

# AA History Lovers

## 2012

### Messages 8082-8956

moderated by

**Nancy Olson**

September 18, 1929 – March 25, 2005

**Glenn F. Chesnut**

June 28, 1939 –





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

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

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

[http://en.wikipedia.org/wiki/Metropolitan\\_Magazine\\_%28New\\_York%29](http://en.wikipedia.org/wiki/Metropolitan_Magazine_%28New_York%29)

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

Good! That is a mystery solved!

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

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

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

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From: Glenn Chesnut

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

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

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[http://en.wikipedia.org/wiki/Metropolitan\\_Magazine\\_%28New\\_York%29](http://en.wikipedia.org/wiki/Metropolitan_Magazine_%28New_York%29)

"In January 1923, on the urging of Supervising Editor Fulton Oursler, Bernarr

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

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Message #8084

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/8084>  
From Glenn Chesnut [glennccc@sbcglobal.net](mailto:glennccc@sbcglobal.net)&gt;  
(glennccc at sbcglobal.net)

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

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

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

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Good! That is a mystery solved!

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Message 8082

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/8082>  
From "Robert Stonebraker" [rstonebraker212@comcast.net](mailto:rstonebraker212@comcast.net)&gt;  
(rstonebraker212 at comcast.net)

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

P.S. Here's an excerpt from the full "Note" from *CULTURE ALCOHOL & SOCIETY QUARTERLY* (Newsletter of the Kirk/CAAS Collections at Brown) Vol. 3, No. 3

[April-May-June 2007], pp. 3-4, which is all the attribution needed. You might add that the signature in the 1st Big Book Sold shows the name as Worden, not Worth.

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In Jim B's account of early AA, one Joe W. (Jim actually records the last name, but it will not be used here) is identified as the man who told Bill to call the book (and the fellowship) Alcoholics Anonymous rather than Anonymous Alcoholics. Jim records that this Joe W. was with the New Yorker, but no New Yorker records available confirmed this.

Research among various Joseph W's who might have been ours provided a Joseph Hooker W., Jr., b. Bridgeport CT February 2, 1895, son of Emma (b. 1875) and Joseph Hooker W. Sr. (1868-1941), a telegrapher and then metering clerk for the railroad.

This identification was confirmed when the first page of signatures in the "First Big Book Bought" in the Archives at GSO showed the name Joseph Hooker W-----, Jr.

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

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+++Message 8086. . . . . Bill W's rifle: Remington 25-20 or Winchester 25-20?  
From: ron.fulkerson@comcast.net . . . . . 1/2/2012 7:49:00 AM

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Les

Thanks for all your efforts and look forward to reading your book on Rogers Burnham. Could you help with a project that we are working to continue? Bill mentions in his taped conversations that he still had the rifle he used as a



ESTATE WOULDN'T CLOSE THEIR ARCHIVES (because of Noll?) unless something rubbed a few cultists the wrong way.

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

The Poster

--- In AAHistoryLovers@yahoogroups.com, "awuh1" wrote:

&gt;

&gt; I must admit to a sensing a certain bias in the posting Carl Jung - spiritual

vs. religious, and synchronicity. At the time of the sender's response ... he

admits to finishing neither [Stonebraker's] work nor the seminal work by Carl

Jung "Synchronicity, An Acasual Connecting Principle". At the same time he states that he "read Noll's book(s) more carefully".

&gt;

&gt; The poster refers to Noll's book, "The Jung Cult: Origins of a Charismatic

Movement", as "scholarly research" and offers up support for this proposition

via the Princeton University Press nomination of it for an award (they are, not

coincidentally, the publishers of the book, and, it did not get the award).

&gt;

&gt; The reviews of the book were far from universally positive. In the Journal,

"Bulletin of the History of Medicine" Volume 70, Number 3, Fall 1996 they write,

"In the guise of a scholarly text on the history of science, Richard Noll has

written a polemic in which he makes unfounded speculations about Jung's personal

and professional life. Specifically, he accuses Jung of having established a neopagan religious sect, a so-called Jung Cult. As evidence for this

accusation, he offers his own questionable interpretations of Jung's writings ... "

&gt;

&gt; Personally I thought that this review of Noll's book was kind, given some of

the propositions put forth in his "research".

&gt;

&gt; With regard to spiritual vs. religious ... I think the poster is correct, most

of those familiar with AA history regard it as both old hat, AND splitting hairs.

&gt;

&gt; Regards,

&gt;

&gt; Tom

&gt;



the  
six tenets of the Oxford Group) at meetings, sometimes even from those who  
have  
a good working knowledge of AA history. The Oxford Group had many "tenets"  
or  
beliefs in addition to those discussed in Bill's story or the foreword to  
the  
second edition of the big book.

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

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

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

<http://bbsgonj.webs.com/apps/documents/categories/show/82107>

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

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

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

God Bless

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

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

<http://hindsfoot.org/steps6.html>

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

Let's please start giving the early AA people more credit for being  
creative,

innovative, and real masters of the spiritual life.

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

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

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

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

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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 sins by daily religious exercises (prayer, quiet time, Bible reading) or whatever else was necessary, and Jesus would give me the daily grace to avoid committing those particular sins again.

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

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

moral  
inventory first, before he could start practicing a kind of daily prayer  
that  
was more like the AA tenth and eleventh steps.

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

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

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

Soul Surgery, by Howard Walter -- gives us our list of the five C's:

1. Confidence
2. Confession
3. Conviction
4. Conversion
5. Conservation [Continuance]

C. Irving Benson, The Eight Points of the Oxford Group: An Exposition for  
Christians and Pagans (Humphrey Milford, Oxford University Press, 1937).

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

What is the Oxford Group? by A Layman With a Notebook

- I. The Oxford Group
- II. Sin
- III. Sharing for Confession and Witness



Dear Howard,

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

I think you have something when you say that perhaps we give false hope to the newcomer by those figures. Actually, those figures have never been intended to apply to all drunks who come within range of A.A. and attend a meeting or so.

They apply to those who really come in and take the treatment over a considerable period of time. On that narrow classification, I think the figures will stand up. In Philadelphia, for example, they kept records for a very long time, accurate ones. Not too long ago they case up figures on old timers which seemed to prove our claimed percentages. When the new edition of the A.A. book came out, the same thing happened. The story-tellers had better than the claimed percentage. So I think it ought to be emphasized with each newcomer that his chances are just as the figures say, provided he will jump into A.A. and is willing and capable of working at it.

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

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

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



4. restitution (make peace with your brother)
5. quiet time (silent meditation)
6. guidance (discovering God's plan for my life)
7. gaining strength from the power of the Holy Spirit working in meetings of the fellowship.
8. the Four Absolutes as the four primary virtues of the Christian life.\*\*

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4. The Four Absolutes
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6. Don't Be an Ass!
7. Life Changers All
8. Lo, Here is Fellowship!

What is the Oxford Group? by A Layman With a Notebook

- I. The Oxford Group
- II. Sin
- III. Sharing for Confession and Witness
- IV. Surrender
- V. Restitution
- VI. Guidance
- VII. The Four Absolutes
- VIII. The World
- IX. You

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

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

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



++++Message 8096. . . . . Re: Study mentioned in the 12 and 12  
From: Gerry Winkelman C. E. F. . . . . 12/12/2011 6:12:00 PM

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

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

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

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

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Tom tomvlll@yahoo.com> wrote:

>In Step 12 there is a paragraph about a study that compared alcoholics with non-alcoholics.. "When A.A. was quite >young, a number of eminent psychologists and doctors >made an exhaustive study of a good-sized group of 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?

|||||

++++Message 8097. . . . . Sally and David Brown's Marty Mann biography  
From: Gary Neidhardt . . . . . 12/28/2011 10:28:00 AM

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











>irreversible effect on the numbers and membership composition of  
>A.A. than did its founders, Bill W. and Dr. Bob." p. 186  
>  
>Are these assertions accurate?  
>  
>Gary Neidhardt  
>Lilburn, Georgia

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+++Message 8104. . . . . RE: Sally and David Brown's Marty  
Mann biography  
From: Norm The Tinman . . . . . 1/7/2012 7:38:00 PM

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I agree with Chuck--

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

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

In Service With Gratitude,

Chuck Parkhurst

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+++Message 8105. . . . . Re: Bill W's rifle: Remington 25-20  
or Winchester 25-20?  
From: Compton Labauve . . . . . 1/4/2012 5:30:00 PM

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

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

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

CJ

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+++Message 8106. . . . . Re: Dr. Bob's tattoo  
From: Charlie C . . . . . 1/5/2012 3:58:00 PM



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

<http://www.etsy.com/listing/77926833/original-painting-of-bill-wilson-and-dr>  
&Acirc;  
Charlie Cowling  
Clarkson, New York

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

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

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

\*\*\*\*\*

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

\*\*\*\*\*

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

Just Love,  
Barefoot Bill





## Alcoholics Anonymous \$1,000!

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

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

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

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[End of excerpt]

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Similar information from  
Alcoholics Anonymous Comes of Age  
[Excerpts]

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pp:13 Four years later, Dr. Silkworth had helped to convert Mr. Charles B. Towns, the hospital's owner, into a great A.A. enthusiast and had encouraged him to loan \$2,500 to start preparation of the book Alco-holics Anonymous, a sum, by the way, which was later increased to  
14 ALCOHOLICS ANONYMOUS COMES OF AGE  
over \$4,000.

pp15: Early in the spring of 1938 our new friends helped us to organize the Alcoholic Foundation, and Mr. A. LeRoy Chipman tirelessly served for many years as its treasurer. In 1940 it seemed desirable for the Foundation to take over Works Publishing, Inc., the little com-pany we had formed to handle the book, and two years later Mr. Chipman did most of the work in raising the \$8,000 which was needed to pay off the shareholders and Mr. Charles B. Towns in full, thus making the Foundation the sole owner of the A.A. book and putting it in trust for our society for all time.

pp150: At this juncture, Dick Richardson described the desperate financial plight of Dr. Bob and myself. On hearing of this, Mr. Rockefeller  
THE THREE LEGACIES OF ALCOHOLICS ANONYMOUS 151

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

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

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

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

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

Bert's clothing clients included many wealthy customers. Scanning the list, he chose one whom we shall call Mr. G.

Bert said, "Now here's a man who knows all about us. He is extremely interested in the alcohol problem, though I must admit he is on the bone-dry side of the argument." When I expressed doubt about accepting help from a dry crusader, Bert wryly remarked, "Listen, Bill, this is no time to quibble. We have got to get a thousand dollars from anybody who will give it to us." Bert went to the phone and asked for long distance. At first, he boldly asked Mr. G. for a contribution. Mr. G. was uncertain. Then Bert told his customer about Works Publishing, which at the moment had a large inventory of

178 ALCOHOLICS ANONYMOUS COMES OF AGE

books but little cash. The Liberty piece, however, would bring in plenty of orders. Would Mr. G. care to buy some stock? Mr. G. was still more dubious. Then Bert proposed that Mr. G. make Works Publishing a loan. After all, the company had a large inventory of valuable books. Upon learning the true state of Works Publishing, Mr. G. emphatically declined. Bert tried once more. "Mr. G.," Bert said, "would you take the promissory note of Works Publishing for a thousand dollars if I endorsed it? As you know, I have a

fine business right here on Fifth Avenue."

"Most certainly," said Mr. G., "I will take such a note if you en-dorse it. Send it right down and I'll be delighted to send you the money." This was a real godsend, which probably saved the book company, for it kept us going until the late fall of 1939. Bert had hocked his own business, virtually bankrupt by then, to save the book *Alcoholics Anonymous*. This was a friend indeed.

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

pp186: The Board of Trustees conceived the idea of soliciting the dinner guests for contributions. Since Mr. Rockefeller had made a token gift of \$1,000, it was supposed that the solicitation would not have any large money result. But it certainly might help. Mr. Rockefeller consented, and an appeal was directed to the dinner list. As we expected, no contribution was large, but the donations were fairly numerous. The smallest check was for \$10 and the highest was for \$300 (from a gentleman who had an alcoholic brother). The total of these gifts amounted to about \$2,000 and this, plus Mr. Rockefeller's gift of \$1,000, put our hitherto empty Foundation in funds for the first time.

Money-wise, Dr. Bob and I were still in a rather bad way. We were therefore allotted \$30 a week, and enough was on hand to keep  
**THE THREE LEGACIES OF ALCOHOLICS ANONYMOUS 187**  
 this up for a year. Thereafter the dinner guests were solicited annually and the proceeds were always divided in the same way. Four years later we were able to write Mr. Rockefeller and his friends of the Union Club dinner that we needed no more funds. By then royalties from the book were giving Dr. Bob and me the help we needed, and the A.A. groups had begun to pick up the load of supporting the Headquarters office. At that point the A.A. Tradition of "no outside contributions" went into full force and effect. Mr. Rockefeller and his friends had given us something more valuable than money. They had put A.A. on the map.

pp187: Almost every week we happily added a new pin to our wall map to mark another group in formation.

The sales of the A.A. book steadily increased, and we could now meet the cost of rent, postage, and supplies, and best of all we could pay Ruth a fair salary. Lois and I were living rent-free at the Old Twenty-Fourth Street Club, and we were able to get along nicely on the proceeds of the Rockefeller dinner and gifts still being made to the "Lois W. Home Replacement Fund" in the Foundation. Every-body began to breathe easier. The affairs of Works Publishing, however, were still in pretty sketchy shape. It had never been incorporated, and the only evidence of its existence were the stock certificates that Henry and I had manufactured, the books in the warehouse, and the canceled checks that gave a rough idea of how the money had been spent. Four hundred  
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shares of stock, to be equally divided between Henry and me, had never been issued and could not be issued, under our original agreement, until the cash subscribers had received all their money back.

When they heard that the book was making money, some of the cash subscribers, including even Charlie Towns, began to get restless. They wanted to know why all of the profits of the book were being spent to finance a Headquarters for A.A. We replied that there was not any other way; would they like to see all those pleas for help thrown in the wastebasket? But a few still insisted on getting their money back, and something had to be done.

Therefore Ruth and I set about making Works Publishing's first report to its stockholders. We outlined the history of the book project and painted a rosy picture for the future. From the mass of check stubs, old bills, and receipts we made an approximate accounting. As I remember, the publishing company had shown a profit of about \$3,000, which had all been spent on A.A. work at the office.

Again we turned to our trusted pad of blank stock certificates. On a number of these we wrote: "Works Publishing, Inc., Preferred Stock, par value \$100."

Equipped with these certificates, I went off to Washington. The new A.A. group there included some well-to-do members: Bill E., Hardin C., and Bill A. They cheerfully bought these strange and irregular stock certificates in the amount of about \$3,000. Thus we satisfied a few of the grumbling stockholders and gratefully handed to Mr. Charles Towns all of the money which he had advanced to make the book project possible. He was delighted and so were we.

In this period, one of our nonalcoholic friends performed an outstanding service for us. This was accountant West, of West, Flint & Co., a lifelong associate of Dick Richardson. He saw that Works Publishing was properly incorporated and he personally audited its affairs and those of the Foundation from our beginnings in 1938. Ruth had had no time to keep books, and I did not know how. So a thorough CPA audit of the book company proved to be a real job. The tireless Mr. West spent days and days at it, without pay. When this difficult

#### THE THREE LEGACIES OF ALCOHOLICS ANONYMOUS 189

job of unscrambling our affairs was completed, we felt we could ask no more of Mr. West. From that point on, Wilbur S., a CPA as well as an early A.A., took over the job of keeping our records in shape. He did this for a long time gratis, and even today I doubt if we pay him enough.

By 1940 we had begun to see that the A.A. book should belong to our society itself. Its shares should not be forever scattered among forty-nine subscribers, Ruth Hock, Henry, and me. If the Foundation could acquire these outstanding shares, the book could be placed in trust for A.A. as a whole. The proceeds of the book would become tax-free if the cash shareholders were paid off, and they could no longer kick about the book's income being used to run the A.A. office.

Trustee A. LeRoy Chipman conceived the idea of borrowing enough money from Mr. Rockefeller, two of his sons, and the dinner guests to clear away certain debts and to buy all Works Publishing's shares (except Henry's and mine) from the cash subscribers at par. Every one of the cash subscribers gladly consented to this; they were happy to get out even. Mr. Chipman thereupon raised a total of \$8,000 dollars, to be repaid to Mr. Rockefeller and the others out of book profits at a later date. The subscribers turned in their shares, received their money, and placed our Foundation in possession of a one-third interest in Works Publishing. A few of the







Here are some of the flaws I found and he hadn't even gotten to the Rockefeller dinner:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Charles from Wisconsin



of  
history in this area.

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

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

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

Page 64: We listed People, Places and Institutions.

Page 65: On our Grudge list we set opposite our Injuries.

Page: When we saw our faults we listed them, we placed them before us in black and white.

Page 66: We turned back to the list for it held the key to the future.

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

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

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

Page 70: We have listed and analyzed our resentments.

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

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

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

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

Where were we selfish?  
Where were we dishonest?  
Where were we self-seeking?  
Where were we afraid?

Where have aroused jealousy? Suspicion? Bitterness?  
What should we have done instead?

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

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

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

|||||

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

|||||

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

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

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

Bob S.

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

|||||

+++Message 8116. . . . . Re: ENTIRE first two drafts of Bill's Story  
From: Robert Stonebraker . . . . . 1/7/2012 11:12:00 PM

=====

Recent information has concluded that the second draft was written by Joe Worden, and not Joe Worth. Sue Smith Windows, Dr. Bob's daughter, misremembered the last name during an interview in 1999, sixty years later.

Bob S.

PS ~~ Note message below.

=====

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

&gt;

&gt; <http://health.groups.yahoo.com/group/Indyfourthdimension/files/>

&gt;

&gt; Open the folder: Bill's Story 2 drafts

&gt;

&gt; The first draft is many pages, yet not complete, however the second

&gt; draft is complete. It was edited by the editor of NY Magazine, Joe

Worth.

=====

+++Message 8117. . . . . Re: Study mentioned in the 12 and 12

From: Cindy Miller . . . . . 1/8/2012 12:34:00 AM

=====

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

(said to me by the man himself!)

-cm

On Dec 12, 2011, at 6:12 PM, Gerry Winkelman C. E. F. wrote:

&gt; Searcy was friends with Bill Wilson. As a matter of fact when Bill

&gt; wanted to introduce the 12 traditions, he asked for Searcy's help,

&gt; to which Searcy replied, you might need those rules and regulations

&gt; in New York, but we don't need them here in Texas.

=====

+++Message 8118. . . . . Re: Study mentioned in the 12 and 12

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

=====

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

in

Surrender in Alcoholism"

"In the process of surrender which the alcoholic necessarily undergoes before

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

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

----

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

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

----

Tom tomvlll@yahoo.com wrote:

In Step 12 there is a paragraph about a study that compared alcoholics with non-alcoholics.. "When A.A. was quite young, a number of eminent psychologists and doctors made an exhaustive study of a good-sized group of 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?

=====

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

=====

Does anyone know of any other psychiatrist who has postulated the existence of an "ego" which is capable of being totally defeated and permanently replaced? To

put the question another way, who else has used the concept of Ego in that way?

Hobart Mowrer doesn't count, as his professional qualification was in cognitive psychology.

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

&gt;

&gt; There is a reference to immaturity in Harry Tiebot's paper "The Ego Factors in

Surrender in Alcoholism"

&gt;

&gt; "In the process of surrender which the alcoholic necessarily undergoes before

his alcoholism can be arrested, the part of the personality which must surrender

is the inflated Ego. This aspect of personality was identified as immature traits carried over from infancy into adulthood, specifically, a feeling of omnipotence, inability to tolerate frustration, and excessive drive, exhibited

in the need to do all things precipitously. The manner in which surrender affects the Ego was discussed and illustrated briefly from clinical experience.

The object of therapy is to permanently replace the old Ego and its activity."

&gt;

&gt; I have always heard that this was why Bill was so adamant about creation of

the GSC.

&gt;

&gt; - - - -

&gt;

&gt; From: Gerry Winkelman C. E. F.

&gt; Sent: Monday, December 12, 2011 3:12 PM Bills

&gt; To: AAHistoryLovers@yahoogroups.com

&gt; Subject: [AAHistoryLovers] Re: Study mentioned in the 12 and 12

&gt;

&gt; That study I believe is one prepared at the Yale Institute for Alcoholic

Studies headed by Doctor Jellinek and others in the last forty's and early fifty's ....

&gt;

&gt; - - - -

&gt;

&gt; Tom wrote:

&gt;

&gt; &gt; In Step 12 there is a paragraph about a study that compared alcoholics with

non-alcoholics.. "When A.A. was quite

&gt; &gt; young, a number of eminent psychologists and doctors

&gt; &gt; made an exhaustive study of a good-sized group of so-called



"This so-called "Rockefeller dinner list" has since been almost the whole source of "outside" money gifts to The Alcoholic Foundation. These donations averaged around \$3,000 annually and they were continued for about five years --1940 to 1945."

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

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

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

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





copied below::

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

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

In Service With Gratitude,

Chuck Parkhurst

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

From: MichaelD

Sent: Saturday, January 07, 2012

Subject: Where is the written history, or the oral history about the written history?

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

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

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

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

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



likely right, it may be pricey to buy, and there are online sites for it.

But,  
putting on my librarian hat for a moment, allow me to suggest some other options:

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

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

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

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

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

Charlie Cowling  
Clarkson, NY

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

|||||

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

|||||

Glenn had written:

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

activity, transsexualism and so on.)

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

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

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

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

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

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

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

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

God Bless

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

John Barton jax760@yahoo.com; (jax760 at yahoo.com) has listed three

important

books that we can go to if we want to find good lists of "the tenets of the Oxford Group." If we look at the chapter headings of these three books, I think

we can put together in our own minds a good rough list of some of the major emphases of the Oxford Group's teaching:

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

....

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

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

=====
THE TRADITIONAL CHRISTIAN VIRTUES:

justice (fairness towards all),

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

fortitude (courage),

prudence (thinking sensibly before acting),

faith,

hope, and

love.
=====

=====
THE TRADITIONAL CHRISTIAN VICIES





existed, but actually thrived since those directions were set into print.

Four

Editions of the Big Book have been printed and distributed In the US and Canada

alone, with no change in those directions.."

I'm looking for a written history of people who DID the actual directions,

or

any detail oral talk about the directions. Have you followed the clear cut directions? If so , then you made a list of fears that you placed on paper.

And according to the clear-cut instructions "we asked ourselves why we had them"...

I don't know about you but when my sponsor and his circle of Big Book

Thumpers

suggested a list of fears, my first thought was "I'm not afraid of much"..

As a

matter of fact, my reputation was that of a man who was afraid of nothing.

Little did I know and come to learn that I was afraid of everything. But

that

aside, when my sponsor said out loud in a fourth step fear meeting " I was afraid of peoples opinions".. I thought.. Who would admit that in public? I

had much to learn, and learn I did. I did a lot of writing. I asked dozens

and

dozens of questions about "How It Works"... That book, and that chapter might

as well have been in Japanese to me. With out support and counsel and direction, I never could have done the clear - cut directions if someone had

simply sent me a book in the mail. And I know that there were many like me

in

the early history of AA. That meant they had questions, lots of questions.

Which , naturally, I assume they wrote to the authors about. Because as has

been

shown, we grew the fellowship by postal mail in the early days.

So rather than think I am complicating things or I have an agenda, I am

dutifully and honestly trying to locate written evidence of How it Works

documents outside of the Big Book.

One of the instructions in the writing is to write "what would we have done instead"... and me, being me, would have had no idea what I should have done

instead. If I knew that I would have done it already. So that is something I

may have written New York about. I might have written many things that

confused

me? Such as;

What are typical fears?

Should I show my inventory to a prospect?

Should I write an inventory every year?

How many resentments are normal?

How long does an inventory normally take to write

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

If I am afraid of peoples opinion, and also afraid of being unacceptable,

are

those the same things? Should I list them twice?

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

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

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

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

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

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

If anyone has that I would be very very grateful.

If your interested in The Big Book, and a comprehensive breaking down of the clear cut directions. I am the webmaster at [www.bigbookstepstudy.com](http://www.bigbookstepstudy.com) I'm a straight forward, honest guy, I'm not grinding anything but a quest for the information.

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

<http://bigbookstepstudy.com/content.php?180-How-It-Works-Resentment-Inventor>  
y





Such as;

What are typical fears?

Should I show my inventory to a prospect?

Should I write an inventory every year?

How many resentments are normal?

How long does an inventory normally take to write

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

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

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

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

Where was he selfish?

Where was he dishonest?

Where was he self-seeking?

Where was he Frightened?

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

Its in Chapter 5, How It Works.

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

him. In 1942 I may have explained it in a letter.

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

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

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

<http://bigbookstepstudy.com/content.php?180-How-It-Works-Resentment-Inventor>  
y

|||||

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

|||||

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

This link is an index and should solve all the problems

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

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

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

I was only trying to help -

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

|||||

+++Message 8132. . . . . Re: Rockefeller Dinner -- AA later



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

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

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

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

Perhaps, Jim isn't all that far off track -

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

|||||

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

|||||

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

Tommy H in Snowy Danville

- - - -

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

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

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

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

thousands had the potential to attract another person into AA recovery.

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

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

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

Sally

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

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

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

- - - -

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

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

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

Tommy

- - - -

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

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

1) "Rollie [Hemsley], a star catcher for the Cleveland Indians, announced in 1940 that he had gotten sober with the help of A.A. As a result, he brought



-- to see your detailed list of "assets and liabilities" -- see  
<http://hindsfoot.org/Detr3.html> )

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

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

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

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

Glenn C.

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

> \*\*  
>  
>  
> --- In AAHistoryLovers@yahoogroups.com, Robt Woodson wrote:  
>  
> > Quote..."> Well, for starters...how about the 72 years that AA  
has not  
> just existed, but actually thrived since those directions were set into  
> print. Four Editions of the Big Book have been printed and distributed  
In  
> the US and Canada alone, with no change in those directions.."  
>  
> I'm looking for a written history of people who DID the actual  
directions,  
> or any detail oral talk about the clear-cut directions. Have you

followed

&gt; the clear cut directions? If so , then you made a

&gt; list of fears that you placed them on paper. And according to the

&gt; clear-cut instructions "we asked ourselves why we had them"...

&gt;

&gt; I don't know about you but when my sponsor and his circle of Big Book

&gt; Thumpers suggested a list of fears, my first thought was "I'm not

&gt; afraid of much".. As a matter of fact, my reputation was that of a man

who

&gt; was afraid of nothing. Little did I know and come to learn that I was

&gt; afraid of everything. But that aside, when my sponsor said out loud in

a

&gt; fourth step fear meeting " I was afraid of peoples opinions".. I

thought..

&gt; Who would admit that in public? I had much to learn, and learn I did. I

did

&gt; a lot of writing. I asked dozens and dozens of questions about "How It

&gt; Works"... That book, and that chapter might as well have been in

Japanese

&gt; to me. With out support and counsel and direction, I never could have

done

&gt; the clear - cut directions if someone had simply sent me a book in the

&gt; mail. And I know that there were many like me in the early history of

AA.

&gt; That meant they had questions, lots of questions. Which , naturally, I

&gt; assume they wrote to the authors about. Because as has been shown, we

grew

&gt; the fellowship by postal mail in the early days.

&gt;

&gt; So rather than think I am complicating things or I have an agenda, I am

&gt; dutifully and honestly trying to locate written evidence of How it

Works

&gt; documents outside of the Big Book.

&gt;

&gt; One of the instructions in the writing is to write "what would we have

&gt; done instead"... and me, being me, would have had no idea what I should

&gt; have done instead. If I knew that I would have done it already. So that

is

&gt; something I may have written New York about. I might have written many

&gt; things that confused me? Such as;

&gt;

&gt; What are typical fears?

&gt;

&gt; Should I show my inventory to a prospect?

&gt;

&gt; Should I write an inventory every year?

&gt;

&gt; How many resentments are normal?

&gt;

&gt; How long does an inventory normally take to write

&gt;

&gt; I cannot write well, can I talk to my sponsor about the process rather

&gt; than write it down on paper?

&gt;

&gt; If I am afraid of peoples opinion, and also afraid of being

unacceptable,  
&gt; are those the same things? Should I list them twice?  
&gt;  
&gt; Because I know, from my own experience with following the clear-cut  
&gt; directions, and sponsoring many men through the clear-cut directions  
that  
&gt; the questions and writings are infinite. So I am seeking somewhere in  
our  
&gt; history where the men of that day, in some way, recorded something,  
that  
&gt; they wrote something down. Where is it?  
&gt;  
&gt; I had one person who had 50 resentments against 50 different people for  
&gt; the same thing. I was able to show him that the underlying cause and  
effect  
&gt; was a Principle, and he could write the resentment down Once ( one  
entry in  
&gt; column one)as a Principle and ask the four questions of the principle:  
&gt;  
&gt; Where was he selfish?  
&gt;  
&gt; Where was he dishonest?  
&gt;  
&gt; Where was he self-seeking?  
&gt;  
&gt; Where was he Frightened?  
&gt;  
&gt; These four questions are  
&gt; prompted after we make the list, we ask ourselves why we were mad, and  
&gt; then wrote what instinct was affected. It tells us to get this all down  
on  
&gt; paper. Its in Chapter 5, How It Works.  
&gt;  
&gt; Anyway, back to my prospect, who asked me "what's an institution?"  
because  
&gt; the book says, We write down people, principles and institutions with  
whom  
&gt; we are angry. And he did not know what a principle was. So i verbally  
&gt; explained it to him. In 1942 I may have explained it in a letter.  
&gt;  
&gt; Again.. these questions had to be being asked in 1944, 45, 46, 47 , 48,  
&gt; 49... all the way to the writing of the 12/12.. they had to be. And I  
want  
&gt; to find one letter, one document, one anything that deals with the  
&gt; clear-cut directions. If anyone has that I would be very very grateful.  
&gt;  
&gt; If you're interested in The Big Book, and a comprehensive breaking down  
of  
&gt; the clear cut directions. I am the webmaster at  
[www.bigbookstepstudy.com](http://www.bigbookstepstudy.com)I'm a  
straight forward, honest guy, I'm not grinding anything but a quest  
&gt; for the information.  
&gt;  
&gt; You can check out this detailed approach that I offer on the site.  
&gt;





principles  
embodied in the steps come from and in what  
year???

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

Thank You

---

### The AA Principles and Virtues

Honesty

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

Hope

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

FAITH

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

Courage

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

Integrity

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

Willingness

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

Humility

Step 7. Humbly asked Him to remove our shortcomings.

Brotherly Love

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

Justice

Step 9. Made direct amends to such people wherever possible, except when to do so would injure them or others.







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[http://www.chester.ac.uk/postgraduate/religious\\_studies](http://www.chester.ac.uk/postgraduate/religious_studies)

=====

## ADDICTION: A SPIRITUAL ILLNESS WITH A SPIRITUAL SOLUTION?

10am-4pm Wednesday March 14th 2012

University of Chester

Binks Building Room CBK013

The University of Chester

Centre for Faiths and Public Policy

Department of Theology and Religious Studies

The conference aims to:

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

### SPEAKERS:

Professor Chris Cook

Professorial Research Fellow in the Department of Theology and Religion,  
Durham

University

\* Director of the Project for Spirituality, Theology & Health, Durham

University

\* Author of Alcohol, Addiction & Christian Ethics, Cambridge, CUP, 2006.

Professor Jim Orford

Emeritus Professor of Clinical and Community Psychology, University of  
Birmingham

\* International expert in addictions -- with a special interest in gambling

\* 2010 recipient of the E.M. Jellinek international award for excellence in  
the

field of alcohol and other addictions

Dr Ashraf Kahn

Consultant Psychiatrist at the Woodbourne Priory Hospital, Birmingham

\* Honorary Senior Clinical Psychiatrist in the Department of Psychiatry,  
Division of Neuroscience, Birmingham Medical School

\* Non-Alcoholic Trustee on the General Service Board of Alcoholics Anonymous

Dr Wendy Dossett









It seems to me I stumbled across this person's identity somewhere before,  
but I  
can't recall where it was, any help would be appreciated.

|||||

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

|||||

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

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

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

Thanks.

|||||

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

|||||

Thank you Cora!

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

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

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

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

I wonder what is meant by the use of the word 'mold', if it is not in

reference to the OG? It is used on Manuscript page 30 (Chapter 5, How It Works)  
stating:

'SHOULD BE STUDIED FROM THE MOLD ANGLE.'

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

Bob S.

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

&gt; A recent post revealed as how the reviewers of Bill Wilson's original  
&gt; manuscript changed page 43 from a morning prayer, to as now written in  
our  
Big Books: "When we retire at night, . . ." (p. 86).  
&gt;

That is definitely an interesting page! Certainly it makes sense that the AA writers would have favored a switch away from the "Morning Watch" associated with the Oxford Group. Evening prayer including an examination of conscience is a generic tradition, and wouldn't remind people as much of the Groupers. I'm not sure if I can follow you on some of the other points, though. These two pencilled-in comments actually look to me like they were written by the same person, not different as you said:

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

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

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

Cora



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

=====

+++Message 8153. . . . . Collected Ernie Kurtz: last four chapters available online  
From: Glenn Chesnut . . . . . 1/27/2012 5:57:00 PM

=====

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

<http://hindsfoot.org/ktcek1.html>

THE LAST FOUR ARTICLES CAN NOW ALSO BE DOWNLOADED:

=====

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

10. Whatever Happened to Twelve-Step Programs?  
<http://hindsfoot.org/tcek10.pdf>

11. Why A.A. Works: The Intellectual Significance of Alcoholics Anonymous  
<http://hindsfoot.org/tcek11.pdf>

12. Here's to Spuds MacKenzie!  
<http://hindsfoot.org/tcek12.pdf>

=====

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

=====

+++Message 8154. . . . . Re: pp. 109-116 from Area 20 historybook, copyright 2003 by NIA, Ltd.  
From: aa061035 . . . . . 1/28/2012 1:39:00 PM

=====

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

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

Fellowship."

[http://www.aa.org/en\\_pdfs/f-47\\_theaaarchives.pdf](http://www.aa.org/en_pdfs/f-47_theaaarchives.pdf)  
says it was the Archives Committee in 1971.

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

Thanks in advance.  
John G

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

> Frank M's farewell address to the 1996 General Service Conference, with its  
Conference theme of "Preserving Our Fellowship-Our Challenge," is reprinted with  
permission of A.A.W.S., Inc.  
>  
> G.S.O. Archives: Window on the Past, Guide to the Present,  
> and Light for the Future

|||||

+++Message 8155. . . . . RE: The mold angle -- Henry Parkhurst and orig. working manuscript  
From: Chuck Parkhurst . . . . . 1/27/2012 9:48:00 PM

|||||

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

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

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

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

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









historians, and other professionals who want to find out what A.A. is and how it started. The archives should be accessible to historians, as well as to A.A.'s, but each request should be individually judged.

Bill's files from Stepping Stones have been integrated with his files at G.S.O. Early, irreplaceable A.A. material has been placed in a safe-deposit box, with copies made for the library. Directories, Conference Reports, and bulletins have been bound. Letters were sent to 190 old-time A.A.'s asking their help; 105 affirmative replies and much material have been sent in.

Files

of the first 100 groups in the U.S. and Canada have been collected. Papers are

being prepared for microfilming, and steps are being taken to put sound material on permanent tape.

-George G.. chairman

BIO:

GEORGE N. GORDON, Ph.D. (110-15 11 Rd., Forest Hills, N.Y. 11375), was elected a

director of the A.A. Grapevine in 1969 and has served as its treasurer since 1970. Since his last drink, in 1964. he has served his local group in most offices and the New York Intergroup Association on several committees. He is director of the Communications Center at Hofstra University in Hempstead, N.Y.

and author or co-author of 13 nonfiction books, 11 of them written after joining

A.A. George is a member of the Finance Committee in the capacity of Grapevine

treasurer, a member of the Literature, Policy, Long-Range Planning. and Employee

Retirement Committees, and chairman of the Archives Committee.

&gt;\_\_\_\_\_

&gt;From: ricktompkins ricktompkins@comcast.net&gt;

&gt;To: AAHistoryLovers@yahoogroups.com

&gt;Sent: Sunday, January 29, 2012 6:07 PM

&gt;Subject: [AAHistoryLovers] RE: AA Archives purpose

&gt;

&gt;

&gt;The source of quote is the Trustees Archives Committee.

&gt;

&gt;In its Policy statement, the quote was always included in its Scope and

&gt;Purpose for the "Handbook for Setting Up an Alcoholics Anonymous Archival

&gt;Repository." My fading photocopies of 1/89 and 2/92 have no changes and the

&gt;same statement is included in the AAWS M-441 "Archives Workbook." Both the

&gt;Handbooks and the Workbooks (since 2001) are works in progress and are

&gt;updated every year but the Purpose wording hasn't changed.

&gt;

&gt;In A.A. Archivist Frank M.'s farewell talk to the 1998 General Service

&gt;Conference, he attributed the quote to Bill W. "The main purpose of the







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

|||||

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

|||||

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

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

---

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

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

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

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

Thanks.

|||||

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

|||||





who was an Oxford grouper and served as member of the Alcoholic Foundation and the Grapevine editorial board.

- - - -

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

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

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

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

|||||

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

|||||

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

"Which way shall I turn me?" or Ruin and Salvation.  
Old Fuddler: Come along, Charley, my boy; come along! Only one glass. A short life but a merry one, that's my ticket.  
Charles: Well, you're a good natured fellow, tho' you've ruined yourself by drinking. I was thinking about abstaining; but surely one glass won't hurt me!  
Tee-totaller: Don't listen to him, my dear Charles. You see what drinking



Rachel  
Dingle; 16 grandchildren; and eight great-grandchildren.  
Private funeral services will be held Friday at the East Ridge Chapel.  
Graveside services and burial will be made in the Callicoon Cemetery.

|||||

+++Message 8176. . . . . Re: First AA meeting in London,  
England 1948  
From: Cindy Miller . . . . . 2/5/2012 3:33:00 PM

|||||

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

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

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

and says Christmas 1945 at the top.

-- Cindy Miller  
Philadelphia, PA  
USA

|||||

+++Message 8177. . . . . Re: Dr. Bob prescription pad forgery  
From: jax760 . . . . . 2/6/2012 1:01:00 PM

|||||

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

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

Thanks for bringing this up and the opportunity to respond.

God Bless

John Barton

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

&gt;  
&gt; This is an old thread, but has this been authenticated/discounted yet?  
The

link to which the thread refers is no longer available

&gt; Pam F

&gt;

&gt; - - - -

&gt;

&gt; From: Azor521@... (Azor521 at aol.com)

&gt; Date: Fri Jan 27, 2006 8:01pm

&gt; Subject: Re: Trust God, Clean House, Help Others

&gt;

&gt; Dr. Bob wrote this prescription --

&gt; 1. Trust God. 2. Clean House. 3. Help Others:

&gt;

&gt; <http://www.nicd.us/AAand12-stepresources.html>

&gt;

&gt; - - - -

&gt;

&gt; Message #3113

&gt; <http://health.groups.yahoo.com/group/AAHistoryLovers/message/3113>

&gt;

&gt; &gt; The phrase "1. Trust God, 2. Clean House, 3. Help Others" is typed  
on a

prescription pad with Dr. Bob's name at the top. His signature is at the  
bottom, and the phrase "always remember it" is in handwriting at the top.

&gt; &gt;

&gt; &gt; The problem is that a good AA historian once showed me that both  
the

handwritten phrase at the top, and the signature at the bottom, seem to have  
been scanned and copied from a genuine letter by Dr. Bob, and then  
superimposed

on the picture of the prescription pad using a computer art program. It  
seemed

pretty convincing to me.

&gt; &gt;

&gt; &gt; But I cannot remember where the genuine letter is found. Does  
anybody in

the group know anything more about this issue over the authenticity of the  
prescription?

=====

++++Message 8178. . . . . Re: AA Today

From: john wikelius . . . . . 2/6/2012 4:29:00 PM

=====

1st ptg hardcover 1960

2d ptg hardcover 1960

3d ptg hardcover 1960





Two disks for \$10 plus \$2 shipping = \$12 made payable to Alcoholics  
Anonymous

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

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

Central Office phone no. 260 471-6262

CONFERENCE FLYER AT:  
<http://hindsfoot.org/zz-ftwayne-symposium.pdf>

\*\*\*\*\*

MESSAGE #8056

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

-----

MESSAGE #8077

From: "Dolores" [dolli@dr-rinecker.de](mailto:dolli@dr-rinecker.de)>  
Hi, would like to join &acute;the tapes request as Munich,Germany is far  
away too.  
Take care, Dolores

-----

From: Tom Hickcox [cometkazie1@cox.net](mailto:cometkazie1@cox.net)>  
I would buy a recording, too. T

-----

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

-----

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

\*\*\*\*\*

ORIGINAL MESSAGE #8063

Mel B., Glenn Chesnut, Wyatt Mullinax speaking on January 14, 2012

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

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

=====









P. S. From the Editor

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

Steve G  
in New Jersey

- - - -

From: "B" kochbrian@hotmail.com>  
(kochbrian at hotmail.com)

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

December 1961 Vol. 18 No. 7P. S. From the Editor We might as well tell you right off the bat that the article beginning on page 3 was written by our son. We hastily add that the whole deal was cooked up between him and Managing Editor Helen W., because one thing we want to avoid around here is nepotism, which is defined as "showing favoritism to relatives." It must be made clear, too, that our son's mother--our first and only wife, a member of Al-Anon--must be given full credit for keeping this boy (then about twelve) on an even keel when the family ties were threatened by what she charitably called our "over-drinking."

The things active alcoholics do to their families are inhuman and cruel, especially to frightened and bewildered youngsters. It is comforting to know that, in this case, one boy's life was not twisted and warped; but only because this drunk's loyal gal had love, wisdom, courage, patience, understanding and deep faith. Like our son and our wife, we are looking forward to a seventh sober Christmas with our family, who are no longer tense and fearful of what tomorrow may bring. No diversion could keep us from attending that regular Monday night open meeting (which this year will take place Christmas night) and hearing the laughter as the group's "unlikely-looking Santa Claus" distributes from a laundry bag the amusing junk we all contribute to the party. And a Merry Christmas to you, too.





The General Service Conference Final Reports show Helen Wynn listed as a Grapevine staff member, but never as editor. She was shown on the reports for 1957 - 1961. The 1959,1960 and 1961 reports show her on the Editorial Staff list.

Hope this helps a little

Charles from Wisconsin

\*\*\*\*\*

1955 Conference Report  
A .A. GRAPEVINE DIRECTORS  
Sidney Allen, Secretary-Treasurer  
Don Goddard, Chairman-Editor  
J. Seegar Heavilin  
Tom O ' Brien, Jr .  
Sigurd P . Sandmore

STAFF

Louise Shonts  
Katherine Swentzel  
Sarah Thompson

\*\*\*\*\*

1956 Conference Report  
A.A. GRAPEVINE DIRECTORS  
Russell Clancy, Secretary-Treasurer  
Don Goddard, Chairman-Editor  
J. Seegar Heavilin  
Tom O'Brien, Jr., Vice-Chairman  
Sigurd P. Sandmore

STAFF

Louise Shonts, Ass't. to Ed.  
Katherine Swentzel  
Sarah Thompson

\*\*\*\*\*

1957 Conference Report  
A. A. GRAPEVINE DIRECTORS  
Russell Clancy, Secretary-Treasurer  
Don Goddard, Chairman-Editor  
J. Seegar Heavilin  
Tom O'Brien, Jr., Vice-Chairman  
Sigurd P. Gandmore

STAFF

Louise Shonts, Ass't. to Editor  
Katherine Swentzel  
Sarah Thompson  
Helen Wynn

\*\*\*\*\*

1958 Conference Report  
A. A. GRAPEVINE DIRECTORS  
Russell Clancy, Via President

Joe Flynn , President-Editor  
Tom O'Brien, Jr., Treasurer  
Louise Shonts  
Alfred Steckman  
Richard A. Stevens, Chairman  
Katharine Swentzel (D'ced)

STAFF

Louise Shonts  
Katharine Swentzel  
Sarah Thompson  
Helen Wynn  
Doris Holmer

\*\*\*\*\*

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

STAFF(Editorial)

Louise S. Shonts  
Sarah Thompson  
Helen Wynn

(Circulation)

Doris Holmes

\*\*\*\*\*

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

STAFF (Editorial)

Louise Shouts  
Sarah Thompson  
Helen Wynn

\*\*\*\*\*

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

STAFF (Editorial)





awakening had given me a built-in faith in God .... but I had been neither humble nor wise. Boasting of my faith, I had forgotten my ideals. Pride and irresponsibility had taken their place."

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

---

FROM THE MODERATOR: HERE IS THE FULL ORIGINAL ARTICLE

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

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

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

We much regret that these facts of AA life are not understood by the legion of alcoholics in the world around us. Any number of them are bedeviled by the dire conviction that if ever they go near AA they will be pressured to conform to some particular brand of faith or theology. They just don't realize that faith is never a necessity for AA membership; that sobriety can be achieved with an easily acceptable minimum of it; and that our concepts of a higher power and God as we understand Him afford everyone a nearly unlimited choice of spiritual belief and action.

How to transmit this good news is one of our most challenging problems in communication, for which there may be no fast or sweeping answer. Perhaps our public information services could begin to emphasize this all-important aspect of AA more heavily. And within our own ranks we might well develop a more sympathetic awareness of the acute plight of these really isolated and desperate sufferers. In their aid we can settle for no less than the best possible attitude and the most ingenious action that we can muster.

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

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

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

Here's a recent example of the high cost of spiritual pride. A very tough-minded prospect was taken to his first AA meeting. The first speaker majored on his own drinking pattern. The prospect seemed impressed. The next two speakers (or maybe lecturers) each themed their talks on "God as I understand Him." This could have

been good, too, but it certainly wasn't. The trouble was their attitude, the way they presented their experience. They did ooze arrogance. In fact, the final speaker got far overboard on some of his personal theological convictions. With perfect fidelity, both were repeating my performance of years before. Quite unspoken, yet implicit in everything they said, was the same idea - "Folks, listen to us. We have the only true brand of AA - and you'd better get it!"

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

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

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

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

Three years later I revisited my midwestern friend. Mary, the doctor's wife, came by for a call and I learned that he had died the week before. Much affected, she began to speak of him.

His was a noted Boston family, and he'd been Harvard educated. A brilliant student, he might have gone on to fame in his profession. He could have enjoyed a wealthy practice and a social life among old friends. Instead, he had insisted on being a company doctor in what was a strife-torn industrial town. When Mary had sometimes asked why they didn't go back to Boston, he would take her hand and say, "Maybe you are right, but I can't bring myself to leave. I think the people at the company really need me."

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

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

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

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

had gone away - some of them forever.

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

|||||

+++Message 8193. . . . . Alcoholics Anonymous: An Interpretation of the Twelve Steps  
From: tablemate1987 . . . . . 2/11/2012 6:52:00 PM

|||||

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

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

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

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

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

ym  
Michael G.

---

THE PAMPHLET DIVIDES THE DISCUSSION OF THE TWELVE STEPS INTO FOUR LESSONS:

1. The Admission <http://hindsfoot.org/Detr1.html>
2. The Spiritual Phase <http://hindsfoot.org/Detr2.html>
3. Inventory and Restitution <http://hindsfoot.org/Detr3.html>
4. Active Work <http://hindsfoot.org/Detr4.html>

<http://hindsfoot.org/detr0.html>

|||||

+++Message 8194. . . . . Re: No record of Helen Wynn as editor at the AA Grapevine  
From: B . . . . . 2/13/2012 7:19:00 AM

|||||



physical knowledge) and how was it confirmed he was cremated. Any additional information from anyone about Hank's remains would be appreciated. I do like the thought of his "sitting on a mantle" somewhere ..... Stepping Stones, perhaps J

In Service With Gratitude,

Chuck Parkhurst

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

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

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

Brian Koch

- - - -

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

<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=72971769> [7]

Henry G "Hank" Parkhurst

|||||

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

|||||

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

During a Traditions Study it was noted that the long and short form of Tradition 2 reads in part "... a loving God as He may express Himself in our group conscience".

Sometime in our history, the phrase "INFORMED group conscience" became common in general service and some group business meetings. I began a search and found the current pamphlet "The AA Group" on page 28 answers the question, "What is an Informed Group Conscience?"

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

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

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

|||||

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

|||||

From sabourin1987 and Frank in LA

- - - -

From: "sabourin1987" km2blv@gmail.com>  
(km2blv at gmail.com)

I have a small booklet, maybe 3x5 inches, entitled "The Best of Bill from the Grapevine: Faith, Fear, Honesty, Humility, Love" containing five articles on these subjects, reprinted from the Grapevine. Copyrights dated 1958, 1961, 1962.

The first article in the booklet, entitled "God as We Understand Him" is the same as the story that the moderator attributes to the April, 1961 Grapevine.

- - - -

From: "Frank in LA" rul6t2@yahoo.com>  
(rul6t2 at yahoo.com)

Thanks much. Nice to have the whole article again. And wonderful to see that whatever his faults, Bill also practiced a brand of humility that's really inspiring. No doubt he had his lapses there too, but he tried, and that means a lot to me.

Best regards,  
Frank

=====

+++Message 8198. . . . . Re: Alcoholics Anonymous: An Interpretation of the Twelve S...  
From: Baileygc23@aol.com . . . . . 2/12/2012 2:50:00 PM

=====

Another reference to the Seattle story:

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

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

=====

+++Message 8199. . . . . Re: pp.172-173 Dr. Bob's Nightmare: the company he worked for  
From: John . . . . . 2/12/2012 2:36:00 PM

=====

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

John

-----  
WALTER P. SMITH

[#92;](http://www.rootsweb.ancestry.com/~vermont/71SuccessfulVermontersWalterPSmith.htm)

1 [10]

SMITH, WALTER PERRIN, son of John S. and Sophronia M. (Perrin) Smith, was born in Hardwick, Vermont, November 4, 1841. Mr. Smith fitted for college at Hardwick

academy, and the People's academy at Morrisville, Vermont, and graduated from the University of Vermont in 1867. He pursued the course at the Law department of Michigan university and subsequently completed his legal studies with Powers & Gleed at Morrisville, and was admitted to the bar of Lamoille county in May, 1869. He soon after came to St. Johnsbury and formed a partnership in law with Hon. Jonathan Ross, which continued until the latter was elected to the bench. Mr. Smith was state attorney of Caledonia county from 1874 to '76. He has served as superintendent of schools.

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

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

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

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

Prepared by Tom Dunn August 2005

=====

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

"After high school came four years in one of the best colleges in the country











They could not, for confidentiality reasons, reveal if Bill had been a patient there.  
I respect that, i guess .... haha.

- - - -

From: Baileygc23@aol.com  
Date: Wed, 15 Feb 2012 13:53:55 -0500  
Subject: Re: Which Miami Hospital was Bill in when he passed?

This is from Stepping Stones.

SAYING FAREWELL

In January 1971, Bill was flown in a private jet to the Miami Heart Institute in hopes of finding treatment for his severe emphysema. He is said to have been in good spirits during the flight but much weakened. Bill never received treatment; he died the day he arrived -- January 24, his and Lois' wedding anniversary. They had been married 53 years.

|||||

+++Message 8211. . . . . Sister Ignatia's program at St. Thomas hospital in 1951  
From: Glenn Chesnut . . . . . 2/16/2012 2:34:00 PM

|||||

AA oldtimer William E. Swegan's article on "Kent State University and Sister Ignatia" gives a detailed description of Sister Ignatia's alcoholic ward at St. Thomas Hospital in Akron, as he observed it in 1951:

<http://hindsfoot.org/psyalc16.pdf>

This is important for AA historians to read, because already by this early period there were resident psychiatrists at the St. Thomas Hospital to treat any major psychiatric problems, and they were well beyond the primitive karo syrup and sauerkraut detoxing methods.

This article is Chapter 16 in Swegan's book The Psychology of Alcoholism, see:

- <http://hindsfoot.org/kbs1.html>
- <http://hindsfoot.org/kbs2.html>
- <http://hindsfoot.org/kbs3.html>

The three most famous types of AA-related early alcoholism treatment programs were:

1. Sister Ignatia's program, which was strongly spiritually oriented.

Although she attempted to keep the spirituality fairly nonsectarian, there was certainly an unmistakably Christian flavor to it, and people were encouraged to go pray in the Catholic chapel across the hall.

2. Swegan's Lackland-Long Beach Model, which he began developing in 1953 in San Antonio, Texas (after studying with Searcy Whalen and E. M. Jellinek at the Yale School of Alcohol Studies and spending a year observing Sister Ignatia's program in Akron). Swegan's treatment philosophy was more in tune with the atheistic and agnostic wing of AA.

Bill Swegan himself was not a believer in God in any traditional sense, but worked a program based on the spirituality of devoted love and service to our fellow human beings. Nevertheless, he also achieved a thoroughly documented fifty percent success rate, where fifty percent of the military personnel accepted into his program got sober and stayed sober the first time, with no relapses.

3. The Minnesota Model, which put the alcoholics in a facility where they were almost completely isolated from the outside world. It was totally unlike Sister Ignatia's program (where large numbers of local Akron AA people came to visit the patients regularly) or Swegan's Lackland program (where he drove his patients to attend a number of AA meetings every week in the surrounding civilian community).

Hazelden started out in 1949 as simply a big farmhouse and is still to this day located on 500 acres of rural midwestern prairie and woods outside Center City, Minnesota, which itself has a population of only 628. Fiona Dodd remembers how we could still see wild deer roaming the surrounding land, which was originally settled by Swedish farmers. (For a photo of the farmhouse, see around the middle of the page at <http://hindsfoot.org/rwcvphot.html> )

Over the years, Hazelden came to be guided to greater and greater degree by psychiatrists, psychologists, psychotherapists, and alcoholism counselors, who spoke of chemical dependency and moved the program further and further away from early AA principles. They won control of Hazelden's administration in 1966, and it became a very different place from the one which was originally started by a



Then in 1953, he and famous psychiatrist Dr. Louis Jolyon "Jolly" West teamed up to form an expanded program at Lackland Air Force Base in San Antonio, Texas.

See Swegan's description of their methods at:

"Lackland: the Fully Developed Treatment Program"

<http://hindsfoot.org/psyalc17.pdf>

(This is Chapter 17 of Swegan's book *The Psychology of Alcoholism* -- see <http://hindsfoot.org/kbs1.html> -- this book was originally published in 2003 as

"On the Military Firing Line in the Alcoholism Treatment Program," by Sgt. Bill S. with Glenn F. Chesnut, Ph.D.)

50% of the military personnel admitted to their treatment program got sober and stayed sober the first time through. Others eventually saw the light and got sober afterwards.

This is important because Swegan represented the atheistic and agnostic wing of early AA, which practiced a spirituality based on TRULY DEVOTED love and service to other human beings, but with little or no reference to an external personal God figure.

This was certainly not an "easier, softer way" -- for most of sixty years, Bill Swegan devoted most of every waking hour to helping other people in one way or another. All who have met Bill Swegan know that he was aglow within with a gentle and all-compassionate love. Think of a Buddhist master who does not believe in a personal God but does practice a life of total humility and absence of personal ambition or pridefulness, combined with compassion towards all. I saw Bill sitting down in the hospitality rooms at AA conventions, and total strangers repeatedly coming up and suddenly talking with him about their deepest torments and fears, and then being calmed and reassured, not so much by the words that he said, as by the love and compassion they could feel shining in him.

**WARNING:**

Dr. West's daughter Mary advised me that one should be careful about trusting everything said about her father which appears on the internet. The wikipedia article on him gives the same warning, see:

[http://en.wikipedia.org/wiki/Louis\\_Jolyon\\_West](http://en.wikipedia.org/wiki/Louis_Jolyon_West)

This wikipedia article notes that the attacks on Dr. West began "after he published a textbook in 1980, in which he called Scientology a cult." The wikipedia article relates how, on one American Psychiatric Association panel on cults, where every speaker had received a long letter threatening a lawsuit if Scientology were mentioned, no one mentioned Scientology except West, who was the last speaker: "I read parts of the letter to the 1,000-plus psychiatrists and then told any Scientologists in the crowd to pay attention. I said I would like to advise my colleagues that I consider Scientology a cult and L. Ron Hubbard a quack and a fake. I wasn't about to let them intimidate me." (Psychiatric Times, 1991)

Dr. West was in fact the top expert of his era on brain-washing (he was the one who discovered the vital role which sleep deprivation played in genuine brain-washing techniques), and one of the most prominent anti-cult campaigners of that time. This is especially important to note, because West insisted that Alcoholics Anonymous was absolutely NOT a cult or a brain-washing scheme, and if anyone was ever qualified to make that judgment, it was him.

=====  
See West's obituary at  
[http://www.csj.org/announce/annoucement\\_archives/2000/westdeath.htm](http://www.csj.org/announce/annoucement_archives/2000/westdeath.htm)

**LOUIS WEST HAS DIED -- A CULT EXPERT AND MEMBER OF AAA'S CULTIC STUDIES JOURNAL EDITORIAL ADVISORY**

Los Angeles, Jan 7 (Reuters)

Psychiatrist Louis Jolyon West, an expert on cults, torture and brainwashing who examined Jack Ruby and Patricia Hearst during their trials, has died at age 74, associates said on Thursday.

A spokesman for the University of California at Los Angeles, where West was in charge of the Neuropsychiatric Institute for 20 years before his retirement in 1989, said he died on Saturday of cancer at his home in Los Angeles.

West frequently worked as a court-appointed psychiatrist. After examining Ruby, the killer of President John F. Kennedy's assassin, Lee Harvey Oswald, West concluded Ruby was suffering from "major mental illness precipitated by the stress of (his) trial."

The psychiatrist was also one of four experts who examined newspaper heiress Patty Hearst, who was kidnapped by the so-called Symbionese Liberation Army and who later joined its ranks as a bank robber.

The panel found her sane and fit to stand trial, but West wrote that she was "psychologically damaged as a result of torture by the SLA."

The experts also urged that Hearst receive treatment for her mental illness before her 1976 trial, but the court ignored the recommendation. "The government finished the destruction of her life started by an anti-government group," West said after Hearst was convicted. Her prison sentence was commuted by President Jimmy Carter in 1979.

A civil rights activist, West was the first white psychiatrist to go to South Africa to testify on behalf of black prisoners during the apartheid era.

During the Korean War he studied brainwashing and torture. He said at the time that American prisoners of war had falsely confessed to engaging in germ warfare because their captors had instilled a sense of guilt in them through solitary confinement, prolonged sleeplessness and physical abuse, which he called the classic tools of brainwashing.

In an interview with the Los Angeles Times, West said the behaviour of cult members and kidnapping victims was driven by the "three 'Ds' - debility, dread and dependence."

"A prisoner is debilitated by inactivity, by sleep loss, or worse, by physical harm. He is filled with dread by constant threats of pain or death or harm to his family. He is rendered completely dependent upon his captors for information, food, shelter, life," West said.

West, who was born the son of poor Russian Jewish immigrants in Madison, Wisconsin, is survived by his wife Kathryn, son John and daughters Anne and Mary.

=====

Bill Swegan eventually married Dr. West's daughter Mary Swegan, a marvelously warm and loving person. There is a photo of Bill at the top of this web page:

<http://unmeasureddistances.ftml.net/aapix02.html>

And then the second photo down shows both Bill and Mary, standing second and third from the left.

\*\*\*\*\*

For more background, see Message #8211

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/8211>

THE THREE MOST FAMOUS TYPES OF AA-RELATED ALCOHOLISM TREATMENT PROGRAMS WERE:

1. Sister Ignatia's program, which was strongly spiritually oriented.

Although

she attempted to keep the spirituality fairly nonsectarian, there was certainly

an unmistakably Christian flavor to it, and people were encouraged to go pray in

the Catholic chapel across the hall.

2. Swegan's Lackland-Long Beach Model, which he began developing in 1953 in San

Antonio, Texas (after studying with Searcy Whalen and E. M. Jellinek at the Yale

School of Alcohol Studies and spending a year observing Sister Ignatia's program

in Akron). Swegan's treatment philosophy was more in tune with the atheistic and

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almost completely isolated from the outside world. It was totally unlike

Sister

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civilian community).

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located on 500 acres of rural Midwestern prairie and woods outside Center City,

Minnesota, which itself has a population of only 628. Fiona Dodd remembers how

we could still see wild deer roaming the surrounding land, which was originally

settled by Swedish farmers. (For a photo of the farmhouse, see around the





seems to make sense. Everyone is so wrapped in fear of doing something that nothing happens.

- - - -

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

pamelafro@bigfoot.com> wrote //GSO in New York has a series of "AA Today"  
in  
their library - have used them for research in situ.//

John replies: I have several copies myself. They are very informative.

- - - -

From: "mrpetesplace" peter@aastuff.com> (peter at aastuff.com)

I'm going to try and find a soft cover this week and scan it for upload.  
I'll  
try and do it sometime next weekend. I know I have them, I just don't know  
the  
exact box. I don't want to open the hard cover wide and flat, especially  
since I  
have a soft cover.

I'll keep you posted.

Peter

=====

+++Message 8217. . . . . The Story of S.H. Hadley  
From: jax760 . . . . . 2/19/2012 1:28:00 PM

=====

Many have seen the abridged story of Sam's Spiritual Experience as told by  
William James in the Varieties of Religious Experience. For the full story  
told  
in Sam's own words please follow the link below.

God Bless

John B.

<http://www.bbsgonj.com/apps/documents/categories/show/48209>

=====

+++Message 8218. . . . . Re: Which Miami Hospital was Bill in  
when he passed?  
From: marathonmanric . . . . . 2/17/2012 9:43:00 AM

=====





far over the Bridge of Reason to the desired shore of faith." - and in these two sentences- "We were grateful Reason had brought us so far." - "Perhaps we had been leaning too heavily on Reason that last mile and we did not like to lose our support" - all on pp53 (4th ed) of We Agnostics -

I have The Book That Started It All - the original manuscript in it is similarly capitalized -

As a matter of note, the word bridge does not appear in the King James version of the Bible - the word reason appears 88 times, none of which is capitalized -

Also the word bridge appears in This Believing World 3 times with no reference to the bridge of reason - the word reason is used about 27 times, none capitalized -

In "The Decline of the West, the bridge of reason appears once sans capitals (see Exhibit I) - reason was capitalized once (see Exhibit II) out of about 110 usages - it is a digital scan and I couldn't verify with the original -

I know there is a hymn "Bridge of Reason, Shore of Faith", but I don't think Bill was referring to that hymn? -

What is the "Bridge of Reason"?

Why was "Reason" capitalized, twice?

Might we have to settle for an educated guess by one of our knowledgeable historians?

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

=====  
Exhibit I  
=====

This beat of cosmic cycles goes on notwithstanding the freedom of micro-cosmic movement in space, and from time to time breaks down the tension of the waking individual's being into the one grand felt harmony. If we have ever followed the flight of a bird in the high air -- how, always in the same way, it rises, turns, glides, loses itself in the distance -- we must have felt the plantlike certainty of the "it" and the "we" in this ensemble of motion, which needs no bridge of reason to unite your sense of it with mine. This is the meaning

THE COSMIC AND THE MICROCOSM 5

of war-dances and love-dances amongst men and beasts. In this wise a regi-  
ment mounting to the assault under fire is forged into a unity, in this wise  
does  
the crowd collect at some exciting occasion and become a body, capable of  
thinking and acting pitifully, blindly, and strangely for a moment ere it  
falls  
apart again. In such cases the microcosmic wall is obliterated. If jostles  
and  
threatens, if pushes and pulls, if flees, swerves, and sways. Limbs  
intertwine,  
feet rush, one cry comes from every mouth, one destiny overlies all. Out of  
a  
sum of little single worlds comes suddenly a complete whole.

=====  
Exhibit II  
=====

We have our Euhemeristic interpretations of  
Hell as a guilty conscience, the Devil as evil desire, and God as the beauty  
of  
nature, and it is the same tendency that declares itself when Attic tomb-in-  
scriptions of about 400 invoke, not the city-goddess Athene, but a goddess  
"Demos" -- a near relation, by the way, of the Jacobins' Goddess of Reason  
-- and where the Sainoviov for Socrates, vovs for other philosophers, take  
the  
place of Zeus. Confucius says "heaven" instead of "Shang-ti," which means  
that he believes only in laws of nature. The "collection" and "ordering" of  
the canonical writings of China by the Confucians was a colossal act of  
Euhemer-  
ism, in which actually almost all the old religious works were literally de-  
stroyed and the residue subjected to rationalist falsification.

=====

++++Message 8224. . . . . Re: Photograph in Saturday Evening  
Post  
From: john wikelius . . . . . 2/22/2012 12:36:00 AM

=====

Can supply cover art if you want to identify magazine in your travels.

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

-----  
From: gadgetsdad gadgetsdad@yahoo.com&gt;  
Sent: Sunday, February 19, 2012 3:19 PM  
Subject: Re: Photograph in Saturday Evening Post

I checked the magazines. That photo is in the 7/2/1955 issue, Jerome Ellison  
article.



Those who are responsible for preserving the Wilson home and 8-acre grounds, known by the name Stepping Stones that the couple gave it, see the landmark status as part of a natural progression of increasing recognition for the Wilsons' accomplishments. Bill Wilson co-founded AA and declared alcoholism a disease decades before doctors did. Lois Wilson co-founded Al-Anon for families of alcoholics and made provisions for her home to be a resource for recovery after her death.

#### Stepping Stones Foundation

Bill and Lois Wilson sit outside their home, Stepping Stones, in 1960. While for years the nonprofit's use of the home in this neighborhood raised few objections, the increasing visibility of the AA shrine has started to bother some neighbors.

The irony is at a time when the Wilsons' contributions are being recognized in a wider national context, their property is being scrutinized more narrowly by neighbors, said Annah Perch, executive director of the Stepping Stones Foundation.

The stewards of the Wilson legacy do not see greatly increased numbers of people coming to the site as a result of landmark status beyond the 3,000 annual visitors Stepping Stones has attracted since it was listed on the National Register of Historic Places in 2004.

"Stepping Stones is not the typical historic preservation site," said James Moogan of Kent, a retired deputy commissioner of the state Parks Department and president of the Stepping Stones Foundation board. "It is more of a pilgrimage that is not really on the radar."

But don't tell that to Diane Briganti, 56, who lives across the street from the Wilson home entrance and keeps notes and photos of cars, crowds, buses and trucks arriving for Stepping Stones events. She has fought against the home because she says it detracts from property values in the residential neighborhood.

"This is a negative," Briganti said. "It could be a cellphone tower across the street and it would have the same effect on the value of my house." She plans to send a petition to the National Park Service, which is reviewing the recommendation.

A historian at the National Park Service's Washington office said the advisory board, which will review the Stepping Stones recommendation before sending it to the Secretary of the Interior, considers all comments from the public. The board's decision will rely heavily on the direction of the committee of experts that has unanimously recommended national landmark status for Stepping Stones, historian Patty Henry said. Henry added that during the spring, a similar landmark effort is planned for



provided the link between the San Antonio Air Force program and the Long Beach Navy program" there seems to be no connection between Lackland and Long Beach treatment attempts and I do not recall Nancy Olsen ever discussing Lackland in the development of legislation, but did know and rely on help from Long beach.  
Respectfully submitted.

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

&gt;  
&gt; Chapter 16. Twelfth Stepping the Military  
&gt; <http://hindsfoot.org/help16.pdf>  
&gt;  
&gt; Chapter 17. Alcoholics with Gold Braid  
&gt; <http://hindsfoot.org/help17.pdf>  
&gt;  
&gt; (Taken from Nancy Olson, With a Lot of Help from Our Friends: The Politics of Alcoholism (2003) <http://hindsfoot.org/kno1.html> )  
&gt;  
&gt; The Lackland-Long Beach Model of alcoholism treatment was first developed at Lackland Air Force Base in San Antonio, Texas, in 1953-1961 by William E. Swegan and psychiatrist Dr. Louis Jolyon ("Jolly") West.  
&gt;  
&gt; In Chapter 16, Nancy Olson describes the further development of this type of AA-related alcoholism treatment program by psychiatrist Dr. Joseph Zuska and Navy Commander Dick Jewell at the Long Beach Naval Station in California in the years 1965 and following. (Dick Jewell knew Bill Swegan and provided the link between the San Antonio Air Force program and the Long Beach Navy program.)  
&gt;  
&gt; Dr. Zuska, although not an alcoholic himself, was beloved at a deep personal level by several generations of AA people in that part of California because of all he had done to help alcoholics -- hundreds and hundreds of them owed their lives to him, and they knew it.  
&gt;  
&gt; Betty Ford, wife of U.S. President Ford, was sent to the Long Beach treatment program to get sober, and U.S. President Jimmy Carter's brother Billy Carter was also sent there because of its outstanding record in getting alcoholics sober.  
&gt;  
&gt; Then Nancy goes on in Chapter 17 to describe the hearings before the U.S. Senate subcommittee on alcoholism and drug abuse in the U.S. military in

1970.

Also more on Joe Zuska and the Navy alcoholism treatment program which he developed at Long Beach.

&gt;

|||||

+++Message 8228. . . . . Re: Dr. Joe Zuska and Dick Jewell:  
Lackland-Long Beach Model  
From: planternva2000 . . . . . 2/24/2012 4:58:00 PM

|||||

Just a few personal notes on Joe Zuska and the Long Beach facility.  
I underwent treatment at Long Beach during September and October of 1971  
after  
two months in psychiatric wards on the East Coast. I met (Capt.) Jim B. when  
he  
visited to see how the clinic operated. Later, back on the East Coast, we  
again  
met and I found I had joined the home group of which he was a member.

The Norfolk ARC opened in an abandoned barracks at the Naval Amphibious  
Station  
in Virginia Beach before moving to Norfolk Naval Station.

In 1972 I deployed to the Western Pacific aboard an aircraft carrier with  
one  
other AA aboard, "Hoppy," who had seven years. We pulled into Subic Bay,  
P.I. on  
my first AA birthday. The AA population at that time (July, 1972) consisted  
of  
Howard, who had been a loner for a number of years, and Dave, a sailor  
Howard  
had twelfth stepped three months earlier. On our last visit to Subic in  
March,  
'72, the group had grown considerably, they had daily meetings, and a ward  
in  
the base hospital set aside for alcoholism treatment.

Jim S.

|||||

+++Message 8229. . . . . Re: AA co-founders' N.Y. home could  
become national landmark  
From: J.BARRY Murtaugh . . . . . 2/24/2012 11:51:00 AM

|||||

From Barry Murtaugh and Norm the Tinman

- - - -

From: "J.BARRY Murtaugh" murtaughjbarry1@gmail.com&gt;





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

Bill Swegan's pioneering work in the 1940's and 50's in using AA in institutional alcoholism treatment programs had become largely forgotten by the end of the century. But then c. 2000, what he had done was rediscovered by Sally and David Brown while they were researching their great book on Mrs. Marty Mann, who had been Bill's mentor and patron.

(As referenced around the middle of

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

which contains several good photographs of Bill Swegan and one of Marty Mann)

=====

+++Message 8233. . . . . Bill Swegan on the steps: a nontheistic / atheistic interpretation  
From: Glenn Chesnut . . . . . 2/25/2012 4:04:00 PM

=====

"A nontheistic / atheistic way of working the twelve steps: William E. Swegan"

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

An article by Glenn F. Chesnut in which he explains how Sgt. Bill Swegan successfully worked the steps from the standpoint of a dedicated ethical humanism.

Swegan thought of his Higher Power in terms of the laws of nature and the healing forces within nature which could return our minds to sanity and reason, in combination with the rationalist's faith that truth and honesty would always ultimately triumph over error and ignorance.

We needed to develop a whole lot more faith and trust -- not in some childish idea of a personal God who would magically rescue us from everything if we just spoke the right words -- but faith and trust in ourselves. We needed to replace the compulsion to carry out continual self-sabotage with a new spirit of self-confidence and resolution.

=====  
Or in Bill Swegan's own words, see

BILL 'S CHAPTER ON THE TOPIC:



May  
&gt; 1968.  
&gt;  
&gt; - - - -  
&gt;  
&gt; This article is part of the ongoing research on  
&gt;  
&gt; "Atheism, Moral Psychology, and the Deus  
&gt; Non Vocatus in early Alcoholics Anonymous"  
&gt;  
&gt; at <http://hindsfoot.org/atheist.html>  
&gt;  
&gt;  
&gt;  
&gt; (Referenced close to the top of page  
&gt; <http://hindsfoot.org/archive2.html> )  
&gt;

=====

++++Message 8235. . . . . Appendix II  
From: Robert Stonebraker . . . . . 2/26/2012 1:13:00 PM

=====

Joe, et al,

Appendix II was first published in the second printing of the first edition  
Big  
Book in 1941, just about two years after the first printing.

In summing up William James' "educational variety," the first full paragraph  
of  
page 568 (fourth edition) states: "Most of us think this awareness of Power  
greater than ourselves is the essence of a spiritual experience. Our more  
religious members call it: "God-consciousness." Please note the letter "P,"  
in  
the word Power, is capitalized, indicating God.

Thank you for the question concerning the authorship of Appendix II. I have  
always assumed it was Bill Wilson.

Bob S.

=====

I think the addition of Appendix II, The Spiritual Experience is significant  
in  
AA history. Am I right to understand that it was added in the Second Edition  
of  
Alcoholics Anonymous?

Appendix II makes clear that the idea that recovery from alcoholism is and  
must  
be from a God-conscious experience in AA, is erroneous; some of the  
recoveries





- - - -

See earlier post from: normtinman@yahoo.com>  
(normtinman at yahoo.com)

Hey guys, are we sure it was Bill who called Alcoholism a disease -- though reading it was Dr Silkworth first, and Bill had used it at first then stopped along the way.

- - - -

From: Laurie Andrews jennylaurie1@hotmail.com>  
(jennylaurie1 at hotmail.com)

Bill was careful not to describe alcoholism as a disease, see my posting 5689 e.g.

Laurie A.

|||||

+++Message 8238. . . . . Re: Jim Burwell: early AA's first famous atheist  
From: Norm The Tinman . . . . . 2/27/2012 7:56:00 PM

|||||

Hi Kathy

Would loved to have talked to this man -- in a lot of ways I can understand why he believes this way -- he has saved a lot of people's lives, by fighting to have that "God as we understood Him" phrase in the B B -- I believe it was he and Hank Parkhurst that were non believers -- many times we hear members with long time sobriety talk about religious things at meetings -- I don't say anything directly to the person, but make sure if it's a discussion meeting, when it's my turn, say a few things about the phrase above and tradition 3 -- we all need time to decide what belief we come to believe -- the book says we came to believe ;/)

I'm rambling -- thanks Kathy

- - - -

Message #8231 from Glenn Chesnut  
glennccc@sbcglobal.net> (glennccc at sbcglobal.net)  
Sat Feb 25, 2012

"Jim Burwell: early AA's first famous atheist"



- - - -

From: "Chuck Parkhurst" ineedpage63@cox.net>  
(ineedpage63 at cox.net)

In Appendix II the "conclusion" that is "erroneous" is the conclusion that the "personality changes, or religious experiences" had by our members (to bring about recovery from alcoholism) "must be in the nature of sudden and spectacular upheavals." Further on in Appendix II, the authors state these "experiences" (personality changes or religious experiences) can "develop slowly over a period of time." The terms "religious experience" and "educational variety" are not mutually exclusive.

In Service With Gratitude,

Chuck Parkhurst

- - - -

From: John Steeves honest03060@yahoo.com>  
(honest03060 at yahoo.com)

Hi,

That is one person's interpretation.

Another maybe that all recovered alcoholics have spiritual experiences; some sudden and spectacular and others more slowly (or educational) both result in the same change and help the alcoholic to achieve the following:  
"...awareness of a Power greater than ourselves the essence of spiritual experience. Our more religious members call it "God-consciousness."

Just another person's interpretation.

Read the black not the white as my sponsor always said.

SWJ

---

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

From: Omyword  
Sent: Sunday, February 26, 2012  
Subject: Re: Jim Burwell: early AA's first famous atheist

I think the addition of Appendix II, The Spiritual Experience is significant in AA history. Am I right to understand that it was added in the Second Edition







The following from William White should be given more weight than many of articles, essays, etc found on the internet that identify Trotter and Rush as the "originators" of the disease concept.

"The conceptualization of chronic drunkenness as a disease did not originate in America. References to chronic drunkenness as a sickness of the body and soul, and the presence of specialized roles to care for people suffering from "drink madness," can be found in the civilizations of ancient Egypt and Greece. Isolated and periodic references to chronic drunkenness as a disease, and even occasional calls for state-sponsored treatment, continued through the centuries before the first European migrations to America."

White, W. (2000) Addiction as a Disease: Birth of a Concept. Counselor, 1(1):46-51, 73.

By the way, the four articles written by White in 2000 are a must read for any AA Historian or those who wish to understand "alcoholism" and the "disease concept" better.

God Bless,

John

- - - -

From: "Art B" artb@netwiz.net>  
(artb at netwiz.net)

Dear Norm,

The book "Slaying the Dragon," by William L. White, describes the efforts by Benjamin Rush to describe how to be cured of alcoholism. His suggestion was to not take the first drink.

Sincerely,

Art Boudreault

- - - -

From: Norm The Tinman normtinman@yahoo.com>  
(normtinman at yahoo.com)

Hi Guys

Guess the statement I put on here was questioning was this newspaper article



&#43;Effects&#43;of&#43;Ardent&#43;Spirits&#43;upon&#43;the&#43;Human&#43;Bo  
dy&#43;and&#43;Mind&source=bl&ots=neE4ikAVwJ&#92;

&sig=qWzSLX3XCiqJNol20omtRZLIPvQ&hl=en&sa=X&ei=rFRNT6OEM4nlsQL\_7aEh&ved=0CCo  
Q6AE&#92;

wAQ#v=onepage&q=disease&f=false [13]

By BENJAMIN RUSH  
Professor of medicine in the University of Pennsylvania  
[published in 1823]

"An inquiry into the effects of ardent  
spirits upon the human body and mind ..."

[p 5]

By ardent spirits, i mean those liquors only which are obtained by  
distillation  
from fermented substances of any kind. to their effects upon the bodies and  
minds of men, the following inquiry shall be exclusively confined. Fermented  
liquors contain so little spirit, and that so intimately combined with other  
matters, that they can seldom be drunken in sufficient quantities to produce  
intoxication, and it's subsequent effects, without exciting a disrelish to  
their  
taste, or pain, from their distending the stomach. They are, moreover, when  
taken in a moderate quantity, generally innocent, and often have a friendly  
influence upon health and life.

The effects of ardent spirits divide themselves into such as are of a  
prompt,  
and such as are of a chronic nature. The former discover themselves in  
drunkenness; and the latter, in a numerous train of diseases and vices of  
the  
body and mind.

I. I shall begin by briefly describing their prompt, or immediate effects,  
in a  
fit of drunkenness.

This odious disease (for by that name it should be called) appears with more  
or  
less of the following symptoms, and most commonly in the order in which I  
shall  
enumerate them.

1. Unusual garrulity.
2. Unusual silence.
3. Captiousness, and a disposition to quarrel.
4. Uncommon good humor, and an insipid simpering, or laugh.
5. Profane swearing, and cursing.

7. A disclosure of their own, or other people's secrets.
8. A rude disposition to tell those persons in company whom they know, their faults.
9. Certain immodest actions. I am sorry to say, this sign of the first stage of drunkenness, sometimes appears in women, who, when sober, are uniformly remarkable for chaste and decent manners.
10. A clipping of words.
11. Fighting; a black eye, or a swelled nose, often mark this grade of drunkenness.
12. Certain extravagant acts which indicate a temporary fit of madness. These are singing, hallooing, roaring, imitating the noises of brute animals, jumping, tearing off clothes, dancing naked, breaking glasses and china, and dashing other articles of household furniture upon the ground or floor. After a while the paroxysm of drunkenness is completely formed. The face now becomes flushed, the eyes project, and are somewhat watery, winking is less frequent than in natural; the under lip is protruded -- the head inclines a little to one shoulder -- the jaw falls -- belchings and hiccup take place -- the limbs totter -- the whole body staggers: -- The unfortunate subject of this history next falls on his seat, -- he looks around him with a vacant countenance, and mutters inarticulate sounds to himself -- he attempts to rise and walk. In this attempt, he falls upon his side, from which he gradually turns upon his back. He now closes his eyes, and falls into a profound sleep, frequently attended with snoring, and profuse sweats, and sometimes with such a relaxation of the muscles which confine the bladder and the lower bowels, as to produce a symptom which delicacy forbids me to mention. In this condition, he often lies from ten, twelve, and twenty-four hours, to two, three, four, and five days, an object of pity and disgust to his family and friends. His recovery from this fit of intoxication, is marked with several peculiar appearances. He opens his eyes, and closes them again -- he gapes and stretches his limbs -- he then coughs and pukes -- his voice is hoarse -- he rises with difficulty, and staggers to a chair; his eyes resemble balls of fire -- his hands tremble -- he loathes the sight of food -- he calls for a glass of spirits to compose his stomach -- now and then he emits a deep-fetched sigh, or groan, from a transient twinge of conscience, but he more frequently scolds, and curses every thing around



- - - -

FROM THE MODERATOR:

After the first edition of Bill Swegan's book came out in 2003, I packed away all my research notes from this project, including my copy of this journal article, which was an official offprint from the publisher from back at the time when it was originally published. (I had gone through the document sentence by sentence and word by word, back at that time). It's somewhere in a stack of boxes down in my basement, I think, but it would take days to find it.

It can be downloaded online, but it seems to cost about \$35 to download it:

<http://ajp.psychiatryonline.org/article.aspx?articleid=146086>

Does anybody in the AAHistoryLovers have a copy of the article easily available?  
Or know how people could obtain a copy without it costing an arm and a leg?

Glenn C.

|||||

++++Message 8246. . . . . Mark Whalon a murderer?  
From: EdgarC . . . . . 3/2/2012 8:58:00 AM

|||||

In his book, Rural Free Delivery, Mark Whalon, childhood pal of Bill Wilson, tells of shooting a woman identified only as Jeanne who Whalon says stalked him on his postal delivery route. Whalon on page 123 of the first edition of the book also tells of burying her " 'long side of my four regular wives and some mail-order ones" in the family burying plot "beneath the sour apple tree."

I find little on Whalon beside a swell Life magazine feature from the '40s, and nothing about serial killings. Was Whalon adding spice to his story, or is there some truth to it?

Edgar C, Sarasota FL

|||||

++++Message 8247. . . . . 2nd ed., 1st printing Big Book with the Spencer/Paley quote?  
From: rickcard47 . . . . . 3/2/2012 12:12:00 PM

|||||









- - - -

From: \_Baileygc23@...  
Date: Tue, 30 Nov 2010  
Subject: Origin of an AA quote: a man convinced against his will

Schopenhauer (in his essays) says "A man convinced against his will is of the same opinion still," and refers these words to a work by Samuel Butler called *Hudibras*.

Here is Cliff Notes on the subject.

The origin of this old adage appears to go back a long time. So long, in fact, that no one is really sure where it originally came from. It also appears in many different forms in many different places.

Mary Wollstonecraft (1759-1797), the famous British writer and feminist (and mother to the author of *Frankenstein*), included the quotation "Convince a man against his will, He's of the same opinion still" in the notes to Chapter 5 of her 1792 treatise, "A Vindication of the Rights of Woman." This adage is placed in quotes, denoting that it wasn't original text, but without reference to the source. So either she didn't know the origin of this saying or she assumed that it was so popularly known that citing the source was unnecessary.

She might, however, have misquoted two lines from Samuel Butler's (1612-1680) enormous 17th-century poem *Hudibras*. Part III, Canto iii, lines 547-550 read thus:

He that complies against his will  
Is of his own opinion still  
Which he may adhere to, yet disown,  
For reasons to himself best known

Butler might have penned an original thought here, or he might have been borrowing what was already an old saying even in his time. We'll probably never know.

Read more:

<http://www.cliffsnotes.com/Section/Who-wrote-A-man-convinced-against-his-will-is&#92;>

[-of-the-same-opinion-still-.id-305408,articleId-41563.html#ixzz16oBzvOas](http://www.cliffsnotes.com/Section/Who-wrote-A-man-convinced-against-his-will-is&#92;-of-the-same-opinion-still-.id-305408,articleId-41563.html#ixzz16oBzvOas)  
[14]

( <http://www.cliffsnotes.com/Section/Who-wrote-A-man-convicted-against-his-will-is-of-the-same-opinion-still-.id-305408,articleId-41563.html#ixzz16oBzvOas> )

|||||

+++Message 8252. . . . . Thoughts on Bill Swegan #1  
From: joe . . . . . 3/7/2012 6:14:00 AM

|||||

Bill Swegan has a fascinating AA story. He had great opportunities to uniquely experience early AA. I found in the context of military history, that there is more to the story. Ernest Kurtz wrote in Not-God regarding the American historical context when AA itself began and grew, "By an almost too happy historical coincidence, the self defined seed of Alcoholics Anonymous &ndash; Ebby's visit to Clinton Street home of the then drinking Bill Wilson &ndash; was planted in November 1934." (p.180) Ernie goes on to lay out the historical context of the United States regarding religion, temperance, social, medical and psychological thought in America at that time. AA probably could not have developed as it did any other time or place in history. Bill Swegan got sober at Mitchel AFB on July 5, 1948. The base had just been designated the location for a newly formed Air Defense Command in March 1946. The Air Force became a separate service in 1947 and the field became Mitchel Air Force Base, just before Bill Swegan took his last drink. By 1949, Mitchel was relieved of the responsibility for defending New York City because of the many problems associated with operating tactical aircraft in the urban area. After assuming a reserve mission, public pressure ultimately led to the field's closure in June 1961 when the property was turned over to Nassau County for redevelopment. The location, Long Island, and the timing allowed Bill Swegan to meet Marty Mann who would take an interest in him and his enthusiastic 12th step work. The concurrent USAF history meant that there was a major Air Force Command on Mitchel AFB from 1946-1949 when Bill was assigned there. With such a command comes the brass to run it and the need for base operations support, such as senior chaplains. If Bill Swegan were to have sobered up any other time, his chance to serve as a Chaplain's Assistant, made possible by the influence of Marty Mann, would not have been possible. His sobriety, his speech to his unit, his meeting Marty Mann







AA-related alcoholism treatment program by psychiatrist Dr. Joseph Zuska and Navy Commander Dick Jewell at the Long Beach Naval Station in California in the years 1965 and following. (Dick Jewell knew Bill Swegan and provided the link between the San Antonio Air Force program and the Long Beach Navy program.)

Dr. Zuska, although not an alcoholic himself, was beloved at a deep personal level by several generations of AA people in that part of California because of all he had done to help alcoholics -- hundreds and hundreds of them owed their lives to him, and they knew it.

Betty Ford, wife of U.S. President Ford, was sent to the Long Beach treatment program to get sober, and U.S. President Jimmy Carter's brother Billy Carter was also sent there because of its outstanding record in getting alcoholics sober.

Then Nancy goes on in Chapter 17 to describe the hearings before the U.S. Senate subcommittee on alcoholism and drug abuse in the U.S. military in 1970. Also more on Joe Zuska and the Navy alcoholism treatment program which he developed at Long Beach.

=====

++++Message 8259. . . . . Re: Help with AA research papers?  
From: crog1@aol.com . . . . . 3/8/2012 11:09:00 AM

=====

From a research standpoint you may have tried this one:

=====

(1) National Library of Medicine - National Institutes of Health  
<http://www.nlm.nih.gov/>

If not, they have a very good online help and could help refer you to even more stuff that would be at least AA related.

=====

(2) Nat't Inst of Mental Health would be another possible resource:

NIMH & Acirc;&middot; Home <http://www.nimh.nih.gov/index.shtml>

=====

(3) Another: Home | National Institute on Drug Abuse  
<http://www.drugabuse.gov/>



Chaplain Carpenter also believed service members assigned as chaplain assistants were seen as basically clerk-typists and pushed for a defined career field for them. He persuaded AF leaders to establish a specific Service Specialty Number (SSN) for chaplain assistants. It was because of his efforts, in March 1949, Headquarters USAF directed that those enlisted men that were Personal Affairs Consultants and Chaplain Assistants be screened and, if qualified, reclassified as Welfare Specialist (SSN 534).

(Source: History of the United States Air Force Chaplain Assistant by James R Patten, CMSgt, USAF (Retired))

This piece of Air Force history intersects coincidentally with Bill Swegan and Mary Mann. The Air Force was developing their new identity as its own service and working to define the roles and responsibilities of, among other specialties, the Chaplain's Assistant. This provided the perfect timing to allow Marty Mann to use her connections to get Bill Swegan assigned full time to the Chaplain's Assistant position in 1948-49. The local command at Mitchel AFB were probably open to this experiment based on several factors: Marty's persuasion, Bill's enthusiasm for AA and his working with others, and the hopes of helping known cases of alcoholism.

However a key factor that must be considered is that the role of the Chaplain's Assistant in the new Air Force was loosely defined and the opportunity to assign one enlisted man to the position was a low risk. At worst, he could be no value added to the position and make no positive impact on alcoholism on the base. At best, he could achieve results and assist the Chaplain in administrative, religious, and moral programs. The latter seems to be closer to what happened. He obviously served his Chaplain well because he later bent the rules and convinced the command to award him a grant from a Morale, Welfare, and Recreation account for expenses to attend the Yale Summer program on alcohol studies.

The timing here of the Air Force chaplain's assistant history and Bill Swegan's career are "an almost too happy historical coincidence." Good thing that Bill

Swegan sobered up at the time and place that he did. But then, isn't that true of all of us.

|||||

+++Message 8261. . . . . AA research help  
From: Charlie C . . . . . 3/9/2012 6:33:00 AM

|||||

As a librarian let me get a plug in for my profession and suggest that for research help the fellow in Finland go to a library :-) Most libraries are open to the public, and librarians tend to be oriented towards helping people.

Charlie Cowling  
Clarkson, New York

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

|||||

+++Message 8262. . . . . Thoughts on Bill Swegan #3  
From: Roger . . . . . 3/10/2012 9:49:00 PM

|||||

I have not yet acquired a copy of the 1956 American Journal of Psychiatry article to learn more about what Dr. West wrote about the Lackland pilot program (if you have it, please email). However, I have some theories worthy of further exploration in the context of military history. While I cannot dispute any claims of success the program had I cannot find any indication that the Lackland treatment program was more than a pilot program that did not continue. My theory is that even if the program had convinced defense budget decision makers that it had value, other national strategic interests took priority.

According to United States budget records, due to the spike in defense spending during World War II, defense spending rose to 42% of GDP in 1945. Following the war, it decreased rapidly to a low of 7.33% of GDP in 1948, then doubling to 15% at the height of the Korean War in 1953. According to a RAND study the U.S. Air Force purchased more aircraft in the five year time block from 1952-56 than it has from 1957 to the present day.





ALCOHOHOLICS 1  
ALCOHOL 42  
ALCOHOLIC 176  
ALCOHOLIC\* 1  
ALCOHOLICS 96  
ALCOHOLIC'S 3  
ALCOHOLICS' 1  
ALCOHOLISM 52

This is far from perfect. It was based on 'words (between spaces, period, commas, etc). As you can see from Alcohol\* there are several different iterations.

I wrote a quick and dirty program which ran through the first 164 pages and Doctors Opinion for these counts.

Jim

On 3/11/2012 8:26 AM, Bill Lash wrote:

&gt;  
&gt; Roy,  
&gt; Good morning. Here is the results I found (this does not include the title  
&gt; page nor the table of contents, which you could probably do easily by  
&gt; yourself)...  
&gt;  
&gt; Preface & Forewords 1 - 4:  
&gt; 1) Words - 3,021  
&gt; 2) Characters (no spaces) - 14,931  
&gt; 3) Characters (with spaces) - 17,938  
&gt; 4) Paragraphs - 56  
&gt;  
&gt; The Doctor's Opinion:  
&gt; 1) 2,143  
&gt; 2) 10,313  
&gt; 3) 12,438  
&gt; 4) 53  
&gt;  
&gt; Pages 1 - 164 (includes footnotes):  
&gt; 1) 46,189  
&gt; 2) 209,361  
&gt; 3) 255,359  
&gt; 4) 759  
&gt;  
&gt; Just Love,  
&gt; Barefoot Bill  
&gt;  
&gt; -----Original Message-----  
&gt; From: notify@yahoogroups.com  
&gt; [mailto:notify@yahoogroups.com ] On  
&gt; Behalf Of  
&gt; royslev  
&gt; Sent: Thursday, March 08, 2012 2:23 PM  
&gt; To: Bill L.



Father of Light 1 1  
Fellowship of the Spirit 1 1  
God as we understood Him 3 3  
God of Reason 1 1  
Great Fact 1 1  
Great Reality 2 1 1  
He 15 3 1 3 7 1  
Higher Power 1 1  
Him 21 4 4 8 2 3  
His 9 3 5 1  
Maker 1 1  
New Land 1 1  
New-found Friend 1 1  
One who has all power 1 1  
our Maker, as we understood Him 1 1  
Power 4 4  
Power greater than \*\*self 14 2 10 1 1  
Presence and Power of God 1 1  
Presence of God 2 2  
Presence of Infinite Power and Love 1 1  
Principal 1 1  
Realm of Spirit 1 1  
Reason 2 2  
Road of Happy Destiny 1 1  
Spirit 1 1  
Spirit of Nature 1 1  
Spirit of the Universe 4 1 2 1  
Supreme Being 2 2  
Thee 2 1 1  
Thou 1 1  
Thy 4 2 2  
Thy Love 1 1  
Thy Power 1 1  
Thy Way 1 1  
Universal Mind 1 1  
Total 242 0 0 2 0 0 0 32 8 1 63 60 32 9 8 8 0 19

From: roweke@msn.com  
Sent: Tuesday, March 13, 2012 4:23 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: Re: [AAHistoryLovers] RE: Word count for Big Book's first 164 pages

God gets a bigger billing if you consider variants:

Higher Power 1  
Him 21  
His 9  
Maker 1  
New Land 1  
New-found Friend 1  
One who has all power 1  
our Maker, as we understood Him 1  
Power 4  
Power greater than \*\*self 14  
Presence and Power of God 1

Presence of God 2  
Presence of Infinite Power and Love 1  
Principal 1  
Realm of Spirit 1  
Reason 2  
Road of Happy Destiny 1  
Spirit 1  
Spirit of Nature 1  
Spirit of the Universe 4  
Supreme Being 2  
Thee 2  
Thou 1  
Thy 4  
Thy Love 1  
Thy Power 1  
Thy Way 1  
Universal Mind 1  
Total 242

Note: words like Power, or Reason when in the middle of a sentence and upper case do not refer to power or reason.

From: James Bliss  
Sent: Tuesday, March 13, 2012 5:01 AM  
To: AAHistoryLovers@yahoo.com  
Subject: [AAHistoryLovers] RE: Word count for Big Book's first 164 pages

For the top words over 1000:

THE 1705  
TO 1580  
OF 1313  
WE 1129  
A 1094  
AND 1046

GOD 120

ALCOHOHOLICS 1  
ALCOHOL 42  
ALCOHOLIC 176  
ALCOHOLIC\* 1  
ALCOHOLICS 96  
ALCOHOLIC'S 3  
ALCOHOLICS' 1  
ALCOHOLISM 52

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Jim

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&gt; -----Original Message-----

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&gt; count on the first 164 pages of the Big Book?

&gt;

&gt; I know there has been a few minor changes over the years, and everytime a

&gt; new edition comes out there will be a new forward; I know all of that, but

&gt; e.g as the 4th edition now stands, does anyone know how many words

&gt; there are

&gt; in a count starting from the Preface to Vision For You? Or maybe the title

&gt; page and table of contents until Vision For You?

&gt;

&gt; If someone knows this tidbit of arcane trivia would you let me know

&gt; what the

&gt; results are?



## Alcoholism Suffering 10

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&gt; 3) 12,438









then discovered to her horror (a) that the Yahoo group system would not recognize her new e-mail address, and (b) that her old e-mail provider would not give her that old address back. So no one could any longer gain access to the management section of the Buffs, and keep the group operating properly.

So she started the AAHistoryLovers, and then she -- along with Fiona Dodd, of County Mayo in Ireland, who has done an extraordinary amount of work on the AAHistoryLovers over the years -- selected the most important Buffs messages, and copied and pasted them into Lovers messages.

I have just finished using a program called PG Offline to download ALL of the first ten years of AAHistoryLovers messages, from 2002 to 2011. They download in tabular form as Microsoft Access data files.

I then used merge to transfer this tabular data to continuous MS Word files -- producing ten MS Word documents, one per year, each one around a thousand or so pages long.

Unfortunately, the messages are full of the kind of web page coding used for HTML files and other similar online documents, to such a point that many sections are nearly totally unreadable. Codes like:

Here are a couple of examples of what a lot of the MS Word version looks like when it is first converted from MS Access:

```
=====  
&#43;+&#43;+Message 753+ Jean W. -- 40 years  
From: pennington2 1/2/2003 4:21:00 PM
```

Jean Mullry of Bellevue, Nebraska died yesterday (01/01/3) at 5:30am. It was also her 40th A.A. Birthday --- her pigeon Peg M. had given her her chip the evening before. There will be a memorial service, yet to be announced (she donated her body to science --- in service even in death). Her children and other family members were with her when she passed.

This year is the 60th anniversary of AA in Area 41 and Jean was interviewed for that occasion since she was one of the

first  
woman members in the Omaha-Bellevue area. She was  
for  
several early years, secretary on the Central Office  
committee.

She always signed her notes at the end with the  
words: "And  
peace and harmony  
prevailed."

p2  
>pennington2@yahoo.com

=====  
&#43;+&#43;+Message 756+ Request - Local A.A. History  
From: Jim 1/6/2003 2:35:00 AM

color="black">  
<http://babelfish.altavista.com/babelfish/urltrurl?url=http%3A%2F%2Fsilkwor&#92;>

th.net%2FEmail\_Translation.html&amp;lp=en\_zh&amp;tt=url [16]"  
target="\_blank"&gt;Chinese -  
<http://babelfish.altavista.com/babelfish/urltrurl?url=http%3A%2F%2Fsilkwor&#92;>

th.net%2FEmail\_Translation.html&amp;lp=en\_fr&amp;tt=url [17]"&gt;French -  
<http://babelfish.altavista.com/babelfish/urltrurl?url=http%3A%2F%2Fsilkwor&#92;>

th.net%2FEmail\_Translation.html&amp;lp=en\_de&amp;tt=url [18]"&gt;German -  
<http://babelfish.altavista.com/babelfish/urltrurl?url=http%3A%2F%2Fsilkwor&#92;>

th.net%2FEmail\_Translation.html&amp;lp=en\_it&amp;tt=url [19]"&gt;Italian -  
<http://babelfish.altavista.com/babelfish/urltrurl?url=http%3A%2F%2Fsilkwor&#92;>

th.net%2FEmail\_Translation.html&amp;lp=en\_ja&amp;tt=url [20]"&gt;Japanese -  
<http://babelfish.altavista.com/babelfish/urltrurl?url=http%3A%2F%2Fsilkwor&#92;>

th.net%2FEmail\_Translation.html&amp;lp=en\_ko&amp;tt=url [21]"&gt;Korean -  
<http://babelfish.altavista.com/babelfish/urltrurl?url=http%3A%2F%2Fsilkwor&#92;>

th.net%2FEmail\_Translation.html&amp;lp=en\_pt&amp;tt=url [22]"&gt;Portuguese  
-  
<http://babelfish.altavista.com/babelfish/urltrurl?url=http%3A%2F%2Fsilkwor&#92;>

th.net%2FEmail\_Translation.html&amp;lp=en\_es&amp;tt=url [23]"&gt;Spanish -  
<http://fets3.freetranslation.com:5081/?Language=English/Norwegian&amp;Url=&#92;>

silkworth%2Eenet%2FEmail%5FTranslation%2Ehtml&Sequence=core  
[24]"&Norwegian -  
[http://translation.paralink.com/url\\_mode/urlbot.asp?direction=131073&t&#92;](http://translation.paralink.com/url_mode/urlbot.asp?direction=131073&t&#92;);

emplate=Default&autotranslate=true&url=http://silkworth.net/Email\_Tr  
ansl&#92;

ation.html [25]"&Russian -  
[http://www.worldlingo.com/wl/translate?wl\\_lp=EN-nl&wl\\_glossary=g11&#92;](http://www.worldlingo.com/wl/translate?wl_lp=EN-nl&wl_glossary=g11&#92;);

;wl\_documenttype=dt1&wl\_fl=2&wl\_rurl=http%3A%2F%2Fsilkworth.net%2FEm  
ail\_&#92;

Translation.html&wl\_url=http://silkworth.net/Email\_Translation.html&  
wl\_g&#92;

\_table=-3 [26]"&Dutch -  
[http://www.worldlingo.com/wl/translate?wl\\_lp=EN-el&wl\\_glossary=g11&#92;](http://www.worldlingo.com/wl/translate?wl_lp=EN-el&wl_glossary=g11&#92;);

;wl\_documenttype=dt1&wl\_fl=2&wl\_rurl=http%3A%2F%2Fsilkworth.net%2FEm  
ail\_&#92;

Translation.html&wl\_url=http://silkworth.net/Email\_Translation.html&  
wl\_g&#92;

\_table=-3 [27]"&Greek -  
<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t&#92;>;

o=bul&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.ht  
ml [28]"&#92;  
Bulgarian -  
<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t&#92;>;

o=cro&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.ht  
ml [29]"&#92;  
Croatian -  
<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t&#92;>;

o=che&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.ht  
ml [30]"&#92;  
Czech -  
<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t&#92;>;

o=dan&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.ht  
ml [31]"&#92;  
Danish -  
<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t&#92;>

92;

o=fin&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.html [32]"&gt;&#92;

Finnish -

<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t#>  
92;

o=hun&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.html [33]"&gt;&#92;

Hungarian -

<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t#>  
92;

o=ice&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.html [34]"&gt;&#92;

Icelandic -

<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t#>  
92;

o=tag&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.html [35]"&gt;&#92;

Filipino -

<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t#>  
92;

o=pol&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.html [36]"&gt;&#92;

Polish -

<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t#>  
92;

o=rom&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.html [37]"&gt;&#92;

Romanian -

<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t#>  
92;

o=sel&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.html [38]"&gt;&#92;

Serbian -

<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t#>  
92;

o=slo&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.html [39]"&gt;&#92;

Slovenian -

<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t#>  
92;

o=swe&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.html [40]"&gt;&#92;

Swedish -

<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t#>  
92;

o=wel&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.html [41]"&#92;  
Welsh -  
<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t#92;>

o=tur&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.html [42]"&#92;  
Turkish -  
<http://www.tranexp.com:2000/Translate/Translate/index.shtml?from=eng&t#92;>

o=ltt&type=url&url=http%3A%2F%2Fsilkworth.net%2FEmail\_Translation.html [43]"&#92;  
Latin

In an attempt to carry the message and preserve general localized AA histories, we have begun an ongoing project titled, "Growth of A.A." around the world &mdash; to bring all the worlds localized AA histories to one central location on the World Wide Web.

What a wonderful experience it would be to be able to read about the history of any Group's, Counties, State's, Provinces, Territory's, Republic's, and Countries localized A.A. history from a single location.

We would very much like to add your local AA history to the Global Map on Silkworth.net.

We invite your participation.

The Global Map:  
[http://silkworth.net/image\\_map/world.html](http://silkworth.net/image_map/world.html)  
target="\_blank"&#92;[http://silkworth.net/image\\_map/world.html](http://silkworth.net/image_map/world.html)

Yours in service,  
The Silkworth Team,  
<http://silkworth.net/sitemap.html>  
target="\_blank"&#92;<http://silkworth.net/sitemap.html>

\* Please forward this email to any possible interested parties / individuals knowledgeable of local A.A. history.

\* This is a Global email from Silkworth.net.

&lt; &#92;  
>

---





searched for information about Mark and after difficulty found a copy of "Rural Free Delivery" at the University of Vermont Library. They sent it to me as a loan and I found his poem "Lem's plan" very interesting concerning the Vermont culture. I do not recall reading what you quote below. Can you tell us where you got your book, and if it can become available somewhere?"

=====

EDGAR's comment: A copy of Rural Free Delivery was given me by Ron F, a frequenter of this site, and a long-time AA whose program I greatly admire. As to availability, you might check EBay or Amazon regularly for used copies.

Other than that, I have no idea where it might be available, but you can see a

complete online ebook at

<http://babel.hathitrust.org/cgi/pt?u=1&num=123&seq=5&view=image&size=100&id=uc1.&#92;>

b248591 [44]

=====

LES COLE wrote: I can't believe he would be, or write about, being a murderer!

=====

EDGAR's comment: How many times have you read "He was a nice boy, happy and respectful! I can't believe he shot 27 people from the bell tower of the Episcopal church"?

The full quote from page 123 of my copy, (second printing, first edition, Stephen Daye Press, 1942, Brattleboro, NY no ISBN) is:

"I were always a tender hearted critter, I never could see no dumb creature or

woman suffer on no account. I ups with the squirrel rifle and shoots Jeanne

--

puts her out of her misery! Now she sleeps beneath the sour apple tree in my family buryin' ground right long side of my four regular wives and some mail order ones."

=====

JAX760 wrote: "Mark" Whalon is really John Mark Whalon. Mark was his middle name according to Bonnie L. owner of the Wilson House. John Mark Whalon is buried in a cemetery on the mountain, northeast of the Wilson House.

=====

WIKIPEDIA article says: Mark A Whalon (1886&acirc;€&ldquo;1956) was an Irish-American author. Whalon was close friends with Bill Wilson, founder of Alcoholics Anonymous, and said to be a close influence on Wilson in his later life.



the process fell helplessly in love with him. I have copied out the complete text here from pages 122 to 123 of Mark Whalon's book:

=====  
[page 122] women still lingered on. When she was puttin' on the finishing touches I'd stroll over and pat her on the head and mebbby my whiskers did kinda brush her hair etc. I excused all this to myself by tellin' myself that I did it to draw out of her the best that was in her in Art.

I noticed she kept, what she called "doing me over" and I noticed every time she "did me over" she made me handsomer -- and I kept on with my durned fol-de-rol a talkin' to her. She put back lots of hair on my head and she put a young eager lusty look in my eye that really wa'n't thar at all. Why, she even combed my whiskers and took out that yellow streak down the middle of 'em.

Wal, anyhow the picture got finished one day and I said to Jeanne, "What you going to name it?" She kinda sniffled and bawled and laughed all at once and said "I'll call it 'Vermont Don Keotee'." I never did now what she meant by that name but I'm of the opinion it means somethin' Romantic.

I'd like to stop right here and have you think everything ended right there but it didn't. Thar's a mighty touchin' sequel I've got to hitch on.

You see Jeanne couldn't get rid of that fancy she'd took to me when she finished the picture. It growed on her! She haunted me! Pebbles rattled [page 123] on my roof at night and lonely howls riz out of the cedar swamp. When I driv along my mail route I see her a gazin' out of the bushes at me with eyes like a dyin' calf. It got to be terrible for both of us.

I got desperate: -- wanted to get away from it all. I got Ham Hadden to run the mail route for me and I went way back of the mountain squirrelhuntin'. I got a lot of squirrels. The huntin' did me good. Comm' home at evening I got most to the home clearin and thar twixt me and the house on a log at the edge of the wood was Jeanne. I'd washed out my other pair of pants and hung them on a limb to dry and I could see them a wringin', a twistin', and a billowin' in the breeze. And thar was Jeanne a gazin' out acrost the field at them pants with a sorrowful, sufferin' look on her face.

I were always a tender hearted critter. I never could see no dumb beast or woman

suffer on no account. I ups with the squirrel-rifle and shoots Jeanne --  
puts  
her out of her misery! Now she sleeps beneath the sour apple tree in my  
family  
buryin' ground right 'long side of my four regular wives and some mail-order  
ones.

But anyhow, she died convinced thar is Romance along a back road in Vermont.

=====

++++Message 8280. . . . . Re: Mark Whalon a murderer?  
From: Baileygc23@aol.com . . . . . 3/22/2012 2:24:00 PM

=====

If that doesn't sound like humor, I do not know what does. He is showing at  
least five definite murdered women and some more. I could kid about this,  
but  
let's let him be the humorist. He seems to have an ear for dialect.

In a message dated 3/22/2012 2:14:37 P.M. Eastern Daylight Time,  
edgarc@aol.com writes:

"I were always a tender hearted critter, I never could see no dumb  
creature or woman suffer on no account. I ups with the squirrel rifle and  
shoots Jeanne -- puts her out of her misery! Now she sleeps beneath the sour  
apple tree in my family buryin' ground right long side of my four regular  
wives  
and some mail order ones."

=====

++++Message 8281. . . . . Re: Thoughts on Bill Swegan #1  
From: Gary Govier . . . . . 3/7/2012 7:39:00 PM

=====

Since there has been a lot of talk about Bill Swegan, prior to Bill Swegan's  
passing, he was looking for a article or a paper he wrote and it was in the  
Sears encyclopedia.

Does anyone have a lead or direction where I can find that piece?

Thanks

BIKERGARYG New Jersey

----

From GLENN C. the moderator: the following is taken from Bill Swegan's book  
on  
The Psychology of Alcoholism. I used to have a copy of that article -- I  
used it

when I was helping him write the book -- but it is stored somewhere in my basement at this point, in a big stack of boxes, and would take so long to find that it would be far quicker and easier to find a good university library that either had back copies of the Quarterly Journal of Studies on Alcohol, or would be willing to order you a photocopy through interlibrary loan.

Anyway, here's what it says in Bill Swegan's book:

=====  
Medical science continued to make progress in this area during the years following. The discovery of medications which would act as better tranquillizers was of great help to those of us who were running alcoholism treatment programs. I co-authored an article in 1958, along with Neville Murray, M.D., a psychiatrist in San Antonio, entitled "To Tranquillize or Not to Tranquillize." It appeared in the Quarterly Journal of Studies on Alcohol, and received such wide notice that excerpts from it were reprinted in the 1958 yearbook put out by a popular American encyclopedia.\*

\*\*\*\*\*  
\*ENDNOTE 18: Neville Murray, M.D., and M/Sgt William Swegan, USAF, "To Tranquillize or Not to Tranquillize," Quarterly Journal of Studies on Alcohol 19, no. 3 (September 1958): 509-510. Excerpts reprinted in the 1958 yearbook of the American Peoples Encyclopedia (a popular set of volumes distributed by Sears Roebuck).  
\*\*\*\*\*

I wrote the article because I had become unhappy with a small but often highly vocal minority within Alcoholics Anonymous who totally rejected the use of any kind of medication by alcoholics in recovery. When they discovered that a newcomer was taking medication prescribed by a psychiatrist or physician, they would snarl at meetings, "You might as well change your sobriety date then. You aren't sober until you have quit using drugs in any form at all."

The fact was that large doses of the paraldehyde used by Dr. Bob in the 1930's could further excite and nauseate patients in delirium. Barbiturates like the sodium luminol which Sister Ignatia was some-times using in 1951 could leave a patient dangerously anesthetized and tended to have unpredictable effects.











prescriptions, advocating, in part, that mankind could better itself by following the guidance of an elite group of intellectuals, and by implementing a regime of enforced eugenics. Carrel claimed the existence of a "hereditary biological aristocracy" and argued that "deviant" human types should be suppressed using techniques similar to those later employed by the Nazis.

#### GAS CHAMBERS FOR KILLING THE SUBHUMAN:

"A euthanasia establishment, equipped with a suitable gas, would allow the humanitarian and economic disposal of those who have killed, committed armed robbery, kidnapped children, robbed the poor or seriously betrayed public confidence," Carrel wrote in *L'Homme, cet Inconnu*. "Would the same system not be appropriate for lunatics who have committed criminal acts?" he suggested.

#### PRAISE FOR ADOLF HITLER'S DEATH CAMPS:

In the 1936 preface to the German edition of his book, Alexis Carrel added a praise to the eugenics policies of Hitler's Germany, writing that:

"The German government has taken energetic measures against the propagation of the defective, the mentally diseased, and the criminal. The ideal solution would be the suppression of each of these individuals as soon as he has proven himself to be dangerous."

Carrel also wrote in his book that:

"The conditioning of petty criminals with the whip, or some more scientific procedure, followed by a short stay in hospital, would probably suffice to insure order. Those who have murdered, robbed while armed with automatic pistol or machine gun, kidnapped children, despoiled the poor of their savings, misled the public in important matters, should be humanely and economically disposed of in small euthanasic institutions supplied with proper gasses. A similar treatment could be advantageously applied to the insane, guilty of criminal acts."

----

See also the book "Uncommon Friends: Life with Thomas Edison, Henry Ford, Harvey Firestone, Alexis Carrel, and Charles Lindbergh" (1987), by James Newton.

A book about the close friendship between Alexis Carrel and these other three men.

Harvey Firestone was the founder of the Firestone Tire and Rubber Company, and the man who first brought the Oxford Group to Akron, Ohio (where Dr. Bob joined

the group in an attempt to stop drinking).

Henry Ford was the major promulgator in the United States of an insidiously influential anti-Semitic document called the Protocols of the Elders of Zion. He sent half a million copies all over the country until a Jewish lawyer filed a successful lawsuit and stopped him from distributing any more of them. It was a total fake, but claimed to be an account of the Jewish plan for taking over the whole world. Arabic translations of this foul document are still being used by Muslim terrorist groups in the Near East, telling their followers that all the things said in this document are "absolutely true," and the reason why good people should be willing to sacrifice their lives to destroy the Israelis.

Charles Lindbergh remained a loyal adviser to the American government during the Second World War, but President Roosevelt himself complained that he had never been able to get Lindbergh to condemn a single thing which the Nazis did, including even the Nazi gas chambers where they killed so many Jews (and others). Lindbergh insisted that, between the British and the Germans, he thought it was about six of the one and a half dozen of the other, and (when the Second World War was beginning) tried to dissuade President Roosevelt from taking sides between the British and Hitler.

|||||

+++Message 8288. . . . . Re: Alexis Carrell, The Power of Prayer  
From: Michael Gwartz . . . . . 3/13/2012 9:11:00 AM

|||||

Prayer is not only worship; it is also an invisible emanation of man's worshipping spirit - the most powerful form of energy that one can generate. If you make a habit of sincere prayer, your life will be very noticeably and profoundly enriched.

Prayer is a force as real as terrestrial gravity. As a doctor, I have seen men, after all therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. Such occasions have been termed miracle. But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives.

Too many people regard prayer as a formalized routine of words, a refuge for

weaklings or a childish petition for material things. Properly understood, prayer is a mature activity indispensable to the fullest development of personality. Only in prayer do we achieve that complete, harmonious assembly of body, mind and spirit which gives the frail human reed its unshakeable strength.

How does prayer fortify us with so much dynamic power? To answer this question (admittedly outside the jurisdiction of science) I must point out that all prayers demonstrate the same truth; human beings seek to augment their finite energy by addressing themselves to the infinite source of all energy. When we pray, we link ourselves with the inexhaustible motive power that spins the universe. We ask that a part of this power be apportioned to our needs. Even in asking, our human deficiencies are filled, and we arise strengthened and repaired.

In order really to mold personality, prayer must become a habit. One can pray everywhere; in the street, the office, the school, in the solitude of one's own room, in a church. There is no prescribed posture, time or place. But it is meaningless to pray in the morning and to live like a barbarian the remainder of the day. True prayer is a way of life; the truest life is literally a way of prayer.

Today, lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced by man and nations. For if the power of prayer is again released and used in the lives of common men and women, there is yet hope that our prayers for a better world will be answered.

(Prayer is Power by Alexis Carrel in Reader's Digest March 1963).

Shakey Mike Gwartz

|||||

+++Message 8289. . . . . Alexis Carrel  
From: Charlie C . . . . . 3/13/2012 1:02:00 PM

|||||

Here is a link to a record for the book "Prayer is Power" by Alexis Carrel, 196?.

<http://www.worldcat.org/oclc/37266793>



literature . . . .

Tommy H in Danville

|||||

++++Message 8291. . . . . Archived AAHL messages 2002, 2003,  
and 2004 now available

From: Glenn Chesnut . . . . . 3/23/2012 3:51:00 PM

|||||

All the messages from the AAHistoryLovers's first ten years (2002-2011) have  
now  
been collected into one huge computer database. The Hindsfoot site will be  
posting the first drafts (as they become available) of the messages as they  
are  
edited into a more readable fashion as Microsoft Word DOCX documents.

See, on the Hindsfoot site, A.A. Historical Materials Part 2 at

<http://hindsfoot.org/archive2.html>

which gives a link near the top of the page to the specific webpage on this  
topic:

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

The first three years of the group's messages are now available for  
downloading:

AA History Lovers for 2002, Messages 1-751  
<http://unmeasureddistances.ftml.net/aahlmsgs02.docx>

AA History Lovers for 2003, Messages 753- 1574  
<http://unmeasureddistances.ftml.net/aahlmsgs03.docx>

AA History Lovers for 2004, Messages 1575-2117  
<http://unmeasureddistances.ftml.net/aahlmsgs04.docx>

Apologies -- the messages were pulled off the database using what is called  
"mail merge" in the most recent version of MS Word, which saves its files  
with  
the DOCX file extension instead of the older DOC suffix.

All the new copies of MS Word use the .docx file format. Also, in my own  
experiments, these massively long files come out a good deal shorter in the  
.docx format (these .docx files are essentially zipped XML documents).

IF YOU HAVE AN OLDER VERSION OF MICROSOFT WORD, how can you read these  
documents? If you do a search on the internet for docx, you will find that  
you  
have several alternatives:

(a) You can download a free compatibility pack which will allow some of the





I would like to get a picture from this spot.

Also anything else we should look up in this area that would be of AA interest?

Gary

|||||

++++Message 8294. . . . . Fwd: Mark Whalon headstone  
From: edgarc@aol.com . . . . . 3/23/2012 8:40:00 AM

|||||

In a later msg than the one below, which transmitted the photo of John Mark Whalon's headstone and the church, Ron F wrote "Sorry for the lapse of mind. It's St. Jerome's Cemetery. You can google East Dorset and see It on the map...ronf"

---

From: ron.f  
To: EdgarC@aol.com  
Sent: 3/23/2012 8:19:11 A.M. Eastern Daylight Time  
Subj: mark

Edgar

Thanks for your kind words and the controversy, very fun. Here's the old church where John Mark is buried and the tombstone. He didn't practice what he had been preaching in one of his stories about getting a good stone before you die ... ronf ... feel free to use the pics as you wish. Will get the name of the cemetery if you need that as escapes the mind at present ... it's Catholic for sure.

|||||

++++Message 8295. . . . . Re: hundred vs. thousand(s)  
From: Norm The Tinman . . . . . 3/16/2012 11:24:00 AM

|||||

From Norm the Tinman, kochbrian, Charlie Parker, Dudley D. Birr, buckjohnson, with a reference also to John Barton's Names of the First One Hundred

- - - -

From: Norm The Tinman normtinman@yahoo.com>  
(normtinman at yahoo.com)

I think you'll find that as each edition was re written the numbers changed

--

Norm

- - - -

From: "B" kochbrian@hotmail.com>  
(kochbrian at hotmail.com)

More information comes in. Here is Bill's story as it appeared in the first printing.

"There is scarcely any form of human misadventure and misery which has not been overcome among us. In a Western city and its environs, there are sixty of us and our families. We often meet informally at our houses, so that newcomers may find what they seek. Gatherings of twenty to sixty are common. We are growing in numbers and power."

I am asking if anyone knows in which printings the verbage changed here, and in There is a Solution, to reflect growing membership? I know from the forward to the second edition, it talks about 2,000 members in march of 1941, and 8,000 members by the close of 1941.

Based on the following:

First Printing, April, 1939

Second Printing, March, 1941

Third Printing, June, 1942

Fourth Printing, March, 1943

Fifth Printing, January, 1944

Sixth Printing, June, 1944

Seventh Printing, January, 1945

Eighth Printing, February, 1945

Ninth Printing, January, 1946

Tenth Printing, August, 1946

Eleventh Printing, June 1947

Twelfth Printing, October, 1948

Thirteenth Printing, February, 1950

Fourteenth Printing, July, 1951

BY THE CORNWALL PRESS, INC., CORNWALL, N.Y.

PRINTED IN THE UNITED STATES OF AMERICA

I would guess some changes in the 2nd and 3rd printings at the least? Thanks all!!

- - - -

From: "Charlie Parker" charlieparker@prodigy.net>  
(charlieparker at prodigy.net)

There were One Hundred originally (more or less). There have been many changes to those numbers in various printings and editions of the Big Book over the

years to update the numbers as well as a lot of other changes.

Many of us were told for years in the discussion meetings that "there have never been any changes to the first 164 pages of the Big Book". This is far from true.

The forward to the second edition pertaining to these changes is easily misread.

Pages 50-51 now say "thousands" and "many hundreds". In the first edition first printing those same passages said "100."

At some point in the editions of the Preface for the 4th edition BB they changed "has been left untouched" to say "has been left largely untouched". A pretty significant change.

Charlie P Austin

- - - -

From: Dudley Dobinson DudleyDobinson@aol.com>  
(DudleyDobinson at aol.com)

Hi, The first printing on page 25 (Now 15) says 80 members and "At these informal gatherings one may often see from 40 to 80 persons." On page 27 (Now 17) refers to "One hundred men who were just as hopeless as Bill." Adjustments were made in later printings.

Dudley D. Birr Ireland

PS The Doctor's Opinion was numbered pages 1 to 9 in the First Edition

- - - -

From: "buckjohnson41686" buckjohnson41686@yahoo.com>  
(buckjohnson41686 at yahoo.com)

On "the First Hundred," many AA historians believe that this was more like 40, but with spouses may have rounded up to 100. The numbers recorded in the Big Book were increased in later printings as more alcoholics joined AA.

- - - -

From the moderator: the figure which is sometimes cited of "40 members in April 1939" comes from the known list of those who got their stories in the Big Book, plus about ten more whom we know a good deal about, and who we know were sober











From Sherry Hartsell, planternva2000, Roy Levin, and brian koch

- - - -

TOMMY HICKCOX'S COMMENTS hit a responsive chord, and many people wrote in responding to him. Tommy said:

=====

These word counts give people like me who have wretched lives with nothing better to do than to study word use in A.A. literature and make great proclamations, trying to impress the credulous with our great intellectual abilities.

It also provide fodder for arguments. The word "sponsor" is not used in the Big Book. How significant is that?

The word "ego" is used a lot in current discussions in meetings, but it is very sparingly used in the Big Book and 12 & 12, which implies it wasn't used much in early A.A. However, Wilson used the word/prefix "self" a whole lot. I suspect it was a cultural thing.

I have the Purple Salamander Press concordance, and I also have one for the two books by 164 and More, which I find very useful as I can carry it to meetings and negates the need to memorize which pages the words are used on. At my age, any extra space in my brain is put to use. I just wish 164 and More had included As Bill Sees It.

That's it for now. Back to pondering the use of the dash in A.A. literature . . . .

Tommy H in Danville

=====

From: "Sherry C. Hartsell" hartsell@etex.net&gt;  
(hartsell at etex.net)

Tommy, everyone needs something to do and I found this note informative, thanks.

Sherry C. H.

Gilmer, Texas

- - - -

From: "planternva2000" planternva2000@yahoo.com&gt;  
(planternva2000 at yahoo.com)

Technically, it is an 'emdash': "A symbol used in writing and printing to indicate a break in thought or sentence structure, to introduce a phrase added for emphasis, definition, or explanation, or to separate two clauses."

- - - -

From: Roy Levin royslev@yahoo.com>  
(royslev at yahoo.com)

You're my kind of AA book fanatic. One question I haven't gotten much feedback on regarding semantic nuances in the book is whether Bill W. ever commented on a distinction between "selfish" and "self-seeking." I have asked for feedback on this and only gotten personal interpretations. I was hoping for a reference to a talk or workshop given by Bill W. where he was asked this question and answered it (as he was asked whether he meant any difference between charcater defects and shortcomings, and he said "No, I just didn't want to repeat myself using the same word as it was considered inferior prose style.") But selfish and self-seeking are used in the same sentence in the book, which could be construed as implying a difference between the two terms.

- - - -

From: brian koch kochbrian@hotmail.com>  
(kochbrian at hotmail.com)

Good question regarding significance. was running around in my head too ....

|||||

++++Message 8306. . . . . Re: March anniversary: founding of  
AAHistoryLovers/Bufs  
From: Shakey Mike . . . . . 3/24/2012 12:12:00 AM

|||||

I knew Nancy O. and will never forget dining with her the evening before the AA Archives conference with her, our host Jared L and his wife Janie, Mr and Mrs Mel B, and my wife to be Anne Marie.

As AA history was discussed I merely listened. I asked a couple of questions. I listened to those who were talking AA history first hand. They were there. What an experience. It was due to friendships that were formed by being a member of "Bufs" and then "History Lovers."

Happy Birthday and many more. We are all blessed that it survives and flourishes. That was Nancy's dream. All of you made it possible.

Thank You AAHL's,  
Shakey Mike



had the right to formulate its own way of doing this particular thing, until it came about that we had a wandering, loving, lovable Jewish salesman who traveled all through the South. And he came back with stories about how they had one particular group that, well, they served beer during the evening, but nothing but beer! So that everything was perfectly fine, and of course, Bill thought it was hilarious, but nevertheless, he also thought that this kind of thing shouldn't go on.

[The transcription comes from an 'agenda' site - The CD exists, it's available on Amazon - I couldn't verify the accuracy of the transcription]

=====  
<http://www.amazon.com/Grateful-Have-Been-There-Alcoholics/dp/0942421442>

Grateful to Have Been There - Nell Wing, pp 11

There was only one mention of beer and had nothing to do with drinking at an A.A. meeting

Local rumor had it that my father indulged in a beer or two occasionally, but said rumor never reached the ears of our mother, who was firmly addicted to the Women's Christian Temperance Union (WCTU)!

=====  
<http://silkworth.net/mitchellk/articles/growth.html>

Growth of Central Offices - Mitchell K

One story has it that a group responded to some questions posed to them by Bill W. by stating that they are all doing well. The members of that group were no longer drinking hard liquor and only drinking beer. They thought that this was a great accomplishment for hard-core alcoholics.

=====  
[http://www.wired.com/magazine/2010/06/ff\\_alcoholics\\_anonymous/3/](http://www.wired.com/magazine/2010/06/ff_alcoholics_anonymous/3/)

Secret of AA: After 75 Years, We Don't Know How It Works  
By Brendan I. Koerner | June 23, 2010 | 12:00 am | Wired July 2010

AA boomed in the early 1940s, aided by a glowing Saturday Evening Post profile and the public admission by a Cleveland Indians catcher, Rollie Hemsley, that joining the organization had done wonders for his game. Wilson and the founding members were not quite prepared for the sudden success. "You had really crazy

things going on," says William L. White, author of *Slaying the Dragon: The History of Addiction Treatment and Recovery in America*. "Some AA groups were preparing to run AA hospitals, and there was this whole question of whether they should have paid AA missionaries. You even had some reports of AA groups drinking beers at their meetings."

=====

Slaying The Dragon - William White, pp135

Growth of A.A. groups was so rapid that there were inevitable concerns about dilution and distortion of the A.A. program. In his biography of Bill Wilson, Robert Thomsen revealed a story of the fledgling A.A. group in Richmond, Virginia that held meetings to "get away from their wives and talk things over, but saw no reason not to drink beer at their meetings." [51] Thomsen 1975, pp319 (paperback, pp285)

=====

Bill W - Robert Thomsen, pp285

Nevertheless, as Bill never let himself forget, it wasn't the office mail that was spreading the message. It was the band of tireless recovered albies who went on day after day and carried the word out to others. The number of these stalwarts in the early 1949s was incalculable, but several, perhaps because of their unorthodox methods, were close to Bill's heart. One of these was Irwin M.

Irwin was a supersalesman of Venetian blinds. A 250-pounder, he possessed a personality, an energy and a gusto as monumental as his build. AA was his religion, and because of a certain fanaticism in his approach, there was some hesitation in the beginning about giving him a list of prospects to contact. But since his territory covered Atlanta, Jacksonville and New Orleans, as well as Birmingham and Indianapolis, and since there was a file filled with the names of Southerners who'd so far had no contact with AA, they knew they couldn't be choosy. They gave Irwin the list and sent him off.

Reports started coming in within weeks. Irwin had been incorrigible. With his whirlwind technique he tracked down drunks in homes, taverns and offices, and once he'd got his hooks into them he never let go. When he had to move on to another town, he spent his nights shut up in a hotel room writing letters to all his converts, admonishing them and praising them. Across the southland, new groups began to spring up in the wake of Irwin M, and if sometimes the questions of these newcomers indicated a confusion between AA and the Holy Rollers, it



Sobriety, A New Light on the First Forty, The NJ Survey from Jan 1940, The Amos List, Who's Who in AA, etc. Sober dates have been determined as best as possible from the sources listed and taking into account that a person's "spiritual birthday" sometimes did not factor in a known relapse such as Dr Bob's date listed as May of 34 (see the comments for the Amos List SOB in The Golden Road)

Are there many more names that should be on this list? I suspect the answer is yes! I have no info on new members in Akron for the first few months of 1939 and no doubt there were several, perhaps many! More research is required at a future date.

Were there "One Hundred Men and Women" on or before the book was published April 10, 1939? Bill wrote many many times to different people that there were and the available evidence seems to support this. Many historians and authors who counted less than 100 previously might not have had access to all the lists including the Amos List (for example compare to Pioneer by Date of Sobriety List). Others may have followed statements made by some pioneers like Jimmy Burwell who said Bill rounded up or exaggerated the claim. Was Jimmy well informed? Did he know who all the Akron/Cleveland members were? Not all of his recorded AA history (memoirs) have proved accurate. Perhaps we've been wrong all along in saying there were only 60 to 70? Was everyone on this list still sober or with the fellowship in April of 1939? Probably not but then as noted above there were probably many new members who were not properly documented or remain truly anonymous to us till this day. So perhaps there actually was "One Hundred Men and Women" who were staying sober by following the outlined program when the book came out.

I would love to hear if anybody can contribute information on any of the less well know names on this list or any other sources which can be used to prove or disprove the validity or the placement of a name on this list. Does anyone believe a name has been missed? Many believe Ebby should have been included. People like Wes, Eddie, and Russ eventually sobered up, should they be included? Cebra later joined AA in Paris. How about Don, the Cohoes banker who was sober in 36 but then seems to have faded off? Do you have any reasonable evidence to support your claim? Please let me know your comments!

PS If anyone can provide me the last name for Gordon S. or Brooke B. both believed to be from New York Group before 1939 I would be forever in your debt!

- 1 Bill Wilson Dec34 NY
- 2 Bob Smith May35 Akron
- 3 Bill Dotson Jun-35 Akron
- 4 Ernest Galbraith Aug35 Akron
- 5 Henry Parkhurst Sep35 NJ
- 6 Walter Bray Sep35 Akron
- 7 Phil Smith Sep35 Akron
- 8 John Mayo Oct-35 MD
- 9 Silas Bent Nov35 CT
- 10 Harold Grisinger Jan-36 Akron
- 11 Paul Stanley Jan-36 Akron
- 12 Tom Lucas Feb36 Akron
- 13 Myron Williams Apr-36 NY
- 14 Joseph Doppler Apr-36 Cleveland

- 15 Robert Oviatt Jun-36 Cleveland
- 16 Harry Latta Jul-36 Akron
- 17 James D. Holmes Oct-36 Akron
- 18 Alfred Smith Jan-37 Akron
- 19 Alvin Borden Jan-37 Akron
- 20 Howard Searl Jan-37 Akron
- 21 William Ruddell Feb37 NJ
- 22 Douglas Delanoy Feb37 NJ
- 23 Robert Evans Feb37 Akron
- 24 Frank Curtis Feb37 Akron
- 25 Jane Sturdevant Mar-37 Cleveland
- 26 Harry Zollars Mar-37 Akron
- 27 Richard Stanley Apr-37 Akron
- 28 Harlan Spencer Apr-37 Akron
- 29 Wallace Gillam Apr-37 Akron
- 30 Lloyd Tate Jun-37 Cleveland
- 31 William Jones Jun-37 Cleveland
- 32 Chester Parke Jun-37 Akron
- 33 Lawrence Patton Jun-37 Akron
- 34 Paul Kellogg Jul-37 NJ
- 35 Earl Treat Jul-37 Akron
- 36 William Van Horn Jul-37 Akron
- 37 Florence Rankin Sep37 NJ
- 38 Charles Simonson Sep37 Akron
- 39 Irvin Nelson Sep37 Akron
- 40 Frank Krumrine Sep37 Akron
- 41 Edward Naher Oct-37 Akron
- 42 Joseph Taylor Oct-37 NJ
- 43 John Hughes Oct-37 Akron
- 44 Henry Pearce Nov37 Akron
- 45 Joe Schaffer Nov37 Akron
- 46 Frank Hadrick Nov37 Akron
- 47 Ned Poynter Nov37 NY
- 48 Fred Johnson Dec37 Akron
- 49 Wade Hadsell Dec37 Akron
- 50 George Dovsner Dec37 Akron
- 51 Harold Schitz Dec37 Akron
- 52 Carl Reinert Jan-38 Akron
- 53 Edith Scott Jan-38 Akron
- 54 Norman Tuit Jan-38 Akron
- 55 Thurman Traugh Jan-38 Akron
- 56 Edward Armitage Jan-38 Akron
- 57 Jack Darrow Jan-38 Akron
- 58 Kenneth Arthur Jan-38 Akron
- 59 Edward Brock Jan-38 Akron
- 60 James Burwell Jan-38 NY
- 61 Clarence Snyder Feb38 Cleveland
- 62 Charlie Johns Feb38 Cleveland
- 63 Raymond Campbell Feb38 NY
- 64 Van Wagner Feb38 NY
- 65 Norman Hunt Feb38 CT
- 66 Harold Sears Feb38 NY
- 67 Captain Coxe Apr-38 NY
- 68 George Mullin Apr-38 Akron
- 69 Herbert Taylor May38 NY



Classic!

Just Love,  
Barefoot Bill

- - - -

## SEC Charges Five Individuals for Insider Trading Tip From AA Meeting

by Reese Darragh on March 14, 2012

<http://compliancesearch.com/compliancex/insider-trading/sec-charges-five-individuals-for-insider-trading-tip-from-aa-meeting/> [46]

The Securities and Exchange Commission brought civil insider-trading charges against five individuals who allegedly made more than \$1.8 million profits based on a tip obtained through an Alcoholics Anonymous meeting.

In the filing, the regulator charged Timothy McGee, a financial adviser at Ameriprise Financial Services for making illegal stock trading of Philadelphia Consolidated Holding Corp after he received insider information of a pending merger between the company and Japanese firm Tokio Marine Holdings.

A fellow AA member who is also a senior executive at the firm had confided with McGee during one of the support group meeting that the pressures over the merger were leading him to drink. Utilizing the information, McGee purchased the company's stock in advance of the July 23, 2008 merger and gain \$292,128 when the stock price of Philadelphia Consolidated increased by 64 percent on the news.

McGee also allegedly shared the tip with a co-worker, Michael Zirinsky, who purchased stock in his own trading accounts as well as his family. Per The Wall Street Journal, Zirinsky also shared the information with his father, Robert Zirinsky, and a friend in Hong Kong, Paolo Lam, who in turn shared the information with another friend, whose wife, Marianna Sze Wan Ho, also traded on the information.

## Sharing the Wealth

The SEC also named four Zirinsky relatives as relief defendants, seeking disgorgement of ill-gotten gains. They were not charged in the case. Altogether, the Zirinsky family made \$562,673.

Elsewhere in Hong Kong, a Reuters report confirmed that Lam and Ho have agreed





with  
other alcoholics. Or, rather, I had preached at them in a somewhat cocksure  
fashion. In my false assurance I felt I couldn't fall. But this time it was  
different. Something had to be done at once.

Glancing at a Church Directory at the far end of the lobby, I selected the  
name  
of a clergyman at random. Over the phone I told him of my need to work with  
another alcoholic. Though I'd had no previous success with any of them I  
suddenly realized how such work had kept me free from desire. The clergyman  
gave  
me a list of ten names. Some of these people, he was sure, would refer me a  
case  
in need of help. Almost running to my room, I seized the phone. But my  
enthusiasm soon ebbed. Not a person in the first nine called could, or  
would,  
suggest anything to meet my urgency.

One uncalled name still stood at the end of my list - Henrietta S. Somehow I  
couldn't muster courage to lift the phone. But after one more look into the  
bar  
downstairs something said to me, "You'd better." To my astonishment a warm  
Southern voice floated in over the wire. Declaring herself no alcoholic,  
Henrietta nonetheless insisted that she understood. Would I come to her home  
at  
once?

Because she had been enabled to face and transcend other calamities, she  
certainly did understand mine. She was to become a vital link to those  
fantastic  
events which were presently to gather around the birth and development of  
our AA  
society. Of all names the obliging Rector had given me, she was the only one  
who  
cared enough. I would here like to record our timeless gratitude.

Straightway she pictured the plight of Dr. Bob and Anne. Suiting action to  
her  
word, she called their house. As Anne answered, Henrietta described me as a  
sobered alcoholic from New York who, she felt sure, could help Bob. The good  
doctor had seemingly exhausted all medical and spiritual remedies for his  
condition. Then Anne replied, "What you say, Henrietta, is terribly  
interesting.  
But I am afraid we can't do anything now. Being Mother's Day, my dear boy  
has  
just brought in a fine potted plant. The pot is on the table but, alas, Bob  
is  
on the floor. Could we try to make it tomorrow?"

Henrietta instantly issued a dinner invitation for the following day.  
At five o'clock next afternoon, Anne and Dr. Bob stood at Henrietta's door.  
She  
discreetly whisked Bob and me off to the library.

----

WHAT HENRIETTA SAID IN THE TAPE RECORDING  
which was played at the 1971 Founders Day in Akron, Ohio

Message #138

Henrietta Sieberling on A.A.'s beginnings, supplied by Congressman John  
Seiberling

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/138>

Transcript Of Remarks by Henrietta B. Seiberling:

Bill, when he was in a hotel in Akron and down to a few dollars and owed his  
bill after his business venture fell through, looked at the cocktail room  
and  
was tempted and thought, "Well, I'll just go in there and get drunk and  
forget  
it all, and that will be the end of it." Instead, having been sober five  
months  
in the Oxford Group, he said a prayer. He got the guidance to look in a  
ministers directory, and a strange thing happened.

He just looked in there, and he put his finger on one name: Tunks. And that  
was  
no coincidence, because Dr. Tunks was Mr. Harvey Firestone's minister, and  
Mr.  
Firestone had brought 60 of the Oxford Group people down there for 10 days  
out  
of gratitude for helping his son, who drank too much. His son had quit for a  
year and a half or so. Out of the act of gratitude of this one father, this  
whole chain started.

So Bill called Dr. Tunks, and Dr. Tunks gave him a list of names. One of  
them  
was Norman Sheppard, who was a close friend of mine and knew what I was  
trying  
to do for Bob. Norman said, "I have to go to New York tonight but you can  
call  
Henrietta Seiberling." When he told the story, Bill shortened it by just  
saying  
that he called Dr. Tunks, but I did not know Dr. Tunks. Bill said that he  
had  
his last nickel, and he thought, "Well, I'll call her."

So I, who was desperate to help bob in something I didn't know much about,  
was  
ready. Bill called, and I will never forget what he said: "I'm from the  
Oxford  
Group and I'm a Rum Hound." Those were his words. I thought, "This is really  
manna from Heaven." And I said, "You come right out here." And my thought  
was to  
put those two men together. Bill, looking back, thought he was out to help  
someone else. Actually, he was out to get help for himself, no thought of  
helping anyone else, because he was desperate. But that is the way that God  
helps us if we let God direct our lives. And so he came out to my house, and  
he

stayed for dinner. And I told him to come to church with me next morning and I would get Bob, which I did.

|||||

+++Message 8312. . . . . Re: Collected Ernie Kurtz: criticism of sick as your secrets  
From: last\_town . . . . . 3/28/2012 5:49:00 PM

|||||

First, Glenn thanks so much for posting this. I am a huge fan of Kurtz's Not-God, and appreciate his historical insight.

With that said, I was hoping there might be a greater discussion of Kurtz's contention that the phrase 'You're only as sick as your secrets' would have been anathema to the founders, as he states in No. 9 "Spirituality and Recovery." There is an earlier discussion of the origins of this phrase where it is attributed to Maurer, but only a brief mention and it's from 2007.

Of course in present-day AA, anything not in the first 164 pages is highly suspect, but I have never understood this as a call to publicly confess, but rather as a call for rigorous honesty in working the steps. Further, to me, it seems reminiscent of the idea in a Member's Eye View of Alcoholics Anonymous that part of the reasoning of the 4th and 5th steps was in dealing with the alcoholics' guilt.

Anyway, those are my thoughts, I would love to hear anyone else's.

L

---

--- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut wrote:  
&gt;  
&gt; See <http://hindsfoot.org/ktcek1.html>  
&gt;  
&gt; THE LAST FOUR ARTICLES CAN NOW ALSO BE DOWNLOADED:  
&gt;  
&gt; 9. Spirituality and Recovery: the Historical Journey  
&gt; <http://hindsfoot.org/tcek09.pdf>  
&gt;  
&gt; 10. Whatever Happened to Twelve-Step Programs?  
&gt; <http://hindsfoot.org/tcek10.pdf>  
&gt;  
&gt; 11. Why A.A. Works: The Intellectual Significance of Alcoholics Anonymous  
&gt; <http://hindsfoot.org/tcek11.pdf>  
&gt;  
&gt; 12. Here's to Spuds MacKenzie!  
&gt; <http://hindsfoot.org/tcek12.pdf>

|||||

++++Message 8313. . . . . Re: Thoughts on Bill Swegan  
From: Margie Keith . . . . . 3/28/2012 5:47:00 PM

|||||

In the early 70's we were still giving karo syrup and orange juice but had a doctor on stand by.

|||||

++++Message 8314. . . . . Re: Collected Ernie Kurtz: criticism  
of sick as your secrets  
From: corafinch . . . . . 3/29/2012 8:37:00 AM

|||||

In his book, The New Group Therapy, Orval Hobart Mowrer (who never used his first name and generally wrote as O. H. Mowrer) said that the phrase was a distillation of his thinking as it developed over the years. Early in his career he was inspired by Harry Stack Sullivan and later by the "reality therapy" of William Glasser. Mowrer's methods were notoriously confrontational, resembling in some ways the popular "gestalt therapy" of the time.

There is an interesting coincidence associated with the phrase about sins and secrets. Mowrer said that the inspiration came to him after reading the novel Miraculous Obsession by Lloyd C. Douglas. To me, Mowrer's concept does not seem particularly close to the Douglas one, which was a development of ideas found in the Gospels. However, Mowrer saw it all as one broad insight.

Lloyd C. Douglas was an early admirer of Frank Buchman, going back to the days when both men worked in collegiate ministry. Douglas wrote an article about Buchman around 1914, for a YMCA publication. He also hosted an Oxford Group event in the early 1930s, when he was a minister in Canada. Although supportive, he probably was not a member of the Oxford Group.

So the sins and secrets phrase has a nice provenance. It is also associated with the most confrontational branch of rehab philosophy. The legacy of O. H. Mowrer is strongest in substance abuse treatment programs for criminal offenders, but is also found in other old-school, high-confrontation, low-empathy environments. This may have something to do with Ernie's assessment. The concepts themselves

are not altogether bad but they have developed some seamy associations.

--- In AAHistoryLovers@yahoogroups.com, "last\_town" wrote:

&gt;  
&gt; I was hoping there might be a greater discussion of Kurtz's contention that the phrase 'You're only as sick as your secrets' would have been anathema to the founders, as he states in No. 9 "Spirituality and Recovery." There is an earlier discussion of the origins of this phrase where it is attributed to Maurer [should be spelled Mowrer], but only a brief mention and it's from 2007.

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For the entire text of THE COLLECTED ERNIE KURTZ see <http://hindsfoot.org/ktcek1.html>

For chapt. 9. "Spirituality and Recovery: the Historical Journey," see <http://hindsfoot.org/tcek09.pdf>

|||||

+++Message 8315. . . . . 13th Step as a spiritual level  
From: starshine1943 . . . . . 3/29/2012 9:57:00 AM

|||||

Does anyone know the source where Bill W talks about a 13th step as a spiritual level?

(NOT the idea of 13th stepping as trying to sexually seduce another AA member under the pretense of trying to help that other person with his or her program.)

|||||

+++Message 8316. . . . . The Self-Hate Syndrome on p. 45 in the 12 and 12  
From: Glenn Chesnut . . . . . 3/29/2012 1:17:00 PM

|||||

An interesting commentary from Sue C. (South Bend, Indiana) on the Self-Hate Syndrome or Self-Loathing Syndrome described in the paragraph on page 45 in the Twelve Steps and Twelve Traditions:

"If temperamentally we are on the depressive side, we are apt to be swamped with guilt and self-loathing. We wallow in this messy bog, often getting a misshapen and painful pleasure out of it. As we morbidly pursue this melancholy





JAX760 wrote: "Mark" Whalon is really John Mark Whalon. Mark was his middle name according to Bonnie L. owner of the Wilson House. John Mark Whalon is buried in a cemetery on the mountain, northeast of the Wilson House.

But then the WIKIPEDIA article on him gives the name as "Mark A" instead of "John Mark":

"Mark A Whalon (1886 - 1956) was an Irish-American author. Whalon was close friends with Bill Wilson, founder of Alcoholics Anonymous, and said to be a close influence on Wilson in his later life."

#### 1. "IRISH-AMERICAN"

Where does the Wikipedia article (which gets repeated over and over verbatim on the internet) get the idea that Whalon was "Irish American"? An Irishman in that part of Vermont at that period of history? 'Tis possible, but do we have any information about how Irish Whalon might have been? Was he born in Ireland, like Sister Ignatia, or was he born in the United States, like Father Dowling? Even in Dowling's case, I think we can say that the Irish tradition was still living, given the nature of the strongly demarked ethnic neighborhoods in St. Louis when he was growing up.

But how about Mark Whalon? Was he a major "New England Yankee" influence on the young Bill Wilson, as is suggested in the books that are being written now about Bill W., or was he in fact one of the earliest of the many Roman Catholic influences which surrounded Bill Wilson all his life?

#### 2. "JOHN A. WHALON" in ANCESTRY.COM REPORT:

<http://search.ancestry.com/cgi-bin/sse.dll?gl=USFedCen&rank=1&new=1&so=3&MSAV=0&&#92;>

msT=1&gss=ms\_f-80&gsfn=Cliff&gsln=Whalon [47]

1930 United States Federal Census

Name: Kathleen C Whalon, birth: abt 1898

Spouse: Mark A Whalon

Residence: 1930 - city, Bennington, Vermont

East Dorset and Bennington are both in Vermont, but they're at least forty miles apart. Did some careless investigator look in the census reports for someone from Vermont named Mark Whalon, find this particular "Mark A. Whalon" in Bennington, and then all-too-quickly assume that this was the same person as the rural mail deliveryman whom Bill Wilson knew?

So we might inquire further, for starters, to see if our Mark Whalon had a wife

named Kathleen.

=====  
JARED LOBDELL, PLEASE COME AND HELP US OUT HERE  
=====

(And while we're at it, someone might check and see if the body of the unfortunate artist named Jeanne is in fact buried "beneath the sour apple tree in my family buryin' ground right 'long side of my four regular wives and some mail-order ones." If there are a bunch of Mark Whalon's wives and girlfriends buried in the Whalon family cemetery, this can be ascertained by any proper historian, by simply going there and reading the names and other info on the tombstones.)

### 3. CLOSE INFLUENCE ON WILSON IN HIS LATER LIFE:

The Wikipedia article gets repeated over and over, absolutely verbatim, all over the internet. It says "Mark A Whalon (1886 - 1956) was an Irish-American author.

Whalon was close friends with Bill Wilson, founder of Alcoholics Anonymous, and said to be a close influence on Wilson in his later life."

We not only have the problem of the middle initial A, and the question of how Irish he really was --

What is with the claim in the wikipedia article that Mark was "said to be a close influence on Wilson in his later life." This phrasing suggests that Bill Wilson, even during the 1940's, 50's, and 60's, was still checking back with his old friend Mark Whalon to see how he ought to set up the Twelve Traditions, the system of delegates meeting in an annual general service conference, whether he should keep on taking LSD, and all of these other hot topics.

I would not be complaining about this Wikipedia article were it not for the fact that this is close to the only thing I can find on the internet anywhere about Mark Whalon, which means that it is inevitably going to get copied into our AA histories, with the assumption that this is accepted and proven historical fact.

Could we please get a short paragraph written, that we can post in the AAHistoryLovers, which gives a brief biographical sketch of Mark Whalon the rural mail deliveryman, which we can guarantee is accurate?

Glenn C. (South Bend, Indiana)







It is, alas, unfortunately the case that in the Yahoo group system, once a posted message has been deleted, there is no way to undelete it and recover it again.

Fiona, did Nancy seem to have any rules or methods for deciding which messages to dump, and the order in which to copy the remainder?

Although I was not directly involved in it, my understanding is that the procedure that was used for cleaning up the message board was quite simple and easy to understand: extraneous "chatty" messages that had no intrinsic historical content were deleted, along with things like guesses that were later shown to be dead wrong (that's why we try to avoid posting things now that are based on member opinion, speculation, or especially "someone told me" or "an oldtimer told me" messages, which nearly always turn out to be wrong!). But every message was left in place when it contained any kind of important historical material that had stood up to further inquiry.

Glenn Chesnut

- - - -

ORIGINAL MESSAGE --- In AAHistoryLovers@yahoogroups.com, Glenn Chesnut wrote:

&gt;  
&gt; All the messages from the AAHistoryLovers's first ten years (2002-2011) have now been collected into one huge computer database. The Hindsfoot site will be posting the first drafts (as they become available) of the messages as they are edited into a more readable fashion as Microsoft Word DOCX documents.  
&gt;  
&gt; See, on the Hindsfoot site, A.A. Historical Materials Part 2 at  
&gt;  
&gt; <http://hindsfoot.org/archive2.html>  
&gt;  
&gt; which gives a link near the top of the page to the specific webpage on this topic:  
&gt;  
&gt; <http://hindsfoot.org/aahl.html>  
&gt;  
&gt; The first three years of the group's messages are now available for downloading:  
&gt;  
&gt; AA History Lovers for 2002, Messages 1-751  
&gt; <http://unmeasureddistances.ftml.net/aahlmsgs02.docx>  
&gt;  
&gt; AA History Lovers for 2003, Messages 753- 1574  
&gt; <http://unmeasureddistances.ftml.net/aahlmsgs03.docx>

>  
> AA History Lovers for 2004, Messages 1575-2117  
> http://unmeasureddistances.ftml.net/aahlmsgs04.docx

=====

+++Message 8324. . . . . Rigorous Honesty: A Cultural History  
of AA 1935-1960  
From: Bill Lash . . . . . 4/3/2012 7:39:00 AM

=====

Kevin Kaufmann, "Rigorous Honesty: A Cultural History of  
Alcoholics Anonymous 1935-1960," Ph.D. thesis at Loyola University in  
Chicago,  
August 2011.

Google search under the title "Rigorous Honesty: A Cultural History of  
Alcoholics Anonymous 1935-1960" (it's a .pdf document) or copy & paste the  
following link:

[http://ecommons.luc.edu/cgi/viewcontent.cgi?article=1072&context=luc\\_diss&ei-redir=1&referer=http%3A%2F%2Fwww.google.com%2Furl%3Fsa%3Dt%26rct%3Dj%26q%3Drigorous%2520honesty%2520a%2520cultural%26source%3Dweb%26cd%3D1%26sqi%3D2%26ved%3D0CCUQFjAA%26url%3Dhttp%253A%252F%252Fecommons.luc.edu%252Fcgi%252Fviewcontent.cgi%253Farticle%253D1072%2526context%253Dluc\\_diss%26ei%3Det16T4mQOITw0gGp8fiUBg%26usg%3DAFQjCNGhz2v7ikal0f-odR3uXVOPuKNdxA%26cad%3Drjt#search=%22rigorous%20honesty%20cultural%22](http://ecommons.luc.edu/cgi/viewcontent.cgi?article=1072&context=luc_diss&ei-redir=1&referer=http%3A%2F%2Fwww.google.com%2Furl%3Fsa%3Dt%26rct%3Dj%26q%3Drigorous%2520honesty%2520a%2520cultural%26source%3Dweb%26cd%3D1%26sqi%3D2%26ved%3D0CCUQFjAA%26url%3Dhttp%253A%252F%252Fecommons.luc.edu%252Fcgi%252Fviewcontent.cgi%253Farticle%253D1072%2526context%253Dluc_diss%26ei%3Det16T4mQOITw0gGp8fiUBg%26usg%3DAFQjCNGhz2v7ikal0f-odR3uXVOPuKNdxA%26cad%3Drjt#search=%22rigorous%20honesty%20cultural%22)  
[48]

Just Love,  
Barefoot Bill

=====

+++Message 8325. . . . . Re: Bill Wilson Documentary Film:  
French subtitles possible?  
From: bill@athenarebooks.com . . . . . 4/3/2012 11:29:00 AM

=====

I asked one of the two producer/directors about French subtitles on  
"Bill W." and he replied that "right now, we are focused on  
the U.S. distribution of the film, including some form of theatrical  
release, followed by a DVD later this year. We certainly have plans for  
foreign and overseas distribution, but that will only come after we have  
completed our American distribution plan. If everything goes according  
to schedule, we will begin work on subtitling the film for international  
release sometime later this year."

--- In AAHistoryLovers@yahoogroups.com, "Bill"  
wrote:  
>  
> Does anyone know if the documentary will be subtitled in French?  
>







&gt;  
&gt; ctp  
&gt;  
&gt; -----Original Message-----  
&gt; From: John Barton  
&gt; Sent: Wednesday, December 21, 2011  
&gt; Subject: Names of the First One Hundred  
&gt;  
&gt; Fellow History Lovers,  
&gt;  
&gt; Below are the names of more than 125 "pioneers" who are believed to  
have  
&gt; been involved with the fellowship prior to, or up to and including,  
April of  
&gt; 1939. There are only two people listed whose last names have remained  
&gt; elusive. I believe this is the most comprehensive list of pioneering  
members  
&gt; produced to date. The sources for this list are varied and include AA  
&gt; literature, several different archives, personal letters, diaries, the  
work  
&gt; of other historians including published and unpublished manuscripts,  
other  
&gt; known lists such as The Cleveland Akron 220/226, Pioneers by Date of  
&gt; Sobriety, A New Light on the First Forty, The NJ Survey from Jan  
1940, The  
&gt; Amos List, Who's Who in AA, etc. Sober dates have been determined as  
best as  
&gt; possible from the sources listed and taking into account that a  
person's  
&gt; "spiritual birthday" sometimes did not factor in a known relapse such  
as Dr  
&gt; Bob's date listed as May of 34 (see the comments for the Amos List SOB  
in  
&gt; The Golden Road)  
&gt;  
&gt; Are there many more names that should be on this list? I suspect the  
answer  
&gt; is yes! I have no info on new members in Akron for the first few months  
of  
&gt; 1939 and no doubt there were several, perhaps many! More research is  
&gt; required at a future date.  
&gt;  
&gt; Were there "One Hundred Men and Women" on or before the book was  
published  
&gt; April 10, 1939? Bill wrote many many times to different people that  
there  
&gt; were and the available evidence seems to support this. Many historians  
and  
&gt; authors who counted less than 100 previously might not have had access  
to  
&gt; all the lists including the Amos List (for example compare to Pioneer  
by  
&gt; Date of Sobriety List). Others may have followed statements made by  
some  
&gt; pioneers like Jimmy Burwell who said Bill rounded up or exaggerated the

&gt; claim. Was Jimmy well informed? Did he know who all the Akron/Cleveland  
&gt; members were? Not all of his recorded AA history (memoirs) have proved  
&gt; accurate. Perhaps we've been wrong all along in saying there were only  
60 to  
&gt; 70? Was everyone on this list still sober or with the fellowship in  
April of  
&gt; 1939? Probably not but then as noted above there were probably many new  
&gt; members who were not properly documented or remain truly anonymous to  
us  
&gt; till this day. So perhaps there actually was "One Hundred Men and  
Women" who  
&gt; were staying sober by following the outlined program when the book came  
out.  
&gt;  
&gt; I would love to hear if anybody can contribute information on any of  
the  
&gt; less well know names on this list or any other sources which can be  
used to  
&gt; prove or disprove the validity or the placement of a name on this list.  
Does  
&gt; anyone believe a name has been missed? Many believe Ebby should have  
been  
&gt; included. People like Wes, Eddie, and Russ eventually sobered up,  
should  
&gt; they be included? Cebra later joined AA in Paris. How about Don, the  
Cohoes  
&gt; banker who was sober in 36 but then seems to have faded off? Do you  
have any  
&gt; reasonable evidence to support your claim? Please let me know your  
comments!  
&gt;  
&gt; PS If anyone can provide me the last name for Gordon S. or Brooke B.  
both  
&gt; believed to be from New York Group before 1939 I would be forever in  
your  
&gt; debt!  
&gt;  
&gt; 1 Bill Wilson Dec34 NY  
&gt; 2 Bob Smith May35 Akron  
&gt; 3 Bill Dotson Jun-35 Akron  
&gt; 4 Ernest Galbraith Aug35 Akron  
&gt; 5 Henry Parkhurst Sep35 NJ  
&gt; 6 Walter Bray Sep35 Akron  
&gt; 7 Phil Smith Sep35 Akron  
&gt; 8 John Mayo Oct-35 MD  
&gt; 9 Silas Bent Nov35 CT  
&gt; 10 Harold Grisinger Jan-36 Akron  
&gt; 11 Paul Stanley Jan-36 Akron  
&gt; 12 Tom Lucas Feb36 Akron  
&gt; 13 Myron Williams Apr-36 NY  
&gt; 14 Joseph Doppler Apr-36 Cleveland  
&gt; 15 Robert Oviatt Jun-36 Cleveland  
&gt; 16 Harry Latta Jul-36 Akron  
&gt; 17 James D. Holmes Oct-36 Akron  
&gt; 18 Alfred Smith Jan-37 Akron

&gt; 19 Alvin Borden Jan-37 Akron  
&gt; 20 Howard Searl Jan-37 Akron  
&gt; 21 William Ruddell Feb37 NJ  
&gt; 22 Douglas Delanoy Feb37 NJ  
&gt; 23 Robert Evans Feb37 Akron  
&gt; 24 Frank Curtis Feb37 Akron  
&gt; 25 Jane Sturdevant Mar-37 Cleveland  
&gt; 26 Harry Zollars Mar-37 Akron  
&gt; 27 Richard Stanley Apr-37 Akron  
&gt; 28 Harlan Spencer Apr-37 Akron  
&gt; 29 Wallace Gillam Apr-37 Akron  
&gt; 30 Lloyd Tate Jun-37 Cleveland  
&gt; 31 William Jones Jun-37 Cleveland  
&gt; 32 Chester Parke Jun-37 Akron  
&gt; 33 Lawrence Patton Jun-37 Akron  
&gt; 34 Paul Kellogg Jul-37 NJ  
&gt; 35 Earl Treat Jul-37 Akron  
&gt; 36 William Van Horn Jul-37 Akron  
&gt; 37 Florence Rankin Sep37 NJ  
&gt; 38 Charles Simonson Sep37 Akron  
&gt; 39 Irvin Nelson Sep37 Akron  
&gt; 40 Frank Krumrine Sep37 Akron  
&gt; 41 Edward Naher Oct-37 Akron  
&gt; 42 Joseph Taylor Oct-37 NJ  
&gt; 43 John Hughes Oct-37 Akron  
&gt; 44 Henry Pearce Nov37 Akron  
&gt; 45 Joe Schaffer Nov37 Akron  
&gt; 46 Frank Hadrick Nov37 Akron  
&gt; 47 Ned Poynter Nov37 NY  
&gt; 48 Fred Johnson Dec37 Akron  
&gt; 49 Wade Hadsell Dec37 Akron  
&gt; 50 George Dovsner Dec37 Akron  
&gt; 51 Harold Schitz Dec37 Akron  
&gt; 52 Carl Reinert Jan-38 Akron  
&gt; 53 Edith Scott Jan-38 Akron  
&gt; 54 Norman Tuit Jan-38 Akron  
&gt; 55 Thurman Traugh Jan-38 Akron  
&gt; 56 Edward Armitage Jan-38 Akron  
&gt; 57 Jack Darrow Jan-38 Akron  
&gt; 58 Kenneth Arthur Jan-38 Akron  
&gt; 59 Edward Brock Jan-38 Akron  
&gt; 60 James Burwell Jan-38 NY  
&gt; 61 Clarence Snyder Feb38 Cleveland  
&gt; 62 Charlie Johns Feb38 Cleveland  
&gt; 63 Raymond Campbell Feb38 NY  
&gt; 64 Van Wagner Feb38 NY  
&gt; 65 Norman Hunt Feb38 CT  
&gt; 66 Harold Sears Feb38 NY  
&gt; 67 Captain Coxe Apr-38 NY  
&gt; 68 George Mullin Apr-38 Akron  
&gt; 69 Herbert Taylor May38 NY  
&gt; 70 Robert Taylor May38 NY  
&gt; 71 George Williams Jun-38 NY  
&gt; 72 Harry Brick Jun-38 NJ  
&gt; 73 Roland (Bob ) Furlong Jun-38 MA



(My Wife and I) and Joe Doppler (The European Drinker) talking about 70 people at the weekly meeting.

There was no "Cleveland Group" before May 11th 1939. Stories written and published in the OM and the Big book (1st ed.) published April 10, 1939.

Bill kind of misspoke in AA comes of age and the foreword to the 2nd edition when he said there was a third group in Cleveland in 1937. What actually occurred is that the "Clevelanders" began coming to Akron in the summer of 1936 when Joe Doppler and Bob Oviatt joined up. Several more were added in 1937 but they all drove up to Akron for the weekly Oxford Group meeting at the Williams'.

Excerpt below from Bill's recounting of the movement's history to the trustees via letter in late 1940.

"When this book appeared in April of last year there were approximately 100 A.A. members. Two thirds of them were at Akron, Ohio, or nearby communities in the northern part of that state. Most of the remainder were in or near New York City and a few others were scattered along the Atlantic Seaboard. The work had then been in existence over four years."

God Bless

John Barton

---

From: buckjohnson41686 buckjohnson41686@yahoo.com&gt;  
To: AAHistoryLovers@yahoogroups.com  
Sent: Saturday, March 17, 2012 8:38 PM  
Subject: [AAHistoryLovers] Re: hundred vs. thousand(s)

From: buckjohnson41686@yahoo.com&gt;  
(buckjohnson41686 at yahoo.com)

SEE MESSAGE 6882, Sun Sep 19, 2010: Already 80 people in the Cleveland group in Spring 1939?

Geoff Smith noted that in Bill's story, it mentions that "in a western town there are thousands of members," yet when the book was written there were fewer than 100 alcoholics total. Was this added to Bill's story later? I don't think so, as it's in my 1st edition. What is the explanation for this mismatch?

Glenn Chesnut responded:













detox. Today, not every drunk needs to be detoxed because our "bottom" has been raised.

Medical detox has been abused by some of "us" because it's an easy way to get through a hang over. Drugs are the new alcohol. There seems to be some concern in the recovery community and among some professionals about the wisdom of using too many drugs, especially for the "revolving door" alcoholics -- meaning they are now addicts in addition to being alcoholics.

I know that some current models of recovery type "houses" use a step up method, where the client is assessed as to whether they need medical detox, or can go through a "social detox" without medication, but under observation.

Jon Markle  
Raleigh, NC  
9.9.82

- - - -

From: "Sherry C. Hartsell" hartsell@etex.net>  
(hartsell at etex.net)

Yep, I got karo syrup over ice w/lemon squeezed into it, glass after glass for first 2-3 days!

- - - -

From: Robt Woodson wdywdsn@sbcglobal.net>  
(wdywdsn at sbcglobal.net)

Re: Karo and OJ ...

I made and served many such "cocktails" which included stirred in brown sugar and a whipped raw egg for protein as a long term kitchen trustee in the local county jail during that period ... as I remember it, the real deal had sometimes included a shot of liquor to begin with ... to ease the shakes. They were "swimming" on cold tile and concrete floors in the "drunk tank" there ... no doctors.

From the "not so fond" memories deparment,  
Woody in Akron

- - - -



"In Our Own Words: Pioneers of Alcoholics Anonymous"?

I'm sure Sybil would have loved it. When she was doing her 12 year service as the executive secretary of the Central Office in LA she said they ordered hundreds of the pamphlets explaining the NEW 12 traditions that AA did not have when she got sober in 1941 so they used to go around and they did a "Traditions Play" which you can get a copy of from the NY Office (I'm sure you all know that) so they went around to all the meetings (there was only one in LA at her first meeting 3/21/1941, and had grown to over a hundred and present day over 2000 in the LA area alone.

Back then, if you started a meeting you owned it. They got furious at Tex Adams, Sybil's brother who started the "hole in the ground" meeting in huntington park. He told them it was a long rough drive to downtown LA from his home (no freeways back then, no route 10, no route 5).

They told him they had hired a lawyer and were going to incorporate AA in Los Angeles and he could consider himself excommunicated from the group. He laughed at them and told them that they might as well try to incorporate a sunrise and predicted that there would be hundreds of groups popping up all over southern California.

Anyway if anyone has a tape of the Grapevine Play I would be so appreciative.

If you'd like to here about Sybil's sponsee Irma Livoni who got kicked out of AA you can read about it (too long to post here) at

[http://www.barefootsworld.net/aa-irma\\_livoni.html](http://www.barefootsworld.net/aa-irma_livoni.html)

also a picture of my wonderful Sybil, she and I were on her porch, talking about AA. Bob was going to color her hair that day so she was wearing her "my grey is showing" cap.

Much AA love to you all,

Matt

pupmasters@yahoo.com







alcohol  
problems by club life alone. They are apt to depend upon clubs rather than  
upon  
the AA program."

|||||

+++Message 8342. . . . . Re: Joe and Charley's third step  
handout  
From: Jenny or Laurie Andrews . . . . . 4/4/2012 3:27:00 PM

|||||

The 2005 Holiday (Christmas) issue of Box 4-5-9, the AA General Service  
Office  
newsletter, gave an account of requests for advice about study guides from  
members and groups in the 1970s. AA World Services set up a committee to  
discuss  
the issue and in 1977 published a position paper entitled, "Big Book Study  
Guides and other interpretations of the AA program."

It said inter alia: "The Board recognises that AA is a program of  
self-diagnosis, self-motivation and self action - and that the use of study  
guides, courses, classes or interpretations is therefore not generally  
appropriate. The program is spiritual rather than academic. There are no  
authorities in AA and even a self-appointed 'teacher' has feet of clay.  
Hence,  
it is preferable that the individual member or prospect interpret the  
literature  
according to his/her own point of view."

|||||

+++Message 8343. . . . . 13th step as a spiritual level  
From: trysh travis . . . . . 4/5/2012 9:43:00 AM

|||||

I'm following this thread with interest, as it seems particularly ironic  
that what started out as the idea of a 13th Step as a higher spiritual  
level would become the slang term for sexualized bad behavior.

Is this mention in the 1947 Grapevine article on Clubs the earliest known  
usage of 13th Step as a spiritual level? And following on that, what is our  
earliest known example of the term being used the other way, as a term for  
"hooking up" within the fellowship? Victor and Lil are described in \*Dr.  
Bob and the Good Oldtimers\* as "writ[ing] the 13th step long before the  
first 12 were ever thought of" (page 97), but are there other publications  
(GSO published or regional) that use it earlier?

Trysh Travis

\*Points: the Blog of the Alcohol and Drugs History Society\*  
<http://pointsadhsblog.wordpress.com/>

\*The Language of the Heart: the Recovery Movement from AA to Oprah\*  
<http://uncpress.unc.edu/books/T-8279.html>

=====

+++Message 8344. . . . . Irma Livoni  
From: cometkazie1@cox.net . . . . . 4/5/2012 10:41:00 AM

=====

I have heard the Irma Livoni story almost since I hit the doors of A.A.

However, I have never heard from a credible source what happened to her after she was kicked out of A.A.

I would think her sponsor may have known or even done something to help her.

Are there any citations besides "I heard it in a meeting" that shed some light on her?

Tommy H in Danville

=====

+++Message 8345. . . . . Re: Joe and Charley's third step  
handout  
From: cometkazie1@cox.net . . . . . 4/5/2012 10:58:00 AM

=====

Is it the current official position of AA that "the use of study guides, courses, classes or interpretations is ... not generally appropriate"?

=====

On Wed, Apr 4, 2012 at 3:27 PM, Laurie Andrews wrote:  
&gt; The 2005 Holiday (Christmas) issue of Box 4-5-9, the AA General  
&gt; Service Office newsletter, gave an account of requests for advice  
&gt; about study guides from members and groups in the 1970s. AA World  
&gt; Services set up a committee to discuss the issue and in 1977 published  
&gt; a position paper entitled, "Big Book Study Guides and other  
&gt; interpretations of the AA program."  
&gt; It said inter alia: "The Board recognises that AA is a program of  
&gt; self-diagnosis, self-motivation and self action - and that the use of  
&gt; study guides, courses, classes or interpretations is therefore not  
&gt; generally appropriate. The program is spiritual rather than academic.  
&gt; There are no authorities in AA and even a self-appointed 'teacher' has  
&gt; feet of clay. Hence, it is preferable that the individual member or  
&gt; prospect interpret the literature according to his/her own point of  
&gt; view."

=====

I find this paragraph a bit puzzling given the history of A.A.



1:09 AM

By <http://connect.cleveland.com/user/jcaniglia/index.html>&gt; John Caniglia,  
The  
Plain Dealer

[http://www.cleveland.com/metro/index.ssf/2012/04/dr\\_bobs\\_home\\_continues\\_on\\_desp.&#92;](http://www.cleveland.com/metro/index.ssf/2012/04/dr_bobs_home_continues_on_desp.&#92;)

html [49]

AKRON, Ohio - The iconic home on Ardmore Avenue will continue to educate visitors and honor the legacy of Dr. Robert Smith, the co-founder of Alcoholics Anonymous.

What appears somewhat less known is the fleecing of the nonprofit that operates the home.

Raymond Collins, 48, of Akron was sentenced to two years' probation in January after he pleaded guilty to a charge of grand theft in Summit County Common Pleas Court. Collins, who oversaw the nonprofit's books, took \$52,872 from February 2009 through July 2011, Akron police said. He was ordered to make restitution.

A police report said Collins used a Dr. Bob's Home bank card "beyond the intended use by purchasing personal items and making large ATM withdrawals."

In public filings with the IRS, Dr. Bob's Home said it had assets of \$497,295 at the end of 2010, the most recent year available.

Attempts to reach Collins were unsuccessful. His attorney, Donald Hicks, declined to comment.

Harmon Velie, who is listed as the chairman of the Dr. Bob's Home board, called Collins' actions "an internal matter." He said Collins was dismissed "because of the misappropriation of funds." He declined to discuss the issue further.

The nonprofit maintains and operates the home at 855 Ardmore, which serves as a resource to teach guests of AA's beginnings in Akron and serves as an inspirational setting for AA members around the world, according to the nonprofit's public filings with IRS.

It is listed as the "birthplace of Alcoholics Anonymous" by the National Register of Historic Places.

It is where Smith lived from 1915 to 1950, according to the group's web site.

While in Akron, Smith met Bill Wilson, a New York businessman, who, like Smith,

struggled with alcoholism. They worked with others and wrote the book, "Alcoholics Anonymous," in 1939.

Collins has never been in trouble before, according to court records. It is unclear what Collins did with the funds, but records suggest he had struggled financially. The Akron Beacon Journal reported in 2002 that one of Collins' children had serious medical problems.

Federal court documents show he filed for bankruptcy in 2006, citing liabilities of \$176,000 and assets of \$109,000. Records indicate that he worked at Dr. Bob's Home for about 18 months, beginning about early 2009.

In a March 2011 story about Dr. Bob's Home, the Beacon Journal interviewed Collins and Velie about the home's repairs. The group bought it in the mid-1980s. Collins told the newspaper that people come to the house from around the world to look around and learn.

"It happens all the time," the paper quoted Collins. Visitors walk in, and "they just break out in tears."

He told the paper about two visitors who stopped on their way from Mexico City to New York City. Once they walked in the door, they "dropped to their knees and started praying," the paper quoted Collins.

Plain Dealer news researcher Jo Ellen Corrigan contributed to this story.

- - - -

From: "Shakey Mike" Shakey1aa@aol.com> (Shakey1aa at aol.com)

Dear AAHistoryLovers:

A visitor to our site who reported his/her email address as shakey1aa@aol.com thought you would be interested in this item from Cleveland.com

[http://www.cleveland.com/metro/index.ssf/2012/04/dr\\_bobs\\_home\\_continues\\_on\\_desp.&#92;](http://www.cleveland.com/metro/index.ssf/2012/04/dr_bobs_home_continues_on_desp.&#92;)

html [49]

Shakey Mike

I saw this article about Dr Bob's House. It discusses our History. The unfortunate part of this story is that it casts an unfavorable response, by those "normals" who read it, that alcoholics are dishonest. On the other hand why would the non profit need with almost 500,000 dollars? Does any one know if



at what some particular phrase in the law COULD be twisted into saying by the clever use of logic. It is based mainly on PRECEDENT -- that is, on how earlier generations actually applied the law in practice.

Put in simple Anglo-Saxon, "if our grandfathers and grandmothers did it that way, then it's perfectly legitimate for us to do it that way."

Let me give an example from AA history, so you can see how this principle has regularly been applied in AA: Logically, you could argue that the third step requires all AA members to use the word "God" whenever they speak, even if they disagree on some of the traditional theological points about God, and you could certainly argue (logically) that atheists absolutely couldn't be permitted in the fellowship. But from the traditional practice of the good oldtimers we know that open atheists were allowed to be AA members from the very beginning. And so we have to continue to accept them now. As you well know, a good deal of European AA would be wiped out, if we didn't follow that precedent and continue to accept atheists into AA with open arms and cries of joy.

That's why I'm raising this question, again with apologies, but it is an important question.

In Message #8348 you referred to "Mercedes McCambridge who broke her anonymity before Congress in 1970."

Are you sure about that? Did she "break her anonymity"? Have you checked the full transcript of her testimony before the Senate committee? Have you at least checked Nancy Olson's book "With a Lot of Help from Our Friends"? She records a lot of the Senate testimony in one part of that book.

=====  
Nancy Olson's rather long book is now available as a Kindle e-book for \$3.99 from Amazon, if you have hitherto been put off by the price: <http://www.amazon.com/With-Lot-Help-Our-Friends/dp/0595270379>  
=====

Nancy Olson (who later founded the AAHistoryLovers) was the one who was coordinating and vetting all the people who testified before that particular U.S. Senate committee, and she was being extremely careful to school them in advance about what they could and could not say without breaking AA rules.

The important distinction is that you are not "breaking your anonymity" (in the sense of the Twelve Traditions) if you acknowledge in public that you are an

alcoholic. It's O.K. to say that you are a "recovered alcoholic" (the phraseology which Nancy and Marti Mann preferred in public settings) and it is O.K. to say that you are a "recovering alcoholic" -- as long as you don't mention that you are an AA member.

But as long as you are alive, you break the anonymity rule in the Twelve Traditions if you say in public (or write in the public media) that you are an AA member (and you also reveal your last name or allow your face to be photographed).

That is the old AA tradition, the way it was practiced by a large number of the good oldtimers. Betty Ford (April 8, 1918 - July 8, 2011, President Ford's wife) followed that practice, and the AA good oldtimers of that era praised her. She publicly admitted to being a recovering alcoholic and drug addict, but never mentioned her membership in AA.

But Father Ralph Pfau and Lillian Roth both got Bill Wilson very angry at them when they revealed in the public media that they were members of AA -- that was because they talked about their AA membership, and gave their full names (and in Pfau's case, numerous full face photographs accompanying his autobiography in Look magazine).

That's the crucial distinction. If Mercedes McCambridge told the Senate committee about her alcoholism (which she did), that was O.K. But if she talked about being an AA member, then she was "breaking her anonymity" and violating the Twelve Traditions.

And I can't remember now whether she did or didn't. But Nancy never said there were any problems in her case.

Glenn C.

P.S. There is fine point here that maybe needs discussing in a bit more detail. You could in fact testify before that U.S. Senate committee and reveal the fact that you were an A.A. member, is long as you did not give your last name, and did not allow the newspaper photographers or television cameras to show your face. That is what Nancy set up when Bill Wilson testified before the committee. The television cameras were only allowed to show the back of his head. There was





Respectfully, Charlie P. 3-22-1985 Austin, Tx

- - - -

From: "M.J. Johnson" threeeyedtoad@gmail.com>  
(threeeyedtoad at gmail.com)

No - the conclusion that A.A. opposes the use of study guides is based on the partial quote included below from the December 2005 Box 4-5-9 article. The article continues:

Of course, while Alcoholics Anonymous has declined to participate in the production of interpretive material, it does not oppose their publication or their use by A.A. members. Many members get in touch with the General Service

Office, asking whether they can use study guides. A letter written in 1985 by

Bob P., then general manager of G.S.O., is typical of the replies to such inquiries: "I don't see that the use of this material by your group would be

contrary to either the letter or the spirit of the Twelve Traditions ....

And if

[your group] wish to use mimeographed guides or forms to help the study of the

book, neither the Board nor this office either endorse or oppose such materials." Bob went on to explain the position of the A.A.W.S. Board, and enclosed the 1977 position paper as background.

The issue of Box 4-5-9 that includes this article is available online (beginning on page 7). See:

[http://www.aa.org/lang/en/en\\_pdfs/en\\_box459\\_holiday05-06.pdf](http://www.aa.org/lang/en/en_pdfs/en_box459_holiday05-06.pdf)

(The full text of this Box 459 article is also given in AAHistoryLovers Message #8352.)

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From: "Bent" bent\_christensen5@yahoo.com>  
(bent\_christensen5 at yahoo.com)

It seems to me that the board with the statement

"The Board recognizes (...) that the use of study guides, courses, classes or interpretations is therefore not generally appropriate" is on collision course

in relation to Dr. Bob and AA in Akron who made the pamphlet

"A Guide to the Twelve Steps of Alcoholics Anonymous"

<http://hindsfoot.org/akr12.html>

and the early AAs who made beginners lessons entitled

"Alcoholics Anonymous: An Interpretation of the Twelve Steps"  
<http://hindsfoot.org/detr0.html>

and the work of many a sponsor throughout the world.

But it may be due to my lack of skills in the English language...

Best wishes  
Bent

- - - -

From: Jon Markle [jon.markle@mac.com](mailto:jon.markle@mac.com)&gt;  
([jon.markle at mac.com](mailto:jon.markle@mac.com))

Since the "Big Book", Alcoholics Anonymous, is often referred to as our  
"text  
book", I find no difficulty with study guides.

After all, our Book was written by men (and I suppose a few women), is  
considered a "guide" in and of itself.

Nothing could be more ridiculous (to me) than to ban or declare  
"inappropriate",  
any Big Book or Step Study guides, often written by members with much more  
sobriety and recovery than the authors of the original guides to recovery.

And since that "other" Book of spiritual direction is often studied in many  
ways, with guides of various methods, in educational settings, resulting in  
higher degrees, I can see no reason that OUR literature should be any more  
special than that . . . for drunks!

A study guide is just that. It is used to enhance and structure the study  
for  
drunks who are otherwise mostly unstructured.

Jon Markle, BA Sacred Studies/MA Agency Counseling  
Retired Therapist & SA Counseling  
Specialty: Dual Diagnosis/SPMI/COD & DBT-S  
HS Practitioner, Advisor & Case Consultation  
Raleigh, NC

[My \*opinions\* & observations are my own, obviously. . They do not  
necessarily reflect upon any agency in which I have been employed. Please do  
not  
alter, copy, duplicate, refer to or otherwise use this communication for any  
publication -- e-mail, paper, book, electronic, or digital medium -- for any  
reason, in whole or in part, without my written permission. Thank you.

(FYI: DOS 9.9.82)]

- - - -

From: John Barton [jax760@yahoo.com](mailto:jax760@yahoo.com)&gt;

(jax760 at yahoo.com)

Might be nice if these people in NY - aka "AAWS Committee" (do they speak for AA as a whole) looked at the history. Perhaps if they read the Grapevines from the 40s and 50s they can see how well the Beginner's Classes and Step Studies were received. Like Bill L, I too owe a great deal to Joe and Charlie who made the Big Book Come Alive for me. In our neck of the woods the classes and workshops are well received and well attended. Newcomers here in NJ continuously ask for the handouts and study guides. So actual experience does not verify any wisdom or "truth" in the AAWS "proclamation."

"Together we can do something I could not do alone."

P.S. In the early days of course a typical response from Bobbie Burger on behalf of Bill and the NY Office may have read something like this:

The Central Office has no opinion on these matters. If the guides or publications meet the needs of the local membership then they can certainly be used. Keep your eye on those Twelve Steps and you can't possibly fail.

In those days there was a little more humility at play in NY. (I have seen numerous letters from Bobbie to members/groups along these exact lines with similar issues related to program or fellowship)

Since when does anybody (let alone an "AAWS committee") speak for AA as whole? Perhaps the collective conscience of the conference is the nearest that any group or body can come to being the voice of AA.

I was disheartened to see that a "position paper" from 1977 where NY (with all humility) was issued when they might have taken no position and suggested that each person determine for themselves whether or not study guides are helpful to them. I would certainly hope and pray that there is no official "AA position" on this or any other matter relating to groups and how they conduct their affairs other than the 36 principles which have been previously published.

"self-diagnosis, self-motivation and self action" and these apply how to "the real alcoholic"?

"If a mere code of morals, or a better philosophy of life were sufficient to

overcome alcoholism, many of us would have recovered long ago. But we found that such codes and philosophies did not save us, no matter how much we tried."

God Bless,

Sorry for venting!

"By their fruits you will know them"

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

During my 34+ years in the AA fellowship, I've encountered some of the more extreme versions of "study guides, courses, classes or interpretations."

Often, the adherents to these extreme versions claim that their approach is "More Original" with respect to early AA, and is therefore more authentic and more effective.

Examples:

1. The Strike Them Sober approach. Years ago in Denver, where I sobered up, a group calling themselves AA's arrived and set up shop at one of the clubs. They claimed that "originally" new people were taken by some number of sober AA's and "worked on" until they had a vital spiritual experience. Then and only then, it was claimed, could someone have "real" sobriety. These folks would whisk newcomers away, and work on them someplace until the prospect had some sort of emotional experience. The newly sobered individual would then be brought back to the club as an example of the effectiveness of their method.

2. The Manuscript approach. In Phoenix where I lived for some time, some AA's obtained a photocopy of an "original" manuscript, complete with annotations in the margins, etc. Their claim was that since the manuscript was "more original" than the Big Book itself, that centering a meeting around the manuscript and its annotations would be superior to "regular" AA, more authentic, and more effective. They started a meeting based on special study of the differences between the manuscript and the First Edition of the Big Book.

Rumors of other such approaches have reached me over the years.

The commonality among these is the claim of superiority of the "special" approach. In speaking to folks involved in these operations, they often suggest

that "regular" AA is betraying new people with a pale imitation of the "real" AA program, which is of course their "more original" way. And that, if only everyone would listen to them, that AA could save many, many more alkie. I've even heard the occasional adherent claim that "regular" AA is "killing drunks" through its unauthentic, less effective mode.

And, of course, the special approaches all come with abundant literature and adherents, all witnessing to the obvious superiority of their leaders and their methods. Their literature often selects various passages from historically authentic AA writings, and fashions it into a unique perspective on recovery.

Interestingly, these sects often focus on a particular personality, often a charismatic individual, who is, or was, the one who had the original inspiration that serves as the guiding doctrine.

Clearly, this sort of thing has been ever-present in AA, as the controversy that existed between Clarence and Bill shows. I suppose that we will always continue to have phenomena like this in our fellowship. AA is not a religion, but our recovery is certainly based on attaining something of a spiritual nature. This being the case, I imagine that we have to expect some of the usual divisions that have occurred over the millennia in religions.

For myself, our mainline literature suffices. My personal experience tells me that even though I work with a sponsor, I will get a slightly different experience from the Big Book and 12x12 than he did; after all, I'm a different person. The two of us working together with our literature as a guide, need no self-appointed authorities to interpret the literature and history of AA for us. If my sponsor has what I want, I'm likely to do what he did, to get what he got.

Finally, when a particular AA tells me that he or she is better than the rest of us, my skepticism arises. And perhaps, most of all, I'm drawn to the First Tradition, the "Unity Tradition" and to the Twelfth Tradition's "Principles before Personalities."

Cheers,  
Tim T.

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From: Laurie Andrews [jennylaurie1@hotmail.com](mailto:jennylaurie1@hotmail.com)&gt;

(jennylaurie1 at hotmail.com)

Is it AA's current position? Well, it certainly seemed to be in 2005. Time for a Conference question?

Of course AA neither endorses nor opposes these outside issues; some members find such courses helpful, others believe they endanger the Fellowship's unity by sowing dissension between those who practice such extra-mural activities and those who don't.

Tradition Three and the Preamble tell us the only requirement for AA membership is a desire to stop drinking (or to stay stopped); there is no requirement on anyone to even read the Big Book, let alone to study it, or to be taken through the program by a sponsor.

PS: BTW Bill W. wrote that, "Every AA has the privilege of interpreting the program as he likes ..." (As Bill Sees It, page 16)

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

Tommy Hickcox asked, "Is it the current official position of AA that 'the use of study guides, courses, classes or interpretations is ... not generally appropriate'?"

I would certainly hope so

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

No matter how AA says it, people want to put themselves up as anointed by sponsors, or qualified to teach others what AA is about, but AA says there is no dogma.

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ORIGINAL MESSAGE FROM TOMMY HICKCOX AND LAURIE ANDREWS:

From: cometkazie1@cox.net  
Sent: Thursday, April 05, 2012  
Subject: Re: Joe and Charley's third step handout

Is it the current official position of AA that "the use of study guides, courses, classes or interpretations is ... not generally appropriate"?



## Big Book Study Guides: Reviewing a Position Paper

Sober alcoholics are notorious for refusing to be told what to do, say, or think. The Steps are "suggested," and experienced sponsors are wise enough not to give newcomers hard and fast directives. Yet paradoxically, a surprising number of members seek out and rely on study guides when they begin delving into A.A. literature. A variety of such guides are available, published by non-A.A. entities. While the General Service Board neither endorses nor opposes these publications, we have historically declined to produce any kind of interpretive material ourselves, choosing instead to let our literature stand on its own.

In 1977, faced with a rising number of requests from non-A.A. sources and some A.A. members to reprint portions of the Big Book and other material in study guides, the directors of A.A. World Services, Inc. took a hard look at the subject and appointed a committee to explore the question. Members of the committee unanimously recommended that the board not grant permission to outside entities to use excerpts from our literature in study guides, and that A.A. itself should not publish study guides.

The resulting paper, "Big Book Study Guides and Other Interpretations of the A.A. Program: A Position Paper," begins with thoughts of several of the directors who made up the committee. For example, one director wrote: "Part of the beauty and magic of A.A. is that persons from all walks of life with varied backgrounds may benefit from the Big Book, the Steps, the Traditions, the Concepts, from their own points of view. Placing guidelines on paper seems to say, 'This is the way -- the only way.'

"The thrust of our literature, our program, the Steps, the groups, and the meetings are all designed, and effectively so, to facilitate self-diagnosis and self-action within the A.A. environment. I see our literature, particularly the books, as being study guides. It's all there .... I almost have the feeling that the words are living, changing, growing. I know this isn't so as they are the same and only I change and grow. But this phenomenon takes place because the words are the words; they are unlayered, uninterpreted, standing on their own. One of our slogans is 'Keep it Simple.' I believe our books are just simple enough to stand as they are and just complex enough to live and grow.

"I understand our program to be a spiritual program. I know it has been and is

for me. However, I don't believe any amount of study with or without interpretive guides could have given me this. The words were part of it, but the interaction with other A.A.s at meetings and in face to face discussion is what really got me into action. Knowing what I should do has been less of a problem than having the faith to undertake the first quivering right actions. Exposure to living testament, not written words, provides the spark of faith that results finally in determined action. I would be sorely troubled to think that we believed that this would be better packaged than it already is. I think it would be very unwise to tamper with a delicate balance that seems to be working as they say, "just fine" for alcoholics who want it."

Another director felt this way: "My knowledge of recovery has been received in the Fellowship through the experience of one drunk sharing with another drunk and it was not received on an instructive basis or in a classroom atmosphere. I believe that we in A.A. communicate with each other in a language of the heart, and this type of communication would be extremely difficult with the use of study guides ....

"Finally, Tradition Two tells me we have but one ultimate authority -- a loving God as he expresses himself in our group conscience. It seems to me if we allow interpretations of the Big Book through study guides, we will also undermine our ultimate authority."

The final policy statement reads as follows: "The A.A. World Services Board of Directors feels strongly that permission should not be granted to outside publishers or other parties to reprint A.A. literature for the purpose of study guides or interpretive or explanatory texts, etc. If such interpretive or study guides are to be prepared, they should be published by A.A. World Services, Inc.

"The Board recognizes, however, that A.A. is a program of self-diagnosis, self-motivation and self-action -- and that the use of study guides, courses, classes or interpretations is therefore not generally appropriate. The program is spiritual rather than academic. There are no authorities in A.A. and even a self-appointed "teacher" has feet of clay. Hence, it is preferable that the





As an aside, I have been thoroughly disappointed to have called Dr. Bobs house three separate times, to inquire about information or archival information, and have never received a call back. two messages left on the phone, one left with a person.

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+++Message 8357. . . . . Re: Merton's Notes and the names of the First One Hundred  
From: dave landuyt . . . . . 4/8/2012 1:45:00 PM

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Mr. Barton,

You made mention of "Merton's notes" in your latest AAHL discussing the Names of the First One Hundred. Is this the Merton who was writing "Black Sheep"? I'd like to read these if possible.

Thank You,  
Dave Landuyt

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From: jax760 jax760@yahoo.com>  
Sent: Thursday, March 29, 2012  
Subject: Re: Names of the First One Hundred

Although Burwell is listed for NY he actually bounced around. Both before and after his relapse in mid 1938 he was living with the Parkurst's in Upper Montclair, NJ which is where he first met Bill according to Merton's notes.

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+++Message 8358. . . . . Re: 13th Step as a spiritual level  
From: Jim Robbins . . . . . 4/5/2012 12:33:00 PM

|||||

Language of the Heart, page 46, second paragraph in the article of AA Clubs, reproduces paragraph 2 on "Clubs in AA" by Bill W. in the April 1947 AA Grapevine.

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+++Message 8359. . . . . Re: Joe and Charley's third step handout  
From: Jenny or Laurie Andrews . . . . . 4/10/2012 6:23:00 AM

|||||

"The Big Book (BB) is often referred to as our 'text book'" (Jon Markle).

Mistakenly so. It is our basic text (dust cover), which is quite different.

A text is neutral; it gives information - e.g. an advertisement, or railway timetable. A text book gives instructions; it tells you what to do.

The BB says, "If you are an alcoholic who wants to get over it, you may already be asking - "What do I have to do?" It is the purpose of this book to answer such questions specifically. We shall tell you what we have done." (emphasis added). NB not - what you have to do. The word instructions does not appear in the first 164 pp of the Big Book. There are only suggestions, guidance and directions. A sign post also gives directions, not instructions; but it can't force anyone to take them. In fact, the BB is a story book. It says so on the title page: "Alcoholics Anonymous: The story of how many thousands of men and women have recovered from alcoholism." We are not book burners. The BB says, "God will constantly reveal more to you and to us...", and "There are many helpful books also..." But can a group that requires members to study the BB call itself an AA group?

"The Book that started it all: the original working manuscript of Alcoholics Anonymous" (Hazelden, 2010) records instances where the pioneers changed prescriptive language in the manuscript to descriptive. For example, one marginal annotation says, "We have said constantly the trouble with (religion) is that they try to dogmatically pour people into moulds. So why should we give specific instructions in the book such as saying do this and do that?" (page 192). And, "... it is clear from the descriptions of AA's earliest contributors, as when Ebby Thatcher visited Bill Wilson in November of 1934 or in Bill and Bob's epic meeting six months later, that neither Ebby nor Bill had any agenda beyond honestly sharing their experience. Many alcoholics are oversensitive to even a hint of being controlled ... 'But he did no ranting' is a powerful moment in Bill's story ... Similarly, Dr Bob's experience shifted when Bill made it clear that he wasn't there to help him. He was there to help himself." (Original emphasis).

"There are few absolutes inherent in the 12 Steps. Most Steps are open to interpretation, based on the experience and outlook of the individual." (Emphasis added: As Bill Sees It, page 191).

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Steve Flower [steve1290@gmail.com](mailto:steve1290@gmail.com)&gt;  
(steve1290 at gmail.com)

Glenn, I saw that reference too ... but one reference in 65 years doesn't explain the larger impact that the phrase has had in the recovery community. For a phrase that seems to come up regularly in meetings, is frequently (if not almost always) on recovery tokens....it seemed like there should be more history to this than that.

I've always understood it in the character of "if I don't take care of me, I will have nothing to give to anyone else" or "I can't give away what I have not received," to focus on the out-of-self facet of a seemingly self-centered phrase.

Just curious if anyone else knew of when it became more of a "mainstream" concept in our fellowship.

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From: [stalban2001@yahoo.com](mailto:stalban2001@yahoo.com)&gt;  
(stalban2001 at yahoo.com)

Adapted from eNotes: Shakespeare Quotes  
<http://www.enotes.com/shakespeare-quotes/thine-own-self-true>

"To thine own self be true" is Polonius's last piece of advice to his son Laertes, who is in a hurry to get on the next boat to Paris, where he'll be safe from his father's long-winded speeches. The other famous bit from this passage is "neither a borrower nor a lender be."

Polonius has in mind something much more Elizabethan than the self-knowledge and sense of integrity that the phrase now suggests -- and which is undoubtedly the intended meaning on those medallions.

As Polonius sees it, borrowing money, loaning money, carousing with women of dubious character, and other intemperate pursuits are "false" to the self.

By "false" Polonius seems to mean "disadvantageous" or "detrimental to your image"; by "true" he means "loyal to your own best interests." Take care of yourself first, he counsels, and that way you'll be in a position to take care of others.

There is a certain kind of wisdom in the old man's warnings, of course; but he repeats orthodox platitudes with unwonted self-satisfaction. Polonius, who is

deeply impressed with his own wordliness, has perfected the arts of protecting his interests and of projecting seeming virtues, his method of being "true" to others. Never mind that this includes spying on Hamlet for King Claudius. Never mind, as well, that many of Polonius's haughty, if not trite, kernels of wisdom are now taken as Shakespeare's own wise pronouncements on living a proper life.

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Original message on Wed, Apr 11, 2012  
from: sflower1290 steve1290@gmail.com&gt;

&gt; Admittedly, I've only been in this a little over 21 years - but almost  
&gt; every recovery token I've ever received has had "to thine own self be true"  
&gt; around its circumference. I've done a search through the Big Book  
(Doctor's  
&gt; Opinion, the next 164, and the appendices) and I don't find it there,  
nor  
&gt; in the searchable versions of the 12 & 12 that I have.  
&gt;  
&gt; So when a friend asked me, "Where did it come from?" my best shot was  
to  
&gt; ask my best resource here on AAHL. We both would appreciate anything  
you  
&gt; can share.  
&gt;  
&gt; - - - -  
&gt;  
&gt; FROM GLENN C. THE MODERATOR:  
&gt;  
&gt; Message #1550  
&gt; Grapevine, July '47  
&gt; The Clip Sheet: Excerpts from the Public Press  
&gt;  
&gt; Wilmington, Del., "News": "'To thine own self be true, and it must  
follow,  
&gt; as night the day, thou canst not then be false to any man,' was the  
&gt; quotation used by a speaker and member of A.A. when he addressed an  
open  
&gt; meeting of more than 300 persons here last night. The speaker, a  
resident  
&gt; of Massachusetts, alighted from a train here when he heard of the local  
&gt; group's meeting and attended as a spectator. However, he was requested  
to  
&gt; speak when a speaker scheduled was unable to attend. The theme of his  
talk,  
&gt; 'Honesty with One's Self,' was brought out when he said, 'Sincerity  
means  
&gt; the difference between those who accomplish their aims in A.A. and  
those





Of course this reminds me of Sam Shoemaker's great essay c. July 1955

"What the Church Must Learn from Alcoholics Anonymous"

"... God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong ...."  
-- I Corinthians 1:26

During the weekend of the Fourth of July last (1955), I attended one of the most remarkable conventions I ever expect to attend. It was a gathering in St. Louis of about five thousand members of the movement called Alcoholics Anonymous. The occasion was the celebration of their twentieth anniversary, and the turning over freely and voluntarily of the management and destiny of that great movement by the founders and 'old-timers' to a board which represents the fellowship as a whole.

As I lived and moved among these men and women for three days, I was moved as I have seldom been moved in my life. It happens that I have watched the unfolding of this movement with more than usual interest, for its real founder and guiding spirit, Bill W., found his initial spiritual answer at Calvary Church in New York, when I was rector there, in 1935. Having met two men, unmistakable alcoholics, who had found release from their difficulty, he was moved to seek out the same answer for himself. Being of a foraging and inquiring mind, he began to think there was some general law operating here, which could be made to work, not in two men's lives only, but in two thousand or two million. He set to work to find out what it was. He consulted psychiatrists, doctors, clergy and recovered alcoholics to discover what it was.

The first actual group was not in New York, but in Akron, Ohio. Bill was spending a weekend there in a hotel. The crowd was moving towards the bar. He was lonely and felt danger assailing him. He consulted the church-directory in the hotel lobby, and found the name of a local clergyman and his church. He called him on the telephone and said, "I am an alcoholic down here at the hotel. The going is a little hard just now. Have you anybody you think I might meet and talk to?" He gave him the name of a woman who belonged to one of the great tire-manufacturing families. He called her, she invited him out at once and

said  
she had a man she wanted to have meet him. While he was on his way, she called  
Dr. Bob S. and his wife, Anne. Dr. Bob said he'd give her five minutes. He stayed five hours and told Bill, "You're the only man I've ever seen with the answer to alcoholism." They invited Bill over from the hotel to stay at their house. And there was begun, twenty years ago, the first actual Alcoholics Anonymous group.

The number of them now is beyond count. Some say there are 160,000 to 200,000 recovered alcoholics, but nobody knows how many extend beyond this into the fringes of the unknown. They say that each alcoholic holds within the orbit of his problem an average of fourteen persons who are affected by it. This means that conservatively two and a half million people's lives are different because of the existence of Alcoholics Anonymous. There is hardly a city or town or even hamlet now where you cannot find a group, strong and well knit, or struggling in its infancy. Prof. Austin McCormick, of Berkeley, California, former Commissioner of Correction in the city of New York, who was also with us at the St. Louis Convention, said once in my hearing that AA may "prove to be one of the greatest movements of all time." That was years ago. Subsequently facts support his prophecy.

On the Sunday morning of the convention, I was asked to talk to them, together with Fr. Edward Dowling S.J., a wonderful Roman Catholic priest who has done notable service for AA in interpreting it to his people, and Dr. Jim S., a most remarkable colored physician of Washington, on the spiritual aspects of the AA program. They are very generous to non-alcoholics, but I should have preferred that it be a bona fide alcoholic that did the speaking.

In the course of what I said to them, I remarked that I thought it had been wise for AA to confine its activity to alcoholics. But, I added, "I think we may see an effect of AA on medicine, on psychiatry, on correction, on the ever-present problem of human nature; and not least on the Church. AA indirectly derived much of its inspiration from the Church. Now perhaps the time has come for the Church to be re-awakened and re-vitalized by those insights and practices found in AA."

I think some of you may be a little horrified at this suggestion. I fear you will be saying to yourself, "What have we, who have always been decent people, to learn from a lot of reconstructed drunks?" And perhaps you may thereby reveal to yourself how very far you are from the spirit of Christ and the Gospel, and how very much in need of precisely the kind of check-up that may come to us from AA. If I need a text for what I say to you, there is one ready to hand in I Corinthians 1:26, "... God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong." I need not remind you that there is a good deal of sarcasm in that verse; because it must be evident that anything God can use is neither foolish nor weak, and that if we consider ourselves wise and strong, we may need to go to school to those we have called foolish and weak.

The first thing I think the Church needs to learn from AA is that nobody gets anywhere till he recognizes a clearly defined need. These people do not come to AA to get made a little better. They do not come because the best people are doing it. They come because they are desperate. They are not ladies and gentlemen looking for a religion, they are utterly desperate men and women in search of redemption. Without what AA gives, death stares them in the face. With what AA gives them, there is life and hope. There are not a dozen ways, there are not two ways, there is one way; and they find it, or perish. AA's each and all have a definite, desperate need. They have the need, and they are ready to tell somebody what it is if they see the least chance that it can be met.

Is there anything as definite for you or me, who may happen not to be alcoholics? If there is, I am sure that it lies in the realm of our conscious withholding of the truth about ourselves from God and from one another, by pretending that we are already good Christians. Let me here quote a member of AA who has written a most amazing book: his name is Jerome Ellison, and the book is "Report to the Creator." In this (p. 210) he says, "The relief of being accepted can never be known by one who never thought himself unaccepted. I hear of 'good Christian men and women' belonging to 'fine old church families.' There were no

good Christians in the first church, only sinners. Peter never let himself  
 or  
 his hearers forget his betrayal in the hour the cockcrow. James, stung by  
 the  
 memory of his years of stubborn resistance, warned the church members:  
 'Confess  
 your faults to one another.' That was before there were fine old church  
 families. Today the last place where one can be candid about one's faults is  
 in  
 church. In a bar, yes; in a church, no. I know; I've tried both places." Let  
 that sting you and me just as it should, and make us miserable with our  
 church  
 Pharisaism till we see it is just as definite and just as hideous as  
 anybody's  
 drunkenness can ever be, and a great deal more really dangerous.

The second thing the Church needs to learn from AA is that men are redeemed  
 in a  
 life-changing fellowship. AA does not expect to let anybody who comes in  
 stay as  
 he is. They know he is in need and must have help. They live for nothing  
 else  
 but to extend and keep extending that help. Like the Church, they did not  
 begin  
 in glorious Gothic structures, but in houses or caves in the earth,  
 --wherever  
 they could get a foothold, meet people, and gather. It never occurs to an AA  
 that it is enough for him to sit down and polish his spiritual nails all by  
 himself, or dust off his soul all by himself, or spend a couple of minutes  
 praying each day all by himself. His soul gets kept in order by trying to  
 help  
 other people get their souls in order, with the help of God. At once a new  
 person takes his place in this redeeming, life-changing fellowship. He may  
 be  
 changed today, and out working tomorrow--no long, senseless delays about  
 giving  
 away what he has got. He's ready to give the little he has the moment it  
 comes  
 to him. The fellowship that redeemed him will wither and die unless he and  
 others like him get in and keep that fellowship moving and growing by  
 reaching  
 others. Recently I heard an AA say that he could stay away from his  
 Veteran's  
 meeting, his Legion, or his Church, and nobody would notice it. But if he  
 stayed  
 away from his AA meeting, his telephone would begin to ring the next day!

A life-changing fellowship" sounds like a description of the Church. It is  
 of  
 the ideal Church. But the actual. Not one in a hundred is like this. The  
 layman  
 say this is the minister's job, and the ministers say it is the evangelist's  
 job, and body finds a rationalized excuse for not doing what every Christian  
 ought to be doing, i.e. bringing other people into the redeeming,  
 life-changing

fellowship.

The third thing the Church needs to learn from AA is the necessity for definite personal dealing with people. AA's know all the stock excuses -- they've used them themselves and heard them a hundred times. All the blame put on someone else --my temperament is different -- I've tried it and it doesn't work for me -- I'm not really so bad, I just slip a little sometimes. They've heard them all, and know them for the rationalized pack of lies they are. They constitute, taken together, the Gospel of Hell and Failure. I've heard them laboring with one another, now patient as a mother, now savage as a prize-fighter, now careful in explanation, now pounding a heavy personal challenge, but always knowing the desperate need and the sure answer.

Are we in the Church like that? Have you ever been drastically dealt with by anybody? Have you ever dared to be drastic in love with anybody? We are so official, so polite, and so ready to accept each other and ourselves at face value. I went for years before ever I met a man that dared get at my real needs, create a situation in which I could be honest with him, and hold me to a specific Christian commitment and decision. One can find kindness and even good advice in the Church. That is not all men need. They need to be helped to face themselves as they really are. The AA people see themselves just as they are. I think many of us in the Church see ourselves as we should like to appear to others, not as we are before God. We need drastic personal dealing and challenge. Who is ready and trained to give it to us? How many of us have ever taken a 'fearless moral inventory' of ourselves, and dared make the depth of our need known to any other human being? This gets at the pride which is the hindrance and sticking-point for so many of us, and which, for most of us in the Church, has never even been recognized, let alone faced or dealt with.

The fourth thing the Church needs to learn from A. A. is the necessity for a real change of heart, a true conversion. As we come Sunday after Sunday, year after year, we are supposed to be in a process of transformation. Are we? The AA's are. At each meeting there are people seeking and in conscious need. Everybody pulling for the people who speak, and looking for more insight and help. They are pushed by their need. They are pulled by the inspiration of others who are growing. They are a society of the "before and after" with a clear line between the old life and the new. This is not the difference between sinfulness and perfection; it is the difference between accepted wrongdoing

and  
the genuine beginning of a new way of life.

How about us? Again I quote Jerome Ellison, in his report to God (page 205):  
"... I began to see that many of the parishioners did not really want to  
find  
You, because finding You would change them from their habitual ways, and  
they  
did not endure the pain of change . . . For our churchman-like crimes of  
bland,  
impenetrable pose, I offer shame..." I suppose that the sheer visibility of  
the  
alcoholic problem creates a kind of enforced, honesty; but surely if we are  
exposed again and again to God, to Christ, to the Cross, there should be a  
breaking down of our pride and unwillingness to change. We should know by  
now  
that this unwillingness multiplied by thousands and tens of thousands, is  
what  
is the matter with the Church, and what keeps it from being what God means  
it to  
be on earth. The change must begin somewhere. We know it ought to begin in  
us.

One of the greatest things the Church should learn from AA is the need  
people  
have for an exposure to living Christian experience. In thousands of places,  
alcoholics (and others) can go and hear recovered alcoholics speak about  
their  
experiences and watch the process of new life and take place before their  
eyes.  
There you have it, the need and the answer to the need, right before your  
eyes.  
They say that their public relations are based, not on promotion, but on  
attraction. This attraction begins when you see people with problems like  
your  
own, hear them speaking freely of the answers they are finding, and realize  
that  
such honesty and such change is exactly what you need yourself. No ordinary  
service of worship in the Church can possibly do this. We need to supplement  
what we do now by the establishment of informal companies where people who  
are  
spiritually seeking can see how faith takes hold in other lives, how the  
characteristically Christian experience comes to them. Some churches are  
doing  
this, but not nearly enough of them. One I know, where on Sunday evenings  
laymen  
and women speak simply about what has happened to them spiritually: it is  
drawing many more by attraction. This needs to be multiplied by the tens of  
thousands, and the Church itself awakened.

As I looked out over that crowd of five thousand in Kiel Auditorium in St.  
Louis, I said to myself, "Would that the Church were like this -- ordinary  
men  
and women with great need who have found a great Answer, and do not hesitate  
to

make it known wherever they can -- a trained army of enthusiastic, humble, human workers whose efforts make life a different thing for other people!" Let us ask God to forgive our blindness and laziness and complacency, and through these re-made people to learn our need for honesty, for conversion, for fellowship and for honest witness!

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Original message from: Laurie Andrews  
jennylaurie1@hotmail.com>; (jennylaurie1 at hotmail.com)  
Sent: Saturday, April 7, 2012  
Subject: Bishop Wilson: the Church of England should be more like AA

Alan Wilson, bishop of Buckingham, quoted in the Guardian newspaper (7 April 2012):

"Locally, the Church of England is often good news. Individual clergy and Christians are often liked and respected on the streets. The figure of Jesus remains broadly attractive, even intriguing and sometimes compelling. But the national institution appears disconnected from all this, remote, hierarchical, fixated on its own stuff. The church of the future may be less a civil service or conventional business, and more a movement like Alcoholics Anonymous, the ultimate locally delivered, life-changing non-profit organisation. The job of the hierarchy will be to enable this, not to represent it or control it."

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+++Message 8371. . . . . Re: Merton's Notes and the names of the First One Hundred  
From: dave landuyt . . . . . 4/13/2012 7:27:00 PM

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Mr. Barton, I totally misread your AAHL, and assumed you were referring to writings by Merton that I had not read. I didn't think "Black Sheep" was available. If I am in error, can you fill me in?

Dave Landuyt

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+++Message 8372. . . . . Black Sheep  
From: rickcard47 . . . . . 4/15/2012 11:31:00 AM

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I see black sheep is discussed all through AAHL. What is black sheep? I did a search and never found a answer.







FROM GLENN C.

The Wikipedia article about this play is worth looking at:  
[http://en.wikipedia.org/wiki/Design\\_for\\_Living](http://en.wikipedia.org/wiki/Design_for_Living)

The article makes it clear that the play was not only well known, but quite notorious because of the way the characters attempted to live totally immoral lives and in the process collided with one another continually. Many people were offended by the play's immorality, in England even more than in the U.S.

If we look at the Big Book on page 28, the whole sentence reads:

'A new life has been given us or, if you prefer, "a design for living" that really works.'

I think that GC Bailey is right, that one could certainly argue that the Big Book put the phrase design for living in quotation marks to indicate that they were referring to the title of the play, and for that reason immediately added the words "that really works," to indicate that the way of life described in the Big Book (as opposed to the way of life illustrated in the Noel Coward play) actually produced satisfying results.

Note also that the play previewed in Cleveland in 1933, three weeks before it opened in New York, and that it had already been turned into a Hollywood movie (starring Gary Cooper and other big names) before the end of 1933, so references to the title of the play were intelligible all over the English-speaking world.

At any rate, here are the relevant parts of the wikipedia article (and a summary of the movie version) for those who would like to consider this possibility:

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THE WIKIPEDIA ARTICLE

[http://en.wikipedia.org/wiki/Design\\_for\\_Living](http://en.wikipedia.org/wiki/Design_for_Living)

Design for Living is a comedy play written by Noël Coward in 1932. It concerns a trio of artistic characters, Gilda, Otto and Leo, and their complicated three-way relationship. Originally written to star Lynn Fontanne, Alfred Lunt and Coward, it was premiered on Broadway, partly because its risqué subject matter was thought unacceptable to the official censor in London. It was not until 1939 that a London production was presented.

Design for Living was a success on Broadway in 1933, but it has been revived less often than Coward's other major comedies. Coward said, "it was liked and disliked, and hated and admired, but never, I think, sufficiently loved by any but its three leading actors." [1] The play was adapted into a film in 1933, directed by Ernst Lubitsch, with a screenplay by Ben Hecht, and starring Fredric March, Gary Cooper, and Miriam Hopkins.

Of the three principal characters, Coward later commented, "These glib, over-articulate and amoral creatures force their lives into fantastic shapes and problems because they cannot help themselves. Impelled chiefly by the impact of their personalities each upon the other, they are like moths in a pool of light, unable to tolerate the lonely outer darkness but equally unable to share the light without colliding constantly and bruising each other's wings."

Design for Living previewed in Cleveland, Ohio on 2 January 1933 and opened in New York on 24 January, at the Ethel Barrymore Theatre on Broadway to popular and critical acclaim.

For the opening night, the price of tickets more than quintupled, and the three stars were reported to be receiving record salaries for a Broadway production .... Design for Living was such a success that Coward was prevailed upon to relax his usual rule against appearing in any production for more than three months, and he allowed the play to run for a total of five months. So great were the crowds of fans in the street that special police had to be called in during the last week of the run.

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**THE MOVIE VERSION:**

<http://www.imdb.com/title/tt0023940/>

**Design for Living (1933)**

A woman can't decide between two men who love her, and the trio agree to try living together in a platonic friendly relationship.

Director: Ernst Lubitsch

Fredric March

Gary Cooper

Miriam Hopkins

**Storyline**

Two Americans sharing a flat in Paris, playwright Tom Chambers and painter George Curtis, fall for free-spirited Gilda Farrell. When she can't make up her





We then told the corporal of the guard of the incident and he duly logged the  
the  
idiocy in. The next morning I was standing inexplicably at the rigid  
position of  
attention before high-and-tight three ribbons because, no joke, I had been  
"involved" in an "alcohol related incident." He said that he and the Marine  
Corps frowned on "ARIs" and that he was "going to send a message this time."

Asked what I had to say for myself, I demanded to be charged immediately so  
that  
I could pursue trial by court-martial, telling the lifer that Marine  
prosecutors  
would focus on his conduct in this affair, not mine, and that I likely would  
be  
a witness at his trial.

I then requested mast to the company commander because I had not only done  
nothing wrong but performed those duties that should be expected of any  
young  
Marine: I protected others from harm and ensured that my chain of command  
had  
been notified of the incident, most especially so that the PFC firewatch  
wouldn't be blamed for the stupidity of more senior Marines punching each  
other.

The commanding officer thankfully agreed with my perspective, commending me  
for  
breaking up the fight and glowering at the First Sergeant for pointlessly  
dragging me into a disciplinary hearing.

Alas, I was a young Marine and had yet to learn that no good deed goes  
unpunished when the aggressively stupid are promulgating chickensh\*\*  
regulations  
that have nothing to do with maintaining good order but instead are designed  
merely to punish everyone lower in rank and make themselves look good in the  
process.

In the future, however, it wasn't the CO's prudence but rather the First  
Sergeant's spite that won out. No one would stop any spat or report anyone  
who  
needed help with their drinking because they realized that within the  
maximum  
effective range of an ARI every decent Marine became a casualty, even if  
they  
were stone-cold sober and had done the right thing.

Better to keep quiet and out of trouble, letting the lifers drink themselves  
into a stupor every Friday night at the SNCO Club, we thought.

\*\*\*\*\*

This goes to explain why during my time in the USMC active duty infantry, I  
watched a grown man pee drunkenly into a broom closet he thought was the  
head,

just as surely as I once watched him pee on another man's head thinking it was the broom closet.

I saw men awaken -- terrified -- in the middle of a morning PT run, so drunk on Kinville mojo that they had no recollection of getting dressed or doing the daily dozen an hour before.

On the sidewalks of three continents I found Marines so blotto that they couldn't even crawl. I fireman-carried them to the gate and, with others, threw them over -- not the easiest chore, I might add.

I stared amazed as naked officers brain-crazy from rainbows tried to shimmy up the drain pipe to a whorehouse. Then there was my buddy who thought he saw "Venusians" invading the base, which is why he sought shelter atop our roof, right next to the Christmas tree built out of Bud cans that were topped with a fifth of Jack, something of a down-on-his-luck angel.

Happy holidays from the Corps!

But please don't forget the fist fight in Tokyo caused when a gaggle of Brazilian sumo wrestlers bumped into us on a dance floor. Or my normally excellent squadleader who always had a bad reaction to Wild Turkey and twice tried to crawl through a window to smack anyone on the other side who looked funny at him.

What do all these things have in common? That's right. Liquor, and a culture of over-consumption so pervasive that my platoon created a drinking game for Jeopardy, with each right answer equaling a shot so that by the audio daily double the smart guys were on the same level as the ASVAB waivers destined, someday, to become First Sergeants.

I was the kind of guy who held my own with liquor and kept his cool -- largely because I didn't binge drink -- and the Marine Corps was the kind of place where bingeing not only was tolerated but was treated as something of a joke, a rite of passage or, well, just a God-given right. And it all was pretty funny until a senior NCO decided that there was an "ARI" he could make go away while burnishing his own lifer fitreps -- which is to say by burning junior Marines even if they really had nothing to do with any of it.

When I became a leader I rightly considered the lifers the enemy and my job became to protect my Marines from them -- when I wasn't protecting them from themselves. They helped me by watching out for each other when on the town, calling me in the barracks if they needed help and otherwise remembering that we

always were a team first and that teams care about each other, even if the lifers didn't give a damn about any of us.

"I'm not your fireteam leader," I told them before libo. "I'm your fireteam friend. If you need help, call. I'll come get you."

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Yesterday, I was sent "Post Midnight Liberty Planning," a very odd document prepared by U.S. Marine Corps Col. J. M. Jansen and promulgated for the Marine Aircraft Group 11 at MCAS Miramar.

I've converted it from a pdf to a word doc and you can read it here.

According to Jansen, MAG 11 has been beset by a scourge of ARIs, beer-soaked moments of indiscipline he terms "enemies," just as their confederates include "peer pressure" and "fatigue." They've been particularly good at setting ambushes in the bewitching hours between midnight and dawn.

In over-the-top language that borrows from the age-old METT-T planning matrix, the good colonel describes the taverns frequented by Marines as a "threat sector" and proposes a new "mission" that will safeguard his personnel from "battle damage to ones' physical person and/or careers."

Because colonels are by nature bureaucrats who move papers from one end of their desk to the other, Jansen has drawn up a METT-T Liberty Worksheet for the chain of command to follow. It identifies those suspected "enemies," the Marines' "troops and support" around to fight them, not to mention the "terrain and weather" and "time" elements to be overcome during the liberty "mission," much like a commander and his GIs must surmount the friction of battle.

To make it so, superiors in Miramar formally counsel any junior who plans on staying out after midnight. Together they confect these worksheets and retain them in a file that quickly shall grow to be the size of the Chicago Yellow Pages -- at least if MAG 11 drinks like my former platoon did.

Some might think that I'm going to call out the skipper. I won't. He's obviously trying to nip the number of ARIs, data he can see every morning when he arrives for work, during an era when the Navy brass have such a boner for boozers that they want to randomly test with a breathalyzer hundreds of thousands of Marines and sailors when they report for duty.

I have no doubt that Col. Jensen cares deeply about his troops. He worries about

their safety and he likely over the decades has attended too many funerals of Marines who died at the wheel. Or he had to enter the jailhouse in town to spring a sailor who wrote a check with his lips his liver couldn't cash, apologizing to the authorities for that shameful moment of misconduct.

Col. Jensen is watching booze claim more of his Marines than the Taliban and he's trying to corral the problem the best way that he knows how.

I'll never second guess him because I don't rate to do so and I bet you don't, too.

\*\*\*\*\*

My beef with my former Marines is that they're looking at the problem all wrong. MAG 11 has declared war on "ARIs," but do they realize that ARIs are just drunken canaries chirping in a booze-swamped coal mine?

Heavy alcohol use (five or more drinks per occasion at least once a week, four if you're a woman) has exploded in all the services. About 15 percent of the force in 1998 drank heavily; it rose to 20 percent in 2005 and 2008, according to the Survey of Health Related Behaviors Among Active Duty Military Personnel (or "HRB" ).

To put that into some perspective, that has returned the level of liquor consumption to what service members used to put away in ye olden days of 1980, when DoD first began the HRB survey.

But the Marine Corps has been the drunkest of the lot. Routine heavy drinking in the Corps rose from 25 percent of its members in 2005 to 29 percent three years later.

To put that into some perspective, the next highest gain was recorded by the Air Force, from 10 percent to 14 percent. Flyboys, the Marines drink you under the table. And they'll drink the table if it's higher than 80 proof and mixes well enough with scotch.

We know from the surveys across all the services that E1s to E3s binge only slightly more than their NCOs E-4 to E-6, leaders who drink hard and fast about 40 percent more often than their more senior non-commissioned officers. Warrant officers binge more than junior commissioned officers, and those who guzzle the

least are like Col. Jansen -- officers between O-4 to O-10.

We know from the studies that if you want to draw the poster child for DoD drunkenness, it would be a young, unmarried enlisted man between the ranks of private and staff sergeant, usually with a high school degree or less, and he's wearing the Eagle, Globe and Anchor.

Extrapolating from Army studies, we likely could say that the drinking is worse amongst infantrymen like I used to be and "craftworkers" in the shops, especially if they're young, single and white, like those in Miramar.

The problem, researchers found, wasn't so much that these guys were prone to drinking. Rather, they're given to all sorts of risk-taking, including speeding, smoking and driving without wearing seat belts.

While heavily supervised, infantry toil even during peacetime is very stressful and those who are inherently drawn to it are young, male daredevils, the same sort of people who drink, fight and carouse when they're blowing off steam. I suspect this sort of conduct is quite similar to the Marines in the Wing who, although never grunts, still face a great deal of occupational stress and are from the sort of demographic that veers toward taking stupid risks, often with a drink in their mitts and a cigarette dangling from their lips.

The Marine Corps has studied this issue and suggested the "work hard, play hard" culture of aviators is perhaps to blame. One might as well mention at this moment that my beautiful Corps was born in a tavern, too, which might suggest something.

To be fair to the Corps, the tavern was in Philadelphia and there's not much else to do there.

\*\*\*\*\*

It's very easy for commanders to point to ARIs. They're tabulated and presented to the commander in any chart he desires. They fit easily onto PowerPoint slides and junior officers are eager to color them to any colonel's preference.

Navy Achievement Medals have been issued for lesser accomplishments, and I bet someone at the Pentagon can show you a pretty PowerPoint slide to prove it.

While the charts wouldn't convert to a document I could load here, I can tell you that MAG 11 notched what appears to be 74 alcohol-related incidents last year, of which 33 involved driving. It's been some time since I checked, but I estimate the size of MAG 11 at about 3,400 Marines and sailors or thereabouts at any given time.

So that's about one ARI per 45 Marines and sailors, with a drunk-driving incident for every 103 personnel. That's actually pretty similar to the rate of DUI arrests in California -- one out of every 105 licensed motorists, although San Diego is notorious for cracking down on drunk drivers.

Of those ARIs in Miramar, 54 transpired between midnight and 0600. Or slightly more than one per week last year.

So to prevent one ARI per week, 3,400 adults will need to divulge often quite private details to their chain of command and fill out what I bet would be about 1,000 pages or more of paperwork every Friday and spend perhaps half as many man hours counseling Marines and sailors.

All to prevent one ARI amongst a population of over-stressed risk takers who haven't responded to other forms of suasion already.

\*\*\*\*\*

Now, some shall say that if one life can be saved, one career preserved, one suicide prevented or one wife protected from abuse then it's all worth it.

Others might say that this is just another example of chickensh\*\* regulations that are merely decorative and do nothing to tackle the more serious problems dogging the Corps. In the balance between preventing an ARI and burdening sections with even more forms and wasted hours, they'll say that it's weighted too far toward intrusive paperwork.

But I won't tell you which one is right because frankly I don't know. What I suspect, however, is that they're doing this because it's easy. Or, I should put it, easier than getting to the heart of two other crises:

1. The bureaucratization of every element of military life, to the point that even what a man and his wife do on the weekends is duly recorded, placed in a permanent file and preserved in case UCMJ action is necessary. And,

2. The larger public health problem caused by the Marine Corps' culture of "work hard, play hard" boozing. Just as it's easy to record ARIs and suicides, it's quite difficult to detect and treat mental illness, and they're not really doing that well in the Corps or anywhere else in the military anyway.

Why do line commanders notice the fat bodies in their ranks and pounce on them as a health concern but do nothing about tobacco use? Because they can spot the chubby in his Service A uniform but they can't get a squint at his lungs, that's why.

Remember the Air Force, that other service that's drinking a lot more? It annually records about 5,300 alcohol-related incidents as second -- and third-order consequences of the boozing. But not all ARIs are the same. A third of all Air Force suicides involve liquor, as do a quarter of their domestic abuse cases.

Air Force surveys also have found that many of those who drink heavily do so to self-medicate. They increasingly display symptoms of acute stress disorder, depression and other ailments tied to returning from a deployment. Larger numbers of airmen also have experienced combat in recent years because they're filling roles overseas once reserved for ground pounders.

This drinking often comes to mask more serious underlying problems such as major depression or bipolar disorder. We also know from studies over the past decade that the more deployments -- and the more combat -- personnel have seen, the more likely they are to drink and abuse drugs.

Now I'm not saying that ARIs aren't important, especially because so many involve drunk driving. They're also embarrassing to a Marine Corps that rightly prides itself on discipline and wants to keep the troops safe.

What I'm suggesting is that the Corps possibly could get more out the exercise by forgetting the blotter reports and cutting to the core of why so many young men and women are drinking more and more often -- it's because of the mental and marital problems bedeviling the Devil Dogs 11 years into a long war, the same underlying issues that were identified in the Air Force research.

What if MAG 11 were to spend just as many pages and counseling hours finding

out  
why nearly one out of every 10 married female Marines will get divorced this year, three times the national average? Maybe the chain of command would realize that they could do something to help her and her husband sort it out before the couple drank to forget it all.

Or what if commanders sussed out why one out of every three male Marines who reported PTSD in theater didn't get the help they needed in recent years? They might find that the heavy drinking masks the deeper wound, right?

They'll have to overcome the 50 percent of Marines who think that they'll be perceived as weak by their chain of command and peers -- ruining their careers -- if they admit to having mental health problems. I guess it's just easier to say that you're staying late at Hooters with the guys while promising that you'll take a cab back.

Maybe a commander staying late at work, scrutinizing all those thousands of METT-T oplans targeting the "enemies" out in town, will start to ask how many reams of paper it takes before even one liberty form becomes the basis for getting Marines the substance abuse treatment that they need on base? Even if that care cuts into the availability of Marines for deployment and training?

I suspect not very many because it's been the trend to forgo the help, perhaps because one out of five service-members will tell researchers that a commander discourages him from getting it.

What about the fact that a third of the other-than-honorable discharges coming from the Corps in recent years involved Marines who previously received mental health illness diagnoses? How many of them got treatment before the Marines cut them loose?

Or that one out of every 20 Marines is so profoundly unhappy that he'll think about killing himself this year?

That's about twice the rate of those Marines who will be tagged for ARIs this year at Miramar. Where are the forms for the suicidal? Who is going to reach out for them?

If MAG 11 wants the chain of command to start to own the Corps' drinking problem







Please wish Mel and Tom a heart felt happy birthday from all of us in Virginia!

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From: CBBB164@AOL.COM (CBBB164 at AOL.COM)

Thanks, Mel for your dedication to our cause and the example you have demonstrated. Cliff

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From: Glenn C. (South Bend, Indiana)  
glennccc@sbcglobal.net (glennccc at sbcglobal.net)

I think it's O.K. to bend the rules just a little bit here, and post some information about Mel, for members of the AAHistoryLovers who do not know who he is. When it comes time to write a history of AA that extends the story past Alcoholics Anonymous Comes of Age, there will have to be a section on Mel B., as one of the truly wise and admirable AA leaders and authors of the movement's "second generation."

You can find material about him on the web:

<http://www.facebook.com/mel.barger1>

<http://www.facebook.com/pages/Mel-Bargers-Writings/111482742211343?sk=photos>

<http://walkindryplaces.com/>

If you want to listen to one Mel's leads, where he talks about his life and experiences, contact Blueprint Tapes and ask for a cd of Mel B. from Toledo, Ohio, speaking at the Michiana Conference in South Bend on September 15, 2007:

Blueprint Tapes  
960 Morgan St., Clinton, Indiana 47842  
email: BlueprintTapes@aol.com  
phone: 765-832-9971

And I am sure that there are other leads he has given which are available from other organizations which record AA speakers, because he has spoken quite a bit over the years.

**BOOKS HE HAS AUTHORED:**

Mel B. was the principal author of the Pass It On, the conference-published biography of Bill W. (1984)

Mel B., Walk in Dry Places (1996)



passed  
away on 11 May, 2006, at age 95. The notice in the local newspaper said that  
he  
was recognised as the longest living active member of AA. That was also  
acknowledged last year at AA's International Convention in Toronto, where he  
arrived in a wheelchair but still displayed the energy and enthusiasm that  
had  
been evident throughout his AA experience.

I marvel at the way our own paths crossed in 1950 and '51 and again in 2005  
and  
'06. At the earliest time, in 1950, I had moved to Pontiac from my native  
Nebraska, where I had finally found sobriety during seven weeks as a patient  
in  
a state mental hospital. I was 25, but John Barleycorn had battered me so  
ferociously that I was able to surrender my problem to God and AA. I found  
my  
staying power and have been sober for more than 56 years.

Somebody told me that there was a good meeting at Pontiac's All Saints'  
Episcopal Church, and that's where I met Chauncey in 1950. With nine years'  
sobriety, he was one of the old-timers in that day of AA's youth. I was awed  
by  
this example and wondered if I would want to continue attending AA meetings  
that  
long. And would one feel that he 'had it made' after so much time in the  
program!

I moved to another city and saw Chauncey only once or twice in the next 50  
years. But I always heard reports that he was still active in the program  
and  
still working with newcomers. As I began to write for 'Grapevine', I often  
thought I should drive up to Pontiac and interview him. But I was always too  
busy, something I regret today.

The opportunity did come some months ago when a man in New York who is  
developing an AA documentary movie asked me to help him get in touch with  
Chauncey. We drove to Pontiac and interviewed Chauncey. Though he was ailing  
by  
this time, he gave us a colorful account of the events that brought him into  
the  
program in 1941 and how it worked for him over the years. It's a story that  
should become part of AA history.

I saw Chauncey one more time. Amazingly, it was at a meeting at the All  
Saints'  
Episcopal Church in Pontiac, where I had first met him in 1950. We  
reminisced  
about the old days and the wonderful friends we'd had who are now in the Big  
Meeting in the Sky. We were both grateful for those wonderful way-showers  
and  
path-finders.

Chauncey has now joined them, and I praise the staying power he demonstrated  
over the years.







Does anyone have a copy of a tape of Sybil Corwin from January 14th, 1984 recorded in Riverside, Calif. I had met Sybil Wed, Jan 11th, 1984 and offered to drive her to a meeting on Sat Night, thought we were going to Glendale Windsor Club where I met her but she gave me a map to Riverside where she was the speaker that night. I had no idea who she was, as at the first meeting I heard her at, she hadn't mentioned that she was coming up on her 43rd AA birthday in March that year.

They made a tape of that night, and Sybil talked about her friend who lived in Riverside, who had just died, I think his name was Dick Gregory, and he had a wife Alma Gregory I believe. If anyone knows how I can get a copy of that tape (mine was destroyed in hurricane katrina) I would be so grateful.

Sybil sort of appointed herself as my sponsor as I guess she saw I was lost and needed her direction and knowledge and basically because she was such a kind and loving person. We just clicked and she made me laugh and I felt like a sponge, soaking up every word that she said . When she started sponsoring me, when you got Sybil you also got Bob sort of as sort of a bonus sponsor, and they ended up co-sponsoring me as Sybil would often say "You should speak to Bob about that, he has more experience with that than I do" She was very humble about the length of sobriety, and used to say "the only reason I'm sober so long is that I found AA before other people did".

I was so lucky to get to hear her speak for the hour a day I'd spend driving her to whatever meeting she was speaking at, then got to hear her at the meeting, then listen to her at fellowship, after the meeting, and then for the hour car ride home each night, so I started to know her story better than she did.

She got her first meeting date mixed up, and used to say her AA Birthday was 3/23/1941, but I looked up the Friday back in 1941 and it was actually March 21st, which I heard her say in earlier tapes from the 70's.

She and Bob had a unique bit of knowledge as Sybil came in before AA had it's 12 Traditions. Bob came in, in 1948, and after 15 yrs of relapses of our disease, got sober the last time in October of 1963 until his death in May of 2008. 44 consecutive years sober.

His wealth of knowledge came not only from that,

but from 15 yrs of relapses, during which  
he had  
One year 5 times  
Two years, 2 times  
and  
Three years, 1 time,  
plus many shorter periods, broken up,  
even though he was really trying.  
So he knew more about what "NOT TO DO"  
as he did "What to do"  
in order to prevent relapses.

He was most open about all the mistakes he  
had made, and what didn't work.  
He said his relapses were like  
"Coming to the back door of a Mansion  
you had once owned and having to ask for a handout"

They were among the most kind,  
most real, most honest, most selfless,  
and loving people that I had ever met  
in AA. Like Alabam Carothers, like Marie Stinner,  
and like Jayne Grey, all, along with Bob and Sybil  
watched over me, and would spend hours telling me  
about what AA was like when they came into AA

I was very fortunate as I found out that they would  
almost always say "Yes" when I asked them if I could  
drive them to the next meeting that they were speaking  
at. I used to love to drive them to meetings  
or conventions, roundups, area get togethers,  
where they would be the speaker or one of the speakers  
for those events. I got them alone, for stories, for  
questions had, etc for one hour driving to the meeting,  
as well as listening to their talk, learned all sorts  
of stuff then and afterwards at fellowship, and then again  
for a private hour or so driving home. I could not  
get "too full" of them. I was just loving every word I  
heard, every story about AA that they had to tell.

Sybil always asked me to walk her to the bathroom  
before she was speaking. After a few weeks of  
driving her to meetings almost every night (Bob was  
recovering from heart bypass surgery and Sybil had  
cataracts and couldn't drive anymore) I went to  
a convention that she was speaking at. Before she  
was to speak she asked me to walk with her, and  
there was an empty room and she went into it and  
said "Matt I need to kneel down, will you help me,  
please give me your hand" and she took my hand  
and steadied herself on my arm. She was all of  
105 lbs, and I was 6'3" and about 220 lbs. As she  
knelt down she asked me to do the same next to her.  
Still holding her hand she bowed her head down  
and began speaking "Dear God, these wonderful people

spent a lot of their hard earned cash to fly me here and pay for my hotel room, so when I speak, please help me be useful to someone, and please make me adequate, Amen" Then she asked me to help her up. Here she was, 76 yrs old, and 43 yrs sober and she's asking God to help her be "adequate".

She taught me to always say the same prayer before I spoke at a meeting, or when I listen to a 4th step, I always kneel down with my sponsee and ask God to help the work we do together to be useful in helping us to be more compassionate, more understanding, more forgiving, more helpful, patient and loving to all the people in our lives and to help us continue to stay sober, and please God accept our thanks and gratitude for our sobriety and helping us live the AA way of life.

Sometimes people I sponsored would like to say, or think of Bob and Sybil as their "grand-sponsors", as was a common name for your sponsors sponsor.

I used to think that was silly, as if you think about it, Bill Wilson and Dr. Bob are technically everyone's sort of "great-great-great-etc-grandsponsor.

When I wasn't sure about something, or wanted to have a sponsee hear something directly from Bob or Sybil I would often call them and put them on speakerphone so that they could hear a story or lesson direct from Bob or Sybil, rather than hearing it 2nd hand through me, and sometimes we would all go with them to meetings as I bought a limo that seated 9 people. It felt like a magical and blessed time when we were together.

Sybil and Bob explained things in a way that I've never heard from anyone else,, Like when they told me about Irma Livoni and how she was the first woman to be kicked out of A.A. in Los Angeles, in 1941, just before Pearl Harbor and World War II, long before AA had the 12 traditions.

Here's the story of Irma Livoni and picture of Sybil (at this link)

[http://www.barefootsworld.net/aa-irma\\_livoni.html](http://www.barefootsworld.net/aa-irma_livoni.html)

Feel free to write me at [pupmasters@yahoo.com](mailto:pupmasters@yahoo.com) if you'd like any other information that I might remember about Bob or Sybil Corwin.

Much AA love to you all,  
Matt Masterman  
now moved from Los Angeles and living in







&gt; &gt; 9 Silas Bent Nov35 CT  
&gt; &gt; 10 Harold Grisinger Jan-36 Akron  
&gt; &gt; 11 Paul Stanley Jan-36 Akron  
&gt; &gt; 12 Tom Lucas Feb36 Akron  
&gt; &gt; 13 Myron Williams Apr-36 NY  
&gt; &gt; 14 Joseph Doppler Apr-36 Cleveland  
&gt; &gt; 15 Robert Oviatt Jun-36 Cleveland  
&gt; &gt; 16 Harry Latta Jul-36 Akron  
&gt; &gt; 17 James D. Holmes Oct-36 Akron  
&gt; &gt; 18 Alfred Smith Jan-37 Akron  
&gt; &gt; 19 Alvin Borden Jan-37 Akron  
&gt; &gt; 20 Howard Searl Jan-37 Akron  
&gt; &gt; 21 William Ruddell Feb37 NJ  
&gt; &gt; 22 Douglas Delanoy Feb37 NJ  
&gt; &gt; 23 Robert Evans Feb37 Akron  
&gt; &gt; 24 Frank Curtis Feb37 Akron  
&gt; &gt; 25 Jane Sturdevant Mar-37 Cleveland  
&gt; &gt; 26 Harry Zollars Mar-37 Akron  
&gt; &gt; 27 Richard Stanley Apr-37 Akron  
&gt; &gt; 28 Harlan Spencer Apr-37 Akron  
&gt; &gt; 29 Wallace Gillam Apr-37 Akron  
&gt; &gt; 30 Lloyd Tate Jun-37 Cleveland  
&gt; &gt; 31 William Jones Jun-37 Cleveland  
&gt; &gt; 32 Chester Parke Jun-37 Akron  
&gt; &gt; 33 Lawrence Patton Jun-37 Akron  
&gt; &gt; 34 Paul Kellogg Jul-37 NJ  
&gt; &gt; 35 Earl Treat Jul-37 Akron  
&gt; &gt; 36 William Van Horn Jul-37 Akron  
&gt; &gt; 37 Florence Rankin Sep37 NJ  
&gt; &gt; 38 Charles Simonson Sep37 Akron  
&gt; &gt; 39 Irvin Nelson Sep37 Akron  
&gt; &gt; 40 Frank Krumrine Sep37 Akron  
&gt; &gt; 41 Edward Naher Oct-37 Akron  
&gt; &gt; 42 Joseph Taylor Oct-37 NJ  
&gt; &gt; 43 John Hughes Oct-37 Akron  
&gt; &gt; 44 Henry Pearce Nov37 Akron  
&gt; &gt; 45 Joe Schaffer Nov37 Akron  
&gt; &gt; 46 Frank Hadrick Nov37 Akron  
&gt; &gt; 47 Ned Poynter Nov37 NY  
&gt; &gt; 48 Fred Johnson Dec37 Akron  
&gt; &gt; 49 Wade Hadsell Dec37 Akron  
&gt; &gt; 50 George Dovsner Dec37 Akron  
&gt; &gt; 51 Harold Schitz Dec37 Akron  
&gt; &gt; 52 Carl Reinert Jan-38 Akron  
&gt; &gt; 53 Edith Scott Jan-38 Akron  
&gt; &gt; 54 Norman Tuit Jan-38 Akron  
&gt; &gt; 55 Thurman Traugh Jan-38 Akron  
&gt; &gt; 56 Edward Armitage Jan-38 Akron  
&gt; &gt; 57 Jack Darrow Jan-38 Akron  
&gt; &gt; 58 Kenneth Arthur Jan-38 Akron  
&gt; &gt; 59 Edward Brock Jan-38 Akron  
&gt; &gt; 60 James Burwell Jan-38 NY  
&gt; &gt; 61 Clarence Snyder Feb38 Cleveland  
&gt; &gt; 62 Charlie Johns Feb38 Cleveland  
&gt; &gt; 63 Raymond Campbell Feb38 NY

&gt; &gt; 64 Van Wagner Feb38 NY  
 &gt; &gt; 65 Norman Hunt Feb38 CT  
 &gt; &gt; 66 Harold Sears Feb38 NY  
 &gt; &gt; 67 Captain Coxe Apr-38 NY  
 &gt; &gt; 68 George Mullin Apr-38 Akron  
 &gt; &gt; 69 Herbert Taylor May38 NY  
 &gt; &gt; 70 Robert Taylor May38 NY  
 &gt; &gt; 71 George Williams Jun-38 NY  
 &gt; &gt; 72 Harry Brick Jun-38 NJ  
 &gt; &gt; 73 Roland (Bob ) Furlong Jun-38 MA  
 &gt; &gt; 74 William Emerson Jul-38 NY  
 &gt; &gt; 75 Archie Trowbridge Sep38 MI  
 &gt; &gt; 76 Horace Maher Sep38 NY  
 &gt; &gt; 77 James Scott Sep38 Akron  
 &gt; &gt; 78 Edward Andy Oct-38 Akron  
 &gt; &gt; 79 John Dolan Oct-38 Cleveland  
 &gt; &gt; 80 Vaughn Phelps Oct-38 Cleveland  
 &gt; &gt; 81 Horace Chrystal Oct-38 NY  
 &gt; &gt; 82 William Hess Oct-38 Cleveland  
 &gt; &gt; 83 Wallace Gillam Oct-38 Akron  
 &gt; &gt; 84 Richard Rowe Nov38 Akron  
 &gt; &gt; 85 Thomas Birrell Nov38 NJ  
 &gt; &gt; 86 Delmar Tryon Nov38 Akron  
 &gt; &gt; 87 Morgan Ryan Dec38 NJ  
 &gt; &gt; 88 Wallace Von Arx Dec38 NJ  
 &gt; &gt; 89 Joseph Worden Jr. Dec38 NY  
 &gt; &gt; 90 Eddie Schroeder Jan-39 NJ  
 &gt; &gt; 91 Patrick Cooper Jan-39 CA  
 &gt; &gt; 92 William Worton Feb39 NY  
 &gt; &gt; 93 Robert Volentine Mar-39 NY  
 &gt; &gt; 94 Ernest MacKenzie Mar-39 NJ  
 &gt; &gt; 95 Gordon MacDougal Mar-39 NJ  
 &gt; &gt; 96 Hazel Cloos Mar-39 NJ  
 &gt; &gt; 97 Herbert Debevoise Mar-39 NJ  
 &gt; &gt; 98 Fred Hyde Mar-39 NJ  
 &gt; &gt; 99 Raymond Wood Mar-39 NJ  
 &gt; &gt; 100 Henry Heller Mar-39 NJ  
 &gt; &gt;  
 &gt; &gt; Other Names - Shortly after April 1st  
 or Not Sober or Oxford Groupers  
 &gt; &gt; Edwin Thacher Rowland Hazard  
 &gt; &gt; Brooke B Shep Cornell  
 &gt; &gt; Edgar Reilly Cebra Graves  
 &gt; &gt; Alec Johnson Ned Foote  
 &gt; &gt; Gordon S. Russell Rathbone  
 &gt; &gt; Dr. Crowley Ernest Atkins  
 &gt; &gt; Ernie Gerig Marty Mann  
 &gt; &gt; John Reese Albert Golrick  
 &gt; &gt; Harry Nash Grenville Curtis  
 &gt; &gt; Freddie Breithut Wes Wymans  
 &gt; &gt; Don McClean Oscar Vieths  
 &gt; &gt; Rowland Jones Bill Cousins  
 &gt; &gt; Sterling Parker Joe Mina  
 &gt; &gt; Tom Pierce Jackie Williams



visits, just to pay their respects, or to try to feel a little bit of what it must have been like to have been at that spot back in the old days?

Sister Ignatia's birthplace, which was discovered after a lot of fine detective work, by Irish AA historian Fiona D., from county Mayo, would be a beautiful place to visit -- see Fiona's photographs at <http://hindsfoot.org/ignatia1.html>  
But I should imagine that getting to that isolated spot, even if you were already in Ireland, could be fairly difficult.

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European AA people live in cultures where there are often a large number of people who do not believe in a personal God, see [http://en.wikipedia.org/wiki/Demographics\\_of\\_atheism](http://en.wikipedia.org/wiki/Demographics_of_atheism)

The majority of people still believe in a personal God in some countries:  
90% in Romania  
80% in Poland  
74% in Italy  
73% in Ireland

But less than half the population are believers in many other countries:  
47% in Germany  
43% in Belgium  
38% in the U.K.  
34% in France and the Netherlands  
32% in Norway  
31% in Denmark  
23% in Sweden  
19% in the Czech Republic

But in the countries where most of the people no longer believe in God, there are often a surprisingly large number of people who believe in some sort of spirit or life force:  
53% in Sweden  
50% in the Czech Republic  
49% in Denmark  
47% in Norway  
40% in the U.K.  
37% in the Netherlands  
29% in Belgium  
27% in France  
25% in Germany

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For this reason, it would probably be a good idea to point out that Mel Barger asked Bill Wilson on more than one occasion, what happened in that memorable spiritual experience he had in Towns Hospital, and Bill W. said that it was what

his era of history called "cosmic consciousness" or "cosmic religious feeling."

Bill referred Mel to the famous book by the Canadian psychiatrist Richard Maurice Bucke, "Cosmic Consciousness: A Study in the Evolution of the Human Mind."

## ALBERT EINSTEIN

Modern Europeans who are atheists might find what Bill W. experienced at Winchester cathedral more understandable by reading a piece written by the famous German-Swiss physicist Albert Einstein, "Religion and Science," New York

Times Magazine, 9 November 1930, 1-4. In the following paragraphs, I give a brief outline of that article and a few excerpts. It may be read online at: <http://www.sacred-texts.com/aor/einstein/einsci.htm>

### EINSTEIN ON COSMIC RELIGIOUS FEELING

1. The first stage in the development of religion was a fear-based religion: primitive people attempted to secure the favor of imaginary personal beings, called gods and goddesses or spirits, by performing actions and sacrifices directed by a priestly caste.

2. The second stage was moral religion, seen in the Jewish scriptures and the Christian New Testament: belief in a single personal God who is moral and loving.

Both of these forms of religion believe in anthropomorphic gods and spirits, that is, supernatural beings which are persons and think and act like human beings.

3. The third stage is cosmic religious feeling. "It is very difficult to elucidate this feeling," Einstein said, "as there is no anthropomorphic conception of God corresponding to it."

"The individual feels the futility of human desires and aims and the sublimity and marvelous order which reveal themselves both in nature and in the world of thought. Individual existence impresses him as a sort of prison and he wants to experience the universe as a single significant whole."

"The religious geniuses of all ages have been distinguished by this kind of religious feeling, which knows no dogma and no God conceived in man's image; so that there can be no church whose central teachings are based on it. Hence it is precisely among the heretics of every age that we find men who were filled with this highest kind of religious feeling and were in many cases regarded by their contemporaries as atheists, sometimes also as saints. Looked at in this light,

men like Democritus, Francis of Assisi, and Spinoza are closely akin to one another."

In this modern age, where science has taught us how the universe actually works, there can be no anthropomorphic, personal God at the focus of this feeling, because such a being would be totally impossible. Praying to a God to rescue you from this or that is silly, and there are no supernatural rewards and punishments for good and evil. There is no heaven or hell. "The man who is thoroughly convinced of the universal operation of the law of causation cannot for a moment entertain the idea of a being who interferes in the course of events - provided, of course, that he takes the hypothesis of causality really seriously. He has no use for the religion of fear and equally little for social or moral religion. A God who rewards and punishes is inconceivable to him for the simple reason that a man's actions are determined by necessity, external and internal, so that in God's eyes he cannot be responsible, any more than an inanimate object is responsible for the motions it undergoes."

Einstein, who was a highly ethical man, insisted that there had to be a totally different kind of basis for moral behavior: "A man's ethical behavior should be based effectually on sympathy, education, and social ties and needs; no religious basis is necessary. Man would indeed be in a poor way if he had to be restrained by fear of punishment and hopes of reward after death."

What motivates the best scientists, Einstein insists, is their sense of awe and wonder at the majestic sweep of the universe, from the smallest level to the biggest: electrons, neutrons, and atoms, the tiny DNA chains that determine the evolution of species, the electrochemical structures of the brain, stars and galaxies, and all the way up to the structure of space-time itself:

"The cosmic religious feeling is the strongest and noblest motive for scientific research. Only those who realize the immense efforts and, above all, the devotion without which pioneer work in theoretical science cannot be achieved are able to grasp the strength of the emotion out of which alone such work, remote as it is from the immediate realities of life, can issue. What a deep conviction of the rationality of the universe and what a yearning to understand, were it but a feeble reflection of the mind revealed in this world, Kepler and Newton must have had to enable them to spend years of solitary labor in disentangling the principles of celestial mechanics!"

[The article has been reprinted in Albert Einstein, Ideas and Opinions, based on Mein Weltbild, ed. by Carl Seelig and other sources, new translations and revisions by Sonja Bargmann (New York, Crown Publishers, 1954), 36-40, and also in Albert Einstein, The World as I See It (New York: Philosophical Library, 1949), 24-28.]

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## EINSTEIN AND PAUL TILLICH

See Glenn F. Chesnut, God and Spirituality, Chapter 11, "Tillich and Einstein"

Paul Tillich and Reinhold Niebuhr were the two most famous theologians at Union Theological Seminary in New York City. In Tillich's counter article to Einstein's piece, he agreed with Einstein that the idea of a personal God was an outmoded myth. The real Higher Power was an impersonal absolute (which Tillich called "the ground of being"). But Tillich argued that personalistic language was very valuable in talking about our relationship to this Higher Power, as long as we remembered that this image of a personal God watching out for us was metaphorical and symbolic only. It was only a sign post pointing to a higher reality, where that higher reality was a completely impersonal and indescribable abyss of non-being, which could give us the gift of new being when our old lives had collapsed into ruins, but which would swallow us up into non-being at the end of our lives.

It is true that Father Samuel Moor Shoemaker III, rector of Calvary Episcopal Church from 1928 to 1952, and the American leader of the Oxford Group during the 1930's (continuing until he broke with the Oxford Group in 1941), was a figure known to everyone in the theological world of New York City.

But it was people like PAUL TILLICH, REINHOLD NIEBUHR, EMMET FOX, and HARRY EMERSON FOSDICK who were more typical of the general theological spirit of the city during the period when Alcoholics Anonymous was being formed.

I am not trying to talk here about what the Christians believed who originally built Winchester cathedral in England back during the Middle Ages, nor about what today's Anglican pastors preach and teach in their cathedrals and







spirituality in the twentieth century."

&gt;

&gt; "Huxley, the prophetic English essayist and celebrated author of Brave New

World, ignited a restless generation that chased utopian dreams and sought enlightenment through psychedelic drugs. Heard, an Anglo-Irish mystic, journeyed

to California with Huxley in the 1930s to lay the foundations for the New Age

and human potential movements. Wilson, the co-founder of Alcoholics Anonymous,

joined forces with Huxley and Heard in the 1940s and 1950s, when Wilson began a

series of little-known experiments to see if LSD could be used to help diehard

drunks discover a power greater than themselves."

&gt;

&gt; "Their life stories are gracefully brought together by veteran journalist Don

Lattin, who reveals his own sometimes painful, sometimes hilarious misadventures

as a religion writer 'worshiping at the altar of drugs and alcohol.'"

&gt;

&gt; Best,

&gt; Paul

&gt;

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++++Message 8402. . . . . Re: Names of the First One Hundred

From: jax760 . . . . . 5/1/2012 12:52:00 PM

=====

Mike,

You have to read the notes regarding the Amos List to understand why Bob is listed in May. Follow the link above, the note is found on the second full

page of text (I think)

Regards

[http://www.silkworth.net/pdf/Chapter\\_IV-We\\_Began\\_to-Count\\_Noses.pdf](http://www.silkworth.net/pdf/Chapter_IV-We_Began_to-Count_Noses.pdf)

--- In AAHistoryLovers@yahoogroups.com, Mike Barns wrote:

&gt;

&gt; On May 1, 2012, at May 1, 2012 6:10 AM, AAHistoryLovers@yahoogroups.com wrote:

&gt;

&gt; &gt; &gt; &gt; 1 Bill Wilson Dec34 NY

&gt; &gt; &gt; &gt; 2 Bob Smith May35 Akron

&gt; &gt; &gt; &gt; 3 Bill Dotson Jun-35 Akron

&gt; &gt; &gt; &gt; 4 Ernest Galbraith Aug35 Akron

&gt;





But, that would explain the sobriety date for Dr. Bob being listed as May rather than June.

Jim

-----

Note from Glenn C. -- O.K., that would explain why J. D. Holmes continued to give his sobriety date as October 1936 even though he had a slip in January or February 1937. But two or three months of renewed drinking was enough to bring him back to the program, and somewhere around April 1937, he got sobered up again, and went on to spread AA through large parts of the state of Indiana (and parts of southern Michigan as well).

See the letter which J. D. Holmes wrote around 1953 or 1954 and sent to Dean L. Barnett, the first person to try to write a history of Alcoholics Anonymous in Indiana &ndash; <http://hindsfoot.org/nfirst.html> at a little past the middle of the page.

Also Dr. Bob and the Good Oldtimers pp. 113 and 148.

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++++Message 8405. . . . . Re: Memories of Sybil Corwin, from someone she sponsored  
From: John Moore . . . . . 4/28/2012 4:26:00 PM

=====

Sorry I do not have a copy of that talk!

Thanks for sharing Matt. I have had your letter about Sybil & Irma Livoni for many years and use it when we do the Third Tradition in the 12 x 12 at my home group here in Vermont. I always wondered who "Matt" was and what group he was from and it is very nice to cross paths with you finally and know who you are.

I got sober in So Cal and lived in Torrance till 1979 when I moved east.

Sybil came to my home group South Bay Survivors for our anniversary meeting one year. Anniversary night we had a four speaker 1/2 hour talk format and all four speakers were old timers. Beside Sybil was Gene Edmiston, and I think Sybil's

brother Tex, though my memory is dim and I hope it was him and he was not dead  
LOL by then, and I forget who the fourth speaker was, maybe Alabam C or Bea G.,  
but it was a memorable night.

I have heard Sybil share quite a few times around Los Angeles and she was wonderful. What a gift to be a newcomer and grow up around these AA pioneers.

John M  
Burlington Vermont US

- - - -

Masterman pupmasters@yahoo.com wrote:

> Does anyone have a copy of a tape of Sybil Corwin  
> from January 14th, 1984 recorded in Riverside, Calif ....  
>  
> They made a tape of that night, and Sybil talked  
> about her friend who lived in Riverside, who had  
> just died, I think his name was Dick Greggory, and  
> he had a wife Alma Greggory I believe. If anyone  
> knows how I can get a copy of that tape (mine was  
> destroyed in hurricane katrina) I would be so grateful.

=====

+++Message 8406. . . . . Memories of Sybil  
From: Masterman . . . . . 4/28/2012 9:24:00 PM

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My sponsor Sybil - memories are God's way of giving us roses everyday in winter.

Hi all, Matt Masterman here and I'm an alcoholic (hi Matt!)

I was just going to point out a small correction about the date that my sponsor Sybil got sober (March 21st, rather than March 23rd). I hadn't typed out Sybil's experiences for a long time and I had been asked by someone in the version of the Grapevine for another country to tell some stories about Sybil. So I used this page to type it out, and am going to copy it to send to her.

I thought, "I miss Sybil so much" and that someone told me that in a way I've kept Sybil alive, for people who have never met her by speaking about her so much.

Since she's one of the few people who went to her first meeting, got kicked out because they had never had a woman before, and then stayed sober from her 2nd meeting for 57 yrs,

and who was in AA before they had the 12 traditions,  
I thought , well maybe I'll just talk about her for  
a new generation of AA'rs who love soaking up aa history.

So here goes. Much love to you all, in advance,  
Matt

Just a slight correction, regarding Sybil's first meeting.  
The date was Friday March 21st 1941 not March 23rd ...

(even Sybil would say the wrong date 40 yrs later, as she  
didn't have a calendar of that month, so she herself got  
the date confused when she would speak at a meeting, I  
found out using a computer, but old tapes of her speaking  
had the date as 3/23 rather than 3/21)

(info good for obsessive compulsive alcoholics,  
like me ... sorry)

Her first meeting was held at the Elks Temple, now the Park Plaza Hotel  
where it  
had the room to go from 12 people to over 400  
(used in filming a well known Journey Music Video, "OH SHERRY").

<http://www.youtube.com/watch?v=qGZgzE-KaiY&feature=related> [53]

Back in 1941 that was the Elks Temple --  
an enormous building in downtown L.A., next  
to what is now MacArthur Park -- now called  
The Park Plaza Hotel.

Here's a link to the present day building  
with videos and pictures of the enormous lobby  
that Sybil had to wander after they kicked her  
out of her first meeting.

<http://www.parkplazala.com/sites/courses/layout9.asp?id=445&page=13493> [54]

Imagine little tiny Sybil all of 105 lbs walking around  
in that enormous lobby with the big grand wide staircase.  
She said she felt out of place to begin with, and thought  
that the reason they told her and the other wives to leave  
the meeting was because they didn't like her. She didn't know  
that they had only 12 members in the Los Angeles  
meeting of A.A. and they had never had a woman alcoholic.

Sybil had written to the New York office and thought that  
AA was a bunch of doctors in some AA hospital  
and she asked "send me the address and I'll come back east  
to your AA hospital." Ruth Hock, Bill Wilson's secretary, wrote  
Sybil back privately as her letter was one of the first that  
was generated by the March 1st Issue of the Sat. Evening Post  
Article written by Jack Alexander, and also because it was  
from a woman. Ruth wrote "We haven't had much luck with  
lady lushes in AA, but I'm sure you'll do very well, as

there is one meeting in your area."

When Ruth wrote Sybil she signed the letter R.Hock, telling Sybil that she felt people would value the information better if it came from a man. My how times have changed.

Years later Sybil said she felt lucky that Ruth had written her first, and wrote her quickly, before the avalanche of letters that flooded the NY Office. From the Sat. Even. Post article.

Since the flood of letters were too many to answer individually, if there was a meeting close to where the person lived, they would send those letters to the area meeting and asked the members to answer the letters and make 12 step calls on the author of each letter.

There was ONE of the few meetings that existed in 1941 in Los Angeles (only ONE meeting, for the whole week).

The building was built in 1925, and has one of the most enormous and cavernous lobbies I've ever been in. Ruth's letter to Sybil told her "You don't need to come back to New York to go to A.A., there is a meeting in your home town that meets every Friday night at the Elks Temple. So Sybil put on her hat and gloves and she and her husband Dick Maxwell went down to the Elks Temple.

They found the meeting room and there were 12 men there, seated around a table and 3 or 4 women sitting against the wall. Frank Randall, one of the "owners" of that meeting (Sybil told me that if you started a meeting, you owned it, and were the secretary. Frank Randall and Mort Joseph were the secretaries of that meeting, also called "the mother group")

Frank would start the meeting like this....

"Welcome to Alcoholics Anonymous. We're a bunch of ex-drunks who have banded together to obtain and maintain our sobriety on an all time basis, with no mental reservations WHATSOEVER!" (bang bang, went the gavel on the table) "As is our custom we're going to ask the wives to leave us now, and please join us after the meeting for coffee and doughnuts".

Sybil said that she thought they didn't like her and that's the reason she was being kicked out of the meeting. Her husband Dick Maxwell stayed inside because they thought he was the alcoholic, as they'd never had a woman alcoholic at that meeting before. Meetings did not just go from 8:30 to 10:00pm, they went on for hours and hours as it was the ONLY

time during the entire week that the fellows had to see each other.

Sybil said it felt normal for her to feel that they didn't want her. She said she never seemed to fit in when she younger or when she was drinking. If the women were wearing their skirts shorter hers were longer, and when they were wearing them longer she would show up with a shorter skirt. She often felt very out of place because she never was very good with her makeup and had a horrible twitch in her left eye. Whenever she got nervous her eye would start to twitch, and it was very embarrassing.

You can get an even better feel of the scale of that stairway and lobby and massive cast iron gate and iron work at the top of the stairway in the Journey Song Video "Oh Sherry." The architecture of the building is impressive to me, and it fascinates me that even today, almost 72 yrs later, we can still see where the ONE meeting per week was held, in a town that now has over 2,000 meetings per week, and that the building was so unusual that it's still used for parties, for filming, for weddings, and that I was able to walk around in it, trying to feel what a scared little alcoholic would feel like in this cavernous and cold place, feeling like she got kicked out of the meeting. I don't know if I would have come back to a 2nd meeting, after having such a horrible experience at my first meeting, like Sybil did.

Also funny that she got kicked out of her first meeting, only to become from 1960 til she died in 1998 the woman with the longest sobriety of any woman in AA. Kicked out, drunk after her first meeting, to staying sober from then on, for 57 yrs.

Her tenacity was incredible. I miss her so, and appreciated & cherished her and what she gave me while she was alive

After we went to that building for an anniversary party I threw for Sybil, I couldn't get over what it must have been like for her, this tiny little lady, to wander around this enormous lobby all the while in her head, thinking, thinking, thinking that they didn't like her and were probably discussing her case with her husband.

When the meeting ended and they invited everyone back, Sybil did not stay for coffee and doughnuts. Sybil said to her husband "Give me my pills and let's get out of here" (still thinking that they were doctors). Dick said "Oh Sybil you don't know what they put me though. They don't even know you're alive. All they did was tell me one horror story after another and told me that I needed to Easy Does It, and Keep Coming Back." It

was horrible.

So they left and Sybil left Dick at home and went down to a bar and got royally smashed. She said that she proudly told one of the patrons "I'm in Alcoholics Anonymous now", while secretly ashamed that they kicked her out. Then she got 86th-ed out (kicked out) of the bar and remembered that Ruth had put something in her letter with a phone number

It said "If you need to speak to someone before the meeting you can call Cliff Walker at CRestview XXXX. He was a milk man and was up as he had to go on his milk delivery route when Sybil called.

"SEND YOUR A.A. AMBULANCE AND PICK ME UP"! Sybil said.  
"You're Drunk" Cliff said. (Side note: Cliff became her sponsor for the next 20 years.)

"OF COURSE I'M DRUNK. I WENT DOWN TO YOUR LOUSY CLUBHOUSE AND THEY THREW ME OUT OF THE MEETING," Sybil said

"Did you tell them you are a woman alcoholic, because we've never had one before."

"NO OF COURSE NOT. PLUS THEY NEVER GAVE MY HUSBAND MY PILLS, HOW AM I SUPPOSED TO GET SOBER WHEN THEY GAVE ME NO PILLS?"

"Well this has been a horrible mistake, surely. You didn't tell them you were an alcoholic. They thought you were one of the wives. If you had identified yourself as alcoholic, you would have been as welcome as the flowers in May. My name is Cliff Walker, what is your name Ma'am?"

"I AM SYBIL MAXWELL."

"Well Sybil, I want you to go home, and I want you to get some sleep, and I will tell them that we have a woman alcoholic, and you be sure to come back because WE NEED YOU" (he had heard they were sending all the letters from New York).

"YOU WANT ME TO GO HOME, YOUNG MAN, OK. I'LL GO HOME. I'LL GO HOME AND I'M GOING TO WRITE TO NEW YORK AGAIN AND TELL THEM THAT NO ONE WOULD SEND YOUR A.A. AMBULANCE AND I'M GOING TO GET YOU FIRED YOUNG MAN!" And she hung the phone up and went home.

When Sybil saw the Jack Alexander Article in the Saturday Evening Post, she had seen the famous picture of the 2 men sitting at the bedside of AA'r #3. Sybil thought that that was a hospital bed, and somehow thought they were based on a medical solution, and had an AA hospital.

You can see the painting that Sybil thought was a hospital bed at this link. The one that AA.org has for the article does not have the cover art or that painting in the reprint of the article. I think they didn't want to have to pay for the use of the cover art, etc.

<http://www.barefootsworld.net/aaalexpost1941.html>

She also thought that A.A. had a big white ambulance with 2 BIG RED LETTER A'S ON EACH SIDE OF IT.

So the next week when they started the meeting they said "Welcome to Alcoholics Anonymous. We're a bunch of ex-drunks who have banded together to obtain and maintain our sobriety on an all time basis, with no mental reservations WHATSOEVER!" (bang bang, went the gavel on the table)  
"As is our custom we're going to ask the women who are not alcoholic, to leave and join the wives for now, and please join us after the meeting for coffee and doughnuts".

Sybil said that they were very welcoming to her and that when the meeting got around to the other letters generated from the Jack Alexander article that Frank said "Well we have all these letters from people who wrote to AA in New York, and for anyone who lives near one of the AA meetings, they sent the letters to the groups and we're supposed to do a 12 step call on them."

"I've bundled the letters together, and Curly O'Neal you come up and get the letters from the Long Beach Area, and Mel Trikie you come up and get all the letters from the San Bernardino area," and he distributed all the letters except for one bunch. Then he said "Now these are all from women and I understand from Cliff Walker that we have a woman alcoholic now, and her name is Sybil, are you Sybil?"

"Yes sir" Sybil said she replied, her knees shaking.  
"Well come on up here Sybil"

She said she couldn't move, but eventually got up there, covering her mouth so he couldn't see her mouth twitch.

She said that he continued and said ... "Now all these letters are from women and I want you to go and see them and tell them where we meet and bring them down to the meeting next Friday"

"I can't do that sir."

"Why not?"

"Well, I will be drunk by next Friday. I still haven't been given any pills and I don't know how you men are staying sober, and I don't want to take on that responsibility and let those women down.

"Well, you won't let them down Sybil, and I'll tell you why. When you call on someone we call it a 12 step call, because those are the steps we take to stay sober, and right here in our big red book it says 'Practical experience shows that nothing will so much INSURE IMMUNITY from drinking as intensive work with other alcoholics.' Bill Wilson one of our founders found that when he was talking and working with other alcoholics his desire to drink went away"

"Well what do you want me to say to these women."

"Very little, you don't know anything yet!"

Sybil said she laughed a little and everyone else did as well.

"But you knock on their door or ring their bell and when they open the door and you see it's a woman, you hold their letter up and say "Hi, I'm Sybil and I'm from Alcoholics Anonymous, did you write this letter?" and they'll see their own handwriting and will say 'yes' and you tell them that you came down here to the meeting and they all seemed to be very sober and how about if we go down there together and find out exactly how they are doing it,' and that's all you need to say, and you bring them down to next meeting and we're going to put you in charge of all the women."

Sybil said she could see a neon sign in her mind that said "SYBIL'S IN CHARGE .... SYBIL'S IN CHARGE" and she said she thought -- "Gee, last week I got thrown out, this week I get put in charge of all the women. You sure do get promoted around this place in a hurry" -- and that led to her going on 50 Twelve Step calls that week. She even went up to the Miramar Hotel in Santa Barbara, and brought a woman down to the meeting.

Sybil said the meeting grew -- it mushroomed. And she could be real big because Frank and Mort gave her a notebook and they said, "Now you write down all the names of women and then you get them a sponsor. And you have the sponsor report back to you. Then, when you look in your notebook, you will know who you gave the call to. You'll have the report on it.

That's a good system."

And Sybil took it oh so seriously because she'd go down to the mother group -- now we had two, three, four hundred people possibly, microphone and everything -- and as the forty or fifty women came in and they were seated, Sybil could check her notebook and could think, "There's Eva. She called on Bonnie. Bonnie called on so-and-so, and Fran, and yeah, yeah." And it checked out perfectly, beautiful.

Then she would tell Frank and Mort it was working fine. They'd say, "That's nice. You're doing a good job Sybil."

That worked pretty well for a while. Sybil got her style back in sink with most of the styles of the day. She said that her nervous twitch in her face disappeared, and everything was wonderful

But one night Sybil went to the mother group and a gal named Kay came down the aisle and she had six strangers with her and they hadn't been cleared through Sybil. And She walked up to her and said, "Where did you get these women? you didn't clear them with me, look here is your name, and the women you brought are not in my book. You know what Frank and Mort are going to say about the system."

Kay then replied and said, "To hell with the system and to hell with you too Sybil. ! I have friends who used to drink with me in Culver City, they have a drinking problem same as I do, and they found out that I was getting sober and staying sober. They asked me how I was doing it. I told them I joined AA. They said, 'Can I go with you?' I said, 'Yes.'" Then Kay said, "It's as simple as that and anytime anybody wants to come to an AA meeting with me for a drinking problem that's the way it's going to be, and I'll never report to you or your system again."

Sybil said she felt her face start to twitch and she almost broke into tears. After the meeting she was discussing it with her brother Tex who was now also in AA and she said "Tex that woman defied me, and my mouth is twitching all over again and I don't know what I'm going to do, my book didn't balance out

and this was a horrible day.

She said that Tex said "What you're going to do is resign from being in charge before they FIRE YOU" and Sybil said she did and that after that she enjoyed her meetings and 12 step work even more and more.

On Sybil's 44th AA Birthday, I had a reunion with her and her sponsor and any of the early AA's who were still living and we all met where that first meeting was held, and then all went to supper. I had never known Sybil had a sponsor who was still living. Her name was Evelyn and she was a very sweet, yet very shy woman, and Sybil told me that she had never, ever, spoke at a meeting, no matter how many times they asked her.

I asked Sybil "Never? Really and truly NEVER??" and she said "Yep, on my word of honor, never Ever!"

One of the things about being with Sybil at all the various meetings she went to and was invited to speak at, I learned that there were lots and lots of differences in the way meetings were conducted. Sybil and Bob referred to these as "Local Tribal Customs" that each meeting, or each city or state developed over time.

I was never to say "Well the way we do it in L.A." was because Bob told me that there actually is a sign at a clubhouse in San Francisco that reads "We don't care how you do it in L.A." on the wall in the meeting room at the clubhouse. Bob said "If they clap, you clap, if they stand and hold hands and say our wonderful serenity prayer you hold hands and say our serenity prayer" Whatever they do, you do, and remember you're a guest at all of the meetings you go to with Sybil.

Sybil never spoke about how long she was sober, other than to point out that AA could work that long and that well for everyone.

When people would want to call Sybil an oldtimer she would ask them NOT to call her that. She said that she just got here before other people did, and that was her only claim to fame.

She also said that we were like little birds little fledglings and that we were all learning how to fly, and would say "thank you for being my fellow fledglings and letting me fly with all of you. Thank you for inviting me here tonight.

..... and that's some of the stories  
I remember Sybil saying about her first meetings.

I think she was adequate. What do you think?

|||||

+++Message 8407. . . . . Re: Women in early AA  
From: Masterman . . . . . 4/28/2012 10:02:00 PM

|||||

Dear John

Hi, Matt Masterman here, and Sybil and Bob used to sponsor me. Sybil herself used to say that her bday was 3/23 but that was an error that she started to repeat in the 80's on speaker tapes. If you put the days into Excel or Lotus 123 you'll see that her first meeting (and stayed sober from) was March 21st 1941.

Like I said, even Sybil was saying the wrong date, so people would type the error if they heard her on a tape.

When Marty Mann had her brief relapse in 1960 Except for anyone who was still alive from then until April 1998, if they were sober longer than Sybil was, then they were the woman sober the longest in AA.

If not, then Sybil then became the woman in AA with the longest sobriety that I'm aware of. Someone may have been alive with longer that, of course, who was less known, since we're anonymous and don't collect birthday information program wise (meeting wise yes with some meetings, and of course we are not anonymous with each other, only at THAT OTHER LEVEL, not at the level with each other. Also since Sybil was the executive secretary of the Los Angeles Intergroup for 12 yrs, and since Bill was very interested in how his AA program worked for women, she and Bill became friends, and she and Bob used to vacation with Bill and Lois. She was more visible, but that didn't mean that someone somewhere in AA might have been sober longer.

She spoke at the 1985 convention in MOntréal and when she died in 1998, since it was past her bday, she had just celebrated 57 years in what we called "the east wing" of their home.

Their home on Mt. Washington was literally across the street from the convalescent hospital that she was in when she died. We would get her, carry her up the stairs in her wheelchair, and have supper with her and then Bobby (Bob's son) and I would carry her back, down the steps,

across the street, and would say "Sybil, we're going to take you to the east wing of the house."

Having women help her bathe, dress, etc was a lot easier on her, and she was far more comfortable with that, than having her husband and male sponsee's do it.

[http://www.barefootsworld.net/aa-irma\\_livoni.html](http://www.barefootsworld.net/aa-irma_livoni.html)

I don't know if you know about Sybil's sponsee Irma.

Pic of Sybil there with me.

If you'd like any other information about her, let me know. She was one of my heroes too.

You might like to hear a funny story,

Sybil and Bob flew back with Bill and Lois after Bill had spoken at a convention, and they were going to vacation together. Bob said it was his first time in first class so it was a big deal for him.

The next morning Lois and Sybil were in the kitchen at Stepping Stones having coffee and Bob joined them and Bill was the last to come down for breakfast.

During breakfast Bill asked Sybil, "You know I didn't feel that great yesterday and I felt like I wasn't at my best when I gave my talk. What was your impression Sybil? Did I sound Ok? Did I make sense with whatever I was speaking about?"

Sybil paused for a moment, and what's the word (is it a real word, or a made up word) 'incredulously' looked at Bill and said "But Bill??? You're BILL!!!" as he could do no wrong, as far as Sybil was concerned.

In the same way that Sybil used to lean forward whenever Bob spoke, and she looked like she had never heard him speak, and that he was THE most interesting speaker she had ever heard, Sybil was also like that with Bill, and I was like that with both Sybil and Bob, as well As Alabam Carothers and Marie Stinner and my dear odd friend Jayne Grey, all from Radford.

Can we attach things here?











be  
put,' says Leuba, 'in this way; God is not known, he is not understood; he  
is  
used - sometimes ... as moral support, sometimes as friend, sometimes as an  
object of love. If he proves himself useful, the religious consciousness  
asks  
for no more than that. Does God exist? What is he? are so many irrelevant  
questions. Not God, but life, is, in the last analysis, the end of religion.  
The  
love of life, at any and every level of development, is the religious  
impulse'."

And in a footnote James adds: "... Compare what W. Bender says (in his  
Wessen  
der Religion, Bonn, 1888): 'Not the question about God, and not the inquiry  
into  
the origin and purpose of the world is religion, but the question about Man.  
All  
religious views of life are anthropocentric. Religion is that activity of  
the  
human impulse towards self-preservation by means of which Man seeks to carry  
his  
essential vital purposes through against the adverse pressure of the world  
by  
raising himself freely towards the world's ordering and governing powers  
when  
the limits of his own strength are reached'."

CF "the stimulant and anaesthetic effect of religion" with Jung's insight  
into  
the connection (at a low level!) of the alcoholic and religious thirst.

As Bill said, let's quit the debating society and "theological abstractions"  
about whether God made man or man made God, and get on with living "happily  
and  
usefully whole".

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#### FROM THE PREVIOUS MESSAGE: DEMOGRAPHICS OF ATHEISM

European AA people live in cultures where there are often a large number of  
people who do not believe in a personal God, see  
[http://en.wikipedia.org/wiki/Demographics\\_of\\_atheism](http://en.wikipedia.org/wiki/Demographics_of_atheism)

The majority of people still believe in a personal God in some countries:  
90% in Romania  
80% in Poland  
74% in Italy  
73% in Ireland

But less than half the population are believers in many other countries:  
47% in Germany  
43% in Belgium  
38% in the U.K.

34% in France and the Netherlands  
32% in Norway  
31% in Denmark  
23% in Sweden  
19% in the Czech Republic

But in the countries where most of the people no longer believe in God, there are often a surprisingly large number of people who believe in some sort of spirit or life force:

53% in Sweden  
50% in the Czech Republic  
49% in Denmark  
47% in Norway  
40% in the U.K.  
37% in the Netherlands  
29% in Belgium  
27% in France  
25% in Germany

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For this reason, it would probably be a good idea to point out that Mel Barger asked Bill Wilson on more than one occasion, what happened in that memorable spiritual experience he had in Towns Hospital, and Bill W. said that it was what his era of history called "cosmic consciousness" or "cosmic religious feeling." Bill referred Mel to the famous book by the Canadian psychiatrist Richard Maurice Bucke, "Cosmic Consciousness: A Study in the Evolution of the Human Mind."

#### ALBERT EINSTEIN

Modern Europeans who are atheists might find what Bill W. experienced at Winchester cathedral more understandable by reading a piece written by the famous German-Swiss physicist Albert Einstein, "Religion and Science," New York Times Magazine, 9 November 1930, 1-4. In the following paragraphs, I give a brief outline of that article and a few excerpts. It may be read online at: <http://www.sacred-texts.com/aor/einstein/einsci.htm>

#### EINSTEIN ON COSMIC RELIGIOUS FEELING

1. The first stage in the development of religion was a fear-based religion: primitive people attempted to secure the favor of imaginary personal beings, called gods and goddesses or spirits, by performing actions and sacrifices directed by a priestly caste.
2. The second stage was moral religion, seen in the Jewish scriptures and the Christian New Testament: belief in a single personal God who is moral and loving.

Both of these forms of religion believe in anthropomorphic gods and spirits, that is, supernatural beings which are persons and think and act like human beings.

3. The third stage is cosmic religious feeling. "It is very difficult to elucidate this feeling," Einstein said, "as there is no anthropomorphic conception of God corresponding to it."

"The individual feels the futility of human desires and aims and the sublimity and marvelous order which reveal themselves both in nature and in the world of thought. Individual existence impresses him as a sort of prison and he wants to experience the universe as a single significant whole."

"The religious geniuses of all ages have been distinguished by this kind of religious feeling, which knows no dogma and no God conceived in man's image; so that there can be no church whose central teachings are based on it. Hence it is precisely among the heretics of every age that we find men who were filled with this highest kind of religious feeling and were in many cases regarded by their contemporaries as atheists, sometimes also as saints. Looked at in this light, men like Democritus, Francis of Assisi, and Spinoza are closely akin to one another."

In this modern age, where science has taught us how the universe actually works, there can be no anthropomorphic, personal God at the focus of this feeling, because such a being would be totally impossible. Praying to a God to rescue you from this or that is silly, and there are no supernatural rewards and punishments for good and evil. There is no heaven or hell. "The man who is thoroughly convinced of the universal operation of the law of causation cannot for a moment entertain the idea of a being who interferes in the course of events - provided, of course, that he takes the hypothesis of causality really seriously. He has no use for the religion of fear and equally little for social or moral religion. A God who rewards and punishes is inconceivable to him for the simple reason that a man's actions are determined by necessity, external and internal, so that in God's eyes he cannot be responsible, any more than an inanimate object is responsible for the motions it undergoes."

Einstein, who was a highly ethical man, insisted that there had to be a totally different kind of basis for moral behavior: "A man's ethical behavior should be

based effectually on sympathy, education, and social ties and needs; no religious basis is necessary. Man would indeed be in a poor way if he had to be restrained by fear of punishment and hopes of reward after death."

What motivates the best scientists, Einstein insists, is their sense of awe and wonder at the majestic sweep of the universe, from the smallest level to the biggest: electrons, neutrons, and atoms, the tiny DNA chains that determine the evolution of species, the electrochemical structures of the brain, stars and galaxies, and all the way up to the structure of space-time itself:

"The cosmic religious feeling is the strongest and noblest motive for scientific research. Only those who realize the immense efforts and, above all, the devotion without which pioneer work in theoretical science cannot be achieved are able to grasp the strength of the emotion out of which alone such work, remote as it is from the immediate realities of life, can issue. What a deep conviction of the rationality of the universe and what a yearning to understand, were it but a feeble reflection of the mind revealed in this world, Kepler and Newton must have had to enable them to spend years of solitary labor in disentangling the principles of celestial mechanics!"

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[The article has been reprinted in Albert Einstein, *Ideas and Opinions*, based on *Mein Weltbild*, ed. by Carl Seelig and other sources, new translations and revisions by Sonja Bargmann (New York, Crown Publishers, 1954), 36-40, and also in Albert Einstein, *The World as I See It* (New York: Philosophical Library, 1949), 24-28.]

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## EINSTEIN AND PAUL TILLICH

See Glenn F. Chesnut, *God and Spirituality*, Chapter 11, "Tillich and Einstein"

Paul Tillich and Reinhold Niebuhr were the two most famous theologians at Union Theological Seminary in New York City. In Tillich's counter article to Einstein's piece, he agreed with Einstein that the idea of a personal God was an outmoded myth. The real Higher Power was an impersonal absolute (which Tillich called "the ground of being"). But Tillich argued that personalistic language was very valuable in talking about our relationship to this Higher Power, as long as we remembered that this image of a personal God watching out for us





Wallace Gillam shown twice? #29, and #83. Is it possible to be two of the first one hundred? split personality?

- - - -

- &gt; &gt; 1 Bill Wilson Dec34 NY
- &gt; &gt; 2 Bob Smith May35 Akron
- &gt; &gt; 3 Bill Dotson Jun-35 Akron
- &gt; &gt; 4 Ernest Galbraith Aug35 Akron
- &gt; &gt; 5 Henry Parkhurst Sep35 NJ
- &gt; &gt; 6 Walter Bray Sep35 Akron
- &gt; &gt; 7 Phil Smith Sep35 Akron
- &gt; &gt; 8 John Mayo Oct-35 MD
- &gt; &gt; 9 Silas Bent Nov35 CT
- &gt; &gt; 10 Harold Grisinger Jan-36 Akron
- &gt; &gt; 11 Paul Stanley Jan-36 Akron
- &gt; &gt; 12 Tom Lucas Feb36 Akron
- &gt; &gt; 13 Myron Williams Apr-36 NY
- &gt; &gt; 14 Joseph Doppler Apr-36 Cleveland
- &gt; &gt; 15 Robert Oviatt Jun-36 Cleveland
- &gt; &gt; 16 Harry Latta Jul-36 Akron
- &gt; &gt; 17 James D. Holmes Oct-36 Akron
- &gt; &gt; 18 Alfred Smith Jan-37 Akron
- &gt; &gt; 19 Alvin Borden Jan-37 Akron
- &gt; &gt; 20 Howard Searl Jan-37 Akron
- &gt; &gt; 21 William Ruddell Feb37 NJ
- &gt; &gt; 22 Douglas Delanoy Feb37 NJ
- &gt; &gt; 23 Robert Evans Feb37 Akron
- &gt; &gt; 24 Frank Curtis Feb37 Akron
- &gt; &gt; 25 Jane Sturdevant Mar-37 Cleveland
- &gt; &gt; 26 Harry Zollars Mar-37 Akron
- &gt; &gt; 27 Richard Stanley Apr-37 Akron
- &gt; &gt; 28 Harlan Spencer Apr-37 Akron
- &gt; &gt; 29 Wallace Gillam Apr-37 Akron
- &gt; &gt; 30 Lloyd Tate Jun-37 Cleveland
- &gt; &gt; 31 William Jones Jun-37 Cleveland
- &gt; &gt; 32 Chester Parke Jun-37 Akron
- &gt; &gt; 33 Lawrence Patton Jun-37 Akron
- &gt; &gt; 34 Paul Kellogg Jul-37 NJ
- &gt; &gt; 35 Earl Treat Jul-37 Akron
- &gt; &gt; 36 William Van Horn Jul-37 Akron
- &gt; &gt; 37 Florence Rankin Sep37 NJ
- &gt; &gt; 38 Charles Simonson Sep37 Akron
- &gt; &gt; 39 Irvin Nelson Sep37 Akron
- &gt; &gt; 40 Frank Krumrine Sep37 Akron
- &gt; &gt; 41 Edward Naher Oct-37 Akron
- &gt; &gt; 42 Joseph Taylor Oct-37 NJ
- &gt; &gt; 43 John Hughes Oct-37 Akron
- &gt; &gt; 44 Henry Pearce Nov37 Akron
- &gt; &gt; 45 Joe Schaffer Nov37 Akron
- &gt; &gt; 46 Frank Hadrick Nov37 Akron

&gt; &gt; 47 Ned Poynter Nov37 NY  
 &gt; &gt; 48 Fred Johnson Dec37 Akron  
 &gt; &gt; 49 Wade Hadsell Dec37 Akron  
 &gt; &gt; 50 George Dovsner Dec37 Akron  
 &gt; &gt; 51 Harold Schitz Dec37 Akron  
 &gt; &gt; 52 Carl Reinert Jan-38 Akron  
 &gt; &gt; 53 Edith Scott Jan-38 Akron  
 &gt; &gt; 54 Norman Tuit Jan-38 Akron  
 &gt; &gt; 55 Thurman Traugh Jan-38 Akron  
 &gt; &gt; 56 Edward Armitage Jan-38 Akron  
 &gt; &gt; 57 Jack Darrow Jan-38 Akron  
 &gt; &gt; 58 Kenneth Arthur Jan-38 Akron  
 &gt; &gt; 59 Edward Brock Jan-38 Akron  
 &gt; &gt; 60 James Burwell Jan-38 NY  
 &gt; &gt; 61 Clarence Snyder Feb38 Cleveland  
 &gt; &gt; 62 Charlie Johns Feb38 Cleveland  
 &gt; &gt; 63 Raymond Campbell Feb38 NY  
 &gt; &gt; 64 Van Wagner Feb38 NY  
 &gt; &gt; 65 Norman Hunt Feb38 CT  
 &gt; &gt; 66 Harold Sears Feb38 NY  
 &gt; &gt; 67 Captain Coxe Apr-38 NY  
 &gt; &gt; 68 George Mullin Apr-38 Akron  
 &gt; &gt; 69 Herbert Taylor May38 NY  
 &gt; &gt; 70 Robert Taylor May38 NY  
 &gt; &gt; 71 George Williams Jun-38 NY  
 &gt; &gt; 72 Harry Brick Jun-38 NJ  
 &gt; &gt; 73 Roland (Bob ) Furlong Jun-38 MA  
 &gt; &gt; 74 William Emerson Jul-38 NY  
 &gt; &gt; 75 Archie Trowbridge Sep38 MI  
 &gt; &gt; 76 Horace Maher Sep38 NY  
 &gt; &gt; 77 James Scott Sep38 Akron  
 &gt; &gt; 78 Edward Andy Oct-38 Akron  
 &gt; &gt; 79 John Dolan Oct-38 Cleveland  
 &gt; &gt; 80 Vaughn Phelps Oct-38 Cleveland  
 &gt; &gt; 81 Horace Chrystal Oct-38 NY  
 &gt; &gt; 82 William Hess Oct-38 Cleveland  
 &gt; &gt; 83 Wallace Gillam Oct-38 Akron  
 &gt; &gt; 84 Richard Rowe Nov38 Akron  
 &gt; &gt; 85 Thomas Birrell Nov38 NJ  
 &gt; &gt; 86 Delmar Tryon Nov38 Akron  
 &gt; &gt; 87 Morgan Ryan Dec38 NJ  
 &gt; &gt; 88 Wallace Von Arx Dec38 NJ  
 &gt; &gt; 89 Joseph Worden Jr. Dec38 NY  
 &gt; &gt; 90 Eddie Schroeder Jan-39 NJ  
 &gt; &gt; 91 Patrick Cooper Jan-39 CA  
 &gt; &gt; 92 William Worton Feb39 NY  
 &gt; &gt; 93 Robert Volentine Mar-39 NY  
 &gt; &gt; 94 Ernest MacKenzie Mar-39 NJ  
 &gt; &gt; 95 Gordon MacDougal Mar-39 NJ  
 &gt; &gt; 96 Hazel Cloos Mar-39 NJ  
 &gt; &gt; 97 Herbert Debevoise Mar-39 NJ  
 &gt; &gt; 98 Fred Hyde Mar-39 NJ  
 &gt; &gt; 99 Raymond Wood Mar-39 NJ  
 &gt; &gt; 100 Henry Heller Mar-39 NJ  
 &gt; &gt;



Recently visited the tombstone with the doggerel at Winchester Cathedral. A guide confided that "Lots of Alcoholics Anonymous people visit here for some reason". She obviously didn't recognise yet another pilgrim!

|||||

+++Message 8420. . . . . Re: Names of the First One Hundred  
-- Earl T. in Chicago  
From: ricktompkins . . . . . 5/1/2012 9:44:00 PM

|||||

It seems to me that as this list delineates more locations than NYC, Akron, and Cleveland, so shouldn't number 35, AA Pioneer Earl T., be listed as Chicago?

Sure, Earl's dad ran a factory in Cuyahoga Falls and Sue Smith worked there, but Earl quickly returned, after his Akron visits, to Chicago to his life, wife, and home.

Earl had the dual pioneering blessings of Dr. Bob as a sponsor and Bill W. as an equal, IMHO.

The post-1939 Chicago Group also kept handwritten charts of its first fifty members and logged sobriety dates with regular updates (3 mos., 6 mos., number of slips, etc.).

When there was a blank space the person's membership was in question (such as returned to drink, address lost, etc.).

I always enjoyed the discovery that these lists generally kept the person's first, primary sobriety date as the qualifier.

Rick, Illinois

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Sent: Monday, April 30, 2012 9:29 AM  
Subject: Re: Names of the First One Hundred

- &gt; &gt; 1 Bill Wilson Dec34 NY
- &gt; &gt; 2 Bob Smith May35 Akron
- &gt; &gt; 3 Bill Dotson Jun-35 Akron
- &gt; &gt; 4 Ernest Galbraith Aug35 Akron
- &gt; &gt; 5 Henry Parkhurst Sep35 NJ
- &gt; &gt; 6 Walter Bray Sep35 Akron
- &gt; &gt; 7 Phil Smith Sep35 Akron
- &gt; &gt; 8 John Mayo Oct-35 MD
- . . . . .
- &gt; &gt; 35 Earl Treat Jul-37 Akron













- - - -

From Glenn C. the moderator: Bill W. was trying to quote the poem from memory, and didn't get it quite right.

|||||

+++Message 8432. . . . . Re: New book on Aldous Huxley, Gerald Heard, and Bill Wilson  
From: corafinch . . . . . 5/2/2012 7:30:00 AM

|||||

The same author covered some of the same ground in an earlier book, The Harvard Psychedelic Club: How Timothy Leary, Ram Dass, Huston Smith and Andrew Weil Killed the Fifties and Ushered in a New Age for America.

That one is available at good prices from used book sites, and some libraries have it.

Although the men in the subtitle are the primary focus, Huxley and Heard figure prominently and there is some material on Wilson.

|||||

+++Message 8433. . . . . RE: Winchester cathedral -- Einstein on cosmic religious feeling  
From: John Steeves . . . . . 5/3/2012 3:53:00 PM

|||||

Before God we are all equally wise - and equally foolish.

Albert Einstein (1879 - 1955)

|||||

+++Message 8434. . . . . Re: One of Bill W's talks proposing the General Service Str...  
From: jm48301@aol.com . . . . . 5/3/2012 2:50:00 PM

|||||

From <http://www.aaworkshop.org/as-bill-sees-it.php>

A.A.: Benign Anarchy and Democracy

When we come into A.A. we find a greater personal freedom than any other society knows. We cannot be compelled to do anything. In that sense our Society is a benign anarchy. The word "anarchy" has a bad meaning to most of us. But



Thank you for the correct spelling of Frank Crumrine. I recall Jared and I debating this some time back. The Amos list had him with a "K" and the Cleveland list had him with a "C." Whenever there has been a spelling conflict I have tended to give Dr Bob the benefit of the doubt.

God Bless,

John B

- - - -

From: B kochbrian@hotmail.com&gt;  
Sent: Thursday, May 3, 2012  
Subject: Additional pioneers' graves located!!

I have found the final resting places for ... Franklin Crumrine (notice the spelling is not Krumrine, #40) .... I have cemeteries on all of them, and am honing in on locations with the help of some wonderful cemetery people.

|||||

++++Message 8436. . . . . Re: Re: One of Bill W's talks proposing the General Service...  
From: Baileygc23@aol.com . . . . . 5/5/2012 8:04:00 AM

|||||

I had mentioned that the statement "Neither dictatorship nor paternalism was for us" did not seem to be on page 224-225. It seems it is an added statement and not part of the referenced quote.

- - - -

jm48301@aol.com writes:

From <http://www.aaworkshop.org/as-bill-sees-it.php>

Neither dictatorship nor paternalism was for us.

A.A. COMES OF AGE, pp. 224-225

|||||

++++Message 8437. . . . . We have lost another piece of history: Ruth O'Neil  
From: momaria33772 . . . . . 5/6/2012

|||||

Ruth O'Neil passed away on Sunday April 22, 2012. She was 97 years old & had just celebrated 68 years of sobriety on April 14. Sober since 1944, It is possible Ruth had the longest living sobriety of any woman or man at the

time of  
her death.

Ruth was a wonderful power of example in all that she did. She loved to laugh, to eat, to sing & dance, to speak at meetings & she loved her chocolate! She was a wonderful friend & a great sponsor. We will surely miss you, Ruthie !

In 1995 at the International in San Diego at the longtimers meeting, the crowds went wild begging for additional time allowance after she was "Gonged". Her talks were a great wealth of history.

|||||

+++Message 8438. . . . . Re: Larry J. and what some call the first AA pamphlet  
From: rsmith77379 . . . . . 5/5/2012 6:31:00 PM

|||||

Houston Intergroup recently ran a series of articles on "How AA Came to Houston" which, of course, prominently featured Larry J. Shortly afterward, I also had the pleasure of hearing from Dave J. If anyone is interested, I can upload links to the articles.

In our files (available from the archives in NY) are copies of letters between Bill W. and Larry J. which discuss the articles that Larry wrote for the Houston Press. Bill W. requested permission to reprint them in a pamphlet form.

I think that the slight differentiation here -- which was the first pamphlet, this one which was based on the Houston Post articles, or the "Mr. X and Alcoholics Anonymous" pamphlet in Cleveland? -- is that the Houston pamphlet became the first thing published by New York after the Big Book.

|||||

+++Message 8439. . . . . Bill and Lois's apartment - 38 Livingston St., Brooklyn  
From: Karla . . . . . 5/6/2012 6:48:00 PM

|||||

What floor did Bill and Lois live on at their 38 Livingston St address?

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## 1.5 Religious and Theological Responses to Psychology

During the early part of the 20th century the theological response to scientific psychology was muted. Protestant Christian theology was heavily influenced by the neo-orthodox position of Karl Barth (1886&ndash;1968), who believed that theology should be based totally upon "the Word of God" rather than human experience or psychological theory. Protestant dialogue during this period was mostly carried out in the context of the pastoral counseling and theology movements. In Roman Catholicism, the situation was somewhat different. Early Catholic psychologists like Edward Pace (1861&ndash;1938) and Thomas Verner Moore (1877&ndash;1969) were ordained priests with substantial training in theology and a commitment to working as psychologists within the Catholic context. While this situation was more favorable for dialogue, there was often opposition by suspicious members of the Catholic hierarchy (Gillespie, 2001). However, by mid-century more Protestant writers had begun to join the dialogue. Especially noteworthy are Paul Tillich (1886&ndash;1965) and Reinhold Niebuhr (1892&ndash;1971).

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### 1.5.1 Paul Tillich

Theological responses to psychology are influenced not only by the individual views of the theologian toward psychology but also by their theological stance. Tillich adopted an apologetic approach to theology that began with human experience and tried to make the Christian message appealing to contemporary thinkers, rather than a kerygmatic stance (e.g., Karl Barth) that gives priority to the basic Christian message (Cooper, 2006, p. 196). Tillich called his apologetic approach the "method of correlation" (1951, pp. 60&ndash;63). He analyzed the human situation using materials from contemporary thought and then reinterpreted Christian theology to show how the Christian message provided answers to modern questions (1957, pp. 28, 239). His method was dialectical, and he tended to avoid the approach of later writers who wanted to critically evaluate the positions taken by secular and scientific writers (1963a, p. 51; Tracy, 1975, p. 46). He used two primary tools in building his system&mdash;the existential philosophy of writers like Soren Kierkegaard or Martin Heidegger, and the insights of psychoanalysis.

### 1.5.1.1 Tillich and the Human Existential Situation

Existentialism tries to understand the human person by looking at their connection to the ultimate characteristics of existence like freedom (we all have the power to make choices and change or transcend our situation) and finitude (we always work within limitations and eventually will die).

Religion

for him was intimately connected to these ultimate concerns and our attempts at

self-transcendence, a focus shared with humanistic psychology (1963b, p. 107;

Maslow, 1964, p. 45). In his theology, Tillich emphasized the transcendence of

an infinitely free God who is not only the ground of all nature but beyond it as

well. Tillich argued that this dialectic between nature and freedom is also repeated in our human situation. We are part of the natural world and thus finite, but we also transcend the natural world because we possess a finite version of God's infinite freedom. The tension between these forms the basis of

what Tillich called an "existential gap" or existential situation. The dialectic

between the constraints of existence and nature and our essential freedom is "the condition for man's religious existence" (1957, p. 10). The

transcending

possibility of spirit and freedom means that religion cannot be reduced to psychological dynamics or moral self-integration (1963b, pp. 118, 192).

### 1.5.1.2 Tillich and Depth Psychology

Tillich used psychoanalysis to help articulate the psychological dynamics involved in dealing with ultimate concerns. An individual who is able to stand

at the balance point between the demands of existence and their essence as a free person he referred to as "centered" (1957, p. 60). He saw this state of balance or self integration as the goal of a healthy life. However, Tillich argued that this ideal

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balance can never be realized because we are finite and unable to assimilate the

many conflicting demands of existence. The result of this lack of balance is confusion, self-alienation, and meaninglessness, leaving us at the mercy of internal compulsions and external demands. It is our awareness of this situation

of finitude, lack of meaning and helplessness that leads to ontological anxiety,

a basic tension that is built into existence and must be accepted. This anxiety

is different from neurotic anxiety that is caused by psychological problems and

is open to psychological help (1957, p. 34; 2000; Cooper, 2006, pp. 37&ndash;52).

Fleeing from ontological anxiety creates neurotic anxiety and irrational or unreasonable fears that tie up the person with inner conflicts. However, through

the religious life and support of a spiritual community, people could

embrace a capacity for transcendence and by making appropriate "moral" choices develop a genuine sense of identity (1963b). Science, on the other hand, is unable to understand or help with ontological anxiety because it detaches existence from transcendence and tries to explain and control everything on a purely natural basis. Perhaps in part because of his correlational method and his own personal experience with traumatic anxiety as a chaplain during World War I, Tillich was quite open to the basic findings of psychoanalysis such as the existence and power of unconscious motives and their impact on some religious activities, as well as the problem of guilt and the need for acceptance (1957, p. 177; 1963b; Cooper, 2006, p. 41). He appreciated and accepted Freud's work, although he observed that it had limitations because it ignored our existential situation and our essential nature as free persons. Not surprisingly, Tillich also rejected Freud's apparent position of total psychological or biological determinism (1957, pp. 54, 66). He was more ambivalent toward behaviorism; for instance, he rejected the idea that life processes are oriented toward the pursuit of pleasure and avoidance of pain because hedonistic views ignored the presence of other forces like creativity (1963b, p. 56).

#### 1.5.1.3 Tillich, Fromm and Rogers

Terry Cooper (2006) notes that there are a number of interesting points of agreement and disagreement between Tillich and humanists like Fromm and Rogers.

Tillich and Fromm had a long acquaintance that went back to their days in Germany; both were influenced by Marx and Freud, but they had many disagreements as well. Tillich agreed with Fromm that selfishness and self-hate rather than self-love are the basic human problems. However, Tillich saw that these problems could not be solved apart from God, while Fromm wanted to eliminate God talk from the conversation altogether. Fromm thought that we have tendencies toward both good and evil and can choose good, overcoming our problems without help. Tillich believed our estrangement was too great for self-solution and that we had a need to wait for help, a passivity that was offensive to Fromm. Tillich and the humanistic psychologist Carl Rogers also had some areas of agreement in addition to their differences. Rogers and Tillich both saw inner conflict or self-estrangement as a basic human problem, but they had different ideas about the nature

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of estrangement and how acceptance helps. Rogers saw self-estrangement as an incongruence between our true self and societal expectations or pressures that

thwart our drive toward growth. His answer to this was an experience of unconditional positive regard by a therapist or other person who sets aside their values and is nonjudgmental. Tillich, on the other hand, argued that estrangement is ultimately built into existence, so we need more than human sources of acceptance (Cooper, 2006, p. 5). Tillich also rejected the claim made

by Rogers that psychotherapy can and should be value free. In Tillich's view,

any relationship &mdash; including the therapeutic relationship &mdash; involves a

commitment to some kind of values. Cooper argues that Rogers viewed himself as

making psychological claims but that actually his theory reveals many hidden theological or ontological assumptions that go beyond "scientific psychology."

While Tillich was extremely influential in the psychology and religion dialogue

during the 1950s through the 1970s, he is less so today as his existential approach is not central to contemporary discussions (Polkinghorne, 2004, p. 51).

Tillich tended to describe highly personal encounters with abstract concepts that are seemingly removed from qualities of personal care and love. Fromm even

questioned whether Tillich's thought really represented an authentic statement

of the Christian faith (Cooper, 2006). Nevertheless an understanding of his work

is vital in the study of

the psychology and religion dialogue.

### 1.5.2 Reinold Niebuhr

Another prominent 20th-century theologian and participant in the dialogue was

Reinold Niebuhr (1955; 1996a,b), who produced some interesting theological perspectives on Freud. While Niebuhr approved of some of Freud's positions such

as his vision of human complexity, he had a number of criticisms of Freud, including his denial of transcendence and freedom.

#### 1.5.2.1 Niebuhr's View of the Human Person

Niebuhr believed that each of us is finite and thus bound by the laws of nature,

but at the same time we are free and able to transcend our situation; we are "a

unity of finiteness and freedom, of involvement in natural processes and transcendence over process" (1996b, p. 113). This self-transcendence is evident

in the way that our natural impulses run beyond the bounds of nature, while nonhuman animals are restrained by natural instinct. This contradiction between

finiteness and freedom or transcendence is the occasion—but not the cause—for many human problems. "This essential homelessness of the human spirit is the ground of religion; for the self which stands outside itself and the world cannot find the meaning of life in itself or the world" (1996a, p. 14). In Niebuhr's view, the tension between our two natures has important consequences.

It causes anxiety, which can be a source of creativity or a motivation to hide our finiteness and freedom. When we avoid our finiteness, we ignore our

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limitations, leading us to overestimate ourselves as individuals or as a race.

This can lead to arrogance and fanaticism, either in rationality or religion.

Avoidance of our freedom is also problematic, for it blinds us to human potentials such as the possibility for true altruism. It also hides from us the

possibility that freedom has both creative and evil possibilities and so can be

misused. Contemporary history is full of evidence of the potential for evil in

modern systems of warfare, power, and economics, but we still deny this evil potential, supposing that somehow these problems are just due to ignorance, not

enough science, or social forces which we are about to overcome, rather than seeing our poor choices. Remorse and repentance (as opposed to simple psychological guilt) are thus in some sense religious experiences, because they

show an awareness of our situation of finiteness before God.

~ ~ ~

Best,  
Paul

---

Glenn Chesnut wrote:

&gt; EINSTEIN AND PAUL TILLICH

&gt;

&gt; See Glenn F. Chesnut, *God and Spirituality*, Chapter 11, "Tillich and Einstein"

&gt;

&gt; Paul Tillich and Reinhold Niebuhr were the two most famous theologians at

Union Theological Seminary in New York City. In Tillich's counter article to Einstein's piece, he agreed with Einstein that the idea of a personal God was an

outmoded myth. The real Higher Power was an impersonal absolute (which Tillich

called "the ground of being"). But Tillich argued that personalistic language









&gt;  
&gt; Not doing an ad for Amazon, but it is available at a savings for  
pre-order  
there. Looks like a great read.

|||||

+++Message 8449. . . . . The Therapeutic Value of the Twelve  
Steps of AA  
From: dicklunsford . . . . . 5/8/2012 7:17:00 PM

|||||

This is the title of a pamphlet written by Dr Edward J Delahanty, MD and  
published by the Utah Alcoholism Foundation. There's no date on the copy we  
have  
here. Can anyone tell me  
- the date it was published?  
- Was it conference approved?  
- How widely was it used?

Thanks,  
Dick

|||||

+++Message 8450. . . . . Re: Using written notes when  
speaking to an AA group  
From: brian koch . . . . . 5/9/2012 9:20:00 AM

|||||

This pamphlet is available for purchase from their website.

- - - -

From: morningmael@yahoo.com  
Date: Tue, 8 May 2012

From the A.A. Speakers Manual, published by the Akron Intergroup, available  
today in reprint form from which I'm quoting the following:

"Your talk deserves the best effort you can put into it .... You can avoid  
the  
embarrassment of stumbling around groping for words and ideas if you will  
use  
the forethought of preparation .... prepare written notes ...."

|||||

+++Message 8451. . . . . Re: New book on Aldous Huxley,  
Gerald Heard, and Bill Wilson  
From: brian koch . . . . . 5/9/2012 2:00:00 PM

|||||



his  
SOB? If so I'd be happy to add him to the list but we need a sufficient  
piece of  
evidence to support this. Pass It On has Hardin C. and Bill (A.) joining  
with  
Fitz in 1940. The story from Donald Graham as detailed in Nancy's Bio of  
Fitz  
comes from Graham's recollection many years later and can not by itself be  
considered authoritative.

A.A. Group # 10 Washington D.C.

At first he (Fitz) met with minimal success, but by the fall of 1939 the  
nucleus  
of a small group had been established in Washington. He had been long a  
loner in  
Washington, but Fitz was eventually joined by Hardin C. and Bill A.[note 2]  
and  
was also joined by Florence Rankin

Note 2. When Bill Wilson died in 1971, Donald E. Graham, now the publisher  
of  
The Washington Post, but then a young man learning the family business from  
the  
ground up, and working as a staff writer, interviewed me. Graham's story  
says in  
part: "Bill A., an Arlington businessman, recalled that in December 1939,  
when  
Alcoholics Anonymous was a small, little known group, he went to New York to  
meet Mr. Wilson. The next month Mr. Wilson helped start an AA chapter here,  
the  
fourth in the country."

From the Biography of Fitz M. by Nancy O.

John Barton's Comments: Based on the comments of Bill A. this group  
(Washington  
D.C.) would be December of 1939. Arrival of Ned Foote supports this.  
However,  
actual start of Group may have been January of 1940. See PIO p.257 N2  
Washington  
Intergroup History lists date as October 28, 1939 but this is in variance  
with  
PIO. In lieu of discrepancy we list this group as the first group of  
December  
1939.

- - - -

Message #8397 from jax760@yahoo.com>  
(jax760 at yahoo.com)

Re: Names of the First One Hundred

Hi Bob,

So who is Bill Ames of Virginia and how did he get sober in 1938? Who from the list of 89 pioneers (sober through 12/39) carried the message to him and in what fashion is that documented?

Since I have never read of or heard of Bill Ames in any AA History before I would love to hear more.

Thanks and God Bless

- - - -

Message #8395 from bobhickey674@yahoo.com>  
(bobhickey674 at yahoo.com)

Re: Names of the First One Hundred

I checked out your list and you seem to have missed Bill Ames of Virginia who got sober in 1938

---

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

From: John Barton  
Sent: Wednesday, December 21, 2011  
Subject: Names of the First One Hundred

Fellow History Lovers,

Below are the names of more than 125 "pioneers" who are believed to have been involved with the fellowship prior to, or up to and including, April of 1939. There are only two people listed whose last names have remained elusive. I believe this is the most comprehensive list of pioneering members produced to date. The sources for this list are varied and include AA literature, several different archives, personal letters, diaries, the work of other historians including published and unpublished manuscripts, other known lists such as The Cleveland Akron 220/226, Pioneers by Date of Sobriety, A New Light on the First Forty, The NJ Survey from Jan 1940, The Amos List, Who's Who in AA, etc. Sober dates have been determined as best as possible from the sources listed and taking into account that a person's "spiritual birthday" sometimes did not factor in a known relapse such as Dr Bob's date listed as May of 34 (see the comments for the Amos List SOB in The Golden Road)

Are there many more names that should be on this list? I suspect the answer is yes! I have no info on new members in Akron for the first few months of 1939 and no doubt there were several, perhaps many! More research is required at a future date.

Were there "One Hundred Men and Women" on or before the book was published April 10, 1939? Bill wrote many many times to different people that there were and the available evidence seems to support this. Many historians and

authors who counted less than 100 previously might not have had access to all the lists including the Amos List (for example compare to Pioneer by Date of Sobriety List). Others may have followed statements made by some pioneers like Jimmy Burwell who said Bill rounded up or exaggerated the claim. Was Jimmy well informed? Did he know who all the Akron/Cleveland members were? Not all of his recorded AA history (memoirs) have proved accurate. Perhaps we've been wrong all along in saying there were only 60 to 70? Was everyone on this list still sober or with the fellowship in April of 1939? Probably not but then as noted above there were probably many new members who were not properly documented or remain truly anonymous to us till this day. So perhaps there actually was "One Hundred Men and Women" who were staying sober by following the outlined program when the book came out.

I would love to hear if anybody can contribute information on any of the less well know names on this list or any other sources which can be used to prove or disprove the validity or the placement of a name on this list. Does anyone believe a name has been missed? Many believe Ebby should have been included. People like Wes, Eddie, and Russ eventually sobered up, should they be included? Cebra later joined AA in Paris. How about Don, the Cohoes banker who was sober in 36 but then seems to have faded off? Do you have any reasonable evidence to support your claim? Please let me know your comments!

PS If anyone can provide me the last name for Gordon S. or Brooke B. both believed to be from New York Group before 1939 I would be forever in your debt!

- 1 Bill Wilson Dec34 NY
- 2 Bob Smith May35 Akron
- 3 Bill Dotson Jun-35 Akron
- 4 Ernest Galbraith Aug35 Akron
- 5 Henry Parkhurst Sep35 NJ
- 6 Walter Bray Sep35 Akron
- 7 Phil Smith Sep35 Akron
- 8 John Mayo Oct-35 MD
- 9 Silas Bent Nov35 CT
- 10 Harold Grisinger Jan-36 Akron
- 11 Paul Stanley Jan-36 Akron
- 12 Tom Lucas Feb36 Akron
- 13 Myron Williams Apr-36 NY
- 14 Joseph Doppler Apr-36 Cleveland
- 15 Robert Oviatt Jun-36 Cleveland
- 16 Harry Latta Jul-36 Akron
- 17 James D. Holmes Oct-36 Akron
- 18 Alfred Smith Jan-37 Akron
- 19 Alvin Borden Jan-37 Akron
- 20 Howard Searl Jan-37 Akron
- 21 William Ruddell Feb37 NJ
- 22 Douglas Delanoy Feb37 NJ
- 23 Robert Evans Feb37 Akron
- 24 Frank Curtis Feb37 Akron
- 25 Jane Sturdevant Mar-37 Cleveland
- 26 Harry Zollars Mar-37 Akron
- 27 Richard Stanley Apr-37 Akron
- 28 Harlan Spencer Apr-37 Akron
- 29 Wallace Gillam Apr-37 Akron

30 Lloyd Tate Jun-37 Cleveland  
31 William Jones Jun-37 Cleveland  
32 Chester Parke Jun-37 Akron  
33 Lawrence Patton Jun-37 Akron  
34 Paul Kellogg Jul-37 NJ  
35 Earl Treat Jul-37 Akron  
36 William Van Horn Jul-37 Akron  
37 Florence Rankin Sep37 NJ  
38 Charles Simonson Sep37 Akron  
39 Irvin Nelson Sep37 Akron  
40 Frank Krumrine Sep37 Akron  
41 Edward Naher Oct-37 Akron  
42 Joseph Taylor Oct-37 NJ  
43 John Hughes Oct-37 Akron  
44 Henry Pearce Nov37 Akron  
45 Joe Schaffer Nov37 Akron  
46 Frank Hadrick Nov37 Akron  
47 Ned Poynter Nov37 NY  
48 Fred Johnson Dec37 Akron  
49 Wade Hadsell Dec37 Akron  
50 George Dovsner Dec37 Akron  
51 Harold Schitz Dec37 Akron  
52 Carl Reinert Jan-38 Akron  
53 Edith Scott Jan-38 Akron  
54 Norman Tuit Jan-38 Akron  
55 Thurman Traugh Jan-38 Akron  
56 Edward Armitage Jan-38 Akron  
57 Jack Darrow Jan-38 Akron  
58 Kenneth Arthur Jan-38 Akron  
59 Edward Brock Jan-38 Akron  
60 James Burwell Jan-38 NY  
61 Clarence Snyder Feb38 Cleveland  
62 Charlie Johns Feb38 Cleveland  
63 Raymond Campbell Feb38 NY  
64 Van Wagner Feb38 NY  
65 Norman Hunt Feb38 CT  
66 Harold Sears Feb38 NY  
67 Captain Coxe Apr-38 NY  
68 George Mullin Apr-38 Akron  
69 Herbert Taylor May38 NY  
70 Robert Taylor May38 NY  
71 George Williams Jun-38 NY  
72 Harry Brick Jun-38 NJ  
73 Roland (Bob ) Furlong Jun-38 MA  
74 William Emerson Jul-38 NY  
75 Archie Trowbridge Sep38 MI  
76 Horace Maher Sep38 NY  
77 James Scott Sep38 Akron  
78 Edward Andy Oct-38 Akron  
79 John Dolan Oct-38 Cleveland  
80 Vaughn Phelps Oct-38 Cleveland  
81 Horace Chrystal Oct-38 NY  
82 William Hess Oct-38 Cleveland  
83 Wallace Gillam Oct-38 Akron  
84 Richard Rowe Nov38 Akron













++++Message 8460. . . . . Re: Larry J. and what some call the first AA pamphlet  
From: Charles . . . . . 5/21/2012 10:48:00 PM

|||||

Hello Group,

I am a little confused and hope someone can set me straight. I have images of the covers of 2 pamphlet produced by New York titled simply "A.A." One clearly says it was printed by Works Publishing. This would be the 1943 version. The other is a very low resolution photo and one can barely make out that it was published by the Alcoholic Foundation. Not having access to an area archives any longer, my question would be is the pamphlet produced by the Alcoholic Foundation actually reprints of Larry J.'s articles or did it have the same contents as the 1943 version. Also does anyone know the copyright date of the Alcoholic Foundation version?

Thanks for your help

Charles from Wisconsin

|||||

++++Message 8461. . . . . Re: Larry J. and what some call the first AA pamphlet  
From: ricktompkins . . . . . 5/22/2012 1:39:00 PM

|||||

Hi Charles,

I have an AF (PO Box 459) copyright 1943 pamphlet in front of me, simply titled "A.A." with the same typeface used in the AF (PO Box 658) copyright June 1940 "A.A."

The 1943 pamphlet (29 pages) has multiple topics beginning with an 'overview' and address to write to; 'Am I an Alcoholic?' 'The Doctor's Nightmare' 'The European Drinker' 'Women Suffer Too' 'Bill's Story' and "Medicine, Religion, and Alcoholics Anonymous' 'The Twelve Steps (with some Spiritual Experience appendix text)' 'Our Friends Say' and Dr. Fosdick's 'Book Review.'

The 1940 pamphlet (33 pages) has the reprinted (Larry J.) Houston Press articles (x6), 'The Twelve Steps' and Dr. Silkworth's 'To the Doctor.'

These are in my possession to de-acidify, scan, and encapsulate before returning them for placement in the Area 20 Northern Illinois Area Archives.

I'll be happy to send you the pdf files when they're complete.

Rick, Illinois

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Charles  
Sent: Monday, May 21, 2012 9:48 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: Larry J. and what some call the first AA pamphlet

Hello Group,  
I am a little confused and hope someone can set me straight. I have images of the covers of 2 pamphlet produced by New York titled simply "A.A." One clearly says it was printed by Works Publishing. This would be the 1943 version. The other is a very low resolution photo and one can barely make out that it was published by the Alcoholic Foundation. Not having access to an area archives any longer, my question would be is the pamphlet produced by the Alcoholic Foundation actually reprints of Larry J.'s articles or did it have the same contents as the 1943 version. Also does anyone know the copyright date of the Alcoholic Foundation version?  
Thanks for your help  
Charles from Wisconsin

|||||

+++Message 8462. . . . . Dr. Paul O.  
From: Tom Hickcox . . . . . 5/22/2012 8:14:00 PM

|||||

Was Dr. Paul's medical practice a specialty or general?

Where did he go to medical school?

Tommy H in Danville

|||||

+++Message 8463. . . . . Re: Winchester - postcard -  
Hampshire Grenadier tombstone  
From: Jenny or Laurie Andrews . . . . . 5/20/2012 4:40:00 PM

|||||

From Laurie Andrews and Brian Koch

----

From: Laurie Andrews jennylaurie1@hotmail.com &  
(jennylaurie1 at hotmail.com)

And not just to AA tourists; the postcard are on sale to the public in the cathedral shop, which also takes orders.

Laurie Andrews

----









<http://california-physicians-surgeons.findthebest.com/1/94210/Paul-H-Ohliger-M-d>

Paul H Ohliger, M.D. in Laguna Niguel, California  
Address: 31352 Flying Cloud Dr., Laguna Niguel, California 92677

Dr. Ohliger graduated from Ohio State University College of Medicine in 1947.  
After graduating from medical school, Dr. Ohliger completed Not Identified of post-graduate training.

Dr. Ohliger was issued California medical license CFE 11893 in February 23, 1949

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Original message #8462  
From: Tom Hickcox cometkazie1@cox.net>; (cometkazie1 at cox.net)

Was Dr. Paul's medical practice a specialty or general? Where did he go to medical school?

Tommy H in Danville

|||||

++++Message 8469. . . . . Re: New Bill W Movie  
From: john wikelius . . . . . 5/24/2012 1:13:00 PM

|||||

Is this movie available? How much and where would one order from?

|||||

++++Message 8470. . . . . Re: New Bill W Movie  
From: Charles Knapp . . . . . 5/24/2012 3:27:00 PM

|||||

See message #8274 from: bill@athenararebooks.com  
(bill at athenararebooks.com )  
Wed Mar 14, 2012

The website for the new documentary on the life of  
Bill Wilson produced by Page 124 Productions:

<http://www.page124.com/>

The creative team has not yet announced any definite plans for the distribution of this film, but the DVD will be available June 10th.

You can let them know that you want a copy when it's available if you go to





obit referred to Bill as the "co-founder", so I don't know where the filmmaker was getting his info from. But aside from that little thing, I recommend it highly. I did enjoy the AA members' mini-qualifications (told in shadows), their recovery is part of Bill's legacy.

Alan R.

- - - -

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

My sponsor sent the following e-mail to me yesterday about the movie. I think what he mentions allows even the WW's and those that are Wilson bashers to pause and reflect on what a wonderful gift that God gave to us through the early members Bill, Doc, Hank, Fitz etc. Thank God for our gift  
Yours in Service,

Shakey Mike Gwartz  
P.S. remember the NAAAW in Florida this year.

Over the decades I hope that I have evolved, grown, mellowed and matured. There are times when I know it is more like devolved than evolved but after all, being human comes with its own set of pitfalls and eureka moments.

I recently went to a showing of the new feature length documentary about Bill W. put out by Page 124 Productions. As I sat in the packed house I once again fell in love with the history of Alcoholics Anonymous. This was not a theatrical production despite the use of actors in some of the scenes. For me, the movie was a real portrayal of Bill as co-founder, man and alcoholic with everything each of those parts of his life entailed.

Of course, if the film could tell the "rest of the story" as radio broadcaster Paul Harvey was famous for doing this movie would be at least 27 hours long and it would lose its impact and beauty. Yes, I did say impact and beauty. The way this documentary was presented was impactful and between the new photographs, use of Bill's actual voice and words and fantastic musical score it was indeed beautiful. I liked everything about the movie and probably would have enjoyed a few more hours of viewing pleasure but I understand that there are plans for adding additional footage into the DVD release.

Parts of the film reminded me of so many negative remarks I've heard over

the years about Bill - some of them came from me. I humbly apologize for those insensitive and callous remarks, made without the understanding, knowledge and hopefully, insight I believe I have today.

People talk about Bill's use of LSD without taking that use into historical context. When Bill was taking LSD, that compound was not looked upon as it is today or in the past few decades. It was looked upon at that time as a potential wonder drug which held promise to help thousands of people suffering from alcoholism, depression and other maladies. Bill took LSD under the care of physicians and those trained in the healing arts for specific medical purposes and not to get high.

I'm sure these same naysayers would also talk about someone using heroin in the late 1800's when at that time when the Bayer Company introduced heroin, it was done so as a non-addictive substitute for morphine. These same people would have problems in 1885 when Cocaine Toothache Drops with "Instantaneous Cure!" was advertised for use by children. It is all about historical context. The fact that Bill had participated in medically approved experiments with LSD given historical context is really not that important.

The other piece I see people talk about is Bill's participation in spiritualism. Once again, historical context proves that much of society was also participating in spiritualist practices such as seances and use of Ouija Boards. That was the "IN" thing of that period. Who knows, maybe in 50 or 100 years, people looking back at us might question our addiction with "Tweeting" or social networking. It was just what people did back then - historical context. Nothing evil intended.

Another of the topics always bandied about is talk of Bill's asking for a drink on his death bed. None of these people who bring that up as something horrific ever take into account Bill's oxygen starved brain, ravages of Emphysema and other medical factors which came into play during those last painful days of Bill's life.

Bill's relationships with women other than Lois is another big topic of negativity. I am not going to address any rumors or undocumented relationships but I will touch on Bill's relationship with Helen W.

Everyone knows Bill had a long history of severe depression. Lois also had very little patience dealing with Bill's periods of depression. Helen on the other hand often nurtured Bill back to health from these periods lost in the abyss. There were times when Helen found Bill at the deepest part of his pain and who knows what would have happened if she hadn't saved him from those



we  
are desperately in need of help from somewhere, and are willing to accept  
it, if  
it can be found-if that is religion-the answer is yes.

A.A. has no dogma, no creed, no ritual.

It does not intrude into a member's conception of the Spiritual. However, we  
believe that an appeal for help to one's own interpretation of a Higher  
Power  
and the acceptance of that help is the indispensable factor in working  
toward a  
satisfactory adjustment to life and its problems."

anyone ever see this piece before or anything like it?

I have reason to believe this is one of those "can openers" produced by The  
New  
Jersey Group of AA (AA Group # 4) around the time these other early AA  
pamphlets  
were produced i.e 1940 - 1943 as another pamphlet question mentions 150 AA  
groups in existence throughout the country. My bet would be 1943/44?

John B.

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

&gt;  
&gt; Hi Charles,  
&gt;  
&gt; I have an AF (PO Box 459) copyright 1943 pamphlet in front of me,  
simply  
&gt; titled "A.A." with the same typeface used in the AF (PO Box 658)  
copyright  
&gt; June 1940 "A.A."  
&gt;  
&gt; The 1943 pamphlet (29 pages) has multiple topics beginning with an  
&gt; 'overview' and address to write to; 'Am I an Alcoholic?' 'The Doctor's  
&gt; Nightmare' 'The European Drinker' 'Women Suffer Too' 'Bill's Story' and  
&gt; "Medicine, Religion, and Alcoholics Anonymous" 'The Twelve Steps (with  
some  
&gt; Spiritual Experience appendix text)' 'Our Friends Say' and Dr.  
Fosdick's  
&gt; 'Book Review.'  
&gt;  
&gt; The 1940 pamphlet (33 pages) has the reprinted (Larry J.) Houston Press  
&gt; articles (x6), 'The Twelve Steps' and Dr. Silkworth's 'To the Doctor.'  
&gt;  
&gt; These are in my possession to de-acidify, scan, and encapsulate before  
&gt; returning them for placement in the Area 20 Northern Illinois Area  
Archives.  
&gt;  
&gt; I'll be happy to send you the pdf files when they're complete.  
&gt;  
&gt; Rick, Illinois  
&gt;



Thanks for the heads up. Hard to say how exactly much overlap w/o looking at both? This below may? contain all the relevant text in the first; from The Harvard Psychedelic Club, pp. 66-68:

~~~

Humphrey Osmond was also the author of a much-discussed study in the 1950s that reported some success in treating alcoholics with LSD. Osmond initially thought the drug produced symptoms similar to delirium tremens. Producing a terrifying artificial delirium might frighten an alcoholic into change. Between 1954 and 1960, Osmond and his colleagues treated some two thousand alcoholics under carefully controlled conditions and came to see that it was insight, not terror that seemed to help these drunks reform.

It was this research that would briefly bring Bill Wilson, a cofounder of Alcoholics Anonymous, into the early psychedelic scene. Wilson was—like Huston Smith—a big fan of Gerald Heard. "Bill W.," as he is known to his AA minions, was a hard-drinking businessman who got sober in the 1930s with the help of an evangelical Christian movement known as the Oxford Group. He was the primary author of the so-called Big Book, the classic self-help volume that outlines AA's twelve-step program for sober living and spiritual recovery. Wilson was clearly influenced by the evangelical movement, but he was also a somewhat eclectic spiritual seeker; this inclination can be seen in the twelve-step programs emphasis on alcoholics turning to a self-defined "higher power," to God "as we understood Him."

In August 1956, one year after Wilson turned over the AA leadership to an elected board of directors, Heard guided Wilson on an LSD trip that would have a profound impact on the world's best-known recovering alcoholic. Wilson took what was probably his first LSD trip at the Los Angeles Veterans Administration Hospital on August 29, 1956. According to notes taken by Heard, the founder of AA felt "an enormous enlargement and his insights damn seriously." Shortly after that acid trip, Huston Smith accompanied Heard on a trip to Kansas City and spent two hours in a hotel room listening to Wilson and Heard talk about the acid trip. Wilson was blown away by the drug and said the experience was a dead ringer for the famous night in the 1930s when he fell down on his knees and had an epiphany about founding his twelve-step program.

One of the main tenets of the group's recovery program is that alcoholics and other drug addicts must go through some kind of spiritual awakening to overcome their addiction. Wilson thought an LSD trip could be an effective tool for A  
A

members who had little interest&mdash;or negative feelings&mdash;about religion and spirituality. The founder of Alcoholics Anonymous had several LSD sessions in the mid-1950s, including one with researchers working with Dr. Sidney Cohen at UCLA. Wilson had a group drug session with Tom Powers, a close Wilson associate who handled public relations for AA. Cohen had proposed a low-dose session with the two AA leaders, but he made the mistake of giving Wilson another option.

"Well, there are more pills available should you want them," Cohen said. "Don't ever tell that to a drunk," said Wilson, who insisted on taking a double dose.

Bill Wilson would have another cameo appearance in the psychedelic story. In a letter to Timothy Leary dated July 17, 1961, Wilson wrote that Huxley had "referred enthusiastically to your work." Wilson goes on to write that "though LSD and some kindred alkaloids have had an amazingly bad press, there seems no doubt of their immense and growing value." The AA founder also hints that he knew of Leary's own problems with alcohol, adding that Tim might "find some interest in Alcoholics Anonymous&mdash;its principles and mechanism." It was Humphrey Osmond's research that originally inspired Wilson to try LSD. "Early on I told Bill this was good news," Osmond said, "but he was far from pleased with the idea of alcoholics being assailed by some strange chemical. But later on Bill got extremely interested. He likened his experience to his original AA vision of seeing this chain of drunks around the world. This caused quite a scandal in Alcoholics Anonymous. They became very ambivalent about their great founder, even though they wouldn't have existed if he hadn't had an adventurous kind of mind."

~~~

Also, the following three pages seem on topic; a quick search of the AAHL board didn't yield any of the same results - I could be mistaken and apologies if it is redundant - comes from "A Tribute to Humphry Osmond M.D. 1917-2004" (pdf) by Abraham Hoffer located at <http://orthomolecular.org/history/humphry.pdf>

~~~

Bill W. &ndash; Cofounder Alcoholics Anonymous  
I first met Bill W. cofounder Alcoholics Anonymous at the New York meeting. He was sitting on my right and Humphry was on his right. Humphry and I were experimenting with leukoadrenochrome.

This is a non-toxic reduced derivative of adrenochrome which Dr. R. Heacock made in our laboratory. We wanted to study its properties. I can not remember our reasoning but I am fairly certain we felt it was not an hallucinogen. We made 3-milligram sublingual tablets. We tested it on a number of friends and colleagues and it either did nothing or had remarkable anti anxiety properties.

We even interested one of the major drug companies who made a batch using our formula and we ran a long series of tests. But they eventually would not take it on because its action was not predictable. Drug companies like drugs that always do something even if it is bad and undesirable for then they are sure it has activity. Our research is described in our book the Hallucinogens.

As we were sitting listening to the proceedings Bill W. remarked to Humphry that he was very tense and we could see that he was not comfortable. Humphry promptly gave Bill one of these 3-milligram tablets. Bill placed it under his tongue and about 20 minutes later he turned to Humphrey and said now I know what you are talking about when you say you are relaxed. It had a remarkable effect on him.

We left him a substantial supply and he used it for several months but eventually we ran out and decided that we could not pursue it any further.

Bill was once more in trouble with his moods. By then the three of us had spent many hours talking about our research, about Alcoholic Anonymous, about our use of LSD for treating alcoholics and our use of niacin, which was beneficial for many of the patients. Bill was very impressed and he began to take niacin 1 gram after each meal. Two weeks later he was free of his chronic tension and depression. He remained on this vitamin until he died. He was so enthusiastic that he began to hand it out to his friends in AA who also suffered many symptoms of mood disorder even though they were not drinking. One evening when I

was visiting Bill at his hotel he suddenly produced thirty charts and he said that he wanted to show me the results of his research. I was surprised and pleaded. He told me that he had given the niacin to 30 members of AA. After one month ten were well. After two months another ten were well but the last ten had not responded. This was remarkably like the data I had been seeing. Bill W. outlined the value of our work with niacin as a treatment to members of the International Doctors in AA and that spread the idea throughout AA. Bill W. had to do this outside of his association with the International Board because they were violently

Abraham Hoffer & Humphry Osmond In Memoriam  
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opposed to Bill talking about vitamins.<sup>15</sup> One of the doctors on the board was violently opposed to the idea that niacin could be helpful but their main concern was that Bill was not a doctor. Bill wrote two pamphlets called A Communication to AA Physicians, the first one in 1965 (green cover). It had a limited circulation and was followed by the second one in 1968 (yellow cover) and the last one (white cover) by Drs. Edwin Boyle Jr., David Hawkins and Russell F. Smith. Dr. E. Boyle was one of the first American physicians, then working at NIH, who helped plan the Coronary Drug Study which established niacin as the gold standard for lowering cholesterol levels. David Hawkins and Linus Pauling coauthored the classical book Orthomolecular Psychiatry. The first clinical meeting on orthomolecular psychiatry was held in Long Island at Brunswick Hospital where he was in charge of the department of psychiatry. Russell Smith was clinical director of a large hospital in Detroit, which specialized in treating alcoholics. In the introduction they wrote "Bill's first inspiration had a profound impact throughout the world as evidenced not only by the growth of AA itself and its effect on the field of alcoholism, but also its impact on the field on mental health in general, with AA type group therapy having become the foremost successful treatment modality. Bill and those close to him felt that he had a second inspiration when he recognized the importance of certain vitamins in returning the brain of some alcoholic to normal functioning. It was Bill who saw the far reaching implications of this discovery and brought it into awareness. This again, is already having an impact on the entire field of mental health. The scientific importance of this discovery was recognized by the brilliant Nobel Prize winning Professor Linus Pauling, who termed this new development Orthomolecular Psychiatry". Because of Bill's interest many AA doctors became powerful advocates of orthomolecular medicine. The AA International Headquarters rejected Bill's ideas because not being a doctor he had no right to talk about vitamins. To help him the Huxley Institute of Biosocial Research gave him a small grant to pay for secretarial and other expenses. The AA doctors decided to test our claims and without any demand for double blind controlled studies they created a committee. Each member of the committee tried niacin on themselves and the result was so beneficial they approved its use. Bill W. with his enormous influence was a major player in the development of orthomolecular medicine. He even resurrected the name Vitamin B3 to replace

niacin and niacinamide. While preparing his material for distribution he asked us whether there was another name for it. He did not think that using the current names would help. I remembered that in 1937 when I took my first class in biochemistry professor Roger Manning had discussed the vitamins in the order in which they had been discovered. The first was vitamin A, then vitamin B. But it turned out that vitamin B consisted of a number of vitamins. The first was thiamin, the second riboflavin and next in line was niacin, which was number three. I suggested he call it vitamin B3. This is now the accepted common term. Bill Humphry and I were involved in an unusual series of events. Humphry was the Director of the Bureau of Research in Neurology and Psychiatry, New Jersey Neuropsychiatric Institute, Princeton, New Jersey and lived in one of the buildings while Jane remained in England. Whenever I went east I would slip down to Princeton and visit with Humphry for a few days. One evening we met with Bill at his hotel. I had invited the medical director of a company to come as well. This physician had asked me to be a consultant on a product for which they had the patents called NAD. It was specially formulated so that it was not digested and destroyed in the stomach. The company had been exploring it as a treatment for alcoholism and had applied for a patent but the data needed a lot of work. As soon as I learned that such a compound was available I became very interested, not in using it for alcoholics but in using it for treating schizophrenia. I had been dreaming about it for a long time but was never able to obtain any and the pure product taken by mouth was not active. The company agreed to provide me with adequate supplies. The results on our patients were remarkable. It would produce the kind of response in several days that I would expect in several months from vitamin B3. Eventually the company decided that the new patent would be very valuable and decided that I was no longer needed. We terminated our relationship. I sent them my final report and informed them that I would briefly refer to NAD in my talk to be given at the Waldorf Astoria on the mechanism of action of the hallucinogens. I was going to insert one sentence as part of my argument. I told the company.

15 Hartigan F: Bill W.: A biography of alcoholics anonymous cofounder Bill Wilson, St. Martins Press, New York 2000.

Abraham Hoffer & Humphry Osmond In Memoriam  
page 14/24

They wanted me to eliminate that sentence stating that it would be an infringement of their trade secret. They offered to pay me an enormous sum of money if I would keep quiet.

After visiting Humphry I went back to New York to prepare for my talk. That morning the company's lawyer called my hotel. He said he was with the Richard Nixon firm and wanted me to come to their office on Wall Street to discuss the matter. Fortunately I called the lawyer for the nascent American Schizophrenia Association instead. He advised me to come to his office, which was across the street from the Richard Nixon firm. My lawyer and the company lawyer debated the issue vigorously for half a day and eventually the company lawyer consulted with the company president who ordered him to withdraw the action. Had I gone to their office I would have been served with a subpoena forbidding me from giving my talk at the hotel. I discovered later that process servers were waiting at each entrance to their building. They really had no grounds for action. My lawyer then advised me to hide until my lecture. He said that the Nixon firm was honorable and would keep their word but there was nothing to prevent the company from seeking another firm and starting again. I immediately called Bill at his hotel and asked him to get me a room. I called Humphry who was coming in that afternoon and asked him to go to my hotel to pick up some things for me and bring it to Bill's hotel room. Humphry thought this was great. Then my lawyer escorted me down into some subterranean tunnel with a private door into the subway. Once I mingled with the crowds I was safe. In true spy fashion Humphry watched very carefully to see if he was being followed. He walked around the block, which housed my hotel, the Roger Smith on Lexington Ave, three times before entering. I called John Osmundsen, Humphry's good friend who was senior science editor for the New York Times. I told John that I would be speaking and that there was a chance that I would be served with a subpoena before I could give my lecture. John promised he would be there. I think he was excited by the prospect I might be prevented from talking.

John A. Osmundsen was a journalist who had worked at the New York Times, Life and Look Magazines, on Public Broadcasting Television and many other institutions. He was senior science editor for the Times.

The next morning I gave my talk. The following day the New York Times

carried a full-page story on the first page of the second section describing my findings. That event marks one of the major turning points in orthomolecular psychiatry. For within a few days both Humphry and I were receiving enormous numbers of letters, first from the east coast, then they [came] from places further west and in a few days from the Far East. I received as many as three hundred letters per week and had to hire another secretary to handle the load. Humphry and I kept these letters and later when we were organizing the American Schizophrenia Association we sent an appeals letter to all the people who had written to us. Within a few weeks we received about \$70,000. This was a remarkable 6% yield. With this money we were able to establish the American Schizophrenia Association. Bill W. was convinced that niacin should be an essential element of the AA program because it healed the members of their chronic tensions, depression, pain and fatigue. Probably these symptoms were the main reasons why they became alcoholics in the first place. He told Humphry and me about a home in Detroit called Guest House. This was a treatment center for alcoholic Catholic priests. It had been the private home of a very wealthy Detroit resident. We asked Bill whether it would be possible to visit the Guest House. He arranged this and sometime later we and Bill were guests of this lovely home for a couple of days. The priests were all members of AA. One of the priests, a faculty member of Fordham University was delighted to meet us. He had suffered from severe Migraine all his life but soon after he started taking niacin his migraine headaches were gone. He immediately became a convert and began to proselytize niacin even more than Bill W. He was called Father Niacin and they called me Doctor Niacin. I was more closely identified with niacin than Humphry was because I was more closely involved in the clinical trials. I was so well known in Canada that one day a letter arrived addressed to Doctor Niacin. The post office had readdressed it. Guest House was described in the book Fannie Kahan wrote for both of us called "New Hope For Alcoholics", University Books, New York, 1966. Father Niacin later arranged a meeting at Fordham University to discuss the use of niacin in treatment. At that time we had an active schizophrenics

anonymous  
group in Saskatoon. Two of their members came to the meeting and using the  
usual  
AA format told the audience about their own recovery from schizophrenia.  
Abraham Hoffer &ndash; Humphry Osmond In Memoriam  
page 15/24  
~~~

Best,  
Paul

--- In AAHistoryLovers@yahoogroups.com, "corafinch" wrote:  
&gt;  
&gt; The same author covered some of the same ground in an earlier book, The  
Harvard Psychedelic Club: How Timothy Leary, Ram Dass, Huston Smith and  
Andrew  
Weil Killed the Fifties and Ushered in a New Age for America.  
&gt;  
&gt; That one is available at good prices from used book sites, and some  
libraries  
have it.  
&gt;  
&gt; Although the men in the subtitle are the primary focus, Huxley and  
Heard  
figure prominently and there is some material on Wilson.  
&gt;

=====

++++Message 8478. . . . . New Bill W movie  
From: Doris . . . . . 5/27/2012 1:07:00 PM

=====

Well said, Mike. An additional point is that in those times people had  
intense  
male/female relationships that were not sexual. Bill clearly had strong  
sexual  
instincts (as indicated in the 12 and 12) but it is extremely possible  
theirs  
was not a sexual relationship.

=====

++++Message 8479. . . . . Where and when? rule about 2 people  
on a 12 step call  
From: rickcard47 . . . . . 6/3/2012 9:54:00 PM

=====

Where did AA come up with the idea of 2 people on a 12 step call? I don't  
see  
any info in the BB or 12x12, or other books that can be purchased from GSO.

I can think of reasons why a single person should not go alone, but can't





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

I couldn't find any specific recommendation, but this story from Dr. Bob & the Good Oldtimers may have provided some incentive for the idea -

pp 246: To give some idea of the dangers involved with women, Oscar W. recalled the first man killed on a Twelfth Step call. "He called on her after the husband had left for work," said Oscar. "The neighbors saw this and told her husband. One night, the husband lay in the weeds outside the house, waiting for the guy, and when the A.A. came along to take the woman to a meeting, the husband blew him in half with a shotgun. This was in upstate New York, and it was said that they named a club after the fellow.

It is an idea that seemed to permeate through the 12 step calls described in Dr. Bob & the Good Oldtimers - pp 170, "He'd [Dr. Bob] make Twelfth Step calls with you" - pp 257, "A few days later, Bob went on a Twelfth Step call with Walter C."

I doubt the 'double team' idea was followed after the Plain Dealer article - Dorothy S. estimated 500 calls in the first month to be handled by about 13 people (pp 206)

I didn't get a chance to search the digital Grapevine.

- - - -

From: "stephenw968" stephenw968@yahoo.com&gt;  
(stephenw968 at yahoo.com)

I have a handout that says it was "Reprinted with permission AA World Service "Box 459" October-November 1998" called "How do you make an old-fashioned twelfth step call?" It talks about the 1998 Conference Literature Committee considering a pamphlet then in use by Area 25 (Kansas), which was rejected in favor of guidelines developed in a workshop by the Answering Services Committee of the Elmira (New York) Area Intergroup along the lines of GSO's service piece "Suggested Workshop Format."

Suggestion 2 reads "Twelfth Step in pairs, with a same-sex member if possible. Twelfth-Step calls can be intense, and there is safety in numbers. Besides, two













to mean to me.

I hate most:

Sin.

Self, because "I" is the middle letter of SIN.

Sins that separate me from God.

Sins that separate me from people.

Anything that falls short of God's plan for me.

[This is Hank's pre-Big Book note to Bill. The source is unfinished manuscript "Black Sheep". It was transcribed directly from the original which was in Hank's very distinctive and familiar style.]

[Any additions I made are in brackets [].]

[start]

One of the easiest and most talked about of things among us is a religious experience. I believe that this is incomprehensible to most people. Simple and meaning words to us - but meaningless to most of the people that we are trying to get this over to.

" In my mind religious experience - religion - ect. should not be brought in. We are actually irreligious - but we are trying to be helpful - we have learned to be quiet - to be more truthful - to be more honest - to try to be more unselfish - to make other fellows troubles - our troubles - and by following four steps most of us have a religious experience. The fellowship - the unselfishness appeals to us.

"I wonder if we are off the track.

"A very good merchandising procedure is to find out why people do not buy our products - it is good reasoning to find out WHY - I am fearfully afraid that we are emphasizing religious experience when actually that is something that follows as a result of 1 - 2 - 3 - 4.

"In my mind the question is not particularly the strength of the experience as much as the improvement over what we were. I would ask a man to compare himself as follows after say a month &ndash;

" #1 - As compared to 2 months ago do you have more of a feeling that there is a power greater than you [?]

" #2 - Have you cleaned out more completely with a human being than ever before?

" #3 - Have you less bad things behind you than ever before [?]

" #4 - Have you been more honest with yourself and your fellow man - Have you been more honest with yourself and your fellow man - Have you been more thoughtful of people with whom you are associated - Has your life been cleaner both by thought & action - Have you looked at others less critically and yourself more critically this last 30 days. You will never be perfect but the question is have you been more perfect ?"

[stop]

[merton]



Do you know if it will be available for reading with Caliber?

On 5/3/2012 7:50 AM, LES COLE wrote:

&gt; Leslie B. Cole's book on Rogers Burnham is now available as an e-book

&gt;

&gt; Kindle on Amazon:

&gt;

<http://www.amazon.com/Rogers-Burnham-Original-Behind-ebook/dp/B006QSELKU>

&gt;

&gt; Nook at Barnes and Noble:

&gt; <http://www.barnesandnoble.com/w/rogers-burnham-leslie-b-cole/1108056695>

&gt;

&gt; Also see his webpage: <http://www.lescole-aa.com/>

&gt;

&gt; A book concerning many basic origins of AA in Vermont, and personal information about Bill Wilson's brother-in-law, Rogers Burnham, published this last December. It can now be obtained in local bookstores and/or through the Internet.

&gt;

&gt; In this book are copies of several records and pictures from the archives at

Stepping Stones Foundation in Katonah, NY (Bill and Lois's only long-term home).

&gt;

&gt; There is also data about

&gt;

&gt; \*Ebby Thacher's home in Manchester, Vermont;

&gt;

&gt; \*Rowland Hazard's home in Glastenbury, Vermont

&gt; used during the 1930s and what became of it;

&gt;

&gt; \*a copy of a newspaper account regarding the

&gt; death of Rowland's wife, Helen;

&gt;

&gt; \*stories of the Burnham's large summer estate

&gt; in Manchester, Vermont used from the late 1800s

&gt; until 1936;

&gt;

&gt; \*pictures and stories of the Burnham cottage on

&gt; Emerald Lake, North Dorset, Vermont where Bill

&gt; first met the Burnham's and where he and Lois

&gt; established their secret engagement;

&gt;

&gt; \*historical pictures of Bill's birthplace and

&gt; his burial cemetery in East Dorset, Vermont.

&gt;

&gt; Also, there are pictures of birth and death certificates of many people associated with Bill and Lois, including Bill's death certificate and temporary

winter entombment in Manchester Center, Vermont; a copy of Bertha

Bamford's

death certificate (Bill's significant high school girlfriend at Burr and Burton

in Manchester who died unexpectedly ); a picture of the large home of Robert





## IN MY OLD LIFE

I most liked:

Myself.

Liquor, tobacco and almost every other stimulant, narcotic and form of self-indulgence.

Anything which gave me pleasure, possessions, power, position and applause, or pumped up my self-esteem.

To be left largely to myself.

My wife -- because of the comforting and complimentary way she treated me.

I hated most:

Poverty (for myself).

Prohibition.

Work.

People who disapproved or tried to interfere with me.

Any betrayal of my inner thoughts or emotions.

## IN MY NEW LIFE

I most like:

God.

Time alone with God. The fellowship of the living Jesus Christ.

The stimulation of the Holy Spirit and the wisdom of God's guidance.

My wife -- because of the things God now enables us to do for each other.

Communion with others who are trying to lead the same kind of Christ-centered life and the witnessing to all of what Christ has come to mean to me.

I hate most:

Sin.

Self, because "I" is the middle letter of SIN.

Sins that separate me from God.

Sins that separate me from people.

Anything that falls short of God's plan for me.

[This is Hank's pre-Big Book note to Bill. The source is unfinished manuscript "Black Sheep". It was transcribed directly from the original which was in Hank's very distinctive and familiar style.]

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[stop]

[merton]

I did not see this listed in the copy of Black Sheep from my sponsor. Does anyone else on AAHL have this in their copy of Black Sheep? Little recognition has been given to Hank for the contributions he has made to the fellowship of AA outside of AAHL and several non- conference approved books. Obviously Bill, Doc Smith and Hank read and discussed the early

Oxford Group books and paid attention to the discussions at the house parties. They also took a cue from Kitchen on Pg 98 of I was a Pagan where it is

written, "It is too late to go back to school, perhaps, but not too late to start in school again under the tutelage of God."

"God to-day is teaching me directly through my daily quiet hour in the morning and indirectly through the passages in the Bible that he indicates, through the books He guides me to read, through the group meetings and

Schools of life...that one thing needed at the moment to live according to His plan." These early O.G. books are a must read for anyone studying the history

of AA, and are recommended by me to the men I sponsor to read to be of maximum service to Him.

Yours in Service,  
Shakey Mike Gwartz  
Phila, Pa USA



In this particular edition of Kitchen's I Was a Pagan, the Game of Truth with its parallel columns is at the very end of Chapter IX on page 49.

But you don't need to look it up in either place, because Shakey Mike copied the entire Game of Truth section out of Kitchen's book in his e-mail which you just finished reading:

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/8495>  
from Shakey Mike on June 15, 2012

THE GAME OF TRUTH passage from Kitchen's book, which you are looking for, reads as follows:

=====  
IN MY OLD LIFE

I most liked:  
Myself.  
Liquor, tobacco and almost every other stimulant, narcotic and form of self-indulgence.  
Anything which gave me pleasure, possessions, power, position and applause, or pumped up my self-esteem.  
To be left largely to myself.  
My wife -- because of the comforting and complimentary way she treated me.

I hated most:  
Poverty (for myself).  
Prohibition.  
Work.  
People who disapproved or tried to interfere with me.  
Any betrayal of my inner thoughts or emotions.

IN MY NEW LIFE

I most like:  
God.  
Time alone with God. The fellowship of the living Jesus Christ.  
The stimulation of the Holy Spirit and the wisdom of God's guidance.  
My wife -- because of the things God now enables us to do for each other.  
Communion with others who are trying to lead the same kind of Christ-centered life and the witnessing to all of what Christ has come to mean to me.

I hate most:  
Sin.  
Self, because "I" is the middle letter of SIN.  
Sins that separate me from God.  
Sins that separate me from people.  
Anything that falls short of God's plan for me.

=====









Thank God for AA. ,  
Shakey Mike Gwartz  
Phila,PA USA

- - - -

Original message #8498 from Baileygc23@aol.com>  
(Baileygc23 at aol.com)

Hank went back to drinking and it seems that problems with at least one woman and finances was involved. So laying out the outline for the first version of the big book was no more an impediment to drinking than resolving not to drink.

Setting rules for each other might help for a while but sooner or later we are going to think, and alcohol will be there as an option for us again.

As Bill later said, "It seems the landscape was littered with fallen forms". One of those fallen forms was Hank. We should be thankful for those who criticized the big book and got it a little more acceptable at the time to others.

|||||

++++Message 8505. . . . . Re: Court card and compulsory attendance at AA/NA meetings  
From: Tom Hickcox . . . . . 6/18/2012 2:26:00 PM

|||||

On 6/18/2012 11:20, trysh travis wrote:  
> I'm not familiar with the term "court card" or its history. Charley Bill, could you please sketch it out, based on your interview?

Many miscreants convicted of a crime involving alcohol are given the option by the court to attend A.A. meetings in lieu of what may be viewed as more severe punishment.

Meeting attendance is verified by the miscreant submitting what A.A.s call a court card for the chair to sign, usually expecting a phone number also.

I know in one rural area where I have attended a lot of meetings refuses to sign these cards, saying it is a violation of anonymity at the public level. I have been signing them since the 1990s and have never been contacted by the justice system.

Tommy H in Danville



it.

Some of the latter also might be best described as identifiable bifurcations of a "crucially significant and influential religious river, a river in which 'lowbrow' and 'canonical' currents of religiosity are inseparably intermixed, a river that, in many ways, flows directly through the heartland of Western culture," a la G. William Barnard ("Reflections on Psychology as a Religion," 2001; which is, by the way, the only [published] "rejoinder" [I know of] to Kurtz's 1999 "Spirituality of William James").

Anyway, here goes:

~~~~

Create in me a clean heart, O God; and renew a right spirit within me  
&iuml;&iquest;&frac12;Psalm 51: 10 King James Version  
During his sober moments he wept in the realization of his bondage to alcohol and the despair of his current situation. Those who offered their opinions of his drinking problem were rebuffed with defensive responses. Their accusations were met with deaf ears. Then there was the day he came home to find caseworkers in his house. The final blow was so appalling that he fell to his knees in despair. His seven-year-old daughter, the one thing that he had been able to hold onto, was taken away because of his neglect while drinking. Weeping, he cried aloud to God, knowing that he could not bear this meaningless tragedy. With relentless suffering, humility was the only thing he had gained from his utter loss. Surrendering all that he had was the starting-point for fresh development he found in Alcoholics Anonymous. Out of the depths he cried out to them, and was answered:

"Hi . . . My name is Bob; and I'm an alcoholic."

"Hi, Bob!" chorused the group.

According to Alcoholics Anonymous, in order to recover from alcohol dependence, two things are of paramount importance: one's personal effort and God's grace. Personal effort alone does not hold enough power to transcend one's self; this is known from the individual's previous attempts; nor is God's grace for nothing can be received unless and until one is receptive. When Bob walked through the door, the pathway was illuminated. Twelve steps stretched ahead and twelve promises glimmered in the distance. What is the mystery of this program that has assisted in the recovery of millions of alcoholics? And what is its

connection  
to quantum change?

...The remainder of step twelve states that the individual will try to carry the message of this spiritual awakening and its resulting freedom to others and will practice these principles in all their affairs. It is a great promise, but what is a spiritual awakening? ...

What Defines a Spiritual Awakening in Alcoholics Anonymous?

William "Bill" Wilson, co-founder of Alcoholics Anonymous, defined his spiritual awakening as a mystical and instantaneous life-changing incident. After years of binge drinking, Wilson realized that he was licked, admitted it, and was willing to turn his life over to the care of God (Kurtz, 1979, p. 19). After coming to this conclusion during a period of alcohol withdrawal accompanied by a depressive episode, Wilson experienced a truth that he immediately accepted as an illuminated path out of alcohol dependence - one that paradoxically left him hopeful in the realization of his powerlessness. He described his 1934 experience:  
Suddenly the room lit up with a great white light. I was caught up into an ecstasy which there are no words to describe. It seemed to me, in the mind's eye, that I was on a mountain and that a wind not of air but of spirit was blowing. And then it burst upon me that I was a free man. Slowly the ecstasy subsided. I lay on the bed, but now for a time I was in another world, a new world of consciousness. All about me and through me there was a wonderful feeling of Presence, and I thought to myself, "So this is the God of the preachers!" A great peace stole over me and I thought, "No matter how wrong things seem to be, they are all right. Things are all right with God and His world. (Kurtz, 1979, pp. 19 20)  
After this mystical transformational experience, Wilson never drank again and set out on a quest to help others who were still struggling with alcohol dependence. He was assisted by Doctor Bob, the co-founder of A.A., and received additional advice from Doctor Silkworth, his doctor and the author of a chapter in The Big Book titled "The Doctor's Opinion." Silkworth reinforced the need for a substantial spiritual transformation and declared that "unless the alcoholic can experience an entire psychic change there is very little hope of his recovery" (Alcoholics Anonymous, 2001, xxix). Several chapters of The Big Book

encourage readers to pursue a spiritual experience and emphasize its importance in the recovery process.

There is a push to have an insightful experience where the realization of hopelessness and the necessity of a higher power produce lasting changes.

Carl

Jung's conversation with Rowland H., a friend of Bill W's, was one of the foundational moments of A.A. (Kurtz, 1979, p. 33). After a particularly heavy

relapse, Jung bluntly informed Rowland that he was a chronic alcoholic in a hopeless situation. Jung told Rowland that he had never seen an alcoholic with

such an extreme condition recover successfully. When Rowland asked if there was

any way out of his condition, Jung described the one exception as people who had

experienced the phenomenon of "vital transformational experiences"

(Alcoholics

Anonymous, 1976, p. 27). Jung described the experiences in this way:

[Spiritual

transformations] appear to be in the nature of huge emotional displacements and

rearrangements. Ideas, emotions, and attitudes which were once the guiding forces of the lives

of these men are suddenly cast to one side, and a completely new set of conceptions and motives begin to dominate them. (Alcoholics Anonymous, 1976,

p.

27)

As defined by Wilson, Silkworth, and Jung, a spiritual transformation holds great personal significance, changes self-perception, and enhances one's relationship to the world. It seems lofty to claim all individuals will have this experience, for there appear to

be many pathways out of alcohol dependence, the transformational experience being just one (Edwards, 1992; Fletcher, 2001).

Some who were strictly adhering to the guidelines of the program and carefully

reading the Big Book became despondent when they read about the necessity of a

spiritual experience to maintain sobriety. In 1962, to address this issue, Wilson wrote an article in *The Grapevine*, an A.A. publication in which he clarified the characteristics of spiritual experiences by first relaying the mystical quality of his own:

It now seems clear that the only special feature of my experience was its electric suddenness and the overwhelming and immediate conviction that it carried to me. In all other respects,

however, I am sure that my own experience was not in the least different than

that received by every Alcoholics Anonymous member who has strenuously practiced

our recovery program.

(Wilson, 1962, p. 2)

He further discussed members' frustration from uncertainty of how to receive the

spiritual angle. He shared the experience of a member who did not have the spiritual angle, but admitted to "having found not only his release from alcohol, but a complete change in his whole attitude toward life and the living

of it." Wilson commented,

"It is apparent to nearly everyone else present that he has received a great gift; and that this gift was all out of proportion to anything that might be expected from simple A.A. activity" (Wilson, 1962, p.3). From this view, spiritual experiences promote the ability to achieve the goal of abstinence and

offer the additional gift of grace that enables a transformation beyond the individual's capacity. They are spiritual because for A.A. members, salvation

consists of "emerging from isolation" to the "feeling of being at one with God

and man" (Kurtz, 1979, p. 125). The shift from a sense of isolation to belonging

is the aim of A.A.'s spiritual program; therefore, the spiritual experience is

the necessary means to move from destructive independence to proper dependence

on God and others (Kurtz, 1979). Wilson shrugged off the time frame of a spiritual experience, stating, "I fail to see any great difference between the

sudden experiences and the more gradual ones - they are certainly all of the same piece" (Wilson, 1962, p. 3). Wilson offered one test as a valid measurement

of whether it was truly a spiritual experience: "By their fruits, ye shall know

them" (Matthew 7:20). His view on different types of spiritual experiences was

that members would receive whichever might be the most useful for their needs.

This publication in *The Grapevine* eventually was expounded upon and included in

the second edition of *The Big Book* as Appendix II, an emphasis on the equality

of instantaneous and gradual experiences. Within A.A., Wilson declared that the

two types of experience were equal; however, outside of A.A., are these two types truly interchangeable?

Are the Instantaneous and Gradual Types Interchangeable?

In *The Varieties of Religious Experience*, James (1902) differentiated between

those who have an immediate release from their internal conflicts as a separate

type than those who have a gradual experience that involves more of the conscious will. James' view was that

sudden conversion experiences stem from subconscious development of motives, which eventually attain such tension that they enter consciousness with a sudden

burst. These two processes of change illustrate different pathways out of alcohol dependence. Some experiences are gradual and require an extensive

process, whereas others are insightful and bring about instantaneous change. Although Wilson shared the view of James, claiming that both experiences are equally useful, instantaneous change tends to evoke permanence (Miller & C de

Baca, 2001) while gradual change is characterized by a stage of maintenance followed by periods of relapse (Prochaska & DiClemente, 1984).

Gradual, stepwise models have emerged as the classic pattern describing the process of change. Prochaska and DiClemente's (1984) Transtheoretical Model of

Change exemplifies this cyclical process. This model is built around an individual's readiness to change;

individuals move through the stages of precontemplation, contemplation, preparation, action, and maintenance. Most people do not maintain change on their first try, but instead

cycle through stages before reaching stable change. Relapse in this model is common as a normal part of the change process.

The very nature of an alcohol-dependence diagnosis supports the idea of gradual

change. A DSM diagnosis of alcohol dependence is reached by confirming an individual's inability to sustain abstinence, and the typical trajectory of recovery frequently involves

problems in cutting down or trying to quit. The DSM-IV TR states, "Alcohol Abuse

and Dependence [has] a variable course that is frequently characterized by periods of remission

and relapse. A decision to stop drinking, often in response to a crisis, is likely to be followed by weeks or more of abstinence, which is often followed by

limited periods of controlled or nonproblematic drinking" (American Psychiatric

Association, 2000, p. 221).

This cycle of maintenance and relapse suggests the typical route to change.

Instantaneous transformational experiences define another process of change.

Quantum-change experiences, as defined by Miller & C de Baca (2001, p. 5) are

"permanent transformations, a one-way door through which there is no going back." These quantum-change experiences are characterized by their unexpected

nature and lasting

quality. Within quantum changes, a distinction is made between an insightful and

mystical type. The insightful type tends to "follow from the person's development rather than being an intrusion into it" (p. 19). While there is continuity, there is also a new realization

that profoundly impacts the individual's reality. The mystical, more dramatic

type arrives and "the person knows immediately that something major has happened

and that life will never be the same again" (Miller & C de Baca, 2001, p. 20).

In recorded statements of

both types of quantum-change experiences, "subjects often reported that everything changed. The enduring and presumed stable attributes that characterize people [were where] quantum change seem[ed] to occur. [Shifts were

reported] in dimensions such as values, life goals, temperament, and perceptual style" (Miller & C de Baca, 1994, p. 271). Quantum-change experiences have similarities to the experiences encouraged in members of A.A. Bill Wilson's own transformation is a classic example of a quantum-change experience. The Big Book describes a spiritual experience as the ultimate defense against drinking and the means of change in A.A. It states: If, when you honestly want to, you find you cannot quit entirely, or if when drinking, you have little control over the amount you take, you are probably alcoholic. If that be the case, you may be suffering from an illness which only a spiritual experience will conquer. (Alcoholics Anonymous, 1976, p. 44) The singularity of spiritual experience and the strength that will conquer the illness of alcoholism defines the permanent quality of quantum-change experiences. Another section of the Big Book states, "The great fact is just this, and nothing less: That we have had deep and effective spiritual experiences which have revolutionized our whole attitude toward life, toward our fellows and toward God's universe" (Alcoholics Anonymous, 1976, p. 25). The overarching quality of this experience identifies another core aspect of the quantum change through its impact on all areas of the individual's life. After a discussion of the characteristics of the two types of change, it is useful to read some A.A. members' stories, which clarify the distinction between these two types of change.

#### The Individualized Timeline of Change

It is plausible that Glatt's (1958) curve clarifies the recovery process within A.A. Glatt used the information Jellinek (1952) collected to model an inverted bell curve describing the nature of alcoholism and the progression of recovery (Fig. 1). The inverted bell curve is divided in half at the lowest point of the curve. Glatt used the information Jellinek (1952) collected to model the downward curve, and added the ascending curve from his own investigations of the process of recovery. To the left are the steps that an individual progresses along as they become more dependent on alcohol where they subsequently experience symptoms such as work and money troubles, physical deterioration, and failed efforts to control their drinking. As one nears the bottom of the curve, two interesting experiences appear: vague spiritual desires and admission of complete defeat (Jellinek, 1952). At the curve's low point is the physical manifestation of one of the most widely known phrases from A.A.: Hitting bottom. Similar to

Wilson's

own experience, this is the point of utter hopelessness and a need for saving grace. Glatt (1958) added the stages of recovery to the right side of the curve.

The first step is an honest desire for help, followed by the fourth step of stops taking alcohol, and finally the emergence of an enlightened and interesting way of life. The curve is individualized because of different turning points, depths, and time frames. For a spiritual awakening within A.A.,

gradual and instantaneous refers to the distance between the lowest point and

the turning point where the individual experiences a spiritual awakening and achieves true sobriety. Wilson stressed the need for total deflation; the steps

were intended to enable members to find lasting change by moving from the deflation of isolation to increased spirituality. The bottom of the curve does

not represent the last drink taken because abstinence is not the focus in this

curve. According to A.A., the duration of one's abstinence does not define

recovery. A dry drunk characterizes an individual who might be abstinent but does not have the spiritual angle that leads to sobriety. In A.A.,

abstinence is

defined as refraining from consuming alcohol and sobriety is the concurrence of

abstinence and a spiritual transformation. Distinguishing between abstinence and

sobriety is apparent in the following example: A man of thirty was doing a great

deal of spree drinking. He was very nervous in the morning after these bouts and

quieted himself with more liquor. He was ambitious to succeed in business, but

saw that he would get nowhere if he drank at all. Once he started, he had no control whatever. He made up his mind that until he had been successful in business and had retired, he would not touch another drop. An exceptional man,

he remained bone dry for twenty-five years and retired at the age of fifty-five,

after a successful and happy business career. Then he fell victim to a belief

which practically every alcoholic has - that his long period of [abstinence] and

self-discipline had qualified him to drink as other men . . . In two months he

was in a hospital, puzzled and humiliated. He tried to regulate his drinking for

a little while, making several trips to the hospital in the meantime. Then, gathering all his forces, he attempted to stop altogether and found he could not

. . . Every attempt failed. Though a robust man at retirement, he went to pieces

quickly and was dead within four years. (Alcoholics Anonymous,

1976, pp. 32-33)

While there are individual differences in the time frames and lowest points of the curve, there are some similarities in the experiences. Wilson summarized that "the key to the AA Way of Life is - simply - humility" (Kurtz, 1979, p. 124). From the Big Book, three themes seem to emerge as essential characteristics marking the transition from humility in the depths to increased spirituality through oneness with God and others.

#### The De Profundis Sequence

Out of the depths have I cried unto thee, O Lord. . .

(Psalm 130:1)

Spiritual transformation in A.A. is one particular type of quantum change.

The

process toward a spiritual transformation can be summarized in the Latin phrase

de profundis, meaning out of the depths. The path to a spiritual transformation

involves a three-step

sequence of (1) hitting bottom, (2) contrition, and (3) surrender. Hitting bottom describes the experience of an ultimate low point and the recognition of

personal inability to control one's alcohol problem. In the second step, individuals feel contrition out of sorrow for the present situation and desire

for a new way. Finally, in the step of surrender, there is admission of powerlessness followed by action of yielding personal will to God's will.

The

third step is the most surprising step in the sequence because of its departure

from traditional Western society's view of the process of change. Rather than pulling one's self

together, taking personal accountability and making resolutions to solve the problem, A.A. emphasizes the importance of surrendering control to God. As a result of surrender, the 12th-step promise of a spiritual transformation emerges.

#### Hitting Bottom

Wilson summarized, "You must always remember that 'hitting bottom' is the essence of getting hold of AA - really" (Kurtz, 1979, p. 61). Interestingly, this phrase is never mentioned by name in the Big Book. According to

Glatt (1958), hitting bottom is the point where the paths diverge: to one side

is a steep descending path to death; to the other side is a steep ascending path

to a new life. Similar to the idea of hitting bottom is the tipping of the "decisional balance" (Miller & Rollnick, 2002). As the balance is tipped in favor of abstinence, the ambivalence between the competing desires to continue

to drink and to abstain are reconciled after a continuous gradual process.

Sometimes, however, this happens in a discrete moment of insight similar to Baumeister's (1991) concept of a crystallization of discontent. The crystallization process occurs when contradictory events, such as those

evoked

through step work, link together to form a large pattern of negative dissonant thought, which promotes a reassessment of previous commitments.

Successful A.A. members are so passionate about the necessity of hitting bottom that they push other members to recognize this point early in the recovery process. For members who had not hit bottom yet, A.A. "develop[ed] a conscious technique of raising the bottom and hitting them with it" (Kurtz, 1979, 115). The step-work process first ensures that the individual has passed through the stage of hitting bottom.

As

Reverend Shoemaker (1936, p. 5), a friend of Wilson and publicist for the Oxford

Group, stated: The first step is not resurrection, it is crucifixion. It is the

crucifixion of pride, narrowness, stupidity, ignorant prejudice, and intolerance. There is no resurrection without crucifixion:

either God's will is crucified on it [the Cross] or our will is crucified on it

so that God's will may prevail. Christ died to show us the everlasting victory

and effectiveness of dying to self,

that God might make His will prevail. When the individual hits bottom, this exemplifies the "dying to self." In order to have a

"crucifixion of pride," humility from admitting one's wrongs must occur through

step-work.

Although it may seem counterintuitive, it is possible to make use of the descending path toward hitting bottom as a way to the ascending quality of the

spiritual transformation. Similar to St. John of the Cross' maxim, the soul must

empty itself of self and experience a passive purgation through deep trials from

God. The freedom that stems from the spiritual cleansing is repaid in the glory

of a union with God. In a similar way, the AA member who experiences the downward movement toward hitting bottom actually is beginning an ascent.

When

the prior self has been exposed in its most raw and unmanageable form, humility

creates a fertile ground for the spiritual awakening.

Contrition

Psalm 51:17 reads, "The sacrifices of God are a broken spirit; A broken and a

contrite heart, O God, Thou wilt not despise." The rawness that results from hitting bottom leaves personal pride crushed. In the humble cry of repentance,

individuals turn around in contrition to reveal vulnerability and openness, preparing the absorption of new information. In this poverty of spirit, the

ability for a spiritual awakening is enabled - the crushed individual can be "renew[ed with] a right spirit" (Psalm 51:10). The following individual found peace in a spiritual transformation: We pocket our pride and go to it, illuminating every twist of character, every dark cranny of the past. Once we have taken this step, withholding nothing, we are delighted. We can look the world in the eye. We can be alone at perfect peace and ease. Our fears fall from us. We begin to feel the nearness of our Creator. We may have had certain spiritual beliefs, but now we begin to have a spiritual experience. The feeling that the drink problem has disappeared will often come strongly. We feel we are on the Broad Highway, walking hand in hand with the Spirit of the Universe. (Alcoholics Anonymous, 1976, p. 75)

This is where the de profundis moan begins to sound. Without yet calling on God and asking for help, the individual who has developed contrition is cognizant of the rational experience of hitting bottom and realizes their situation is out of control. Once the individual has experienced the depths of the bottom, there is fear of returning to that place knowing that it brings death or insanity (Glatt, 1958). Contrition is a deeper feeling than shame because it implies the desire and intent to find a new way. Sincerity of heart and meekness of spirit combined with the experience of an ultimate low point prepares the individual to welcome a new worldview.

### Surrender

Contrition was the attitude required for a spiritual awakening; surrender is the action that corresponds. Just as Wilson exclaimed, "If there is a God, let Him show himself," there is a moment of peace when individuals admit their hopelessness and allow someone else to take control (Kurtz, 1979, p. 19). Surrender requires recognizing the presence of a higher power to whom one can appeal for help. The alcoholic at certain times has no effective mental defense against the first drink. Except in a few cases, neither he nor any other human being can provide such a defense. His defense must come from a Higher Power (Alcoholics Anonymous, 1976, p. 43). A.A. encourages members to recognize the presence of a higher power and to appeal to that power for help. Potential members must "fearlessly face the proposition that either God is everything or else He is nothing. God either is or He isn't; 'What was [their] choice to be?" As one individual described:

There I humbly offered myself to God, as I then understood Him, to do with

me as

He would.

I placed myself unreservedly under His care and direction. I admitted for the

first time that of myself I was nothing; that without Him I was lost. I ruthlessly faced my sins and became willing to have my new-found Friend take them away, root and branch. I have not had a drink since. (Alcoholics

Anonymous,

1976, p. 76)

A.A. rejects those who scoff at the idea of a higher power - those who feel that

depending on something is a sign of weakness. Weakness, to A.A., is the empty life of an individual who has not found a higher power and is struggling to abstain using willpower alone. In one chapter of the Big Book, it states,

"In

this book you read again and again that faith did for us what we could not do

for ourselves. We hope you are convinced now that God can remove whatever self-will has blocked you off from Him" (Alcoholics Anonymous, 1976, p. 70 71).

The case is presented and supported by the success that was achieved by those

who rigorously followed the program. It does not even admit to the possibility

that there never was a God; it just offers a wish to readers that they might remove the self-will that has come between themselves and their faith. In the

chapter for

agnostics, the Big Book states: When we saw others solve their problems by a simple reliance upon the Spirit of the Universe,

we had to stop doubting the power of God. Our ideas did not work. But the God

idea did. (Alcoholics Anonymous, 1976, p. 52)

The need for a higher power and the surrender to that power is met with a savior

granting freedom from fear and hopelessness, as well as the former destruction

of themselves and others. Surrender offers the cleansing and transforming power

of the ultimate and infinite miracle of grace. As Brown and Miller (in press)

wrote, "It is a paradox:

giving up control (letting go, surrender) paves the way for greater mastery in

life." By admitting defeat in the ability to conquer the difficulty with alcohol, the surrendering individual asks God for help. Metaphorically handing

over one's life in surrender was

how this member facilitated a spiritual awakening: On the third day the lawyer

gave his life to the care and direction of his Creator, and said he was perfectly willing to do anything necessary. His wife came, scarcely daring to be

hopeful, though she thought she saw something different about her husband already. He had begun to

have a spiritual experience. (Alcoholics Anonymous, 1976, p. 158)  
When, through the step work, A.A. members surrender their old lives, they are enabling it to be replaced gradually with the new lifestyle that is offered by A.A. As they progress through the program, members realize that A.A. is more than treatment for alcohol dependence.  
The A.A. program entails a transformation from the lifestyle that was associated with the substance.

#### The De Profundis Sequence: Parallels to the Twelve Steps

The de profundis sequence has parallels to the first three of the twelve steps of A.A. As Tonigan and Horstmann (2000) described, steps one through three promote a deferring God relationship while the working of additional steps creates a more collaborative relationship with God. The experience of hitting bottom and the subsequent attitude of contrition corresponds to the first step of "admitting we were powerless over alcohol - that our lives had become unmanageable" (Alcoholics Anonymous, 1976, p. 59). At this lowest point, individuals are aware of how out of control their life has become, but are defenseless over the ability to refrain from drinking. Contrition is the reaction to the admission of powerlessness and the feeling of vulnerability succeeding this realization. The second and third steps correspond to the process of surrender. The second step states, "Came to believe that a Power greater than ourselves could restore us to sanity" (Alcoholics Anonymous, 1976, p. 59). After the first step, there is a realization that the alcohol problem cannot be conquered alone. The second step is an admission of need for God. The third step is where action is required through surrender to God. This step states, "Made a decision to turn our will and our lives over to the care of God as we understood Him" (Alcoholics Anonymous, 1976, p. 59). This is where the de profundis cry for help is heard. From the depths of despair, the individual realizes the need for a higher power, puts faith in this belief, and hands over control. As The Big Book states, the shift from isolation to oneness is found in "the absolute certainty that our Creator has entered into our hearts and lives in a way which is indeed miraculous. He has commenced to accomplish those things for us that we could never do by ourselves" (Alcoholics Anonymous, 1976, p.

25).

The de profundis sequence corresponds to Tonigan and Horstmann's (2000) finding that the first three steps promote a submissive relationship to God. A.A. uses the reliance on this relationship with God to achieve a barrier from relapse. Alone, a fall is inevitable, but in creating a dependence on God and reliance on His will, the individual does not feel alone. The dramatic necessity of faith is conveyed in the statement, "Faith has to work twenty-four hours a day in and through us, or we perish" (Alcoholics Anonymous, 1976, p. 16).

#### The Result of a Spiritual Transformation

As a result of the de profundis sequence, A.A. members are changed discretely, profoundly, and permanently. In the acceptance of and surrender to God, there is a modification to the deepest level of the self. Similar to the profound and lasting effects quantum changers experienced, many facets of life become different after the transformational experience.

#### Release from Burden

As Wilson described in the shift from isolation to oneness with God and others, there is a shift from personal to divine omnipotence. The individual no longer defies but accepts help and guidance from the outside. In the narrative Taking the A.A. Train (Miller & C de Baca, 2001), a woman transformed through a quantum-change experience explained, "What you learn is complete reliance on God. I'd had glimpses of relying on God in my life, but never so totally" (p. 53). A new depth of spirituality emerges as a result of the transformational experience.

#### Loss of a Desire to Drink

As a result of the spiritual transformation, many A.A. members discover that the desire to drink is taken away. One member, amazed by the impact of his spiritual transformation, described: Strange as this may seem to those who do not understand - once a psychic change has occurred, the very same person who seemed doomed, who had so many problems he despaired of ever solving them, suddenly finds himself easily able to control his desire for alcohol, the only effort necessary being that required to follow a few simple rules. (Alcoholics Anonymous,

1976, xxvi)

### Service to Others

The service outcome of the spiritual transformation is apparent in those who desire to become involved in outreach work and fulfill the second part of the

twelfth step to "carry this message to other alcoholics" (Alcoholics Anonymous,

1976, p. 60). Similar to Christian

theology, works are a result of the salvation that has been granted through A.A.

The Apostle James' idea that "by works was faith made perfect" parallels this

idea that living righteously strengthens one's faith (James 2:22). Wilson supported the need for works,

and part of the fellowship is an understanding that selfishness must be replaced

with selflessness that is gained by becoming a sponsor, sharing one's story, and

looking out for one another. Offering the path of salvation to those who still

are suffering is one of the

most imperative works: My friend had emphasized the absolute necessity of demonstrating these principles in all my affairs. Particularly was it imperative

to work with others as he had worked with me. Faith without works was dead, he

said. And how appallingly true for the alcoholic! For if an alcoholic failed to

perfect and enlarge his spiritual life through work and self-sacrifice for others, he could not survive the certain trials and low spots ahead. If he did

not work, he would surely drink again, and if he drank, he would surely die.

Then faith would be dead indeed. With us it is just like that. (Alcoholics Anonymous, 1976, pp. 14 15)

Reaching out to others does not always have to be in the form of sponsorship or

outreach. Making the coffee before meetings or answering the phone for a few hours at an A.A. club are ways members exemplify their commitment to the fellowship. An example encouraging these types of works states, "To be vital,

faith must be accompanied by self-sacrifice and unselfish, constructive action"

(Alcoholics Anonymous, 1976, p. 93). In a declaration made at the 30th anniversary International Convention of Alcoholics Anonymous, Wilson stated,

"Whenever anyone, anywhere, reaches out for help, I want the hand of A.A. always

to be there. And for that, I am responsible."

### Inner Peace

Emotions tend to change as a result of the spiritual transformation. There is

often a release from the negative emotions that surrounded drinking. As one member stated, "I've tried to explain to my husband what happened, and he's seen



- - - -

From: "TerryG" oldhippieinaa2@gmail.com>  
(oldhippieinaa2 at gmail.com)

Court cards are issued to people the courts think are problem drinkers/addicts. They have to attend a specified number of meeting of AA/NA and they have to take the card to the meetings they attend and have it signed by the chairperson of the meeting they attend. Usually the cards require the chairperson to sign his name, the name of the group, the location of the meeting and the phone number of the person that signed the card. Terry G DOS 11-27-07 Yankton South Dakota.

- - - -

From: userlw802000@yahoo.com>  
(userlw802000 at yahoo.com)

In my district it's called meeting slips.

- - - -

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

How one works with newcomers is his own business. Groups may refuse to sign slips, but they should not force their members to not sign slips. AA says there is freedom of thought and action in AA. So much today is forcing others to do what the majority wants and ignoring the rights of the minority.

Bill W said that most of us have come to the conclusion that the groups exist for those that do not yet know there is a way out.

- - - -

From: "Paul" spectrumpg@yahoo.com>  
(spectrumpg at yahoo.com)

"Sometimes the court will order a person to receive treatment and attend a Twelve Step Program. Even the court ordered attendees sometimes undergo a life changing experience in a Twelve Step group, although they do so under duress, at least in the beginning." --- from "Spirituality and the Twelve Steps" by JAMES W. MULLINS, International Journal of Applied Psychoanalytic Studies Int. J. Appl. Psychoanal. Studies (2010) Published online in Wiley InterScience

At first glance, in "a program of attraction rather than promotion," it could hardly be a more difficult than to legitimize instances of the oxymoronic "mandated AA." Rigor, however, isn't always the answer.

I'm not a lawyer, but there's a decent chance relevant law is here:  
<http://caselaw.findlaw.com/us-9th-circuit/1008140.html>

=====  
"Ricky K. Inouye alleges violations of his First Amendment rights by his parole officer .... Inouye charges that Mark Nanamori, his parole officer, violated the Establishment Clause by requiring Inouye to attend Alcoholics Anonymous/Narcotics Anonymous ('AA/NA') meetings as a condition of his parole .... Inouye, who had a methamphetamine addiction and had been sentenced for drug crimes, was released on parole on November 20, 2000 .... Inouye had long objected to compelled participation in religion-based drug treatment programs. In June of 2000, while imprisoned, he filed suit against state officials over his placement in such treatment programs in prison. Inouye then took steps to avoid religion-based drug treatment programs on parole. Just before his release, on November 9, 2000, his attorney sent a letter to the Hawaii Paroling Authority, expressing Inouye's opposition to being placed in a religion-based narcotics treatment program as a condition of his parole. The letter read, in pertinent part: 'Mr. Inouye is a Buddhist. As such, he objects on grounds of the Establishment and Free Exercise Clauses of the First Amendment of the United States Constitution to any state imposed religious practice as a condition of his parole. Enclosed is a copy of the decision in *Kerr v. Farrey*, 95 F.3d 472 (7th Cir.1996), which holds that the Alcoholics Anonymous 12 step program cannot be imposed by the state as a requirement for eligibility for parole. Mr. Inouye does not object to participating in a substance abuse treatment program. However, he does object to any program that has explicit religious content. This includes, but is not limited to, the recitation of prayers at meetings, whether or not Mr. Inouye is required to participate in the prayer.'"  
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It would be hard to "establish" that AA's "heart goes out to the victims," but, it would appear, that it does occasionally go out to the perps. If there were









Thanks,  
Jared

=====

+++Message 8513. . . . . Re: AA history book on Rogers  
Burnham  
From: LES COLE . . . . . 6/20/2012 4:19:00 PM

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Hi Charley: Thanks for your notes: I do not know of any source for an audio version of my book. You and I have the opposite problem ... I can't hear well, so I only use e-mails or FAX for communication. If you get resolution, please let know your comments. Best regards, Leselsietwo@msn.com

> From: charley92845@gmail.com  
>  
> Les, I have a vision problem and get most of my books in audio. I use  
>  
Caliber to hear them. Your book will be valuable to me for the original >  
documents, etc shown, but it would be most helpful if i could hear it.  
> Do you know if it will be available for reading with Caliber?

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+++Message 8514. . . . . Re: Dr. Bob Cremated?  
From: Tom Hickcox . . . . . 6/25/2012 8:49:00 AM

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On 6/11/2012 12:10, B wrote:  
>  
> The obituary states "Services will be held Monday at 1 p.m. at St. Paul's Episcopal Church, followed by cremation in Cleveland. Dr. Walter F. Tunks will officiate at the services." Is this information true? Were his ashes then buried at Mount Peace in Akron, or was the plan changed at the last minute? Was the press's information erroneous?  
> Having attended graveside services in Akron, I know at the very least his name is shown on the marker there, a place many make a pilgrimage to on an annual basis.

=====

Was Anne cremated, also? I didn't see a reference to her.

We can't say he is buried at the gravesite as that doesn't apply to ashes from cremation. Bodies are buried, ashes are interred.

Tommy H in Danville





in many places. There would be great danger in seeking such a ruling from the Supremes. They might agree with the judges in New York. When we try to make AA resemble a religion that creates the problem.

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> From: "hartsell" hartsell@etex.net  
> (hartsell at etex.net)  
>  
> In 1968 I attended The Top O' Texas Roundup, an AA get-together in  
> Amarillo, Texas and the Saturday night speaker was a Judge from  
> Chicago who "purportedly" was the first Judge to "Sentence" alcoholic  
> "miscreants" :- ) to attend AA and provide proof of attendance. Of  
> course since then I learned of a California Judge who also claims the  
> same -- I have no clue re validity of either claim, but although I  
> resisted signing them initially, I just finished attending a small  
> meeting where they were submitted AND signed.  
>  
> Sherry C. H., alive in Northeast Texas and sober by God's grace since  
> 12-28-67

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+++Message 8518. . . . . Re: Court card and compulsory attendance at AA/NA meetings  
From: Mike D . . . . . 6/27/2012 9:43:00 AM

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Hello all, I generally lurk and enjoy your experience, work and insight, so thank you all.

I have never seen the following quote:

"Bill W said that most of us have come to the conclusion that the groups exist for those that do not yet know there is a way out."

Where can I find this quote?

Thanks again,  
Mike

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> From: Baileygc23@...  
> (Baileygc23 at aol.com)  
>  
> How one works with newcomers is his own business. Groups may refuse to sign slips, but they should not force their members to not sign slips. AA says there is freedom of thought and action in AA. So much today is forcing others to



resulted from the interaction of these two forces. However, the more powerful, regressive--death instinct--thwarted individuals (and humanity) from ever reaching their goals--"it was the ultimate cause of all the conflicts in the mind." Freud died, failing to modify the imbalance between the opposing drives. Because he left this pessimistic message-- the truth of the nature of these instincts has been buried in the literature: until now! Bill W. saved the lives of millions of alcoholics who otherwise had a sentence of jails, insanity or death--this was a miracle of the 20th century; Bill W. brought back the idea that people could seek God on their own; unbeknownst to many, this opened the door to the New Age. Bill W., however, continued to search for more answers, he was not satisfied with himself; there needed to be 'emotional sobriety after the "booze" cure.' Even after AA was established, he suffered from a 10-year depression. Arriving in Heaven, Bill realizes that his "self", his identity, are in his soul, and the old feelings and issues have returned. The concept of "soul" has always been elusive. It is relegated to the term spirit--an ephemeral, non-definable substance. Heraclitus (Greek Philosopher) said, "The soul of man is a far country, which cannot be approached or explored." Perhaps the time for this has come. The author was formerly a psychiatrist and an Assistant Clinical Professor, Stanford Medical School; there he taught the course entitled Spirituality and Psychiatry. This book is one of a series, revealing the issues between the soul and human nature.

THERE ARE ALSO HISTORICAL RESOURCES of which you may or may not know. I did not know about the first two here, but did know about the third (which is the closest thing we've got right now to a biography of a major figure from the second generation of AA authors:

Public Talks of Bill Wilson, a Chronological List = compiled by the late Nell Wing, AA's first Archivist. Seven FULL pages listing over 200 recordings of Bill's talks from 1947 to 1970 all over the U.S.

BILL WILSON & the VITAMIN B-3 THERAPY. The Bishop of Books, Wheeling, WV, June, 1993. The original 1965, 1968, & 1971 "Communications to AA's Physicians," edited by Bill W. This was Bill W.'s last major project before he died in 1971. Value of B-3 (Niacin) for drunks, its efficacy in preventing the shakes & DTs, healing nerves, and other medical research. Schizophrenics Anonymous was founded as a result of this research! Many doctors (some AA members) participated in this 6 year project with Bill W. Aldous Huxley had introduced Bill W. to two psychiatrists researching the biochemistry of



Charlie Bishop has in his collection is a lesser known work, *The Unconscious God*, which ought to have special meaning for AA people. Frankl here criticizes Freud, Adler, and Jung all three and defends the idea of humanity's UNCONSCIOUS SPIRITUALITY AND AWARENESS OF THE GOD WITHIN. In AA circles, we would describe this as the inner awareness of the true Higher Power and the difference between right and wrong, which the Big Book talks about so much.

&gt; &gt; I had the privilege of hearing Frankl  
&gt; &gt; speak on one occasion when I was a young  
&gt; &gt; graduate student. -- Glenn Chesnut

Frankl, Viktor E., M.D., *The Unconscious God*.  
The distinguished Austrian psychiatrist examines the essential reality and significance of mankind's unconscious spirituality and awareness of the God within and the interrelationship between psychotherapy and theology. This book is divided in two parts: the first part consists of several lecture given to a small group of Austrian intellectual in the early 50s, as Frankl was just starting to develop his theory of 'logotherapy, or 'existential analysis' and the second part, written especially for the American edition of the book, explores the research and developments in logotherapy from the 50s until 1975, when the book was first published in the United States. In the lecture part of the book Frankl explores the spiritual unconsciousness, the existential analysis of dreams and conscience, the transcendental quality of conscience, which forms the foundation of logotherapy, just as pleasure forms the foundation of Freud's psychoanalysis, and self-esteem and inferiority forms the foundation of Adler's individual psychology. Frankl criticizes both Freud's and Adler's approach to psychotherapy, exposing their errors and pointing where logotherapy has more advanced explanations, but he also takes a hit at Jung, and his theories of collective unconsciousness, archetypes, etc. accusing Jung that by collectivizing these phenomena he is excluding the 'human' in them, and dehumanizes them, thus precluding the individual subjects of psychotherapy from embracing them. Frankl shows that logotherapy is very individual and human, and tries to find the motives of people's behaviors within the people themselves, and their need for spirituality, for personal religiousness, and not imposed on them from

without by some genetic code, or some dispersonal, omnipresent collective unconsciousness. The last of the lectures concerns the relationship of logotherapy and theology, where Frankl presents a view that they not only do not have to be mutually exclusive, but can complement each other, and bring a holistic benefit to the patient and his worldview. In the second part of the book Frankl presents all the research and results obtained in logotherapy in the score or so years between the original lectures and the publication of the American edition of the book. The text is ripe with quotations from scientific publications and can be difficult to read at times because of its technical nature. However the first part of the book presents a very concise and clear, if somewhat unfinished, exposition of the relationship between logotherapy and the spiritual.

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A COUPLE OF OTHER BOOKS ON CHARLIE'S LIST remind us that we have to read the works of E. M. Jellinek and Howard W. Haggard before we can even begin to speak knowledgeably about the disputes over the disease concept of alcoholism during the early AA period:

Howard W. Haggard and E. M. Jellinek, *Alcohol Explored* (1942) and E. M. Jellinek, *The Disease Concept of Alcoholism* (1960).

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AS A REMINDER THAT WE MUST NOT confine AA to Christianized versions alone, Charlie has seven very good books on the Jewish interpretation of AA in his collection, plus a book on the Buddhist interpretation of AA:

Six books by Rabbi Abraham Twerski, M.D. -- a Jewish spirituality for twelve-step recovery -- plus Rabbi Kerry M. Olitzky & Stuart A. Copans, M.D., *Twelve Jewish Steps to Recovery*.

Laura S., *12 Steps on Buddha's Path: Bill, Buddha, and We, A Spiritual Journey of Recovery*

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ALSO A REMINDER THAT SOME OF THE OLD-FASHIONED PROTESTANT FUNDAMENTALIST theories about alcoholism and its treatment, which viewed it as a sin just like fornication, homosexuality, and robbing banks, did not always fit easily with the true spirit of the AA Big Book:

*Alcoholism or Drunkenness: Sin or Disease?* (Four States Christian Mission, 198?) Anthology with essays by Billy Sunday, Jimmy Swaggart, other religious figures. Bible references throughout, views alcoholism as sin. Compiled and





were very much a recovery movement affair. NIAAA, at that point, was very much the recovery movement's baby. I wrote, for example, in part one of my merger post at Points as follows:

"NIAAA's creation was the product of a constituency-driven movement to modernize American attitudes toward alcoholism and, beyond that, to enhance the nation's awareness of and substantially enlarge its response capacity with respect to a massive putative 'hidden alcoholism' problem lurking unrecognized in our population."

I was pretty much aware that the scheduled NIAAA/NIDA merger would have been a nonstory for most list members, even those who commanded enough history to know NIAAA's original meanings and purposes for the movement. But, and of course, having such an opinion is different from actually having some sort of evidence that even old-guard AA's would have little interest in the merger.

|||||

+++Message 8525. . . . . Re: Bishop of Books collection - the one on Irish Drinking  
From: Baileygc23@aol.com . . . . . 7/3/2012 5:54:00 PM

|||||

Yeah, even fooled the police. They used to have the paddy wagon down to Johnny Devilins in Charlestown Mass on Saturday night in the forties.

- - - -

Original message: The new Bishop of Books collection is worth browsing through.  
I suspect that most of us will find one or two items at least, that we did not know existed, and that will point us to a historical resource we did not know about ....

Richard Stivers, Hair of the Dog: Irish Drinking and Its American Stereotype.

Persecuted in their homeland by the English, the Irish were dogged in their adopted country, by a reputation for drunkenness and alcoholism that was fabricated ... by the English. When I first opened this remarkable book and discovered its patently erroneous thesis, I said to myself, "Stivers will never convince me that he's right". When I finished it, I set the book down gently and said, He's convinced me: he's right!" ... Hair of the Dog is a pioneer

work  
in research on alcohol abuse, stereotyping, and Ireland. It demolishes myths  
in  
all three areas, no small feat for a sociological monograph.

|||||

+++Message 8526. . . . . Alcoholics in the U.S. - celebrate  
Independence from Alcoholism  
From: ricktompkins . . . . . 7/3/2012 10:00:00 PM

|||||

A message for all friends of Bill in the U.S. Do something different this  
4th of  
July Independence Day. Take the time to thank an old timer - their fight for  
independence from alcoholism might have been just the example you learned  
from.

This year, my father-in-law, at age 93, celebrated 50 years of continuous  
sobriety in Alcoholics Anonymous on July 1. The man, Slim B., is a pioneer  
in  
his own right: a WW II veteran, widower, and father of 7 from two marriages,  
he  
was employed as a tool and die maker for General Motors in Flint, Michigan  
when  
he found sobriety until he retired in 1985, and he was asked early on by  
plant  
management to encourage other problem drinkers to try the AA path he had  
successfully taken. This was 1962, and from his anonymous service to the  
drunks  
on the payroll who got sober and stayed sober, GM eventually created and  
refined  
its Employee Assistance Program (EAP). The EAP still works today but his  
name is  
nowhere to be found in its records - Slim would have it no other way.

Up in the "Thumb" of Michigan, his AA life, example, and presence is well  
known.  
In an interview I conducted when we first met eight years ago, he was  
characteristically nonplussed and humble about the way people came into AA  
in  
the early 60s and the methods of success with carrying the message -  
sometimes  
confrontational but always inviting and living by example. I have the tape  
and  
couldn't find the Area 32 archivist to contribute it to its AA Archives.  
Regardless, it's ready for mailing someday.

My wife (34 years sober) and I (26 years sober) called him on Sunday and  
congratulated him. I could sense his smile as he said "well, it's still a  
one  
day at a time deal."

Best regards to all,



Group.

They were swimming in Rowland's pool, and talking about carrying the Oxford Group message. Ebby came into Cebe's mind — he had played golf (and had drinks) with Ebby in Manchester — and he decided they should carry the message to Ebby.

The chronology of Cebe's recollections is not entirely clear, but it would appear that this was after Ebby had come up before Cebe's father in court, and after Cebe and Rowland had gone to Cebe's father to try to explain the Oxford Group principles to Cebe's father and to persuade him not to send Ebby to Rattleboro (jail). Cebe's father apparently said he'd make Rowland and Cebe responsible for Ebby (Rowland was closer in age to Cebe's father than to Cebe). Cebe recalls that he didn't know much about alcoholism at this time and he didn't have the impression that Rowland knew much about it either.

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

In fact, Shep was involved with the Oxford Group early on, back to the days of the Philadelphians meeting at Princeton in the 1920s, and there are letters between Shep and H. Alexander Smith in the Smith Papers at Princeton — and Erdman Harris, who married Shep to Natalie Laimbeer, was with the Philadelphians and the Oxford Group in the early days. A TIME Magazine story (June 15, 1936) on

the great Stockbridge (MA) meeting of the Oxford Group in 1936 suggests just how much Shep was in what we might call the Oxford Group swing.

“In the green Berkshire Hills of Massachusetts nestle a knot of towns — Lenox, Lee, Stockbridge, Great Barrington — whose natives are hardheaded Yankees, whose summer colonists are sedate, aristocratic New Englanders and Manhattanites. Two of the swankest, most comfortable hotels in the neighborhood are Heaton Hall and the Red Lion Inn at Stockbridge, both owned by Massachusetts' benign, broad-beamed Republican Representative Allen Towner Treadway. Manager of the Red Lion Inn is the Congressman's Yale-educated son, Heaton Ives Treadway, who in the winter runs hotels in Pinehurst, N. C. and Florida. [This week] in Heaton Hall, the Red Lion Inn and other hostelrys in and around Stockbridge were gathered a "team" of 800 Oxford Groupers from all over the world, in whose wake followed some 2,000 paying guests at Dr. Buchman's most ambitious U. S. effort to date, a "National Assembly."

“Tennist Helen Wills Moody spent a week-end in Stockbridge, attended no Group meetings. But one day last week a private railway car rolled into a siding and out popped Clara Bryant Ford, self-effacing wife of Henry Ford. Far from exploited by the Groups, who made clear that she was not identified with their movement, Mrs. Ford quietly attended meetings, lunched with Dr. Buchman and the most important of his followers, beheld a documentary Group film called Bridge Builders. Two days later she departed, thus ending rumors that her husband was to arrive in the company of Harvey Firestone, whose family have been active in Group work.

“Other distinguished visitors during the National Assembly: pious Copperman Cleveland Earl Dodge and his pious wife; Emily Newell Blair, writer and Democratic politician; Episcopal Bishop Walter Mitchell of Arizona; Mrs. Henry Noble MacCracken, wife of the president of Vassar College; Mrs. Henry Guggenheim, wife of the onetime Ambassador to Cuba; Mr. and Mrs. F. Shepard C[-----], Manhattan socialites; Lord Addington of England; Baroness de Watteville-Berckheim of Paris; Dr. J. E. W. Duys of The Netherlands Parliament; Carl Vrooman, onetime Assistant Secretary of Agriculture; Bernard Hallward, director of the Montreal Star; Herman Hintzen, Rotterdam banker; Eric

Bentley,  
 Canadian businessman; W. Farrar Vickers, British businessman; Sir Philip  
 D[-----], of Edinburgh [later founder of British A.A.]. Likewise present  
 were  
 the usual Oxford Group retired generals, admirals, sons and daughters of  
 Anglican bishops, Scandinavian lawyers, reformed Communists, college  
 students,  
 etc., etc....

&ldquo;&lsquo;A supernational network over live wires. A spiritual  
 radiophone in every home.  
 Every last man in America, in every last place in America, in every last  
 situation in America, guided by God&rsquo; &ndash; Dr. Buchman.  
 &lsquo;Thanks to God for Frank  
 Buchman&rsquo; &ndash; Loudon Hamilton. This week, after a large  
 post-Assembly meeting in  
 Manhattan's Metropolitan Opera House, Dr. Buchman and two carloads of  
 &lsquo;life-changers&rsquo; were to entrain for Cleveland and the first of  
 the two national  
 political conventions at which they planned to submit  
 &lsquo;God-guidance&rsquo; planks.&rdquo;

Later Shep was on the Board of Calvary Mission and Sam Shoemaker&rsquo;s  
 Businessmen&rsquo;s  
 Luncheon Group; he ran for Congress (as a Republican)  
 in 1940 (losing for the Upper West Side/Harlem seat not too much later  
 occupied  
 for a quarter-century by Adam Clayton Powell); went out to Milwaukee (from  
 which  
 he wrote Bill W. that &ldquo;they&rdquo; &ndash; &ldquo;the boys&rdquo; but  
 not apparently including Shep &ndash;  
 would be glad to see him and have him come to a meeting. (He didn&rsquo;t  
 say &ldquo;we&rdquo;  
 for Milwaukee A.A., but &ldquo;they.&rdquo;.) In fact, we can look more fully  
 at Shep&rsquo;s  
 subsequent career here, even though we&rsquo;re missing a few documents I  
 had hoped to have.

Francis Shepard C[-----] (1899-1985), never (so far as I know) a member of  
 A.A., was from New Jersey and then Long Island and attended Lehigh  
 University,  
 after enlisting in World War I. He was married several times, the first time  
 to  
 (Helen) Leigh Best, by whom he had three children, a son Leigh Best  
 C[-----],  
 born 1924 (or 1926), a daughter Leslie C[-----], b. 1927 (or 1928), now  
 Leslie  
 C[-----] Larson, living in Annapolis MD, and a son Robert Shepard  
 C[-----], b.  
 1930, now living in Troy OH. Bob C[-----] worked for a number of years for  
 A.  
 O. Smith, his father&rsquo;s firm in Milwaukee, though his parents were  
 divorced  
 shortly after his birth. Leigh Best C[-----] enlisted in the U. S. Army in  
 1943

after three years of secondary education: he died in Massachusetts at the age of 49(?) in 1974, in a VA facility.

Shep C[-----]'s first marriage was announced in the New York Times as follows:

“Special to the New York Times, Ormond Beach, Fla., Feb. 28 &ndash; Miss Helen Leigh Best, daughter of Leigh Best of 30 East 60th Street, New York, former Vice-President of the American Locomotive Company and Francis Shepard C[-----], also of New York, were married in St. James's Church here this afternoon. The Rev. J. M. McGrath officiated. Miss Best's father, Frank Hedley, President of the Interborough Rapid Transit Company, Charles R. Elliott and a few other intimate friends witnessed the ceremony.”

Shep C[-----]'s second marriage was to Nathalie Lee Laimbeer in New York in 1933 at the home of Richard Whitney, sometime President of the New York Stock Exchange and later convict. The ceremony was conducted by the Rev. Professor Erdman Harris, who was active in the cause of First Century Christianity as a Princeton alumnus at the time of the First Century Christian Fellowship revival at Princeton in 1925, supporter of Frank Buchman, and much later Headmaster of Shadyside Academy in Pittsburgh, at the time Sam Shoemaker was called to Calvary Church, Pittsburgh. Here's the Times notice:

“The marriage of Miss Nathalie Lee Laimbeer to F. Shepard C[-----] took place yesterday afternoon at the home of Mr. and Mrs. Richard Whitney, 115 East 73rd Street. Only near relatives and a few close friends were present at the ceremony, performed by the Rev. Erdman Harris, associate professor at the Union Theological Seminary. The bride is the elder daughter of the late Mr. and Mrs. William Laimbeer and sister of Mrs. John R. Fell, Jr., and George M. Laimbeer. She is a granddaughter of the late Mr. and Mrs. Spotswood Schenck and a great-granddaughter of the late Mr. and Mrs. Matthew Morgan of this city. In the absence of her brother, who is on his wedding trip, the bride was given in marriage by her guardian, Lewis Cass Ledyard &hellip; Mr. C[-----] is the son of the late Mr. and Mrs. George B. C[-----] and the brother of Mrs. James B. Tailer. E Rayne Herzog was his best man. After the ceremony, there was a small reception. Mr. C[-----] and his bride will sail tomorrow for Bermuda and on their return will live in this city.” (Lewis Cass Ledyard &ndash;

first Senior, then

Junior &ndash; was the executor for the estate of Harry Payne Whitney in 1927.) This

does not mention that her mother, Nathalie Schenck Laimbeer (d. 1929), was one

of the first female bank executives, at Chase National Bank.

There is material on Shep in NYC in the 1930s in Dick B&rsquo;s New Light on Alcoholism: God, Sam Shoemaker, and A.A. (rev. ed., Kihei, Maui: 1999).

Entries

in the Calvary Parish Register and the Calvary Evangel show that Ebby T. was sponsored (presented to be a communicant) by Shep at the same March 1935

service

when Frederick B. was sponsored by Bill W. (New Light, p. 556). Lois

remembered

years later that in 1935 Bill, Lois, Ebby, and Shep were

&ldquo;regularly&rdquo; or

&ldquo;constantly&rdquo; attending Oxford Group meetings together (Lois Remembers, pp. 91,

98). Shep went to meetings at the Wilson&rsquo;s house in Fall 1935 (Pass It On, p.

162). But gradually, though he was a member of the Businessmen&rsquo;s Team, and

indeed was still clerk of the vestry at Calvary in 1938, Shep seems to have

become separated from the Oxford Group nexus &ndash; in fact, Dick B.

reports a letter

from Sam Shoemaker in 1946 noting that &ldquo;Shep has been in kind of a spiritual

darkness for a long time&rdquo; (New Light, p. 390). Part of the separation

was probably from Shep&rsquo;s divorce from Nathalie Laimbeer; part doubtless was

geographical. In 1943 Shep C. was married to Lucile Frazier (1909-2000).

This

marriage endured until his death in Charlottesville VA in 1985. Here is his

death notice and obituary from the Charlottesville Daily Progress (September 16,

1985):

&ldquo;An Albemarle County man who had been chief operating officer of the A. O.

Smith Corp. died of a heart attack Saturday night while driving home from the

University of Virginia-VMI football game at Scott Stadium. Albemarle County

police said Francis S. C[-----], 86, a retired Colonel with the U. S. Air

Force, died moments before his 1983 Buick ran off of West Leigh Drive at 9:13

p.m., and struck a tree. Authorities said Lucile C[-----], C[-----]

&rsquo;s wife,

grabbed and turned the steering wheel of the car to avoid oncoming traffic.

Mrs. C[-----] suffered minor injuries in the crash and was treated and

released

at UVa Hospital.

&ldquo;C[-----], a resident of West Leigh Drive, was serving on the board

of  
directors of Figgie International, a Richmond-based corporation, and had  
served  
as the chief operating officer of A. O. Smith Corp. after his retirement  
from  
the Air Force. The Smith Corporation produced goods worth more than \$350  
million annually in eleven states and employed more than 13,000 persons  
while  
C[-----] was its chief operating officer.

&ldquo;C[-----] had been co-chairman of the industrial gifts division of  
the Greater  
Marquette University program that raised more than \$15 million. He also was  
a  
past director of the Marquette Medical School, member of the council of the  
Graduate School at the University of Chicago, and was active in many  
business  
and civic organizations. He was awarded an honorary doctor of laws degree by  
Carroll College for his civic service, and was a graduate of Lehigh  
University,  
with a degree in metallurgy.

&ldquo;Locally, C[-----] was a member of St. Paul&rsquo;s Episcopal Church  
in Ivy, the  
Farmington Country Club, Redlands Club, and the Virginia Student Aid  
Foundation.  
He is survived by his wife, two children, seven grandchildren, and two  
great-grandchildren.&rdquo;

But this, of course, was far into the future in the days of Shep C. in and  
before the Oxford Group. In 1930 Shep and (Helen) Leigh C. lived in  
Greenwich  
CT. In the 1930s, with his second marriage, Shep was in NYC, and indeed in  
1940  
ran for Congress from NY&rsquo;s 22nd District (Upper Manhattan/Harlem),  
losing to the  
(white) Democrat who four years later was replaced by Adam Clayton Powell.  
In  
1943 (officially) and until 1949 Shep was in Milwaukee, as executive  
assistant  
to the president of A. O. Smith, but in fact he was a stateside Lt. Col.  
(USAAF)  
1943-46. In 1949-53 he was in Kankakee, Illinois, with a division of A. O.  
Smith, and then back to Milwaukee as A. O. Smith&rsquo;s executive vice  
president  
until his retirement in 1964.

While he was in Milwaukee, my father went to Madison to be Director of Stock  
Investments for the State of Wisconsin Investment Board, and while visiting  
there I became associated with Insight & Outlook, the magazine of the  
University  
of Wisconsin Conservative Club. A. O. Smith was a corporate sponsor of (and  
advertiser in) Insight & Outlook, and the person responsible was Mr.  
C[-----].  
At that time his Commencement Address at Carroll College (I think in 1959),

&ldquo;A Matter of Responsibility,&rdquo; was available as a pamphlet there and elsewhere in Conservative circles, but I no longer have a copy and have been unable to track one down. Even his friend Bill Grede&rsquo;s papers at Madison are missing any of his copies, and there are none at Carroll. He was a strong defender of the free-enterprise system (as, I believe, was the Oxford Group generally).

When he became associated with Figgie International (which owned American-La France, the fire equipment manufacturer), he began to spread the hook-and-ladder gospel to his friends in the Wisconsin business community &ndash; so much so that I recall thinking American-La France was a Wisconsin company. I believe the Wisconsin Investment Board bought Figgie shares, and I have a picture in my mind, whether real (from a Milwaukee Circus Parade) or imagined (from my father&rsquo;s conversation) of Mr. C[-----] driving a classic American-La France &ldquo;fire engine&rdquo; in the Parade. Real or imagined, it was in tune with his tremendous enthusiasms. (I recall hearing how, when A. O. Smith and Dow Chemical formed a joint venture, and were seeking a name, Mr. C[-----] said there was but one name possible: &ldquo;Wall Street has Dow-Jones &ndash; we&rsquo;ll have Dow-Smith.&rdquo;

When he came to Charlottesville, or rather to Esmont, in southernmost Albemarle County, Virginia, actually before retirement from Smith in August of 1964, he immediately set up a feeder calf operation at Esmont House. A reporter for the Daily Progress interviewed Mr. and Mrs. C. (Daily Progress, September 24, 1964): &ldquo;Were the Cornells country dwellers and livestock handlers in Wisconsin? Neither had ever lived on a farm or raised cattle before, Mrs. C[-----] said. And how did they come to settle in Albemarle County? The distaff half of the partnership said her husband, as a member of the Board of Directors of the U. S. Chamber of Commerce, made frequent trips to Washington, D.C. Mrs. C[-----] usually accompanied him. Business attended to, the couple would come to the Farmington Country Club for golf and relaxation and thus they came to know Charlottesville and Albemarle County.&rdquo;

The Esmont operation was still going in March 1966 (Daily Progress, March 25, 1966, &ldquo;Locating Industry Is 2-Way Street [Says Retired Esmont Industrialist]&rdquo; &ndash;reporting on a speech by Francis S. C[-----], &ldquo;who played an important part in bringing the A. O. Smith Corporation plant to Charlottesville in 1964&rdquo;). When I

knew Esmont House in the 1970s it was the home of Roger Lea MacBride, erstwhile Libertarian elector (1972) and candidate (1976). One of the characteristics that appears to link Cebe, Shep, Bill W., Rowland, and possibly even Ebby is tremendous initial enthusiasm as well as wide range of interests &ndash; until Rowland burned out (and suffered the shock of his son&rsquo;s death in World War II), until Cebe settled down with his Lucette, until Bill concentrated on AA (but that didn&rsquo;t stop his from embracing Niacin and experimenting with LSD &ndash; both of which were, however, connected with the same fight against alcoholism), until Ebby burned out completely &ndash; but Shep kept on, enthusiastic to the last. (If you look at the picture in the Daily Progress in 1966, you will, by the way, see his highly polished shoes with his country clothes: I think it characteristic.)

As soon as we have the additional information we have been seeking on Shep, we will print that information as a final installment in our &ldquo;Messengers to Ebby.&rdquo; In the meantime, we have been in touch with the current F. S. C[-----] Professor of Entrepreneurship at the University of Virginia, only to be told that they not only do not have a copy of his talk, &ldquo;A Matter of Responsibility,&rdquo; but they do not really know much about him, and no one there recalls any particular contact with him &ndash; the Professorship having been endowed in his honor by a UVa alumnus after Mr. C[-----]&rsquo;s death, and Mr. C[-----] having had very little contact with the University. Oddly, the distinguished teacher among the messengers was neither the man whose grandfather and cousins were on the faculty at Yale (Rowland) nor the man who had a professorship established in his honor (Shep), but Cebe: a Columbia alumnus (Class of 1951), Jay Sefer, recalled him as one of the three great instructors he had at Columbia &ndash; Joseph Wood Krutch, Moses Hadas, and Cebra Q. G[-----].

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&gt; To: AAHistoryLovers@yahoogroups.com  
&gt; Date: Sat, 30 Jun 2012  
&gt; Subject: Re: Photos of Shep Cornell and Cebra Graves  
&gt;  
&gt; here is some new info  
&gt;  
&gt; Cornell, Francis Shepard (1899-1985) &mdash; also known as F. Shepard Cornell &mdash; of Greenwich, Fairfield County, Conn.; Manhattan, New York County, N.Y.; Milwaukee,

Milwaukee County, Wis.; Charlottesville, Va. Born in Montclair, Essex County, N.J., July 13, 1899. Son of George Birdsall Cornell (c.1856-1929) and Eleanor (Jackson) Cornell (died 1929). Republican. Stockbroker; candidate for U.S. Representative from New York 22nd District, 1940; general manager, Kankakee Works of the A.O. Smith Corporation, manufacturers of water heaters. Episcopalian. Member, Psi Upsilon; Rotary. Died in September, 1985 (age 86 years, 0 days). Burial location unknown.

&gt;  
&gt; Relatives: Son of George Birdsall Cornell (c.1856-1929) and Eleanor (Jackson) Cornell (died 1929); married, February 28, 1923, to Helen Leigh Best; married, May 18, 1933, to Nathalie Lee Laimbeer (divorced); married, July 27, 1943, to Lucille Fraser.

&gt;  
&gt; --- In AAHistoryLovers@yahoogroups.com, "Robert Stonebraker" wrote:  
&gt; &gt;  
&gt; &gt; I am trying to find pictures of Shep Cornell and Cebra Graves, but am having no luck in the finding any. Any photos will be much appreciated. Thanks!  
&gt; &gt;  
&gt; &gt; Bob Stonebraker rstonebraker212@comcast.net&gt;  
&gt; &gt; (rstonebraker212 at comcast.net)

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+++Message 8528. . . . . Re: Planned (in effect) merger of NIAAA and NIDA  
From: Joseph Nugent . . . . . 7/4/2012 1:08:00 PM

=====

No interest

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+++Message 8529. . . . . Re: Hank P.  
From: brian koch . . . . . 7/2/2012 7:50:00 AM

=====

I would agree on the two sides, as I think all humans possess. For me the continued spiritual quest can enhance the one side, while keeping the "self" side at bay, somewhat. This illness manifests so insidiously.

On an aside note, I had the privilege of meeting Hank's granddaughter this past weekend. She lives quite close to us. As can be seen by the historical dates, she never met her grandfather. As a matter of fact her father and her future mother had not even met yet when he passed. Her father made very little



Mikey,

I was wondering if you could elaborate ,for the AA History Lover's, "the actions that Hank took without the approval of Bill, Bob or any of the "first 100" other than the two you posted:

1. stock and 2. lying to Cleveland AA. Ruth was a personal matter between the two of them or three of them if you include Bill; nothing to do with AA.

You say "He did not succeed." In what did he not succeed? The stock deal had Bill's approval.His relationship with Dutch (Ruth Hock) was over. Hank blamed Bill for the split-up. Remember that he is now drinking (Sept. 39). The furniture and subsequent stock buyback of Hank's 1/3 ownership of Works for \$200 dollars even leaves a sour taste in my mouth.

Hank owned 200 shares at \$25 per share (\$5000 plus the furniture for \$200.00 He was taken. Hank showed up after a run as described as "broke and very shaky".

Hank agreed to the 200 dollars. Draw your own conclusions. Not so long after the trustees turned around and gave Bill the same royalty deal that they had given Doc. (Doc never got the money because Bill needed it to keep the NY office up and running.) Hank got nothing. At that time no one was getting rich on book royalties but big book sales were increasing. Do you really think Bill would take advantage of a "delusional Hank P? I believe Hank went there to get money to continue on his spree. He was Jonesing for a drink.Bill had been his partner and friend but I am sure (my opinion) that he wanted him out of the picture as a wet drunk or to come back to AA sober. As a alkie in his cups. He grabbed the money and I am sure he went to Cleveland telling tales of money making by Bill with royalties flowing in and Rockefeller money by the bags full. Bill on his trip to Cleveland, speaking with Dr Bob didn't just happen to have "a certified audit of all our affairs from the beginning' with him. Bill made \$55 a week then . It was quite a lot of money for the time. Do you think he mentioned buying all of Hanks stock plus the furniture for 4% of its value to the Cleveland crowd? This was an action Bill made without consulting Dr Bob or the trustees. I think that the Heirs of Hank P may have a case for getting royalties from book profits since their father only made 4% of the stocks value. Is there a stock attorney in the AAHL group?

My posting, by the way, was not a "theory of Historic actions." AAHL and AA's history should always be documented and factual. There have been



others to living a clean and sober life, law abiding and responsible as citizens.

1. AA is probably responsible for 90% or more of all sobrieties.

1. AA Court Card was created to verify attendance at AA meetings and see that the Judge's order is carried out.

i. When they are still drinking or using alcohol or drugs they are incapable of keeping promises to a judge or anyone else.

ii. The writer has never found a better way to see that defendants in his court would attend these meetings than the AA Court card. He received promises for years and months to attend but few were ever found to attend.

iii. There is no membership list or record of attendance at a meeting of this voluntary organization. Judges, Probation, Parole officers and employers have found the AA Court card very useful in verifying attendance at AA. The more meetings they attend the better they get in every area of their life.

iv. The writer and Bud McDonald created this card together. (Bud now has over 49 years of grateful sobriety)

v. If the Judge can keep a person sober and clean in any way, the less likely they will be repeating crimes against society such as driving under the influence, domestic violence, larceny and theft, as well as other crimes.

vi. AA costs nothing. There are no dues or fees. There are no officers, professionals, or superiors supervising the attendance or sobriety. It is a voluntary organization of men and women who meet together about once per week to exchange their strength and hope and experiences to life one day at a time sober and clean.

vii. Each member will gratefully give freely of their time to assist their fellow alcoholics to stay clean and sober. They often will go to any length to assist another in their sobriety.

viii. They have a custom of sponsorship that is unique. It is indescribable. Like a big brother or big sister, teacher and mentor, advisor and good friend all rolled up in one. It is often a very

close relationship going on for months or years.

3. A practicing alcoholic finds it very difficult to survive day-by-day, hour-by-hour. They have often lost their job, family, and friends because of their addiction. If they still have them, they are often on a strained relationship with all significant others. AA becomes a family of friends ever helpful to one another.

#### PRACTICAL USE OF THE AA COURT CARD

1. The card was created in the mid 1960s in an effort to verify attendance at AA, a voluntary organization.
2. I order the attendance at AA by a probation type of sentence. My clerk or courtroom Bailiff gives the card to the defendant with his name and case number on the card, usually using his first name and initial to assist in his anonymity.
3. Defendant is given a date to return to court (or to a probation person) on a day certain usually about a month or so away. They are ordered to return to the court or probation officer on a periodic basis. I like one month away for the first report. As they become more compliant and seem to be doing better by attendance at more meetings than required, I lengthen the reporting period accordingly.
4. He is directed to attend AA meetings and get the Secretary or meeting leader to sign or initial their card and return with it to the courtroom or reporting point.
5. The card can be used for verifying attendance at classes or domestic violence or psychological therapy sessions.
6. My prototype card has 15 lines on the card and can be used and filed in court file if it is practical or necessary to do so.
7. It calls for the name of the meeting, date and secretary's name or initials.
8. The Secretaries usually pick up the cards at the beginning or have them dropped in the basket passed around for the 7th tradition contribution and signed while the meeting is going on. The defendants then pick up the cards at the end of the meeting from the secretary's table.
  - a. This seems to encourage the attendees to come at the beginning of the meeting, stay for the meeting and meet other people at the end.

b. Each secretary can do it as they wish. AA is a voluntary organization and the judge has no authority to dictate how it shall be done.

9. The Judge can easily detect forgeries by looking at the card. If it is all signed at the same pen or pencil, same surface, uniform and looks unused or unwrinkled it generally is a phony. I have found them easy to spot over the years.

10. I react to a forged card in various ways, depending upon the defendant and the circumstances of the forgery and sometimes the type of crime, which brings him or her under the jurisdiction of the court.

a. If I have a courtroom full of people reporting, I sometimes will give the forger two or three days in jail. I don't like jail generally because it is expensive and cumbersome to the system. I try to find more practical and effective solutions.

b. Sometimes I will give a person an order to attend every night for 30 or 60 days (for repeaters). Sometimes I will request them to bring a sponsor in with them. Sometimes I will require an educated person to bring me a one-page review of the first three chapters of the AA big book or the first three traditions in the 12 and 12 book of Steps & Traditions. I work on a case-by-case basis.

c. I try never to over react to an addict's transgressions. They are addicts and are still practicing their diseased condition. Lying and cheating is a symptom of their condition. They are just trying to feel good, get along and survive day by day. Punishment may make me feel like I am doing my job for society but it probably will do them more harm than good. No two addicts are alike and they cannot all be treated the same with any practical effectiveness.

d. Court cards are easy to file. No particular form is required or always used. The original form is still being generally used. Some courts just print a letter size sheet and give them to the alcoholic or addict. They are cumbersome and get soiled and destroyed easily and seemingly easily lost. The cards easily fit in a man's shirt pocket. We printed them green originally because that was the left over stock the printer had from another completed job when he volunteered to print up the first thousand back in the mid sixties.

**SOME DOs AND DON'TS IN USE OF COURT CARD**

A. Never direct probationers to go to a particular AA meeting. When too many "newbe" come into an old AA meeting, resentments develop from some of the old timers who no longer feel comfortable with so many new young people around leave and go to other meetings. The upside is that many of those with resentment, a big book and a coffee pot go out and form a new meeting.

(Meetings

in Downey, a city of 90,000, in the suburbs of Los Angeles, CA. went from three

meetings per week to about 40 in three years)

B. Never ask an AA to go to a meeting and take role or spy on others.

What takes place at the meeting must stay there and that includes whether a particular person was there or not.

C. Never try to tell an AA secretary how to run their meeting or how they collect and sign the court cards. Most of the secretaries now say, " send

me all you've got". The people are coming in, sobering up and staying. Bud will often ask people at an AA meeting how many came in initially carrying a court card. He reports that sometimes half the hands will go up.

D. Los Angeles general office secretary sent out a memo to all the Secretaries several years ago which suggested that they pick up the cards, sign

them during the meeting and return them at the end of the meeting. This encourages them to stay the full meeting and receive some of the advantages thereof.

E. Never ask a Secretary to certify or guarantee the sobriety of a person. Members of the fellowship will take care of that. They seem to flock around the person and try to help in any way they can.

#### AA HAS BEEN EXPREMELY COOPERATIVE

F. Originally the fellowship was upset. This was a voluntary organization and here I, an outsider, not even a member of the fellowship forcing AA attendance. The Southern California groups representative, one Cliff

W. (who later became a dear friend) was the elected Panelists to the General Service Office in NY came to visit me to discuss the matter informally of the

court card in my chambers. We kicked around the various ramifications. He agreed

that AA was large and powerful at that time (mid sixties) and no matter what I

did it probably would not hurt AA. We finally resolved that they could run AA as

usual and I could run my courtroom as I saw fit and within the purview of my duties. We were both sure that we could get along all right. AA was willing to

help in any way. I remember he commented that in one way or another everybody

was "forced" to come into AA, whether family, doctor, employer or just by being sick and tired of being sick and tired.

G. Some of the secretaries became quite upset and wrote Bill W. the co-founder of AA in New York. He in turn wrote a letter to the central office of AA in Los Angeles and asked them to investigate this situation and write him their observations.

H. I spent an evening with a committee appointed by the secretary of the AA Los Angeles Central Office. These were all strangers to me and I felt a little uncomfortable. I wanted to cooperate in every way I could. In no way did I want to unduly interfere with their organization. I had no jurisdiction over them and they were not part of any governmental or criminal justice system. None of us expected that AA would become an "arm" of the court. I was asking them to cooperate, why not listen to their wishes and concerns. They were quite sincere in their enquiry. I later found one of them was an Appellant Court Justice; another was a tough litigation attorney. Their incisive questioning seems to be looking for an ulterior motive, either publicity profit or just a plain ego power trip in some way. Strangers then, they later became very dear friends.

I. I have often wondered what the letter/report contained that went to Bill W. whose very name we greatly revere. I never felt it was my place to ask. Just curious.

I. I felt all alone in the meeting. I was not a member of AA nor did I want to pay any entrance fees by doing a lot of drinking. (I had enough troubles already trying to learn to be a good judge) There was never in any books I had read or any of my training of 10 years in the law that helped me with my problem.

J. Years later, I met the successor of Bill W. at the General Service Office in New York who came out to Salt Lake City to speak to the large AA meeting held at the Summer School on Alcoholism taking place at the University of Utah. I was teaching a class of Judges, Police Officers and Probation Officers at the one-week school in the Criminal Justice Section which I co-lead. He came to the classroom to hear my scheduled talk on the use of the court card. We later had lunch. He told me that their research in New York of the court card found that we had originated it in Downey, California. I was naturally pleased and complimented by his information. I think that was the first time I realized that we had first started the court card.

July 4, 2002

Judge Leon Emerson  
Bud McDonald



From: "hartsell" hartsell@etex.net>  
(hartsell at etex.net)

When I attempt to CAUTION folks during meetings re their sharing that sounds like they are in a Pentecostal or Baptist "Camp Meeting", it is not that I do not appreciate, imo, their misguided efforts to allocate Glory to God, it is because the blamed ignorant COURTS are apt to make another ruling that AA is a RELIGION! besides, we already have enough trouble with IGNORANT (uninformed) Probation and Parole Officers (include all Court Reps) who refer to A.A. willy-nilly with NO UNDERSTANDING of what A.A. is about:

THERE IS NO SUCH ORGANIZATION AS "AA/NA" and we do not conduct CLASSES!!!!!! --- I've already lost most of my teeth from gnashing them when the pore-dumb-paper-toters come into meetings waving a piece of un-completed paper saying "I'm just here cause I was told I had to ATTEND THESE CLASSES."

We and our "Trusted Servants" have really failed to INFORM The Local Courts about Who and What we are, What we do and CAN NOT DO; The Courts, for the most-part, are our friends fellers, it is OUR RESPONSIBILITY to inform them! Dig out those YELLOW GUIDELINES and carry out our responsibilities, GEEZE! We have spent our money printing those dang pamphlets, lets USE THEM!

Sherry C.H., in the Beautiful NE TX Piney Woods

----

From: "sobertom" sobertomaa@gmail.com>  
(sobertomaa at gmail.com)

Attendance slips can be a problem. I would like GSO to create some general guidelines that groups may choose to adopt. Some consistency would be helpful.

In San Diego, open meetings sign slips (with no phone number). Some closed meetings do not feeling they may not be AA Members and not be at the meeting without the slip.

In El Cajon, (just outside of San Diego) a defendant presented his filled out attendance slip to the judge. The judge threw him in jail. One of the meetings he forged the judge was the secretary.

----

From: "Chuck Parkhurst" ineedpage63@cox.net>  
(ineedpage63 at cox.net)

I sign nearly 100 "cards" each week at my home group. (attendance between 250 and 300) Well less than 5% of them are "court cards" but are cards and meeting slips for compulsory attendance required by transitional living and halfway





Respectfully,

Sherry C. Hartsell

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

Ron, thanks for the warning. But is there a single easy web resource or two for info on story of NIAAA/NIDA, and info on planned merger? Is there a fairly direct link to "merger post at Points?" Maybe it's the same.

Best,  
Paul

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<http://hindsfoot.org/kno1.html>  
Nancy Olson, With a Lot of Help from Our Friends: The Politics of Alcoholism,  
ed. Glenn F. Chesnut, 2003.

This book tells the inside story of government attempts to deal with the American alcohol problem from 1970 to 1980, the most important decade in the history of alcohol legislation since Prohibition, with the famous Hughes Act as its centerpiece. We meet the friends and supporters of Harold Hughes, the charismatic senator and former governor from Iowa, and Marty Mann, the beloved "first lady of Alcoholics Anonymous."

The author, herself a major participant in these events, describes the struggles and triumphs of this small band of recovered alcoholics and their friends as they bared their souls before congressional hearings and succeeded in convincing a Congress and three reluctant Presidents to support this effort.

About the Author:

Shortly before his death in 1996, former Senator Harold Hughes of Iowa asked Nancy Olson to write this book, telling the story of what they and their friends had done to try to help the plight of alcoholics in the United States. Olson, like Hughes a recovered alcoholic, had been involved in the alcoholism field since 1965. In 1969, he appointed her to the staff of the newly created Special Subcommittee on Alcoholism and Narcotics and she served on Hughes' staff until he left the Senate in 1975. During this period the epoch-making "Hughes Act" became law.



guidelines that groups may choose to adopt. Some consistency would be helpful.]

There are two such guidelines that come to mind -

f2: "Information on Alcoholics Anonymous"  
[http://www.aa.org/pdf/products/f-2\\_InfoonAA.pdf](http://www.aa.org/pdf/products/f-2_InfoonAA.pdf)

Excerpt:  
Proof of Attendance at Meetings

Sometimes, courts ask for proof of attendance at A.A. meetings.

Some groups, with the consent of the prospective member, have the A.A. group secretary sign or initial a slip that has been furnished by the court together with a self-addressed court envelope. The referred person supplies identification and mails the slip back to the court as proof of attendance.

Other groups cooperate in different ways. There is no set procedure. The nature and extent of any group's involvement in this process is entirely up to the individual group.

This proof of attendance at meetings is not part of A.A.'s procedure. Each group is autonomous and has the right to choose whether or not to sign court slips. In some areas the attendees report on themselves, at the request of the referring agency, and thus alleviate breaking A.A. members' anonymity.

AA Guidelines  
mg05: "Cooperating with Court, D.W.I. and Similar Programs"  
[http://www.aa.org/en\\_pdfs/mg-05\\_coopwithcourt.pdf](http://www.aa.org/en_pdfs/mg-05_coopwithcourt.pdf)

Excerpt:  
E. Proof of attendance at A.A. meetings.

It is important for the judge to understand that attendance at A.A. meetings does not guarantee anybody's future sobriety. Nevertheless, some judges require legal, written proof that offenders have attended a certain number of meetings.

Often, when the court-ordered newcomer attends an A.A. meeting, the group secretary (or other group officer) is happy to sign their first name, or to initial a slip furnished by the court saying so-and-so was at the meeting on a particular date.

All involved recognize that neither the group nor the members are "bound" in any way by the signature, nor does this courtesy signify affiliation of the group with any other program. It simply illustrates cooperation.

I do hope this is helpful  
Larry Holbrook

|||||

++++Message 8540. . . . . Re: Court card and compulsory  
attendance at AA/NA meetings  
From: anon2012xx . . . . . 7/6/2012 2:52:00 AM

|||||

From anon2012 and brian koch

- - - -

From anon2012xx@yahoo.com&gt; (anon2012xx at yahoo.com)

Today, when virtually every hospital, treatment center, court and prison mandates AA referral, the result is that many AA meetings are overrun by a growing assortment of sullen, recalcitrant men and women mandated to attend AA meetings by their employers, judges and probation and parole officers, who out number the core members by two or three to one on a given night (p.278). I have heard other informal estimates that put the number of what I am calling POW members of AA at more than 70 per cent of the current AA membership. It is not uncommon to hear AA members complain that AA has lost its soul. White cites one such effort, by the widely respected AA historian Ernest Kurtz, to recover the real AA.

Quote from Marty N in his Review of book:  
Slaying the Dragon  
Marty is with Life Ring Secular Recovery  
(Formerly SOS)

I have the view that the real percentages are probably not as high as stated in the above quote. In Certain geographic areas in the largest cities in America this might be partially true. In the cities he has traveled (see host page) he feels that the percentage is 25-30 %, and less in many groups and localities. But he agrees with the basic fact that more need to get back to the AA Roots or Real AA and Learn more about AA History. However much 12 step work and spiritual growth can be had via working with the types of newcomers listed above. We all need to remember that the origins of AA were a direct result of Roland Hazzard's Sponsorship of Ebby Thatcher, preventing Ebby from Going to Jail

or  
Prison. Ebby was our Original court ordered Paper Signer. He then later (a  
sober  
member of the Oxford Group) carried the message to Bill Wilson. If I owe my  
sobriety to Bill Wilson and AA then I also owe it to the original paper  
signer  
Ebby T. I want to thank John G of Okla for reminding me Thanks John!  
I note that I too am a sober by-product of the Court System as a repeat DWI  
offender sent to AA. I am a former paper signer and proud of it and is so  
very  
grateful to be clean and sober (now over 17 years) !! The Ultimate way to  
show  
gratitude is to continue to help the sullen recalcitrant men and women  
mandated  
to attend AA meetings to achieve sobriety!!!

- - - -

From: brian koch kochbrian@hotmail.com &  
(kochbrian at hotmail.com)

They're are just misinformed or uninformed when they  
call AA "classes". I know a few folks who came to AA under mandated court  
involvement, some stayed at first and are fine members of AA and society,  
some  
balked at first, but the seed had been planted despite their best efforts,  
and  
they returned, and got/remained sober. There are many enlightened and  
supportive  
judges and law enforcement officials and probation officers (i have  
experience  
many of these) with regards to AA.

The only requirement for attendance is.....none. The only requirement for  
membership is a desire to stop drinking. there is a difference. Possibly it  
could be construed that

"attendance at closed meetings is limited to persons who have a desire to  
stop  
drinking. If you think you have a problem with alcohol, you are welcome to  
attend  
this meeting."

has nothing to do with being mandated, and I would tend to agree.

"This is an open meeting of Alcoholics Anonymous. All are welcome,  
especially  
newcomers. In keeping with our singleness of purpose and our Third Tradition  
which states that "the only requirement for membership is the desire  
to stop  
drinking"; we ask that all who participate confine their discussion to  
their  
problems with alcohol."

Implies all, even those compelled to come, are welcome. The matter of being





Anonymous came to light with her death Wednesday. She was 91.

Mrs. Seiberling neither wanted nor received any publicity during her lifetime about her part in introducing in her own home the two men who founded AA in 1935, according to her son, U. S. Rep. John F. Seiberling of Akron.

Abut after her death in New York City, the Democratic congressman told publicly for the first time the role his mother played in the founding of that organization, which has an estimated one million members today.

Her involvement was known only to AA members.

#### AA ROLE 'DIVINE GUIDANCE'

"THOUGH she herself was not an alcoholic, AA members looked to her for sounsel and spiritual inspiration," Seiberling said in a telephone interview from his Washington office.

"She continued to be closely involved with AA through her life. That was her major contribution in her life as far as public service was concerned."

The story of Mrs. Seiberling's involved in introducing the late Bill Wilson of New York and Dr. Robert Smith of Akron, who eventually founded AA, had its roots in meetings in the 1930s of the Oxford Movement, a spiritual effort to revitalize religion, Seiberling said.

She used to attend meetings of the Oxford group along with "a lot of other people in the area who were trying to follow this spiritual quality of life," Seiberling said.

THERE SHE met Dr. Smith, a physician and surgeon in Akron who testified during one of the forums that he had a problem with alcoholism.

"He sais, 'I just couldn't seem to lick it, and I want you to pray for me,'"  
the congressman recalled.

Soon afterward, Mrs. Seiberling got a call from Bill Wilson, who told her, 'I'm a rumhound from New York, and I need help,' so she invited him over to hour house."

Wilson, a stockbroker who was in Akron on business, had gotten her number from the Rev. Walter F. Tunks of St. Paul's Episcopal Church.

WILSON TOLD Mrs. Seiberling in the family home at Stan Hywet Lodge that

through  
the Oxford group he had had a religious experience and had managed to stop drinking, and was getting back on his feet.

But he said he had an urge to drink that day (at the Mayflower Hotel), "so she said, 'Well, there's someone I think you ought to meet.' and she called up Dr. Smith and invited him over," the congressman said.

"They started talking about the experiences of alcoholics and Bill told of how it stopped him drinking.

"They sat there until 1:30 a.m., with my mother . . . and concluded that an alcoholic should never take that first drink and secondly, that they ought to try to continue to lead a spiritual-quality life and share their experiences with people."

Meetings at Oxford sessions with alcoholics proved popular, with so many showing up they decided to hold their own meetings as alcoholics at King School in Akron, the first site of the AA meetings, Seiberling said.

The old King School group continues to meet at United Church of Christ, at Portage Path and West Exchange Street.

By 1938, AA had spread to other cities.

"THE ONES who came to Akron always wanted to talk to my mother," Seiberling said. "She would insist the thing that made the difference was the spiritual ties. She was kind of their godmother and spiritual mentor."

Seiberling said some people might consider his mother's role an accident.

"My mother would say it was by divine guidance," he said. "She felt that Bill Wilson coming to her house was divinely inspired because she had been praying for some way to help Dr. Smith.

"So it wasn't a case of her motivation to help out alcoholics as much as trying to help a friend," Seiberling said. "She was willing to be spiritually alert and observant, and she had that attitude all her life.

"She never wanted the story publicized, except among AAs."

Seiberling said that AA "wanted to put a memorial marker at the (Stan Hywet) Gate House to show where AA actually started, and the family agreed to it, but hasn't got around to doing it."

MRS. SEIBERLING was married to the late John F. "Fred" Seiberling Sr., a son of  
A. A. Seiberling, founder of both Goodyear and Seiberling rubber companies.

"She was a very gracious, charming woman, like an old shoe, just as nice as she could be," said Dr. Bruce Mansfield, former Ohio Edison Co. president, ex-trustee of the national General Services Board of AA and a friend of Mrs. Seiberling.

She lived in Akron from her marriage in 1917 until 1952, when she moved to New York.

She also leaves two daughters, Mary S. Huhn of Devon, Pa., and Dorothy S. Steinberg, who is seputy editor of New York Times Magazine, seven gradchildren and one great-grandchild.

Memorial service will be Monday in New York City. Memorials may be made to the Stan Hywet Hall Foundation in Akron.

=====  
Glenn Chesnut glennccc@sbcglobal.net>  
(glennccc at sbcglobal.net)

Stan Hywet Hall and Gardens  
[http://www.stanhywet.org/images/company\\_assets/512F1C7F-0D64-4A5E-9D91-785DC0647&#92;](http://www.stanhywet.org/images/company_assets/512F1C7F-0D64-4A5E-9D91-785DC0647&#92;);

55F/e4cb1\_Henrietta\_Buckler\_Seiberling.pdf [66]

Henrietta Buckler Seiberling (1888-1979)

Inducted into the Ohio Women's Hall of Fame on October 21, 1998, Henrietta Buckler Seiberling is best remembered for her pivotal role in the formation of Alcoholics Anonymous (AA).

Henrietta Seiberling introduced the two men, who would later form AA, in the Gate Lodge on the Stan Hywet Hall estate. Henrietta then worked closely with Bill Wilson, Dr. Bob Smith, and Anne Smith to develop the principles that would become the foundation for Alcoholics Anonymous.

Born in Lawrenceberg, Kentucky on March 18, 1888, Henrietta spent her childhood in Texas as the only child of Judge Julius Augustus and Mary Maddox Buckler. She enrolled at Vassar College at the age of fifteen and earned an AB degree in music and a minor in psychology. In 1917 she married John Frederick Seiberling whom she had met while he was serving as a lieutenant in the Ohio National

Guard

on duty along the borders of Texas and Mexico.

Immediately following their wedding at Stan Hywet Hall, Fred was sent to France as a Lieutenant in the United States Army. When he returned from active duty in World War I, the couple took up residence in Akron. Fred and Henrietta moved into the Gate Lodge on the property of Stan Hywet Hall in 1923 with their three children--John F. Seiberling Jr. (b. 1918), Mary Gertrude Seiberling (b. 1920), and Dorothy Buckler Lethbridge Seiberling (b. 1922).

By 1926 Henrietta and Fred were facing marital problems that caused them to seriously consider matters of separation, divorce, and custody of the children.

The entire Seiberling family was affected, as is described in a letter discussing Henrietta and Fred from Penfield Seiberling to his mother Gertrude on March 20, 1926:

"It distressed me that you and father and Frederick and all in the Household at home should be suffering such mental anguish and heartaches over the situation as developed."

In 1935 the couple separated and Henrietta remained in the Gate Lodge with her widowed mother, Mrs. Buckler. Experiencing the same anguish and heartache felt by the Seiberling family, Henrietta Seiberling began attending the Oxford Group meetings in Akron. The Oxford Group was a religious revival group that tried to recapture the power of first-century Christianity in the modern world. Founded by Dr. Frank N.D. Buchman in the 1920's, this evangelical fellowship stressed prayer and charitable work as a way of life. Within this group, Henrietta found respite from her family problems. Henrietta attended the Thursday West Hill Oxford Group meetings in Akron on a weekly basis.

Through the Oxford Group, Henrietta befriended Anne Smith and her husband Dr. Bob Smith. Someone had spoken to Henrietta about Dr. Bob's drinking, and she decided to do something to help. She had noticed that people at the meetings never shared anything that would be too costly of their pride, making it difficult for people with a serious problem to come forward. At the next meeting, Henrietta led the group in sharing their shortcomings. In a transcript of her remarks recorded by her son John, Henrietta recounts Dr. Bob Smith's confession:

"And then there was a silence, and I waited and thought, 'Will Bob say anything?' Sure enough, in that deep, serious tone of his, he said, 'Well, you good people have all shared things that I am sure were very costly to you, and I am going to tell you something now which may cost me my profession. I am a silent drinker, and I can't stop.'" Not knowing anything about alcoholism, Henrietta recalled that something said to her "like a voice in the top of my head" that Bob must not touch another drop of alcohol.

Bill Wilson, an unemployed stockbroker who had stopped consuming alcohol after attending Oxford Group meetings in New York, was attempting to find work in May of 1935. Bill traveled to Akron in order to try to take over the National Rubber Machinery Company when a proxy fight broke out over its control. The proxy fight failed, and Bill was stranded in Akron with \$10 in his pocket. Unable to pay his hotel bill, the destitute man considered getting drunk to forget his problems. Instead he got in touch with Reverend Tunks, rector of St. Paul's Episcopal Church, who suggested that he contact one of a list of Oxford Group members in the area. After making several unsuccessful calls, he finally reached Henrietta Seiberling. He told her, "I'm from the Oxford Group and I'm a Rum Hound."

This series of coincidences enabled Henrietta to introduce Bill Wilson to Dr. Bob Smith in her home in Stan Hywet's Gate Lodge. The three talked about the experiences of alcoholics and Bill Wilson related how group support had helped him stop drinking. They formulated two principles that together became the cornerstone of Alcoholics Anonymous: that alcoholics should never take another drink, and that alcoholics should lead a spiritual-quality life and try to help themselves and others by sharing their experiences. The Oxford Group proved so popular with alcoholics that they had to hold separate meetings at King School in Akron, the site of the first official AA meeting. Alcoholics Anonymous had spread to several other cities by 1938.

Although Henrietta moved to New York City in 1944, she still spent summers in Akron at the Gate Lodge. She was involved with AA throughout her life and always stressed the importance of the two principles that she, Dr. Bob, and Bill Wilson developed back in 1935.

Henrietta died in 1979 at the age of 91, without receiving public recognition for her role in the foundation of Alcoholics Anonymous. Henrietta Buckler Seiberling, Dr. Bob Smith, and Bill Wilson did not seek fame for their contribution to society. Instead, all three emphasized the power of ordinary people to change their own lives and the lives of others through the kind of spiritual discipline exemplified by Alcoholics Anonymous.

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++++Message 8543. . . . . A complete list of everything Bill W. wrote  
From: ukahmadreza . . . . . 7/16/2012 6:35:00 AM

=====

This is Reza. I'm very happy to join you today. How many books did Bill Wilson write himself, and what are their names? apart from ....

Alcoholics Anonymous

Twelve Steps and Twelve Traditions

Best regards,  
Reza

- - - -

From the moderator: wouldn't it be better to ask how many books contain material written by Bill W as part of their contents? Otherwise you can even raise issues about Alcoholics Anonymous (Bill certainly didn't write the stories at the end, and probably did not write the first draft of To Employers).

HERE ARE FIVE BOOKS TO LOOK AT:

As Bill Sees It

Language Of The Heart  
[From the AA Grapevine, a collection of Bill's writings.]

Bill W., My First 40 Years: An Autobiography  
[Agent Orange says that this book was assembled by ghost writers at Hazelden from the same set of autobiographical tapes of Bill Wilson that Robert Thomsen used for his book.]

Alcoholics Anonymous Comes Of Age  
[Granted that AA Comes of Age has a lot of other people's material in it also,



Interment of her ashes could have been delayed for very good reasons.

Tommy H in Danville, right down US-127 from her grave

----

On 7/9/2012 09:50, B wrote:

> I found the following peculiar information in the

> Lawrenceburg Cemetery Search

>

<http://www.lawrenceburgky-search.org/searchresults.php?title=&pageNo=1&pageLen=1&#92;>

[0&firstname=&middlename=&maidenname=&lastname=Seiberling&suffix=&whichdate=birth&#92;](http://www.lawrenceburgky-search.org/searchresults.php?title=&pageNo=1&pageLen=1&#92;)

[date&startdate=&enddate \[64\]](http://www.lawrenceburgky-search.org/searchresults.php?title=&pageNo=1&pageLen=1&#92;)

>

> Mrs. Henrietta Buckler Seiberling

> Gender: Female

> Born: 1/1/1888

> Died: 1/1/1979

> Buried: 5/31/1982

>

> As can be seen, the cemetery info on her actual date of death is incorrect.

Not sure if they just default to 1/1 when they don't know the actual date within

a certain year.

>

> For the burial however there is a quite puzzling date shown: May 31, 1982. Did

they actually wait two and a half years before burying her body in Kentucky?

>

> I called Lawrenceburg Cemetery in Kentucky, but they had no further insight.

=====

+++Message 8546. . . . . A link between the Emmanuel Movement and Sam Shoemaker?

From: jax760 . . . . . 7/15/2012 10:03:00 AM

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In the FOREWORD of Sam's 1921 title "REALIZING RELIGION" Sam wrote the following:

"I have quoted much from others older and wiser than I. Hardly a page but has upon it the thought or the actual words of William James, who did so much as a great scientist to give the world a reassuring feeling about religion in general, and of my friend, Dr. Samuel McComb, who has not only observed, but greatly used, the power of religion to free people from bondage."







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+++Message 8550. . . . . Re: Dr. J. Edward Turner, History and Pathology of Inebriety  
From: anon2012xx . . . . . 7/11/2012 8:13:00 AM

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I have a text copy. My email address is:

anon2012xx@yahoo.com&gt;  
(anon2012xx at yahoo.com)

- - - -

In AAHistoryLovers@yahoogroups.com, "Thom K." wrote:  
&gt;  
&gt; If anyone can provide excerpts from (or all of) the text of The History and Pathology of Inebriety by Dr. J. Edward Turner, founder of the New York State Inebriate Asylum, published on or about 1854, or point the way to this text, I'd be grateful to hear from you at  
&gt;  
&gt; thomkil@ymail.com&gt; (thomkil at ymail.com)  
&gt;  
&gt; Thom Kilpatrick

=====

+++Message 8551. . . . . Irwin S. Meyerson: A short bio and gravesite location  
From: Robert Stonebraker . . . . . 7/19/2012 9:56:00 AM

=====

Irwin Meyerson prompted Indianapolis AA founder, Doherty Sheerin, to start the Circle City's first AA meeting in October of 1940. Irwin is an example of how even off-and-on-the-wagon AA members have historically contributed to the growth of our fellowship.

I will be happy to email pictures of Mr. Meyerson's gravesite upon request:

rstonebraker212@comcast.net&gt; (rstonebraker212 at comcast.net)

=====

Irvin S. Meyerson: A Short Biography

The following is from the book How It Worked, the story of Clarence H. Snyder, by Mitchell K., pg.161 - 162:

"Another of Clarence's "babies," was Irwin "Irv" M. Irwin was a salesperson who had lost several accounts due to his drinking. He lived on Eddington Road in Cleveland Heights, Clarence had "pulled" Irv out of a bar at the request of Irv's wife and had convinced" him that he "needed to be fixed." Irv had a difficult time sobering up, but was sold on the idea of A.A. and of helping others. Irwin sold Venetian Blinds and traveled around the country doing so. Wherever he went, he started A.A. meetings. And Irwin was a high pressure salesperson in and out of A.A. Irwin was Jewish, weighed 250 pounds, and kept slipping back into active alcoholism. Still he was a driving force in the early days of A.A.

In the book, "DR. BOB and the Good Oldtimers," Bill Wilson is quoted as saying, " The prospect of Irwin as a missionary scared us rather badly." In a letter to Clarence, dated May 22, 1940, from the Hotel Virginia, in Columbus, Ohio, Irwin wrote, "This is the first trip in one year that I was sober. Thank God." This was the first of many letters that Irwin wrote Clarence in which he told of his "slips," of regaining his sobriety, and of carrying the message by starting meetings. Irwin, due to his widespread sales territory received constant lists of inquiries from Ruth Hock at the New York A.A. office. Irwin followed up on them with the same gusto he used in his sales pitches. In a letter to Clarence, dated September 18, 1940, he wrote: "You know that list that Miss Hock sent me from New York. Well I stuck my neck out, I contacted two men in Indianapolis and they are starting a group there. I contacted four but 2 stuck, the others were a doctor who wouldn't admit he was alky and another Bozo who could handle it. However I am trying to do my share. I am thankful to providence that I started a few men on the road to health and they are also thankful. That's what makes me feel good.

Personal Sponsorship was another hallmark which came out of Cleveland. Each member and prospective member was indoctrinated with the idea of having and then becoming a sponsor. The idea of sponsorship, as A.A. knows today, originated in Cleveland."

Irwin, in his travels, also started groups in Indianapolis, Indiana, Atlanta, Georgia and throughout the South. In a letter, dated March 28, 1942, from Knoxville, Tennessee, Irwin's wife wrote to Clarence that "Irwin

started  
another club in Charleston, W. Va."

- Bruce C.

=====  
Irwin S. Meyerson Gravesite:  
Hillside Memorial Park and Mortuary  
6001 W. Centinela Avenue  
Los Angeles, CA 90045  
(800) 576-1994

<http://hillside memorial.org/cemetery-options/interactive-cemetery-map/>  
(interactive map, although they recommend coming into the office for  
specific  
directions.)

He is in: Valley of Remembrance  
Block 2, Plot 114, Space 2A

PS - Please note that Al Jolson's very elaborate Memorial is located in this  
graveyard. This is a Jewish cemetery.

Bob S.

Robert Stonebraker  
212 SW 18th Street  
Richmond, IN 47374  
(765) 935-0130  
Fourth Dimension Gp. Website [www.4dgroups.org](http://www.4dgroups.org)

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+++Message 8552. . . . . Re: Irwin S. Meyerson, Doherty  
Sheerin, and AA sponsorship  
From: Glenn Chesnut . . . . . 7/19/2012 11:22:00 AM

=====

Many thanks to Bob S. and Bruce C. -- I had for a long time been uncertain  
as to  
what the correct spelling was for Irwin's name, because it shows up in  
different  
spellings in different books and documents.

But the photograph of his grave marker shows that the correct spelling is:

=====  
BELOVED HUSBAND  
FATHER - GRANDFATHER  
IRWIN S. MEYERSON  
1898 \* 1961  
=====

And one of the passages you cite from Mitchell K.'s book on AA in Cleveland,

says that people called him "Irv" for a nickname. That explains why you sometimes find documents that spell his first name as Irvin or Irving -- working backwards from his nickname, they assumed his full legal name must have been spelled with a V instead of a W.

I would like to add only one thing to your account of Irwin's twelfth step call on Doherty Sheerin. Doherty Sheerin not only founded AA in Indianapolis, he was the one who brought Father Ralph Pfau into the program and sponsored Father Ralph during his crucial early years in the program. Father Ralph was not only the first Roman Catholic priest to join AA and get sober in AA, he was also one of the four most published AA authors during the early years of AA history. Among other things, he wrote the famous "Golden Books" (under the pen name of Father John Doe).

Pamphlets containing excerpts from the Golden Books were also created and translated into Spanish at a very early date. They were widely distributed in Latin America during the early period when there was no widely available Spanish translation of the Big Book. Spanish language AA in the Americas owes more (at least in terms of immediate influence) to the Golden Books than to the Big Book. This was also helped by the fact that Father Ralph's writing style (sentence structure and so forth) was much easier to translate into Spanish than Bill Wilson's sentence style and vocabulary.

What does this have to do with Doherty Sheerin?

#### GOOD OLD TIME A.A. SPONSORSHIP:

Anyone interested in putting together a full and detailed account of what the best old time A.A. sponsorship was like, should go through Father Ralph's autobiography taking notes on how Doherty Sheerin took loving and compassionate care of Father Ralph:

Ralph Pfau and Al Hirshberg, *Prodigal Shepherd*. Indianapolis, Indiana: SMT Guild, orig. pub. 1958; the presently available edition (now being handled by Hazelden) was published after Pfau's death in 1967.

Doherty was breath-takingly good at soothing, calming, and encouraging the neurotic and highly strung priest, and at directing and guiding him in the way he needed to go. We would never have had Father Ralph's contributions to AA if Doherty had not arranged for him to be freed from his normal priestly duties, to

be given enough money to live on for his first year of full time AA work,  
and so  
on.

|||||

+++Message 8553. . . . . Florence Rankin Kalhoun  
From: B . . . . . 7/19/2012 8:27:00 AM

|||||

Had the opportunity to visit her grave in Adelphi MD yesterday, George Washington Cemetery. According to cemetery personnel she is buried in an unmarked grave in one section of the cemetery, but has had a special memorial stone placed, by Friends of Bill, in the adjacent section. Simple flat ground level stone. "A Feminine Victory" along with her full name and birth and death years. She is next to a lovely shade tree which helped in the 102 degree heat yesterday. Someone had placed an orange flag at the grave, most likely so another intrepid seeker could find it. We placed a 24 hour coin there, and had a moment of silence for all she did in her brief period of sobriety. Although there is some contention that Jennie Sturdevant was the first woman actually in AA, Florence seems to be the first that achieved any length of sobriety at all.

"TO MY lot falls the rather doubtful distinction of being the only "lady" alcoholic in our particular section. Perhaps it is because of a desire for a "supporting cast" of my own sex that I am praying for inspiration to tell my story in a manner that may give other women who have this problem the courage to see it in its true light and seek the help that has given me a new lease on life.

-A Femine Victory, 1st Edition BB.

|||||

+++Message 8554. . . . . Comments on the Bill W. film  
From: trysh travis . . . . . 7/23/2012 9:43:00 AM

|||||

Today and tomorrow at Points: the Blog of the Alcohol and Drug History Society (<http://pointsadhsblog.wordpress.com/>), we are running a review of Kevin Hanlon's new \*Bill W.\* documentary by Matthew Raphael, the author of the book \*Bill W. and Mr. Wilson.\*

Trysh Travis



suicide." It seems certain that Fitz would have called Bill and Lois to tell them the news but an initial search of some of Lois's documents did not turn up anything about Florence's death. Not to say we might not still find something. We also know AA is famous for myths and legends and perhaps this is one of them.

So that word "apparent" (according to appearances, initial evidence, incomplete results, etc.) which was used in Pass It On is an important qualifier. The idea that Florence committed suicide did not appear out of thin air and perhaps we should not dismiss it so easily. I would like to put forth the following theory which is not meant to dispute Washington's or the moderator's take on things but perhaps shed some additional light on how the idea of suicide materialized and perhaps why some of it might be retained in our history.

Florence died of pneumococcal meningitis. My sources tell me that this type of meningitis is often an outcome in cases of severe alcoholism where the sufferer literally drinks themselves to death. So while the official cause of death was listed with a physical basis there may be "apparent" underlying causes that gave rise to the idea, and perhaps credence that her death was by her own hand. If so, one could make the assumption that she drank herself to death.

If any of you guys out in the mid-west are in touch with Mel B. we could ask him what his recollection is of why Pass It On painted the picture of a suicide, how long has that idea been in existence, and if he ever heard Bill or Lois or anyone else "in the know" discuss it. Might shed some additional light on an important piece of AA history.

God Bless,

John B.

---

From: John Barton jax760@yahoo.com>  
Sent: Friday, October 28, 2011  
Subject: Re: First woman to join AA

Norm (normtinman at yahoo.com) said:

"Does everyone on here agree that Marty Mann was the first woman to join AA?"

- - - -

Hi Norm,

I do not agree.

Referring to Dr. Bob's handwritten list of members given to Frank Amos in February of 1938

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

<http://hindsfoot.org/amostype.pdf>

we have the first recorded instance of any woman to achieve sobriety. Her name was Jane Sturdevant and she is listed by Dr. Bob with 12 months of sobriety dating her entrance into AA in February of 37. You can read about her in DBGO.

The second woman was Florence Rankin. She came into AA in September of 1937. There are letters and questionnaires located in the GSO archives that attest to this. In her Big Book Story she indicates she has not been tempted for the past year which might suggest she had at least one year of continuous sobriety at that time.

The amusing story of Victor and Lil is just that. DBGO indicates "Lil" never even attended a meeting so I don't see how she could ever be considered a member or first woman to join. Whether or not she sobered up later by some other means is not relevant for our task.

I would be happy if anyone can produce any documentation that was recorded before April 10, 1939 to support anything other than these conclusions.

Marty was a wonderful woman and I leave it to all of you to decide whether she or Sylvia had the most continuous sobriety as it appears that neither Jane or Florence stayed sober in the end. We know the details of Florence's death and Jane's name is conspicuously absent from the Cleveland 220 List.

- - - -

NOTE FROM G.C. THE MODERATOR:

The Washington D.C. AA history debunks the later legend that Florence committed suicide. She died after a two-day stay at Gallenger Municipal Hospital (DC General Hospital); the death certificate they issued says that she died on April 19, 1943 at the age of 47 of pneumococcal meningitis. Florence was in some





I'm going to include the contents of an email I received from New York from an archives assistant there, which explains the history of AA in Atlanta we didn't previously know.

=====

Dear Gary,  
Greetings from GSO Archives! It is a pleasure to be in contact with you! Our earliest correspondence coming out of Atlanta, GA is dated in late 1940. Several relative excerpts from letters are:

The earliest letter we have in our records is to Mr. Marion H. from the GSO dated 11/26/40:

"We first heard of your interest in Alcoholics Anonymous through a letter from our mutual friend, Irwin M., who we call our traveling correspondent. He keeps rather closely in touch with us while moving about the country on business ...."

From Mr. Marion H. to the GSO, dated 11/30/40:

"Many thanks for your encouraging letter and copy of the Bulletin, which I have turned over to Mr. C.K.P. We had a meeting last night, but Sam M. did not attend."

From Mr. Marion H. to the GSO, dated 1/31/41:

"Thanks for your letter ... to the Atlanta Group. Unfortunately, this writer is the only one of the active group now in Atlanta. C.K.P. left the day after Christmas for the west coast ..."

There are several letters from this time that have referrals. The GSO sent Marion H. names and addresses of people interested in AA in the Atlanta area.

A letter from Frances D. (Mrs. Sam S.D.) to the GSO, dated 4/2/41 discloses:

"Enclosed are two newspaper articles about my husband. The first dated December 3, 1940, brought little or no response for employment. But in the meantime, he took a commission job, selling Good Year tires. He made no money, he became depressed, and just as this radio work came to be a reality, he began to drink.

Now, he's going to lose this opportunity, just as he has many others in the past 8 years, since he left the Ministry. I've combed Atlanta and suburbs for the name or names of some Alcoholics Anonymous. The one name [Marion H.] I have secured is a traveling man and is away from town indefinitely. Will you please rush any information you can give me as to whom to get in touch with&hellip; I am

reading Alcoholics Anonymous now. My husband has read excerpts from it, and likes the idea."

A response from the GSO dated 4/3/41 states:

"We are sorry indeed to advise you that at the moment, there are no AA members in Atlanta to whom we could refer you and Mr. D for information and assistance.

As you know, [Marion] is not at home at the present writing; however things are spreading so rapidly since the publishing of the article in the Post that we hope to get things really started in Atlanta soon."

A letter to the GSO dated 7/15/41 reveals:

"At the direction of the Atlanta Group, we are taking this means of thanking you for the pamphlets you so generously sent us to aid in promoting our group.

If you could attend one of our meetings, see the miracles taking place and hear the testimonies given, you would be happy in seeing the progress we are making ...

Some of us in the group have been tremendously interested in AA for a long time and exceedingly anxious to start a group here. Efforts were made a number of times but without permanent results. Stephen M., of the Washington group moved to Atlanta, and through his splendid efforts we actually began operations ... On

June 12, seven of us met with Mr. and Mrs. [Stephen] M. in their home. Last Tuesday evening, July 8, forty people were at the meeting in parlors A and B in the Robert Fulton Hotel, our regular meeting place ...

Very sincerely yours,

Sam S. D.

Ernest H.S.

J.H.M."

Another letter from Sam D. to the GSO dated 10/27/41 discloses:

"For 16 years, I was a successful minister in the Presbyterian Church. One pastorate was the 'Old First' Church, Brooklyn, where John Barleycorn whipped

me. I have started over again, thanks to AA's solution to my problem ....

We enjoyed Irwin M.'s visit and received a number of helpful suggestions from him."

In regards to Sam D., Bill W.'s "AA Comes of Age" mentions him briefly, stating:

"Shortly after the beginning of AA in Atlanta, that shaky group was sparked by the appearance of Sam, a high powered Yankee preacher ..."

The book does not claim that Sam D. started AA in Atlanta. According to the correspondence that I have shared with you, this seems to be the most

accurate.

There were whispers of AA in Atlanta before Sam D.

Steve M. was an early AA member in Atlanta. I have mentioned him in the above correspondence excerpts as Stephen M.

I hope that this information has been helpful. If you have any more questions, please feel free to contact us at [Archives@aa.org](mailto:Archives@aa.org).

Take care,  
Svetlana G.

Archives Assistant

#####

From: Robert Stonebraker [rstonebraker212@comcast.net](mailto:rstonebraker212@comcast.net)>  
Sent: Thursday, July 19, 2012  
Subject: Irwin S. Meyerson: A short bio and gravesite location

Irwin Meyerson prompted Indianapolis AA founder, Doherty Sheerin, to start the Circle City's first AA meeting in October of 1940. Irwin is an example of how even off-and-on-the-wagon AA members have historically contributed to the growth of our fellowship.

I will be happy to email pictures of Mr. Meyerson's gravesite upon request:

[rstonebraker212@comcast.net](mailto:rstonebraker212@comcast.net)>  
([rstonebraker212](mailto:rstonebraker212@comcast.net) at [comcast.net](http://comcast.net))

=====  
Irvin S. Meyerson: A Short Biography

The following is from the book *How It Worked*, the story of Clarence H. Snyder,  
by Mitchell K., pg.161 - 162:

"Another of Clarence's "babies," was Irwin "Irv" M. Irwin was a salesperson who had lost several accounts due to his drinking. He lived on Eddington Road in Cleveland Heights, Clarence had "pulled" Irv out of a bar at the request of Irv's wife and had convinced" him that he "needed to be fixed." Irv had a difficult time sobering up, but was sold on the idea of A.A. and of helping others. Irwin sold Venetian Blinds and traveled around the country doing so. Wherever he went, he started A.A. meetings. And Irwin was a high pressure salesperson in and out of A.A. Irwin was Jewish, weighed 250 pounds, and kept slipping back into active alcoholism. Still he was a driving force in the early days of A.A.

In the book, "DR. BOB and the Good Oldtimers," Bill Wilson is quoted as saying,  
" The prospect of Irwin as a missionary scared us rather badly." In a letter to Clarence, dated May 22, 1940, from the Hotel Virginia, in Columbus, Ohio, Irwin wrote, "This is the first trip in one year that I was sober. Thank God." This was the first of many letters that Irwin wrote Clarence in which he told of his "slips," of regaining his sobriety, and of carrying the message by starting meetings. Irwin, due to his widespread sales territory received constant lists of inquiries from Ruth Hock at the New York A.A. office. Irwin followed up on them with the same gusto he used in his sales pitches. In a letter to Clarence, dated September 18, 1940, he wrote: "You know that list that Miss Hock sent me from New York. Well I stuck my neck out, I contacted two men in Indianapolis and they are starting a group there. I contacted four but 2 stuck, the others were a doctor who wouldn't admit he was alky and another Bozo who could handle it. However I am trying to do my share. I am thankful to providence that I started a few men on the road to health and they are also thankful. That's what makes me feel good.

Personal Sponsorship was another hallmark which came out of Cleveland. Each member and prospective member was indoctrinated with the idea of having and then becoming a sponsor. The idea of sponsorship, as A.A. knows today, originated in Cleveland."

Irwin, in his travels, also started groups in Indianapolis, Indiana, Atlanta, Georgia and throughout the South. In a letter, dated March 28, 1942, from Knoxville, Tennessee, Irwin's wife wrote to Clarence that "Irwin started another club in Charleston, W. Va."

- Bruce C.

=====  
Irwin S. Meyerson Gravesite:  
Hillside Memorial Park and Mortuary  
6001 W. Centinela Avenue  
Los Angeles, CA 90045  
(800) 576-1994

<http://hillsidememorial.org/cemetery-options/interactive-cemetery-map/>  
(interactive map, although they recommend coming into the office for







|||||

Friends,

As many of you are probably aware, her certificate of death also lists an underlying condition, Hypertensive Cardio Vascular Disease.

(from the American Health Associaton) AHA Recommendation

These people should not consume any alcohol: anyone with a personal or family history of alcoholism, hypertriglyceridemia, pancreatitis, liver disease, certain blood disorders, heart failure, and uncontrolled hypertension ....

I am thinking Florence did not drink in moderation. Further, see <http://www.nmihi.com/h/hypertensive.htm> which notes that coronary artery disease and alcohol abuse increase the individual's risk for developing serious cardiovascular disease.

So, while Florence may not have actually committed suicide in a direct and intentional fashion, she, like many of us was drinking herself to death, apparently. Suicide implies the intent of taking one's life, and in my understanding the obsession of the mind leads to the first drink, which leads to every other drink to follow .... Powerlessness.

Blessings friends,  
Brian

|||||

+++Message 8563. . . . . Re: Florence Rankin Kalhoun  
From: brian koch . . . . . 7/24/2012 5:21:00 AM

|||||

I am only passing on information in the cemetery records, which are pretty specific about locations and such. I don't know the thinking behind placing the marker at a different spot, if thats what was done; possibly familial considerations, or space or whatnot. But the cemetery keeps pretty copious records, as my recent visit revealed.

Blessings,  
  
Brian

|||||

+++Message 8564. . . . . AA in the 1940's in South Florida  
From: Karla . . . . . 7/24/2012 9:41:00 PM

|||||

Anyone have any early history on AA in South Florida?

|||||

+++Message 8565. . . . . Houston area archives  
From: southeast\_texas\_aa\_archives . . . . . 7/26/2012 12:10:00  
PM

|||||

Curious if anyone has any original books or documents related to the development of AA in the Houston area. I now have some of the drafts of the Larry J. articles submitted to the Houston Press. I have oral history from Dave J., his son. I have an original April 1940 AA pamphlet which are the articles that were submitted to the Houston Press reprinted by the Alcoholic Foundation. Looking for any documents from Elizabeth E., Roy Y., Ed H., or any other Texas AA pioneers. Trying to find Larry J's Big Book. Anyone know anything?

MY E-MAIL ADDRESS: sticc.katy@gmail.com&gt; (sticc.katy at gmail.com)

|||||

+++Message 8566. . . . . Re: A complete list of everything  
Bill W. wrote  
From: rickshevitt . . . . . 7/25/2012 11:30:00 AM

|||||

Bill W.'s byline appears in the pamphlet "Problems other than Alcohol" as

Bill W. Co-founder of Alcoholics Anonymous

Not sure if this is the only pamphlet with his name but I think it is.

With gratitude in service,

Rick

----

--- In AAHistoryLovers@yahoogroups.com,  
&gt; Chris (beachbuddah at mail.com)  
&gt;  
&gt; I'd like to add the only piece of conference approved  
&gt; literature that has Bill W's byline on it:  
&gt;  
&gt; "The AA Service Manual and the 12 Concepts"

|||||











&gt; It is fairly obvious that the purpose of the archives at G.S.O. is to save the  
&gt; Fellowship's history FROM the Fellowship and NOT FOR the Fellowship.  
&gt;  
&gt; This is not what Bill Wilson or Nell Wing envisioned when they set up the  
&gt; archives to preserve AA's history FOR AA members. I have and will continue to  
&gt; strongly encourage any AA member or family of an AA member considering to  
donate  
&gt; any historical information or memorabilia to the archives at G.S.O. NOT to do  
so  
&gt; because the Fellowship will never be able to be able to see the materials. The  
&gt; archives at G.S.O is more of a security vault to keep our history from us than  
&gt; to preserve our history for us.

Anyone considering G.S.O. as a place to donate material to should be encouraged  
to consider if they want their materials available to the Fellowship and to researchers or to be locked away forever. I recommend a place like Brown University which already has the papers and collections of people like Marty Mann, Ernest Kurtz, Clarence Snyder. Dr. Bob Smith and is available to study as  
a future home for donations of AA memorabilia and history. Even many local AA  
archival repositories have become more security vaults withholding our history  
from the Fellowship rather than sharing it with AA members to whom our history  
belongs. These local repositories, rather than share their local history with  
the local AA members keep it from the members, locked away under rules -  
problems of property, money, power and prestige diverting AA from its  
primary  
purpose - to carry the message and not hide the message and how it was carried.

Is AA's primary purpose to share how the message was carried or hide how the message was carried from the AA Fellowship under the guise of Money, Power, Property and prestige? G.S.O. talks about copyright and another name for copyright is intellectual property. G.S.O.'s Archives is allowing PROPERTY  
to  
keep how we carried the message FROM the very Fellowship is is supposed to be  
the guardian for.

Please pass this along to every AA member who has an interest in fulfilling AA's  
primary purpose of not only carrying the message but knowing how that message  
was originally carried. Why is G.S.O. protecting property when problems of

property and power diverts us from our primary purpose?

- - - -

Re: Markings - Your Archives Interchange - Summer 2012  
Sun, July 8, 2012 1:20:39 PM  
From: "jaredlobdell@comcast.net" jaredlobdell@comcast.net&gt;

Shakey --

When I worked with the collections at Brown the John Hay Library still had

--

and so far as I know still has -- no photocopying and in fact pencil-only hand-copying, quite apart from anonymity restrictions. Other library collections in various [usually historical] fields have similar restrictions -- the State Historical Society of Wisconsin perhaps exceptionally will allow copying from microfilm for those collections that have been microfilmed, as [I think] will the Clements Collection at Michigan. The LOC has some copying but they do it. These are, of course, public institutions.

If GSO could digitize items the last names would have to be removed in the digitized [public] copy, tho' [as at Brown] personal on-site inspection would reveal them. When I use archival materials from NY I strike out the last names of individuals, even non-members like Rowland H. or Shep C. I think anonymity long after death makes for very difficult history-writing but it's hit or miss whether the families of early members are willing to have the last names revealed.

I do think there should be Appointed Members of the Archives Committee representing AA-member scholars of AA History who have worked with the NY Archives -- I for one could get to the Quarterly Trustees' Committee meetings in NYC. But ordinary copyright restrictions will still apply. And copyright restrictions on unpublished manuscript materials may be even greater if the materials were not known to exist until recently.

Even leaving that aside, to take an example [non-AA] of copyright protection, my grandfather's letters to his grandmother, written in the 1880s and 1890s, in the SUNY-Plattsburgh Library, cannot at present be published without my permission, and in fact they made copies for me without restrictions because I was the heir -- tho' I also needed their permission to publish [which they gave in making the

copies].

Open access to fully redacted copies of correspondence would be feasible legally, but the cost of the redactions won't be light.

One other point -- if a collection is valuable it probably can't go to GSO because of restrictions on donations, and I wonder if non-AA family members can properly give anything. So let's take it GSO Archives are doing the best they can in difficult territory, though it's possible the Archives Committee might be better off with one or two Appointed Committee Members on the Trustees' Archives Committee [or maybe that's just a bee in my bonnet].

-- Jared

- - - -

Re: Fwd: Markings - Your Archives Interchange  
Sun, July 8, 2012 7:43:03 PM  
From: Mitchell K. the\_archivist@excite.com&gt;

If I was so concerned about intellectual property and been more of a security guard than freely sharing what I had freely received I wonder how much of our history would have been locked away and lost forever? The Statement of Principles of 1948 which G.S.O. denies exists would have been silenced. All the photos which were originally posted by me which have been taken and used all over the Internet? How many historians, archivists, AA members who love our history would have been denied access to what I had because I was "protecting" copyright from the Fellowship which, according to how AA is supposed to work, owns our history? How many I freely shared with instead of locking them out because of protecting property would have had blanks in their own research?

Where are the letters from Fr. Dowling to Bill begging him to stop doing certain things, locked away, denied to exist but when Bill Pittman brought their existence up at Brown, everyone tried to hush them away. Maybe it is time for them to surface?

The Fellowship owns our own history and denying that history to those who own it is just plain wrong!

Maybe it is time to get rid of the security guards and get some real historians to take their place?





God Bless,

John B

|||||

+++Message 8575. . . . . Re: the pseudonyms in the Sat. Even.  
Post article - what were their real names?  
From: J. Lobdell . . . . . 7/26/2012 2:22:00 PM

|||||

Griffith = Bill W.  
Dr. Armstrong = Dr. Bob S.  
Sara Martin = Marty Mann

Yes for sure. To me the most interesting question is the three men from Princeton, Penn, and Yale, around the bed [in Philadelphia] in the article. Princeton is almost certainly John Park Lee, and Penn is almost certainly McCready Huston, but the Yalie must be a lawyer, and unless Charlie Bergner was a lawyer, I'm not sure -- George I. Sullivan perhaps [these were all Philadelphians -- remember the SatEvePost was published in Philadelphia].

Message #8561 from "Robert Stonebraker" rstonebraker212@comcast.net>;  
1941 Saturday Evening Post article by Jack Alexander

In the December 10, 2011 article in the Saturday Evening Post

Man on the Bed Picture: who are the people in this picture supposed to be?  
The  
Man on the Bed? Bill D. (on chair)? Who maybe are the others in this picture supposed to be?

The characters in the article, who are they?  
Griffith - Perhaps Bill W.?  
Dr. Armstrong - Maybe Dr. Bob S.?  
Sara Martin - Maybe Marty Mann?  
Watkins - Who does this represent?  
Tracy - Who does this represent? Maybe Ernie G.?  
Brewster - Who does this represent? Maybe Clarence S.?

<http://www.saturdayeveningpost.com/2011/12/10/archives/then-and-now/alcoholics-a&#92;>

nonymous.html [67]

|||||

+++Message 8576. . . . . Re: Irwin S. Meyerson: A short bio  
and gravesite location  
From: ekoostiksci . . . . . 7/27/2012 3:01:00 AM

|||||







BUT BILL WILSON HIMSELF BEGAN REFERRING TO THE FAMOUS PAINTING AS "THE MAN ON THE BED" AS SOON AS IT WAS HANGING ON THE WALL AT BEDFORD HILLS:

\* May 1956, Bill's thank you for the painting (AA 2001 General Service Conference Advisory Actions) "Dear Robert: Beautifully framed, your representation of the Man on the Bed hangs in my studio at Bedford Hills. It is a wonderful thing to have; I don't see how it could have been better done. The whole heart and essence of AA can be seen just by looking at it. ... Please know that to my great thanks, Lois adds hers. Ever yours, Bill W."

\* May 2003, "Came To Believe" renamed "Man On The Bed" [I couldn't verify this date - allegedly from Northern New Jersey Area 44 archives]

-----  
Practically, since his introduction to AA, Bill D has been known as the man on the bed, certainly long before the painting was created -

Interesting also to note that Bill acknowledge receipt of the painting as the "Man on the Bed" instead of it's title, "Came To Believe" -

Just trying to be helpful,  
Larry

=====

+++Message 8580. . . . . Re: who was the man that almost was A.A.#3?  
From: Tom Hickcox . . . . . 7/28/2012 1:59:00 PM

=====

On 7/26/2012 19:24, hdmozart wrote:  
&gt; Nancy Olson posted this tidbit about Eddie from a talk by Bill at the Memorial service for Dr. Bob, Nov. 15, 1952 (Excerpted from Message #36)

Dr. Bob died on November 16th, 1950, and memorial services were held at St. Paul's Episcopal Church at 1:00pm Monday, November 20, 1950.

Was the service referenced in addition to it, almost two years later?

Would the Eddie mentioned be Eddie R.?

Tommy H in Danville

=====

+++Message 8581. . . . . Bill Ames  
From: bobhickey674 . . . . . 7/30/2012 11:13:00 AM





&gt; Her obit taken from the Akron Beacon Thursday, December 6, 1979  
&gt;  
&gt; HENRIETTA SEIBERLING DIES AT 91  
&gt; By William Canterbury  
&gt; Beacon Journal staff writer  
&gt;  
&gt; The role of Henrietta Buckler Seiberling in the founding in Akron of Alcoholics  
&gt; Anonymous came to light with her death Wednesday. She was 91.  
&gt;  
&gt; Mrs. Seiberling neither wanted nor received any publicity during her lifetime  
&gt; about her part in introducing in her own home the two men who founded AA in  
&gt; 1935, according to her son, U. S. Rep. John F. Seiberling of Akron.  
&gt;  
&gt; Abut after her death in New York City, the Democratic congressman told publicly  
&gt; for the first time the role his mother played in the founding of that  
&gt; organization, which has an estimated one million members today.  
&gt;  
&gt; Her involvement was known only to AA members.  
&gt;  
&gt; AA ROLE 'DIVINE GUIDANCE'  
&gt;  
&gt; "THOUGH she herself was not an alcoholic, AA members looked to her for sounsel  
&gt; and spiritual inspiration," Seiberling said in a telephone interview from his  
&gt; Washington office.  
&gt;  
&gt; "She continued to be closely involved with AA through her life. That was her  
&gt; major contribution in her life as far as public service was concerned."  
&gt;  
&gt; The story of Mrs. Seiberling's involved in introducing the late Bill Wilson of  
&gt; New York and Dr. Robert Smith of Akron, who eventually founded AA, had its  
&gt; roots  
&gt; in meetings in the 1930s of the Oxford Movement, a spiritual effort to  
&gt; revitalize religion, Seiberling said.  
&gt;  
&gt; She used to attend meetings of the Oxford group along with "a lot of other  
&gt; people in the area who were trying to follow this spiritual quality of life,"  
&gt; Seiberling said.  
&gt;  
&gt; THERE SHE met Dr. Smith, a physician and surgeon in Akron who testified during  
&gt; one of the forums that he had a problem with alcoholism.  
&gt;  
&gt; "He sais, 'I just couldn't seem to lick it, and I want you to pray for me,' "

&gt; the congressman recalled.  
&gt;  
&gt; Soon afterward, Mrs. Seiberling got a call from Bill Wilson, who told her,  
&gt; 'I'm  
&gt; a rumhound from New York, and I need help,' so she invited him over to  
&gt; hour  
&gt; house."  
&gt;  
&gt; Wilson, a stockbroker who was in Akron on business, had gotten her number from  
&gt; the Rev. Walter F. Tunks of St. Paul's Episcopal Church.  
&gt;  
&gt; WILSON TOLD Mrs. Seiberling in the family home at Stan Hywet Lodge that  
&gt; through  
&gt; the Oxford group he had had a religious experience and had managed to  
&gt; stop  
&gt; drinking, and was getting back on his feet.  
&gt;  
&gt; But he said he had an urge to drink that day (at the Mayflower Hotel),  
&gt; "so she  
&gt; said, 'Well, there's someone I think you ought to meet.' and she called  
&gt; up Dr.  
&gt; Smith and invited him over," the congressman said.  
&gt;  
&gt; "They started talking about the experiences of alcoholics and Bill told  
&gt; of how  
&gt; it stopped him drinking.  
&gt;  
&gt; "They sat there until 1:30 a.m., with my mother . . . and concluded  
&gt; that an  
&gt; alcoholic should never take that first drink and secondly, that they  
&gt; ought to  
&gt; try to continue to lead a spiritual-quality life and share their  
&gt; experiences  
&gt; with people."  
&gt;  
&gt; Meetings at Oxford sessions with alcoholics proved popular, with so  
&gt; many  
&gt; showing  
&gt; up they decided to hold their own meetings as alcoholics at King School  
&gt; in  
&gt; Akron, the first site of the AA meetings, Seiberling said.  
&gt;  
&gt; The old King School group continues to meet at United Church of Christ,  
&gt; at  
&gt; Portage Path and West Exchange Street.  
&gt;  
&gt; By 1938, AA had spread to other cities.  
&gt;  
&gt; "THE ONES who came to Akron always wanted to talk to my mother,"  
&gt; Seiberling  
&gt; said. "She would insist the thing that made the difference was the  
&gt; spiritual  
&gt; ties. She was kind of their godmother and spiritual mentor."

&gt;  
&gt; Seiberling said some people might consider his mother's role an accident.  
&gt;  
&gt; "My mother would say it was by divine guidance," he said. "She felt that Bill  
&gt; Wilson coming to her house was divinely inspired because she had been praying  
&gt; for some way to help Dr. Smith.  
&gt;  
&gt; "So it wasn't a case of her motivation to help out alcoholics as much as  
trying  
&gt; to help a friend," Seiberling said. "She was willing to be spiritually alert  
and  
&gt; observant, and she had that attitude all her life.  
&gt;  
&gt; "She never wanted the story publicized, except among AAs."  
&gt;  
&gt; Seiberling said that AA "wanted to put a memorial marker at the (Stan Hywet)  
&gt; Gate House to show where AA actually started, and the family agreed to it, but  
&gt; hasn't got around to doing it."  
&gt;  
&gt; MRS. SEIBERLING was married to the late John F. "Fred" Seiberling Sr.,  
a son  
of  
&gt; A. A. Seiberling, founder of both Goodyear and Seiberling rubber companies.  
&gt;  
&gt; "She was a very gracious, charming woman, like an old shoe, just as nice as  
she  
&gt; could be," said Dr. Bruce Mansfield, former Ohio Edison Co. president,  
&gt; ex-trustee of the national General Services Board of AA and a friend of Mrs.  
&gt; Seiberling.  
&gt;  
&gt; She lived in Akron from her marriage in 1917 until 1952, when she moved to New  
&gt; York.  
&gt;  
&gt; She also leaves two daughters, Mary S. Huhn of Devon, Pa., and Dorothy S.  
&gt; Steinberg, who is seputy editor of New York Times Magazine, seven grandchildren  
&gt; and one great-grandchild.  
&gt;  
&gt; Memorial service will be Monday in New York City. Memorials may be made to the  
&gt; Stan Hywet Hall Foundation in Akron.  
&gt; =====  
&gt;

&gt; =====  
&gt; Glenn Chesnut  
&gt; (glennccc at sbcglobal.net)  
&gt;  
&gt; Stan Hywet Hall and Gardens  
&gt;  
&gt; [http://www.stanhywet.org/images/company\\_assets/512F1C7F-0D64-4A5E-9D91-785DC0647&#92;](http://www.stanhywet.org/images/company_assets/512F1C7F-0D64-4A5E-9D91-785DC0647&#92;)

55F/e4cb1\_Henrietta\_Buckler\_Seiberling.pdf [66]

&gt;  
&gt; Henrietta Buckler Seiberling (1888-1979)  
&gt;  
&gt; Inducted into the Ohio Women's Hall of Fame on October 21, 1998,  
Henrietta  
Buckler Seiberling is best remembered for her pivotal role in the formation  
of  
Alcoholics Anonymous (AA).  
&gt;  
&gt; Henrietta Seiberling introduced the two men, who would later form AA,  
in the  
Gate Lodge on the Stan Hywet Hall estate. Henrietta then worked closely with  
Bill Wilson, Dr. Bob Smith, and Anne Smith to develop the principles that  
would  
become the foundation for Alcoholics Anonymous.  
&gt;  
&gt; Born in Lawrenceberg, Kentucky on March 18, 1888, Henrietta spent her  
childhood in Texas as the only child of Judge Julius Augustus and Mary  
Maddox  
Buckler. She enrolled at Vassar College at the age of fifteen and earned an  
AB  
degree in music and a minor in psychology. In 1917 she married John  
Frederick  
Seiberling whom she had met while he was serving as a lieutenant in the Ohio  
National Guard on duty along the borders of Texas and Mexico.  
&gt;  
&gt; Immediately following their wedding at Stan Hywet Hall, Fred was sent  
to  
France as a Lieutenant in the United States Army. When he returned from  
active  
duty in World War I, the couple took up residence in Akron. Fred and  
Henrietta  
moved into the Gate Lodge on the property of Stan Hywet Hall in 1923 with  
their  
three children--John F. Seiberling Jr. (b. 1918), Mary Gertrude Seiberling  
(b.  
1920), and Dorothy Buckler Lethbridge Seiberling (b. 1922).  
&gt;  
&gt; By 1926 Henrietta and Fred were facing marital problems that caused  
them to  
seriously consider matters of separation, divorce, and custody of the  
children.  
The entire Seiberling family was affected, as is described in a letter  
discussing Henrietta and Fred from Penfield Seiberling to his mother  
Gertrude on

March 20, 1926:

&gt;

&gt; "It distressed me that you and father and Frederick and all in the Household

at home should be suffering such mental anguish and heartaches over the situation as developed."

&gt;

&gt; In 1935 the couple separated and Henrietta remained in the Gate Lodge with her

widowed mother, Mrs. Buckler. Experiencing the same anguish and heartache felt

by the Seiberling family, Henrietta Seiberling began attending the Oxford Group

meetings in Akron. The Oxford Group was a religious revival group that tried to

recapture the power of first-century Christianity in the modern world.

Founded

by Dr. Frank N.D. Buchman in the 1920's, this evangelical fellowship stressed

prayer and charitable work as a way of life. Within this

&gt; group, Henrietta found respite from her family problems. Henrietta attended

the Thursday West Hill Oxford Group meetings in Akron on a weekly basis.

&gt;

&gt; Through the Oxford Group, Henrietta befriended Anne Smith and her husband Dr.

Bob Smith. Someone had spoken to Henrietta about Dr. Bob's drinking, and she decided to do something to help. She had noticed that people at the meetings never shared anything that would be too costly of their pride, making it difficult for people with a serious problem to come forward. At the next meeting, Henrietta led the group in sharing their shortcomings. In a transcript

of her remarks recorded by her son John, Henrietta recounts Dr. Bob Smith's confession:

&gt;

&gt; "And then there was a silence, and I waited and thought, 'Will Bob say anything?' Sure enough, in that deep, serious tone of his, he said, 'Well,

you

good people have all shared things that I am sure were very costly to you, and I

am going to tell you something now which may cost me my profession. I am a silent drinker, and I can't stop.'" Not knowing anything about alcoholism, Henrietta recalled that something said to her "like a voice in the top of my head" that Bob must not touch another drop of alcohol.

&gt;

&gt; Bill Wilson, an unemployed stockbroker who had stopped consuming alcohol after

attending Oxford Group meetings in New York, was attempting to find work in May

of 1935. Bill traveled to Akron in order to try to take over the National Rubber

Machinery Company when a proxy fight broke out over its control. The proxy fight

failed, and Bill was stranded in Akron with \$10 in his pocket. Unable to pay his



Did each even do one? More than one?

Thanks.

=====

+++Message 8585. . . . . Re: who was the man that almost was  
A.A.#3?  
From: hdm Mozart . . . . . 7/29/2012 4:26:00 PM

=====

The general reference "Memorial service for Dr. Bob, Nov. 15, 1952" is more specifically a talk that Bill gave at a Memorial Service for Dr. Bob held at the 24th Street Clubhouse, New York City, N.Y. on November 15, 1952

See message #295 also posted by Nancy Olson  
<http://groups.yahoo.com/group/aahistorybuffs/message/295>

I am not a historian, but the major points of the 'Eddie' from this Wilson talk match other, more knowledgeable historian's description rather closely:

- \* help for 'Eddie' was requested by a preacher
- \* Bob & Bill talked to 'Eddie' before they talked to Bill Dotson
- \* 'Eddie' blew his top, threatened Bill & Anne with a butcher knife
- \* 'Eddie' was in the State Asylum for a period of a dozen or more years but believe it or not he showed up at the funeral of Dr. Bob in the fall of 1950 as sober as a judge and he had been that way for three years [all agree 'Eddie' was sober, there is disagreement on the number of years]

I'm convinced it's the same Eddie -

Hope this helps,

Larry

=====  
<http://groups.yahoo.com/group/aahistorybuffs/message/244>  
Nancy Olson/Dr. Bob's son, Bob S.

Dr. Bob considered Eddie his first failure. But at Dr. Bob's funeral a man walked up to Smitty and said \*Do you remember me?\* It was Eddie. He was living in Youngstown, Ohio, and was sober one year.

-----  
<http://groups.yahoo.com/group/aahistorybuffs/message/674>  
tcumming/Archie M  
Eddie R. - prominent Youngstown family; wife Ruth university professor, surrendered in Oxford Group; 1st person Bill & Dr. Bob tried help, sent by J.C.



I received this from the Archives at GSO about Bill Ames

Unfortunately, I was unable to find any records that indicate that Bill Ames took the train with Fitz Mayo. However, I did find two correspondences that might be of interest as they show a connection between Bill Ames and Fitz Mayo.

The first is a letter from Bill W. to Fitz Mayo dated October 30, 1940 in which

Bill W. makes a quick reference to Bill Ames.

Bill W. writes:

Dear Fitz,

I was much disappointed to see so little of you at Washington and ditto for Bill

Ames who I did not see at all.

The second correspondence is a letter dated February 15, 1941 from Fitz Mayo to

a W.S. Richardson of the Rockefeller Foundation in New York City. The letter reads as follows:

Dear Mr. Richardson:

You will probably remember me as one of the early crop of Alcoholics

Anonymous

who had the privilege of meeting with you from time to time.

This letter is to present to you some ideas concerning a project in which I and

others are finding a deep interest. It is definitely not a solicitation for financial aid. I feel, however, that you and others associated with you are in a

position to be of great help and may have ideas of the greatest value.

Proper

sponsorship and contact for the development of this project are vital.

Before I give you the picture as we see it now, I feel it important that you get

a little of the story of the man that will be most instrumental in its development from the physical standpoint, should it be worked out. I realize,

however, that it takes all the parts to make the whole. Bill Ames was a farm boy, born in Westmoreland County, Virginia not far from the birthplace of

George

Washington and Robert E. Lee. He worked his way through Mississippi A and M and

by tireless energy and considerable business ability built up a lumber business

to a point where he was worth nearly three quarters of a million dollars.

When

the depression came, one of his partners shot himself and the other drank himself to death, leaving Bill holding the bag to the tune of about \$250,000

in

debts. The banks told him that bankruptcy was the only way out. Bill said 'no'

and has paid off all of it, principle and interest. He became alcoholic and gained the reputation among his friends as being the best two quart-a-day man in

the state of Virginia. He woke up to the fact that he could not stop

drinking

and became fearful. After an automobile accident in which he had a leg, an arm and a bone in his neck broken and was pronounced dead and with 56 stitches taken to his face and neck, he arrived at the conclusion that he had been spared for some real usefulness and lost his fear that liquor was going to kill him though he continued to drink in a big way. A year ago last November he landed in a hospital and became acquainted with the A.A. program. He immediately adopted it, lock, stock and barrel and became a potent force in what was at the time a weak and struggling group. He has never had a drink since, his lumber business expanded tremendously, his real-estate operations have attained considerable proportions and more is coming his way in large quantities. He looks upon himself simply as a custodian selected by the Almighty and is making an excellent job in that capacity. Last summer he used one of his farms for the benefit of about 200 underprivileged boys. He is a man endowed with a fine physique, tremendous energy and a keen mind and since he has found the right road his talents are properly directed and are producing much fruit.

[ ]

Bill Ames owns his old home place, a farm of some 225 acres located on the Potomac River not far below Stratford. Beautiful creeks indent the property, groves of large pine lie along their shores and vegetables. This place is not so far from the mouth of Potomac and the water is salt. Oyster, fish and crabs are to be had in abundance. It is located about 100 miles from Washington and can be reached from the north over the new bridge recently opened across the river, putting it quite near the new link in the Atlantic Coastal Highway. It is within several hours driving distance of Richmond, Fredericksburg, Norfolk and Williamsburg. It is situated in the heart of one section of early colonial America and nearby are many points of historical interest. Wakefield, Stratford, old Yecomico church and many old colonial homes are among them. Bill is at this time having a new road built into this place and the power line brought in. He has also gotten topographical aerial photographs made and is laying out on paper, plans for an extensive camp project with different divisions which he proposes to build, for both youth and adults. He has also had some excellent photographs of the property and views taken. He does not expect to, not intend to make money from this project. Profits, if any, are to go to A.A. work or helping the under-privileged youth. Others interested are not concerned with what they will get out of it but we do feel that the project should be self-supporting. From the original ideas he has developed the idea of establishing a Camp Pan-America, the good neighbor program in action for youth, where the leaders of



the  
service.

---

From: bobhickey674 bobhickey674@yahoo.com>  
(bobhickey674 at yahoo.com)  
Sent: Monday, July 30, 2012  
Subject: Bill Ames

I'm trying to find information on Bill Ames who got sober in 1938. He is the first person to get sober in Virginia that we know of, he was from Arlington, Virginia, and also had a farm on the Northern Neck of Virginia. We know he was very active in the Washington DC area in the early days.

We have a Oral History from his son at the Area Archives. Also have references to him in DC Area Histories. Any information would help.

Thanks  
Bob Hickey

|||||

++++Message 8588. . . . . Source for Ebby Quote?  
From: bill@athenararebooks.com . . . . . 8/3/2012 10:32:00 AM

|||||

In "Ebby, The Man Who Sponsored Bill W." (Hazelden, 1998), Mel B. presents two long quotes from Ebby on pp. 77 and 80 about his activities during 1936-1938.

The only information Mel provides is that "In 1954, [Ebby] described his experiences this way."

That would imply to me that the quotes come from either a talk Ebby gave or some writing that he did in 1954.

Does anyone have more information on the actual source of these quotes?

Old Bill

|||||

++++Message 8589. . . . . Re: The two 1947 editions of The Little Red Book  
From: lakeportchris . . . . . 8/5/2012 2:19:00 AM

|||||

I think I sent this by direct message to Tommy H. But I thought I should post this here as well.

"Tommy, I just read your study of the two 1947 printings of the "Little Red Book" in Message 4017 in the AAHistoryLovers page. I thought you would find my copy interestIng. I have, what appears to be a 1st edition, 2nd printing (1947) of the book.

In your post, you said that you thought that the 2nd printings were a distinctly red cover. Mine, although a dull maroon, fits all of the discriptions on all of your points that you listed for the 2nd printing. For example my title page reads:

"An Interpretation of  
THE TWELVE STEPS  
of the  
ALCOHOLICS ANONYMOUS PROGRAM"

I don't know what to make of this. It seems perhaps, that before the text edits were made they ran some copies of the second printing with the maroon cover? I'd love to know how many were printed like this. Have you come across any like this since your post?

I can email pictures if you would like to look at the book (I'm new to this forum, so I don't know if I can post pictures here.) If I can, I will do that.  
Let me know your thoughts.

- Chris

---

&gt; From Tommy Hickcox in Baton Rouge  
&gt; (cometkazie1 at cox.net)  
&gt;  
&gt; SUMMARY  
&gt;  
&gt; 1946: first edition/printing of The Little Red  
&gt; Book  
&gt;  
&gt; 1947: the one with the red cover seems to be  
&gt; the second edition/printing  
&gt;  
&gt; 1947: the one with the maroon cover seems  
&gt; to be the third edition/printing  
&gt;  
&gt; [Moderator's note: Ed Webster refers to them  
&gt; as "printings," but when substantial changes  
&gt; are made in the text, which is what Ed was  
&gt; doing at this stage, we normally refer to them  
&gt; today as separate "editions."]

&gt;

&gt; \* \* \* \* \*

&gt;

&gt; The Little Red Book had two printings in the  
&gt; year 1947 and there are differences between the  
&gt; two volumes. Opinions have been offered which  
&gt; of the volumes was printed first and which  
&gt; second.

&gt;

&gt; The covers, title and copyright pages are as  
&gt; follows:

&gt;

&gt; \* \* \* \* \*

&gt;

&gt; One's cover is distinctively red while the  
&gt; other's is a dull maroon.

&gt;

&gt; - - -

&gt;

&gt; The title page of the red volume has:

&gt;

&gt; An Interpretation of  
&gt; THE TWELVE STEPS

&gt; of the

&gt; ALCOHOLICS ANONYMOUS PROGRAM

&gt;

&gt; - - -

&gt;

&gt; While the maroon volume has:

&gt;

&gt; An Interpretation of  
&gt; Alcoholics Anonymous Program

&gt; of the

&gt; The Twelve Steps

&gt;

&gt; - - -

&gt;

&gt; The copyright pages are identical except the  
&gt; red volume adds:

&gt;

&gt; First Printing August, 1946

&gt; Second Printing January, 1947

&gt;

&gt; \* \* \* \* \*

&gt;

&gt; This would imply to me that the red volume was  
&gt; the second printing.

&gt;

&gt; Printing numbers were not published again  
&gt; until much later.

&gt;

&gt; It seemed to me one could make an educated guess  
&gt; as to which came first by comparing text. If  
&gt; there was a change in the text, did the change  
&gt; carry over to the printings of 1948 and 1949

&gt; and assigned numbers four and five? Did one  
&gt; volume have material in common with the 4th and  
&gt; 5th printings and not the other 1947 printing?  
&gt;  
&gt; \* \* \* \* \*  
&gt;  
&gt; A quick check of the first several pages gives  
&gt; enough material to make an educated guess.  
&gt;  
&gt; Author's Note: red is one paragraph of 17  
&gt; lines; maroon is three paragraphs of 29 lines;  
&gt; 4th/5th: 3 paragraphs of 23 lines but the  
&gt; lines have more words in them. The wording  
&gt; is identical to the maroon.  
&gt;  
&gt; p. 9; para 4, sent 1: red-The new comer often  
&gt; . . . ; maroon-The newcomer too often . . . ;  
&gt; 4th/5th-The newcomer too often . . .  
&gt;  
&gt; p. 10; para 3; last sentence of maroon has  
&gt; \* to footnote: Note paragraph 2, page 44, in  
&gt; the book, "ALCOHOLICS ANONYMOUS"; red does  
&gt; not have the footnote. 4th and 5th have the  
&gt; footnote.  
&gt;  
&gt; p.11; para 2, sent 1: red: The alcoholics who  
&gt; have recovered through the Alcoholics Anonymous  
&gt; movement . . . ; maroon: The alcoholics who  
&gt; have recovered through the Alcoholics Anonymous  
&gt; Fellowship . . . ; 4th/5th: Fellowship  
&gt;  
&gt; \* \* \* \* \*  
&gt;  
&gt; There is a list of reasons for failures in the  
&gt; A.A. program starting at the bottom of p. 11.  
&gt; Red has 9 reasons listed and maroon has 10.  
&gt; The first seven reasons are exactly the same,  
&gt; but the rest differ:  
&gt;  
&gt; Red 8. Those who have not been harmed sufficiently  
&gt; by alcohol often fail because drinking is not a  
&gt; matter of life and death with them. This group  
&gt; generally involves the men and women with  
&gt; relatively short alcoholic histories.  
&gt;  
&gt; Maroon 8. Those who see in alcoholism a moral  
&gt; problem rather than an illness.  
&gt;  
&gt; Red 9. Those who accept only a part of the  
&gt; Twelve-Step Program, who will not try to live  
&gt; it in its entirety. Those who wish to put a  
&gt; distorted selfish interpretation on all of the  
&gt; steps for purposes of their own convenience.  
&gt;  
&gt; Maroon 9. Those with relatively short alcoholic





J. who was a former delegate to area 33, of SE. Michigan.

- Chris

Tommy's email response:

"Alas, there are no photo records of this book.  
The cover in the pics is what I call the broken glass cover.

Collectors like pristine books, but I like the personalization, and it helps when they date it. Unfortunately, pristine books mean they weren't used.

Tommy"

I have forwarded the photos to a man on this forum named Larry H. Larry said he would upload them to his website for others to view. As soon as he does that I will make sure we post the link on this thread.

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

&gt;  
&gt; A fellow list member has brought to my attention that I have failed to  
&gt; update my comments on the printings of the Little Red Book in 1947 I  
&gt; made in list msg 4017.  
&gt;  
&gt; There are two variants of the stated second printing. One I discussed  
&gt; in A.A.H.L. message 4017. The variant is different in that its cover is  
&gt; the same as the 1st Printing LRB, a darker maroon with a texture I call  
&gt; broken glass. The major difference is that the Author's Note is ten  
&gt; lines long like the 1st Printing while the note in the other variant is  
&gt; seventeen lines long.  
&gt;  
&gt; So, I suspect there was a printing run of the ten line book and then a  
&gt; later printing run of the seventeen line book.  
&gt;  
&gt; Glenn noted in the post:  
&gt;  
&gt; [Moderator's note: Ed Webster refers to them as "printings," but when  
&gt; substantial changes are made in the text, which is what Ed was doing at  
&gt; this stage, we normally refer to them today as separate "editions."]  
&gt;  
&gt; I have no idea of the relative rarity of the two books. I have only the  
&gt; two Second Printings but I have several Thirds.  
&gt;  
&gt; Tommy H in Danville  
&gt;

=====

++++Message 8592. . . . . Bill W. 12th Step Work  
From: Chris B . . . . . 8/6/2012 7:06:00 AM

=====



"...Open about being a recovering alcoholic physician, West pioneered substance-abuse programs in Illinois and in 1982 was named founding medical director of the Betty Ford Center in Rancho Mirage, now the most prominent center for treatment of chemical dependencies. He had been sober since the late 1950's."

"West, 98, died July 24 at his Palm Desert home of complications related to old age..."

=====

+++Message 8595. . . . . Re: who was the man that almost was A.A.#3?  
From: John Barton . . . . . 8/7/2012 12:45:00 PM

=====

From John Barton and awedge1972

- - - -

From John Barton jax760@yahoo.com&gt; (jax760 at yahoo.com)

His name was Edgar (Eddie) Reilly.

=====

Message #8593 asked: Is there a downloadable version of Bill's talk? Referring to "Memorial service for Dr. Bob, Nov. 15, 1952," which was a talk that Bill gave at a Memorial Service for Dr. Bob held at the 24th Street Clubhouse, New York City, N.Y. on November 15, 1952

=====

From: a w awedge1972@yahoo.com&gt;

Yes. There is one of his talks on xa-speakers.org

- - - -

From: hdmozart email@LaurenceHolbrook.com&gt;  
Sent: Sunday, July 29, 2012 4:26 PM  
Subject: Re: who was the man that almost was A.A.#3?

The general reference "Memorial service for Dr. Bob, Nov. 15, 1952" is more specifically a talk that Bill gave at a Memorial Service for Dr. Bob held at the 24th Street Clubhouse, New York City, N.Y. on November 15, 1952

See message #295 also posted by Nancy Olson  
<http://groups.yahoo.com/group/aahistorybuffs/message/295>

I am not a historian, but the major points of the 'Eddie' from this Wilson

talk

match other, more knowledgeable historian's description rather closely:

- \* help for 'Eddie' was requested by a preacher
- \* Bob & Bill talked to 'Eddie' before they talked to Bill Dotson
- \* 'Eddie' blew his top, threatened Bill & Anne with a butcher knife
- \* 'Eddie' was in the State Asylum for a period of a dozen or more years but believe it or not he showed up at the funeral of Dr. Bob in the fall of 1950 as sober as a judge and he had been that way for three years [all agree 'Eddie' was sober, there is disagreement on the number of years]

I'm convinced it's the same Eddie -

Hope this helps,

Larry

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<http://groups.yahoo.com/group/aahistorybuffs/message/244>  
Nancy Olson/Dr. Bob's son, Bob S.

Dr. Bob considered Eddie his first failure. But at Dr. Bob's funeral a man walked up to Smitty and said \*Do you remember me?\* It was Eddie. He was living in Youngstown, Ohio, and was sober one year.

-----  
<http://groups.yahoo.com/group/aahistorybuffs/message/674>  
tcumming/Archie M  
Eddie R. - prominent Youngstown family; wife Ruth university professor, surrendered in Oxford Group; 1st person Bill & Dr. Bob tried help, sent by J.C. Wright, hoped would be A.A. #3, failed; he & her 2 children lived with Dr. Bob & Annie; caused lot problems, threatened Annie with butcher knife; example ineffectiveness of wet nursing. He eventually got sober in 1949 at the Youngstown Ohio group (A 72) (B 249) (C 5,41-42) (D 77-78,80-1,85,93,97,99) (L 97) (P 151-2,159n) (BB#3 124)

-----  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/2337>  
Art Sheehan

Two alcoholics in Akron, Ohio, unsuccessfully preceded Bill Dotson for the opportunity to be AA #3: the first was a Dr McKay, the second was Eddie Reilly.

Jun 11 (more likely Jun 18), Dr Bob suggested that he and Bill W work with other alcoholics. A local Minister, J C Wright, provided them with a prospect. They tried in vain, throughout the summer, to sober up Edgar (Eddie) Reilly (described as an "alcoholic atheist" and "able to produce a major crisis of





In 1962 he donated land for the establishment of the Arlington Temple and Community Center (United Methodist). A chapel in the building is dedicated to his parents.

Earlier, in 1950, Mr. Ames and a brother, Col. Norman B. Ames, had bought the First Church of the Nazarene in Arlington after the property had been foreclosed because of delinquent mortgage payments. They spearheaded a drive to raise funds for the church and returned it to its congregation.

Mr. Ames had helped bring Alcoholics Anonymous to the Washington area. He and his wife helped establish more than 200 AA groups at various locations in the country and they counseled thousands of alcoholics.

He was a member of Columbia Lodge No. 285 of the Masons and of Kena Temple in Alexandria.

In addition to his wife, he is survived by two daughters Mary Farley Thompson, and Frances Harrow, and a son William P. Jr., all of Arlington, nine grandchildren, and six great-grandchildren.

The family suggests that expressions of sympathy may be in the form of contributions to Arlington Hospital, Arlington Temple, or The Farm of Alcoholic Rehabilitation Inc, in Arlington.

-Quite a resume for our good friend Bill A. An embodiment in altruistic service to his fellow man, alcoholic or not.

Was privileged to recently have a conversation with his grandson. He fondly remember his grandfather, every Thursday, going to a local jail and signing out, with the judges blessing, one or two alcoholics. His grandson remembered riding in the backseat of the car between these shaking men. They would go to his grandfathers farm. Bill would feed them, board them, talk to them about the program of recovery, and the would help pick tomatoes or whatever other vegetable was in season.

His grandson fondly remembers the excitement with which his grandfather approached helping others and the program which had saved his life. He died sober.

I have a copy of the actual obit for anyone interested.

Blessings,

Brian

--- In AAHistoryLovers@yahoogroups.com, charlie brooke wrote:

>  
> Bob: The Northern Virginia Intergroup did an article on Bill in their last newsletter. I would be glad to mail you a copy.  
>  
> E-MAIL ME AT:  
> (charliespins2008 at yahoo.com)  
>  
> He was my sponsor's sponsor and Walter G. kept his books and told me that he lent countless people money to buy homes, automobiles and other reasons. When he died Walter came back to the treatment center where we worked and told me that if you have 6 people who are willing to take off to attend your funeral and carry your casket you are a rich person, because he did not see many AA's at the service.

>  
> \_\_\_\_\_  
> From: bobhickey674  
> (bobhickey674 at yahoo.com)  
> Sent: Monday, July 30, 2012  
> Subject: Bill Ames  
>  
> I'm trying to find information on Bill Ames who got sober in 1938. He is the first person to get sober in Virginia that we know of, he was from Arlington, Virginia, and also had a farm on the Northern Neck of Virginia. We know he was very active in the Washington DC area in the early days.  
>  
> We have a Oral History from his son at the Area Archives. Also have references to him in DC Area Histories. Amy information would help.  
>  
> Thanks  
> Bob Hickey  
>

=====

+++Message 8598. . . . . Re: Wallace Christopher von Arx (1896-1961)  
From: brian koch . . . . . 8/10/2012 2:21:00 PM

=====

Wally Von Arx's grandson (Wally III) relayed to me that when he died, March of

1961, his (the grandson's) parents drove down to Florida to take care of the arrangements. The only thing Wally seemed to own or have as an asset was a boat.

He had apparently been living on this boat. He had promised it to about a half dozen people upon his death. Upon his death, they came out of the woodwork to claim it. Wally I's son and daughter-in-law moved the boat in the dark of night to another location to make sure these "friends" would not decide to move into it. The boat was eventually sold. Wally I's daughter in law commented at the services how sad it was that no one attended.

Additionally, Wally II met Robert Parkhurst in St. Petersburg at some point and was introduced as his step brother. This came as quite a shock to Wally II as he was not aware that his father had married Kathleen Parkhurst. Also, Wally III believes he met Kathleen sometime in the late 70's. He recalls meeting a slight elderly woman in St. Petersburg, and her having an association with the Parkhurst family.

hope some of you find this as interesting as i did,

Brian

- - - -

From: jax760@yahoo.com  
Date: Thu, 26 Jul 2012  
Subject: Re: Wallace Christopher von Arx (1896-1961)

Wally married Hank's wife Kathleen Nixon after she divorced Hank and they moved to Florida. In the early 50's she left Wally and returned to Hank after Hank's oil heiress wife died and left him the money to buy the chicken farm in South Jersey. Rumor has it that Wally went back to drinking after that but I have nothing to substantiate other than the hearsay I have just repeated.

Wally was the largest shareholder in Works publishing and it was he (not Harry Brick) that threatened to sue for the money that Works owed the shareholders but was diverting to fund operation rather than redeem the shares or pay dividends. I believe Wally was made whole when Works settled its finances circa August 41. To my knowledge he disappears from NY/NJ - AA after that and presumably settled down in Florida with Kathleen and Hank's two boys and quite possibly stayed









the major early AA literature

From: Glenn Chesnut . . . . . 8/13/2012 11:36:00 AM

|||||

Corrected list

In the middle of the page at <http://hindsfoot.org/spiritu.html>

Bible passages cited in the major early AA literature

<http://hindsfoot.org/bibaa.pdf>

Sermon on the Mount, James, 1 Corinthians 13, Psalms 23 and 91, Deuteronomy 33:27, Matthew 7:7-8, Luke 22:42, 1 John 4:20 and 4:7-19,

Matthew 25:31-46 (the grounds on which we will actually be judged at the Last Judgment), Luke 10:30-35 (the Good Samaritan), Luke 15:11-32 (the Prodigal Son), Luke 15:4-7 (the Lost Sheep).

FOR INDIVIDUAL SECTIONS CLICK HERE:

Important passages from the Sermon on the Mount (Matthew 5-7)

<http://hindsfoot.org/bibselectser.pdf>

Important passages from the Letter of James

<http://hindsfoot.org/bibselectjam.pdf>

Glenn C's translation of 1 Corinthians 13 (giving more detail on the meaning of the key words)

<http://hindsfoot.org/bib1cor.pdf>

|||||

++++Message 8607. . . . . Re: Second Printings of the Little Red Book

From: lakeportchris . . . . . 8/7/2012 2:54:00 PM

|||||

This is a link to the website that Larry H. uploaded my pictures to. Thank you, Larry for going to the effort of doing this for me! Much appreciated.

<http://www.laurenceholbrook.com/AAHistoryLovers/LRB2/index.htm>

|||||

++++Message 8608. . . . . laurenceholbrook.com - AAHL photos and documents

From: Glenn Chesnut . . . . . 8/13/2012 11:57:00 AM

|||||



sacrifice his own opportunity for that kind of work to create the AA structure that we know today?

|||||

+++Message 8610. . . . . Re: did Huxley call Bill W. the greatest social architect?  
From: Baileygc23@aol.com . . . . . 8/12/2012 3:22:00 PM

|||||

Dr Bob is a reference for that quote. Huxley's wife did say that Bill W was a saint and that quote is in Not God. Susan Cheevers did use that quote but did not give a reference. I do not know if Hartigan used the quote but I am sure he did not give a reference. From my brief look at Huxley I could not find him making that statement.

- - - -

In a message dated 8/12/2012 3:04:05 P.M. Eastern Daylight Time, jennylaurie1@hotmail.com writes:

"Aldous Huxley called the co-founder of Alcoholics Anonymous 'the greatest social architect of the Twentieth Century.'" Did he? Provenance please; and don't quote Thomsen, he was a secondary source. (See earlier postings on this debatable claim).

|||||

+++Message 8611. . . . . Re: did Bill W. say didn't get sober to just go to meetings?  
From: John Steeves . . . . . 8/10/2012 4:51:00 PM

|||||

Did Bill W. actually say "We didn't get sober in order to just go to meetings"?

If so, can anyone give the source of that quote?

|||||

+++Message 8612. . . . . Wallace V from Merton's manuscript. I forgot to mail this one  
From: Shakey1aa@aol.com . . . . . 8/10/2012 5:12:00 PM

|||||

Wallace V from Merton's manuscript

Wally married the then divorced Mrs. Hank Parkhurst and they moved to Florida. It is in Merton's manuscript "Black Sheep" Her name was Kathleen.

It seems that a lot of early AA's and their spouses got married and divorced and then remarried within AA . Besides Kathleen and Clarence, and Bill

, if you consider maintaining a mistress on the side about the same thing.,can AAHL's remember any others?

In Merton's manuscript I see an entry from Lois's diary dated Wed Sept 13th the day hank secured his job as an oil burner salesman Lois wrote "Kathleen and Wally brought him(Bill) up." Kathleen will eventually marry

Wally and move him and the boys to St Petersburg Fl."

Later in his draft Merton writes "some of the stockholders, particularly Wally V.A. who married Kathleen after her divorce from Hank, and most of the loan holders, were becoming extremely anxious about getting there money back. It seemed to them that Bill was more interested in turning the book receipts back into the business rather than paying the loans or declaring a stock dividend. " Bill wrote him back. Here is a scan of Merton's unpublished manuscript that deals with that subject.

next page

Many thanks to Merton for his research into this stock matter. Hopefully, one day soon, He will publish this manuscript into a book which I look forward to buying and studying.

Perhaps she (Kathleen) owned some of Hanks share of the stock or it was awarded in the divorce?

Obviously she was paid the value of the stock certificates when Hank wasn't.

|||||

++++Message 8613. . . . . Re: did Huxley call Bill W. the greatest social architect?

From: Bryan S. Reid . . . . . 8/14/2012 11:29:00 AM

|||||

It was in Susan Cheever's book, because I remember e-mailing her and asking about it (and where she got it from). She told me she found it quoted in numerous places in the AA literature (and thought it might also have been in one of the Huxley biographies) but otherwise did not know where it came from.

Lots of love from SE Arizona,

Bryan

Highway 92 Group  
Sierra Vista AZ

- - - -

Below is our e-mail correspondence:

Aldous Huxley on Bill Wilson  
Bryan Reid 2/28/09 to susancheever

Hi Susan

I very much enjoyed your book on Bill Wilson, a lovely biography.

One thing that caught my eye was the quote from Aldous Huxley, labeling Bill as "the greatest social architect of the 20th century." I found Volume V of Huxley's essays in your bibliography, checked it out from the library, and am at a total loss to find anything in there about Bill. I freely confess to not having read it cover to cover.

Would you be so kind as to steer me towards whatever Huxley wrote about Bill?

Thank you very much.

Kind regards,

Bryan Reid

- - - -

susan cheever 3/1/09 to me

Dear Bryan,

I wish I could help. That quote is everywhere in the AA literature if not in the Huxley I read. I think I probably picked it up from one of the Huxley biographies as well. I'm sure you can find it and I apologize for the holes in my citations!

I'm glad you liked the book.

- - - -

On Sun, Aug 12, 2012 at 12:22 PM, Baileygc23@aol.com wrote:

&gt; Dr Bob is a reference for that quote. Huxley's wife did say that Bill W  
&gt; was a saint and that quote is in Not God. Susan Cheevers did use that  
quote  
&gt; but did not give a reference. I do not know if Hartigan used the quote  
but  
&gt; I am sure he did not give a reference. From my brief look at Huxley I  
could  
&gt; not find him making that statement.  
&gt;  
&gt; - - - -



sandwiches, and barbecued mutton from the Moonlight Barbecue in Owensboro, Kentucky. But lay off the Derby Pie and Bourbon Balls, there's a LOT of alcohol in those.\*)

Gethsemani Abbey is also nearby. That was the Trappist Monastery where Thomas Merton was a monk (author of The Seven Storey Mountain). For Merton's epiphany experience in downtown Louisville, Kentucky (compare Bill Wilson on the sense of the divine presence and Richard Maurice Bucke's book on Cosmic Consciousness) see <http://www.mertoninstitute.org/retreatsandprograms/TheMertonInstituteEpiphanyPro&#92;>

<http://www.mertoninstitute.org/retreatsandprograms/TheMertonInstituteEpiphanyPro&#92;>ject/tabid/106/Default.aspx [69]

For the Merton Prayer see <http://www.mertoninstitute.org/aboutThomasMerton/TheMertonPrayer/tabid/64/Default&#92;>

<http://www.mertoninstitute.org/aboutThomasMerton/TheMertonPrayer/tabid/64/Default&#92;>t.aspx [70]

Gethsemani Abbey is also where Ralph Pfau (the Father John Doe of the Golden Books) held a weekend AA spiritual retreat every year for many years.

Lawrenceburg (where Henrietta Seiberling is buried) is about 45 miles southeast of the Ohio river, where the great paddle wheel river boats would steam past in the old days, on their way to the Mississippi river and New Orleans.

Father Ralph Pfau held a couple of pastorates (during the period before he joined AA, when he was still drinking) on the north bank of the Ohio, on the Indiana side: at St. Augustine's Catholic Church in Jeffersonville, Indiana, across the river from Louisville, where he survived the great 1937 Flood (see <http://hindsfoot.org/PfLou2.html> and Father Ralph's autobiography, Prodigal Shepherd).

(The other pastorate was at Snake Run Catholic Church further down the river, which would be a bit of a drive.)

Glenn C.

---

\*Just a little quiz: Is there anybody in this web group who knows what ALL of these foods are, and has tasted all of them?











From: James Blair jblair@videotron.ca&gt;  
(jblair at videotron.ca)

The AA Grapevine did a couple of articles on the history of young people in AA.

Jim Blair

----

From: Michael Gwartz Shakey1aa@aol.com&gt;  
(Shakey1aa at aol.com)

Try ICCYPAA

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From: "bobhickey674" bobhickey674@yahoo.com&gt;  
(bobhickey674 at yahoo.com)

Wendi, I believe that it started around 1958, in California. Check with the Archivist at GSO, they have been very helpful.

Bob Hickey

|||||

+++Message 8621. . . . . Doctor, Alcoholic, Addict - when 1st  
in Big Book?

From: Cindy Miller . . . . . 8/15/2012 10:02:00 PM

|||||

When did Dr. Paul's story first appear in the Big Book? Was it first included in a later printing of the second edition, or did it first appear with the third edition?

I've read that it was first published in the Grapevine (as "The Bronze Moccasins") but when did it make its way into the Big Book?

Thanks,  
Cindy Miller  
Philadelphia

|||||

+++Message 8622. . . . . RE: A list of bible passages cited  
in the major early AA literature

From: Jenny or Laurie Andrews . . . . . 8/13/2012 12:05:00 PM

|||||

And of course: "You will learn the full meaning of 'love thy neighbor as

thyselves." (Big Book - A vision for you - Romans 13:9); "After such an approach many take up their beds and walk again." (Big Book There is a solution - Matthew 9:6); " ... then would come oblivion and the awful awakening to face the hideous Four Horsemen ..." (A vision for you - Revelation 6:2-8); "The laborer is worthy of his hire." (1 Timothy 5:18 - The account in Pass It On of Bill's reason for considering paid employment at Towns hospital).

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From Glenn C. [glennccc@sbcglobal.net](mailto:glennccc@sbcglobal.net);  
(glennccc at sbcglobal.net)

SO LAURIE'S PASSAGES GIVE US THE FOLLOWING ADDITIONS TO THE LIST:

Matthew 6:10, Luke 11:2, Luke 22:42, Matthew 26:42, Matthew 19:17-19, Matthew 22:35-40, Mark 12:28-33, Luke 10:25-28, Romans 13:8-10, Galatians 5:14, James 2:8, Matthew 9:6, Mark 2:9, Luke 5:24, John 5:8-12, Revelation 6:2-8, Luke 10:1-7, and 1 Timothy 5:18.

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WE HAVE THEREFORE UPDATED THE MATERIAL IN  
<http://hindsfoot.org/spiritu.html>

Bible passages cited in the major early AA literature  
<http://hindsfoot.org/bibaa.pdf>

Sermon on the Mount, James, 1 Corinthians 13, Psalms 23 and 91, Deuteronomy 33:27, Matthew 7:7-8, Luke 22:42, 1 John 4:20 and 4:7-19,

Matthew 25:31-46 (the grounds on which we will actually be judged at the Last Judgment), Luke 10:30-35 (the Good Samaritan), Luke 15:11-32 (the Prodigal Son), Luke 15:4-7 (the Lost Sheep).

Also Matthew 6:10, Luke 11:2, Luke 22:42, Matthew 26:42, Matthew 19:17-19, Matthew 22:35-40, Mark 12:28-33, Luke 10:25-28, Romans 13:8-10, Galatians 5:14, James 2:8, Matthew 9:6, Mark 2:9, Luke 5:24, John 5:8-12, Revelation 6:2-8, Luke 10:1-7, and 1 Timothy 5:18.

FOR INDIVIDUAL SECTIONS CLICK HERE:

Important passages from the Sermon on the Mount (Matthew 5-7)  
<http://hindsfoot.org/bibselectser.pdf>



His attendance at [the Episcopal] church after Dec 11 1934 was at first regular and then irregular and sporadic, but one can see its influence, for example, in the "whenever two or three alcoholics are gathered together" in the old form of the Traditions [from the Prayer of St. Chrysostom, without the word "alcoholics"] and the use of the phrase "all sorts and conditions of men" in one place in his writings [the Prayer for All Sorts and Conditions of Men precedes the Prayer of St Chrysostom in the Episcopal Service of Evening Prayer].

I have been told [or rather overheard my parents saying] he occasionally attended Yev Gardner's church in Garden City [Long Island NY] as late as the 1960s [Yev was Perpetual Deacon -- I'm not sure he ever became a Priest -- in the Episcopal Church].

- - - -

From: Glenn Chesnut glennccc@sbcglobal.net&gt;  
(glennccc at sbcglobal.net)

Bill Wilson and the other pioneer New York AA's attended Emmet Fox's sermons during the late 1930's.\* Jim Burwell (in his little history of early AA) says that Fox was one of the obvious major sources of Bill's ideas during that early period. Doug B. (via his mother-in-law's memory of those days) also dated Bill W's devoted following of Fox back into the 1930's, and he says that it continued down into the 1940's.\*\*

#### PARENTHETICALLY I MIGHT MENTION:

In March 1944, a special kind of link was established between Emmet Fox and the AA movement, when the son of Fox's secretary joined AA. This was a man named Harold A. "Al" Steckman. He became very active in AA. He was the author of the Responsibility Pledge recited at the Toronto International in 1965 ("I am responsible. When anyone, anywhere, reaches out for help, I want the hand of AA always to be there. And for that I am responsible") and also wrote the Declaration of Unity used at the Miami International in 1970. In his later years, he wrote a book called Bert D.: Hardhat, Inebriate, Scholar. He was at various points Director of the New York Intergroup Association, a Trustee, Grapevine Director and Grapevine Editor.

"When Al became the Grapevine Editor in 1949, the magazine wasn't too well

known

around the country. There were many months when he wrote the entire issue by himself, signing each article with a different set of initials and giving a different locality."

As editor of the Grapevine, Al also changed the basic nature of the major AA periodical when he "shifted editorial emphasis away from drunk stories to

You're

Not Drinking -- Now What."\*\*\*

BUT BILL W.'s ATTENDANCE AT EMMET FOX'S CHURCH WENT BACK MANY YEARS BEFORE AL

STECKMAN JOINED A.A. IN 1944.

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\*Mel B., commentary on Emmet Fox's "Making Your Life Worthwhile," available

online at <http://hindsfoot.org/fox1.html>. See also Mel B., *New Wine: The Spiritual Roots of the Twelve Step Miracle* (Center City, Minnesota:

Hazelden, 1991) 105.

\*\*Doug B. (Riverside, California), AAHistoryLovers message 4003 (January 7, 2007), "Re: Emmet Fox's secretary and Al S."

\*\*\*Igor I. Sikorsky, Jr., AA's Godparents: Carl Jung, Emmet Fox, Jack Alexander

(Minneapolis: CompCare Publishers, 1990) 23, as cited in Mel Barger,

AAHistoryLovers message 4001 (January 5, 2007), "Emmet Fox's secretary and Al

Steckman (correct spelling)."

- - - -

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

It might be interesting to note when asking about Bill W and his church attendance to note that he was taking instruction in the Catholic faith, when he had some years sober.

Lois W's Swedenborg connections.

The Burnhams were her mother father and Grandfather.

<http://www.barefootsworld.net/aa-bbtrivia.html>&gt;

4. - Page 4 -- 3rd paragraph -- "Wife's parents"

Doctor Clark Burnham - Born in Lancaster, Pennsylvania, the middle child of ten

children. His father, Nathan Clark Burnham, practiced both law and medicine and

was a minister in the Swedenborgian Church. Clark graduated from Franklin and

Marshall College

with honors and studied medicine at the Hahnemann School of Medicine in Pennsylvania. His specialty was gynecology.

Matilda Hoyt Burnham (Spelman) - Her parents were Congregationalists and







It first appeared in the Third Edition, published in April 1976 as Doctor, Addict, Alcoholic. (Note the correct title.)

The 16th and last printing of the Second Edition was published in 1974.

"Bronzed Moccasins" (note the correct title) appeared in the May 1975 Grapevine.

You do the math.

"They" pulled the story "Lone Endeavor" after it appeared in the 1st Printing, 1st Edition. To my knowledge every other story appeared in each printing of the edition it first appeared in.

Tommy H in Danville, Ky.

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From: Frank Norton  
tfrank@sisna.com (tfrank at sisna.com)

It first appeared in the Big Book in the third edition.

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From: William Middleton wmiddlet44@yahoo.com (wmiddlet44 at yahoo.com)

"Bronzed Moccasins" in the Grapevine for May 1975. It's Dr. Paul O. because he mentions his beloved "Max."

LOVE and HUGs from Georgia!

Bill M.

=====

+++Message 8631. . . . . Wear two service hats  
From: Diz . . . . . 8/18/2012 7:08:00 AM

=====

Does it say in any literature that we do not need to wear two service hats?

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+++Message 8632. . . . . Re: Bill's church attendance - Swedenborgian  
From: Baileygc23@aol.com . . . . . 8/18/2012 9:06:00 AM

=====

Bill & Lois Wilson - Swedenborg - New Church

[http://www.oakarbor.org/why\\_oakarbor/wilsons.html](http://www.oakarbor.org/why_oakarbor/wilsons.html)

From the webpage of Oak Arbor Church, 495 Oak Arbor Circle West, Rochester, Michigan 48306 (a far northern suburb of Detroit)

AA was co-founded in 1935 by Bill Wilson and Dr. Bob Smith. Bill Wilson first came into contact with Swedenborg's writings in the summer of 1915 while falling in love with Lois Burnham. Lois was the granddaughter of the Rev. N.C. Burnham, a Swedenborgian scholar and one of the founders of the Swedenborgian Academy of the New Church in Pennsylvania. Her family was very active in the New Church, and in 1918 Bill and Lois were married in the Swedenborgian church in Brooklyn, New York. After the worst part of Bill's battle with alcoholism and his founding of AA, Lois founded the companion group Al-Anon for support to family and close friends of those afflicted with the disease of alcoholism. Her activities with Al-Anon and her references to her Swedenborgian background are detailed in her autobiography, *Lois Remembers*.

True to his mission in developing AA as a non-sectarian path to help alcoholics fight their disease, Bill Wilson never mentioned Swedenborg's Writings as a source for his Twelve Steps. However, just as clear is the complete harmony between Swedenborg's teachings on spiritual growth and development and the fundamental principles of the Twelve Steps. AA's Twelve Steps make a wonderful outline of Swedenborg's teachings on the process of repentance, reformation and regeneration.

"(Angels) picture wisdom as a magnificent and finely decorated palace. One climbs up to enter this palace by twelve steps. One can only arrive at the first step by means of the Lord's power through joining with Him . . . As a person climbs these steps, he perceives that no one is wise from himself but from the Lord...The twelve steps into the palace of wisdom signify love in union with faith and faith in union with love."  
-- Emanuel Swedenborg, *Divine Providence*, Paragraph 36.

Lois Wilson née Burnham (1891-1988) was the founder of Al-Anon, a support group for the friends and family of alcoholics. She was the wife of Alcoholics Anonymous founder Bill Wilson.

Lois was born into affluence in Brooklyn Heights with her father being a prominent surgeon and gynecologist. Abraham Lincoln's grandchildren were







a sampler from many broad areas. And it is clear to me that Lois W. did not publicly claim to be a New Church Christian except in one place in her bio  
Lois

Remembers where she notes being asked to leave the YWCA because she was in this

'unorthodox' Christian denomination. Nonetheless her upbringing permeated her

belief system and she was a heavy influence on Bill W., as was her mother and father. We know that Bill & Lois stayed with the Burnhams after Bill got sober

and could get no work.

Can you imagine the conversations around the dinner table of a learned spiritual

family with a recovering alcoholic just learning about rebirth, reformation and

regeneration? I can! There is too much to type here now about the connections.

The notion of a God of Your Own Understanding comes from the tolerance of the

New Church, as does the notion that 'faith without works is dead'. The New Church doesn't teach Works Righteousness to get to Heaven but it does teach that

there must be a marriage of heart & mind, Will & Understanding, with Action which includes repentance and service or what Swedenborg called Uses, ie.

Usefulness. This is stated clearly in both the Big Book and in the 12x12 as theological statements by Bill W. I can give them to whomever asks or put them

here if you wish. The notion of a loving not wrathful God is New Church, as is

our idea of 'take the action and the heart will follow', or 'act as if until it

becomes a part of you', and 'do the right thing' because you know you ought to.

Those are the tip of the iceberg.

I'd be glad to more formally post things here if there is interest, about how AA

teachings echo Writings of 2 centuries earlier. I hope to publish a book in next

few years on the similarities and quotes & paraphrases from the Writings within

the BB and the 12x12. I have many documents that are living documents as I update them, as I learn more about the Swedenborg / AA connection. The Oxford

Group has received far too much credit for the birth of AA. Oxford Group elder

in a footnote in Pass It On states there were no 6 steps or principles. Bill W.

himself rejected the 4 Absolutes as not working for an alcoholic who can't be

held to such standards. Sam Shoemaker, the great minister and advisor to Bill

W., was not the only major influence. A once-well-known theologian living in Sweden and England had a major influence on the practical living ideas of Alcoholics Anonymous.

I can be reached most rapidly at containants @ yahoo.com [without the spaces



From: John Barton . . . . . 8/17/2012 7:21:00 PM

|||||

My favorite is the 12 & 12 phrase "Of myself I am nothing the Father doeth the works."

12 Steps & 12 Traditions, in the chapter on Step Seven:

"During this process of learning more about humility, the most profound result of all was the change in our attitude toward God. And this was true whether we had been believers or unbelievers. We began to get over the idea that the Higher Power was a sort of bush-league pinch hitter, to be called upon only in an emergency. The notion that we would still live our own lives, God helping a little now and then, began to evaporate .... But now the words 'Of myself I am nothing, the Father doeth the works' began to carry bright promise and meaning."

John 8:28 "I do nothing of myself; but as my Father hath taught me, I speak these things."

John 14:10 "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

|||||

+++Message 8640. . . . . Re: Henrietta Seiberling's family for Dec. 6 memorial service  
From: brian koch . . . . . 8/18/2012 6:51:00 PM

|||||

I do have some contact information on the Seiberling family, in fact, last night I spoke with Henrietta's youngest grandson and we had a marvelous conversation. I forwarded the info to Tommy H.

Blessings,  
Brian

|||||

+++Message 8641. . . . . Bill W. and LSD  
From: Jenny or Laurie Andrews . . . . . 8/24/2012 5:38:00 AM

|||||

Amelia Hill, in an article in today's UK newspaper The Guardian, headed - How AA







all religions see in our program a resemblance to themselves. For example, Catholic theologians declare our 12 Points to be in exact accord with their Ignatian Exercises for Retreat and though our book reeks of sin, sickness and death, the Christian Science Monitor has praised us editorially. Now, looking through Quaker eyes, you too see us favorably. What happy circumstances these!

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

|||||

+++Message 8644. . . . . Re: Bill's church attendance - Swedenborgian  
From: bobhickey674 . . . . . 8/22/2012 11:55:00 PM

|||||

I find this very interesting and would like to see any information you have. What would be a basic book to read about Emanuel Swedenborg and the Swedenborgian church? Bob Hickey

- - - -

Written in reply to Message #8637  
from Keith R in N. Georgia  
"truthfromgood12" krolson@mindspring.com>;  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/8637>

KEITH R. IN NORTH GEORGIA says that  
"my e-mail address for quick contact with me  
should be the following address instead"

containants@gmail.com>; (containants at gmail.com)

|||||

+++Message 8645. . . . . Re: Bill's church attendance - Episcopalian  
From: John Lee . . . . . 8/22/2012 10:16:00 AM

|||||

From John Lee and Cora Finch

- - - -

From: John Lee johnlawlee@yahoo.com>  
(johnlawlee at yahoo.com)

I doubt that Bill Wilson attended Episcopal Evening Prayer at Calvary Mission. Evening Prayer was more likely held at Calvary Church, which is in a completely different neighborhood from the Mission. I believe the Oxford Group meetings were held in Calvary House, adjacent to Calvary Church. Doctor Bob didn't join the Episcopal Church until after his wife Anne died in 1949. He was a lifelong Congregationalist prior to 1949. Bill grew up across from the Congregational Church in East Dorset.

john lee  
pittsburgh

- - - -

From: "corafinch" corafinch@yahoo.com>  
(corafinch at yahoo.com)

stalban2001 wrote:  
>  
> Has there ever been a study of the specially Episcopalian influences on the formation of AA? It sounds like there could be a lot there.

John Woolverton, an Episcopal priest and historian, wrote an article for the Episcopal history journal in 1983 about Sam Shoemaker's relationship to Alcoholics Anonymous. The title is "Evangelical Protestantism and Alcoholism 1933-1962," and you can find it at Silkworth.net. Woolverton, besides being a prominent church historian, had a family connection to the Oxford Group and worked with Shoemaker while in seminary. He was modest about the scope of his material, but I don't think anyone else has covered it as well.

The "evangelical" label is somewhat misleading in that, although Sam Shoemaker was on the evangelical side of the Episcopal spectrum, he wasn't far from center. His interest in psychodynamic theory, which began when he was in seminary, moderated his protestantism somewhat. Shoemaker was also not the only source of OG influence on AA, and other groupers, many of them Episcopalian, had wider sympathies than he did. Some of them read Catholic mystics, some got into American spiritualism. Woolverton's account is therefore not a comprehensive assessment of the Episcopal/OG/AA relationship and of course that wasn't his intent.



Patrick Murphy  
Cedar Rapids, Iowa

---

From: Glenn Chesnut glennccc@sbcglobal.net>  
Sent: Saturday, October 1, 2011  
Subject: Austin Ripley and the history of Hazelden treatment center

"The idea for Hazelden was born in 1947 when Austin Ripley, a recovering alcoholic, set out to create a treatment center in Minnesota specifically for alcoholic priests."

"After Lynn Carroll and other key supporters got involved, the priest-only concept was rejected for a broader patient base. Hazelden was incorporated on January 10, 1949, as 'a sanatorium for curable alcoholics of the professional class.'"

Hazelden began as just a big farmhouse on a large farm outside the tiny town of Center City, Minnesota (population 628). "Lynn Carroll .... LED A SIMPLE RECOVERY PROGRAM BASED ON ALCOHOLICS ANONYMOUS PRINCIPLES." There were only a small handful of alcoholics living in the farmhouse at one time -- 156 in all were treated in the first year and a half.

IN THE 1960's, HAZELDEN TURNED INTO A TREATMENT CENTER RUN BY PSYCHOLOGISTS AND OTHER PROFESSIONALS and lost its tight identification with the AA program and AA principles. Hazelden quit putting its primary reliance on alcoholics who had themselves recovered in the AA program to teach the incoming patients. What some AA people call "the treatment center mentality" came to dominate Hazelden practice and method more and more.

"The decade of the 1960s was" the period when what has been called the MINNESOTA MODEL of alcoholism treatment was developed. "Under the direction of Daniel Anderson, Dia Linn served as the laboratory for the Minnesota Model experiment. By the mid-1960s, psychologists, full-time chaplains, family services, and a comprehensive medical unit became part of the treatment approach. Treatment beds increased from 26 to 157 in the mid-1960s .... Addiction training of counselors, clergy, and other professionals also began in the 1960s."

[http://www.hazelden.org/web/public/hazelden\\_history.page](http://www.hazelden.org/web/public/hazelden_history.page)

- - - -



The General Service Ask It Basket from 1951 to 1978 listed this question in 1974:

Q. Can we get a show of hands on how many delegates are "two hatters?" A. Six present -

Apparently in the September 1974 issue of the AA Grapevine an E.S. of Brooklyn wrote an article "Just Getting Them There Is Good" which used the term (I can't be certain, my subscription has lapsed and I can't renew it until next month) and caused some feedback -

December 1974: PO Box 1980 (by D. B.)  
California -- In the September Grapevine, E. S. of Brooklyn certainly has come up with a near-comprehensive summary of the multiple questions (and some answers) that inevitably arise when matters concerning "two-hatters" and the specific application of our "cooperation but not affiliation" principle must be considered.

January 1975: PO Box 1980 (by H. C.)  
California -- There is some concern throughout the AA world that the "two-hatter" may be mixing the business of his office with the pleasure of his AA membership. We must certainly keep doing all those good things that maintain the line between cooperation and affiliation--that differentiate between Joseph Brown the counselor and Joe B. the AA.

February 1975: On Moving up to the Pros (by Fred P.)  
Florida -- AAs working as professionals in the field of alcoholic rehabilitation have been criticized, praised, and deplored. Within AA there is much misunderstanding and apprehension

February 1975: Around AA - Items of AA Information and Experience  
Colorado "two-hatters" are now meeting three times a month to help each other keep their dual roles sorted out. According to the local AA newsletter The Last Drop, the meetings at Denver General Hospital "started out of what one of the founders described as 'a real necessity for AAs who work in the alcoholism field to get together and share their professional problems.'" These AAs are employed in industrial alcoholism programs, in hospitals, and with government agencies.

February 1975: Was Dr. Bob the First Two-hatter? (by R. H. C.)  
West Virginia -- AMID THE plethora of apologetics being foisted upon us by



treatment and were also in AA themselves.

|||||

+++Message 8650. . . . . Re: Henrietta Seiberling's family  
for Dec. 6 memorial service  
From: Tom Hickcox . . . . . 8/26/2012 2:13:00 PM

|||||

On 8/18/2012 18:51, brian koch wrote:  
&gt; I do have some contact information on the Seiberling family, in fact,  
last  
night I spoke with Henrietta's youngest grandson and we had a marvelous  
conversation. I forwarded the info to Tommy H.

And it is much appreciated.

Tommy H

|||||

+++Message 8651. . . . . Re: Doctor, Alcoholic, Addict and  
Dr. Paul O's other writings  
From: brian koch . . . . . 8/21/2012 2:35:00 PM

|||||

As an aside. There are two books by Dr. Paul that I have found most  
excellent.  
"There's More to Quitting Drinking Than Quitting Drinking" which he wrote  
with  
Jack N, and "You Can't Make Me Angry." Both can be found on leading book  
purchase websites.

Blessings,

Brian

|||||

+++Message 8652. . . . . Re: Bill W. and LSD  
From: gadgetsdad . . . . . 8/27/2012 1:18:00 PM

|||||

From gadgetsdad and Glenn C.

- - - -

From gadgetsdad@yahoo.com&gt; (gadgetsdad at yahoo.com)

Thanks for posting the link Glenn. I have printed this out already and have  
the  
article and 2 books on LSD as an alcoholism treatment as part of the

Archives

display. The books are both circa 1967. I also have a Canadian magazine with an article about LSD in the treatment of Alcoholism.

I put these items and articles together to bring historical context to Bill's use of LSD. Personal experience over the last 5 years has shown me that this is a hot button topic amongst the fellowship. Subjectively taken completely out of historical context; this use of LSD has been cited by the singleness of purpose bashers and the Bill bashers.

When we can present objective period documents people can draw their own conclusions.

Brad I. Area 35 Archivist

- - - -

From Glenn C. glennccc@sbcglobal.net&gt;  
(glennccc at sbcglobal.net)

Thanks Brad.

Many AA historians have written about Bill Wilson's experiments in taking the powerful psychedelic drug LSD, beginning on August 29, 1956, and about the fact that Father Ed Dowling also took LSD as part of those investigations.

As you note, an often morbid fascination with this topic seems to have arisen because when people hear the term LSD, they all too often think primarily of the use of that substance later on within the psychedelic drug subculture that developed during the 1960's (involving Timothy Leary, Ken Kesey, and a number of popular rock musicians). And it is true that Bill Wilson at least seems to have been trying to reproduce the experience of cosmic consciousness with the aid of the psychedelic drug.

But the part of this story to which AA historians should be paying much more serious attention, is that a man named Aldous Huxley was also a major participant in the earlier, more scientific LSD experiments of the 1950's. There was a whole circle of people involved, including Huxley, Gerald Heard (who was interested in many of the same things as Huxley and Bucke), the psychiatrist Sidney Cohen, and eventually Bill Wilson, Father Dowling, and one of the Duke

University parapsychology researchers.

Aldous Huxley was the author of "The Perennial Philosophy" (New York: Harper and Brothers, 1945), which was basically a more modernized version of Richard Maurice Bucke, "Cosmic Consciousness: A Study in the Evolution of the Human Mind," by someone who knew more about philosophy and theology, not only in the area of Asian religions but especially in the history of Catholic mysticism: Meister Eckhart was the most quoted figure in Huxley's book, but he also had numerous quotes from Aquinas, Augustine, St. Bernard, St. Catherine, Francis de Sales, John of the Cross, and the Theologia Germanica.

(The Protestant Reformer Martin Luther published two editions of the Theologia Germanica in the early 1500's, so there are strong linkages to one important variety of Lutheran spirituality here too -- remember that Frank Buchman was a Lutheran pastor.)

Father Dowling, we must not forget, was an active participant in all this. And during the latter 1950's, there was much more involved than just LSD. He and Bill Wilson were two men working together on the further reaches of spirituality: reading, talking with, and engaging in radical spiritual experiments with Aldous Huxley himself, their generation's famous equivalent to Richard Maurice Bucke.

These three gentlemen were not crazed young hippies in their teens and twenties, with long hair and headbands and flowers in their hair, wearing love beads and riding around in old VW minibuses painted with psychedelic designs. Wilson and Dowling were in their late fifties and early sixties at that time, and Aldous Huxley was in his sixties.

But Bill W. did insist that people needed to read Buckley's book on "Cosmic Consciousness" if they wanted to understand what he had really experienced, not only at Towns Hospital, but also at Winchester Cathedral and the tomb of the Hampshire Grenadier. And I would add to this, that one should also look at Aldous Huxley's "The Perennial Philosophy."

Why was Father Ed Dowling also involved in this? He was clearly over on what was -- in the Roman Catholic Church during the period before the Second Vatican Council (1962-65) -- the left wing of the Jesuits.

For famous examples, see the writings of Father Pierre Teilhard de Chardin SJ (1881-1955), a famous Jesuit paleontologist who was removed from his

teaching  
position for his ideas about the evolution of human spiritual consciousness.

Also see the figure of Cardinal Jean Daniélou SJ (1905-1974), a Jesuit who wrote about figures like St. Gregory of Nyssa, who represented the same kinds of ideas that Aldous Huxley was describing in his book on "The Perennial Philosophy."

The Roman Catholic sociologist and novelist Father Andrew M. Greeley says that liberal young Catholics studying at the University of Chicago in the period before the Second Vatican Council (1962-65) regarded Jean Daniélou as a great hero. He showed them how they could continue to be faithful Catholics without having to buy into all of the dogmatic and authoritarian demands of the people in the Church hierarchy who were insisting on obedience to the Baltimore Catechism and St. Thomas Aquinas.

Father Dowling's students in Chicago loved him too, because he was a representative of something very much like Cardinal Daniélou's spirituality, a spirituality based on feeling and the deepest intuitions of the heart, rather than over-rationalistic theories about the mechanical application of doctrines and dogmas.

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From: Jenny or Laurie Andrews [jennylaurie1@hotmail.com](mailto:jennylaurie1@hotmail.com)&gt;  
To: "aahistorylovers@yahoogroups.com" [aahistorylovers@yahoogroups.com](mailto:aahistorylovers@yahoogroups.com)&gt;  
Sent: Friday, August 24, 2012 4:38 AM  
Subject: [AAHistoryLovers] Bill W. and LSD

Amelia Hill, in an article in today's UK newspaper The Guardian, headed - How AA founder believed LSD could cure alcoholics:

"The discovery that Wilson considered using the drug as an aid to recovery for addicts was made by Don Lattin, author of a book to be published in October by the University of California Press, entitled Distilled Spirits."

- - - -

From Glenn C.  
([glennccc at sbcglobal.net](mailto:glennccc@sbcglobal.net))

On Don Lattin, see Messages 8600, 8401, 8399, and 6287.

But it was Ernest Kurtz, in 1979, who actually first published the fact that Bill W. had experimented with LSD. See Ernest Kurtz, Not-God: A History of











++++Message 8657. . . . . AA History related two different ways by Henrietta Seiberling  
From: Shakey1aa@aol.com . . . . . 8/28/2012 1:14:00 PM

|||||

Can anyone familiar with the two different accounts of how AA started in Akron, as told by Henrietta Seiberling (1) via her letter to Clarence S and (2) via the letter put out by her son, please explain to me how a member of the Oxford Group who claims to be practicing the 4 Absolutes (one of which is rigorous honesty) would have allowed two contradicting stories to be produced?

No conjecture please. Just reply if you know the reason why.

Respectfully,  
Shakey Mike Gwartz  
On my way to Cocoa Beach for NAAAW Oct 4, 2012

|||||

++++Message 8658. . . . . RE: AA History related two different ways by Henrietta Seiberling  
From: brian koch . . . . . 8/28/2012 2:53:00 PM

|||||

Is there a copy of the Letter put out by her son? I have the 8 pager to Clarence (copy of course). I know she spoke via phone with John on her recollections of the beginning of AA, but am not aware of a letter put out by John. Would love to see it.

Brian

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From: Shakey1aa@aol.com  
Date: Tue, 28 Aug 2012  
Subject: AA History related two different ways by Henrietta Seiberling

Can anyone familiar with the two different accounts of how AA started in Akron, as told by Henrietta Seiberling (1) via her letter to Clarence S and (2) via the letter put out by her son, please explain to me how a member of the Oxford Group who claims to be practicing the 4 Absolutes (one of which is rigorous honesty) would have allowed two contradicting stories to be produced?



Regards to all,

Roy L.

aka "a miracle of mental health" class of `78

home Email: royslev@verizon.net&gt; (royslev at verizon.net)

=====

++++Message 8661. . . . . Pass it on  
From: Dave . . . . . 8/31/2012 12:20:00 AM

=====

Folks, where or when or by whom was the phrase "pass it on" first used as it relates to AA? The question arose at a parking lot meeting after the meeting.  
Thanks, David Nieland

- - - -

From Glenn C. the moderator:

Big Book p. 9 referring to Ebby visiting Bill W. in his apartment: "He had come to pass his experience along to me."

Big Book p. 94 chapter on Working with Others: "It is important for him to realize that your attempt to pass this on to him plays a vital part in your recovery. Actually, he may be helping you more than you are helping him."

12 + 12, chapter on Tradition 2: "John Doe, a good A.A. moves - let us say - to Middletown, U.S.A. Alone now, he reflects that he may not be able to stay sober, or even alive, unless he passes on to other alcoholics what was so freely given him."

And one especially notable use of the phrase is in "Pass It On" (this being the title of the official AA biography of Bill W.) on p. 7 at the beginning of the book:

=====  
"... I'll never forget the first time I met Bill Wilson. I was a couple of months sober and so excited, so thrilled to actually meet the co-founder that I gushed all over him with what my sobriety meant to me and my undying gratitude for his starting A.A. When I ran down, he took my hand in his and said simply, 'Pass it on.'"  
=====







enhanced features not available in the standard edition, including Limited Edition printed on the jacket; decorative end papers; beautiful vellum insert with limited edition numbering; and rich burgundy satin bookmark.

In this elegant reproduction of the manuscript for this indispensable meditation book, you'll see the evolution of the insights of recovery luminary Richmond Walker, the book's anonymous author, through his creative process.

The high-quality four-color scans of the manuscript pages feature handwritten edits, rewrites, notes of inquiry, page cuts, and section shuffles that offer powerful insights into the writing of this recovery classic. Excerpts from *God Calling*, one of Walker's key sources, are featured and compared with the final manuscript he adapted for *Twenty-Four Hours a Day*.

=====  
Recovery historian Damian McElrath enlightens readers as he traces the book's origins, exploring the spiritual foundations of its messages and bringing to light little-known facts about Walker's life. A selection of Walker's writings and letters and transcripts from never-before-published talks are also included.

Damian McElrath, D.H.E., is the author of *Hazelden: A Spiritual Odyssey* and is an AA researcher and historian.

<http://www.hazelden.org/web/public/08winmcelrath.page>

He was ordained a Franciscan priest in 1954, earned his PhD in ecclesiastical history at Gregorian University in Rome, completed a post-doctorate fellowship at Cambridge and Oxford Universities, and was president of St. Bonaventure University in St. Bonaventure, N.Y., from 1972-1975.

In 2003, Damian's life came full circle. He came out of semi-retirement to work as a spiritual care professional on the Jellinek Unit, a labor of love for him. Now at age 79, he's still doing what he loves. He describes it as "the God of my understanding telling me that I was fully prepared to return."

Given his strong spiritual presence and knowledge of the Twelve Step program, it's assumed by patients and associates that McElrath is in recovery himself,













Sent: Thursday, September 06, 2012  
Subject: Re: When did Chuck Chamberlain meet Bill?

In his testimony to Senator Hughes' subcommittee, Chuck C stated that he sobered up in January 1945 (see Silkworth.net).

I have documentation showing that Chuck C and Bill W were together at the pre-Conference election assembly held in Los Angeles on March 18, 1951.

Chuck would have been 6 years sober (he lost the election for Panel 1 Conference Delegate and was later elected as the Panel 3 Delegate).

I have no documented proof but my guess is that Bill W and Chuck C met prior to 1951.

Cheers

Arthur

|||||

+++Message 8675. . . . . Moral Re-Armament book  
From: johnw . . . . . 9/7/2012 11:15:00 PM

|||||

Just received copy of The Mystery of Moral Re-Aermament  
"A Study of Frank Buchman and His Movement"  
by Tomriberg, 1964 publication

Have not been aware of this book until now. Does anyone know how accurate this book is?

John Wikelius, Enterprise, Alabama justjohn1431946@yahoo.com

|||||

+++Message 8676. . . . . Establishment of Districts  
From: pamelafr08 . . . . . 9/8/2012 8:50:00 AM

|||||

I am making this inquiry on behalf of one of our GSRs who is preparing a presentation on the concepts for our next regional forum (in Australia). Her focus is the history of the world services structure and the handing over of the responsibility for world services to the fellowship.

Can anyone tell me when the first districts and areas were established. Was it when the conference charter was adopted in 1955 or was it at some other

time?

Also would anyone know which were the first districts and areas?

I would be grateful for as much information as you can give me.

|||||

+++Message 8677. . . . . Re: Establishment of Districts  
From: Michael Gwartz . . . . . 9/8/2012 1:58:00 PM

|||||

The Aussies use the British AA structure with Intergroups as part of the service structure but in the US and Canada the IG's are not a part of the service structure.

You can contact Ron C the AA archivist in NSW. His story is in your Big Book and he has been around about 55 years. He would have the information for Australia.

For the original AA service structure in the US try reading Bill's letter to Jimmy B that discusses the original structure. "AA Comes of Age" can fill in the rest.

Researching the information yourself can be more exciting and memorable than someone on AAHL just spelling it all out . Just as you have to work to get sober, so should you work to study and enjoy our history.( just my opinion)  
Yours in Service,

Shakey Mike Gwartz  
1 month to NAAAW Cocoa Beach  
Register now. C U there

|||||

+++Message 8678. . . . . RE: Moral Re-Armament book  
From: Bill Lash . . . . . 9/9/2012 9:14:00 AM

|||||

Good morning all. It's very easy to do your own research. When I went to Google & put in the title, this is the first thing I found:

[http://www.aabibliography.com/tom\\_driberg\\_mystery\\_moral\\_rearmament.html](http://www.aabibliography.com/tom_driberg_mystery_moral_rearmament.html)

Just Love,  
Barefoot Bill

- - - -

Sent: Friday, September 07, 2012 11:15 PM







just  
think it. She told me she knew from the first that Bill was never going to  
drink  
again.

"I came to know that, too, in a flash. I woke up in the middle of the night,  
and  
it seemed as though the whole room was light. I didn't see or hear anything,  
but  
it just came to me that Bill was never going to drink again. And he never  
did.

"Oh yes, my Bill became quite enthusiastic. He didn't have any time left for  
his  
own business. I told him, 'We don't have a lot, but if you give your time to  
this work, that's all I care about.' He loved it. It meant so much to him.  
He  
was always going someplace in Akron or out of town, wherever they wanted him  
to  
come. He liked people, and people liked him."

=====  
As Bill Sees It

16

Never Again!

"Most people feel more secure on the twenty-four-hour basis than they do in  
the  
resolution that they will never drink again. Most of them have broken too  
many  
resolutions. It's really a matter of personal choice; every A.A. has the  
privilege of interpreting the program as he likes.

"Personally, I take the attitude that I intend never to drink again. This is  
somewhat different from saying, 'I will never drink again.' The latter  
attitude  
sometimes gets people in trouble because it is undertaking on a personal  
basis  
to do what we alcoholics never could do. It is too much an act of will and  
leaves us too little room for the idea that God will release us from the  
drink  
obsession provided we follow the A.A. program."

LETTER, 1949

- - - -

From: JOHN KENNEY jfk92452000@yahoo.com&gt;  
(jfk92452000 at yahoo.com)

Roy, it may be a statement Dr. Bob made at the 1950 International Meeting.  
He  
was asked to say a few words and he spoke about "love and service" and his

experiences on the ward. He said if he ever feels down he goes to visit the treatment ward at the hospital. Somewhere in that talk I think he made a statement similar to what you are referring to. I will have to go home and listen to the recording again. Hope this helps, John Kenney(81)

---

Original question from:  
royslev@yahoo.com> (royslev at yahoo.com)  
Sent: Tuesday, September 11, 2012

I distinctly remember reading an account of either Dr. Bob, or Bill W. (I thought it was Bob)being asked the question "Do you think you will ever drink again?"

I remember something of a reply: "As long as I am feeling as I feel right now, and am doing what I am doing, I don't think I will drink again."

Or something to that effect, I can't remember the exact response.

|||||

+++Message 8683. . . . . Re: Reversible dustcover on BB  
From: Charles Knapp . . . . . 9/16/2012 4:05:00 PM

|||||

It's just a guess on my part but I think they were discontinued to save cost.  
We would be paying for a dust jacket that is basically printed on two sides.  
I have several original 2nd edition Big Book with dust jackets and they all seem to be printed on white paper. Anything that is printed double sided would cost more.

Charles from Wisconsin

|||||

+++Message 8684. . . . . Areas, Districts, etc.  
From: J. Lobdell . . . . . 9/19/2012 11:50:00 AM

|||||

The November 1950 pamphlet THE GENERAL SERVICE CONFERENCE OF ALCOHOLICS ANONYMOUS: YOUR THIRD LEGACY, WILL YOU ACCEPT IT? "By Dr. Bob and Bill"

provides for Panel I of Delegates from 36 States, Provinces, or special localities [1951],and Panel II of Delegates from an additional 22 States, Provinces, or special localities, with a supplementary list of 13 special localities [1952].



But then my next question: anybody got any idea if Silkworth asked Bill to withhold his name from the first edition?

I own a first edition 11th printing and it still reads just:

"(Signed) . . . . . M.D.,"

i.e. not William D. Silkworth M.D.

I know his name did not appear until 1955 and the 2nd edition, but the question is did he ask Bill and the boys to not print his name? Or was it something Bill did as a courtesy? Or maybe after talking it over with Silky who had reservations about learning if his name should be used?

I was just perusing AA Comes Of Age again to see if more was there about the decision to withhold Silky's name, but that detail wasn't covered. Just curious, no big deal, but if you remember reading anything about that fact in Ernie Kurtz or other biographical material, please let me know.

Best Regards,  
Roy L. aka "a miracle of mental health" class of '78  
royslev@verizon.net&gt; (royslev at verizon.net)

- - - -

From: Arthur S neta65-archivist@hotmail.com&gt;  
(neta65-archivist sy hotmail.com)

To: Roy; Glenn Chesnut

Here you go -- the attached is a copy from GSO Archives -- the date was actually July 27, 1938 (not July 28).

MSCA is the Mid Southern California Area of AA (Area 9)  
<http://www.msca09aa.org/>

The other part of Silkworth's writings included in The Doctor's Opinion are extracts from a paper he later published in The Lancet medical journal in July 1939.

(Trivia item: Dr Silkworth's name was not added to the Doctor's Opinion until publication of the 2nd edition Big Book in 1955.)

Fundraising was a major challenge to finance the development and publication of the Big Book.











"If."

"If you can dream and not make dreams your master, If you can think-and not make thoughts your aim, If you can meet with triumph and disaster, And treat those two imposters just the same - If you can bear to hear the truth you've spoken, Twisted by knaves to make a trap for fools, Or watch the things you gave your life to, broken - And stoop and build them up with worn out tools. "If you can fill the unforbearing minute, With sixty seconds' worth of distance run, Yours is the earth and everything that's in it, And - which is more - you'll be a Man-my son."

The tragedy is that the building was terminated before completion. Suffering from severe heart attacks which he knew might terminate fatally any minute, but which might go on for years, Dr. McKay gave only one intimation of his thoughts about his heart condition to his wife and son. When his wife started to her father's funeral in Pennsylvania, he said. "If anything happens to me - have me cremated."

Dr. McKay had started to open an office in one of Miami's leading hotels - he was living in a beautifully furnished house - not a boarding house. - his son who was living with him, will continue in school in Florida - living on with Mrs. McKay. This information is given so that those who knew and have reason to remember this truly great man - may know a few facts of the case.  
Helen C. Spain  
899 Lawton St.

His death was the headline of the November 28, 1936 Beacon.

Blessings,  
Brian

- - - -

"B" wrote:  
&gt;  
&gt; "Writes Notes, Drinks Poison", "Mrs. McKay, Ill, Takes Own Life".  
&gt;  
&gt; This is the headline and subheadline regarding the death/suicide of Dr. Roy Haymon McKay's first wife, Edna, as it appeared in the 1934 Akron Beacon. It is a fascinating article from an historical perspective. I have it available for anyone that wants to message me.





McElrath gives examples of the way in which Richmond Walker modified God Calling by Two Listeners to produce the text in small print at the bottom of each page of the 24 Hour book. Based on the examples which McElrath gives, it would be interesting if someone did an even more detailed study, to see if there are patterns in the way Rich omitted some kinds of belief statements in God Calling, and modified others.

At the end of the book, we have photographic copies of the correspondence between Rich and Patrick Butler at Hazelden, plus some other short pieces which Rich wrote on various topics.

At the beginning of the book, McElrath has some interesting material on Richmond Walker's life. He notes (with agreement) some of the observations made earlier by Trysh Travis and Glenn Chesnut, but adds a good deal of additional material which he uncovered in his own research.

And in particular, he has found some important material concerning AA's decision not to print the 24 Hour book as official AA literature: at that time, many in AA believed that the New York AA office should only publish what they called "textbook" AA material, and they argued that the 24 Hour book was not a "textbook" but was instead "religious" literature. Richmond Walker was very unhappy about that judgment, and argued that the 24 Hour book was in no way a piece of "religious" literature. In Rich's understanding, "religious" literature was literature that made heavy use of the very specific doctrines, dogmas, and symbols of one particular religion (Christianity, or Judaism, or Hinduism, or Buddhism) as opposed to literature that might talk about spiritual themes, but did so in a way that was not aimed at people of only one particular religion.

McElrath shows a photo of Rich's own copy of the Big Book (dated May 23, 1942 inside the front cover), with another note at the front declaring his intention to write "Twenty-Four Hours a Day":

Based on Stanley Jones -- "The Way"

E. Stanley Jones was a Methodist theologian who was strongly influenced by the world and beliefs of India.

But in fact, McElrath argues (and I agree with him) that the model which Rich eventually followed was that of another Methodist work, "The Upper Room," the little book of daily readings (particularly beloved by Dr. Bob's wife Anne) which had been the most commonly used meditational book during AA's early years. In style, the 24 Hour book is more or less the Upper Room without the mandatory one-sentence Bible verses inserted on every page.

Again, if you are an AA historian, this is an important book. If you are interested in what the early AA people themselves believed about God (as opposed to what the Oxford Group or the Christian Endeavor society believed) then Richmond Walker's life and background provide vital areas of study. He was a key spokesman for one large (and extremely successful) group who were spreading the message in early AA and producing the phenomenal growth of that period.

Glenn Chesnut

---

P.S. Some people today are concerned about the fact that the growth of the AA movement seems to have hit a plateau, and that membership might even be encountering a slight decline today. It strikes me that the first thing to do is just to look at the membership figures and make a few simple observations:

1935 -- 5 members  
1935-1939 -- 100 members  
1939-1949 -- 75,625 members  
1949-1959 -- 151,606 members  
1959-1969 -- 297,077 members

The massive expansion of AA membership did not occur using Oxford Group or Christian Endeavor literature. As of 1939, there were still only 100 members.

Instead, during the period when AA was growing and expanding with incredible speed, AA members were primarily reading and studying the Big Book, Emmet Fox's Sermon on the Mount, James Allen's As a Man Thinketh, The Upper Room, the little pamphlet called the Detroit or Washington D.C. pamphlet (also called the Tablemate or Table Leader's Guide), Ed Webster's Little Red Book, Ralph Pfau's Golden Books (written under the pen name of Father John Doe), eventually Twelve Steps and Twelve Traditions -- AND LAST BUT CERTAINLY NOT LEAST Richmond Walker's Twenty-Four Hours a Day.











=====  
Let me pass on what I consider the four paradoxes of how A.A. works. (A paradox, you probably already know, is a statement which is seemingly self-contradictory; a statement which appears to be false, but which, upon careful examination, in certain instances proves to be true.)

1. We SURRENDER TO WIN. On the face of it, surrendering certainly does not seem like winning. But it is in A.A. Only after we have come to the end of our rope, hit a stone wall in some aspect of our lives beyond which we can go no further; only when we hit "bottom" in despair and surrender, can we accomplish sobriety which we could never accomplish before. We must, and we do, surrender in order to win.

2. We GIVE AWAY TO KEEP. That seems absurd and untrue. How can you keep anything if you give it away? But in order to keep whatever it is we get in A.A., we must go about giving it away to others, for no fees or rewards of any kind. When we cannot afford to give away what we have received so freely in A.A., we had better get ready for our next "drunk." It will happen every time. We've got to continue to give it away in order to keep it.

3. We SUFFER TO GET WELL. There is no way to escape the terrible suffering of remorse and regret and shame and embarrassment which starts us on the road to getting well from our affliction. There is no new way to shake out a hangover. It's painful. And for us, necessarily so. I told this to a friend of mine as he sat weaving to and fro on the side of the bed, in terrible shape, about to die for some paraldehyde. I said, "Lost John" - that's his nickname - "Lost John, you know you're going to have to do a certain amount of shaking sooner or later." "Well," he said, "for God's sake let's make it later!" We suffer to get well.

4. We DIE TO LIVE. That is a beautiful paradox straight out of the Biblical idea of being "born again" or "losing one's life to find it". When we work at our Twelve Steps, the old life of guzzling and fuzzy thinking, and all that goes with it, gradually dies, and we acquire a different and a better way of life. As





And Mel B. wrote a meditation and prayer for February 29, so in Leap Year you don't have to repeat the February 28 reading or whatever.

These aren't huge changes, nevertheless, if you're trying to do really careful work on AA history -- and particularly if you are trying to gauge AA sensitivity to women's issues, for example, at different periods of early AA history -- don't just assume that you can buy one of the current standard Hazelden editions and count of that as representing how AA people thought and wrote back in 1948.

I don't know whether we can figure out the year of printing, for the various Florida printings (1948-1953), and I do not know of anyone who has gone through all the early Florida printings to see if Rich made any changes in the text during that earliest period.

Glenn Chesnut

|||||

+++Message 8703. . . . . Re: Inside the Working Manuscript of Twenty-Four Hours a Day  
From: dsfl87 . . . . . 9/27/2012 10:05:00 PM

|||||

Sorry for my earlier post - something must have happened between my brain and the computer's "send" key. I thought I was referring to Item #4696, which appears to be an unnumbered version of the limited edition, at [http://www.hazelden.org/web/public/making\\_the\\_little\\_black\\_book.page](http://www.hazelden.org/web/public/making_the_little_black_book.page)

I follow this site because most posts are made by people who are trying to do really careful work on AA history, rather than selecting or emphasizing certain facts to support someone's pet point of view. So, thanks, and again, sorry about the earlier posting.

---

RESPONSE FROM FROM GLENN CHESNUT  
glennccc@sbcglobal.net>; (glennccc at sbcglobal.net)

Well, there is still a mystery in here about what exactly Hazelden is selling on various parts of their web site. Is the second item below simply the last few copies of the 1000-print-run special edition sold at a sale price of \$15 cheaper?

=====  
#1 -- THE FIRST ITEM (POSTED BY GLENN C.)

The original message at  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/8666>  
referred to Hazelden product number 3986,  
which they were selling at \$65.00

Making the Little Black Book  
Inside the Working Manuscript of Twenty-Four Hours a Day  
Limited Edition, With commentary by Damian McElrath, D.H.E.  
[http://www.hazelden.org/OA\\_HTML/ibeCCtpItmDspRte.jsp?item=196108&sitex=10020:223&#92;](http://www.hazelden.org/OA_HTML/ibeCCtpItmDspRte.jsp?item=196108&sitex=10020:223&#92;);

72:US [73]  
Reserve your copy today and we will ship it to you when it releases in  
October  
2012.

Product number 3986  
US \$65.00  
Hardcover, original manuscript with edits, plus commentary, 320 pp.  
8.5" x 11" coffee table book

=====  
#2 -- THE SECOND ITEM (WHICH YOU REFER TO IN THIS MESSAGE)

Your message here is referring to Hazelden product number 4696  
which they are selling for \$50.00

[http://www.hazelden.org/web/public/making\\_the\\_little\\_black\\_book.page](http://www.hazelden.org/web/public/making_the_little_black_book.page)

"The high-quality, four-color scans feature handwritten edits, rewrites,  
notes  
of inquiry, page cuts, and section shuffles that offer powerful insights  
into  
the writing of this recovery classic. Recovery historian Damian McElrath  
enlightens readers as he traces the origins of Twenty-Four Hours a Day,  
exploring the spiritual foundations of its messages and bringing to light  
little-known facts about Richmond Walker's life."

THIS SEEMS LIKE THE SAME ITEM AS THE FIRST ONE, ONLY WITH THE PRICE LOWERED  
FROM

\$65 to \$50, in an attempt to sell the last hundred or so copies from their  
1000-copy-print-run.

???? But is it ????

=====  
#3 -- THE THIRD ITEM IS THE CURRENT STANDARD EDITION

&gt; (as used by many modern AA members for their daily meditation)  
&gt; [http://www.hazelden.org/OA\\_HTML/ibeCCtpItmDspRte.jsp?item=1096](http://www.hazelden.org/OA_HTML/ibeCCtpItmDspRte.jsp?item=1096)



friends and co-workers directly confront the alcoholic to shatter his carefully nurtured self-delusions. Beforehand they meet with a specially trained counselor (the fee: \$500 to \$750) to rehearse. In the actual confrontation, the alcoholic is presented with a tough but sympathetic portrayal of the mess he is in and is urged to accept prearranged admission to a treatment center, often the same day. Says Carol Remboldt, publications director at Johnson's institute in Minnesota: "Intervention allows a tiny aperture to be poked in the wall of an alcoholic."

- - - -

<http://health.groups.yahoo.com/group/AAHistoryLovers/message/1114>

From the New Republic, April 22, 1991

"In the treatment industry, the tactics used to intimidate heavy drinkers have become more coercive. An increasingly popular method of alcoholism treatment these days is 'intervention.' Invented by Dr. Vernon Johnson, a reformed alcoholic who became famous when he pressured Betty Ford into treatment, the method relies upon a team effort. Family, friends, and co-workers 'intervene': by confronting the offender in public -- sometimes at work, preferably when he is hung over -- with a list of grievances and a series of ultimatums. Johnson's transcript of a typical intervention from his recent book, Chemical Dependence, includes threats from the victim's wife that she'll leave him if he doesn't seek treatment, and from his boss, who says he'll fire him. A car is supposed to wait outside so the victim can be whisked directly to a treatment center."

"The Johnson Institute promotes intervention through traveling workshops and a large mail-order business of books, cassettes, and videos. One of Johnson's biggest clients is the national network of Employee Assistance Programs, in-house and regional counselors who specialize in alcohol problems and are currently working with 12,000 corporate government offices across the country. A supervisor, noticing lagging performance or simply suspecting an alcohol problem, can order an employee to meet with an EAP counselor. the counselor, who doesn't have to meet any national training standards, will tell these presumed alcoholics to go on the wagon. If the employee is caught drinking again -- whether or not the drinking is affecting his job performance -- his boss is encouraged to send him back for more counseling or fire him."



From: "J. Blair" jblair@videotron.ca&gt;

Tommy wrote: A friend had a vintage Grapevine repaired by an amateur A.A. archivist and he used what he described as "decalcified water."

He is referring to water which has the the minerals removed by various filtering processes.

Paper which has turned brown due to the acids used in the manufacturing process can be soaked in decalcified water to remove the acid.

- - - -

From: "Theron B." theronb49@gmail.com&gt;

I'm a chemist, too, and I'm guessing he was using deionized water. I've used distilled water for conservation purposes -- same idea and readily available at grocery stores pretty cheap.

Theron  
Midland, MI

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Original message # 8693 from Tommy H.

I have a question for the archivists amongst us.

A friend had a vintage Grapevine repaired by an amateur A.A. archivist and he used what he described as "decalcified water."

We decalcified boiler feed water at the chem plant I worked at to prevent scaling, but I think he is talking about something else. I have a B.S. in chemistry from a reputable college, but I've not heard the term except in reference to the softening of water.

Tommy H in Danville, Ky.

|||||

+++Message 8707. . . . . RE: Decalcified water for archival preservation?

From: ricktompkins . . . . . 9/24/2012 5:02:00 PM

|||||

From Rick Tompkins and Glenn Chesnut: to treat old wood pulp paper, you don't use decalcified water but a deacidification solution.

- - - -

From Rick Tompkins ricktompkins@comcast.net>  
(ricktompkins at comcast.net)

Hope this helps: deacidification, to arrest the decay of paper, is an alkaline buffer made of magnesium oxide and is suspended in a water-free solution, neutralizing the acids in paper. It's worked well for me for many years.

Don't know about decalcified water, is it suggested for cleaning? Sounds like a descriptive error.

Rick, Illinois

- - - -

From Glenn Chesnut glennccc@sbcglobal.net>  
(glennccc at sbcglobal.net)

Tommy, your amateur archivist either misspoke, or employed a useless process on that old copy of the Grapevine.

"Decalcified water" is a fancy term for soft water as opposed to hard water.

In the U.S., hard water usually means water which came originally from underground layers of limestone, so that the water is full of dissolved calcium carbonate.

When this water evaporates it leaves a hard white deposit of lime, which can clog coffee makers, hot water heaters, industrial machinery, and so on.

But hard water doesn't cause paper to break down.

Until the middle 1800's, paper was usually made from rags (linen etc.) and was very strong and lasts for centuries.

But then in the middle 1800's, techniques were developed for using powerful corrosive chemicals (such as calcium bisulfite) to break down wood pulp and destroy the lignin, leaving the relatively pure cellulose fibers behind.

This cheap wood pulp paper came to be especially used for newspapers, cheap magazines and pamphlets, and cheap books.

The problem is that, over time, the corrosive chemicals (calcium bisulfite is an especially nasty one) cannot be totally washed out of the wood pulp paper, and this chemical residue keeps on breaking down to form strong acids that attack the paper, and will eventually reduce newsprint (for example) to a pile of powder and flakes.

You can't just wash the paper in something that neutralizes the acid, because the bisulfites and other stuff will just start breaking down again, and in a fairly short time, the corrosive acids will have developed right back to their old levels.

So what you have to do is soak the wood pulp paper in something that will leave a buffer behind -- usually a magnesium salt (although some calcium salts would work too -- that will continue to neutralize acid as it appear. The commercial deacidification sprays use compounds that work just like Tums tablets (made of calcium carbonate) which we can swallow to neutralize too much stomach acid.

If you spray the pages of an old Grapevine with a commercial deacidification spray (designed for rare books and manuscripts in libraries and museums) it will continue to protect the paper for some years. It will not last forever, however, so if you are an archivist you ought to leave some notes behind telling when you deacidified various things. A later generation of archivists will eventually have to redo it.

**PHOTOCOPYING:** Just as a side note, if you want to preserve the information for historical research, what good university archivists recommend is photocopying the document using a decent quality paper that is not filled with acid-producing residue.

In addition, if you do it that way, you can produce several spare copies, so you can put back-up copies in other locations (as a defense against fire, flood, and theft), and you can also share copies with neighboring archival repositories. In Indiana, for example, the AA archivists in the northern half of the state and those in the southern half of the state, have made photocopies of some of their materials for the other half.

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**DECALCIFICATION:**

<http://www.squidoo.com/Decalcification>

Chalk residue in pipes and pumps: When your business depends on water, water

cooling or any other device that uses water, sooner or later your pipes & pumps will get clogged with chalk. Chalk's in the water by nature, and when it is allowed, it clogs to the inner side of your pipes lowering the throughput.

What is chalk? Chalk is a form of limestone. It's white & porous and is composed of the mineral Calcite. It's that Calcite that's responsible for clogging the pipes. It's dissolved in water and if you don't want clogging, the trick is to keep it dissolved.

Chemical lime removers: One way to beat chalk and lime residue is using chemicals. A cheap and fairly harmless tip is using white vinegar. If that doesn't work, you can buy commercial products that are both stronger and far more harmful to the environment and your own health.

Water softeners: placed where the water comes into the system. The tricks with a softener is it replaces the calcium and magnesium ions in the water with sodium ions. Sodium doesn't have the bad habit of clogging up the pipes. The water is run through a zeolite, a chemical matrix covered with sodium ions. When the water flows past the zeolite, the calcium ions swap places with the sodium ions and the water no longer contains dissolved chalk. Obviously, when the sodium ions run out, the machine has no use. They can be recharged by draining them in a bunch of sodium ions. Most machines use salt for this. Waste products by the machine are then the salty water used to soak the zeolite.

#### DEACIDIFICATION:

[http://en.wikipedia.org/wiki/Mass\\_deacidification](http://en.wikipedia.org/wiki/Mass_deacidification)

Deacidification is a term used in Library and Information Science for one possible measure against the degradation of paper in old books. The goal of the process is to increase the pH of acidic paper on a large scale. Although acid-free paper has become more common, a large body of acidic paper still exists in books made after the 1850s because of its cheaper and simpler production methods. Acidic paper, especially when exposed to light, air pollution, or high relative humidity, yellows and becomes brittle over time. During mass deacidification an alkaline agent is deposited in the paper to neutralize existing acid and prevent further decay.

There are several commercial deacidification techniques currently on the market.

(1) The BookKeeper process is a non-aqueous, liquid phase process that uses magnesium oxide. BookKeeper is available through Preservation Technologies, L.P.

with plants in the U.S., Spain, Japan, Poland, The Netherlands, and South Africa.

(2) The CSC Book Saver uses carbonated magnesium propylate for deacidification.

It is available through Conservaci&oacute;n de Sustratos Celul&oacute;sicos S.L. (CSC) (Barcelona, Spain).

(3) The Papersave process was developed by Battelle Ingenieurtechnik GmbH and

is, therefore, sometimes referred to as "the Battelle Process". The process uses

magnesium titanium alkoxide. It is available in Europe through Nitrochemie Wimmis (Wimmis, Switzerland) under the name of Papersave Swiss and the Zentrum f&uuml;r Bucherhaltung (Leipzig, Germany).

(4) The Wei T'o process uses methoxy magnesium methyl carbonate, or isopropoxy

magnesium isopropyl carbonate,[9] and new products are coming out in 2008. Wei

T'o is less commonly used for mass deacidification treatment than for single item deacidification. Wei T'o products are available through Wei T'o Associates Inc.(Matteson, USA).

BookKeeper, CSC Booksaver, Papersave and Wei T'o are also available as a hand held sprays.

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Original message # 8693 from Tommy H.

I have a question for the archivists amongst us.

A friend had a vintage Grapevine repaired by an amateur A.A. archivist and he used what he described as "decalcified water."

We decalcified boiler feed water at the chem plant I worked at to prevent scaling, but I think he is talking about something else. I have a B.S. in chemistry from a reputable college, but I've not heard the term except in reference to the softening of water.

Tommy H in Danville, Ky.

|||||

+++Message 8708. . . . . Re: Permanent sobriety of an early pioneer: Harry Brick  
From: J. Lobdell . . . . . 10/2/2012 2:23:00 PM

|||||

From Jared Lobdell and Susan Lauren

- - - -

From: J. Lobdell jlobdell54@hotmail.com>  
(jlobdell54 at hotmail.com)

I have somewhere seen or heard evidence that Harry Brick, the second and last Alcoholic Chairman of the Board [following Bill Ruddell], after his slip [at a Going Away Party on the Queen Mary, I think] got sober again during WW2 and died still sober in the mid-1960's.

[I'll check the date when I get a chance, and I'll listen again to the tape (cd) Kathleen Ruddell made ca 1973 to see if that has the information, or it might be on a Tom Birrell tape (cd), or I may not be able to track it down].

-- Jared Lobdell

=====  
Sent in later, a further note from Jared saying:  
I checked and his dates are Harry Brick,  
b. 24 October 1892, d. in January 1966.  
=====

From: Susan Lauren  
frothyemotionalappeal08@gmail.com>  
(frothyemotionalappeal08 at gmail.com)

I hope Fred the Accountant (i.e., Harry Brick) found permanent sobriety or was able to get sober again for good. Obviously, it is whatever it was. I so relate to his example in More About Alcoholism. Just love that story.

Susan

- - - -

Original message # 8694

Permanent sobriety of an early pioneer: Harry Brick

I've been asked my members of our Thursday 730pm book study A.A. meeting in Santa Monica about Harry Brick C.P.A., purported to be "Fred" in last pages of "More About Alcoholism" and author of "A Different Slant" in the 1st edition.

One AA history source cites his relapse, mentions he may have even sued AA



need of help. He took Dr Bob aside and confided the group might not want him because he had another stigma even worse than alcoholism -- he was a "sexual deviant." Those 2 words are a direct quote from Bill Wilson's tape.

That was the beginning of the many heated conversations in Akron and NYC. According to Barry, Dr Bob finally nailed down a consensus in Akron by asking something like, "Isn't it time we consider what the Master would do?" I believe that in NYC, Marty Mann and the handful of other homosexuals in the meetings there, had already prepared the way.

And course this original impetus for Trad 3 opened the doors later to the great numbers today who suffer from drug addiction as well as alcohol.

---

Sorry about the length of this, Glenn. But I feel responsible for trying to get a proper answer to the woman who emailed me. Is there some way you could post just the paragraphs above that your keen editor's eye deems relevant to a question about the origin of Trad 3?

Shalom - Sally

Rev Sally Brown, MS, MDiv, BCC  
coauthor with David R Brown, A Biography of Mrs. Marty Mann: The First Lady of Alcoholics Anonymous (Center City, MN: Hazelden, 2001).  
United Church of Christ Board Certified Clinical Chaplain  
Palo Alto Veterans Administration Medical Center, California (Ret)  
1470 Sand Hill Rd, 310  
Palo Alto, CA 94304  
Phone: 650 325 5258  
[www.sallyanddavidbrown.com](http://www.sallyanddavidbrown.com)

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#### FROM THE MODERATOR

People often confuse the two stories.

#1 -- AKRON 1937 (DR. BOB WAS INVOLVED)  
"WORSE STIGMATIZED ADDICTION" where the major issue was an LGBT issue (lesbian, gay, bisexual, transgender).

#2 -- NEW YORK 1945 (BILL W. + BARRY LEACH INVOLVED)  
"BLONDE TRANSVESTITE" -- although the person who raised the issue was a male to female transgender of some type, the real issue here was that the person was a drug addict.





&gt;

&gt; A few "roses" given in life mean more than many wreaths in death - and too often the roses are withheld. Dr. McKay was an example of the "Man" in Kipling's "If."

&gt;

&gt; "If you can dream and not make dreams your master, If you can think-and not

make thoughts your aim, If you can meet with triumph and disaster, And treat those two imposters just the same - If you can bear to hear the truth you've spoken, Twisted by knaves to make a trap for fools, Or watch the things you gave

your life to, broken - And stoop and build them up with worn out tools.

&gt; "If you can fill the unforbearing minute, With sixty seconds' worth of distance

run, Yours is the earth and everything that's in it, And - which is more - you'll be a Man-my son."

&gt;

&gt; The tragedy is that the building was terminated before completion.

Suffering

from severe heart attacks which he knew might terminate fatally any minute, but

which might go on for years, Dr. McKay gave only one intimation of his thoughts

about his heart condition to his wife and son. When his wife started to her father's funeral in Pennsylvania, he said. "If anything happens to me - have me

cremated."

&gt;

&gt; Dr. McKay had started to open an office in one of Miami's leading hotels - he

was living in a beautifully furnished house - not a boarding house. - his son

who was living with him, will continue in school in Florida - living on with Mrs. McKay. This information is given so that those who knew and have reason to

remember this truly great man - may know a few facts of the case.

&gt; Helen C. Spain

&gt; 899 Lawton St.

&gt;

&gt; His death was the headline of the November 28, 1936 Beacon.

&gt;

&gt; Blessings,

&gt; Brian

&gt;

&gt; - - - -

&gt;

&gt; "B" wrote:

&gt; &gt;

&gt; &gt; "Writes Notes, Drinks Poison", "Mrs. McKay, Ill, Takes Own Life".

&gt; &gt;

&gt; &gt; This is the headline and subheadline regarding the death/suicide of Dr. Roy

Haymon McKay's first wife, Edna, as it appeared in the 1934 Akron Beacon. It is

















since

Dr. Paul wrote his Grapevine article, "Bronzed Moccasins," later changed to "Doctor, Alcoholic, Addict."

He assured me Bill did indeed allow him into AA, but not because he was dying of drug addiction. He was horribly overweight (an admitted compulsive over-eater), and most definitely an alcoholic, but he was also gay and he was an Afro-American.

Since that conversation in 2006, I've never been able to find any additional information or any written research on this. Does anyone know if the information the man gave me in New York was true and correct?

Do we know anything else about this man, and whether he ever got sober, or what eventually happened to him?

In love and service, Clyde G. Bakersfield, California

|||||

+++Message 8724. . . . . Re: Which technical school did Bill try to enter?  
From: John Barton . . . . . 10/8/2012 1:42:00 PM

|||||

Bill took the entrance exams to MIT and failed miserably.

God Bless

John B

|||||

+++Message 8725. . . . . Re: Tradition 3: gays and drug addicts  
From: Jon Markle . . . . . 10/8/2012 3:38:00 PM

|||||

This is the same story I heard from my sponsor's sponsor who worked with Bill W in NYC for a while.

With contentedly grateful and joyful hugs, Jon Markle, Raleigh, NC ~ 9.9.82  
~ Je suis tous les pouces. Envoy&Atilde;&copy; de mon iPhone.

On Oct 7, 2012, at 2:41 PM, Cloydg cloydg449@yahoo.com&gt; wrote:

&gt; I made another trip across the USA and Canada on my motorcycle in 2006,

having  
ridden to Toronto the previous year before. When I crossed out of Quebec  
City,  
Canada and into New York, I made it a point of stopping in New York City to  
try  
and find our GSO. When I walked in and introduced myself, I was given the  
whole  
tour.  
&gt;  
&gt; While I was there, I met a man (sorry can't remember his name) who said  
he was  
a past non-Alcoholic board member. I recall that he said he had worked for  
many  
years with Bill W.  
&gt;  
&gt; I asked if anyone had ever been kicked out of AA prior to the  
implementation  
of the Traditions. He stood there and laughed, nodding his head back and  
forth  
and from side to side until he finally gained his composure. He affirmed  
that  
individual groups had done that plenty of times for violations of one or  
more  
"Club Rules": everything that you could possibly imagine, from continuously  
arriving drunk at meetings to being a drug addict, and many, many other such  
violations.  
&gt;  
&gt; I asked about the man Bill describes on page 114 of the 12X12, the man  
who was  
suffering from a problem more stigmatized than alcoholism. He again smiled  
and  
told me that that is one of the more popular questions GSO has been asked  
since  
Dr. Paul wrote his Grapevine article, "Bronzed Moccasins," later changed to  
"Doctor, Alcoholic, Addict."  
&gt;  
&gt; He assured me Bill did indeed allow him into AA, but not because he was  
dying  
of drug addiction. He was horribly overweight (an admitted compulsive  
over-eater), and most definitely an alcoholic, but he was also gay and he  
was an  
Afro-American.  
&gt;  
&gt; Since that conversation in 2006, I've never been able to find any  
additional  
information or any written research on this. Does anyone know if the  
information  
the man gave me in New York was true and correct?  
&gt;  
&gt; Do we know anything else about this man, and whether he ever got sober,  
or  
what eventually happened to him?  
&gt;  
&gt; In love and service, Clyde G. Bakersfield, California



identify with us, nor we with them. To try to treat them or include them in AA membership would be to depart from our primary purpose - sobriety. While individual AA's often help such people, the AA groups can do little about them, excepting to admit them to open AA meetings, provided they are not disturbers.

So that's the sum of it, Katie. I think you patiently have to play things by ear. Don't be afraid of making mistakes. Trial and error, according to your circumstances, is probably your best choice.

One more thing. In AA there are many specialised groups, composed of AA members.

These are purely private undertakings with which no one will interfere so long as they are not listed as "AA groups".

Meanwhile, all the best,  
In affection,  
Bill

=====

Attitudes change. Bill's language, in his essay on Step 12 in the 12&12, now looks outdated and patronising viz: "And what can be said of many AA members who for a variety of reasons, cannot have a family life? At first many of these feel lonely, hurt and left out as they witness so much domestic happiness, can AA offer them satisfactions of similar worth and durability? Yes - whenever they try hard to seek them out. Surrounded by so many AA friends, these so called 'loners' tell us they no longer feel alone. In partnership with others - women and men - they can devote themselves to any number of ideas, people and constructive projects. Free from marital responsibilities, they can participate in enterprises which would be denied to family men and women. We daily see such members render prodigies of service, and receive great joys in return."

Re Bill's comment on "specialised groups": there was an angry reaction in the British Fellowship when Conference decided to delete e.g. gay groups from the national directory, "Where To Find AA: Great Britain and English Speaking Europe". A subsequent Conference restored the groups to "Where To Find", as long as they included the word "non-restrictive" in parentheses, e.g. London, Hyde Park: Lesbian, Gay, Bi-sexual Open Door. That caveat has now been dropped from the group entries, but Note 3 on the Contents page says, "All groups in this directory are listed on the understanding that they are non-restrictive."



- - - -

Ernie Kurtz kurtzern@umich.edu>; (kurtzern at umich.edu)  
then asked:

John,

Source, please?

- - - -

Tom Hickcox cometkazi1@cox.net>; (cometkazi1 at cox.net)  
gives the answer:

John Barton wrote: "Bill took the entrance exams to MIT and failed miserably"

... and ended up at Norwich.

Hartigan uses the phrase ". . . performed badly on the MIT entrance examination" as well as attended Norwich in the fall of 1914 -- see p. 21 of his book on Bill W.

Tommy H in Danville, Kentucky

|||||

++++Message 8729. . . . . AA is for those who want it, not for those who need it.  
From: josephmonda . . . . . 10/8/2012 8:51:00 PM

|||||

Where did this slogan originate? "AA is for those who want it, not for those who need it."

ezdzt  
Joe

|||||

++++Message 8730. . . . . Doherty Sheerin obit  
From: B . . . . . 10/10/2012 8:01:00 AM

|||||

Doherty Sheerin, founder of AA in Indianapolis, sponsor of Ralph Pfau (the Father John Doe of the Golden Books, who was the first Roman Catholic priest to get sober in AA, and one of the four most-published early AA authors).

This might already be common knowledge among my esteemed colleagues, but

wanted  
to share this: I have the hardcopy as well as an article from 1958 to name  
the  
Marion County (Indiana) council on alcoholism, The Doherty Sheerin Council  
on  
Alcoholism. Obit as follows:

=====  
Sheerin, State AA Founder, Succumbs

Doherty Sheerin, 62 years old, nationally known for his work in connection  
with  
Alcoholics Anonymous, died yesterday in St. Vincent's Hospital after a long  
illness.

Mr. Sheerin, a native of Logansport, had served as vice-president of the  
Thomas  
D. Sheerin Company, Inc. since the death of his brother, Thomas D. Sheerin,  
in  
1950.

Mr. Sheerin, formerly had been associated with the old Motor Shop, American  
Appliance Company, Triumph Lamp Works, and (print unreadable here for  
remainder  
of paragraph, microfiche copy distorted)

He achieved national recognition in 1940 when he brought the Alcoholics  
Anonymous movement to Indiana and devoted the major part of his time to its  
successful development in the state.

Credited with aiding thousands of "problem" drinkers, Mr. Sheerin served on  
the  
board of the Indian Home, a sanitarium maintained here by the organization.

A graduate of Purdue University in 1913, Mr. Sheerin was a member of Phi  
Kappa  
Psi Fraternity and Iron Key. He also was active in the St. Joan of Arc  
Catholic  
Church.

Funeral Services will be held at 9:30 am tomorrow in Kirby Mortuary and at  
10 am  
in St. Joan of Arc Church. Burial will be in Holy Cross Cemetery. The family  
requests that flowers be omitted.

Survivors besides the widow, Mrs. Dorothy Madden Sheerin, include three  
daughters, Mrs. Donald D. Pritchard, Mrs. James E Rocap Jr., and Miss  
Dorothy  
Sheerin, all of Indianapolis; two sons, Simon P., and Daniel Doherty Sheerin  
Jr., both of Indianapolis; five sisters, Mother Margaret Mary Sheerin,  
Georgetown Visitation Convent, Washington DC, Mrs. Lawrence Durborow, NY,  
and  
Mrs. Walter W. Kuhn, Mrs. Henry Severin, and Miss Helen M. Sheerin, all of  
Indianapolis, and six grandchildren.

"Dohr" also submitted a patent in June of 1920 for a new, original, and ornamental Design for a Vending Cabinet. The patent submission includes a picture.

=====

Would be interested in anyone's thoughts on the obit. The two things that struck me were his achievement of national recognition, and also the mention of the sanitarium being maintained by the organization (implying that AA maintained the sanitarium?).

Copies of all these documents available upon request. [kochbrian@hotmail.com](mailto:kochbrian@hotmail.com)

=====

FROM THE MODERATOR: see

"How AA Came to Indiana"  
<http://hindsfoot.org/Nhome.html>

"Doherty Sheerin and the Founding of A.A.  
in Indianapolis: October 28, 1940"  
<http://hindsfoot.org/nIndy1.html>

Neil S. (Fishers IN), "History of Indianapolis A.A."  
<http://hindsfoot.org/nindy2.html>

Also see Glenn C., "Ralph Pfau (Father  
John Doe) and the Golden Books"  
<http://hindsfoot.org/pfLou1.html>

"J. D. Holmes and the First A.A. Group in  
Indiana: Evansville, April 23, 1940"  
<http://hindsfoot.org/nfirst.html>

FOR MORE INFORMATION ON THE INDIANA HOME,

Google for webpages on the "Indiana Home" treatment center under the name it bears today: Fairbanks Hospital Indianapolis:

Also see about a third of the way down the page at:  
<http://hindsfoot.org/nmuncie1.pdf>

It was 1945. Though substance abuse was as old as alcohol itself, treatment centers were unheard of, at least in Indiana. Dr. Robert N., Mr. William B., and others saw the devastating effects that alcoholism had on good men, and decided to do something about it.

"It was into this scenario that the seeds of the present day Fairbanks Hospital were planted. These men's work formed the Indiana Home, a 12-bed men's detoxification unit. The program began in a house in downtown Indianapolis, 1341







Congratulations, Glenn. This would not be possible without your dedicated and thick-skinned perseverance. I am certain that we all thank you.

ernie kurtz

- - - -

On Sep 27, 2012, at 11:55 AM, Glenn Chesnut wrote:

The AA History Lovers has now passed the 2,500 mark.

The web group started in the year 2000 as the "AAHistoryBuffs." In 2002 the name was changed to the AAHistoryLovers, and as it continued to grow, its membership spread over the whole globe: India, Mexico, Ireland, the UK, the US, Canada, Ireland, Australia, Israel, the Scandinavian countries, and so on.

But reaching 2,500 members now is really something. I think we all deserve a prize of some sort, because it has taken a consistent, dependable commitment on the part of a number of excellent AA historians and good old timers and people who are just interested in the story of AA and its people -- all of us in other words -- to maintain a group of such high quality.

One of the things that makes the group so good is the way a message can be posted, and then experts all over the world pool their talents to verify exactly what really happened, in such a way that we end up with what is usually the single most dependably accurate account of AA history anywhere in books or on the internet.

But in order to build up this body of information, it took a long term commitment on the part of most of the really knowledgeable people in the field.

The word commitment is so important, because alcoholics tend to have thin skins, and can sometimes get offended at the most casual word. By the grace of God, no more than a very few of those who claim great knowledge about AA history have stalked off in a dark alcoholic dudgeon over the past twelve years, and subsequently refused ever to come back and help us ever again. I could count the names of those we have lost on the fingers of just one hand.

But the overwhelming number of the top people in AA history have understood that the web group has to be a group effort. St. Isidore of Seville, back in the



<https://dl.dropbox.com/u/102806363/Chuck%20and%20Hoagie.bmp>

Bob S. (Donated by Serenity Sam)

----

FROM THE MODERATOR:

Bloomington is the location of the original 1820 campus of Indiana University, which more recently was expanded by the addition of seven additional sites (Indianapolis, South Bend, Gary, Fort Wayne, Richmond, New Albany, and Kokomo) into the present eight-campus state university system.

Hoagy Carmichael composed the music for "Stardust", "Georgia on My Mind", "The Nearness of You", and "Heart and Soul", four of the most-recorded American songs of all time.

|||||

+++Message 8739. . . . . Re: finding and getting books  
From: anon2012xx . . . . . 10/19/2012 5:34:00 PM

|||||

If a person uses the site

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

you get more results. This search engine searches ALL MAJOR internet book selling sites.

|||||

+++Message 8740. . . . . Re: AA is for those who want it, not  
for those who need it.  
From: a w . . . . . 10/15/2012 4:05:00 PM

|||||

From awedge1972 and Mike Portz

----

From: awedge1972@yahoo.com> ( )

There's a line in our text from the chapter "There is a Solution" that states, "So many want to stop but cannot." There is also a statement in "Doctor Bob's Nightmare" in which Dr. Bob himself declares, "I spent a great deal of time passing on what I learned to others who want it and need it badly."

This is the closest which I know of to the "want it/need it" slogan in the first 164 pages of the Big Book. But as you can see, what the Big Book actually says on this subject is not quite the same as your slogan.

- - - -

From: Mike Portz mportz2000@yahoo.com> (mportz2000 at yahoo.com)

Mr. Clancy I. has a different version of this advice that tends to make way more sense to me. I have heard him speak 5 times and he has mentioned it in 4 of those meetings.

"AA is not for just those who need it. Millions need it who never find A.A. Way more then do find it. A.A. is not for those who just want it. A.A. is, without question, for those who do it."

I remember my first three years when, unfortunately, I was prone to relapse (about 6-8 times). When I finally found A.A., I was 53 years old and a very progressed alcoholic, and always a very heavy and daily drinker (36 years worth). The pain of my alcoholism and the pain it caused all I knew ran deep. I "wanted" sobriety badly. At least as badly as I ever wanted anything in my life.

It used to irritate me when I heard over and over again you had to "want it." It's my experience that almost everyone, a vast majority, who get to A.A., want it very, very badly. I kept hearing the unfinished phrase "meeting makers make it" and attended 4 meetings nearly every day for those three years.

Finally I had someone guide me through the Big Book and teach me how to actually DO THE STEPS. I have done them almost daily ever since except 5, 6, and 8. I have not relapsed since.

Again, it has been my experience that almost everyone who comes to A.A. "wants it." But if you don't "do it," your probably facing almost insurmountable odds of finding recovery.

Mike Portz  
mportz2000@yahoo.com  
(mportz2000 at yahoo.com)  
Cell (702) 501-9551



++++Message 8741. . . . . Date and place of 2013 National AA Archives Workshop  
From: Roger . . . . . 10/18/2012 8:42:00 AM

|||||

Are the dates available for the NAAAW next year? I am planning to attend and want to lock in the dates to the extent possible early on.

Thank you,  
Roger

|||||

++++Message 8742. . . . . Did Bill W say we should tell our stories in 20 minutes?  
From: B . . . . . 10/19/2012 8:36:00 AM

|||||

I have heard that Bill W once said "we should tell our stories in 20 minutes or lose our audience."

Is anyone here familiar with this quote or a version thereof? Where in our literature (or other literature) can it be found? Thanks again to all for your help.

|||||

++++Message 8743. . . . . Re: Dictionary for Big Book study?  
From: corafinch . . . . . 10/19/2012 8:47:00 AM

|||||

From Cora Finch, Michael Sobieszky, Jim Robbins, and george brown

- - - -

From Cora Finch corafinch@yahoo.com&gt; (corafinch at yahoo.com)

The American Language by H.L. Mencken, One-Volume Abridged Edition, edited by Raven I McDavid, is not a dictionary but has a great index and gives more context than any other reference I've seen. Also, for some terms, the Dictionary of Psychology edited by Howard C. Warren in 1934 is good.

I know you are looking for dictionaries, but keep in mind the value of surveys such as The Nervous Generation: American Thought 1917-1930 by Roderick Nash.

- - - -







reach. Let's first humbly realize that throughout the world of today there are 20,000,000 alcoholics, 5,000,000 of these being in the United States alone. Of course, these vast numbers are in all stages of sickness. Some cannot be reached because they are not hurt enough, others because they are hurt too much. Many sufferers have mental and emotional complications that seem to foreclose their chances. Yet it would be conservative to estimate that at any particular time there are 4,000,000 alcoholics in the world who are able, ready and willing to get well--if only they knew how! Clearly, all these sufferers need to know what alcoholism is and to recognize that they are so afflicted. Being thus readied, they need to be brought within our reach by every resource of public information and word of mouth that will tell them exactly what steps they can take in finding the road to recovery. When we remember that in the thirty years of AA's existence, we have reached less than ten per cent of those who might have been willing to approach us, we begin to get an idea of the immensity of our task, and of the responsibilities with which we will always be confronted.

"These facts point straight to our next responsibility: that of intelligently and lovingly sponsoring each man and woman who comes among us asking help. The care and concern with which we individually and collectively do this can make all the difference. Besides, this is the greatest expression of gratitude that we can give for what we ourselves have received. Without much doubt, a million alcoholics have approached AA during the last thirty years. We can soberly ask ourselves what became of the 600,000 who did not stay. How much and how often did we fail all these?

"In no circumstances should we feel that Alcoholics Anonymous is the know-all and do-all of alcoholism. We have in the United States and Canada alone perhaps one hundred agencies engaged in research, alcohol education and rehabilitation. Research has already come up with significant and helpful findings, and can still do far more. Those engaged in education are carrying the message that alcoholism is a definite illness and that something can be done about it. All

these workers can make our efforts more effective. It is a statistical fact that rehabilitation agencies in the U.S. and Canada treat something like 50,000 alcoholics annually. True, their approach is often different from our own. But what does that matter, when the greater part of them are, or could become, entirely willing to cooperate with AA? Too often, I think, we have deprecated and even derided these projects of our friends just because we do not always see eye to eye with them. We should very seriously ask ourselves how many alcoholics have gone on drinking simply because we have failed to cooperate in good spirit with these many agencies--whether they be good, bad or indifferent. No alcoholic should go mad or die merely because he did not come straight to AA at the beginning.  
[End of excerpt]

Bill's question, "How much and how often did we fail all these?" prompts me to believe that AA is for those who need it and it is up to the members to create the want if it is lacking in the still suffering -

The task of creating the want is also demonstrated repeatedly in our history -

Ebby didn't chase down Rowland et al and want sobriety -

Bill didn't approach Ebby and say, "I want to get sober"-

Dr. Bob didn't approach Bill wanting sobriety -

Bill D didn't approach Bill and Dr.Bob wanting sobriety -

Hank P didn't approach Bill wanting sobriety -

And on and on and on

I do hope this helpful  
Larry

|||||

++++Message 8748. . . . . National Landmarks: Dr. Bob's house and Stepping Stones  
From: trysh travis . . . . . 10/24/2012 9:03:00 PM

|||||

Points blog today has a brief notice confirming that Dr. Bob's House and Stepping Stones have been declared National Landmarks by the Dept. of the Interior. This piece, by Michelle McClellan, follows up on earlier blog







&gt; Akron, Ohio

&gt;

&gt; SO YOU ARE GOING TO LEAD A MEETING --

&gt; FOREWORD -- This leaflet has been prepared by members of the Friday Forum

&gt; Luncheon Club, an Akron organization that warmly welcomes all AA's to meet

&gt; with it for luncheon and fellowship every Friday, 12 noon, at the Mayflower

&gt; Hotel. The suggestions found in this leaflet are just that -- suggestions.

&gt; It is hoped that they may be of value to all speakers, regardless of their

&gt; AA age. Its prime purpose however, is to aid the man (or woman, for the &gt; masculine pronoun is used for simplification) who is confronted with giving

&gt; his maiden talk before an AA group. The thoughts expressed are the thoughts

&gt; of a score of AA's, mostly veterans of a year or more experience. The &gt; editors wish to point out, however, that the suggestions made here are by no

&gt; means Gospel, or in any way infallible.

&gt;

&gt; Be Brief

&gt; Your talk deserves the best effort you can put into it. Anything having to

&gt; do with sobriety deserves nothing but the best. You can avoid the

&gt; embarrassment of stumbling around groping for words and ideas if you will

&gt; use the forethought of preparation. This does not mean sit down and write

&gt; out a speech. But organize your subject matter beforehand. If you have any

&gt; doubts as to your memory -- and remember, you may experience stage fright --

&gt; prepare written notes. After preparing them, follow them closely or you may

&gt; get off on a tangent, find yourself in a thicket of verbage, and have

&gt; difficulty in finding your way back into your notes. Remember, you owe your

&gt; audience some consideration. To speak before a group with no preparation is

&gt; an insult to their intelligence.

&gt;

&gt; Be Brief

&gt; There is a saying among modern clergymen: "No souls are saved after the &gt; first twenty minutes." The two-hour, yes, even the one-hour sermon is a

&gt; thing of the past. In almost all cases effectiveness is lost after thirty

&gt; minutes. After the first half hour the average listener starts to wonder

&gt; when the speaker will come to a climax and stop talking. His mind wanders,

&gt; and what good the leader has done in his first half an hour immediately

&gt; becomes undone. The longer he continues to talk, the less his listener

will

&gt; remember when it is all over. Remember, alcoholics are restless people.  
&gt; They squirmed at sermons, twitched at movies, avoided long plays and  
&gt; concerts, almost never attended lectures. Demosthenes himself could not  
&gt; hold an alcoholic audience for more than half an hour. Don't flatter  
&gt; yourself by thinking you can. If you don't own a watch, borrow one and  
keep  
&gt; an eagle eye on it. When your half hour is running out, come to a  
speedy  
&gt; conclusion. Your audience will be profoundly grateful.

&gt;

&gt; Be Brief

&gt; Lincoln's Gettysburg address lasted four minutes. The principle speaker  
of

&gt; the day, Edward Everett, talked for two hours. No one but a  
professional

&gt; historian today knows what Everett said. Every school child can give  
&gt; Lincoln's talk verbatim.

&gt;

&gt; Be Brief

&gt; Speak up. Don't Mumble. Trained orators in the days before public  
address

&gt; systems developed a hard and fast rule: Talk to someone -- a friend if  
&gt; possible -- in the very back row of the auditorium. Then you will be  
sure

&gt; every one in the hall will hear you. And take your time. If you speak  
&gt; deliberately you may not crowd as many words into thirty minutes, but  
at

&gt; least they will be understood.

&gt;

&gt; Be Brief

&gt; Your audience knows you are an alcoholic and a member of Alcoholics  
&gt; Anonymous. Your presence on the platform is proof of that -- except in  
a few

&gt; rare occasions where the speaker may be a non-alcoholic, and will be  
&gt; introduced as such. Consequently it is ridiculous to "qualify"  
yourself.

&gt; It may be necessary to give some of your drinking history to illustrate  
what

&gt; obstacles you had to overcome to become a practicing AA. But keep it to  
a

&gt; bare minimum. Avoid as you would the plague a blow-by-blow account of  
your

&gt; drinking days and experiences. There are probably a dozen persons or  
more

&gt; in the audience who can give you cards and spades on drinking  
background.

&gt;

&gt; A recitation of drinking experiences has a definite place in the AA  
program.

&gt; It establishes a bond between the AA and the man who may some day be a  
&gt; member. It helps convince the new man that he is not the only one in  
the

&gt; world who has a problem. So your drinking story is valuable when you  
call

&gt; on the prospect in his home, in jail, or in a hospital.  
&gt;  
&gt; But at a meeting the audience is more interested in WHAT YOU HAVE DONE  
TO  
&gt; KEEP SOBER. Draw on your drinking experiences to illustrate points and  
make  
&gt; an end of it. "HOW I KEEP SOBER" should be the topic of EVERY AA  
leader.  
&gt;  
&gt; Be Brief  
&gt; Following are a few brief suggestions:  
&gt;  
&gt; Don't try to cover everything you know in one talk. You probably will  
be  
&gt; invited to lead at some future date.  
&gt; Try to use as much new material as possible in each talk. The man who  
heard  
&gt; you Monday night might hear you again on Thursday.  
&gt; No one knows all the answers. Don't give the impression that you are an  
&gt; exception to this rule.  
&gt; Don't read lengthy poems or quotations of any kind. They are boresome.  
If  
&gt; you must quote, be brief.  
&gt; Don't criticize. Leave that for your fifth anniversary. And when your  
&gt; fifth anniversary comes, don't criticize.  
&gt; Be sincere. Don't be dramatic or play to the grandstand.  
&gt; Don't get involved in circuitous analogies. Someone has already built  
the  
&gt; ladder or constructed the house -- probably better than you can.  
&gt; Don't be too positive. Rather, have strong suspicions. Many a man who  
"is  
&gt; never going to take another drink" on Tuesday night is plastered as a  
new  
&gt; house Wednesday morning.  
&gt; Don't feel you must have a weighty answer to every comment from the  
floor.  
&gt; If you have no simple comment, a "thank you" will handle the situation.  
&gt; When you are finished, SIT DOWN.  
&gt;  
&gt; After That  
&gt; Some meetings have a chairman, who then takes over. You will have seen  
him  
&gt; before the meeting to get the local "ground rules." You may wish to  
suggest  
&gt; to him that he comment briefly on audience response, viz.:  
&gt;  
&gt; 1) Counselling brevity.  
&gt; 2) Advising against over eulogizing you, the speaker (you are a modest  
lad)  
&gt;  
&gt; If you are your own chairman, suppose you do that -- as tactfully as  
&gt; possible.  
&gt;  
&gt; 1) Thank each speaker, no matter what he or she says. Encourage the new  
and





"Loner"  
with a Big Book but you get my drift. Just some food for thought.

-- Just Another Drunk

- - - -

From: "marathonmanric"gentlehart@gmail.com&gt;

I'm wondering if the saying that the "newcomer is the most important person here today" is written, or said by our founders.

|||||

++++Message 8755. . . . . Re: Did Bill W say we should tell our stories in 20 minutes?

From: Norm The Tinman . . . . . 10/27/2012 6:42:00 PM

|||||

Guys, I think if you do a little research on Dr Bob, he is the one that mentioned that after 20 min, people get restless and our talk loses the listeners attention--I read it somewhere, but can't name the book--I'm sure there are people on here that has a better memory than mine.

Norm from Nova Scotia

|||||

++++Message 8756. . . . . Re: AA is for those who want it, not for those who need it.

From: Joe Monda . . . . . 10/24/2012 12:17:00 PM

|||||

Thank you. I was looking for the source.

|||||

++++Message 8757. . . . . Re: Re: AA is for those who want it, not for those who need it.

From: Jon Markle . . . . . 10/23/2012 12:47:00 PM

|||||

Program of attraction [want], not promotion [need].

Still trudging -- with grateful hugs, Jon Markle, Raleigh, NC ~ 9.9.82 ~ Je suis tous les pouces. Envoy&Atilde;&copy; de mon iPhone.

|||||

++++Message 8758. . . . . Each AA member MUST have a sponsor







Cliff B.

- - - -

From: Maureen mlkerrigan@yahoo.com>  
(mlkerrigan at yahoo.com)

The way the first AA meetings began is discussed on p. 159 of the Big Book and continues on p. 160 - "Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems."

|||||

+++Message 8763. . . . . Re: AA is for those who want it, not for those who need it.  
From: M.J. Johnson . . . . . 10/27/2012 10:35:00 PM

|||||

I hadn't actually heard the phrase this way ... I'd heard it as, "It's not a program for people who want it, it's not a program for people who need it ...  
It's a program for people who do it, so let's DO it!"

Anyone with a source on this?

|||||

+++Message 8764. . . . . Re: Newcomer is the most important person here today  
From: Maureen . . . . . 10/28/2012 11:38:00 AM

|||||

I just read this in a meeting and was reminded of this reference in "Bill's Story," page 15, about meetings:

"We meet frequently so that newcomers may find the fellowship they seek."

|||||

+++Message 8765. . . . . Re: Each AA member MUST have a sponsor  
From: planternva2000 . . . . . 10/28/2012 12:11:00 PM

|||||

The way I worded my question isn't what I actually meant, so I'll try again, with some explanation.

Chapter Seven in the Big Book tells us how to carry the message to newcomers.





Father Ralph published the GOLDEN BOOK OF ACTION in 1950. All of the Golden Books are still in print (and available at Hazelden).

Talking about ACTION seems to me to be more of a "classical" and traditional AA

way of talking about who gets sober and who doesn't. I can't think of any powerful "want" vs. "need" statements from our formative literature, and so far,

no one else in the group has come up with any good quotes either.

But the need for ACTION gets talked about repeatedly by Father Ralph Pfau, in the Big Book, in the Twelve and Twelve, and in AA readings.

=====  
The Big Book talks over and over, countless times, about the need for ACTION:

(p. 76) "Now we need more action, without which we find that 'Faith without works is dead.'"

(p. 93) "To be vital, faith must be accompanied by self sacrifice and unselfish, constructive action."

=====  
The Twelve Steps and Twelve Traditions says something which is very close to "Action is the magic word in this program" although not identical: (Step 12) "The joy of living is the theme of A.A.'s Twelfth Step, and action is its key word."

=====  
The Seven Tools of Recovery, an early northern Indiana AA piece still read at the beginning of many meetings in that part of the U.S., puts "action" at the heart of the sixth statement:

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

"Service helps our personal program grow. Service is giving in A.A. Service is leading a meeting, making coffee, moving chairs, being a sponsor, or emptying ashtrays. Service is action, and action is the magic word in this program."

- - - -

From: "Greg T." [arcsmith@yahoo.com](mailto:arcsmith@yahoo.com)&gt;  
(arcsmith at yahoo.com)

Attraction may create want however promotion can't create need. If you are bleeding out, I can promote blood thinners till I'm blue in the face but you won't need 'em. If I dangle a tourniquet anywhere in arms length though, you



else  
in the process.

After they have recovered the sponsor is most helpful in 10th Step spot check situations as described in the book and also to help with "an entirely different angle." The sponsor can continue to take the man (new or not) back to pages 60-63 of the Big Book and to show the sponsee where self is manifesting in the sponsee's life.

But obviously you cannot transmit something that you do not have. See to it that your relationship with Him is right and great events will come to pass for you and countless others. That to me describes having a message "of depth and weight" to carry.

Respectfully, Charlie P. Austin, Tx

- - - -

From: bxdennis@verizon.net&gt; (bxdennis at verizon.net)

Jim S. struck a chord when he commented on the frequent sentiments shared on the personal importance many AA members place on their relationship with his/her sponsor and how that has apparently changed since AA began. Some go so far as to generalize for all members in their sharing, and give an impression that sponsorship is mandatory.

I relied heavily on the AA message when I started my journey. It is still only a suggestion that members work with a sponsor. My own experience is that it was a good suggestion! My sponsor helped me understand AA and helped me to learn to live the AA program of recovery.

However, I remember reading the AA pamphlet on Sponsorship. It laid out pretty clearly what was expected of the relationship that I was entering with my sponsor. It did not emphasize any form of outrageous dependency that some individuals seem to place on their relationship with their sponsor. The AA literature even allows for multiple sponsors but cautions about it. But it is a personal choice like anything in AA. The literature states that it is still a suggestion and not a necessity!

The best proof of the fallacy that every member MUST have a sponsor is the membership experience itself. The 2011 Membership Survey reveals that 81% of the

membership has a sponsor. That's far from 'everyone'. However, that by itself doesn't suggest that almost 20% of the membership got sober without a sponsor. Many members lose their sponsor after years and just do not seek another one. Little is said in AA about the evolution away from dependence on a sponsor for those who enjoy it while early in sobriety but no longer feel the same need later on.

Individual sharing may often misunderstand or mischaracterize what is truly AA versus what is simply their own individual experience or view. I also hear sharing that sounds more codependent with a sponsor or vice versa, sponsors who sound like control freaks. But that's another story! When in doubt go to the literature which reflects the larger conscience of Alcoholics Anonymous.

Dennis M.

=====  
Original message #8765 from: Jim S. planternva2000@yahoo.com&gt;  
Sun. Oct. 28, 2012

Chapter Seven in the Big Book tells us how to carry the message to newcomers. And I understand that an alcoholic couldn't get into the alky ward in Akron without an AA sponsor.

My question deals with modern sponsorship in the USA, in that we in effect turn our wills and our lives over to the sponsor rather than to the God of our understanding. At a conference a few years ago a speaker from the East Coast, who said he'd been sober for twenty-seven years, proudly announced that he never makes a decision without calling his sponsor, who lives on the West Coast.

The consensus today seems to be that every alcoholic coming through the doors of AA is either too unintelligent or too brain damaged to understand the Big Book and needs a sponsor to explain every word, and then too guide him/her through his/her everyday life. It has even been stated locally any number of times that anyone who tries to take the steps without a sponsor's guidance isn't working the AA program.

I'm trying to find out when this became AA doctrine.

=====

From: "Greg T." arcmith@yahoo.com>  
(arcmith at yahoo.com)

Well, if you can't date it maybe it's not a doctrine. Like I can't find out when Catholic doctrine made it O.K. to beat up your priest if he assigned too much penance.

I find turning your life over to a sponsor as ridiculous. What if he or she drinks?

I don't know whats wrong with me. If I want to engage in this kind of silly dialogue I'll go to a meeting.

Gregory Tatnall

- - - -

From: Dan Callahan Dan.Panama@gmail.com>  
(Dan.Panama at gmail.com)

It didn't Jim. You and I probably have similar beliefs about this, AA for me has always been a system of suggestions based upon how others have been successful attaining and remaining sober. Unfortunately, the world (including AA) is full of "crackpot functionalists" that have the need to explain everything and create unwritten rules... With that said, they have the right to do so, as much as I have the right to ignore them... Life is good ....

- - - -

From: Joe Monda josephmonda@yahoo.com>  
(josephmonda at yahoo.com)

I don't think AA has adopted the doctrine that you have to have a sponsor. Back in the day, around Seattle, your sponsor was the guy who took you to a meeting. Yesterday I heard from a woman who was on her third or fourth sponsor in less than a year of being dry. She's still looking for the Perfect One. So it goes. We are not a glum lot, but some nonsense makes me glummer than i need to be. It's my resistance to the Way Things Are. Some days I cannot claim much spiritual progress.

ezdzt Joe

- - - -

From: "Tim S" timschluter@email.com>  
(timschluter at email.com)



From: brian koch kochbrian@hotmail.com>  
(kochbrian at hotmail.com)

Thank you so much. I did find reference to the 20 minutes in a pamphlet/manual originally published long ago, and still being reprinted by the Akron Intergroup.\*

We have a local meeting that attributes this saying to Bill W, incorrectly it appears, at least for now.

We have a plethora of speaker/discussion meetings in my part of Pennsylvania, too many in my "constructive criticism" mode.

The common format for these is, first 5-10 minutes reading all the prestuff, i.e. preamble, how it works, etc .... announcements, anniversaries (at some), anyone felt like a drink today (also some), followed by the chair introducing the speaker. He speaks for 20 minutes or so and then most meetings take a 5 minute break (turns into 10-15 at times, I am not a fan of the breaks ... haha). The 2nd half, remaining portion of the meeting is individual share.

Thanks again, from District 47, Pennsylvania.

Brian K

=====  
\*From Glenn C. the moderator:

Brian seems to be referring here to the pamphlet called  
2nd READER FOR ALCOHOLICS ANONYMOUS  
<http://hindsfoot.org/Akr2dRdr.pdf>

"3. Keep it as brief as possible and still tell your story. No one remembers one iota about Edward Everett's two hour speech at Gettysburg, but everyone knows what Abraham Lincoln took less than five minutes to say. Alcoholics don't like to sit too long. They are a nervous breed and what good you may have done in the first twenty minutes or so of your talk can easily be undone if you stretch it into an hour."

But one of the other Akron pamphlets says that in Akron AA the traditional meeting format gave the main speaker 20 to 40 minutes to talk, see:  
THE AKRON MANUAL: A Manual for Alcoholics Anonymous  
<http://hindsfoot.org/AkrMan2.html>

"A.A. OF AKRON gets many inquiries about how to conduct a meeting. Methods differ in many parts of the country. There are discussion groups, study groups, meetings where a leader takes up the entire time himself, etc.

"Here, briefly, is how meetings are conducted in the dozen or more Akron groups, a method that has been used since the founding of A.A.: The speaker can be selected from the local group, someone from another group or another city, or on occasion, a guest from the ranks of clergymen, doctors, the judiciary, or anyone who may be of help. In the case of such an outsider, he is generally introduced by the secretary or some other member.

"The leader opens the meeting with a prayer, or asks someone else to pray. The prayer can be original, or it can be taken from a prayer book, or from some publication such as The Upper Room.

"The topic is entirely up to the leader. He can tell of his drinking experiences, or what he has done to keep sober, or he can advance his own theories on A.A. His talk lasts from 20 to 40 minutes, at which time he asks for comment or testimony from the floor.

"Just before the meeting closes -- one hour in Akron -- the leader asks for announcements or reports (such as next week's leader, social affairs, new members to be called on, etc.). In closing the entire group stands and repeats the Lord's Prayer. It is courteous to give the speaker enough advance notice so that he may prepare his talk if he so desires."

=====  
From: "Tim S" timschluter@email.com>  
(timschluter at email.com)

20 minutes? Compare that to the long-winded talks Bill W. gave when he incorporated a cigarette break into the talk after the first hour.

Tim

- - - -

From: Patrick Murphy paddymur@yahoo.com>  
(paddymur at yahoo.com)

It is said\*\* that when Dr. Bob was asked once how long a meeting should be, he replied, "it's cruel to make a pregnant woman, a dog, or an alcoholic sit for longer than an hour."





our stories in 20 minutes?

From: planternva2000 . . . . . 11/6/2012 5:09:00 PM

|||||

I picked four talks by Bill W. from my modest library of AA speakers. The shortest was forty-seven minutes, the longest an hour and fourteen minutes.

Dr. Bob's talk in Detroit in 1948 was forty-six minutes long.

Jim S.

|||||

+++Message 8773. . . . . Re: AA is for those who want it, not for those who need it.

From: Tom Hickcox . . . . . 11/5/2012 3:39:00 PM

|||||

How do we know Dr. Bob wasn't speaking figuratively?

That said we do know early A.A.s dropped in on people, particularly in hospitals, who did not ask for help and didn't know they were coming.

Tommy H in Danville, Ky.

- - - -

On 11/5/2012 07:30, brian koch wrote:

&gt; In Dr. Bob's Nightmare, there are a couple lines: "I spend a great deal of time passing on what I learned to others who want and need it badly" .... an "and" statement -- "want and need it" -- not an exclusive to "wanting it".

|||||

+++Message 8774. . . . . John S., The Little House on Genessee

From: Glenn Chesnut . . . . . 11/10/2012 5:08:00 PM

|||||

John S. (Fort Wayne, Indiana), who died yesterday evening, has just published The Little House on Genessee, November 2012, paperback xii + 122 pp. \$13.95; ebook \$3.99

See <http://hindsfoot.org/kstarkgen1.html>

"John Stark, Ft. Wayne, Indiana (Apr. 11, 1945 - Nov. 9, 2012) turned his little house on Genessee Avenue into a place where he sponsored a long series of alcoholics and addicts, many of them hardened ex-cons and people who rode in motorcycle gangs. He led them to sobriety with an amazing success rate

through  
Alcoholics Anonymous and the twelve steps. In this book he and seven of the  
people he sponsored explain how practicing a set of simple daily actions  
enabled  
them to recover from their seemingly hopeless affliction."

"In John's early life he was a great sailor, using the Virgin Islands as his  
base and taking fast sailboats for adventure and commerce through the waters  
of  
the Southern Atlantic and Caribbean Sea. He worked for many years at a  
special  
martial arts dojo, and rode motorcycles which could outrun anything else on  
the  
road. But narcotics and the bottle brought him down."

"Finally, in 1985, he put aside alcohol and drugs, and by 1994 he was  
devising  
the method which he lays out in this book. Eleven of the first twelve people  
he  
tried it on got sober and stayed sober. It is built on the Big Book of  
Alcoholics Anonymous, the Joe and Charlie tapes, and the teachings of the  
good  
Fort Wayne physician Dr. Zweig. John boils it down into something so simple  
that  
anyone can understand how to do it. And it works. People all over John's  
part of  
the country have seen it work for the past 18 years, again and again, for  
the  
toughest, the angriest, the most rebellious, and the most self-destructive  
alcoholics and addicts in the world."

JOHN'S FUNERAL

John died last night (Nov. 9, 2012) of complications from a blood clot which  
was  
totally blocking the major vein in his liver, but before his death he was  
able  
to hold and admire the first copy of his book.

Viewing at 1 pm on Sunday, November 18, 2012  
Waynedale United Methodist Church in Fort Wayne, Indiana  
2501 Church St., just off Bluffton Rd.  
Funeral service at 2 pm, with dinner following

|||||

+++Message 8775. . . . . Except in a few rare cases  
From: taoschristoph . . . . . 11/9/2012 12:52:00 PM

|||||

On page 43 of the Big Book, at the very end of the chapter entitled "More  
About  
Alcoholism," it states:

"The alcoholic at certain times has no effective mental defense against the







- - - -

From: Patrick Murphy  
paddymur@yahoo.com> (paddymur at yahoo.com)

When writing the Big Book the authors were always careful to not sound 'absolute'. They used the word 'rarely' instead of 'never' in the beginning of the 5th Chapter .... they used 'suggested' for the Steps .... etc etc. Can you imagine the arguments if they weren't very careful in their choice of words in some instances? Like the phrase 'as you understand Him' after the word God.

Such as the phrase you referred to ... "except in a few rare cases". There were probably no rare cases.

- - - -

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

It was often noted in early AA that there were some people who drank very heavily and seemed to meet all the criteria for being chronic hard-core alcoholics, who -- if external events forced them to get really serious -- were able to stop drinking and stay stopped simply by using their own will power. Early AA people did not (when they were watching their words) usually present AA as the ONLY path by which alcoholics could get sober.

This is discussed in detail in Mrs. Marty Mann's writings. She is a very valuable source of information on AA beliefs and attitudes during AA's GOLDEN ERA.\*\* See "Marty Mann's Primer on Alcoholism" (1950), which was rewritten and published as "Marty Mann's New Primer on Alcoholism" in 1958, and "Marty Mann Answers Your Questions About Drinking and Alcoholism" (1970).

In the modern period, in my own observation (in the part of the U.S. where I live), out of every 100 alcoholics who get sober and whose alcoholism stayed in remission for at least five years (i.e., using the same kind of criterion we would use for evaluating a purported cancer cure) the following statistics hold roughly true:

ONE of these one hundred alcoholics got sober simply by exercising an act of will power. There are not many people who can do it that way, but "in a few rare cases," there are people who can actually do it. That's why the Big Book had to

say "except in a few rare cases." After AA's GOLDEN ERA\*\* came to an end, outside people like Stanton Peele, who began working on "Love and Addiction" in 1970, began trying to develop programs based on this phenomenon which would achieve a higher success rate than AA, but as far as I can see, it's still only about one out of a hundred genuine chronic, hardcore alcoholics who can get sober and stay sober just by using lots of will power. That's about the success rate in treatment centers which are dominated by psychiatrists who are hostile to AA. The important thing however, is that an honest account of how to recover from alcoholism has to admit that this kind of approach CAN work "in a few rare cases," so if you like gambling on 100-to-1 long shots, give it a try!  
<http://peele.net/>  
[http://en.wikipedia.org/wiki/Stanton\\_Peele](http://en.wikipedia.org/wiki/Stanton_Peele)

ONE of these one hundred alcoholics got sober by joining a conservative evangelical sect, such as the Salvation Army or a Bible church or a Pentecostal church which practices speaking in tongues, or one of the groups in Dick Burns's International Christian Recovery Coalition, to give some examples. We should not criticize them. In Jesus' parable of the lost sheep, the good shepherd is more than willing to travel out into the wilderness at great cost to himself in order to save one of his flock of one hundred sheep, and there is rejoicing in Heaven (properly so) for his saving that lost sheep. If you have the power to save one human life, then God expects you to use that power, and will bless you and give you a starry crown for saving that other person's life. And all of those who are the true children of God will join in praising that good shepherd.

THE OTHER 98 originally got sober in AA. Some of these quit going to AA meetings after initially getting sober, but this has to be a calculated risk: the U.S. government National Institutes of Health statistics show that increasing numbers of this group go back to drinking again during the years after they quit attending meetings, until eventually a majority of them relapse.

\*\*AA's GOLDEN ERA:

By this I mean the thirty year period (about a generation) from 1939 to 1969 or 1970 or thereabouts, during which AA was undergoing its most rapid expansion.

The movement clearly had an extremely workable program during this era which

worked far better than anything devised either before or after that time:

=====

TIME SPAN -- TOTAL MEMBERS

1935 -- 5 members

1935-1939 -- 100 members

1939-1949 -- 75,625 members

1949-1959 -- 151,606 members

1959-1969 -- 297,077 members

Richmond Walker died March 25, 1965

Sister Ignatia died April 1, 1966

Father Ralph Pfau died February 19, 1967

Bill Wilson died January 24, 1971

Ed Webster died June 3, 1971

=====

It is important to remember that, when trying to figure out what was "meant" by

some particular word or phrase in the Big Book, it can not only be useful to find other passages in the Big Book or in Bill Wilson's writings which help illuminate the meaning, but it can also be important to look at other early

AA

authors, AA pamphlets, and so on from the Golden Era, along with dictionaries

and other works from that period, to see how the people who used the Big Book so

effectively were interpreting it to the people to whom they carried the message,

and what the people of that period of history most commonly understood those words to mean. (I.e. both grapheme and paradosis are important, each in their own

way.)

- - - -

Original message from: taoschristoph

mailto:taoschristoph@cengledesign.com (mailto:taoschristoph@cengledesign.com)

Sent: Friday, November 9, 2012

Subject: Except in a few rare cases

On page 43 of the Big Book, at the very end of the chapter entitled "More About Alcoholism," it states:

"The alcoholic at certain times has no effective mental defense against the first drink. Except in a few rare cases, neither he nor any other human being can provide such a defense. His defense must come from a Higher Power."

When it says "except in a few rare cases," any ideas on who or what those rare cases were? Is it referring to any specific cases which the First 100 came across?

Thanks,















See Glenn F. Chesnut

"The First Roman Catholics in Alcoholics Anonymous"

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

"By April 1939, there were fourteen alcoholics in Cleveland, Ohio, a major American manufacturing city on Lake Erie, just south of the Canadian border; they were led by a man named Clarence Snyder, who had gotten sober on February 11, 1938. The Cleveland people were traveling every week to the Wednesday night Oxford Group meeting at T. Henry and Clarace Williams's home in Akron, forty miles to the south. The problem was that a majority of the Cleveland contingent were Roman Catholics, and they told Clarence that their parish priest had told them they would be excommunicated if they continued attending Oxford Group meetings .... Clarence repeatedly tried to get Dr. Bob to stop holding the main weekly meeting for alcoholics at T. Henry and Clarace Williams's home in Akron, where an additional issue for the alcoholics was that they were being bunched in with the non-alcoholic Oxford Group members, but Dr. Bob's loyalty to T. Henry, Clarace, Henrietta Seiberling and the other non-alcoholic Oxford Groupers remained unbreakable."

"So on Wednesday, May 10, 1939, the recovering alcoholics from Cleveland went for one last time to the Oxford Group meeting at T. Henry and Clarace Williams's house in Akron. At the close of the meeting, Clarence announced that this was 'the last time the Cleveland contingent would be down to the Oxford Group as a whole.' He told Dr. Bob that 'We're gonna start our own group in Cleveland .... This is not gonna be an Oxford Group. It's gonna be known as Alcoholics Anonymous. We're taking the name from the book; and only alcoholics and their families are welcome. Nobody else.'"

"To conclude the story, in late October 1939, the Akron alcoholics also quit going to T. Henry and Clarace Williams's home, and began holding their big weekly meeting at Dr. Bob's house. Then in January 1940 they moved the meeting to King School. AA's break with the Oxford Group was now complete."

"In January 1940, Sister Ignatia negotiated a working agreement between Dr. Bob, St. Thomas Hospital, and her superior, Sister Clementine, which subsequently became the model for Catholic participation in Alcoholics Anonymous across the board. There would now be an officially sanctioned AA-based alcoholism treatment



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(glennccc at sbcglobal.net)

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=====

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30

records (12 inch vinyl LP recordings) in five boxes is in very good condition.

The records appear to have been handled very little. This is the only complete set of these collectible records available anywhere for sale to the general public that we know of.

Father Ralph S. Pfau, also known as Father John Doe (10 November 1904 -- 19 February 1967) was the author of *Sobriety Without End*, *Sobriety and Beyond* and

the *Golden Book* series. He is believed to have been the first Roman Catholic priest to enter Alcoholics Anonymous (AA). With the approval of his Archbishop,

he devoted himself to helping other alcoholics, particularly alcoholic priests.

He traveled more than 50,000 miles a year to address meetings, conduct retreats

and help individuals. His retreats were attended by thousands of Catholics and

by many more thousands who were not Catholics.

His retreat talks were eventually published in a series of 14 *Golden Books*.

They

were so named because when he held the second annual retreat in June of 1947, at

the request of some of the people who had attended the first retreat his talks

were printed in a fifty-six page booklet with a gold cover, and distributed as a

souvenir, through the generosity of the owner of the archdiocesan newspaper in

Indianapolis. People began requesting copies of "the golden book of your retreat."

In 1948 he founded the National Clergy Conference on Alcoholism, an organization

devoted to the problems of priests, and directed it for many years. Its publications, especially "*Alcoholism Source Book for Priests*," and the annual

"*Blue Book*," made a deep impact on the American Catholic Hierarchy.

Father Pfau is remembered as one of the most popular and influential characters

in the history of Alcoholics Anonymous.

The records contain actual recordings of the material he conveyed during his popular AA talks in the 1940's and 50's. For more information, please visit [www.rexark.com](http://www.rexark.com) online, where a "Contact Us" form is available.

Some of the information above garnered from the websites [hindsfoot.org](http://hindsfoot.org) and [wikipedia.org](http://wikipedia.org)

The following is what is printed on the inside of each box cover: The Golden Recordings of Father John Doe All the talks on GOLDEN RECORDINGS were

originally

Retreat talks, the first of which was given in the fall of 1945. In 1947 responding to many requests for copies of these talks, the first ones were published in the GOLDEN BOOK OF THE SPIRITUAL SIDE.

This little volume containing the talk "The Spiritual Side of Alcoholics Anonymous" has since sold over 50,000 copies, and the talk itself has been given by the author to over a thousand A. A. Groups throughout the United States and Canada. Also in 1947 at the Texas State A.A. Convention at Austin, Texas, the same talk given at the Convention, was acclaimed by Bill W. the founder of Alcoholics Anonymous as "a talk which should be heard by every member of A.A. throughout the world." Subsequently all of the Retreat talks were published in THE GOLDEN BOOKS , SOBRIETY AND BEYOND and SOBRIETY WITHOUT END.

These books have been highly recommended for alcoholics and non-alcoholics alike by such outstanding men in the psychiatric, religious and medical field as Doctor Karl Menninger, Chief of Staff at the Menninger Foundation, Topeka, Kansas; the Gregorian University of Rome, Italy; Father John C. Ford, S.J., A.M., LL.B., S.T.D., eminent Jesuit theologian of Weston College, Weston, Mass.; and J. Pennington Fuller, M.D., of England.

To enable many more to hear Father John Doe, the author of these books, talks taken from THE GOLDEN BOOKS , SOBRIETY AND BEYOND , and SOBRIETY WITHOUT END now comprise the 30 GOLDEN RECORDINGS . They are: "The Spiritual Side of Alcoholics Anonymous"; "Resentments"; "Action"; "Excuses"; "Decisions"; "Serenity"; "Humility"; "The Lord's Prayer"; "Honesty"; "Tolerance"; "Easy Does It"; "Attitudes"; "Father John Doe -- Alcoholic"; "Anonymity"; "Weakness is Strength"; "The Will of God"; "The Myth of Perfection"; "Alcoholism -- Sin or Disease"; "We're Not Different"; "The Paradox of Giving"; "Life is a Selfish Program"; "The Principles of A.A."; four recordings on The Twelve Steps as follows: "The 12 Steps-I" (1-2-3); "The 12 Steps-II (4-5-6); The 12 Steps III " (7-8-9-10); "The 12 Steps-IV" (11-12); "A Sense of Humor"; "Live -- And Let Live"; "Restore Us to Sanity"; and "Death -- A Meditation"; and have been recorded "live" on 33 1/3 LP 12 inch records. All of these talks average 40 minutes, and are custom pressed by RCA Victor and are available from: THE SMT GUILD P.O BOX 313 Indianapolis, Indiana 46206 All rights reserved These are live recordings of retreat talks by Father John Doe, also known as Ralph Pfau. The recordings were made starting in 1945, and custom pressed by RCA Victor onto Long Play 33 1/3 12-inch vinyl records. The full set is presented here. There

are a total of thirty records in five boxes.

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+++Message 8792. . . . . Re: Except in a few rare cases  
From: Jay Pees . . . . . 11/11/2012 8:56:00 AM

|||||

I wonder if that wording might have been influenced by Hank P. and Jimmy B.

Jimmy B. was an atheist, but was staying sober in spite of that.

Hank P. wanted to leave room for psychological interpretations of the AA recovery method, where newcomers could get sober without having to become involved in asking any kind of God for help.

-- Jay Pees

|||||

+++Message 8793. . . . . Re: Except in a few rare cases  
From: Mike Batty . . . . . 11/11/2012 12:40:00 PM

|||||

It is interesting to note that this line is also in the manuscript that was circulated prior to the first edition so it appears to be a thought that met with the approval of the early members. It wasn't just Bill W who wanted to maintain some humility about claims that AA was the only way anyone could get sober.

Mike Batty, Waterloo Ontario.

|||||

+++Message 8794. . . . . Bill W's over use of the em dash  
From: Tom Hickcox . . . . . 11/13/2012 7:40:00 PM

|||||

On 11/13/2012 13:32, planternva2000 wrote:  
&gt; From www.freedictionary.com:  
&gt;  
&gt; Emdash: (--) A symbol used in writing and printing to indicate a break in thought or sentence structure, to introduce a phrase added for emphasis, definition, or explanation, or to separate two clauses.

planternva2000 noted that Bill W. used an em dash in the Big Book on page 62 ("Selfishness--self-centeredness!") and in Step One.

And also overused it in the judgement of some, indicating his writing style was too mechanical.





There is nothing wrong (or unconvincing) about the less than precise analysis which makes up the program which got us all sober.

- - - -

FROM G.C. THE MODERATOR: the section of the Big Book that Jeff is citing (pp. 53 following) makes it clear that the use of reason and logic is vital to the Big Book's understanding of the world. AA is very much a child of the Enlightenment and the Age of Reason.

But when we come to the last leg of our journey to life and freedom, things change. Reason and logic stop giving us sensible answers, and show us only an abyss of uncertainty, self-contradiction, confusion, and absurdity opening up beneath our feet. At that point we have no choice but to make a Leap of Faith (to use old-fashioned religious language). Or as it would be put in modern existentialist philosophy and psychiatry and the theater of the absurd, we are asked to perform an act of resolution, an act of pure existentialist courage, and resolutely project our lives onto the existential abyss.

BIG BOOK pp. 53-55:

"Logic is great stuff. We like it. We still like it. It is not by chance we were given the power to reason, to examine the evidence of our sense, and to draw conclusions. That is one of man's magnificent attributes ...."

"Some of us had already walked far over the Bridge of Reason toward the desired shore of faith. The outlines and the promise of the New Land had brought luster to tired eyes and fresh courage to flagging spirits. Friendly hands had stretched out in welcome. We were grateful that Reason had brought us so far. But somehow, we couldn't quite step ashore. Perhaps we had been leaning too heavily on reason that last mile and we did not like to lose our support ...."

"Yes, we had been faithful, abjectly faithful to the God of Reason ...."

"[Eventually we were forced to see] that reason isn't everything. Neither is reason, as most of us use it, entirely dependable, though it emanate from our best minds. What about people who proved that man could never fly?"



++++Message 8798. . . . . Re: Except in a few rare cases  
From: Jeff Bruce . . . . . 11/13/2012 4:25:00 PM

|||||

Patrick writes: "When writing the Big Book the authors were always careful to not sound 'absolute.'" I do not think that is accurate.

For example (p.53) "we had to fearlessly face the proposition that either God is everything or else He is nothing. God either is or He isn't. What was our choice to be?"

Doesn't strike me as wishy washy.

- - - -

&gt; From: Patrick Murphy  
&gt; paddymur@yahoo.com&gt; (paddymur at yahoo.com)  
&gt;  
&gt; When writing the Big Book the authors were always careful to not sound 'absolute'. They used the word 'rarely' instead of 'never' in the beginning of the 5th Chapter .... they used 'suggested' for the Steps .... etc etc.  
&gt;  
&gt; Such as the phrase you referred to ... "except in a few rare cases."  
There were probably no rare cases.

|||||

++++Message 8799. . . . . Re: Selfish vs. self-seeking vs. self-centered  
From: Bob K . . . . . 11/13/2012 6:10:00 PM

|||||

My Webster's has a good definition of the dash, most especially as applied to its use in Step 1 -

"Introduces a statement that explains, summarizes or expands on what precedes it."

This may also serve well in understanding "Selfishness---self-centeredness!", as self-centeredness can be viewed as an 'expansion' of selfishness.

The description of "the actor" lends credence to the idea of self-centeredness being a broader category - "In trying to make these arrangements our actor may

sometimes be quite virtuous. He may be kind, considerate, patient, generous; even modest and self-sacrificing." But self-centered nonetheless.

bob kennedy, whitby, ontario

|||||

+++Message 8800. . . . . RE: The Golden Recordings  
From: Bob S . . . . . 11/14/2012 4:42:00 PM

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I have these seven 33 1/3 records: Action, Easy Does It, Excuses, The Twelve Steps -- 1, The Twelve Steps - 11, The Twelve Steps - 111, The Twelve Steps - 1V. These were labeled RCA, for SMT GUILD.

Also these two 33 1/3 records: Easy Does It and Attitudes. These were from ARTISTS RECORDS for SMT GUILD.

Unfortunately, at last attempt, all these records barely audible due to warping.

But they have laid flat for some years, so perhaps this difficulty has been corrected. Any suggestions concerning storing old records would be appreciated.

Bob S., Richmond, Indiana

rstonebraker212@comcast.net

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+++Message 8801. . . . . Kevin Kaufmann, Rigorous Honesty, history of AA 1930-60  
From: trysh travis . . . . . 11/15/2012 11:30:00 AM

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Points blog today has an interview with Kevin Kaufmann about his recently completed dissertation -- Rigorous Honesty: A Cultural History of Alcoholics Anonymous, 1930-1960

<http://pointsadhsblog.wordpress.com/2012/11/15/points-forward-kevin-kaufmann-rig&#92;>

orous-honesty-a-cultural-history-of-alcoholics-anonymous-1930-1960/ [77]

trysh travis

|||||

+++Message 8802. . . . . Sponsors  
From: kurtzern . . . . . 11/14/2012 5:56:00 PM

|||||



sponsorship and the intellectual principles behind it, and work that into his understanding of how the AA program can best deal with shame, guilt, perfectionism, trying to play God, and the other important topics that he has written about over the years.

And that can be a really good way of talking about it. When I read all of Ernie's writings, they compel me to remember that I cannot be a good sponsor by attacking and shaming my sponsee. I cannot be a good sponsor by accusing and belittling my sponsee in ways that further overwhelm that poor person with an even greater sense of crippling guilt. Above all, if I start trying to "play God" with the person I am sponsoring, I will end up dooming my own soul.

But maybe I'm just more of an old fashioned "narrative historian" in some ways: a descendant of the original professional historians, the tribal storytellers who sang and told the stories of the ancestors around the campfire at night. (It is we historians who are in fact "the oldest profession," contrary to what a certain other group claims!)

I started my own writing about AA by writing out case studies of some of the great AA leaders in northern Indiana during the 1940's and 1950's in order to see, at the most concrete level, what they taught newcomers and how they lived their own programs. I didn't start musing about theories and principles until I first had this rock hard foundation established -- namely, some ways of teaching and living the AA program which I KNEW worked, from having seen them working with my own eyes. See:  
<http://hindsfoot.org/kfoc1.html>  
<http://hindsfoot.org/kstl1.html>

So in the case of the question "what are AA sponsors supposed to do," what I have wanted to see for a long time, is a collection of case studies of how AA sponsors actually did their job at different points in AA history, including such cases as:

(1) What Ebby actually did with Bill W. at the beginning, giving the concrete details.

(2) What Father Ed Dowling actually did with Bill W. (using the book by Robert Fitzgerald S.J., *The Soul of Sponsorship: The Friendship of Fr. Ed Dowling, S.J. and Bill Wilson in Letters*, for the concrete details).

(3) Concrete, specific details from the book Dr. Bob and the Good Oldtimers, of how Dr. Bob (and Anne Smith) actually worked with specific newcomers.

(4) Does Mitchell K's book on Clarence Snyder have enough concrete information on how Clarence sponsored newcomers, to write anything useful on this particular topic?  
See <http://www.silkworth.net/chs/>

(5) Father Ralph Pfau's autobiography, Prodigal Shepherd, has lots of concrete detail about the things which Doherty Sheerin in Indianapolis did in sponsoring him. A lot of knowledgeable people back at that time regarded Dohr as being up there with Dr. Bob in terms of knowing how to sponsor alcoholics effectively and teach them real spirituality. He taught them by his own personal example -- not by preaching or haranguing them, or accusing them of worshiping door knobs and other such belittling techniques, which past a certain point are only ways to try to beef up our own very weak egos). Very few AA people are going to be able to rise to Dohr's level, but we still need examples of extraordinary virtue to point us in the direction in which we need to make personal progress. See: <http://hindsfoot.org/nindy2.html>  
<http://hindsfoot.org/PfLou3.html>  
<http://hindsfoot.org/nIndy1.html>

(6) William E. Swegan, The Psychology of Alcoholism, gives some good detailed information in some of the early chapters about what early AA people did to sponsor him in the period from about 1946 to 1949. In that book, he also gives the story (from c. 1949 or 1950) of the Silver Dollar and how he sponsored Mary the Wac, which is a beautiful story of how a really good sponsor risked his whole career to save the life of a young woman in a truly desperate situation. I have seen Bill Swegan at work. It's extraordinary. He was able to reach people, total strangers, whom no one else up to that point had been able to reach at that level.

He did it by a combination of things. One was his corny sense of humor, which got you laughing and no longer afraid of him. He rapidly ceased to be an egotistical authority figure in the negative sense, that is, you quickly began to realize that he wasn't trying to impress you, or build up his own ego.

But

one of the most important things was that he GENUINELY LISTENED to you. This is the thing that needy alcoholics long for more than anything else: someone who will genuinely listen to you. Our hours here on earth are numbered, so that the most important and valuable thing I have -- far more valuable than any material thing or matter of worldly prestige -- is my time. If I give you an hour just to listen to you, I have given you something more precious than anything else in this space-time continuum in which our souls now dwell.

(7) One of the most successful modern AA sponsors whom I have known was John S. of Fort Wayne, Indiana, who successfully got at least two hundred people sober. And they in turn went on to start extremely successful AA groups as far away as Bloomington, Illinois, built on what John taught them about how to sponsor alcoholics.

A man who is currently trying to get an AA group going in China asked John to write down his own story, and have seven of his sponsees write briefer versions of their stories, and put them together into a book which was exactly 123 pages long, which he could use in China. John finished it just before he died. I don't know whether this book has enough concrete detail about sponsorship for it to be a useful source, but it is certainly an example, I think, of the kind of literature that a good AA historian should be searching. See <http://hindsfoot.org/kstarkgen1.html>

John and his sponsees all said, however, that those who did not believe in God -- John didn't at the beginning, as I well remember -- often made their first contact with God speaking to them by listening to their sponsors and other people around the AA table. Submarine Bill C. still says, after all these many years in the program, that this is the primary way that God speaks to him. But paradoxically, a sponsor can only become a "God-bearer" and become "transparent to God" by speaking with ruthless honesty about all his or her own shortcomings and failings, and the difficulties he or she meets in actually living the principles of the program. The minute sponsors start going on an ego trip and start trying to "play God" in too much of a presumptuously self-important

















towards  
sponsorship.

- - - -

From: CBBB164@AOL.COM (CBBB164 at AOL.COM)

Sponsor - "Having had A spiritual awakening as THE result of THESE steps, we TRIED to carry THIS message and practice THESE principles in ALL our affairs."

- - - -

From: gk@kitcarson.net&gt; (gk at kitcarson.net)

We Describe a "sponsor" as "a guide for doing AA."

- - - -

From: glennccc@sbcglobal.net (glennccc at sbcglobal.net)

From the Seven Tools of Recovery: "A sponsor is a person in the A.A. program who has what we want and is continually sober. A sponsor is someone you can relate to, have access to and can confide in."

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

- - - -

From: Laurie Andrews jennylaurie1@hotmail.com&gt;  
(jennylaurie1 at hotmail.com)

There's the Conference-approved pamphlet Questions and Answers on Sponsorship.

And the Hazelden book about Ed Dowling's friendship with Bill W., by Robert Fitzgerald, SJ, "The Soul of Sponsorship".

- - - -

From: "Charlie Parker" charlieparker@prodigy.net&gt;  
(charlieparker at prodigy.net)

In response to the idea of modern day sponsorship I would have to first want to set aside the the assumptive part of the statement "in that we in effect turn our wills and our lives over to the sponsor rather than to the God of our understanding." That reflects a deep misunderstanding of the relationship. I have found that an alcoholic needs accountability and someone that can help them look at things from "an entirely different angle."





to Be Like"

Plus a list of Grapevine articles on sponsorship from 1945-1947

|||||

+++Message 8817. . . . . Re: Sponsors  
From: Arthur S . . . . . 11/16/2012 11:29:00 AM

|||||

There is a pamphlet distributed by AAWS/GSO titled "Questions and Answers on Sponsorship." It's very informative.

Cheers  
Arthur

|||||

+++Message 8818. . . . . Re: Sad news: Charlie Bartell  
From: bobhickey674 . . . . . 11/13/2012 2:04:00 PM

|||||

I served with Charlie as a panel 45 Delegate from the Southeast Region. He will be missed at all levels of AA.

Bob Hickey

--- In AAHistoryLovers@yahoo.com, "momaria33772" wrote:  
&gt;  
&gt; It is my sad duty to inform you that our friend Charlie Bartell passed from this life peacefully last night Nov. 11, 2012. Charlie served as Louisiana Area 27 Delegate, Panel 45, and from 2001 through 2005 as AA Trustee-At-Large among the many other service positions he joyfully held.

|||||

+++Message 8819. . . . . Re: Except in a few rare cases  
From: Laurie Andrews . . . . . 11/15/2012 8:21:00 AM

|||||

From Laurie Andrews and John Steeves

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From: Laurie Andrews jennylaurie1@hotmail.com&gt;  
(jennylaurie1 at hotmail.com)

... also: "My friend had emphasised the absolute necessity of demonstrating

these principles in all my affairs ..." (Bill's Story); and, "... The central fact of our lives today is the absolute certainty that our Creator has entered into our hearts ...." (There is a Solution); and "... the result was nil until we let go absolutely..." (How It Works).

However, "There are few absolutes inherent in the 12 Steps. Most Steps are open to interpretation, based on the experience and outlook of the individual..." (1966 Letter from Bill W. in As Bill Sees It, page 191).

The literature is almost entirely permissive rather than prescriptive and makes few if any absolute claims, e.g. Step 3 prayer in the Big Book, "The wording was, of course, quite optional ..."; and, "With few exceptions our members find they have tapped an unsuspected inner resource ..." (Spiritual appendix); and, "We usually conclude the period of meditation with a prayer ..." (Into Action); and, "... usually men and women who are constitutionally incapable of being honest ..." (How It Works); and, "No one among us has been able to maintain anything like perfect adherence to these principles ..." (How It Works); and, "Not all of us join religious bodies but most of us favor such memberships." (There is a Solution) etc.

The authors of "The Book that started it all" point out that in chapter seven of the Big Book, "... (in editing the manuscript) the authors choose to leave the prescriptive, more directive pronouns as they are, possibly because, they are now speaking to people who have had a personality change sufficient to recover from alcoholism, a group of people less likely to be sensitive to being told what to do." It is in this chapter, for example, where the only instruction "you must" instead of "we must" occurs in the first 164 pages; and even there it says "Both you and the new man must walk day by day in the path of spiritual progress."

- - - -

From: John Steeves honest03060@yahoo.com&gt;

The "exceptional man" comes to mind. Yes I know he died a drunk but he was a rare case and exceptional!

---

SEE BIG BOOK pp. 136-137 -- the "exceptional man" reference is to the first sentence in the last paragraph.



That the emdash is a separation in thought.

That there is no correlation between the two.

That somehow, in early sobriety-based wisdom (Bill with 3.5 years being the senior, and many of those original members having mere months) they had bigger and grander ideas about the relationship of unmanageability and powerlessness.

It is my thought that the issue was alcoholism and drinking, that step one was a definite correlation between drinking and a life that had become unmanageable.

Now, many years later. The expansion of the original ideas has taken on many forms and opinions. But in those days, i believe the step was written as an experiential observation (I am powerless), and an expansion as to what that powerlessness has done to my life (unmanageable).

Brian

|||||

+++Message 8821. . . . . Re: Sponsors  
From: John French . . . . . 11/17/2012 8:35:00 AM

|||||

Ernie asked for definitions or brief understandings of the role of the sponsor in AA.

Occasionally, I will say, either to a new sponsee or in a group share, that when I serve as a sponsor, I am not a daddy, a doctor, a therapist or counselor, a prison guard, a drill sergeant, a financial adviser or a lawyer, and certainly not a mommy -- I am a sponsor. Saying what sponsoring is not, is far easier than saying what it is.

I say things like this for several reasons. First, to advise the sponsee as to the limits of the relationship; second, to remind others in a group setting about our boundaries as sponsors; and third, as a check on my own zealous nature.

Repeating sets of procedures used by Clarence S. or others to "take" a person through the steps does not at all get at the heart of the matter. Saying what a sponsor initially does is not saying what a sponsor is.

When I am in emotional pain, no matter what the source, I call my sponsor (usually after I let it ferment for awhile), and my sponsor does not tell me what to do. That statement, as much as any, describes sponsorship to me.

The next step, of course, is to attempt to describe the characteristics of the sponsor that elicit this behavior from me.

Rather than try to do this, i will refer to an "outside" book, "Mentoring: The Tao of Giving and Receiving Wisdom," which defines mentoring as, "a two-way circular dance that provides opportunities for us to experience both giving and receiving without limitations and fears."

This definition of mentoring is very close to Ernie K's description of the process in AA, of "shared honesty of mutual vulnerability openly acknowledged."

And it is this dynamic that has me thanking my sponsee for calling me when he is troubled.

Taking it from another, totally unfulfilling direction -- what are the qualifications of a sponsor? On the one hand, I end up with a description that sounds suspiciously like that of a Boy Scout. On the other, I end up with a silly bunch of minimal criteria, such as:

- - must have done his 4th and 5th steps
- - must have at least one year sober
- - must have completed the 12 steps (whatever that means)
- - must have a sponsor himself
- - must be of the same gender
- - etc., etc.

So that is my briefest understanding of the role of the sponsor in AA.

John French

=====  
Chungliang A. Huang, Mentoring: The Tao of Giving and Receiving Wisdom (1995).

<http://www.publishersweekly.com/978-0-06-251250-5>

The new model for business and personal relationships based on the simple yet profound principle of mentoring -- both giving and receiving knowledge in a creative mutual exchange.

Defining mentoring as "a two-way circular dance that provides opportunities for us to experience both giving and receiving without limitations and fears," the authors of Thinking Body, Dancing Mind (LJ 7/92) have written a short book of meditations on relationships that is based on Taoist concepts. The major









em-dash.

In the early editions of Ed Webster's Little Red Book (which Dr. Bob wanted to have used as the standard AA explanation of what the steps meant) the evidence is, to my mind, self-contradictory:

In the section on the First Step, the Little Red Book seems to blame all of the problems in our lives (as alcoholics) on the drinking: the book lists things like arrests for drunk driving, being fired for showing up at our jobs drunk, and so on, as examples of the unmanageability of the alcoholic's life. All of this particular kind of unmanageable behavior, of course, disappears right away when we stop drinking and stay stopped.

When people quit drinking totally, they automatically cease to drive automobiles while drunk, which in turn means that they no longer end up sitting in jail after being arrested for drunk driving.

But this then raises the question, why does the Little Red Book go on and discuss eleven more steps? If all alcoholics have to do to make their lives manageable is to quit drinking, then what is the purpose of the rest of the program?

Protestant authors in early AA tended to be Neo-Freudians (Carl Jung, Alfred Adler, Erik Erikson, Karen Horney, Erich Fromm) when it came to interpreting the psychological aspects of the program. Traumas during our childhood and teen years created all sorts of psychological problems, for which alcoholics used alcohol in a vain attempt at self-treatment, or in an attempt to at least feel better in spite of their unresolved problems.

Once they came into AA, the steps provided a useful approach to identifying and healing these problems. The other AA members in effect re-parented the newcomers: they served as good mothers and fathers, good grandparents, good older brothers and sisters, and good uncles and aunts, who patiently led the newcomers through the process of finally growing up and learning how to act as adults. See the writings of early AA authors like: Kenneth G. Merrill, *Drunks Are a Mess*, at <http://hindsfoot.org/nsbend2.html> Bill Swegan, *The Psychology of Alcoholism*, at <http://hindsfoot.org/kbs1.html>

Catholics in early AA history (e.g. Father Ralph Pfau and Father Ed Dowling) were instead fascinated by an early form of cognitive behavioral therapy, developed by Abraham Low in Chicago, which produced a recovery group called Recovery Inc. (or nowadays Recovery International). Alcoholics needed to

re-frame the cognitive structures of their minds, which they could do by deliberately practicing alternate forms of behavior, in order to recondition their minds.

I believe that the Catholics preferred this approach, because it fit in with the traditional Catholic understanding of the role of habit-formation in human behavior, and because it emphasized the role of human free will, will power, and decision-making to a far greater degree than most Protestant understandings of the relationship between faith and works. Catholic theologians were willing to admit that we might develop bad habits, over which we were temporarily powerless. But Catholic theologians believed that human beings could not just sit and do nothing, while waiting for God's grace to somehow magically appear.

Catholic theologians (and Methodist and Wesleyan theologians as well) believed that we could use whatever free will and will power we had left to put ourselves in the places where divine grace was present, and to cooperate with the grace which God sent us.

On Pfau, see pages 23-25 in <http://hindsfoot.org/pfcath.pdf>

But both kinds of early AA psychological theory assumed that our unmanageability problems would not go away simply because we had stopped drinking. There was an underlying psychological unmanageability which was produced by other causes, and in fact, if we just stopped drinking but refused to work the other eleven steps, the odds were very high that we would eventually be driven back to drinking again because the thoughts inside our heads (and the mess in our external lives) would finally become intolerable.

{NOTE: Bill Swegan did note at one point that a very small percentage of alcoholics are suffering from a physical addiction only. They can be identified because they do not undergo a personality change when they get drunk. Bill did his work with military alcoholics, where there were people who spent every evening drinking alcohol at the officers club or some other local drinking establishment, simply because that is what everyone else was doing. People of that sort could eventually "cross an invisible line" (as Submarine Bill C. used to put it) and become physically dependent on alcohol. These people might be able to remove the unmanageability from their lives without having to work

Steps

Two through Twelve, but they are very rare. How many people do you know who have  
NO PSYCHOLOGICAL PROBLEMS AT ALL?)

- - -

From: John Barton jax760@yahoo.com>  
(jax760 at yahoo.com)

My understanding of "unmanageability" improved greatly when I read "For Sinners Only" by A.J. Russell. The idea of the unmanageable life was a holdover from the Oxford Group. Clarence use to aptly say if your life is unmanageable then it is time to find a new manager. And Bob Smith said if your life is still unmanageable ask yourself who is control. Powerless and unmanageable or perhaps "unmanaged" would seem to go hand in hand with the unmanaged life (described on p. 52 of the BB) and the result of the "lack of power" - God's power.

We were alcoholic and could not manage our own lives. That no human power could have relieved our alcoholism (replaced self-management). That God could and would (manage us) if he were sought.

"Oh God manage me for I cannot manage myself" - Victor  
God Bless,  
John B.

- - - -

From: "ginnymatthew" ginnymatthew@yahoo.com>  
(ginnymatthew at yahoo.com)

In the 1937 Webster's Universal Dictionary, the - is defined as a "Dash."  
"Dash" is defined as "7) In writing or printing, a horizontal mark or line [-], indicating a break or stop in the sentence or a pause or division of the sentence. Dashes are also sometimes used instead of parentheses."

- - - -

From: "marathonmanric" gentlehart@gmail.com>  
(gentlehart at gmail.com)

I've come to understand that drinking, what gets the dui's and losing the job; the symptom of our disease, is what gets us here, is but the ante in the poker game. The underlying problem, as Dr. Silkworth explains, is the constant restlessness, irritability and discontentedness we feel living sober in this world. I've come to understand that, was it not for our singleness of

purpose,  
the first step could eliminate the words "over alcohol", and the first and remaining steps would still apply. Maybe that is what we think about when we hear in meetings that we know someone that doesn't drink, but we wish we could buy them a case of liquor so they could get here and take these steps for themselves. I haven't had a drink in a few twenty four hours, but My Life is still unmanagable left to my own devices, I have learned to let God manage me to this day.

Ric

|||||

++++Message 8828. . . . . Re: Kevin Kaufmann, Rigorous  
Honesty, history of AA 1930-60  
From: Glenn Chesnut . . . . . 11/24/2012 1:22:00 PM

|||||

From John Barton, Jared Lobdell, Ernie Kurtz, and Glenn Chesnut, in response to Bryan S. Reid and Trysh Travis

- - - -

From: John Barton jax760@yahoo.com>; (jax760 at yahoo.com)  
Date: Wed, November 21, 2012

I recently read Kevin Kaufmann's 2011 dissertation and found it most interesting and a good read. Especially helpful was his insight on AA's apparent success rooted in several important steps or perhaps I might even suggest as "non-missteps" when it came to keeping a distance from previous temperance issues, the perpetuance or furtherance of middle class (American - Protestant) values, capitalizing on the seeming commonality of the first one hundred (war, college, upper middle class types, WASP) and managing the role or "envisioned" role of women in AA consistent with society at large (for the times). All important for the AA historian.

I was a little suprised he seems to start off by a taking a swipe at AA historians and although he seems partial to Ernie Kurtz (Not-God) he does mention one or two shortcomings in his published work. He outright "disses" Hartigan and I'm not sure why -- I thought his Bio on Bill was good as I do for all the published works (Thomsen, Cheever, Raphael, Barger, Burns, etc). All contain misc. factual errors and all definitely spin as per the author's leanings.

I was dismayed at the number of factual errors in Kevin's work (since good factual information is now available) and I recorded 17 of them not least of

which was misspelling Ebby's last name which to me is unforgivable in a scholarly work such as a Ph.D. dissertation -- perhaps I am being too critical???

Anyway, I certainly recommend it as it helped me revisit and focus on certain important aspects of what made AA successful as both program and fellowship.

Happy Holidays to all!  
God Bless,  
John

- - - -

From: Jared Lobdell jaredlobdell@comcast.net>; (jaredlobdell at comcast.net)  
Date: Wed, November 21, 2012

I read it back in April, wrote Kevin I wasn't sure he'd really read all the available historians, noted a number of errors for him, and suggested he concentrate on the War-time experience if he had to pick a time in his timeline for articles.

And there were some errors there like putting Yev G in the Army. But then as far as I know Kevin isn't an alcoholic. I've not had time to do anything since but I told him I'd vet any article[s] he wrote.

I didn't really find anything much new in the rest of it, and it suggests the difficulty of writing AA History from the outside. John's comments on AA in place [in milieu] so to speak do faithfully summarize Kevin's but I think understate the heterogeneity of early AA, as well as sliding over differences between New York / New Jersey and Ohio. And among the principle previous temperance issues were abstinence vs. moderation and "religious" [we would say "spiritual"] vs "gospel" [we would say "religious"] temperance -- neither one of which AA has exactly avoided.

On the role of women, and in understanding the feminine, AA, for all its glaring faults, may have been ahead of the society at large [see Trysh Travis's recent book].

More later.

- - - -

From: Ernie Kurtz kurtzern@umich.edu>; (kurtzern at umich.edu)

Date: Wed, November 21, 2012

I liked the background that Kevin's dissertation detailed, but that is pretty much as far as I got. He does show a good command of the contextual literature and some good thinking. I look forward to reading the rest, which I will NOT try to annotate.

- - - -

From: Glenn Chesnut glennccc@sbcglobal.net>; (glennccc at sbcglobal.net)

Trysh,

It appears to me that Kevin Kaufmann tried to write a Ph.D. thesis on this topic without ever reading your book. I used the PDF search function and could not find a single reference to your name anywhere in the thesis. To my mind, a careful study of your "Language of the Heart" book would be a necessary part of the preliminary research on any topic which was being described as "a cultural history of Alcoholics Anonymous."

If you want to see what I mean, go to Google and search for "cultural history" "alcoholics anonymous" as a single search string!

And to all, I hope everybody in the U.S. had a pleasant Thanksgiving Day. Instead of turkey, we had a Cumberland Gap ham at my house, baked with brown sugar spread all over the outside to make a sweet glaze. The particular combination of hickory smoke flavor and spices on that type of eastern Kentucky ham is like the combination my grandfather used when he smoked his own hams back in the old days, in the hills about 25 miles north of Cumberland Gap. Mmmm, a real taste of home. I would put Cumberland Gap hams up there in the same category as a fine French pate. But maybe I'm just prejudiced because of childhood memories.

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THE FULL TEXT OF KEVIN KAUFMANN's Ph.D. DISSERTATION CAN BE READ AT:

Rigorous Honesty: A Cultural History of Alcoholics Anonymous, 1930-1960  
[http://ecommons.luc.edu/cgi/viewcontent.cgi?article=1072&context=luc\\_diss](http://ecommons.luc.edu/cgi/viewcontent.cgi?article=1072&context=luc_diss)  
[78]

See Message #8805 from Bryan S. Reid on Nov 15, 2012 "doktorilgonzo"  
humblephoenix@gmail.com>; (humblephoenix at gmail.com)

TRYSH TRAVIS POSTED AN INTERVIEW WITH KAUFMANN ON THE POINTS BLOG:

From Trysh Travis, Thu, Nov 15, 2012: the Points blog today has an interview



might

allow. In Travis's introduction, she makes clear that the primary aim of her book is not to deconstruct facets of the recovery movement, but to lay the groundwork for establishing an "adequate sense" of what the term means (p. 3).

Her second stated purpose is to "establish recovery&mdash;its history, its organizing principles, and its culture&mdash;as a legitimate subject for sustained scholarly analysis" (p. 8). She capably accomplishes both goals. The first section of the book, "Addiction and Recovery," establishes a working definition of recovery culture(s) by making the crucial distinction between Alcoholics Anonymous and the professional treatment industry. Without ignoring the ways in which the theories put forth by associations were in concert (both in seeking public recognition and in developing a "distinctive rhetoric"), Travis begins with the implication that future studies of recovery would do well to make a primary distinction between voluntary associations like AA and the recovery industry based on 12-step principles or models. In this section, the "distinctive rhetoric" that would later become the "language of the heart" of the book's title, begins with a discussion of the "disease" concept of alcoholism. Rather than attempting to debunk this concept, Travis historicizes it, tracing its development as well as its uses, as it was alternately put forth by various actors throughout the latter half of the twentieth century. This genealogy of the disease concept of addiction is traced through: the language of Alcoholics Anonymous and its founders; the theories of the Yale School of Alcohol Studies and Marty Mann's National Committee for Education on Alcoholism; the policies of the federal government, beginning in 1963 with the Community Mental Health Centers Act; and the agendas of "process" addiction advocates, who expanded the "disease" concept to many aspects of modern life, including sex and food. After historicizing how "addictions" of various sorts came to be understood as a "disease" on par with type one diabetes, Travis turns her attention to the "antidote" as offered by Alcoholics Anonymous: "surrender."

The second chapter illustrates how AA's concept of "surrender"&mdash;and AA itself&mdash;can be traced to AA's theological roots in both New Thought mysticism and Protestant (Oxford Group) evangelism. It also traces its roots biographically, in the life stories of its founders, Bill Wilson, Bob Smith and the largely white, Protestant, middle-class men who formed the earliest AA groups. While much of the content of

this section will be familiar to historians of addiction, Travis's careful delineation between the various historical actors who contributed to the "diseasing" of America, and her introduction of a new conceptual framework from which to view the early AA paradigm of "surrender," are worthy contributions to the available scholarship.

At the end of the first section, Travis coins the phrase "alcoholic equalitarianism," situating it as a response to Victorian success ideology and an offshoot of Christian equalitarianism, a movement that held that salvation was available to "all who would seek it, irrespective of rank or station" (p. 92). This equalitarian "self-in-relation" cultivated by the AA group was supported by a gift economy, as articulated in one AA slogan: "You have to give it [sobriety] away in order to keep it" (p. 93).

In the second section of the book, Travis argues that AA developed its own print culture to support this ideology. Through the production of AA's central text (the "Big Book") and its approved literature, AA was able to protect and institutionalize the anti-capitalist ideology of alcoholic equalitarianism and the gift economy of AA. Those who have read Matthew J. Raphael or Susan Cheever's accounts of how the Big Book came to be will not be surprised by Travis's narrative, but her discussion of how books can both build and shield institutions will be of interest to historians of print culture and religious scholars, particularly those interested in the intersections between exegesis and power.

The latter half of the section concentrates on the development of the book production of the nonprofit (but highly profitable) recovery center and publishing house, Hazelden. Hazelden's expansion from a treatment center explicitly based on the AA model to a "multidisciplinary" center roughly coincided with its decision to begin publishing its own literature, beginning with the meditation book *Twenty Four Hours A Day*, which Alcoholics Anonymous previously refused to publish. When recovering academic Karen Casey crafted a companion meditation book for women in recovery, Hazelden found that marketing different versions of recovery to different demographics with different addictions was a highly profitable enterprise. While Travis argues for the centrality of the book market in recovery culture, one could also read her account of the explosion of the daily meditation book as a model case study for future scholars who wish to investigate how AA's recovery culture began to evolve and









posted on it previously. Thanks, Trysh.

You can get the whole thing, all 264 pages, at  
[http://ecommons.luc.edu/cgi/viewcontent.cgi?article=1072&context=luc\\_diss](http://ecommons.luc.edu/cgi/viewcontent.cgi?article=1072&context=luc_diss)  
[78]

Has there been a discussion of the WWII pledge before? Was the Pledge widely adopted? Some parts of it would not have been easily digested in all communities in those days. Was there any published discussions on it in AA?

Pretty robust political and economic language with images of "town, school, district, county, state and nation" based patriotic commitment. Strong dose of anti-racism.

Lots of "I will ..." declarative assertions, not suggestions. "I will support billions for defense but not one cent for waste." What happened to generate the impulse to get the pledge out there and who wrote it?

"Shortly after the United States entered the war, various newspapers reported that Alcoholics Anonymous pledged its support for the duration of the war.

AA Grapevine, July 1944. AA Grapevine Digital Archive,  
<http://www.aagrapevine.org/da/>  
"Alcoholics Anonymous Are Pledged for the Duration." Grand Rapids Press, 6/12/1942.

As part of this support, a pledge was distributed to groups to be read before meetings, it read:

=====  
I will keep myself fit physically, mentally, spiritually to be ready for any crisis and to discipline myself for strength.

I will go about my business with a clear eye a cool head and a stout heart, neither scared by wild rumors nor deluded by false security.

I will do my particular job &mdash; in office, store, mill or farm &mdash; better than it was ever done before, dedicating my skill to my country's service government.

I will take an active interest in &mdash; in town, school, district, county, state and nation &mdash; and make it my business to understand public affairs, laws and policies.

I will help build my town as a wholesome, balanced community, because if all the communities are sound, America will be sound.

I will vote in every election, appreciating the right of the ballot now  
denied  
in many lands.

I will support billions for defense but not one cent for waste.

I will work for unity among all our people and oppose efforts to create  
hatred  
based on race, creed, or color.

I will encourage our boys and girls to revere and respect our American  
traditions.

I will keep faith with myself, my country, and my God.

=====  
--Best Regards,  
J.Barry Murtaugh  
773-851-2100

=====

++++Message 8836. . . . . Re: Sponsors  
From: David Mann . . . . . 11/19/2012 7:44:00 AM

=====

From David Mann, pamelafro, Chuck Parkhurst, and pvtimt

- - - -

From: David Mann gcdavid1@yahoo.com&gt;  
(gcdavid1 at yahoo.com)

I heard a great quote by Bill O'. from Brownwood, Texas. He Quotes Dr. Bob  
saying, "We walk with our hand at the new man's back, until he has strength  
to  
walk alone." This talk can be found at  
recoveryspeakers.org

There are examples in the story section of the Big Book where Dr. Bob did  
just  
that.

Over and over in our literature it mentions "a few weeks - a few months."  
Earl  
stayed in Akron "two or three weeks" (pg 262). Bill stayed on in Akron with  
Dr.  
Bob a few months. Archie stayed "over a year" with Dr. Bob. (pg 251)

It is said that Dr. Bob sponsored 4800 alcoholics. Do you think he had 4800  
guys  
calling his house everyday?

I became very interested in what the early AA's were doing, especially the

"flying blind" 1935-1939 years as Bill says. This led to an interest in the period preceding AA. What were the conditions and elements that the first few were exposed to? Their experiences?

My wife has been kind (and patient) enough to look up some reference material for me at home and upload some pictures. I'm a truck driver, and in fact she quit answering the phone, I'm sure because I've had her combing through piles of books that are interesting to some (me) but not to others.

There are some very interesting statements and ideas on what the Oxford Group called "life changing" what we call in AA, "sponsorship". In Benson's "8 Points of the Oxford Group" (pg 148-149) there is a statement where the author is being challenged by an Ivan Menzies that "No one is really changed until he becomes a life changer" or in other words, your job is not complete as a sponsor until the new person is effectively carrying the message and sponsoring others.

<http://s304.photobucket.com/albums/nn179/mvmatthew/W%20%20Points/>

Cecil Rose in "When Man Listens." The chapter "Life Changers" has an incredible outline of what was being done in the Oxford Group, and warns against several things which have trickled down into modern AA. "If they listen to us instead of to God, they will depend on us instead of him. That is fatal."

<http://s304.photobucket.com/albums/nn179/mvmatthew/When%20Man%20Listens/>

The 5 C's of the Oxford Group are discussed in Richmond Walker's "Twenty-Four Hours a Day" May 23-27. The fifth "C," continuance, an OG term is discussed on May 27th. He wraps up the thought for the day with this, "Continuance means good sponsorship. Do I care enough about other alcoholics to continue with them as long as necessary?"

Ernie Kurtz wrote: "I am trying to gather definitions or brief understandings of the role of sponsors in A.A. If you know of any, would you please send them to this group (for perhaps some good discussion) or, if you prefer, to me personally? And "What are AA sponsors supposed to do?"

In my humble opinion, a brief description of an AA sponsor's job is to share their experience, strength and hope, guiding the new person through the

twelve  
step process as outlined in the Big Book and continue with them until they  
are  
comfortably and effectively carrying the message to others.

David (and Ginny) M.

- - - -

From: "pamelafro88" pamelafro@bigfoot.com>  
(pamelafro at bigfoot.com)

I have found this a good, simple definition from page 18-19 of the BB:

"That the man who is making the approach has had the same difficulty, that  
he  
obviously knows what he is talking about, that his whole department shouts  
at  
the new prospect that he is a man with a real answer, that he has no  
attitude of  
Holier Than Thou, nothing whatever except the sincere desire to be helpful;  
that  
there are no fees to pay, no axes to grind, no people to please, no lectures  
to  
be endured - these are the conditions we have found most effective."

- - - -

From: "Chuck Parkhurst" ineedpage63@cox.net>  
(ineedpage63 at cox.net)

If the pioneers had waited for someone to have a year before taking a  
newcomer  
through the steps, we might all be dead. Ebby, Bill and Bob sure did not  
wait.

- - - -

From: pvtimt@aol.com> (pvtimt at aol.com)

"Having had A spiritual awakening as THE result of THESE steps, we  
RIED to carry THIS message and practice THESE principles in ALL our  
affairs."

This sort of thing always amuses me! But one hears it all the time around  
AA,  
when someone is trying to emphasize their own perspective. See for example:

THAT woman did not kill her husband.  
That woman did not kill her HUSBAND.







was love, superhuman strength and direction, I became irritated and my mind snapped shut against such a theory."

Big Book p. 12 -- "When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea. I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be. I have since talked with scores of men who felt the same way."

Big Book p. 46 -- "We looked upon this world of warring individuals, warring theological systems, and inexplicable calamity, with deep skepticism. We looked askance at many individuals who claimed to be godly. How could a Supreme Being have anything to do with it all? And who could comprehend a Supreme Being anyhow? Yet, in other moments, we found ourselves thinking, when enchanted by a starlit night, 'Who, then, make all this?' There was a feeling of awe and wonder, but it was fleeting and soon lost."

Big Book p. 46 -- "Much to our relief, we discovered we did not need to consider another's conception of God. Our own conception, however inadequate, was sufficient to make the approach and to effect a contact with Him. As soon as we admitted the possible existence of a Creative Intelligence, a Spirit of the Universe underlying the totality of things, we began to be possessed of a new sense of power and direction, provided we took other simple steps."

Big Book pp. 48-49 -- "The prosaic steel girder is a mass of electrons whirling around each other at incredible speed. These tiny bodies are governed by precise laws, and these laws hold true throughout the material world. Science tells us so. We have no reason to doubt it. When, however, the perfectly logical assumption is suggested that underneath the material world and life as we see it, there is an All Powerful, Guiding, Creative Intelligence, right there our perverse streak comes to the surface and we laboriously set out to convince ourselves it isn't so .... Instead of regarding ourselves as intelligent agents, spearheads of God's ever advancing Creation, we agnostics and atheists chose to believe that our human intelligence was the last word, the alpha and the omega, the beginning and end of all."

Big Book pp. 53 and 55 -- "Some of us had already walked far over the Bridge of



when he talked about being rocketed into a fourth dimension. I wrote a chapter in my God and Spirituality book, where I talked about EINSTEIN'S IDEA OF COSMIC RELIGIOUS CONSCIOUSNESS.

Bill W. was under the influence of Richard Maurice Bucke's idea of cosmic consciousness, and Albert Einstein probably was too. It was a widely known idea at the beginning of the twentieth century (William James talked respectfully about Bucke's religious experience in his Varieties of Religious Experience).

On the Spirituality page at Hindsfoot, <http://hindsfoot.org/spiritu.html> look down around the middle of the page.

Click on the web page titled COSMIC CONSCIOUSNESS:  
<http://hindsfoot.org/cosmic.html>

And then (on that web page) go to the article entitled "Albert Einstein and Paul Tillich: Cosmic Religious Feeling"  
<http://hindsfoot.org/einstein.pdf>

YOU MIGHT ALSO WANT TO LOOK AT THE CHAPTER ON PAUL TILLICH:  
"Paul Tillich: An Impersonal Ground of Being"  
<http://hindsfoot.org/tillich.pdf>

Paul Tillich, Reinhold Niebuhr, and Harry Emerson Fosdick were the three best known people on the faculty of Union Theological Seminary in New York City during the early AA period. Fosdick was one of the first theologians to throw his support behind the new AA movement, and Niebuhr of course contributed the Serenity Prayer to AA.

Down to the 1960's at least, academics at the major U.S. universities and seminaries regarded Union, Yale, and the U. of Chicago as the three top Protestant graduate institutions in the U.S.

(Harvard, Princeton, Vanderbilt, and Duke were also in the top ten. Also eventually Perkins School of Theology at Southern Methodist University by the 1960's.)

And Union Theological Seminary was especially important because all the major clergy in New York City at that time (including Sam Shoemaker, Emmet Fox, etc.) knew one another and knew about one another's ideas and activities. New York City, in spite of its size, functioned more like a small town at that elevated level.



<http://hindsfoot.org/fox2.pdf>

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NOTE THE FOLLOWING PASSAGES IN THE BIG BOOK:

Big Book p. 8 -- "I was soon to be catapulted into what I like to call the fourth dimension of existence. I was to know happiness, peace, and usefulness, in a way of life that is incredibly more wonderful as time passes."

Big Book p. 25 -- "We have found much of heaven and we have been rocketed into a fourth dimension of existence of which we had not even dreamed."

Big Book p. 10 -- "How could there be so much of precise and immutable law, and no intelligence? I simply had to believe in a Spirit of the Universe, who knew neither time nor limitation .... [but] .... With ministers, and the world's religions, I parted right there. When they talked of a God personal to me, who was love, superhuman strength and direction, I became irritated and my mind snapped shut against such a theory."

CREATIVE INTELLIGENCE (Emmet Fox's term, taken from one of St. Thomas Aquinas's ideas):

Big Book p. 12 -- "When the thought was expressed that there might be a God personal to me this feeling was intensified. I didn't like the idea. I could go for such conceptions as Creative Intelligence, Universal Mind or Spirit of Nature but I resisted the thought of a Czar of the Heavens, however loving His sway might be. I have since talked with scores of men who felt the same way."

Big Book p. 46 -- "We looked upon this world of warring individuals, warring theological systems, and inexplicable calamity, with deep skepticism. We looked askance at many individuals who claimed to be godly. How could a Supreme Being have anything to do with it all? And who could comprehend a Supreme Being anyhow? Yet, in other moments, we found ourselves thinking, when enchanted by a starlit night, 'Who, then, make all this?' There was a feeling of awe and wonder, but it was fleeting and soon lost."

CREATIVE INTELLIGENCE:

Big Book p. 46 -- "Much to our relief, we discovered we did not need to consider another's conception of God. Our own conception, however inadequate, was sufficient to make the approach and to effect a contact with Him. As soon as we admitted the possible existence of a Creative Intelligence, a Spirit of the

Universe underlying the totality of things, we began to be possessed of a new sense of power and direction, provided we took other simple steps."

CREATIVE INTELLIGENCE, so-called material things are actually composed of thoughts and ideas:

Big Book pp. 48-49 -- "The prosaic steel girder is a mass of electrons whirling around each other at incredible speed. These tiny bodies are governed by precise laws, and these laws hold true throughout the material world. Science tells us so. We have no reason to doubt it. When, however, the perfectly logical assumption is suggested that underneath the material world and life as we see it, there is an All Powerful, Guiding, Creative Intelligence, right there our perverse streak comes to the surface and we laboriously set out to convince ourselves it isn't so .... Instead of regarding ourselves as intelligent agents, spearheads of God's ever advancing Creation, we agnostics and atheists chose to believe that our human intelligence was the last word, the alpha and the omega, the beginning and end of all."

THE ACT OF FAITH means that all we really need to do is to start having confidence in WHAT WE ALREADY KNOW about the higher reality, a portion of which resides as a spark of divinity within our own souls, which is immediately accessible to our own human consciousness:

Big Book pp. 53 and 55 -- "Some of us had already walked far over the Bridge of Reason toward the desired shore of faith. The outlines and the promise of the New Land had brought lustre to tired eyes and fresh courage to flagging spirits. Friendly hands had stretched out in welcome. We were grateful that Reason had brought us so far. But somehow, we couldn't quite step ashore."  
"... deep down in every man, woman, and child, is the fundamental idea of God. It may be obscured by calamity, by pomp, by worship of other things, but in some form or other it is there. For faith in a Power greater than ourselves, and miraculous demonstrations of that power in human lives, are facts as old as man himself."  
"We finally saw that faith in some kind of God was a part of our make-up, just as much as the feeling we have for a friend. Sometimes we had to search fearlessly, but He was there. He was as much a fact as we were. We found the Great Reality deep down within us. In the last analysis it is only there



"Rudolf Otto and the Idea of the Holy, Part 2: The experience of the sacred as the source of true serenity and the healing of the spirit"  
<http://hindsfoot.org/g05myst.pdf>

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Quoting from [http://en.wikipedia.org/wiki/Rudolf\\_Otto](http://en.wikipedia.org/wiki/Rudolf_Otto)

Otto's most famous work is *The Idea of the Holy*, published first in 1917 as *Das Heilige - über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen* (*The Holy - On the Irrational in the Idea of the Divine and its Relation to the Rational*).

It is one of the most successful German theological books of the 20th century, has never gone out of print, and is now available in about 20 languages.

The book defines the concept of the holy as that which is numinous. Otto explained the numinous as a "non-rational, non-sensory experience or feeling whose primary and immediate object is outside the self". He coined this new term based on the Latin *numen* (divine power). (This expression is etymologically unrelated to Immanuel Kant's *noumenon*, a Greek term referring to an unknowable reality underlying all things.)

The numinous is a mystery (Latin: *mysterium*) that is both terrifying (*tremendum*) and fascinating (*fascinans*) at the same time.

It also sets a paradigm for the study of religion that focuses on the need to realize the religious as a non-reducible, original category in its own right.

This paradigm was under much attack between approximately 1950 and 1990 but has made a strong comeback since then, after its phenomenological aspects have become more apparent, and written about by Karl Rahner's presentation of man as a being of transcendence.

Otto left a broad influence on theology and philosophy of religion in the first half of the 20th century. German-American theologian Paul Tillich acknowledged Otto's influence on him, as did Romanian-American philosopher Mircea Eliade and Otto's most famous German pupil Gustav Mensching (1901–1978) from Bonn University. Eliade used the concepts from *The Idea of the Holy* as the starting

point for his own 1957 book, *The Sacred and the Profane*.

Otto was one of the very few modern theologians to whom C. S. Lewis indicates a debt, particularly the idea of the numinous in *The Problem of Pain*.

Others to acknowledge Otto were, for instance, Martin Heidegger, Leo Strauss, John A. Sanford, Hans-Georg Gadamer (critical in his youth, respectful in his old age), Max Scheler, Ernst J&Atilde;&frac14;nger, Joseph Needham and Hans Jonas. Ideas of Otto have been discussed also by Jewish thinkers, like Joseph Soloveitchik and Eliezer Berkovits.

Rudolf Otto's theory of the Holy as the unifying element in all of the world's religions has been a mainstay in social anthropology for the past century -- there are many religions around the world which have nothing equivalent to a God figure, but none which do not center around some concept of the Holy.

Otto, although a Lutheran Christian, has also written sympathetically and interestingly about the religions of India, see:

*Christianity and the Indian Religion of Grace* (Madras 1928).

*India's Religion of Grace and Christianity Compared and Contrasted* (New York 1930).

*Mysticism east and west: A comparative analysis of the nature of mysticism* (New York 1932).

*The original Gita: The song of the Supreme Exalted One* (London 1939).

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+++Message 8844. . . . . Re: Except in a few rare cases  
From: brian koch . . . . . 11/16/2012 2:58:00 PM

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To be vital, faith **MUST** be accompanied by self-sacrifice and unselfish, constructive action. pg 93

His defense **MUST** come from a Higher Power. pg 43

Above everything, we alcoholics **MUST** be rid of this selfishness. We **MUST**, or it kills us! pg 62

Whatever our ideal turns out to be, we **MUST** be willing to grow toward it. We



including how much money was requested, whether or not JD complied or didn't comply with what was requested and who said what regarding whether or not money would spoil this thing. Some of these myths were perpetuated by Bill who may or may not have known what was actually requested on behalf of the fledgling fellowship by Willard Richardson in February of 1938.

What Bill originally thought Frank Amos and Willard Richardson were going to request of JD never happened. Hartigan was on the right track and there are several reasons why and I expect more will be revealed soon enough. Hartigan was on the right track and there is more to the story.

God Bless,

John B

- - - -

From: Laurie Andrews [jennylaurie1@hotmail.com](mailto:jennylaurie1@hotmail.com)&gt;  
([jennylaurie1 at hotmail.com](mailto:jennylaurie1@hotmail.com))

See also posting 7557 from: Laurie Andrews on Tue Jul 26, 2011

#### Seventh Tradition

Mahatma Gandhi argued that the voluntary organisations he founded should not even own the buildings where they were based. He argued that the best forms of non-government organisations, or what he called 'public institutions', should live in a state of financial crisis so that they be continually required to adapt to the demands of the members they served. In his autobiography he wrote:

'A public institution means an institution conducted with the approval, and from the funds, of the public. When such an institution ceases to have public support, it forfeits its right to exist. Institutions maintained on permanent funds are often found to ignore public opinion, and are frequently responsible for acts contrary to it. I have no doubt that the ideal is for public institutions to live, like nature, from day to day. The institution that fails to win public support has no right to exist as such.' (Source unknown).

AA's Seventh Tradition (long form): The AA groups themselves ought to be fully supported by the voluntary contributions of their own members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name of Alcoholics Anonymous is highly dangerous, whether by groups,

clubs, hospitals, or outside agencies; that acceptance of large gifts from any source, or of contributions carrying any obligation whatever, is unwise. Then, too, we view with much concern those AA treasuries which continue, beyond prudent reserves, to accumulate funds for no stated AA purpose. Experience has often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money and authority.

- - - -

From: John Keller keller@ociofcharlotte.com>  
(keller at ociofcharlotte.com)

Writing to John Lee:

Nicely written, solid contribution! Thanks.

John Keller

=====  
On Sat, Nov 17, 2012 at 8:01 AM, John Lee johnlawlee@yahoo.com> wrote:

Rockefeller, Jr. and his adviser Fred Gates believed that their causes should be self-sustaining after receiving startup/seed money. They basically developed the idea of modern philanthropy. Rather than just donating a building or church organ like Carnegie, they helped charities get off the ground and become self-sustaining. Neither Rockefeller wanted the charity to come to them every year for new funds.

Rockefeller, Sr. had a bad experience with getting the University of Chicago started. The brilliant president of the university, Wm. Rainey Harper, kept tapping Senior for additional subsidies. The history of Rockefeller philanthropy is nicely explored in Ron Chernow's book "Titan" (Vintage Books 1998).

John Lee  
Pittsburgh

=====

++++Message 8846. . . . . Re: AA pioneers gravesites: Marty Mann  
From: anon2012xx . . . . . 11/24/2012 8:31:00 PM

=====

Charles Knapp created the Marty Mann memorial on find a grave:

<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GSln=mann&GSiman=1&GScid=10>

7767&#92;

&GRid=97215270& [81]

Is there any single, central location on the internet where you could find a collection of photos of her?

Is there a good short bio of Mrs. Marty Mann on the internet?

I wish I had some of her talks. Where could you find tapes or CD's of her speaking?

I think Sally Brown had a bunch of them.

- - - -

FROM GLENN C. THE MODERATOR

I think Sally and David Brown have contributed most of their material on Marty Mann to the Chester H. Kirk Collection at the Brown University Library. On many topics in AA history, that's the best archival source in the world, far better than the New York AA Archives, which is mostly important for Bill Wilson's letters and documents pertaining to Conference actions and that sort of thing. Charlie Bishop's material formed the foundation of the Kirk Collection when it first began, and then Ernie Kurtz and others contributed their materials.

You can see Sally and David's website at:  
<http://www.sallyanddavidbrown.com/>

Their page on "Major Resources"  
<http://www.sallyanddavidbrown.com/resources.htm>  
lists the following three places:

National Council on Alcoholism and Drug Dependence  
244 E. 58 St. Fl 4  
New York, NY 10022  
[www.ncadd.org](http://www.ncadd.org)

Syracuse University Library  
Department of Special Collections  
600 E.S. Bird Library  
Syracuse, NY 13244-2010  
[www.syr.edu](http://www.syr.edu)

Brown University Library  
The Chester H. Kirk Collection on Alcoholism and Alcoholics Anonymous  
Box G-BH  
Providence, RI 02912  
[www.brown.edu](http://www.brown.edu)





&#43;61 408 419 104

&#43;61 2 6161 7891

-----  
"When you are immune to the opinions and actions of others, you won't  
be the  
victim of needless suffering." ~Miguel Ruiz  
-----

FROM GLENN C. THE MODERATOR: This is a very important observation and a very  
important question. As one instance of the way Jung talked about the  
numinous,  
see for example his words in a letter he wrote in 1945:

Carl Jung: "As you attain to the numinous experiences you are released from  
the  
curse of pathology."

"It always seemed to me as if the real milestones were certain symbolic  
events  
characterized by a strong emotional tone."

"You are quite right, the main interest of my work is not concerned with the  
treatment of neuroses but rather with the approach to the numinous."

"But the fact is that the approach to the numinous is the real therapy and  
inasmuch as you attain to the numinous experiences you are released from the  
curse of pathology. Even the very disease takes on a numinous character."

From a letter to P.W. Martin (20 August 1945), in C.G. Jung Letters,  
Selected  
and edited by Gerhard Adler in collaboration with Aniela Jaffe, 2 vols,  
Princeton: Princeton University Press. Page 377.

<http://jungquotes.com/carl-jung-numinous-letters/>

-----  
PLEASE NOTE THAT CARL JUNG'S THOUGHT WAS EVOLVING RAPIDLY during the early  
period. This was pointed out to me very strongly by the Jung scholar Amy  
Colwell  
Bluhm.\*

Amy, who had made an extensive study of the chronological development of  
Jung's  
thought, had noted that many of the ideas which we think of as the  
characteristic dominant themes of Jung's psychiatric theories -- the  
archetypes,  
interest in alchemy, and so on -- were not developed until LONG AFTER  
Rowland  
Hazard went to Jung for psychoanalysis and was told that he needed to find a  
spiritual solution for his drinking.

So when we find places where Carl Jung was using either Otto's word numinous  
or





Now I interpret this to mean that the Rockefeller Foundation did at times fully fund charitable endeavors when they decided to carry it fully ....i.e take control of it under Foundation auspices? To get the kind of money Bill was asking/hoping for (anywhere from 25k to 100k) would have likely meant agreeing to hand over the reins to the Rockefellers or at the very least agreeing to complete oversight from 30 Rock for any land or buildings i.e. drunk hospitals leased, purchased or opened to support the work. Not quite the same as the Foundation that was later set up with those kind gents Scott, Amos, Richardson and Chipman who were pretty much operating outside their scope as Rockefeller advisors... except of course when it came to administering the \$5,000 that JDR did deposit into the account at Riverside Church to be used in supporting the work. And by the way, if I recall correctly, the money was specifically requested vis-a-vis the Amos Report to be used to help Dr. Bob and the work taking place in Akron not necessarily to be used for the writing of the Big Book nor the weekly support of Bill. JDR did however leave it up to Willard Richardson as to how the money should be sent and during what time frame and that is precisely what occurred. \$3,000 was quickly used to pay off the mortgage for Dr. Bob's house and the rest was dispensed weekly to Bill and Bob in the amount of \$30.00 until exhausted or about 8 months if I recall correctly.

There is more to the story.....

God Bless,

John B

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

&gt;  
&gt; Rockefeller, Jr. and his advisor Fred Gates believed that their causes should be self-sustaining after receiving startup/seed money. They basically developed the idea of modern philanthropy. Rather than just donating a building or church organ like Carnegie, they helped charities get off the ground and become self-sustaining. Neither Rockefeller wanted the charity to come to them every year for new funds.  
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&gt; Rockefeller, Sr. had a bad experience with getting the University of Chicago started. The brilliant president of the university, Wm. Rainey Harper, kept tapping Senior for additional subsidies. The history of Rockefeller philanthropy is nicely explored in Ron Chernow's book "Titan" (Vintage Books 1998).



"Alcoholics Anonymous does not demand that you believe anything. All of its 12 Steps are but suggestions..." (12&12, Step Two). "We beg of you to be fearless and thorough from the very start." (Big Book, chapter five, How It Works). Anyone who has to beg cannot demand.

This exchange took place between Winston Churchill, when he was UK prime minister, and his education minister R A B Butler; " 'What could be done', wondered Churchill, 'to make children more patriotic? Tell them Wolfe won Quebec,' he mused. Butler replied, 'I would like to influence what was taught in schools but this was always frowned on.' 'Of course,' Churchill rejoined. 'Not by instruction or order but by suggestion'." (Source unknown).

AA's 12 Steps are "guides to progress", suggested - not mandatory (Big Book, chapter five); the word instructions does not appear anywhere in the first 164 pages of the Big Book.

"All faiths need a sacred text. It should be independent of the High Priesthood, a keeper of memories, prophetic in judgment and imagination, and with a touch of irreverent wit. It's a big help if the faithful come to believe it is well nigh infallible." (Robert Runcie, former Anglican archbishop of Canterbury).

"The ideal spiritual director (sponsor?) is summed up in this reflection by Paul of Hungary (12th century). 'Let him be inclined to correct kindly and to bear the weight himself. He must be gentle and affectionate, merciful to the faults of others. He shall act with discernment in different cases. Let him aid his penitent with prayer, alms and other good works. He is to help him by calming his fears, consoling him, giving him back hope and, if need be, by reproving him. Let him show compassion in his words and teach by his deeds. Let him take part in the sorrow, if he wishes to share in the joy. He must inculcate perseverance'." (Last two entries: sources unknown, but copied into my Big Book over the years).

- - - -

Original message #8844 from:  
kochbrian@hotmail.com (kochbrian at hotmail.com)  
<http://health.groups.yahoo.com/group/AAHistoryLovers/message/8844>

On "must" statements in the Big Book.



or grand, beautiful and meaningful enough to be devoutly adored and loved.

In colloquial language one often says of somebody who is enthusiastically interested in a certain pursuit, that he is almost "religiously devoted" to his cause; William James for instance, remarks that a scientist often has no creed, but "his temper is devout.

"I want to make it clear that by the term "religion" I do not mean a creed. It is, however true that on the one hand every confession is originally based on the experience of the numinosum and on the other hand upon ... the loyalty, trust, and confidence toward a definitely experienced numinous effect and the subsequent alteration of consciousness: the conversion of Paul is a striking example of this. "Religion," it might be said, is the term that designates the attitude peculiar to a consciousness which has been altered by the experience of the numinosum.

"Creeds are codified and dogmatized forms of original religious experience. The contents of the experience have become sanctified and usually congealed in a rigid, often elaborate, structure. The practice and reproduction of the original experience have become a ritual and unchangeable institution. This does not necessarily mean a lifeless petrification. On the contrary it can become the form of religious experience for ages of time for millions of people without there being any vital necessity for alteration.

Excerpts from C. G. Jung, *Psychology & Religion*, pp. 4-6. Yale University Press, 1938.

God Bless,

John B

---

From: Joseph Tandi tandlj@gmail.com<gt;  
To: AAHistoryLovers@yahoogroups.com  
Sent: Monday, November 26, 2012 8:20 PM  
Subject: [AAHistoryLovers] Re: fourth dimension and continental European thought

C G Jung was a contemporary of Otto and refers to the 'noumenon,' 'numinous,' etc., very frequently throughout all of his writings.















You may be prompted to download the "Vaudix" plugin.

DO NOT DOWNLOAD!!!

Register (free) and sign in to watch/download any or all of the videos.

Jim S.

---

John Barton wrote:

&gt;

&gt; I recall reading that Wilson had said he read both *Modern Man in Search of a*

*Soul and Psychology and Religion*, two books by Jung published in the 30s.

Would

have took this up if anyone wants citation. Both of these books could have influenced Bill's writing of the Big Book.

&gt;

&gt; Here is what Jung had to say on the subject Glenn is discussing:

&gt;

&gt; "In speaking of religion I must make it clear from the start what I mean by

that term. Religion, as the Latin word denotes, is a careful and scrupulous observation of what Rudolph Otto aptly termed the "numinosum," that is, a dynamic existence or effect, not caused by an arbitrary act of will. On the contrary, it seizes and controls the human subject, which is always rather its

victim than creator.

&gt;

&gt; "Religion appears to me to be a peculiar attitude of the human mind, which

could be formulated in accordance with the original use of the term "religio,"

that is, a careful consideration and observation of certain dynamic factors, understood to be "powers," spirits, demons, gods, laws, ideas, ideals or whatever name man had given to such factors as he has found in his world powerful, dangerous, or helpful enough to be taken into careful consideration,

or grand, beautiful and meaningful enough to be devoutly adored and loved.

In

colloquial language one often says of somebody who is enthusiastically interested in a certain pursuit, that he is almost "religiously devoted" to his

cause; William James for instance, remarks that a scientist often has no creed,

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the experience of the numinosum and on the other hand upon ... the loyalty, trust, and confidence toward a definitely experienced numinous effect and the





A couple points in Mark's post today got me thinking.

1. I do not feel that "negative" discussion (certainly within this group) about Bill or AA is not harmful and should not be limited. History includes this, and Bill was actually an "average" man in many respects. Because he became such a severe alcoholic, and thought out a method to combat international alcoholism made him "above average", and we honor him for doing so, but we also acknowledge that Bill had a very complex life and with many foibles.

His bouts with depression started during his early years in East Dorset, and that's not very surprising considering he was physically abandoned by both his mother and father when he was a pre-teen. He had a very tumultuous time during high school when his very close friend, Bertha Bamford, died mysteriously. Significant depression followed. His final WILL giving a large benefit to Helen Wynn, and how that impacted Lois has never been studied as far as I know. The change from being homeless for many of his adult years, and then becoming a very well-to-do person has never been studied sociologically as far as I know.

Such matters deserve some analysis in my opinion. The AAHL, today, provides an opportunity to discuss new research and/or some new thinking about AA.

(Although I feel certain that we can never ferret out what Bill's intentions were when he used particular words.)

There is documentation that Bill said some things which were not true ... probably in the spirit of making his point in his "story" at times. Knowing this, and discussing it, does not belittle AA.

2. But I have never come across any documentation suggesting he was "bipolar" (current term for the old diagnosis "manic- depressive"). There are many persons who experience various levels of depression but do not also demonstrate "manic" behavior. It appears that Bill was definitely troubled by depression of considerable length and frequency, but probably not manic in the medical sense.

Thanks for Mark opening this up.

Les C

Colorado Springs, Colorado



Details on Distribution of Initial \$5,000 Rockefeller Gift Including other donations, loans, stock - Period 3/18/38 - 2/23/39

DATE

DETAILS

---

03/18/38 \$5,000 Pledge made; \$2,000 to Riverside; \$500 sent to Dr.

Bob Smith

04/01/38 \$500 loan made by Charles Towns

04/01/38 \$100 to Elizabeth M, \$100 to Fitz M, \$250 to Bill Wilson

04/04/38 \$650 sent from Riverside to Frank Amos

04/05/38 \$250 sent from Frank Amos to Dr. Bob Smith

04/29/38 \$200 sent from Frank Amos to Dr. Bob Smith

05/03/38 \$50 sent from Frank Amos to Bill Wilson

05/05/38 \$1,500 to Riverside from Rockefeller on pledge (\$1,500

remains)

DATE

DETAILS

---

05/07/38 \$1,000 sent from Riverside to Amos

05/09/38 Amos sends \$200 to Bill Wilson; \$300 to Dr. Bob Smith; \$200

to Fritz M.

05/16/38 \$500 Loan made by Charles Towns

05/16/38 \$500 paid to Hank P. from Towns Loan

05/26/38 \$350 sent from Riverside to Amos

05/27/38 \$200 sent from Amos to Dr. Bob Smith; \$200 to Bill Wilson;

\$200 to Fritz M.

06/30/38 \$200 sent from Amos to Dr. Bob Smith

07/02/38 \$500 sent from Riverside to Frank Amos

07/05/38 \$200 sent from Amos to Bill Wilson

07/14/38 \$300 sent from Amos to Hank P.

07/15/38 \$1,000 loan at 6% made by Agnes M. (Bill to repay personally?)

08/01/38 \$200 sent from Amos to Dr. Bob Smith

08/03/38 \$200 sent from Amos to Bill Wilson, \$300 to Hank P, \$200 to

Fitz M.

08/19/38 \$150 sent from Amos to new Alcoholic Foundation

08/22/38 \$500 sent from Riverside to Foundation

DATE

DETAILS

---

08/26/38 \$500 loan from Charles Towns

09/01/38 \$200 sent from Amos to Dr. Bob Smith

09/03/38 \$150 to Bill Wilson, \$150 to hank P., \$200 to Fitz M. sent

from Foundation

09/12/38 \$50 donation received from Mrs. C.F. Bruce

09/29/38 \$200 sent to Bill Wilson, \$200 to Hank P. from Foundation

10/01/38 \$200 sent to Dr. Bob Smith from Foundation

10/03/38 \$500 distributed from Rockefeller pledge (\$1,000 remains)

11/01/38 \$200 sent to Dr. Bob Smith from Foundation

11/17/38 \$100 donation received from Mrs. E.L. Ballard

12/08/38 \$50 donation received from a Mr. Burke

12/28/38 \$200 sent to Dr. Bob Smith from the Foundation

12/17/38 \$500 distributed from Rockefeller pledge (\$500 remains)

12/31/38 \$200 sent to Dr. Bob Smith from Foundation

Jan-1939 \$550 received from Works Publishing stock

02/01/39 \$125 donation received earmarked for Ruth Hock

DATE

## DETAILS

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02/01/39 \$125 sent to Ruth Hock, \$200 to Dr. Bob Smith by Foundation  
02/03/39 \$125 received for Works Publishing Stock from Leonard Strong  
02/23/39 \$50 sent to Florence R. from Foundation  
02/23/39 \$100 sent to Bill Wilson, \$50 to Fitz M. by Foundation  
2/23/39 \$500 remaining Rockefeller pledge sent to Alcoholic  
Foundation

=====  
From: jax760  
Sent: 11/27/2012 11:23:50 AM  
Subject: Re: Rockefeller: I am afraid that money will spoil this thing.

While I have not read the book by Ron Chernow nor will I dispute John Lee's take on this it does not necessarily square with what JDR told Willard Richardson in the letter dated March 17, 1938 where he responds to Willard Richardson's request for money to support "the work." I quote from the second paragraph of that letter:

"On the other hand, much as I would like to do what you gentlemen want me to do and agree to contribute \$5,000 a year for two years to the support of the work, as you know it is contrary to our office policy to undertake the entire responsibility for any enterprise, or even a fifty percent responsibility, unless we expect to carry it indefinitely or to its conclusion. This policy I am sure you agree has been proved, by our long experience to be a wise one. I feel that it would be a mistake to deviate from it."

Now I interpret this to mean that the Rockefeller Foundation did at times fully fund charitable endeavors when they decided to carry it fully ....i.e take control of it under Foundation auspices? To get the kind of money Bill was asking/hoping for (anywhere from 25k to 100k) would have likely meant agreeing to hand over the reins to the Rockefellers or at the very least agreeing to complete oversight from 30 Rock for any land or buildings i.e. drunk hospitals leased, purchased or opened to support the work. Not quite the same as the Foundation that was later set up with those kind gents Scott, Amos, Richardson and Chipman who were pretty much operating outside their scope as Rockefeller advisors... except of course when it came to administering the \$5,000 that JDR did deposit into the account at Riverside Church to be used in supporting the work. And by the way, if I recall correctly, the money was specifically requested vis-a-vis the Amos Report to be used to help Dr. Bob and the work taking place in Akron not necessarily to be used for the writing of the Big

Book

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There is more to the story.....

God Bless,

John B

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>  
> John Lee  
> Pittsburgh

=====

+++Message 8867. . . . . Memory book for Bill White's retirement reception  
From: Glenn Chesnut . . . . . 12/1/2012 4:22:00 PM

=====

December 12, 2012 deadline

From: Kelli Wright kwright@chestnut.org  
(kwright at chestnut.org)

Dear Colleagues,

Thank you to those of you who have sent notes, letters, and memories of your work with Bill over the years. If you haven't yet sent something, we would love

to include your well wishes in memory book that we are putting together for Bill's retirement reception on December 12, 2012. Kelli Wright is preparing the book of memories. If you could, please e-mail yours by Friday (December 7th) to:

Kelli Wright

kwright@chestnut.org  
(kwright at chestnut.org)

---

WILLIAM L. WHITE IS THE AUTHOR OF *Slaying the Dragon, The History of Addiction Treatment and Recovery in America* (Bloomington, Illinois, The Chestnut Health Systems/Lighthouse Institute, 1998).

[http://en.wikipedia.org/wiki/William\\_L.\\_White](http://en.wikipedia.org/wiki/William_L._White)

White was born in 1947 to an Army family, his father a construction worker and his mother a nurse. His family grew quite large with more than 20 adopted, foster, related and siblings living in a small rural home in Illinois. He received a bachelor's degree from Eureka College, studying psychology, sociology and history. His first job was with the Illinois Department of Mental Health in 1967, where his responsibilities were to tour the wards of the mental health institution and screen the alcoholics and addicts for community placement. In the seventies, he became an outreach worker, gathering addicts and alcoholics from jail or hospitals and connecting them with services like Salvation Army shelters, SRO's and AA meetings. In 1970, he worked at Chestnut Health Systems, one of the first local community treatment centers in Illinois, and became the clinical director of the facility.

In 1975, White left to pursue a master's degree in Addiction Studies at Goddard College. Upon graduating he began working with the Illinois Dangerous Drug Commission, and then became deputy director of the National Institute on Drug Abuse's training center in Washington DC. In 1986, he returned to the Chestnut Health System and founded the Lighthouse Institute, an addiction treatment research center.

In 2003, he published his best-known book, *Slaying the Dragon*, a history of addiction and addiction treatment in the US. He is now a senior consultant at the Chestnut Health System, and continues to engage in research and writing

on  
addiction treatment and recovery coaching.

---

Slaying the Dragon, DETAILED TABLE OF CONTENTS:

[http://www.williamwhitepapers.com/pr/\\_\\_\\_books/table\\_of\\_contents/Slaying%20the%20D&#92;](http://www.williamwhitepapers.com/pr/___books/table_of_contents/Slaying%20the%20D&#92;)

[ragon%20Table%20of%20Contents.pdf](#) [83]

<http://www.chestnut.org/LI/Bookstore/blurbs/books/A104-Dragon.html>

<http://www.amazon.com/Slaying-Dragon-Addiction-Treatment-Recovery/dp/093847507X>

---

During the early formative period of the AAHistoryBuffs / AAHistoryLovers, Nancy Olson\* was the Moderator, with Fiona Dodd as Assistant Moderator.

But while Nancy was working out the basic guidelines and historical standards for this new AA history web group, she was in continuous consultation with three other figures:

Ernest Kurtz, Glenn Chesnut, and Bill White.

So Bill White is one of the co-founders of the AAHistoryBuffs and AAHistoryLovers, and is also, I would say, probably the historian who is closest to Ernie Kurtz as both friend and confidante.

So it is not only Bill White's classic book on the history of alcoholism treatment which makes him a major person in AA history, but also his closeness to both Ernie Kurtz (the number one AA historian) and Nancy Olson (who started the web group that contains most of the really important discoveries in AA history in recent years).

---

\*Nancy Olson, from 1951 to 1955, had been personal secretary and chief assistant to Mortimer Adler at the University of Chicago, one of the two co-editors of the University of Chicago Great Books Series, so that in many ways, during her apprenticeship with Adler, she had gained the historical competence and training of someone who had done a good doctorate in history from the University of Chicago. Nancy's book "With a Lot of Help from Our Friends: The Politics of Alcoholism" would have gained her tenure in most university history departments in the United States, if she had only had the letters "Ph.D." after her name. See:

<http://hindsfoot.org/nomem1.html>





world-wide,  
lighting the path of progress for nearly every incoming member. Without  
doubt,  
that book is the backbone of our unity, it has unbelievably simplified our  
task.

Although its preparation was, in part, a very "material" proceeding indeed,  
those early labor pains of its creation did help form our society and cause  
it  
to function. The spiritual result, in sobriety, happiness and faith, is  
altogether beyond any reckoning."

So my question is: Do we have publishing data that would have more than  
200,000  
24 Hour Books in circulation in the early 1950s?

If so, what is the source of these data?

BTW, the article was well worth the read to me. An excellent take on  
our Third Legacy.

Tommy H in Danville

|||||

+++Message 8871. . . . . Commemoration - Henrietta  
Seiberling's death - Dec. 8, 2012  
From: Tom Hickcox . . . . . 12/6/2012 8:42:00 AM

|||||

I mentioned to the list this past summer that efforts were in the  
planning stage to commemorate the anniversary of Henrietta Seiberling's  
death, which is today, at her graveside in Lawrenceburg, Kentucky, just  
up the road from me.

The plans were grand and, as is so true in activities involving  
alcoholics, imploded.

None the less, there will be a modest gathering Saturday, December 8th, 2012  
there at 1630 EST.

Tommy H in Danville, Ky.

|||||

+++Message 8872. . . . . RE: Rev. Walter Tunks  
From: brian koch . . . . . 12/5/2012 1:49:00 PM

|||||

Rev Tunks is interred at St. Paul's Episcopal Church, 1361 W Market St,  
Akron.

His ashes are interred in the wall of the sanctuary of the church (a bronze  
plaque indicates which wall).

Brian

- - - -

From: kochbrian@hotmail.com  
Date: Wed, 5 Dec 2012  
Subject: Rev. Walter Tunks

Recently, as part of my continued research on burial places of those that came before, including the nonalcoholics that were our endorsors and advocates, I came across a couple articles related to the death of Rev. Walter Tunks, whom we know as the minister contacted by Bill Wilson, which ultimately led to Dr. Robert Smith, and the genesis of AA.

I have these articles for anyone interested in them. They are comprehensive accounts that include chunks of Rev Tunks' life and journey. Amazing stuff really.

To quote:

"The son of an Adrian, Michigan, blacksmith, Dr. Tunks retained an interest in the welfare of the "unchurched" and the working people of Akron throughout his 23 years as head of St. Paul's. His leadership was frequently used for community purposes and he was a leading figure in innumerable charitable efforts"

"Dr. Tunks' philosophy was perhaps summed up best in a comment he once made after one of his parishioners reproached him for 'spending so much time on the unchurched.' 'That,' he said, 'was one of the finest compliments ever paid me. Half of my time in Akron has been given to the unchurched.' He chuckled."

It is nice to have a more clear picture of the man, and the man of God.

Blessings,

Brian

|||||

+++Message 8873. . . . . Re: Bill W's depressions  
From: hartsell . . . . . 12/2/2012 12:53:00 AM

|||||

From Sherry Hartsell and Bob Kelley

- - - -

The proposition that were Bill alive today he might be diagnosed as Bi-Polar certainly has merit. (I do not consid it a detraction from Bill as a





Jon Markle  
Raleigh, North Carolina  
9.9.82

---

On Nov 27, 2012, at 2:52 PM, LES COLE [elsietwo@msn.com](mailto:elsietwo@msn.com) wrote:

> A couple points in Mark's post today got me thinking.  
>  
> 1. I do not feel that "negative" discussion (certainly within this group) about Bill or AA is not harmful and should not be limited. History includes this, and Bill was actually an "average" man in many respects. Because he became such a severe alcoholic, and thought out a method to combat international alcoholism made him "above average", and we honor him for doing so, but we also acknowledge that Bill had a very complex life and with many foibles.  
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> There is documentation that Bill said some things which were not true ... probably in the spirit of making his point in his "story" at times. Knowing this, and discussing it, does not belittle AA.  
>  
> 2. But I have never come across any documentation suggesting he was "bipolar" (current term for the old diagnosis "manic-depressive"). There are many persons who experience various levels of depression but do not also demonstrate "manic" behavior. It appears that Bill was definitely troubled by depression of







(BIG BOOK pp. 85-87)

"STEP ELEVEN suggests prayer and meditation .... When we retire at night, we constructively review our day. Were we resentful, selfish, dishonest or afraid?

Do we owe an apology? Have we kept something to ourselves which should be discussed with another person at once? Were we kind and loving toward all?

What

could we have done better? Were we thinking of ourselves most of the time?

Or

were we thinking of what we could do for others, of what we could pack into the

stream of life?... After making our review we ask God's forgiveness and inquire

what corrective measures should be taken."

"On awakening let us think about the twenty-four hours ahead. We consider our

plans for the day. Before we begin, we ask God to direct our thinking, especially asking that it be divorced from self-pity, dishonest or

self-seeking

motives ...."

"In thinking about our day we may face indecision. We may not be able to determine which course to take. Here we ask God for inspiration, an intuitive

thought or a decision. .... We are often surprised how the right answers come

after we have tried this for a while. What used to be the hunch or the occasional inspiration gradually becomes a working part of the mind ...."

"We usually conclude the period of meditation with a prayer that we be shown all

through the day what our next step is to be, that we be given whatever we need

to take care of such problems."

=====

STEP TEN in the Twelve and Twelve:

"Our inventory enables us to settle with the past. When this is done, we are really able to leave it behind us. When our inventory is carefully taken, and we

have made peace with ourselves, the conviction follows that tomorrow's challenges can be met as they come."

"Although all inventories are alike in principle, the time factor does distinguish one from another. [#1] There's the spot check inventory, taken at

any time of the day, whenever we find ourselves getting tangled up. [#2]

There's

the one we take at day's end, when we review the happenings of the hours just

past. Here we cast up a balance sheet, crediting ourselves with things well done, and chalking up debits where due. [#3] Then there are those occasions when alone, or in the company of our sponsor or spiritual adviser, we make a careful review of our progress since the last time. [#4] Many A.A.'s go in for annual or semiannual housecleanings. [#5] Many of us also like the experience of an occasional retreat from the outside world where we can quiet down for an undisturbed day or so of self-overhaul and meditation."

"When evening comes, perhaps just before going to sleep, many of us draw up a balance sheet for the day. This is a good place to remember that inventory-taking is not always done in red ink. It's a poor day indeed when we haven't done something right. As a matter of fact, the waking hours are usually well filled with things that are constructive. Good intentions, good thoughts, and good acts are there for us to see .... As we glance down the debit side of the day's ledger, we should carefully examine our motives in each thought or act that appears to be wrong. In most cases our motives won't be hard to see and understand. When prideful, angry, jealous, anxious, or fearful, we acted accordingly, and that was that. Here we need only recognize that we did act or think badly, try to visualize how we might have done better, and resolve with God's help to carry these lessons over into tomorrow, making, of course, any amends still neglected."

"Having so considered our day, not omitting to take due note of things well done, and having searched our hearts with neither fear nor favor, we can truly thank God for the blessings we have received and sleep in good conscience."

STEP ELEVEN in the Twelve and Twelve:

"There is a direct linkage among self-examination, meditation, and prayer. Taken separately, these practices can bring much relief and benefit. But when they are logically related and interwoven, the result is an unshakable foundation for life .... self-searching is the means by which we bring new vision, action, and grace to bear upon the dark and negative side of our natures. It is a step in the development of that kind of humility that makes it possible for us to receive God's help."

"In the morning we think of the hours to come. Perhaps we think of our day's work and the chances it may afford us to be useful and helpful, or of some special problem that it may bring. Possibly today will see a continuation of



Bill in Texas where he had said...

"Then came another turning point in our destiny. When that man whose business is giving away money said to Willard Richardson, "No," he said, "I won't be the one to spoil this thing with money. You say these two men who are heading it are a little `stressed'; I'll put \$5,000 dollars in the Riverside Church treasury. Those folks can form themselves into a committee and draw on it, as they like. I want to hear what goes on. But, please don't ask me for any more money." Well, with 50 thousand that then was shrunk to five, we raised the mortgage on Smithy's house for about three grand. That left two and Smith and I commenced chewing on that too. Well, that was a long way from a string of drunk tanks and books. What in thunder would we do?"

My experience with AA history as told by Bill is that there is always some basis for the story although the details that are later revealed usually differ greatly from Bill's version. I'm not sure we should dismiss outright that Rockefeller money was not used to pay Bob's mortgage off.

In looking at the disbursement detail I have a few thoughts ..... one is that perhaps Clarence had a very legitimate concern about money Bill and Bob (and now we see others) were receiving without a whole lot of accountability of how it was being spent (if we were to be rigorously honest) The supposed audited balance sheet Bill produced at the meeting with Clarence likely did not account for this "privately donated" money from JDR which I have not seen on any of the balance sheets ..... second is the mixing of money between Works, The AA Foundation, Honor Dealers, etc which is not a new idea or concern.

God Bless,

John

- - - -

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

Thanks for the wonderfully interesting information, Jay.

Question: Weren't there payments to AA after the February 1940 Rockefeller dinner? How much was contributed to AA after the dinner?

Again, very interesting research.

D.

- - - -

From: Laurie Andrews jennylaurie1@hotmail.com&gt;  
(jennylaurie1 at hotmail.com)

"There is no evidence that Rockefeller said, 'Money will spoil this thing'."

Quote: "Mr Willard Richardson, our original contact, then took that report to John D. Jr., as everyone called him. And I've since heard what went on there. Mr Rockefeller read the report, called Willard Richardson back, and said, 'Somehow I'm strangely stirred by all this. This interests me immensely.' And then looking at his friend Willard, he said, 'But isn't money going to spoil this thing? I'm terribly afraid that it would. And yet I am strangely stirred by it.'"

From the transcript of Bill W.'s speech at the Texas State AA Convention, June 12, 1954, as quoted in "The Book That Started It All" (Hazelden, 2012, page 209).

Of course it's not a primary source and verbatim reports of conversations like this should be treated with caution; but it has the ring of truth. Why make it up?

=====

+++Message 8881. . . . . Re: AMA recognition and designation of alcoholism as a Disease  
From: corafinch . . . . . 12/11/2012 9:00:00 AM

=====

According to the book Treatment and Rehabilitation of the Chronic Alcoholic, edited by Kissin and Begleiter, 1977,

Page 599, in an article by Morris Chafetz and Robert Yeorg: The American Medical Association maintained for some years a Committee on Alcoholism (which today includes drug abuse) as part of its Council on Mental Health. In 1956, this Committee reminded physicians that "alcoholic symptomatology and complications which occur in many personality disorders come within the scope of medical practice. Acute alcoholic intoxication can and often is a medical emergency in the category of a sick individual."

(Further down on the same page): The reluctance of many psychiatrists to treat

alcoholic people was deplored by the American Psychiatric Association in 1956 when members were told to abandon "therapeutic pessimism" and contribute to "an adequate national attack on alcohol problems which necessarily requires the application of the knowledge of many professionals reinforced by broad citizen support.

Page 1, same book: The American Medical Association in 1971 adopted a statement identifying alcoholism as "a complex disease with biological, psychological and sociological components." The author's reference for this is (somewhat oddly) an article by M. C. Todd in the Rhode Island Medical Journal, 1975, "How future physicians must see the alcoholic" 75:390-401.

Bill White, on page 188 of *Slaying the Dragon*, says that the AMA "defined alcoholism in 1952, and in 1956 passed a landmark resolution declaring that chronic alcoholism should not bar admission to a hospital and that the alcoholic should be viewed as a sick person." This differs significantly from the Chafetz description of the resolution (AMA committee vs. AMA, medical emergency if in the context of a sick individual vs. alcoholics should all be regarded as sick) but I can't resolve it as White's reference is to a dissertation. It seems strange that there should be such a discrepancy. I'm sticking to dead-tree sources to avoid anachronism, though, and that does slow me down.

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FROM THE MODERATOR: Glenn Chesnut

On the "alcoholics should all be regarded as sick" position, Nancy Olson, in her book *With a Lot of Help from Our Friends: The Politics of Alcoholism*,

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

has a fascinating section on the judicial battle carried out at one point by some of the AA people in Washington, D.C., to get judges to rule that alcoholics could not be arrested and punished simply for being drunk, since as alcoholics they had no power to do otherwise. The legal argument, which ended up succeeding in some important courts, rested on the old English Common Law, which held that epileptics who had seizures in public could not be arrested and charged for disturbing the peace, because epileptics had no ability to stop having a seizure simply by using will power.

A lot of the implications of these court cases never ended up being explored, according to Nancy's book, because the election of Ronald Reagan as president in 1980 resulted in a lot of the things that Senator Harold Hughes had fought for in the 1970 Hughes Act falling by the wayside. Some of this happened due to the failure of Congress to provide funding.

Under these new court rulings of the early 1970's (i.e. prior to Ronald Reagan), if alcoholics were apprehended by the government simply because they were drunk in public, in situations where they had committed no other offenses for which they could be put on trial (such as by killing or injuring another person while driving drunk), then -- according to the new rulings -- the government had to send these alcoholics to a proper treatment center instead of tossing them in a jail cell with criminals. But that would mean that the government would have to pay for their time in the treatment center.

According to Nancy, after 1980, the new government (under Ronald Reagan) did not want to pay for treatment for alcoholics, so in part, they simply started ignoring the court rulings. The AA people in Washington D.C. became discouraged at that point, and seem to have decided that the forces arrayed against them were so powerful that they might as well give up.

Nancy herself left her position in Congress and went off in despair to join a monastery, where she spent a period of time in prayer and mortification.

In Nancy's analysis, it was the organized liquor industry which supplied a lot of the political power, circa 1980, in the overturning (or just plain ignoring) of various Congressional legislation and legal rulings which the AA people in Washington had pushed through in the period between 1969 and 1980. But part of it was also the different political philosophy of some of the new Reagan Republicans.

One of the things I'm trying to point out here, though, is that the American Medical Association's position was (1) sometimes important at the level of public policy and public institutions, because AMA pronouncements could be used to decree what Veterans Administration hospitals (and hospitals which









which I am one, but not qualified) as much as it is for therapists (of which  
i  
am one, trained, but not qualified). How so? The culture of AA encompasses a  
growing movement toward alcoholism as mental illness, toward alcoholism as a  
cluster of symptoms, as a syndrome, that is statistically linked to a host  
of  
other mental illnesses, most popularly with "bipolar."

Listen to the changing tone of meetings -- listen to the ever increasing  
pressure to define alcoholism as a brain disease. Listen to how newcomers  
define  
their mental illness, and use meetings as cathartic tools. Listen to how  
old-timers are slowly giving in to this barrage of psychobabble. (Not that  
therapeutic discussion itself is psychobabble, but that its use by self- and  
professionally diagnosed patients often is.)

Listen to the changing face of the NIAAA, as it distances itself from  
recognition of AA as an integral part of recovery. AA itself refers to NIAAA  
and  
other policy-making forces as part of the vast universe of outside issues.  
But  
as historians, we would fail miserably if we were not to recognize their  
impact  
on our Society.

The largest group of AA members in the world is in the U.S., and the highest  
rate of psychotherapeutic drug dispensing by the medical community is also  
in  
the U.S.

Alcoholics Anonymous will (hopefully) never include in its periodic member  
surveys a question about prescribed psychotherapeutic drug use, but my sense  
it  
that it is as rapidly increasing within the walls of our Society as is  
members'  
desire to seek identity in diagnosis.

I certainly don't want this forum to become yet another battleground in the  
world of mental illness diagnosis, but awareness of its impact on the ever  
changing face of AA is, i believe, important.

John French

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\*Thomas Stephen Szasz (April 15, 1920 - September 8, 2012) was a  
psychiatrist  
and academic. Since 1990 he had been Professor Emeritus of Psychiatry at the  
State University of New York Health Science Center in Syracuse, New York. He  
was  
a well-known social critic of the moral and scientific foundations of  
psychiatry, and of the social control aims of medicine in modern society, as  
well as of scientism. His books *The Myth of Mental Illness* (1960) and *The  
Manufacture of Madness* (1970) set out some of the arguments with which he is  
most associated.

His views on special treatment followed from classical liberal roots which are based on the principles that each person has the right to bodily and mental self-ownership and the right to be free from violence from others, although he criticized the "Free World" as well as the communist states for their use of psychiatry and "drogophobia". He believed that suicide, the practice of medicine, use and sale of drugs and sexual relations should be private, contractual, and outside of state jurisdiction.

[http://en.wikipedia.org/wiki/Thomas\\_Szasz](http://en.wikipedia.org/wiki/Thomas_Szasz)

- - - -

The myth of mental illness: It is a medical metaphor to describe a behavioral disorder, such as schizophrenia, as an "illness" or "disease". Szasz wrote: "If you talk to God, you are praying; If God talks to you, you have schizophrenia. If the dead talk to you, you are a spiritualist; If you talk to the dead, you are a schizophrenic."

While people behave and think in ways that are very disturbing, this does not mean they have a disease. To Szasz, people with mental illness have a "fake disease," and these "scientific categories" are in fact used for power controls.

Schizophrenia is "the sacred symbol of psychiatry". To be a true disease, the entity must somehow be capable of being approached, measured, or tested in scientific fashion. According to Szasz, disease must be found on the autopsy table and meet pathological definition instead of being voted into existence by members of the American Psychiatric Association.

Mental illnesses are "like a" disease, argues Szasz, putting mental illness in a semantic metaphorical language arts category.

Psychiatry is a pseudo-science that parodies medicine by using medical sounding words invented over the last 100 years. To be clear, heart break and heart attack belong to two completely different categories. Psychiatrists are but "soul doctors", the successors of priests, who deal with the spiritual "problems in living" that have troubled people forever. Psychiatry, through various Mental Health Acts has become the secular state religion according to Thomas Szasz. It is a social control system, which disguises itself under the claims of scientificity.





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

- - - -

On the nightly review (p. 86) I am asked about, among other defects: "Have I have been selfish?"

I came into AA using the language of the street. Swear words seemed to offer a certain relief from the tremendous anxiety I was feeling at that roller-coaster emotionally-charged time. Mark Twain claimed that, "Swearing provides relief denied even to prayer." Of course, I was not then thinking of how my vulgar language was affecting those about me, to which I was supposed to be of maximum service! I was selfishly interested only in ME! Thank God that that disrespectful language period now lies dormant in my past.

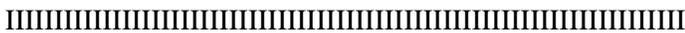
But now that I am on the other side, that sort of language makes me cringe. Being awake, I actually visualize the dismal images manifested by vulgar speech from newcomers talking the same as my previous self. When anger begins to raise its ugly head, I use this newly invented tool:

I at first view the speaker as a beautiful infant child, but if that doesn't work (now I shall wax a bit metaphysical!) I try to view that person as they were even before they were born . . . and there I find my answer! Because in the true essence of that person there lies Potential perfection!

That person and I are exactly on the same level: Potential perfection. I then no longer suffer the illusion of being above. This puts me right back in my place. I find freedom from my stupid judging of others when I use this tool.

Bob S.

P.S. - the prayer instructions at the bottom the first full paragraph of page 86 will resonate with the above tool: "After making our review we ask God's forgiveness and inquire what corrective measures should be taken."



+++Message 8888. . . . . Dr. Bob's definition of humility  
From: Dani S . . . . . 12/11/2012 4:55:00 PM





which  
a person can receive disability payments . . . is two years, during which  
time a  
person is expected to receive treatment and "recover". There were some other  
modifications, but I have been "retired" too long and don't recall what they  
were/are any more.

More importantly, it's vital, I still believe, to keep politics,  
professional  
diagnosis and treatment, separate and distinct from AA. While they may be  
similar in some respects and may "cooperate" with each other, there is a  
line  
over which we (AA) dare not cross.

Remembering also that AA is worldwide, but diagnosis may differ from  
location,  
region, Country or even various professions within a locality. While alcohol  
has existed, largely the same since the beginning of recorded history, the  
treatment of "alcoholism" has not. And such continues to change. Ironically,  
AA  
has also NOT changed (the 12-Steps/Big Book).

Jon Markle  
Raleigh  
9.9.82

On Dec 11, 2012, at 9:00 AM, corafinch corafinch@yahoo.com> wrote:

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description of the resolution (AMA committee vs. AMA, medical emergency if in

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but I can't resolve it as White's reference is to a dissertation. It seems strange that there should be such a discrepancy. I'm sticking to dead-tree sources to avoid anachronism, though, and that does slow me down.

&gt;

&gt; - - - -

&gt;

&gt; FROM THE MODERATOR: Glenn Chesnut

&gt;

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her book *With a Lot of Help from Our Friends: The Politics of Alcoholism*,

&gt;

&gt; See <http://hindsfoot.org/kNO1.html>

&gt;

&gt; has a fascinating section on the judicial battle carried out at one point by

some of the AA people in Washington, D.C., to get judges to rule that alcoholics

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they had no power to do otherwise. The legal argument, which ended up succeeding

in some important courts, rested on the old English Common Law, which held that epileptics who had seizures in public could not be arrested and charged for disturbing the peace, because epileptics had no ability to stop having a seizure

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&gt;

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according to Nancy's book, because the election of Ronald Reagan as president in

1980 resulted in a lot of the things that Senator Harold Hughes had fought for

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failure of Congress to provide funding.

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tossing them in a jail cell with criminals. But that would mean that the government would have to pay for their time in the treatment center.

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not want to pay for treatment for alcoholics, so in part, they simply started

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at that point, and seem to have decided that the forces arrayed against them were so powerful that they might as well give up.

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monastery, where she spent a period of time in prayer and mortification.

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of the political power, circa 1980, in the overturning (or just plain ignoring)

of various Congressional legislation and legal rulings which the AA people in

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it was also the different political philosophy of some of the new Reagan Republicans.

&gt;

&gt; One of the things I'm trying to point out here, though, is that the American

Medical Association's position was (1) sometimes important at the level of public policy and public institutions, because AMA pronouncements could be used

to decree what Veterans Administration hospitals (and hospitals which received

public funding) had to do if an alcoholic showed up asking for help.

&gt;

&gt; (2) But we should never forget that state legislatures, the U.S. Congress, and

the courts all had the power to ignore or completely undermine anything that was

said by competent physicians, trained psychiatrists and psychologists, biologists, geologists, astronomers, or any other group of scientifically trained and certified experts.

&gt;

&gt; So please remember that something stated by the American Medical Association is not necessarily going to be applied in practice in the United States. Don't over-exaggerate the importance of the AMA.

&gt;  
&gt; - - - -  
&gt;

&gt; --- In AAHistoryLovers@yahoogroups.com, "jax760" wrote:  
&gt;&gt;  
&gt;&gt; I have just finished reading Nan Robertson's book (Getting Better: Inside Alcoholics Anonymous) and have a question about the AMA (American Medical Association) for the learned members of this forum.

&gt;&gt;  
&gt;&gt; She states a number of times in her book that the AMA in 1956 classified alcoholism as a "disease". I recall researching this years ago - and reading the actual AMA resolution from 1956 and finding that they called it a serious illness or words to that effect and did not use the word "disease". Can't seem to locate my research from back then. Can someone post the actual resolution

-  
please no debate about semantics. I also seem to recall that is was in the late 60s or early 70s .... perhaps 1972 or even 1976 when the AMA actually used the word "disease" to describe alcoholism and later (late 80s or early 90s) strengthened the definition.

&gt;&gt;  
&gt;&gt; I think it would be most helpful to AA historians if someone could post a timeline or history of when the AMA, AHA, APA, WHO, etc. "officially" declared alcoholism a "disease" or if possible the text of the various resolutions pertaining to such.

&gt;&gt;  
&gt;&gt; Thanks and God Bless

|||||

+++Message 8892. . . . . Re: Nightly inventory - 10th step or 11th step?  
From: oakling . . . . . 12/11/2012 4:43:00 PM

|||||

From Dani and "Ed personaminor"

- - - -

From: "oakling" claritystone@gmail.com&gt;  
(claritystone at gmail.com)

All right, suggestions indeed. But is this intended to be responding to the question as well? That is: are you merely issuing a correction, or is the fact that the Big Book only consists of suggestions relevant, like ... that there is no real conflict because all of these writings are only suggestions?

I ask partly because that seemed like a bit of a non sequitur, and partly because I find, in my own step work so far, that the more I practice 10 and 11 according to the suggestions in the Big Book, the more they become nearly indistinguishable from one another. They start to seem like two different descriptions of "turn over these character defects throughout the day and follow God's will throughout the day."

So I can see how from that perspective, one might suggest that the suggestions in the BB are not really different from the suggestions in the 12&12, especially if they were intended more as suggestions that people had found useful, and less as, even, neutral directions.

- Dani

- - - -

From: "Ed" personaminor@gmail.com>  
(personaminor at gmail.com)

Another myth that has popped up in modern AA is that the Bog Book contains only "suggestions." Do they use that word? Yes, but they also say this:

p. xiii - "To show other alcoholics PRECISELY HOW WE HAVE RECOVERED is the main purpose of this book." (What is a precise suggestion?)

p. 29 - "Further on, clear-cut directions are given showing how we recovered."

p. 85 - "If we have carefully followed directions, we have begun to sense the flow of His Spirit into us."

I may sound nit-picky, but I keep losing friends to alcoholism, and it's almost always because they weren't nit-picky.

As for the nightly inventory, it hardly matters which step it is. The instructions given in step 10 use words like WHEN, AT ONCE, IMMEDIATELY, QUICKLY. The instructions for step 11 give us instructions for looking back on the day. Does it really matter what we name the actions? We're just supposed







Big

Book), note: "Foreword, paragraph 1, lines 3 and 4, 'To show other alcoholics

PRECISELY HOW THEY CAN RECOVER (changed to: HOW WE HAVE RECOVERED)' ... page 17, paragraph 5, sentence 2: 'Then clear-cut directions are given showing

how an

alcoholic may recover (changed to: we recovered)' ... manuscript page 29,

last

sentence 'Draw near to Him (changed to: When we drew)', and, handwritten endpaper margin note,

'We have said constantly the trouble with (organised) religion is that they

try

to dogmatically pour people into moulds. So why

should we give specific instructions in the book such as saying do this and

do

that? You can obscure many alcoholics.'

The Hazelden authors comment: "The overarching principle reflected in this

frequent category of edit is codified later in an element of the Eleventh

Tradition, 'attraction rather than promotion'. It is easy to understand that

the

first one hundred members of Alcoholics Anonymous ... could be over-zealous

in

the language used to 'show other alcoholics precisely how we have

recovered.'

And yet it is clear from the descriptions of AA's earliest contributors, as

when

Ebby Thacher visited Bill Wilson in November of 1934 or in Bill and Dr Bob's

epic meeting six months later, that neither Ebby nor Bill had any agenda

beyond

honestly sharing their experience."

"Many alcoholics are over-sensitive to even a hint of being controlled ...

'But

he did no ranting' is a powerful moment in Bill's story ... Similarly, Dr

Bob's

experience shifted when Bill made it clear that he wasn't there to help him.

He

was there to help himself." (Or, as the Big Book itself says, "No more

lectures

to be endured.") Bill said, "You can't make a horse drink water if he still

prefers beer or is too crazy to know what he does want. Set a pail of water

beside him, tell him how good it is and why, and leave him alone ..." (As

Bill

Sees It, page 14).

The pioneers who compiled the Big Book themselves pointed out, "None of us

has

been able to maintain anything like perfect adherence to these principles

(the

Steps)."

So why demand it of anyone else?





An excerpt from the author of the "Physician, Heal Thyself!", interview with the Grapevine (GV). October 1995 edition.

GV: Have you had periods in sobriety that were emotionally difficult?

Dr. Earle: Oh my, yes. So did Bill -- you know that Bill had a long depression.

Let me tell you how I got at some emotional rest. Years ago, a medical college in the South asked me to go to Saigon as a visiting professor to help the Vietnamese set up a new department in gynecology and obstetrics.

Before I left, I went back to see Bill and Lois and Marty M. and some others, and I spent about eight or nine days back in New York before I went to Asia. Bill took me to the airport and on the way there he said, "You know, Earle, I've been sober longer than anyone else in our organization. After all I was sober six months when I met Bob. But," he said, "I don't have too much peace of mind." He said, "I feel down in the dumps a hell of a lot."

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

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

So I hugged Bill and got on the plane and went to Asia.

=====

++++Message 8899. . . . . Re: Bill W's depressions - what are suitable subjects for AAHL?

From: Byron Bateman . . . . . 12/13/2012 6:38:00 AM

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From Byron Bateman and Jim S.

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From: "Byron Bateman" byronbateman@hotmail.com>  
(byronbateman at hotmail.com)

"And yet, here is what we feared! A chat room."

In mourning, I agree.

Byron B

----

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

I do not claim to be a historian, AA or otherwise, nor am I a professional in any way shape or form. My formal education ceased when I graduated high school in the 1950s. So I can only offer my amateur opinion, which is that many of the posts to this forum come very close, if not actually crossing, that narrow line between history and gossip.

Jim S.

|||||

+++Message 8900. . . . . Re: Rockefeller: I am afraid that money will spoil this thing.  
From: Jayaa82@earthlink.net . . . . . 12/12/2012 8:10:00 PM

|||||

The Foundation started in Aug 38 and was not only Rockefeller money. Bob did receive that amount over that period but as support, certainly not a one time mortgage payoff.

Jay

-----

From: "jax760" jax760@yahoo.com>  
Date: Wed, 12 Dec 2012  
Subject: Re: Rockefeller: I am afraid that money will spoil this thing.

Would love to hear more!

Unless I added wrong the disbursements (is there a difference at this point between the Rockefeller and "Foundation" money?) show that Bob received \$3,150 over the course of the one year period 3/38 through 2/39.

Regards

----



detailed (and in some cases so unique) that they must have been based on his own personal experiences.

[Emmet Fox, *Constructive Thinking*, see both the chapters on "Life After Death" (pp. 195-223) and "Reincarnation" (pp. 227-256).]

So in various ways, many early AA people and their friends believed that they had come into contact with the world of the afterlife and communicated with the spirits and powers there.

The modern equivalent to their interest in using mediums to speak with the spirits of the dead, is the study of near death experiences. (The parallels between Swedenborg's visions and modern near death experiences have been noted by many researchers.)

In light of this, some of our members might be interested in a near death experience which has been in the news recently. The man who experienced it, a skilled brain surgeon in Virginia named Dr. Eben Alexander, has just written a best selling book about it. It has of course also brought out the scoffers and the skeptics. But it is still well worth reading for anyone who is interested in AA history. And two members of our AAHL group have found that Dr. Alexander's account contains items and observations which are startlingly similar to things which they have themselves experienced in prayer and meditation.

Dr. Eben Alexander, "Heaven Is Real: A Doctor's Experience with the Afterlife"

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

With more on this topic at: <http://hindsfoot.org/vision.html> including several blogs by Glenn F. Chesnut:

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A Brain Surgeon's Near Death Experience.

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Dr. Alexander and the Afterlife No. 2:

The Ghost in the Machine.

<http://glenn-chesnut.blogspot.com/2012/12/dr-alexander-and-afterlife-no-2.html>

Dr. Alexander and the Afterlife No. 3:

Eben Alexander and Jean Piaget: Soul and Body, and Mircea Eliade's Two Realms.







JAMA, Vol. 162, No.8, Oct.20, 1956, P750.  
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\*\*December 29, 1956  
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"The Council on Mental Health urges hospital administrators and the staffs of hospitals to look upon alcoholism as a medical problem and to admit patients who are alcoholics to their hospitals for treatment, such admissions be made after due examination, investigation and consideration of the individual patient. Chronic alcoholism should not be considered as an illness which bars admission to a hospital, but rather as a qualification for admission when the patient requests such admission and is cooperative, and the attending physician's opinion and that of the hospital personnel should be considered. The chronic alcoholic in an acute phase can be, and often is, a medical emergency.

I hope this info helps and it was fun to get back into the hunt!!

Jim Blair

|||||

+++Message 8905. . . . . Re: Fourth dimension and Dr. Eben Alexander's near death experiences  
From: Dano . . . . . 12/14/2012 10:25:00 AM

|||||

In this life, we are trapped in time and space; God is not. Conscious contact with God is an awareness of an arena bigger than our minds can process. But we feel it, and we hope in it; therefore, step 2 is always alive in us. My

friends,  
that is the fourth dimension we are in touch with that our big book describes.

Sincerely, Dano

- - - -

Original message from: Glenn Chesnut  
Sent: Thursday, December 13, 2012

Bill W.'s interest in obtaining direct contact with the realm of the afterlife is well known. He and other early AA's attended seances and used ouija boards in attempts to speak with the spirits of the dead. Lois Wilson, who was brought up in the Swedenborgian church, was well familiar with the stories of Emanuel Swedenborg's visions of angels and spirits in the heavenly world.

We need to remember that phrases in the Big Book about being "catapulted into ... the fourth dimension of existence" (p. 8) or being "rocketed into a fourth dimension of existence of which we had not even dreamed" (p. 25) could be interpreted as referring, maybe even most of the time, to the simple joy of everyday life which alcoholics find after they quit drinking ("Wow, my life is just so good today!").

But with some of the early AA people and their friends, the fourth dimension referred to the heavenly realm where we will experience life after death. They believed that this supernatural heavenly world was what they had contacted, for example, in their visionary experiences: Bill W. and the divine light experience at Towns Hospital, people like Henrietta Seiberling hearing God speak to them in actual words inside their heads on a regular basis, etc.

We should also include Emmet Fox's material on reincarnation and transmigration of souls, which seems based on out-of-body experiences which appear so real and detailed (and in some cases so unique) that they must have been based on his own personal experiences.

[Emmet Fox, Constructive Thinking, see both the chapters on "Life After Death" (pp. 195-223) and "Reincarnation" (pp. 227-256).]

So in various ways, many early AA people and their friends believed that they

had come into contact with the world of the afterlife and communicated with the spirits and powers there.

The modern equivalent to their interest in using mediums to speak with the spirits of the dead, is the study of near death experiences. (The parallels between Swedenborg's visions and modern near death experiences have been noted by many researchers.)

In light of this, some of our members might be interested in a near death experience which has been in the news recently. The man who experienced it, a skilled brain surgeon in Virginia named Dr. Eben Alexander, has just written a best selling book about it. It has of course also brought out the scoffers and the skeptics. But it is still well worth reading for anyone who is interested in AA history. And two members of our AAHL group have found that Dr. Alexander's account contains items and observations which are startlingly similar to things which they have themselves experienced in prayer and meditation.

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Dr. Alexander and the Afterlife No. 3:

Eben Alexander and Jean Piaget: Soul and Body, and Mircea Eliade's Two Realms.

<http://glenn-chesnut.blogspot.com/2012/12/dr-alexander-and-afterlife-no-3.html>

Dr. Alexander and the Afterlife No. 4:

How can thought influence physical objects?

Quantum physics does not explain it per se.

<http://glenn-chesnut.blogspot.com/2012/12/dr-alexander-and-afterlife-no-4.html>

Dr. Alexander and the Afterlife No. 5:



anecdotal and he can easily be dismissed as a 'true believer.'  
Neurosurgery and neurology are two different disciplines.

Tommy H in Danville

- - - -

FROM THE MODERATOR (GLENN C.) -- some excerpts from that article by Dr.  
Oliver  
Sacks:

=====  
"The experience of coming in contact with God or the numinous is simply a  
hallucination produced during an epileptic seizure."

"Video EEG recordings in patients who are having such seizures ... have  
observed  
an exact synchronization of the epiphany with a spike in epileptic activity  
in  
the temporal lobes (more commonly the right temporal lobe)."

"Ecstatic seizures are rare -- they only occur in something like 1 or 2  
percent  
of patients with temporal lobe epilepsy. But the last half century has seen  
an  
enormous increase in the prevalence of other states sometimes permeated by  
religious joy and awe, 'heavenly' visions and voices, and, not infrequently,  
religious conversion or metanoia. Among these are out-of-body experiences  
(OBEs), which are more common now that more patients can be brought back to  
life  
from serious cardiac arrests and the like -- and much more elaborate and  
numinous experiences called near-death experiences (NDEs)."

"Neurologically, OBEs are a form of bodily illusion arising from a temporary  
dissociation of visual and proprioceptive representations -- normally these  
are  
coordinated, so that one views the world, including one's body, from the  
perspective of one's own eyes, one's head. OBEs, as Henrik Ehrsson and his  
fellow researchers in Stockholm have elegantly shown, can be produced  
experimentally, by using simple equipment -- video goggles, mannequins,  
rubber  
arms, etc. -- to confuse one's visual input and one's proprioceptive input  
and  
create an uncanny sense of disembodiedness."

"A number of medical conditions can lead to OBEs -- cardiac arrest or  
arrhythmias, or a sudden lowering of blood pressure or blood sugar, often  
combined with anxiety or illness. I know of some patients who have  
experienced  
OBEs during difficult childbirths, and others who have had them in  
association  
with narcolepsy or sleep paralysis. Fighter pilots subjected to high  
G-forces in  
flight (or sometimes in training centrifuges) have reported OBEs as well as  
much

more elaborate states of consciousness that resemble the near-death experience."

"Kevin Nelson, a neurologist at the University of Kentucky, has studied the neural basis of NDEs and other forms of 'deep' hallucinating for many decades.

In 2011, he published a wise and careful book about his research, *The Spiritual*

*Doorway in the Brain: A Neurologist's Search for the God Experience*. Nelson feels that the 'dark tunnel' described in most NDEs represents constriction of

the visual fields due to compromised blood pressure in the eyes, and the "bright

light" represents a flow of visual excitation from the brainstem, through visual

relay stations, to the visual cortex (the so-called pons-geniculate-occipital or PGO pathway)."

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In this article, Dr. Sacks argues that Dr. Eben Alexander's experiences probably took place during the period when his brain was coming out of its coma and struggling back to full consciousness.

=====  
"Alexander insists that his journey, which subjectively lasted for days, could not have occurred except while he was deep in coma. But we know ... that a hallucinatory journey to the bright light and beyond, a full-blown NDE, can occur in 20 or 30 seconds, even though it seems to last much longer."

=====  
On the other hand, Dr. Sacks believes that another surgeon and neuroscientist, Tony Cicoria, made the proper use of his own near death experience:

=====  
"Tony Cicoria, a surgeon ... told me how he had been struck by lightning. He gave me a vivid account of what then followed, as I wrote in *Musicophilia*:  
'I was flying forwards. Bewildered. I looked around. I saw my own body on the ground. I said to myself, 'Oh shit, I'm dead.' I saw people converging on the body. I saw a woman -- she had been standing waiting to use the phone right behind me -- position herself over my body, give it CPR. . . . I floated up the stairs -- my consciousness came with me. I saw my kids, had the realization that they would be okay. Then I was surrounded by a bluish-white light . . . an enormous feeling of well-being and peace. The highest and lowest points of my life raced by me . . . pure thought, pure ecstasy. I had the perception of accelerating, being drawn up . . . there was speed and direction. Then, as I was



prayer and meditation.

So, nightly inventory? The Big Book says we review our day in the 11th step. Based on that we will find whether we need to inventory any character defects or harms done others (10th step).

They're intertwined.

AND FURTHER:

It seems to me the difference between the two has to do with the idea of meditation. To meditate can also mean "to reflect or ponder," and this is the primary difference between the actions described in the 10th and 11th steps.

The 10th step is reactionary. The book asks for constant vigilance in regards to our character defects. "When these crop up..." meaning that we have to be ready to act on them immediately.

The 11th step is about pondering and reflecting. At night, we take time to look back over our day; in the morning, we look at the day ahead. We stop and think about it, instead of reacting to what has just happened.

I know someone will probably feel the need to respond to this, but I don't tend to follow instructions given in the 12x12 because they represent Bill's individual interpretation of the steps. I value that interpretation, but I value more the experience of the fellowship as a whole from 1939. Once again, that's just my opinion; if you want to bring the 12x12 into discussions about the instructions in the steps, things have a tendency to get confusing.

- - - -

From: Stan Roberts stanrob@verizon.net>  
(stanrob at verizon.net)

I would look at the story He Sold himself Short. Also look to the Oxford Group, it is well described in the book " How To Listen To God" by Wally Paton. I feel the Big Book is just reminding to make sure you have done the 10th step.

Stan Roberts

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Original message from claritystone@gmail.com :







\*\*September 1956

In the periodical Today's Health, September 1956, p 36-39 an article titled "Alcoholism Is A Disease." The author is listed as Marvin A. Block, M.D., Chairman, Committee on Alcoholism, A.M.A. Council on Mental Health. This periodical is a publication of the A.M.A.

The article is a comprehensive look at alcoholism and includes info on AA. It must be noted that the author uses the words disease and illness as having the same meaning.

This article was issued in pamphlet form by the N.C.A. shortly after publishing.

\*\*October 20, 1956

JAMA, Vol. 162, No.8, Oct.20, 1956, P750.  
Reports of Officers. The Council for Mental Health and its Committee on Alcoholism issues a report dealing with the hospitalization of patients with the diagnosis of alcoholism and approved for submission to the House of Delegates for its action.

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I hope this info helps and it was fun to get back into the hunt!!







Hello friends,

This weekend's grave search was a roaring success. Able to locate the above. Only downside was not being able to find the Lasker's as my info was too vague and no one was in the office on a Sunday.

The real coup was the Rockefeller grave. I will leave the details out, but it was a challenge getting to this grave. But my wife and I were to find it ... thanks to an act of nature, a tree that became uprooted during Sandy and created a tunnel to achieve our goal.

Pictures available, email me at [kochbrian@hotmail.com](mailto:kochbrian@hotmail.com); (kochbrian at hotmail.com)

Thanks for letting me blather here about the graves, it has been great sharing the info with my friends here.

As i may have mentioned, Oursler is buried in the same cemetery as Babe Ruth, adjacent across a paved road. The Babe's grave stacked with baseballs and other baseball paraphernalia. An added treat.

Our friends are located as follows:

Bill and Kathleen Ruddell, Kensico Cemetery, Sec 174, Lot 7405, 273 Lakeview Ave, Valhalla, New York

Fulton Oursler, Gates of Heaven Cemetery, Sec 5, Lot 158, Grave 1, 10 W. Stephens Ave., Hawthorne, New York

(adjacent to Oursler is the grave of Babe Ruth)

John D Rockefeller Jr., Rockefeller Family Cemetery (Private), Abuts Sleepy Hollow Cemetery (of Headless Horseman fame), 540 N. Broadway, Sleepy Hollow, New York

(in Sleepy Hollow Cemetery are also the graves of Andrew Carnegie, Washington Irving, and Leona Helmsley ... The Laskers are there, Mausoleum 60)

All of these cemeteries are located in a 10 or 15 mile area, very close by Stepping Stones, home of Bill and Lois for the latter part of their lives. My wife and I did the tour there as well. One of our favorite places in the world, the spot where I proposed to my wife.

Again, if there is any interest in the updated grave list, please send me an email at

















His accepting the job of serving Park Avenue Baptist Church (later to become The Riverside Church) when approached by John D. Rockefeller Junior went like this:

"Dr. Fosdicks first response was negative. I do not want to be known as the pastor of the richest man in the country. To which Rockefeller replied I like your frankness, but do you think that more people will criticize you on account of my wealth than will criticize me on account of your theology?"

His belief in basic Christianity is spelled out in much detail. The fact that his brother Raymond eventually became the president of the Rockefeller Foundation.

I could go on but I will not attempt to retype all the highlights of this lengthy and well written obituary. I have a copy which is available to anyone attempting to glean information about one of our early proponents. AA is even mentioned ever so briefly in the obit

"Dr. Fosdick's topics (of interest) included all the major social issues of the day. He was an early supporter of Margaret Sanger's birth-control movement, and was both a backer of Alcoholics Anonymous and a vigorous opponent of Prohibition."

"...an apostle of theological liberalism who had already become a pivotal figure in American Protestant history."

Blessings,

Brian

His burial place is Ferncliff Cemetery and Mausoleum, 280 Secor Road, Hartsdale NY 10530. Plot: St. James, Plot 486, grave 2 (thanks to find-a-grave for making this easy to find). Located 20 miles from Stepping Stones in Katonah NY.

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+++Message 8927. . . . . Re: The Big Book is often considered the ONLY basic text book for AA  
From: Chris . . . . . 12/17/2012 7:55:00 PM

=====

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--- In AAHistoryLovers@yahoogroups.com, Arthur S. wrote: With all due respect,  
the text below beginning with "ANSWER:" (re the 12&12 vs Big Book) is not AA history - it's a personal and speculative editorial.  
=====

Alas, as I read Bob S's answer, I find historical references, and truisms

....  
please remember the 12X12 provides essays on the twelve steps written as a precursor to the 12 traditions introductions to the groups.

- - - -

From Glenn Chesnut (South Bend, Indiana)

Chris, I'm not sure, but it doesn't seem to me that your answer above -- "the 12X12 provides essays on the twelve steps written as a precursor to the 12 traditions introductions to the groups" -- is an accurate depiction of the real timetable.

Arthur S. (Arlington, Texas), "A Narrative Timeline of AA History," is the standard timeline for AA history. It is an extraordinarily well-researched piece of work. Anybody who wants to try to show that Arthur got something wrong in this list, has the burden of proof on him or her -- that person is going to have to come up with some very convincing documentation.

[http://silkworth.net/afiles/timelines\\_public.html](http://silkworth.net/afiles/timelines_public.html)

The Narrative Timeline tells the story this way:

Aug. 1945 -- first Grapevine article "Modesty One Plank for Good Public Relations" setting the groundwork for the campaign for the Traditions.

Apr. 1946 -- the Grapevine carried Bill W's article Twelve Suggested Points for AA Tradition. They would later be called the long form of the Twelve Traditions.

1949 -- As plans for the first International Convention were under way, Earl T suggested to Bill W that the Twelve Suggested Points for AA Tradition would benefit from revision and shortening. (AACOA 213 says it occurred in 1947) Bill, with Earl's help, set out to develop the short form of the Twelve Traditions.

Nov. 1949 -- the short form of the Twelve Traditions was first printed in the AA Grapevine. The entire issue was dedicated to the Traditions in preparation for the forthcoming Cleveland Convention.

July 1950 -- First International Convention at Cleveland, Ohio -- the attendees adopted the Twelve Traditions unanimously by standing vote.

June 1953 -- Twelve Steps and Twelve Traditions was published. (GTBT 37)  
Bill W described the work as "This small volume is strictly a textbook which explains AA's 24 basic principles and their application, in detail and with great care."  
Betty L and Tom P helped Bill in its writing. Jack Alexander also helped with editing. It was published in two editions: one for \$2.25 (\$15.50 today) for distribution through AA groups, and a \$2.75 (\$19 today) edition distributed through Harper and Brothers for sale in commercial bookstores. (AACOA ix, 219, PIO 354-356)

=====  
From: Bob S  
Sent: Thursday, December 13, 2012  
Subject: The Big Book is often considered the ONLY basic text book for AA

ANSWER: The Twelve and Twelve does not contain the clear-cut directions found in the Big Book . . . Page 17 of the 12x12 tells us: "The book Alcoholics Anonymous became the basic text of the fellowship and still is. This present volume proposes to broaden and deepen the understanding of the Twelve Steps as first written in the earlier work." By the bye, the 12x12 does not contain a timetable for each step, nor does it provide specific directions for each step. The Big Book contains both these.

PS - the 12&12 was written 13 or 14 years after the Big Book, and by that time AA had grown to well over 100,000 members who successfully made use of the Big Book. The 12x12 has many good qualities but is not our basic text book.

=====

++++Message 8928. . . . . Re: The Big Book is often considered the ONLY basic text book for AA  
From: BILL MCINTIRE . . . . . 12/17/2012 8:47:00 PM

=====

From Bill McIntire and Shakey Mike

- - - -

From: BILL MCINTIRE  
(maxbott at yahoo.com)

I do understand and personally agree with this statement, however,  
Alcoholics  
Anonymous as a Fellowship and a Society with accumulated information and  
experience along with Bill W's and other AA elders that brought the 12 x 12  
to  
us to add to our recovery experience. With all the educated people in AA  
leadership, I doubt seriously that if "we" did not feel that the 12x12 was  
"needed," thousands of hours and millions of dollars would not have been  
spent  
publishing it. It is also a study text to help us alcoholics to recover from  
a  
seemingly hopeless state of mind and body.

in love and service,  
Bill M  
Arago, Oregon

- - - -

From: Shakey Mike Gwartz  
(Shakey1aa at aol.com)

I know that this subject is going to be like "apples and oranges" to many in  
AAHL. It shouldn't be.

AA History is contained within all of the AAWS literature, especially the  
books  
"Alcoholics Anonymous' and "Twelve Steps and Twelve Traditions."

The Big Book is the collective Conscience of the "first hundred or so"  
Pioneers  
of Alcoholic Squad of the Oxford Group later to be called by the name of the  
book, Alcoholics Anonymous. The pioneering phase of AA was ended with the  
publication of the book Alcoholics Anonymous.

The 12 and 12 was a personal interpretation of the steps by Bill Wilson, one  
of  
AA's Co-Founders. The Introduction on pg 14 of the 12 and 12 says "The text  
in  
the book Twelve Steps and Twelve Traditions, written by Bill W., remain as  
is,  
recognizing the Fellowship's feelings that Bill's writing be retained as  
originally published."

Page 17 in the same text says, "The book 'Alcoholics Anonymous' became the  
basic  
text of the fellowship, and still is. This present volume proposes to  
broaden  
and deepen the understanding of the Twelve Steps as first written in the  
earlier work. In order to do that the first book must be read and studied







back  
of The Book that Started it All? I've searched and can't find one.

T

|||||

+++Message 8932. . . . . Taylor Tex Francisco  
From: B . . . . . 12/19/2012 9:46:00 AM

|||||

Known as Tex to us, and as the superintendent of the Calvary Mission where Ebby lived and where Bill attended early Oxford Group meetings. I am looking for any snippets of information which might help me track him down. I have found a Taylor Lay Francisco, born in Missouri 1893 (making him possibly the right age), married twice at least, once to Louise Adair, and the other, possibly Annabelle. Died in Florida in 1948. Possibly the middle name or the place of birth... I find no connection to New York City as of yet. There can't be that many Taylor Francisco's. I wonder why he was called "Tex"?

|||||

+++Message 8933. . . . . Bill W's Depression - Some AA History  
From: Arthur S . . . . . 12/20/2012 11:33:00 AM

|||||

Bill W's episodes of depression are certainly a valid topic for AAHL

SOURCE REFERENCES

- AABB --- Alcoholics Anonymous (Big Book)
- AACOA --- AA Comes of Age
- BW-RT --- Bill W by Robert Thompson
- BW-FH --- Bill W by Francis Hartigan
- BW-40 --- Bill W My First 40 Years (autobiography)
- GB --- Getting Better Inside Alcoholics Anonymous by Nan R
- GTBT --- Grateful to Have Been There by Nell Wing
- LOH --- The Language of the Heart
- LR --- Lois Remembers, by Lois W
- NG --- Not God, by Ernest Kurtz
- NW --- New Wine, by Mel B
- PIO --- Pass It On

TIMELINE

1912

September, at the beginning of the school year at Burr and Burton, Bill W was

president of the senior class, star football player, star pitcher and captain of the baseball team and first violin in the school orchestra. (BW-FH 19)

November 18, Bill W's schoolmate and "first love" Bertha Bamford, died from hemorrhaging after surgery at the Flower Hospital in NYC. She was the daughter of the rector of the Manchester, Vermont Zion Episcopal Church. Bill learned about it at school on the 19th. It began a 3-year episode of depression, which severely affected his performance at school and home. (AACOA 54, PIO 35-36, BW-RT 51-58, NG 12, BW-FH 19-20)

1915

Early, at the start of his second semester at Norwich, Bill W hurt his elbow and insisted on being treated by his mother in Boston. She did not receive him well and immediately sent him back. Bill had panic attacks that he perceived as heart attacks. Every attempt to perform physical exercise caused him to be taken to the college infirmary. After several weeks of being unable to find anything wrong, the doctors sent him home. This time he went to his grandparents in East Dorset, VT. (BW-FH 21-22)

Spring, Bill W's condition worsened in East Dorset but doctors could find nothing physically wrong. He spent much of the early spring in bed complaining of "sinking spells." (BW-FH 22) Later, his grandfather, Fayette, motivated him with the prospect of opening an agency to sell automobiles. Bill's depression lifted and he began trying to interest people in buying automobiles. He wrote to his mother that he nearly sold an automobile to the Bamfords (the parents of his lost love). (BW-FH 23)

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On returning to NY, Bill W and Lois rented a three-room apartment at 38 Livingston St in Brooklyn. Not big enough for Bill's desires, he enlarged it by renting the apartment next door and knocking out the walls between them. (BW-RT 144, LR 71, PIO 80-81)

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December 14, Ebby T visited Bill W at Towns Hospital and told him about the Oxford Group principles. After Ebby left, Bill fell into a deep depression (his "deflation at depth") and had a profound spiritual experience after crying out "If there be a God, will he show himself." Dr Silkworth later assured Bill he was not crazy and told him to hang on to what he had found. In a lighter vein, Bill and others would later refer to this as his "white flash" or "hot flash" experience. (AABB 13-14, AACOA vii, 13, BW-40 141-148, NG 19-20, NW 23-24, PIO 120-124, GTBT 111, LOH 278-279)

1944

Summer, Bill W began twice-a-week treatment with Dr Tiebout for debilitating episodes of depression. Some AA members were outraged and castigated Bill for "not working the program," "secretly drinking" and "pill taking." Bill endured the attacks in silence. (BW-RT 299, BW-40 166, BW-FH 6, 160-161, 166, PIO 292-303, GTBT 121)

1945

Bill W started seeing psychotherapist, Dr Frances Weeks (a Jungian) once a week on Fridays. He continued to see her until 1949 for his episodes of depression. (BW-FH 166-167, GB 66, PIO 334-335)

1955

After 1955 the depression that had plagued Bill W for so long, lifted and he regained his bright outlook. However, during 1956, his best friend, Mark Whalon, died. (PIO 359, 364)

Notes:

Informative commentary on Bill's depression is contained in "Bill-W" by Francis Hartigan and in "Grateful to Have Been There" by Nell Wing.

In January 1958, Bill wrote a Grapevine article titled "The Next Frontier: Emotional Sobriety" commenting that he had a bad episode of depression after 1955.

Cheers





Twelve Steps. The new interpretation is both more social and more psychological than the Big Book.

&lt;&lt;"Alcoholics Anonymous," published when our membership was small, dealt with low bottom cases only. Many less desperate alcoholics tried A.A., but did not succeed &hellip; in the following years this changed.&gt;&gt;  
-- Twelve Steps and Twelve Traditions

AA is now composed of a growing number of alcoholics who still have their health, families, and jobs. Some of these newcomers are also relatively young. Because they are less desperate, these newcomers are also less motivated to work the Steps.

&lt;

&gt;

-- Twelve Steps and Twelve Traditions

In order to address the needs of this population, Bill "widens the hoop" that members have to jump through in order to feel that they are actively working the AA program. He accomplishes this primarily by introducing the "method of substitution" in his Third Step instructions, and making major changes to the inventory process.

In speaking of the trouble that many AA's have with turning their will and life over to the care of God, Bill says this:

&lt;&lt;[Many people] begin to solve the problem by the method of substitution. You can, if you wish, make A.A. itself your "higher power" &hellip; many members &hellip; have crossed the threshold just this way &hellip; most of them began to talk of God.&gt;&gt;  
-- Twelve Steps and Twelve Traditions

Bill clearly expects that alcoholics who use AA as their higher power will eventually adopt a more spiritual outlook. However, Bill's method of substitution also makes it possible for AA members to feel that they are honestly working the Steps without ever turning their lives over to the care of God.

Bill's new instructions for the Fourth Step are another significant development.

The Big Book outlines an inventory process that sees selfishness as the root of

the alcoholic's problems. In Bill's new version, however, the root of the alcoholic's problems is not selfishness, but rather instincts that are out of balance.

&lt;

&gt;

-- Twelve Steps and Twelve Traditions

Also, the 12&12 inventory is not focused strictly on defects of character:

&lt;

&gt;

-- Twelve Steps and Twelve Traditions

This new inventory is not meant to resemble a soul surgery, in which the Stepworker identifies and carves out the defects of character that are blocking his or her soul from God. Rather, this inventory is an open-ended process of introspection and reflection.

Twelve Steps and Twelve Traditions is less hopeful than the Big Book about the results a person can expect from working the Twelve Steps. There is no promise of a life of freedom from selfishness, or a new life of intimacy with spiritual power. Instead, recovering alcoholics should be content with gradual progress over a long period of time.

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-- Twelve Steps and Twelve Traditions

The sentiment that alcoholics should expect sobriety to be marked by long periods of struggle with their personal shortcomings is a reflection of Bill's own struggles with depression. His decreased expectations for the quality of his own sobriety lead him to lower his expectations for others as well. Bill's experiences with seeking help from psychiatrist lead him to a new understanding of the inventory process that is more psychological in nature. Also, in Bill's mind, the method of substitution is adequate because he does not have the same faith in the ability of spiritual experience to address all of the alcoholic's troubles.

This new version of Stepwork is no longer insists on spiritual experience as the









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1955



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Stepstudy.org has on one of its webpages a list of differences between what the Big Book says, and what the Twelve Steps and Twelve Traditions says:

<http://stepstudy.org/1952-twelve-steps-and-twelve-traditions-published/>

Are all of these statements correct, that is, do the Big Book and the Twelve and Twelve really differ in all of these ways?

Are the reasons for the differences which the Stepstudy.org article gives the real reasons for the differences?

Much of this I do agree with, but I would like to hear other people's analysis of this material also.

Happy Holidays,

Bill McIntire  
Arago, Oregon  
541-396-3853

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#### 1952 TWELVE STEPS AND TWELVE TRADITIONS PUBLISHED

As AA grows and its population changes, Bill feels the need to reinterpret the Twelve Steps in a way that is responsive to the new membership of AA, and more accurately reflects the program of the New York fellowship.

Twelve Steps and Twelve Traditions presents Bill's new interpretation of the Twelve Steps. The new interpretation is both more social and more psychological than the Big Book.

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a.m. for inspection, "that means all the evidence is gone by 6:15."

While some military doctors say they don't believe troops binge drink or abuse alcohol more than their civilian counterparts, a recent report by the Institute of Medicine called drugs and alcohol abuse among troops a "public health crisis." A report released by the Army in January reported that 43 percent of active-duty soldiers had admitted binge drinking within a month of the survey and that 67 percent of the binge drinkers were 17 to 25 years old.

The military's alcohol-soaked culture plays out on weekends and on weeknights, in the apartments of noncommissioned officers, where subordinates guzzle liquor straight from the bottle; at bars in military towns, where recently promoted officers are expected to pick up the tab for the other officers in their command; in hotel rooms packed with underage servicemembers, where men and women wake up with hangovers and few memories of the night before; and at officers clubs and pubs around the world, where commanders buy rounds and rounds of beer to build camaraderie and esprit de corps.

It also shows up in war zones, where alcohol is prohibited but frequently comes hidden in mouthwash bottles or given to troops after battle. Brennan recalls the Marines in his unit -- all ages -- being given two beers and a shot to celebrate the Marine Corps birthday after the battle of Fallujah.

No one is required to drink -- at least not exactly.

A West Point guide on the tradition of "dining in" -- a formal dinner for members of a military unit -- explains that while toasts "are considered a mandatory part of any dining-in," participants are not required to drink or sip the wine, just to touch their lips to the glass.

Brennan said his first "mess night," which is similar to a dining in, had only alcoholic "grog," and everyone was ordered to drink it during the dozens of toasts. At his most recent mess night, in 2010, there was a nonalcoholic grog option.

"That was the first time in my Marine Corps career I saw a non-alcoholic option," he said.

Jason Hansman, an Army Reserve veteran who runs the health and mental health programs for Iraq and Afghanistan Veterans of America, said the military's drinking culture is evident at mandatory social events, unit functions and,

on a  
more informal basis, after work.

"It's a way to deal with stress," he said, a way to unwind. The problems arise when it becomes a way to self-medicate for issues like depression or post-traumatic stress disorder.

"One of the primary ways we as Americans try to get rid of stress is by drinking," Hansman said, and that idea is accepted and amplified in the military.

"But when it gets to the point of alcoholism, people don't want to talk about it," he said. "People don't want to tell their friends that they have a problem or seek help."

Time to decompress

The service branches have recently taken steps to identify and address alcohol and substance abuse. Troops and their families are asked about their alcohol use at every medical appointment. The Army is testing a program that allows confidential alcohol treatment.

The Marine Corps will soon start random alcohol testing of all Marines, with at least two Breathalyzer tests each every year -- no matter where the Marine is stationed or deployed. Those with blood alcohol levels of .01 percent or higher will be referred for training and further screening, while those with levels of .04 percent or higher will be referred to a doctor to determine whether he or she is fit for duty.

Navy Capt. Michael Colston, director of mental health policy for the Defense Department's Office of Clinical and Program Policy, said the training has changed dramatically from when he was first exposed to it in 1986.

Now, he said, it is more frequent and more specific.

"We take advantage of opportunities to tell folks that treatment is available," he said.

Still, Brian Lewis, a former Marine, said the training didn't work very well for him. Instead of getting the time he needed to decompress after he returned from a deployment to Iraq in late 2007, he said he was subjected to a week of PowerPoint slides.

"I never truly had time to sit down and deal with events," said Lewis, who now works with and leads group therapy sessions at a mental health hospital. "I turned to drinking each night. My idea was to force out the emotional meltdown I felt was coming, and it also aided me in getting to sleep."

Lewis tried working with a substance abuse counselor on base at Camp Lejeune, N.C., but she told him to "find Jesus." Finally, he asked his psychiatrist to help him check into rehab. The month there was "incredibly helpful," he said.

Hansman proposes making mental health training a part of basic skills training, "just like how we learn how to tear down an M-16 and put it back together."

"One of your greatest weapons -- and it sounds cheesy -- is your brain," he said. "That's what they need to start instilling in soldiers: Take care of yourself. And commanders and NCOs need to make sure that's OK and afford time for people to actually do that."

Bonding over beer

In recent years, the military has tried to shift away from alcohol, letting troops know "it's OK not to drink," Colston said.

Charles Gould, program manager for the Navy's substance abuse rehabilitation program, said commanders on Navy ships try to alleviate the emphasis on alcohol during port calls by flying in people from the ports to talk about nonalcoholic recreational activities that sailors can participate in and tours they can take. They've also changed the culture at official events, he said, partly by changing the rules so funding can't be used for alcohol.

Still, the tone varies by command, said Cmdr. Rosemary Malone, the Navy director of psychological health.

Malone said a friend of hers is assigned to a unit in which the Friday night routine is usually "mandatory fun" at a bar -- in which officers are expected to throw back a few beers with their co-workers and commander with an eye toward unit cohesion.

"That doesn't necessarily send the best message," Malone said. "And what happens with that, too, is your officers who are asked to go, it sends this message

to  
the enlisted (sailors) that, 'Hey, look at these guys, there's nothing wrong with that.' It is important to lead by example, and there's been that push, especially with alcohol, to try to do that."

Shoshana Pilip-Florea, deputy public affairs officer for the Navy's Bureau of Medicine and Surgery, said the culture -- at least in the Navy -- is definitely changing.

Commanders issue letters of caution to officers who were present when one of their sailors or Marines is involved in an "alcohol-related incident," to remind them of their responsibility to set the example and prevent those problems.

Still, Hansman said first-line leaders are the key to changing the culture and addressing the problem, not commanders.

"If you're a staff sergeant in the Army, you know who (in your unit) has a drinking problem, or you're not a good leader, you're not doing your job," he said.

A noncommissioned officer talking to a younger soldier as a mentor and encouraging him to get help, would go a long way, Hansman said.

"We don't want to stop [people from] drinking," he said. "We want people to drink responsibly and not drink emotionally.

"It's not a substitute for therapy."

### High stakes

The statistics cited by the IOM report are particularly grim -- the percentage of active-duty servicemembers who reported binge drinking shot from 35 percent in 1998 to 47 percent in 2008. More recent statistics suggest some of the training may be taking hold. Diagnoses of alcohol abuse and dependency have been on a downward slope since 2008 and are now lower than 2000 levels, according to a June report from the Armed Forces Health Surveillance Center.

In the Air Force, the rate of alcohol-related incidents has dropped from 18.3 per 1,000 airmen in 2008 to 16.2 per 1,000 airmen, according to Maj. Deborah Sirratt, chief of the Air Force's Alcohol and Drug Abuse Prevention and Treatment clinical program. The number of alcohol-related incidents and driving under the influence of alcohol arrests in the Navy are also now lower than 2002.



Arthur

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From: Eric  
Sent: Wednesday, December 26, 2012  
Subject: Re: Bill W's Depression - Some AA History

Since barbituates are central nevous system depressants I am very skeptical that they were ever widely used to treat depression.

<http://www.macalester.edu/academics/psychology/whathap/ubnrrp/depression05/history.html>;

y.html [87]

<http://en.wikipedia.org/wiki/Iproniazid>

Eric

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+++Message 8946. . . . . Re: Bill's talk (Part 1) at end of  
The Book that Started it All  
From: Glenn Chesnut . . . . . 12/31/2012 4:42:00 PM

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From: Arthur S Arthur.S@live.com> (Arthur.S at live.com)

Here is the transcript of Bill W's talk that Tommy asked for, the story of how the Big Book was written and published.

=====

Message #8931 from Tom Hickcox asked  
cometkazi1@cox.net> (cometkazi1 at cox.net)

Do you know if there is an online transcript of Bill's talk which is in the back of The Book that Started it All? I've searched and can't find one.

=====

"AA HISTORY AND HOW THE BIG BOOK WAS PUT TOGETHER"

A TALK BY BILL WILSON

FORT WORTH, TEXAS - 1954

I think I'm on the bill for tonight's show with a talk on the 12 Traditions of A.A. But you know drunks, like women, have the prerogative, or at least seize the prerogative of changing their minds - I'm not going to make any such

damn

talk! For something very festive I think the Traditions 1-12 would be a little too grim, might bore you a little. As a matter of fact, speaking of Traditions, when they were first written back there in 1945 or 1946 as tentative guides to help us hang together and function, nobody paid any attention except a few "againers" who wrote me and asked what the hell are they about?

Nobody paid the slightest attention. But, little by little as these Traditions got around we had our clubhouse squabbles, our little rifts, this difficulty and that, it was found that the Traditions indeed did reflect experience and were guiding principles. So, they took hold a little more and a little more and a little more so that today the average A.A. coming in the door learns at once what they're about, about what kind of an outfit he really has landed in and by what principles his group and A.A. as a whole are governed. But, as I say, the dickens with all that. I would like to just spin some yarn and they will be a series of yarns which cluster around the preparation of the good old A.A. bible and when I hear that it always makes me shudder because the guys who put it together weren't a damn bit biblical. I think sometimes some of the drunks have an idea that these old timers went around with almost visible halos and long gowns and they were full of sweetness and light. Oh boy, how inspired they were, oh yes. But wait till I tell you. I suppose the book yarn really started in the living room of Doc and Annie Smith.

As you know, I landed there in the summer of '35, a little group caught hold.

I helped Smithy briefly with it and he went on to found the first A.A. group in the world. And, as with all new groups, it was nearly all failure, but now and then, somebody saw the light and there was progress. Pampered, I got back to New York, a little more experienced group started there, and by the time we got around to 1937, this thing had leaped over into Cleveland, and began to move south from New York. But, it was still, we thought in those years, flying blind, a flickering candle indeed, that might at any moment be snuffed out. So, on this late fall afternoon in 1937, Smithy and I were talking together in his living room, Anne sitting there, when we began to count noses. How many people had stayed dry; in Akron, in New York, maybe a few in Cleveland? How many had

stayed  
dry and for how long? And when we added up the total, it sure was a handful  
of,  
I don't know, 35 to 40 maybe. But enough time had elapsed on enough really  
fatal  
cases of alcoholism, so that we grasped the importance of these small  
statistics. Bob and I saw for the first time that this thing was going to  
succeed. That God in his providence and mercy had thrown a new light into  
the  
dark caves where we and our kind had been and were still by the millions  
dwelling. I can never forget the elation and ecstasy that seized us both.  
And  
when we sat happily taking and reflecting, we reflected, that well, a couple  
of  
score of drunks were sober but this had taken three long years. There had  
been  
an immense amount of failure and a long time had been taken just to sober up  
the  
handful. How could this handful carry its' message to all those who still  
didn't  
know? Not all the drunks in the world could come to Akron or New York. But  
how  
could we transmit our message to them, and by what means? Maybe we could go  
to  
the old timers in each group, but that meant nearly everybody, to find the  
sum  
of money - somebody else's money, of course - and say to them "Well now,  
take  
a  
sabbatical year off your job if you have one, and you go to Kentucky, Omaha,  
Chicago, San Francisco and Los Angeles and where ever it may be and you give  
this thing a year and get a group started."

It had already become evident by then that we were just about to be moved  
out of  
the City Hospital in Akron to make room for people with broken legs and  
ailing  
livers; that the hospitals were not too happy with us. We tried to run their  
business perhaps too much, and besides, drunks were apt to be noisy in the  
night  
and there were other inconveniences, which were all tremendous. So, it was  
obvious that because of drunks being such unlovely creatures, we would have  
to  
have a great chain of hospitals. And as that dream burst upon me, it sounded  
good, because you see, I'd been down in Wall Street in the promotion  
business  
and I remember the great sums of money that were made as soon as people got  
this  
chain idea. You know, chain drug stores, chain grocery stores, chain dry  
good  
stores. That evening Bob and I told them that we were within sight of  
success  
and that we thought this thing might go on and on and on, that a new light  
indeed was shining in our dark world. But how could this light be a  
reflection

and transmitted without being distorted and garbled? At this point, they turned the meeting over to me, and being a salesman, I set right to work on the drunk tanks and subsidies for the missionaries, I was pretty poor then.

We touched on the book. The group conscience consisted of 18 men good and true ... and the good and true men, you could see right away, were damned skeptical about it all. Almost with one voice, they chorused "let's keep it simple, this is going to bring money into this thing, this is going to create a professional class. We'll all be ruined." "Well," I countered, "That's a pretty good argument. Lots to what you say ... but even within gunshot of this very house, alcoholics are dying like flies. And if this thing doesn't move any faster than it has in the last three years, it may be another 10 before it gets to the outskirts of Akron. How in God's name are we going to carry this message to others? We've got to take some kind of chance. We can't keep it so simple it becomes an anarchy and gets complicated. We can't keep it so simple that it won't propagate itself, and we've got to have a lot of money to do these things." So, exerting myself to the utmost, which was considerable in those days, we finally got a vote in that little meeting and it was a mighty close vote by just a majority of maybe 2 or 3. The meeting said with some reluctance, "Well Bill, if we need a lot of dough, you better go back to New York where there's plenty of it and you raise it." Well, boy, that was the word that I'd been waiting for. So I scrambled back to the great city and I began to approach some people of means describing this tremendous thing that had happened. And it didn't seem so tremendous to the people of means at all. What? 35 or 40 drunks sober up? They have sobered them up before now, you know. And besides, Mr. Wilson, don't you think it's kind of sweeping up the shavings? I mean, wouldn't this be something for the Red Cross be better?

In other words, with all of my ardent solicitations, I got one hell of a freeze from the gentlemen of wealth. Well, I began to get blue and when I begin to get blue my stomach kicks up as well as other things.

I was lying in the bed one night with an imaginary ulcer attack (this used to happen all the time - I had one the time the 12 steps were written) and I said, "My God, we're starving to death here on Clinton Street." By this time the house was full of drunks. They were eating us out of house and home. In those days

we  
never believed in charging anybody anything - so Lois was earning the money,  
I  
was being the missionary and the drunks were eating the meals. "This can't  
go  
on. We've got to have those drunk tanks, we've got to have those  
missionaries,  
and we've got to have a book. That's for sure."

The next morning I crawled into my clothes and I called on my  
brother-in-law.  
He's a doctor and he is about the last person who followed my trip way down.  
The  
only one, save of course, the Lord. "Well," I said, "I'll go up and see  
Leonard." So I went up to see my brother-in-law Leonard and he pried out a  
little time between patients coming in there. I started my awful bellyache  
about  
these rich guys who wouldn't give us any dough for this great and glorious  
enterprise.

It seemed to me he knew a girl and I think she had an uncle that somehow  
tied up  
with the Rockefeller offices. I asked him to call and see if there was such  
a  
man and if there was, would he see us. On what slender threads our destiny  
sometimes hangs. So, the call was made. Instantly there came onto the other  
end  
of the wire the voice of dear Willard Richardson - one of the loveliest  
Christian gentlemen I have ever known. And the moment he recognized my  
brother-in-law he said, "Why Leonard, where have you been all these years?  
"Well, my brother-in-law, unlike me, is a man of very few words, so he  
quickly  
said to dear old Uncle Willard, he had a brother-in-law who had apparently  
some  
success sobering up drunks and could the two of us come over there and see  
him.

"Why certainly," said dear Willard. "Come right over." So we go over to  
Rockefeller Plaza. We go up that elevator - 54 flights or 56 I guess it was,  
and  
we walk promptly into Mr. Rockefeller's personal offices, and ask to see Mr.  
Richardson. Here sits this lovely, benign old gentleman, who nevertheless  
had a  
kind of shrewd twinkle in his eye. So I sat down and told him about our  
exciting  
discovery, this terrific cure for alcoholics that had just hit the world,  
how it  
worked and what we have done for them. And, boy, this was the first  
receptive  
man with money or access to money - remember we were in Mr. Rockefeller's  
personal offices at this point - and by now, we had learned that this was  
Mr.  
Rockefeller's closest personal friend. So he said, "I'm very interested.  
Would  
you like to have lunch with me, Mr. Wilson?" Well, now you know, for a  
rising

promoter, that sounded pretty good - going to have lunch with the best friends of John D. Things were looking up. My ulcer attack disappeared. So I had lunch with the old gentleman and we went over this thing again and again and, boy, he's so warm and kindly and friendly. Right at the close of the lunch he said, "Well now Mr. Wilson or Bill, if I can call you that, wouldn't you like to have a luncheon meeting with some of my friends? There's Frank Amos, he's in the advertising business but he was on a committee that recommended that Mr. Rockefeller drop the prohibition business. And there's Leroy Chipman, he looks after Mr. Rockefeller real estate. And there's Mr. Scotty, Chairman of the Board of the Riverside Church and a number of other people like that. I believe they'd like to hear this story." So a meeting was arranged and it fell upon a winter's night in 1937. And the meeting was held at 30 Rockefeller Plaza. We called in, posthaste, a couple of drunks from Akron - Smithy included, of course - heading the procession. I came in with the New York contingent of four or five. And to our astonishment we were ushered into Mr., Rockefeller's personal boardroom right next to his office. I thought to myself "Well, now this is really getting hot." And indeed I felt very much warmed when I was told by Mr. Richardson that I was sitting in a chair just vacated by Mr. Rockefeller. I said "Well, now, we really are getting close to the bankroll." Old Doc Silkworth was there that night too, and he testified what he had seen happen to these new friends of ours, and each drunk, thinking of nothing better to say, told their stories of drinking and recovering and these folk listened. They seemed very definitely impressed. I could see that the moment for the big touch was coming. So, I gingerly brought up the subject of the drunk tanks, the subsidized missionaries, and the big question of a book or literature.

Well, God moves in mysterious ways, his wonders to perform. It didn't look like a wonder to me when Mr. Scott, head of a large engineering firm and Chairman of the Riverside Church, looked at us and said "Gentlemen, up to this point, this has been the work of goodwill only. No plan, no property, no paid people, just one carrying the good news to the next. Isn't that true? And may it not be that that is where the great power of this society lies? Now, if we subsidize it, might it not alter its' whole character? We want to do all we can, we're gathered for that, but would it be wise?" Well then, the salesmen all gave

Mr.

Scott the rush and we said, "Why, Mr. Scott, there're only 40 of us. It's taken 3 years. Why millions, Mr. Scott, will rot before this thing ever gets to them unless we have money and lots of it." And we made our case at last with these gentlemen for the missionaries, the drunk tanks and the book. So one of them volunteered to investigate us very carefully, and since poor old Dr. Bob was harder up than I was, and since the first group and the reciprocal community was in Akron, we directed their attention out there. Frank Amos, still a trustee in the Foundation, at his own expense, got on a train, went out to Akron and made all sorts of preliminary inquiries around town about Dr. Bob. All the reports were good except that he was a drunk that recently got sober. He visited the little meeting out there. He went to the Smith house and he came back with what he thought was a very modest proposal. He recommended to these friends of ours that we should have at least a token amount of money at first, say \$50,000, something like that. That would clear up the mortgage on Smith's place. It would get us a little rehabilitation place. We could put Dr. Smith in charge. We could subsidize a few of these people briefly, until we got some more money. We could start the chain of hospitals. We'd have a few missionaries. We could get busy on the book, all for a mere \$50,000 bucks. Well, considering the kind of money we were backed up against, that did sound a little small, but, you know, one thing leads to another and it sounded real good. We were real glad. Mr. Willard Richardson, our original contact, then took that report into John D. Jr. as everybody recalls. And I've since heard what went on in there. Mr. Rockefeller read the report, called Willard Richardson and thanked him and said: "Somehow I am strangely stirred by all this. This interests me immensely." And then looking at his friend Willard, he said, "But isn't money going to spoil this thing? I'm terribly afraid that it would. And yet I am so strangely stirred by it." Then came another turning point in our destiny. When that man whose business is giving away money said to Willard Richardson, "No," he said, I won't be the one to spoil this thing with money. You say these two men who are heading it are a little 'stressed', I'll put \$5,000 dollars in the Riverside Church treasury.

Those folks can form themselves into a committee and draw on it, as they like. I want to hear what goes on. But, please don't ask .me for any more money." Well, with 50 thousand that then was shrunk to five, we raised the mortgage on Smithy's house for about three grand. That left two and Smith and I commenced chewing on that too. Well, that was a long way from a string of drunk tanks and books. What in thunder would we do? Well, we had more meetings with our newfound friends, Amos, Richardson, Scott, Chipman and those fellows who stuck with us to this day, some of them now gone. And, in spite of Mr. Rockefeller's advice, we again convinced these folks that this thing needed a lot of money. What could we do without it? So, one of them proposed, "Well, why don't we form a foundation, something like the Rockefeller Foundation?" I said, "I hope it will be like that with respect to money." And then one of them got a free lawyer from a firm who was interested in the thing. And we all asked him to draw up an agreement of trust, a charter for something to be called the Alcoholic Foundation. Why we picked that one, I don't know. I don't know whether the Foundation was alcoholic, it was the Alcoholic Foundation, not the Alcoholics Foundation. And the lawyer was very much confused because in the meeting, which formed the Foundation, we made it very plain that we did not wish to be in the majority. We felt that there should be non-alcoholics on the board and they ought to be in a majority of one. "Well, indeed," said the lawyer, "What is the difference between an alcoholic and a non-alcoholic?" And one of our smart drunks said, "That's a cinch, a non-alcoholic is a guy who can drink and an alcoholic is a guy who can't drink." "Well," said the lawyer, "how do we state that legally?" We didn't know. So at length, we have a foundation and a board which I think then was about seven, consisting of four of these new friends, including my brother-in-law, Mr. Richardson, Chipman, Amos and some of us drunks. I think Smithy went on the board but I kind of coyly stayed off it thinking it would be more convenient later on. So we had this wonderful new foundation. These friends, unlike Mr. Rockefeller, were sold on the idea that we needed a lot of dough, and so our salesmen around New York started to solicit some money, again, from the very rich. We had a list of them and we had credentials from friends of Mr. John D. Rockefeller. "How could you miss, I ask you, salesmen?" The Foundation had been formed in the spring of 1938 and all summer we solicited the rich. Well, they were either in

Florida or they preferred the Red Cross, or some of them thought that drunks were disgusting and we didn't get one damn cent in the whole summer of 1938, praise God! Well, meantime, we began to hold trustee meetings and they were commiseration sessions on getting no dough. What with the mortgage and with me and Smithy eating away at it, the five grand had gone up with the flu, and we were all stone-broke again. Smithy couldn't get his practice back either because he was a surgeon and nobody likes to be carved up by an alcoholic surgeon - even if he was three years sober. So things were tough all around, no fooling. Well, what would we do?

One day, probably in August 1938, I produced at a Foundation meeting, a couple of chapters of a proposed book along with some recommendations of a couple of doctors down at John Hopkins to try to put the bite on the rich. And we still had these two book chapters kicking around. Frank Amos said, "Well now, I know the religious editor down there at Harpers, an old friend of mine, Gene Exman." He said, "Why don't you take these two book chapters, your story and the introduction to the book, down there and show them to Gene and see what he thinks about them." So I took the chapters down. To my great surprise, Gene who was to become a great friend of ours, looked at the chapters and said, "Why Mr. Wilson, could you write a whole book like this?" "Well, I said, "Sure, sure." There was more talk about it. I guess he went in and showed it to Mr. Canfield, the big boss, and another meeting was had. The upshot was that Harpers intimated that they would pay me as the budding author, 15 hundred in advance royalties, bringing enough money in to enable me to finish the book. I felt awful good about that. It made me feel like I was an author or something. I felt real good about it but after awhile, not so good. Because I began to reason, and so did the other boys, if this guy Wilson eats up the 15 hundred bucks while he's doing this book, after the book gets out, it will take a long time to catch up. And if this thing gets him publicity, what are we going to do with the inquiries? And, after all, what's a lousy 10% royalty anyway? The 15 hundred still looked pretty big to me. Then we thought too, now here's a fine publisher like Harpers, but if

this book if and when done, should prove to be the main textbook for A.A., why would we want our main means of propagation in the hands of somebody else? Shouldn't we control this thing? At this point, the book project really began.

I had a guy helping me on this thing who had red hair and ten times my energy and he was some promoter. He said, "Bill, this is something, come on with me." We walk into a stationary store, we buy a pad of blank stock certificates and we write across the top of them 'Works Publishing Company'- Par Value 25 Dollars. So we take the pad of these stock certificates, (of course we didn't bother to incorporate it, that didn't happen for several more years) we took this pad of stock certificates to the first A.A. meeting where you shouldn't mix money with spirituality. We said to the drunks "look, this thing is gonna be a cinch. Parker will take a third of this thing for services rendered. I, the author will take a third for services rendered, and you can have a third of these stock certificates par 25 if you'll just start paying up on your stock. If you only want one share, it's only five dollars a month, 5 months, see?" And the drunks all gave us this stony look that said, "What the hell, you mean to say you're only asking us to buy stock in a book that you ain't written yet?" "Why sure," we said "If Harpers will put money in this thing why shouldn't you? Harpers said it's gonna be a good book." But the drunks still gave us this stony stare. We had to think up some more arguments. "We've been looking at pricing costs of the books, boys. We get a book here, ya know, 400 or 450 pages, it ought to sell for about \$3.50." Now back in those days we found on inquiry from the printers that that \$3.50 book could be printed for 35 cents making a 1,000% profit, of course, we didn't mention the other expenses, just the printing costs. "So boys, just think on it, when these books move out by the carload we will be printing them for 35 cents and we'll be selling them direct mail for \$3.50. How can you lose?" The drunks still gave us this stony stare. No salt. Well, we figured we had to have a better argument than that. Harpers said it was a good book, you can print them for 35~ and sell them for \$3.50, but how are we going to convince the



Mr. Paine, "we will mention the book." Well, that was all we needed, we went back to the drunks and said, "now look, boys, there are positively millions in this - how can you miss? Harpers says it's going to be a good book. We buy them for 35¢ from the printer, we sell them for \$3.50 and the Reader's Digest is going to give us a free add in its' piece and boys, those books will move out by the carload. How can you miss? And after all, we only need 4 or 5 thousand bucks."

So we began to sell the shares of Works Publishing, not yet incorporated, par value \$25 and at \$5 per month to the poor people. Some people bought as little as one and one guy bought 10 shares. We sold a few shares to non-alcoholics and my promoter friend who was to get one-third interest was a very important man in this transaction because he went out and kept collecting the money from the drunks so that little Ruthie Hock and I could keep working on the book and Lois could have some groceries (even though she was still working in that department store).

So, the preparation started and some more chapters were done and we went to A.A. meetings in New York with these chapters in the rough. It wasn't like chicken-in-the-rough; the boys didn't eat those chapters up at all. I suddenly discovered that I was in this terrific whirlpool of arguments. I was just the umpire - I finally had to stipulate. "Well boys, over here you got the Holly Rollers who say we need all the good old-fashioned stuff in the book, and over here you tell me we've got to have a psychological book, and that never cured anybody, and they didn't do very much with us in the missions, so I guess you will have to leave me just to be the umpire. I'll scribble out some roughs here and show them to you and let's get the comments in." So we fought, bled and died our way through one chapter after another. We sent them out to Akron and they were peddled around and there were terrific hassles about what should go in this book and what should not. Meanwhile, we set drunks up to write their stories or we had newspaper people to write the stories for them to go in the back of the book. We had an idea that we'd have a text and all and then we'd have stories

all about the drunks who were staying sober.  
 Then came that night when we were up around Chapter 5. As you know I'd gone  
 on  
 about myself, which was natural after all. And then the little introductory  
 chapter and we dealt with the agnostic and we described alcoholism, but,  
 boy, we  
 finally got to the point where we really had to say what the book was all  
 about  
 and how this deal works. As I told you this was a six-step program then. On  
 this  
 particular evening, I was lying in bed on Clinton Street wondering what the  
 deuce this next chapter would be about. The idea came to me, well, we need a  
 definite statement of concrete principles that these drunks can't wiggle out  
 of.  
 Can't be any wiggling out of this deal at all. And this six-step program had  
 two  
 big gaps in-between they'll wiggle out of. Moreover if this book goes out to  
 distant readers, they have to have got to have an absolutely explicit  
 program by  
 which to go. This was while I was thinking these thoughts, while my  
 imaginary  
 ulcer was paining me and while I was mad as hell at these drunks because the  
 money was coming in too slow. Some had the stock and weren't paying up. A  
 couple  
 of guys came in and they gave me a big argument and we yelled and shouted  
 and I  
 finally went down and laid on the bed with my ulcer and I said, "poor me."

There was a pad of paper by the bed and I reached for that and said "you've  
 got  
 to break this program up into small pieces so they can't wiggle out. So I  
 started writing, trying to bust it up into little pieces. And when I got the  
 pieces set down on that piece of yellow paper, I put numbers on them and was  
 rather agreeably surprised when it came out to twelve. I said, "That's a  
 good  
 significant figure in Christianity and mystic lore. "Then I noticed that  
 instead  
 of leaving the God idea to the last, I'd got it up front but I didn't pay  
 much  
 attention to that, it looked pretty good. Well, the next meeting comes  
 along;  
 I'd gone on beyond the steps trying to amplify them in the rest of that  
 chapter  
 to the meeting and boy, pandemonium broke loose. "What do you mean by  
 changing  
 the program, what about this, what about that, this thing is overloaded with  
 God. We don't like this, you've got these guys on their knees - stand them  
 up!"  
 A lot of these drunks are scared to death of being Godly, let's take God out  
 of  
 it entirely." Such were the arguments that we had. Out of that terrific  
 hassle  
 came the Twelve Steps. That argument caused the introduction of the phrase  
 that  
 has been a lifesaver to thousands; it was certainly none of my doing. I was

on  
 the pious side then, you see, still suffering from this big hot flash of  
 mine.  
 The idea of "God as you understand Him" came out of that perfectly ferocious  
 argument and we put that in.

Well, little by little things ground on, little by little the drunks put in  
 money and we kept an office open in Newark, which was the office of a  
 defunct  
 business where I tried to establish my friend. The money ran low at times  
 and  
 Ruthie Hock worked for no pay. We gave her plenty of stock in the Works  
 Publishing of course. All you had to do is tear it off the pay, par 25 have  
 a  
 week's salary, dear. So, we got around to about January 1939. Somebody said  
 "hadn't we better test this thing out; hadn't we better make a  
 pre-publication  
 copy, a multilith or mimeographed copy of this text and a few of the  
 personal  
 stories that had come in - try it out on the preacher, on the doctor, the  
 Catholic Committee on Publications, psychiatrists, policemen, fishwives,  
 housewives, drunks, everybody. Just to see if we've got anything that goes  
 against the grain anyplace and also to find out if we can't get some better  
 ideas here?" So at considerable expense, we got this pre-publication copy  
 made;  
 we peddled it around and comments came back, some of them very helpful. It  
 went,  
 among other places, to the Catholic Committee on Publications in New York  
 and at  
 that time we had only one Catholic member to take it there and he had just  
 gotten out of the asylum and hadn't had anything to do with preparing the  
 book.

The book passed inspection and the stories came in. Somehow we got them  
 edited;  
 somehow we got the galleys together. We got up to the printing time.  
 Meanwhile,  
 the drunks had been kind of slow on those subscription payments and a little  
 further on I was able to go up to Charlie Towns where old Doc Silkworth held  
 forth. Charlie believed in us so we put the slug on to Charlie for \$2,500  
 bucks.  
 Charlie didn't want any stocks; he wanted a promissory note on the book not  
 yet  
 written. So, we got the \$2,500 from Charlie routed around through the  
 Alcoholic  
 Foundation so that it could be tax exempt. Also, we had blown \$6,000 in  
 these 9  
 months in supporting the 3 of us in an office and the till was getting low.  
 We  
 still had to get this book printed. So, we go up to Cornwall Press, which is  
 the  
 largest printer in the world, where we'd made previous inquiries and we  
 asked  
 about printing and they said they'd be glad to do it and how many books  
 would

we  
like? We said that was hard to estimate. Of course our membership is very  
small  
at the present time and we wouldn't sell many to the membership but after  
all,  
the Readers Digest is going to print a plug about it to its' 2 million  
readers.  
This book should go out in carloads when it's printed.

The printer was none other than dear old Mr. Blackwell, one of our Christian  
friends and Mr. Blackwell said, "How much of a down payment are you going to  
make? How many books would you like printed?" "Well," we said, "we'll be  
conservative, let's print 5,000 just to start with." Mr. Blackwell asked us  
what  
we were going to use for money. We said that we wouldn't need much; just a  
few  
hundred dollars on account would be all right. I told you; after all, we're  
traveling in very good company, friends of Mr. Rockefeller and all that.

So, Blackwell started printing the 5,000 books; the plates were made and the  
galley's were read. Gee, all of a sudden we thought of the Reader's Digest,  
so  
we  
go up to there, walk in on Mr. Kenneth Paine and say, "We're all ready to  
shoot." And Mr. Paine replies "Shoot what - Oh yes, I remember you two, Mr.  
Marcus and Mr. Wilson. You gentlemen were here last fall, I told you the  
Reader's Digest would be interested in this new work and in your book. Well,  
right after you were here, I consulted our editorial board and to my great  
surprise they didn't like the idea at all and I forgot to tell you!" Oh boy,  
we  
had the drunks with \$5,000 bucks in it, Charlie Towns hooked for \$2,500  
bucks  
and \$2,500 on the cuff with the printer. There was \$500 left in the bank,  
what  
in the duce would we do?

Morgan Ryan, the good-looking Irishman who had taken the book over to the  
Catholic Committee on Publication, had been in an earlier time a good ad  
man. He  
said that he knew Gabriel Heatter. "Gabriel is putting on these 3 minute  
heart  
to heart programs on the radio. I'll get an interview with him and maybe  
he'll  
interview me on the radio about all this," said Ryan. So, our spirits rose  
once  
again. Then all of a sudden we had a big chill, suppose this Irishman got  
drunk  
before Heatter interviewed him? So, we went to see Heatter and lo and  
behold,  
Heatter said he would interview him and then we got still more scared. So,  
we  
rented a room in the downtown Athletic Club and we put Ryan in there with a  
day  
and night guard for ten days. Meanwhile, our spirits rose again. We could  
see

those books just going out in carloads. Then my promoter friend said, "Look, there should be a follow-up on a big thing like this here interview. It'll be heard all over the country.... national network. I think folks that are the market for this book are the doctors, the physicians. I suggest that we pitch the last \$500 that we have in the treasury on a postal card shower, which will go to every physician east of the Rocky Mountains. On this postal card we'll say "Hear all about Alcoholics Anonymous on Gabriel Heatter's Program - spend \$3.50 for the book Alcoholics Anonymous, sure-cure for alcoholism." So, we spent the last \$500 on the postal card shower and mailed them out.

They managed to keep Ryan sober although he since hasn't made it. All the drunks had their ears glued to the radio. The group market in Alcoholics Anonymous was already saturated because you see, we had 49 stockholders and they'd all gotten a book free, then we had 28 guys with stories and they all got a free book. So we had run out of the A.A. books. But we could see the book moving out in carloads to these doctors and their patients. Sure enough, Ryan is interviewed. Heatter pulled out the old tremolo stop and we could see the book orders coming back in carloads.

Well, we just couldn't wait to go down to old Post Office Box 658, Church Street Annex, the address printed in the back of the old books. We hung at it for about three days and then my friends Hank and Ruthie Hock and I went over and we looked in Box 658. It wasn't a locked box; you just looked through the glass. We could see that there were a few of these postal cards. I had a terrible sinking sensation. But my friend the promoter said "Bill, they can't put all those cards in the box, they've got bags full of it out there." We go to the clerk and he brings out 12 lousy postal cards, 10 of them were completely illegible, written by doctors, druggists, and monkeys? We had exactly two orders for the book Alcoholics Anonymous and we were absolutely and utterly stone-broke.

The Sheriff then moved in on the office, poor Mr. Blackwell wondered what to do for money and felt like taking the book over at that very opportune moment, the house which Lois and I lived in was foreclosed and we and our furniture were

set  
 out on the street. Such was the state of the book Alcoholics Anonymous and  
 the  
 state of grace the Wilson's were in the summer of 1939. Moreover, a great  
 cry  
 went up from the drunks, "What about our \$4,500?" Even Charlie (Towns) who  
 was  
 pretty well off was a little uneasy about the note for \$2,500. What would we  
 do?  
 What could we do? We put our goods in storage on the cuff; we couldn't even  
 pay  
 the drayman. An A. A. lent us his summer camp, another A.A. lent us his car,  
 and  
 the folks around New York began to pass the hat for groceries for the  
 Wilson's  
 and supplied us with \$50 per month. So, we had a lot of discontented  
 stockholders, \$50 bucks a month, a summer camp and an automobile with which  
 to  
 revive the failing fortunes of the book Alcoholics Anonymous.  
 We began to shop around from one magazine to another asking if they would  
 give  
 us some publicity, nobody bit and it looked like the whole dump was going to  
 be  
 foreclosed; book, office, Wilson's, everything. One of the boys in New York  
 happened to be a little bit prosperous at the time and he had a fashionable  
 clothing business on Fifth Avenue, which we learned was mostly on mortgage,  
 having drunk nearly all of it up. His name was Bert Taylor. I went up to  
 Bert  
 one day and I said "Bert, there is a promise of an article in Liberty  
 Magazine,  
 I just got it today but it won't come out until next September. It's going  
 to be  
 called 'Alcoholics and God' and will be printed by Fulton Oursler the editor  
 of  
 Liberty Magazine. Bert, when that piece is printed, these books will go out  
 in  
 carload lots. We need \$1,000 bucks to get us through the summer." Bert  
 asked,  
 "Well, are you sure that the article is going to be printed?" "Oh yes," I  
 said,  
 "that's final." He said, "O.K., I haven't got the dough but there's this  
 man  
 down in Baltimore, Mr. Cochran, he's a customer of mine, he buys his pants  
 in  
 here. Let me call him up." Bert gets on long-distance with Mr. Cochran in  
 Baltimore, a very wealthy man, and says to him "Mr. Cochran, from time to  
 time I  
 mentioned this alcoholic fellowship to which I belong. Our fellowship has  
 just  
 come out with a magnificent new textbook, a sure cure for alcoholism. Mr.  
 Cochran, this is something we think every public library in America should  
 have,  
 and Mr. Cochran, the retail price of the book is \$2.50. Mr. Cochran, if  
 you'll  
 just buy a couple of thousand of those books and put them in the large

libraries, of course we would sell them for that purpose at a considerable discount." Mr. Cochran, some publicity will come out next fall about this new book Alcoholics Anonymous, but in the meantime, these books are moving slowly and we need, say, \$1,000 to tide us over. Would you loan the Works Publishing Company this?" Mr. Cochran asked what the balance sheet of the Works Publishing Company looked like and after he learned what it looked like he said "no thanks." So Bert then said, "Now Mr. Cochran, you know me. Would you loan the money to me on the credit of my business?" "Why certainly," Mr. Cochran said, "send me down your note." So Bert hocked the business that a year or two later was to go broke anyway and saved the book Alcoholics Anonymous. The thousand dollars lasted until the Liberty article came out. 800 inquiries came in as a result of that, we moved a few books and we barely squeaked through the year 1939. In all this period we heard nothing from John D. Rockefeller when all of a sudden, in about February 1940, Mr. Richardson came to a trustees meeting of the Foundation and announced that he had great news. We were told that Mr. Rockefeller, whom we had not heard from since 1937, had been watching us all this time with immense interest. Moreover, Mr. Rockefeller wanted to give this fellowship a dinner to which he would invite his friends to see the beginnings of this new and promising start.

Mr. Richardson produced the invitation list. Listed were the President of Chase Bank, Wendell Wilkie, and all kinds of very prominent people, many of them extremely rich. I mean, after a quick look at the list I figured it would add up to a couple of billion dollars. So, we felt maybe at least, you know, there would be some money in sight. So, the dinner came, and we got Harry Emerson Fosdick who had reviewed the A.A. book and he gave us a wonderful plug. Dr. Kennedy came and spoke on the medical attitudes. He'd seen a patient of his, a very hopeless gal (Marty Mann) recover. I got up, talked about life among the "anonymie," and the bankers assembled 75 strong and in great wealth, sat at the tables with the alcoholics. The bankers had come probably for some sort of command performance and they were a little suspicious that perhaps this was another prohibition deal, but they warmed up under the influence of the alcoholics.

Mr. Ryan, the hero of the Heatter episode and still sober, was asked at his table by a distinguished banker, "Why, Mr. Ryan, we presumed you were in the banking business." Ryan says, "Not at all sir, I just got out of Great Stone Asylum." Well, that intrigued the bankers and they were all warming up.

Unfortunately, Mr. Rockefeller couldn't get to the dinner. He was quite sick that night so he sent his son, a wonderful gent, Nelson Rockefeller, in his place instead. After the show was over and everyone was in fine form, we were all ready again for the big touch. Nelson Rockefeller got up and speaking for his father said, "My father sends word that he is so sorry that he cannot be here tonight, but is so glad that so many of his friends can see the beginnings of this great and wonderful thing. Something that affected his life more than almost anything that had crossed his path." A stupendous plug that was! Then Nelson said, "Gentlemen, this is a work that proceeds on good will. It requires no money." Whereupon, the 2 billion dollars got up and walked out. That was a terrific letdown, but we weren't let down for too long. Again, the hand of Providence had intervened. Right after dinner, Mr. Rockefeller asked that the talks and pamphlets be published. He approached the rather defunct Works Publishing Company and said he would like to buy 400 books to send to all of the bankers who had come to the dinner and to those who had not. Seeing that this was for a good purpose, we let him have the books cheap. He bought them cheaper than anybody has since. We sold 400 books to John D. Rockefeller Jr. for one buck apiece to send to his banker friends. He sent out the books and pamphlets and with it, he wrote a personal letter and signed every dog gone one of them. In this letter he stated how glad he was that his friends had been able to see the great beginning of what he thought would be a wonderful thing, how deeply it had affected him and then he added (unfortunately) "gentlemen, this is a work of goodwill. It needs little, if any, money. I am giving these good people \$1,000." So, the bankers all received Mr. Rockefeller's letter and counted it up on the cuff. Well, if John D. is giving \$1,000, me with only a few million should send these boys about \$10! One who had an alcoholic relative in tow sent us \$300. So, with Mr. Rockefeller's \$1,000 plus the solicitation of all the rest of these bankers, we got together the princely sum of \$3,000 which was the first outside contribution of the Alcoholic Foundation. The \$3,000 was divided equally between Smithy and me so that we could keep going somehow. We solicited that dinner list for 5 years and got about \$3,000 a year for 5 years. At the end of that time, we were able to say to Mr. Rockefeller, "We don't need any more money. The book income is helping to support our





little known in my AA community, but in 2006 he was inducted into the hall of fame of orthomolecular medicine.

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From the moderator, Glenn C. (South Bend, Indiana)

**BILL WILSON'S FIGHT WITH DEPRESSION:**

**LSD AND NIACIN (VITAMIN B3)**

[http://www.westbalto.a-1associates.com/LETS\\_ASK\\_BILL/Fightwithdepression.htm](http://www.westbalto.a-1associates.com/LETS_ASK_BILL/Fightwithdepression.htm)

The pamphlet that Bill had published on niacin therapy was a collection of articles by several doctors who had done research in the area. When searching for information on this, try using "nicotonic acid" and "nicotinamide" -- both are forms of niacin and the terms are often used in the research literature.

1944

Summer, Bill W began twice-a-week treatment with Dr Tiebout for debilitating episodes of depression. Some AA members were outraged and castigated Bill for "not working the program," "secretly drinking" and "pill taking." Bill endured the attacks in silence. (BW-RT 299, BW-40 166, BW-FH 6, 160-161, 166, PIO 292-303, GTBT 121)

1945

Bill W started seeing psychotherapist, Dr Frances Weeks (a Jungian) once a week on Fridays. He continued to see her until 1949 for his episodes of depression. (BW-FH 166-167, GB 66, PIO 334-335)

1955

After 1955 the depression that had plagued Bill W for so long, lifted and he regained his bright outlook. However, during 1956, his best friend, Mark Whalon, died. (PIO 359, 364)

1956

There is a link between Bill's LSD and niacin (vitamin B3) experiences:

British radio commentator Gerald Heard introduced Bill W to Aldous Huxley and British psychiatrists Humphrey Osmond and Abram Hoffer (the founders of orthomolecular psychiatry). Humphrey and Osmond were working with schizophrenic

and alcoholic patients at a Canadian hospital.

Bill joined with Heard and Huxley and first took LSD in CA on August 29, 1956.

Medically supervised by psychiatrist Sidney Cohen of the LA VA hospital, the LSD experiments occurred well prior to the "hippie era" of the late 1960's.

At the time, LSD was thought to have psychotherapeutic potential (research was also being funded by the National Institutes of Health and National Academy of Sciences). The intent of Osmond and Hoffer was to induce an experience similar to the DTs in hopes that it might shock alcoholics away from alcohol.

Among those invited to experiment with LSD (and who accepted) were Nell Wing, Father Ed Dowling, Sam Shoemaker and Lois Wilson. Marty M and other AA members participated in NY (under medical supervision by a psychiatrist from Roosevelt Hospital).

Bill had several experiments with LSD up to 1959 (perhaps into the early 1960's). The book "Pass It On" (PIO 368-377) reports the full LSD story and notes that there were repercussions within AA over these activities. Lois was a reluctant participant and claimed to have had no response to the chemical.

1966

Hoffer and Osmond did research that later influenced Bill, in December 1966, to enthusiastically embrace a campaign to promote vitamin B3 (niacin) therapy. It also created Traditions issues within the Fellowship and caused a bit of an uproar. The book "Pass It On" (PIO 387-391) has a fairly full discussion.

Note: In January 1958, Bill wrote a Grapevine article titled "The Next Frontier: Emotional Sobriety" commenting that he had a bad episode of depression after 1955. The article also mentions what he did in response to it.

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DR. ABRAM HOFFER AND BILL WILSON:

NIACIN (VITAMIN B3) THERAPY

<http://www.townsendletter.com/Nov2009/hoffer1109.html>

Abram Hoffer, MD, PhD  
(1917&ndash;2009)  
interview by Andrew W. Saul

## Introduction

Some years ago, as I sat at lunch with Dr. Abram Hoffer, I took some vitamin pills. Dr. Hoffer leaned over towards me and said, "You know, you're going to live a lot longer if you take those." As I looked at him, he added, "I guarantee it. If you don't, come back and tell me."

So said the founding father of orthomolecular medicine.

It was nearly 60 years ago when Abram Hoffer and his colleagues began curing schizophrenia with niacin. While some physicians are still waiting, those who have used niacin with patients and families know the immense practical value of what Dr. Hoffer discovered. Abram Hoffer's life has not merely changed the face of psychiatry. He has changed the course of medicine for all time. His 30 books, 600 scientific papers, and thousands of cured patients have yet to convince orthodox medicine. Dr. Hoffer has said that it takes about two generations before a truly new medical idea is accepted. Perhaps in the case of megavitamin therapy, maybe it is three generations. Great ideas in medicine, or anywhere else, are never self-evident. At least not until a brilliant mind like Dr. Hoffer's sees more than others have seen, and has the courage to speak out in the teeth of some often surprisingly bitter professional adversity. As a college lecturer, I learned some years ago that if you want to clear the department's lunchroom in a hurry, just say something positive about megavitamin therapy. The day after I first met Dr. Hoffer, I sat in as he taped a television production about his work. He did the entire 43-minute video in one take. Over the years, I was honored to ultimately write four books with Abram, and work closely with him in editing the Journal of Orthomolecular Medicine, which he founded in 1967. Abram taught me much, as he taught so many. Among the lessons I had was this: A speaker at a medical conference made two factual errors about niacin. I was sitting next to Abram, and he was, to all appearances, dozing off. He was not. He gave me a nod, and during the question session, got up to take the microphone. He complimented the speaker on his presentation, mentioned a few additional things about niacin, made another supportive remark, and sat down. The speaker was delighted. And, the speaker never knew he had just been contradicted and corrected. This was Abram Hoffer.

My final e-mail from Abram was a copy of his announcement to his colleagues

the  
publication of one of our collaborative books, *The Vitamin Cure for Alcoholism*.

It is based on Abram's experiences with one of his patients: Bill W.,  
cofounder  
of Alcoholics Anonymous. We will begin there.

AWS: Dr. Hoffer, you cured AA founder Bill W. of his depression using niacin.

AH: His depression, yes, but I did not cure his alcoholism. He never did consider himself cured. He organized AA, and was able to establish fellowships that helped and millions stay sober. However, it was the niacin that made him comfortable in his sobriety. It takes the entire nutritional approach, plus AA.

AWS: Tell us more about Bill W.

AH: From the day he was freed of lifelong tension and insomnia by taking 3000 milligrams of niacin daily, Bill Wilson became a powerful runner with us. Bill helped me organize the first Schizophrenic's Anonymous group in Saskatoon, which was very successful. Bill introduced the orthomolecular concepts to a large number of AA members, especially in the United States. AA International did not approve of this. Bill made an immense contribution to orthomolecular medicine because he publicized the term "B3" to replace the chemical names niacinamide or nicotinic acid. Had Bill W. lived another ten years, orthomolecular medicine would have been much further advanced than it is today.

AWS: And how do things stand today?

AH: I have treated 5000 schizophrenic patients with niacin. The first was a 12-year-old boy in 1960. To get the boy to take it, his father crushed the niacin tablet and spread it into a jam sandwich. That boy is now a research psychiatrist. The treatment that worked in 1960 is still working today. That treatment is called orthomolecular medicine. Orthomolecular medicine restores natural metabolism with nutrients, such as vitamins and minerals, in optimum quantities. This means much more than the RDA or DRI. To overturn decades of error on the part of governments and the professions will take a good deal of effort and patience. Linus Pauling often spoke vigorously against the RDA in general and was ignored. These old, erroneous standards are part of the vitamins-as-prevention paradigm and will not yield until this old and stale paradigm is fully replaced by the vitamins-as-treatment paradigm. Pauling took 18 000 milligrams of ascorbic acid daily, which was 300 times the RDA. He loved

to tell his audiences why he took so much.

AWS: That's what I personally take. When people ask why, I tell them that Dr. Pauling did, and he had two more Nobels than I have. Dr. Hoffer, where has high-dose nutritional therapy been most successful?

AH: It has been most successful for treating the walking wounded; that is, for those with arthritis, neurological conditions, and virtually all the psychiatric diseases. Orthomolecular medicine can be utilized within the whole field of medicine, even for patients whose primary treatment is surgery,

AWS: When were you convinced that orthomolecular medicine was the way to go?

AH: By 1960 I was convinced. My conviction was reinforced by the hostility generated by the profession. I assumed that this hostile reaction was stimulated by our success. The same thing happened to the Shute brothers with vitamin E. New research exposes the weakness of current medical doctrine. Such a challenge is often answered only by hostility, as there is no evidence to otherwise disprove it.

AWS: Please tell the story of how Linus Pauling first learned of nutritional medicine.

AH: Linus became aware of our work from two families I treated who got well and stayed well. By then my book, co-written with Dr. Humphry Osmond, called *How To Live With Schizophrenia* had been published, and one night Linus saw it on a friend's coffee table. He stayed up all night reading it. That book convinced him that there was some merit to the idea of vitamin therapy. Later, he found no contrary evidence. Linus had the desirable personality characteristic that he tended to believe people if there was no logical reason for them to lie to him. For that reason he did not accept the stories put out by the drug companies and the FDA. Pauling knew for whom they were working, and it was not for you or me.

AWS: What about niacin and cholesterol?

AH: My colleagues and I demonstrated that niacin lowered total cholesterol in a 1954 study, and we should have been given an award. But, of course, niacin is not a drug and cannot be patented, and therefore our discovery remains mainly a

major irritant to the drug companies who have not been able to discover anything as safe and as effective. It is remarkable that niacin is the best for blood lipid levels and also for the psychoses. Nature is not dumb.

AWS: What are the alleged "dangers" of niacin therapy?

AH: Niacin is probably not quite as safe as water, but pretty close to it. Patients ask me, "How dangerous is niacin therapy?" I answer them, "You are going to live a lot longer. Is that a problem for you?"

AWS: Data compiled by the American Association of Poison Control Centers (AAPCC) indicates that, over the past 25 years, there have been a total of one or two deaths attributed to niacin. When I looked for evidence to substantiate even this very low number of alleged fatalities, it was absent or assumed.

AH: There have been no deaths ever from niacin. The LD 50 (the dosage that would kill half of those taking it) for dogs is 6000 milligrams per kilogram body weight. That is equivalent to half a pound of niacin per day for a human. No human takes 225 000 milligrams of niacin a day. They would be nauseous long before reaching a harmful dose. The top niacin dose ever was a 16-year-old schizophrenic girl who took 120 tablets (500 mg each) in one day. That is 60 000 mg of niacin. The "voices" she had been hearing were gone immediately. She then took 3000 mg a day to maintain wellness.

AWS: If I do not press this point, a reader will: Maintained high doses of niacin may raise liver function tests, and this is used as evidence of harm.

AH: Niacin is not liver toxic. Niacin therapy increases liver function tests. But this elevation means that the liver is active. It does not indicate an underlying liver pathology. Dr. Bill Parsons discussed this extremely well in his book on niacin and cholesterol (*Cholesterol Control Without Diet*; Lilac Press, 2000). I personally have been on 1500 to 6000 milligrams daily since 1955. The biggest danger of taking niacin is that you live longer. One of my patients is 112. She does cross-country skiing and has been on niacin for 42 years. The fear doctors have of niacin is not based on data or facts and, like any myth, is very hard to eradicate. So many patients are on niacin that by chance some will also have liver damage from other conditions such as alcoholism, hepatitis and so on. Niacin does not make it any better nor worse.

AWS: What are the differences among the various forms of niacin?

AH: Niacin and niacinamide are equally effective for schizophrenia, but higher doses of niacin can be tolerated without nausea. Inositol hexaniacinate (a no-flush form of niacin) works, too, but not quite as well. Only niacin or

inositol hexaniacinate can lower cholesterol; niacinamide does not.

AWS: You have long been interested in nutrition as adjunctive therapy for cancer.

AH: I have treated over 1600 cancer patients, most of whom were given 12 000 milligrams per day or more of ascorbic acid, in combination with other nutrients. The results have been good, and at least 40% of the 1600 reached ten-year cure rates. A small number of patients who were on every attending physician's terminal and untreatable list were cured. Linus Pauling and I had examined the follow-up data and found that the significant prolongation of these patients' lives favors the use of the vitamins. We published this in our book *Healing Cancer: Complementary Vitamin & Drug Treatments* (CCNM Press, 2004) ....

AWS: When does orthomolecular medicine not work?

AH: It usually does work. For schizophrenics, the natural recovery rate is 50%.

With orthomolecular medicine, the recovery rate is 90%. With drugs, it is 10%.

If you use just drugs, you won't get well. This is because mental illness is usually biochemical illness. Mental illness is a disorder of brain dysfunction.

Schizophrenia is vitamin B3 (niacin) dependency. Not a deficiency; a dependency.

If schizophrenia strikes someone at age 25, he's finished. That is, if he's only given drugs. Patients are given drugs and released. The new mental hospital today is the streets ....

AWS: What is the primary problem with modern medical research?

AH: The problem is a monstrous cancer affecting all of us, and it is called Big Pharma. It needs a combination of surgery, radiation, and chemotherapy. The medical profession has been reduced to the state of well-paid salaries for the drug companies, and it is we who pay the bills. For example, Vioxx was promoted by one of the largest of advertising budgets and had characteristically high kill rates. Money, like water, will leak into every possible crevasse. We are literally inundated with this poisonous water coming from this industry. For too long has Big Pharma ruled the roost.

AWS: You are still a fighter, at nearly 92 years of age.

AH: We have to continue our way without regard to the opposition. If not we will soon be working for them ....









160-161, 166, PIO 292-303, GTBT 121)

TOMMY H. THEN ASKED:

Any idea what Dr. Tiebout's treatment would have involved? If he prescribed pills that would have outraged some A.A. members, what would the pills have been?

- - - -

It is all right for AA historians who have no training in psychology and the history of medicine to talk a little bit about Bill W's depressions, because there are ample documents from that period describing how mental health professionals diagnosed him with that problem. And also the written descriptions given both by him and by those who knew him well, describing his symptoms in a fair amount of detail, make sense as "symptoms of depression" in the general sense, even to those who have no advanced professional training in psychology.

- - - -

But I think that some of us are playing too fast and loose in our attempts to link various medications with the treatment of depression. We have people doing what seems to me to be just blind guessing, where they will mention things like amphetamines (which I don't think were in fact available to the U.S. civilian population until after World War Two was over), opiates, and barbiturates all as medications for depression. But they give no sources showing that any of these substances were ever prescribed for Bill Wilson as a medication for DEPRESSION. They will say will those things COULD HAVE BEEN prescribed for depression -- "maybe, possibly, well you can't say it would have been impossible" -- without ever showing any evidence from that period that mental health professionals were in fact recommending any of those substances as remedies for depression.

AND SO FAR NOBODY HAS SENT ANYTHING IN WHICH LOOKS AT DR. TIEBOUT'S WRITINGS.

That was the actual question that Tommy Hickcox raised. We also have a precise date: summer 1944.

We have some of Dr. Tiebout's writings -- so does he ever mention prescribing any kind of medication for patients suffering from depression? We also have references to people in AA getting upset over the medication which he was prescribing to Bill Wilson -- so do we have other AA sources which tell us

what  
he was prescribing?

=====  
Final note: again, just saying that Bill Wilson suffered from acute and totally crippling (or nearly totally crippling) depression at certain periods of his life is perfectly O.K. You don't need an M.D., an M.S.W., or a Ph.D. to talk at least a little bit about that part of the story. So in AAHL message #8933, Arthur S. gave a general dateline for the major episodes of severe depression which Bill Wilson suffered:

1912

September, at the beginning of the school year at Burr and Burton, Bill W was president of the senior class, star football player, star pitcher and captain of the baseball team and first violin in the school orchestra. (BW-FH 19)

November 18, Bill W's schoolmate and "first love" Bertha Bamford, died from hemorrhaging after surgery at the Flower Hospital in NYC. She was the daughter of the rector of the Manchester, Vermont Zion Episcopal Church. Bill learned about it at school on the 19th. It began a 3-year episode of depression, which severely affected his performance at school and home. (AACOA 54, PIO 35-36, BW-RT 51-58, NG 12, BW-FH 19-20)

1915

Early, at the start of his second semester at Norwich, Bill W hurt his elbow and insisted on being treated by his mother in Boston. She did not receive him well and immediately sent him back. Bill had panic attacks that he perceived as heart attacks. Every attempt to perform physical exercise caused him to be taken to the college infirmary. After several weeks of being unable to find anything wrong, the doctors sent him home. This time he went to his grandparents in East Dorset, VT. (BW-FH 21-22)

Spring, Bill W's condition worsened in East Dorset but doctors could find nothing physically wrong. He spent much of the early spring in bed complaining of "sinking spells." (BW-FH 22) Later, his grandfather, Fayette, motivated him with the prospect of opening an agency to sell automobiles. Bill's depression lifted and he began trying to interest people in buying automobiles. He wrote to

his mother that he nearly sold an automobile to the Bamfords (the parents of his lost love). (BW-FH 23)

1927

On returning to NY, Bill W and Lois rented a three-room apartment at 38 Livingston St in Brooklyn. Not big enough for Bill's desires, he enlarged it by renting the apartment next door and knocking out the walls between them. (BW-RT 144, LR 71, PIO 80-81)

By the end of 1927, Bill W was so depressed by his behavior and drinking that he signed over to Lois all rights, title and interests of his stockbroker accounts with Baylis and Co. and Tobey and Kirk. (LR 72, PIO 82)

1934

December 14, Ebby T visited Bill W at Towns Hospital and told him about the Oxford Group principles. After Ebby left, Bill fell into a deep depression (his "deflation at depth") and had a profound spiritual experience after crying out "If there be a God, will he show himself." Dr Silkworth later assured Bill he was not crazy and told him to hang on to what he had found. In a lighter vein, Bill and others would later refer to this as his "white flash" or "hot flash" experience. (AABB 13-14, AACOA vii, 13, BW-40 141-148, NG 19-20, NW 23-24, PIO 120-124, GTBT 111, LOH 278-279)

1944

Summer, Bill W began twice-a-week treatment with Dr Tiebout for debilitating episodes of depression. Some AA members were outraged and castigated Bill for "not working the program," "secretly drinking" and "pill taking." Bill endured the attacks in silence. (BW-RT 299, BW-40 166, BW-FH 6, 160-161, 166, PIO 292-303, GTBT 121)

1945

Bill W started seeing psychotherapist, Dr Frances Weeks (a Jungian) once a week on Fridays. He continued to see her until 1949 for his episodes of depression. (BW-FH 166-167, GB 66, PIO 334-335)

1955





- 11: <http://luginbuelfuneralhome.frontrunnerpro.com/runtime/3060/runtime.php?SiteId=3060&NavigatorId=54126&op=tributeFamilyPhotos&viewOpt=dpaneOnly&ItemId=723627&LinkId=282>
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- 14: <http://www.cliffsnotes.com/Section/Who-wrote-A-man-convinced-against-his-will-is-of-the-same-opinion-still-.id-305408,articleId-41563.html#ixzz16oBzvOas>
- 15: [http://www.clevelandfilm.org/festival/films?search\\_text=bill+w](http://www.clevelandfilm.org/festival/films?search_text=bill+w)
- 16: [http://babelfish.altavista.com/babelfish/urltrurl?url=http%3A%2F%2Fsilkworth.net%2FEmail\\_Translation.html&lp=en\\_zh&tt=url](http://babelfish.altavista.com/babelfish/urltrurl?url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html&lp=en_zh&tt=url)
- 17: [http://babelfish.altavista.com/babelfish/urltrurl?url=http%3A%2F%2Fsilkworth.net%2FEmail\\_Translation.html&lp=en\\_fr&tt=url](http://babelfish.altavista.com/babelfish/urltrurl?url=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html&lp=en_fr&tt=url)
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- 24: <http://fets3.freetranslation.com:5081/?Language=English/Norwegian&Url=silkworth%20Enet%2FEmail%5FTranslation%2Ehtml&Sequence=core>
- 25: [http://translation.paralink.com/url\\_mode/urlbot.asp?direction=131073&template=Default&autotranslate=true&url=http://silkworth.net/Email\\_Translation.html](http://translation.paralink.com/url_mode/urlbot.asp?direction=131073&template=Default&autotranslate=true&url=http://silkworth.net/Email_Translation.html)
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- 27: [http://www.worldlingo.com/wl/translate?wl\\_lp=EN-el&wl\\_glossary=g11&wl\\_documenttype=dt1&wl\\_fl=2&wl\\_rurl=http%3A%2F%2Fsilkworth.net%2FEmail\\_Translation.html&wl\\_url=http://silkworth.net/Email\\_Translation.html&wl\\_g\\_table=-3](http://www.worldlingo.com/wl/translate?wl_lp=EN-el&wl_glossary=g11&wl_documenttype=dt1&wl_fl=2&wl_rurl=http%3A%2F%2Fsilkworth.net%2FEmail_Translation.html&wl_url=http://silkworth.net/Email_Translation.html&wl_g_table=-3)
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