A.A. Archives. Yes
- > 2. St. Thomas Hospital (Yes)
- > 3. Dr. Bob's Office - Society Bank Bldg. No
- > 4. Mayflower Hotel (Yes)
- > 5. Kistler's Donuts (now S.K.) Doesn't exist anymore
- > 6. Dr. Bob's Grave (across from 230 Aqueduct) Yes
- > 7. King School - former site of first A.A. group No
- > 8. Rev. Tunk's Rectory - at Casterton & Edgerton Rds No
- > 9. T. Henry & Clarace Williams' Home - 676 Palisades No
- > 10. Seiberling Gatehouse - Garman Rd. & Portage Path Yes
- > 11. Portage Country Club
- > 12. Dr. Bob's House, 855 Ardmore Avenue, Akron, Ohio 44302, phone 330-864-1935, email <http://www.drbobshome.org> Yes
- > 13. King School Group - AA group #1, now meeting at First United Church of Christ - Wed., 8 PM closed speaker meeting Yes
- >
- > CLEVELAND:
- >
- > Cleveland central Office YES
- > 2345 Stillman Road, Cleveland Heights -- Albert "Abby" Golricks home where the first meeting was held. (Maybe it doesn't exist anymore.)
- >
- > PHILADELPHIA:
- >
- > Intergroup Office - Good but not great archive YES
- >
- > NASHVILLE, TENNESSEE:
- >
- > The Upper Room headquarters,
- > 1908 Grand Avenue, Nashville, Tennessee 37212
- >
- > _____
- >
- > *YES = Open by appointment

recovering
in the non-story section of the Big Book; recovered is the overwhelming
usage.

AA's critics say, "You will never recover in Alcoholics Anonymous and AA's
will
tell you so themselves; they describe themselves as always recovering -
never
recovered." I don't believe in posthumous recovery.

Chapter Five in the Big Book says, "Those who do not recover ..." Which
implies
that some of us do!

What sort of message is, you will never recover, to the newcomer?

I know I have recovered from "a seemingly hopeless condition of mind and
body".
I have been "granted a perfect release from alcoholism" (12+12, Step Six).

But I'm with Bill Swegan on this - why make a federal case of it? I
introduce
myself at meetings as an alcoholic, plain and simple. Let's leave the
nit-picking to the anally retentive.

- - - -

From: "Sherry C. Hartsell" <hartsell@etex.net>
(hartsell at etex.net)

"We are more than 100 Men and Women who have RECOVERED from a seemingly
hopeless
state of mind and body."

The RECOVERED State comes about "as THE result of these steps" (Step 12)
If/when
one applies the principles to all ones affairs, those actions on our part
result
in an "altered state of being" , in my experience, it is only THEN, that one
can
honestly speak of themselves as "recovered"; which certainly does not imply
that
one is CURED..

Respectfully,

Sherry C.H., dos 12-28-67, by God's
grace and because AA works

- - - -

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

It seems like they referred to themselves as recovering alcoholics or
recovered

lower floor, lest I suddenly leap. A doctor came with a heavy sedative. next day found me drinking both gin and sedative. This combination soon landed me on the rocks. People feared for my sanity.

- - - -

Big Book p. 22

As matters grow worse, he begins to use a combination of high-powered sedative and liquor to quiet his nerves so he can go to work. Then comes the day when he simply cannot make it and gets drunk all over again. Perhaps he goes to a doctor who gives him morphine or some sedative with which to taper off. Then he begins to appear at hospitals and sanitariums.

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<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1614>

Dr. Bob's Last Drink

In the video Bill's Own Story, Bill says he gave Dr Bob a beer and a "goofball" [a barbiturate] on the morning of the surgery. The same information is repeated in Pass It On, pgs 147-149.

- - - -

AAHistoryLovers Message 1973

In the year 1945: Bill W was called by Barry L (who would later author Living Sober) from the 41st St clubhouse. Bill persuaded the group to take in a black man who was an ex-convict with bleach-blond hair, wearing women's clothing and makeup. The man also admitted to being a "dope fiend." When asked what to do about it, Bill posed the question, "did you say he was a drunk?" When answered, "yes" Bill replied, "well I think that's all we can ask."

- - - -

Ralph Pfau (Father John Doe), the author of the Golden Books, was one of the four most-published AA authors during the early AA period. He was both an alcoholic and a drug addict. See his autobiography: Ralph Pfau and Al Hirshberg. Prodigal Shepherd. Indianapolis, Indiana: SMT Guild, orig. pub. 1958, now available from Hazelden.

- - - -

Also read the classic work, which has to be read before anything else:
William L. White, *Slaying the Dragon: The History of Addiction Treatment and Recovery in America* (Bloomington, Illinois: Chestnut Health Systems and Lighthouse Institute, 1998).

- - - -

When early AA members talked about using "sedatives," this meant opium compounds like laudanum, paregoric, morphine, codeine, etc. Also barbiturates and bromides (some of the more powerful bromides could produce LSD like hallucinations). Cocaine dissolved in wine was also widely sold in the U.S. as a patent medicine.

What kind of history do we have on Dr. Bob and Bill W. and their opinion on addicts in A.A.? What is the difference between an alcoholic vs and addict from the keepers of truth ? I saw a article on the news this week that California has recognized that they don't have a illegal limit for pot smokers on prescriptions?
Â
So the alcoholic has always been the victim of Madison avenue advertising and marketing. New bottles, new flavors, new generations of drinkers. Status symbol for drinking the "good" stuff, etc. We also romance a drink, like the way a good Martini is presented at the table. But the law has an extremely accurate metric to generate revenue and get "drunks" off the street. I know it is an arbitrary number (.08), but the state is now struggling with how do you measure pot consumed? And what metric legally defines you as stoned? But the dopers have no romance. There is nothing sexy, provacitive, sensual, or classy about a needle in the arm of popping pills.
Â
I ask all this because I see that people who voluntarily come into A.A. and are not addicts, tend to get and stay sober. Where as the addict really has nothing to contribute to our Experience, Strength, and Hope if the addict only talks about "outside issues," everybody is so PC today that nobody (but me) would tell them to go to N.A. Please tell me we are not allowing this for a buck in the basket?Â
Â
I would love to see a history time line of events that made A.A. Letting druggies into the program would certainly be a key milestone!
Â

we have written a book which we believe to be spiritual as well as moral."

Joe and Charlie would always point out from this point on, the Big Book talks about a solution rather than the problem.

Hope this helps

Charles from Wisconsin

- - - -

From: Dov W <dovwcom@gmail.com>
(dovwcom at gmail.com)

AA, as a fellowship, has a primary purpose.

"Our primary purpose is to stay sober and help other alcoholics to achieve sobriety"

AA Preamble

AA groups have a primary purpose.

"Each group has but one primary purpose—to carry its message to the alcoholic who still suffers".

AA Tradition Six

But what about individual AA members? Is AA's primary purpose necessarily the single and sole goal of AAs?

The Twelve and Twelve suggests that it is not.

"Only Step One, where we made the 100 percent admission we were powerless over alcohol, can be practiced with absolute perfection. The remaining eleven Steps state perfect ideals. They are ***goals toward which we look***, and the measuring sticks by which we estimate our progress".

Twelve and Twelve, Step Six.

According to Bill, individual AAs have at least 11 goals in addition to the First Step, 10 of which are not directly referred to in AA's primary purpose. At least 2 of these goals can reasonably be interpreted as "establishing a relationship with a higher power":

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

11. Sought through prayer and meditation to improve our conscious contact with God *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.
and the last of these goals can reasonably be interpreted as stating in the context of the rest of the Big Book text that this relationship with a higher power will be therapeutic,

12. 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.

On an individual level AA's Big Book has this to say of the AA who, on an individual level, has a single goal,

"We feel a man is unthinking when he says that sobriety is enough".
Big Book p.82

- - - -

From: Eric <lessspamplease@yahoo.com>
(lessspamplease at yahoo.com)

"Having had a spiritual awakening as the result of these steps"

- - - -

From: Kimball ROWE <roweke@msn.com>
(roweke at msn.com)

I've never seen it written that AA has a single purpose. Primary, but not singular. The group has a single (sole) purpose. The Big Book has several stated purposes, however, one of them is considered the main purpose.

AA has a primary purpose (not sole purpose) staying sober and helping others to achieve sobriety. (preamble)
AA group has a primary purpose, to carry the message to the alcoholic who still suffers. (traditions)
AA group also has a sole purpose, to stay sober through the practice and teaching of the 12 steps (Bill W, Grapevine and the pamphlet "Problems Other than Alcohol")

The Big Book purposes:

- # To show other alcoholics precisely how we have recovered (xiii)
- # To provide detailed and specific answers to questions about recovery (20)
- # To enable the reader to find a Power greater than themselves which will solve their problem (45)
- # To provide clear cut directions on how to recover (29)

"the goal of the steps is to establish a relationship with a higher power which then heals us" is a fair statement when you review the four purposes of the Big Book. I suppose it could have also been written as follows:

- # clear cut directions (steps, 29)
- # enable you to find a Power greater than yourself (relationship, 45)
- # which will solve your problem (heal, 45)

- - - -

From: "Charlie Parker" <charlieparker@prodigy.net>
(charlieparker at prodigy.net)

Let's not confuse our Primary Purpose as our Sole Purpose. The big book is clear that physical sobriety is not our goal. Page 19 contains a shocking statement to one who thinks that sobriety is enough when it states that "We feel that the elimination of our drinking is but a beginning. A much more important demonstration of our principles lies before us in our respective homes, occupations, and affairs."

This quote from pages 49 and 50 speaks pretty clearly to the topic as well "Here are thousands of men and women, worldly indeed. They flatly declare that since they have come to believe in a Power greater than themselves, to take a certain attitude toward that Power, and to do certain simple things, there has been a revolutionary change in their way of living and thinking. In the face of collapse and despair, in the face of the total failure of their human resources, they found that a new power, peace, happiness, and sense of direction flowed into them. This happened soon after they wholeheartedly met a few simple requirements. Once confused and baffled by the seeming futility of existence, they show the underlying reasons why they were making heavy going of life. Leaving aside the drink question, they tell why living was so unsatisfactory. They show how the change came over them. When many hundreds of people are able to say that the consciousness of the Presence of God is today the most important fact of their lives, they present a powerful reason why one should have faith.

Notice that the emphasis is on the "Consciousness" of the presence of God.

Much different than a simple belief. It is part of our daily thinking and decision making.

Beyond human aid, Charlie P
3-22-1985

- - - -

Directed to Charlie Parker from: Jon Markle <jon.markle@mac.com>
(jon.markle at mac.com)

This is not the place to carry on the argument. But, I will say that your answer does NOT in any way set aside my question. It simply pulls out some passages to *imply* your goal.

I still maintain that in all our literature, the one fact of our existence, of AA, is that we can get sober. Without that we are nothing more than some other religious organization with no more help for the alcoholic than before AA came into the basement rooms of those same churches.

In this matter, our "primary purpose" is the same as what our sole purpose is. When subverted to any other, there is no AA.

no paid professional workers. It enjoys the goodwill and often the warm endorsement of many medical and scientific groups -- no mean achievement in itself for any organization run entirely by layman.

Historians may one day point to Alcoholics Anonymous as a society which did far

more than a considerable measure of success with alcoholism and its stigma; they

may recognize Alcoholics Anonymous to have been a great venture in social pioneering which forged a new instrument for social action; a new therapy based

on the kinship of common suffering, one having a vast potential for the myriad

other ills of mankind.

Signed: __W.S. Shepard __President
The American Public Health Association

Signed: Ernest L Stebbins ____ Chairman
The Lasker Awards Committee of the
American Public Health Association

=====

The same text can be found in the program from this event. I have photos of this parchment and the actual program if any one is interested email me and I

will be glad to send you photos. Please put "LASKER" in the subject field
Thanks

Charles from Wisconsin
E-MAIL ME AT: <cpknapp@yahoo.com>
(cpknapp at yahoo.com)

- - - -

From: Kimball ROWE <roweke@msn.com>
(roweke at msn.com)

For a photo of it see:
http://www.aa.org/bigbookonline/en_laskeraward_high.cfm

- - - -

From: "ricktompkins" <ricktompkins@comcast.net>
(ricktompkins at comcast.net)

The "Winged Victory at Samothrace" miniature is the form of the Lasker Award, and it's given out every year as the same statuette you'll see in the AA Archives at GSO.

Check out the Foundation website to see the 'replicas,' they are still very beautiful.

I believe that the original (2500 years old?) 8 foot tall statue is in Paris
at
the

Louvre Museum.

My question to the Group, does anyone have the full text of the 1951 Lasker Award to Alcoholics Anonymous?

The Seattle Intergroup Archives does have a press proof of the scroll and the Big Book has only excerpts from the text.

It was my misfortune not to have copied it word-for-word the last time I read it years ago.

Rick, Illinois

- - - -

From: "rsmith77379" <kk500@comcast.net>
(kk500 at comcast.net)

Yes there are. At least until recently we had one hanging in the AA Intergroup office in Houston.

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+++Message 7551. Re: Clarence Snyder, Going Through Steps
From: Michael Gwartz 7/28/2011 3:38:00 PM

=====

My sponsor is Mitchell K. I sent him a copy of the recent post about Clarence.
We have talked many times on this subject. I asked him and got the true facts. I have handed out reprints of "How Clarence Worked the Steps." For those of you new to AA History, remember that Clarence's sponsor was Dr. Bob. Please read Clarence's story "The Home Brewmeister" and Mitchell's excellent work "How it Worked - The Story of Clarence Snyder and How AA Came to Cleveland."

The following is a copy of an e-mail that Mitchell K sent to me on the recent post on AAHL. It is First Hand information. It should answer the question posted and perhaps spawn some new ones.

Shakey Mike Gwartz

=====
MITCHELL K's e-mail which he sent to Shakey Mike:
=====

The origins of the "Going Through The Steps Pamphlet." The authorship of this pamphlet has been attributed to Clarence Snyder for many years. Clarence's

devotees swear, as God fearing Christians that Clarence wrote it despite knowing the truth and ignoring the truth.

When Clarence took me through the Steps during the weekend of April 4, 1981 it happened so fast that I really didn't think I remembered much. Clarence directed me to work with others as he had worked with me. Soon after he and Grace went home, I began jotting down notes about what the process was. I called him, we spoke and he reviewed my notes over the phone. After several days I was finished writing it all down and adding my comments to enhance and explain the process so as not to have it watered down in any way. Clarence agreed with my comments and the finished text. He asked me to send him a copy of my typewritten format for him to have.

The format was a reminder for me to remember what had transpired while going through the steps as I had remembered it. It was to be passed on to those I took through the steps so that the process wouldn't be watered down. It was a helpful hint for those doing the work with others. It was never meant to be a pamphlet, published and never meant to be used to mislead people into thinking Clarence actually authored it.

When the pamphlet came out I called Clarence's devotees and explained the history of the typewritten pages. I told them how and why they were written. Yet, they told me that Clarence had written it and that I lied and that they were going to continue to publish it as is. There are several people, still sober today who were recipients of the original typewritten document given to them by me after I took them through the steps. Several people who also helped me with the original typing from my notes.

That being said, I feel as if I have to clear the air in a short format here. Prior to meeting Grace in 1969 and marrying her in 1971, Clarence, though a Christian was not as fervent an evangelical Christian as he became under Grace's influence. Over the past several years I have been comparing notes, documents, recordings pre- and post-Grace. I have spoken to many people who were sponsored by Clarence before he met Grace. I have compared the retreats I put on with him, the Camp Monroe Retreats and other early retreats and their formats and content with those which began transforming into Christian Evangelical Retreats rather than AA Retreats post-Grace. After Clarence passed on, Grace's influence completely took over and the entire format, intent and content of the retreats changed. What once was an Alcoholics Anonymous focus became something totally different.

Individual sponsorship in taking people through the steps became mass group experiences. What Clarence believed in and practiced was irreparably changed and despite knowing it had changed, it is advertised as being done the way Clarence did it.

I am working on writing the true story of the different Clarence Snyder personalities. The real AA pioneer who loved and believed in the 12 Steps and what AA stood for and the one who was influenced in later years into something totally different. I am using original documents, interviews, recordings of entire actual retreats wherever available pre and post 1970 and recollections of those who knew Clarence before he changed from AA Pioneer into Christian Evangelist.

I am certainly not anti-Christian. What I am against is people trying to pass off something that is a lie in the name of Christianity. Trying to depict the accomplishments of the man from 1938 until 1970 as being with the same intent as from 1970 on. It will be shown that there was indeed a transformation after he met Grace and her influence changed the course of how Clarence presented things. As the years went on, the intent and content changed even more radically.

When we did the retreats in New York together, the so-called "Prayer and Praise" section was announced by Clarence after the retreat was officially closed. That was to keep the religious part separate from the AA part. Eventually, the entire retreats put on in Florida, New Jersey and other parts of the country became totally Prayer and Praise and AA became secondary to saving souls. Grace even said that the main purpose of the retreats was to save souls. Clarence always told me that saving souls was important but we have to get them sober first ."

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Again, What is posted above was written by my sponsor Mitchell K. It is first hand information and that is what we look for when discussing history. History needs to be factual. If anyone has tapes of Clarence before 1970 please let me know so that I can get a copy of it if we don't already have it.

Yours in Service,
Shakey Mike Gwartz
Phila PA USA
See you in Helena, Montana

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THE FULL TEXT OF THE so-called "Going Through the Steps by Clarence Snyder" pamphlet is as follows:
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"Going Through The Steps" by Clarence Snyder
AAHistoryBuffs Message #1031
May 2, 2002
"Lash, William (Bill)" <wlash@...>
<http://groups.yahoo.com/group/aahistorybuffs/message/1031?source=1&var=1>

Going Through The Steps By Clarence Snyder

Before beginning the steps the sponsor must first qualify the person who has requested to follow the path. Find out if they really are alcoholic and, just as important, if YOU feel that they willing and ready to go to any lengths to change their lives and not drink forever. (Page 142, Big Book: "Will he take every necessary step, submit to anything to get well, to stop drinking forever?")

Ask your prospect 3 qualifying questions:

- (1) Do you think you have a drinking problem?
- (2) Do you want to do anything about the problem?
- (3) What are you willing to do about it?

If you get the answers: (1) yes, (2) yes, and (3) anything, and you feel that the person is ready to follow directions without question, you both are ready to continue all the way.

If you feel that they are not ready, tell them so and go on to the next person. (Page 96, Big Book: "To spend too much time on any one situation is to deny some other alcoholic an opportunity to live and be happy.") The program and your own recovery are not dependent upon winning friends and influencing people.

If you feel that they are ready, then you start. There are five phases to the

Steps:

1. STEP 1: ADMISSION,
2. STEPS 2 and 3: SUBMISSION,
3. STEPS 4, 5, 6, and 7: CONFESSION,
4. STEPS 8 and 9: RESTITUTION,
5. STEPS 10, 11 and 12: THE LIVING STEPS, CONSTRUCTION AND MAINTENANCE

STEP ONE: Who's boss -- them or the alcohol? (The above qualification should pretty much answer the first half of the step)...That our lives had become unmanageable, not only our drinking -- all phases of our existence were and are unmanageable. It stands to reason that if we can't manage our lives and we are acting in a manner that is not very sane (unmanageability is not sane living) then we have to take...

STEP TWO: Come to believe that a power GREATER than ourselves, something other than us can manage our lives. A power that can bring sanity back to the way we live. Who are we to believe that WE are the greatest? When we did Step 1, we admitted that we couldn't manage our own lives. When we took Step 2, we said

that someone greater than us could manage us and restore us. We needed new to have a new manager, a living, loving God.

STEP THREE: We made the decision that we needed to come under new management since our own management got us nowhere. So we turn our wills and lives over to the care of our new manager -- Jesus. He will take care of us and manage our lives since we admitted in Step 1 that our lives were unmanageable, and in Step 2, that He could restore us to a manageable state and sanity. At this point both of you get down on your knees... Both on knees, the sponsor says: "Jesus, this is ____ (name) ____, he is coming to You in all humility to ask You to guide and direct him. ____ (name) ____ realizes that his life is messed up and unmanageable. ____ (name) ____ is coming to You Lord in all humility to ask to be one of your children -- to work for you, to serve and dedicate his life to You and to turn his will and life over that he may be an instrument of Your love. Person repeats after sponsor: "Lord, I ask that You guide and direct me, and that I have decided to turn my will and life over to You. To serve You and dedicate my life to You. I ask all this in the name of Jesus Christ. I thank you Lord; I believe that if I ask this in prayer, I shall receive what I have asked for. Thank you Jesus. Amen."

Now that we have gone under new management, we believe what it says in the Big Book at the end of the Steps in How It Works:
A: We were alcoholic and could not manage our own lives,
B: No human power could RELIEVE our alcoholism,
C: GOD COULD AND WOULD IF HE WERE SOUGHT!!!!
Then we have to take an inventory.

STEP FOUR: Take a searching and fearless moral inventory. We must find out what we've got, what we need to get rid of, and what we need to acquire. There are 20 character defects to ask about -- the individual wrongs are not necessary to go over, just the defects that caused them. Going over the questions, you ask that the person be honest and admit his defects to himself, to you, and to God (where two or more are gathered in His name, there shall He be.) By admitting, the person also takes.

STEP FIVE: The inventory is of our defects, not our incidents. Here are the defects:
1 Resentment, Anger

- 2 Fear, Cowardice
- 3 Self pity
- 4 Self justification
- 5 Self importance, Egotism
- 6 Self condemnation, Guilt
- 7 Lying, Evasiveness, Dishonesty
- 8 Impatience
- 9 Hate
- 10 False pride, Phoniness, Denial
- 11 Jealousy
- 12 Envy
- 13 Laziness
- 14 Procrastination
- 15 Insincerity
- 16 Negative Thinking
- 17 Immoral thinking
- 18 Perfectionism, Intolerance
- 19 Criticizing, Loose Talk, Gossip
- 20 Greed

Now that you've admitted these defects, ask, "Don't you want to get rid of them?" These same defects caused your life to be unmanageable. How can you ask God to get rid of the THINGS you did in your past? YOU CAN'T!! You can ask to get rid of the defects, which caused you to act in the manner you did by taking...

STEP SIX: You were ENTIRELY ready (not almost, not just about, not partially) to have God remove ALL (not some) of these defects. He cannot remove things that have already happened. You are ready to get rid of ALL of them, even the ones that are fun. REMEMBER, YOU TURNED YOUR WILL AND LIFE OVER TO GOD IN STEP THREE. Now comes...

STEP SEVEN: On your knees you ask that these defects be removed, these shortcomings listed in your inventory... Both on knees, the sponsor says: "Lord, here is your child, ___(name)__. He is coming to you in all humility to humbly ask your forgiveness, believing that anything he asks in prayer, he humbly shall receive. Person repeats after sponsor: "I, ___(name)__, humbly ask you oh Lord, to remove my shortcomings and forgive me, my sins and trespasses, and ask in all humility that you will remove my defects and shortcomings because I am one of your children and I truly believe. Thank you Jesus, Amen." Sponsor: "Your sins are removed in the name of the Father, the Son, and the Holy Spirit." Both: "Thank you Jesus, Amen."

STEP EIGHT: You make a list of all persons you have harmed, starting with yourself, family, friends, employers, employees, etc. If the person was involved

in the occult, God's forgiveness must be asked. We discuss briefly this list,

and ask if they are willing to make restitution and amends. (Since the sponsor

is boss - you really don't ask... it is assumed.) Then restitution is made to all

as soon as possible, except in certain instances where it is turned over to God.

They will have done STEP NINE: by making restitution. After doing these 9 steps,

your slate is wiped clean. You are reborn as it says in the Big Book on page 63,

"We were reborn." II Corinthians 5:17 says, "Therefore if any man is in Christ,

he is a new creature: the old things are passed away; behold, all things are made new!

STEP TEN: We continued to take personal inventory every night: did you harm anyone, have you done something wrong? Do you deserve a gold star or a black mark? You ask forgiveness honestly, and all is forgiven by the Lord -- clean slate. When you are wrong, promptly admit it. When you don't, use the inventory

at night to do so. Deal with your life by the four absolutes: ABSOLUTE LOVE, ABSOLUTE HONESTY, ABSOLUTE UNSELFISHNESS, and ABSOLUTE PURITY. Did you act out

of Love? Were you honest? Were you unselfish? Were your motives pure? All things

must be based on these four things...

STEP ELEVEN: Prayer is talking to God -- meditation is listening to Him.

Pray,

go to church, read the bible, read the Big Book. Get to know the Word of God so

that you will understand it when you meditate. Thy will, not mine, be done!!!!

STEP TWELVE: A spiritual awakening is THE RESULT of working, doing, and LIVING,

ALL of the 12 Steps! Then you have this message to carry to others. There is no

message unless you have done the first 9 Steps and are living the last three.

You can't give what you don't have. You must practice these principles in ALL

your affairs.

Now it is your responsibility to give this message to others as you have received it. Not changed, watered down, or how others may want it in their lives. If they want what you have, they must do what you did. It is now your legacy to hand down, AS IT WAS GIVEN TO YOU -- NO OTHER WAY!!!! It is recommended that two people work with the newcomer through the steps

<http://www.blackburn.edu/currentstudents/CounselingServicesDocuments/EPProblemso>\

\

therthanAlcohol.html [24]

Hopefully this provides some answers for you.

Jim

- - - -

From: "planternva2000" <planternva2000@yahoo.com>
(planternva2000 at yahoo.com)

First off, there is a difference in occasional use of a drug and addiction,
just
like there is a difference in social drinking and alcoholism.
Read the anecdote that begins, "On the AA calendar it was Year Two" on page
141
of the 12&12.
Then read the pamphlet, "Problems other than Alcohol" or the grapevine
article
reprinted on page 222, "Language of the Heart."

Jim S.

- - - -

From: "Dov" <dovwcom@gmail.com>
(dovwcom at gmail.com)

"Where as the addict really has nothing to contribute to our Experience,
Strength, and Hope if the addict only talks about "outside issues,"
everybody is
so PC today that nobody (but me) would tell them to go to N.A. Please tell
me we
are not allowing this for a buck in the basket?"

I assume, firstly, that you mean the non-alcoholic addict and secondly, your
complaint is about dilution of AA.

Bill addressed the issue of drug addiction, and drug addicts attending AA in
a
Grapevine article reprinted in AA pamphlet (P-35) "Problems other than
Alcohol",
drawing a clear distinction between the alcoholic addict and the
non-alcoholic
addict. Here is an excerpt of what he wrote of the latter,

"I see no way of making nonalcoholic addicts into AA members. Experience
says
loudly that we can admit no exceptions, even though drug users and
alcoholics

happen to be first cousins of a sort. If we persist in trying this, I'm afraid it will be hard on the drug user himself, as well as on AA"

In practice real life is more complex than the theory as the ESH of one NA member in March 1986 in the Grapevine suggests as quoted in this Group <http://health.groups.yahoo.com/group/AAHistoryLovers/message/7223>

"I am a drug addict who came to AA in 1978 looking for help. When the suggestion that I go to AA to address my drug problem was first put to me I was puzzled. "My problem is this other drug. Why would I go to AA?" It was explained to me that AA is what works, and no one could kick me out. No one has the authority to do that. "Just substitute alcohol for your drug," I was told, "and it will work."

I did that. I went to AA for a period of about four years. I learned the "passwords" that would not offend the oldtimers, and I made a place for myself in your Fellowship. I was also introduced to Narcotics Anonymous from the very beginning, but in 1978 NA had very little literature, no old-timers locally to serve as sponsors, no network of services for its groups. I went to that NA meeting to identify more fully and share more fully, and I went to AA for the substance of recovery. Those were the realities of being a recovering drug addict in the upper Midwest in the late seventies.

As I stayed around and observed both Fellowships closely, I could not miss the great dilemma that was brewing about us addicts in AA. I did not take this problem personally, because I read the words of Bill W. and they made sense. The primary purpose of every AA group is to carry its message to the alcoholic who still suffers. As AA groups try to carry their message to anyone else, that atmosphere of identification for the alcoholic is weakened. If an alcoholic walks into an AA meeting and encounters a discussion among junkies, gamblers, overeaters, or whatever, that alcoholic may just miss his shot at the miracle. I slowly became more and more aware that I was the outsider in AA; that old-timer who got irritated when I shared about my drug use was on his home ground, and I was straining his Traditions. It has been a tough issue for us all.

But what were the AA people to do in 1978? Throw us out? Even if that were possible in AA, who had the heart? "What would the Master do?" it says in the "Twelve and Twelve." Where would we go? Most of our NA groups were not part

of a worldwide structure that could sustain us in recovery. In many places, the compromise measure seems to have been to just overlook the issue as best as we could and go on about our recovery. And the wisdom of the co-founder has been borne out again. Many AA groups have become a mix of alcoholics and people addicted to other drugs, and many of those NA groups' growth has been stunted.

They were not seriously regarded as part of a separate Fellowship capable of sustaining recovery. The service of recovering addicts went into AA services. As addicts got some time in recovery, they became AA sponsors. The texture of the AA community was slowly drifting from a clear atmosphere of identification for the alcoholic, and the texture of those isolated NA groups was remaining pretty static.

With the eighties came a vast change in that scenario. More and more recovering addicts began to turn our attention to the developing Fellowship of NA. We got busy writing literature, developing our services at every level, refining our own thinking and language for our own principles of recovery. We had learned so much from our forerunners in AA, and now we were breaking some new ground.

It has been an exciting period of new hope for the addict who still suffers. And ironically, maybe it is an exciting period of renewed hope for the alcoholic who still suffers too. By going exclusively to NA, doing my service in NA, growing in my understanding of the NA message, I have left the AA groups just a little freer to focus on their own primary purpose. That is not personal. It's sound principle.

Today NA is thriving. We have our own basic text, and we're in the later stages of producing a book on our Steps and Traditions. We are experiencing the kind of booming growth that AA experienced in the forties. Our world services are coming together in a way that can only be attributed to a loving God, expressing himself in our group conscience. It has been a time of the joy and pain of rapid growth for us, and we expect this growth rate to continue for some time to come.

I guess I'm really saying a number of things. First, thank you AA, for your wisdom in taking the stand that you can best help the addict not by allowing us to become members, but by offering us the model of your program and inspiring us to build our own. Even though the realities of life have sometimes forced us all to compromise, your Conference and your written word never lost perspective. That vision is now bearing fruit. I also want to assure you that strong, stable, long-term recovery is available today in NA, so the days of worrying that addicts are just being kicked out into the street are over. Many addicts are pointed in our direction by AA groups adhering to their own primary purpose. A fast friendship, based on "cooperation, not affiliation," is cropping up between us everywhere.

It goes without saying that these words are one member's views -- I do not speak for my Fellowship any more than these other articles speak for yours. But let's all look at these issues now from the vantage point of our best spiritual vision of the future. The time for coming to rest on this issue is finally at hand".

- - - -

From: Sober186@aol.com (Sober186 at aol.com)

Dougbert,

Addicts Versis Alcoholics? Where is that from? Please cite the source for such a division in anything printed by world service.

Anyone is welcome to attend open AA meetings. anyone with a desire to stop drinking may call themselves a member of AA. members of AA may attend any AA meeting.

There are no rules in AA.

There is no AA police force.

Each group may conduct its affairs anyway it wants. There is nothing to stop an AA group from not using the 12 steps and traditions --except perhaps folly.

Love and serve
Jim L. in central Ohio

- - - -

From: "rsmith77379" <kk500@comcast.net>
(kk500 at comcast.net)

I

have found no papers directly connecting our Rowland and Selden Bacon, but I believe the cousins of Leonard Bacon (1887-1954) are worth investigating in this context.

> To: aahistorylovers@yahoogroups.com
 > From: jlobdell54@hotmail.com
 > Date: Tue, 26 Jul 2011 08:54:47 -0400
 > Subject: [AAHistoryLovers] RE: Selden Bacon
 >
 > From Jared Lobdell and Cora Finch
 >
 > -----
 >
 > Shakey Mike Gwartz asked "Is the Selden Bacon of the Rutgers Center of Alcohol Studies, the same Selden Bacon as the one who was the much younger cousin of RH3 (Roland Hazard III)?"
 >
 > -----
 >
 > From "J. Lobdell" <jlobdell54@hotmail.com>
 > (jlobdell54 at hotmail.com)
 >
 > Yes. Selden D Bacon was the cousin of Rowland III and of Leonard Bacon who brought Rowland to Carl Jung. Full material on this is set out in Culture Alcohol and Society Quarterly (Newsletter of the Kirk/CAAS Collections at Brown), Vol. III, no. 5 (October-December 2007), "Rowland H: A Summary Sketch" pp. 7-16, on p. 11. CASQ is available on-line (enter Brown Library CASQ in Google search).

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++++Message 7560. The chicken caught on fire -- the Hank Parkhurst farm
From: Charles Knapp 7/28/2011 5:21:00 PM

=====

Hello again,

I assume at the time of Henry Sr.'s death the chicken farm passed to Henry Jr.
This is probably why the newspaper report the fire as being on Henry Parkhurst Jr's farm.

The source for article is The Hopewell Herald, Wednesday January 27, 1954, Vol 79 No 17 Page 1. Henry Sr's obit is on page 3 in the same edition. You might

be

correct that Henry Sr owned the chicken farm before his death, but I just reported what I found in the newspaper.

If anyone wants a copy of the newspaper email me as cpknapp@yahoo.com

Charles from Wisconsin

Â \$40,000 FIRE ON PARKHURST
FARM LEVELS BUILDINGS
AND EQUIPMENT

PARKHURST, SR. HAD
DIED DAY BEFORE

CHICKEN TOO CLOSE
TO STOVE MAY HAVE
CAUSED BLAZE

An estimated \$40,000 fire Friday night killed 2,500 chickens, leveled a two-story chicken and brooder house and destroyed a large amount of equipment on Henry Parkhurst, Jr. farm at Jacobs Creek.

Firemen from the Union Fire Company in Titusville, the Pennington Fire Company, and the Ewing Township Second Alarmers, fought the blaze for almost two hours before the holocaust was quenched. They theorized that one of the chickens may have caught fire from huddling too close to one of the many kerosene brooder stoves and ignited the entire building.

A passing motorist Henry Kirchner, Titusville, who was driving on the Pennington-Washington Crossing Road toward Pennington with his wife, spotted the crackling building and informed Parkhurst who called the firefighter.

Just 10 minutes before the \$30,000 edifice went up in flames, Parkhurst had been inside making a routine check. His father, Henry Parkhurst, Sr., who died last week and was buried Thursday, had planned to install gas brooders to replace the kerosene type.

> 1981 it happened so fast that I really didn't think I remembered much.
> Clarence directed me to work with others as he had worked with me. Soon after he
> and Grace went home, I began jotting down notes about what the process was.
> I called him, we spoke and he reviewed my notes over the phone. After
> several days I was finished writing it all down and adding my comments to
> enhance and explain the process so as not to have it watered down in any way.
> Clarence agreed with my comments and the finished text. He asked me to send
> him a copy of my typewritten format for him to have.
>
> The format was a reminder for me to remember what had transpired while
> going through the steps as I had remembered it. It was to be passed on to
> those I took through the steps so that the process wouldn't be watered down.
It
> was a helpful hint for those doing the work with others. It was never
> meant to be a pamphlet, published and never meant to be used to mislead people
> into thinking Clarence actually authored it.
>
> When the pamphlet came out I called Clarence's devotees and explained the
> history of the typewritten pages. I told them how and why they were
> written. Yet, they told me that Clarence had written it and that I lied
and
that
> they were going to continue to publish it as is. There are several people,
> still sober today who were recipients of the original typewritten document
> given to them by me after I took them through the steps. Several people
who
> also helped me with the original typing from my notes.
>
> That being said, I feel as if I have to clear the air in a short format
> here. Prior to meeting Grace in 1969 and marrying her in 1971, Clarence,
> though a Christian was not as fervent an evangelical Christian as he
became
> under Grace's influence. Over the past several years I have been comparing
> notes, documents, recordings pre- and post-Grace. I have spoken to many
people
> who were sponsored by Clarence before he met Grace. I have compared the
> retreats I put on with him, the Camp Monroe Retreats and other early
retreats
> and their formats and content with those which began transforming into
> Christian Evangelical Retreats rather than AA Retreats post-Grace. After
> Clarence passed on, Grace's influence completely took over and the entire
format,
> intent and content of the retreats changed. What once was an Alcoholics
> Anonymous focus became something totally different.
>
> Individual sponsorship in taking people through the steps became mass
> group experiences. What Clarence believed in and practiced was irreparably
> changed and despite knowing it had changed, it is advertised as being done

the

> way Clarence did it.

>

> I am working on writing the true story of the different Clarence Snyder personalities. The real AA pioneer who loved and believed in the 12 Steps and

> what AA stood for and the one who was influenced in later years into

> something totally different. I am using original documents, interviews,

> recordings of entire actual retreats wherever available pre and post 1970

and

> recollections of those who knew Clarence before he changed from AA Pioneer into

> Christian Evangelist.

>

> I am certainly not anti-Christian. What I am against is people trying to

> pass off something that is a lie in the name of Christianity. Trying to

> depict the accomplishments of the man from 1938 until 1970 as being with the

> same intent as from 1970 on. It will be shown that there was indeed a

> transformation after he met Grace and her influence changed the course of how

> Clarence presented things. As the years went on, the intent and content changed

> even more radically.

>

> When we did the retreats in New York together, the so-called "Prayer and

> Praise" section was announced by Clarence after the retreat was officially

> closed. That was to keep the religious part separate from the AA part.

> Eventually, the entire retreats put on in Florida, New Jersey and other

parts

of

> the country became totally Prayer and Praise and AA became secondary to

> saving souls. Grace even said that the main purpose of the retreats was to

> save souls. Clarence always told me that saving souls was important but we

> have to get them sober first ."

> =====

>

> Again, What is posted above was written by my sponsor Mitchell K. It

> is first hand information and that is what we look for when discussing

> history. History needs to be factual. If anyone has tapes of Clarence

before

> 1970 please let me know so that I can get a copy of it if we don't already

> have it.

>

> Yours in Service,

> Shakey Mike Gwartz

> Phila PA USA

> See you in Helena, Montana

>

> =====

> 1981 VERSION -- THE FULL TEXT OF THE so-called

> "Going Through the Steps by Clarence Snyder" pamphlet

> WITH PRAYERS TO JESUS

> =====

> "Going Through The Steps" by Clarence Snyder

> AAHistoryBuffs Message #1031
> May 2, 2002
> "Lash, William (Bill)" <wlash@>
> <http://groups.yahoo.com/group/aahistorybuffs/message/1031?source=1&var=1>
>
> Going Through The Steps
> By Clarence Snyder
>
> Before beginning the steps the sponsor must first qualify the person who
has
> requested to follow the path. Find out if they really are alcoholic and,
just
as
> important, if YOU feel that they willing and ready to go to any lengths to
> change their lives and not drink forever. (Page 142, Big Book: "Will he
take
> every necessary step, submit to anything to get well, to stop drinking
> forever?")
>
> Ask your prospect 3 qualifying questions:
> (1) Do you think you have a drinking problem?
> (2) Do you want to do anything about the problem?
> (3) What are you willing to do about it?
>
> If you get the answers: (1) yes, (2) yes, and (3) anything, and you feel
that
> the person is ready to follow directions without question, you both are
ready
to
> continue all the way.
>
> If you feel that they are not ready, tell them so and go on to the next
person.
> (Page 96, Big Book: "To spend too much time on any one situation is to
deny
some
> other alcoholic an opportunity to live and be happy.") The program and
your
own
> recovery are not dependent upon winning friends and influencing people.
>
> If you feel that they are ready, then you start. There are five phases to
the
> Steps:
> 1. STEP 1: ADMISSION,
> 2. STEPS 2 and 3: SUBMISSION,
> 3. STEPS 4, 5, 6, and 7: CONFESSION,
> 4. STEPS 8 and 9: RESTITUTION,
> 5. STEPS 10, 11 and 12: THE LIVING STEPS, CONSTRUCTION AND MAINTENANCE
>
>
> STEP ONE: Who's boss -- them or the alcohol? (The above qualification
should
> pretty much answer the first half of the step)... That our lives had become
> unmanageable, not only our drinking -- all phases of our existence were

and
are
> unmanageable. It stands to reason that if we can't manage our lives and we
are
> acting in a manner that is not very sane (unmanageability is not sane
living)
> then we have to take...
>
> STEP TWO: Come to believe that a power GREATER than ourselves, something
other
> than us can manage our lives. A power that can bring sanity back to the
way we
> live. Who are we to believe that WE are the greatest? When we did Step 1,
we
> admitted that we couldn't manage our own lives. When we took Step 2, we
said
> that someone greater than us could manage us and restore us. We needed new
to
> have a new manager, a living, loving God.
>
> STEP THREE: We made the decision that we needed to come under new
management
> since our own management got us nowhere. So we turn our wills and lives
over
to
> the care of our new manager -- Jesus. He will take care of us and manage
our
> lives since we admitted in Step 1 that our lives were unmanageable, and in
Step
> 2, that He could restore us to a manageable state and sanity. At this
point
both
> of you get down on your knees... Both on knees, the sponsor says: "Jesus,
this
is
> ___(name)___, he is coming to You in all humility to ask You to guide and
> direct him. ___(name)___ realizes that his life is messed up and
> unmanageable. ___(name)___ is coming to You Lord in all humility to
ask to
> be one of your children -- to work for you, to serve and dedicate his life
to
> You and to turn his will and life over that he may be an instrument of
Your
> love. Person repeats after sponsor: "Lord, I ask that You guide and direct
me,
> and that I have decided to turn my will and life over to You. To serve You
and
> dedicate my life to You. I ask all this in the name of Jesus Christ. I
thank
you
> Lord; I believe that if I ask this in prayer, I shall receive what I have
asked
> for. Thank you Jesus. Amen."
>
> Now that we have gone under new management, we believe what it says in the

Big

- > Book at the end of the Steps in How It Works:
- > A: We were alcoholic and could not manage our own lives,
- > B: No human power could RELIEVE our alcoholism,
- > C: GOD COULD AND WOULD IF HE WERE SOUGHT!!!!
- > Then we have to take an inventory.
- >
- > STEP FOUR: Take a searching and fearless moral inventory. We must find out what
- > we've got, what we need to get rid of, and what we need to acquire. There are
- 20
- > character defects to ask about -- the individual wrongs are not necessary to
- go
- > over, just the defects that caused them. Going over the questions, you ask that
- > the person be honest and admit his defects to himself, to you, and to God (where
- > two or more are gathered in His name, there shall He be.) By admitting, the
- > person also takes.
- >
- > STEP FIVE: The inventory is of our defects, not our incidents. Here are the
- > defects:
- > 1 Resentment, Anger
- > 2 Fear, Cowardice
- > 3 Self pity
- > 4 Self justification
- > 5 Self importance, Egotism
- > 6 Self condemnation, Guilt
- > 7 Lying, Evasiveness, Dishonesty
- > 8 Impatience
- > 9 Hate
- > 10 False pride, Phoniness, Denial
- > 11 Jealousy
- > 12 Envy
- > 13 Laziness
- > 14 Procrastination
- > 15 Insincerity
- > 16 Negative Thinking
- > 17 Immoral thinking
- > 18 Perfectionism, Intolerance
- > 19 Criticizing, Loose Talk, Gossip
- > 20 Greed
- >
- > Now that you've admitted these defects, ask, "Don't you want to get rid of
- > them?" These same defects caused your life to be unmanageable. How can you ask
- > God to get rid of the THINGS you did in your past? YOU CAN'T!! You can ask to
- > get rid of the defects, which caused you to act in the manner you did by taking...
- >

- > STEP SIX: You were ENTIRELY ready (not almost, not just about, not partially)
- to
- > have God remove ALL (not some) of these defects. He cannot remove things that
- > have already happened. You are ready to get rid of ALL of them, even the ones
- > that are fun. REMEMBER, YOU TURNED YOUR WILL AND LIFE OVER TO GOD IN STEP THREE.
- > Now comes...
- >
- > STEP SEVEN: On your knees you ask that these defects be removed, these
- > shortcomings listed in your inventory... Both on knees, the sponsor says: "Lord,
- > here is your child, ____ (name) _____. He is coming to you in all humility to humbly
- > ask your forgiveness, believing that anything he asks in prayer, he humbly shall
- > receive. Person repeats after sponsor: "I, ____ (name) ____, humbly ask you oh Lord,
- > to remove my shortcomings and forgive me, my sins and trespasses, and ask in
- all
- > humility that you will remove my defects and shortcomings because I am one of
- > your children and I truly believe. Thank you Jesus, Amen." Sponsor: "Your sins
- > are removed in the name of the Father, the Son, and the Holy Spirit."
- Both:
- > "Thank you Jesus, Amen."
- >
- > STEP EIGHT: You make a list of all persons you have harmed, starting with
- > yourself, family, friends, employers, employees, etc. If the person was involved
- > in the occult, God's forgiveness must be asked. We discuss briefly this list,
- > and ask if they are willing to make restitution and amends. (Since the sponsor
- > is boss - you really don't ask... it is assumed.) Then restitution is made to
- all
- > as soon as possible, except in certain instances where it is turned over to
- God.
- > They will have done STEP NINE: by making restitution. After doing these 9 steps,
- > your slate is wiped clean. You are reborn as it says in the Big Book on page
- 63,
- > "We were reborn." II Corinthians 5:17 says, "Therefore if any man is in Christ,
- > he is a new creature: the old things are passed away; behold, all things are
- are
- > made new!
- >

- > STEP TEN: We continued to take personal inventory every night: did you harm
- > anyone, have you done something wrong? Do you deserve a gold star or a black
- > mark? You ask forgiveness honestly, and all is forgiven by the Lord -- clean
- > slate. When you are wrong, promptly admit it. When you don't, use the inventory
- > at night to do so. Deal with your life by the four absolutes: ABSOLUTE LOVE,
- > ABSOLUTE HONESTY, ABSOLUTE UNSELFISHNESS, and ABSOLUTE PURITY. Did you act out
- > of Love? Were you honest? Were you unselfish? Were your motives pure? All things
- > must be based on these four things...
- >
- > STEP ELEVEN: Prayer is talking to God -- meditation is listening to Him. Pray,
- > go to church, read the bible, read the Big Book. Get to know the Word of God
- so
- > that you will understand it when you meditate. Thy will, not mine, be done!!!!
- >
- > STEP TWELVE: A spiritual awakening is THE RESULT of working, doing, and LIVING,
- > ALL of the 12 Steps! Then you have this message to carry to others. There is
- no
- > message unless you have done the first 9 Steps and are living the last three.
- > You can't give what you don't have. You must practice these principles in ALL
- > your affairs.
- >
- > Now it is your responsibility to give this message to others as you have
- > received it. Not changed, watered down, or how others may want it in their
- > lives. If they want what you have, they must do what you did. It is now your
- > legacy to hand down, AS IT WAS GIVEN TO YOU -- NO OTHER WAY!!!! It is
- > recommended that two people work with the newcomer through the steps whenever
- > possible, so that both may learn as well as give.
- >
- > There is no easier, softer way -- this is it. This is the PROGRAM OF RECOVERY
- as
- > it was in the 1930's in Ohio, as Dr. Bob gave it. You can and DO recover, you
- > don't have to stay sick -- you can and do get WELL!!! This is the solution;
- this
- > is HOW IT WORKS.
- >
- > Don't trudge the Happy Road to Recovery; walk with your head high, knowing

that

> through you, God will help others to RECOVER as you have. May God bless
and be
> with you.

> =====

=====

1972 VERSION -- FULL TEXT OF THE CLARENCE SNYDER
interpretation of the Twelve Steps of A.A.
WITHOUT prayers to Jesus

=====

THE STEPS OF A.A. - AN INTERPRETATION

Written by Clarence H. Snyder, January 1972

<http://silkworth.net/chs/appendix.html>

Appendix E

Alcoholics Anonymous is not a "booze cure" or a psychological means of
controlling one's excessive or obsessive drinking. A.A. is a program, a life
changing program, and, in a great part, we owe our inception as a fellowship
to
our origin in the Oxford Group movement during the mid 1930's.

The Oxford Group was designed as a Life Changing program- and we in A.A.
have
for our own uses and affiliation, modified their program, chiefly by
designing
our twelve step program in a manner that the alcoholic who feels he needs
and
wants a change from what they are experiencing, can comfortably accept and
apply
the program and thereby change their life.

To do so, requires certain attitudes, willingness, and acts on our parts.

We have simplified the program, in the feeling that any alcoholic with an
alcohol problem, can live a life free of the obsession to drink.

Our program of the twelve steps is really accepted in four distinct phases,
as
follows:

- 1) Need (admission)
- 2) Surrender (submission)
- 3) Restitution
- 4) Construction and Maintenance

Phase #1 - Is covered in Step 1- "We admitted we were powerless over
alcohol,
that our lives had become unmanageable" - this step points out phase 1- or
our
own need - there is a need for a change!

Phase #2 - Includes the 2nd through the 7th steps which constitutes the phase of submission.

Step#2 - "We came to believe that a power greater than ourselves could restore us to sanity." Since we could not manage our own lives, of ourselves, we found ourselves to be powerless over alcohol, we were encouraged by the power of example of someone or some others to believe that a power greater than ourselves could restore us to sanity. In this step, we have the "proof of the pudding" before we are asked to eat it!! Others tell us of their experiences and share their deepest feelings with us and those members are alcoholics such as we are, and there they stand, sober, clean-eyed, useful, confident and with a certain radiance we envy and really want for ourselves. So, we WANT to believe it! Of course, some persons could conceivably be a bit more startled at first by the reference to "being restored to sanity," but most of us finally conclude that in hearing of some of the experiences our new friends had during their drinking careers were anything but the actions of a rational person, and when we reflect upon our own actions and deeds prior to our own introduction to A.A., it is not difficult to recognize that we too, were pretty well out in left field also! In fact, most of us are happy in the feeling that we were not really responsible for many of our past unpleasant and embarrassing situations and frankly, this step does much to relieve our feelings of guilt and self-condemnation.

Step #3 - "We made a decision to turn our will and our lives over to the care of God..."

Now here is the step which separates the men from the boys (or the women from the girls) - this is the step which tells the story as to whether we are going to be in A.A., or around A.A. Yes, we can attend meetings, visit the clubs, attend the social functions, but, unless we really take step #3, we are continuing to make up our own program. Since our entire program is based upon dependence upon God and our lives are to be directed by Him! So, here we are, making a decision which in itself is quite an accomplishment for the alcoholic, since they are one of the most indecisive creatures in society, due to their incapacity to manage their own life due to their obsession- But- to make a

decision to turn our life and our will over to the care of God- this creature in the far blue yonder, whom we have little acquaintance with and probably much fear of, this is really asking very, very much of an alcoholic! Rest assured, that if they are not ready, if they have not reached their "bottom" or extremity, and if they are not really "hurting more than they ever have," they are not about to take step #3. So - they go pretty much on their own as usual, except that they do have the advantage of better company than they had been associating with and this in time, could really foul up any type of drinking life they may have in the future! Another important feature enters here, in that they know now that there is a way out of their dilemma and this is bound to "work" on them as time goes on, if they have any pride at all in themselves! At this point - their biggest problem is to overcome FEAR and "Let go and let God."

Step #4 - "Made a searching and fearless Moral inventory of ourselves."

This is a step which should be taken with the assistance of a sponsor, or counselor who is well experienced in this changed life - due to the capacity of the alcoholic to find justification for about anything - a sponsor can bring up through sharing - many various moral weaknesses which need attention in their life and can smooth the way for the alcoholic to examine them in a frank fashion. The next step suggests that someone is helping with step #4 - since it reads as follows:

Step #5 - "Admitted to God, to ourselves, and to another human being, the exact NATURE of our wrongs."

We put ourselves on record and leave no options nor reservations! Note that it states, NATURE of our wrongs- not the wrongs themselves! We are not required to narrate details of our many indiscretions. Many of them we don't even remember, nor are conscious of. This is not a laundry for dirty linen, this is recognition of character defects which need elimination or adjustments!

Step #6 - "Were entirely ready to have God remove ALL these defects of character."

This step allows for no reservations. The alcoholic, being an extremist must go the whole route. We are not a bit ready, or about to be ready, but entirely ready to have God, not us, remove ALL these defects of character, (the

interesting ones as well as the more damnable ones!).

Step #7 - "Humbly asked Him to remove our shortcomings."

We tried to make no deal, as we did in the past when situations would overwhelm us. It was common to say- "Dear God, get me out of this mess and I will be a good boy (or girl), I will not do thus and such, etc., etc., etc.,... " NONE OF THAT! We humbly asked Him to remove our shortcomings. The Good Book assures us that anything we ask believing, we shall receive!

Step #8 - Begins our phase #3- that of restitution. So now we have admission in Step #1, Submission, Steps #2 through #7. Now for the Restitution in Steps #8 and #9.

Step #8 - "Made a list of all persons we had harmed and became willing to make amends to them all. Steps 8 and 9 should also be taken with the assistance of a knowledgeable sponsor or a counselor, since in our present state of impatience with almost complete lack of judgement, we could conceivably cause much harm in executing this phase of the program.

Most of us probably have persons on that list whom we just do not want to have any contact with. The step states plainly - ALL persons we had harmed! Obviously some of these persons are not available, having passed on, or disappeared etc., so we must ask God to handle those details. But step #9 states - "Made direct amends Whenever Possible except when to do so would injure them or others." We cannot and should not try to clear our slate or conscience at the expense of others. This phase is very important and it eliminates the possibility of carrying over some details into our new life that could consciously come back to haunt or harm us in our new life. We are going into a new life, and we should "Let the dead bury the dead."

Now that we have taken 9 steps !!! We have concluded 3 phases of our program. These 9 steps we have accomplished - so - FORGET THEM!!! They have required action and you have taken the action, so there is no need of repeating it! There are only two occasions when one must refer back to the first nine steps, #1- is

in the event that the person "resigns and resumes," obviously they must start all over again! The other occasion when we may refer to the first nine steps is when we are trying to explain them to a new member and helping them with them.

So, now we have our last phase, that of Construction - Steps 10-11- and 12. With these steps, we construct our life, these are our living steps. We no longer must be concerned with 12 steps- ONLY 3 STEPS!! How simple, how wonderful!!

Step #10 - "Continued to take personal inventory, and when we were wrong, promptly admitted it."

This step has absolutely no connection with step #4. Note, in step #4, it calls for a searching and fearless Moral inventory. This step calls for a personal inventory. This step is our daily check on ourselves. This is our check on the small and large and otherwise details of my life TODAY. My simple way of handling step 10 may help someone, since I find that it is most adequate for me, and I prefer to keep things simple and uncomplicated.

At night, after I am in bed, my day is over, I find this is one of my most important prayer times. I think about my day, what have I done, whom I have been with, what has transpired. Sometimes I find that I am not proud of something I have done today, and I owe someone an apology, I do not permit these things to go unattended. I have found that it is not the so-called "big" things which seriously affect the alcoholic in their new life, but the "little" things. They can go on and on and add up and become a real burden and eventually have drastic effects upon our new life. This is the reason for step 10, keep things "cleaned up," keep the walk swept! Maintain a good healthy attitude.

Step #11 - "Sought through Prayer and Meditation, to improve our conscious contact with God, praying only for knowledge of His will for us and the power to carry that out."

This is a great step, first, because it brings us into a prayer life. Back in step #3, we made a decision to turn our life and will over to the care of God. In step #11, we receive our orders!! Let us break this step down and discover how it is both simple and profound. We are seeking something, seeking to improve our conscious contact with God. What does that mean? To me it means He is

not in
the far blue yonder, beyond reach, but right here, close where I can talk to
Him
and listen to Him (the Bible states that He is closer than hands and feet,
and
that is most close!). So, I am seeking to make this contact through Prayer
and
Meditation. What does this mean? To me, Prayer is talking to God, and
Meditation
is listening to Him! The good Lord endowed us with one mouth and two ears,
which
should suggest something to us!! We are enjoined- "Be Still" - and that is
how
we should be while listening! The answers surely will come if we but listen.
Now, the step tells us what to pray for.

"Only for knowledge of His will for us and the power to carry that out."
Since
we submitted ourselves and turned our will and life over to the care of God
in
phase #2- now we ask for His orders and strength to carry them out. We are
promised that He will never expect anything from us that He won't give us
the
power to execute.

Now then, do you see any place in the step thus far to suggest we pray for
sobriety? Of course not, and it is absolutely unnecessary - you HAVE
sobriety.
Thank Him for it - but it is pointless to pray for what you already have The
11th step states very plainly how to pray and what to pray for!!

Step #12 - We have experienced 11 steps and something has happened to us. In
fact, something happened at the end of step 9! Step 12 states very plainly -
"Having had a Spiritual Experience as the result of these steps, we tried to
carry this message to other Alcoholics and to practice these principles in
ALL
of our affairs."

What is a Spiritual Experience? That is the changed life we have been
referring
to. That is the change that comes to a person who has turned their will over
to
the care of God and continues to try and improve themselves, mentally,
morally
and spiritually. It states that we try to carry this message (not the
alcoholic)
to alcoholics. We practice these principles of love and service in all our
affairs. Not just in A.A. meetings and associations, at home, at business,
everywhere! What a blessing this fellowship is. What a great opportunity to
love
and be loved. Why cheat yourself? We have the prescription, the means of
getting
well, staying well, growing and best of all, SERVING. Come on in, the
water's
fine!! Friends are wonderful, the fellowship is distinct and GOD IS GREAT!!

[This was transcribed from Clarence's handwritten copy.]

|||||

+++Message 7574. Re: How Did a Sponsee get to Be Called a Pigeon?

From: hdmozart 8/16/2011 2:46:00 AM

|||||

I heard someone say that "Lois was the one who used the word pigeon for carrying the message -- read archives of AA."

I pretty thoroughly searched the web and couldn't find any support at all for such a statement - anyone know if there's any archival support for this statement, or is it just more drunk junk?

Larry H

|||||

+++Message 7575. Re: How Did a Sponsee get to Be Called a Pigeon?

From: Dov 8/17/2011 2:28:00 PM

|||||

An earlier post on this thread, Message 742 at <http://health.groups.yahoo.com/group/AAHistoryLovers/message/742> claims that Dr. Bob got it from Ben Franklin.

A fuller description in Area 36's May 2008 newsletter "The Pigeon" (I kid you not) sources Benjamin Franklin's Pensylvania Gazette January 13,1737 (1736 Old style) publication of a list of 200 plus slang words for drunk entitled "The Drinkers Dictionary" which included the slang "pidgeon-eyed". The article, written by Father G. claims that the word pigeon came to AA via H. L. Mencken who was read by Dr. Bob.

Interestingly, that is not the end of that story. Recent scholarship published two years earlier than the Area 36 article had shown that Benjamin Franklin was likely not the creator of the list because a very similar list was printed 6 months earlier than the PG article by the New England Weekly Journal of July 6, 1736

<http://americanspeech.dukejournals.org/cgi/content/abstract/81/2/164>

Ernest Kurtz, Not-God: A History of Alcoholics Anonymous, p. 39 note:

<<"Pigeon"

was the term used among members of A.A., especially in New York, to refer to prospects for their program. Its origin is lost in obscurity, but according to

Lois Wilson, its use derived from A.A.'s earliest days and it was consistently

understood as connoting affectionate care rather than as in any way derogatory.

In Akron and Cleveland, it early became customary to refer to new prospects as

"babies," understood with the same connotation.>>

- - - -

AS AN EXAMPLE OF ITS USE IN EARLY NEW YORK A.A., we can see it being used regularly by the circle of people who edited and put out the Grapevine in its

earliest years (Felicia Gizycka, Priscilla Peck, and Marty Mann):

AAHistoryLovers Message #1442

More of Felicia Gizycka's Writings for the Grapevine, June 1989

Grapevine, June 1989

Finally I went down to Vesey Street, in the Wall Street section of New York, where Bill and his staff had a small office called The Alcoholic Foundation. Bill said, "Do you think you are one of us?" The greatest thing anyone had ever

said to me. Drinking alone in bars in Greenwich Village, I had been cast out by

most of my friends. I hadn't been part of any group for a long time. I nodded my

head and said "yes" to Bill Bill ... sent me to see Marty, who became my

wonderful sponsor. Priscilla was a sort of second sponsor. Both of them are gone

now, but the three of us became lifelong friends. After two years, I think it

was, the Grapevine was taken over by Chase and his pigeon and friend, Tom Y. They agreed to run it for a couple of years.

- - - -

AAHistoryLovers Message #1443

More of Felicia Gizycka's Writings for the Grapevine, Dec 1980

Grapevine, Dec 1980

A pigeon of Marty's knew Sister Frances and took Bill W. and Marty up to High

Watch to see her. Bill started talking about AA. Of course, there was nobody to

beat him at that, unless it was Marty. When Sister Frances heard their story,

Hi, I was curious if anyone knew why the the last 3 paragraphs of Fitz Mayo's story (Our Southern Friend) were removed after the 1st edition? They seem so inspiring, so I thought I would ask the question.

- - - -

For the paragraphs which were removed, see <http://silkworth.net/bbstories/226.html>

<<Sensuality, drunkenness, and worldliness satisfy a man for a time, but their power is a decreasing one. God produces harmony in those who receive His Spirit and follow Its dictates.

Today as I become more harmonized within, I become more in tune with all of God's wonderful creation. The singing of the birds, the sighing of the wind, the patter of raindrops, the roll of thunder, the laughter of happy children, add to the symphony with which I am in tune. The heaving ocean, the driving rain, autumn leaves, the stars of heaven, the perfume of flowers, music, a smile, and a host of other things tell me of the glory of God.

There are periods of darkness, but the stars are shining, no matter how black the night. There are disturbances, but I have learned that if I seek patience and open-mindedness, understanding will come. And with it, direction by the Spirit of God. The dawn comes and with it more understanding, the peace that passes understanding, and the joy of living that is not disturbed by the wildness of circumstances or people around me. Fears, resentments, pride, worldly desires, worry, and self-pity no longer possess me. Ever-increasing are the number of true friends, ever-growing is the capacity for love, ever-widening is the horizon of understanding. And above all else comes a greater thankfulness to, and a greater love for Our Father in heaven.>>

|||||

+++Message 7582. Re: Clarence Snyder, Going Through Steps, the occult
From: Shakey1aa@aol.com 8/20/2011 10:16:00 AM

|||||

A question has been asked about Clarence's inclusion of the occult in step 9.

First, he was a sponcee of Dr. Bob. Both Bob and Bill and their families all experimented in the parlor games of the time such as Ouija boards and

seances
etc. Both had experiences that were negative. I feel its inclusion is relevant
both then and now. The lower power seeks us in many ways.

Bill's spook room at Stepping Stones (Pass It On pg 278) and Dr Bob's experiences with Roland J. (DB&GOT pgs 311-314) explain it in detail.

Clarence also participated.

I hope this helps and does not bring on a rash of voodoo and LSD questions on AAHL, but it did happen and it is part of AA's co-founders experience. Many others of us did some outrageous things when we drank that led us to the dark side.

Yours in Service,
Shakey Mike Gwartz
weeks away from NAAAW in beautiful Montana

|||||

+++Message 7583. Re: Clarence Snyder, Going Through Steps, the occult
From: Paul 8/20/2011 4:04:00 PM

|||||

A virtually identical version called "Going Through The Steps With A Sponsee: As it was done in the beginning" at www.barefootsworld.net does not contain the line (in STEP EIGHT) about the occult. That's the only discernable difference between it and the 1981 VERSION (with Jesus), i.e.: "If the person was involved in the occult, God's forgiveness must be asked..."

Coincidentally, "WHY is the individual who wrote 'Going Through the Steps' preoccupied with persons involved in the occult?" was one of the questions that had more or less prompted Glenn's. For whatever reason, it remains ... I'd suggested something may have been aimed at Bill W. etc. but was ignorant of the composition date.

Now it can be rephrased: was it Mitchell K. or rather Clarence S. who was concerned with "person[s] involved in the occult?" I, for one, am still intrigued.

Not having completely read a Clarence S. biography (working on it) and lacking an urgent reckoning, I'm at a loss regarding antagonism towards so-called occultists. One might bet dollars to donuts that on the weekend of April 4, 1981, in an average room full of one hundred AA's you could expect to count

return to the program of 1930s pre-Big Book Mid-West AA that could well be attributed to his marriage to an Evangelical Christian.

You wrote,

"So if Clarence did write this little piece fairly late in his life, were the references to Jesus a retrospective distortion? Or at least misleading, in the sense of giving the impression that prayers to Jesus of this sort were standard and required practice in Akron throughout the early AA period?"

Clarence's late-in-life position on early AA goes far beyond one short sentence.

His position is well-documented in Mitchell K's Clarence S bio, "How it Worked" in which Clarence described in great detail how Dr Bob had made him do his own surrender to Jesus.

It's interesting to compare the shorter description of Clarence's surrender in "Dr. Bob and the Good Oldtimers" with the longer description of the same event in "How it Worked" and in that light reference a piece in Mitchell's Preface that states that Clarence wanted Mitchell's book to fill in what "Dr Bob and the Good Oldtimers" left out.

First the "Dr. Bob and the Good Oldtimers" description in Chapter 11 (no Jesus):

"Doc Smith came in later and took over. He sat on the edge of my bed and said, 'Well, what do you think of all this?' Then he paused and looked at me doubtfully. 'I don't know if you're ready yet. You're kind of young.' I was down to 135 pounds, no job, no clothes, no money. I didn't know how much more ready I could be," recalled Clarence. "Still, I had to convince them I was ready. "Then he asked, 'Do you believe in God, young fella?' (He always called me 'young fella.' When he called me Clarence, I knew I was in trouble.) "What does that have to do with it?" "Everything," he said. "I guess I do." "Guess nothing! Either you do or you don't." "Yes, I do." "That's fine." Dr. Bob replied. "Now we're getting someplace. All right, get out of bed and on your knees. We're going to pray." "I don't know how to pray." "I guess you don't, but that's all right. Just follow what I say, and that will do for now." "I did what I was ordered to do," Clarence said. "There was no suggestion."

Compare with this parallel excerpt in the at times similar but far more detailed description (with Jesus) in Chapter 3.6 of Mitchell's "How it Worked":

"After many minutes of strained silence, Doc finally spoke. "Well young feller, what do you think of all this by now?" Clarence replied, "Well Doc, I think that this is wonderful. All these fellows coming in to see me. They don't know me from a load of hay, and they tell me the story of their lives. They tell me what booze did to them, but I'm puzzled about something." Doc asked, "What are you puzzled about?" Clarence replied, "Every one of these men tells me the same thing. They tell me that they have the answer to my drinking problem; and on that note, they leave. They don't tell me anything. Now, I'm laying around here for about a week, I'm ready to get out of here. What are you going to do to me? What's next? What's the answer? What are these fellows holding from me? What is this?"

He was not at all ready for the reply that Doc gave him. Doc looked at Clarence seriously, pondering his next few words. He folded his massive arms in his lap and said, "Well young feller, we don't know about you. You're pretty young, and we haven't had any luck with these young fellows. They're all screwballs."

Clarence was not about to comment that he wasn't a screwball. All of the men who had spoken to him were much older. All seemed pretty responsible and sane. He looked at Doc imploringly and said, "What do I have to do to be ready? I weigh one hundred and thirty pounds, I've been on the bum for several years, and I'm unemployable. I have no more home than a rabbit, I have no clothes, I have no money, and I have no prospects. I have nothing. It's the middle of winter, and I'm in a strange town and you people say that I'm not ready yet? What more do I have to go through? How many more years of living hell?"

Doc looked at Clarence and shook his head up and down. "Okay young feller," he said, "I'll give you the answer to this." Doc turned his body on the bed to get closer to Clarence, pointed a long bony finger at him, and asked, "Young feller, do you believe in God? Not a God, but God!"

Clarence was ready for a medical cure. He was ready for surgery, any kind of surgery. Even rectal. After all, he was in a hospital, wasn't he? He was ready to sign a pledge, swear off booze, sing for his supper, and stand on his head if need be. He was, however, definitely not ready for God!

He had already been to the missions when he needed clothing or shelter. He even sang a little bit. He had listened to all they had to say about God. He had "agreed" with them and they gave him what he had needed. How many times had he turned his life over to Jesus Christ for just a pair of pants, an old and worn overcoat, a pair of shoes? Most of these items he had sold for alcohol anyway. He sold them when the need arose, as it always did.

Doc repeated himself. Louder this time and with a trace of annoyance: "Do you believe in God?" Clarence tried as hard as he could to evade this question, but one did not evade Doc. Especially when Doc believed in something this strongly. Clarence asked, "Well, what does that have to do with it?" Doc answered, "Young feller, this has everything to do with it. Do you or do you not believe in God?"

By this time, Doc appeared to Clarence to be getting ready to get up off of the bed and leave the room. Clarence was afraid that Doc wouldn't "fix" him unless he went along with this line of questioning. Yet there were still the vestiges of resistance. Clarence tried to evade the question once more. He tried to answer on a more positive, but non-committal note. He said, "Well, I guess I do."

Doc abruptly stood up, pointed his finger at Clarence, and yelled. "There's no guessing about it. Either you do or you don't!" Clarence became increasingly frightened. He thought that Doc was about to walk out and never tell him the answer to his problem. The answer that Doc had already given to him, but which Clarence was unable or unwilling to hear.

"Yeah," Clarence replied, resigned to the fact that he really wanted to get well and that Doc wouldn't help him unless he responded in the affirmative. "I do believe in God," he said.

Doc didn't sit right back down as Clarence had expected him to do. Instead he just stood there and stared at him. This time he really was frightened. This

time Clarence thought that he had "blown my opportunity," as he put it, to rid himself of his drinking problem; and he began to think that he was relegated to a life of misery and despair.

Both the fear and the desire must have shown all over his face because Doc eventually said, "That's fine. Now we can get someplace." Clarence breathed a sigh of relief. Once again, however, he was not at all prepared for what was to happen next.

Doc said, "Get down out of that bed." Clarence was shocked. He asked, "For what?" Doc replied, "You're gonna pray." Clarence pleaded with him, for enough was enough, "I don't know anything about praying," Clarence said. Doc, still as stern as before and not willing to compromise his beliefs, said, "I don't suppose that you do; but you get down there, and I will pray. You can repeat it after me, and that will do for this time."

Doc then took Clarence by the hand and "hauled" him off of that "nice warm nest," as Clarence put it, and down to the cold, hard, concrete floor. Clarence, in his shorty hospital nightshirt, tied together in the back by a couple of strings. Doc, in a suit with a loud colored tie, argyle socks and a diamond stick pin with a lion's head.

What a sight to behold. Both men, on their knees, by the side of the hospital bed, in an attitude of prayer. Doc uttered some sort of a prayer, pausing every few words so that Clarence had the time to repeat them. Clarence didn't quite remember the words of the prayer exactly; but he did remember its being something like this: "Jesus! This is Clarence Snyder. He's a drunk. Clarence! This is Jesus. Ask Him to come into your life. Ask Him to remove your drinking problem, and pray that He manage your life because you are unable to manage it yourself."

After they had concluded this simple prayer, they rose from the side of the bed. Doc shook Clarence's hand and said to him, "Young feller, you're gonna be all right."

Clarence sat back down on the side of the bed. He was sweating profusely. But he was feeling something strange. Something he had probably never felt before in

his entire life. He felt absolutely clean.

He also felt relieved of a great burden that had weighed heavily upon him for what had seemed, forever. He had just prayed that prayer, not like he had done so many times in the past. Not like he had prayed in Sunday School, in churches and in the missions. He had prayed this particular prayer like he really meant it - meant every word that had come out of his mouth. He prayed the prayer directly from the center of his heart and not from a brain befogged from alcohol. He had prayed that way because he had felt his very life had depended upon each and every word that came out of his mouth.

In all actuality - it did!"

Here's what seems to be a very relevant piece in the Preface to Mitchell's "How It Worked":

"In 1983, Clarence asked me if I would write his biography and the history of A.A. in Cleveland, Ohio. The book, Dr. Bob and the Good Oldtimers had been out for three years but Clarence felt that there was more to the story that needed to be told. He instructed me as to how he wanted the book to be written. He wanted a book that could be read by the average A.A. member, not a tedious scholarly work. He wanted to impart the flavor of the Big Book. He told me that this was to be a book written about an A.A. member, for A.A. members. He told me never to apologize for God, the personal God we both had shared together - the God he had introduced me to that evening at the retreat. The God Dr. Bob had introduced him to that day in February 1938 in Akron City Hospital".

Are there any reasonable grounds to suspect that Clarence was engaged in a very elaborate and pre-meditated attempt to re-write and distort AA history?

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

>

> Responding to Message No. 7495 from "Paul"

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

> <http://health.groups.yahoo.com/group/AAHistoryLovers/message/7495>

>

> My question here is, did Clarence Snyder himself actually write "Going Through

the Steps," and if so, WHEN did he write this piece?

>

> It is well documented that Clarence was talking this way by the end of his life -- Mitchell K., for example, spoke at Jared Lobdell's AA history and archives conference in Pennsylvania one year and told how Clarence had sponsored him this way, requiring him to pray to Jesus.

>

> But I have heard speculation (from Mitchell too, if I remember correctly) that

Clarence did not turn into a conservative evangelical Christian of this sort until he married his last wife, whom Dick B. and others have described as a woman with very conservative Pentecostal leanings.

>

> So if Clarence did write this little piece fairly late in his life, were the references to Jesus a retrospective distortion? Or at least misleading, in the sense of giving the impression that prayers to Jesus of this sort were standard and required practice in Akron throughout the early AA period?

>

> Clarence (or whoever wrote this) does say in this little piece that <<This is the PROGRAM OF RECOVERY as it was in the 1930's in Ohio, as Dr. Bob gave it.>>

But the first problem is, do we have any other corroborative evidence showing that this was in fact the case? I can remember one place in Dr. Bob and the Good Oldimers where one early Akron AA member (during the 1930's) was telling another early Akron AA member that "Jesus was sitting right there on the arm of his chair." In the Upper Room, the prayers were addressed to Jesus (instead of God the Father) around half the time, and to the best of our knowledge, nobody in Akron objected to Anne Smith reading (and praying) from the Upper Room.

>

> The second problem I see is that this little piece says that people in AA were praying to Jesus on many occasions during the 1930's. It does NOT say that they were still frequently praying to Jesus AFTER 1939, when the great negotiation took place, resulting in "God as we understood Him" replacing not only the word "Jesus" but any other extremely explicit Christian language.

>

> But once AA people start writing AA literature and prayers for other AA people, the references to Jesus seem to me to drop out very quickly, beginning with the Big Book itself in 1939, and continuing with the Akron pamphlets, the Tablemate, the Little Red Book, the 24 Hour book, and so on.

>

> (The only place I can see where frequent use of fairly explicitly Christian language continues -- that is, in AA literature written by AA members for other AA members -- is in the writings of the Catholic priest Ralph Pfau -- "Father

John Doe" -- i.e. the Golden Books and his other writings.)

>

> - - - -

>

> But at any rate, here is what the pamphlet ascribed to Clarence Snyder (date unknown) says about Jesus and the Trinity. How many other references can people find to Jesus in early AA literature written by AA members for other AA members?

>

> In his description of how to work Step Three, he says that in this step <<we turn our wills and lives over to the care of our new manager -- Jesus. He will take care of us and manage our lives since we admitted in Step 1 that our lives were unmanageable, and in Step 2, that He could restore us to a manageable state and sanity. At this point both of you get down on your knees -- Both on knees, the sponsor says: "Jesus, this is ___(name)___, he is coming to You in all humility to ask You to guide and direct him. _____(name)_____ realizes that his life is messed up and unmanageable. _____(name)_____ is coming to You Lord in all humility to ask to be one of your children -- to work for you, to serve and dedicate his life to You and to turn his will and life over that he may be an instrument of Your love. Person repeats after sponsor: "Lord, I ask that You guide and direct me, and that I have decided to turn my will and life over to You. To serve You and dedicate my life to You. I ask all this in the name of Jesus Christ. I thank you Lord; I believe that if I ask this in prayer, I shall receive what I have asked for. Thank you Jesus. Amen.">>

>

> And then in Step Seven, Clarence invokes not only Jesus but also the doctrine of the Trinity: <<Both on knees, the sponsor says: "Lord, > here is your child, ___(name)____. He is coming to you in all humility to humbly ask your forgiveness, believing that anything he asks in prayer, he humbly shall receive. Person repeats after sponsor: "I, ___(name)____, humbly ask you oh Lord, to remove my shortcomings and forgive me, my sins and trespasses, and ask in all > humility that you will remove my defects and shortcomings because I am one of your children and I truly believe. Thank you Jesus, Amen." Sponsor: "Your sins are removed in the name of the Father, the Son, and the Holy Spirit." Both: "Thank you Jesus, Amen.">>

>

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Not having completely read a Clarence S. biography (working on it) and lacking an urgent reckoning, I'm at a loss regarding antagonism towards so-called occultists. One might bet dollars to donuts that on the weekend of April 4, 1981, in an average room full of one hundred AA's you could expect to count on approximately one finger - or less - the number whom would confess to have significantly aggrieved "person[s] involved in the occult."

So Shakey, or anybody else, if you don't mind my ardent curiosity about factual AA history, for lack of a better expression, have you asked God's forgiveness of a person or persons involved in the occult? Were you ever prompted by Mitchell K. to do so? Why, or why not?

Best,
Paul

|||||

+++Message 7588. New Bill W. pix, two of them with Bertha Bamford
From: Bill Lash 8/29/2011 12:12:00 PM

|||||

Just to let everyone know, as part of their 175th Anniversary, Burr & Burton Academy in Manchester, Vermont, put out a new book in 2005 called "The Castle in the Pasture: Portrait of Burr & Burton Academy". In this hardcover book (which they are selling for \$35) on pages 78 & 79 there is a wonderful tribute to their

(cometkazie1 at cox.net)

The sentence immediately preceding the Steps goes "Here are the steps we took, which are suggested as _A_ program of recovery." Emphasis mine. Not our, the, or the A.A. program of recovery, but _A_.

My two cents.

Tommy H in Danville

=====
Responding to Message #7561 from Stephen Gentile
<sagentile@hotmail.com> (sagentile at hotmail.com)

I hate to spell out the obvious here but the Step as Gess quoted it here "Having had a spiritual awakening as a result of these steps ..." is incorrect. Changing that word from THE to A changes the meaning. The correct Step 12: "Having had a spiritual awakening as THE result of these steps ..." The word "A" (meaning there could be many results) is false. The word "The" meaning single, so this means the result of working the steps is a spiritual awakening.

=====
From #2: stalban2001 <stalban2001@yahoo.com>
(stalban2001 at yahoo.com)

Why the quotation marks around "borrowed"? You make it seem like NA purloined them or something. NA always acknowledges that the Steps are "adapted with permission from Alcoholics Anonymous."

=====
Responding to Message #7564 from <pmds@aol.com>
(pmds at aol.com)

As an aside, when NA "borrowed" our steps they changed "the" to "a"

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++++Message 7592. Re: Comments -- The Goal
From: Mike Portz 8/11/2011 6:10:00 PM

=====

Hello Mr. Jon,

With reference to your below question, I am going to submit below information found on page 45, line 5 of the Big Book which seems it could be construed

to be
the source of what Mr. Gess paraphrased. I think it could be easily
translated
to end up with what Mr. Gess wrote. What Mr. Gess wrote is not verbatim, but
when innocently paraphrased, it does make sense. Maybe I should say, at
least to
me it does.

I think that, when the Big Book says "that's exactly what this book is about
--
its main object is to enable you to find a Power greater than yourself which
will solve your problem" that an open mind could easily interpret / shorten
it
to what Mr. Gess wrote. It seems to be the bottom line of what he is trying
to
communicate.

"Lack of power, that was our dilemma. We had to find a power by which we
could
live, and it had to be a Power greater than ourselves. Obviously. But where
and
how were we to find this Power? Well, that's exactly what this book is
about.
Its main object is to enable you to find a Power greater than yourself which
will solve your problem. That means we have written a book which we believe
to
be spiritual as well as moral. And it means, of course, that we are going to
talk about God."

I reckon that there's no doubt that "the only, single purpose of AA ..." is
certainly one of the "purposes of the book." I think it is a group's and
individual A.A.'s "primary purpose." However it says in the Big Book on page
xiii, line 5, that "To show other alcoholics **PRECISELY HOW WE RECOVERED** is
the
MAIN PURPOSE OF THIS BOOK."

I think that if we don't find a "POWER GREATER THEN YOURSELF" we're most
likely
gonna find ourselves up that infamous "creek without a paddle" and probably
won't ever be able to do our "PRIMARY PURPOSE."

Remember on page 164 the Big Book also tells us that "obviously you cannot
transmit something you haven't got. See to it that your relationship with
Him is
right, and great events will come to pass for you and countless others. This
is
the Great Fact for us."

Maybe Mr. Doug was thinking about this quote also when he wrote what he did.
It
sure seems applicable to what he has called "the goal."

The Book also states another "purpose" on page 20, line 11. What it says is
that:

"You may already have asked yourself why it is that all of us became so very ill from drinking. Doubtless you are curious to discover how and why, in the face of expert opinion to the contrary, we have recovered from a hopeless condition of mind and body. If you are an alcoholic who wants to get over it, you may already be asking - "What do I have to do?" It is THE PURPOSE OF THIS BOOK to answer such questions SPECIFICALLY. We shall tell you what we have done. Before going into a detailed discussion, it may be well to summarize some points as we see them."

To the best of my knowledge, here are the pages you will find the word "purpose" used in the "first 164." Purpose pages xiii, 10, 20, 50, 77, 92, 130. I hope this information helps you.

So Mr. Jon, I think you will find that what both you and Mr. Doug stated in your messages is not found verbatim anywhere in the Big Book. I also believe you are both correct in what you have said, and I think I get the intent both of you are trying to project. My point in writing this message is that I believe it might be prudent for all of us in A.A. to take a little more time to research the statements we make and the pictures we paint prior to making them. We all owe to A.A. and its members to try to be accurate in what we say and do. To me, its a very important part of everyone's recovery.

It seems like the best place to get misinformation about A.A.'s 12 steps of recovery or A.A.History is in most A.A. meetings. I think we all need to work hard to change this situation.

Kind regards in fellowship,
Mike Portz

=====
See message #7529 from Jon Markle
<jon.markle@mac.com> (jon.markle at mac.com)

Where does it say that, "the goal of the steps is to establish a relationship with a higher power which then heals us . . . "? I thought the only, single purpose of AA was sobriety . . .

=====
See message #7520 from Gess
<john6528@comcast.net> (john6528 at comcast.net)

Re-reading this I see a confusing emphasis on method rather than goal. If

Vol. 43 No. 4PO Box 1980

Last word on pigeons?

In response to "Pigeonperson" (April 1986 Grapevine), I have another term to add to the use of the word "pigeon."

When I came into the program 971 days ago, I was told to get a sponsor. I got a sponsor, and my sponsor told me that I was now his pigeon. I didn't like the word pigeon either, because as we all know a pigeon is a dirty, stinking bird.

One night at a meeting a fellow with about two years of sobriety told his definition. The pigeon in the old days of king and castle was the message carrier. This made a lot of sense to me. Now I'm the pigeon, so now it's up to me to carry the message to the newcomer. Now I'm able to accept this word without any resentment. I told this term to a lady who has thirty-two years in the program and she told me that in all the meetings she has attended she has never heard the word pigeon used this way. She said it's so nice a term that she's going to use it to her new pigeons, and with all her years it's good to still be teachable.

S. M.
Millersville, Maryland
=====

In the April 1986, Vol. 42 No. 11, Pigeonperson article submitted by W. N., Miami, Florida, the writer was distressed to learn that his/her sponsor referred to him/her as a pigeon - he/she found and liked the second definition in Merriam-Webster's Dictionary, "an object of special concern.", according to MW first used in 1826 -

I received an email note from Dave M.:
Hi, Mitchell K, gave me some history about the use of Pigeon. Dr. Bob use the word quite often. The word was in reference to carrying the message hence "Carrier Pigeon"
--- End of note ---

I don't know what Mitchell K's references are -

I did write to GSO to see if they had any archival support for the usage of pigeon as carrying the message by Lois - If & when GSO responds, I will share their response with y'all -

Thanks especially to Ernie K - his comment pretty much squelches the idea that Lois used the word pigeon for carrying the message -

Frankly, I was aware of Dr. Bob's frequent usage and thought that the attribution to Lois was wrong - I politely challenged the individual and she stuck to her guns, so I thought I'd query the experts just to 'double check'

-
Not everything is definitively provable in AA's history, in a lot of respects AA just grew, 'folk lore' and all - and to be honest, those that believe a sponsee is a carrier pigeon aren't necessarily wrong - if the concept is useful to them, so be it - it may be useful to others - the only issue I have is adding Lois's name to the idea to attempt to make the thought more substantial or an integral part of the program -

Again, thanks to all - I appreciate the effort to separate fact from fiction

-
Larry

PS: I thought the following two early AAGV articles were particularly interesting, but had nothing to do with a pigeon carrying the message -

=====
February 1948

Vol. 4 No. 9

Reference Library

--A.A. GOES ON THE AIR--

(Editor's Note: On New Year's morning, a member of the Manhattan A.A. Group appeared as the guest star on "Hi, Jinx," morning program of Jinx Falkenburg and

Tex McCrary, over WNBC, New York City. Because the script was admirably handled

in deference to A.A. principles of anonymity, and with great care to bring out

the ideals of A.A., it is reproduced with the permission of the principals.)

----- Excerpt -----

JINX: "And are there people. . .specific people whom you are helping now?"

VOICE: "You mean our pigeons?"

JINX: "What?"

VOICE: "Pigeons."

JINX: "Pigeons! What are they?"

VOICE: "Well, if we are fortunate enough to be able to help another alcoholic, we call him or her our pigeon while they are in the process of being cured."

JINX: "How many pigeons do you have at the moment?"

VOICE: "I have three now. Two male and one female pigeon."

JINX: "Are they good pupils or do you call them pupils?"

TEX: "Are they homing pigeons, in other words?"

VOICE: "Homing pigeons is very well said. To date, these three have been very good. One I've stood beside for about four months and is doing very well. I don't think we have any more worries concerning him. The other fellow is doing very nicely. He wrote me only yesterday that he had a slip but he is out of it and he is going to try again with both feet on the ground. My female pigeon isn't doing so well. She's in the hospital now but I'm going to get her out soon."

TEX: "Have you told your pigeons that the old master is on the air this morning?"

VOICE: "No, I haven't."

JINX: "That's sort of a secret we kept from everyone but isn't it much easier since you were an alcoholic for you to teach your pigeons the right way, the way that you profited by all the things that you did wrong?"

VOICE: "You mean that I'm a pretty good example?"

JINX: "Yes, I do."

TEX: "And that you speak their language?"

VOICE: "Yes. All the way through, I've told you that that's the strength of Alcoholics Anonymous, the fact that the habits of all alcoholics are so similar. We know before they say a thing what they're going to say. We know before they slip that they are going to slip almost. We can tell by the feel exactly what's going through their mind because it went through ours so often."
----- End of Excerpt -----

=====
May 1950

Vol. 6 No. 12

Sponsorship

The Chairman tackles a tough question

----- Excerpt -----

"How does one become a sponsor?"

"He answers a Twelfth Step call and his prospect looks to him for guidance and help in working the Program. Or, you may be asked to take over some newcomer

- - - -

From Old Bill Schaberg
<schaberg@aol.com> (schaberg at aol.com)

The first piece of hard evidence I have encountered on Florence Rankin is a letter she wrote to Bill Wilson on September 24, 1937 (Stepping Stones Archive, WGW 102.7, Box 25, Folder 29).

Hank and Bill had suggested to Ruth Hock that it would solve both of their problems if Ruth hired Florence as her housekeeper and live-in babysitter and, on September 24, 1937, Florence wrote to Bill, profusely thanking him for finding her this job as a housekeeper with the Hocks. Under this arrangement, Florence moved in with Ruth and her husband – they were not yet divorced although Florence claimed in her letter that she hadn't "seen a great deal" of Mr. Hock in the three days that she had been there so far – along with their son, Gene, who was about to start kindergarten. Ruth was delighted with the arrangement: "She came to live with us and she was a marvelous cook [and] she took wonderful care of my child, she was very good to him."

Unfortunately, this social experiment ended abruptly three weeks later when Florence rather spectacularly slipped back into drinking. According to Ruth: "Everything went fine until it was my birthday and Florence was going to cook me a dinner beyond all dinners with a birthday cake and all the rest of it. And when I got home, Florence was celebrating my birthday – but in a big way!" (Ruth's quotes from "A Discussion of the Big Book," a talk by Ruth Hock at Glendale, CA, March 12, 1978; transcript copy in the Akron Archives).

Exactly where the September 13th initial sobriety date might come from, I have no idea, but it does correlate well with all of the above details.

Old Bill

- - - -

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

September of 1937 is correct. There is a completed "pioneers" questionnaire in the GSO archives from 1938 that lists this information.

Jane Sturdevant from Cleveland was the first woman to achieve any significant sobriety (SOB February of 1937) and she is listed on the Amos Roster (Dr. Bob's hand written list of Feb 1938).

++++Message 7596. Doctor's Opinion -- what printing did his name first appear?
From: Wendi Turner 8/29/2011 2:53:00 PM

|||||

In the first few printings of the 1st Edition of the Big Book, Silky didn't give permission to include his name.

When and in what printing did his name first appear in the Big Book after the letter from the doctor?

|||||

++++Message 7597. Richmond Walker's sources
From: bernadette macleod 8/29/2011 3:41:00 PM

|||||

Did Richmond Walker author all of the writings in The Twenty Four Hour A Day book? I understand the quotes would have been taken from other sources but were all the other writings his?

Bernadette M., King City Group,
King City, Ontario, Canada

|||||

++++Message 7598. Re: Richmond Walker's sources
From: Glenn Chesnut 9/2/2011 3:09:00 PM

|||||

See the Foreword at the beginning of Richmond Walker's Twenty-Four Hours a Day (1st edit. published 1948 by the AA group in Daytona Beach, Florida).

The Meditations for the Day (the small print sections at the bottom of each page) are nearly all of them Rich's adaptation of a book of daily readings entitled "God Calling, by Two Listeners," edited by Arthur James Russell. Rich removed the references to Jesus speaking, most of the obvious biblical or Christian references, and rephrased the ideas in terms of "universal spiritual thoughts" which could be used by people of any religious background (or none at all).

As he explains in the Foreword, the large print sections at the top of each page contains "most of the material used in" the book called "For Drunks Only," which

something, Thomas Henry, it's your pigeon. 1977 B. Pym Quartet in Autumn xviii.

160 Janice wondered whether anyone else had been to see Marcia.... She was Janice's special pigeon, if you could put it like that.

|||||

+++Message 7606. Oldtimer meetings
From: Bent 9/2/2011 5:52:00 PM

|||||

Someone here in Denmark suggested to me that we should have an oldtimer meeting.

Do you have any knowledge to share regarding this?

- When did these kind of meetings begin?
- What is/was the purpose?
- What is the common meeting format?
- What and who is an "oldtimer"?

Any input will be highly appreciated :-)

|||||

+++Message 7607. Seeking guidance -- summer 1935 --
Dr. Bob's house
From: intuited 9/5/2011 12:37:00 PM

|||||

Hi,

I recently went onto

<http://www.self-centerednessanonymous.org/meeting-formats>

and noticed this statement in their meeting format:

Good Morning; welcome to the 11th Step guidance meeting offered by Self Centeredness Anonymous as a service to the entire 12 step community. This format is inspired by the Guidance Meetings run by Dr. Bob, Ann Smith and Bill W during the summer of 1935.

Does anyone know where to find references to guidance meetings in the summer of 1935? I would love to have any and all references on this topic.

Thanks, Amelia

|||||

I would appreciate it if you could point out any errors or mistakes, or add any additional information to the story.

BRIEF SUMMARY:

The story of Joe Doppler, Morgan Ryan, the Cleveland Catholics (and Clarence Snyder). How Sister Ignatia devised a formula in January 1940 (AA, like St. Thomas Hospital, should be nonsectarian, extending help and healing to people of all religious backgrounds), which resulted in AA becoming 25% Catholic by Fall 1940.

Also includes accounts of the liberal vs. fundamentalist controversy in early twentieth-century Protestantism, the problems raised by the Oxford Group, and the way the Roman Catholics broadened and deepened the AA understanding of the fourth step.

The Golden Age of AA expansion after Roman Catholics began flooding into AA -- between 1939 and 1949 the AA membership grew over 750 times larger, the biggest growth in all of AA history.

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++++Message 7610. Re: Seeking guidance -- summer 1935
-- Dr. Bob's house
From: Robt Woodson 9/5/2011 8:22:00 PM

=====

From Woody in Akron, John Barton, and also Glenn Chesnut, who has copied out a long section on guidance from Anne Smith's Journal.

- - - -

From Woody in Akron
Robt Woodson <wdywdsn@sbcglobal.net>
(wdywdsn at sbcglobal.net)

Dear Glenn, and Amelia,

Of note are references to Anne Smith's journal, a spiritual diary of sorts, it recording guidance.

A copy of Anne Smith's Journal is reproduced at:

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

<http://hindsfoot.org/annetype.pdf>

<http://hindsfoot.org/annewrit.pdf>

(See the beginning of P.2 of the typewritten text...RW)

(See typewritten P.18...contains reference to "Quiet time" and willingness to write down guidance received.)

(See typewritten P. 25... "What to do with a person who is muddle-headed? Help them to make a list of things."

(See typewritten P.29 cont... The above is quoted again.)

(See 42nd Page typewritten re: "Quiet Time" repeated again.)

I have more difficulty in trying to interpret the notes on the handwritten pages (which are typed too) I'll gladly leave that task for someone of greater expertise than myself. However, it would seem to me, at least, that we can be fairly certain that from this source alone that Anne actively advocated that notes and written guidance be taken and recorded from their daily "Quiet times" and other sources as well.

Best regards,
Woody in Akron

- - - -

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

Hi Amelia,

I will send you a copy of Anne Smith's journal in an e-mail. You'll see she does mention this several times. You may also find some of the best info on how to have a quiet time in Wally P.'s book "How To Listen To God."

I recall reading, but can't put my finger on from where, that Dr. Bob admitted he rarely wrote down his guidance - I recall he said he wasn't very good at this (pencil and paper). If it comes back to me where I read this I'll let you know.

All the best,

John Barton

A LONG DISCUSSION OF GUIDANCE -- FROM ANNE SMITH'S JOURNAL

Copied by Glenn Chesnut from the 8th and 9th typewritten pages of Anne Smith's Journal, see <http://hindsfoot.org/annetype.pdf>

=====
GUIDANCE. (a) What are the conditions of receiving God's guidance?
(b) How does it come?
(c) How can we proceed?

Guidance is the principle of the Bible, its very structure. "God spoke" to Moses, to the prophets, to the Apostles. Paul was constantly guided by the Holy Spirit. Jesus was in constant touch with the Father. The Acts of the Apostles is called the Book of the Holy Spirit. The Bible is GUIDANCE WRITTEN DOWN.

Modern theologians rule these things out of the Bible, because they don't realize that they still happen, (Ps. 73 and 139). These things are in the background of the human race. The constitution was written under Guidance. Hymn writers throughout the ages have realized guidance. The Holy Spirit is the teacher "He will guide you into all the truth."

(a) What are the conditions of receiving God's guidance?

We must be in such relationship with God that He can guide us; He will not force Himself on us. The Son of God are those who are guided by the Spirit of God. If we are wholly surrendered we can absolutely count on guidance. Constant renewal of consecration is necessary. Surrender is not an attitude attained; it is an attitude maintained. The major condition is being absolutely willing and looking for God's direction in all things. We cannot receive guidance if we hold back an area, a habit, a plan. We must be alert to His direction in Everything; little things, as well as big ones such as career and marriage.

(b) How does guidance come?

Granted we are living so we can receive guidance, it comes to us in all the ways of human understanding. It could come in no other way. If God spoke in any other way we wouldn't understand it at all. Don't expect guidance in abnormal ways. Guidance is normal. Specifically, guidance comes through intelligent

knowledge
of the Bible, through CONSCIENCE, through CIRCUMSTANCE. But some of us must
surrender our conscience, because we are over conscientious; we always feel
we
must do the difficult or uncomfortable thing. God speaks through
circumstance,
but He may guide us to overcome circumstance. Guidance comes through reason,
and
through common sense. Guidance is not a substitute for what you should do
yourself.

GUIDANCE IS THINKING PLUS GOD.

God will guide us in many ways: through church; through Fellowship. The
clearest
guidance comes through a group, although we are not always willing to have
another help us decide. Guidance comes through direct intuitive thought.
Just as
we learn sometimes know what a close friend is thinking, so we can really
learn
to think Christ's thoughts. Normal thoughts. The important thing is that
they
come with a sense of urgency enough for action. Guidance is not all black
and
white. But the more you give out to others, the more you will seek it.

(c) How can we proceed on guidance?

A. Get the Facts.

B. EXPECT to be guided. The there are no barriers between you and God, you
do
expect guidance, and you act on the highest thought you have. God covers our
mistakes in a marvelous way. We must not feel that there must be an
overwhelming
emotion. The basis of guidance is faith, not feeling, not analysis. Act on
the
simple thoughts, and more will come. So long as you keep on moving on the
guidance you do get, you will get more. (Example of natives in a forest
walking
with lights on their feet: as long as they move forward, the lights shine on
ahead; when they stop the light stops.)

C. Test your thoughts. It is possible to receive suggestions from your
subconscious mind. Check your thoughts by the four standards of Christ; and
by
other guided persons. Each will have a part of the truth and thus make up
the
whole. Move forward as a phalanx. Act on the highest conviction that you
have.
It is well that we do not know what will happen a year ahead. Christ told
His
disciples He had many things to tell them - "But you cannot hear it
now." Our
course is guided by lighthouses. You may think you have been sent to a place
for

I find this argument silly and inappropriate to this forum.

Depending upon where you are, the words are different. I believe that in many groups in the Cleveland/Akron area, the literature they use has one version, while we on the East Coast have the more NYC version.

It's not a big enough difference to argue about. It all means the same thing.

- - - -

HISTORY NOT THEORY:

From: "CloydG" <cloydg449@sbcglobal.net>

I am curious to know what Les C. meant by, "History", is not limited to the, "old timers", who invented A.A.? If he means or refers to the, "old timers", as men and women who flew on a wire or better said, were experimenting as they went along. I'd suggest the reference could care some validity as not all ideas or information contained in the A.A. Big Book were considered original thoughts. However, if he means to say A.A. History is not limited to those that wrote the BB, then who is Les talking about. Oh, I forgot, it's not for me to ask questions or to have a brain to think with is it? I mean if it didn't come from a footnote or if it wasn't written in a margin on the original transcript or through word of mouth between the original 100. If it didn't come from either an interview or in a Biography or Auto-Biography. Then how do we know if the facts are true or.....if the information; directions, were as they openly wrote. Then again, how do we know for sure if anything we think, is of a Historical importance? I mean, if we begin to think we can change AA History through our own analyzing. Then what's the point of even discussing it? We might as well call this group a Wikipedia AA History group. The reason I say that is because it seems that some of us seem to put more validity behind a repeat of information from a second or third party. As opposed to the original statement or facts by the originating source. Frank P., Ebby and a few others has axes to grind with Bill in one way or another. I'm sure there were others who also had differences as well, perhaps some of them are in this group, I don't know. The point being is this, the disclaimer on page 164, the part we refer to as, "A Vision For You", did say that they admitted that their book, Alcoholics

History should be supported by fact but conjecture should be accepted under certain conditions. History of AA is not just about Bill. What the old timers said and did is our past and that is worth preserving. If history is proven through documentation it is "fact." Fact, and by that I mean documented fact, disputes any inaccuracies. The truth is out there and as an AA historian or archivist/ conservator it is my duty to make sure that the man or woman coming into AA for the 1st 2nd or 3rd time gets the truth. There are a lot of mistakes and inaccuracies in AA history which need to be changed. We verify or change them by getting the facts to prove them right or wrong. May I refer you to the front page of Akron Archives which I copy below:

Why an Alcoholics Anonymous Archives?

There is both a need and an obligation to save the history of our Fellowship.

The existing correspondence, records, photographs, newspaper and magazine articles must be collected and preserved for present and future generations.

The

Mission of the Akron A.A. Archives:

- * To preserve the A.A. message and carry it to other alcoholics.
- * To preserve the history of our fellowship to prevent distortion.
- * To cooperate with and support other A.A. archives and archivists working within A.A.'s service structure and the 12 Traditions." The idea of preventing distortion is for what we strive. There is a code of ethics for archivists which I am also enclosing below from the Society of American Archivists, Please read section V.

Of course, this is an "AAHistory Lovers Group. We are mixed and varied. Historians also have a Code of Ethics for Historians and I include it to make a

point. Historians also have to document their point of view and leave a clear trail for others to follow. "Critical Dialog" is acceptable, I believe, at AAHL.

Under History Code of Ethics section 2 states, "All historians believe in honoring the integrity of the historical record. They do not fabricate evidence.

I read this as meaning that they prove through evidence their position on which they are discussing.

=====
Preamble

The Code of Ethics for Archivists establishes standards for the archival profession. It introduces new members of the profession to those standards, reminds experienced archivists of their professional responsibilities, and

serves as a model for institutional policies. It also is intended to inspire public confidence in the profession. This code provides an ethical framework to guide members of the profession. It does not provide the solution to specific problems. The term "archivist" as used in this code encompasses all those concerned with the selection, control, care, preservation, and administration of historical and documentary records of enduring value.

I. Purpose

The Society of American Archivists recognizes the importance of educating the profession and general public about archival ethics by codifying ethical principles to guide the work of archivists. This code provides a set of principles to which archivists aspire.

II. Professional Relationships

Archivists select, preserve, and make available historical and documentary records of enduring value. Archivists cooperate, collaborate, and respect each institution and its mission and collecting policy. Respect and cooperation form the basis of all professional relationships with colleagues and users.

III. Judgment

Archivists should exercise professional judgment in acquiring, appraising, and processing historical materials. They should not allow personal beliefs or perspectives to affect their decisions.

IV. Trust

Archivists should not profit or otherwise benefit from their privileged access to and control of historical records and documentary materials.

V. Authenticity and Integrity

Archivists strive to preserve and protect the authenticity of records in their holdings by documenting their creation and use in hard copy and electronic formats. They have a fundamental obligation to preserve the intellectual and physical integrity of those records. Archivists may not alter, manipulate, or destroy data or records to conceal facts or distort evidence.

VI. Access

Archivists strive to promote open and equitable access to their services and the records in their care without discrimination or preferential treatment, and in accordance with legal requirements, cultural sensitivities, and institutional policies. Archivists recognize their responsibility to promote the use of records as a fundamental purpose of the keeping of archives. Archivists may place restrictions on access for the protection of privacy or confidentiality of information in the records.

VII. Privacy

Archivists protect the privacy rights of donors and individuals or groups who

are the subject of records. They respect all users' right to privacy by maintaining the confidentiality of their research and protecting any personal information collected about them in accordance with the institution's security procedures.

VIII. Security/Protection

Archivists protect all documentary materials for which they are responsible and guard them against defacement, physical damage, deterioration, and theft. Archivists should cooperate with colleagues and law enforcement agencies to apprehend and prosecute thieves and vandals.

IX. Law

Archivists must uphold all federal, state, and local laws.

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This Statement on Standards of Professional Conduct addresses dilemmas and concerns about the practice of history that historians have regularly brought to the American Historical Association seeking guidance and counsel. Some of the most important sections of this Statement address questions about employment that vary according to the different institutional settings in which historians perform their work. Others address forms of professional misconduct that are especially troubling to historians. And some seek to identify a core set of shared values that professional historians strive to honor in the course of their work.

1. The Profession of History

History is the never-ending process whereby people seek to understand the past and its many meanings. The institutional and intellectual forms of history's dialogue with the past have changed enormously over time, but the dialogue itself has been part of the human experience for millennia. We all interpret and

narrate the past, which is to say that we all participate in making history.

It is among our most fundamental tools for understanding ourselves and the world around us.

Professional historians benefit enormously from this shared human fascination for the past. Few fields are more accessible or engaging to members of the public. Individuals from all backgrounds have a stake in how the past is interpreted, for it cuts to the very heart of their identities and world views.

This is why history can evoke such passion and controversy in the public realm.

All manner of people can and do produce good history. Professional historians are wise to remember that they will never have a monopoly on their own discipline, and that this is much more a strength than a weakness. The

openness
of the discipline is among its most attractive features, perennially
renewing it
and making it relevant to new constituencies.
What, then, distinguishes a professional historian from everyone else?
Membership in this profession is defined by self-conscious identification
with a
community of historians who are collectively engaged in investigating and
interpreting the past as a matter of disciplined learned practice.
Historians work in an extraordinary range of settings: in museums and
libraries
and government agencies, in schools and academic institutions, in
corporations
and non-profit organizations. Some earn their living primarily from
employment
related to the past; some practice history while supporting themselves in
other
ways. Whatever the venue in which they work, though, professional historians
share certain core values that guide their activities and inform their
judgments
as they seek to enrich our collective understanding of the past. These
shared
values for conducting and assessing research, developing and evaluating
interpretations, communicating new knowledge, navigating ethical dilemmas,
and,
not least, telling stories about the past, define the professional practice
of
history.

2. Shared Values of Historians

Historians strive constantly to improve our collective understanding of the
past through a complex process of critical dialogue -- with each other, with
the
wider public, and with the historical record -- in which we explore former
lives and worlds in search of answers to the most compelling questions of
our
own time and place.
Historians cannot successfully do this work without mutual trust and
respect. By
practicing their craft with integrity, historians acquire a reputation for
trustworthiness that is arguably their single most precious professional
asset.
The trust and respect both of one's peers and of the public at large are
among
the greatest and most hard-won achievements that any historian can attain.
It is
foolish indeed to put them at risk.
Although historians disagree with each other about many things, they do know
what they trust and respect in each other's work. All historians believe in
honoring the integrity of the historical record. They do not fabricate
evidence.
Forgery and fraud violate the most basic foundations on which historians
construct their interpretations of the past. An undetected counterfeit
undermines not just the historical arguments of the forger, but all

subsequent scholarship that relies on the forger's work. Those who invent, alter, remove, or destroy evidence make it difficult for any serious historian ever wholly to trust their work again.

We honor the historical record, but understand that its interpretation constantly evolves as historians analyze primary documents in light of the ever-expanding body of secondary literature that places those documents in a larger context. By "documents," historians typically mean all forms of evidence

-- not just written texts, but artifacts, images, statistics, oral recollections, the built and natural environment, and many other things -- that

have survived as records of former times. By "secondary literature," we typically mean all subsequent interpretations of those former times based on the evidence contained in primary documents. This distinction between primary and

secondary sources is among the most fundamental that historians make.

Drawing

the boundary between them is a good deal more complicated than it might seem, since determining whether a document is primary or secondary largely depends on

the questions one asks of it. At the most basic level, though, the professional

practice of history means respecting the integrity of primary and secondary sources while subjecting them to critical scrutiny and contributing in a fair-minded way to ongoing scholarly and public debates over what those sources

tell us about the past.

Honoring the historical record also means leaving a clear trail for subsequent

historians to follow. This is why scholarly apparatus in the form of bibliographies and annotations (and associated institutional repositories like

libraries, archives, and museums) is so essential to the professional practice

of history. Such apparatus is valuable for many reasons. It enables other historians to retrace the steps in an argument to make sure those steps are justified by the sources. Apparatus often evaluates evidence to indicate gaps in

the historical record that might cast doubt on a given interpretation.

Knowing

that trust is ultimately more important than winning a debate for the wrong reasons, professional historians are as interested in defining the limits and

uncertainties of their own arguments as they are in persuading others that those

arguments are correct. Finally, the trail of evidence left by any single work of

history becomes a key starting point for subsequent investigations of the same

subject, and thus makes a critical contribution to our collective capacity

to
ask and answer new questions about the past. For all these reasons,
historians
pride themselves on the accuracy with which they use and document sources.
The
sloppier their apparatus, the harder it is for other historians to trust
their
work.
The trail of evidence in bibliographies, notes, museum catalogs, databases,
and
other forms of scholarly apparatus is crucial not just for documenting the
primary sources on which a work of history depends, but the secondary
sources as
well. Practicing history with integrity means acknowledging one's debts to
the
work of other historians. To copy the work of another and claim it for one's
own
is plagiarism -- an act historians abhor. Plagiarism violates the historical
record by failing to reveal the secondary sources that have contributed to a
given line of argument. It is a form of fraud, and betrays the trust on
which
the historical profession depends. Much more will be said about it later in
this

Statement on Standards.

Among the core principles of the historical profession that can seem
counter-intuitive to non-historians is the conviction, very widely if not
universally shared among historians since the nineteenth century, that
practicing history with integrity does not mean being neutral or having no
point
of view. Every work of history articulates a particular, limited perspective
on
the past. Historians hold this view not because they believe that all
interpretations are equally valid, or that nothing can ever be known about
the
past, or that facts do not matter. Quite the contrary. History would be
pointless if such claims were true, since its most basic premise is that
within
certain limits we can indeed know and make sense of past worlds and former
times
that now exist only as remembered traces in the present. But the very nature
of
our discipline means that historians also understand that all knowledge is
situated in time and place, that all interpretations express a point of
view,
and that no mortal mind can ever aspire to omniscience. Because the record
of
the past is so fragmentary, absolute historical knowledge is denied us.
Furthermore, the different peoples whose past lives we seek to understand
held
views of their lives that were often very different from each other -- and
from
our own. Doing justice to those views means to some extent trying (never
wholly
successfully) to see their worlds through their eyes. This is especially
true

when people in the past disagreed or came into conflict with each other,
since
any adequate understanding of their world must somehow encompass their
disagreements and competing points of view within a broader context.
Multiple,
conflicting perspectives are among the truths of history.
No single objective or universal account could ever put an end to this
endless
creative dialogue within and between the past and the present. What is true
of
history is also true of historians. Everyone who comes to the study of
history
brings with them a host of identities, experiences, and interests that
cannot
help but affect the questions they ask of the past and the answers they wish
to
know. When applied with integrity and self-critical fair-mindedness, the
political, social, and religious beliefs of historians can appropriately
inform
their historical practice. Because the questions we ask profoundly shape
everything we do -- the topics we investigate, the evidence we gather, the
arguments we construct, the stories we tell -- it is inevitable that
different
historians will produce different histories.
For this reason, historians often disagree and argue with each other. That
historians can sometimes differ quite vehemently not just about
interpretations
but even about the basic facts of what happened in the past is sometimes
troubling to non-historians, especially if they imagine that history
consists of
a universally agreed-upon accounting of stable facts and known certainties.
But
universal agreement is not a condition to which historians typically aspire.
Instead, we understand that interpretive disagreements are vital to the
creative
ferment of our profession, and can in fact contribute to some of our most
original and valuable insights.
Frustrating as these disagreements and uncertainties may be even for
historians,
they are an irreducible feature of the discipline. In contesting each
other's
interpretations, professional historians recognize that the resulting
disagreements can deepen and enrich historical understanding by generating
new
questions, new arguments, and new lines of investigation. This crucial
insight
underpins some of the most important shared values that define the
professional
conduct of historians. They believe in vigorous debate, but they also
believe in
civility. They rely on their own perspectives as they probe the past for
meaning, but they also subject those perspectives to critical scrutiny by
testing them against the views of others.
Historians celebrate intellectual communities governed by mutual respect and
constructive criticism. The preeminent value of such communities is reasoned

discourse -- the continuous colloquy among historians holding diverse points of view who learn from each other as they pursue topics of mutual interest. A commitment to such discourse -- balancing fair and honest criticism with tolerance and openness to different ideas -- makes possible the fruitful exchange of views, opinions, and knowledge.

This being the case, it is worth repeating that a great many dilemmas associated

with the professional practice of history can be resolved by returning to the

core values that the preceding paragraphs have sought to sketch. Historians should practice their craft with integrity. They should honor the historical record. They should document their sources. They should acknowledge their debts

to the work of other scholars. They should respect and welcome divergent points

of view even as they argue and subject those views to critical scrutiny.

They

should remember that our collective enterprise depends on mutual trust. And they

should never betray that trust.

3. Scholarship

Scholarship -- the discovery, exchange, interpretation, and presentation of information about the past -- is basic to the professional practice of history.

It depends on the collection and preservation of historical documents, artifacts, and other source materials in a variety of institutional settings ranging from libraries to archives to museums to government agencies to private

organizations. Historians are committed to protecting significant historical evidence wherever it resides. Scholarship likewise depends on the open dissemination of historical knowledge via many different channels of communication: books, articles, classrooms, exhibits, films, historic sites, museums, legal memoranda, testimony, and many other ways. The free exchange of

information about the past is dear to historians.

Professional integrity in the practice of history requires awareness of one's

own biases and a readiness to follow sound method and analysis wherever they may

lead. Historians should document their findings and be prepared to make available their sources, evidence, and data, including any documentation they

develop through interviews. Historians should not misrepresent their sources.

They should report their findings as accurately as possible and not omit evidence that runs counter to their own interpretation. They should not commit

plagiarism. They should oppose false or erroneous use of evidence, along with

any efforts to ignore or conceal such false or erroneous use.

Historians should acknowledge the receipt of any financial support, sponsorship,

or unique privileges (including special access to research material) related to their research, especially when such privileges could bias their research findings. They should always acknowledge assistance received from colleagues, students, research assistants, and others, and give due credit to collaborators.

Historians should work to preserve the historical record, and support institutions that perform this crucial service. Historians favor free, open, equal, and nondiscriminatory access to archival, library, and museum collections

wherever possible. They should be careful to avoid any actions that might prejudice access for future historians. Although they recognize the legitimacy

of restricting access to some sources for national security, proprietary, and

privacy reasons, they have a professional interest in opposing unnecessary restrictions whenever appropriate.

Historians sometimes appropriately agree to restrictive conditions about the use

of particular sources. Certain kinds of research, certain forms of employment,

and certain techniques (for instance, in conducting oral history interviews) sometimes entail promises about what a historian will and will not do with the

resulting knowledge. Historians should honor all such promises. They should respect the confidentiality of clients, students, employers, and others with whom they have a professional relationship. At much as possible, though, they

should also strive to serve the historical profession's preference for open access to, and public discussion of, the historical record. They should define

any confidentiality requirements before their research begins, and give public

notice of any conditions or rules that may affect the content of their work.

4. Plagiarism

The word plagiarism derives from Latin roots: *plagiarius*, an abductor, and *plagiare*, to steal. The expropriation of another author's work, and the presentation of it as one's own, constitutes plagiarism and is a serious violation of the ethics of scholarship. It seriously undermines the credibility

of the plagiarist, and can do irreparable harm to a historian's career. In addition to the harm that plagiarism does to the pursuit of truth, it can also

be an offense against the literary rights of the original author and the property rights of the copyright owner. Detection can therefore result not only

in sanctions (such as dismissal from a graduate program, denial of promotion, or

termination of employment) but in legal action as well. As a practical matter,

plagiarism between scholars rarely goes to court, in part because legal concepts, such as infringement of copyright, are narrower than ethical

standards

that guide professional conduct. The real penalty for plagiarism is the abhorrence of the community of scholars.

Plagiarism includes more subtle abuses than simply expropriating the exact wording of another author without attribution. Plagiarism can also include the

limited borrowing, without sufficient attribution, of another person's distinctive and significant research findings or interpretations. Of course, historical knowledge is cumulative, and thus in some contexts -- such as textbooks, encyclopedia articles, broad syntheses, and certain forms of public

presentation -- the form of attribution, and the permissible extent of dependence on prior scholarship, citation, and other forms of attribution will

differ from what is expected in more limited monographs. As knowledge is disseminated to a wide public, it loses some of its personal reference. What belongs to whom becomes less distinct. But even in textbooks a historian should

acknowledge the sources of recent or distinctive findings and interpretations,

those not yet a part of the common understanding of the profession.

Similarly,

while some forms of historical work do not lend themselves to explicit attribution (e.g., films and exhibitions), every effort should be made to give

due credit to scholarship informing such work.

Plagiarism, then, takes many forms. The clearest abuse is the use of another's

language without quotation marks and citation. More subtle abuses include the

appropriation of concepts, data, or notes all disguised in newly crafted sentences, or reference to a borrowed work in an early note and then extensive

further use without subsequent attribution. Borrowing unexamined primary source

references from a secondary work without citing that work is likewise inappropriate. All such tactics reflect an unworthy disregard for the contributions of others.

No matter what the context, the best professional practice for avoiding a charge

of plagiarism is always to be explicit, thorough, and generous in acknowledging

one's intellectual debts.

All who participate in the community of inquiry, as amateurs or as professionals, as students or as established historians, have an obligation to

oppose deception. This obligation bears with special weight on teachers of graduate seminars. They are critical in shaping a young historian's perception

of the ethics of scholarship. It is therefore incumbent on graduate teachers to

seek opportunities for making the seminar also a workshop in scholarly integrity. After leaving graduate school, every historian will have to depend

primarily on vigilant self-criticism. Throughout our lives none of us can

cease

to question the claims to originality that our work makes and the sort of credit

it grants to others.

The first line of defense against plagiarism is the formation of work habits that protect a scholar from plagiarism. The plagiarist's standard defense -- that he or she was misled by hastily taken and imperfect notes -- is plausible

only in the context of a wider tolerance of shoddy work. A basic rule of good

note-taking requires every researcher to distinguish scrupulously between exact

quotation and paraphrase.

The second line of defense against plagiarism is organized and punitive.

Every

institution that includes or represents a body of scholars has an obligation to

establish procedures designed to clarify and uphold their ethical standards.

Every institution that employs historians bears an especially critical responsibility to maintain the integrity and reputation of its staff. This applies to government agencies, corporations, publishing firms, and public service organizations such as museums and libraries, as surely as it does to educational facilities. Usually, it is the employing institution that is expected to investigate charges of plagiarism promptly and impartially and to

invoke appropriate sanctions when the charges are sustained. Penalties for scholarly misconduct should vary according to the seriousness of the offense,

and the protections of due process should always apply. A persistent pattern of

deception may justify public disclosure or even termination of a career; some

scattered misappropriations may warrant a formal reprimand.

All historians share responsibility for defending high standards of intellectual

integrity. When appraising manuscripts for publication, reviewing books, or evaluating peers for placement, promotion, and tenure, scholars must evaluate

the honesty and reliability with which the historian uses primary and secondary

source materials. Scholarship flourishes in an atmosphere of openness and candor, which should include the scrutiny and public discussion of academic deception.

5. Teaching

Teaching is basic to the practice of history. It occurs in many venues: not just classrooms, but museums and historic sites, documentaries and textbooks,

newspaper articles, web sites, and popular histories. In its broadest definition, teaching involves the transmission of historical knowledge to people

who do not yet have such knowledge. Whether it occurs in the classroom or the

public realm, it performs the essential work of assuring that the past

remains a part of living memory in the present. Good teaching entails accuracy and rigor in communicating factual information, and strives always to place such information in context to convey its larger significance. Integrity in teaching means presenting competing interpretations with fairness and intellectual honesty. Doing so can support one of the most important goals of teaching: exciting the interest of those who are encountering a new historical topic for the first time, leading them toward the insight that history is a process of living inquiry, not an inert collection of accepted facts. The political, social, and religious beliefs of history teachers necessarily inform their work, but the right of the teacher to hold and express such convictions can never justify falsification, misrepresentation, or concealment, or the persistent intrusion of material unrelated to the subject of the course. Furthermore, teachers should be mindful that students and other audience members have the right to disagree with a given interpretation or point of view. Students should be made aware of multiple causes and varying interpretations. Within the bounds of the historical topic being studied, the free expression of legitimate differences of opinion should always be a goal. Teachers should judge students' work on merit alone. Course offerings, textbooks, and public history presentations should address the diversity of human experience, recognizing that historical accuracy requires attention both to individual and cultural similarities and differences and to the larger global and historical context within which societies have evolved. The American Historical Association is on record as encouraging educational and public history activities to counter harassment and discrimination on campuses and in the public realm. It encourages administrators to speak out vigorously against such incidents. At the same time, the Association disapproves of efforts to limit or punish free speech. We condemn the violation of First Amendment rights to free speech, as well as the harassment and vilification to which individuals have sometimes been subjected for exercising these rights.

6. History in the Public Realm

Because interpreting the past is so vital to democratic debate and civic life in the public realm, historians regularly have the opportunity to discuss the implications of their knowledge for concerns and controversies in the present -- including present controversies about past events. It is one of the

privileges
of our profession to share historical insights and interpretations with a
wider
public, wherever the locus of our employment. We should welcome the chance
to do
so, and the institutions that employ historians should recognize the
importance
of this aspect of our work. Historians should not be subject to
institutional or
professional penalties for their beliefs and activities, provided they do
not
misrepresent themselves as speaking for their institutions or their
professional
organizations when they are not authorized to do so.

Practicing history in the public realm presents important challenges, for
when
historians communicate with a wider public, they must represent not just a
particular interpretation or body of facts, but the best practices of the
discipline of history itself. This means they must inevitably walk a
tightrope
in balancing their desire to present a particular point of view with their
responsibility to uphold the standards and values that underpin their
professional authority as historians. This challenge can be especially
complex
for public historians, whose daily working lives frequently require multiple
levels of accountability, and for historians working in advocacy roles.
Public discussions of complex historical questions inevitably translate and
simplify many technical details associated with those questions, while at
the
same time suggesting at least some of the associated complexities and
divergent
points of view. While it is perfectly acceptable for historians to share
their
own perspectives with the public, they should also strive to demonstrate how
the
historical profession links evidence with arguments to build fair-minded,
nuanced, and responsible interpretations of the past. The desire to score
points
as an advocate should never tempt a historian to misrepresent the historical
record or the critical methods that the profession uses to interpret that
record.

Historians who work in government, corporate, and nonprofit institutions, as
well as those occasionally entering public arenas as political advisers,
expert
witnesses, public intellectuals, consultants, legislative witnesses,
journalists, or commentators, may face a choice of priorities between
professionalism and partisanship. They may want to prepare themselves by
seeking
advice from other experienced professionals. As historians, they must be
sensitive to the complexities of history, the diversity of historical
interpretations, and the limits as well as the strengths of their own points
of
view and experiences and of the discipline itself. In such situations,
historians must use sources, including the work of other scholars, with
great

care and should always be prepared to explain the methods and assumptions in their research; the relations between evidence and interpretation; and alternative interpretations of the subjects they address.

7. Employment

The American Historical Association firmly supports fairness and due process in all decisions involving the appointment, promotion, and working conditions of historians. Institutions should develop published rules governing their employment practices, and it should go without saying that they should follow these rules.

Although some historians are self-employed, most work for academic institutions, corporations, government agencies, law firms, archives, historical societies, museums, parks, historic preservation programs, or other institutions. To the extent they can influence the policies and practices of their workplace, the AHA encourages historians to do whatever they can to persuade their institutions to accept and enforce rules to ensure equity in conditions of employment. If they work in an academic institution, they should urge it to accept the 1966 Statement on Government of Colleges and Universities, jointly formulated by the American Association of University Professors (AAUP), the American Council on Education, and the Association of Governing Boards of Universities and Colleges.

Fairness begins with recruitment. Historians have an obligation to do all possible to ensure that employment opportunities in the field are widely publicized and that all professionally qualified persons have an equal opportunity to compete for those positions. This means not only the placement of job notices in appropriate publications (for example, the AHA's Perspectives on History (<http://www.historians.org/Perspectives/index.cfm>)) but also the inclusion in such notices of a completely accurate description of the position and of any contingencies, budgetary or otherwise, that might affect the continued availability of the position. An institution should not deceive possible candidates by omitting qualifications or characteristics that favor certain candidates over others (for example, a preference for unspecified minor fields). If an employer decides to alter a job description or selection criteria, the institution should re-advertise. The AHA strongly discourages institutions from charging application fees for post-doctoral fellowships and other positions, since these discriminate against candidates whose financial resources are limited.

Fairness also involves equal treatment of all qualified applicants and

procedures that are considerate to all applicants. For example, an employing institution should promptly acknowledge all applications and, as soon as practicable, inform applicants who do not meet the selection criteria.

Likewise,

it should keep competitive applicants informed of the progress of the search and

promptly notify those who are no longer under consideration. It should do everything possible to accommodate finalists in arranging interviews, including

the payment of expenses, where appropriate. Finally, it should ensure that those

who conduct interviews adhere to professional standards by respecting the dignity of candidates, focusing their questions on the qualifications needed for

the position, and avoiding questions that violate federal or state anti-discrimination laws.

Employment decisions always involve judgments. But, except in those cases in which federal law allows a specific preference, institutions should base hiring

decisions as well as all decisions relating to reappointment, promotion, tenure,

apprenticeship, graduate student assistantships, awards, and fellowships solely

on professional qualifications without regard to sex, race, color, national origin, sexual orientation, religion, political affiliation, veteran status, age, disability, or marital status. A written contract should follow a verbal

offer in a timely manner, and institutions have an obligation to explain as clearly as possible the terms of such contracts. Once signed, a contract should

be honored by all parties as both a legal and ethical obligation. Employers have

an obligation to clarify all rules and conditions governing employment and promotion.

Once employed, any person deserves the professional respect and support necessary for professional growth and advancement. Such respect precludes unequal treatment based on any nonprofessional criteria. In particular, it precludes any harassment or discrimination, which is unethical, unprofessional,

and threatening to intellectual freedom. Harassment includes all behavior that

prevents or impairs an individual's full enjoyment of educational or workplace

rights, benefits, environment, or opportunities, such as generalized pejorative

remarks or behavior or the use of professional authority to emphasize inappropriately the personal identity of an individual. Sexual harassment, which

includes inappropriate requests for sexual favors, unwanted sexual advances, and

sexual assaults, is illegal and violates professional standards.

Historians should receive promotions and merit salary increases exclusively on

the basis of professional qualifications and achievements. The best way to ensure that such criteria are used is to establish clear standards and

procedures known to all members of the institution. An institution should have an established review process, should offer candidates for promotion or merit raises opportunities to substantiate their achievements, should provide early and specific notification of adverse promotion or salary decisions, and should provide an appeal mechanism. Of particularly grave concern to historians are those institutional decisions that lead to disciplinary action -- most important, questions of suspension and dismissal, because they may involve issues of intellectual freedom. All institutions employing historians should develop and follow clearly written procedures governing disciplinary action. These procedures should embody the principles of due process, including adequate mechanisms for fact-finding and avenues for appeal. Academic institutions should adhere to the AAUP's 1940 Statement of Principles on Academic Freedom and Tenure. Other institutions that employ professional historians should provide a comparable standard of due process. Historians who work part time or off the tenure track should receive compensation in proportion to the share of a full-time work load they carry, including a proportionate share of fringe benefits available to their full-time colleagues; they also should have access to institutional facilities and support systems, and appropriate involvement in institutional governance.

8. Reputation and Trust

Historians are obligated to present their credentials accurately and honestly in all contexts. They should take care not to misrepresent their qualifications in resumes, applications, or the public record. They should apply the same rigor and integrity in describing their own accomplishments as their profession applies to the historical record itself. The status of a book, article, or other publication that is still in the production pipeline is often an important piece of information for search committees, tenure/promotion review committees, and fellowship committees. Yet the profession has no standardized terminology for works in progress, often rendering their status unclear. The AHA suggests the following lexicon.

* "In Press": the manuscript is fully copyedited and out of the author's hands.

It is in the final stages of the production process.

* "Forthcoming": a completed manuscript has been accepted by a press or journal.

* "Under contract to . . .": a press and an author have signed a contract for a book in progress, but the final manuscript has not yet been submitted.

* "Submitted" or "under consideration": the book or article has been submitted to a press or journal, but there is as yet no contract or agreement to publish.

Historians should not list among the completed achievements on their resumes degrees or honors they have never earned, jobs they have never held, articles or books they have never written or published, or any comparable misrepresentations of their creative or professional work.

Historians should be mindful of any conflicts of interest that may arise in the course of their professional duties. A conflict of interest arises when an individual's personal interest or bias could compromise (or appear to compromise) his or her ability to act in accordance with professional obligations. Historians frequently encounter such situations as participants in some form of peer review -- for example, reviewing grant applications, vetting manuscripts for publication, evaluating annual meeting program proposals, or selecting prize or award recipients. Historians should identify and, where appropriate, recuse themselves from any decisions or other actions in which a conflict of interest or the appearance thereof arises; they should avoid situations in which they may benefit or appear to benefit financially at the expense of their professional obligations. An individual should normally refuse to participate in the formal review of work by anyone for whom he or she feels a sense of personal obligation, competition, or enmity.

9. Additional Guidance

This Statement on Standards of Professional Conduct offers general guidance about core values and practices of the historical profession. Because no document of this sort could ever be comprehensive, the AHA typically amends this Statement only when some new issue arises that is of such general concern that a formal policy declaration seems warranted. For additional advice about ethics and best practices among professional historians, readers are urged to consult other declarations and publications of the American Historical Association, including best practice statements and wise counsel documents readily available on the AHA web site (<http://www.historians.org/governance/pd/index.htm>) . Valuable insights can also be gleaned from the publications of several other historical associations, for instance, the Ethics Guidelines of the National Council on Public History; the Statement of Professional Standards and Ethics of the American Association for State and Local History; the Evaluation Guidelines of the Oral History Association; and the Principles and Standards for

Try your luck by exercising the methods outlined in the Message just for 7 days and this will awaken your "LATIF-E-QALB" (a spiritual entity), and it start chanting out "Creators" name (ALLAH HU) which will produce Divine energy (NOOR) in your heart. This is not only for Muslims, people of other religion can exercise, keeping in mind "THE CREATOR" the one and only "ONE" who created the universe and us.

This message is also available in URDU. If you feel to know further please visit <http://www.asiinternationals.com>

THE METHODS OF PRODUCING LIGHT (NOOR) NO MATTER ANY RELIGION - ALLAH (GOD) IS FOR EVERY ONE

In prehistoric times stones would be rubbed together to make fire. Whereas a spark can also be produced by rubbing two metals together. In a similar way electricity is made from water. Similarly by the friction of the blood inside the human body, in other words electric energy is produced by the vibrating heartbeat. In every human being there is present, approximately one and a half volts of electricity due to which the body is energetic. As the heartbeat slows in old age, this reduces the electricity in the body and this in turn also causes a reduction of the energy level in the body.

Firstly, the heartbeat has to be made vibrant and pronounced. Some do this by dancing, some by sports and exercise and some people try to do this by meditating and chanting the Name of God Allah.

When the heartbeat becomes vibrant and pronounced then by chanting the name of "Allah" try to synchronize it with every heartbeat. Alternatively try to synchronize "Allah" with one heartbeat and Hu with the other. Some time by placing your hand on the heart and when you feel your heartbeat, again try to synchronize the Name "Allah" by chanting it with the rhythm of the heartbeat and imagine that the Name "Allah" is entering the heart.

The chanting of " Allah Hu" is better and more effective but if anyone has an objection, or a fear of chanting Hu, then instead of being deprived one should solely use the name Allah, repetitively in the chanting. It is beneficial for people who chant and practice this discipline and who read mantras to physically remain as clean as possible as the: "disrespectful are unfulfilled and the respectful and fulfilled."

THE FIRST METHOD OF PRODUCING LIGHT:

Write "Allah" on a paper in black ink 66 times and do this exercise for as long as you wish on a daily basis. Soon thereafter, the Word Allah will be transported from the paper and hover over the eyes. Then with one-pointed concentration, attempt to transport the word from the eyes to the heart.

THE SECOND METHOD OF PRODUCING LIGHT:

Write "Allah" on a zero watt bulb, in yellow. Whilst you are awake or just before sleep, concentrate and try to absorb it into the eyes. When it appears on the eyes then try to transport it to the heart.

THE THIRD METHOD OF PRODUCING LIGHT:

This method is for those people who have perfect spiritual guides and teachers and who due to their spiritual connection are spiritually assisted by them. Sit alone and imagine that your index finger is a pen. Using your finger and with your concentration, attempt to write Allah on your heart. Call upon your spiritual teacher (spiritually), so that he too may, hold your finger, and write "Allah" on your heart. Continue to do this exercise everyday, until you see Allah written on your heart.

"If you are succeeded and your Qalb starts chanting Allah Hu it will chant 24 hours a day, even if you are sleeping, working and will convert your prayers (Namaz) into Namaz-e-Haqiqi and you will enter into Divine Love."

Best of Luck.

Sarfaraz Ahmed.

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FROM THE MODERATOR -- SEE ALSO:

http://11thstepmeditation.org/meditation_styles/sufi_muraqaba.php

http://en.wikipedia.org/wiki/Noor_%28Sufism%29

Noor is the link which binds being to knowledge in Sufism. The word itself means

light. Each particle of light that is reflected of the "mirror of the heart" projects spiritual knowledge according to distinctive types of colors. Noor is

the spiritual light of a person. It is considered positive energy, or energy from God, which is supposed to clean a person's inner spiritual being. It emanates primarily from the heart, but can bloom to the whole body. A person's

spirituality can be judged by the Noor emanating from him.

<http://en.wikipedia.org/wiki/Sufism>

Sufism is defined by its adherents as the inner, mystical dimension of Islam

...

Classical Sufi scholars have defined Sufism as "a science whose objective is the reparation of the heart and turning it away from all else but God." Alternatively, in the words of the Darqawi Sufi teacher Ahmad ibn Ajiba, "a science through which one can know how to travel into the presence of the Divine, purify one's inner self from filth, and beautify it with a variety of praiseworthy traits." Classical Sufis were characterised by their attachment to dhikr (a practice of repeating the names of God) and asceticism.

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+++Message 7618. Re: Date and place of first AA meeting in California
From: Bruce Kennedy 9/2/2011 6:29:00 PM

=====

In response to Chuck P.s letter asking about the first AA meeting on the West Coast.

There is a letter in the GSO Archives in New York by a Ray W. from New Jersey. He convened a gathering on Nov. 21, 1939, at the Clift hotel in San Francisco, of some alcoholics who had written New York for help. In that letter, written to Ruth Hock at GSO after that meeting, Ray describes what happened and who was in attendance:

The Clift
SAN FRANCISCO
Nov. 23, '39

Works Publishing Co.
17 Williams St.
Newark, N.J.

Miss R. Hock, Sec'y -

Dear Miss Hock -

You probably think I am an awful piker for not having acknowledged your letters sooner.

As a matter of fact I have seen quite a number of individuals whose names you sent - some of them several times. I wont go into detail here except to say that I had three (3) of the best "bets" - Ted C, Dave L, and Don B for several

prepared
by AAWS on Big Book history in advance of the Fourth Edition which drew on
the
Archive collection of Bill's letters on the Second Edition changes and his
notes
in a Big Book for that purpose. The report is quoted in this message
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/430>

Reading through the material in that message, it seems to me that two of the
points Bill made may be relevant to these last paragraphs of Fitz M's story.

First here's a piece that gives an overview of Bill's editing vision:

"In June 14, 1954, letter... Bill wrote: "The story section of the Big Book
is
far more important than most of us think. It is our principle means of
identifying with the reader outside of A. A.. it is the written equivalent
of
hearing speakers at an A. A. meeting; it is our show window of results. To
increase the power and variety of this display to the utmost should be,
therefore, no routine or hurried job.

The best will be none too good. The difference between 'good' and
'excellent'
can be the difference between prolonged misery and recovery, between life
and
death, for the reader outside A. A.""

To me, two possible reasons for the edits on Fitz M's story are:

1) Sensitive material

"There were some cautions enumerated by Bill in considering the revision of
the
Big Book: "The main purpose of the revision is to bring the story section up
to
date, to portray more adequately a cross section of those who have found
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the audience for the book is people who are coming to Alcoholics Anonymous
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book is likely to be newcomers, anything from the point of view of content
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Another letter from Bill accompanied all the changes planned for the Second
Edition of the A. A. book and enumerates these suggested changes with the
caveat

"Do any of the stories or titles contain material that might repel any
considerable number of sensitive alcoholic readers? And if so, what changes
are
suggested?"

In another letter... "AA experience shows that we have to identify with the people on the basis on where they think they are -- not where we think they ought to be."

It seems to me that phrases in each of these paragraphs may have been considered too religious for some 1955 newcomers:

"God produces harmony in those who receive His Spirit and follow Its dictates"

"a host of other things tell me of the glory of God"

"a greater love for Our Father in heaven"

It may also be worth remembering that at the time of the Big Book writing Fitz had insisted that the book name Jesus as God and back then, when AA's message as a whole was just being established those last paragraphs may have seemed very mild in comparison and a good compromise. By 1955, by which time, AA's doctrine-free Broad Highway was well-established, it's very likely that they seemed much more doctrinal than they had back in 1939.

2) Too advanced

"In one letter to an individual who was interested in sending his story to him, Bill writes, "As you are probably aware the stories we need will be of the straight AA variety; the kind which would be most effective with the beginner on our program. We are looking for straight personal narratives which describes the drinking history, how the newcomer arrived in Alcoholics Anonymous, how AA, affected him, and what A. A. has since accomplished for him. For this purpose, we are not, of course, interested in the more advanced or specialized talks, the lecture or spread-eagle oratory type of talk, we can't very well use for this particular purpose."

It's just possible that even if those last paragraphs were not considered potentially religiously triggering for newcomers, or at least in addition to such considerations, those last paragraphs may just have been considered to be too advanced in their description of spirituality for the newcomer and too specialised to be useful.

Of course this is just my speculation based on general information we have from the AAWS report. It is possible that notes in the Archives could shed specific

FROM THE MODERATOR:

FIVE YEARS SOBER: Peabody, Common Sense of Drinking, PDF page 69
<http://www.aabibliography.com/pdf/peabody/CommonSenseDrinkPeabody.pdf>

"Some years ago there lived a man who decided to give up drinking until he could make a million dollars, at which time he intended to drink in moderation. It took him five years -- of sobriety -- to make the million; then he began his 'moderate' drinking. In two or three years he lost all his money, and in another three he died of alcoholism."

TWENTY-FIVE YEARS SOBER: Big Book pages 32-33

A man of thirty was doing a great deal of spree drinking. He was very nervous in the morning after these bouts and quieted himself with more liquor. He was ambitious to succeed in business, but saw that he would get nowhere if he drank at all. Once he started, he had no control whatever. He made up his mind that until he had been successful in business and had retired, he would not touch another drop. An exceptional man, he remained bone dry for twenty-five years and retired at the age of fifty-five, after a successful and happy business career. Then he fell victim to a belief which practically every alcoholic has --that his long period of sobriety and self-discipline had qualified him to drink as other men. Out came his carpet slippers and a bottle. In two months he was in a hospital, puzzled and humiliated. He tried to regulate his drinking for a little while, making several trips to the hospital meantime. Then, gathering all his forces, he attempted to stop altogether and found he could not. Every means of solving his problem which money could buy was at his disposal. Every attempt failed. Though a robust man at retirement, he went to pieces quickly and was dead within four years.

|||||

+++Message 7626. Re: Early AA rules
From: Chris Budnick 9/9/2011 10:10:00 PM

|||||

There is the application for the Montreal Group that is in the book Beware the First Drink! The Washington Temperance Movement and Alcoholics Anonymous by Leonard U. Blumberg and William L. Pittman

|||||

+++Message 7627. Re: Story of businessman who quit

Rumi - Turning Ecstatic: Scene

http://www.youtube.com/watch?v=UjSig4DxU_M&feature=related

The Sufi Whirling Dervishes of Istanbul

http://www.youtube.com/watch?v=L_Cf-ZxDfZA&feature=related

Sufi Dance

http://www.youtube.com/watch?v=_jsSdelV7Qg

The Mevlana Rumi derwishes of Damascus

<http://www.youtube.com/watch?v=IFIQMM8bZQk&feature=related>

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ORIGINAL MESSAGE: On Sat, Sep 3, 2011 at 9:37 AM, Fahad Sarfaraz
<fhdsarfaraz@yahoo.com>wrote:

ESOTERIC, mystic, and gnostic varieties of AA

The twelve step program and the SUFI MUSLIM mystical tradition: connecting with God, entering the divine Love by learning to see the Light (Noor) of God. It does not matter what name you use to address God: Allah, God, Jesus, Bhagwan (Hindu supreme God), or Ram (Hindu avatar of Vishnu).

THE LOVE OF GOD is superior to all particular religions, and forms their essence, and the Light of God is the illuminating guide on your path to the love of God.

GOD IS LOVE AND LOVE IS PRECIOUS

The methods of Meditation is given below which is simple and shortest and is the practice of JUST 7 DAYS. The people belonging to all religions can exercise it by the name of their GODs, keeping in mind "THE CREATOR" the one and only ONE, who created the whole universe and us.

This will awaken your "LATIF-E-QALB" (a spiritual entity), and it start chanting out "Creators" name (ALLAH HU) which will produce Divine energy (NOOR) in your heart. This is not only for Muslims, people of other religion can exercise, keeping in mind "THE CREATOR" the one and only "ONE" who created the universe and us.

Electric energy is produced by the vibrating heartbeat. In every human being there is present, approximately one and a half volts of electricity due to which the body is energetic. As the heartbeat slows in old age, this reduces the electricity in the body and this in turn also causes a reduction of the energy level in the body.

compulsive or so-called alcoholic drinking has always been a painful reality, too.

In the mid-1930s, a new approach to alcoholism was advanced by a small band of recovering drunks. Led by a failed Wall Street broker, Bill Wilson, Alcoholics Anonymous made the controversial claim that compulsive drinking was a medical and spiritual disease, not a moral failing.

Today, with an estimated 2 million members in 150 countries, A.A. is the most well-known recovery program in the world.

Almost 60 years after the birth of A.A., a man from Laurel, Maryland, has a letter that might shed light on a moment when the very existence of the organization hung in the balance.

Guy Miler: my mother had told us as young kids my grandfather had some involvement in the beginnings of A.A., but being young kids, we really thought that was -- okay, that's kind of neat, but didn't think too much about it.

Gwendolyn Wright: I'm Gwendolyn Wright, and I'm meeting Guy Miler to get the story behind this mysterious letter.

Okay, "The Alcoholic Foundation, 1942. Dear Mrs. Wallace, we of the A.A. group have never had a better friend, nor a stauncher one, than Herb when the going was hard."

Guy tells me that Herb Wallace was a well-to-do customs attorney in New York City.

Guy: You'll see it's a very nice letter of condolence to my grandmother upon my grandfather's death, Herbert Wallace. It's signed by Bill Wilson, one of the co-founders of A.A., and the language there suggests he's just very grateful for whatever my grandfather's support was.

Gwen: Tell me exactly what you'd like for me to find out.

Guy: Well, I'd love for you to find out what my grandfather's involvement was with A.A. that would prompt such a nice letter from Bill Wilson.

Gwen: well, I have to ask the question: do you think he was an alcoholic? Was he a member of A.A.?

Guy: I don't think so. My mother never mentioned that to us, and it's not something that I think she would have kept secret. She did say that his connection may have been through a group called the Oxford Group. My grandmother, I think, at the time, thought it was some weird religious cult.

Gwen: Hmm, well, I'm curious. Your grandfather may tell us something about the beginnings of this organization that is now so powerful.

The letter's authenticity doesn't seem to be an issue. This stationery looks period, and it's been in Guy's family since 1942. But why would a supposedly sober well-to-do customs lawyer have been involved with down-and-out alcoholics and the beginnings of A.A.?

Okay, thanks very much. Bye.

Researching an anonymous organization is going to be quite a challenge. I just got off the phone with the A.A. offices, and they couldn't give me anything on Wallace, but they did have the names of a few experts on the early history of the organization.

I'm at Rutgers University's Center of Alcohol Studies.

Hi, you're Barbara?

Clinical psychologist Dr. Barbara McCrady tells me that before Alcoholics Anonymous came along, so-called problem drinkers were often viewed as weak-willed or as sinners. Some zealots saw banning alcohol as the only solution.

Barbara McCrady: In the Temperance Movement, people talk about demon rum. So the -- you know, the push really became, more and more over time, to get rid of the substance rather than trying to help the individuals, and that's when the 18th amendment, which was prohibition, came into effect.

Gwen: In 1935, a failed Wall Street stockbroker Bill Wilson, and an Ohio physician, Dr. Bob Smith, started what would eventually become known as Alcoholics Anonymous. Both had been fall-down drunks who couldn't get sober no matter how hard they tried.

Talking with each other, the two men came to believe that alcoholics weren't sinners of weak will, but had an illness that could be controlled if they supported each other.

Barbara: The big shift in terms of what A.A. does is shift from saying it's the substance, the evil drug to saying people who are alcoholic have problems within themselves.

Gwen: Wilson and Smith stayed sober for the rest of their lives. Wilson wrote A.A.'s famous 12 steps, which are outlined in the organization's main text, known as the Big Book. The steps start with admitting one is powerless over alcohol and asking God or some higher power for help.

Barbara: But the program itself is very clear that your higher power can be anything. It can be Buddha. It can be –

Gwen: It can be the A.A.

Barbara: Yeah, it can be the power of the group. It can be the photograph on your mantle. But the core is to say, "I couldn't do it on my own. I need to rely on more than myself in order to recover."

Gwen: Barbara's description of A.A.'s spiritual approach reminds me that Guy said his grandfather may have belonged to a religious organization called the Oxford Group.

Was there a religious orientation at the very beginning of A.A.?

Barbara: Well, Bill Wilson, as I understand it, got sober through the Oxford Groups, a nondenominational but Christian evangelical organization.

Gwen: That's fascinating, because the person I'm trying to find the link into the A.A. about is a man named Herbert Wallace, who was a member of the Oxford Group.

I want to find out more about this Oxford Group and its possible links to A.A.

Mel Barger is the author of several books on A.A. history. He tells me the Oxford Group had begun at Oxford University in the 1910s and became popular in England and the United States between the world wars.

Mel Barger: They had four absolutes that they believed in: absolute love, purity, honesty, and unselfishness, but they prided themselves on not being tied to any denomination or any political party or anything like that.

Gwen: But the group became controversial after its founder, Frank Buckman, praised Adolf Hitler in 1936, and Mel says that the group was also criticized as a social club for the upper classes. Meetings often held

In posh hotels or country estates were sometimes called "dinner-jacket revivals."

Mel: Frank Buckman had a reputation of being drawn to wealthy people. When he was accused of not reaching the down-and-outers, we would say that there were up-and-outers that he had to reach.

Gwen: It sounds as if guy's grandfather, Herbert Wallace, who was a successful lawyer, would have been a typical Oxford Group member.

But by the end of his drinking days, Bill Wilson was a different story.

Mel: By the early 1930s, Bill Wilson had become a hopeless drunk, mainly supported by his wife, who had a job in a department store, and the turning point came when an old friend called on him in late 1934.

Gwen: That friend, a former drinking buddy, had finally gotten sober by finding religion with the Oxford Group. Looking down the barrel of an almost certain alcoholic death, Bill Wilson drank up the story of his friend's salvation.

Mel: And this made a profound impression upon Wilson and he had this illumination, spiritual experience, whatever you want to call it. But

whatever it was, it changed his life. He never drank again.

Gwen: Mel says Bill Wilson and his wife, Lois, joined the Oxford Group and embraced its spiritual ideals.

Mel: Their principles were what became the 12 steps of A.A.: seeking guidance from a higher power, helping others, admitting your faults. It all came from the Oxford Group.

I'd like to show you something that's pretty important in A.A. history.

Gwen: OK.

Mel: This is 182 Clinton Street here in Brooklyn, and this is where Bill and Lois lived for nine years from 1930 to 1939.

Gwen: In the fall of 1935, Bill laid the unlikely foundations for a modern medical success story. He discovered that by inviting helpless alcoholics home, while occasionally he could help them, most importantly his selfless effort somehow kept him sober, too.

Mel: So in this house, they had some of their first meetings, the meetings that eventually became A.A.

Gwen: But how does Guy's grandfather fit into the story?

Let me show you that letter that I told you about. I'd like you to take a look. It's a letter of condolence from Bill Wilson to the wife of Herbert Wallace written in 1942.

Mel: Well, this is a very warm letter, and Bill was pretty good at this sort of thing.

Gwen: So have you ever heard of Herbert Wallace?

Mel: No, I never heard of him. I recognize two of the names here as early A.A. members.

Gwen: So you know all the other names?

Mel: Yes.

Gwen: But you don't know Herbert Wallace.

Mel: No.

Gwen: I'm researching some early histories of A.A. and the Oxford Group, but I'm not finding any mention of Wallace.

Ha! Here's one: page 173. It simply mentions that Wallace caused Bill Wilson to take some public-speaking classes at the downtown athletic club. I'm not sure what to make of that. Let me see if Wilson's wife, Lois, has any clues in her memoir.

Huh! She mentions having taken a Dale Carnegie course on public speaking. She only refers to a Herbert W. In A.A. parlance, but that's likely

the same person, especially since it's also in reference to a public-speaking class. I'll see what I can find out.

I show Guy's letter to William Borchert, author of the Lois Wilson story.

You ever heard of Wallace? He's never heard of Wallace either, but he's intrigued by the references to A.A.'s founder taking Dale Carnegie classes.

William Borchert: It wouldn't surprise me. I guess he thought this could help him win friends and influence people, which is what he really wanted to do.

Gwen: Bill also tells me something that makes Wilson's friendship with Wallace even more of a mystery.

As Wilson reached into the gutter to help fellow alcoholics, the snobbish Oxford Group turned its nose up at Wilson and his lowbrow mission.

William: After a while, the Oxford Group didn't like Bill bringing his drunks along with him to Oxford Group meetings.

Gwen: Bill and Lois soon felt unwelcome. Would it be fair, then, to say, that the Oxford Group froze Bill and Lois out?

William: Oh, absolutely, people weren't talking to them anymore, you know.

Gwen: Wilson left the Oxford Group in 1937. The fledgling A.A. was barely surviving, and Wilson was courting the poorhouse.

William: Well, he didn't have a job. He was trying to build this organization of, you know, ragtag drunks. They couldn't exactly go to the Bank of America for a loan, and they were living hand-to-mouth.

Gwen: Bill and Lois were no longer able to pay the mortgage on their Brooklyn home.

William: They lost the house in 1939, and for the next two years, they moved 52 times living on the largess of their friends in A.A. it was a terrible situation.

Gwen: It's fascinating to see how -- how fragile it was in those early years. It could have not happened.

William: Absolutely, it could have fallen apart anytime.

Gwen: Was Bill trying to approach people who had wealth because this Wallace did have money?

William: Absolutely, Bill, in the beginning, felt that they -- they needed money to grow.

Gwen: Bill tells me that in these early years, A.A. got a small amount of financial support from some influential people, including John D. Rockefeller. But Wallace was an Oxford Group man and Wilson had been kicked out of that organization. So I'm not sure what to make of it all.

William: Well, Bill Wilson's papers are all in the archives at stepping stones, which is the home where they lived from 1941 on. So you might find something there.

Gwen: After years of hardship, the Wilsons finally found stability at the stepping stones farm outside New York. A wealthy benefactor helped them buy the property in the early 1940s. It's now a museum and houses Wilson's personal papers.

At first, I don't find anything connecting Wallace to A.A. then I make a discovery that may explain Guy's mystery letter.

Well, Guy, this has been a fascinating journey for me through this early history. And I can tell you that, that hunch you had that there may be some connection between the Oxford Group and the A.A. is absolutely correct. I have a letter to show you. It's from your grandfather to Bill Wilson. This letter, it's short, but it tells us a lot. It's from Wallace --

"cordially yours, Herbert Wallace" -- toBill.

He's lending him some money, but the most important thing is the date, February 3, 1938. He's continuing his support of Wilson and of what Wilson is doing at a point after the break with the Oxford Group. Herb Wallace is indeed being the staunchest of friends at a very hard time.

Guy: Well, this is fabulous.

Gwen: I tell Guy that just as many believe A.A. offers hope to alcoholics when they are at their lowest ebb, his grandfather had provided support to Wilson at a critical time.

What I really want to underline is it's not just that he's giving him the money, which is critical at that time, but he's giving him the friendship that Wilson then talks about in his letter of condolence to your grandmother. We could say that without your grandfather and other people like him, the A.A. might never have existed.

Guy: Oh, wow. Now that's going some. [laughs] That's tremendous.

Gwen: That make you feel proud?

Guy: Yeah, and I'm not even sure if my mother knows that he had that

much influence. It also makes me think about that condolence letter a little differently. Actually, much differently know knowing what it was based on. I'm going to treasure it even more than I have and not just keep it in a drawer somewhere. I think I'm going to frame it and hang it on the wall. I'm proud. [chuckles]

Gwen: That's good.

In keeping with A.A.'s tenet of anonymity, Wilson would not allow his full name or image to appear in the media, but upon his death in 1971, the New York Times published his obituary on the front page.

Many believe Bill Wilson influenced modern perceptions of alcoholism more than any other individual

<http://www-tc.pbs.org/opb/historydetectives/static/media/transcripts/201>

1-05-11/407_aaletter.pdf [26]

<<http://www-tc.pbs.org/opb/historydetectives/static/media/transcripts/20>

11-05-11/407_aaletter.pdf [26]>

--- In AAHistoryLovers@yahoogroups.com, "Doug Hart" <dhart1@...> wrote:

>

> The History Detectives episode described is on at 9 p.m. Monday night in Tampa

also, repeating on Aug 1 and 3, so the 9 p.m. time on Monday may be fairly universal, at least for the Eastern time zone.

Doug

> ----- Original Message -----

> From: Mel Barger

> To: AAHistoryLovers@yahoogroups.com

> Sent: Thursday, July 27, 2006 5:19 AM

> Subject: Re: [AAHistoryLovers] Herbert Wallace

>

>

> Hi Mitch,

> Herb Wallace was an export lawyer in New York. The letter in question was actually a letter of condolence to Herb's wife, as Herb had just passed on.

> He appears to have been an Oxford Grouper who remained on good terms with Bill and the other alcoholics who had left that fellowship. I believe Herb's grandson found the letter and must have submitted it to History Detectives.

> The show is scheduled to appear here in Toledo at 9 p.m. Monday, July 31st. It

may be on different times in other places. I was interviewed for the program,

though not as an AA member. (I checked with GSO prior to accepting the assignment.) The interviewer was Gwen Wright, who appears regularly on this

opium), claimed huge successes in dealing with opium, and came back a kind of U.S. hero.

His method was basically purging and exercise, and like earlier supersalesmen he claimed he could cure any addiction -- but his methods had largely fallen out of favor by the time Dr. Silkworth and Bill Wilson came along, which was why he let Silky do what he wanted and was so anxious to hire Bill as a lay therapist.

His son Col. Ed Towns (Edward Barbour Towns b. Aug 9 1895 d. May 1979) ran the hospital until he retired in 1965. It was a family business, but there was no one in the family who wanted to carry it on. I can't say about hospital detoxes or insurance, but the new model was Hazelden (and its Caron derivative), and I believe our Clarkson correspondent is right that Towns Hospital was outmoded, whatever the details may have been, though the timing of the closing may have had to do largely with Col. Ed's age. (I think btw he spoke at Long Beach in 1960, did he not?)

> From: route20guy@yahoo.com
> Date: Wed, 14 Sep 2011 04:26:34 -0700
> Subject: [AAHistoryLovers] Towns Hospital closing
>
> I just looked this up in the NY Times Historical database I have access to, and there is an article from June 6, 1965 titled "Drying out hospital for problem drinkers closes." The hospital had, according to the article, closed the week before.
>
> Apparently the closing was largely due to financial reasons, the hospital being unable to work with insurance companies like Blue Cross, new hospital department regulations, etc. I don't know much about this sort of thing, but it sounds like a family business unable to keep up with changing business conditions, including the emergence of more and more competition - lots of hospitals were beginning to open detox units in the later 1960s for example, something they hadn't had before.
>
> (Personal note: my father-in-law was a doctor who started one of the first detox units in the Albany, New York, area at the hospital he was then director of in the late '60s. The irony was that he died in that same unit 20 years later of alcoholism ...)

affected him, and what A. A. has since accomplished for him. For this purpose, we are not, of course, interested in the more advanced or specialized talks, the lecture or spread-eagle oratory type of talk, we can't very well use for this particular purpose.""

I have not seen anything specific to the editing of these last paragraphs and it is theoretically possible that the editing notes used in preparation for the second edition Big Book in AAWS archives may just shed a clue.

That said there is general information on the editing process for the Second Edition stories - mostly done by Bill W himself - detailed in a report prepared by AAWS on Big Book history in advance of the Fourth Edition which drew on the Archive collection of Bill's letters on the Second Edition changes and his notes in a Big Book for that purpose. The report is quoted in this message <http://health.groups.yahoo.com/group/AAHistoryLovers/message/430>

Reading through the material in that message, it seems to me that two of the points Bill made may be relevant to these last paragraphs of Fitz M's story.

First here's a piece that gives an overview of Bill's editing vision:

"In June 14, 1954, letter ... Bill wrote: "The story section of the Big Book is far more important than most of us think. It is our principle means of identifying with the reader outside of A. A.. it is the written equivalent of hearing speakers at an A. A. meeting; it is our show window of results. To increase the power and variety of this display to the utmost should be, therefore, no routine or hurried job.

The best will be none too good. The difference between 'good' and 'excellent' can be the difference between prolonged misery and recovery, between life and death, for the reader outside A. A.""

To me, two possible reasons for the edits on Fitz M's story are:

1) Sensitive material

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book is likely to be newcomers, anything from the point of view of content
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"a host of other things tell me of the glory of God"

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had insisted that the book name Jesus as God and back then, when AA's
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a whole was just being established those last paragraphs may have seemed
very
mild in comparison and a good compromise. By 1955, by which time, AA's
doctrine-free Broad Highway was well-established, it's very likely that they
seemed much more doctrinal than they had back in 1939.

2) Too advanced

Of course this is just my speculation based on general information we have
from
the AAWS report. It is possible that notes in the Archives could shed
specific
light on the removal of those paragraphs and resolve your question with
certainty. So why not contact AAWS?

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

> Hi, I was curious if anyone knew why the the last 3 paragraphs of Fitz
Mayo's
story (Our Southern Friend) were removed after the 1st edition? They seem so
inspiring, so I thought I would ask the question.

committee,

who, if the cause is worthy, advance credit in the clubhouse restaurant for meals and cash to the extent of a place to sleep in one of the local missions.

We then place the man in some employment such as Hospital Orderly or the like.

On his first payday he is expected to repay us for what we have spent. If on this pay day he is still sober, our small investment is returned and we have a

man well advanced in the program. If he is a 'phony' or has not the desire to

stop drinking, or is not an alcoholic, he is gone and we have lost very little

and none of the individual members have lost.

This plan may seem very cold and ungenerous on first reading, but bear in mind

the following:

1. If the man wants to stop drinking he is willing to do anything to achieve that

goal and the man that is too good for that plan does not want real help -- merely financial.

2. The man who wants to regain his place in society wants to do it himself under

his own power, without too many obligations to others.

3. He is probably tremendously in debt already and we do not want to put him in

any more than is really necessary.

4. He is taking a job that is not going to be too great a strain on him mentally

or nervously but will still keep him occupied enough to keep his mind away from

himself and make him tired enough to sleep at night and allow himself to fall

into a set of decent habits and regular routine.

5. He will not have enough money in his pockets to get drunk on.

6. He is prevented from pan-handling members. This is not necessarily to protect

the members, but to protect the man. We find that it is too easy to spoil a good

prospect with kindness.

We have used this method in Philadelphia for two years with the most satisfactory results. We have applied it regardless of former social

standing or

financial rating. We have even used it on some former members of other groups

who have come to us. The fellows who have come up this way are themselves very

proud of it and the Group is most proud of them and they are held in very

high
esteem.

The financial report on these loans is most interesting. In the last year we loaned \$588.98 and of that sum only \$146.41 remains unpaid to date. Contrast this with your own "loans" to drunks.

While the policy is not ironclad (we have had two exceptions) we do not encourage ministers and priests to address our gatherings. We are afraid that it might lead new people to thinking we are interested in some particular type of worship. On the other hand, our members have addressed bible classes and other church bodies and will carry our message to any interested associations.

Source material for a handbook should include a few experiments that went sour so that they will not be repeated in the new Fellowships that are forming. One such comes to mind. We held a theory that men having difficulty with the A.A. Program might fare better if we imposed some responsibility upon them. So the January 1941 Operating Committee was composed of entirely of such fellows. Charged with the duty of running our Group. One member of this Committee "slipped" two days after it assumed office. Before the end of the month every last one of them had gone off the deep end, finally the chairman.

We see dangers also in having men too recently out of drink addressing our meetings. From the showmanship standpoint they are usually effective, but it frequently does something to their emotional organization which is not helpful. Getting too holy too fast has also been observed as a possible warning sign. The gutter ... To sainthood ... And back to the gutter is fast traveling but hardly the trip we planned for our fellow alcoholic."

"Please tell Bill Wilson for our membership that the Philly boys and girls look forward to publication of the handbook. It will furnish us with some of the answers that heretofore we had to find by a costlier method of trial and error."

"Regards to Bill and Lois and to all of you of the Foundation,from our gang in Philadelphia."

Cordially,
The Philadelphia A.A. Fellowship
By its May Operating Committee

Respectfully submitted,
Shakey Mike Gwartz
Will be in Helena, Montana next week for the 15th NAAAW.

|||||

+++Message 7642. RE: How tall were Bill W. and Dr.
Bob?
From: Mark Landis 9/18/2011 3:06:00 AM

|||||

With or without the pedestal?

|||||

+++Message 7643. Re: Why was the end of Fitz Mayo's
story removed?
From: Ernie Kurtz 9/17/2011 8:52:00 PM

|||||

Does all this take into account the role of Tom Powers in editing the 2nd
edition stories?

ernie kurtz

- - - -

On Sep 10, 2011, at 6:56 PM, in
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/7640>

Chuck Parkhurst wrote:

> It is my understanding that though Bill wrote a large percentage of the
basic
text, that it was "filtered" and debated by many of the pioneers until the
"final version" was decided upon. The portion of one of Bill's letters below
--

2) too advanced -- seems to, at the very least, be a watered down version of
what our book states on page 29, if not contradictory

. . . .

> 2) Too advanced . . . "In one letter to an individual who was interested
in
sending his story to him, Bill writes, "As you are probably aware the
stories we
need will be of the straight AA variety; the kind which would be most
effective
with the beginner on our program. We are looking for straight personal
narratives which describes the drinking history, how the newcomer arrived in
Alcoholics Anonymous, how AA, affected him, and what A. A. has since
accomplished for him. For this purpose, we are not, of course, interested in
the

more advanced or specialized talks, the lecture or spread-eagle oratory type of talk, we can't very well use for this particular purpose."

. . . . etc., etc.

|||||

++++Message 7644. Article on AA Archives Workshop
From: trysh travis 9/19/2011 10:39:00 AM

|||||

There is a new post today on Points: The Blog of the Alcohol and Drugs History Society (<http://pointsadhsblog.wordpress.com/>), which talks about the upcoming AA Archives Workshop.

Trysh Travis
Associate Professor, 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

"History at Work and Play: Thoughts on the AA Archives Workshop"
Posted on September 19, 2011 by ttravis

Points readers interested in the history of Alcoholics Anonymous will be interested to know that this weekend (22-25 Sept.) is the 15th Annual National AA Archives Workshop—a get-together dedicated to collecting and preserving the history of that fellowship at the local, regional, and national levels. Points readers who are not interested in AA history should still take note of this event: the National Archives Workshops are part of a robust movement within AA to create citizen historians (for lack of a better term) actively engaged in the process of doing history—an example of what Rob MacDougall (late of Old is the New New) a few years back called history at play.

MacDougall's interests lie predominately in the use of online history gaming as a form of historical thinking, but he is interested in larger questions as well. In a post called "Playful Historical Thinking," he challenged academic historians to drop their preconceptions and consider "How do we think about history? What are we doing in our heads, what cognitive moves are we making, when we think historically? Once you read people like [Sam] Wineburg (other good examples include Peter Seixas, Denis Shemilt, Keith Barton and Linda

Levstik),
you start to realize how sterile many of our debates over history standards
and
curricula and what history is for are. This is a or should
be a vital issue for anyone who teaches or writes history professionally, since
how
we think about what we are doing shapes the way we structure our classes and
our
writing, and thus how we invite students and readers to join us in the
pursuit
of history.

The profoundly depressing insight that drives MacDougall's hopeful
fulminations comes from Roy Rosenzweig and David Thelen's 1998 book, *The
Presence of the Past: Popular Uses of History in American Life*. In a word,
while the majority of survey respondents cared deeply about the past,
and
engaged with it daily in a variety of informal ways, apathy or even
hostility to
formal history as taught in school was almost universal. Oops. What
would a
class, or the curriculum for a major, look like if its goal was not to train
students to be like professional historians, but to instill in them the will
to
be playful historical thinkers?

This juxtapositioning of the formal and the informal realms
of
practice are a useful thought experiment, I think, but they also suggest
that in
the informal arena all is pleasure, play, and counter-hegemony. That's a
mistake, and one of the things that is really interesting to observe is the
ways
in which certain forms, codes, and hierarchies come to structure the realms
of
vernacular or amateur history just as they do academic or professional
history.

Doing history in AA, for example, may be playful, but it is also
serious even teleological. As the National Archives Workshop's
Statement
of Purpose notes, archival work is a form of service to the fellowship, and
aims
to help the still suffering alcoholic by preserving the integrity of
both the
AA message and the history of the Fellowship for current and future
members.
Workshop participants will have the opportunity to learn about conservation,
preservation techniques, using meta-data for digital preservation, etc.
(full
schedule here). These neutral tools can, obviously, be deployed to
any
ends. But the notion of preserving integrity has powerful
connotations;
the preservationist impulse in AA that led to the annual Archives Workshops

were polished to make a point or points?

Tommy H in Danville, Kentucky

|||||

++++Message 7646. When Stars Don't Fall
From: regina_tierney 9/23/2011 4:31:00 PM

|||||

Just read a book - Newspaper Titan- The Infamous Life and Monumental Times
of
Cissy Patterson. Fascinating story about Felicia G - and the earliest women
of
AA in NY. DOes anyone know when The Mustard Seed in Murray Hill was opened?
Felicia G hung out there and I was wondering if it is still the same place

|||||

++++Message 7647. Re: Article on AA Archives Workshop
From: J.BARRY MURTAUGH 9/19/2011 7:25:00 PM

|||||

Thanks Trish!

Gleefully and Gratefully - Playing in
the Fields of the Lord (oops HP).

bear

(J.Barry Murtaugh
Court Maroon, Ltd.
773-851-2100)

- - - -

Message #7644 from trysh travis
<trysh.travis@gmail.com> (trysh.travis at gmail.com)

There is a new post today on Points: The Blog of the Alcohol and Drugs
History Society (<http://pointsadhsblog.wordpress.com/>), which talks
about the upcoming AA Archives Workshop.

Trysh Travis
Associate Professor
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MacDougall's interests lie predominately in the use of online history gaming as a form of historical thinking, but he is interested in larger questions as well. In a post called "Playful Historical Thinking," he challenged academic historians to drop their preconceptions and consider "How do we think about history? What are we doing in our heads, what cognitive moves are we making, when we think historically? Once you read people like [Sam] Wineburg (other good examples include Peter Seixas, Denis Shemilt, Keith Barton and Linda Levstik), you start to realize how sterile many of our debates over history standards and curricula and 'what history is for' are." This is -- or should be -- a vital issue for anyone who teaches or writes history professionally, since how we think about what we are doing shapes the way we structure our classes and our writing, and thus how we invite students and readers to join us in the pursuit of history.

The profoundly depressing insight that drives MacDougall's hopeful fulminations comes from Roy Rosenzweig and David Thelen's 1998 book, *The Presence of the Past: Popular Uses of History in American Life*. In a word, "while the majority of survey respondents cared deeply about the past, and engaged with it daily in a variety of informal ways, apathy or even hostility to formal history as taught in school was almost universal." Oops. What would a class, or the curriculum for a major, look like if its goal was not to train students to be like professional historians, but to instill in them the will to be playful historical thinkers?

This juxtapositioning of the "formal" and the "informal" realms of practice are a useful thought experiment, I think, but they also suggest that in the informal arena all is pleasure, play, and counter-hegemony. That's a mistake, and one of

below,
he is eager to shed.

=====
"What is AA history?" It is (at least) two things: (1) the story of the AA fellowship and its program from its founding in 1935 to the present, as researched, examined, and studied according to the canons of historical investigation; and (2) the equally ongoing research into and investigation of AA antiquities -- details apparently only marginally related to the continuing story but of interest to hobbyists and antiquarians. To its credit, the "AA History Lovers" listserv, founded by Glenn Chesnut of the Hindsfoot Foundation in 1993, generously serves both.

Both kinds of AA history are valuable to understanding the fellowship -- perhaps more so than is the case with many other phenomena that have similarly enthusiastic followers. For one never knows when an apparently context-less antiquity -- a stray newspaper article, an amateur publication -- will shed sudden new light on a previously ignored aspect of AA's continuing story, something that may even have resonance for how some practice its program today.

Let me illustrate with examples of each of the three phenomena mentioned: the strictly historical, the pretty solidly antiquarian, and items that straddle those categories.

First, we have strict historical investigation: what actually happened when the struggling fellowship met in Akron in October of 1937 to decide whether to act on co-founder Bill Wilson's plans for hospitals, paid "missionaries," and a book? The answer has implications for how we understand AA's commitment to "forever non-professional" mutual aid. Available evidence suggests that the pages covering those key days in 1937 have been removed from the diary of Wilson's wife Lois. What can we piece together from what we know of Lois's diarying habits and other comments on that meeting, then and later? Can more information be found about either of these?

In the second, antiquarian, category there is the precise location of the grave of Henrietta Seiberling, the Akron matron who introduced co-founders Wilson and Dr. Bob Smith. Thanks to recent geo-spacing technology, we now have its precise latitudinal and longitudinal coordinates. Fascinating information, to some, but not strictly "history." And yet . . . Similarly, what about the arrangement of the furniture in the great room at Stepping Stones, Bill and Lois Wilson's Westchester home, and the tid-bit that Bill Wilson often lay on the floor near the heating register during conversations with guests. Was Bill chilled? Or

is
this another example of what Henrietta Seiberling acerbically described as Bill's habit of "never standing when he could sit, never sitting when he could lie down?" And if either of those, so what?

Finally, those details that sit between the historical and the antiquarian. Now that we have a pretty good idea exactly what books were in the library of co-founder Dr. Bob Smith, can we locate any evidence as to which he read, which he read more than once, and which he particularly loved? "Petty" details like this offer valuable insights into the intellectual traditions that informed AA. Or what about the travel itineraries of the early AA members who were in sales.

Can we find more of those, or get more detail about the few that we do have?

How AA came to some locations, and how the fellowship spread within them and the surrounding area is still a blank for many places. Establishing with some certainty the migratory habits of early AAs might help to explain commonalities in the way AA is practiced across the nation and around the globe.

For this historian, aged and disabled beyond the requirements of strictly historical research, thinking about that third category arouses the greatest interest: how to harvest the work of the cadre of diligent AA antiquarians in ways that will illuminate our growing knowledge of AA history? When does an apparently miscellaneous fact become the key missing piece in some yet unfinished picture of the early fellowship?

Finally, a confession: I find it almost embarrassing that Not-God remains regarded as "the authoritative" history of Alcoholics Anonymous. That book is now 32 years old! A significant number of the members of at least one AA group here in Ann Arbor are younger than that. And so much has been learned in the interim -- some from smaller histories, more from the ceaseless digging by committed antiquarian researchers. I have large hopes that a person who recently completed a film on AA history will now turn to writing a totally new history of the fellowship and its program. We really need one. For history flows: it never stands still. Given the realities of human nature, there is always more to learn. "The whole truth," about anything, is never available as we trudge this earthly path. And that is not a sadness, but a joy -- an ever-present invitation and urging to study that which we love, on any level, from any perspective. The only requirement for how this works is, unsurprisingly, honesty.

=====

5 Responses to What is AA History?

ronroizen9 says:

September 26, 2011 at 10:38 am

Good stuff, Ernie! Please do more Points blogs. I've often marvelled
at even
with a touch of envy at the great interest shown in esp. the second
brand of
inquiry on the aa-history-lovers listserv group. I say envy because
the
history of alcohol science in the U.S. and its relation to the modern
alcoholism
movement garners as I've noted before much less interest in
the
alcohol science community. I've sometimes mused about what it means about
A.A.
that so much seeming ephemera, isolated detail, and personal particulars
attracts so much sustained interest on the history-lovers list. I suggest
two
hypotheses on this, the first I stumbled upon some time ago, the second
occurred
to me only this morning, after reading your piece. Hyp. (1): A.A. is an
historical institution in the sense that it endeavors, day in and day out,
to
keep alive and intact some early body of inspiration and key organizational
principles not unlike Christianity and other religions, or, for that
matter,
the U.S. Supreme Court! (I would add under this broad heading that a
prevailing
sense of personal gratitude and appreciation for the institution also lies
just
behind this historical preoccupation among in A.A.'s membership.) Hyp.
(2) It
struck me this morning that much of the aa-history-lovers fare is not
entirely
unlike family conversation about close relatives and ancestorys. Did Uncle
Fred
actually father a child in South America when he worked on the oil rigs? Did
Aunt Ellen move to Ann Arbor before or after she
married Uncle Pete? What made great grandma Betty's rhubarb pie so very
unforgettable? There is something irreducibly familial, I'm suggesting, in
the
aa-history-lovers list's affection for seemingly random particulars.
I
wonder if others in the Points community or on the aa-history-lovers list
might
have other hypotheses to offer. Thanks again, buddy. Ron

Joe Gabriel says:

September 26, 2011 at 12:20 pm

This is a wonderful post. The distinction between the historical and the antiquarian “ and the fuzzy, permeable, ever-changing, boundary between the two is a fascinating issue and one that we all need to think about more seriously. I think Ron is onto something important about antiquarianism being “irreducibly familial” in nature “ I’ve noticed a similar dynamic about the interest physicians frequently have in the history of their own discipline, though I haven’t put it in these terms until reading this post. It’s often a very antiquarian type of interest, and also one that seems similar to what Ron describes. It’s like they all want to be related to William Osler or something, or at least talk about him as if they somehow were “ who, not coincidentally, is sometimes referred to as the “father” of modern medicine.

Anyway, thanks for sharing your thoughts “ and yes, please write more! I especially appreciated this last part:

“For history flows: it never stands still. Given the realities of human nature, there is always more to learn. 'The whole truth,' about anything, is never available as we trudge this earthly path. And that is not a sadness, but a joy “ an ever-present invitation and urging to study that which we love, on any level, from any perspective. The only requirement for how this works is, unsurprisingly, honesty.”

That’s going on my Facebook page.

- - - -

Charley Bill says:
September 27, 2011 at 2:15 pm

I believe the founder of AAHL would have to be Nancy Olsen, not Glenn. Nancy set up History Lovers with a slightly different name several years before Glenn took over as the “chief” unofficial historian of AA. I betcha someone has the exact dates that the group was started by Nancy and when Glenn took over as the “chief.”

- - - -

ttravis says:
September 27, 2011 at 2:48 pm

Charleyâ€‘ you are so right, and that is my error in editing Ernieâ€™s piece.

Nancy Olson founded the group that became AA History Lovers in 2000â€‘ the

information is here in the lovely tribute page on the Hindsfoot site:

<http://hindsfoot.org/nomem1.html>. I will correct the text of the post now.

Thanks! tt

- - - -

Glenn Chesnut says:

September 27, 2011 at 4:27 pm

I donâ€™t want to claim credit for something I didnâ€™t do. Charley Bill is

exactly right. It was originally Nancyâ€™s idea. And Fiona Dodd from County Mayo

in Ireland also did a lot of the hard work during those early days.

The AAHistoryLovers was started as the â€‘AAHistoryBuffsâ€™ in March 2000 with

Nancy Olson as the organizer and moderator. When the name was changed to â€‘AAHistoryLoversâ€™ in March 2002, Fiona Dodd carried out a lot of the laborious task of transferring the most important files to the new group.

Fiona

continues to this day as the backup moderator of the group.

But it is probably better to think of the group as an assembly of extraordinarily competent and extremely dedicated researchers who discovered that the website could provide them a way to share their research findings with

one another. I hate to give a list of the names, because Iâ€™m afraid

Iâ€™m

leaving key people out. But I do remember how everybody, including especially

Nancy, turned to Ernie Kurtz for advice, encouragement, and moral support at all

times. Bill White, Arthur S. (Arlington, Texas), Bill Lash, and Jim Blair were

also deeply involved. A lot of the research projects were actually group efforts, such as the little biographies of the authors of the stories in the first edition of the Big Book, with one person writing up the results but many

people contributing the information.

Going through the names of the people posting messages during the first two years (2000-2002), a number of other names appear frequently: Charles Knapp, Doug B., Mitchell K., Rick Tompkins, Robert Stonebraker, Hank Groat (remcuster),

tcumming, Alex H., M. Lee Carroll, Art Boudreault, Tom Enger, Sally Brown, and

J. Lobdell.

When I looked for my own name, I found that my own first contribution to the

AAHistoryBuffs was not posted until Message #972 on March 10, 2002.

When Nancy Olson's health began failing in the Spring of 2005, things got pretty disorganized and chaotic, but I eventually ended up assuming the responsibility of moderator.

In keeping with the spirit in which the group has always been run, I have looked at all times to our best AA historians and archivists for their good advice, wisdom, and judgement. I feel pleased that we have not only grown from a few hundred members (mostly from the U.S. and Canada) to 2,394 historians and archivists today from all over the world, but that almost 100% of the people who originally made the group so strong at its beginning — those who remain alive and in good health — are still active and contributing to the group today.

They are still the true strength and foundation of the group. Without them, we would not have anything useful. St. Isidore of Seville said in a famous phrase, "any man who claims to have read all the works of St. Augustine is a liar." To an even greater degree it can surely be said, any one single person who claims to know everything about AA history is a fool.

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+++Message 7653. D. F. Miller, pamphlet, Are You Becoming an Alcoholic?
From: zulie55 9/28/2011 4:05:00 PM

=====

We found an 2nd edition big book and we found a little pamphlet inside of it.
"Are you becoming an Alcoholic" by D.F Miller, C.S.S.R. First printing 1957.
Does anyone have any information of this person and if they helped alcoholics?
or did they help them get into AA?

=====

+++Message 7654. Who nominated Bill W. for the Lasker Award?
From: john wikelius 9/27/2011 6:34:00 PM

=====

2d request: Does anyone know who nominated AA for the 1951 Lasker Award?

=====

+++Message 7656. Re: Oldest AA meeting place and

Many thanks

In Service With Gratitude,
Chuck Parkhurst

=====

+++Message 7659. Re: Who nominated Bill W. for the
Lasker Award?
From: Tom Hickcox 9/28/2011 6:06:00 PM

=====

Perhaps you could contact the Lasker Foundation?

Tommy H in Danville

At 18:34 9/27/2011, john wikelius wrote:

2nd request: Does anyone know who
nominated AA for the 1951 Lasker Award?

=====

+++Message 7660. Re: Ernie Kurtz on AA History
From: J.BARRY MURTAUGH 9/27/2011 5:05:00 PM

=====

Really good stuff.

Thanks Ernie and Trish and Glenn, et al.

Fiona and Nancy...

We are graced by you and all who went before and now follow.

Barry

=====
SOME EARLY LEADERS & FREQUENT CONTRIBUTORS TO THE
AA HISTORY BUFFS (later the AA History Lovers):
Ernie Kurtz, Fiona Dodd, Nancy Olson, Bill White,
Arthur S. (Arlington, Texas), Bill Lash, Jim Blair,
Charles Knapp, Doug B., Mitchell K., Rick Tompkins,
Robert Stonebraker, Hank Groat (remcuster), tcumming,
Alex H., M. Lee Carroll, Art Boudreault, Tom Enger,
Sally Brown, J. Lobdell, and Glenn Chesnut.
=====

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+++Message 7661. Felicia G (When Stars Fall) and

Posted on September 28, 2011 by ttravis

An essay on the AA "Big Book" written by Nicholas Montemarano and accompanied by images from David Michalek's Fourteen Stations (to see these photos go to <http://pointsadhsblog.wordpress.com/>)

BILL W. TO HIS HIGHER POWER:

"I'll do anything! Anything at all! If there be a God, let Him show Himself!"

--"Pass It On": The Story of Bill Wilson and How the A.A. Message Reached the World

BILL'S HIGHER POWER WRITING BACK TO HIM:

Actually, Bill, there is one thing you can do. It'll be good for both of us -- a win-win proposition. Okay, maybe a bit better for me, but what's good for me is good for everyone.

Bill, I need you to write a book, a big book, an important one, a kind of Bible for the hopeless. Don't worry; I'll tell you what to write.

As for the alcohol, just leave that up to me. You see, something more than human power is needed. Write that down and make sure to put it in the book. Intelligence isn't enough. Self-knowledge isn't enough. Will power isn't enough. The misery of hitting rock bottom isn't enough. The love of friends and family -- important, but not nearly enough. Nothing human, nothing of this world, will ever be enough. Alcoholism is a terminal disease, and the only thing that can cure a terminal disease is a miracle. I am that miracle. I am the mighty purpose of the universe. Allow me, a Higher Power, to do for you what you can't do for yourself.

An alcoholic in his cups is an unlovely creature. But I love even the unlovely. I've watched you all these years, Bill. I was with you when you had your first Bronx cocktails. I've seen you shaking violently how many mornings, a tumbler of gin and six beers before breakfast. I've seen you brawl with taxi drivers. I've seen you steal from your wife's purse. I know you've considered jumping out the

window. Listen to me: There's no need to drag your mattress to a lower floor.

Haven't you already fallen enough? It's time for me to catch you. If you allow me to help you, and if you in return help me, then alcohol will no longer be your master.

Here's the difficult truth: Everyone has an earthly master. Everyone, to varying degrees, is addicted to something. Drugs, alcohol, sex, love, gambling, food, success, failure, drama. Even I'm an addict: I need the devotion of human beings -- as many as possible. Even were I loved and worshiped by all, I'd still need to make more humans. And they would still need to suffer, I'm afraid, so that they'd have nowhere else to turn but to me. I've brought you to your knees, Bill, for one reason: so that you would return to me. And with your help -- the book I'm asking you to write -- many others will return to me as well.

The Big Book should be small, a simple cover, red and yellow. Authorship, at least on the cover, should be anonymous. Of course, everyone will know it was you. All twelve steps will be important, but steps two and three -- a belief in me and a decision to turn one's life over to me -- will be most important. Without these two, the other ten mean nothing. Once you believe in me and ask for my help, I will remove all your shortcomings. And then you will spread the good news that there is a Higher Power.

The bad news, Bill, is that you will receive the deity treatment. People will travel many miles and wait hours just to be in your presence. You'll feel under a microscope. You'll feel, rightly so, that you can't mess up. You will lose your anonymity -- you won't even be able to attend a meeting. You will become depressed. Everywhere you go people will want your attention. They will want to tell you all their problems. They will want you to see their suffering as special. That's when you'll have an idea -- just the slightest -- of what it's like to be me.

Bill, you'll never quit cigarettes, not even when you can't breathe on your own. You'll cheat on your wife; you won't give up your mistress; you'll even write her into your will, leaving her ten percent of the proceeds from our book. Years from now you'll go spooking: you'll hold séances and play with Ouija

how this new five-year-old organization was having success helping alcoholics get and stay sober. It also talked about their “Big Book” which had only been in print for 1 year. As a result of this article, Austin Ripley began his journey of recovery through Alcoholics Anonymous.

During a year's period of time, Austin Ripley spent as much time as he could with the founders of A. A. -- Bill Wilson and Dr. Bob Smith. He gained valuable knowledge and information about them and the program they founded.

- - - -

Father Joseph Martin [of the CHALK TALK movie] began his road to recovery in 1958 at The Guest House, which was founded and operated by Austin Ripley.

Father Martin met Austin Ripley on the first day of his stay at The Guest House. He also was introduced to a Dr. Walter Green, himself a recovering alcoholic. Dr. Green was the first to talk about the intellect and the emotion and how drugs and alcohol cause the emotions to over-rule the intellect.

Father deeply admired Austin Ripley and was so impressed with Dr. Green's lectures, that he saved his notes and 14 years later would use them to give his famous “Chalk Talks”. These lectures have been heard by hundreds of thousands of people around the world. Father has always given credit to both men for teaching him everything he knows about Alcoholism.

There have been many advances in the field of alcoholism and drug addictions. However, there is one thing that has remained the same and that is the original message of Bill Wilson and Dr. Bob Smith given to Father Martin from Austin Ripley.

- - - -

<http://guesthouse.org/testimonials.html>

Father Martin, a Sulpician priest and a popular teacher in Baltimore, had been in serious trouble with his superiors and himself when he arrived at Guest House in 1958 A seven-month stay at Guest House would be the beginning of sobriety and a new chapter in his life. He would not only be restored to his teaching position and parish duties; he would also become a teacher about alcoholism and one of the most influential persons in the recovery field.

He would also become Austin Ripley's close friend for the rest of Rip's

life.

Within five minutes of meeting Rip, he said, "I want to be just like that man."

And within the next few minutes, Rip explained to him what he needed to know about his alcoholic condition and what was needed for recovery. He also offered this advice: "Leave your brains right outside the door. You do not need brains to get well, you need desire." And Father Martin had that desire.

"Whatever it was inside this man's soul that he had, I wanted," he recalls.

"And I knew when our brief interview was over that he knew and understood me."

He never drank again.

- - - -

Damian McElrath, Patrick Butler: a biography, p. 65:

The roots of Hazelden lay not with Pat Butler but rather with two disciples of

Pat Cronin** -- Austin Ripley, a prominent newspaper writer and the famous author of Minute Mysteries and Photo Crimes, and Lynn Carroll, a lawyer and recovering alcoholic who would become Pat Butler's sponsor.

Ripley and Carroll, along with Robert McGarvey, owner of McGarvey's Coffee, were

drive by a vision of a secluded place in the country where alcoholics could stay

while the fog lifted and where they could absorb a little education about the

illness from which they were suffering and about a way of recovering from it.

About fifty miles north of the Twin Cities they found an isolated spot that was

ideal for their purposes -- a gentleman's farm, in a wooded lake area, far removed from urban distractions. They converted the manor into a treatment center affectionately known as the Old Lodge. The grounds then consisted of 217

acres of rolling land, some cultivated, some woodland, with about a mile of lakeshore on South Center Lake.

- - - -

**PAT CRONIN

Message #5853 from Jean F.

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

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/5853>

First AA group in Minnesota

Patrick Cronin's dry date was November 11, 1940; he was visited by Chan Forman

(a former Minnesotan) and Bill Long from Chicago AA.

The Armistice Day blizzard kept them here in Minneapolis long enough to help

all
were treated in the first year and a half.

IN THE 1960's, HAZELDEN TURNED INTO A TREATMENT CENTER RUN BY PSYCHOLOGISTS AND OTHER PROFESSIONALS and lost its tight identification with the AA program and AA principles. Hazelden quit putting its primary reliance on alcoholics who had themselves recovered in the AA program to teach the incoming patients. What some AA people call "the treatment center mentality" came to dominate Hazelden practice and method more and more.

"The decade of the 1960s was" the period when what has been called the MINNESOTA MODEL of alcoholism treatment was developed. "Under the direction of Daniel Anderson, Dia Linn served as the laboratory for the Minnesota Model experiment. By the mid-1960s, psychologists, full-time chaplains, family services, and a comprehensive medical unit became part of the treatment approach. Treatment beds increased from 26 to 157 in the mid-1960s Addiction training of counselors, clergy, and other professionals also began in the 1960s."

http://www.hazelden.org/web/public/hazelden_history.page

A WARNING NOTE FROM GLENN C.

In 1954, Hazelden began printing Richmond Walker's Twenty-Four Hours a Day. But Hazelden had not been taken over by the psychologists at that time.

And Richmond Walker was an AA member who wrote that book and first began publishing it himself in Daytona Beach, Florida, in 1948. He was not a psychiatrist or psychologist, he had nothing to do with Hazelden or anybody who worked there, and in fact Hazelden was not even incorporated until 1949, the year after Rich wrote the 24 Hour book.

Rich had been a wealthy businessman in Boston until he drank it all away, and was the son of one of America's most famous atheists, a man who had been one of the co-signatories of the infamous "Humanist Manifesto" and had also written a book defending atheism.

The most important message of Rich's Twenty-Four Hour book was that, in spite of his father's teaching, he had finally found God in AA in 1942, and in the process had found a permanent sobriety (he died peacefully in his sleep in 1965

with 22 years of sobriety).

|||||

++++Message 7668. Re: Felicia G (When Stars Fall)
From: J. Lobdell 9/29/2011 4:19:00 PM

|||||

Sally Brown had access to Felicia's diary (from 1952 I think) and of course Felicia had several articles in the Grapevine as the sources Glenn mentioned will tell you.

She was I believe the original "poor little rich girl" -- I think it was President William Howard Taft who had to threaten Poland ca 1913 to get her back from her father who had kidnapped her.

When I met her (she was an exact contemporary of my mother when they were growing up in DC -- when Felicia was in DC -- and used to come to meetings at our house in Ho-Ho-Kus, New Jersey, back around 1948-51 with Marty and [rarely] Priscilla), I remember my father telling me she was "Cissy Patterson's girl," and while my mother's other girlhood (women) friends were identified to me when I was introduced to them as Miss Alice or Miss Muriel (as with, by extension, her AA friends who were not immediately local), she was sometimes "the Countess Felicia" and sometimes Miss -- my father told me she was the Countess Felicia Magruder.

I recall that she liked blue but dressed in a lighter blue than Marty -- also saw her occasionally at Chase's Washington Square Book Shop.

I think it was because of the way Drew Pearson treated Felicia that my parents would never listen to him on the radio -- which went back before my mother got sober in 1947 and I believe before Felicia got sober in 1944[?]

Doubtless some of this repeats information already on the history lovers -- but possibly the personal note will be of interest.

|||||

++++Message 7669. Lasker Award, Marty Mann and our co-founders
From: Shakey1aa@aol.com 9/29/2011 11:14:00 PM



The Lasker Foundation is available at <http://www.laskerfoundation.org>

The site shows Alcoholics Anonymous received the award "in recognition of its unique and highly successful approach to that age-old public health and social problem."

"The Albert and Mary Lasker Foundation and its programs are dedicated to the support of biomedical research toward conquering disease, improving human health and extending life."

"The Foundation mission is to foster the prevention and treatment of disease and disabilities by showing excellence in basic and clinical science, by educating the public and by advocating for support of medical research."

Mary Woodward Lasker and Albert D Lasker funded and started the foundation. He made his money in advertising.

When the AA co-founders Dr Robert Smith, M.D. and William Wilson were on the advisory board of The National Committee for Education on alcoholism (NCEA) chaired by Marty Mann, their full names were put on the literature. But then the members of A.A. made them take their names off (see PIO pg 320).

I recently discovered 5 pamphlets by NCEA. In addition to Bill and Bob, the advisory board also included

- > 1. Dwight Anderson
- > 2. Russell S. Boles, M.D.
- > 3. Mrs. LaFell Dickinson
- > 4. Rev. Harry Emerson Fosdick
- > 5. Howard W Haggard, M.D
- > 6. Arthur Garfield Hays
- > 7. Arthur Hopkins
- > 8. Marcus Heiman
- > 9. E. M. Jelinek
- > 10. Lawrence Kolb, M.D.
- > 11. Austin H MacCormick
- > 12. Rev. Francis W. McPeck
- > 13. Hon. William M. Maltbie
- > 14. Harriet Mowrer
- > 15. Fulton Oursler
- > 16. Dorothy Parker
- > 17. Mary Pickford
- > 18. Channing Pollock
- > 19. Rev. Otis R Rice
- > 20. Harry M. Tiebout, M.D.
- > 21. Edwin G Zabriskie, M.D.

The Women's Organizing Committee of NCEA included the following:

was intended to be, not the title, NOT the official name of their group, but how the authorship would be given on the title page.)

Jul 15, 1938 -- "Pass It On" (p. 202) quotes from a July 15, 1938 letter from Bill W to "Messrs Richardson, Chipman and Scott of the Rockefeller Foundation" inviting them to attend a meeting at Bill's home on Clinton Street and said that in their case they would "gladly waive the [requirement of] heavy drinking that has qualified us for Alcoholics Anonymous," and consider them as "honorary members."

Jul 18, 1938 -- "Pass It On" (p. 202) Dr. Esther L. Richards (of Johns Hopkins) stated in a letter on that date that Bill W was using the name Alcoholics Anonymous at that time both as the working title of the book and as the name of the Fellowship.

Also in Harry Brick's story in the Big Book, "A Different Slant," Harry says, "The doctor at this hospital told me vaguely of the work of men who called themselves Alcoholics Anonymous and asked if I wanted one of them to call upon me." Since Harry probably got sober in June 1938, this also seems to indicate that the members of the AA group he contacted were calling themselves an "Alcoholics Anonymous" group, even if only at a casual and unofficial level.

Two early sources give a slightly later date for the title of the book -- October or November 1938:

Pass It On p. 202 -- most of the early AA people thought that it was Joe Worden, a writer for the New Yorker magazine, who first came up with the idea of using "Alcoholics Anonymous" for the actual title of the book, and Bill Wilson later on believed that the name "Alcoholics Anonymous" first became coming up in their discussions in October 1938. Joe was never able to remain continuously sober for very long, and ended up as a wet brain.

AAHL Message #1705 -- And Jim Burwell wrote in a memoir later on that Hank Parkhurst and Bill Wilson finally decided on the name "Alcoholics Anonymous" in the latter part of November 1938.

But in somewhat puzzling fashion, in the Foreword to the Second Edition of the

Big Book (p. xvii), after describing how the first edition was published in April 1939, it then goes on to say: "the fledgling society, which had been nameless, now began to be called Alcoholics Anonymous, from the title of its own book."

May 10, 1939 -- about a month after the Big Book was published, the Cleveland AA group announced that it was splitting from the Oxford Group, and on May 11 held a meeting called a meeting of "Alcoholics Anonymous."

Late October 1939 -- Dr. Bob and the rest of the Akron group quit meeting with the Oxford Group, and began meeting separately, first at Dr. Bob's house and then, beginning in January, at King School in Akron.

MY SUGGESTION OF A ROUGH TIME TABLE:

##June-July 1938: The phrase "Alcoholics Anonymous" was going to be used where the author's name would normally go on the front page of the Big Book, and many people had begun casually and unofficially referring to the group itself as "Alcoholics Anonymous."

##October-November 1938: the decision to use the phrase Alcoholics Anonymous as the title of the book.

##May 1939: the Cleveland AA group began calling itself an "Alcoholics Anonymous" group to declare its break from the Oxford Group. The Roman Catholic

Church in Cleveland began allowing Catholics to belong to AA.

##October 1939: the Akron group quit its once-a-week meeting with non-alcoholics in the Oxford Group, and after this point there were no other groups practicing the program described in the book Alcoholics Anonymous which were attending Oxford Group meetings.

##January 1940: now that AA had remaining official ties whatsoever with the Oxford Group -- which was one of Sister Ignatia's preconditions -- she was able to negotiate an agreement between Dr. Bob and her ecclesiastical superior, allowing AA to maintain an alcoholic ward at St. Thomas Hospital in Akron.

As far as Sister Ignatia seems to have been concerned, the birth of Alcoholics Anonymous as a fully separate organization (with no links to the Oxford Group), does not seem to have occurred until October 1939, when the Akron group finally quit its once-a-week meeting with non-alcoholic Oxford Groupers.

article: <http://hindsfoot.org/aacaths.doc>

Article by Glenn C. on the first Catholics in AA, already posted, and already telling the story (in detail) of the break between Cleveland and Akron.

By April 1939, there were fourteen alcoholics in Cleveland, Ohio, a major American manufacturing city on Lake Erie, just south of the Canadian border; they were led by a man named Clarence Snyder, who had gotten sober on February 11, 1938. The Cleveland people were traveling every week to the Wednesday night Oxford Group meeting at T. Henry and Clarace Williams's home in Akron, forty miles to the south. The problem was that a majority of the Cleveland contingent were Roman Catholics, and they told Clarence that their parish priest had told them they would be excommunicated if they continued attending Oxford Group meetings. One of the issues, according to later memories, arose because Oxford Group members were taught to confess their worst and most secret sins to one another. A good Catholic would only find that advisable or appropriate when done with a trained and competent priest, who knew how to distinguish between serious sins and imaginary issues, and who had the power of the keys and would be able to forgive the person's sins and restore that person to a state of grace. Clarence repeatedly tried to get Dr. Bob to stop holding the main weekly meeting for alcoholics at T. Henry and Clarace Williams's home in Akron, where an additional issue for the alcoholics was that they were being bunched in with the non-alcoholic Oxford Group members, but Dr. Bob's loyalty to T. Henry, Clarace, Henrietta Seiberling and the other non-alcoholic Oxford Groupers remained unbreakable. Finally, in April 1939, Clarence was working on a Cleveland alcoholic named Albert (Abby or Al) Golrick (Abby's story made it into the second and third editions of the Big Book under the title "He Thought He Could Drink like a Gentleman"). When Clarence began discussing the Catholic problem with Abby's wife Grace, he told her that he believed they needed to stop attending the Akron meeting and start their own meeting right there in Cleveland, but that he had been unable to find any place they could meet. Grace told him that she and Abby would be glad to welcome them into their home at 2345 Stillman Road in Cleveland Heights. (AA historian Nancy Olson believed that Abby himself was Catholic, but I have been unable to produce independent confirmation of this.)

Armed with this new possibility, Clarence nevertheless made one final attempt to convince Dr. Bob to break the Oxford Group connection:

I says, “Doc you know these fellows can’t come.” I says, “They can’t belong to the Oxford Group.” I says, “We don’t need all this folderol of the Oxford Group. We can eliminate a lot of this stuff. We have a book now with these Twelve Steps, and we have the Four Absolutes, and anyone can live with that.” He says, “Well you can’t do that,” he says, “you can’t break this thing up.” I says, “We’re not breaking anything up. All I’m interested in is something with more universality so that anybody can belong whether they have a religion or believe in anything or not. They can come.” He says, “Well you can’t do that.” I says “We’re gonna do something.” And he says, “Like what?” And I says, “Well we’ll see like what!”

At the very end of his life, at the time he married his third wife Grace (this was in 1971, the year he turned sixty-nine), Clarence had had a long and turbulent life, filled with many disappointments and failures. He turned into a Protestant fundamentalist and began teaching an Assemblies of God Pentecostal-style recovery program in which he demanded that AA newcomers pray to Jesus, and fall down on their knees and turn their lives over to Jesus as their personal savior. Some AA historians focus primarily on that final phase of his life when they think about Clarence’s style of AA teaching. But back here in 1939 he was a very different person. Only thirty-six years old, and still filled with hope and overflowing confidence in God’s redeeming power, he instead emphasized a kind of AA based on universalism, where “anybody can belong whether they have a religion or believe in anything or not.” So on Wednesday, May 10, 1939, the recovering alcoholics from Cleveland went for one last time to the Oxford Group meeting at T. Henry and Clarace Williams’s house in Akron. At the close of the meeting, Clarence announced that this was “the last time the Cleveland contingent would be down to the Oxford Group as a whole.” He told Dr. Bob that

“We’re gonna start our own group in Cleveland . . . This is not gonna be an Oxford Group. It’s gonna be known as Alcoholics Anonymous. We’re taking the name from the book; and only alcoholics and their families are welcome. Nobody else

....

We're gonna meet at 2345 Stillman Road, Cleveland Heights at Al and Grace G.'s home."

Doc stood up and said, "You can't do this."

Clarence replied, "There's nothing to talk about."

The meeting broke up in a near riot as the Cleveland protestors stood up and walked out. Three or four of the Cleveland alcoholics refused to join this rebellion, but nine of them (the majority) remained united, and held their first

Cleveland meeting the next evening (May 11, 1939). Everyone from Akron also came

up and barged into the Golrick's home. As Clarence described it:

"The whole group descended upon us and tried to break up our meeting. One guy

was gonna whip me. I want you to know that this was all done in pure Christian

love. A.A. started in riots. It rose in riots."

In a letter to Hank P. on June 4, 1939, Clarence told him that in the new Cleveland group there was "not too much stress on spiritual business at meetings." It was conducted, in other words, in a way very different from the

Oxford Group's strongly religious style. According to Mitchell K., "Clarence

always felt that overt spirituality belong between a 'baby' and his sponsor,"

and should not be introduced into AA meetings. "Prayer and Bible reading was a

prerequisite, Clarence felt, but only at home."

To conclude the story, in late October 1939, the Akron alcoholics also quit going to T. Henry and Clarace Williams's home, and began holding their big weekly meeting at Dr. Bob's house. Then in January 1940 they moved the meeting

to King School. AA's break with the Oxford Group was now complete.

=====

From: Michael Gwartz <shakey1aa@aol.com> (shakey1aa at aol.com)

He was responding to Baileygc23@aol.com who had written: Third group met in Cleveland in May of 1939.

MIKE'S RESPONSE

The Cleveland group wasn't the THIRD AA group but the FIRST AA group:

The first A.A.(Alcoholics Anonymous) Group was Cleveland, Ohio started by Clarence Snyder on May 11 1939. It was at the home of Al(Abby) G. The night before he told the Akron Oxford Group Alcoholic Squad that he and the Cleveland

contingent were leaving the Oxford Group (O.G.). He had a fight with his sponsor, Dr.Bob, who did not wish to leave the O.G. It was perhaps the first

December 13 - First institutional meeting at Rockland State Mental hospital

-
Oxford Group

1938

February 11 - Clarence Sobriety date - Akron - Dr. Bob's Oxford Group

March or May - Bill W. starts writing book (no title) - Oxford Group

July 15 - Bill W. first uses name "ALCOHOLICS ANONYMOUS" in letter to Dr. Richards (Johns Hopkins) as name of book.

December - Bill W. writes "The Twelve Steps" in 'you' form

1939

January - 400 Multilith (not mimeograph) copies of "ALCOHOLICS ANONYMOUS" manuscript distributed

January 3 - first "Works, Inc." stock sold

January 8 - NYC Group splits from Oxford Group, meeting in Bill's Clinton Street

home (AA #1)

February - Dr. Harry Tiebout endorses book "ALCOHOLICS ANONYMOUS" and uses it

his clients

May 1 - Wilson home foreclosed - Oxford Group "alcoholic squad" home meeting stopped

May 11 - Clarence's "ALCOHOLICS ANONYMOUS" living room meeting in Cleveland-AA

July 4 - Flatbush NY AA Group

July 14 - Dr Tiebout gives book to Marty Mann, who throws it back at him

August 16 - Dr. Bob and Sister Ignatia admit first patient to "Alcoholic care"

at Akron City Hospital

September 13 - Earl T starts first Chicago AA group - AA

September 30 - Liberty Magazine article appears

October 1939 - Central Committee formed in Cleveland, OH - AA

November - Meeting moved from T Henry & Clarace Williams home to Dr. Bob's Home

November 21 - First San Francisco meeting (Clift Hotel) - AA

December 1939 - First Los Angeles meeting (home - Kaye M) - AA

December - Matt Talbot Club has 88 Members (see separate email) - uses AA literature to collect used furniture and reach drunks outside the AA

"middle/upper class" system

1940

January 4 - First Detroit meeting - AA

January 10 - First King School Meeting (replaced Dr. Bob's home meeting) - AA

December - First Ashtabula, OH meeting - AA

1941

March 1 - Saturday Evening Post Article - Jack Alexander

March 7 - First Boston MA meeting - AA

March 9 - First Wichita, KS meeting - AA

March 15 - First Haven, CT meeting - AA First listing of any CT meeting

I have found no documentation for a Connecticut meeting prior to the March 15th

Mike Barns

From: "Dov" <dovwcom@gmail.com> (dovwcom at gmail.com)

> March or May - Bill W. starts writing book (no title) - Oxford Group
> July 15 - Bill W. first uses name "ALCOHOLICS ANONYMOUS" in letter > to
Dr.
Richards (Johns Hopkins) as name of book.

I am puzzled by the insistence that the name "Alcoholics Anonymous" was
first
used in June despite documentary evidence to the contrary.

Although there has been discussion of the significance of an early
handwritten
document describing the Big Book project and how to describe it on this
thread
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/4284>
the established, agreed and unquestioned facts seem to be:

- 1) The document has in Bill's handwriting the words "Hanks ideas"
- 2) Its contents clearly indicate that it was written at the outset of the
project which would seem to place it somewhere between March - May of 1938
- 3) The name "Alcoholics Anonymous" appears on numbered pages 6 and 7 of the
document and are used as the name of the book and the fellowship

To me it seems that we would do well to separate the discussion of when the
name
"Alcoholics Anonymous" was first used on which there seems to be little
question
based on the documentary evidence from the more controversial discussion of
how
much role Hank P had in the creation of the Big Book program pages?

=====
BAREFOOT BOB'S TIMELINE

Message No. 7686
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/7686>
"bigbookjoe" <bigbookjoe@yahoo.com> (bigbookjoe at yahoo.com)
says:

BUT the dates of the recognized MEETINGS, drawn primarily from Barefoot
Bob's
timeline, are given as:

1935
June 10 - Bill W. and Dr. Bob first meet at home of Henrietta Seiberling -
Oxford Group connection
July 4 - Bill W., Dr. Bob and Bill D. - Oxford Group
Nov - Bill W., Hank P. and Fitz M - Oxford Group

1937

Jan 15 - Fitz M goes to Washington DC and starts a group - Oxford Group

Feb 11 - Hank P starts a group in NJ - Oxford Group

December 13 - First institutional meeting at Rockland State Mental hospital

-
Oxford Group

1938

February 11 - Clarence Sobriety date - Akron - Dr. Bob's Oxford Group March
or

May - Bill W. starts writing book (no title) - Oxford Group

July 15 - Bill W. first uses name "ALCOHOLICS ANONYMOUS" in letter to Dr.
Richards (Johns Hopkins) as name of book.

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AA

December - First Ashtabula, OH meeting - AA

1941

March 1 - Saturday Evening Post Article - Jack Alexander

March 7 - First Boston MA meeting - AA

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

So far as I know the Matt Talbot Club was a St Louis operation, possibly in the Florissant section, and possibly related to Father Ed.

- - - -

SONS OF MATT TALBOT IN INDIANAPOLIS

From Glenn Chesnut in
http://www.aabibliography.com/ralph_phau_golden_books_john_doe_alcoholics.html

The A.A. Central Office in Indianapolis (where Father Ralph made his headquarters at the Convent of the Good Shepherd) has in its archives one of the original souvenir booklets printed and distributed at the A.A. weekend spiritual retreat at St. Joseph College in Rensselaer, Indiana on June 6-8, 1947. That's where the Golden Books got started.

All the early printings of the Golden Books which I had seen up to that point said they were published by The SMT Guild, Inc., P.O. Box 313, Indianapolis. The souvenir booklet in the Indianapolis A.A. office however says Copyright 1947, The Sons of Matt Talbot, Indianapolis.

I talked for several hours with one of Father Ralph's last surviving close relatives while I was in Indy, and she said that this is what the SMT stood for in The SMT Guild, that is, Sons of Matt Talbot. The Golden Books were actually printed at Abbey Press at St. Meinrad's Archabbey in southern Indiana she said (that was where Ralph went to seminary), but orders were taken and mailed out in Indianapolis from the SMT Guild post office box address. Abbey Press didn't take orders or mail out copies, all they did was the actual printing.

The souvenir booklet has a picture of Matt Talbot (1856-1925) at the back, and a short account of his life. He was an Irishman with a bad drinking problem, who got sober in 1884 by turning his life over to God, and starting work with other alcoholics. There has been a movement since 1931 to have Matt Talbot officially canonized as a Roman Catholic saint.

What is interesting is that, although Ralph had begun to realize in 1947 that his message was designed to be heard by a much wider audience, and that he could not phrase it in narrowly Roman Catholic language (because for example the majority of people at the previous year's St. Joseph weekend retreat, the first one he held, were actually Protestant), he was still not fully ready to cut the umbilical cord connecting him with his Roman Catholic roots when he put that 1947 souvenir booklet together. He even has a Roman Catholic prayer for the canonization of Matt Talbot at the very end of the booklet! That was going to change pretty quickly though. He rapidly began to realize that he couldn't even keep it confined to Christian circles, because there were Jews and others in A.A. who did not identify themselves as Christians as all.

- - - -

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

Thanks to Stephan A., I was able to identify some threads of the Matt Talbot mystery regarding the 88 alcoholics in a "Matt Talbot Club" that used AA literature and gathered used furniture circa December 1939.

Talbot was born in Dublin, Ireland on May 2, 1856 and died June 7, 1925. He has a fairly well documented life as a drunk and thief, worked as an unskilled laborer when he could. When three friends refused to help him while begging money for another drink at the age of 34 he took "the Pledge" - which is sometimes still given to Catholics to renounce drinking. He took the first Pledge for three months, then renewed the Pledge for six month and finally took the Pledge for life. He lived simply, tried to make restitution for his petty crimes while drunk (including the return of a fiddle he had stolen and sold for more drink).

In 1931, Pope Pius opened investigations to prepare the way for sainthood, starting with Veneration. He is currently the Venerable Matt Talbot and being investigated by the Holy see for Canonization as "Blessed", the step before Sainthood. Talbot is currently the patron Saint for alcoholics, although not yet Canonized.

There are currently at least two treatment centers (Washington and Minnesota) and a retreat organization in Connecticut (possibly two separate organizations for retreats) using his name.

There was an objection to Catholics participating in the Oxford Group, and the Matt Talbot Group may have been moving in parallel with OG/AA in Catholic circles.

The statement that they used "AA Literature" in their effort is odd, since the Cleveland pamphlet, based the facts that the Big Book had been out for about 9 months, and Rev. Dilworth's sermon "Mr. X and Alcoholics Anonymous" had just been published as a pamphlet.

- - - -

NOTE FROM GLENN C. -- USING AA LITERATURE? NOT CLEAR.

Clarence Snyder didn't say that the Matt Talbot Wagon Club was "using AA literature," or not quite. In Dr. Bob and the Good Oldtimers (pp. 210-211), Clarence is quoted as saying "They are using our stuff and following much the same pattern in every way that it can be applied to their needs and setup."

We don't really know what Clarence meant when he said that they were "using our stuff." That doesn't necessarily mean literature. And even if it does, it could have meant no more than the Big Book.

=====

++++Message 7693. Re: Blythewood
From: jax760 10/4/2011 5:45:00 PM

=====

Friday, June 16, 1939

Entry in Lois's Diary confirms Bill attended meeting in Greenwich, Connecticut.

God Bless

John B

- - - -

In AAHistoryLovers@yahoogroups.com,
"Sally Brown" <rev.sally@...> wrote:

> Hi, folks - Wish we could provide a firm date for Marty and Grennie's establishment of the AA meeting at Blythewood (Greenwich, Connecticut) but it would have been in the summer of 1939.

>
> Dave and I sent all our research to Brown a couple of years ago, however,

First 226 Members: Akron, OH AA Group

see <http://hindsfoot.org/akrn226b.html>
and <http://hindsfoot.org/akrn226.doc>

|||||

+++Message 7697. Re: Women in early AA
From: jax760 10/7/2011 10:56:00 AM

|||||

Typo on the note about Nona - Late summer of 1939

- - - -

AAHistoryLovers@yahoogroups.com,
John Barton <jax760@...> wrote:

>

> Also worth looking at is a Marty Mann sponsee named Nona - late summer of 1938

|||||

+++Message 7698. Re: Women in early AA
From: John Moore 10/6/2011 3:48:00 PM

|||||

Sybil Doris Adams Statton Hart Maxwell Willis Corwin

Joined AA in Los Angeles, the Mother Group. She got sober shortly after the Jack Alexander Article in the Saturday Evening Post (pub date March 1 1941).

Said to have been the first woman sober in AA west of the Mississippi ... (and before her death I understand that Sybil became our longest sober AA member ... I wish someone could verify this).

One of my AA heroes!

John

|||||

+++Message 7699. What is a can opener in regards to AA?
From: Mike Batty 10/6/2011 4:31:00 PM

|||||

Can anyone explain the use of the term "can opener" in regards to AA. I

thought

I was a fairly astute follower of our history but this is a new term to me.
Which only proves there is always something to learn.

Yours in Service
Mike Batty
Waterloo, Ontario

FROM THE MODERATOR (Glenn C., South Bend IN)

The term "can opener" seems to have referred to a locally authored and printed AA pamphlet published by a local AA group, originally for the use of their own group's members. But the really well-done ones were re-printed and used by hundreds and thousands of other AA groups all over the U.S. and Canada. Occasionally (as in the case of The Little Red Book and Twenty-Four Hours a Day) they were actually little books rather than short pamphlets.

The term "can opener" was used in this sense in a letter from Bobbie Burger, the secretary at the New York A.A. headquarters (then called the Alcoholic Foundation), dated November 11, 1944, written to Barry Collins in Minneapolis. In this letter, the New York AA office gives its full approval to the idea of Minneapolis publishing and using an A.A. pamphlet or booklet which the Minneapolis A.A. people had written themselves.

The Little Red Book mentioned before (1st ed. in 1946) was the result, see <http://hindsfoot.org/ed01.html>

The Washington D.C. pamphlet (also known as the Detroit pamphlet or the Tablemate or the Table Leader's Guide) was a well known early A.A. "can opener" which was mentioned in Bobbie Burger's letter) see <http://hindsfoot.org/detr0.html>
<http://hindsfoot.org/Detr1.html>
etc.

=====

November 11, 1944

Dear Barry:

. . . The Washington D.C. pamphlet and the new Cleveland "Sponsorship" pamphlet and a host of others are all local projects. We do not actually approve or disapprove of these local pieces; by that I mean that the Foundation feels each Group is entitled to write up its own "can opener" and let it stand on its own merits. All of them have good points and very few have caused any

Cleveland

contingent were leaving the Oxford Group (O.G.). He had a fight with his sponsor, Dr. Bob, who did not wish to leave the O.G. It was perhaps the first time Clarence disobeyed his sponsor. It did not make him the most popular fellow in the Fellowship. All meetings prior to that date were O.G. Alcoholic fellowship meetings. It was done so that the Catholic membership of the Cleveland squad could continue A.A. with the approval of their church. Clarence said, "we're gonna start our own Group in Cleveland ... It's gonna be known as Alcoholics Anonymous." See How It Worked CH 5.1 by Mitchell K. Those more interested can read PIO pg 203, AACOA pg 21 and N-G pg's 78-80. Akron is the birthplace of A.A. and Cleveland is the birthplace of the 1st A.A. Group.

GLENN ANSWERED MIKE:

On Oct 1, 2011, at 5:43 PM, "glennccc" <glennccc@sbcglobal.net> wrote:

Mike, what would be the point of this? Look at all the past messages we have devoted to beating this over the head, over and over again.

If we post this, we'll just start up that old dispute all over again! One person will jump in on one side, and then another person will jump in on the other side, and then everybody else will jump in, on one side or the other. And there's no way that the people on one side will EVER convince the people on the other side.

MIKE RESPONDED BACK:

That is not it's purpose. Cleve was the 1st AA Group. AA literature says so quite clearly. Recovery from the disease started with membership in the OG alcoholic squad. The first AA group was Cleve on the 11th at Al G's home. Clarence should be given that credit no matter how unpopular the view might be.

This may be splitting hairs but it is correct AA history and to not post the correct history is not what AAHL is about.

=====
Original message #7651 from "mikey_portz"
<mportz2000@yahoo.com> (mportz2000 at yahoo.com)

I've read in several places that the "third" A.A. Group was the "first group in Cleveland" and it was started by our "rogue" pioneer Mr. Clarence Snyder.

In "A.A. Comes of Age," on the bottom of page #18, Bill wrote that he believed that "Marty (Mann) pioneered a group in Greenwich (Connecticut) so early in 1939 that some folks now think this one should carry the rating of A.A.'s Group Number Three."

Chicago, Illinois
Houston, Texas
Los Angeles, Calif.
San Francisco, Calif.
Evansville, Indiana
Little Rock, Arkansas
Philadelphia, Pa.
Baltimore, Md.
Waunakee, Wisconsin
Greenwich, Conn.
Cleveland, Ohio
Akron, Ohio
Toledo, Ohio
Dayton, Ohio
Youngstown, Ohio

"There are several 'working' A.A. members in each of the following cities where meetings are in a get together stage."

Pittsburgh, Pa.
Boston, Mass.
Wallingford, Vermont
San Diego, California
Indianapolis, Ind.

=====

2. LIST DATED DECEMBER 31, 1941

<http://hindsfoot.org/dec1941.pdf>

LIST OF ALL THE CITIES WITH A.A. GROUPS as of Dec. 31, 1941 Very impressive growth, going from established groups in 22 cities in November 1940 to three times that number in only one year: this list shows established groups in 69 cities as of December 1941 (plus two other cities handwritten into the list).

Sent to us by A.A. archivist and historian Bruce C. from Muncie, Indiana.

=====

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<mportz2000@yahoo.com> (mportz2000 at yahoo.com)

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In "A.A. Comes of Age," on the bottom of page #18, Bill wrote that he believed that "Marty (Mann) pioneered a group in Greenwich (Connecticut) so early in 1939 that some folks now think this one should carry the rating of A.A.'s Group Number Three."

AA steps designed for beginners (not that there's any advanced way of doing the steps). Don't Louse It Up.

|||||

+++Message 7711. The little cards -- Serenity Prayer
-- first AA printings
From: Glenn Chesnut 10/8/2011 2:28:00 PM

|||||

A message phoned in to the moderator: does anyone have one of the original little cards which were the first two AA printings of the Serenity Prayer?

FIRST PRINTING: Pass It On p. 252 and AA Comes of Age p. 196 say that when the obituary with the Serenity Prayer on it first arrived at the New York AA office, Horace Chrystal had it printed up on small cards and paid for the printing himself.

SECOND PRINTING: The second printing was also done on small cards, but was paid for by the New York office.

The telephoner said that he had found in a box of AA memorabilia kept by an AA oldtimer who had gotten sober back during that period:

A very small card, smaller than a full-sized calling card, printed on a letter press, the short form of the Serenity Prayer.

He called the archivists at the New York AA office, and they were still searching he said, but as of this point, they had not found any of those original cards (first printing or second printing) in their archival files.

So the question is, does anybody in the AAHistoryLovers have one of the original cards, from either the first or second printing, which they can confidently certify is in fact one of the original cards.

Glenn C., Moderator
<glennccc@sbcglobal.net>
(glennccc at sbcglobal.net)

|||||

+++Message 7712. Format for A.A. meetings -- history of its development
From: Jim 10/8/2011 3:52:00 PM

|||||

This was an email sent to me by Benny P via the contact form on silkworth.net.

How about it - can anyone here answer Benny's questions?

I would think that all that he asks were things that came together over the course of time. I researched it and I came to the conclusion that all that he asked did not happen over night - rather piece by piece over the course of time.

I suppose, but could be wrong, that each question he asks are bits and pieces of history that would require research for each question he asks, separate one from the other. Could there be a 1st time, some time in AA history, that an official AA Meeting Format was decided upon? If so, where, when ...etc...etc...

Yours in service,
Jim M.

The following are form results from your web site:

Name: Benny P.

Email: ben*****@yahoo.com

Comments: I would like to know the history of the format to chairing a meeting.

Why we read the preamble, pass the basket during the meeting (not before or after), why we identify ourselves before we speak, why we read the 12 traditions

in part or whole, why we read the promises at the meeting and so forth. What I

want to know when and how did this start. I know that How It Works started in

California due to one man and the groups in California picked it up. Any info

would be greatly appreciated.

|||||

+++Message 7713. RE: Source of quote: profanity is not a sign of spiritual progress

From: ricktompkins 10/5/2011 5:54:00 PM

|||||

From Rick Tompkins, Baileygc23, Charley Bill, Glenn Chesnut, Mike Blanchard, and John Moore

- - - -

From: "ricktompkins" <ricktompkins@comcast.net>
(ricktompkins at comcast.net)

"KINDNESS IS SPOKEN HERE"

The Chicago Area Service Office hosts a noontime closed meeting AA Group, going on now for over fifty years. Before one of the office's moves to different locations in the downtown Loop (over 20 years ago) there was a stand-alone sign on the wall saying this, that always looked like it had a number of years' mileage.

That took profanity out of the AA discussions, and if it was heard, the chair of the meeting quickly would remind the person using obscenity.

Rick, illinois

- - - -

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

I looked on foul language as the way new comers tested the boundaries of the group, but it is now in vogue by a number of people with long term sobriety.

Bill W said new people are sensitive to aggression in the name of spirituality.

I know how to swear, but one should not do it around women and children unless one is married to the parent of the children. To the less offended, it does give a comic slant to one's expounding on the first three steps.

- - - -

From: Charley Bill <charley92845@gmail.com>
(charley92845 at gmail.com)

Dr Joe Zuska told us that profanity was a sign of emotional immaturity. He would follow with a question: "Why would you want to advertise that you are emotionally immature?" Joe was the co-founder, with Cdr. Dick Jewell, of the US Navy's alcoholism rehabilitation service.

- - - -

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

Sgt. Bill Swegan, the AA oldtimer (sober in 1948) who started the U.S. Air Force's alcoholism treatment center at Lackland AFB in San Antonio, told me often that the excessive use of profanity did not come in until the Vietnam

War

period (in the 1960's), and that he believed that it was tied into the sudden incursion of lots of people in AA who were also drug addicts.

Since the drugs they were using were illegal, they were psychologically more antisocial, he said, and determined to flaunt every possible social rule of behavior as blatantly as possible. Their attempt to break all the norms of social behavior and throw it into everyone's faces constantly, was self-destructive in the extreme -- they found it difficult or impossible to hold most jobs, etc. -- and it was a symptom of hatred of the whole world and a massive underlying global resentment, that was going to kill them if they did not figure out ways to start healing that underlying hatred and resentment.

It should also be said that television and the cinema in the U.S. began allowing a good deal more profanity and obscenity during the 1960's, and a lot of American night club "humor" nowadays seems to consist of saying m-f as part of every sentence in the comedian's monologue. In this respect, AA meetings in the U.S. simply began reflecting the general culture.

But Sgt. Bill's main observation seems to be unquestioned historical fact: AA meetings in the U.S. in the early days (in the 1940's for example) tolerated little or no use of profane or obscene language during meetings. The men also dressed in coats and ties, which was recognized by them as a sign of SELF RESPECT, and a determination to lift their lives out of the gutter where they had been lying.

- - - -

From: Mike Blanchard <mykeblanch@yahoo.com> (mykeblanch at yahoo.com)

The statement "profanity is not a sign of spiritual progress" has been around AA at least 20 years. My first meeting in early 1990 at the 180 club in Hyattstown MD. had one of those old computer printout signs with that exact saying on it. It is about all I remember from that meeting, but it always spoke to me.

- - - -

From: John Moore <contact.johnmoore@gmail.com> (contact.johnmoore at gmail.com)

Sign on wall at Wilson House, East Dorset Vermont:

"The absence of profanity will offend no one"

cannot change, courage to change the things we can and wisdom to know the difference." .. Howard walked into the office. Confirming our own ideas, he exclaimed, "We ought to print this on cards and drop one into every piece of mail that goes out of here. I'll pay for the first printing."

Bill W by Robert Thomsen (pgs 261-262) 1975

Has it occurring in Newark, NJ - which places it in early 1940

One morning Ruth found in the mail a newspaper clipping containing a three-line prayer. It had been torn from an unidentified newspaper and sent in by an anonymous member. She read it and was instantly struck by how much AA thinking could be compressed into three short lines. On her own, Ruth had the prayer printed on cards, and without asking anyone, she began slipping a card into each piece of mail that went out from the Newark office. ... And in this way the Serenity Prayer became part of the AA canon, its phrases part of the alcoholic lingo.

Pass It On from AAWS (pg 252) 1984

No date is given for the letter used as a point of reference but the news article is placed in 1941

... The prayer had found its way into the Vesey Street office shortly before that letter was written ... It was discovered in the "In Memorium" column of an early June 1941 edition of the New York Herald Tribune. The exact wording was "Mother -- God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference. Goodbye."

Said Ruth "Jack C appeared at the office one morning, and he showed me the obituary notice with the 'Serenity Prayer.' I was as much impressed with it as he was and asked him to leave it with me so that I could copy and use it in our letters to the groups and loners. Horace C had the idea of printing it on cards and paid for the first printing."

Grateful to Have Been There by Nell Wing (pg 167-168) 1992

Seems to be taken from Pass It On -- has Ruth writing to a member in Washington DC on June 12, 1941

The prayer entered unobtrusively in 1941. It was discovered in the "In Memorium" obituary column of an early June edition of the New York Herald Tribune. The exact wording was "God grant me the serenity to accept the things I cannot

change, courage to change the things I can, and wisdom to know the difference.
Goodbye."

Some fifteen years later, reminiscing about this event, Ruth Hock Crecelius, our first non-alcoholic Secretary said: "It is a fact that Jack C appeared at the office [30 Vesey Street, Manhattan] one morning for a chat, during the course of which he showed me the obituary notice with the "Serenity Prayer." I was as much impressed with it as he was and asked him to leave it with me so that I could copy it and use it in our letters to the groups and loners ... At this time, Bobbie B [who became Secretary when Ruth married in February 1942] who was also terrifically impressed with it, undoubtedly used it in her work with the many she contacted daily at the 24th St Clubhouse ...

Horace C had the idea of printing it on cards and paid for the first printing.

...

On June 12, 1941, Ruth wrote Henry S, a Washington DC member and printer ... [she asked Henry what it would cost to print it on a small card].

Women Pioneers in 12 Step Recovery by C Hunter, B Jones and J Zieger (pgs 79-80)
1999

No mention of dates

Ruth played a major part in introducing the serenity Prayer to the Fellowship.
Jack C, a New York newspaperman and recovering drunk, brought a newspaper clipping to the office. It was an obituary that closed with the words: "God grant us the serenity to accept the things we cannot change, courage to change the things we can and wisdom to know the difference." Bill and Ruth agreed with Jack that "never had we seen so much AA in so few words." And Ruth began at once to tuck the prayer into the letters she was sending out. Not long afterward, Horace C, an older member and friend of Bill came in with the suggestion to print the prayer on cards that could be included with all the outgoing letters.
Everyone thought it was a wonderful idea but they had no money to implement it
-- so Horace personally paid to have the cards printed.

I think there is a fair chance that the obituary may have been printed prior to June 1941 and it may also be from a newspaper other than the NY Herald Tribune.

Cheers
Arthur

new

dimension is added to the experience by reflecting upon what has been experienced. Very often, however, this is felt as a loss of its immediacy or as

a diminution and actual devaluation of its content, especially when this content

pertains to the sphere of religion. The differentiation between the hidden reality and its appearance in consciousness formed for Jung the essential epistemological foundation of his psychological thinking and his work.

The relation of the psyche to religious reality does not depend only on the unconscious, the synonym for "God". Equally important is the fact that symbols

of the self, the archetype representing the "essence of psychic wholeness", cannot be distinguished from God-symbols. The countless symbolizations of this

totality of conscious and unconscious - Anthropos, creator, father, mother, child, light, Word, trinity, paternity, circle, and so on - are also old and venerable God-symbols, and when St Paul speaks of "Christ within me" (Gal. 2:20)

God's son must be taken in this sense as a symbol of the self, the innermost core of the personality. Considering the indistinguishability of the concepts

"God" and "unconscious" the accent falls on the unknowable operator in the background, on what the biologist calls the "abyss of mystery" and the physicist

the "spiritual principle", In the case of the indistinguishability of symbols of

the self and God-images the accent falls on the individual's relation to God.

MINORITY OPINION:

Carl Gustav Jung: Enemy of the Church

by Dr Pravin Thevathasan

<http://www.theotokos.org.uk/pages/churpsyc/cgjung.html>

The danger to the Church represented by Jungian thinking

JUNG'S theories have penetrated more deeply inside the Catholic Church than those of any other therapist. There is an apparent mystical aura which surrounds

his name as compared to the overt atheism of Freud or humanism of Carl Rogers.

His friend, the Dominican father Victor White, wrote that assessing a person's

dream sequence seemed like an interior religious pilgrimage.

Jungian analysis superficially appears to resemble religious retreats, and religious retreats are often no more than exercises in Jungian therapy.

Indeed,

the Myers-Biggs Type Indicator - a Jungian based technique that helps one choose

the type of prayer that fits one's personality - has been all the rage in retreat centres. Hawkstone Hall - a Catholic pastoral centre - offers "imaginative work inspired by CG Jung". It is one of many.

Jung repeatedly stated that he was writing his own personal myth which cast him in a prophetic rather than a merely psychological role. His own brand of psychology thus becomes dogma and every aspect of religious belief is interpreted in its light. The following sections are intended to summarize his findings with regard to religion.

JUNG ON RELIGION

Jung claimed that he was interested in religion from a psychological perspective. Psychology "opens peoples' eyes to the real meaning of dogmas". For Jung religious experiences and ideas are found in the human psyche and not in the supernatural. He developed a particular interest in gnosticism and claimed that the Gnostics were great psychologists - the highest compliment possible.

From 1920 onwards he became fascinated by the I Ching, the Chinese oracle book. While practising it he claimed that all sorts of remarkable phenomena occurred. He explained the "ghosts" he saw during seances as "exteriorizations" of archetypal images within his mind, originating in the collective unconscious of the human race. At the core of Jungian therapy lies the occult.

He had an obsession with alchemy, the maternal darkness that compensates for Christianity's paternal light. To become whole, we need light and darkness made one.

Jung claimed to have identified Three Stages of religious evolution. The first stage was the archaic age of Shamans. This was followed by the ancient civilization of prophets and priests. Then came the Christian heritage of mystics. At every stage of religious history all human beings share the inner divinity, the "numinous". Within the psyche, the divine and the self merge.

It can be seen that for Jung, the archetypes of the collective unconscious are the true sources of the supernatural. He had absolutely no interest in objective truth. What matters for the individual is to create his own personal "myth" in order to gain wholeness. His own psychology developed from contact with his spirit-guide who he named Philemon.

In 1916, Jung's house felt haunted, his daughters had seen ghosts and he saw a crowd of spirits bursting into the house. As the ghosts disappeared he went into a three day state of automatic writing, leading to the production of his work "The Seven Sermons". He was already far beyond the realms of psychology.

JUNG ON THE TRINITY

For Jung the doctrine of the Trinity is replete with psychological meaning. The Father symbolizes the psyche in its original undifferentiated wholeness. The Son represents the human psyche and the Holy spirit the state of self-critical submission to a higher reality.

Not surprisingly Jung found similar Trinitarian ideas in the Babylonian, Egyptian and Greek mystical traditions. However, he believed in a quaternity, the fourth person being the principle of evil: without the opposition of Satan, who is one of God's sons, the Trinity would have remained a unity. In Jungian terms, without the opposition of the shadow (the "fourth" person) there would be no psychic development and no actualisation of the self.

Jung perceived the dogma of the Assumption as the Church's attempt to create a quaternity without shadow, without evil, for the devil had been excluded. The Gnostic Jung, however, believed that the principle of evil had in fact been introduced into the Trinity by the material presence of the Mother of God. From a Gnostic perspective, Mary becomes a diabolical presence, the maternal darkness, within the Trinity.

In his essay on Job, Jung contends that Yahweh desired the love of mankind but behaved like a thoughtless, irritable tyrant who is indifferent to human misery. Like Adam, who is mythically married to both Lilith, daughter of Satan, and to Eve, so is Yahweh married to Israel and to Sophia, who compensates for Yahweh's behaviour by showing human beings the Mercy of God. Her appearance in the visions of Ezekiel and Daniel leads to a fundamental change: God transforms Himself by becoming man. Yahweh has wronged the creatures who have outdone Him and only by becoming man can he atone for His injustice.

THE CHRIST FIGURE

Maintaining a tradition put forward by Gnostics, Jung believed that Christ

is
the symbolic representation of the most central archetype, the self. He may
be
compared to other Mythic Gods who die young and are born again.

The sublime goodness of Christ means that from a psychological perspective,
He
lacks archetypal wholeness. Missing is the dark side of the psyche, the
element
of evil. Christ receives wholeness in the person of the Antichrist. The
Incarnation leads to the Apocalypse and the unleashing of evil by an
inexorable
psychological law.

Christ's death and Resurrection are full of psychic meaning, representing
the
human drama of following the hard road of individualism, allowing the ego to
be
put to death in order that the self - the Son of God - may become incarnate
within.

JUNG ON THE MASS

In his essay on the Roman Mass, Jung wrote that the liturgy arose from the
psychic process underlying other ancient pagan rituals. Transubstantiation
occurs symbolically in the bread and wine but more authentically in the
participant who is transformed, exalted and self-enhanced.

The Mass is the outcome of a process that began in ancient times with gifted
Shamans whose isolated experiences gradually became universalized with the
progressive development of consciousness

The Church teaches that Christ died in order to save us. For Jung, this is a
misleading rationalisation for an otherwise inexplicable cruelty: the angry
Yahweh of the Old Testament is full of guilt and in need of atonement. Jesus
dies on Calvary to expiate the sins of God the Father.

The masculine wine and feminine bread represents the androgynous nature of
Christ, signifying the union of opposites within Him. What is sacrificed is
nature, Man and God, all combined in the symbolic gift.

In Jungian terms, the heart of the Mass lies in the rich, emotional
experiences
encountered by the participants. A man-centered liturgy enables the mystery
of
the Eucharist to transform the soul of empirical man into his totality.

THE CONSEQUENCES OF JUNGIAN THERAPY

It should come as no surprise to learn that Matthew Fox sees Jung along with
Teilhard de Chardin and a select few others as founders of the New Age
Movement.

Barbara Hannah of the CG Jung institute writes that visualization is
considered
the most powerful tool in Jungian psychology for achieving direct contact

with
the unconscious.

Father John Dourley, a professor of religious studies and a Jungian therapist has written that a religious myth should not be reduced to historical fact and that the Christian mysteries belong to the human psyche. Upholding Dourley's view that the Resurrection should be seen in Jungian symbolic terms is the Episcopalian minister, Wallace Clift, who sees a new age of consciousness brought about by a reinterpretation of the doctrine of the Holy Spirit.

The Episcopalian theologians John Sanford and Morton Kelsey - both Jungian therapists - see religious practice as a healing inner-journey towards wholeness and meaning and dreams should be seen as sources of religious insight. Kelsey writes that witchcraft, sorcery and other forms of Shamanism are not evil in themselves but can be used for good. Clairvoyance, telepathy and other forms of ESP are manifestations of the power of God. In typical Jungian fashion, he concludes that spiritual reality is ultimately a construct of the human unconscious.

Logically enough, the Jungian who goes to Confession would wish to accept himself as he is and to integrate the good and evil aspects of his personality. Acceptance replaces absolution". (In this context, it is of interest to note the number of priests who have left the priesthood in order to marry and become psychotherapists).

The homosexual who has the courage to "come out", for example, is welcoming and integrating the darker and 'opposite-sex side of the personality. There can be no moral condemnation when wholeness is achieved.

CONCLUSION

Wholeness for Jung means the union of good and evil. As the notion of good and evil are central to Jungian doctrine, he cannot be assessed purely as a psychologist.

Throughout his life, Jung made a number of remarkable predictions which came true. A famous example occurred on 4.4.44 when he predicted the death of the doctor who was treating him. This followed a dream that he had of the doctor's "primal form". On the day of the prediction, the doctor took to his bed and did not leave it again. One wonders whether Jung's interest in the paranormal and his participation in seances had paid off in unexpected ways.

I would be surprised to find members of aahistorylovers particularly interested in either technical discussion of synchronicity or controversies over Jung's possible danger to the [Roman] Catholic Church -- as a matter of fact I'm not sure of their relevance here.

We know Rowland went to Jung in 1926, possibly in 1928, probably very briefly in 1931 (when he and Helen left the kids in France to go very briefly to Zurich ostensibly to see "family"), and perhaps at Peace Dale in 1936. We know Jung's letter to Bill (and Bill's two letters to Jung). Jung's similarities to and connection with William James may be of interest.

In fact, the importance of Jung in AA history is only, so far as I know, in these connections.

Yes, Jung and his views of the interrelationship of religion and science might be interesting to someone studying the interrelationship of religion ("spirituality" if you insist) and science in AA. But so far as I can tell (see my THIS STRANGE ILLNESS: ALCOHOLISM AND BILL W [Aldine 2004]) Bill took very little from Jung except through (Cebra's filtering of) Rowland's experience, representing Rowland's filtering of Jung -- and what they took was from Jung where he was most like James.

|||||

+++Message 7726. Re: Format for A.A. meetings -- history of its development
From: Jenny or Laurie Andrews 10/9/2011 3:31:00 AM

|||||

Yes, this chanting and hand-holding is cargo cult AA; no wonder our critics view us with scorn and pity.

|||||

+++Message 7727. Re: Women in early AA
From: Dirk 10/9/2011 1:18:00 AM

|||||

Anyone heard of Dorothea M., a nurse from Chicago? I know she was a nursing student in the early 40s. She was in nursing school with my mom.
Thanks, DD

|||||

+++Message 7730. Re: Jung: real religious experience and happens to you in reality

I understand that there are scholars who believe that Jung's secretary probably wrote the reply to Bill W., particularly given the state of Jung's health at that time.

|||||

+++Message 7737. Emmet Fox, the Big Book, and Jung
From: Craig Keith 10/8/2011 12:33:00 PM

|||||

In Emmet Fox's 1932 book "The Sermon on the Mount," he wrote at length about the need for "realization" "and not just a theoretical recognition" in the chapter on "Our Daily Bread" pages 164-167.

Of course our 1939 Big Book has the same admonition on page 83: "The spiritual life is not a theory. We have to live it." Could this quote have been influenced by our early members' reading of Fox?

And is it possible that Jung had read anything by Fox?

Best to all,

Craig

|||||

+++Message 7738. Carl Jung on the Oxford Group
From: Baileygc23@aol.com 10/8/2011 11:28:00 PM

|||||

There is less there than what meets the eye.

"The group confessions of sects like the Oxford [Group] Movement are well known; also the cures at Lourdes, which would be unthinkable without an admiring public. Groups bring about not only astonishing cures but equally astonishing psychic changes and conversions precisely because suggestibility is heightened

"But in view of the notorious tendencies of people to lean on others and cling to various -isms instead of finding security and independence in themselves, which is the prime requisite, there is danger that the individual will equate the group with father and mother and so remain just as dependent, insecure and infantile as before

be avoided."

Tommy H in Danville

=====

+++Message 7742. Re: Jung: real religious experience and happens to you in reality
From: aa061035 10/9/2011 4:03:00 PM

=====

A question was asked and a reply message was posted.

I only provided two (2) URL links and two (2) paragraphs that referenced the term "religious reality".

I did not post the entire RC article. I do not know how that happened (gremlins in the system?). I prefer just posting URL links to cite my sources. If someone is interested, then they can click on the link. That way clutter is kept to a minimum and there are no copyright issues.

In the future, any messages that I post will end as such:

End of Message (EOM)

=====

+++Message 7743. Re: Jung: real religious experience and happens to you in reality
From: corafinch 10/9/2011 9:22:00 PM

=====

In AAHistoryLovers@yahoogroups.com, "caligari" <awuh1@...> wrote:
>
> (1) What was meant by Carl Jung's phrases "real religious experience" and "happens to you in reality" in his letter to Bill Wilson?
>
> (2) Ernie Kurtz states in his article "Bill W. takes LSD" that Bill reported some of his LSD experiences to Jung in his second letter to the psychiatrist. Where can one find a complete copy of Bill's second letter to Jung dated March 20th 1961?

=====

I believe that Jung was well aware of two things about Rowland. First, that Rowland had an Oxford Group-style conversion experience while at a low point

in
1928. Rowland was convinced that the transformation was real and that his
life
was forever changed, but then resumed drinking without going to a single OG
meeting. Rowland's cousin had a long visit with Jung while still angry at
Rowland over that episode, so I think it is safe to assume that Jung heard
the
whole story.

Even after Rowland's active OG involvement began circa 1933, he was sober
for 2
years or more, but eventually drank again. I suspect Jung knew this but was
assuming that Bill was right about Rowland's ultimate victory over alcohol.
That
may be the reason Jung stressed that religious experience has to be
something
that "happens to you in reality."

I don't think anyone has published a complete copy of the second letter Bill
wrote to Jung. One of the Bill W. books (sorry, I cannot remember which one,
but
I'm thinking Raphael or Hartigan) actually says the second letter wasn't
even
mailed.

One intriguing detail: when Michael Fordham visited Jung for the last time,
a
few weeks before Jung's death, he found poor Jung in an agitated state of
mind.
Jung said that he had always been misunderstood (a common concern he had in
his
final years) and then went on at some length about the foolishness of trying
to
induce spiritual insight with LSD. Fordham could not get him off the topic,
and
finally had to leave without really having the chance for a conversation.

I hope it is true that Bill's letter was either never sent, or never read by
Jung, because if it was it could have been the cause of Jung's distress.

=====

+++Message 7744. Re: Jung: real religious experience
and happens to you in reality
From: Norm The Tinman 10/10/2011 5:54:00 PM

=====

I'm re-reading "Not God" again and there's some interesting info about Jung
and
drugs I hadn't remembered from before -- I find it good food for thought,
when I
think about LSD and spiritual experiences, for both him and Bill.

--Norm

zip my lip after this comment.

My source for the fact/speculation that there was "no way to know which of the letters signed by Jung late in his life were composed by him," Jung biographer Ronald Hayman, over-interpreted something Jung's secretary said in an interview. The interview can only be read by people who are willing to go to the library where the original transcript is kept, the Countway library in Boston. Reproduction of that material is not permitted, so checking little things like this one is not easy. I was, of course the one who read Hayman's claim and had the idea that it could explain Jung's apparent agreement with Bill's story which did not, in other ways, correspond very well with what happened.

I've since read the secretary's interview, and Hayman exaggerated what she said. Jung probably just didn't want to waste time on specifics from the past.

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

>
> I understand that there are scholars who believe that Jung's secretary probably wrote the reply to Bill W., particularly given the state of Jung's health at that time.

=====

+++Message 7748. Re: Jung: real religious experience and happens to you in reality
From: corafinch 10/10/2011 1:59:00 PM

=====

In the papers of Leonard Bacon, Rowland's cousin, there is a 1937 letter from Dr. Jung, including a belated thank-you to Leonard and his wife for their hospitality. The details are not given, but the implication is that Jung was at their house. Leonard was a Hazard on his mother's side and lived in one of the Hazard family mansions in Peacedale (or Peace Dale), Rhode Island.

Correlating this with Jung's known whereabouts, the only plausible time for such a visit would have been early September, 1936. Jung arrived in New York on August 30 for a lecture tour, and no information seems to be available concerning his itinerary prior to his first official engagement, in Providence RI beginning September 12. Peacedale is about 30 miles from Providence.

If I interpret this correctly Jung is actually quite decisive on the course of action the group should take - no ambivalence on his part or the recommended course of action.

"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?"

He does seem to chastise the group for their ambivalence and lack of faith. In everything I've read from Jung he never waivered on the fact that the "spiritual solution" was absolutely essential.

God Bless

- - - -

--- In AAHistoryLovers@yahoogroups.com,
Baileygc23@... wrote:

>
> Jung had different ideas than what is passed around in and about AA.
> Here is what his thoughts were on spiritual sensation.
>
> "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._272-70)

++++Message 7770. Re: Jung
From: aa061035 10/10/2011 11:45:00 PM

|||||

Thanks for confirming my theory that the story in "Memories, Dreams, Reflections" happened in 1909.

End of Message (EOM)

|||||

++++Message 7771. Re: Source of quote: profanity is not a sign of spiritual progress
From: Arthur S 10/11/2011 2:00:00 PM

|||||

That's the ticket Tommy. You can also find the citation in the book "Experience, Strength and Hope" on page "Part One 3."

Cheers

Arthur

- - - -

From: Tom Hickcox
Sent: Sunday, October 09, 2011

Laurie, you may be thinking of Bill Wilson's Guidelines for stories in Big Book, 2d Edition:

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

|||||

++++Message 7772. Re: Felicia G (When Stars Fall)
From: Fiona Dodd 10/11/2011 1:32:00 PM

|||||

Am reading Newspaper Titan "The Infamous Life and Monumental Times of Cissy Patterson" and Felicia was returned to her mother in 1909.

From: J. Lobdell
Sent: 29 September 2011

From: Ernie Kurtz <kurtzern@umich.edu>
(kurtzern at umich.edu)
Fri, September 16, 2011

Non-theologically, I know of no evidence that Clarence was Catholic and several reasons to think that he was not. According to his own story (played up for some New England Catholic audiences), he knew that most of the drunks in Cleveland were Catholic and suspected they had high principles -- interesting commentary on the Irish stereotype. Remember that Clarence started his 12th-Step work in bars, and on his telling, bars filled with Paddys. He was carrying the message to the Irish, not to Catholics. It just so happened, .
...

From: Bill Schaberg <bill@athenarearebooks.com>

But it still seems strange and unlikely to me that the first Catholic joined in Ohio in April of '36, the second in New York in January of '39 and then in the next three months they had FOURTEEN successful converts from Cleveland.

I guess that is possible (another "tipping point" perhaps?), but it seems much more likely that SOMETHING is just not right with that "received" story.

Do Akron or Cleveland have the names and sobriety dates for those 14?

From: Fiona Dodd <fionadodd@eircom.net>
Sun, September 18, 2011

You know lads it can't be that surprising that most of the Cleveland converts were Catholic and Oirish and from Mayo to boot and Achill Island in particular if you feel like delving further. They emigrated to work on the Erie canal and if you stand in the graveyard beside the deserted village at Dougort the head stones bear testament to this. Even Ignatia's emigration reflects this as her father came from near Achill and it would have influenced their decision to emigrate to a place where they knew others.

People have a romantic notion of Ireland, cobbled streets, etc., but the reality is dirt tracks and an unyielding land. Stand in Attymass where Peyton the Rosary

From: aa061035 10/10/2011 11:58:00 PM

|||||

> 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.

I couldn't agree more and should have searched for this posting earlier.

|||||

++++Message 7792. RE: Carl Jung on the Oxford Group
From: Jenny or Laurie Andrews 10/11/2011 3:11:00 AM

|||||

Surprised Jung confused the Oxford Group with the earlier Oxford Movement; or was it just a slip of the pen?

To: AAHistoryLovers@yahoo.com
From: Baileygc23@aol.com
Date: Sat, 8 Oct 2011 23:28:00 -0400
Subject: [AAHistoryLovers] Carl Jung on the Oxford Group

"The group confessions of sects like the Oxford [Group] Movement are well known; also the cures at Lourdes, which would be unthinkable without an admiring public. Groups bring about not only astonishing cures but equally astonishing psychic changes and conversions precisely because suggestibility is heightened

|||||

++++Message 7793. Re: Jung: drinking alcohol and the quest for spiritual values
From: B 10/11/2011 7:17:00 AM

|||||

I love this post. Indicates to me how vital it is not just to repeat your message over and over and over...turning it into some kind of folklore, maybe even from podiums all over the country, but to carry the message of hope, and of a spiritual solution to the individual alcoholic, and show him/her, one on one, the path. Nothing will so much ensure immunity from drinking as intensive work with other alcoholics....

-1.2\

00159 [28]

Movie crew shoots scenes at Stan Hywet for A.A. film

A.A. co-founder's story inspires filmmakers

By Jim Carney
Beacon Journal staff writer

Bill Wilson and Dr. Robert Smith recently met again for the first time in Akron.

The 1935 encounter of the two men, which led to the founding of Alcoholics Anonymous a month later, was re-created as New York actors filmed a scene for a movie to be titled Bill W.

Filming was done at the Gate Lodge of Stan Hywet Hall & Gardens, where Henrietta Seiberling, daughter-in-law of Goodyear co-founder F.A. Seiberling, had set up the meeting between the Akron physician known as Dr. Bob and New York stockbroker Wilson, who was in Akron on a business trip.

Kevin Hanlon and Dan Carracino, the two men making the movie, have known each other since they were classmates at LaSalle Military Academy in New York. They had vowed that someday they would make a movie together, even though they had no film-making experience before this project.

In 2003, the two decided to make a full-length documentary about the life of Wilson, who died in 1971 at the age of 75.

Hanlon, the movie's director, is a New York City resident who worked as a project manager and consultant. He said Wilson's life captured his imagination.

"First and foremost, it's a fascinating story," he said.

Wilson, a Vermont native, was trying to stay sober during his business trip to Akron on Mother's Day weekend in 1935.

Henrietta Seiberling, who was involved in a spiritual organization called the Oxford Group, arranged a meeting between Wilson and Smith in a small study in the Gate Lodge at Stan Hywet on Mother's Day.

Smith was still drinking at the time. The meeting, which he vowed would go no

longer than 15 minutes, lasted more than five hours.

About a month later, on June 10, 1935, Alcoholics Anonymous was founded in Akron. The group now has more than 2.1 million members worldwide.

At the meeting, Wilson told Smith the story of his alcoholism and his drinking life. Then Smith told Wilson his story.

Carracino, the film's producer, lives in Laguna Beach, Calif., and has worked in the electronics business. When Hanlon suggested making a documentary about Wilson, the first thing Carracino wondered was, "This has never been done?"

Researching the subject, he found there are no full-length documentaries about Wilson. Then he realized why.

"They are anonymous," he said, referring to a basic tenet of A.A.

Hanlon and Carracino found old film footage and photographs of early A.A. history, but it was sound recordings they found that really helped their research.

"As poor as A.A. is in visual history, it is incredibly rich in audio history," Carracino said.

The two men have listened to hundreds of hours of recorded talks given by Wilson and other A.A. members.

The film will use the voice of Wilson to help tell his story, Carracino said.

He said he and Hanlon were moved emotionally when they walked into the Gate Lodge room where the A.A. founders first met.

"This is where it happened," he said.

Hanlon said he is intrigued by the mystery of the meeting and what came of the hours of talking.

"You had one man [Wilson] who knew if he didn't speak to someone else he was going to drink, and another man [Smith] who was in a desperate condition because he couldn't stop drinking," Hanlon said.

"There is no way on earth those two men could have possibly known the consequence of this conversation the day it happened."

Actors from New York City playing the roles of Wilson, Smith and Smith's wife,

Anne, were flown in for the filming.

Hanlon said the film, which is being made by their company, Page 124 Productions
â” a name that refers to a page in the A.A. Big Book â” will be finished this spring.

It is not known how the movie will be released, but Hanlon and Carracino will pitch it to various film festivals this year.

The film is expected to be screened in Akron later this year, Hanlon said.

From Glenn C. (South Bend, Indiana)
<glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

Kevin Hanlon and Dan Carracino interviewed me and Amy Colwell Bluhm on camera in Chicago a couple of years ago, about the Oxford Group in my case, and about Rowland Hazard's psychoanalysis with Carl Jung in Amy's case.

I was really impressed with how much both men knew about AA history, the insightfulness of their questions, the thoroughness with which they were carrying out the project, and the professionalism of their camera work (they were using cameramen from the big national TV networks).

Their film looks like its going to be a really outstanding piece of work, not only visually, but also in terms of its intellectual content.

(It was Dr. Bluhm who simultaneously with Cora Finch discovered the May 15, 1926 letter from Rowland Hazard showing that his extensive psychoanalysis with Carl Jung took place in 1926, not 1931. Message #7436 from Bill Lash gives the text of Bluhm's journal article <http://health.groups.yahoo.com/group/AAHistoryLovers/message/7436>)

|||||

+++Message 7803. Roger C. writing a history of Agnostic AA
From: Omyword 9/28/2011 11:02:00 AM

|||||

Roger C of Toronto is compiling a history of AA Agnostics. Going back to Jim B who is the notorious "Ed" as described by Bill W when talking about AA inclusivity in the 12 and 12, these are people who have gotten sober in AA without any "as we understand Him" in their world-view.

the whole concept of a "God of your understanding" had not been in any way a shared belief in pre-Big Book AA and was only introduced to AA as a whole by the Big Book.

In a 1940 letter in "As Bill Sees It" page 114, Bill clearly identifies Jesus as the God of his understanding:

""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"

In a 1961 Grapevine article Bill wrote, also in ABSI page 146:

"In A.A.'s first years, I all but ruined the whole undertaking with this sort of unconscious arrogance. God as I understood Him had to be for everybody. Sometimes my aggression was subtle and sometimes it was crude. But either way it was damaging - perhaps fatally so - to numbers of nonbelievers".

If the "God of your understanding" were an early AA belief, why would Bill have been insisting on "God of his understanding"?

This question is especially striking if Bill's own spiritual experience inspired by Ebby was with a God of his own understanding.

Another thread <http://health.groups.yahoo.com/group/AAHistoryLovers/message/7585> discussed early AA references to Jesus, all of which were specific to Dr Bob, Ann and Mid-West early AA and that thread makes no mention of the above pieces of Bill's own writing relevant to the subject.

How intriguing if in reality Clarence's claims about 1930s early AA

considered
on that thread would turn out to be a simple, straight, unvarnished factual
description of early AA exactly as it was and "mainstream" AA's description
of
that early period no more than an idealized mythical retelling more
palatable to
the newcomer but non-factual in its description of AA's pre-Big Book
history.

There are doubtless some who would be sorely tempted to use this as fodder
for
discussion of what AA "should be" today, and perhaps many others who might
therefore consider this topic too controversial.

My own personal take on this is that strictly on a logical basis, it is
nothing
of the sort. Model T cars and their construction have no bearing on what the
automobile "should be" today. Early AA was just that - early AA. Those who
feel
it is better are probably far more motivated by the similarity between the
beliefs of early AA and their own beliefs than by the fact that it was
early,
"original" and "authentic" AA. If current AA were more in their own image, I
suspect that those very same who today refer to "original" and more
"authentic"
AA would very likely, instead, be extolling the value of current "advanced"
and
"superior" AA as opposed to early, more "primitive" and "outdated" AA.

More importantly, I believe, this Group is dedicated to discussion of AA
History
and much as there may sometimes be risk of generating more heat than light -
nevertheless substantive matters of AA history such as the historicity of
the
existence of the concept of "God of your understanding" in early AA cannot
be
ignored just for the sake of expediency.

--- In AAHistoryLovers@yahoogroups.com, John Barton <jax760@...> wrote:

>
> From John Barton and Jeff Bruce
>
> -----
>
> From: John Barton <jax760@...>
> (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 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,

- - - -

From: "Mike" <heat_cool2004@yahoo.com>
(heat_cool2004 at yahoo.com)

In the April 1944 Central Bulletin in an article titled "Group Behavior", it says in part: "We believe that obscene or off-color stories as well as foul language are entirely out of place in our meetings which are opened and closed with a prayer. It is scarcely believable that such incidents are customary in any group and we feel sure that abuses will be corrected by the leaders of the offended and offending groups.

Co-Founder Bill Wilson addressed the topic when contemplating new stories for the 2nd Edition of the Big Book, he said: "Since the audience for the book [Big Book] is likely to be newcomers, anything from the point of view of content or style that might offend or alienate those who are not familiar with the program should be carefully eliminated . . . Profanity, even when mild, rarely contributes as much as it detracts. It should be avoided." It's impossible to believe that he didn't feel the same about what's said in A.A. meetings.

- - - -

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

I cringe when I see some old timer swear away with women and children around. It used to be that men expressed themselves in that way when they thought the pious weren't around, but refrained when in the presence of women and children in public. Now the language seems to be common among women and children in public. It may have always been that way, and I may just be getting old.

- - - -

From: Tom Hickcox <cometkazie1@cox.net> (cometkazie1 at cox.net)

At 03:22 10/11/2011, Laurie Andrews wrote: "No, it was a comment he made about how people might be surprised at the 'salty' language

heard at some AA meetings. (I seem to recall he used the word 'salty'. Is it in 'As Bill Sees It'?"

No.

file: three first, a close second and a nearly first

Lady Lil

- 1st woman to seek A.A. help. She was involved in the first 13th step with with a man named 'Victor'. She later got sober outside A.A. (Dr. Bob and the Good Old Timers 97-98,109,241)

Florence Rankin

- 1st woman to become sober in A.A. Her story "A Feminine Victory" was in the first edition. She relapsed and reportedly took her own life (can someone confirm the suicide?).

Sylvia Kauffman

- 1st woman to achieve permanent long term sobriety. DOS: Sep 13, 1939 Remained sober until her death on Oct 31, 1974

Mary C.

- A close second. She was sober in early 1939 (before Marty showed up in April and before Sylvia showed up in September). Relapsed in 1944 and then stayed sober until her death in the 1990s

Marty Mann

- Nearly first. Showed up in April 1939. Relapsed. Became one of the first A.A. women achieve lasting sobriety DOS: Dec 25, 1940 Her story "Women Suffer Too" is in the 2nd, 3rd and 4th editions. Founded National Committee Education Alcoholism (NCEA) October 2 1944. Reportedly relapsed in 1960 (can someone confirm this?). However, she was clearly sober by 1970 when she became involved with the Comprehensive Alcohol Abuse and Alcoholism Prevention, Treatment and Rehabilitation Act of 1970 (which allocated Federal dollars for the treatment of alcoholism, treatment centers sprang up everywhere)

From: Baileygc23@aol.com
Sent: Monday, October 10, 2011
Subject: [Re: Women in early AA: the story of Lil

Dr Bob and the old timers say [Lil] was the first woman in AA. Could this be Flo? Somewhere it is mentioned that they helped themselves to Dr. Bob's pills.

If my memory is right, the doc was playing cards at the time.

- - - -

In a message dated 10/8/2011 10:53:14 P.M. Eastern Daylight Time, <mailto:wdywdsn%40sbcglobal.net> writes:

Regarding early women:

While she did not remain sober, we would be remiss, when speaking of women pioneers; not to mention the story of Lil (and of course her counterpart Victor [the former Mayor]) who developed the "thirteenth step" in Dr. Bob's office while he was upstairs at the City Club at his Monday night bridge game and who, after a bungled suicide attempt, was later locked (my term) in a room in Dr. Bob's basement for two or three days until her family came to collect her.
From
pp. 97-98, DBGOT.

According to Bill she was the first women they ever worked with, and she left Dr. Bob (for one) unsure as to the feasibility of the idea of working with women in the future. Apparently she later sobered or "straightened out" (according to Sue Smith Windows) without the help of AA.

Best,
Woody in Akron

=====

+++Message 7810. Came to Believe printings
From: Tom Hickcox 10/14/2011 7:33:00 AM

=====

What was the last Came to Believe printing with a white background/black print?

I believe the first with the white background was the third printing in 1977. I think it was around the tenth.

Tommy H in Danville

=====

+++Message 7811. Re: Came to Believe printings
From: john wikelius 10/16/2011 12:50:00 AM

=====

That is correct

are
best left to the various Religions where they are common, accepted and
expected----don't IMPOSE such upon me in an AA Meeting.

Sherry C.H.

From: John <john6528@comcast.net> (john6528 at comcast.net)

It seems to me that all that "extra" stuff comes from treatment pollution of
aa.

Gess

From: John Moore <contact.johnmoore@gmail.com> (contact.johnmoore at
gmail.com)

There is a very long and accepted custom of hand-holding in AA, as well as
doing
what some critics call "chanting". Beginning at my first meeting in 1971 and
at
most meetings after that, those who wished, held hands and said the Lords
Prayer. At the end we said "it works!" and in later years was added "if you
work
it".

Once in a while I hear criticism of this and my answer is, I am free to say
the
prayer any way I choose and end it any way I choose. So stop calling it
"chanting" and leave me the freedom to pray in my own way. For nearly 40
years I
have done what was done before me and I am comfortable that this is not a
sign
that I have been programmed by a cult.

There are very very very few critics of AA. What few we see often have
undisclosed vested financial interests behind their criticism. Most who work
in
the field have nothing like pity or scorn for our fellowship. Like Dr
Silkworth
suggested, those who came to scoff, may remain to pray.

John M
Burlington Vermont US

(P.S. Some time I guess in the 1980's I began to notice that when the
Promises
were read, where it asks, are these extravagant promises? some members were
answering "we think not". This is also called "chanting" and I suppose it
is. I
got the impression that the practice may have come out of a treatment
center,
but who knows where these things start. I don't care for this and I don't do
it,
and suggest my sponsees not do it, but many AAs seem to like it and I guess
I

can show a little tolerance.)

- - - -

From: Ben Hammond <mlb9292@gmail.com> (mlb9292 at gmail.com)

I am 77 and really enjoy the "chants" at meetings. Seeing the smiles on the faces of new and old members puts a smile on my face. Speaking in unison while holding hands adds power to the spiritual bonds we develop in AA. The "chants" are a part of the "cement" we put into our "sand" to bond together in fellowship. We have a beginner's meeting every day, closing with the "Responsibility Statement", Lords Prayer and "Keep coming back, it works if you work it" This closing takes less than 60 seconds. Those who have not experienced the feeling thus developed should try "chanting" for a change. God Bless, Old Ben

- - - -

From: Mike P. <mportz2000@yahoo.com> (mportz2000 at yahoo.com)

I would refer the AAHL members who asked the original questions to our A.A. Traditions 2 and 4. Through the last 7 years I have asked my Pacific Region representatives at GSO in NY, NY many questions as to what groups can or cannot do and if there are any regulations other than the Traditions that guide groups about how they conduct their groups affairs, meeting formats, content of subject matter in meetings, what can or cannot be read, quoted, stated, what is allowed and what is not allowed for groups to do in their meetings, business meetings, steering committee or any other committee meetings, etc., etc., add infinitum.

I have learned to contact GSO about these type question, first by suggestion from our general manager of GSO when I visited in 2005 and then through experience that nobody (including myself) in any of the above-mentioned type of meetings I attend can usually agree on or a dang thing about what groups can, or cannot do. I've also found out that those questions is exactly one of the purposes our A.A. Traditions (especially numbers 2 and 4) are meant to do. In fact in my correspondences to GSO, for answers to the above-mentioned type of questions, the basis of GSO's answers regarding these same subjects are always the same, refer to Traditions #2 ("For our group purpose there is but one ultimate authority -- a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern" and 4 ("Each group should be autonomous Each group should be autonomous except in matters affecting other groups or A.A. as a whole. You've probably already figured out I don't have to write them to many questions about these subjects

groups,
a method that has been used since the founding of A.A.:

The speaker can be selected from the local group, someone from another group or another city, or on occasion, a guest from the ranks of clergymen, doctors, the judiciary, or anyone who may be of help. In the case of such an outsider, he is generally introduced by the secretary or some other member.

The leader opens the meeting with a prayer, or asks someone else to pray. The prayer can be original, or it can be taken from a prayer book, or from some publication such as *The Upper Room*.

The topic is entirely up to the leader. He can tell of his drinking experiences, or what he has done to keep sober, or he can advance his own theories on A.A. His talk lasts from 20 to 40 minutes, at which time he asks for comment or testimony from the floor.

Just before the meeting closes -- one hour in Akron -- the leader asks for announcements or reports (such as next week's leader, social affairs, new members to be called on, etc.). In closing the entire group stands and repeats the Lord's Prayer. It is courteous to give the speaker enough advance notice so that he may prepare his talk if he so desires.

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The physical set-up of groups varies in many cities. Those who are about to start new groups may be interested in the method used by Akron Group No. 1. It is merely a suggestion, however.

When there are but very few members it is customary to hold the meetings in private homes of the members, on the same night of each week. When the group becomes larger, however, it is desirable to hold the meeting in a regular place. A school room, a room in a Y.M.C.A. or lodge, or hotel will do.

It has been the experience throughout the country that the more fluid the structure of the group the more successful the operation.

Akron Group No. 1 has a very simple set-up. There is a permanent secretary, who makes announcements, keeps a list of the membership, and takes care of correspondence. There is also a permanent treasurer, who takes care of the money and pays bills. Then there is a rotating committee of three members to take care of current affairs. Each member serves for three months, but a new one is

added

and one dropped every month. This committee takes care of providing leaders, supplying refreshments, arranging parties, greeting newcomers, etc.

As the group grows older certain qualifications, in terms of length of sobriety, can be made. Akron Group No. 1 requires a full year of continuous sobriety as qualification to hold an office or serve.

There are no dues. There is a free-will offering at each meeting to take care of expenses.

There is probably an older group in some community within easy traveling distance of yours. Someone from that group will doubtless be happy to help you get started.

THIS LAST PART OF THE AKRON MANUAL ALSO SAYS:

It has been found advisable to hold meetings at least once a week at a specified time and place. Meetings provide a means for an exchange of ideas, the renewing of friendships, opportunity to review the work being carried on, a sense of security, and an additional reminder that we are alcoholics and must be continuously on the alert against the temptation to slip backward into the old drunken way of life.

In larger communities where there are several groups it is recommended that the new member attend as many meetings as possible. He will find that the more he is exposed to A.A. the sooner he will absorb its principles, the easier it will become to remain sober, and the sooner problems will shrink and tend to disappear.

As a newcomer you will be somewhat bewildered by your first meeting. It is even possible that it will not make sense to you. Many have this experience. But if you don't find yourself enjoying your first meeting, pause to remember that you probably didn't care for the taste of your first drink of whiskey -- particularly if it was in bootleg days.

Again, you may feel like a "country cousin" at your first meeting. Your sponsor should see to it that this is not the case. But even if he neglects his duty, don't feel too badly. Don't be afraid to "horn in." If you are being neglected it is just an oversight, and you are entirely welcome. It is possible that

you
may not even be recognized because your appearance has changed for the
better.
In a week or two you will find yourself in the middle of things -- and very
likely neglecting other newcomers.

So attend your first meeting with an open mind. Even if you aren't impressed
try
it again. Before long you will genuinely enjoy attending and a little later
you
will feel that the week has been incomplete if you have not attended at
least
one A.A. meeting. Remember that attendance at meetings is one of the most
important requisites of remaining sober.

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**The edition of the Akron Manual quoted from above, taken from the
Hindsfoot
website, was published sometime between 1942 and 1948, see:

Message #7516
The latest book on the Manual's reading list was E. Stanley Jones' Abundant
Living, which was first published in 1942.

The cover of the pamphlet talks about alcoholics in Akron with five, six and
seven years of sobriety and on page 15 states that the Akron Group has been
in
existence for seven years. Dr. Bob and Bill Dotson both got sober in June
1935,
which meant that they would have had seven years of sobriety in June of
1942.
Likewise, the Akron Group would have been in existence for seven years in
June
1942.

Message #1935 and Message #7598
Mel Barger says "I was given this manual at my first meetings in the
Ventura,
Calif., area in October, 1948, and I definitely remember the list" of books
which were recommended reading.

=====
ORIGINAL QUESTION -- MESSAGE #7712

Benny P: I would like to know the history of the format to chairing a
meeting.

- (1) Why we read the preamble,
- (2) pass the basket during the meeting (not before or after),
- (3) why we identify ourselves before we speak,
- (4) why we read the 12 traditions in part or whole,
- (5) why we read the promises at the meeting and so forth.
- (6) I know that How It Works started in California due to one man and the
groups
in California picked it up.

What I want to know is when and how this started. Any info would be greatly appreciated.

|||||

+++Message 7820. 3 Re: Format for A.A. meetings --
history of its development
From: Glenn Chesnut 10/16/2011 9:59:00 PM

|||||

Format for AA meetings in California as of 1954. The first section of "How It Works" was being read at the beginning of AA meetings in California from at least as early as 1948.

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Message #939

"A Letter to a Woman Alcoholic"
by Margaret Lee Runbeck
Good Housekeeping magazine, March 1954

Meetings follow a simple pattern. In California, for instance, an A.A. meeting would proceed in much this way: A chapter called "How It Works" is read from the Alcoholics Anonymous "textbook." A member volunteers to act as chairman to conduct the meeting. The chairman may begin by saying, "Good evening, friends. I am an alcoholic." After telling a little of his own history, he introduces speakers he has selected to tell about themselves. Each speaker, man or woman, tells what he was, what he is now, and how he made the trip between the two states of being. They tell their stories with complete frankness and often with much humour. An alcoholic attending for the first time is often shattered with relief at hearing the horrors, which all his life have been mentioned in self-righteous whispers, now being talked about in plain words and with laughter. Inhibitions and self-condemnation too painful to admit collapse like walls of wax under this quite simple therapy.

When I ask A.A. how they can laugh and joke about their old sufferings, they say, "Well, you see, all that happened to my worst enemy. Not to me, certainly."
It is the most wholesome kind of divorcement from the past that any therapy has ever achieved. The past was a series of hangovers; but when that past departs, it leaves neither hangover nor scar.

#6052,
say that they never saw it done in ordinary local AA meetings until the
early to
mid 1970's, and that it only started to become a common practice over the
course
of the 1980's.

- - - -

From Jim Blair <jblair@videotron.ca>
(jblair@videotron.ca) in Message #2247
(repeated in Message #6052)

The question of holding hands I have looked into and it appears that at the
International in Toronto in 1965, the attendees were asked to hold hands and
join together as the "Responsibility Declaration" was read for the first
time.
Older members seem to recollect that "hand holding" grew out of the Toronto
experience.

- - - -

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

I can't say where it originated but there is significant anecdotal evidence
that
it was brought back to many groups in many areas from the Denver
International
Convention (1975).

- - - -

From: "Robert Stonebraker"
<rstonebraker212@comcast.net>
(rstonebraker212 at comcast.net)

The founding group in Richmond, Indiana, began in 1946. They never held
hands
till the mid-1980s, although some of the other Richmond groups started doing
so
in the early 1980s.

Bob S.

- - - -

From: "sherry c. hartsell" <hartsell@etex.net> (hartsell at etex.net)
From Gilmer, Texas (a small town in east Texas, pop. 4,799). He is 74 years
old,
and has been sober since since December 29, 1967.

He tells us that "it was not a practice when I sobered up."

- - - -

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

I can remember when I first came to AA in the middle 70s we all sat at the table for the whole meeting. It was in the later 70s that we started holding hands and saying the Lord's Prayer I can still see (in my mind) some of the oldtimers standing with their arms folded in ... protest.

- - - -

Message #2250
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2250>
"Bruce Lallier" <brucelallier@zoominternet.net>
(brucelallier at zoominternet.net)

I first remember the holding of hands from the early to mid 70's in Connecticut.

- - - -

Message #2257
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2257>
From "Robert Stonebraker" <rstonebraker212@insightbb.com>
(rstonebraker212 at insightbb.com)

I was living in Southern California [in] 1975 and the custom of holding hands was then prevalent at most groups. However, in 1978, I moved to a mid-sized town, Richmond, Indiana, and the practice was not yet in vogue. But by the early 1980s most of the groups had begun holding hands. Of course, here I am not talking about the Responsibility Declaration, but the Lord's Prayer.

- - - -

Message #2589
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2589>
From: "Mel Barger" <melb@accesstoledo.com>
(melb at accesstoledo.com)

Mel Barger: I would say that [holding hands while reciting the Lord's Prayer] began in the mid to late 1970s and just seemed to spread throughout AA. But there are still some stalwarts who stand apart [when reciting the prayer] rather than hold hands, and this is their right.

[Note from moderator: Mel's personal experience with the AA program goes back to 1948 or before, and he has also done a good deal of research on AA history going

at least the Serenity Prayer and the Lord's Prayer be used in connection with our meetings. It does not seem necessary to defer to the feelings of our agnostic and atheist newcomers to the extent of completely hiding our light under a bushel.

However, around here, the leader of the meeting usually asks those to join him in the Lord's Prayer who feel that they would care to do so. The worst that happens to the objectors is that they have to listen to it. This is doubtless a salutary exercise in tolerance at their stage of progress.

So that's the sum of the Lord's Prayer business as I recall it. Your letter made me wonder in just what connection you raise the question.

Meanwhile, please know just how much Lois and I treasure the friendship of you both. May Providence let our paths presently cross one of these days.

Devotedly yours,
Bill Wilson

- - - -

From: "ArtSheehan" <ArtSheehan@msn.com>
Date: Sun Oct 23, 2005 4:27pm Subject: RE:
The Lord's Prayer, Or Not - Part 2 of 2

In regards to "Christian" prayers at AA meetings:

As Bill Sees It, pg 293: "He can do this because he now accepts a God who is All - and who loves all. When he says, 'Our Father who art in heaven, hallowed be Thy name,' he deeply and humbly means it" Unfortunately, some members focus on who wrote the Lord's Prayer instead of its content and substance.

The Serenity Prayer as a "non-Christian" prayer:

If someone thinks the Serenity Prayer is not a "Christian" prayer, they might want to think again or do a bit of research. Compared to the Lord's Prayer, the Serenity Prayer is just as, actually more, "Christian" in its full version (we only say the first part):

"God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.

Living one day at a time, enjoying one moment at a time. Accepting hardship as a

pathway to peace. Taking, as Jesus did, this sinful world as it is, not as I would have it. Trusting that You will make all things right if I surrender to Your will. So that I may be reasonably happy in this life and supremely happy with You in the next."

Some unfortunately alter the wording of the prayer from "as Jesus did" to "as He did".

References to so-called "Christian" prayers appear throughout AA literature. The term "Thy will be done" is from the Lord's Prayer (i.e. "Thy kingdom come, Thy will be done" from the book of Matthew). The book of James is the source of the term "Faith without works is dead."

Big Book references:

Pgs 67 and 88: "Thy will be done"

Pg 85: "Thy will (not mine) be done"

Pgs 14, 76 and 88: "Faith without works is dead"

Pg 87: "If not members of religious bodies, we sometimes select and memorize a few set prayers which emphasize the principles we have been discussing. There are many helpful books also. Suggestions about these may be obtained from one's priest, minister, or rabbi. Be quick to see where religious people are right. Make use of what they offer."

12&12 References:

Pg 32: "Thy will be done"

Pgs 41, 102, 103: "Thy will, not mine, be done"

The 12&12 and AA Comes of Age also contain the so-called "11th Step Prayer." Its actual title is the "Peace Prayer of Saint Francis" (a Christian Saint). It was Bill W's favorite prayer. However, St Francis didn't write it (according to Franciscan web site). But it is a beautiful [and in its origins a Christian] prayer.

Extracts from Bill W's 1960 talk to the National Clergy Conference on Alcoholism

"... Every thoughtful AA realizes that the divine grace, which has always flowed through the Church, is the ultimate foundation on which AA rests. Our spiritual

origins are Christian."

[Later in the talk]

"If these misgivings had real substance, they would be serious indeed. But, as I have already indicated, Alcoholics Anonymous cannot in the least be regarded as a new religion. Our Twelve Steps have no theological content, except that which speaks of "God as we understand Him." This means that each individual AA member may define God according to whatever faith or creed he may have. Therefore there isn't the slightest interference with the religious views of any of our membership. The rest of the Twelve Steps define moral attitudes and helpful practices, all of them precisely Christian in character. Therefore, as far as they go, the Steps are good Christianity; indeed they are good Catholicism, something which Catholic writers have affirmed more than once."

General Service Conference Advisory Actions:

1952: "all Conference sessions are to open with the Serenity Prayer and close with the Lord's Prayer"

1954: "the General Service Conference will end with the recitation of the Lord's Prayer"

1975: "convention meetings will open with the Serenity Prayer and close with the Lord's Prayer"

The AA Group Pamphlet Pg 16:

"whether open or closed, AA group meetings are conducted by AA members, who determine the format of their meetings. [Pg 19] many meetings close with members reciting the Lord's Prayer or the Serenity Prayer."

Epilogue

All references to so-called "Christian" prayers in Conference-approved literature and meetings do not in any way imply affiliation with, or endorsement of, any religion.

Cheers
Arthur

- - - -

From Glenn C. (South Bend, Indiana)

From Messages #7822 and #2774:

>The Serenity Prayer as a "non-Christian" prayer:

>If someone thinks the Serenity Prayer is not a "Christian" prayer,
>they might want to think again or do a bit of research. Compared to
>the Lord's Prayer, the Serenity Prayer is just as, actually more,
>"Christian" in its full version (we only say the first part):

>"God grant me the serenity to accept the things I cannot change,
>courage to change the things I can, and wisdom to know the difference.

>Living one day at a time, enjoying one moment at a time. Accepting
>hardship as a pathway to peace. Taking, as Jesus did, this sinful
>world as it is, not as I would have it. Trusting that You will make
>all things right if I surrender to Your will. So that I may be
>reasonably happy in this life and supremely happy with You in the next."

>Some unfortunately alter the wording of the prayer from "as Jesus
>did" to "as He did".

|||||

+++Message 7831..... Chronology of N.A. -- includes some
good A.A. material
From: ckbudnick 10/17/2011 4:28:00 AM

|||||

I want to make the group aware of a chronology recently posted online by
Bill
White, Boyd Pickard and myself. The chronology is of Narcotics Anonymous and
goes through 1976.

What may be of interest to members of AA History Lovers is that the
chronology
includes a significant amount of information related to Alcoholics Anonymous
(members, correspondence, GSH) and its role in helping transmit the AA
program
to addicts.

[Moderator: such as for example long excerpts from the lecture Bill W. gave
at
the Yale Summer School of Alcohol Studies in 1944.]

The chronology can be accessed at the following website.:

<http://www.williamwhitepapers.com/pr/2011-09-13%20NA%20Chronology%20-%20Volume%20>

0One.pdf [32]

Please be patient when clicking on the link as the file may take a minute to

load due to it's size.

Chris B.
Raleigh, North Carolina

|||||

+++Message 7832. Re: the Serenity Prayer as a
"non-Christian" prayer
From: J. Lobdell 10/17/2011 5:28:00 PM

|||||

Elizabeth Sifton says her father (a German Evangelical pastor, I believe) composed the prayer in its present form in 1943, but it was clipped from the NY Herald Tribune and appears in AA possession before 1943. The chronology is confused but either Niebuhr composed an earlier version of the prayer or (possibly) translated and edited an old Pietist prayer, in or before the 1930s (and it may have included some or all of the longer version).

In one sense, written by a Christian theologian (from the Calvinist German Evangelical Synod), it is certainly a Christian prayer and might even be considered sectarian.

The Lord's Prayer, on the other hand, was given us by a Jewish teacher who is considered by Islam the last and the greatest of the prophets before the Prophet: because Christians consider that teacher to be the Christ, it is therefore a Christian prayer, but the words are no more specifically Christian than those of the Serenity Prayer.

As to the form of the Serenity Prayer AA officially uses, it is not the same as used by Hazelden, for example, or even the slightly different form quoted in LIVING SOBER -- and many AAs who recite it use one or the other of those forms.

In the form apparently eventually settled on by Bill, it asks -- determined by the presence or absence of "the" -- for "the serenity to accept" (meaning enough serenity for that purpose) but "courage to change" and "wisdom to know" (meaning courage and wisdom generally which will have the desired effect -- presumably among others). Now Bill didn't always follow strict grammatical rules, and this may be a coincidence, but I understand AAs are leary of calling something a coincidence, and I would think one wouldn't want to limit one's requests for courage and wisdom, but one might think unlimited serenity wouldn't be the best thing.

told her it was Dec. 8th, and that yesterday (Dec 7th) was the anniversary of Pearl Harbor Day.

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

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

She had told me that it was very different back in the 30's and 40's for a woman to be an alcoholic. Sybil said it was a time when women wore hats and gloves, and "respectable women" were not usually found in a bar or at "whoopie parties." Our Thursday night step study had voted to not cover the traditions after we got to step 12, so I figured they must not be very important and thought I'd probably be bored with the conversation, but she got my attention telling me that "queers, crackpots and fallen women" were mentioned, so I agreed to come in for coffee. Besides Sybil had been sober longer than I had been alive. I didn't argue with her very much.

Sybil got down her copy of the big book. She said, I want you to find the traditions in there, and read me tradition 3. It was a 1st edition Big Book. Thicker than mine. I said, "Is this why they call it the Big Book?" She said, "exactly, Bill had it printed on big paper, with big margins around the type, so that people would think they were really getting something for their money." I looked in the back of the book, where I thought the traditions were, but couldn't find them. "I can't find them, Sybil." "Exactly. That's because we didn't have any traditions back in 1941 when I came in, and Matt, AA was in mortal danger of destroying itself, which is why we have traditions now." Then she had me find them in my 3rd edition and in my 12x12.

I didn't read it all, just the caption heading, and then she started telling me the story of IRMA LIVONI. Irma was a sponsee of Sybil's. She also became a member in 1941, just after Sybil. Sybil took her into her home. (Sybil told me that many people's bottoms were very low then, no home, no job, no watch, no car, nothing). Sybil said it was different then for a woman to be an alcoholic, That most of them had burned all their bridges with their families, and were looked down upon, even more so than male alcoholics. Sybil said she watched AA help Irma get sober, watched AA help Irma get cleaned up, watched AA help Irma get her first apartment in sobriety.

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

Here is a copy of the letter:

ALCOHOLICS ANONYMOUS

Post Office Box 607
Hollywood Station,
Hollywood, California
December Sixth
1941

Irma Livoni
939 S. Gramercy Place
Los Angeles, California

Dear Mrs. Livoni :

At a meeting of the Executive Committee of the Los Angeles Group of Alcoholics Anonymous, held Dec. 4th, 1941, it was decided that your attendance at group meetings was no longer desired until certain explanations and plans for the future were made to the satisfaction of this committee. This action has been taken for reasons which should be most apparent to yourself.

It was decided that, should you so desire, you may appear before members of this committee and state your attitude. This opportunity will be afforded you between now and December 15th, 1941. You may communicate with us at the above address by that date.

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

ALCOHOLICS ANONYMOUS, Los Angeles Group

Mortimer Joseph
Frank Randall
Edmund Jussen Jr.
Fay D. Loomis
Al Marineau

I was stunned. "How could they do this Sybil?" Because we didn't have any guidelines, any traditions to protect us from good intentions. AA was very new, and people did all sorts of things, thinking they were protecting the fellowship". Sybil then said to close my eyes and imagine my being in the following setting. Sybil explained that Dec. 7th, 1941 was Pearl Harbor Day (a Sunday). She said that on that Sunday night everyone in LA was afraid that

Los Angeles would also be attacked and bombed. There was a citywide blackout, people were so terrified. She said that on Monday Dec.8th President Roosevelt gave the speech that talked about "the date that will live in infamy" and that we were now at war with Japan and Germany.

She said, that was the day that Irma received her letter. There was only one meeting in the entire state of California when Sybil came in, in 1941. By December there may have been 2 or 3, but Irma had nowhere else to go, no one else to turn to, no other group in California that she could ask for help.

Sybil said, "Imagine only 1 or 2 meetings in your entire state, and being shunned by your family and by society and by the only group of people who were on your side, your AA group. Imagine them shutting the door on you and

sending you such a letter."

I shivered at the thought of it, It was Christmas time, the stores were decorated and now poor Irma was all alone, I thought about how it was in 1984 with 2000 meetings a week to choose from in Southern California, and then I imagined having no other help for a hopeless alcoholic.

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

From Tradition 3, 12 & 12, page 141:

...that we would neither punish nor deprive any AA of membership, that we must never compel anyone to pay anything, believe anything, or conform to anything? The answer, now seen in Tradition 3, was simplicity itself. At last experience taught us that to take away any alcoholics full chance was sometimes to pronounce his death sentence, and often to condemn him to endless misery. Who dared to be judge, jury and executioner of his own sick brother?"

JUDGE, JURY AND EXECUTIONER I remember looking at those words again and again. They seemed to get larger and larger.

JUDGE JURY AND EXECUTIONER
JUDGE JURY AND EXECUTIONER
JUDGE JURY AND EXECUTIONER

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

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

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

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

I learned that night that no one can get kicked out of AA. We can ask a

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

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

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

Best AA love to you all.

L.

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|||||

+++Message 7837. Re: Jung: real religious experience and happens to you ...
From: Baileygc23@aol.com 10/15/2011 4:55:00 PM

|||||

I see James placed one feeling -- the presence of a uplifting force -- as a brand of spirituality, as significant. Bill W wrote abut his feeling such in a religious environment in England during the WWI period, and then later in Towns.
It seems like one's feeling about mystical powers are more important than mystical powers.

Bill W did add the line, "For it is by self forgetting that one finds." That goes back to what was written in the first chapter, Simple but a price had to be paid. It meant the destruction of self centeredness.

Dr. Bob said it very simply, when he said, We were inclined to say instead, "Look me over, boys. Pretty good, huh?" We had no humility, no sense of having received anything through the grace of our Heavenly Father. The part of Dr. Bob's statement I like is when he said, "Look me over, pretty good, huh?"

|||||

+++Message 7838. Women in early AA: Geraldine D.
From: Tom H. 10/18/2011 9:19:00 PM

|||||

Alabam,
you said you had peace of mind tonight, how did you get peace of mind? I
want
peace of mind.

And she said, well Joe, tell me what's going on in your mind. And I told her
how
I was going to meetings and going to meetings and going to meetings. But
then at
night I'd go home and lay down and my mind would fly open and I'd begin to
think
about all those situations that we talked about.

And she said, well Joe, you're just full of resentments. And I said what is
a
resentment? See, I didn't know. She said a resentment was old angers and old
hurts that were re-felt over and over and over again. And all that anger
that
you intended to use up on them you're turning it in on yourself and making
yourself sick and blaming it on them. She explained that to me and it took a
while for me to understand. Finally I did.

And I said, well is there any solutions for these? And she said, well yes
there
is. There just happens to be. And she referred to page 67 and she showed me
this
information here. And she said some of those deep-seeded resentments like
you
have you'll need some additional help. And she said on page 551 of this book
is
the story of a lady who had those deep-seated resentments. And if you would
turn
to that page in the book she said we will see what it had to say. Well
Alabam
had a purse that was about this big and it was about that deep and she began
to
look in that purse. You know how they are, digging around. And she finally
found
one of these books. I didn't think she was ever going to ding it. She pulled
it
out of there and she said well let's look at page 551 and see what this
says."

http://www.elmoware.com/TextFiles/Joe_and_Charlie.doc

--- In AAHistoryLovers@yahoogroups.com, John Moore <contact.johnmoore@...>
wrote:

>
> Alabam Carruthers was a popular AA speaker in Southern California when I
got
sober in the 1970's. I heard her speak several times and loved her earthy
sense
of humor. She had that Southern drawl and I recall her saying that one
bartender
flattered her by referring to her as a "Tennessee lover". She explained

As a collector of AA material I can confirm that this policy existed. It was selective in that it related to non-approved literature. From my personal contact with eBay sellers over recent years I know this to be true.

However a search today revealed over 3700 items with Alcoholics Anonymous in the title or body of the listing. Many of these are definitely not conference approved, so the policy seems to have been abandoned.

Please see link below for more detailed information.

Dudley D. Birr, Ireland

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THE AAWS - eBAY CONTROVERSY

<http://hindsfoot.org/bish1.pdf> -- pages 12-14

Alcoholics Anonymous World Services, over the past two years, has removed hundreds, perhaps thousands, of books and other items for sale on eBay auctions because A.A.W.S. says the listings offer "counterfeit or unauthorized items that violate a trademark," namely the name "Alcoholics Anonymous"

Thousands of A.A. members, archivists and collectors as well as scholars searched and found and bought thousands of books, articles, and other material by and about A.A. They all love A.A. history and these eBay auctions were one of their primary sources for finding it. Yes, trinkets were sold on the site. Everyone knows a lighter or a candle with a picture of Dr. Bob is not A.A.-Approved, what great harm is done?

As an Antiquarian Bookseller-Appraiser specializing in the literature of Alcoholism and Alcoholics Anonymous for the past 30 years full time, I recently had several "Alcoholics Anonymous" literature items removed from my eBay auctions for the first time in my career.

Over the past two years, I have received emails from others complaining about their advertised "AA" items for sale on eBay auctions also being removed. One gentleman had 50 items removed.

A current GSO research report I requested revealed that from December, 2002, to September, 2005, a total of 735 items advertised as "Alcoholics Anonymous" auctions have been removed by AAWS under the eBay VeRO program.

Here is the eBay email others and I have received:

"Dear Charles Bishop,

****PLEASE READ THIS IMPORTANT EMAIL REGARDING YOUR LISTING(S)**** We would like to

let you know that we removed your listings:

4573581620 Alcoholics Anonymous: Washingtonians!

4573583256 Alcoholics Anonymous: Road Back history

because an intellectual property rights owner notified us, under penalty of perjury, that your listing offers a counterfeit or unauthorized item that violates a trademark.

If you relist this or any other similar items on eBay, your account likely will

be suspended. For more information on the VeRO Program, please visit:

<http://pages.ebay.com/help/confidence/vero-removed-listing.html> and

<http://pages.ebay.com/help/community/vero-aboutme.html>

(signed) eBay Inc."

Since "eBay is generally unable to determine whether a particular item on eBay

is authorized or not, eBay established the VeRO Program in 1997 to enable intellectual property rights owners to easily report and request removal of listings offering items or containing materials that infringe their rights."

The words "Alcoholics Anonymous, A.A.," are federally registered trademarks owned by A.A.W.S. They are intellectual property of Alcoholics Anonymous.

In a letter from the law firm representing AAWS to a person who objected to having her eBay auction listing removed, it stated

"We represent A.A.W.S. with respect to trademark and copyright matters. We requested that your particular listing be removed because of the use of either, or both, ALCOHOLICS ANONYMOUS or AA in the title of the item. We requested removal because the use of those marks in the title suggests that AAWS sponsors, approves, etc., the item you listed. The item listed is not approved AAWS material."

Clearly, AAWS removes the items; not eBay.

My first item removed was: "The Road Back: A Report on Alcoholics Anonymous by

Joseph Kessel. First American Edition. 1962. 244pp. French journalist explores

AA." It is not A.A.-Approved literature but the entire book is about AA and the

title includes "Alcoholics Anonymous."

For many years the easiest search category for literature by or about AA on eBay

auctions was "Alcoholics Anonymous." Now the only items legally permitted in that category by AAWS are "A.A.-Approved publications."

If I relist that item under the eBay category "Alcoholics Anonymous," I risk having my eBay account suspended. That's certainly a punitive action. When AAWS removed it and 3 other items, my description of the items disappeared entirely from eBay. My work was gone. That's punitive.

I reprinted the The Washingtonian book of 1842 in 1992 and reprinted that twice more and have sold several hundred copies over the years to AA archivists and others. Milton Maxwell, a non-alcoholic A.A. Trustee, who wrote about the Washingtonians, read the book. Bill W., AA Co-founder, obviously talked with Maxwell about it and Bill took to heart the mistakes of the Washingtonians when he was writing the 12 Traditions. The Washingtonians were the subject of several AA Grapevine articles.

Legally the book is not A.A.-Approved literature but it certainly is A.A. literature in the spiritual and practical realm. Bibliographies of AA include it and the book by Kessel mentioned above

AAWS is using a very narrow, legal definition of what constitutes A.A. literature that excludes literally hundreds, indeed many thousands, of books and other works from being advertised in eBay auctions under the category "Alcoholics Anonymous." Consider: the number two best-selling book for AA members for many, many years was Twenty-Four Hours a Day, outsold only by the Big Book. AAWS could remove it from eBay auctions since it is not A.A.-Approved Literature. A signed 1941 letter about anonymity from Bill W. on his AA letterhead would not qualify for sale on eBay under "Alcoholics Anonymous." Nor would Ernest Kurtz's Not-God: A History of Alcoholics Anonymous. Nor would the 1941 Saturday Evening Post magazine article on A.A. that resulted in our membership jumping from 2,000 to 8,000 in a year or so. Nor would thousands of other items. In the extreme, AAWS could remove Alcoholics Anonymous, the facsimile 1985 reprint of the first edition of the Big Book, since it is not A.A.-Approved Literature (and would certainly risk a lawsuit!)

Here is just one email from an A.A. member who was banned:

"A few years ago I was converting AA Talks from cassette to CD and listing them on eBay, using the "Alcoholics Anonymous" name because they were Alcoholics Anonymous talks. eBay, at the request of AAWS, banned me. Several people are doing exactly what I did and eBay (and AAWS) does nothing about it. The "crime"

I committed is no longer against eBay rules. How many others have been banned from eBay by AAWS?"

(This article is also published online as <http://alcoholicsanonymous.9f.com/spirituality.htm>)

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

How many thousands of dollars AA paid to lawyers to have the wording alcoholics anonymous remove from people reselling AA items on E-BAY!

Right now there are over 4000 items on E-BAY. most of my collection was purchased on E-bay. Pete from palmer -- one of the best to purchase ole-books and pamphlets on E-bay -- he would put in a disclaimer on his items. Sadly Pete passed on but spent many hours on the phone with me explaining many of the old books, pamphlets and AA history.

I am in the process of donating books to the Wilson House signed by Searcy, Mel-B, Bill-Swegen and a few others greats, all purchased on E-bay. I would never purchase new books and or pamphlets from E-bay, but where else does one find 1st editions?

if you are coming to north jersey contact me, I enjoy going to stepping stones and AA office.

Bikergaryg

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++++Message 7850. Re: Some controversial material from Charlie Bishop
From: Charles Bishop 10/25/2011 11:48:00 AM

=====

Down to late 2006/early 2007, many eBay sellers were having AA items removed from their eBay listings, with the threat that they would be permanently banned from eBay if AAWS (or AAWS's lawyers) ever felt moved to complain about their listings again.

Hi to Jim L. (Sober186) and Jon Markle:

Actually this article, "Spirituality versus Legalism in A.A.," was prompted by a

number of AA members emailing me about the outrageous conduct of AAWS and their law firm kicking them off eBay (and banning some from further eBay membership to sell) for listing and selling A.A. literature.

Prior to 2006 when my article appeared I probably received a dozen or so complaints about this. I didn't save them all but my own experience is in the article on pages 12 through 14 and following. Here is one email I dug out of the literally hundreds of emails concerning the whole mess.

=====
From: 'Russell Page'
To: Lindquist, Leigh Ann

Mon 2/23/2004 12:28 AM
Dear Ms. Lindquist,

Thank you for your prompt response. The particular item which your office had pulled was #3587702281. The description certainly does not state that AA endorses Dr. Fox's book. Only that early members read and profited by it. The title indicates Alcoholics Anonymous, simply so those seeking an AA related item can find it, not to erroneously imply affiliation. Perhaps a disclaimer in the description would satisfy our trusted servants. I would appreciate it if you could clarify for me just what is objectionable, and on what grounds. Constructive, workable guidelines would be welcomed by the community of AA members who list memorabilia relating to recovery from alcoholism as to specifically what runs afoul of your guidelines and what does not.

For example, books written by Oxford Group authors are obviously not AAWS approved literature ... however it's safe to say that the fellowship, and AAWS for that matter would not exist as they do today without the precepts learned therefrom, and transmitted by Bill W. and Dr. Bob. We members of Alcoholics Anonymous are to have no opinion or position on them, however some have a problem when the two are mentioned in the same sentence.

I certainly would not have known to search for the words "Oxford Group" in my first few years of recovery, but followed the trail blazed by Alcoholics Anonymous members who came before, that brought me to an awareness.

Please remember the 10th tradition works both ways. Is it not a bit of a stretch for AAWS to become involved in censure on the aftermarket of the history of the fellowship?

We history buffs are the folks doing the real 12th step service of passing on the history of the fellowship; and yes, Virginia, there is a price tag attached ... cause it has tremendous value. There are those in our number, who after years in the fellowship, still have a pathological need to control everything in sight. It's no surprise to me that such have the political acumen to rise to the top and get more and more removed from true sobriety.

Ouch! I'm getting of my soap box now.

Sorry, not quite yet.

It is ultimately people like myself who ultimately pay your fee, and were certainly not advised of this seeming frivolous waste of time, funds and energy. (If you are doing this pro bono, both you and AAWS are in clear violation of the 7th Tradition).

Unless and until I know more, I remain disappointed, but not surprised at the same people who have espoused that a meeting in cyberspace is the same as a face to face meeting. Must we continually lower our expectations to continue?

Have you banned the bobble-head dolls as well? I'm cut to the quick. What's next ... medallions?

Have a nice day,

Russell J. Page

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

From: Lindquist, Leigh Ann

To: 'Russell Page'

Sent: Saturday, February 21, 2004 11:05 AM

Subject: RE: Gestapo tactics from AAWS

Mr. Page,

We represent Alcoholics Anonymous World Services with respect to trademark and copyright matters.

We requested that your particular listing be removed because of the use of either, or both, ALCOHOLICS ANONYMOUS or AA in the title of the item. Both ALCOHOLICS ANONYMOUS and AA are federally registered trademarks owned by AAWS.

We requested removal because the use of those marks in the title suggests

that
AAWS sponsors, approves, etc. the item you listed. The item listed is not
approved AAWS material.

However, I do not know the specific item you are referring to. Please
provide
the item no. if you want. Please contact me if you have any questions.

Leigh Ann Lindquist
Sughrue Mion, PLLC
2100 Pennsylvania Avenue NW
Washington, DC 20037
202-663-7409

=====

CHARLIE CONTINUING:

Hundreds of items were removed by this legal firm employed by AAWS or
Michael
Alexander and the Board of Trustees to "protect" the "property" of AA by
kicking
these items off eBay using the VeRO program eBay set up in 1997 to protect
copyrights and trademarks, etc.

My response to all this was my article. In 2006 the 18-page article was
finished
and I printed up over 150 copies and mailed them to EVERY DELEGATE to the
General Service Conference of AA and to EVERY TRUSTEE, as well as the GSO
Gen
Mgr., the Grapevine editor, and other key AA personnel and my West Va. Area
trusted servants. The printing and postage cost me several hundred dollars.

I NEVER RECEIVED ONE SINGLE REPLY FROM ANY OF THOSE "TRUSTED SERVANTS."

But, guess what, AAWS, the Trustees and that legal firm STOPPED kicking AA
members off eBay !

Since late 2006, early 2007, I have not received any emails from AA members
about being removed from eBay.

You might talk to your Delegate to the GSConfr. about all these issues.
I'll
email the article to any Delegate or AA member who wants it.

Send an email to Charlie at bishopbk@comcast.net
(bishopbk at comcast.net)

Thanks, servus, keep trudging, Charlie B.

=====

++++Message 7851. Marty Mann, Twice I Sought Death
From: Fiona Dodd 10/25/2011 2:35:00 PM

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Mrs. Marty Mann, c. 1952, speaking about God and the role of suffering in the spiritual life.

A recording of her speaking can be listened to at <http://thisibelieve.org/essay/16782/> (plus a transcript of her words).

Marty Mann
"Twice I Sought Death"

I am an alcoholic -- one of the fortunate ones who found the road to recovery.

That was thirteen years ago, but I haven't forgotten. I remember what it was like to be hopelessly in the grip of the vicious disease of alcoholism, not knowing what was wrong with me. I remember my desperate search for help. Failing to find it, I remember my inner despair -- my outer defiance.

I remember the arrogance and pride with which I faced the non-understanding world, in spite of my terrible hidden fears -- my fear of life and my fear of death. At times I feared life so much more than death that twice I sought death. Suicide seemed a welcome release from a terror and agony past bearing.

How grateful I am now that I didn't succeed. But I believed in nothing, then. Not in myself, nor in anything outside myself. I was walled in with my suffering -- alone and, I thought, forsaken.

But I wasn't forsaken, of course. No one is, really. I seemed to suffer alone, but I believe now that I was never alone -- that none of us are. I believe, too, that I was never given more to bear than I could endure, but rather that my suffering was necessary, for me. I believe it may well have taken that much suffering, in my case, to break down my wall of self, to crush my arrogance and pride, to let me seek and accept the help that was there.

For in the depths of my suffering I came to believe. To believe that there was a Power greater than myself that could help me. To believe that because of that Power -- God -- there was hope and help for me.

I found my help through people -- doctors whose vocation it is to deal with suffering, and other human beings who had suffered like myself. In the depths of my personal abyss I received understanding and kindness and help from many individuals. People, I learned, can be very kind. I came to believe deeply in

one very similar to it, then.

It seems to me he is making a good point when he says that material not produced by the G.S.O. shouldn't be represented as being from A.A. That, to me at least, is different from A.A. literature, e.g., literature in use by A.A.s and A.A. groups.

I have called Walker's 24 Hour Book and Webster's Little Red Book and Stools and Bottles "A.A. material" as they were written for A.A.s.

=====
eBay Warning - Pete Lowery

***PLEASE NOTE ..if you are seeking ALCOHOLICS ANONYMOUS related memorabilia "not" actually published / printed / distributed / etc. by ALCOHOLICS ANONYMOUS

it might be necessary to either search only under the word "alcoholics" or "check" search "titles and descriptions" box in order to get a larger selection of associated / related items / memorabilia / etc. to choose from

as a law firm representing A.A. WORLD SERVICES at the request of AAWS has taken actions toward the infringement of the misuse of the Alcoholics Anonymous "words" used in the "Title" portion of items up for bid on e-bay by notifying e-bay of the violation of the misuse.

Thus e-bay has had to take action against violators "reported" by having items / auction cancelled. This has been done along with a notification of "permanent suspension" by e-bay if further incidents / violations occur.

Thus many have had to change their listings so they would "not" infringe on copyright / trademark / etc. laws. They have done this by "not" using the words Alcoholics Anonymous in the "title" portion of items which "are not" actually printed / published / distributed / etc by Alcoholics Anonymous.

***I CONCUR that many items currently and previously on e-bay should not have the name Alcoholics Anonymous associated with them as it does give appearance that Alcoholics Anonymous is affiliated with that item or endorsed by Alcoholics Anonymous (which they are not or have been).

Example is that most members are aware that Alcoholics Anonymous "is not" in the belly button or tongue ring / token / bobblehead doll / teeshirt / baseball cap / etc. business nor is it "associated" with the

Amanda Smith, author of *Newspaper Titan* has a post about Felicia G. and how she came into the program. This will be followed by additional posts on women in early AA on Friday of this week, and Tuesday next.

Trysh Travis

<http://pointsadhsblog.wordpress.com/>

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"Stars Don't Fall": Felicia G., Marty Mann, and Other Women of the Early Alcoholics Anonymous Movement, Part I

by Amanda Smith
October 26, 2011

Editor's Note: We're pleased to bring Points readers a short series of posts from Amanda Smith, author of the recently-released *Newspaper Titan: The Infamous Life and Monumental Times of Cissy Patterson* (Knopf, 2011). This historical exploration of the life of famed newspaper editor Cissy Patterson has earned Amanda plenty of positive press of her own (see, for example, Richard Norton Smith's review in the *Weekly Standard*, here). *Newspaper Titan* touches upon the drinking life of Patterson's daughter Felicia, who then encountered Alcoholics Anonymous in 1943. In this three-part series, Amanda focuses more directly on Felicia's story; Part I, below, follows the road to her initial encounter with Bill W.

In 1943, at the age of thirty-eight, Countess Felicia Gizycka "divorced" her mother, the notorious Washington, DC, newspaper publisher and Chicago Tribune heiress, Cissy Patterson. Falling into old habits on that decisive wartime evening during one of Felicia's rare visits home, mother and daughter left the dinner table "in the middle of the night, both of us drunk as skunks," to continue drinking and bickering in the living room. When Cissy began toying with Felicia by proposing to favor others in her will, and taunting her daughter for her personal failings as she had done many times over the years, Felicia finally exploded. "God damn you and may you roast in Hell. If there is a Hell. You've already made my life one long Hell from the time I was a baby, you stupid bitch! . . . And you can take all your Goddamn fucking money and stuff it!"

Felicia had lived in luxury up to that point, but in other regards her life had not been an easy one. As a toddler, she had become a pawn in the sensational international custody battle that followed the violent end of her parents' marriage in 1908. Her father, a volatile, hard-drinking Polish aristocrat,

kidnapped her and held her for ransom when she was two; only after President Taft and Tsar Nicholas II of Russia intervened did Count Gizycki finally return

Felicia, then almost four, to her mother. Although Cissy had fought hard to bring her child safely home to the United States, she was a critical, unpredictable mother. One particularly nasty mother-daughter "knock-down drag-out fight, which included hair pulling and clothing tearing" persuaded Felicia to run away from home in 1924, at the age of eighteen.

To outward appearances, Felicia and Cissy reconciled six months later, but only after Felicia allowed herself to be corralled into a loveless marriage she hoped would end her mother's authority over her. But marriage and motherhood held little interest for her, particularly after she began to realize her dreams of becoming a writer — and discovered, at the height of Prohibition, that "if I had a drink or two, I could relax and dance, laugh, joke. And feel popular. Feel accepted." Following her first divorce, a failed love affair prompted Felicia to "get dead drunk that very night, and stay drunk for a month." Instead, the binge would last a decade. "I think I had the physical allergy right away," she reflected later of the growing reliance on alcohol she developed over the course of the 1920s and '30s. "A drink never gave me a normal, pleasant glow. Instead it was like a tap on the head with a small mallet. I was a little bit knocked out. Just what I wanted. I lost my shyness. Five or six drinks and I was terrific. Men danced with me at parties. I was full of careless chatter. I was so amusing! I had friends."

The opulent, heedless way of life Felicia led throughout the Depression (along with the substantial, tax-free allowance from Cissy that supported it) came to a tumultuous end when she and her mother had that "one last drunken row" in 1943.

When Felicia staggered out of Cissy's home for the last time that night, she was conscious only that a strange, white patch of welts had arisen on her left arm ("the stigmata of the Devil?") and that she was reliving "the same feelings I had had when I'd run away when I was eighteen." After a lifetime's experience of maternal volatility and spite, any regret at what she had done or fear of what might result evaporated in elation and relief: "Now I was 38 years old, and free! Free!"

Felicia's growing alcohol consumption soon made a hollow victory of her newfound freedom, however. She lost partial custody of her daughter. Most of her friends fell away, alienated and confused by her immoderation, her unreliability, her raucous "naughtiness" and hilarity on inappropriate occasions, and her general disregard for those around her. Her "drunken and abusive rows" with fellow volunteers cut short her work for the war effort. Eventually, drinking consumed even her productive, daytime writing hours. "Now came the black and endless dismal night," as Felicia remembered it. But in spite of everything, she had managed to retain one source of support. "My dearest friend, whom I'd grown up with, stuck by me when nobody else did. Louise Ireland almost helped to save my life, because she got me to a psychiatrist...."

In the course of Louise Ireland's studies in child psychology and education she had come into contact with Dr. Florence Powdermaker, with whom she co-authored *The Intelligent Parents' Manual*, "a practical guide to the care and understanding of children from infancy to adolescence," in 1944. A former Rockefeller Fellow and medical professor, who was currently serving as a Lieutenant-Commander in charge of merchant seamen suffering from post-traumatic stress (or, in the contemporary phraseology, "war neuroses") for the United States Public Health Service, Dr. Powdermaker continued to take private patients as well.

"At first nothing happened," Felicia remembered. "I went to her once a week, and I was either terribly hungover or a little tight." Although Felicia would never be certain, she believed she must have dissipated the small nest egg she had set aside on drink. "Fat, bloated, dirty and unkempt," Felicia passed out routinely, awakening the following morning to discover that her pockets had been picked by the cab drivers who (she presumed) had delivered her home. In this state, her work with Dr. Powdermaker proceeded haltingly at best; "the more we found out about why I drank, the more I drank." After a burly Irish barkeep caught Felicia trying to steal a bottle from behind his bar, knocked her to the sawdust with an elbow to the face, and threatened to call the police, Felicia began to contemplate suicide. "I felt abysmally ashamed—as far as humiliation goes, I think I hit bottom. How could I behave like this? I was crazy and Florence didn't want to tell me so."

|||||

I have e-mailed AAWS asking exactly what actions were taken on these matters, and specifically who gave any individual or law firm authority to act on behalf of AAWS or world services.

I believe the membership should be able to see any such documentation and that conference action would be necessary to authorize such activity before A.A. actually did anything except what might be called routine procedures to protect or control material owned by AAWS.

We live in a world where copyrights are often ignored. Copyright laws are unknown to the general population. Therefore people duplicate copyrighted material, sell it at a profit and think it is their right to do so. Or they sell the material as if it were theirs. Again no one doing that kind of selling believes it is wrong.

In all honesty, I "have a dog in the fight" because I am researching a book and plan to use a revised version of the 12 Steps as part of a system to help people recover from a different malady

As one who gets paid to write for news wire services, it is somewhat infuriating when I have worked weeks to develop a story, publish it, and then see some other person or service copy some of what I have written and sell it to the public or clients for a profit as if they had done the work themselves. That is not fair and not legal

By the way, it is my belief that "leads" such as those given by people at AA meetings, are the property of the person who prepares or delivers them. That means such leads should not be recorded and sold for a profit without the written permission of the individual giving the lead. That is often violated. I have seen leads of a number of celebrities for sale. That is not only a violation of their anonymity, but also a copyright infringement

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++++Message 7859. Re: AA pioneers now on Wikipedia?
From: Bryan S. Reid 10/26/2011 4:22:00 PM

|||||

I am a very regular user and subscriber to Wikipedia. If someone would establish their bona fides with Wikipedia as a AA historian, they could

easily
move to an editorial role on AA and AA-related subjects.

See:

http://en.wikipedia.org/wiki/Wikipedia:About#Editorial_quality_review

http://en.wikipedia.org/wiki/Wikipedia:Cleanup_Taskforce

http://en.wikipedia.org/wiki/Wikipedia:Cleanup_Taskforce/Members

I think that given the historical problems that we have had, as well as cult accusations and the like, that this would be a very good idea. The last link shows how to get started in the process.

The one thing that I can say with absolute certainty is that I am probably the least qualified here to be in such a role.

Serene love,

Bryan

|||||

++++Message 7860. Re: Marty Mann, Twice I Sought Death
From: Jay Pees 10/26/2011 3:57:00 PM

|||||

On Tue, Oct 25, 2011, Norm The Tinman
<normtinman@yahoo.com> (normtinman at yahoo.com) wrote:

Does everyone on here agree that Marty Mann was the first woman to join AA?

- - - -

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

No, she was not the first.

- - - -

From GC the moderator: our two most recent attempts to put together a list of the earliest women in AA can be found in the two following messages. There has never, to the best of my memory, been any complete agreement among our top AA historians about who belongs on this list in exactly what order. The two lists below give us a good example.

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/7696>

1. Jane Sturdevant - Feb 1937 - The Amos List
2. Florence Rankin - Sept 1937 - GSO Pioneer Questionnaire, Bill W. Correspondence
3. Edith Scott - Jan 1938 - The Amos List
4. Hazel Cloos - March 1939 - The NJ Survey
5. Marty Mann - April 11, 1939
6. Sylvia Kauffman - September 13, 1939 - DBGGO
7. Helen Penhale - September 1939-NJ Survey Jan 1, 1940

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/7809>

1. Lil

1st woman to seek A.A. help. She was involved in the first 13th step with with a man named 'Victor'. She later got sober outside A.A. (Dr. Bob and the Good Old Timers 97-98,109,241)

2. Florence Rankin

1st woman to become sober in A.A. Her story "A Feminine Victory" was in the first edition. She relapsed and reportedly took her own life (can someone confirm the suicide?).

[Message #7827: Washington DC Intergroup has a copy of Florence's death certificate. It does NOT state that her death was a result of suicide. I believe cause of death was stated as some form of meningitis.]

3. Sylvia Kauffman

1st woman to achieve permanent long term sobriety. DOS: Sep 13, 1939 Remained sober until her death on Oct 31, 1974

4. Mary C.

A close second. She was sober in early 1939 (before Marty showed up in April and before Sylvia showed up in September). Relapsed in 1944 and then stayed sober until her death in the 1990s

5. Marty Mann

Nearly first. Showed up in April 1939. Relapsed. Became one of the first A.A. women achieve lasting sobriety DOS: Dec 25, 1940 Her story "Women Suffer Too" is in the 2nd, 3rd and 4th editions. Founded National Committee Education Alcoholism (NCEA) October 2 1944. Reportedly relapsed in 1960 (can someone confirm this?). However, she was clearly sober by 1970 when she became involved with the Comprehensive Alcohol Abuse and Alcoholism Prevention, Treatment and Rehabilitation Act of 1970 (which allocated Federal dollars for the treatment of alcoholism, treatment centers sprang up everywhere)

on
here agree that Marty Mann was the first woman to join A A?"

- - - -

Hi Norm,

I do not agree.

Referring to Dr. Bob's handwritten list of members given to Frank Amos in February of 1938

<http://hindsfoot.org/amoslist.html>
<http://hindsfoot.org/amostype.pdf>

we have the first recorded instance of any woman to achieve sobriety. Her name was Jane Sturdevant and she is listed by Dr. Bob with 12 months of sobriety dating her entrance into AA in February of 37. You can read about her in DBGO.

The second woman was Florence Rankin. She came into AA in September of 1937. There are letters and questionnaires located in the GSO archives that attest to this. In her Big Book Story she indicates she has not been tempted for the past year which might suggest she had at least one year of continuous sobriety at that time.

The amusing story of Victor and Lil is just that. DBGO indicates "Lil" never even attended a meeting so I don't see how she could ever be considered a member or first woman to join. Whether or not she sobered up later by some other means is not relevant for our task.

I would be happy if anyone can produce any documentation that was recorded before April 10, 1939 to support anything other than these conclusions.

Marty was a wonderful woman and I leave it to all of you to decide whether she or Sylvia had the most continuous sobriety as it appears that neither Jane or Florence stayed sober in the end. We know the details of Florence's death and Jane's name is conspicuously absent from the Cleveland 220 List.

- - - -

NOTE FROM G.C. THE MODERATOR:

The Washington D.C. AA history debunks the later legend that Florence committed suicide. She died after a two-day stay at Gallenger Municipal Hospital (DC General Hospital); the death certificate they issued says that she died on

Sally Brown and David R. Brown, A Biography of Mrs. Marty Mann: The First Lady of Alcoholics Anonymous (Center City, Minnesota: Hazelden, 2001) -- <http://www.sallyanddavidbrown.com/>

Page 136

"Because of her three early relapses, Marty preferred not to set a specific date for the beginning of her long-term sobriety. The closest she would say was the general time frame -- Christmas 1940. In fact, though Marty openly described her three early relapses, she apparently much preferred to emphasize what she considered the date of her beginning recovery from alcoholism -- April 11, 1939 -- the day of her first AA meeting."

Pages 261-262

On one of her many visits to Texas, Marty "should have heard the stories about Sam Houston, the revered liberator of Texas, and especially about his alcoholism for the last twenty-three years of his life, this hero of Texas history said he controlled his excesses by sipping only Angostura Bitters." But in fact "bitters contain 45 percent alcohol, approximately the same as 90-proof whiskey."

"Marty ... relapsed briefly on alcohol sometime between 1959 and 1964, probably closer to 1960 than later. It began with her drinking bitters. Marty, of all well-informed alcoholics, conned herself into thinking she could get away with a small amount of alcohol without having it constitute that dangerous first drink."

"At that time, a young AA woman with about a year of sobriety [who] lived in Bronxville had heard a great deal about Marty and longed to meet her idol When she arrived unannounced at Marty and Priscilla's apartment, she was shocked to find Marty drunk, the place a mess, the dogs needing attention. Not knowing what else to do, the AA visitor cleaned up the apartment as best she could, loaded Marty and the dogs into her station wagon, and took them all back home with her."

"Confused and upset, the young woman phoned Bonnie R., a Bronxville AA friend with nearly ten years of sobriety, and tearfully asked her advice. Bonnie assured her she'd done the right thing and advised her to keep Marty there

until
she'd detoxed. So Marty and the dogs stayed with their rescuer for several
days.
Marty ... finally was able to return to the New York apartment."

"By October 13, 1964, Dr. Ruth Fox had written Marty a prescription for
Antabuse
...."

Others who knew of Marty's relapse: Lila Rosenblum and Ernest Kurtz.

THIS IS AN EXAMPLE OF GOOD HISTORICAL METHODOLOGY

Sally and David Brown provide us with a really fine model of good historical
writing here.

When I was a young man, I worked for a while as a newspaper reporter. Good
newspapers in those days were well aware that, with any famous person, you
would
have characters regularly crawling out of the woodwork, claiming to have
information about something really scandalous that this famous person had
done.

If you tried to check out their stories -- "I was Mother Teresa's love
child,"
or "the Dalai Lama and I were great buddies and used to get drunk together
on
chhaang beer at one of the bars in Lhasa and get in snowball fights with the
yetis outside," or whatever the tall tale was -- they nearly always, close
to
one hundred percent of the time, turned out on careful investigation to be
nonsense.

So the rule on good newspapers (back in those days) was that you absolutely
did
not print scandalous claims about public figures unless you could obtain
double
corroboration at the very least. Washington Post reporters Woodward and
Bernstein began printing their expose of the Watergate scandal as soon as
they
obtained a second witness (in addition to their first witness whom they
called
"Deep Throat") to give them double corroboration.

Extremely careful reporters would often try for quadruple or sextuple
corroboration before printing a story.

Under the law in some English speaking countries, double hearsay can
sometimes
be enough to convict someone of a crime (hearsay evidence, but given more
serious attention because doubly corroborated), but even then if and only if
there is also, for example, further "corroboration of innocent details" to
back

those two witnesses up.

So before writing about Marty Mann's relapse c. 1960, Sally and David Brown painstakingly turned up two direct witnesses, plus a third supporting witness in the form of Ernie Kurtz's observation that Marty refused to deny that charge, plus a dated prescription for Antabuse which did not prove that Marty had been drinking, but did prove that she had at the very least been extremely worried about relapsing.

When I was researching both Father Ralph Pfau and Richmond Walker, I was fed malicious rumors about both men, all of which I investigated and was able to totally refute. But it certainly left me feeling a little nauseated that AA people whose lives had been saved by the program would resort to this kind of truly malicious rumor mongering.

There is one extremely major figure in AA history who has been victimized by a series of rumors, all of them (except one) based only upon the claim of one single self-claimed witness apiece, where no one has ever come up with even one corroborating voice to support any of these claims (except that one instance). And this stuff is passed off as genuine history writing nowadays.

As a cynical old newspaper reporter (and an even more cynical old professional historian), you can't write real "history" based upon collecting and publishing the fantasies and malicious gossip of cranks and nuts. That was what happened in the sixteenth century histories where Protestant historians claimed that there was once a woman pope named Pope Joan, and that this was why the cardinals had to strip naked when they voted on a new pope, so everyone could make sure that none of them were women. And then the Catholic historians responded by claiming that Martin Luther only started the Protestant Reformation because he was a glutton and a pervert who wanted to eat like a pig and have sex with nuns.

As AA historians we are called instead to practice a historiography based upon the highest ideals of modern scientific history writing, including the highest and most rigorous standards of proof.

++++Message 7872. Re: Properly identifying Jim who put
whiskey into milk
From: John Barton 10/30/2011 12:45:00 PM

|||||

I would like to suggest that "Jim" (Big Book pages 35-37) was quite likely Harlan Spencer. Harlan was an automobile salesman age 45 with 10 years of drinking experience according to Dr Bob's handwritten list. Fits the profile that Jim did no drinking until age 35.

See Dr. Bob's list = the Amos List = <http://hindsfoot.org/amostype.pdf> and <http://hindsfoot.org/amoslist.html>

Many have tried to identify "Jim" on pages 35-37 of the Big Book with the author of the story "Another Prodigal Story" in the first edition of the Big Book

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

This person was a stationary store owner in Springfield Mass. named ROBERT Furlong. One may find his first name given as "Ralph" (Ginnie McL) or "Roy" (Jimmy B.), but both of these are incorrect.

Robert Furlong was a shareholder in Works Publishing, and he exchanged letters with Bill W and Ruth Hock in Feb 1941 which are in the GSO archives. In the letters he is identified as Bob F. I believe Western Mass archives also has these letters.

Jared is currently trying to track down Harlan's "commendable war record" but it is proving to be elusive.

God Bless

John B

From: royslev <royslev@yahoo.com>
Sent: Sat, January 16, 2010
Subject: Properly identifying Jim who put whiskey into milk

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)

From G.C. the moderator:

This same question has been asked before, although not nearly as clearly as
you

Towards the end of 1939, Kaye was reporting that with the help of Johnny Howe,
LA's Psychopathic Probation Officer, LA was going have its first AA meeting.
Around the first of December 1939, Ruth Hock writes Kaye to let her know that
Lee and Chuck Thorndyke were moving to LA and she should wait on the meeting until their arrival. When Lee and Chuck arrived they stayed with Kaye for several days until they got settled in.

According to Kaye, the first meeting in LA was on December 19, 1939. The meeting consisted of Lee telling her story, Johnny Howe read something about Psychiatry, closed with the Lord's Prayer, and had coffee and donuts after the meeting.

Lee relapses in early January 1940 and Johnny Howe was able to get her dried out quickly in the psycho ward of the hospital where he worked. For some reason, after her release from the hospital, Lee insisted the AA meeting should be a closed meeting. She was so persistent that she started a closed meeting that became the Pasadena Home Group in February 1940.

In March or April 1940 Lee and Chuck moved to San Francisco. There was only one meeting and again Lee was insisting the meeting be changed to a closed meeting. All of her arguing about being a closed meeting caused the group to split in May 1940. It was said the two groups became bitter rivals.

There was a fact I could not prove that she was somehow involved with the San Francisco central office. After this I lose track of Lee and Chuck. Not sure if Lee stayed sober or what happen to either of them.

Sybil might have been the first woman west of the Mississippi to obtain long term sobriety, but she wasn't really the first sober female west of the Mississippi.

Hope this helps
Charles from Wisconsin

From: John Moore <contact.johnmoore@gmail.com>
Sent: Monday, October 17, 2011
Subject: Re: Women in early AA

In her AA talk, Sybil Corwin (DOS March 23, 1941) says that she was the first AA woman in the West I am sure there are other notable AA women before her, but Sybil was the first female member west of the Mississippi River

there.

I read that members of that Hospital were also bussed to meetings in NY City and South Orange, NJ.

I don't think there were early guidelines except common sense. The guidelines came later as we gained experience. Because we were invited guests we had to abide by the rules of the Hospitals, Institutions and Prisons we visited.

In Philadelphia, Jimmy Burwell (The Vicious Cycle) and the members of the Philadelphia Mother Group took the example of what was being done in Akron, Cleveland and NY. As soon as Jimmy arrived in Philadelphia he got several Oxford Group members from Dr Saul and Dr Hammer and they went to where Jimmy knew he could find drunks. That is in jails and prisons. (See Memoirs of Jimmy; possibly the 1st AA history piece written outside the forward to the first edition.) Immediately, He got members from PGH (Philadelphia General Hospital) and the House of Corrections. That was March of 1940.

Jimmy was the salesman from the 3rd tradition of the 12 and 12 where he is called Ed.

Jimmy carried the message to Philadelphia, Wilmington DE, Baltimore MD, and Harrisburg, PA.

Jimmy and his wife Mary arrived in Philadelphia on Feb 13,1940 and with several names given to him by Ruth Hock (Bill Wilson's secretary) and with Charlie B ,whom he had met in NY at a meeting, they arranged for an organizational meeting.

George S contacted AA in NY in 1939 after reading Morris Markey's article in Liberty magazine (Fulton Oursler publisher). That article was "Alcoholics and God," produced by the efforts of Clarence Snyder and the Cleveland Groups of AA.

George had Jimmy introduced to McCready H. of the O.G who brought in Bayard B and Edmond P., also O.G.ers.

I presume Jimmy had asked Clarence(Home Brewmeister) "How to start a group" and wrote to him on Feb 29, 1940 that Philadelphia had their first group meeting. Seven ex drunks including Fitz Mayo from NY (Our Southern Friend) who told Bill about the meeting when he returned to NY. I find it interesting that he went to Clarence rather than to Bill or Dr. Bob. but then Clarence had more

from
a bitterly hated business rival" and who the rival was? See page 80 in the
book
"Alcoholics Anonymous".

I understand this was an Oxford Group story and the names of the
participants
are unknown. Is this still the case?

in service,

Jim

=====

+++Message 7885. Re: History of AA cooperation with
Corrections and Treatment
From: J. Lobdell 11/1/2011 10:21:00 AM

=====

Shakey -- A minor point: check the spelling of Bob V's last name.

On Rockland State Hospital I can recall my mother taking a bus from where we
lived in Ho-Ho-Kus NJ (actually a Public Service bus to Ridgewood and then
an
Inter-City Lines bus to 167th St) into the old 167th St Bus Terminal in NYC
and
then a Red and Tan Lines bus from 167th St to Rockland State Hospital to be
part
of carrying a meeting into Rockland State Hospital -- this must have been
between 1948 and 1951.

She met another (or other) alcoholic(s) there -- I believe women. We didn't
have a car, and I think one of them drove her home to NJ.

(It was at that 167th St terminal a little later where she introduced me to
her
friend Annie, who was older than she and spoke with a burr in her voice, and
whose story I think my mother, working as a volunteer, typed for the 2nd
edition. For all I know Annie was one of the women who spoke at Rockland.)

> From: Shakey1aa@aol.com
> Date: Mon, 31 Oct 2011
> Subject: Re: History of AA cooperation with Corrections and Treatment
>
> I spoke with my sponsor today and we discussed Rockland State in Monsey,
NY as
being the first hospital (institution) meeting in the east. He also
mentioned
Bob Valentine and his old house/barn where Bill and Lois stayed in the
"upper
Siberian" room. Graduates of Dr. Blaisdell's Rockland State also stayed
there.
>

what

has so freely been given me. That in some way, the information there in will help someone (a likely candidate for our fellowship or strengthen a current members sobriety).

It is my intention to create the largest Data base of Alcoholics Anonymous History and related information on the World Wide Web. So far, I believe I have reached that goal, but wish to see it continue to grow. I still have much to add and it will be posted in time. And no one in the fellowship should hold back.

Send what you have to add to silkworth.net, helping to achieve such a goal - making silkworth.net the largest, most comprehensive, informational site about Alcoholics Anonymous History and related information.

So, what say ye? How can you help? By sending any AA history and related information to silkworth.net.

I was told by a hardcore AA member who used to be my Sponsor (Marshall L of Columbia, SC -- now deceased -- whose primary purpose was to help other alcoholics achieve sobriety) who at first was skeptical of silkworth.net, said to me one day that silkworth.net will go down in the history books as the best AA history site on the world wide web. With your help, this can become a reality.

So, I leave it up to you. Should there be such a site online? I think yes.

From

within AA's history lies our future. And is why the title on all my pages state:

"Welcome to Silkworth.net . . . experience the history . . . lest we forget!

To all, have a blessed day!

Yours 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

> _____
> From: "Sober186@aol.com" <Sober186@aol.com>
> To: AAHistoryLovers@yahoogroups.com

Are the Trustees past and present ever listed or are they anonymous?

In love and service, Clyde G.

|||||

+++Message 7895. Re: New documentary (Hanlon and Carracino) on how AA began
From: bill@athenararebooks.com 11/2/2011 2:38:00 PM

|||||

I thought people might appreciate an update on this article (written this past March) about the forthcoming documentary on Bill Wilsons life.

I talked with Kevin Hanlon recently and he told me that after many years of work by him and Dan (and a host of others) the film is finally nearing completion.

Kevin said that they have finished the major editing and are currently doing all the necessary post-production work to get it ready for release. They are committed to having a final, finished product by Thanksgiving. However, the release date and the way the film will be distributed are still being negotiated.

Just to clarify what it says in this article, the actors mentioned as being in Akron do not speak any lines in this film. They are used for silent recreations of what is being spoken in the voiceover most usually in Bill Wilsons own words.

I was privileged to see a rough cut of this film last April (full disclosure I was interviewed and appear as one of the talking heads in the film) and I was truly impressed with the deep knowledge of AA history (neither Kevin nor Dan is a member of AA) and the sensitivity to Bill Wilsons personality, character and life that the movie presents. It is a truly remarkable achievement.

I am sure that this film will prove to be an outstanding way for AA members (and others) to learn more about our founder and our Fellowship.

--- In AAHistoryLovers@yahoo.com, L <lost_town@...> wrote:
>
> The Points blog also has a follow up from Dr. Kurtz, where he references a documentary (now filming) on the founding of AA.
>

> I hadn't seen anything about this before so I thought I would pass along
the
link:

> _____

>

>

<http://www.ohio.com/news/movie-crew-shoots-scenes-at-stan-hywet-for-a-a-film-1.2>

00159 [28]

>

> Movie crew shoots scenes at Stan Hywet for A.A. film

>

> A.A. co-founder's story inspires filmmakers

>

> By Jim Carney

> Beacon Journal staff writer

>

> Bill Wilson and Dr. Robert Smith recently met again for the first time in Akron.

>

> The 1935 encounter of the two men, which led to the founding of Alcoholics Anonymous a month later, was re-created as New York actors filmed a scene for a movie to be titled Bill W.

>

> Filming was done at the Gate Lodge of Stan Hywet Hall & Gardens, where Henrietta Seiberling, daughter-in-law of Goodyear co-founder F.A. Seiberling, had set up the meeting between the Akron physician known as Dr. Bob and New York stockbroker Wilson, who was in Akron on a business trip.

>

> Kevin Hanlon and Dan Carracino, the two men making the movie, have known each other since they were classmates at LaSalle Military Academy in New York. They had vowed that someday they would make a movie together, even though they had no film-making experience before this project.

>

> In 2003, the two decided to make a full-length documentary about the life of Wilson, who died in 1971 at the age of 75.

>

> Hanlon, the movie's director, is a New York City resident who worked as a project manager and consultant. He said Wilson's life captured his imagination.

>

> "First and foremost, it's a fascinating story," he said.

>

> Wilson, a Vermont native, was trying to stay sober during his business trip to Akron on Mother's Day weekend in 1935.

>

> Henrietta Seiberling, who was involved in a spiritual organization called the Oxford Group, arranged a meeting between Wilson and Smith in a small study in the Gate Lodge at Stan Hywet on Mother's Day.

> Smith was still drinking at the time. The meeting, which he vowed would go no longer than 15 minutes, lasted more than five hours.

> About a month later, on June 10, 1935, Alcoholics Anonymous was founded in Akron. The group now has more than 2.1 million members worldwide.

> At the meeting, Wilson told Smith the story of his alcoholism and his drinking life. Then Smith told Wilson his story.

> Carracino, the film's producer, lives in Laguna Beach, Calif., and has worked in the electronics business. When Hanlon suggested making a documentary about Wilson, the first thing Carracino wondered was, "This has never been done?"

> Researching the subject, he found there are no full-length documentaries about Wilson. Then he realized why.

> "They are anonymous," he said, referring to a basic tenet of A.A.

> Hanlon and Carracino found old film footage and photographs of early A.A. history, but it was sound recordings they found that really helped their research.

> "As poor as A.A. is in visual history, it is incredibly rich in audio history," Carracino said.

> The two men have listened to hundreds of hours of recorded talks given by Wilson and other A.A. members.

> The film will use the voice of Wilson to help tell his story, Carracino said.

> He said he and Hanlon were moved emotionally when they walked into the Gate Lodge room where the A.A. founders first met.

> "This is where it happened," he said.

> Hanlon said he is intrigued by the mystery of the meeting and what came of the hours of talking.

> "You had one man [Wilson] who knew if he didn't speak to someone else he was

going to drink, and another man [Smith] who was in a desperate condition because he couldn't stop drinking," Hanlon said.

- >
- > "There is no way on earth those two men could have possibly known the consequence of this conversation the day it happened."
- >
- > Actors from New York City playing the roles of Wilson, Smith and Smith's wife, Anne, were flown in for the filming.
- >
- > Hanlon said the film, which is being made by their company, Page 124 Productions â" a name that refers to a page in the A.A. Big Book â" will be finished this spring.
- >
- > It is not known how the movie will be released, but Hanlon and Carracino will pitch it to various film festivals this year.
- >
- > The film is expected to be screened in Akron later this year, Hanlon said.

|||||

+++Message 7896. Re: New documentary (Hanlon and Carracino) on how AA began
From: David 11/6/2011 2:18:00 AM

|||||

I was fortunate to see a filming of the documentary at a meeting of the Association of Intervention specialists this evening in Indian Wells, CA. As a member of AA (and Board Registered Interventionist) and sober since August 1982 I felt a great sense of gratitude to be able to see the film. It is beautifully made and lovingly presented. It deals with the the LSD, Niacin and Helen Wynn debate very sensitively and adds to the reality that Bill was human. There is interesting input from tapes of Nell Wing and Helen's son Shepperd S. I hope that the Producers find an avenue for this documentary to find a market as I believe it is a very important historical document. Ernie Kurtz's input is wonderful.

|||||

+++Message 7897. Re: the Jim Myers - Shakey Mike site
From: Al Welch 11/6/2011 10:29:00 AM

|||||

Jim, this is a blatant advertisement for your site!

I too have an AA related site that has been online since 1994. You will not find its name or web addy anywhere on AAHistorylovers. (Unless it was requested from someone.) And I have never begged for contributions, either. Nor do I accept donations.

So, in keeping with the purpose of the list, let's keep it honest.

=====
Copies of this posting sent to:

<jim.myers56@yahoo.com> (jim.myers56 at yahoo.com)

"Shakey Michael Gwartz" <Shakey1aa@aol.com> (Shakey1aa at aol.com)

=====
-----Original Message #7893 from Jim Myers-----
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/7893>
Sent: Thursday, October 27, 2011 3:01 AM
Subject: Re: Some controversial material from Charlie Bishop

Hello Sober186,

I am totally in agreement with you. One thing is for sure. Alcoholics Anonymous is NOT for sale. And you are right in what you say. There are many out there who sell A.A. material that was never theirs. This should become a priority for Alcoholics Anonymous World Services, Inc. bringing an end to it - AA members making a profit from the A.A. material they have on their web sites for sale. I don't mean bring Law suits, rather asking them to remove such material from their web site that they are profiting from - explaining further why they should remove it.

Being a webmaster myself on the subject of Alcoholics Anonymous and related information, I sell nothing on silkworth.net. Why? I am merely giving away what has so freely been given me. That in some way, the information there in will help someone (a likely candidate for our fellowship or strengthen a current members sobriety).

It is my intention to create the largest Data base of Alcoholics Anonymous History and related information on the World Wide Web. So far, I believe I have reached that goal, but wish to see it continue to grow. I still have much to add and it will be posted in time. And no one in the fellowship should hold back. Send what you have to add to silkworth.net, helping to achieve such a goal - making silkworth.net the largest, most comprehensive, informational site about Alcoholics Anonymous History and related information.

>From: "Shakey1aa@aol.com" <Shakey1aa@aol.com>

>Sent: Monday, October 31, 2011

>Subject: Re: Women in early AA

>

>On the Kaye Miller transcript of tape 1, she does mentions on page 4 that

"a

member of the NY group who was coming out to LA with her husband and perhaps she'd sort of help us. So she came and she and --(tape interruption) that was

Lee Thorndike, and she and Chuck stayed with me for several days, and on that famous day in December, we had our first meeting."

>

>A couple paragraphs later, she mentions Jean Levine who starts the group in the LA Prisons for women. That is also in late 40 or early 41 apparently.

>

>Charlie, Is any more known about her?

>

>Yours in Service,

>Shakey Mike Gwartz

>Hardcore AA Group

>Eddystone, PA. USA

>

>_____

>

>In a message dated 10/31/2011, cpknapp@yahoo.com writes:

>

>There was at least one earlier sober female in California before Sybil, but she

gets no credit. On page 92 of AA Comes of Age, it states that Lee T. was present

at Kaye Miller's meeting on December 19, 1939.

>

In April 1940, the original group was joined by John C. (brought in by King Y.)

and Fred C. and Amy R. (referred by Dr. Poliak). And John and Fred turned out to

be the only two to stay sober (other than King Y., who moved to Washington, D.C., and became active there). Ted C. was to slip repeatedly and end up again

in the state hospital at Napa."

I got most of my of info from Dean K., past delegate from Area 6 NCAA. He told

me that Lee T. actually visited Amy R, mentioned above, in the hospital. Amy never really got sober but was in and out of AA for at least 2 years. In a version of Dean's history of Northern California that I saw he mentions Lee and

Chuck, but didn't not call them by name. I would love to borrow a copy of Dean's

History of Northern California if anyone has a copy that would trust to lend it

to me for awhile.

Thanks!

Charles from Wisconsin

|||||

+++Message 7903. Re: Is there a public list of the AA Trustees?
From: Gary Beckett 11/6/2011 11:05:00 AM

|||||

The Trustees are not anonymous to us in the Fellowship. They are listed, starting on page 83, of the 2011 Conference Report. Each Group, if they have an active GSR, should have received one by now.

G

|||||

+++Message 7904. Re: The first woman to join AA
From: Norm The Tinman 11/2/2011 7:21:00 PM

|||||

The name of Ethel Macy (plus general comment) from Norm the Tinman and Regina Tierney

From: Norm The Tinman <normtinman@yahoo.com>
(normtinman at yahoo.com)

I was told to not forget Ethel Macy on with my search -- comments anyone?

From: Regina Tierney <rtierney@earthlink.net>
(rtierney at earthlink.net)

I would like to say that as a woman in AA for 28 years I love hearing about the early women. They were very brave indeed to have joined such a group in a time when there was so much shame and scorn surrounding women alcoholics.

Regina Tierney
rtierney@earthlink.net
203-874-4937
646-675-1491
www.rtierneydigital.com

From: "Laurence Holbrook" <email@LaurenceHolbrook.com>
(email at LaurenceHolbrook.com)

I did pick up on the point that John was asking about the numbering discrepancy - my sole point was that the document has existed in print form since 1955 (prior to the literature reorganization and 'Conference Approved' identification in roughly the 70's through the 90's) -

The pamphlet is not available from AAWS online, nor in their 2007 catalog - it is also not listed in the 2002 aaGrapevine catalog -

Silkworth.net confirmed that it is no longer published by AAWS, thus it isn't available in the current 'standard format' - http://silkworth.net/aa/aa_pamphlets.html

1970

it was recommended by the Conference Literature Committee that (pg. 52):

- The Grapevine reprints of Bill's articles Problems Other Than Alcohol (see 1958, 1974, 1979, 1982) and Why Alcoholics Anonymous is Anonymous (see 1975) be considered by AAWS.

1974

it was recommended by the Conference Literature Committee that (pg. 52):

- the Grapevine reprints Why Alcoholics Anonymous is Anonymous (see 1970, 1975), Let's Be Friendly With Our Friends (see 1958), and Problems Other than Alcohol (see 1958, 1974, 1979, 1982) be prepared in standard pamphlet format.

1975

it was recommended by the Conference Literature Committee that (pg. 52-3):

- the reprints Why Alcoholics Anonymous is Anonymous (see 1970, 1974), Our Critics Can Be Our Benefactors, and AA as a Community Resource be dropped.

1994

It was recommended by the Conference Literature Committee that (pg. 59-60):

- the circle and triangle logo be discontinued on all Conference-approved literature.

- the words 'this is a general service Conference-approved literature' be displayed on the front cover all AA Conference-approved literature whenever possible.

had always clung to this possibility, the dream now had real substance. If

40

alcoholics could recover, why not four hundred, four thousand - even forty thousand?"

In June of 1954 at the Ninth Annual Texas State Convention, Bill recounted his visit with Dr. Bob Smith in greater detail.

"So, on this late fall afternoon in 1937, Smithy and I were talking together in his living room, Anne sitting there, when we began to count noses. How many people had stayed dry; in Akron, in New York, maybe a few in Cleveland? How many had stayed dry and for how long? And when we added up the total, it sure was a handful of, I don't know, 35 to 40 maybe. But enough time had elapsed on enough really fatal cases of alcoholism, so that we grasped the importance of these small statistics. Bob and I saw for the first time that this thing was going to succeed. That God in his providence and mercy had thrown a new light into the dark caves where we and our kind had been and were still by the millions dwelling. I can never forget the elation and ecstasy that seized us both." (Note 4)

* The Visit to Akron in the fall of 1937.

The first recorded reference to the Akron visit we have found is Bill's Grapevine article published in October of 1945, *The Book is Born*. In this article Bill states: "By the fall of 1937 we could count what looked like 40 recovered members." In 1954 in Texas, he described the time period as "late fall." In the 1957 history book *Alcoholics Anonymous Comes Of Age*, November is listed as the month of the Akron visit in *Landmarks of AA History* on page vii.

This reference has become the source for many subsequent writings by several distinguished authors and historians. It is not our intention to re-write or revise A.A. history by pointing out this historical conflict but rather to present the facts as they have been revealed to us. Lois's diary entry for October 9th is a "snapshot" in real time as opposed to historical dates that were recalled years after the fact by Bill, such as in the writing *Alcoholics Anonymous Comes Of Age*, some nineteen or twenty years after the Akron visit. This idea has been posited previously. See Kurtz; *Not God*, p.326, note. 57

NOTES

1 Great Depression in the United States," Microsoft® Encarta® Online Encyclopedia 2009

2 Pass It On, p.177

3 Lois Wilson's Diary, Oct 9, 1937

4 Bill Wilson's Address in Fort Worth, Texas June 12, 1954

society from the beginning.

I don't know of any early indications that any early AAs saw the WTS[B] as a guide to what to do rather than what not to do, at least early on. A few members of the later Red and Blue Ribbon Movement ca 1880 did see things that way, and I think Bill did eventually come to know this, but the AA tendency was to use the Washingtonians simply as a cautionary tale, even while disagreeing on the specific nature of the caution.

=====
> Original message #7916 from <stalban2001@yahoo.com>
> (stalban2001 at yahoo.com)
>
> I've often wondered if Bill W. or any of AA's pioneers understood the Washingtonians from the opposite perspective -- not as a failed enterprise, but as an organization that found the way and got many people sober? If that were the case, then understanding their inner workings and knowing if Bill Wilson read their literature would be a far more interesting question. As we learn more and more of the successes of the temperance movement, perceiving the Washingtonians only as a cautionary tale seems less viable to me.
=====

From: Jeff Bruce <aliasjb@gmail.com>
(aliasjb at gmail.com)

Good point. I have thought only of the phenomenal following and the spectacular failure. Thank you for a better point of view.

- - - -

From: Norm The Tinman <normtinman@yahoo.com>
(normtinman at yahoo.com)

I believe if Bill knew what we shouldn't do, he must have knew the positive things also they done--just my 2 cents.

|||||

+++Message 7920. Ron Roizen on Stigma at Points
From: trysh travis 11/8/2011 9:34:00 AM

|||||

The Points blog (<http://pointsadhsblog.wordpress.com/>) on Nov. 8, 2011 featured a provocative post by Ron Roizen on the role of stigma in the conceptualization of addiction and treatment.

Trysh Travis

- - - -

Stigma on Alcoholism: A Modest Proposal

Posted on November 8, 2011 by ronroizen9

It seems to me that and, incidentally, it has seemed to me for a long time that a key shortcoming in much of the prevailing research and thought surrounding the subject of the stigma on alcoholism stems from a failure to distinguish clearly between the moral and social definition placed upon, on the one hand, the active alcoholic and, on the other, that placed upon the successfully abstaining or recovering alcoholic.

What I have to offer about this shortcoming and its implications, below, will I am sure strike more than a few readers as restating the obvious. Yet, and surprisingly, sometimes even obvious-seeming propositions, when some of their implications are extracted, can generate new conclusions and a counterintuitive perspective on an old topic. That is what I have in mind for this post on stigma. Let us see how it works out.

Active alcoholism is certainly subject to social stigma; the drinking alcoholic, in sociologist Erving Goffman's evocative words, occasions a spoiled identity. On the other hand, the alcoholic in recovery may be said to gain a modicum of social credit or approbation. Hence, the stigma situations of the active and the recovering alcoholic are sharply different. Indeed, when viewed through the lens of stigma, the individual alcoholic's transition from active alcoholism to recovery — whether through the medium of treatment, spontaneous remission, Alcoholics Anonymous membership, or by any other means — amounts to a stigma exchange, leaving behind the opprobrium attached to active alcoholism and exchanging it for the new social credit attached to recovery.

It follows that the stigma on active alcoholism — contrary to the prevailing view — may actually help push the active alcoholic toward treatment or recovery, both in order to rid himself of active alcoholism's stigma and to embrace the benefits of a new recovery status. Not all active alcoholics respond to stigma in the same way of course; nor might any given alcoholic respond to stigma the same way in different life situations or at

different times. Yet, and from vantage point Iâm suggesting, stigma may play a positive role in recovery. In this sense, then, stigma may impell active alcoholics toward treatment or recovery as much or even more than it putatively thwarts or poses a barrier to treatment or recovery.

Mrs. Marty Mann held that the disease conception of alcoholism provided a great social change instrument by which alcoholismâs stigma could be reduced or eliminated. Yet, clearly differentiating the stigma situations of the active and recovering alcoholic has implications for Mannâs great thesis too. To the extent that the disease concept supplied a quasi-medical explanation for alcoholism it also harbored some of the implications of Talcott Parsonsâ famous âsick roleâ for the alcoholic. The doctor-patient relationship, as Parsons memorably pointed out, held role obligations for the patient as well as for the doctor. For example, the patient must want to get well and must follow doctorâs orders in furthering a recovery. This aspect of the sick role, I suggest, can relatively heighten, rather than relatively reduce, stigma. With the emergence and widespread social acceptance of the alcoholism-as-disease idea, the alcoholic acquired in effect a Parsonsian positive duty to recover. The active alcoholic who resists or rejects that duty, in turn, acquired the added opprobrium attaching to that resistance. The concept of denial and the added negatives it brings to the resistant alcoholicâs identity gained gravity in a world where the disease concept had become widely accepted.

It bears noting, in passing, that the conceptual content of A.A.âs allergy-like formulation of the disease concept of alcoholism also harbored stigma-enhancing potentials. In A.A.âs and Dr. Silkworthâs allergy model of alcoholism, it will be recalled, the alcoholic retained moral control over choosing to drink the first drink but lost control with subsequent drinks. This is a conceptual framework with obvious moral implications. Taken at face value, the alcoholicâs choice to drink the first drink, hence, became invested with heightened moral meaning. The alcoholic who chose to take that first drink in effect turned his back on both the paradigm that offered a path to recovery and the good people who offered this prospect.

It might be added, as well, that the very idea of a stigma-free social environment for active alcoholism â“ if that were Mannâs utopian vision for a post-disease concept society â“ has never been one I could quite get my brain

fully around. What would such a world look like? I think, for example, of the delicate situation of a daughter bringing home her fianc  to meet her parents for the first time. What if he's an alcoholic? How would the introduction go with respect to that aspect of his identity in an alcoholism-has-no-stigma world?

> Daughter (after introducing Charlie and his various good qualities to her parents): "Oh, and I almost forgot, Charlie's an alcoholic too."
>
> Father: "Well, that's fine, Charlie. It's very nice to meet you. I think we have a pretty good stock of refreshments in the house. Would you like a drink? Or are you, as they say, 'on the wagon' currently?"
>
> Mother looks on with small but satisfied smile.

One thing this imagined scene illustrates, I think, is that the subject of stigma is riven with numerous nuances and complexities. Even suggesting the notion of a zero-stigma social environment may involve the need for numerous meaning specifications along those nuance dimensions. Moreover, the different kinds of stigma on, say, cancer, divorce, HIV, drug addiction, and alcoholism may also vary significantly along those meaning dimensions. All of which provides excellent fodder for further thinking and investigation.

One final conundrum might be mentioned. Marty Mann and to some extent the Fellowship of Alcoholics Anonymous have proffered the disease conception as an antidote to social stigma. Yet A.A.'s famous 12 Steps provide a well-defined program for the moral re-invention of the self. The Steps address, in part, the bad behavior, the harms, and the pain the active alcoholic was responsible for in his drinking days. In effect, then, A.A.'s vision of active alcoholism is one that leaves a trail of hurt and harm behind it. This vision, in turn, raises a provocative question, namely: Why shouldn't the active alcoholic, in A.A.'s perspective, be stigmatized by the wider society? After all, stigma affords a measure of symbolic warning and protection for people in the alcoholic's surrounding social environment.

Summing up, then. I've suggested that clearly differentiating the stigma situations of the active and recovering alcoholic allows for a telling re-interpretation of the meaning of alcoholism's stigma with respect to, among other things, treatment willingness and the meanings and implications of the

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ABOLITION > the crusade for the abolition of slavery in the U.S. during the period leading up to the Civil War.

TEMPERANCE > Temperance movements cover a wide range. They may urge only moderation or restrictions on the use of alcoholic beverages, or they may campaign for total bans on the drinking of alcohol. They may criticize excessive alcohol use, promote complete abstinence (teetotalism), or pressure the government to enact anti-alcohol legislation or a complete prohibition of alcohol.

- - - -

Original message from Jared Lobdell
<jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

Agreed. The first GV piece on the Washingtonians took the official American Temperance Union (John Marsh) view that the WTS[B] failed because it wasn't true "Gospel" temperance (not "religious" enough).

Bill rejected this but picked up on a very subsidiary issue (Abolition) to suggest the WTS[B] failed by splitting on Abolition (untrue in Baltimore in any case where the six founders were pretty uniformly anti-slavery and Unionists during the CW if they lived that long), presumably in order to suggest AA (pre-1954) shouldn't split itself on the question of segregation.

Of course the Washington Temperance Society of Baltimore was a temperance society from the beginning.

I don't know of any early indications that any early AAs saw the WTS[B] as a guide to what to do rather than what not to do, at least early on. A few members of the later Red and Blue Ribbon Movement ca 1880 did see things that way, and I think Bill did eventually come to know this, but the AA tendency was to use the Washingtonians simply as a cautionary tale, even while disagreeing on the specific nature of the caution.

=====

THE RELEVANT SECTION OF THE 12 + 12
on the Tenth Tradition:

The Washingtonian Society, a movement among alcoholics which started in Baltimore a century ago, almost discovered the answer to alcoholism. At first, the society was composed entirely of alcoholics trying to help one another. The early members foresaw that they should dedicate themselves to this sole aim. In many respects, the Washingtonians were akin to A.A. of today. Their

1. As we know, the large Burnham estate in Manchester VT was directly across the main road in Manchester Village. Bill' father-in-law, Dr Clark Burnham, was one of the founders of that Club. As such, Bill had intimate knowledge after marrying into the Burnham family in 1918.

Also, Bill as a child knew about this club since Bill's family home in East Dorset was just up the main road about 8 miles.

There is another golf links just up the street named the Equinox Club (associated with the Equinox Hotel). Just about all of the land east of Manchester Village is used for those two clubs. They are still doing business today.

2. One of the men I interviewed during my book research, Fred G, used to caddy at that Club and he remembered seeing the airplane carrying Bill and Ebby fly over on its decent into the new Manchester airport which Bill told about on several occasions.

|||||

+++Message 7937. Re: Tom Powers and Bill Wilson and the writing of the 12 and 12
From: Ernie Kurtz 11/16/2011 8:15:00 PM

|||||

There is a DVD of Susan Cheever interviewing Tom Powers. I am pretty sure that one copy of it is at Stepping Stones. May I suggest that anyone interested in the relationship between Bill Wilson and Tom Powers is well advised to watch that interview?

ernie kurtz

|||||

+++Message 7938. Re: Tom Powers and Bill Wilson and the writing of the 12 and 12
From: Fred David Levine 11/16/2011 10:49:00 PM

|||||

I googled Susan Cheever interview of Tom Powers and didn't come up with anything beyond some text... is there a way to watch the video other than going to Stepping Stones?

Fred

John wrote:

> Have heard "does anyone need special time" or its equivalent in several meetings in southern Arizona at end of the meeting before closing.

>

> Gess

>

>

>

> On 10/10/2011 12:42 PM, gadgetsdad wrote:

>

> In my locality -- St.Cloud, Minnesota -- I attend 4 meetings a week. Each one has a different format

>

> [My fourth meeting] Back to Basics does How it Works and the Traditions and

asks if anyone needs special time before the meeting, starts and closes with the

Lord's Prayer. This question "Does anyone need special time?" seems to be a localism since I have never heard it asked at any of the meetings in Minnesota

or the other 13 states where I have attended meetings.

|||||

+++Message 7941. John Zug and why the Washingtonian movement failed

From: Mike Portz 11/17/2011 5:49:00 PM

|||||

There are many reasons that the Washingtonian Temperance Society failed in a short 10 year period of relevant existence.I believe all of the reasons were probably of equal or "near" equal importance. If you are interested in what these reasons were, just "Google up "Washington Temperance Society" on the Internet and you will find a multitude of information. Or, if you have access to

"The A.A. Grapevine, Inc." digital archives at the AA.org website. You will find

at least 5 articles that give quite a bit of information on this subject.

I do want to share a point that is significant to me, that is not mentioned on

many of the articles written about the Washington Temperance Society. From the

very start, when they were formed by six men who drank at the same bar, they were never close to being a fellowship of solely real "alcoholics". In fact,

I

have read in several articles that only somewhere between 10-30 percent were "real alcoholics." Most estimates/guesses were nearer to the 10-15% range.

The

quantity varies because different people have different guesses on what is actually correct. All that was necessary to attain membership was that a person who no longer wanted to drink (on the day he signed the

pledge),
sign the pledge. The rules of membership varied from city to city and broadened
as time passed. Estimates of how many "members" there really were range from 100,000 to over 300,000. All would agree that the number of "real"alcohoics" who were members was way less than, at most, 1/4 of their "counted" membership. So membership "estimates" can be very misleading. Included in the figures were many people who drank for a very short period of time, drank only occasionally, did not affect their lives in a devastating way, drank moderately, rarely drank, did not have an "obsession of the mind" nor "a allergy of the body," etc. etc. Many, many "normies" as we now call them.

In the days of its "Washington Temperance Society's" existense it was very popular/trendy to sign "temperance pledges" in order to please (or just get them off your back) your wife, parents, boss, children, preacher, doctor, etc. add infinitum. IBecause of this many members only atttended large gatherings/meetings on the day they signed the pledge. There was only a small period of time, and in only a few locations (Baltimore, Washington DC, Boston, New York, Philedelphia, Cleveland) that scheduled meetings had any type of signifigant numbers. Most gatherings were monthly to yearly ,and for a few years these did attract large numbers of people. They would have inspirational "circuit" speakers who traveled the country giveing convincing and probably heartfelt "sermons" on why everyone should quit drinking. They would tell their own ever so tragic stories and fire people up emotionally, so they would think, 'yes I agree that drinking really is no good. I would be better off never drinking again.' They would then sign the pledge and, in a vast majority of cases , would forget about the whole thing in a short period of time.

Their "long time periods of consecutive sobriety" and certainly "long term recovery) were on the rare side when compared to the total membership figures they would announce in meetings. It has been said that these membership numbers were most often inflated as a method of trying to attract more members.

I believe that the main reason A.A. is so often compared to the "Washingtonians" is most likely that, their really isn't any other comparable society to compare A.A. with by numbers of members and certainly not because of success in short,

and his break with Bill, along with the reasons for this?

Thanks,
Fred

|||||

+++Message 7943. GSO response on their copyright policies
From: Jim L 11/18/2011 12:33:00 PM

|||||

A short time ago I asked GSO about some topics which had been raised by members of this group. This is the response:

Dear Jim:

Warm greetings from the General Service Office of Alcoholics Anonymous!

Your email was forwarded to me since it is my responsibility with guidance from Alcoholics Anonymous World Services, Inc. (AAWS) to respond to inquiries regarding A.A.'s intellectual property.

AAWS has the responsibility of protecting A.A.'s copyrights as well as A.A.'s federally registered trademarks: "Alcoholics Anonymous and "A.A."

Substantially all of the publications and other material produced by A.A.W.S. are protected by copyrights that have been registered. These publications and A.A.'s registered trademarks are valuable assets of the Fellowship of A.A. and are held for the benefit of A.A. as a whole.

Therefore, A.A. entities are permitted to reprint the Steps, Traditions, and/or the Concepts, and to quote a phrase, sentence or brief paragraph excerpted from A.A. literature without a prior, written request to do so. When this occurs, the proper credit line should be included to ensure that the copyrights of A.A. literature are protected.

On occasion, A.A. members have notified us of potential infringements of A.A.'s intellectual property. These notifications are examined on a case by case basis, and they are acted upon accordingly. Regarding the example you gave, there was no action on our part to request the removal of Ernie Kurtz's book

The initial subject of this section was about the question Ebby asked in Bill's story, "Why don't you choose your own concept of God?". The questioner asked if Ebby came up with this on his own or if this was Oxford group orthodoxy. This idea is stated in various ways.

God of your understanding
choose your own concept of God
Higher Power

The basic notion is that our knowledge of God, is, by nature, imperfect. Each of us has a somewhat different notion of what God is ... and that's OK. We need to start somewhere.

Just over a year ago, John Barton, (AAHL post #6930) suggested that the four hand written paragraphs of Bill's story, (not included in the original manuscript (OM) and containing Ebby's question) probably did not happen. I (like John) found myself feeling a bit disturbed by this notion. John's thesis was that these four paragraphs contained the most profound "truth" in Bill's story and that one does not tell their story without "this most profound truth." It was John's opinion that Ebby's question to Bill framed the "central theme of Bill's story," one that the story could not be told without.

The idea that a founder of the program could have falsified his own story just didn't seem correct. Not that Bill was a saint, far from it, but there had been plenty of success in AA prior to the BB being written. There's also lots of reason to believe Ebby was exposed to the idea from Rev. Sam Shoemaker's influence on Oxford group members whose headquarters were in the basement of Calvary church (AAHL Message #7131). There was really no reason to be dishonest about a program that holds honesty so dear. I think the reason these paragraphs of his story were not originally included in his story has a different, and perhaps more plausible explanation.

First of all I must disagree with the notion that Ebby's question: "Why don't you choose your own concept of God," represented the most profound truth of Bill's story. To my mind the most profound truth of Bill's story was that Bill found God by humbly offering himself to God . How Bill found God is important to understand.

It's important to look at the period of time between his meeting with Ebby until

just after his Towns hospitalization. I believe that during this time period Bill had two distinct religious experiences. The first was of an "educational variety" and the second was an "Act of Grace" in the form of his experience while in Towns hospital.

The educational religious experience started when he saw Ebby. Ebby was sober! This imparted a very strong message of hope. But, I believe, HOW Ebby got sober took a little longer to sink in. In his 1958 talk, Ebby remembers Bill saying, at the end of their visit and on the way to the subway, "I don't know what you got kid but you got somethin and I want to get it." This would certainly imply that Bill had not yet gotten it. It implies the icy intellectual mountain may have begun to melt but had not completely melted that night. I don't think Bill understood what fully happened in his meeting with Ebby until MUCH later. (Likely just prior to publication in conversation(s) with Frank Parkhurst.)

I think the four inserted paragraphs are a description of Bill's reaction to his meeting with Ebby. A reaction that mostly followed in the wake of Ebby's departure, NOT a description of what took place during their meeting. These paragraphs characterize a conflict going on in Bill, a contradiction. This contradiction was manifesting itself throughout the period until Bill's final hospitalization.

I believe his Towns hospital religious experience overshadowed everything else. That's what finally brought him to sobriety and made God unmistakably real to Bill. The powerful but more subtle effect of an idea like "God of your understanding" that started Bill on the "broad highway" paled in comparison.

Bill's "sudden and profound" profound religious experience in Towns showed him a Christian God. His reaction to his experience, as Dov (AAHL Message #7804) points out, was something less than helpful to other alcoholics. "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." And also "In A.A.'s first years, I all but ruined the whole undertaking with this sort of unconscious arrogance. God as I understood Him had to be for everybody."

Bill insisted that others have a God of HIS understanding because that God had been suddenly and profoundly made clear to him. His own conceit lead him to think he could impart his God to others through his own will. It's not that

Bill

failed to be exposed to the notion of a personal God and later decided to falsely add it to his story. I think it was Bill's powerful spiritual experience in combination with his arrogance that blinded him to how important his beginning on the broad highway had been.

Finally, it's interesting to note what Bill says in the OM a few paragraphs following the inserted paragraphs. Regarding his actions after entering Towns hospital, he states, "There I humbly offered myself to God, as I then understood Him." This is the SECOND time a God of his understanding was referred to in Bill's story. In fact, a God of his understanding was there all along.

John Barton <jax760@...> wrote:

> 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 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.

|||||

++++Message 7945. Re: meeting formats
From: Bryan S. Reid 11/17/2011 4:29:00 PM

|||||

From Bryan Reid, Michael Dunn, rdberryarchitect, Jay Pees, and Pamela B. Tiger

- - - -

From: "Bryan S. Reid" <humblephoenix@gmail.com>
(humblephoenix at gmail.com)

Here in Arizona, it's common to hear at the beginning of a meeting something to the effect of "Does anyone have a problem or issue that may lead them to take a

drink." If someone responds to it, depending on their problem or issue, it will either be the subject/theme of the meeting or an oldtimer or two may take them to another room to discuss it privately.

Peace and serenity,

Bryan

- - - -

From: Michael Dunn <mdshediac@yahoo.ca>
(mdshediac at yahoo.ca)

Not the exact wording, but at many discussion meetings up here in Maritime Canada, the meeting preamble usually states something like "We'll save a few minutes towards the end of the meeting if there is anyone having a problem or would like to say something" Then towards the end of the meeting, the question is asked.

Michael

- - - -

From: "Robert" <rdberryarchitect@sbcglobal.net>
(rdberryarchitect at sbcglobal.net)

At our group in NW Arkansas, we always ask if anyone has anything that is affecting or enhancing their sobriety and need to share it. Even if it's in a big book or a 12x12 study, then the chair usually says that we can spend a few minutes discussing the problem.

- - - -

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

I have often heard "Does anyone have a burning desire?" referring to someone who wants to add something at the very end. Somewhere I read that was originally asked early in a meeting meaning "does anyone have a burning desire *to drink*?" Anyone have any knowledge of that phrase? I am in northwest Pennsylvania.

- - - -

From: "Pamela B. Tiger" <maiasaura@charter.net>
(maiasaura at charter.net)

t said "this is based on experience in Texas and North Carolina."

whose original members were in fact Unionists and Abolitionists or proto-Abolitionists), religion was one (so he declined to accept the ATU's bending of history). He could have argued, on the basis of the actual WTS record that they failed because they didn't have a big book (tho' John Zug's little book might have sufficed if he hadn't died) and that they failed because they started too much in the open and then went too much into the secret (while AA started pretty much in secret and then opened up). But those things had already happened when Bill came to learn about the Washingtonians.

There will be a note connected with this in CULTURE ALCOHOL & SOCIETY QUARTERLY (Newsletter of the Kirk/CAAS Collections at Brown) in Vol. IV No 5 or Vol. IV No 6 fwiw. Sorry I wasn't clearer in my original remarks.

> To: AAHistoryLovers@yahoogroups.com
> From: email@LaurenceHolbrook.com
> Date: Wed, 16 Nov 2011 13:10:27 -0500
> Subject: [AAHistoryLovers] Re: John Zug and why the Washingtonian movement failed
>
> I didn't think Bill believed the WTS failed because of the Abolition
> issue:
>
> 12&12 pp 178 [Tradition Ten]: "Maybe the society could have survived the
abolition controversy, but it didn't have a chance from the moment it
determined
to reform America's habits. When the Washingtonians became temperance
crusaders,
within a very few years they had completely lost their effectiveness in
helping
alcoholics."
>
> - - - -
>
> ABOLITION > the crusade for the abolition of slavery in the U.S. during
the
period leading up to the Civil War.
>
> TEMPERANCE > Temperance movements cover a wide range. They may urge only
moderation or restrictions on the use of alcoholic beverages, or they may
campaign for total bans on the drinking of alcohol. They may criticize
excessive
alcohol use, promote complete abstinence (teetotalism), or pressure the
government to enact anti-alcohol legislation or a complete prohibition of
alcohol.
>
> - - - -
>
> Original message from Jared Lobdell
> <jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

>
> Agreed. The first GV piece on the Washingtonians took the official American Temperance Union (John Marsh) view that the WTS[B] failed because it wasn't true "Gospel" temperance (not "religious" enough).
>
> Bill rejected this but picked up on a very subsidiary issue (Abolition) to suggest the WTS[B] failed by splitting on Abolition (untrue in Baltimore in any case where the six founders were pretty uniformly anti-slavery and Unionists during the CW if they lived that long), presumably in order to suggest AA (pre-1954) shouldn't split itself on the question of segregation.
>
> Of course the Washington Temperance Society of Baltimore was a temperance society from the beginning.
>
> I don't know of any early indications that any early AAs saw the WTS[B] as a guide to what to do rather than what not to do, at least early on. A few members of the later Red and Blue Ribbon Movement ca 1880 did see things that way, and I think Bill did eventually come to know this, but the AA tendency was to use the Washingtonians simply as a cautionary tale, even while disagreeing on the specific nature of the caution.
>
>
> =====
> THE RELEVANT SECTION OF THE 12 + 12
> on the Tenth Tradition:
>
> The Washingtonian Society, a movement among alcoholics which started in Baltimore a century ago, almost discovered the answer to alcoholism. At first, the society was composed entirely of alcoholics trying to help one another. The early members foresaw that they should dedicate themselves to this sole aim. In many respects, the Washingtonians were akin to A.A. of today. Their membership passed the hundred thousand mark. Had they been left to themselves, and had they stuck to their one goal, they might have found the rest of the answer. But this didn't happen. Instead, the Washingtonians permitted politicians and reformers, both alcoholic and nonalcoholic, to use the society for their own purposes. Abolition of slavery, for example, was a stormy political issue then. Soon, Washingtonian speakers violently and publicly took sides on this question. Maybe the society could have survived the abolition controversy, but it didn't have a chance from the moment it determined to reform America's drinking habits.

the Answer appeared -- nowhere.

The recoveries by any and all other means are few indeed. So if you are an addict, or if you have any addicts among your family or friends, go back, take another look at these Common Denominators of the Answer, and make a mental note of them. They are bigger than anybody's mere likes or dislikes. They may save your life or the life of someone you love.

By the early part of the nineteenth century, addiction had already become a worldwide sickness of extraordinary proportions, one of the greatest scourges of all times, just as deadly, even more degrading, and far more widespread than such horrors as leprosy and the Black Death.

As if in response to the need, the Answer appeared for the first time in 1840. It emerged in an outburst of spiritual energy and activity called the Washingtonian Society. The first recovered-addict society of which we have any record appeared, flourished, and disappeared meteorically in the middle of the nineteenth century. It bore a powerful resemblance to Alcoholics Anonymous, and during the period of its existence it was spectacularly successful. The Washingtonian movement was launched in Baltimore, Maryland, in April, 1840, by six drunks who signed, and kept, pledges of total abstinence. The original members were a tailor, a silversmith, a coachmaker, two blacksmiths, and a carpenter. The group met regularly, witnessing to their recoveries, and they were soon joined by others; within a year they had a sober membership of 1,000, and subsequent development was explosive; by 1844 the Washingtonians included 100,000 "reformed common drunkards" plus some 300,000 "common tipplers" who became total abstainers. And the growth continued from there. There are of course no reliable statistics, but it is clear that the number of recoveries involved was very large. The movement was based on six principles: (1) drunkards helping one another, (2) weekly meetings, (3) sharing of experience in the cleansing and amendment of life, (4) constant availability of fellowship with the group and its members, (5) reliance upon God and the truth, and (6) total abstinence from alcohol. Before 1840 there had been very few recoveries from alcohol addiction. The malady was destructive of body and soul, and the two or three out of a hundred who recovered did so by means which nobody, including the recoverees, well understood or could apply to the desperate needs of the ninety-seven or ninety-eight out of a hundred who floundered to their miserable deaths in the grip of the affliction.

Therefore the event of 1840 marked a crucial turning point in human affairs. It was historic in a sense which even continental discoveries and world wars are not. The Washingtonian movement itself did not long survive, but the Answer to which it bore witness did endure and, after a period of latency, has reappeared among us in greater power than ever before. The Washingtonian Society fell apart as dramatically as it had come together. Torn by religious squabbles, involvement with the temperance movement, political divisions, and the professionalization of some of the members, the movement by 1848 had ceased to exist, except for some declining activity around Boston. It would be many years, until the appearance of Alcoholics Anonymous, before the power of "one recovering drunk talking to another" would again be widely available to alcoholics in their attempts to achieve recovery.

The Answer reappeared in the early twentieth century in the Oxford Group, passing by direct communication in 1935 to a world-wide influence in Alcoholics Anonymous, and thence to Narcotics Anonymous, All Addicts Anonymous, and many others.

The chances are you never heard of the Washingtonians. And probably you have heard little if anything about the Oxford Group. Alcoholics Anonymous of course you do know about, and probably some of the other Anonymous Fellowships. But these things are of remarkable significance for modern man. There is more than meets the eye of a casual observer. This sequence of movements is a phenomenon of extraordinary importance, because it is the trace in history of the definitive solution of one of the worst problems of the present era. The solution works wherever it is sincerely applied. It has worked no further than it has in our society because it has been no further applied.

Please notice what the chroniclers of our age have ignored but what is nevertheless clearly a fact: These various movements all have been marked by the great Common Denominators. These several societies all are the vehicles of one and the same influence, operating under the same set of principles. And this influence and these principles are actually, demonstrably, provably, historically, and obviously the Answer to addiction. The Answer has shown itself in our times, but it is not a product of our times or of our culture. Indeed the Answer has had to do its lifesaving work in the teeth of a culture which despises and rejects its very essentials. The current culture is atheistic,

assistance, 5) continued participation in experience sharing, 6) acts of service towards other alcoholics, 7) sober entertainment."

He lists eight reasons for their demise and gives credit to them for their many firsts.

Their legacy included, " 1) the importance of maintaining a focus on the welfare and reformation of the individual alcoholic,2) the potential power of

a personal and public commitment to total abstinence from alcohol,3) the benefit of regular sober fellowship for the newly recovering alcoholic 4) the power of experience sharing-the vivid recounting of the ways in which ones life was affected by drinking and the benefits that one received from sobriety. 5) the use of recovered alcoholics as charismatic speakers and in service work to other alcoholics.and 6) the use of a religious/spiritual foundation for sustained recovery (not part of the official program but incorporated by key Washingtonian leaders."

Their decline shows the faults of their program that were later incorporated in to our traditions. Examples are highlighted by Mr White are"1)

personal reformation movements may be exploited by outsiders and insiders for

both ideological and personal gain. 2) Concerns with politics, leadership, publicity, and money can undermine and destroy personal reformation societies.

3) Addiction recovery movements are vulnerable to disruption when they focus on anything other than the personal reformation of their members.This personal recovery focus is best reflected in exclusivity of membership (addicts only) and in a refusal to become involved in political or professional

debate. 4) Personal reformation movements can be harmed by the indiscretions(relapses) of their members and leaders when such people are publicly

identified with the movement. 5) Personal recovery may be initiated by a charismatic leader speaking to thousands,but personal recovery is best sustained

through personal interaction in small groups." This then laid the way for the temperance societies and reform movements that followed.

Jared mentioned the Sons of Temperance and the Blue Ribbon Clubs and they followed the Washingtonians. Perhaps he can elaborate more on those societies.

I know that Bill had access to the Town's Hospital library and that contained there were many publications in addition to the books. Does anyone have a list of what was contained in that library?

Bill had access to it during the early part of the O. G. alcoholic squad days when he frequented the hospital looking for prospects that included Henry P and JH Fitzhugh M. He probably had talks with Dr Silkworth and Charles

Towns who were both knowledgeable on the Washingtonian movement and what then followed. Towns Treatment for alcoholics was 4 to 5 days and patients were not allowed contact with any other patient. It was a rich mans hospital to "dry out" It allowed for plenty of time to read between the hourly treatments.

Slaying the Dragon- The History of Addiction Treatments and Recovery in America by Bill White is a "must have" on the library of anyone studying the History of Alcoholism. ISBN 0-938475-07-X

Thanks for this post.

A few notes ... Bill was very capable of not only exaggerating a story but really taking it to "the limit". Nell Wing often said this. Bill also knew his audience and would change words, themes, conclusions to suit - a great talent, perhaps a gift from God, to reach the most of us. I seem to remember Charlie P. describing Jesus in those terms, his point being all great teachers have that ability. Bill was no exception. A "white lie" to help the agnostics come on board falls far short of "falsifying" his story.

The strongest point I tried to make is that you never heard Bill tell that story again (icy mountains melting - standing in the sunlight at last). This would have been the beginning or a significant part of his spiritual experience, "I stood in the sunlight at last" ... how can you tell or more importantly re-tell the story without it? I had a similar spiritual experience and speak about it more like I am compelled to speak about it ... quite often. None of Bill's subsequent talks or AACOA or the recorded tapes from 1954 which became Bill's autobiography (Bill W. My First Forty Years) spoke of this monumental mental change in Bill's attitude that occurred during the talk with Ebby. I have to wonder why?

Lastly, I think my assertion was that "it never occurred as described in Bill's Story." The idea of God as you understand him was well known to Ebby and Shep both of whom had numerous talks with Bill during that November - December period when Bill sobered up. He surely was exposed to this idea (of course it was Sam Shoemaker's great teaching) at some time during this period.

Regardless, including this "suggestion" in the story was in my opinion, as Bill would say, "a Ten Strike."

God Bless

John Barton

In an earlier message, John Barton <jax760@...> wrote:

> 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!

|||||

+++Message 7963. Re: Why don't you choose your own concept of God?
From: Baileygc23@aol.com 11/18/2011 4:41:00 PM

|||||

Here is the original manuscript and the first edition below that. I could not copy it directly but in the first edition his friend was supposed to have said, "Why don't you chose your own concept of God". This statement was not in the manuscript version.

<http://silkworth.net/originalmanuscript/chapter1.html#billsstory>

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.

He talked for hours. Childhood memories rose before me. I could almost hear the sound of the preacher's voice as I sat, on still Sundays, way over there on the hillside; there was that proffered temperance pledge I never signed; my grandfather's good natured contempt of some church folk and their doings; his insistence that the spheres really had their music; but his denial of the preacher's right to tell him how he must listen; his fearlessness as he spoke of these things just before he died; these recollections welled up from the past. They made me swallow hard.

That war-time day in old Winchester Cathedral came back again.

I had always believed in a power greater than myself. I had often pondered these things. I was not an atheist. Few people really are, for that means blind faith in the strange proposition that this universe originated in a cipher, and aimlessly rushes nowhere. My intellectual heroes, the chemists, the astronomers, even the evolutionists, suggested vast laws and forces at work. Despite contrary indications, I had little doubt that a mighty purpose and rhythm underlay all. How could there be so much of precise and immutable law, and no intelligence? I simply had to believe in a Spirit of the Universe, who knew neither time nor limitation. But that was as far as I had gone.

With ministers, and the world's religions, I parted right there. When they talked of a God personal to me, who was love, superhuman strength and direction, I became irritated and my mind snapped shut against such a

theory.

To Christ I conceded the certainty of a great man, not too closely followed by those who claimed Him. His moral teaching - most excellent. For myself, I had adopted those parts which seemed convenient and not too difficult; the rest I disregarded.

The wars which had been fought, the burnings and chicanery that religious dispute had facilitated, made me sick. I honestly doubted whether, on balance, the religions of mankind had done any good. Judging from what I had seen in Europe and since, the power of God in human affairs was negligible, the Brotherhood of Man a grim jest. If there was a Devil, he seemed the Boss Universal, and he certainly had me.

But my friend sat before me, and he made the point-blank declaration that God had done for him what he could not do for himself. His human will had failed.

Doctors had pronounced him incurable. Society was about to lock him up. Like myself, he had admitted complete defeat. Then he had, in effect, been raised from the dead, suddenly taken from the scrap heap to a level of life better than the best he had ever known!

Had this power originated in him? Obviously it had not. There had been no more power in him than there was in me at that minute; and this was none at all.

That floored me. It began to look as though religious people were right after all. Here was something at work in a human heart which had done the impossible.

My ideas about miracles were drastically revised right then. Never mind the musty past; here sat a miracle directly across the kitchen table. He shouted great tidings. I saw that my friend was much more than inwardly reorganized. He was on a different footing. His roots grasped a new soil.

Thus was I convinced that God is concerned with us humans, when we want Him enough. At long last I saw, I felt, I believed. Scales of pride and prejudice fell from my eyes. A new world came into view.

The real significance of my experience in the Cathedral burst upon me. For a brief moment, I had needed and wanted God. There had been a humble willingness to have Him with me - and He came. But soon the sense of His presence had been blotted out by worldly clamors, mostly those within myself. And so it had been ever since. How blind I had been.

At the hospital I was separated from alcohol for the last time. Treatment seemed wise, for I showed signs of delirium tremens. I have not had a drink since.

There I humbly offered myself to God, as I then understood Him, to do with me as He would. I placed myself unreservedly under His care and direction. I admitted for the first time that of myself I was nothing; that without Him I was lost. I ruthlessly faced my sins and became willing to have my new-found Friend take them away, root and branch.

My school mate visited me, and I fully acquainted him with my problems and deficiencies. 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. Never was I to be critical of them. I was to right all such matters to the utmost of my ability.

I was to test my thinking by the new God-consciousness within. Common sense would thus become uncommon sense. 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. 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 life which answered all my problems. 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 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.

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 they are real.

Of 197 invitations, 61 attended. 165 Follow up letters with copy of Alcoholics Anonymous and a fund solicitation were sent. The result was 59 contributions totaling \$5,090.

ATTENDED DINNER

Amos, Frank B [2] (Pres, The Daily Jeffersonian)
Auchincloss, Gordon \$25
Baker, Steven (Hon. Chair, Bank of Manhattan) \$100
Blaine, James G
Blaisdell, Dr. RE (Head Rockland State Hospital)
Cabot, Godfrey L (Private Investor) \$20
Chipman, A Leroy [2]
Creamer, William G. (International Committee) \$10
Cromwell, Lincoln (Pres, St. Luke's Hospital) \$100
C, Horace [3]
Cushman, James S \$50
Day, Benjamin M. [1] (Former US Commissioner immigration) \$10
Donaldson, BR (Ford Motor Co.)
Eldridge, Fred I (VP Mott Haven) \$25
Fisher, Henry J (U. Hosp Fund) \$25
Fosdick, Harry Emerson [1] (Head Pastor, Riverside Church)
Garrett, Robert (Investment Banker) \$25
Harbison, Albert (Pres. Agusan Coconut Co.) \$25
Harbord, General James D (Chair RCA)
Harrison, Leonard V [2]
Houston, Buchanan (H.T. Carey, Joost & Patrick) \$50
Jewett, Dr Frank B (Pres. Bell telephone Labs) \$50
Kennedy, Dr Foster (Bellevue Hosp)
Kellog, P.
Klauder, Norman (Attorney)
Kress, Samuel H. (Met Museum) \$150
Lotte, C. Walter (National Silk Dying Co.) \$25
M. Fitzhugh [3]
Matthews, William H.
Merrill, Edwin G. (Chair, Bank of NY) \$15
Milliken, Dr Seth
Morris, Dave H. (Lawyer) \$100
Montague, Gilbert E. (Wrote Rise & Progress of Standard Oil) \$15
Noyes, Charles F. (The "Dean" of NY real estate) \$100
Pierson, Lewis E. (NY Chamber of Commerce)
Richardson, Willard [2]
Resor, Stanley \$150
Riley, Dr. George \$50
Rockefeller, Nelson
Rodefer, CM (Pres. Rodefer Glass Co.)
Rounds, Leslie R (Governor, Federal Reserve Bank) \$15
R. William [3]
R. Morgan [3] (AA Who did Heatter broadcast)
Schurman, Jacob Gould Jr. (Chief Magistrate, NY City Courts)
Schieffelin, Dr William J (Hampton Institute) \$10
Scott, Albert L [1] (Pres., Riverside Church Trustees) \$100
Sharpe, Dr DR
Sherwood, Carlton M (Friend of Richardson, charitable fundraiser)

Shaw, Robert A [2] (Lawyer) \$100
Silkworth, Dr WD [4]
Smith Dr Robert H [3]
S. Clarence H [3]
Speers, James M (Chair James McCutcheon & Co.) \$10
S. Paul [3]
Stockdale, Dr Allen A (Clergy; PR Staff Nat'l Assoc of Manufacturers) \$10
Strong, Dr Leonard V Jr [4]
T. Herbert F. [3] (Burt the Tailor)
Thorne, Samuel (Episcopal leader) \$50
Watson, Thomas J. (Chair, IBM) \$250
Willkie, Wendell L (Commonwealth & Southern)
Wilson, William [3]

INVITED, DID NOT ATTEND

Agnew, Cornelius R.
Aldred, John E. (Pres. Aldred & Co.)
Aldrich, Malcolm P
Aldrich, Winthrop W (Chase Bank & JDR Jr Brother-in-Law) \$10
Arkell, Bartlett
Babson, Roger
Baker, J. Stewart (Chair, Bank of Manhattan)
Barnes, Fuller F.
Bartlett, Arkell
Batt, William (Pres., SKF Industries)
Bell, William B (Pres., American Cyanmid Co.) \$50
Bestor, Arthur E.
Bliss, Cornelius N. (Philanthropist) \$100
Blumenthal, George \$250
Bristol, Henry P (Pres., Bristol-Myers)
Bristol, William M Jr (VP., Bristol-Myers)
Brown, John A \$25
Brown, Thatcher W (Brown Brothers)
Bruere, Henry (Pres., Bowery Savings Bank)
Bulkey, Edwin
Burgess, W Randolph (Chair., Nat'l City Bank)
Carlisle, Floyd L (Chair., Consolidated Edison)
Chapin, Simeon B (SD Chapin Co.)
Chester, Colby M (Pres., General Foods)
Childs, Eversley (Pres., Bon Amico)
Cochran, Henry T (Pres., Banker's Trust)
Cochran, William F (Art Dealer) \$250
Colby, Everett (Council for Moderation)
Colgate, Russell (Colgate Palmolive) \$100
Colgate, S Bayard (Partner, James Colgate Co.)
Cutting, C Suydam
Danforth, William H (Pres., Ralston Purina)
Davison, F Trubee (Chair, Hanover Trust)
Davison, George W (Chair, Central Hanover Trust)
DeForest, Johnston (Director Russell sage Foundation)
Diebold, Arthur H (Pres., Sterling Products)
Dodge, Cleveland E (Secy of Interior under Harding) \$50
Dorrance, Arthur C (Pres., Campbell Soup)
Dulles, John Foster (Rockefeller Foundation & Secretary of State) \$10

Dunn, Gano (Pres., JG White Engineering)
 Eastman, Lucius R (Chair., Hills Brothers)
 Ecker, Frederick H (Chair., Met Life)
 Eisenhart, M Herbert (Pres., Bausch Lomb)
 Field, Marshall (Marshall Field Co.) \$200
 Fletcher, Henry (Pres., Fed. of Protestant Welfare Agencies)
 Ford, Edsel (Ford Motor Co.)
 Freeman, Clayton E (Chair NY Republican Committee) \$100
 Gannett, Frank E (Gannett Newspapers)
 Gibson, Harvey D (Chair, Manufacturer's Trust)
 Gifford, Walter S (Chair; Community Service Society of NY) \$100
 Goss, John H (Scovill Manufacturing)
 Gross, Charles Welles (Attorney)
 Gwinn, Ralph W (Chair; Layman's Movement for a Christian World) \$10
 Hand, Judge Augustus (US District Judge)
 Hatch, Harold A (VP., Deering Milliken Co.)
 Henry, Barklie (Pres., Community Service Society of NY)
 Hill, William Bancroft (Vassar College) \$250
 Hoffman, William WV (Philanthropist)
 Honey, Marcus \$25
 Hope, Walter Ewing (Trustee, Princeton University)
 Hoppin, C Beekman (Hoppin Brothers & Co.) \$50
 Hoving, Walter (Pres; Lord & Taylor)
 Howell, Alfred Corey (Manager, Guaranty Trust)
 James, Arthur Curtis
 Jenkins, Harry L
 Johnson, Walter \$100
 Johnston, Percy H (Pres., Chemical Bank Trust)
 Kendall, Henry P (Pres., Kendall Co.) \$25
 Kilmer, WS (Pres., Wildroot Co.)
 Kingsley, William M (Chair., US Trust of NY) \$25
 Kirby, FM (Fmr Partner, FW Woolworth)
 Lamont, Thomas W (Sr. Partner; JP Morgan Co.)
 Lindbergh, Col. Charles A
 Loomis, James Lee
 Lowe, E Horrick (VP., Corn Exchange Bank)
 Luce, Henry R (Publisher, Time Magazine)
 MacCracken, John H
 McBrier, Edwin M (Former Partner, FW Woolworth Co.) \$10
 McCann, Charles EF (FW Woolworth Co. Attorney)
 McInnerney, Thomas H (Pres., National Dairy Products)
 Maltbie, William M (Chief justice on Connecticut)
 Mason, Charles N
 Maynard, Edward P (Chair; Brooklyn Trust Co.)
 Mead, George J (Owner, Pratt Whitney)
 Merle-Smith, Van Santvoord (Attorney)
 Milbank, Albert G (Chair, Borden Co.) \$50
 Milbank, Jeremiah (Investor)
 Montague, Gilbert (Pres., Bell Telephone Labs)
 Morgan, Junius S (JP Morgan Co.)
 Morgan, William Fellows (JP Morgan Co.) \$25
 Nast, Conde (Pres., Conde Nast Publications)
 Nichols, C Walter (Pres., Empire Construction)
 Norton, Garrison
 Osborn, Frederick (Chair., Colprovia Roads, Inc.)

Page, Arthur W (Pres., ATT)
Palmer, CR (Pres., Clveit, Peabody Co.)
Parkinson, Thomas I (Pres., Equitable Life)
Payne, Kenneth (Editor, Readers Digest)
Penney, JC (Chair., JC Penny Co.)
Phelps, Henry W (Chair., American Can Co.) \$25
Phipps, Henry C
Polk, Frank L (Chair., Rockefeller Center)
Pouch, William H (Pres., Concrete Steel Co.)
Pyne, Percy R II (Trustee, Princeton University)
Pratt, Herbert L (Standard Oil Co.)
Prosser, Roger D
Rickard, Edgar (Chair., Scott Paper Co.)
Rockefeller, John D Jr. \$1000
Rockefeller, Laurence
Russell, Norman (Pres., US Pipe & Foundry)
Sams, Earl C (Pres., JC Penny)
Seabury, David
Schiff, John M (Kuhn, Loeb & Co.)
Shepard, Finley Johnson \$250
Sibley, Harper (Fmr Pres., US Chamber Commerce) \$25
Sloan, Alfred P Jr. (Chair., General Motors)
Smull, J Barstow (VP., Winchester Co.)
Speers, William E (Chair., James McCutcheon & Co.)
Stone, Samuel M (Pres., Colt Firearms)
Straus, Roger W \$10
Stewart, JR \$100
Strong, Benjamin (First VP., US Trust)
Sunderland, Edwin SS (Attorney)
Swope, Gerard (Hon. Chair., General Electric)
Talcott, John G (Manufacturer)
Taylor, Myron C (Former Chair., US Steel)
Thompson, Dr WJ
Trevor, John B \$100
Tucker, Carl (Investor)
Wallace, DeWitt (Owner, Readers Digest)
Warner, Lucien T (Owner, Warner Corset Co.)
Williamson, Frederick E (Pres., NY Central railroad)
Winslow, CB (Former FW Woolworth Partner)
Wood, Willis
Woods, Frank H (Pres., Addressograph) \$100
Young, Owen D

Attached above is the Rockefeller Dinner list along with who they were,
monies
donated, and if they were associated with Rockefeller, AA members or the
Foundation

This is part of a larger project on a book I have written (and am
trying to find a publisher for) on the relationship between AA and the
Rockefellers.

The research was done both at the Rockefeller Archives as well as the

There are two awards given for the year 1951.

<http://www.laskerfoundation.org/awards/index.htm>

http://www.laskerfoundation.org/pdf/2010_anniversary_supplement.pdf

I requested some information from the "Albert and Mary Lasker Foundation" on this subject and have received a response. The fact is that all records prior to 1962 have been moved to the National Library of Medicine \ History of Medicine Division. So After researching I was given a contact named John P. Rees who is their Archivist and Digital Resources Manager. He said there was only the original 2 page press release on file and that he would be happy to PDF. and send it to me. I am sad to say there is No record of who nominated the group for the award. The Lasker Archive only includes Nominees in the records from 1962 forward.

As per the Grapevine November 1951 the award was presented on October 30, 1951.

Press Release from 1951 in entirety:

AMERICAN PUBLIC HEALTH ASSOCIATION'S LASKER GROUP AWARD 1951 to ALCOHOLICS ANONYMOUS

The American Public Health Association presents a Lasker Award for 1951 to Alcoholics Anonymous in recognition of its unique and highly successful approach to that age-old public health and social problem, alcoholism.

Since its founding sixteen years ago, Alcoholics Anonymous has brought recovery to more than 120, 000 chronic drinkers formerly thought hopeless. Today this world fellowship of 4, 000 groups, resident in 38 countries, is rehabilitating 25, 000 additional persons yearly. In emphasizing alcoholism as an illness, the social stigma associated with this condition is being blotted out.

Alcoholics Anonymous works upon the novel principle that a recovered alcoholic can reach and treat a fellow sufferer as no one else can. In so doing, the recovered alcoholic maintains his own sobriety; the man he treats soon becomes a physician to the next new applicant, thus creating an ever-expanding chain reaction of liberation, with patients welded together by bonds of common suffering, common understanding and stimulating action in a great cause.

This is not a reform movement, nor is it operated by professionals who are concerned with the problem. It is financed by voluntary contributions of its members, all of whom remain anonymous. There are no dues, no paid

Much love, Charlie P. Austin, TX

|||||

+++Message 7980. Amazing Grace from 1990 AA International
From: Cherie" H. 11/21/2011 11:46:00 AM

|||||

The recording of Judy Collins singing Amazing Grace sounds like the person who sang it at the 2010 International in San Antonio:

<http://www.youtube.com/watch?v=OVpxfDgVaec>

|||||

+++Message 7981. Re: Rockefeller Dinner
From: Jayaa82@earthlink.net 11/22/2011 6:42:00 PM

|||||

Just read the dinner digest. Nelson himself said his father was ill (laryngitis). What is interesting is that Bill never met JDR, Jr.

|||||

+++Message 7982. Re: John D Rockefeller dinner
From: Charles Knapp 11/22/2011 11:40:00 PM

|||||

Thanks Jay,

Jay gave a great power-point presentation at the National AA Archives Workshop in 2008 on how Rockefeller helped AA. Jay provided some information that contradicts what we read in our history books of Rockefeller's involvement. A CD of his talk can be obtained from Glenn K Audio Tapes CD #03580. You may have to call or email to order because I had a hard time finding it on their website..

Charles from Wisconsin

|||||

+++Message 7983. Re: Dr Bob"s House: news and question
From: Robt Woodson 11/23/2011 11:12:00 PM

|||||

Thank you for your email and I apologize for the delay in responding to your questions. Unfortunately, the information regarding the font type of the jacket cover of the First and Second Editions of the Big Book is unavailable. Again I apologize for the delay.

Best regards,
Darlene G. Smith
Intellectual Property Administrator
A.A. World Services, Inc.

- - - -

From: Dan <danno1002@hotmail.com>
(danno1002 at hotmail.com)

Can anyone tell me what the name of the font is called that appears on the cover of the 1st & 2nd ed. big books?

Thanks
A grateful member
Dan Roe

- - - -

On Oct 29, 2008, at 10:28 AM, Dan wrote:

Hello, Found your website and wondered if you could identify the font of the words Alcoholics Anonymous on these covers. I have it narrowed down to Apricot Ligature but it is not an exact match. Thanks for any help!

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

Dan Roe

- - - -

Message 7972
Font for title -- Big Book 1st and 2nd edits?
Posted by: "lanhamcook"
<lanhamcook@yahoo.co.uk> (lanhamcook at yahoo.co.uk)
Tue Nov 22, 2011 3:29 pm (PST)

Hi, can anyone tell me what the script is, that is, the name of the font used for the words for the title 'Alcoholics Anonymous' on the cover of the 1st and 2nd edition Big Books?

JLC

Is anyone familiar with the name of an early AA member "Francis John Ryan," perhaps known as "Frank" or any of his other names? He is NOT on the Amos List, nor on the "Tommy's" list of the first 226 in Akron. I sponsor a man locally that claims he is his grandfather AND one of the "first 100."

In Service With Gratitude,
Chuck Parkhurst

=====

+++Message 8000. Charles Clapp marriage agreement
From: Jayson Slade 12/6/2011 10:21:00 AM

=====

I'm trying to obtain a scan of the "Drinking Agreement" that author, Charles Clapp, had made with his wife. It was written in long hand and was at least 2 pages in length. As I recall, it read something along the lines of "we promise to never drink ... unless" and went on and on with exceptions that would almost always allow drinking. The last I heard of its whereabouts was in Pete Lowery's collection before he passed away. For all I know, it could still be at his house. I'd love a copy as I cannot place the copy he gave me. Thanks. --Jayson Slade

=====

+++Message 8001. A 2nd post on Dr. Bob's Home
From: trysh travis 12/5/2011 2:41:00 PM

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Michelle McClellan has a follow-up post to her earlier piece on Dr. Bob's Home today on the Points blog:

<http://pointsadhsblog.wordpress.com/>

Trysh Travis

Welcome Home, Part II: Dr. Bob's Home and "Addiction History Exceptionalism"
Posted on December 5, 2011 by michelle1mcc

<http://pointsadhsblog.wordpress.com/>

In a recent post, I described a trip to Dr. Bob's Home in Akron, Ohio, with a group of graduate students in history from the University of Michigan. The students have spent much of this fall semester writing the nomination for Dr. Bob's Home to be designated a National Historic Landmark, a process I described in my previous post. Here, I offer some further thoughts on how the visit has

contributed to my thinking about how we conceptualize the relationship between past and present. In teaching and research, I have been grappling with what I call, for lack of a better term, "addiction history exceptionalism" -- that is, how is addiction history like and unlike other kinds of history, and how can it enrich our understanding of historical investigation more broadly?

In thinking about these issues, I found Ernie Kurtz's post earlier this fall on types of AA history, and the comments that followed it, very helpful. The existence of various historical approaches, from academic to antiquarian and in between, surely is not unique to the addiction field or to the history of AA. (As a devoted fan of Laura Ingalls Wilder and the "Little House" books, I can attest to that.) But there does seem to be an intensity in the realm of AA history that is not evident in many other areas, due at least in part, I believe, to the existence of a large constituency for whom AA history has tremendous personal and collective significance in the present. To the extent that this particular intensity arises from personal association with the AA fellowship, it cannot be replicated precisely in other realms of historical inquiry. But to the extent that it comes from a more general awareness and acknowledgment of the emotional dimensions of historical investigation, I think other fields have a lot to learn from how AA history is practiced.

Although we often shy away from such things in academic writing, research, and teaching (at least in how we present our own relationship with our material), emotion and a sense of intimacy can be fundamental to historical inquiry. In comments on Ernie Kurtz's post, Ron Roizen noted that there is something "irreducibly familial" in how AA history is often pursued, echoed by Joe Gabriel's observation that the same can be said about medical history as practiced by physicians. I agree that the family metaphor can be illuminating.

As I mentioned last time, thinking about the actual Smith family in their domestic space while walking through the house ourselves also enriched our understanding of early AA. Hearing the origin story of AA repeated with remarkable consistency by everyone we met, I found myself thinking about the role of the individual in history. Years of training have predisposed me against any kind of "great man" theory of historical causation, and yet there was something about being in that intimate setting that made me think afresh about how particular people -- especially Dr. Bob and Anne Smith, as well as Bill Wilson -- made something happen through their own actions, literally making history. I am sure that being in that house brought those figures down to life

size for me and, perhaps ironically, made me better able to appreciate their accomplishments.

The house itself embodied both past and present -- simultaneously museum, shrine, and home for current spiritual practice. I found myself very moved, especially in the dining room where, we were told, alcoholics wrote out their stories on yellow legal pads, to have them typed by Sue Smith Windows, daughter of Dr. Bob and Anne Smith. This very table, this very typewriter -- such is the power of the relic that we all stood there in silence. This was one of those moments where I felt myself both historian and antiquarian, torn between wanting to analyze the interpretation offered in the room and preferring to simply appreciate the emotional intensity attached to these objects in this place. Later, I could not help myself from wondering why the dining room in particular had affected me that way. I think it was because of a fusion of place, artifact, and text, the result of knowing that at least some of those stories found their way into the Big Book of Alcoholics Anonymous. The text can be known independently of the site, yet familiarity with the text, in turn, imparts more meaning to the site.

In the house, I was captivated with this merging of past and present, finding it both intellectually fascinating and emotionally rewarding. As we moved to other sites in Akron, however, we realized that that blending can be unsettling, even disturbing. I am grateful to the students in my class for their insights in our follow-up discussions of this experience. One of our stops was the Mayflower Hotel, from where Bill Wilson made the call that led ultimately to his conversation with Dr. Bob.

Today, the Mayflower Hotel is used for transitional housing, and some of the residents we encountered as we made our way to the lobby seemed vulnerable and struggling. There, we literally had to cross the present to get to the past, and we could not control the extent to which the present inserted itself into what might otherwise be a romanticized version of the past.

Here is something else we can learn from AA history. Narrative is appealing, especially narrative with a happy ending: Bill met Dr. Bob, they both got sober, they created AA which has changed the lives of millions of people. That is all true. But seeing the current residents of the Mayflower Hotel reminded me that

It was AA's largest International (registration was over 44,000, from fifty-four countries), and by far the most exuberant. One member called it "a weekend in a perfect world, a foretaste of what the world could be if everyone cared enough." Others described it as "wall-to-wall drunks, all vertical," and "one big love-in." A newspaper account began: "Forty-four thousand alcoholics converged on Montreal this weekend looking for a good time, and nobody had a hangover."

Members chatted about how they arrived -- by plane, train, bus, car, or trailer, by boat (on special pre-convention cruises without booze), by any conveyance whatever that would get them there. They shared bumper-sticker stories from different highways. Some drove back and forth from Vermont or upstate New York each day, while others were housed as much as sixty miles out from the city and commuted cheerfully. A favorite memory for many will be the sight of the Fifth Chapter Motorcycle Club gathered in front of the Convention Center plaza, the gang of ex-toughs adding a picturesque note to a generally more conventional crowd.

There was the AA from Scotland who flew from Glasgow to Boston with his bike, then cycled the rest of the way. And a rather dusty girl from Maine said she had no money so she walked, three days' worth. To "Where's your gear?" she replied, "You're looking at it -- except for a sleeping bag that I stashed in a new friend's car just now."

"What did you do when it rained?"

"Pine trees give the best shelter. I just got under one."

For travelers who wanted more than a pine tree, accommodations were often the first order of business. All the hotel space set aside for the Convention had been filled for months, and the overflow crowds had reserved other rooms or booked into university dormitories or planned to camp out in trailers. Others arrived with no reservations, just a profound faith that their higher power would step in. A planeload of forty-one AAs from Northern Ireland "took a flyer" and came with no reservations, and eleven AAs and Al-Anons who flew in from Mexico told others, without worry, that they had no hotels. Last-minute cancellations took care of some; the Convention housing crew of others; others brought sleeping bags and crowded by the dozen into hotel rooms or suites;

some
even slept in lobbies, or on the floor of the Regency Ballroom at the
LeGrand,
where the marathon meeting was held.

One member reported: "I think God wanted my judgmentalism to be punctured a
bit.

I have sometimes felt smug and superior to the 'quiet' AA folks. My
upbringing
in sobriety has been in a rather extroverted town, AA-wise. But there I was
in
Montreal, a victim of an overbooked hotel, and I told the sad tale to some
quiet
AA folks I'd just met on the charter bus ride to the Convention. Without a
word,
they handed me the spare key to their room. Actions speak louder than words,
don't they?" (A member from Massachusetts wrote of a different lesson in
humility, when she met the creator of Victor E. at a Grapevine workshop.
"Funny--I used to be a place-and-name-dropper because I traveled a lot. Now,
being able to say that I talked with the man who draws Victor means more
than
any of them.")

There were touches of humor. One woman had innocently checked into a motel
only
to find out at checkout time the next morning that she had been charged by
the
hour -- she had happened into one of those. A couple reported that shortly
after
arriving at a Montreal hotel, and being warmly greeted as AA visitors, a
room
service waiter arrived at the room with a gift, compliments of the house. It
was
a large chocolate bar, filled with whiskey. (The "candy" went down the
drain,
but the wrapper remains as the souvenir of a thought that counted.)
And of course, there were the "coincidences" -- the kind that AAs speak of
with
emphasis on the quotation marks. A New Mexico shared in a triple-duty
coincidence Tuesday night before the Convention:

"There were about twenty of us sitting around the lobby of our hotel, and we
decided to have a meeting. It was one of those meetings where you literally
feel
the spirit. One woman came into the lobby distraught: she had come to
Montreal
with no place to stay, sure only that God wanted her to be there. A little
later, a man from Ireland spoke up, and told us that he had in Montreal
several
years before and harmed some close friends. Now, sober, he felt it was a
perfect
opportunity to make amends, and was late in joining the meeting because he
had
spent so much with these friends. They had welcomed him warmly and offered
him a

place in their home -- the same home he had been evicted from many years earlier. His only remaining difficulty: to explain to his hotel that he had somewhere else to stay and wanted his money back. The woman in a need of a room solved problem.

"But that wasn't all. A new woman had come to the meeting with me, someone who had been having trouble finding a God of her understanding. As we left, she squeezed my hand and confided with joy that now she had felt the presence of her higher power."

And an international-scale "coincidence" happened for the four Conventioneers from Poland (where the first AA group was started in 1981). It was the first time a Polish contingent had attended a Convention, and out of the fourteen who wanted to come, only four could afford the journey. Rooms had reserved for them at a local university, but when the men arrived, they didn't know where to go; they found (and paid for) other rooms. When two of them turned up at the registration windows at the Convention Center to get the situation straightened out, the first member of the Host Committee they turned to for help turned out to be a native French-Canadian second-generation Pole. He was not only able to speak to them in Polish but also brought along his nonalcoholic parish priest to help. As more and more AAs arrived, the city's newspapers, TV, radio pitched in to help, when it became known that some visitors were sleeping in their cars, thousands of residents offered housing. "I'm appalled," said one Montrealer encountered at the Picasso exhibition, "that they didn't ask us to open our homes as we did for Expo."

Montreal opened not only its homes but its heart. A local radio reporter compared the city during the Convention to the scene in a recent science fiction movie. He said that Montreal had been invaded by tens of thousands of benevolent aliens. Wearing blue badges, they were wandering throughout the city, happy, smiling, and greeting passersby. The citizens of the city, he went on, had been touched by this strange new spirit and were smiling back and returning the greetings.

Citizens and "aliens" alike were good-humored in the Metro (subway), which was jammed to the doors before and after events at Olympic Stadium. All joined in the spontaneous bursts of singing and laughter, in the conversations that sprang

up between friends-just-met, and in the cheering as overcrowded subway trains came into overcrowded stations -- and in a generous gesture, the city allowed the crowds to ride free coming back from the stadium after the big meetings.

A New York State AA was moved after the Saturday night entertainment when, a "country girl" frightened by the subway, she joined in with a crowd that sang through the turnstiles, onto the platform, and into the train. After running through most of the usual group songs, there was a moment of silence as they tried to think of what to sing next. Then someone started to sing "Amazing Grace," very softly, and as the song was picked up by the rest of the crowd, tears came to her eyes at the special meaning of the words, "I once was lost, but now am found."

Other stories abounded. "They wouldn't bring the wine I ordered for my Al-Anon wife," said an AA from Massachusetts. He felt good about that: "They meant to protect me." . . . At the five o'clock Saturday Mass at Mary Queen of the World Cathedral, the priest added the Serenity Prayer to the liturgy, and assured Conventioneers that they would always be welcome In a pre-Convention show of hospitality, the male purser on an Air Canada flight liked the AAs who traveled with him so much that he rented a van and took about a dozen of them sightseeing -- on his day off And a tour guide was startled when he announced to a busload of AAs, "My name is Mario, I'm your guide for this afternoon," and was greeted by a shouted "HI, MARIO!"

Only the bars and liquor stores were left out, along with a few hotel bartenders who complained gently that they had been pressed into service as waiters, and the tips weren't as good. The House of Seagrams took the invasion both philosophically and humorously: its Montreal headquarters building flew three flags at half-mast during the entire weekend.

Once settled in, most Conventioneers headed for the Convention Center -- to register, to pick up badges (blue for AA, red for Al-Anon), to buy copies of the souvenir booklet or Best of the Grapevine or La Vigne's Convention special issue or Al-Anon's new spiritual booklet, or just to mill around and get into the action. Several days before the Thursday night welcome dances, the Convention Center floor was crowded with eager ex-drunks. It was reunion time, and meeting-new-friends time, and people-watching time par excellence. An Oklahoma member commented:

"Someone asked me what I planned to do over the Fourth of July. 'Oh,' I answered airily. 'I'm going to Montreal to spend the weekend with 40,000 close friends.'

"And that's how it was. Most of the men and women I smiled at, talked to, shook hands with, I'd never seen before and won't see again, but we were friends, close friends, because of our common problem, and the solution to it we were sharing.

"Each of us, probably, brought home vivid memories of individuals who stood out from the crowd for an indelible moment. The young man I remember best wasn't near enough for me to read his name card, so I don't know his name or home, but I feel sure many besides me carried away a misty-eyed memory of that unforgettable face. He was thin, dressed in blue jeans and a cotton shirt, immaculately clean but so worn as to be almost ragged. He made his way through the throngs at the Convention Center on crutches, for he had only one leg. Of all the happy faces I saw in Montreal during those three days, his was the most radiant."

From Delaware comes this remembrance: "One of the familiar sights at any AA event greeted us when we readied the Convention Center: AA people exchanging autographs and sobriety dates. A woman member asked an AA man to sign her copy of the blue souvenir booklet, Fifty Years with Gratitude. When he did so, he was startled to see her eyes fill with tears. They shared the same sobriety date: September 20, 1954."

Another familiar sight is that of enthusiasts handing out souvenirs of their own. These generous souls prompted someone to write: "At the 1990 Convention, I want to be one of those giving everyone a card, or a button, or a ribbon, or a slogan. Like one Al-Anon lady from Mexico, who was handing out a tiny green turtle with a yellow head and flower on his back -- Easy Does It, perhaps?"

That first trip to the Convention Center was everyone's introduction to some of the most important people there, the volunteer Host Committee of 3,000 Montreal AAs--"those wonderful straw hatters." The smiling faces under the white straw hats with blue and red trim greeted everyone at the door with a hearty "Welcome to Montreal." One description is typical: "They were everywhere. They knew everything. A woman from Verdun, a member of the Host Committee, even plonked

down on the floor to try and straighten a bent spoke on my wheelchair. They stood and worked all day, while we were free to enjoy the rich program of meetings on the agenda. I don't think we could possibly thank them enough."

Scheduled events began Thursday night, with two overflowing welcoming dances, one with the "big band sound" and the other with a disco beat. Then, all day Friday and Saturday and through both nights, the fourth floor of the Convention Center and the meeting rooms of several hotels were filled with workshops, panels, marathon meetings, red ball meetings, newcomers meetings--the only problem was deciding where to be, when, with a wide choice of events at any hour of the day or night.

It was forty thousand people (give or take a thousand or so) speaking the language of the heart, from platforms, in the corridors, on lines waiting for lunch at the restaurants and refreshment stations. . . .It was the impromptu speakers at the Around-the-World Call-Up meeting, where there was no language barrier between AAs from many countries It was the deaf member who told her story entirely in sign language, with virtually no need for voice for a interpretation It was the old-timers, "golden oldies in AA," with their reminders of the roots of the Fellowship and the reality that the more things change, the more they remain the same.

It was proof piled on proof that the program works. It works in prisons: At the Friday afternoon workshop on AA and Prisons, two speakers told how they had "met" through participating in the Institutions Correspondence Service (sponsored by the General Service Office), and met in person for the first time two days before. When the "outside" sponsor drove to the airport to meet his former-inmate sponsee, now active in AA on the outside for nearly a year, they knew each other immediately. (See the July 1984 Grapevine for the story of their friendship through the mail.)

Another former inmate found a surprise: A New York AA reported that "out of a sea of faces, one jumped out of the crowd. His badge said 'Don from Syracuse,' and he asked, 'Do you remember me?' After a moment, I did. Don had twelfth-stepped me in 1961, but slipped after that. He also developed the bad habit of robbing banks -- and getting caught. He told me he may be the only person who has been chairman of AA groups at both Sing Sing and Attica. But the story has a happy ending; we were both sober in Montreal. He has been sober ten

years now, is active and is active in AA."

The story of AA's fiftieth birthday party, like the story of AA Itself, is made up of thousands of personal experiences along the collective road to recovery.

For four magical days, the road to recovery was the streets of Montreal and "the many one-to-one mini-meetings held at strange tables and in new corridors, the smiles that came from deep inside." For one Conventioneer, it was at first "a sense of being alone in a crowd. I wanted to find everyone I knew from back home. Through the grace of God and love of the people I met, I soon realized that I was with thousands of people who could and would help me, if I would only let them."

From California, a member wrote: "Trudging through the throngs on Montreal's downtown streets, creeping uneasily into the underground world of the Metro, plodding along corridors in the Convention Center and the hotels where we talked to one another incessantly at nonstop meetings, I found that my predominant impression was that this was the most good-natured mass of people I had ever encountered. More than good-natured; they were good-humored, for the most part quietly well-mannered, moving with simple dignity and self-assurance, and all of them, even if seemingly aloof or timid, extraordinarily approachable.

"There were a few loud and raucous ones, of course, apparently bent on demonstrating how noisily they could have fun without resorting to alcohol. But they were the exceptions. Most of us were just interested in everything that was going on, and pleased to be part of it."

And a lot was going on, between friends old and new. Many AAs found old friends in unexpected ways. A speaker at one of the meetings told the story of five drinking buddies from boarding school: she and one other who were sober in AA, one now dead, one still drinking, and a fifth whom she hadn't heard from in many years. At the end of the meeting, the fifth friend, now a sober member, came up and reintroduced herself Then there was the New Yorker whose drinking story of washing her hair Iroquois-style, along with an Indian friend, in the St. Lawrence Seaway had been met with skepticism in her home group -- until a Montreal friend who had been her companion in that venture told the same story at a local meeting

The "little things" stand out: The AA who sat down in the stadium Friday night, introduced himself to his neighbor, and discovered that he was sitting next to his niece's counselor at a rehab The member who celebrated his first year of sobriety, after twenty-five years in and out of AA, with a trip to the Convention The young AAs from Massachusetts who turned up in beautiful red T-shirts labeled on the front, in white lettering, "Bill W.'s friend, Dick" (or Harry, or whatever) The two old drinking buddies, one now a priest, who met for the first time in many years, made their mutual amends, and spent the entire Convention together.

Some of the "coincidences" were Twelfth Step opportunities: Alex from Canada (via Scotland) talked in a small meeting at one of the hotels about falling casually into conversation with a fellow from Australia. The Aussie was able to tell Alex how to get in touch with his still-active brother, lost to him for nineteen years Another member noticed a blue badge with the name Ed S. and asked its wearer if he happened to know another Ed S., from a certain town. "That's my dad," was the reply. Both he and another son are in the program and have tried, unsuccessfully, to talk to their father. Perhaps an old business friend will be more successful -- the door is now open An AA from Nebraska was hunting for a cup of coffee late at night, "and the only place open was the hotel bar. I made some comment, about drinking coffee at a bar, and the bartender replied that she drinks a lot of it, too. I asked her if she was a friend of Bill W., and she replied, 'off and on.' We got to talking a bit about AA, and after looking through the Convention program, found a meeting topic that caught her fancy, scheduled for late at night after the bar closed. We don't know what happened, and probably never will -- but we believe there was an unseen guest at the bar that night, who will finish the story."

The main events were peak moments, bringing order to the dizzying round of "happenings," large and small. A member who commented that "the first hour of the Friday night opening ceremony was worth the whole trip" probably expressed the thoughts of several thousand others. A Florida AA described Friday night's Big Meeting this way: "While the Stadium filled up with spectators, we reveled in human wave after human wave as people stood and cheered in the stands at Olympic Stadium. I danced in the aisle with countless others, young and old,

to
the beat of Michael Jackson tunes on the loudspeaker system. We cried during
the
Flag Ceremony. Witnessing and being a part of history, past and present,
created
a feeling of melancholy, a sense of sadness within our joy, because we knew
this
would never happen again."

After the impromptu dancing and cheering came the official opening
ceremonies.
First the Flag Ceremony, with flag-bearers from fifty-four countries
marching in
formation and stepping forward as their country's name was called. The
meeting
itself started off with a roar of laughter when Bob P., Convention
chairperson,
welcomed everyone to "the regular Friday night at Olympic Stadium." One AA
wrote
that "the panorama of AA history unfolded and became alive as it was
recounted
before us by those living "witnesses of its birth." The present the past
were
represented on the dais: Sarah P., GSO staff member and Convention
coordinator;
the current trustees of the General Service Board: old-timers, alcoholic and
nonalcoholic, including Smith Jr., the only living person who was present
when
Bill W. and Dr. Bob met for the first time in Akron. Ruth Hock, Bill W.'s
first
secretary at the original Alcoholic Foundation office, who typed the
manuscript
of the Big Book, was presented with the five-millionth copy by Gordon
Patrick,
nonalcoholic chairperson of the General Service Board. And "the highlight,"
as
one Nebraska member wrote, "was when Lois W. came into the stadium and
everyone
stood up. It was a sign of appreciation that only members of AA and Al-Anon
would understand. When she reached the podium, I developed the largest tears
I
have shed since entering the Fellowship. So much of this program to me is a
miracle; it was good to be reminded by Lois that our co-founders were just
human
beings, not gods as I sometimes picture them to be."

The three speakers -- Guy from Quebec, Sybil from California, and Dave from
North Carolina -- evoked a sense of history and a spirit of present
gratitude
that sent the crowds off to the Metro with mixed feelings: of awe because
they
had been present at the making of history, and of "down home" AA brought by
members of the family we all share.

Saturday, it was meetings, meetings, meetings during the day, and out to the

stadium again for the Big Show. There were more human waves (rapidly becoming a Convention "must"), and overwhelming enthusiasm for the Inkspots and the Mummers and the can-can dancers. There was also the reality of the rain that had threatened all day, and broke after the show. A member from Oklahoma shared this memory: "Saturday night at 11:30, and I was riding around with a busload of wet drunks! The love of this beautiful Fellowship was shining everywhere in Montreal, but I especially noticed it Saturday night, when we were all rain-soaked and running to catch our bus. No one grumbled about hair, clothes, or cameras -- a far cry from the drinking days!"

Sunday opened with a 7:00 AM "Fun Run," from the LeGrand Hotel through Old Montreal, along the St. Lawrence River, and back to the LeGrand. Then it was off with the jogging suits and back out to the stadium for the wind-up and official closing of the Convention, the Spiritual Meeting. It was moments of inspiration from chairperson Betty L. of the GSO staff and speakers Walter from Guatemala, Liz from New Zealand, and Joe from Arkansas. It was blowing out the candle lighted at midnight on Thursday by the person with the most sobriety at the first marathon meeting. According to custom, the person with least sobriety at the last marathon meeting blows out the candle, and this time it was Lamont C. from Texas, with three and one half days. (A member from Massachusetts reflected, "I wonder what it's like to have 40,000 sponsors.") And finally, it was more than 40,000 voices joining in the closing Lord's Prayer, and 40,000 faces wet with tears of gratitude.

For some conventions, extinguishing the candle and saying the closing prayer might have been the end, but what alcoholic ever stopped anything willingly?
A

Sunday afternoon tour on the St. Lawrence River turned into an AA outing . . .

.. An Oregon member planned to meet some Scottish friends at the Convention Center plaza; they were joined by others, and a group of ten or twelve AAs joined other groups of AAs meandering through the city On Monday night, one of the local meetings was so mobbed that it had to move from the basement into the church itself.

The experience continued as Conventioneers went home. This recollection comes from an enthusiastic Massachusetts member: "For me, Montreal was like getting drunk on friendliness, a natural high on handshakes and hugs. Like a greedy

alky, I wanted MORE, MORE, MORE. So I kept my badge on for four days in Quebec City, and I got MORE -- from Texas and Washington and Oklahoma and Ontario and New Jersey. Tuesday night, a group in Quebec City happily accommodated the overflow from Montreal; they went from an average of about twenty members to eighty-two!" . . . "Returning by train from Montreal," wrote an AA from Ontario, "we were held up for four or five hours in North Bay. Twelve of us AAs, some from as far away as Australia, left the train and headed for some ice cream at a nearby restaurant. Then we went to a local meeting. It turned into an international meeting, and the chairperson gave us all five minutes to speak. Gratitude became the theme, and it was expressed by people from the U.S., Germany, Spain, Sweden, and Canada, to name only a few." . . . Undoubtedly, there were many such mini-Conventions in those first weeks of July, held by AAs who couldn't, or wouldn't, let the experience end.

One of the many grateful AAs who wrote the Grapevine, a member from California, summed it up this way: "Once in my youth, I was told that the whole is greater than the sum of its parts. Never was this more true than at the International Convention in Montreal. By their very presence, AAs streaming in from all corners of the world brought to me the clear and comforting message, I can't, but we can!" The open fellowship in the streets, in the meetings, and in the Convention Center and Stadium proved to me once again that in our diversity lies our strength."

ACKNOWLEDGMENTS

We gratefully acknowledge the following members, who in reality are the writers of this article: J. H., Port Hueneme, CA; R. H., Citrus Heights, CA; B. M., Saratoga, CA; F. F., Wilmington, DE; C. C., Miami Beach, FL; T. K., Honolulu, HI; P. L., Crofton, MD; A. C., Brighton, MA; M. P., Dedham, MA; R. G., Salem, MA; R. W., Springfield, MA; T. S., Templeton, MA; T. P., Bellevue, NE; D. A., Snyder, NE; T. B., Delran, NJ; V. V., Freehold, NJ; N. A., Wenonah, NJ; C. P., Albuquerque, NM; J. M., Madrid, NY; D. O., Martville, NY; S. G., J. Y., J. S., D. D., OK; R. K., Portland, OR; T. B., Kenora, ON; E. R., Austin, TX -- and numerous others whose recollections could be included only if the Grapevine was a magazine-without-end. -- The Editors



++++Message 8004. The Oxford Group in Cambridge?
From: Jayson Slade 12/1/2011 5:53:00 AM

|||||

Does anyone have any info regarding Oxford Group meetings at the
Commander Hotel in Cambridge, Massachusetts? Or the group that would have
called
themselves Oxford Group 2? Thanks, Jayson Slade

|||||

++++Message 8005. Re: The Oxford Group in Cambridge?
the Jacoby Club and the 24 Hour book
From: Glenn Chesnut 12/6/2011 12:08:00 PM

|||||

It is important to remember that the first AA group in Boston,
Massachusetts,
was started, NOT as a break off from the Oxford Group, but as a split off
from
the Jacoby Club. The earliest meetings were JOINT meetings of the Jacoby
Club
and Alcoholics Anonymous, meeting together in the same building as part of
the
Jacoby Club group.

See Richard M. Dubiel, *The Road to Fellowship: The Role of the Emmanuel
Movement
and the Jacoby Club in the Development of Alcoholics Anonymous* (2004).

<http://hindsfoot.org/kDub1.html>

The Emmanuel Movement and the Jacoby Club, founded in Boston in 1906 and
1909,
were enormously popular movements which had thirty years of impressive
success
in treating alcoholics. Like Alcoholics Anonymous, they were also based on
fellowship among recovering alcoholics and involved a synthesis between lay
psychological counseling and spirituality.

Professor Dubiel traces the indirect influence of the Emmanuel Movement on
early
A.A. through Rowland Hazard III and Richard R. Peabody, and the more direct
influence of the Jacoby Club through early Boston A.A., which began in 1940
in
the Jacoby Club quarters at 159 Newbury Street and was originally linked to
them
rather than the Oxford Group. The influence of this Boston-style A.A. was
subsequently passed on to the rest of the United States through the second
most
published A.A. author, Richmond Walker and his *Twenty-Four Hours a Day* book.

The Emmanuel Movement and the Jacoby Club

<http://hindsfoot.org/kDub2.html>

The Emmanuel Movement was begun in 1906 by the Rev. Elwood Worcester at Emmanuel Episcopal Church in Boston, which is located at 15 Newbury Street, where this avenue runs into the Boston Public Gardens at its east end. The gardens, together with Boston Common, form a vast open area of green grass and beautiful flower beds right in the heart of downtown Boston.

The Emmanuel Movement was an attempt to combine spirituality with a kind of simple lay psychotherapy. But it began simply as a medical mission carried out by two clergymen, the Rev. Elwood Worcester and Dr. Samuel McComb, which focused on the treatment of tuberculosis in Boston's slums. A weekly gathering allowed for fellowship among the people who came to them. When they added a "Class for the Treatment of Mental Disorders" with the help of Dr. Isador H. Coriat, a psychiatrist, they began moving into new areas of work. They soon discovered that a substantial number of these impoverished men were alcoholics, and began to develop special techniques for working with them.

It was found that it was the combination of spirituality, very simple psychological treatment, and fellowship all three which got people sober and kept them off the bottle. The similarities to the later Alcoholic Anonymous movement were substantial.

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ELWOOD WORCESTER was born in Massilon, Ohio, May 16, 1862; on Aug. 7, 1894, he married Blanche Stanley, the daughter of Bishop Rulison. He was an Episcopal clergyman in Boston, Massachusetts. He prepared for college in Rochester, New York, and earned his A.B. degree from Columbia College in 1886. He was a student at General Theological College in New York in 1887 and at the University of Leipzig (where he earned an A.M. and a Ph.D. in 1889). He was also awarded a D.D. from Hobart College. He was Professor of Philosophy and Chaplain of Lehigh University, 1890-96; Rector of St. Stephen's Church, Philadelphia, Pennsylvania, 1896-1904; then Rector of Emmanuel Episcopal Church, Boston.

He was the founder of the Emmanuel Movement, the motive of which was to bring into effective cooperation the physician and the psychologically trained clergyman with their special knowledge and aptitudes in recognizing the effects

of mental states on physical states, and in an effort to improve the conditions of human life generally, a large part of the work being devoted to the sick.

In conjunction with Dr. McComb he held health conferences every Wednesday evening besides giving much of his time during the week to interest those in need of moral and spiritual uplift.

He was the author of Religious Opinions of John Locke; The Book of Genesis in the Light of Modern Knowledge; Religion and Medicine; The Living Word; The Christian Religion as a Healing Power; and Religion and Life.

=====

ROWLAND HAZARD:

Courtenay Baylor began working with Father Worcester in 1912, focusing solely on those with alcohol problems, and became the other key leader in the movement in later years. What was of special importance to A.A. was Baylor's influence on Rowland Hazard.

In this book, Dubiel shows how Hazard had to be hospitalized for his alcoholism in February and March of 1932, and then from January 1933 to October 1934 was again in bad shape and unable to carry on his business activities. But then he explains how Courtenay Baylor became Rowland Hazard's therapist in 1933, and continued to work with him through 1934. It was under the influence of Baylor's Emmanuel Movement therapy (with its combination of spirituality and simple lay therapy) that Hazard actually began to recover. Hazard was also attending Oxford Group meetings, but his family was paying Baylor to be his regular therapist.

In August 1934, of course, Hazard helped rescue Ebby Thacher from being committed to the Brattleboro Asylum, and three months later, in November 1934, Ebby visited Bill Wilson in his kitchen, in the famous scene recorded in the first chapter of the Big Book.

RICHARD PEABODY:

Bill W. was also influenced by Richard R. Peabody, author of The Common Sense of Drinking. Peabody was another of Courtenay Baylor's patients. After recovering, Peabody began trying to treat alcoholics himself. His system was a secularized and intellectualized version of the Emmanuel Movement method, with the spiritual

component removed, and with no understanding on his part of the importance of fellowship among recovering alcoholics. Alcoholics were to get sober by practicing a rigid self-control and bringing their feelings and emotions under the control of reason. But his book did have an effect on Bill W.'s thought.

In 1909 the Jacoby Club was launched by Emmanuel Church member and prominent rubber merchant Ernest Jacoby. He organized what he called "men meeting men" meetings in the church's basement. They were originally designed as informal auxiliary meetings for people who were affected by drinking problems to meet and help each other. The group grew rapidly and separated from the Emmanuel Movement in September 1913. For the next several decades it sought down-and-out men and put a special emphasis on fellowship as a path to recovery.

AA IN BOSTON BEGAN AT THE JACOBY CLUB:

In 1940, Paddy Keegan came to Boston to start the first A.A. group in that city, and linked his Boston work with the Jacoby Club. The weekly A.A. meeting was first held at the Jacoby Club's 115 Newbury Street address. This was slightly west of the Public Gardens, and a few blocks south of Commonwealth Avenue, with its tree-filled park running down its entire length. Ruth Hock at the New York A.A. office put Boston alcoholics in contact with Lawrence Hatlestad, the man who was running the Jacoby Club's program for alcoholics, giving them his address and telling them to go see Hatlestad.

The little A.A. group did not seek quarters of its own until June of 1941, when it moved just a little further west on Newbury Street, to 123 Newbury. It was not until the next year, 1942, when the A.A. group moved four blocks further west to 306 Newbury Street, that they began to totally distance themselves from the Jacoby Club.

RICHMOND WALKER AND THE 24-HOUR BOOK:

It was at this point, in May 1942, that a Boston businessman named Richmond Walker came to his first A.A. meeting and got sober. Six years later, in 1948, Rich published (on his own) a little A.A. meditational book called *Twenty-Four Hours a Day*, which quickly began sweeping the country. He is the second most highly published A.A. author (only Bill W. is more widely published), and is of enormous importance to A.A. history. For many years there were probably more A.A. members who owned a copy of Rich's little black book than a copy of the *Big*

Book itself.

There was a mix of ideas in Rich's background

(see <http://hindsfoot.org/rwchrn.html>).

He had managed to stay sober for two and a half years (1939-1941) in the Oxford

Group, but then started drinking again. He frequently refers to the OG's four

absolutes -- honesty, unselfishness, love, purity -- but without using the word

"absolute" or turning them into absolutes. His fine print meditations in the 24

Hour book were based on an Oxford-group sponsored work: "God Calling by Two Listeners." But other than being edited by A. J. Russell, the "God Calling"

book

had little or nothing in its teachings that was explicitly Oxford Group theology. Rich's adaptation of the "God Calling" meditations (which turned them

into broad New Thought statements rather than narrowly Christian affirmations)

was closer to Emmet Fox's "Sermon on the Mount" and "Power Through Constructive

Thinking" and the 1976 book by Helen Schucman called "A Course in Miracles" than

anything else in modern spiritual literature, along with more recent popular works written by Helen Schucman's followers like Marianne Williamson, famous for

her meditation on what it means to truly become a child of God:

"Our deepest fear is not that we are inadequate. Our deepest fear is that we are

powerful beyond measure. It is our light, not our darkness that most frightens

us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous?

Actually, who are you not to be? You are a child of God. Your playing small does

not serve the world. There is nothing enlightened about shrinking so that other

people won't feel insecure around you. We are all meant to shine, as children

do. We were born to make manifest the glory of God that is within us. It's not

just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated

from our own fear, our presence automatically liberates others."

Fox was born in Ireland and came from a pious Roman Catholic family. He was educated by the Jesuits at Stamford Hill College in England, but after discovering his skills as a faith healer, he linked himself to the New Thought

movement and the Church of Divine Science. His Catholic background still showed,

in particular in the influence on him of the medieval spiritual tradition

represented in figures like St. Denis (the author who wrote c. 500 A.D. under the name of Dionysius the Areopagite), John Scotus Eriugena and Meister Eckhart, and by the way he used allegory and symbol as his principal tool for biblical interpretation.

Fox spoke lovingly of what he called the birth of the Wonder Child within our souls: "Bible symbolism has its own beautiful logic, and just as the soul is always spoken of as a woman, so this, the Spiritual Idea that is born to the soul, is described as a child. The conscious discovery by you that you have this Power within you, and your determination to make use of it, is the birth of the child." (#55) In this manner, each human being becomes an individualization of God, a divine consciousness "coming to birth" over and over again:

"[Man's] work is to express, in concrete, definite form, the abstract ideas with which God furnishes him [In doing thus each human being becomes] an individualized consciousness. God individualizes Himself in an infinite number of distinct focal points of consciousness, each one quite different; and therefore each one is a distinct way of knowing the universe, each a distinct experience If God did not individualize Himself, there would be only one experience; as it is, there are as many universes as there are individuals to form them through thinking." (#56)

The true understanding of God, Fox taught, brought us to something far bigger and grander than the primitive world of the ancients was usually able to comprehend:

"Glimpsing one tiny corner of the universe, and that with only half-opened eyes, and working from an exclusively anthropocentric and egocentric point of view, men built up absurd and very horrible fables about a limited and man-like God who conducted his universe very much as a rather ignorant and barbarous prince might conduct the affairs of a small Oriental kingdom. All sorts of human weaknesses, such as vanity, fickleness, and spite, were attributed to this being. Then a farfetched and very inconsistent legend was built up concerning original sin, vicarious blood atonement, infinite punishment for finite transgressions; and, in certain cases, an unutterably horrible doctrine of predestination to eternal torment, or eternal bliss, was added." (#57)

> understanding of historical investigation more broadly?
>
> In thinking about these issues, I found Ernie Kurtz's post earlier this
> fall on types of AA history, and the comments that followed it, very
> helpful. The existence of various historical approaches, from academic to
> antiquarian and in between, surely is not unique to the addiction field or
> to the history of AA. (As a devoted fan of Laura Ingalls Wilder and the
> "Little House" books, I can attest to that.) But there does seem to be an
> intensity in the realm of AA history that is not evident in many other
> areas, due at least in part, I believe, to the existence of a large
> constituency for whom AA history has tremendous personal and collective
> significance in the present. To the extent that this particular intensity
> arises from personal association with the AA fellowship, it cannot be
> replicated precisely in other realms of historical inquiry. But to the
> extent that it comes from a more general awareness and acknowledgment of
> the emotional dimensions of historical investigation, I think other fields
> have a lot to learn from how AA history is practiced.
>
> Although we often shy away from such things in academic writing, research,
> and teaching (at least in how we present our own relationship with our
> material), emotion and a sense of intimacy can be fundamental to
historical
> inquiry. In comments on Ernie Kurtz's post, Ron Roizen noted that there is
> something "irreducibly familial" in how AA history is often pursued,
echoed
> by Joe Gabriel's observation that the same can be said about medical
> history as practiced by physicians. I agree that the family metaphor can
be
> illuminating.
>
> As I mentioned last time, thinking about the actual Smith family in their
> domestic space while walking through the house ourselves also enriched our
> understanding of early AA. Hearing the origin story of AA repeated with
> remarkable consistency by everyone we met, I found myself thinking about
> the role of the individual in history. Years of training have predisposed
> me against any kind of "great man" theory of historical causation, and yet
> there was something about being in that intimate setting that made me
think
> afresh about how particular people -- especially Dr. Bob and Anne Smith,
as
> well as Bill Wilson -- made something happen through their own actions,
> literally making history. I am sure that being in that house brought those
> figures down to life size for me and, perhaps ironically, made me better
> able to appreciate their accomplishments.
>
> The house itself embodied both past and present -- simultaneously museum,
> shrine, and home for current spiritual practice. I found myself very
moved,
> especially in the dining room where, we were told, alcoholics wrote out
> their stories on yellow legal pads, to have them typed by Sue Smith
> Windows, daughter of Dr. Bob and Anne Smith. This very table, this very
> typewriter -- such is the power of the relic that we all stood there in
> silence. This was one of those moments where I felt myself both historian
> and antiquarian, torn between wanting to analyze the interpretation
offered

- > in the room and preferring to simply appreciate the emotional intensity
- > attached to these objects in this place. Later, I could not help myself
- > from wondering why the dining room in particular had affected me that way.
- > I think it was because of a fusion of place, artifact, and text, the result
- > of knowing that at least some of those stories found their way into the Big
- > Book of Alcoholics Anonymous. The text can be known independently of the
- > site, yet familiarity with the text, in turn, imparts more meaning to the
- > site.
- >
- > In the house, I was captivated with this merging of past and present,
- > finding it both intellectually fascinating and emotionally rewarding. As we
- > moved to other sites in Akron, however, we realized that that blending can
- > be unsettling, even disturbing. I am grateful to the students in my class
- > for their insights in our follow-up discussions of this experience. One of
- > our stops was the Mayflower Hotel, from where Bill Wilson made the call
- > that led ultimately to his conversation with Dr. Bob.
- >
- > Today, the Mayflower Hotel is used for transitional housing, and some of
- > the residents we encountered as we made our way to the lobby seemed
- > vulnerable and struggling. There, we literally had to cross the present to
- > get to the past, and we could not control the extent to which the present
- > inserted itself into what might otherwise be a romanticized version of the
- > past.
- >
- > Here is something else we can learn from AA history. Narrative is
- > appealing, especially narrative with a happy ending: Bill met Dr. Bob, they
- > both got sober, they created AA which has changed the lives of millions of
- > people. That is all true. But seeing the current residents of the
- Mayflower
- > Hotel reminded me that when Dr. Bob and Bill were going through this, it
- > was undoubtedly messy, painful, even terrifying -- and they did not know
- > how it was going to turn out. Similarly, recovery narratives seem to mark
- a
- > clear before and after, but the dividing line is not necessarily that
- > sharp, particularly when one is living it. Perhaps no one said it better
- > than William Faulkner: "The past isn't dead. It isn't even past."

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+++Message 8014. Re: Dr. Bob's house funding
From: Robt Woodson 12/5/2011 10:17:00 PM

=====

From Woody in Akron, Stephen Gentile, Cindy Miller,
Joseph Nugent, Tom Hickcox, and Jim L. in Central Ohio

From: Robt Woodson <wdywdsn@sbcglobal.net>
(wdywdsn at sbcglobal.net)

Dr. Bob's Home is not, and could not be, affiliated with AA in any way. A quick reading of AA's traditions will tell you why. The Founder's Foundation is an organization which was put together privately in order to purchase, protect, and preserve the house ... while making it available to all of us who wish to visit and share in the experience of its rich history.

Woody in Akron

- - - -

From: Stephen Gentile <sagentile@hotmail.com>
(sagentile at hotmail.com)

Dr. bobs house is funded entirely by donations. Neither AA in New York nor any other area contribute to the house. You can call or read about it on the website for the house or call the Dr Bob's organization.

http://www.drbobshome.com/aboutmuseum_history.asp

Steve G
New Jersey

- - - -

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

Isn't Ardmore Ave. a separate entity from GSO? I believe it is incorporated and is also an historic site. (Money from Ohio?)

I think Dr.Bob's home in Stonebury, or Bill W.'s house in Vermont, or Stepping Stones -- also get no money, and are separate from the corporate structure of AA.

(But correct me if I am wrong--it's been known to happen occasionally!)

-cm

- - - -

From: Joseph Nugent <jumpinjoe1@gmail.com>
(jumpinjoe1 at gmail.com)

Great place to visit, it's run as a foundation and taken care of by donations and volunteers, just the way it should be.

Joe

- - - -

From: Tom Hickcox <cometkazi1@cox.net>
(cometkazi1 at cox.net)

On 12/4/2011, Mike wrote: "I was taken back when one of them told me that AA in New York doesn't contribute anything to the maintenance or upkeep of Dr. Bob's house."

Why would they support it? I believe the place is owned by a foundation. My late friend from Baton Rouge, Dan C., was involved with it.

I believe the Wilson House is owned by a similar organization. I don't know about Stepping Stones. Dr. Bob's birthplace in St. Johnsberry is owned privately.

Tommy H in Danville

- - - -

From: Sober186@aol.com
(Sober186 at aol.com)

On 12/4/2011, Mike wrote: "I was taken back when one of them told me that AA in New York doesn't contribute anything to the maintenance or upkeep of Dr. Bob's house. Is this true?"

Well, not so surprising when one remembers the tradition about each group being autonomous and the one which states that each group ought to be self supporting.

Jim L. in Central Ohio

|||||

++++Message 8015. Re: Dr. Bob's house funding
From: Baileygc23@aol.com 12/5/2011 7:12:00 PM

|||||

Below is what their site says:

<http://www.drbobshome.com/getinvolved.asp>

What Can I Do?

Volunteer! There are countless ways in which you can participate in Dr. Bob's Home. You can be an on-site host who welcomes visitors and guides them

The ones he found consisted of very minor changes to produce gender neutral language, etc. Here are the original passages he found in the January, February, March, and April readings, in which today's edition has a different wording or spelling:

0123: An alcoholic is a person whose drinking has got him into a "blind alley."
He hasn't been able to learn anything from his drinking experience. He is always making the same mistakes and suffering the same consequences over and over again. He refuses to admit he's an alcoholic. He still thinks he can handle the stuff. He won't swallow his pride and admit that he's different from ordinary drinkers. He won't face the fact that he must spend the rest of his life without liquor. he can't visualize life without ever taking a drink. Am I out of this blind alley?
*Turned into gender neutral language

0124: An alcoholic who is living in a blind alley refuses to be really honest with himself or with other people. He's running away from life and won't face things as they are. He won't give up his resentments. He's too sensitive and too easily hurt. He refuses to try to be unselfish. He still wants everything for himself. And no matter how many disastrous experiences he has had with drinking, he still does it over and over again. There's only one way to get out of that blind alley way of living and that's to change your thinking. Have I changed my thinking?
*Turned into gender neutral language

0218: After I became an alcoholic, alcohol poisoned my love for my family, it poisoned my ambition in business, it poisoned my self-respect. It poisoned my whole life, until I met A.A. My life is happier now than it has been for a long time. I don't want to commit suicide. So with the help of God and the* A.A., I'm not going to take any more of that alcoholic's poison into my system. And I'm going to keep training my mind never even to think of liquor again in any way except as a poison. Do I believe that liquor will poison my life if I ever touch it again?
*Note: "the" in front of A.A. [5th sentence] was edited out in the 1970 revision.

0308: We must go to A.A. meetings regularly. We must learn to think differently. We must change from alcohol thinking to sober thinking. We must re-educate our minds. We must try to help other alcoholics. We must

cooperate
with God by spending at least as much time and energy on the A.A. programme*
as
we did on drinking. We must follow the A.A. program to the best of our
ability.

Have I turned my alcoholic problem over to God and am I cooperating with
Him?

*programme changed to US spelling

0314: Can I get well? If I mean: Can I ever drink normally again, the answer
is no. But if I mean, can I stay sober? the answer is definitely yes. I can
get well by turning my drink problem over to a Power greater than myself,
that

Divine Principle in the universe which we call God. And by asking that Power
each morning to give me the strength to stay sober for the next twenty-four
hours. I know from the experience of thousands of people that if I honestly
want to get well, I can get well. Am I faithfully following the A.A.
programme*?

*programme changed to US spelling

0318: When a man comes into A.A. and faces the fact that he must spend the
rest

of his life without liquor, it often looks like too big an order for him. So
A.A. tells him to forget about the future and bite it off one day at a time.
All we really have is now. We have no past time and no future time. As the
saying goes: "Yesterday is gone, forget it; tomorrow never comes, don't
worry;

today is here, get busy." All we have is the present. The past is water over
the dam and the future never comes. When tomorrow gets here, it will be
today.

Am I living one day at a time?

*Rendered gender neutral

0329: Before I met A.A. I was very dishonest. I lied to my wife constantly
about where I had been and what I'd been doing. I took time off from the
office

and pretended I'd been sick or gave some other dishonest excuse. I was
dishonest with myself, as well as with other people. I would never face
myself

as I really was or admit when I was wrong. I pretended to myself that I was
as

good as the next fellow, although I suspected I wasn't. Am I now really
honest?

[rendered gender neutral]

*Turned into gender neutral language: "I lied to my spouse" and "I pretended
to

myself that I was as good as the next person"

0330: Before I met A.A., I was very unloving. From the time I went away to
school, I paid very little attention to my mother and father. I was on my
own

and didn't even bother to keep in touch with them. After I got married, I
was

very unappreciative of my wife. Many a time I left her flat while I went out
to

have a good time. I paid very little attention to our children and never tried to understand them or make pals of them. My few friends were only drinking companions, not real friends. Have I gotten over loving nobody but myself?
*Turned into gender neutral language: "very unappreciative of my spouse"

0331: Since I've been in A.A., have I made a start towards being more unselfish? Do I no longer want my own way in everything? When things go wrong and I can't have what I want, do I no longer sulk? Am I trying not to waste money on myself? And does it make me happy to see my wife have enough money for herself and the children? Am I trying not to be all get and no give?
*Turned into gender neutral language

0401: Since I've been in A.A., have I made a start towards becoming more honest? Do I no longer have to lie to my wife? Am I on time at my work and do I try to earn what I get? Am I making an attempt to be honest with myself? Have I faced myself as I really am and have I admitted to myself that I'm no good by myself, but have to rely on God to help me do the right thing? Am I beginning to find out what it means to be alive and to face the world honestly and without fear?
*Am I on time at my work is replaced by Do I try to have meals on time

0402: Since I've been in A.A., have I made a start towards becoming more loving to my family and friends? Do I visit my parents? Am I more appreciative of my wife than I was before? Am I grateful to her for putting up with me all these years? Have I found a real companionship with my children? Do I feel that the friends I've found in A.A. are real friends? Do I believe that they are always ready to help me and do I want to help them if I can? Do I really care now about other people?
*Rendered gender neutral. 4th sentence left out

0406: Every alcoholic has a personality problem. He drinks to escape from life, to counteract a feeling of loneliness or inferiority, or because of some emotional conflict within himself, so that he cannot adjust himself to life. His alcoholism is a symptom of his personality disorder. An alcoholic cannot stop drinking unless he finds a way to solve his personality problem. That's why going on the wagon doesn't solve anything. That's why taking the pledge usually doesn't work. Was my personality problem ever solved by going on the wagon or taking the pledge?
*Rendered gender neutral

0407: In A.A. an alcoholic finds a way to solve his personality problem. The does this by recovering three things. First, he recovers his personal integrity. He pulls himself together. He gets honest with himself and with other people. He faces himself and his problems honestly, instead of running

away. He takes a personal inventory of himself to see where he really stands. Then he faces the facts, instead of making excuses for himself. Have I recovered my integrity?

*Rendered gender neutral

0408: Second, an alcoholic recovers his faith in a Power greater than himself.

He admits that he's helpless by himself and he calls on that Higher Power for

help. He surrenders his life to God, as he understands Him. He puts his drink

problem in God's hands and leaves it there. He recovers his faith in a Higher

Power that can help him. Have I recovered my faith?

*Rendered gender neutral

0409: Third, an alcoholic recovers his proper relationships with other people.

He thinks less about himself and more about others. He tries to help other alcoholics. He makes new friends so that he's no longer lonely. He tries to live a life of service instead of selfishness. All his relationships with other people are improved. He solves his personality problem by recovering his

personal integrity, his faith in a Higher Power, and his way of fellowship and

service to others. Is my drink problem solved, as long as my personality problem is solved?

*Rendered gender neutral

0414: A police captain once told about certain cases he had come across in his

police work. The cause of the tragedy in each case was drunkenness. He told his audience about a man who got into an argument with his wife while he was drunk and beat her to death. Then he went out and drank some more. The police captain also told about a man who got too near the edge of an old quarry

hole when he was drunk and fell one hundred and fifty feet to his death. When I read

or hear these stories, do I think about our motto: "But for the grace of God?"

*Person who fell into quarry changed to woman

0418: As I look back over my drinking career, have I learned that you take out

of life what you put into it? When I put drinking into my life, did I take out

a lot of bad things? Hospitals with the D.T.'s? Jails for drunken driving?

Loss of job? Loss of home and wife and children? When I put drinking into my life, was almost everything I took out bad?

*wife and children replaced with "family"

0421: After we've been in A.A. for a while, we find out that if we're going to

stay sober, we have to be humble people. The men we see in A.A. who have really

made the grade are all humble people. When I stop to think that but for the grace of God I might be drunk right now, I can't help feeling humble
Gratitude
to God for His grace makes me humble. When I think of the kind of person I was
not so long ago, when I think of the man I left behind me, I've got nothing to
be proud about. Am I grateful and humble?
*rendered gender neutral

0426: The A.A. programme is one of submission, release and action. When we're
drinking, we're submitting to a power greater than ourselves, liquor. Our self-wills are no use against the power of liquor. One drink and we're sunk. In A.A. we stop submitting to the power of liquor. Instead, we submit to a Power also greater than ourselves, which we call God. Have I submitted myself
to that Higher Power?
*programme chanced to U.S. spelling

0124: I know that the vision and power which I receive from God are limitless,
as far as spiritual things are concerned. But in temporal and material things,
I must submit to limitations. I know that I cannot see the road ahead. I must
go just one step at a time, because God does not grant me a longer view. I am
in uncharted waters, limited by my temporal and spacial* life, but unlimited in
my spiritual life.

I pray that, in spite of my material limitations, I may follow God's way. I pray that I may learn that trying to do His will is perfect freedom.

*original spells the word spacial, today's edition spells it spatial

0128: When a man seeks to follow the way of the spirit, it frequently means a
complete reversal of the way of the world which he has hitherto followed. But
it is a reversal that leads to happiness and peace. Do the sins and ambitions
that a man usually strives for bring peace? Do the world's awards bring heartrest and happiness? Or do they turn to ashes in the mouth?
*This entry was edited to gender neutrality

0309: It is the quality of my life that determines its value. In order to judge the value of a man's life, we must set up a standard. The most valuable
life is one of honesty, purity, unselfishness and love. All men's lives must be
judged by this standard in order to determine their value to the world. By this

standard, most of the so-called heroes of history were not great men. "What shall it profit a man if he ran the whole world, if he loseth his own soul?"

*rendered gender neutral

0311: It seems as though, when God wants to express to men what He is like, He makes a very beautiful character. Think of a personality as God's expression of character attributes. Be as fit an expression of Godlike character as you can.

When the beauty of a man's character is impressed upon us, it leaves an image which in turn reflects through our own actions. So look for beauty of character in those around you.

*but this passage was NOT completely altered to make it gender neutral: "men"

remains "men" in the modern edition, although "a man's character" has been changed to read "a person's character."

0314: Persevere is all that God's guidance moves you to do. The persistent carrying out of what seems right and good will bring you to that place where you would be. If you look back over God's guidance, you will see that His leading has been very gradual and that only as you have carried out His wishes, as far

as you can understand them, has God been able to give you more clear and definite leading. Man is led by God's touch on a quickened responsive mind.

*rendered gender neutral

0319: God's spirit is all about you all day long. You have no thoughts, no plans, no impulses, no emotions, that He does not know about. You can hide nothing from Him. Do not make your conduct conform only to what the world sees

and do not depend on the approval or disapproval of men. God sees in secret, but he rewards openly. If you are in harmony with the Divine Spirit, doing your

best to live the way you believe God want you to live, you will be at peace.

*Rendered gender neutral

0401: God is all around us. His spirit pervades the universe. And yet we often do not let His spirit in. We try to get along without His help and we make a mess of our lives. We can do nothing of any value without God's help. All our human relationships depend on this. Then we let God's spirit rule our

lives, we learn how to get along with our fellow men and how to help them.

*Rendered gender neutral

0403: Remember that the first quality of greatness is service. In a way, God is the greatest servant of all, because He is always waiting for us to call on

Him to help us in all good endeavor. His strength is always available to us, but we must ask it of Him through our own free will. It is a free gift, but we

must sincerely seek for it. A life of service is the finest life we can live.

We are here on earth to serve others. That is the beginning and the end of our real worth.

I pray that I may cooperate with God in all good things. I pray that I may serve God and my fellow men and so lead a useful and happy life.

*Rendered gender neutral

0404: No man can help unless he understands the man he is trying to help. To understand the problems and temptations of your fellow man, you must have been

through them yourself. You must do all you can to understand your fellow man.

You must study his background, his likes and dislikes, his reactions and his prejudices. When you see his weaknesses, do not confront him with them.

Share

your own weaknesses, sins and temptations and let him get his own convictions.

*Rendered gender neutral

I pray that I may serve as a channel for God's power to come into other men's

lives. I pray that I may try to understand my fellow men.

*Rendered gender neutral

0408: You must make a stand for God. Believers in God are considered by some as

peculiar people. You must even be willing to be deemed a fool for the sake of

your faith. You must be ready to stand aside and let the fashions and customs

of the world go by, when God's purposes are thereby forwarded. Be known by the

marks that distinguish a believer in God. These are honesty, purity, unselfishness, love, gratitude and humility.

I pray that I may be ready to profess my belief in God before men. I pray that

I may not be turned aside by the skepticism and cynicism of unbelievers.

*Rendered gender neutral

0416: I must try to love my fellow men. Love comes from thinking of every man

or woman as your brother or sister, because they are children of God. This way

of thinking makes me care enough about them to really want to help them. I must

put this kind of love into action by serving my fellow men. Love means no severe judging, no resentments, no malicious gossip and no destructive criticism. It means patience, understanding, compassion and helpfulness.

*Rendered gender neutral

0419: It is a glorious way -- the upward way. There are wonderful

<http://s304.photobucket.com/albums/nn179/mvmatthew/AA%2024%2050th/>

<http://s304.photobucket.com/albums/nn179/mvmatthew/AA%2024%20Hour%20Daytona/>

<http://s304.photobucket.com/albums/nn179/mvmatthew/AA%2024%20Hour%201st%20Black/>

<http://s304.photobucket.com/albums/nn179/mvmatthew/AA%2024%20Hour%20Green/>

David M.

--- In AAHistoryLovers@yahoo.com, Tom Hickcox <cometkzie1@...> wrote:

- >
- > On 12/5/2011, trysh travis wrote:
- > <trysh.travis@...> (trysh.travis at gmail.com)
- > >I don't have my notes in front of me, but I believe that the 50th
- > >anniversary edition of *24 hours a Day,* edited by Bill Pittman,
- > >claimed to present the text as it was originally published *by
- > >Hazelden*. Whether it was totally true to the original, privately
- > >published editions or not is difficult to know; I have never been
- > >able to find one of those old copies.
- >
- > There is no claim in the 50th Anniversary Edition that it is the text
- > in the original, early Hazelden editions.
- >
- > Tommy H in Danville

=====

+++Message 8025. Re: 24 Hours A Day - differences between original and modern eds?
From: Glenn Chesnut 12/10/2011 12:40:00 PM

=====

There is a bit of confusion in two of the recent postings (see at the bottom for the relevant portions of those two messages). Only one of the commemorative editions was a 50th anniversary edition; the other one they referred to was a 40th anniversary edition.

=====
FORTIETH ANNIVERSARY EDITION:

Printed (and copyrighted) in 1994 to commemorate the 40th anniversary of the first Hazelden edition which came out in 1954. This was NOT issued to commemorate the actual first edition of the 24 Hour book, which was printed in Florida by the Daytona Beach AA group in 1948.

(The original 1948 edition was written by an AA member and published by AA members for AA members.)

This Hazelden 40th anniversary edition has a round gold seal IN THE MIDDLE

OF

the front cover, with a sun embossed in the seal, and the words TWENTY-FOUR HOURS A DAY at the bottom of the gold seal.

At its beginning it has a section entitled "Foreword to the 40th Anniversary Edition," which is an excellent historical introduction to the book. This foreword is written by Mel B. of Toledo, Ohio (NOT by Bill Pittman).

A comparison with Message 8017 from Glenn Chesnut and Tommy Hickcox <http://health.groups.yahoo.com/group/AAHistoryLovers/message/8017> shows that this 40th anniversary edition uses THE MODERN version of the text (which appears in copies bought today) and NOT one of the early versions of the text.

=====

FIFTIETH ANNIVERSARY EDITION:

It has a small gold embossing, basically square in design (rather than round), AT THE BOTTOM of the front cover, with 50th written in larger letters and the name HAZELDEN written in smaller letters at the bottom of the embossed design.

This is the first one which David M. posted a photo of, see: <http://s304.photobucket.com/albums/nn179/mvmatthew/AA%2024%2050th/>

It says copyright 1954 on the inside of the title page, but uses the modern zip code for Hazelden's address (55012-0176) plus modern toll free phone number and fax number (1-800-328-9000 and 1-651-231-4590) as well as the URL for the Hazelden web page on the internet: www.hazelden.org.

It has round edges on the front and back covers.

On pages iii and iv it has a short section written by Bill Pittman entitled "Foreword to Hazelden's 50th anniversary edition of the original Twenty-Four Hours a Day."

This is followed by an autobiographical memoir which Richmond Walker wrote. The original typescript, as typed by Rich, is in an archives in Florida. Bill Pittman to the contrary, Mel Barger and I both believe that this was not an actual talk and that it was never delivered as a speech. It was intended by Rich (from the beginning) simply to be a written memoir talking about his life and how he got sober in AA.

Bill Pittman was often a little careless about his dates, facts, and/or phrasing of his statements. This book was NOT a reproduction of the genuine first

printing and first edition of the 24 Hour book, which was printed in Florida in 1948 by the Daytona Beach AA group.

If you look carefully at what Bill Pittman says at the beginning of his Foreword, he says:

"Hazelden ... is making available the original 1954 version of Twenty-Four Hours a Day."

Or in other words, this 50th anniversary edition does not claim to be a reproduction of the original 1948 Florida version, but of the first Hazelden printing of the book in 1954. In fact, from the old fashioned type font (which is probably a Bodoni font, which was a very commonly used font back then, although one which is hardly ever used today) this was probably a photocopy of one of the original 1954 copies.

A comparison with Message 8017 from Glenn Chesnut and Tommy Hickcox <http://health.groups.yahoo.com/group/AAHistoryLovers/message/8017> shows that this 50th anniversary edition uses AN EARLY version of the text, NOT the gender neutral version which is used in the modern printings.

ORIGINAL MESSAGE FROM DAVID M:

From: "gcdavid1" <gcdavid1@yahoo.com>

There are two different 50th Anniversary Editions by Hazelden. There is the padded leather version with a gold gift box and ribbon marker which I believe

Tommy is referring to, and the Edition referenced by trish, that has rounded corners, and 50th Anniversary logo on the cover. The forward by Bill Pittman is

titled "Forward to Hazelden's 50th Anniversary Edition of the original Twenty-Four Hours a Day."

ORIGINAL MESSAGE FROM TOMMY HICKCOX AND TRYSH TRAVIS:

From: Tom Hickcox <cometkazi1@...>:

>

> On 12/5/2011, trysh travis wrote:

> <trysh.travis@...> (trysh.travis at gmail.com)

> >I don't have my notes in front of me, but I believe that the 50th anniversary edition of *24 hours a Day,* edited by Bill Pittman, > >claimed to present the text as it was originally published *by > >Hazelden*. Whether it was totally true to the original, privately > >published editions or not is difficult to know; I have never been > >able to find one of those old copies.

>

> There is no claim in the 50th Anniversary Edition that it is the text

> in the original, early Hazelden editions.

>

> Tommy H in Danville

|||||

+++Message 8026. Re: 24 Hours A Day - differences between original and modern eds?

From: gcdavid1 12/11/2011 12:41:00 AM

|||||

Pictures of Hazeldens other 50th anniversary edition....

<http://s304.photobucket.com/albums/nn179/mvmatthew/AA%2024%2050th%20Gold/>

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

>

> There is a bit of confusion in two of the recent postings (see at the bottom for the relevant portions of those two messages). Only one of the commemorative editions was a 50th anniversary edition; the other one they referred to was a 40th anniversary edition.

|||||

+++Message 8027. Re: 24 Hours A Day - differences between original and modern eds?

From: Charles Knapp 12/10/2011 5:25:00 PM

|||||

Several years ago Hazelden had a museum page on their website. Bill Ptman was involved somehow and one of the things that was posted there was the original manuscript for the Twenty-Four Hour A Day Book. Today I wish I had saved every page but at the time I thought it was too big of file for my computer so I only save a few selected pages 5 all total. I do not remember anything about the manuscript but it does show some changes. Now whether these changes were made by Richmond or Hazelden I don't know. I never have sat down to compare the changes. I don't use this meditation book any more so I have nothing to compare it to.

I have put these few pages on a PDF. If anyone wants a copy email me and I will send them to you.

<jlobdell54@hotmail.com> (jlobdell54 at hotmail.com)

Anne S[----] counted Bill as Akron AA no. 1 [notes in John Hay Library at Brown]. Isn't the Amos list from his visit to Akron? Clarence had been part of Akron before there was a Cleveland group. Fitz and Bill R and some other NY people came on road trips to Akron, but except for Bill W they were mostly recognizably NY-not-Akron. Cleveland generally was not recognizably not-Akron. Some have suggested the "100" is a lot closer to 77 (from signatures in a copy of the BB at GSO [not Ginny M's 'first BB sold']. Check with jax760 on how he got his choices in The Golden Road [which attempt to combine NY and Akron and anyone else].

> From: ineedpage63@cox.net

> Date: Thu, 1 Dec 2011

>

> Learned Historians

>

> I am starting to become comfortable with the parts of AA history that are hazy and always will be, but I do not like it. Woody from Akron posted an anecdote regarding the "f" word used in historical applications and that word is FIRST.

>

> I am confused about the documentation of our early members. The Amos list, contains 43 names, including Dr. Bob but not Bill Wilson. The Golden Road counts the first 40, including Bob and Bill AND Hank Parkhurst, who is NOT on the Amos List. The "First 226 Members Akron, OH AA Group" includes Bob and Bill and Clarence, the latter two being part of New York and Cleveland respectively. The Akron list counts some members associated with other pioneer groups (New York and Cleveland) but not others, most notably Hank or Fitz Mayo. I realize there were/are different methodology in calculating members and sober time amongst our pioneer members and co-founders, but is even a little consistency in this important area too much to ask for?

>

> Lastly, in the Foreword to the First Edition the authors state there were "more than 100 men and women who have recovered." Laying aside the many possible interpretations of "recovered," were there actually 100 at that time? Either when the manuscript was being written (seems unlikely) or even when the book was published? Thanks as always for your help.

>

other,
as deep as some disagreements may have been.

So, . . . anything you can recall along that line?

ernie

On Nov 18, 2011, at 9:11 PM, Matt Dingle wrote:

> Ernie,
> I'd be more than glad to talk with anyone. Just like the few times we got
> to
> talk some of these things out over the phone. Hope you're well.
> Matt
>
>
> _____
> From: Ernie Kurtz <kurtzern@umich.edu>
> To: AAHistoryLovers@yahoogroups.com
> Sent: Friday, November 18, 2011 3:54 PM
> Subject: [AAHistoryLovers] Re: Tom Powers and Bill Wilson and the writing
> of
> the 12 and 12

>
>
> Matt,
>
> How about making it available to the whole AAHL list?
>
> ernie kurtz

>
> =====
>> From: Matt Dingle
>> <mdingle76@yahoo.com> (mdingle76 at yahoo.com)
>>
>> Fred,
>> I can probably tell you what you want to know: 845-887-6575.
>> Matt

> =====
>
> Original question from: mbfdl <mbfdl@rcn.com> (mbfdl at rcn.com)
>
> I've recently heard about Tom Powers and his relationship to Bill and the
> writing of the 12 and 12. Can you point me in the direction of historically
> accurate information about Tom, his relationship with Bill and the
> literature,
> and his break with Bill, along with the reasons for this?

> Thanks,
> Fred
>
> [Non-text portions of this message have been removed]
>
>

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

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Tom
Sent: Monday, December 12, 2011 10:49 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Study mentioned in the 12 and 12

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

Does anybody know anything about this study?

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

Yahoo! Groups Links

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

|||||

++++Message 8045. The moderator is out of the hospital now
From: Glenn Chesnut 12/13/2011 5:03:00 PM

|||||

I had to go into the hospital for a heart catheterization. Everything is O.K. now, and I am back home.

I asked someone to take care of posting messages on the AAHistoryLovers while I was out of action, and through no fault of that person, several messages were inadvertently posted where some further discussion was needed before trundling them out in public. Either the message perhaps needed to be reworded more diplomatically, or maybe it should have been sent privately to the person at whom it was actually directed, or possibly it shouldn't even have been posted at all.

>
 >This was the same Nelson Rockefeller that eventually was appointed vice president of the Unites States, correct?
 >
 >[Nelson Aldrich Rockefeller, 1908-1979, was the 41st Vice President of the United States, 1974-1977, serving under President Gerald Ford]
 >
 >-----Original Message-----
 >From: Mike Batty
 >Sent: Saturday, November 19, 2011
 >Subject: Re: Rockefeller Dinner
 >
 >I have read it somewhere and do not remember where, that Nelson Rockefeller subbed for his father, John D Jr., as chairman due to the elder's illness.
 >
 >Mike Batty
 >Waterloo, Ontario

=====

++++Message 8058. Re: Rockefeller Dinner -- AA later paying Rockefeller back
 From: John French 12/20/2011 12:06:00 PM

=====

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

John French

=====

++++Message 8059. 20 page guide Highroad to Happiness
 From: jaw24hours 12/20/2011 9:53:00 PM

=====

Published by the Brighter Side group of Waterloo, Iowa in the 1940 to 1950 era.
 I can only find their guide to the 4th step at silkworth.net.

Anyone know where I can get more information online about early A.A. in the Waterloo, Iowa area? I am also interested in anything concerning A.A. in Northeast Iowa.

=====

++++Message 8060. Vincent T. Tracy Farms Treatment Center 1930"s to 40"s
 From: gadgetsdad 12/21/2011 11:24:00 AM

=====

counted less than 100 previously might not have had access to all the lists including the Amos List (for example compare to Pioneer by Date of Sobriety List). Others may have followed statements made by some pioneers like Jimmy Burwell who said Bill rounded up or exaggerated the claim. Was Jimmy well informed? Did he know who all the Akron/Cleveland members were? Not all of his recorded AA history (memoirs) have proved accurate. Perhaps we've been wrong all along in saying there were only 60 to 70? Was everyone on this list still sober or with the fellowship in April of 1939? Probably not but then as noted above there were probably many new members who were not properly documented or remain truly anonymous to us till this day. So perhaps there actually was "One Hundred Men and Women" who were staying sober by following the outlined program when the book came out.

I would love to hear if anybody can contribute information on any of the less well know names on this list or any other sources which can be used to prove or disprove the validity or the placement of a name on this list. Does anyone believe a name has been missed? Many believe Ebby should have been included. People like Wes, Eddie, and Russ eventually sobered up, should they be included? Cebra later joined AA in Paris. How about Don, the Cohoes banker who was sober in 36 but then seems to have faded off? Do you have any reasonable evidence to support your claim? Please let me know your comments!

PS If anyone can provide me the last name for Gordon S. or Brooke B. both believed to be from New York Group before 1939 I would be forever in your debt!

- 1 Bill Wilson Dec34 NY
- 2 Bob Smith May35 Akron
- 3 Bill Dotson Jun-35 Akron
- 4 Ernest Galbraith Aug35 Akron
- 5 Henry Parkhurst Sep35 NJ
- 6 Walter Bray Sep35 Akron
- 7 Phil Smith Sep35 Akron
- 8 John Mayo Oct-35 MD
- 9 Silas Bent Nov35 CT
- 10 Harold Grisinger Jan-36 Akron
- 11 Paul Stanley Jan-36 Akron
- 12 Tom Lucas Feb36 Akron
- 13 Myron Williams Apr-36 NY
- 14 Joseph Doppler Apr-36 Cleveland
- 15 Robert Oviatt Jun-36 Cleveland
- 16 Harry Latta Jul-36 Akron
- 17 James D. Holmes Oct-36 Akron

18 Alfred Smith Jan-37 Akron
19 Alvin Borden Jan-37 Akron
20 Howard Searl Jan-37 Akron
21 William Ruddell Feb37 NJ
22 Douglas Delanoy Feb37 NJ
23 Robert Evans Feb37 Akron
24 Frank Curtis Feb37 Akron
25 Jane Sturdevant Mar-37 Cleveland
26 Harry Zollars Mar-37 Akron
27 Richard Stanley Apr-37 Akron
28 Harlan Spencer Apr-37 Akron
29 Wallace Gillam Apr-37 Akron
30 Lloyd Tate Jun-37 Cleveland
31 William Jones Jun-37 Cleveland
32 Chester Parke Jun-37 Akron
33 Lawrence Patton Jun-37 Akron
34 Paul Kellogg Jul-37 NJ
35 Earl Treat Jul-37 Akron
36 William Van Horn Jul-37 Akron
37 Florence Rankin Sep37 NJ
38 Charles Simonson Sep37 Akron
39 Irvin Nelson Sep37 Akron
40 Frank Krumrine Sep37 Akron
41 Edward Naher Oct-37 Akron
42 Joseph Taylor Oct-37 NJ
43 John Hughes Oct-37 Akron
44 Henry Pearce Nov37 Akron
45 Joe Schaffer Nov37 Akron
46 Frank Hadrick Nov37 Akron
47 Ned Poynter Nov37 NY
48 Fred Johnson Dec37 Akron
49 Wade Hadsell Dec37 Akron
50 George Dovsner Dec37 Akron
51 Harold Schitz Dec37 Akron
52 Carl Reinert Jan-38 Akron
53 Edith Scott Jan-38 Akron
54 Norman Tuit Jan-38 Akron
55 Thurman Traugh Jan-38 Akron
56 Edward Armitage Jan-38 Akron
57 Jack Darrow Jan-38 Akron
58 Kenneth Arthur Jan-38 Akron
59 Edward Brock Jan-38 Akron
60 James Burwell Jan-38 NY
61 Clarence Snyder Feb38 Cleveland
62 Charlie Johns Feb38 Cleveland
63 Raymond Campbell Feb38 NY
64 Van Wagner Feb38 NY
65 Norman Hunt Feb38 CT
66 Harold Sears Feb38 NY
67 Captain Coxe Apr-38 NY
68 George Mullin Apr-38 Akron
69 Herbert Taylor May38 NY
70 Robert Taylor May38 NY
71 George Williams Jun-38 NY
72 Harry Brick Jun-38 NJ

getting
that wrong.

Saturday, January 14, 2012 10:00 a.m. to 12:30 p.m.

Fort Wayne, Indiana -- 2nd Annual Symposium

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

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THE SPEAKERS:

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

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

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

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Symposium flyer: <http://hindsfoot.org/zz-ftwayne-symposium.pdf>

Ft. Wayne map w/ library: <http://hindsfoot.org/zz-ftwayne-map.pdf>

Allen County Public Library Auditorium
900 Library Plaza, Fort Wayne, IN 46802
phone (260) 421-1200

Luncheon (provided by the Fort Wayne Area Intergroup) will immediately
follow
the Symposium in Rooms A and B. The luncheon will include chicken, pulled
pork,
mashed potatoes and green beans.

Admission is free, but you will need a ticket for the luncheon. There will
be
120 tickets distributed through the Intergroup reps for the free luncheon.

(There will be some tickets also available at the door, but on a first-come
first-served basis, so get there early and leave late!)

We will serve coffee, doughnuts, and pop before the Symposium, another
reason to
get there early!

Questions? Need more information call:

Lake

near East Dorset...and all through his years married with Lois. (2) Bill's "Vermont characteristics" were ingrained upon him long before the "four absolutes" of OG were even introduced by Ebby in 1934-5. (3) Bill's chance meeting with "Dr. Bob" was obviously prophetic since they both had a Vermont heritage...including the meaning of a firm handshake. (4) Over thirteen people with Vermont roots were influential in Bill's early life, and his concepts of AA. They are discussed.

I trust that some historians might disagree or take umbrage with new ideas about what made Bill "tick". I will welcome feedback using my personal e-mail elsietwo@msn.com , and/or share color copies of documents I have if you ask specifically.

Now a word about the archives at Stepping Stones. I have had the special privilege of two visits there doing research, 2007 and 2009. It was exciting to hold in my hands one, of the two, original copies of Bill's printed Announcement of his high school graduation from Burr and Burton Seminary. I had never seen or heard of proof that he had ever formally done so following his depression and failing classes soon after Bertha Bamford's death. Another thrill was holding in my hands one of Lois' miniature old diaries which, in their brown and fragile pages, told of she and Rog going to basketball games together as kids in 1905.

As mentioned above, Stepping Stones Foundation (SSF) is in the process of preserving, in digital format, "all" of the archives which are in their possession. This a goldmine of data never yet analyzed. The purpose is not only to protect them from misuse or loss, but to make this history available to historians. Their trustees are currently developing guidelines as to how access will occur. The funds to complete the task, which is already underway for a portion of the archives, is about halfway accomplished. The goal is \$175,000.

Currently, it is expensive to travel to Katonah, NY (after getting special, written, permission to view selected data). It would be a great idea...perhaps even with a selfish motive for studying such data ... if each member of AAHL would send SSF a donation of a portion of their potential cost for such a trip, to assist in completing the task. Annah Perch, Executive Director, Stepping Stones Foundation, 62 Oak Road, Katonah, NY, 10536.

Les Cole
Colorado Spings, CO

Mike Portz <mportz2000@yahoo.com>
(mportz2000 at yahoo.com)

Can someone clear up the confusion on whether there were five (5) Oxford Group Tenets or were there actually Six (6).

I have read the six (6) tenets stated on the Internet (also what the six actually said), and I have also read the information by Mr. Lee quoted from the "Big Book."

If someone does have the correct answer, could you please be so kind as to post what the correct answer is as well as what they actually stated on this website. Also, if someone has the answer to how this confusion/discrepancy/controversy evolved, please share it on this site. Thanks in advance for your time, help and efforts!!!!

Kind regards in fellowship,
Mike Portz mportz2000@yahoo.com Cell (702) 501-9551

From: Cliff CBBB164@AOL.COM
(CBBB164 at AOL.COM)

The "Six Precepts of the Alcoholic Squad of the Oxford Group" are displayed on pg 263 of the Fourth Edition of the Book, "Alcoholics Anonymous."

cliff

From: "Robert Stonebraker" <rstonebraker212@comcast.net>
(rstonebraker212 at comcast.net)

The Oxford Group had many different tenets, but Bill Wilson accepted only six of these. They are revealed on page xvi:

1. Need for moral inventory Step 4
2. Confession of personality defects Step 1 & 5
3. Restitution to those harmed Steps 8 & 9
4. Helpfulness to others Step 12
5. Necessity of belief in God Steps 2, 3 & 11
6. Dependence upon God Steps 6, 7, 10 & 11

imaginary
and never existed) and talk instead about "the Oxford Group's 5 C's."

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

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

1. Confidence: You could not do anything to bring someone else to Jesus
Christ
until the other person had confidence in you. Usually that required me (the
missionary) admitting to the person whom I wished to convert, what my own
most
secret and humiliating sins had been.
2. Confession: If we held back from turning our lives completely over to
Jesus
Christ, it usually meant that we had some secret sin which we had never
admitted
to anyone (having affairs if you were married, homosexuality, being filled
with
resentment against the trustees of the boys' home we had once worked for, or
whatever). We had to confess that secret sin to some other human being, and
MAKE
RESTITUTION if appropriate. Making restitution could mean writing a letter
of
apology to the people against whom we held our resentment, returning money
we
had taken from someone else under questionable circumstances, going back and
telling the truth if we had lied about someone, or whatever else.
3. Conviction: But I could not undergo a real conversion experience until I
felt
truly convicted of sin. I had to admit that because I had committed this
particular sin, I was worthy only of the flames of eternal hellfire, and I
had
to fall into a state of total terror, blind fear, complete self-loathing,
and
absolute despair. I had to beat myself up over and over with thoughts of
what a
bad person I was, and how terrible that thing was that I had done.
4. Conversion: I then had to turn to Jesus Christ and admit to him --
genuinely
meaning it -- that I was a hopeless sinner, thinking about the specific one
or
two or three major sins I had committed, and then beg Jesus for forgiveness
and
mercy.
5. Continuance: I then had to continue in this state of repentance over my

- 14: <http://myloc.gov/Exhibitions/redbook/redbookandbeyond/ExhibitObjects/SymbolicLife.aspx>
- 15: http://www.nytimes.com/2011/05/08/fashion/08anon.html?_r=4&pagewanted=1&sq=anonymous&st=cse&scp=6
- 16: <http://community.nytimes.com/comments/www.nytimes.com/2011/05/08/fashion/08anon.html>
- 17: <http://pointsadhsblog.wordpress.com/2011/05/20/cherry-picking-the-history-of-the-alcoholism-movement-1/>
- 18: <http://www.legacy.com/obituaries/latimes/obituary.aspx?page=lifestory&pid=151166418>
- 19: <http://www.addictioninfo.org/articles/1048/1/Alcoholics-Anonymous-and-the-Disease-Concept-of-Alcoholism/Page1.html>
- 20: <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1529477/pdf/amjphnation00993-0093b.pdf>
- 21: http://www.huffingtonpost.com/2011/07/08/betty-ford-dies-former-dead_n_893664.html
- 22: <http://babel.hathitrust.org/cgi/pt?id=uc1.%24b644206;page=root;view=image;size=100;seq=7;num=i>
- 23: <http://www.williamwhitepapers.com/pr/2011%20Narcotics%20Anonymous%20History%20and%20Culture.pdf>
- 24: <http://www.blackburn.edu/currentstudents/CounselingServicesDocuments/EPPProblemsotherthanAlcohol.html>
- 25: <http://www.silkworth.net/pdfhistory/Little-Rock-Plan-Gives-Prospects-Sep-1947.pdf>
- 26: http://www-tc.pbs.org/opb/historydetectives/static/media/transcripts/2011-05-11/407_aaletter.pdf
- 27: <http://www.nytimes.com/1999/04/04/us/felicia-g-magruder-ex-countess-dies-at-93.html>
- 28: <http://www.ohio.com/news/movie-crew-shoots-scenes-at-stan-hywet-for-a-a-film-1.200159>
- 29: <http://aatorontoagnostics.org/2011/09/27/a-history-of-agnostic-groups-in-aa/#comment-64>
- 30: http://www.facesandvoicesofrecovery.org/pdf/White/Confession_of_an_AA_History_Buff.pdf
- 31: <http://groups.yahoo.com/group/Indyfourthdimension/files/1944%20Letter%20From%20Clarence%20Snyder.pdf>
- 32: <http://www.williamwhitepapers.com/pr/2011-09-13%20NA%20Chronology%20-%20Volume%20One.pdf>
- 33: <http://health.groups.yahoo.com/group/AAHistoryLovers/msearch?date=any&DM=-----&DD=----&DY=----&DM2=-----&DD2=----&DY2=----&AM=contains&AT=&SM=contains&ST=wikipedia&MM=contains&MT=&charset=UTF-8>
- 34: <http://health.groups.yahoo.com/group/AAHistoryLovers/msearch?date=any&DM=-----&DD=----&DY=----&DM2=-----&DD2=----&DY2=----&AM=contains&AT=&SM=contains&ST=&MM=contains&MT=wikipedia&charset=UTF-8>
- 35: http://www.rochester-ny-aa.org/pdf_files/archives%20pdf%20files/Dr%20G.Kirby%20Collier.pdf
- 36: <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1870440/pdf/bullnyacadmed00522-0008.pdf>
- 37: <http://bookstore.xlibris.com/Products/SKU-0103672049/Rogers-Burnham-The-Original-Man-Behind-Bill-W.aspx>