

AA History Lovers

2005

Messages 2118-3001

moderated by

Nancy Olson

September 18, 1929 – March 25, 2005

Glenn F. Chesnut

June 28, 1939 –

|||||

+++Message 2118. Chuck and Lee?
From: ogzigersenza1 1/4/2005 5:37:00 AM

|||||

I'm curious. Are the Chuck and Lee in "A.A. Comes of Age"/Los Angeles A.A., Chuck and Elsa C.?

|||||

+++Message 2119. Jim's Stroy
From: hjfree2001 1/14/2005 12:39:00 PM

|||||

In the Big Book Pioneer's Section, Jim's Story,

Ella G. introduces Jim to Charlie G., who brought Jim to AA and became his sponsor. There is a lot about couple recovery in the story (Vi & Jim where often the only attendees at the early meetings, Vi's patience with Jim etc.)

Are Ella & Charlie also partners ergo the common "G" ???

blessed2bsober
rob

|||||

+++Message 2120. Thank you and question on Big Book royalties
From: Bill Corcoran 1/16/2005 12:24:00 PM

|||||

Hello,

First of all, it is a pleasure to be a recent addition to the membership of this group. I spent nearly a day reading through the message archives and found it fascinating.
I do have a question that I hope someone can answer. I was at an AA meeting recently and before the meeting, a rather pompous individual was loudly voicing his opinions about AA history. He mentioned that Bill W. had "stiffed" Dr. Bob for his share of the royalties. Some of the old posts I read on this board seemed to indicate otherwise, but I wanted to know if this person was off base as I suspect he was. Any takers?

Thanks,

Bill O'C.
Middletown, RI

documented
in "Pass It On") I believe would have precluded them from being husband and wife
and their difference in race would preclude them from being siblings.

In early AA, it was supposed to be fairly common for alcoholics and spouses to attend meetings together. Afterwards, the alcoholics would gather privately into a "closed" meeting of alcoholics only. When AA was under the umbrella of the Oxford Group, other non-alcoholic Oxford Group members could (and did) attend the "open" portion of the meetings as well.

Cheers
Arthur

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

From: hjfree2001<mailto:hjfree@fuse.net>

To: AAHistoryLovers@yahoogroups.com<mailto:AAHistoryLovers@yahoogroups.com>

Sent: Friday, January 14, 2005 11:39 AM

Subject: [AAHistoryLovers] Jim's Stroy

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Ella G. introduces Jim to Charlie G., who brought Jim to AA and became his sponsor. There is a lot about couple recovery in the story (Vi & Jim where often the only attendees at the early meetings, Vi's patience with Jim etc.)

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blessed2bsober
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[Non-text portions of this message have been removed]

oso-aa.org/library/pafiledb.php or silkworth.net/aahistory/general.html

The copies are a "public" version (member last names are reduced to last initial). Silkworth.net has the material in html, PDF or Word format. I'll be issuing an updated/corrected and expanded version in a few months or so. I'll post a message on AAHistoryLovers when it is ready for distribution. Anyone who replies to the message gets a copy.

Cheers

Arthur

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

From: Rwj<mailto:rwj426@yahoo.com>

To: AAHistoryLovers@yahoogroups.com<mailto:AAHistoryLovers@yahoogroups.com>

Sent: Monday, January 17, 2005 12:41 PM

Subject: [AAHistoryLovers] Big Book Royalties

Thanks for this information. I heard (also years ago -- and I think it was from Barry who spoke at the first Big D Roundup) that an early NYC member helped write portions of the original Big Book -- but quit the fellowship over an argument with Bill about who owned the copyright and would get the royalties.

Can you shed light on this?

Rocky

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--
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growth (e.g. "scores" was changed to "hundreds" then changed to "thousands" etc). Also, foot notes were added.

Several web sites have tables that detail the changes from edition to edition.

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

In the 4th edition, punctuation changes were made to "Dr. Bob's Nightmare." It appeared that the Trustee's Literature Committee was non-responsive to the Conference's advisory actions that the story "remain as is." It was likely an honest mistake since there were so many Conference advisory actions on the matter. In two advisory actions, the Conference authorized making punctuation changes if they were done to correct errors. On the other hand "remain as is" means "remain as is." The 2003 Conference let the changes stand. The 2004 Conference passed a floor action to restore the original punctuation.

Cheers

Arthur

From: Jim [mailto:khanti1008@yahoo.com]
Sent: Thursday, January 20, 2005 11:45 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Big Book Editions

What was the process of deciding to essentially leave the first 164 pages as they were originally set in the First Edition?

Was this decision made just prior to the publishing of The Second Edition?

Who originally made this decision?

I am looking for documented historical sources.
Thank you in advance.

Jim
California

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<http://groups.yahoo.com/group/AAHistoryLovers/>

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principles had been changed. The inside of the dust jacket of the 2nd edition states "Of course, the basic text itself, page 1 to page 165 [sic], remains substantially unchanged. To the minds of most AAs, this should stand as first written."

The Foreword to the 3rd edition reinforces this with the statement "Because this book has become the basic text for our Society and has helped such large numbers of alcoholic men and women to recovery, there exists a sentiment against any radical changes being made to it. Therefore, the first portion of this volume, describing the AA recovery program, has been left untouched in the course of revisions made for both the second and third editions."

There have been many wording changes over the years to the basic text (including two changes to Step 12):

1. The wording of Step 12 changed in the 2nd printing of the 1st edition. The term "spiritual experience" was changed to "spiritual awakening" and "as a result of these steps" was changed to "as a result of those steps." Appendix II "Spiritual Experience" was added. Father Ed Dowling expressed his dissatisfaction with the change in his address to the 1955 International Conference (see "AA Comes of Age" pg 256). The wording of Step 12 was changed back to "these steps" in the 2nd printing of the 2nd edition.
2. In the 11th printing of the 1st edition, the term "ex-alcoholic" was replaced by the terms "ex-problem drinker" or "non-drinker."
3. In places that express values, terms have been updated to express growth (e.g. "scores" was changed to "hundreds" then changed to "thousands" etc). Also, foot notes were added.

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Cheers

Arthur

Peele's "intellectual honesty" in trying to disassociate himself from the debacle of early endorsement of Moderation Management is telling. He asserts that the MM founder's conviction of 2 counts of drunken vehicular homicide somehow rests on the shoulders of AA. After returning to drinking, MM's founder left her creation and rejoined AA. Continuing to drink, 3 months later, she caused the death of 2 innocents. Peele asserts her 3 drunken months in AA demonstrates the Fellowship's shortcoming.

I guess one cannot rise to the level of intellectual giant unless one disavows the concept that abstinence has a 100% success rate and all bets are off if you succumb to the insanity of the 1st drink. However, our Fellowship didn't get started by God showing up in Bill W's room in Towns Hospital with 164 stone tablets, a dozen ash trays and 5 pounds of coffee and telling Bill to go start a meeting.

We in AA should be careful to also avoid arrogance, particularly in regard to the infamous "E word." The notion that someone must "experience" something to understand it doesn't stand under scrutiny. An oncologist doesn't have to experience cancer to understand it as a devastating illness and define its treatment. A psychiatrist doesn't have to experience mental illness to understand how fatal it can be unless treated. A member of the clergy doesn't have to descend to depravity to understand the blessings of spiritual living.

Dr Strong, Charles Towns, Dr Silkworth, Sam Shoemaker, Henrietta Sieberling, T Henry and Clarace Williams, Norman Sheppard, Sister Ignatia, Dr Tiebout, Father Ed Dowling, E M Jellinek and numerous non-alcoholic Board Chairs and Trustees, et al, very much had "a clue" about alcoholism without having experienced it. In the grand scheme of things, I respectfully suggest that alcoholism does not rise to such a special esoteric status that only the afflicted have "a clue" of what it is and how to deal with it.

Cheers

Arthur

From: Tom P. [mailto:tomper99@yahoo.com]
Sent: Saturday, January 22, 2005 10:02 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: Conference of possible interest to some

Thanks for the info Ernie.

I do not see how someone like Stanton Peele can have a clue about alcoholism unless he has experienced it. I have experienced it and the disease still tries to tell me I do not have a craving set up when I take that first drink; but believe me I do. As we all know people without the DISEASE do not have this craving. Attitude does not cause this craving. It is chemical and the inability of the alcoholics body to assimilate alcohol.

Sorry to all, this is not history but Ernie's post mentioning Peele obviously touched a nerve; and this alcoholic is still damn touchy.
Tom P.

--- In AAHistoryLovers@yahoo.com, Ernest Kurtz <kurtzern@u...>

wrote:

> Hi,

>

> Although this is not primarily an AA History project, some of the

> presenters at this conference have a good knowledge of AA history,

> others' awareness is pretty pitiful. I know some of these people,

> though, and I think what they have to say will be of interest to

some of

> us. Also, from my own lengthy experience, I know that the AA

supporters

> will need all the help they can get from the presence of AAs who

can

> verify what they say. I know you are not interested in my

biography,

> but if a lot of AAs had not been present and nodding their heads in

> agreement while most professional presenters were incredulous about my

> claims for AA way back in the mid-1970s, I'd probably be digging

ditches

> today.

>

> For those who may not have heard, Edith Lisansky Gomberg, premier

> researcher and lover of AA, died in her sleep at age 85 on Jan.

9th. She

> worked hard to keep others, including even Stanton Peele, honest.

We

> will miss her.

>

> ernie kurtz

>

> MARCH 10-12, 2005

> SPIRITUALITY AND ADDICTION: SCIENTIFIC, THEOLOGICAL, & CLINICAL

> PERSPECTIVES: A CONFERENCE FOR RESEARCHERS, CLINICIANS, & CLERGY

>

> www.indstate.edu/psych/cshrs/addictions%20Conference.htm

>

> Religiousness and Spirituality seem to protect against drug and

alcohol

> problems. However, until recently little scientific research has

> explored the means by which spirituality and addiction may be

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> prevention, and recovery. This three-day conference presents the

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> addiction, discussions by clergy and clinicians on the theological

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> day applied workshops. In addition, breakout sessions will address

> responses by congregations and faith based programs, assessment and

> treatment issues, 12-step programs, Eastern Spirituality, and

> cross-cultural, historical, and epidemiological issues.

>

> Keynote Speakers:

> . Alan Marlatt, Ph.D. - Director, Addictive Behaviors Research Center,

> University of Washington: "Mindfulness Meditation in the Treatment of

> Addictive Behaviors"

> . Linda Mercadante, Ph.D. - Robert B. Straker Chair of Theology at the

> Methodist Theological School in Ohio: "Spiritual Roots of Addiction and

> Recovery"

>

> Other Presenters:

> . Sarah Zemore, Ph.D., University of California - Berkeley: "The Good,

> the Religious, and the Spiritual: The Same?"

> . Thomas J. Johnson, Ph.D., Indiana State University: "Explaining the

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> . Jean Kristeller, Ph.D., Indiana State University: "Eating

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> Clinical Workshops (All Day on Saturday):

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> Johnson, Virgil Sheets, Peter Hill, & others)

> (Full time students who wish to attend only the research workshop may do

> so free of charge, but must still register to hold a place in the workshop)

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> The conference will be held at the Landsbaum Center for Health Education

> 1433 North 6 1/2 Street in Terre Haute, Indiana. The cost of the

From: "ArtSheehan" <ArtSheehan@msn.com>
To: <AAHistoryLovers@yahoo.com>
Sent: Sunday, January 23, 2005 4:42 PM
Subject: RE: [AAHistoryLovers] Re: Conference of possible interest to some

>
> Hi
>
> I'm not trying to start a chat room exchange but an announcement of an
> academic conference presenting "scientific, theological and clinical
> perspectives" related to "spirituality and addiction" merits discussion.
>
> For every Stanton Peele (whom I view as intellectually arrogant) there
> will
> be, thank God, a George Vaillant (who Peele slanders as intellectually
> dishonest).
>
> I would love to see a debate between Peele and Vaillant (who served as a
> non-alcoholic Trustee on AA's General Service Board). How Vaillant's work
> with "The Natural History of Alcoholism" (and its "revisited" edition) can
> be branded as "intellectually dishonest" by Peele escapes me. Particularly
> when Peele offers little more than personal conviction to support his own
> contrarian theories.
>
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> debacle of early endorsement of Moderation Management is telling. He
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>> 1433 North 6 1/2 Street in Terre Haute, Indiana. The cost of the
>> three-day conference is \$150 (\$65 for full time students), and
> includes
>> continental breakfast and lunch each day of the conference, plus a
>> reception on Thursday early evening. You can also elect to attend
> only
>> one of the Saturday workshops for \$75 (including CE fee,
> continental
>> breakfast, and lunch). Continuing Education Credits are available
> for
>> psychologists, nurses, social workers, physicians, and counselors
> (see
>> the conference web-site for details). For more information about
> the
>> conference visit the web-site or call Dr. Tom Johnson at (812) 237-
> 2449.
>>
>> To register by phone using Visa or Master card, call (toll free)
>> 800-234-1639, Monday through Friday from 8:00 am - 4:00 pm, EST.
>
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>
>

thanks
Sheila H

|||||

++++Message 2138. Re: The most important lesson-2nd
edition?
From: pennington2 1/25/2005 1:16:00 PM

|||||

The quote is from "There's Nothing the Matter with Me!" (page 499 in
the Second Edition of the Big Book of Alcoholics Anonymous). The
story is in the section "They Nearly Lost All," and the complete quote
reads:

"That taught me the most important lesson I have ever learned in my
entire life. That is that A.A. doesn't need me, but I need A.A. Very
desperately, very sincerely, very humbly. Not all at once, because you
can't get it all at once, just a little bit at a time. They told me,
"You've got to get out and work a little; you've got to give." They
told me that giving was living, and that living was loving, and loving
was God. And you don't have to worry about God, because He's sitting
right in front of your eyes.
You get just a little sobriety, and you get just a little
humility. Not much, just a little. Not the humility of sackcloth and
ashes, but the humility of a man who's glad he's alive and can serve.
You get just a little tolerance, not too much, but just enough to sit
and listen to the other guy."

(quoted text is from page 507 of the Second Edition of the Big Book of
Alcoholics Anonymous)

p2

--- In AAHistoryLovers@yahoogroups.com, "hrlywolfiz" <wolfdancer@c...>
wrote:

>

> A couple of groups around my town read an excerpt from a story out
> of the second edition(?)that starts with something like: The most
> important lesson I have every learned in my life is that AA doesn't
> need me, that I need AA. Very humbly, very sincerely. It has
> something about sack cloth and ashes in it and if you have forgotten
> how to pray you learn a little about that too.

>

> Can anyone tell me the title of that story? It seems different
> groups have different versions, and I am wondering what is correct.

>

> I am also looking for comments or ideas what other groups read in
> addition to "How it works" and the "12 Traditions" when starting the
> meeting.

>

> thanks
> Sheila H

=====

+++Message 2139. Re: The most important lesson-2nd
edition?
From: Thumper 1/25/2005 1:31:00 PM

=====

The title of the story you are looking for is in the
Second Edition 499 - 508

THERE'S NOTHING THE MATTER WITH ME!

That's what the man said as he hocked his shoes for
the price of two bottles of Sneaky Pete. He drank
bayzo, canned heat, and shoe polish. He did a
phoney routine in A.A. for a while. And then he got
hold of the real thing.

I found it in a search on silkworth.net. Enjoy!

Paula Barnette

=====

in the right formation, the lifting power of many wings can achieve twice
the
distance of any bird flying alone.

Do you Yahoo!?
Yahoo! Mail - Helps protect you from nasty viruses.
http://promotions.yahoo.com/new_mail

=====

+++Message 2140. Re: The most important lesson-2nd
edition?
From: Arkie Koehl 1/25/2005 5:04:00 PM

=====

On Jan 25, 2005, at 6:40, hrlywolfiz wrote:

> I am also looking for comments or ideas what other groups read in addition to "How it works" and the "12 Traditions" when starting the meeting.

It's fairly common here in Honolulu, in some meetings, to read the beginning of "More About Alcoholism" in the 3rd Chapter. In the history meeting (see below), we read the preface to "Pass It On," where it explains how the book got its name.

Arkie

PS & FWIW: I attend two meetings which have slightly "off the beaten path" reading formats:

1. Thursday noon, "AA History 101." We read from the conference-approved histories; we're currently reading "Pass It On." It's a new meeting, gaining popularity. Not geared at newcomers, obviously. The way I position it is that I gain a greater appreciation for my Program by knowing its history; just as I understand my country better by knowing its history.

2. Friday "High Nooners." Having completed reading all the stories in the 4th edition, the group purchased several copies of "Experience, Strength & Hope," the conference-approved collection of all the 1st, 2nd and 3rd Ed. stories no longer appearing. We read a story a week, and it's wonderful seeing some of the old stories again or coming upon stories for the first time.

Arkie

=====

+++Message 2141. Re: Stools and Bottles
From: john pizzamiglio 1/25/2005 10:13:00 PM

=====

--- In AAHistoryLovers@yahoogroups.com, "Victor" <victor90@y...>
wrote:

- >
- > I was looking for info on the book titled "Stools and Bottles". I
- > was wonder if anyone new who the author was and when it was first
- > publish.
- >
- > Thank you in advance
- >
- > Victor F.
- > Austin, Texas

i have looked and the listed author is anonymous this is from review listed on retail sites,it might worth a try to try some a.a.autors bios to see if it is listed to any one

=====

+++Message 2142. amateur archivist at it again
From: steve 1/25/2005 11:21:00 PM

=====

Hello everyone,

Thanks to Mel and others who helped me build an archive for the kalamazoo Michigan area--it is now safely in the hands of the current Delegate.

I have moved to Mount Pleasant Michigan and am at it again...if anyone has any info please pass along, I'm starting from near nothing here.

Also I've recently heard of a recording of Glenn Cofee sp? in 1969 in Indiana at a conference--if anyone has any info on him or a Don Stevens from Michigan that would help too...Thanks a bunch

Steve

=====

+++Message 2143. Re: Re: Stools and Bottles
From: Corey Franks 1/26/2005

=====

HI Victor. We at www.archivesinternational.org have a picture of Ed Webster
along with Barry Collins those two are the authors of that book and a few
others
you may recognize. Take a look we also have much more information on both of
them and will be putting it on our site soon. THX! Corey F.

john pizzamiglio <flogging_god@yahoo.com> wrote:
--- In AAHistoryLovers@yahoogroups.com, "Victor" <victhor90@y...>
wrote:

- >
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- > was wonder if anyone new who the author was and when it was first
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- > Thank you in advance
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[Non-text portions of this message have been removed]

=====

+++Message 2144. Re: Re: Stools and Bottles
From: Glenn Chesnut 1/26/2005 2:04:00 AM

=====

Dear John (and Victor),

Ed Webster (who lived in Minneapolis, Minnesota) published The Little Red
Book

in 1946 under the sponsorship of the Nicollet Group. Ed had the help and support of Dr. Bob, who gave numerous suggestions for wording various passages. That was his most famous book, but Ed also wrote the book you were asking about, Stools and Bottles (1955), and he also wrote Barroom Reveries (1958) and Our Devilish Alcoholic Personalities (in 1970, just a year before his death). In various places in the U.S. and Canada, Ed was the third most widely read A.A. author.

For more information see <http://hindsfoot.org/redbk1.html>

Jack H., an AA archivist from Scottsdale, Arizona, has all of Ed Webster's papers, and knows an extraordinary amount about him. We need someone to write a biography of Ed. Jack's material would be invaluable for that.

Bill Pittman at the Hazelden Archives also knows a good deal. See the Foreword which Bill wrote for the Fiftieth Anniversary Edition of the Little Red Book for more about Ed Webster.

Ed went to the famous Founders Day Camping Trips in Minnesota held from 1944 to 1947 (see the photo of Dr. Bob holding a fish he caught on one of these trips in Dr. Bob and the Good Oldtimers) and was close to many of the early AA leaders from places like Chicago, Detroit, Toledo, and Winnipeg. He was especially close to Dr. Bob, and Dr. Bob warmly supported Ed in his writing and publishing.

Glenn Chesnut (South Bend IN)

john pizzamiglio <flogging_god@yahoo.com> wrote:

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

I was looking for info on the book titled "Stools and Bottles". I was wonder if

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i have looked and the listed author is anonymous this is from review listed on

retail sites,it might worth a try to try some a.a.autors bios to see if it

is

listed to any one

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

+++Message 2147. Herbert Spencer
From: Nicholas J. Hernandez 1/26/2005 12:34:00 PM

|||||

How influential was Herbert Spencer on Bill Wilson? Was he mentioned in the appendix II just to prompt open-mindedness or was his work more thoroughly studied?

|||||

+++Message 2148. RE: Herbert Spencer
From: ArtSheehan 1/26/2005 3:21:00 PM

|||||

Hi Nicholas

In March 1941, the wording of Step 12 was changed in the 2nd printing of the 1st edition Big Book. The term “spiritual experience” was changed to “spiritual awakening” and the term “as the result of these steps” was changed to “as the result of those steps.” Along with the wording changes to Step 12, the appendix, “Spiritual Experience” was added (it was appendix I then, not appendix II).

The Big Book revisions were done because many members thought that they had to have a sudden and spectacular spiritual experience similar to the one Bill had in Towns Hospital. The appendix emphasized that most spiritual experiences were of the type that the psychologist William James called the “educational variety.”

The initial version of the “Spiritual Experience” appendix did not contain the quotation attributed to Spencer. It was not added to the appendix until mid-1955 when the 2nd edition Big Book was published. The 2nd printing of the 2nd edition Big Book changed Step 12 again, to restore the term “those steps” back to “these steps.” The quotation attributed to Spencer originally appeared in a 1st edition Big Book story titled “An Artist’s Concept” by Ray C (who also designed the 1st edition Big Book’s dust jacket). Ray C’s story was not carried over to the 2nd edition Big Book and the quotation was added to the appendix.

The Spencer quote might not be an accurate attribution. So far, no written work by Spencer can be positively confirmed as containing the quotation (a few works have been cited but not verified).

I doubt that, other than the attributed quotation, Spencer had much, if any, influence on Bill W at all. The quotation superbly adds emphasis to the last

to the appendix.

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I doubt that, other than the attributed quotation, Spencer had much, if any, influence on Bill W at all. The quotation superbly adds emphasis to the last sentences of the appendix that "Willingness, honesty and open mindedness are the essentials of recovery. But these are indispensable."

Cheers

Arthur

PS - By the way, Spencer is credited with originating the term "survival of the fittest."

From: Nicholas J. Hernandez [mailto:bankndraw@yahoo.com]
Sent: Wednesday, January 26, 2005 11:34 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Herbert Spencer

How influential was Herbert Spencer on Bill Wilson? Was he mentioned in the appendix II just to prompt open-mindedness or was his work more thoroughly studied?

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<<http://us.adserver.yahoo.com/l?M=298184.5639630.6699735.3001176/D=grphealth/S=:HM/A=2532114/rand=773622983>>

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to have a sudden and spectacular spiritual experience similar to the
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> &time=110676

2470184944>

<<http://us.adserver.yahoo.com/l?M=298184.5639630.6699735.3001176/D=grphealth>

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

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Arthur

PS - By the way, Spencer is credited with originating the term
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the fittest."

From: Nicholas J. Hernandez [mailto:bankndraw@yahoo.com]
Sent: Wednesday, January 26, 2005 11:34 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Herbert Spencer

How influential was Herbert Spencer on Bill Wilson? Was he

Special Thanks to Dave Howard
of Escondido California for sending me this Info!!"

This is from <http://www.aabibliography.com/hspencer.html>

Nov 2003 has come and gone and no verification yet. If I had \$225.00
I would order the 3d Edition from Amazon
<http://www.amazon.com/exec/obidos/ISBN%3D0340691891/102-0608968-7623353>
but I don't. And I have had enough trauma in my life I do not need
to read about any more anyway.

Tom P.

--- In AAHistoryLovers@yahoogroups.com, Bill Lash <barefootbill@o...>
wrote:

> This just in. Can anyone verify this?

>

> Herbert Spencer quote is from his book
> "The Pathology of Trauma" 2nd Edition,
> Edited by J.K.Mason, page 192

>

> Special Thanks to Dave Howard
> of Escondido CA for sending this.

>

> Just Love,
> Barefoot Bill

>

>

>

> -----Original Message-----

> From: Rob White [mailto:rwhite@p...]
> Sent: Wednesday, January 26, 2005 4:15 PM
> To: AAHistoryLovers@yahoogroups.com
> Subject: RE: [AAHistoryLovers] Herbert Spencer

>

>

> I heard someone chairing a meeting say that Spencer's words were
taken

> from an unpublished letter.

>

> any truth to that?

>

> Rob W.
> Baltimore

>

> >>> ArtSheehan@m... 01/26/05 03:21PM >>>

>

> Hi Nicholas

>

>

>

> In March 1941, the wording of Step 12 was changed in the 2nd
printing

> of the

> 1st edition Big Book. The term "spiritual experience" was changed
> to
> "spiritual awakening" and the term "as the result of these
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>
>
>
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> to have a sudden and spectacular spiritual experience similar to
> the
> one
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>
>
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> C's story
> was not carried over to the 2nd edition Big Book and the
> quotation was
> added
> to the appendix.
>
>
>
> The Spencer quote might not be an accurate attribution. So far, no
> written
> work by Spencer can be positively confirmed as containing the
> quotation

Dear Nancy,

I may have inadvertently caused some confusion when I sent in the email regarding Trevor K., the author of "Life Saving Words" in the 3rd Edition of the Big Book. I may have given the impression that Trevor K. was the founding member of AA in India. In actual fact the FIRST Indian who sobered up in response to the Canadian Charley Marshall's advertisement was a schoolmaster from Bombay (Mumbai) called Harry Mathais, to be soon followed by John G., Ignatius P., Tony M., and Vithal P. The author of the story Trevor K. INDEPENDENTLY saw the advertisement, wrote to Charlie in Delhi, received literature and sobered up as the result of studying the literature and later had the opportunity to meet Charley. I apologise for any confusion caused and am sending you a revised email.

Thank you for letting me share,
Roy T.

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The all-new My Yahoo! - What will yours do?
<http://my.yahoo.com>

|||||

++++Message 2156. Re: To Wives
From: Diz Titcher 1/27/2005 6:43:00 AM

|||||

In Mary Darrah's book on Sister Ignatia, she backs that up. To my knowledge, Bill never said he wrote it but he did edit the chapter.

Diz T.
----- Original Message -----

From: <ny-aa@att.net>
To: <AAHistoryLovers@yahoo.com>
Sent: Wednesday, January 26, 2005 4:31 PM
Subject: [AAHistoryLovers] To Wives

>
> The "Biographies of the Authors" says there is indication in
> the Akron archives that the first draft of the Big Book chapter
> "To Wives" was written by Marie Bray who wrote the First Edition
> story "An Alcoholic's Wife." That sounds interesting. What has
> been found to support that?

> _____

>
> An Alcoholic's Wife - Marie Bray
> Cleveland, Ohio
> p. 378 in 1st edition
>
> Marie, a non-alcoholic, was the wife of Walter Bray ("The Backslider").

> Walter first joined A.A. in September 1935.
>
> There is indication in the Akron archives that Marie may have written
> the first draft of "To Wives," which Bill then edited. But "Dr. Bob
> and the Good Oldtimers" and "Lois Remembers" both state that Bill
> wrote it.
>
> She started her brief story by saying "I have the misfortune, or I
> should say the good fortune, of being an alcoholic's wife. I say
> misfortune because of the worry and grief that goes with drinking,
> and good fortune because we found a new way of living."
>
> Marie worried constantly about her husband's drinking, went to work
> to pay the bills, covered his bad checks, and took care of their home
> and their son.
>
> When he stopped drinking she thought their problems were over, but
> soon found she had to work on her own defects and that they both had
> to give their problems to God.
>
> She ended her story by saying "My husband and I now talk over our
> problems and trust in a Divine Power. We have now started to live.
> When we live with God we want for nothing."

> Yahoo! Groups Links

=====

+++Message 2157. Revision: Author of "Life Saving
Words" 3rd Edition
From: Roy V. Tellis 1/27/2005 2:36:00 AM

=====

Dear Nancy,

My name is Roy T. and I am an alcoholic. Sobered up in
Bombay India in April 1990. I was going through the
brief biographies of the authors of the stories and I
noticed that you did not have the name or accurate
sobriety dates of the author of "Life Saving Words"
from the 3rd Ed. I contacted some of my friends
involved in service in India and am forwarding you
some excerpts from the G.S.O. (India) AA

Manual (Historical section):

HOW THE MESSAGE FIRST CAME TO INDIA : American pilots started a meeting in Calcutta during World War II, but it did not survive the war. Till 1957 a few individuals attempted sobriety through direct correspondence with G.S.O., New York. Finally in early 1957, a Canadian named Charley Marshall was posted to the Canadian Embassy at New Delhi. Prior to his coming to India, Charley wrote to our co-founder, Bill W. informing that he was being sent to New Delhi and "naturally I would like to keep up my A.A. activities, and if there are any contacts there, that I can get in touch with, I would surely welcome the opportunity". The reply from General Service Office, N.Y. gave the contact names of Sylvia M. and Suppatti M. to Charley Marshall. Confirmed correspondence indicates that Charley M. arrived in New Delhi on 12th January 1957 and was able to locate Sylvia and Suppatti M. within a week. He then began to place advertisements in local newspapers offering help to those with a drinking problem.

The FIRST Indian who responded to the advertisement was a schoolmaster from Bombay (Mumbai) called Harold Mathias, who called on Charley M. personally in New Delhi. Harry M. spent some days with Charley at Delhi learning about the disease of alcoholism and the program and spiritual principles of Alcoholics Anonymous. He returned to Mumbai armed with the literature given to him and stopped drinking from 5th May 1957 till his premature sober death on 5th June, 1967. On his return to Bombay he twelve-stepped John G., Ignatius P., Tony M., and Vithal P., who were (are) some of the pioneers in India.

A letter from G.S.O. New York to Charley M. dated 5th March 1957 saying "Thanks so much for your letter dated 24th February 1957 and the enclosed registration card for the New Delhi Group". This indicates that an A.A. group was started in New Delhi in early February 1957.

The efforts of Harry M. in spreading the message were indeed stupendous, and by November, 1957, after about six months, a small group was already functioning in Mumbai. A letter from G.S.O. New York to Harry M. dated 17th March 1958, discussed several issues and enclosed such literature as "The Structure and Services of AA", and also material on "A.A. and Hospital Co-operation". Within less than a year the A.A. group in Mumbai had become active. In the A.A. Grapevine of October 1958, there was a two page report of A.A. in India written by Charley M. The report says that the largest concentration of A.A. members

was in Mumbai mentioning the figure as 23. The A.A. directory card of December 1958 records that A.A. in India consisted of 48 members, of whom Mumbai had 30, Delhi 7, Calcutta 5 and one or two in other cities.

AUTHOR OG LIFE SAVING WORDS

Another pioneer of the A.A. movement outside Mumbai was Lieutenant Colonel Trevor King of the Jat Regiment of the Indian Army. He to responded to the newspaper advertisemnt, and had the opportunity to come in contact with Charley M. through correspondence. After receiving literature from Charley in the mail, Trevor K. remained sober from 24th October 1957 till his death on 31st Dec. 1986. The story of Trevor K. appears in the BIG BOOK entitled - "Life-saving words". In November 1957, Trevor K. had the good fortune to go to New Delhi where he met Charley M. for the first time, almost a month after the sobered up through the mail. Charley suggested that he register as a "loner" due to his army postings. Trevor's service postings took him to new places in India and he became a roving ambassador of the A.A. movement in India sowing the seeds of the fellowship at Bangalore, Kanpur, Lucknow, Allahabad, Calcutta and other cities.

in fellowship
Roy T.
Baldwin, NY/Bombay, India

Do you Yahoo!?
Yahoo! Mail - Helps protect you from nasty viruses.
http://promotions.yahoo.com/new_mail

=====

+++Message 2158. Herbert Spencer Redux
From: ArtSheehan 1/27/2005 1:28:00 PM

=====

Hi

Just checked with the webmaster of the link via e-mail.

He replied that the cited source is still not verified.

I'd buy that book if I was sure the quotation is in it.

Sure don't want to pay a \$225 tuition to learn that it's not though.

Cheers

Arthur

From: "Tom P." <tomper99@y...
<<http://health.groups.yahoo.com/group/AAHistoryLovers/post?postID=4Ak-8IWjaaSZYeCpCv8eZorpjTVULZwo0AzMkETZClojkb8LhiEcexINAHDuCosf0p9lmIKO1qr-hhBjw>> >
Date: Thu Jan 27, 2005 1:16 am
Subject: Re: Herbert Spencer

"Nov 2003 Final Answer?? has come that this quote is from his
Herbert Spencer
"The Pathology of Trauma" 2nd Edition,
Edited by J.K.Mason, page 192

We are Verifying this Nov 16 2003
Special Thanks to Dave Howard
of Escondido California for sending me this Info!!"

This is from <http://www.aabibliography.com/hspencer.html>

Nov 2003 has come and gone and no verification yet. If I had \$225.00
I would order the 3d Edition from Amazon
<http://www.amazon.com/exec/obidos/ISBN%3D0340691891/102-0608968-7623353>
but I don't. And I have had enough trauma in my life I do not need
to read about any more anyway.

Tom P.

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

|||||

+++Message 2159..... RE: To Wives
From: ArtSheehan 1/27/2005 2:34:00 PM

|||||

Mary C Darrah's excellent biography "Sister Ignatia" (pgs 128-129) states
that Bill wrote to Dr Bob that he thought Anne (Dr Bob's wife) should write
the chapter. Anne declined. Darrah goes on to state that a discrepancy
exists in comparing NY and Akron archive records regarding the authorship of
"To Wives." At the end of her commentary, Darrah reports that Marie B wrote
a draft that Bill W revised. I presume this was premised on the Akron
archives records.

Other sources state that Bill W wrote the chapter:

- (1) Lois W's in "Lois Remembers" (pg 114) states that Bill wrote the chapter
although she suggested to him that she should write it.
- (2) Francis Hartigan in "Bill W" (pgs 114-115) cites Lois as being far
angrier than she described herself in "Lois Remembers" and also states that
Bill W wrote the chapter. Hartigan was Lois W's personal secretary and
confidant.
- (3) "Dr Bob and the Good Oldtimers" states "Bill himself wrote the chapter

that came to be called 'To Wives' and Marie B, the wife of a member from Cleveland, wrote a personal account for the story section of the first edition."

More sources may comment on the matter, however, barring revelation of the details in the Akron archive's "indication" the weight of evidence leans to concluding that Bill W was the author of the chapter rather than Marie B.

But I'd still be very curious to learn what is in the Akron archives data. Does anyone know?

Cheers

Arthur

From: Diz Titcher [mailto:rtitcher@comcast.net]
Sent: Thursday, January 27, 2005 5:44 AM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] To Wives

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|||||

++++Message 2160. Re: Herbert Spencer Redux
From: Nicholas J. Hernandez 1/28/2005 11:46:00 AM

|||||

When you look at the Amazon site, you can check the table of contents of the book. The source pointing to p 192 is in a chapter titled "Closed Head Injury" by a David I. Graham. So the chapter is not even by Herbert Spencer. Maybe Mr. Graham mentions the quote, but I doubt if he cites its source as anything other than Herbert Spencer or the Big Book.

<http://www.amazon.com/exec/obidos/ISBN%3D0340691891/>

The bigger question I had was how much influence did the ideas of Herbert Spencer have on Bill Wilson.

By the way Herbert Spencer was a big influence on Henri Bergson who in turn had a big influence on William James.

|||||

++++Message 2170. Jack Alexander" Birthday and place
From: Jaime Maliachi 2/8/2005 12:20:00 PM

|||||

Good Day and 24 happy hours everybody, ¿does anybody know where Jack Alexander had born? The date? If any, please share the information to this alcoholic anonymous.

Thanks a lot.

Jaime F. Maliachi Pedrote

57 85 68 00 57 85 68 26

fax 57 85 68 44

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

|||||

December 1975 AA Grapevine
Passing of Jack Alexander
Recalls Early AA Growth

Our Fellowship has reason to be forever grateful to Jack Alexander, who died on September 17 in St. Petersburg, Fla., at 73. AA was less than six years old, with a membership around 2,000, when the reporter and magazine writer was assigned to do a Saturday Evening Post article on the obscure group of recovering alcoholics.

Jack approached the job skeptically, but ended his research as "a true AA convert in spirit," in the words of co-founder Bill W. The article (now re-printed as an AA pamphlet, "The Jack Alexander Article") was published in the March 1, 1941, issue - and by the end of that year, AA membership had reached 8,000! In the May 1945 Grapevine, Jack told the story-behind-the-story, "Were the AAs Pulling My Leg?"

During Jack's 1951-56 service as a non-alcoholic trustee on the AA General Service Board, he "added the final editorial touch" to the manuscript of the "Twelve and Twelve." He was a senior editor on the Post at his retirement, in 1964. After he and his wife (who survives him) moved to Florida, he kept in touch with AA until his health began to fail.

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

From: <AAHistoryLovers@yahoogroups.com>

To: <AAHistoryLovers@yahoogroups.com>

From: Charles Knapp [mailto:cdknapp@pacbell.net]
Sent: Wednesday, February 09, 2005 8:57 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Jack Alexander

Hello,

I have been trying for some time to get more information about Jack. I have written the Sat Evening Post Archives, and they no help at all. They only knew he wrote for the magazine. I was able to find a list of articles he had written and I am including that list. I would really like to find a photo of Jack for our archives, but haven't found a good one yet. The most information I found on him was from his memorial found in the December 1975 AA Grapevine.

Hope this helps

Charles from California

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

From: <AAHistoryLovers@yahoogroups.com>
To: <AAHistoryLovers@yahoogroups.com>
Sent: Wednesday, February 09, 2005 8:25 AM
Subject: [AAHistoryLovers] Digest Number 699

There is 1 message in this issue.

Topics in this digest:

1. Jack Alexander'Birthday and place

From: "Jaime Maliachi" <jmaliachi@megatopexercise.com>

Message: 1

Date: Tue, 8 Feb 2005 11:20:21 -0600

From: "Jaime Maliachi" <jmaliachi@megatopexercise.com>

Subject: Jack Alexander'Birthday and place

Good Day and 24 happy hours everybody, ¿does anybody know where Jack Alexander had born? The date? If any, please share the information to this alcoholic anonymous.

Thanks a lot.

Jaime F. Maliachi Pedrote

57 85 68 00 57 85 68 26

fax 57 85 68 44

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BW-RT Bill W by Robert Thompson (soft cover)

BW-FH Bill W by Francis Hartigan (hard cover)

BW-40 Bill W My First 40 Years, autobiography (hard cover)

GB Getting Better Inside Alcoholics Anonymous by Nan Robertson (soft cover)

GTBT Grateful to Have Been There by Nell Wing (soft cover)

LOH The Language of the Heart, AA Grapevine Inc

LR Lois Remembers, by Lois Wilson

NG Not God, by Ernest Kurtz (expanded edition, soft cover)

NW New Wine, by Mel B (soft cover)

PIO Pass It On, AAWS

1912

Sept, 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)

Nov 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, VT 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

Dec 14, Ebby 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)

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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>

>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.

>

>Cheers

>

>Arthur

>

> _____

>

>From: George Cleveland [mailto:pauguspass@yahoo.com]

>Sent: Thursday, February 10, 2005 12:35 PM

>To: AAHistoryLovers@yahoogroups.com

>Subject: [AAHistoryLovers] Bill W and depression

>

>

>

>What is the best source for information on what Bill W did

>to overcome

>his depression? And is there solid information on his

>research with

>Vitamin B therapies?

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>Thanks.

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>George Cleveland

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Progress Swift

Once the book was written, progress became swift. Headquarters were established in New York City and today AA adds approximately 500 members per month. Thousands write to find out what the group has to offer.

It's a combination of the attitudes of the preacher, the doctor and the former alcoholic, he says. He recognizes alcoholism as a disease, one of which no one can ever be "cured" but from which he can

"recover." Never

when there is a chance of a relapse is there a cure, he says, and any alcoholic stands a chance of a relapse. An alcoholic can recover by the change in outlook advocated by the doctors or the faith advocated by the clergy, Bill says, but it is AA's job to provide the element which makes the

remedy stick. That element, he says, is simply association with other alcoholics in "converting" them.

Anonymity Used

Anonymity is the protection that allows a man to try to cure himself of his addiction, Bill maintains.

He and the Akron doctor together founded their groups on that thesis. In 250 communities they now number 10,000 members. They have chapters in Canada, Australia, and India in addition to those in the United States.

Traveling service men all over the world spread their work. In New York City they maintain an office employing four full-time secretaries.

Bill's salary is paid by a special fund created by John D. Rockefeller which

gives him \$30 per week. In addition to this, he makes approximately the same amount from sales of his books. He and his four secretaries are the only paid members in the entire organization of 10,000. No chapter pays any dues for any work other than its own – there are no national dues.

Board of Trustees

A board of trustees composed of seven men manages the organization's financial activities in New York. This board is composed of four New York business men and three former alcoholics. The four business men, with three of the secretaries, are the only members of the entire group of 10,000 who are not former alcoholics.

Tuscon's group is small – now consisting of 14 members. It was formed only

a few years ago. Like all groups of its sort, it permits no use of names of members. Those interested in its work need simply write to Box 4432, University Station. All whose names are turned in to the group will be personally visited by a member of the group. To those interested in being cured, AA will point out that it can cure 50 per cent of them on the first try, and 25 per cent on the second. The remainder will either fall out completely, or be partially cured.

Bill was paying his first visit to Tuscon last night. He came here two days ago from the Pacific coast, where he was visiting other groups. Last night he met members of the Tuscon group. Today he goes on eastward with his wife, planning to visit other towns and other AA units as he goes.



>>> hotshots@elltel.net 02/14/05 07:36PM >>>

I heard that signing court slips started when a judge said 30 days in jail

or 30 A.A. meetings...Any one know anything??? Thanks Richard

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

From: <AAHistoryLovers@yahoogroups.com>

To: <AAHistoryLovers@yahoogroups.com>

Sent: Monday, February 14, 2005 8:33 AM

Subject: [AAHistoryLovers] Digest Number 704

>

>

> There is 1 message in this issue.

>

> Topics in this digest:

>

> 1. Birthdate of John (Jack) Alexander

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

>

>

>

>

>

> Message: 1

> Date: Sun, 13 Feb 2005 20:07:33 -0000

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

> Subject: Birthdate of John (Jack) Alexander

>

>

> The SOCIAL SECURITY DEATH INDEX shows that the John Alexander who

> died in St Petersburg FL on September 17 1975 was born February 8

> 1903, and was thus 72 years old rather than 73 as in the GRAPEVINE

> notice -- but I believe this was our Jack Alexander. He was thus

> born on the same day that (in 1940) was the day of the famous

> Rockefeller dinner at the Union League Club. -- Jared Lobdell

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++++Message 2189. Re: NARCOTICS ANONYMOUS
From: Margie Keith 2/15/2005 9:26:00 AM

|||||

Jimmy Kinnon
Wikipedia
Jimmy Kinnon

James P. Kinnon (commonly known as Jimmy Kinnon or "Jimmy K") was the founder of Narcotics Anonymous (NA), an international association of recovering drug addicts. During his lifetime, he was usually referred to as "Jimmy K" due to NA's principle of personal anonymity on the public level. It appears he never referred to himself as the founder of NA although the record clearly shows that he played this role.

From the very start, unlike many other attempts to form self-help groups for drug addicts, Narcotics Anonymous was based on both the Twelve Steps and the Twelve Traditions devised by Alcoholics Anonymous (AA) and adapted to the specific needs of NA. While there is no official biography of Jimmy Kinnon, a certain amount of pertinent information can be found on the web and in print (see links and resources below).

Kinnon was born on 5 April, 1911 in Paisley, Scotland. On 8 August, 1923, he arrived with his family on Ellis Island, NY. He worked as a roofer, struggling with his drug addiction until he achieved permanent and complete abstinence from all drugs in Alcoholics Anonymous on 2 February 1950.

He and a few other drug addicts who had met in AA started holding a series of independent meetings for drug addicts, beginning 17 August 1953. The first documented recovery meeting of Narcotics Anonymous was held on 5 October 1953 in Southern California. Today, members of Narcotics Anonymous hold more than 30,000 weekly meetings in over 100 countries worldwide.

Kinnon is a key figure in the history of Narcotics Anonymous for several reasons. He wrote several portions of the Little White Booklet, which formed the basis for NA's basic text, published in 1983 under the title Narcotics Anonymous (ISBN 0912075023). This book also contains his anonymous biography, titled We Do Recover. Kinnon also designed the NA logo and served as the volunteer office manager of NA's World Service Office from the time

To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] court slips??? Any Info??

I heard that signing court slips started when a judge said 30 days in jail or 30 A.A. meetings...Any one know anything??? Thanks Richard

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

Date: Sun, 13 Feb 2005 20:07:33 -0000
From: "jlobdell54" <jlobdell54@hotmail.com>
Subject: Birthdate of John (Jack) Alexander

>
> The SOCIAL SECURITY DEATH INDEX shows that the John Alexander who died in St Petersburg FL on September 17 1975 was born February 8 1903, and was thus 72 years old rather than 73 as in the GRAPEVINE notice -- but I believe this was our Jack Alexander. He was thus born on the same day that (in 1940) was the day of the famous Rockefeller dinner at the Union League Club. -- Jared Lobdell

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+++Message 2191. Book: "Bar Room Reveries," by Ed Webster
From: groovycharacterdefects 2/15/2005 12:37:00 PM

=====

In a post concerning Ed Webster and his book, "Stools and Bottles," I read that one of Ed's other books, "Bar Room Reveries," is very rare. I have a copy of "Bar Room Reveries," which I read often and lend to friends. I was wondering if the book is valuable or historically significant? If it is historically important, I'll be much more careful with it in the future, to ensure preservation.

Thanks for your time
& Kind Regards,
Brian

=====

+++Message 2192. NA History -Saturday Evening Post, August 7, 1954
From: Jim Blair 2/15/2005 4:34:00 PM

=====

These Drug Addicts
Cure One Another
By Jerome Ellison

A new approach to a tragic social problem - drug addiction - has been found by the ex-addicts of Narcotics Anonymous. Here's how they help users out of their horrible habit - as in the case of the mining engineer, the hot musician, the minister and the movie actor.

Tom, a young musician just out of a job on a big-name dance band, was pouring out the story of his heroin addiction to a small gathering in a New York City Y.M.C.A. He told how he started three years ago, "fooling around for thrills, never dreaming to get a habit." His band went on the road. One night in Philadelphia he ran out of his drug and became so shaky he couldn't play. It was the first time the band management knew of his habit. He was promptly sent home.

"Music business is getting tough with junkies," Tom said. His audience was sympathetic. It was composed of former drug addicts who had found freedom from addiction. They met twice weekly to make this freedom secure, and worked to help other addicts achieve it. The New York group, founded in 1950 and called Narcotics Anonymous, is one of several which have been piling up evidence that the methods of Alcoholics Anonymous can help release people from other drugs than alcohol - drugs such as opium, heroin, morphine and the barbiturates.

The groups enter a field where patients are many and cures few. The population addicted to opiates has been placed by competent but incompatible authorities at 60,000 and at 180,000. The Federal Bureau of Narcotics estimates that the traffic in illegal opium derivatives grosses \$275,000,000 a year. About 1000 people a month are arrested for violation of Federal, state or local laws regulating the opiates. Addiction to the barbiturates, it is believed, involves more people. There are some 1500 known compounds of barbituric acid, some of them having pharmaceutical names and others street names such as yellow jacket, red devil and goofball.

Addicts work up to doses sufficient to kill a non-addicted person or an addict with a lesser tolerance. In New York recently, three young addicts met and took equal portions of heroin. Two felt no unusual reactions; the third went into convulsions and in a few hours was dead. Many barbiturate users daily consume quantities, which would be lethal to a normal person. Others have demonstrated an ability to use barbiturates for years, under medical supervision, without raising their consumption to dangerous levels.

The drug addict, like the alcoholic, has long been an enigma to those who want to help him. Real contact is most likely to be made, on a principle demonstrated with phenomenal success by Alcoholics Anonymous, by another addict. Does the prospect, writhing with shame, confess to pilfering from his wife's purse to buy drugs? His sponsor once took his children's

lunch

money. Did he steal the black bag of a loyal family doctor? As a ruse to flimflam druggists, his new friend once impersonated a doctor for several months. The N.A. member first shares his shame with the newcomer. Then he shares his hope and finally, sometimes, his recovery.

To date, the A.A. type of group therapy has been an effective ingredient of "cures" - the word as used here means no drugs for a year or more and an intent of permanent abstinence. - in at least 200 cases. Some of these, including Dan, the founder of the New York group, had been pronounced medically hopeless. The "Narco" Group in the United States Public Health Service Hospital at Lexington, Kentucky, has a transient membership of about eighty men and women patients. The group mails a monthly newsletter, The Key, free to those who want it, currently a list of 500 names. Many of these are interested but nonaddicted friends. Most are "mail-order members" of the group-addicts who have left the hospital and been without drugs for periods ranging from a few weeks to several years. The H.F.D. (Habit Forming Drug) Group is a loosely affiliated fellowship of California ex-addicts who keep "clean" - the addicts term for a state of abstinence- by attending Alcoholics Anonymous meetings with volunteer A.A. sponsors. The Federal prison at Lorton, Virginia, has a prisoner group which attracts thirty men to its weekly meetings. Narcotics Anonymous in New York is the sole "free world"-outside of institution-group which conducts its own weekly open-to-the-public meetings in the A.A. tradition.

Today's groups of former addicts mark the convergence of two historic narratives, one having to do with alcohol, the other with opium. References to the drug of the poppies go back to 4000 B.C. According to Homer, Helen of Troy used it in a beverage guaranteed to abolish care. Opium was employed to quiet noisy children as early as 1552 B.C. De Quincy and Coleridge are among the famous men to whom it brought disaster. In its dual role it appears today, through its derivatives, as the friend of man in surgery and his enemy in addiction.

The alcoholic strand of the story may be taken up in the Zurich office of the Swiss psychologist Carl Jung, one day late in 1933. At that time the eminent doctor was obliged to impart an unpleasant bit of news to one of his patients, an American businessman who had come for help with a desperate drinking problem. After months of effort and repeated relapses, the doctor

admitted that his treatment had been a failure.

"Is there, then," the patient asked, "no hope?" Only if a profound religious experience were undergone, he was told. How, he wanted to know, could such an experience be had? It could not be obtained on order, the doctor said, but if one associated with religious-minded people for a while _____

Narcotics Anonymous - A.A.'s Young Brother

The American interested himself in Frank Buchman's Oxford Group, found sobriety, and told an inebriate friend of his experience. The friend sobered up and took the message to a former drinking partner, a New York stockbroker named Bill. Though he was an agnostic who had never had much use for religion, Bill sobered up. Late in 1935, while on a business trip to Akron, Ohio, he was struck by the thought that he wouldn't be able to keep his sobriety unless he passed on the message. He sought out a heavy drinking local surgeon named Bob and told him the story to date. They sat down and formulated a program for staying sober—a program featuring twelve Suggested Steps and called Alcoholics Anonymous. Bill devoted full time to carrying the A.A. message, and the news spread. The now-famous article by Jack Alexander in The Saturday Evening Post of March 1, 1941, made it nationally known, and by 1944 there were A.A. groups in the major cities.

In June of that year an inebriate mining engineer whom we'll call Houston "hit bottom" with his drinking in Montgomery, Alabama, and the local A.A.'s dried him up. Houston gobbled the A.A. program and began helping other alcoholics. One of the drunks he worked with—a sales executive who can be called Harry—was involved not only with alcohol but also morphine. A.A. took care of the alcoholic factor, but left Harry's drug habit unchanged. Interested and baffled, Houston watched his new friend struggle in his strange self-constructed trap.

The opiate theme of the narrative now reappears. Harry's pattern had been to get roaring drunk, take morphine to avoid a hang-over, get drunk again and take morphine again. Thus he became "hooked"—addicted. He drove through a red light one day and was stopped by a policeman. The officer found morphine and turned him over to Federal jurisdiction, with the result that Harry spent twenty-seven months at Lexington, where both voluntary and involuntary patients are accommodated, as a prisoner. After his discharge he met Houston and,

through

A.A., found relief from the booze issue. The drug problem continued to plague him.

During this period, Houston, through one of those coincidences which A.A.'s like to attribute to a Higher Power, was transferred by his employers to Frankfort, Kentucky, just a few miles from Lexington. "Harry's troubles kept jumping through my brain," Houston says. "I was convinced that the twelve Suggested Steps would work as well for drugs as for alcohol if conscientiously applied. One day I called on Dr. V.H. Vogel, the medical officer then in charge at Lexington. I told him of our work with Harry and offered to assist in starting a group in the hospital. Doctor Vogel accepted the offer and on Feb. 16, 1947, the first meeting was held. Weekly meetings have been going on ever since."

The Phenomenon of "Physical Dependence"

Some months later, in a strangely woven web of coincidence, Harry reappeared at "Narco" as a voluntary patient and began attending meetings. He was discharged, relapsed, and in short time was back again. "This time," he says, "it clicked." He has now been free from both alcohol and drugs for more than five years. Twice he has returned to tell his story at meetings, in the A.A. tradition of passing on the good word.

In the fall of 1948 there arrived at Lexington an addict named Dan who had been there before. It was, in fact, his seventh trip; the doctors assumed that he'd continue his periodic visits until he died. This same Dan later founded the small but significant Narcotics Anonymous group in New York. Dan's personal history is the story of an apparently incurable addict apparently cured.

An emotionally unsettled childhood is the rule among addicts, and Dan's childhood follows the pattern. His mother died when he was three years old, his father when he was four. He was adopted by a spinster physician and spent his boyhood with his foster mother, a resident doctor in a Kansas City hospital, and with her relatives in Missouri and Illinois. When he was sixteen he developed an ear ailment and was given opiates to relieve the pain. During and after an operation to correct the condition he received frequent morphine injections. Enjoying the mood of easy, floating forgetfulness they induced, he malingered.

Living in a large hospital gave Dan opportunities to pilfer drugs, and for six months he managed keep himself regularly supplied. An addict at the hospital taught him how to inject himself, so for a time he was able to recapture the mood at will. He was embarrassing his foster mother professionally, however, and though not yet acknowledging the fact to himself, was becoming known locally as an addict. Sources of drugs began to close up, and one day there was no morphine to be had. He went into an uncontrollable panic which grew worse each hour.

There followed muscular cramps, diarrhea, a freely running nose, tears gushing from his eyes, and two sleepless, terror-filled days and nights. It was Dan's first experience with the mysterious withdrawal sickness which is experienced sooner or later by every addict.

In one of the strangest phenomena known to medicine, the body adjusts to the invasion of certain drugs, altering its chemistry in a few weeks to a basis-called "physical dependence"-on which it can no longer function properly without the drug. How physical dependence differs from habit may be illustrated by imagining a habitual gum chewer deprived of gum. His unease would be due to the denial of habit. If he were denied gum and also water, on which he is physically dependent, he'd feel an increasingly painful craving called thirst. The drug addict's craving is called the "abstinence syndrome," or withdrawal sickness. In extreme cases it includes everything Dan experienced, plus hallucinations and convulsions. Withdrawal of opiates rarely causes the death of a healthy person; sudden cessation of barbiturates has been known to. The violent phase, which is usually over in two to three days, may under expert care be largely avoided. Physical dependence gradually diminishes and ordinary habit, of the gum-chewing type, asserts itself.

This is the interval of greatest vulner-ability, N.A. members say, to the addict's inevitable good resolutions. He has formed the habit of using his drugs when he feels low. If he breaks off medical supervision before he is physically and medically back to par, the temptation to relapse may be overwhelming. It is in this period, Dan says, that the addict most needs the kind of understanding he finds in N.A. If he yields to the call of habit, physical dependence is quickly reestablished and his body calls for ever greater doses as the price of peace.

Dan went through the cycle dozens of times. Besides the half dozen withdrawals at Lexington, there were several at city and state institutions, and numerous attempts at self-withdrawal. He tried sudden and complete abstinence, the "cold-turkey" method. He tried relieving the withdrawal pangs with alcohol, and found it only cancelled out his ability to think, so he automatically returned to drugs. When he attempted withdrawal with barbiturates he "just about went goofy."

All this, however, was to come later; in his early twenties he had no intention of giving up the use of drugs. Having been spotted as an addict in the Kansas City area, he sought fresh fields. He found a job as a salesman and traveled several Midwest states. The demands of his habit and his scrapes with the law made it hard to hold a job long. Drifting from one employment to another, he found himself, in the early 1930's in Brooklyn.

His attempts at withdrawal resulted in several extended periods of abstinence, the longest of which was three years. When off drugs Dan was an able sales executive and a good provider. He married a Staten Island girl. They had a son. Dan continued to have short relapses, however. Each new one put a further strain on the family tie. For a time, to save money for drugs, he used slugs in the subway turnstiles going to and from work. He was spotted by a subway detective and spent two days in jail. A month later he was caught passing a forged morphine prescription. As a result, he was among the first prisoner patients at the new United States Public Health Service Hospital for addicts at Lexington, when it was opened on May 28, 1935.

After a year there, he made a supreme effort to be rid of drugs for good. To keep away from the temptations offered by New York drug pushers he found a job with a large Midwest dairy. He worked hard, saved his money and sent for his family. By this time, however, it was too late; his wife refused to come, and a divorce action was begun. "Her rebuff gave me what I thought was a good excuse to go back on drugs," Dan reports. After that, his deterioration accelerated. On his seventh trip to Lexington, in 1948, he was in a profound depression.

After a month of sullen silence, he began attending the group meetings, which were a new feature at the hospital since his last trip. "I still wouldn't talk," he reports, "But I did some listening. I was impressed by what Houston had to say. Harry came back one time and told us his story. For the

first time, I began to pray. I was only praying that I would die, but at least it was a prayer," He did not die, nor did he recover. Within six months of his discharge he was found in possession of drugs and sent back to Lexington for a year-his eighth and, as it turned out, final trip.

"This time things were different," he says. "Everything Houston and Harry had been saying suddenly made sense. There was a lawyer from a Southern city there at the time, and a Midwestern surgeon. They were in the same mood I was-disgusted with themselves and really ready to change. The three of us used to have long talks with Houston every Saturday morning, besides the regular meetings." All three recently celebrated the fifth anniversary of their emancipation from the drug habit.

Dan, conscious of what seemed to him a miraculous change of attitude, returned to New York full of enthusiasm and hope. The twelfth of the Suggested Steps was to pass on the message to others who needed help. He proposed to form the first outside-of-institution group and call it Narcotics Anonymous-N.A. He contacted other Lexington alumni and suggested they start weekly meetings.

There were certain difficulties. Addicts are not outstandingly gregarious, and when all the excuses were in only three-a house painter named Charlie, a barber named Henry and a waiter we'll call George-were on hand for the first meeting. There was uncertainty about where this would be; nobody it seemed wanted the addicts around. Besides, missionary, or "twelfth step," work of the new group would be hampered by the law. When the A.A. member is on an errand of mercy he can, if occasion warrants, administer appropriate "medicine" to stave off shakes or delirium long enough to talk a little sense into the prospect. If the N.A. member did so, he'd risk a long term in jail. Drug peddlers were not enthusiastic about the new venture. Rumors were circulating discrediting the group.

Out of the gloom, however, came unexpected rays of friendliness and help. The Salvation Army made room for meetings at its 46th Street cafeteria. Later the McBurney Y.M.C.A., on 23rd Street, offered a meeting room. Two doctors backed their oral support by sending patients to meetings. Two other doctors agreed to serve on an advisory board.

There were slips and backslidings. Meetings were sometimes marred by

obstinacy and temper. But three of the original four remained faithful and the group slowly grew. Difficult matters of policy were worked out by trial and error. Some members once thought that a satisfactory withdrawal could be made at home. Some hard nights were endured and it was concluded that the doctors were right-for a proper drug withdrawal institutional care is necessary. Addicts are not admitted to meetings while using drugs. Newcomers are advised to make their withdrawal first, then come to N.A. to learn to live successfully without drugs.

Group statisticians estimate that 5000 inquiries have been answered, constituting a heavy drain on the group's treasury. Some 600 addicts have attended one or more meetings, 90 have attained effective living without drugs.

One of these is a motion picture celebrity, now doing well on his own. One relapse after the first exposure to N.A. principles seems to have been about par, though a number have not found this necessary. "A key fact of which few addicts are aware," Dan says, "is that once he's been addicted, a person can never again take even one dose of any habit-forming drug, including alcohol and the barbiturates, without running into trouble."

The weekly "open"-to the public-meetings are attended by ten to thirty persons-addicts, their friends and families and concerned outsiders. The room is small and, on Friday evenings when more than twenty-five turn up, crowded.

There is an interval of chitchat and visiting, and then, about nine o'clock, the secretary, a Brooklyn housewife, mother and department -store cashier, opens the meeting. In this ceremony all repeat the well-known prayer: "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." The secretary then introduces a leader-a member who presents the speakers and renders interlocutor's comments from his own experience with a drugless life. The speakers-traditionally two in an evening-describe their adventures with drugs and with N.A. In two months of meetings I heard a score of these case histories. I also charted the progress of a newcomer, the young musician named Tom, whose first N.A. meeting coincided with my own first reportorial visit.

Within the undeviating certainties of addiction, individual histories reveal a wide assortment of personal variations. Harold, an optometrist, is a "medical" addict; he got his habit from the prescription pad of a doctor who was treating him for osteomyelitis. An outspoken advocate of

psychotherapy for all, Harold absorbs a certain amount of ribbing as the groups
"psychiatric salesman." Florence, the housewife-cashier-secretary, recently celebrated her first anniversary of freedom from morphine, which she first received twenty-five years ago in a prescription for the relief of menstrual cramps. Carl, an electrician, became interested in the effects of opium smoke
thirty years ago, and reached a point where he could not function without his
daily pipe. He eventually switched to heroin and his troubles multiplied.

Manny, an executive in a high-pressure advertising agency, and Marian, a registered nurse with heavy administrative responsibilities began using morphine to relieve fatigue. Don, Marian's husband, regards alcohol as his
main addictive drug, but had a bad brush with self-prescribed barbiturates before he came to A.A. and then, with Marian, to N.A. Pat, another young advertising man, nearly died of poisoning from the barbiturates to which he had
become heavily addicted. Harold and Carl have now been four years without drugs;
Manny, three; Marian, Don and Pat, one.

Perhaps a third of the membership are graduates of the teen-age heroin fad which swept our larger cities a few years ago, and which still enjoys
as much of a vogue as dope peddlers can promote among the present teen-age population. Rita, an attractive daughter of Spanish-American Harlem, was one of
the group's first members. Along with a number of her classmates, she began by
smoking marihuana cigarettes-a typical introduction to drugs-then took heroin
"for thrills." She used the drug four years, became desperately ill, went to Lexington and has now been free of the habit four years. Fred, a war hero, became a heroin addict because he wanted friends. In the teen-age gang to which
he aspired, being hooked was a badge of distinction. He sought out the pusher
who frequented the vicinity of his high school and got hooked. There followed
seven miserable and dangerous years, two of them in combat and one in a veteran's hospital. In December of 1953 he came to N.A. and, he says,
"really
found friends."

Lawrence's story is the happiest of all. He came to N.A. early in his first addiction, just out of high school, just married, thoroughly alarmed
at discovering he was addicted, and desperately seeking a way out. N.A. friends
recommended that he get "blue-grassed," an arrangement by which a patient may
commit himself under a local statute to remain at Lexington 135 days for what

the doctors consider a really adequate treatment. He attended meetings in the hospital and more meetings when he got home. Now happy and grateful, he thanks N.A. His boss recently presented him with a promotion; his wife recently presented him with a son.

Besides the Friday open meeting there is a Tuesday closed meeting at the Y for addicts only. As a special dispensation I was permitted to attend a closed meeting, the purpose of which is to discuss the daily application of the twelve steps.

The step under discussion the night I was there was No.4:"Make a searching and fearless moral inventory of ourselves." The point was raised as to whether this step might degenerate into self-recrimination and do more harm than good. Old-timers asserted that this was not the proper application. A life of drug addiction, they said, often built up an abnormal load of guilt and fear, which could become so oppressive as to threaten a relapse unless dealt with. When the addict used step 4 honestly to face up to his past, guilt and fear diminished and he could make constructive plans for his future.

The Narco meetings at Lexington have borne other fruit. There was Charlie, the young GI from Washington, D.C., who once looted first-aid kits in the gun tubs of a Navy transport en route to the Philippines and took his first morphine out of sheer curiosity. After his Army discharge his curiosity led him to heroin and several bad years; then to Lexington, where the Narco Group struck a spark. He heard about Dan's work, went to New York to see him, and on his return to Washington looked around to see what he could do. He discovered that there was a concentration of addicts in the Federal penitentiary at Lorton, Virginia. Working with Alcoholics Anonymous, which already had meetings in the prison, he obtained permission to start a group like the one at Lexington. Now a year old, these meetings, called the Notrol Group- Lorton backward-attract the regular attendance of about thirty addicts. Washington has no free-world group, but Charlie helps a lot of addicts on an individual basis, steering them to A.A. meetings for doctrine.

Friendliness of ex-drug addicts with former devotees of alcohol sometimes occurs, though Bill, the same who figured so prominently in A.A.'s founding, says a fraternal attitude cannot be depended upon. The average

A.A.,
he says, would merely look blank if asked about drug addiction, and rightly
reply that this specialty is outside his understanding. There are, however,
a
few A.A.'s who have been addicted both to alcohol and drugs, and these
sometimes
function as "bridge members."

"If the addict substitutes the word 'drugs' whenever he hears
'alcohol' in the A.A. program, he'll be helped," Houston says. Many
ex-addicts,
in the larger population centers where meetings run to attendances of
hundreds,
attend A.A. meetings. The H.F.D. (Habit-Forming Drug) Group, which is
activated
by an energetic ex-addict and ex-alcoholic of the Los Angeles area named
Betty,
has dozens of members, but no meeting of its own. Individual ex-addicts who
are
"making it" the A.A. way include a minister in a South-eastern state, a
politician in the deep South, a motion-picture mogul in California and an
eminent surgeon of an Eastern city. The role call of ex-addict groups is
small.
There is the parent Narco Group, Addicts Anonymous, P.O. Box 2000,
Lexington,
KY; Narcotics Anonymous, P.O. Box 3, Village Station, New York 14, N.Y.;
Notrol
Group, c/o U.S. Penitentiary, Lorton, Va.; H.D.F. Group, c/o Secretary, Bay
Area
Rehabilitation Center, 1458 26th St., Santa Monica, Calif.

A frequent and relevant question asked by the casually interested
is, "But I thought habit-forming drugs were illegal-where do they get the
stuff?" The answer involves an interesting bit of history explaining how
opiates
come to be illegal. In the early 1800's doctors used them freely to treat
the
innumerable ills then lumped under the heading, "nervousness." Hypodermic
injection of morphine was introduced in 1856. By 1880, opium and morphine
preparations were common drugstore items. An 1882 survey estimated that 1
per
cent of the population was addicted, and the public became alarmed. A wave
of
legislation swept the country, beginning in 1885 with an Ohio statute and
culminating in the Federal Harrison Narcotic Law of 1914. Immediately after
the
passage of this prohibitory law, prices of opium, morphine and heroin
soared. A
fantastically profitable black market developed. Today, \$3000 worth of
heroin
purchased abroad brings \$300,000 when finally cut, packaged and sold in
America.

Among the judges, social workers and doctors with whom I talked
there is a growing feeling that the Harrison Act needs to be re-examined.

> Cure One Another

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> By Jerome Ellison

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> A new approach to a tragic social problem - drug addiction -
> has been found by the ex-addicts of Narcotics Anonymous. Here's how they
> help users out of their horrible habit - as in the case of the mining
> engineer, the hot musician, the minister and the movie actor.

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> Tom, a young musician just out of a job on a big-name dance
> band, was pouring out the story of his heroin addiction to a small
> gathering in a New York City Y.M.C.A. He told how he started three years
> ago, "fooling around for thrills, never dreaming to get a habit." His band
> went on the road. One night in Philadelphia he ran out of his drug and
> became so shaky he couldn't play. It was the first time the band
> management knew of his habit. He was promptly sent home.

>

> "Music business is getting tough with junkies," Tom said.

>

> His audience was sympathetic. It was composed of former drug
> addicts who had found freedom from addiction. They met twice weekly to
> make this freedom secure, and worked to help other addicts achieve it. The
> New York group, founded in 1950 and called Narcotics Anonymous, is one of
> several which have been piling up evidence that the methods of Alcoholics
> Anonymous can help release people from other drugs than alcohol - drugs
> such as opium, heroin, morphine and the barbiturates.

>

> The groups enter a field where patients are many and cures few.
> The population addicted to opiates has been placed by competent but
> incompatible authorities at 60,000 and at 180,000. The Federal Bureau of
> Narcotics estimates that the traffic in illegal opium derivatives grosses
> \$275,000,000 a year. About 1000 people a month are arrested for violation
> of Federal, state or local laws regulating the opiates. Addiction to the
> barbiturates, it is believed, involves more people. There are some 1500
> known compounds of barbituric acid, some of them having pharmaceutical
> names and others street names such as yellow jacket, red devil and
> goofball.

>

> Addicts work up to doses sufficient to kill a non-addicted
> person or an addict with a lesser tolerance. In New York recently, three
> young addicts met and took equal portions of heroin. Two felt no unusual
> reactions; the third went into convulsions and in a few hours was dead.
> Many barbiturate users daily consume quantities, which would be lethal to
> a normal person. Others have demonstrated an ability to use barbiturates
> for years, under medical supervision, without raising their consumption to
> dangerous levels.

>
> The drug addict, like the alcoholic, has long been an enigma to
> those who want to help him. Real contact is most likely to be made, on a
> principle demonstrated with phenomenal success by Alcoholics Anonymous, by
> another addict. Does the prospect, writhing with shame, confess to
> pilfering from his wife's purse to buy drugs? His sponsor once took his
> children's lunch money. Did he steal the black bag of a loyal family
> doctor? As a ruse to flimflam druggists, his new friend once impersonated
> a doctor for several months. The N.A. member first shares his shame with
> the newcomer. Then he shares his hope and finally, sometimes, his
> recovery.

>
> To date, the A.A. type of group therapy has been an effective
> ingredient of "cures" - the word as used here means no drugs for a year or
> more and an intent of permanent abstinence. - in at least 200 cases. Some
> of these, including Dan, the founder of the New York group, had been
> pronounced medically hopeless. The "Narco" Group in the United States
> Public Health Service Hospital at Lexington, Kentucky, has a transient
> membership of about eighty men and women patients. The group mails a
> monthly newsletter, The Key, free to those who want it, currently a list
> of 500 names. Many of these are interested but nonaddicted
> friends. Most are "mail-order members" of the group-addicts who have left
> the hospital and been without drugs for periods ranging from a few weeks
> to several years. The H.F.D. (Habit Forming Drug) Group is a loosely
> affiliated fellowship of California ex-addicts who keep "clean" - the
> addicts term for a state of abstinence- by attending Alcoholics Anonymous
> meetings with volunteer A.A. sponsors. The Federal prison at Lorton,
> Virginia, has a prisoner group which attracts thirty men to its weekly
> meetings. Narcotics Anonymous in New York is the sole "free world"-outside
> of institution-group which conducts its own weekly open-to-the-public
> meetings in the A.A. tradition.

>
> Today's groups of former addicts mark the convergence of two
> historic narratives, one having to do with alcohol, the other with opium.
> References to the drug of the poppies go back to 4000 B.C. According to
> Homer, Helen of Troy used it in a beverage guaranteed to abolish care.
> Opium was employed to quiet noisy children as early as 1552 B.C. De Quincy
> and Coleridge are among the famous men to whom it brought disaster. In its
> dual role it appears today, through its derivatives, as the friend of man
> in surgery and his enemy in addiction.

>
> The alcoholic strand of the story may be taken up in the Zurich
> office of the Swiss psychologist Carl Jung, one day late in 1933. At that
> time the eminent doctor was obliged to impart an unpleasant bit of news to
> one of his patients, an American businessman who had come for help with a
> desperate drinking problem. After months of effort and repeated relapses,
> the doctor admitted that his treatment had been a failure.

>
> "Is there, then," the patient asked, "no hope?" Only if a
> profound religious experience were undergone, he was told. How, he wanted
> to know, could such an experience be had? It could not be obtained on
> order, the doctor said, but if one associated with religious-minded people
> for a while _____

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> Narcotics Anonymous - A.A.'s Young Brother
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>
> The American interested himself in Frank Buchman's Oxford
> Group, found sobriety, and told an inebriate friend of his experience. The
> friend sobered up and took the message to a former drinking partner, a New
> York stockbroker named Bill. Though he was an agnostic who had never had
> much use for religion, Bill sobered up. Late in 1935, while on a business
> trip to Akron, Ohio, he was struck by the thought that he wouldn't be able
> to keep his sobriety unless he passed on the message. He sought out a
> heavy drinking local surgeon named Bob and told him the story to date.
> They sat down and formulated a program for staying sober-a program
> featuring twelve Suggested Steps and called Alcoholics Anonymous. Bill
> devoted full time to carrying the A.A. message, and the news spread. The
> now-famous article by Jack Alexander in The Saturday Evening Post of March
> 1, 1941, made it nationally known, and by 1944 there were A.A. groups in
> the major cities.
>
> In June of that year an inebriate mining engineer whom we'll
> call Houston "hit bottom" with his drinking in Montgomery, Alabama, and
> the local A.A.'s dried him up. Houston gobbled the A.A. program and began
> helping other alcoholics. One of the drunks he worked with-a sales
> executive who can be called Harry-was involved not only with alcohol but
> also morphine. A.A. took care of the alcoholic factor, but left Harry's
> drug habit unchanged. Interested and baffled, Houston watched his new
> friend struggle in his strange self-constructed trap.
>
> The opiate theme of the narrative now reappears. Harry's
> pattern had been to get roaring drunk, take morphine to avoid a hang-over,
> get drunk again and take morphine again. Thus he became "hooked"-addicted.
> He drove through a red light one day and was stopped by a policeman. The
> officer found morphine and turned him over to Federal jurisdiction, with
> the result that Harry spent twenty-seven months at Lexington, where both
> voluntary and involuntary patients are accommodated, as a prisoner. After
> his discharge he met Houston and, through A.A., found relief from the
> booze issue. The drug problem continued to plague him.
>
> During this period, Houston, through one of those coincidences
> which A.A.'s like to attribute to a Higher Power, was transferred by his
> employers to Frankfort, Kentucky, just a few miles from Lexington.
> "Harry's troubles kept jumping through my brain," Houston says. "I was
> convinced that the twelve Suggested Steps would work as well for drugs as
> for alcohol if conscientiously applied. One day I called on Dr. V.H.
> Vogel, the medical officer then in charge at Lexington. I told him of our
> work with Harry and offered to assist in starting a group in the hospital.
> Doctor Vogel accepted the offer and on Feb. 16, 1947, the first meeting
> was held. Weekly meetings have been going on ever since."
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>
> The Phenomenon of "Physical Dependence"
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> Some months later, in a strangely woven web of coincidence,
> Harry reappeared at "Narco" as a voluntary patient and began attending
> meetings. He was discharged, relapsed, and in short time was back again.
> "This time," he says, "it clicked." He has now been free from both alcohol
> and drugs for more than five years. Twice he has returned to tell his
> story at meetings, in the A.A. tradition of passing on the good word.
>
> In the fall of 1948 there arrived at Lexington an addict named
> Dan who had been there before. It was, in fact, his seventh trip; the
> doctors assumed that he'd continue his periodic visits until he died. This
> same Dan later founded the small but significant Narcotics Anonymous group
> in New York. Dan's personal history is the story of an apparently
> incurable addict apparently cured.
>
> An emotionally unsettled childhood is the rule among addicts,
> and Dan's childhood follows the pattern. His mother died when he was three
> years old, his father when he was four. He was adopted by a spinster
> physician and spent his boyhood with his foster mother, a resident doctor
> in a Kansas City hospital, and with her relatives in Missouri and
> Illinois. When he was sixteen he developed an ear ailment and was given
> opiates to relieve the pain. During and after an operation to correct the
> condition he received frequent morphine injections. Enjoying the mood of
> easy, floating forgetfulness they induced, he malingered.
>
> Living in a large hospital gave Dan opportunities to pilfer
> drugs, and for six months he managed keep himself regularly supplied. An
> addict at the hospital taught him how to inject himself, so for a time he
> was able to recapture the mood at will. He was embarrassing his foster
> mother professionally, however, and though not yet acknowledging the fact
> to himself, was becoming known locally as an addict. Sources of drugs
> began to close up, and one day there was no morphine to be had. He went
> into an uncontrollable panic which grew worse each hour.
>
> There followed muscular cramps, diarrhea, a freely running nose, tears
> gushing from his eyes, and two sleepless, terror-filled days and nights.
> It was Dan's first experience with the mysterious withdrawal sickness
> which is experienced sooner or later by every addict.
>
> In one of the strangest phenomena known to medicine, the body
> adjusts to the invasion of certain drugs, altering its chemistry in a few
> weeks to a basis-called "physical dependence"-on which it can no longer
> function properly without the drug. How physical dependence differs from
> habit may be illustrated by imagining a habitual gum chewer deprived of
> gum. His unease would be due to the denial of habit. If he were denied gum
> and also water, on which he is physically dependent, he'd feel an
> increasingly painful craving called thirst. The drug addict's craving is
> called the "abstinence syndrome," or withdrawal sickness. In extreme cases
> it includes everything Dan experienced, plus hallucinations and
> convulsions. Withdrawal of opiates rarely causes the death of a healthy
> person; sudden cessation of barbiturates has been known to. The violent
> phase, which is usually over in two to three days, may under expert care
> be largely avoided. Physical dependence gradually diminishes and ordinary
> habit, of the gum-chewing type, asserts itself.
>

> This is the interval of greatest vulnerability, N.A. members
> say, to the addict's inevitable good resolutions. He has formed the habit
> of using his drugs when he feels low. If he breaks off medical supervision
> before he is physically and medically back to par, the temptation to
> relapse may be overwhelming. It is in this period, Dan says, that the
> addict most needs the kind of understanding he finds in N.A. If he yields
> to the call of habit, physical dependence is quickly reestablished and his
> body calls for ever greater doses as the price of peace.

>
> Dan went through the cycle dozens of times. Besides the half
> dozen withdrawals at Lexington, there were several at city and state
> institutions, and numerous attempts at self-withdrawal. He tried sudden
> and complete abstinence, the "cold-turkey" method. He tried relieving the
> withdrawal pangs with alcohol, and found it only cancelled out his ability
> to think, so he automatically returned to drugs. When he attempted
> withdrawal with barbiturates he "just about went goofy."

>
> All this, however, was to come later; in his early twenties he
> had no intention of giving up the use of drugs. Having been spotted as an
> addict in the Kansas City area, he sought fresh fields. He found a job as
> a salesman and traveled several Midwest states. The demands of his habit
> and his scrapes with the law made it hard to hold a job long. Drifting
> from one employment to another, he found himself, in the early 1930's in
> Brooklyn.

>
> His attempts at withdrawal resulted in several extended periods
> of abstinence, the longest of which was three years. When off drugs Dan
> was an able sales executive and a good provider. He married a Staten
> Island girl. They had a son. Dan continued to have short relapses,
> however. Each new one put a further strain on the family tie. For a time,
> to save money for drugs, he used slugs in the subway turnstiles going to
> and from work. He was spotted by a subway detective and spent two days in
> jail. A month later he was caught passing a forged morphine prescription.
> As a result, he was among the first prisoner patients at the new United
> States Public Health Service Hospital for addicts at Lexington, when it
> was opened on May 28, 1935.

>
> After a year there, he made a supreme effort to be rid of drugs
> for good. To keep away from the temptations offered by New York drug
> pushers he found a job with a large Midwest dairy. He worked hard, saved
> his money and sent for his family. By this time, however, it was too late;
> his wife refused to come, and a divorce action was begun. "Her rebuff gave
> me what I thought was a good excuse to go back on drugs," Dan reports.
> After that, his deterioration accelerated. On his seventh trip to
> Lexington, in 1948, he was in a profound depression.

>
> After a month of sullen silence, he began attending the group
> meetings, which were a new feature at the hospital since his last trip. "I
> still wouldn't talk," he reports, "But I did some listening. I was
> impressed by what Houston had to say. Harry came back one time and told us
> his story. For the first time, I began to pray. I was only praying that I
> would die, but at least it was a prayer," He did not die, nor did he
> recover. Within six months of his discharge he was found in possession of
> drugs and sent back to Lexington for a year-his eighth and, as it turned
> out, final trip.

>
> "This time things were different," he says. "Everything Houston
> and Harry had been saying suddenly made sense. There was a lawyer from a
> Southern city there at the time, and a Midwestern surgeon. They were in
> the same mood I was-disgusted with themselves and really ready to change.
> The three of us used to have long talks with Houston every Saturday
> morning, besides the regular meetings." All three recently celebrated the
> fifth anniversary of their emancipation from the drug habit.
>
> Dan, conscious of what seemed to him a miraculous change of
> attitude, returned to New York full of enthusiasm and hope. The twelfth of
> the Suggested Steps was to pass on the message to others who needed help.
> He proposed to form the first outside-of-institution group and call it
> Narcotics Anonymous-N.A. He contacted other Lexington alumni and suggested
> they start weekly meetings.
>
> There were certain difficulties. Addicts are not outstandingly
> gregarious, and when all the excuses were in only three-a house painter
> named Charlie, a barber named Henry and a waiter we'll call George-were on
> hand for the first meeting. There was uncertainty about where this would
> be; nobody it seemed wanted the addicts around. Besides, missionary, or
> "twelfth step," work of the new group would be hampered by the law. When
> the A.A. member is on an errand of mercy he can, if occasion warrants,
> administer appropriate "medicine" to stave off shakes or delirium long
> enough to talk a little sense into the prospect. If the N.A. member did
> so, he'd risk a long term in jail. Drug peddlers were not enthusiastic
> about the new venture. Rumors were circulating discrediting the group.
>
> Out of the gloom, however, came unexpected rays of friendliness
> and help. The Salvation Army made room for meetings at its 46th Street
> cafeteria. Later the McBurney Y.M.C.A., on 23rd Street, offered a meeting
> room. Two doctors backed their oral support by sending patients to
> meetings. Two other doctors agreed to serve on an advisory board.
>
> There were slips and backslidings. Meetings were sometimes
> marred by obstinacy and temper. But three of the original four remained
> faithful and the group slowly grew. Difficult matters of policy were
> worked out by trial and error. Some members once thought that a
> satisfactory withdrawal could be made at home. Some hard nights were
> endured and it was concluded that the doctors were right-for a proper drug
> withdrawal institutional care is necessary. Addicts are not admitted to
> meetings while using drugs. Newcomers are advised to make their withdrawal
> first, then come to N.A. to learn to live successfully without drugs.
>
> Group statisticians estimate that 5000 inquiries have been
> answered, constituting a heavy drain on the group's treasury. Some 600
> addicts have attended one or more meetings, 90 have attained effective
> living without drugs. One of these is a motion picture celebrity, now
> doing well on his own. One relapse after the first exposure to N.A.
> principles seems to have been about par, though a number have not found
> this necessary. "A key fact of which few addicts are aware," Dan says, "is
> that once he's been addicted, a person can never again take even one dose
> of any habit-forming drug, including alcohol and the barbiturates, without
> running into trouble."
>

> The weekly "open"-to the public-meetings are attended by ten to
> thirty persons-addicts, their friends and families and concerned
> outsiders. The room is small and, on Friday evenings when more than
> twenty-five turn up, crowded.

>

> There is an interval of chitchat and visiting, and then, about
> nine o'clock, the secretary, a Brooklyn housewife, mother and
> department -store cashier, opens the meeting. In this ceremony all repeat
> the well-known prayer: "God grant me the serenity to accept the things I
> cannot change, the courage to change the things I can, and the wisdom to
> know the difference." The secretary then introduces a leader-a member who
> presents the speakers and renders interlocutor's comments from his own
> experience with a drugless life. The speakers-traditionally two in an
> evening-describe their adventures with drugs and with N.A. In two months
> of meetings I heard a score of these case histories. I also charted the
> progress of a newcomer, the young musician named Tom, whose first N.A.
> meeting coincided with my own first reportorial visit.

>

> Within the undeviating certainties of addiction, individual
> histories reveal a wide assortment of personal variations. Harold, an
> optometrist, is a "medical" addict; he got his habit from the prescription
> pad of a doctor who was treating him for osteomyelitis. An outspoken
> advocate of psychotherapy for all, Harold absorbs a certain amount of
> ribbing as the groups "psychiatric salesman." Florence, the
> housewife-cashier-secretary, recently celebrated her first anniversary of
> freedom from morphine, which she first received twenty-five years ago in a
> prescription for the relief of menstrual cramps. Carl, an electrician,
> became interested in the effects of opium smoke thirty years ago, and
> reached a point where he could not function without his daily pipe. He
> eventually switched to heroin and his troubles multiplied.

>

> Manny, an executive in a high-pressure advertising agency, and
> Marian, a registered nurse with heavy administrative responsibilities
> began using morphine to relieve fatigue. Don, Marian's husband, regards
> alcohol as his main addictive drug, but had a bad brush with
> self-prescribed barbiturates before he came to A.A. and then, with Marian,
> to N.A. Pat, another young advertising man, nearly died of poisoning from
> the barbiturates to which he had become heavily addicted. Harold and Carl
> have now been four years without drugs; Manny, three; Marian, Don and Pat,
> one.

>

> Perhaps a third of the membership are graduates of the teen-age
> heroin fad which swept our larger cities a few years ago, and which still
> enjoys as much of a vogue as dope peddlers can promote among the present
> teen-age population. Rita, an attractive daughter of Spanish-American
> Harlem, was one of the group's first members. Along with a number of her
> classmates, she began by smoking marihuana cigarettes-a typical
> introduction to drugs-then took heroin "for thrills." She used the drug
> four years, became desperately ill, went to Lexington and has now been
> free of the habit four years. Fred, a war hero, became a heroin addict
> because he wanted friends. In the teen-age gang to which he aspired, being
> hooked was a badge of distinction. He sought out the pusher who frequented
> the vicinity of his high school and got hooked. There followed seven
> miserable and dangerous years, two of them in combat and one in a
> veteran's hospital. In December of 1953 he came to N.A. and, he says,

> "really found friends."

>

> Lawrence's story is the happiest of all. He came to N.A. early
> in his first addiction, just out of high school, just married, thoroughly
> alarmed at discovering he was addicted, and desperately seeking a way out.
> N.A. friends recommended that he get "blue-grassed," an arrangement by
> which a patient may commit himself under a local statute to remain at
> Lexington 135 days for what the doctors consider a really adequate
> treatment. He attended meetings in the hospital and more meetings when he
> got home. Now happy and grateful, he thanks N.A. His boss recently
> presented him with a promotion; his wife recently presented him with a
> son.

>

> Besides the Friday open meeting there is a Tuesday closed
> meeting at the Y for addicts only. As a special dispensation I was
> permitted to attend a closed meeting, the purpose of which is to discuss
> the daily application of the twelve steps.

>

> The step under discussion the night I was there was No.4: "Make
> a searching and fearless moral inventory of ourselves." The point was
> raised as to whether this step might degenerate into self-recrimination
> and do more harm than good. Old-timers asserted that this was not the
> proper application. A life of drug addiction, they said, often built up an
> abnormal load of guilt and fear, which could become so oppressive as to
> threaten a relapse unless dealt with. When the addict used step 4 honestly
> to face up to his past, guilt and fear diminished and he could make
> constructive plans for his future.

>

> The Narco meetings at Lexington have borne other fruit. There
> was Charlie, the young GI from Washington, D.C., who once looted first-aid
> kits in the gun tubs of a Navy transport en route to the Philippines and
> took his first morphine out of sheer curiosity. After his Army discharge
> his curiosity led him to heroin and several bad years; then to Lexington,
> where the Narco Group struck a spark. He heard about Dan's work, went to
> New York to see him, and on his return to Washington looked around to see
> what he could do. He discovered that there was a concentration of addicts
> in the Federal penitentiary at Lorton, Virginia. Working with Alcoholics
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> understanding. There are, however, a few A.A.'s who have been addicted
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> 'alcohol' in the A.A. program, he'll be helped," Houston says. Many

> ex-addicts, in the larger population centers where meetings run to
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> Drug) Group, which is activated by an energetic ex-addict and ex-alcoholic
> of the Los Angeles area named Betty, has dozens of members, but no meeting
> of its own. Individual ex-addicts who are "making it" the A.A. way include
> a minister in a South-eastern state, a politician in the deep South, a
> motion-picture mogul in California and an eminent surgeon of an Eastern
> city. The role call of ex-addict groups is small. There is the parent
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> Anonymous, P.O. Box 3, Village Station, New York 14, N.Y.; Notrol Group,
> c/o U.S. Penitentiary, Lorton, Va.; H.D.F. Group, c/o Secretary, Bay Area
> Rehabilitation Center, 1458 26th St., Santa Monica, Calif.

>
> A frequent and relevant question asked by the casually
> interested is, "But I thought habit-forming drugs were illegal-where do
> they get the stuff?" The answer involves an interesting bit of history
> explaining how opiates come to be illegal. In the early 1800's doctors
> used them freely to treat the innumerable ills then lumped under the
> heading, "nervousness." Hypodermic injection of morphine was introduced in
> 1856. By 1880, opium and morphine preparations were common drugstore
> items. An 1882 survey estimated that 1 per cent of the population was
> addicted, and the public became alarmed. A wave of legislation swept the
> country, beginning in 1885 with an Ohio statute and culminating in the
> Federal Harrison Narcotic Law of 1914. Immediately after the passage of
> this prohibitory law, prices of opium, morphine and heroin soared. A
> fantastically profitable black market developed. Today, \$3000 worth of
> heroin purchased abroad brings \$300,000 when finally cut, packaged and
> sold in America.

>
> Among the judges, social workers and doctors with whom I talked
> there is a growing feeling that the Harrison Act needs to be re-examined.
> Dr. Hubert S. Howe, a former Columbia professor of neurology and authority
> on narcotics, says the statute, like the Volstead Act, "removed the
> traffic in narcotic drugs from lawful hands and gave it to criminals." In
> an address before the New York State Medical Society he asserted that the
> financial props could be knocked from the illegal industry by minor
> revisions of present laws and rulings, with no risk of addiction becoming
> more widespread. Doctor Howe proposes a system of regulation similar to
> that of the United Kingdom, which reports only 364 addicts.

>
> Meanwhile the lot of those who become involved with what our
> British cousins rightly call "dangerous drugs" is grim. It is just
> slightly less grim than it might have been five years ago. Since then a
> few addicts have found a way back from the nightmare alleys of addiction
> to a normal life which may seem humdrum enough at times, but which when
> lost, then regained, is found to be a glory.

>
>
>
>
>
>
> Source: The Saturday Evening Post, August 7, 1954
>
>
>

Modertor's note: see pgs 239-241 in the cited reference

=====

+++Message 2196. Bill W's funeral
From: rwj426 2/16/2005 10:47:00 AM

=====

THE NEW YORK TIMES MONDAY FEBRUARY 15, 1971
500 Meet at St. John's to Mourn Loss of Bill W.
By Paul L. Montgomery

"He was my inspiration, and not mine alone," said Marty M.; one of the first women members of Alcoholics Anonymous. "He was one of the most gifted human beings who ever lived on this earth. She spoke at a memorial service yesterday afternoon at the Cathedral Church of St. John the Divine for William Griffith Wilson, the co-founder of Alcoholics Anonymous, who died Jan.24.

In the tradition of the group whose inspiration he was, Mr. Wilson was known during his life as Bill W. His full name, like that of the other co-founder, Dr. Robert Holbrook Smith, was disclosed only after death. Dr. Smith died in 1950.

About 5000 members and others; including Mr. Wilson's wife, Lois, gathered in the crossing of the cathedral for the service, one of many held throughout the world yesterday to honor the founder. There was fond laughter at remembrance of his first direct and sometimes irascible ways, reverent silence when his virtues were described, and a few tears.

"When we saw him, we knew we were in the presence of greatness," said Bob H., general manager of the group's World Service Office. "Bill really needs no panegyrics from us, no monuments. We just have to think of the half million recovered alcoholics," Dr. John L. Norris, chairman of the group's board of trustees, recalled that Mr. Wilson, after doing much to develop the group therapy methods, decreased his role in the organization to promote group responsibility.

"We can never again say, as we have said so many times before, "Bill, what do you think?" Dr. Norris said. "What his death means is that all of us will have to listen harder than ever to discern the group consciousness." Dr. Norris, a retired physician, was not an alcoholic, so he acts, as he says "the face man" for the group and allows his name to be used. "I drink once in a while," the doctor said in an interview. "It doesn't do much for me though."

The service was conducted by the Rev. Yvelin Gardner of St. George's Episcopal Church, Hempstead, L.I.; Rabbi David Seligson of the Central Synagogue, 55th Street and Lexington Avenue, and Father Joe A., a Catholic priest, read prayers.

=====

|||||

++++Message 2199. Authors of Personal Stories in 4th
Edition Big Book
From: unclbearboy@yahoo.com 2/17/2005 5:03:00 AM

|||||

I've read some of the history about authors of the personal stories.
But, what about the identities of the new authors in the 4th Ed? I
wonder if these people are kinda like celebrities in their respective
local areas?

Do you know who any of them are?

~ bILL

|||||

++++Message 2200. Re: Book: "Bar Room Reveries," by Ed
Webster
From: sbanker914@aol.com 2/15/2005 11:35:00 AM

|||||

In a message dated 2/15/2005 1:29:46 PM Eastern Standard Time,
groovycharacterdefects@yahoo.com writes:

I was wondering if the book is valuable or
historically significant?

A Google search reveals that a signed copy is selling for \$75.

Susan Banker

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

|||||

++++Message 2201. RE: Dr Norris" Comments at Bill
W"s funeral
From: Bob McK 2/17/2005 9:08:00 AM

|||||

Our Regional Historian, Rick S., just sent out Dr. Norris's full talk and
yes he said "group conscience" and not words that sound like it. Don't take
this rendition as gospel! Go back to more original sources since I had to
fix internet-altered punctuation and one typo. But this is the gist of his
talk.

Bob

DR. NORRIS' TALK

MEMORIAL SERVICES for BILL
NEW YORK, N. Y. FEB 14TH, 1971

Our beloved Bill is dead. Even as I stand before you and say the words, I cannot really believe that it is true. In my heart I choose to believe that Bill is here with us at this very moment. And I somehow can almost hear him saying in that half-amused, half embarrassed way of his, "Oh come on now Jack, do you really think all this fuss is necessary?"

Two weeks ago, at a meeting of your Board of Trustees, shortly after Bill's passing, there was a rather lively discussion about a matter involving the whole fellowship. When it had reached a certain level of intensity, I found myself waiting to hear Bill speak up, as he so often did and say those few words that would put everything in perspective. But he didn't speak. And it was then that I realized way down deep that we would never hear his voice again...that we could no longer count on the constant presence of his wisdom and strength. We could never again say as we had said so many times before, "Bill, what do you think?" And I at least, have not yet come to accept this completely.

Bill was no saint. He was an alcoholic and a man of stubborn will and purpose. How else could he have lived through the years of frustration, failure, and discouragement while the steps, the traditions, and the conference were being hammered out on the anvil of hard experience with the first few groups? That he had the self-honesty, the clarity of vision to see the vital necessity for the Third Step, and turning one's life and will over to a Higher Power is just one part of our great good fortune that Bill lived. I have seen Bill's pride and I have seen his humility. And I have been present when people from far countries have met him for the first time and started to cry. And all Bill - that shy Vermonter - could do was stand there and look like he wanted to run from the room. No, Bill was no saint, although many of us wanted to make him into one. Knowing this, he was insistent that legends about him be kept to a minimum - that accurate records be kept so that future generations would know him as a man. He was a very human person -- to me an exceptionally human person.

Bill's constant concern during almost all of the years that I knew him was that Alcoholics Anonymous should always be available for the suffering alcoholic--that the mistakes that led to the fading of previous movements to help alcoholics should be avoided. To me one measure of his greatness is the clarity of his vision of the future in his determination to let go of us long before we were willing to let go of him.

Bill was a good sponsor, - the wise old timer determined to relinquish the role of founder because he knew that A.A. must, as he would say, come of age and take complete responsibility for itself. He had an abiding faith that our Fellowship not only could, but should run without him. Repeatedly, during the last few years, he has said in General Service Conference sessions "We have nothing to fear." Bill believed that the wisdom of A.A. came out of church basements and not from the pulpit; that it was directed from the groups to the Trustees rather than the other way around. He sometimes felt, though, when the Conference disagreed with him as it sometimes did, that its conscience needed to be better informed, but it was this way that we really shared experience and developed strength and confidence that the answers would work out.

Bill knew that it was not one voice that should be heard, but many thousands of voices. And it was his gift that he was able to listen to them all, then, out of the noise and confusion discern the group conscience. Then he would put it all together, the tension of argument would fade, and everyone would realize that his answer was right. What Bill's death means to me now is, that all of us--all of us: you, the delegates, the Trustees--will have to listen much more carefully than we once did in order to make out the voice of the group conscience.

And I know that this is possible. Bill has trained us for it beginning in St. Louis in 1955. For this was Bill's vision -- to create a channel of communication within the Fellowship of Alcoholics Anonymous that would make it possible for everyone to be heard: from the individual through the group, to the delegates and to the Trustees, so that A.A. will always be here to extend a hand to the drunk who is at this very moment crying out in the darkness of his night as he reaches for help.

In closing, I want to say that it has been an honor for me to have had this opportunity to participate with you in giving thanks to God that Bill lived and was given the wisdom and strength and courage to make the world a better place for all of us. There are many more things I could say, but what can one say finally of a man's goodness and greatness? How many ways can you take his measure? I cannot do it or say it for any of you -- only for myself. He was the greatest and wisest man I ever knew. Above everything, he was a man. And I believe that he left his goodness and greatness and wisdom with us, for any of us to take in what measure we can. May God grant us the wisdom and strength to keep Alcoholics Anonymous alive, vital, attractive, unencumbered by the egocentricities that can so easily spoil it.

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

From: Arkie Koehl [mailto:arkie@arkoehl.com]

Sent: Wednesday, February 16, 2005 2:05 PM

To: AAHistoryLovers@yahoo.com

Subject: Re: [AAHistoryLovers] Dr Norris' Comments at Bill W's funeral

Thanks for the NY Times obit.

I was amused to read:

"We can never again say, as we have said so many times before, "Bill, what do you think?" Dr. Norris said. "What his death means is that all of us will have to listen harder than ever to discern the group consciousness."

In my decades in AA it has always seemed a struggle for people to write the words "group conscience" as it appears in our Tradition. It is usually "group conscious" or some variation on that. "Group consciousness" is a first for me. At least it's a noun and not an adjective. I wonder if Norris actually said it, or if it was some Times reporter scribbling as fast as he could :-)

Arkie Koehl
Honolulu

Yahoo! Groups Links

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+++Message 2202. Re: Authors of Personal Stories in
4th Edition Big Book
From: Hugh D. Hyatt 2/17/2005 11:22:00 AM

=====

unclebearboy@yahoo.com is alleged to have written, on or about 02/17/05
05:03:

- >
- > I've read some of the history about authors of the personal stories.
- > But, what about the identities of the new authors in the 4th Ed? I
- > wonder if these people are kinda like celebrities in their respective
- > local areas?
- >
- > Do you know who any of them are?

One is fairly good friend of mine who I met when I came into the rooms in
1992. She had less than a year's sobriety at the time. Most people do
not know that she's the author of a story in the Big Book. She doesn't
say that she is in her story. She obviously has quite a bit of humility
about it. Those of us who do know are -- as far as I can tell, which may
not be very far -- generally people who knew her before her story was
published and so do not treat her like a celebrity.

I also once met another author of a story from the Big Book at a meeting
in NJ. I didn't know till after we'd left the meeting and never would
have guessed it if I hadn't been told. He certainly didn't act like a
celebrity and no one at the meeting treated him that way. I have no idea
how many people knew that his story had been published.

--
Hugh H.
Bryn Athyn, PA

Liberty has never come from government.
Liberty has always come from the subjects of government.
The history of liberty is the history of resistance.
-- Woodrow T. Wilson

=====

+++Message 2203. Re: Big Book Editions
From: Kimball Rowe 2/18/2005 4:37:00 PM

=====

In each edition, as far as I can tell, the decision has been made as a
direct
result of the Group Conscience expressed through their Group Service
Representative. Thus, the collective conscience of 135,000 members decided
to

leave the first 164 pages alone for the 2nd Edition. The collective conscience of 574,000 members decided to leave the first 164 pages alone for the 3rd Edition. And the collective conscience of 2,160,000 members (of which I was one) decided to leave the first 164 pages alone for the 4th Edition. Was there any decent? Of course. But the Group Conscience was the deciding factor, for no one person speaks for AA.

A documented historical source might be the votes cast by area delegates at the General Service Conference prior to the publication of the new editions.

On a side note, I hear some people refer to the first 164 pages as the general consensus of the first 100 sober alcoholics. This is not true. It is the general consensus of the Fellowship as expressed through a group conscience, which today is estimated at 2.6 million. If we did not believe in the first 164 pages we would certainly gather together and, by our group conscience, have it thrown out. After all, the first thing an alcoholic recovers is his opinion.

Kim
In love and Service

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

From: Jim
To: AAHistoryLovers@yahoogroups.com
Sent: Thursday, January 20, 2005 10:45 AM
Subject: [AAHistoryLovers] Big Book Editions

What was the process of deciding to essentially leave the first 164 pages as they were originally set in the First Edition?

Was this decision made just prior to the publishing of The Second Edition?

Who originally made this decision?

I am looking for documented historical sources.
Thank you in advance.

Jim
California

--
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<http://groups.yahoo.com/group/AAHistoryLovers/>

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

Message: 2
Date: Fri, 18 Feb 2005 14:15:56 -0800
From: "Cloydg" <cloydg449@sbcglobal.net>
Subject: Re: Authors of Personal Stories in 4th Edition Big Book

Clyde; alcoholic,
I can understand peoples curiosity and/or the need to know from anyone outside of AA to want to know specifically who wrote the BB, as well as whom and where the stories in the BB came from. However, our traditions remind us to frey from making personalities out of AA member's. We are supposed to keep our anonymity sacred, especially at the level of press, radio, TV and film; which includes the internet. That we are supposed to always look for the principal but not towards the personality. Not all whom come to AA whom are already personalities find it comfortable to be segmented from the regular membership. An example of that was when I heard Tony H. share. I believe he said it best in a meeting I was at in LA last year. He said in part that in AA, he gets to be Tony the drunk. Not the movie star everyone seems to want to get to know. He doubted if anyone would want to get to know him or even be attracted to him if he weren't Sir Anthony H. I tend to agree with him. I suggest we honor the traditions and leave the rest to wonder about.

Love in fellowship, Clyde G.

Yahoo! Groups Links

++++Message 2207. change ? to BB text
From: J. Carey Thomas 2/19/2005 2:36:00 PM

++++
Folks,
Can anyone verify that Bill W. has ever said "The only word I would change is 'rarely' (to 'Never') at the start of the fifth chapter" -- or words to that effect?

\\/
(o o)
-----o00-()-00o-----carey-----

++++Message 2208. Special Post - Anonymity
From: ArtSheehan 2/19/2005 4:40:00 PM

and trends. A table of these figures can be found in the document
AA_Timeline_2004-4-01_Public04.pdf on Silkworth.net The table has it broken
out
by US, Canada, Overseas, Hospitals and Prisons.

Kim

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

From: gentle_bear
To: AAHistoryLovers@yahoogroups.com
Sent: Saturday, February 19, 2005 9:05 AM
Subject: RE: [AAHistoryLovers] Digest Number 709

Hi Guys,
I note in the text below that the estimated AA membership is 2.6 million.
Is this the total global estimate?
Where is this figure from?
Regards
Robin F.
Queensland
Australia.

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

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com]
Sent: Sunday, 20 February 2005 1:42 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Digest Number 709

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the gift of life to a sick child.
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----->

There are 2 messages in this issue.

Topics in this digest:

1. Re: Big Book Editions
From: "Kimball Rowe" <rowek@softcom.net>
2. Re: Authors of Personal Stories in 4th Edition Big Book
From: "Cloydg" <cloydg449@sbcglobal.net>

Message: 1
Date: Fri, 18 Feb 2005 14:37:51 -0700
From: "Kimball Rowe" <rowek@softcom.net>
Subject: Re: Big Book Editions

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In love and Service

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Love in fellowship, Clyde G.

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> ----->

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>
> Topics in this digest:
>
> 1. Re: Big Book Editions
> From: "Kimball Rowe" <rowek@softcom.net>
> 2. Re: Authors of Personal Stories in 4th Edition Big Book
> From: "Cloydg" <cloydg449@sbcglobal.net>

>
> _____
> _____
>

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> Date: Fri, 18 Feb 2005 14:37:51 -0700
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> the deciding factor, for no one person speaks for AA.
>

Up to December 1938, the recovery program was made up of 6 Steps (passed on to new members by word of mouth). Bill changed this to 12 written Steps to add clarity and close loopholes the alcoholics were wiggling through. Differing versions of the 6 Steps are listed in "The Language of the Heart," "AA Comes of Age," "Pass It On" and the Big Book Pioneer story "He Sold Himself Short."

In March 1939, a heavily edited manuscript was turned over to Tom Uzzell, an editor at Collier's and a member of the NYU faculty. The manuscript was variously estimated as 600 to 800 pages. Uzzell reduced it to 400 pages. Most cuts came from the stories.

On April 4, 1939, 4,730 copies of the 1st edition of "Alcoholics Anonymous" were published at \$3.50 a copy (\$46 a copy today). The printer was told to use the thickest paper in his shop. The large, bulky volume became known as the "Big Book" and the name has stuck ever since. The idea behind the thick and large paper was to convince the alcoholics they were getting their money's worth.

Despite many assertions to the contrary, the Big Book does not "precisely" (in the sense of "exactly") describe the recovery program used by the first 100 members. The book actually transformed the 6 Step recovery program then used into something quite different. In the literary sense "precisely" simply means "short and to the point."

The page numbering of the 1st edition basic text was from 1 to 179 (not 164). "The Doctor's Opinion" was originally page 1. "Bill's Story" did not become page 1 until the 2nd edition.

In March 1941, the wording of Step 12 was changed in the 2nd printing of the 1st edition. The term "spiritual experience" was changed to "spiritual awakening" and "as the result of these steps" was changed to "as the result of those steps." The appendix "Spiritual Experience" was added. Many members thought they had to have a sudden, spectacular spiritual experience like the one Bill had in Towns Hospital. The changes emphasized that most spiritual experiences were of the type that the psychologist William James called the "educational variety."

The 2nd edition

In April 1952, based on a 1951 advisory action, the Board formed a special committee on literature and made a report to the 1952 Conference. The Board recommended literature items that should be retained and future items that would be needed. Bill W also reported on the literature projects he was engaged in. One of them included updating the story section of the Big Book.

The Conference unanimously approved the Board proposals and Bill's projects. This led to Conference-approval of the 2nd edition and retroactive approval of the 1st edition and several pamphlets.

In 1955, AA's 20th anniversary and 2nd International Convention occurred in St Louis, MO. AA came of age. The General Service

Conference became the Guardian of the Traditions and group conscience of the entire Fellowship. The 2nd edition Big Book was also published. 30 new personal stories were introduced.

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

The 3rd edition

The 1976 Conference approved the 3rd edition.

300,000 copies of the 1st edition were distributed from 1939 to 1955. 1,150,000 copies of the 2nd edition were distributed from 1955 to 1976. 19,550,000 copies of the 3rd edition were distributed from 1976 to 2002. Distribution reached the 1 million mark in 1973 and the 22 million mark in 2001.

4th edition

The 2002 Conference approved the 4th edition. More than 3,000,000 copies of it have been distributed so far. Big Book distribution surpassed 25 million copies in January 2005.

Changes to the basic text

Contrary to popular belief, many wording changes have been made to the "basic text." In the 11th printing of the 1st edition, the term "ex-alcoholic" was replaced by "ex-problem drinker" or "non-drinker."

Other changes updated numerical values to show growth (e.g. "scores" changed to "hundreds" changed to "thousands" etc). Also, foot notes were added. Several web sites have tables detailing all the wording changes from edition to edition.

The sentiments of the membership

The basic text is "protected" from radical change by the prevailing sentiment of the entire AA Fellowship. Changes can be made by Conference advisory action but it's doubtful they would get very far.

As early as the 2nd edition (1955) Bill W sensed that the Fellowship was resistant to changing the basic text. The inside flap of the 2nd edition dust jacket states "Of course, the basic text itself, page 1 to page 165 [sic] remains substantially unchanged. To the minds of most AAs, this should stand as first written."

The foreword to the 3rd edition probably best describes it with the statement "Because this book has become the basic text for our Society and has helped such large numbers of alcoholic men and women to recovery, there exists a sentiment against any radical changes being made to it. Therefore, the first portion of this volume, describing the AA recovery program, has been left untouched in the course of revisions made for both the second and third editions."

and send the same email to a number of people simultaneously.)

Or you can just check the Hindsfoot Foundation site itself every once in a while:

<http://hindsfoot.org/>

This address takes you to the home page. At the bottom of that page, there is an index of all the articles and essays arranged in reverse chronological order.

The ones at the top of the list are the ones which have appeared most recently.

Thanks,

Glenn Chesnut (South Bend, Indiana)

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

=====

+++Message 2218. RE: change ? to BB text
From: Bill Lash 2/20/2005 9:30:00 PM

=====

"Rarely - or Never?"

How co-founder Bill Wilson answered a frequently asked question.

The AA Grapevine, December 1978

From time to time over the years, some AA members will question the wording of the first sentence of Chapter 5 of Alcoholics Anonymous: "Rarely have we seen a person fail who has thoroughly followed our path." Why, the enthusiastic member asks, doesn't the Big Book say, "Never have we seen a person fail...?"

This question was answered - several times - by an AA well qualified to speak on the subject, since he wrote the book, with the assistance of other early members.

Bill Wilson, AA's co-founder, answered a 1961 letter from Minnesota with these words (preserved, like those of the following letter, in the archives at the AA General Service Office): "Concerning your comment about the use of the word 'rarely' in Chapter 5 of the Big Book: My recollection is that we did give this considerable thought at the time of writing. I think the main reason for the use of the word 'rarely' was to avoid anything that would look like a claim of a 100% result. Assuming, of course, that an alcoholic is willing enough and sane enough, there can be a perfect score on [a person of this sort]. But since willingness and sanity are such elusive and fluctuating values, we simply didn't want to be too positive. The medical profession could jump right down our throats.

"Then, too, we have seen people who have apparently tried their very best, and then failed, not because of unwillingness, but perhaps by reason of physical tension or some undisclosed quirk, not known to them or anyone else. Neither did we want to over encourage relatives and friends in the supposition that their dear ones could surely get well in AA if only they were willing. I think that's why we chose that word. I remember thinking about it a lot.

"Maybe some of these same reasons would apply to present conditions. Anyhow, I do know this: The text of the AA book is so frozen in the minds of tens of thousands of AA's that even the slightest change creates an uproar."

In 1967, Bill made the following reply to a Florida member asking the same question: "Respecting my use of the word 'rarely,' I think it was chosen because it did not express an absolute state of affairs, such as 'never' does. Anyhow, we are certainly stuck with the word 'rarely.' My few efforts to change the wording of the AA book have always come to naught - the protests are always too many."

And at the 1970 General Service Conference, this Ask-It-Basket question was addressed directly to Bill: "If there was any change you would make in the Big Book, would it be to change the word 'rarely' to 'never' at the start of Chapter 5.

Bill answered, "No."

Just Love,
Barefoot Bill

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

From: Robert Stonebraker [mailto:rstonebraker212@insightbb.com]
Sent: Sunday, February 20, 2005 11:43 AM
To: AAHistoryLovers@yahoogroups.com
Subject: RE: [AAHistoryLovers] change ? to BB text

Pages 200, "Pass It On" states: (According to an apocryphal story, Bill was asked in later years whether there was any change he wished he could have made in the Big Book, and he replied he would change "rarely" to "never." . Bill himself said he never considered that change.)

And

On page 245 of "Not God," by E. Kurtz, Bill states in a 1961 letter: "I think the main reason for the use of the word "rarely" was to avoid anything that would look like a claim of 100% result."

Bob S.

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

From: J. Carey Thomas [mailto:jct3@juno.com]

McGhee later was in Richmond, Virginia, and was one of the early AA members there. In "Pass It On," pp. 170-173, Bill Wilson explains to a Richmond member why AA separated from the Oxford Group. Though not mentioned in the book, the Richmond member was McGhee Baxter. McGhee also may have lived for a time in Weaverville, N.C.

Eleanor Forde later married Jim Newton, who was responsible for carrying the O.G. message to "Bud" Firestone in Akron, thus starting a chain of events that resulted in the 1933 Oxford Group rally that brought in several people who would help Dr. Bob and the early Akron AA members. Some years ago, I spent a pleasant afternoon in Ft. Myers Beach with Jim and Ellie Newton. They remembered McGhee fondly and were delighted to hear that he may have found sobriety in AA.

Does anybody have any information about McGhee and how he fared in AA? He was obviously a very conscientious and devoted AA member at the time he wrote to Bill. The Newtons have passed on (Ellie lived to be 103), but it would still be interesting to know how things worked out for McGhee.

McGhee also appears to have been an Oxford Group member who made an early transition into AA. Nell Wing did some research and concluded that quite a few O.G. members found their way into AA.
Mel Barger

~~~~~  
Mel Barger  
melb@accesstoledo.com

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

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+++Message 2223. . . . . RE: 1st Edition, 7th printing  
From: ArtSheehan . . . . . 2/23/2005 7:58:00 PM

=====

Hi Keith

From the information I have (see below). it shows 20,000 copies for the 8th printing. I cannot vouch for the accuracy of this figure and am uncomfortable with it. Plus the number you cite (5,000 copies) seems much more consistent with the trend of the war years mobilization period from 1941 thru 1943.

AA membership exploded after the War. I have a table that contains figures on the number of Big Books distributed over the years but very

little info on the printings.

#### Printings of Alcoholics Anonymous First Editions

1st - Apr 1939, 4,730 Printed, Red Binding  
2nd - Mar 1941, 5,000 Printed, Blue Binding  
3rd - Jun 1942, 5,000 Printed, Light Blue Binding  
4th - Mar 1943, 3,500 Printed, Green Binding  
5th - Jan 1944, 5,000 Printed, Blue Binding  
6th - Jun 1944, 5,000 Printed, Blue Binding  
7th - Jan 1945, 5,000 Printed, Blue Binding  
8th - Feb 1945, 20,000 Printed, Blue Binding  
9th - Jan 1946, 20,000 Printed, Blue Binding  
10th - Aug 1946, 25,000 Printed, Blue Binding  
11th - Jun 1947, 25,000 Printed, Blue Binding  
12th - 25,000 Printed, Blue Binding  
13th - 50,000 Printed, Blue Binding  
14th - 50,000 Printed, Blue Binding  
15th - 50,000 Printed, Blue Binding  
16th - 50,000 Printed, Blue Binding

---

From: Keith Dunn [mailto:werdunn\_99@yahoo.com]  
Sent: Monday, February 21, 2005 8:23 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] 1st Edition, 7th printing

Greetings. I need some help with some Big book printing history.  
The 7th printing of the 1st edition of the Big Book shows a printing date of Jan. 1945, with a nominal run of 5000.

The eighth printing shows a run of 10,000 1 month later. My experience suggests there are fewer 7th printing survivors than any other of the 16 printings. I have heard the stories of the warehouse fire in NY, of the boat sinking carrying a shipment to Australia, and am aware of the book and movie "The Lost Weekend," and how this stimulated demand from spouses interested in sobering up their partners, but the partners weren't ready, and hence disposed of the books. The book came out in 1944, and the movie in 1945.

But, taking into account WWII, limitations to paper due to the war, and the fact that the 8th printing followed 1 month later, this suggests to me the 7th printing probably wasn't a 5000 copy run, but something smaller, and the resources were funnelled into the 8th printing, to provide more books (and profits) for AA, and allowed the printer and AA to stay within government guidelines.

Any suggestions as to where to go for information, or does anyone have any feedback on this?

Love and Service, Keith D

Yahoo! Groups Sponsor





Regards,  
Jeff J

They must be thinking of Lois Wilson as Swedenborgian. Her grandfather, Nathan Clark Burnham, was a Swedenborgian minister in Lancaster, PA. We can assume that some of this influenced Lois. The connection is mentioned on page 2 of "Lois Remembers," published in 1979 by Alanon.

Mel Barger

Lois Wilson's paternal grandfather, Nathan Clarke Burnham, practiced law, medicine and was also a minister of the Swedenborgian Church. He wrote a book "Discrete Degrees" about the relation Swedenborg had found between the spiritual and natural life.

Re the book "Lois Remembers" page 2.

On January 24, 1918 Lois and Bill were married in the Swedeborgian Church in Brooklyn, NY.

Cheers  
Arthur

I wouldn't be surprised if all four of them (Bill W., Lois, Dr. Bob, and Ann) had read some Swedenborgian material at some point, because they were all fascinated with unconventional religious movements, spiritualism, and so on -- it's a possibility, but I've never run across any specific references. Perhaps someone else in the AAHistoryLovers could come up with a specific reference?

But I wonder if your Swedenborgian chaplain got something a little garbled here, and left out a step or two in the transmission process. William James, author of The Varieties of Religious Experience, had a profound effect on the founders of A.A. -- we all know that.

William James' father was a Swedenborgian theologian, and I should imagine that a Swedenborgian would notice many things in The Varieties of Religious Experience (some of the questions asked, and the kind of data that James was looking at, and some of the interpretations) that were the product of a Swedenborgian upbringing. And the Swedenborgians may still claim William James as "one of their own," which may have been why the chaplain made that statement.

So it is possible that all that the chaplain was really referring to was the heavy use which Bill and Bob and Lois and Ann made of The Varieties of









But what a great topic for whoever is going to be revising \*Not-God\*!  
And we had better get to that generation fast

ernie

righteousthug wrote:

>

>

> It's always amazed me at all the 'coincidences' that led to the  
> formation and growth of AA. Bill picking a minister's name off a  
> sign in a hotel lobby in Akron, the minister 'knew someone who knew  
> someone' with a drinking problem.... Gives me chills every time I  
> think about it.

>

> Anyway, it has also struck me how our entry into WWII played such an  
> important part in the growth and spread of the Fellowship. The Big  
> Book having been published a scant 2 years before Pearl Harbor,  
> Groups formed in England due to our GIs being stationed there, then  
> France as we roared across Europe after June 6. Italy, North Africa,  
> the Pacific Theater - all had AA groups formed by GIs.

>

> Perhaps more importantly, WWII was responsible for so many Americans  
> moving around the country, seeking employment in war industry  
> factories. California especially was a large recipient of the war  
> diaspora because of the aviation industry.

>

> I was at a meeting in Burnet, Texas a couple years ago, and someone  
> announced that the Mason Group (~40 miles down the road) was having  
> their 50-some-odd anniversary. I got to thinking about how the hell  
> a group formed in Mason, Texas so early, only to find out that it was  
> (apparently) started by someone returning home after the War.

>

> My question is - has anyone seen any writing regarding the effect  
> that WWII had on the spread of AA?

>

> /rt

> 6/14/88

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tdmt\





Frankfurt in 1948. All the early groups were Loner groups. Those men were very influential in getting english speaking AA going here on the Continent.

I

have put together a short history of the history over here and if you are interested I can send a copy to you. Bill W. was asked to speak at the Wiesbaden Round-up in 1962 but "graciously declined". I am looking for more history to fill in the empty spaces-years. Hope to hear from you. Yours in AA Dolores R.

"righteousthug" <righteousthug@dellmail.com> schrieb:

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>

>

> It's always amazed me at all the 'coincidences' that led to the  
> formation and growth of AA. Bill picking a minister's name off a  
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> /rt

> 6/14/88

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> Yahoo! Groups Links

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+++Message 2232. . . . . Information Needed for Big Book  
Column Inventory History  
From: Tommy . . . . . 2/24/2005 5:16:00 PM

|||||

Hi everyone,

I am searching for any information on the Creation of the 4th step inventory used in the Big Book, the column one. I have noticed liabilities and asset checklist in articles, personal stories in the Big Book, Grapevine articles, and from speakers themselves. The creation of the column inventory remains a mystery to me. I would appreciate any information I could get. Thanks for your help.

Tommy H.  
N. Carolina

|||||

+++Message 2233. . . . . Re: 1st Edition, 7th printing  
From: Pete . . . . . 2/24/2005 9:39:00 PM

|||||

Ken,

Five years ago I was offered a 1st edition 1st printing Big Book signed by Bill Wilson. Bill wrote a flap message in the book to "My Dear Pete" in 1951. Looks like the Pete he signed the book for was an AA delegate. As my name is Pete, I got hooked and bought it after some research.

First, I showed the book to a rare book collector who is in the program and offered to pay him to appraise the book. He did not charge me and said the book and message looked valid to him and he said it was simply worth what I was willing to pay. The bottom third of the flap page had been replaced with a new piece of paper and he said this is common as many times there was an Al-Anon message there from Lois and that folks removed and saved those messages for a number of reasons. He said there simply are not enough of the early books selling to establish a price structure and he could not price mine.

Then the book seller, Earl H., an excellent AA archivist in Oklahoma found some personal letters written in 1961 from a Howard B. to a George (both

delegates) mentioning the Pete B. on the flap of my book that gave good insight into some of the AA issues of the day for the delegates.

Earl also said he had the book pages treated so that they would not crack and they are soft and flexible today. The binding had also been repaired. So I felt I knew who the owned the book and who restored it and that Bill had written in it. And Earl said there were 4,650 books printed in the first printing.

My web research in 1999 showed that a number of 1st edition books were being sold abroad and that the prices were increasing dramatically. There was a value at that time of about \$2,500 for a good condition 1st edition 1st printing book. I had trouble finding more than a few for sale at that time. The prices looked like they doubled if Bill had signed the book and the price doubled if it had an original dust cover because most original buyers ripped off the bright red/yellow jacket and threw it away. There is a laser copy reproduction of the original dust jacket that is on my book.

Last year I color photo copied the inside message and the Contents and sent it to the curator at Stepping Stones to see what she thought of the Bill Wilson signature and the message and the book. The signature actually reads Bill Wilson. She said she had never seen a Bill Wilson signature on a book as he always signed them just Bill. She felt (after years of seeing Bill's writings) the handwriting was Bill's on my book from the "My Dear Pete" to the "Bill" but that someone else had added Wilson and I believe she is correct. She also said I have a good book and to enjoy and treasure it. She knew of no easy way to place a value on the book or any of the early Big Books.

This book fired my interest in AA history and membership in this group. It somehow gives me a connection I needed to Bill as I read it and share it with others. Recently I spent some time at Stepping Stones and read all available on the last 60 days of Bill's life and got to see his Big Book. He had penciled in on the stories in the CONTENTS who was in and out of future printings - I assume based on sobriety.

Not sure why you need it appraised, but enjoy and treasure it and keep on sharing it with all interested.

Peace,

Pete K.

PS: Below is a current listing from AbeBooks.com

Alcoholics Anonymous  
BILL WILSON]

Price: US\$ 20000.00 [Convert Currency]

Shipping: [Rates and Speeds]

Book Description: New York: Works Publishing Company, 1939. Half-title + TP + v-viii + half-title + 1-400 + 3 blank leaves, large Octavo. First Edition, First Printing with the Original Dust Jacket. " A rare book despite a press run of 4,650 copies. FIRST PRINTING ISSUE POINTS: Jacket spine and inside front flap do not have a printing number The binding is red - the















ernie kurtz

John G wrote:

>  
> I've been reading the Nag Hammadi gnostic gospels and some commentaries on  
> them.

>  
> I'm struck at times by parallels between gnostic spiritual practices, and  
> the practices of AA.

>  
> Does anyone know of any past Gnostic connections to AA?

>  
> Thanks....

>  
> John G.

>  
>  
>  
> FYI, here are a few gnostic links:

>  
> <http://www.gnosis.org/naghamm/nhl.html>

>  
> <http://www.gnosis.org/naghamm/nhlalpha.html>

>  
> [http://www.gnosis.org/naghamm/nhl\\_thomas.htm](http://www.gnosis.org/naghamm/nhl_thomas.htm)

>  
> <http://www.amazon.com/exec/obidos/tg/detail/-/0679724532/qid=1109476701/sr=8>  
> -1/ref=pd\_csp\_1/104-4642935-1327921?v=glance&s=books&n=507846

>  
> <http://www.amazon.com/exec/obidos/tg/detail/-/0375703160/qid=1109476701/sr=8>  
> -2/ref=pd\_csp\_2/104-4642935-1327921?v=glance&s=books&n=507846

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> <http://groups.yahoo.com/group/AAHistoryLovers/>

>  
> \* To unsubscribe from this group, send an email to:  
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>  [<mailto:AAHistoryLovers-unsubscribe@yahoogroups.com?subject=Unsubscribe>](mailto:AAHistoryLovers-unsubscribe@yahoogroups.com?subject=Unsubscribe)

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> Service  [<http://docs.yahoo.com/info/terms/>](http://docs.yahoo.com/info/terms/).

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++++Message 2241. . . . . Re: Gnostic AA...?  
From: Arkie Koehl . . . . . 2/28/2005 3:22:00 PM

|||||

On Feb 28, 2005, at 6:09, Ernest Kurtz wrote:

> Just now I am trying to investigate why the Millati Islami (Google it  
> in "") have left "and to another human being" out of their Fifth Step.

> There are other small changes, but that one confuses me, because it  
> seems to me that one big way of growing in the program is by way of  
> identification. Anyone out there who might put me in email contact  
> with an Islamic AA member -- or with a book/article that contains the  
> stories of Islamic AAs?

>  
> One individual I contacted on the web told me the 12 Steps were  
> "adapted to Muslim sensibilities," but I'm afraid I am too ignorant of  
that  
> faith to have been able to understand his follow-up.

I duly Googled the site and found this rather detailed rationale for  
the deletion of the phrase:

-----

"Millati Islami Step Five  
5. We admitted to Allah and to ourselves the exact nature of our  
wrongs.

Having had the experience of thoroughly working through the 12 steps  
of Alcoholics Anonymous several times, we can say from our own  
experience, that we, in Millati Islami, do understand why in Islam,  
Muslims are not to go about advertising their faults to other people.

We have had personal experience and have heard of others who have



shared their personal stories with, what was believed to be a trusted person, only to later hear some of the most private details of their life being discussed publicly. And we are well aware of the AA saying that says we are as sick as our secrets, and this is not without some validity.

In Islam, there is no equivalent to the confessional of other faiths. Or rather, it should be said that we confess our wrongs to and beg for forgiveness from Allah alone, Who already knows our defects. We also are required to mend our ways, to repent, and to do good deeds. Our belief as taught by Rasulillah (the Messenger of God)(pbuh) is that one sin equals one sin, and we are rewarded several times over for the one good deed that we do. This is indeed mercy from the only One that can dispense mercy, Ar-Rahman (Most Merciful), Allah.

It is also viewed as a good deed for one brother to cover another brother's (or sister's) faults. This does not mean to not share a guiding word with any of our straying friends. It simply means that we do not broadcast theirs or our wrongs to anyone. The reason for this is to not allow justification for doing wrong to grow from having heard of so and so doing wrong. And then saying "well so and so has not been struck down dead from his wrong. If he was forgiven, then I will be forgiven also"

Of course there is a difficulty with this step, because the Big Book of Alcoholics Anonymous says on page 72-73 that we must tell someone our entire life story if we are to stay sober. How can these two contrary views be reconciled is the question? I would say with common sense we have our answer. In our faith of Islam we have brothers and sisters that we are close to. Or I should say we should make it our business to get close to the Ummah (community of believers). It is a command of Allah that we stand together as one unit. There is not much witnessed of great harmony among the Ummah today because of outside influences and of varying schools of thought, but as recovering Muslims, we have no choice but to tighten our ranks. We NEED each other. We NEED to share our experience and hope with each other. We NEED to strengthen and understand each other. It is in this way that we relieve and assist each other, where Allah allows us, in staying clean and sober. We then fulfill part of our Islamic responsibility and the command of Allah to stay unified and not allow division to appear in our ranks.

Under these life and death circumstances of active drug addiction and the very real need to stay drug-free, there is no one that we should be closer to, besides Allah and His Messenger (pbuh), than to each recovering/repentant Millati Islami brother or sister. To share our experience strength and hope with each other, in Millati Islami, is our Step Five.

-----

Arkie  
Honolulu







> seems to me that one big way of growing in the program is by way of  
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>  
> ernie kurtz

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>>  
>> <http://www.gnosis.org/naghamm/nhl.html>

>>  
>> <http://www.gnosis.org/naghamm/nhlalpha.html>

>>  
>> [http://www.gnosis.org/naghamm/nhl\\_thomas.htm](http://www.gnosis.org/naghamm/nhl_thomas.htm)

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>>  
<http://www.amazon.com/exec/obidos/tg/detail/-/0679724532/qid=1109476701/sr=8>  
>> -1/ref=pd\_csp\_1/104-4642935-1327921?v=glance&s=books&n=507846

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<http://www.amazon.com/exec/obidos/tg/detail/-/0375703160/qid=1109476701/sr=8>  
>> -2/ref=pd\_csp\_2/104-4642935-1327921?v=glance&s=books&n=507846

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short period after the celebration. It seemed apparent that some could not stand prosperity. I was asked to settle between birthday cakes or no birthday cakes. Characteristically, I begged off, not from shyness but from ignorance. Some three or four years later, A.A. furnished me the answer. The group no longer had such a problem because, as one member said, "We celebrate still, but a year's sobriety is now a dime a dozen. No one gets much of a kick out of that anymore."

The AAGV carried many articles on chips and cakes and the following is a brief summary of some.

Feb. 1948, Why All the Congratulations? "When we start taking bows (even on anniversaries) we bow ourselves right into the cuspidor."

July, 1948. Group To Give Oscar for Anniversaries.

The Larchmont Group of Larchmont, N.Y. gives a cast bronze camel mounted on a mahogany base to celebrate 1st., 5th and 10th anniversaries.

"The camel is wholly emblematic of the purposes of most sincere A.A.s, i.e., to live for 24 hours without a drink."

August 1948. The Artesta, N.Mex. Group awards marbles to all members. If you are caught without your marbles, you are fined 25 cents. This money goes into the Foundation Fund.

June 1953, We operate a poker chip club in the Portland Group (Maine). We have poker chips of nine colors of which the white represents the probation period of one month. If he keeps his white chip for one month he is presented with a red chip for one month's sobriety.

The chips continue with blue for two months, black for three, green for four, transparent blue for five, amber for six, transparent purple for nine months and a transparent clear chip for one year. We have our chips stamped with gold A.A. letters.

Also at the end of the year and each year thereafter, we present them with a group birthday card signed by all members present at the meeting.

January 1955, Charlotte, N.C. "When a man takes "The Long Walk" at the end of a meeting, to pick up a white chip, he is admitting to his fellow men that he has finally accepted the precepts of A.A. and is beginning his sobriety. At the end of three months he exchanges his white chip for a red one. Later, a handsome, translucent chip of amber indicates that this new member has enjoyed six months of a new way of life. The nine month chip is a clear seagreen and a blue chip is given for the first year of sobriety. In some groups a sponsor will present his friend with an engraved silver chip, at the end of five years clear thinking and clean living.

March 1956, The One Ton Poker Chip. Alton, Illinois. Author gave friend a chip on his first day eight years ago (1948) and told him to accept it in the spirit of group membership and that if he wanted to drink to throw the chip away before starting drinking.

October 1956, Bangor Washington. Article about a woman who sits in a bar to drink the bartender sees her white chips and asks what it is. She tells him. He throws her out as he does not want an alcoholic in his bar. She calls friend.





Nevertheless this Prayer is of such widespread use and recognition that the arguments of its Christian origin seems to be a little farfetched. It is also true that most A.A.s believe in some kind of God and that communication and strength is obtainable through His grace. Since this is the general consensus it seems only right that at least the Serenity Prayer and the Lord's Prayer be used in connection with our meetings. It does not seem necessary to defer to the feelings of our agnostic and atheist newcomers to the extent of completely hiding our light under a bushel.

However, around here, the leader of the meeting usually asks those to join him in the Lord's Prayer who feel that they would care to do so. The worst that happens to the objectors is that they have to listen to it. This is doubtless a salutary exercise in tolerance at their stage of progress.

So that's the sum of the Lord's Prayer business as I recall it. Your letter made me wonder in just what connection you raise the question.

Meanwhile, please know just how much Lois and I treasure the friendship of you both. May Providence let our paths presently cross one of these days.

Devotedly yours,  
Bill Wilson

WGW/ni Mr. Russ  
From the A.A. Archives in New York

=====

+++Message 2248. . . . . RE: The Lord's Prayer  
From: Robert Stonebraker . . . . . 3/1/2005 11:02:00 PM

=====

Dear Lee and Group,  
The "Lord's Prayer" carried over from the Oxford Group and was used at the first AA meeting that Clarence Snyder started at Abby Golrick's home; 2345 Stillman Rd, Cleveland Hts., OH, on May 11th, 1939. For verification please read page 261 of "Dr. Bob And The Good old Timers."

Bob S.

-----Original Message-----  
From: Lee Nickerson [mailto:snowlily@zwi.net]  
Sent: Tuesday, March 01, 2005 11:08 AM  
To: AAHistoryLovers@yahoo.com  
Subject: [AAHistoryLovers] The Lord's Prayer

When did we start using the Lord's Prayer? Where did it start? What about the ritual of holding hands while this is being recited?

Yahoo! Groups Links

=====

+++Message 2249. . . . . Re: The Lord's Prayer  
From: righteousthug . . . . . 3/2/2005 12:23:00 AM

=====

From - <http://www.barefootsworld.net/aabwlordprayer.html>

A Letter From Bill W. Regarding The Lord's Prayer In A.A.  
From the A.A. Archives in New York

-----  
-----  
April 14, 1959  
Dear Russ,

Am right sorry for my delay in answering. Lois and I were a long time out of the country and this was followed by an attack of the marathon type of flu that has been around here in New York. We are okay now, however, but I did want to explain my delay.

Now about the business of adding the Lord's Prayer to each A.A. meeting.

This practice probably came from the Oxford Groups who were influential in the early days of A.A. You have probably noted in AA. Comes of Age what the connection of these people in A.A. really was. I think saying the Lord's Prayer was a custom of theirs following the close of each meeting. Therefore it quite easily got shifted into a general custom among us.

Of course there will always be those who seem to be offended by the introduction of any prayer whatever into an ordinary A.A. gathering. Also, it is sometimes complained that the Lord's Prayer is a Christian document. Nevertheless this Prayer is of such widespread use and recognition that the arguments of its Christian origin seems to be a little farfetched. It is also true that most A.A.s believe in some kind of God and that communication and strength is obtainable through His grace. Since this is the general consensus it seems only right that at least the Serenity Prayer and the Lord's Prayer be used in connection with our meetings. It does not seem necessary to defer to the feelings of our agnostic and atheist newcomers to the extent of completely hiding our light under a bushel.

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Bill Wilson





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So that's the sum of the Lord's Prayer business as I recall it. Your letter made me wonder in just what connection you raise the question.

Meanwhile, please know just how much Lois and I treasure the friendship of you both. May Providence let our paths presently cross one of these days.

Devotedly yours,

Bill Wilson

On page 293 of "As Bill Sees it." It states:

"He can do this because he now accepts a God who is All - and who loves all. When he says, 'Our Father who art in heaven, hallowed be Thy name,' he deeply and humbly means it ..."

General Service Conference Advisory Actions:

1952: all Conference sessions are to open with the Serenity Prayer and close with the Lord's Prayer.

1954: the General Service Conference will end with the recitation of the Lord's Prayer.

1975: convention meetings will open with the Serenity Prayer and close with the Lord's Prayer.

On page 16 of "The AA Group Pamphlet" it states:

Whether open or closed, AA group meetings are conducted by AA members, who determine the format of their meetings. [Page 19] many meetings close with members reciting the Lord's Prayer or the Serenity Prayer.

---

From: Lee Nickerson [mailto:snowlily@zwi.net]  
Sent: Tuesday, March 01, 2005 10:08 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] The Lord's Prayer











- Added Appendix II - Spiritual Experience, p399.
- Jacket spine and front flap has print number.
- Stayed at 400 arabic pages (8 roman)
- Added footnote "see Appendix II", p35, 38, 72.
- P25-L23, 80 of us to 500 of us.
- P25-L26, 40-80 persons to 50-200 persons.
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- P72-L03, Spiritual Experience to Awakening.
- P72-L04, Result of These Steps to Those.
- P175-L23, Many Hundreds to 500.
- P234-L27, Typo corrected, 126 not repeated.
- P391-L01, Added "Now We Are Two Thousand."
- P397-L01, Moved "Foundation" here from p399.

#### 1st Edition - 3rd Printing

- Title changed - "SIX THOUSAND MEN AND WOMEN."
- Personal stories remain the same thru 1:16.
- Cover changed to light blue.
- Reduced in thickness 1/8 and height 1/16.
- P25-L23, 500 of us to 1000 of us.
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- P26-L13, Sober 3years to sober 5 years.
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- P281-L09, 9 months to past 4 tears.
- P391-L01, Now we are 2,000 to 6,000.
- P392-L19, 3,000 letters to 12,000 letters.
- P393-L06, Increased 20 fold to 60 fold.
- P393-L12, 5,000 by 01/42 to 8,000 by 01/43.
- P393-L24, 9 Groups in Cleveland to 25.
- P393-L24, 500 members in Cleveland to 1,000.
- P393-L26, 1,000 Non-A.A. people to 2,000.
- P398-L03, Touching to Touching Nationally.

#### 1st Edition - 4th Printing

- Title states "EIGHT THOUSAND MEN AND WOMEN."
- Cover changed to green, last 1,500 navy blue.
- Piv-L03, Post Box 657 to Box 658.
- P25-L28, Added foot note "Number of Localities for A.A."
- P27-L01, 100s of Men to 1000s of Men and Women.
- P59-L25, Added foot note "Please See Appendix II."
- P168-L03, 6 years ago to 8 years ago.
- P152-L02, have been there to has been there.
- P152-L22, The bank were doing to was doing.
- P391-L24, Religious content to spiritual.
- P393-L12, 8,000 by 01/43 to 10,000 by 01/44.
- P398-L09, Works Publishing Company to Inc.
- P398-L10, organized to originally organized.
- P398-L10, members to older members
- P398-L11, Added 49 gave up stock.
- P398-L16, this book, to this book.
- P398-L16, send money to please send money.

#### 1st Edition - 5th Printing

- Title states "Ten Thousand Men and Women."
- Cover changed back to light blue, some navy.

- Last Big Book in size.
- Piv-L04, New York City to New York City (7).
- P25-L28, Foot note "A.A. now in 270 localities."
- P393-L06, Increased 60 fold to 100 fold.
- P393-L12, 10,000 by 01/44 to 12,000 by 01/45.
- P394-L14, Last 2 years to last 5 years.

#### 1st Edition - 6th Printing

- Title states "TEN THOUSAND MEN AND WOMEN."
- Cover changed back to Navy blue. (same as today).
- Reduced in thickness by 3/8 inch.
- Piv-L04, New York City (7) to (17).
- P397-L08, 4 non-A.A. Trustees to 8 non-A.A.
- P397-L10, 4 non-A.A. Trustees to 8 non-A.A.
- P398-L21, New York City(7) to (17).

#### 1st Edition - 7th Printing

- Title states "FOURTEEN THOUSAND MEN AND WOMEN."
- Reduced in thickness 3/16 and width 3/8 inches.
- Pii-L01, Added "WARTIME PRINTING" notice.
- Piv-L02, Works Publishing Company to Inc.
- P1-L13, six years ago to 1934.
- P07-L29, 2 years ago deleted.
- P09-L04, More than 3 years ago to many years.
- P25-L28, Foot note "A.A. now in 385 Localities."
- P175-L22, "Cleveland" footnote deleted.
- P264-L18, 5 years since to in 1937
- P273-L22, one year ago to long ago.
- P281-L09, Past nine months to few years.
- P331-L14, for 13 months to many years.
- P392-L19, 12,000 letters to innumerable.
- P393-L12, 12,000 by 1/45 to thousands a year.
- P397-L07, Trustees to 4 A.A. Trustees.

#### 1st Edition - 8th Printing

- Title states "FOURTEEN THOUSAND MEN AND WOMEN."
- Reduced thickness 1/4, width 1/16, height 1 inch.
- P11-L01, Has "WARTIME PRINTING" notice.

#### 1st Edition - 9th Printing

- Title states "THOUSANDS OF MEN AND WOMEN."
- Increased thickness 1/8, width 1/8, height 3/8 inches.
- P323-L20, Two years to several years.

#### 1st Edition - 10th Printing

- Title states "THOUSANDS OF MEN AND WOMEN."
- P154-L30, Abberations to Aberrations.

#### 1st Edition - 11th Printing

- Title states "THOUSANDS OF MEN AND WOMEN."
- Increased thickness 1/16, decreased height 1/8 inches.
- P28-L22, Ex-Alcoholic to Ex-Problem Drinker.
- P30-L06, Ex-Alcoholic to Ex-Problem Drinker.
- P178-L20, Him to HIM.
- P271-L16, Ex-Alcoholic to Ex-Problem Drinker.



- > - 29 personal stories.
- > - Price 3.50\$.
- > - Cover is red, only printing in red.
- > - Story 'Ace Full - Seven - Eleven' deleted.
- > - Jacket spine and front flap do not have a print number.
- > - Arabic numbers start at 'Doctor's Opinion'.
- > - 400 arabic numbered pages (8 roman).
- > - Stories: 10 East Coast, 18 Midwest, 1 West Coast.
- > - P234-L27, typo. L26 duplicated as L27.
- > - Published by Works Publishing Company.
- >
- > 1st Edition - 2nd Printing
- > - Title states "TWO THOUSAND MEN AND WOMEN."
- > - 28 personal stories
- > - Cover changed to navy blue, some light blue.
- > - Gold lettering deleted from cover, remained on spine.
- > - Added Appendix II - Spiritual Experience, p399.
- > - Jacket spine and front flap has print number.
- > - Stayed at 400 arabic pages (8 roman)
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- > - P393-L24, 500 members in Cleveland to I,000.
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- > - P398-L03, Touching to Touching Nationally.
- >
- > 1st Edition - 4th Printing
- > - Title states "EIGHT THOUSAND MEN AND WOMEN."
- > - Cover changed to green, last 1,500 navy blue.
- > - Piv-L03, Post Box 657 to Box 658.
- > - P25-L28, Added foot note "Number of Localities for A.A."
- > - P27-L01, 100s of Men to 1000s of Men and Women.

- > - P59-L25, Added foot note "Please See Appendix II."
- > - P168-L03, 6 years ago to 8 years ago.
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- > - Piv-L04, New York City to New York City (7).
- > - P25-L28, Foot note "A.A. now in 270 localities."
- > - P393-L06, Increased 60 fold to 100 fold.
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- >
- > 1st Edition - 9th Printing









Ava  
(nice Jewish girl from Brooklyn and sober in AA)

In a message dated 3/1/2005 10:53:40 PM Eastern Standard Time, odat@utj.org writes:

- > I've been reading the Nag Hammadi gnostic gospels and some
- > commentaries on them.
- >
- > I'm struck at times by parallels between gnostic spiritual
- > practices, and the practices of AA.
- >
- > Does anyone know of any past Gnostic connections to AA?

No. But I've noticed the same thing.

Another mystical movement that formed around the same time is called Kabbalah. It is Jewish mysticism. If you follow it you will soon find that it sounds a lot like AA spiritual principles. It is also a lot different in a number of ways just as Gnosticism is different from AA spiritual principles in a number of critical ways. The reason is that AA spiritual principles are not a complete spiritual system. They are general spiritual principles that can be found in any number of religious disciplines. For instance... try reading the book "9 1/2 Mystics". It is a sort of biography of several contemporary Jewish mystics who approach mysticism from slightly different ways but have a common thread.

One of my Jewish buddies got sober outside of AA by going to a group called Chabad. (They are a Jewish outreach sub-group of Lubavitch Chasidim. They are mystics.). Chabad runs a program for getting off of drugs and alcohol. Not incidentally, Chabad uses the spiritual principles outlined in Kabbalah (Jewish mysticism). Brittany Spears and Madonna have been exploring Kabbalah. [My own view on their spiritual journey deleted].

One should use caution when following mysticism and especially Kabbalah. As it says in the Big Book, as one follows this spiritual program one will begin to depend on intuition, but one should use caution or one can be misled into all sort of absurd action.

That is truth.

Kabbalah is quite similar is Islamic mysticism I am told.

Regarding the question of why an Islamic 12 step group would leave out the part in Step 5 about sharing one's character defects with one other person, I have a pretty good guess. In Judaism, one is supposed to make amends to those we have hurt after a month of reflection as to our character defects much like the AA program. It is uncanny. However, that amends takes place between the person we have harmed and G-d. No other person is required.



So... it is not the rabbi's business whether you have actually made the amends or not. It is presumed that G-d knows your heart and that you are not a liar. Thus, to present yourself as if you have made amends, presumes that you have reflected properly upon your character defects and not lied about making amends. To say that another human being (unconnected to the amends) is required to attain either reflection or amends, will be viewed as suspect. After all... isn't G-d powerful enough? Since He \*is\* powerful enough, then why is another person (other than the parties directly involved) required? Well... He is powerful enough, but at that point (of step 5) we have not yet established a reliable connection with G-d. (my opinion). We need someone else as a checkpoint. While I think I am correct in my opinion, I recognize that other religious people might disagree and see the requirement of another person in the process as suggesting that G-d is not all powerful and thus be tempted to remove that requirement.

Alex H.

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Yahoo! Groups Links

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

|||||

+++Message 2268. . . . . Lone Endeavor  
From: ny-aa@att.net . . . . . 3/5/2005 3:02:00 PM

|||||

An exchange of letters with a man in California became "Lone Endeavor" as the last story of the first printing of the first edition of the Big Book of "Alcoholics Anonymous." The story was not included in later printings after the man arrived in New York more than slightly intoxicated.

Did anyone other than Pat C himself verify that he was sober for as long as he claimed at the time they decided to include his "Lone Endeavor" story? His mother got the book manuscript for him. Were there any letters from her saying Pat was sober? Did they contact the doctors in the state sanitarium?

His letter said, "Six weeks ago I returned from the sanitarium and your book was here waiting for me. I read, more pored over it so as not to miss anything. I thought to myself, yes, this is the only way. God is my only chance. I have prayed before but I guess not the right way. I have followed out the suggestions

in the book, am happier at this moment than I have been for years. I'm sure I have found the solution, thanks to ALCOHOLICS ANONYMOUS." This does not include an actual sobriety claim like, "I have not had any alcohol since that day."

He wrote, "I go down to the sanitarium every week for a check-up and medicine which they give me, just a tonic, no sedative." Never mind the no sedative part. In 1939, alcohol was a common ingredient in what was called a tonic. Just what sort of tonic was he using?

|||||

+++Message 2269. . . . . RE: Lone Endeavor Story  
From: ArtSheehan . . . . . 3/6/2005 9:58:00 AM

|||||

### First Edition Big Book - First Printing

On April 4, 1939, 4,730 copies of the first edition of the book "Alcoholics Anonymous" were published at \$3.50 a copy (equivalent to \$46 today). The printer, Edward Blackwell of Cornwall Press, was told to use the thickest paper in his shop. The large, bulky volume became known as the Big Book and the name has stuck ever since. The idea behind the thick and large paper was to convince the alcoholic he was getting his money's worth.

The book had 8 Roman and 400 Arabic numbered pages. "The Doctor's Opinion" started as page 1 and the basic text ended at page 174. Ray C (whose Big Book story is "An Artist's Concept") designed the "circus color" dust jacket (and alternate dust jacket).

The manuscript story of an Akron member "Ace Full - Seven - Eleven" was dropped (reputedly, because he was not too pleased with changes made to the first drafts of the Steps and text). 29 personal stories were included: 10 from the east coast, 18 from the mid-west and 1 from the west coast (which was ghost written by Ruth Hock and removed from the book in the second printing).

One of the stories "An Alcoholic's Wife" was written by non-alcoholic Marie B from Akron, OH. Dr Bob's story was originally titled "The Doctor's Nightmare" and later changed to "Dr Bob's Nightmare."

### First Edition Big Book - Second Printing

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

Appendix II, "Spiritual Experience" was added to the book. This was done because many members thought they had to have a sudden and spectacular spiritual experience similar to the one Bill had in Towns

Hospital. The appendix emphasized that most spiritual experiences were of the type that the psychologist William James called the "educational variety."

The Herbert Spencer quote was added to Appendix II in the second edition Big Book. It first appeared in the story "An Artists Concept" by Ray C (who also designed the Big Book's dust jacket). The Spencer quote does not appear to be an accurate attribution. No written work by Spencer can be found containing the quote.

The story "Lone Endeavor" (of Pat C from CA) was removed. It had been ghost written by Ruth Hock. Pat, who claimed to have sobered up from a manuscript copy of the Big Book, was invited to NY shortly after the book was printed and arrived in NY quite drunk.

Cheers

Arthur

---

From: kilroy@ceoexpress.com [mailto:kilroy@ceoexpress.com]  
Sent: Friday, March 04, 2005 10:29 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: Re: [AAHistoryLovers] Lone Endeavor Story

The lone Endeavor was the Pat Cooper story, Pat was in Calif. and somehow got a copy of the upcoming first edition( possibly a manuscript)

--- Jim Blair <jblair@videotron.ca> wrote:

From: Jim Blair <jblair@videotron.ca>  
Date: Fri, 04 Mar 2005 18:04:56 -0800  
To: AAHistoryLovers@yahoogroups.com  
Subject: Re: [AAHistoryLovers] Lone Endeavor Story

Lester wrote

Thanks. When was "The (A) Lone Endeavor" removed?

I believe it was in the 1st but was dropped from 2nd.

Jim

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the  
war effort and the delay. Apparently we ran out of books at the office  
waiting  
for this delivery. Perhaps as you indicate, it was trimmed down to 5000  
copies  
to get through the run and catch up on the publishers work.

Box 459 Grand Central Annex

New York 17, New York

February 12, 1945

NEW WAR TIME EDITION OF THE BOOK

ALCOHOLICS ANONYMOUS

Because of the acute shortage of book paper we have repeatedly, on order of  
the  
War Production Board, reduced the weight of the paper used in the book,  
Alcoholics Anonymous.

We have now arrived at the point where because of further reductions in  
paper we  
must sharply cut the overall size of the book by trimming margins to a  
minimum.  
Happily we shall still be able to use the same book plates so the type face  
will  
be as readable as ever.

Practically every publisher has long ago been obliged to make these changes  
so  
we hope that AAs everywhere will understand the necessity for them and be  
glad  
of this small additional contribution to the war effort.

Our printers are a badly overworked firm and though this new edition was  
arranged for many months ago, we are told there will be some delay on  
delivery.  
We will be out of books by February 15th and will probably not be able to  
ship  
copies of the new war time edition until after March first, how long after  
we do  
not yet know.

I hope you will all be patient if your orders are delayed somewhat. Please  
be  
sure we shall make shipments the moment we can.

WORKS PUBLISHING INC.

BY

Margaret R. Burger (signed)

Margaret R. Burger  
Secretary

Keith Dunn <werdunn\_99@yahoo.com> wrote:

Greetings. I need some help with some Big book printing history. The 7th printing of the 1st edition of the Big Book shows a printing date of Jan. 1945, with a nominal run of 5000. The eighth printing shows a run of 10,000 1 month later. My experience suggests there are fewer 7th printing survivors than any other of the 16 printings. I have heard the stories of the warehouse fire in NY, of the boat sinking carrying a shipment to Australia, and am aware of the book and movie "The Lost Weekend," and how this stimulated demand from spouses interested in sobering up their partners, but the partners weren't ready, and hence disposed of the books. The book came out in 1944, and the movie in 1945. But, taking into account WWII, limitations to paper due to the war, and the fact that the 8th printing followed 1 month later, this suggests to me the 7th printing probably wasn't a 5000 copy run, but something smaller, and the resources were funnelled into the 8th printing, to provide more books (and profits) for AA, and allowed the printer and AA to stay within government guidelines. Any suggestions as to where to go for information, or does anyone have any feedback on this?  
Love and Service, Keith D

\*\*\*\*\*

Art, feel free to respond directly, and forward this to anyone who can be of help. I didn't know if protocol dictated I send this straight to the "group", or if I could send it to some archivists directly. I am aware this is pretty "deep." I've done a lot of research in the archive arena, and have few resources in Nebraska. Thanks for your help.

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



> Anyway, it has also struck me how our entry into WWII played such an  
> important part in the growth and spread of the Fellowship. The Big  
> Book having been published a scant 2 years before Pearl Harbor,  
> Groups formed in England due to our GIs being stationed there, then  
> France as we roared across Europe after June 6. Italy, North Africa,  
> the Pacific Theater - all had AA groups formed by GIs.  
>  
> Perhaps more importantly, WWII was responsible for so many Americans  
> moving around the country, seeking employment in war industry  
> factories. California especially was a large recipient of the war  
> diaspora because of the aviation industry.  
>  
> I was at a meeting in Burnet, Texas a coupla years ago, and someone  
> announced that the Mason Group (~40 miles down the road) was having  
> their 50-some-odd anniversary. I got to thinking about how the hell  
> a group formed in Mason, Texas so early, only to find out that it was  
> (apparently) started by someone returning home after the War.  
>  
> My question is - has anyone seen any writing regarding the effect  
> that WWII had on the spread of AA?

> /rt  
> 6/14/88

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+++Message 2273. . . . . 6 tenants of the Oxford Group?  
From: tflynn96 . . . . . 3/14/2005 11:36:00 AM

=====

If anyone can direct me to info on the 6 tenants of the Oxford group that would be great. I've done some research and can find a lot about the 4 absolutes and many other things but for some reason I can't find info on the tenants. Maybe I'm looking in the wrong spot. Any info would be welcome. Thank you in advance for your time.

=====

+++Message 2274. . . . . RE: 6 tenants of the Oxford Group?  
From: Robert Stonebraker . . . . . 3/14/2005 2:19:00 PM

=====

There are six "tenets" mentioned on page xvi of our Big Book: "Though he could not accept all the tenets of the Oxford Groups, he was convinced of the need for moral inventory, confession of personality defects, restitution to those harmed, helpfulness to others, and the necessity of belief in and dependence upon God." These were doubtless the basis for the Six Steps listed in the Story 'He Sold Himself Short.' (p.292 - 3rd edition or p. 263 - 4th edition). It is my understanding that the OG had twenty-eight 'tenets,' from which Bill Wilson selected these six.

Bob S., from Indiana

-----Original Message-----  
From: tflynn96 [mailto:flynn22896@sbcglobal.net]  
Sent: Monday, March 14, 2005 11:36 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] 6 tenants of the Oxford Group?

If anyone can direct me to info on the 6 tenants of the Oxford group that would be great. I've done some research and can find a lot about the 4 absolutes and many other things but for some reason I can't find info on the tenants. Maybe I'm looking in the wrong spot. Any info would be welcome. Thank you in advance for your time.

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non-alcoholic

> Marie B from Akron, OH. Dr Bob's story was originally titled "The  
> Doctor's Nightmare" and later changed to "Dr Bob's Nightmare."

>

> First Edition Big Book - Second Printing

>

>

>

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the  
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steps."

>

>

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>

>

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> ghost written by Ruth Hock. Pat, who claimed to have sobered up from  
> a  
> manuscript copy of the Big Book, was invited to NY shortly after the  
> book was printed and arrived in NY quite drunk.

>

>

>

> Cheers

>

> Arthur

>

> \_\_\_\_\_

>

> From: kilroy@ceoexpress.com [mailto:kilroy@ceoexpress.com]

> Sent: Friday, March 04, 2005 10:29 PM

> To: AAHistoryLovers@yahoogroups.com

> Subject: Re: [AAHistoryLovers] Lone Endeavor Story

>

>



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> powerless over alcohol and unable to do anything about it without  
> the help of a Power greater than ourselves. We feel that each  
> person's religious views, if any are his own affair. The simple  
> purpose of the program of Alcoholics Anonymous is to show what may  
> be done to enlist the aid of a Power greater than ourselves  
> regardless of what our individual conception of that Power may be.  
>  
> In order to form a habit of depending upon and referring all we do  
> to that Power, we must at first apply ourselves with some  
diligence.  
> By often repeating these acts, they become habitual and the help  
> rendered becomes natural to us.  
>  
> We have all come to know that as alcoholics we are suffering from  
a  
> serious illness for which medicine has no cure. Our condition may  
be  
> the result of an allergy which makes us different from other  
people.  
> It has never been by any treatment with which we are familiar,  
> permanently cured. The only relief we have to offer is absolute  
> abstinence, the second meaning of A. A.  
>  
> There are no dues or fees. The only requirement for membership is  
a  
> desire to stop drinking. Each member squares his debt by helping  
> others to recover.  
>  
> An Alcoholics Anonymous is an alcoholic who through application  
and  
> adherence to the A. A. program has sworn the use of any and all  
> alcoholic beverage in any form. The moment he takes so much as one  
> drop of beer, wine, spirits or any other alcoholic beverage he  
> automatically loses all status as a member of Alcoholics Anonymous  
> A.A. is not interested in sobering up drunks who are not sincere  
in  
> their desire to remain sober for all time. Not being reformers. we  
> offer our experience only to those who want it.  
>  
> We have a way out on which we can absolutely agree and on which we  
> can join in harmonious action. Rarely have we seen a person fail  
who  
> has thoroughly followed our program. Those who do not recover are  
> people who will not or simply cannot give themselves to this  
simple  
> program. Now you may like this program or you may not, but the  
fact  
> remains, it works. It is our only chance to recover.  
>  
> There is a vast amount of fun in the A.A. fellowship. Some people  
> might be shocked at our seeming worldliness and levity but just  
> underneath there lies a deadly earnestness and a full realization  
> that we must put first things first and with each of us the first  
> thing is our alcoholic problem. To drink is to die. Faith must  
work







places

all over America and the world, subsequent to Akron and New York. I am interested in knowing the sequence of the spread of this fellowship, from city to city. I am hoping I can get as complete a list as possible, during the "flying blind period of the founding of groups, and in what cities."

Several people have written in responding to this question. To sum up what they said (so we don't have so many messages), one person wrote in saying that there is a book by Bob Pearson (with which I am unfamiliar) giving information on this. It was pointed out that there are timelines at:

<http://archivesinternational.org/>

And (from the West Baltimore Group)at:

[http://www.a-1associates.com/AA/chronology\\_of\\_aa\\_groups.htm](http://www.a-1associates.com/AA/chronology_of_aa_groups.htm)

<http://www.a-1associates.com/AA/times.htm>

None of these seem to give the kind of detailed list that Larry is really looking for, where it talks about the date at which AA was founded in various specific cities around the U.S. (and around the world), and has all this information gathered together in one place.

There is also Archie M's timeline, which Arthur S. has been involved with, but about which I do not know the details.

At one point, Nancy Olson was posting in the AAHistoryLovers, every month, a list of important dates in AA history: events that had happened during that month in previous years. Nancy did in fact have the dates at which the first AA groups were formed in a number of cities. I think that this would be the best list for Larry W.'s purposes.

Messages 209, 212, 216, 218, and 590 are on this topic. But I cannot find anywhere in the list of past messages, any of those monthly date lists that Nancy put together. I do hope that no one went through and deleted those messages.

Am I looking in the wrong place? Are Nancy's monthly date lists still there among the past postings?

There are articles on the internet talking about AA in individual cities. Detroit, for example, has a nice website. I have been trying to assemble this kind of material on Indiana AA history at <http://hindsfoot.org/Nhome.html> giving the founding dates in cities such as Evansville, Indianapolis, Fort Wayne, South Bend, Muncie, Anderson, and so on. But that's just Indiana, and Larry wants a list that includes everyplace that AA has spread.



=====

+++Message 2282. . . . . Re: Lone Endeavor Story  
From: ricktompkins@sbcglobal.net> . . . . . 3/14/2005 2:59:00  
PM

=====

Hey billyk and Group,  
Better yet, and more appropriate. for all the personal stories removed from  
all  
three Editions of Alcoholics Anonymous, order Experience, Strength, and Hope  
from AAWS. There is much more archived there, including the early segments  
"And  
Now We Are..."  
Many AAs try to support the Fellowship by purchasing Conference-approved  
literature---imagine that!  
rickt

----- Original Message -----  
From: "billyk" <billyk3@yahoo.com>  
To: <AAHistoryLovers@yahoogroups.com>  
Sent: Monday, March 07, 2005 3:08 AM  
Subject: RE: [AAHistoryLovers] Lone Endeavor Story

>  
>  
> for information.  
> there is a book put out by dicobe tapes;  
> Dicobe Tapes  
> that is a complete set of the 'stories no longer in print'  
> as they appeared in the 1st and 2nd editions of the big book.  
> i have it, read it and found it fascinating.  
> billyk  
>

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

=====

+++Message 2283. . . . . Re: Allergy theory  
From: Billwhite@AOL.COM . . . . . 3/14/2005 11:28:00 AM

=====

Charles,  
  
Dr. William Silkworth presented his allergy theory of alcoholism to  
Bill W. (during Bill's stay in Towns Hospital in 1934), elaborated on this  
theory in two articles in the late 1930s, and restated this theory in The  
Doctors  
Opinion in 1939.  
The greatest elaboration of this concept is in: Silkworth, W. (1937).  
Alcoholism as a Manifestation of Allergy. Medical Record, 145:249-251. Here

are  
a  
few representative quotes:

"...true alcoholism is a manifestation of allergy."  
"...true alcoholism is an allergic state, the result of gradually increasing sensitization by alcohol over a more or less extended period of time."  
"...compares to hay fever in terms of progressive exposure and then full emergence of disease"  
"The patient can not use alcohol at all for physiological reasons. He must understand and accept the situation as a law of nature operating inexorably. Once he has fully and intelligently grasped the facts of the matter  
he  
will shape his policy accordingly."

The allergy theory gained little credence in the larger medical community, although two references are worth noting. Robert Seliger used allergy as a metaphor to describe the alcoholic's "psychobiological sensitivity" to alcohol in his 1937 article, *The Problem of the Alcoholic in the Community* (*American Journal of Psychiatry* 95(3):701-716), and the psychiatrist Edward Strecker and the lay alcoholism therapist Francis Chambers spoke of a "psychic allergy to alcohol" in their 1938 book, *Alcohol: One Man's Meat*. During the mid-1940s, the allergy theory was under scientific attack. I suspect the "our friends" reference in *Living Sober* is to opinions expressed by Howard Haggard and E.M. Jellinek of the Yale Center of Alcohol Studies. Haggard published the most definitive critique of the allergy theory (Haggard, H. (1944). *Critique of the Concept of the Allergic Nature of Alcohol Addiction*. *Quarterly Journal of Studies on Alcohol*, 5:233-241.) He reviewed the available scientific evidence and concluded that there was no scientific foundation for the idea of an allergy that creates a biologically abnormal response to alcohol among alcoholics.

Hope this helps.  
Bill White

In a message dated 3/14/2005 2:38:06 PM Eastern Standard Time, chasrutherford@sbcglobal.net writes:

> Subj: [AAHistoryLovers] Allergy theory  
> Date: 3/14/2005 2:38:06 PM Eastern Standard Time  
> From: chasrutherford@sbcglobal.net  
> Reply-to: AAHistoryLovers@yahoogroups.com  
> To: AAHistoryLovers@yahoogroups.com  
> Sent from the Internet  
>  
>





"From this doctor, the broker had learned the grave nature of alcoholism. Though he could not accept all the tenets of the Oxford Groups, he was convinced of the need for moral inventory, confession of personality defects, restitution to those harmed, helpfulness to others, and the necessity of belief in and dependence upon God."

Those "tenets" only add up to 5.

Core principles of the Oxford Group consisted of: the "4 absolutes" of honesty, unselfishness, purity and love; the "5 C's" of confidence, confession, conviction, conversion and continuance; and the "5 procedures" of: 1) Give in to God, 2) Listen to God's direction, 3) Check guidance, 4) Restitution and 5) Sharing for witness and confession. The OG gave AA the term "sharing." They were also strong advocates of one member working with another. Dr Bob wrote that this was a key part of the message carried to him by Bill W when they first met.

Prior to the writing of the Big Book, the recovery program consisted of 6 steps passed on to new members by word of mouth. There are 4 differing versions of the 6 steps recorded in AA Literature. They can be found in the books "The Language of the Heart" (pg 200), "AA Comes of Age" (pg 160), "Pass It On" (pg 197), the Big Book Pioneer story "He Sold Himself Short" (pg 292 - 3rd ed, pg 263 - 4th ed) and in the pamphlet "Three Talks to Medical Societies by Bill W, Co-Founder of Alcoholics Anonymous" (pg 8).

Sometimes reference is made to the "6 steps of the Oxford Group." This is not accurate. The OG did not have any Steps (or "6 tenets" per se). The alcoholic members of the Akron and New York groups (sometimes called the "alcoholic squad") developed the "word-of-mouth" versions of the early 6 steps.

The book "Not God" in its extensive collection of end notes (pg 331, end note 32) states "AA legend has it that these six steps derived directly from the OG; this is simply wrong."

In a July 1953 Grapevine Article titled "A Fragment of History: Origin of the Twelve Steps" Bill W wrote:

". the main channels of inspiration for our Steps were three in number - the Oxford Groups, Dr William D Silkworth of Towns Hospital and the famed psychologist, William James, called by some the father of modern psychology."

"During the next three years after Dr Bob's recovery our growing groups at Akron, New York and Cleveland evolved the so-called word-of-mouth program of our pioneering time. As we commenced to form a society separate from the Oxford Group, we began to state our principles something like this:

1. We admitted that we were powerless over alcohol.
2. We got honest with ourselves.



3. We got honest with another person, in confidence.
4. We made amends for harms done others.
5. We worked with other alcoholics without demand for prestige or money.
6. We prayed to God to help us to do these things as best we could.

Though these principles were advocated according to the whim or liking of each of us, and though in Akron and Cleveland they still stuck by the OG absolutes of honesty, purity, unselfishness and love, this was the gist of our message to incoming alcoholics up to 1939, when our present Twelve Steps were put to paper."

In "AA Comes of Age" (pg 160) Bill wrote: "Since Ebby's visit to me in the fall of 1934, we had gradually evolved what we called "the word-of-mouth program". Most of the basic ideas had come from the Oxford Groups, William James and Dr. Silkworth. Though subject to considerable variation, it all boiled down into a pretty consistent procedure, which comprised six steps. These were approximately as follows:

1. We admitted that we were licked, that we were powerless over alcohol.
2. We made a moral inventory of our defects or sins.
3. We confessed or shared our shortcomings with another person in confidence.
4. We made restitution to all those we had harmed by our drinking.
5. We tried to help other alcoholics, with no thought of reward in money or prestige
6. We prayed to whatever God we thought there was for power to practice these precepts."

Compare the previous two versions with the version below stated by Bill in an April 1958 talk to the NYC Medical Society on Alcoholism. It illustrates the ways variances can enter into a "word-of-mouth" program. In describing the visit made by Ebby T to his home, Bill wrote:

"Next Ebby enumerated the principles he had learned from the Oxford Group. In substance here they are as my friend applied them to himself in 1934:

1. Ebby admitted that he was powerless to manage his own life.
2. He became honest with himself as never before; made an "examination of conscience."

3. He made a rigorous confession of his personal defects and thus quit living alone with his problems.
4. He surveyed his distorted relations with other people, visiting them to make what amends he could.
5. He resolved to devote himself to helping others in need, without the usual demands for personal prestige or material gain.
6. By meditation, he sought God's direction for his life and the help to practice these principles of conduct at all times."

AA's group number one, in Akron, OH (and later other groups in the mid-West) were more closely aligned with the OG movement and stayed a part of the OG until 1939 (the NY group left the OG in 1937). In his Big Book story "He Sold Himself Short" Earl T (pioneer AA in Chicago) records a version of the 6 steps used in Akron at the time. Dr. Bob was his sponsor. The description by Earl varies from the versions used in New York and is a much more orthodox portrayal of the Oxford Group's influence:

1. Complete deflation.
2. Dependence and guidance from a Higher Power.
3. Moral inventory.
4. Confession.
5. Restitution.
6. Continued work with other alcoholics.

Although semantic variances exist, the substance is all the same.

Cheers

Arthur

---

From: Robert Stonebraker [mailto:rstonebraker212@insightbb.com]  
Sent: Monday, March 14, 2005 1:19 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: RE: [AAHistoryLovers] 6 tenants of the Oxford Group?

There are six "tenets" mentioned on page xvi of our Big Book: "Though he could not accept all the tenets of the Oxford Groups, he was convinced of the need for moral inventory, confession of personality defects, restitution to those harmed, helpfulness to others, and the necessity of belief in and



From: kyyank@aol.com . . . . . 3/14/2005 5:38:00 PM

|||||

There are also some additional quotes and references in Silkworth, The Little Doctor Who Loved Drunks, Hazelden Publishing, 2002, Mitchel

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

|||||

+++Message 2288. . . . . Re: 6 tenets of the Oxford Group?  
From: Ernest Kurtz . . . . . 3/14/2005 6:06:00 PM

|||||

The best book on the Oxford Group remains Walter Houston Clark's, \*The Oxford Group: Its History and Significance.\* You should be able to find it in any good library. It is a bit expensive on the used book sites, but remains from preferable to anything by more recent authors, especially OG insiders.

|||||

+++Message 2289. . . . . "Tail of a Comet," was "6 tenets of the Oxford Group?"  
From: John G . . . . . 3/15/2005 9:53:00 PM

|||||

Any thoughts about Garth Lean's Frank Buchman biography, "On the Tail of a Comet?" I'm reading it now, and enjoying it very much, though his quick chronology on the history of AA founding seems somewhat inaccurate.

John G.

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

From: Ernest Kurtz [mailto:kurtzern@umich.edu]  
Sent: Monday, March 14, 2005 3:06 PM  
To: AAHistoryLovers@yahoo.com  
Subject: Re: [AAHistoryLovers] 6 tenets of the Oxford Group?

The best book on the Oxford Group remains Walter Houston Clark's, \*The Oxford Group: Its History and Significance.\* You should be able to find it in any good library. It is a bit expensive on the used book sites, but remains from preferable to anything by more recent authors, especially OG insiders.

|||||

+++Message 2290. . . . . Re: Allergy theory  
From: cck . . . . . 3/16/2005 1:12:00 AM

|||||



Naomi

=====  
From G.C. (South Bend)

The latest information I have is that both her leg and hip were broken, but that the doctors decided they would not try to operate, because her heart is so weak. So she has to stay in bed lying down, and they are giving her massive pain killers and trying to keep her as comfortable as possible. But she is still in a lot of pain. I think we are all aware that there is no good prognosis at this point.

I don't have any other information past this point. She is in Virginia and I am in Indiana, so I am too far distant to have detailed information. This most recent information I have came via telephone from Lori, an AA friend of hers in Frederickburg, around noon today (Wednesday).

Nancy can't handle receiving messages at this point. She's drifting in and out, and wouldn't be able to understand them.

I will post additional information as I receive it. Since there are over a thousand members of the AAHistoryLovers, I won't be able to respond to individual emails on this -- I apologize in advance, but there would be hundreds I'm sure, because we all loved her so much.

I'm very sorry to have to pass this news along. We just need to pray for her at this point. She is in the Lord's hands, and he will be good to her.

=====

+++Message 2292. . . . . Re: Allergy theory  
From: MarionORedstone@aol.com . . . . . 3/16/2005 9:32:00 AM

=====

Not God is now published under the name "The Story"

Marion O. Redstone, Atty.  
Indianapolis, Indiana

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

=====

+++Message 2293. . . . . Dates when AA was established in



a place to type in the number of the particular message you want to see,  
marked  
Msg #.

You will be able to pick them out of the list of messages easily, because  
they  
will all have been posted by tcumming.

<http://archivesinternational.org/AI/Documents/pdf/groups.pdf> gives a list of  
the first 22 cities where AA groups were established, although not the date  
of  
the first AA meeting held there. That is very useful information though.

Somebody putting a good list together would need to search on the internet  
for  
the AA websites for specific cities, like Detroit. Some of them have some  
historical information on there, including sometimes the date at which the  
first  
AA group was founded in that city.

I think it would also be useful to include a short timeline which was sent  
to me  
by "t" (Denton TX), because there are some dates on that list that would  
need to  
be included:

=====

First AA Locations (many had more than one group by the end of 1940 )

Akron June 10, 1935 - Dr. Bob has last drink (some say it may have been June  
17,  
based on date of medical convention he attended.) ALCOHOLICS ANONYMOUS  
FOUNDED

Nov-Dec 1939 - Akron group withdrawals from association with Oxford Group.

Meetings moved from T.Henry & Clarence Williams to Dr Bob and other members  
homes.

Jan 1940 - Akron group moves to new home at King School.

New York Fall & Winter 1935 - Bill back in New York. Begin to hold meetings  
at  
182 Clinton St. Tuesday nights. Hank P and Fitz M get sober.

1937 - Bill and the New York alcoholics split from the Oxford Group. Among  
residents at Clinton St. were Ebby T., Oscar V., Russell R., Bill C.,  
Florence  
R.

June 18, 1940 - Meeting held in first 'AA clubhouse', at 334½ W. 24th St,  
NYC.  
Bert T. & Horace C. guarantee rent for building.



Washington DC 1937 - Fitz M. was spending much of his time trying to get AA started in Washington, by ... fall of 1939 - the nucleus of a small group had been established. Joined by Hardin C., Bill A. and Florence R

Cleveland May 11, 1939 - The first group to officially call itself Alcoholics Anonymous met at Abby G's house in Cleveland, OH - old Borton Group (?). 1st group to have no Oxford Group connection.

Dec 1940 - A.A. Cleveland has about 30 groups.

Toledo summer 1939 - Charles ("C.J.") K. & Eddie B. 12 stepped Duke P. Toledo, both were in state insane asylum, Toledo, on voluntary commitments, had read Big Book manuscript and got out. Sept 1940 - AA group started in Toledo, Duke P & others started it.

Chicago Sept 1939 - group started by Earl T in Chicago/Evanston. The first meeting held outside the Chicago Chapter was located in Sterling, Illinois, on a March Wednesday night in 1943 at the home of Ken S.

San Francisco November 1939 - (from correspondence & no other info provided)

Rockland State Hospital Dec 1939 - First AA group in mental institution, Rockland State Hospital, NY.

Los Angeles Dec 1939 - 1st home meeting Los Angeles Kaye M.'s house

Detroit & Youngstown 1939 - Meetings being held in Detroit. Archie T. & nonalcoholic friend Sarah Klein helped start; expanded into Youngstown.

St. Louis 1939 - Father Ed Dowling responsible founding A.A. St. Louis

Greenwich Connecticut 1939 - Marty M pioneered group at Blythwood Sanitarium

Philadelphia Feb 1940 - Jimmy B. moved there & started group

Houston April 1, 1940 - started by Larry J. of Houston, who wrote "The Texas Prayer". He is also said to have written the "Texas Preamble". Additionally, he wrote a series of articles for a Houston Paper which were collected and reprinted as the first AA pamphlet/booklet distributed by the New York office.

Little Rock April 19, 1940 - Little Rock, Arkansas group was formed. First 'mail order' group.

Evansville, Indiana April or May 1940 - met in J[ames] D. H.'s home, 420 South Denby Street. (from correspondence)

Richmond, Va June 6, 1940 - AA group founded in Richmond, Virginia.

Baltimore June 13, 1940 - Jimmy B helped Jim R start group in Baltimore.

Indianapolis October 28, 1940 - Doherty S credited with starting AA in Indianapolis.

Ashtabula, Ohio Dec 1940 - group started Ashtabula, Ohio due to Plain Dealer articles.

Boston 1940 - Paddy K. founded A.A. Boston

High Watch Farm 1940 - 1st A.A. oriented drying facility 'High Watch Farm' in Kent, Connecticut.

\_\_\_\_\_ Added Information \_\_\_\_\_

In an October 1, 1940 report to the Trustees, Bill W. estimated the A.A. membership as follows:

Akron, Ohio 200

Jackson, Mich. 15

Baltimore, Md. 12

Little Rock, Ark. 27

Camden, NJ. 5

Los Angeles, Cal. 100

Chicago, Ill. 100

New York City 150

Cleveland, Ohio 450

Philadelphia, Pa 75

Coldwater, Mich. 8

Richmond, Va. 20

Dayton, Ohio 6

San Francisco, Cal. 15

Detroit, Mich. 30

Toledo, Ohio 6

Evansville, Ind. 24



|||||

To complement the information Arthur posted on 3/14/05, this is from a footnote, #2, on page 206 of the book Pass It On:

In later years, some A.A. members referred to this procedure as the six steps of the Oxford Group. Rev. T. Willard Hunter, who spent 18 years in full-time staff positions for the Oxford Group and M.R.A., said, "I never once saw or heard anything like the Six Tenets. It would be impossible to find them in any Oxford Group - M.R.A. literature. I think they must have been written by someone else under some form of misapprehension."

We may be seeing an example of the fact that oral history passed down over the years is often inaccurate if not wrong.

Tommy in Baton Rouge

|||||

+++Message 2296. . . . . More info on Helen Wynn?  
From: mojo@halfaworldaway.org . . . . . 3/16/2005 5:13:00 PM

|||||

Googling Helen Wynn doesn't get me much. Can anyone point me to the best sources for more info? Thanks!

|||||

+++Message 2297. . . . . Identifying three people in "More About Alcoholism"  
From: saturntd . . . . . 3/17/2005 11:05:00 AM

|||||

I need help finding out who some of the characters are, that are referred to in chapter 3 of the Big Book, "More About Alcoholism."

1. On page 32, 2nd paragraph, "A man of thirty". Who was this man?
2. On page 35, 2nd paragraph, ... a friend we shall call Jim. Who was this man?
3. On page 39, 2nd paragraph, "Fred is a partner...". Who was this man?

Thank you!

|||||

+++Message 2298. . . . . Re: More info on Helen Wynn?  
From: David Grant . . . . . 3/17/2005 6:02:00 PM

|||||

There is quite a bit of content about Helen in "Bill W. by Francis







Thanks – Ron Sessions

--- In AAHistoryLovers@yahoogroups.com, "M. Lee Carroll"

<mcarroll@b...> wrote:

> Keith M. asked about the first twelve into AA. During my research  
on  
> the People Places and Things Mentioned in the First 164 pages of the  
> Book, I have come up with the following:

>  
> re; Page159 Who were the "seven more?"

>  
> Akron  
> Ernie Galbraith 9/35 ("The Seven Month Slip")  
> Phil S. 9/35 - First AA court case  
> Tom Lucas, 11/35 or 12/37, ("My Wife and I")  
> Walter Bray, 2/36, ("The Backslider")  
> Joe Doppler, 4/36, ("The European Drinker")  
> Paul Stanley, 7/36, ("Truth Freed Me")

>  
> NY  
> Fitz Mayo, 10/35, ("Our Southern Friend")  
> Hank Parkhurst, 11/35, ("The Unbeliever")  
> William Ruddell, 11/35 or 1/37 ("A Business Man's Recovery")  
> Myron Williams, 4/36, ("Hindsight")  
>  
> Granted, this is more than "seven more," but that is because some  
of  
> these folks drank again and came back (two dates next to their  
name)  
> Most, as you can see, were stories in the First Edition.

>  
> I have a list of the first 100 (more or less). I'll see if I can  
find  
> it.

>  
> Lee

>  
>  
> >>> dangerous@y... 02/03/03 05:47PM >>>  
> Hello, AA History Lovers, I am trying to find information on who  
the  
> first 12 members to join Alcoholics Anonymous were and the order in  
> which they joined? The source of information used to determine this  
> is also helpful.

>  
> Thank you,  
> Keith M.

>  
>  
>  
> To unsubscribe from this group, send an email to:  
> AAHistoryLovers-unsubscribe@yahoogroups.com

>  
>





























resulted in their drinking remaining hidden longer. Lesbians, like gay men, are believed to have higher rates of alcoholism than the general population, but they were often shunned by traditional recovery programs, which were dominated by men and sometimes compounded the stigma that gay women felt by trying to convert them to heterosexuality.

The Alcoholism Center for Women, which began as a program at what is now the Gay and Lesbian Community Services Center in Hollywood, encouraged women to accept themselves and fostered a feminist awareness.

In addition to offering traditional crisis intervention, counseling and weekly Alcoholics Anonymous meetings, it organized dances, potluck suppers and other recreational activities as alternatives to gay bars.

"Women were fighting to be heard, and it was difficult during those times," recalled Nora Steel, a longtime counselor at the center who worked with Weathers. "Brenda forged ahead and said, 'We have issues and needs. We're out there drinking and dying and no one cares, and I want do something.' She was courageous."

Born in Smithfield, Texas, the daughter of a Baptist preacher had been expelled from Texas Women's University in 1957 after college officials learned of her sexual orientation. When the father of her girlfriend discovered their relationship, he beat both girls with a rubber hose.

Weathers moved to California in the 1960s. She earned a bachelor's degree in anthropology from Cal State Long Beach, then became a social worker for Los Angeles County. She eventually turned to alcohol in an attempt to hold together her dual identities as a closeted lesbian and straight professional, but her drinking got out of hand and she quit to avoid being fired.

She opened a second-hand store in Los Angeles called the Junk Lady, where she would cloister herself after hours and get drunk on jug wine.

"I'd wish and wish someone would call me, and no one did," she told The Times in a 1975 interview. "I would be filled with self-loathing. I'd hit myself on the head, throw myself against the wall, screaming, 'I want out of this.' "

She eventually became sober through a self-help program and began working at the Gay and Lesbian Center, where she helped write a proposal for a \$300,000 federal grant to start an alcoholism recovery program for women. The proposal was

funded  
and evolved into the Alcoholism Center for Women, with a 13-bed recovery  
house  
and bustling outpatient program. It observed its 30th anniversary last year  
at a  
celebration honoring Weathers.

After leaving the center in 1977, Weathers moved to San Francisco, where she  
ran  
an alcohol and drug recovery center for the Whitman-Radclyffe Foundation. In  
the  
early 1980s, she directed the Gay and Lesbian Chemical Dependency Program in  
Seattle, where she met Lewis, who became her longtime partner.

Weathers is also survived by a sister, Carolyn Weathers of Long Beach.

|||||

+++Message 2320. . . . . Re: Choose conception  
From: Colston . . . . . 3/31/2005 8:21:00 AM

|||||

"It is so with the decision about Christ. We surrender as much of  
ourselves as we can to as much of Christ as we understand." p71 How  
to Become A Christian - Samuel M. Shoemaker... 1953, Harper & Row.

On Mar 30, 2005 7:03 PM, Don Kozak <d\_kozak@hotmail.com> wrote:  
Can some one tell me where Ebby came up with, "choose your own conception of  
GOD"? Was this a quotation from some standard source? Was this a regular  
part  
of Oxford Group teaching?

|||||

+++Message 2321. . . . . Re: Brenda Weathers, Alcoholism  
Center for Women founder  
From: Jduplain@aol.com . . . . . 3/31/2005 4:07:00 AM

|||||

Hi Jon:

I was very sad to hear of the loss of my friend Brenda Weathers. When I was  
Director, Office of Women, National Council on Alcoholism, (1975-78) Brenda  
was  
my contact for the gay community.

Jan Du Plain  
Du Plain Enterprises, Inc.  
4201 Cathedral Avenue, NW Suite 1011W  
Washington, DC 20016  
Tel: 202-244-3338 Fax: 202-244-4539 Toll: 1-866-DUPLAIN  
jan@duplain.com  
www.duplain.com











My study group and I have a burning question, is it true that the first person Bill & Bob visited wasn't Bill D. "the man on the bed" but some other person who was reported as a "dismal failure" and whose name was lost to A.A. history? If anyone has the answer I would be forever grateful!

|||||

++++Message 2328. . . . . The two patients in the Doctors Opinion  
From: Carl P. . . . . 4/10/2005 3:10:00 PM

|||||

Dr Silkworth refers to two patients on page xxxi in the fourth edition big book.

Can somebody verify who these patients are ?

1. "one year later he called to see me, and I experienced a very strange sensation. I knew the man by name" ?
2. "When I need a mental uplift, I often think of another case brought in by a physician prominent in New York. The patient had made his own diagnosis, and deciding his situation hopeless, had hidden in a deserted barn" ?

Many Thanks  
Carl P.  
Enfield.UK.

|||||

++++Message 2329. . . . . The Factory Owner & the Convict  
From: Glenn Chesnut . . . . . 4/12/2005 5:00:00 AM

|||||

Notice of new book on A.A. history:

Glenn C., The Factory Owner & the Convict, Vol. 1 of Lives and Teachings of the A.A. Old Timers, April 2005, ISBN 0-595-34872-6, xii + 325 pp. Published by the Hindsfoot Foundation and iUniverse.

The beginnings of the A.A. center which developed in the St. Joseph river valley and spread its influence outward through many parts of Indiana and Michigan during the 1940's. Includes material on an important early A.A. prison group and on early black A.A. groups along the Chicago-Gary-South Bend axis which runs along the southern coast of Lake Michigan.



Subject: [AAHistoryLovers] Wombley's clapboard factory

>  
>  
> I would appreciate any information anyone may have about the origin and  
> reference of the phrase: "Then came the inevitable explosion---something  
> like that day the boiler burst in Wombley's Clapboard Factory." from the 12  
> and 12.  
>  
> I have pasted below the only responses I have been able to get on this  
> question. The Wisconsin Reference and Loan Library (RLL) in Madison  
> wasn't able to find the information.  
>  
> Thanks!  
>  
> Mark M.  
> Eau Claire, WI  
>  
> \*\*\*\*\*  
> >>> "Otteson, M. Jeanne DPI-RLL" <m.jeanne.otteson@dpi.state.wi.us>  
> 03/31/05 10:01 AM >>>  
> REPLY from RLL:  
>  
> RE: A.A. Tradition Four - Wombley's Explosion  
>  
> I also found the same information that you did in the AA Discussion  
> Groups. I have not been able to find any other substantial facts. I  
> emailed the Dorset Historical Society (Dorset, VT) requesting  
> information, but never received a response.  
>  
> Bill Wilson, co-founder of Alcoholics Anonymous was born in East  
> Dorset, Vermont - so the Vermont connection seems credible.  
> RLL/jo  
>  
> M. Jeanne Otteson, Reference Librarian  
> Wisconsin Reference and Loan Library  
> Madison, WI 53716  
>  
> Really found nothing except for some AA history chat:  
>  
> Regarding the "explosion in Wombley's Clapboard Factory," there was an  
> Edgar Wombley, Chemist, in Chittenden County, Vt. before the turn of the  
> century. The Mad River Valley, which housed such early clapboard mills as  
> that of the Ward family first in Duxbury, then in Moretown, ran through  
> Chittenden county. (Sarasot, Sarasota, FL)  
>  
> And a reference in the AA History Lovers:  
>  
> From: Jim Blair <jblair@v...> Date: Thu Jan 22, 2004 2:40 pm  
> Subject: Re: [AAHistoryLovers] re: clapboard factory explosion  
>  
> David wrote: "Does anyone know if the Wombleys clapboard factory  
> explosion (referenced in Tradition 4 in the 12 & 12) was an actual event,  
> or just a figure of speech?"  
>





A.A.#3?

From: Mitchell K. . . . . 4/11/2005 6:30:00 PM

=====

There is a letter at the Stepping Stones Archives written by Bill to Lois on Dr. Bob's letterhead from May 1935 while Bill was staying at Dr. Bob's home. Bill states that they met with a Dr. McKay who was a "rake." Given the early date of that letter I would place this person as the first one they met with. There was no reference to any earlier people in that letter.

> To all grateful historians abroad:

> My study group and I have a burning question, is it true that the first person Bill & Bob visited wasn't Bill D. "the man on the bed" but some other person who was reported as a "dismal failure" and whose name was lost to A.A. history? If anyone has the answer I would be forever grateful!

=====

+++Message 2336. . . . . RE: Who was the man that almost was A.A.#3?

From: Charles Knapp . . . . . 4/12/2005 1:00:00 AM

=====

Actually there was a Dr. McKay they tried working with first, according to a letter dated May 1935. This was prior to Dr Bob's last drink. Don't know what ever happen to him. But yes the name of AA # 3 for a short time was Eddie Riley and in Dr Bob and the Good Oldtimers you can find more about him on pages 77-78; 80-81; 85,93,97,99 and in Pass It On pages 151,152,159

Charles from California

From: "oicuradry12" <oicuradry12@yahoo.com>  
Subject: who was the man that almost was A.A.#3?

My study group and I have a burning question, is it true that the first person Bill & Bob visited wasn't Bill D. "the man on the bed" but some other person who was reported as a "dismal failure" and whose name was lost to A.A. history?

=====

+++Message 2337. . . . . RE: who was the man that almost was A.A.#3?

From: ArtSheehan . . . . . 4/12/2005 7:58:00 PM

=====



Two alcoholics in Akron, OH unsuccessfully preceded Bill Dotson for the opportunity to be AA #3: the first was a Dr McKay, the second was Eddie Reilly.

SOURCE REFERENCES:

AABB - Alcoholics Anonymous, the Big Book, AAWS

AACOA - AA Comes of Age, AAWS

AGAA - The Akron Genesis of Alcoholics Anonymous, by Dick B (soft cover)

BW-40 - Bill W My First 40 Years, autobiography (hard cover)

BW-FH - Bill W by Francis Hartigan (hard cover)

BW-RT - Bill W by Robert Thompson (soft cover)

CH - Children of the Healer, Bob Smith and Sue Smith Windows by Christine Brewer (soft cover)

DBGO - Dr Bob and the Good Old-timers, AAWS

EBBY - Ebby the Man Who Sponsored Bill W by Mel B (soft cover)

GB - Getting Better Inside Alcoholics Anonymous by Nan Robertson (soft cover)

GTBT - Grateful to Have Been There by Nell Wing (soft cover)

LR - Lois Remembers, by Lois Wilson

NG - Not God, by Ernest Kurtz (expanded edition, soft cover)

NW - New Wine, by Mel B (soft cover)

PIO - Pass It On, AAWS

SI - Sister Ignatia, by Mary C Darrah (soft cover)

1935

May 11, (AGAA says May 10) Bill W, in poor spirits, and tempted to enter the Mayflower Hotel bar, realized he needed another alcoholic. He telephoned members of the clergy listed on the lobby directory. He reached the Rev Walter Tunks who referred him to Norman Sheppard who then referred him to Henrietta Sieberling (47 years old and an Oxford Group adherent). Bill introduced himself as "a member of the OG and a rum hound from NY." Henrietta met with Bill at her gatehouse (Stan Hywet Hall) on the Sieberling estate. She arranged a dinner meeting the next day with Dr Bob and Anne. (AACOA 65-67, SI 21, BW-RT 212-213, DBGO 60, 63-67, NG 26-28, PIO 134-138, GB 19) Note: some stories (AACOA 67) say that when Henrietta called Anne, Dr Bob was passed out

under the kitchen table. He was upstairs in bed (re Big Book story Dr. Bob's Nightmare pg 179 4th ed).

May 12, Mother's Day (AGAA says Mother's Day was May 11) Bill W (age 39) met Dr Bob (age 55) Anne and their young son Bob (age 17) at Henrietta Sieberling's gatehouse at 5PM. Dr Bob, too hung over to eat dinner, planned to stay only 15 minutes. Privately, in the library, Bill told Bob of his alcoholism experience in the manner suggested by Dr Silkworth. Bob opened up and he and Bill talked until after 11PM. (AACOA vii, 67-70, BW-RT 214-215, DBG0 66-69, NG 28-32, BW-FH 4, GB 21)

May, Bill W wrote a letter to Lois saying that he and Dr Bob tried in vain to sober up a Dr McKay, a "once prominent surgeon" who developed into a "terrific rake and drunk" (BW-40 Appendix C). Henrietta Sieberling arranged for Bill to stay at the Portage Country Club. (DBG0 70, 77)

Jun, Bill W moved to Dr Bob's house at the request of Anne Smith. Bill insisted on keeping two bottles of liquor in the kitchen to prove that he and Bob could live in the presence of liquor. Both worked with alcoholics and went to Oxford Group meetings on Wednesday nights at the home of T Henry and Clarace Williams. T Henry lost his job due to the proxy fight that brought Bill to Akron. (AACOA 141, NW 68-69, 73, DBG0 70-71, 99-102, PIO 145-147, AGAA 186, NG 317) Favored Scripture readings at meetings were The Sermon on the Mount, First Corinthians Chapter 13 and the Book of James. (AAGA 193, 208-209, 253) (GTBT 95-96 says that meetings were held at Dr Bob's house and moved to the Williams' house in late 1936 or early 1937)

Jun 10 (more likely Jun 17) after a multi-day binge on the way to, and at, an AMA convention in Atlantic City, NJ, a drunken Dr Bob was picked up at his office nurse's house in Cuyahoga Falls. Bob went through a 3-day sobering up period with Bill W's help. Scheduled for a surgery at City Hospital, Bob pronounced, "I am going through with this - I have placed both operation and myself in God's hands. I'm going to do what it takes to get sober and stay that way." Bill gave Bob his last drink (a beer) and a "goofball" (a barbiturate) to steady him prior to the surgery. (AACOA vii, 70-71, SI 22, DBG0 72-75, NG 32, PIO 147-149, AA video Bill's Own Story)

Jun 11 (more likely Jun 18), Dr Bob suggested that he and Bill W work with other alcoholics. A local Minister, J C Wright, provided them with a prospect. They tried in vain, throughout the summer, to sober up Edgar (Eddie) Reilly (described as an "alcoholic atheist" and "able to produce a major crisis of some sort about every other day"). Eddie missed the chance to be AA #3 but he showed up at Dr Bob's funeral in 1950. He was sober a year and attending the Youngstown, OH group. (AACOA 72-73, DBG0 77-81, 85, NG 37, 319, PIO 151-152, AAGA 184, CH 5-6)

Jun 28, Bill W, Dr Bob and Eddie R visited Bill Dotson (Big Book story Alcoholic Anonymous Number Three) at City Hospital. A prominent attorney in Akron, Bill D had been hospitalized 8 times in 1935 because of his drinking. Bill W and Bob visited Bill D every day. It

took about 5 days before Bill D would say that he could not control his drinking. He checked out of the hospital on Jul 4 and within a week, was back in court sober and arguing a case. (AACOA 71-73, AABB 184, BW-RT 219-220, DBG0 81-89, NG 37, 319, PIO 152-154, GB 42, AGAA 202-203) (Note: Bill D was Ohio's Delegate for Panel 1, the first General Service Conference in 1951).

Jul (?), Lois went to Akron to join Bill W at the Smith's house for two weeks (LR 197, NG 41, BW-FH 85).

Jul, encouraged by T Henry Williams, Ernie Galbraith (AA #4, Big Book story The Seven Month Slip) contacted Dr Bob and sobered up. He later married Dr Bob's adopted daughter Sue in Sep 1941. Ernie could not stay sober and their marriage was a disaster. Tragically, on Jun 11, 1969, their daughter Bonna committed suicide after taking the life of her 6-year-old daughter Sandy. Ernie G died two years later to the day. (AACOA 7, 73, DBG0 92-95, AAGA 68, CH 72-74, PIO 154-155)

Aug 26, Bill W returned to NYC. Meetings were held at his house at 182 Clinton St on Tues. nights. His home also became a halfway house, of sorts, for drunks. (AACOA 74, BW-RT 225, PIO 160-162, GTBT 96, GB 51, AGAA 145)

Nov 19, Ebby T came to live with Bill W and Lois at Clinton St. (LR 197, EBBY 72, NG 42-44)

Winter, Henry (Hank) Parkhurst (Big Book story The Unbeliever) and John Henry Fitzhugh (Fitz) Mayo (Big Book story Our Southern Friend) sobered up at Towns Hospital. Hank and Fitz provided a big help to Bill W. Hank started AA in NJ at his house and Fitz started AA in Washington, DC (AACOA 16-17, 74, LR 101, BW-RT 225-226, NG 43-44) (PIO 191 says 1937)

Cheers

Arthur S

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From: oicuradry12 [mailto:oicuradry12@yahoo.com]  
Sent: Saturday, April 09, 2005 11:23 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] who was the man that almost was A.A.#3?

To all grateful historians abroad:

My study group and I have a burning question, is it true that the first person Bill & Bob visited wasn't Bill D. "the man on the bed" but some other person who was reported as a "dismal failure" and whose name was lost to A.A. history? If anyone has the answer I would be forever grateful!

---

Yahoo! Groups Links



A must have in any AA film collection is "My Name is Bill W." starring James Woods and James Garner. The story of Bill and the early days in AA. Much Love  
Disco Dave

From: billyk billyk3@yahoo.com

My Name is Bill W., a Hallmark film, starring James Woods as Bill and Jo Beth Williams as his wife. It is the story of Bill's life. It is, in my opinion, the best AA movie made (and I've seen them all).

From: "Diz Titcher" rtitcher@comcast.net How about A Man called Bill. Diz T.

"DRUNKS"

From: David Ballester david.ballester@gmail.com

There is also a terrible film from 1997 called "Drunks" which is an example of how AA has become group therapy in many places. Don't see it.

From: Ron Sessions pqrgs@yahoo.com

I don't know about wonderfully depicted, but there is a film that I think does a VERY good job of depicting what AA has become - the movie is called 'Drunks' from mid-1990's starring Richard Lewis, Faye Dunaway and others. It shows the result of the self-help, pick any higher power you want AA that is so common today in a very revealing light.

"CLEAN AND SOBER"

From: Lynda lynda\_rivers@yahoo.com

Another great movie that you might want to add to your collection is Clean and Sober, starring Michael Keaton. It was released in 1988 and it's excellent. Have a great day! Lynda

From: David Ballester david.ballester@gmail.com "Clean and Sober" is also a classic with Michael Keaton.

From: george cleveland pauguspass@yahoo.com Clean and Sober

"MY NAME IS KATE"

From: billyk billyk3@yahoo.com "My Name is Kate"

"28 DAYS"

From: rich northouse rnorthouse@wi.rr.com 28 Days is a good one.

From: "Rob White" rwhite@psych.umaryland.edu

I like Sandra Bullock's movie, "28 days." It's a great story about a woman that goes to rehab.

From: MarionORedstone@aol.com

28 days with Sandra Bullock. Marion O. Redstone, Atty., Indianapolis, Indiana

From: george cleveland pauguspass@yahoo.com 28 Days--not a milestone.

"ILL CRY TOMORROW"

From: Pam Lanning prlanning@gmail.com

I'll Cry Tomorrow. It's a true story. I just read the book.  
<http://www.imdb.com/title/tt0048191/plotsummary>

Deprived of a normal childhood by her ambitious mother, Katie (Jo Van Fleet), Lillian Roth (Susan Hayward) becomes a star of Broadway and Hollywood before she is twenty. Shortly before her marriage to her childhood sweetheart, David Tredman (Ray Danton), he dies and Lillian takes her first drink of many down the road of becoming an alcoholic. She enters into a short-lived marriage to an immature aviation cadet, Wallie (Don Taylor), followed by a divorce and then marriage to a sadistic brute and abuser Tony Bardeman (Richard Conte). After a failed suicide attempt, Burt McGuire (Eddie Albert) comes to her aid and helps her find the road back to happiness after sixteen years in a nightmare world, not counting the first twenty with her mother.

"SHAKES THE CLOWN"

From: "Richard Johnson" hotshots@elltel.net

One done in 70's and a great comedy about an alcoholic clown, "Shakes the Clown."

"SHATTERED SPIRITS"

From: "Richard Johnson" hotshots@elltel.net

Martin Sheen, Shattered Spirits, 1989. Great Movie!!

From: "John Wikelius" nov85\_gr@graceba.net Shattered Spirits- Charlie Sheen

"ON THE NICKLE"

From: "Robert Stonebraker" rstonebraker212@insightbb.com

"On The Nickle" is a thoroughly forgotten film about skid row hi-jinx in Los Angeles. It is directed by Ralph Waite who also plays a part in this 1980 movie.

It is a film which I was lucky enough to tape from the "Z Channel" (now defunct) in Los Angeles many years ago. The brainchild of actor Ralph Waite (of Waltons), it was independently made on a very low budget. In it, Waite manages to balance the tragedy of skid-row life with humor and irony, and in spite of an easy, fellini-esque ending, tells a moving story of a man (Donald Moffat) a former alcoholic and skid row dweller, struggling to "put his demons to rest" as he searches the "Nickle" (Fifth Street) for his old pal, C.G., played by Ralph Waite. The movie is bookended by the Tom Waits song, "On The Nickle", presumably written for the movie, and has a score that quotes the song frequently. Maybe the Independent Film Channel will consider running it.

Bob S., from Indiana

"VITAL SIGNS"

From: "John Wikelius" nov85\_gr@graceba.net

Vital Signs - Ed Asner

"LEAVING LAS VEGAS"

From: "John Wikelius" nov85\_gr@graceba.net

Leaving Las Vegas

"UNDER THE INFLUENCE"

From: "John Wikelius" nov85\_gr@graceba.net

Under The Influence -Keanu Reeves, Andy Griffith

"STUART SAVES HIS FAMILY"

From: "John Wikelius" nov85\_gr@graceba.net

Stuart Saves His Family

"THE GREAT SANTINI"

From: "John Wikelius" nov85\_gr@graceba.net

The Great Santini

"ON THIN ICE"

From: "John Wikelius" nov85\_gr@graceba.net











a  
great golfer. Undoubtedly he and Bill had  
played together at the Ekwanok club in 1929 when Bill acquired golf fever.  
Mel Barger

----- Original Message -----  
From: "Arthur Sheehan" <ArtSheehan@msn.com>  
Sent: Sunday, April 17, 2005 10:46 AM

Hi Carl

Based on Mel B's book ("Ebby The Man Who Sponsored Bill W" pg 66) Ebby's own  
recollection of events was that he wound up first contacting Lois Wilson who  
invited him over for dinner. In late November 1934, Ebby visited Bill W at  
182  
Clinton St and shared his recovery experience "one alcoholic talking to  
another." A few days later, Ebby returned with Shep C see "Pass It On" pg  
116 -  
several other books document this as well).

Ebby and Shep spoke to Bill about the Oxford Group (Bill did not think too  
highly of Shep). Lois recalled in an interview that Ebby visited several  
times,  
once even staying for dinner (see "Not God" pg 311). Mel B also notes that  
while  
this may not reconcile with Bill's description of events it occurred at time  
when Bill was at the worst of his drinking. Ebby's recollection of events  
would  
probably be far more accurate since he was not drinking at the time.

Relatively speaking, I don't get the sense that Ebby and Bill did all that  
much  
drinking and socializing together except when Bill visited Albany, NY. Ebby  
lived in Albany, NY (with some time also spent in Vermont) while Bill lived  
in  
NY City (there is one very notable story, however, involving an airplane  
ride  
from Albany, NY to Manchester, VT). Even though Ebby and Bill spent one year  
of  
high school together it appears that Ebby's family was more closely aligned  
Lois' family (and Lois' brother Rogers) through their mutual vacationing  
each  
summer in Vermont (see "Lois Remembers" pg 7).

My sense of events was that Ebby, who was then residing at the Calvary  
Mission,  
was simply being a good Oxford Group member and trying to help others in the  
same manner he was helped by fellow OG alcoholics Rowland H, Shep C and  
Cebra G.

Cheers, Arthur

|||||

+++Message 2346. . . . . The dozens of Oxford Group tenets



fundamental

conversion experience. The saving message which produced this, which was Bill W.'s first conversion experience (see page 12 of the Big Book), was "Why don't you choose your own conception of God?" It put him back into contact with his awareness of God-presence at Winchester Cathedral (Big Book pages 1 and 12).

So Bill's first conversion experience was therefore a re-establishment of his awareness of the Holy (see Rudolf Otto, *The Idea of the Holy*, 1917, English translation 1923, written by the German theologian who was regarded as one of the two most important Protestant theologians of that era). It was a realization that learning to become intuitively aware of the holy and sacred dimension of reality at the feeling level was at the root of real God-consciousness. If you could walk into a church and "feel" the presence of the holy, and then could learn to feel that same intuitive sense of divine presence in other places too, then you could learn how to practice God-consciousness on an everyday basis. God became real only when we could learn to "feel" his presence -- a God who was only an intellectual theory or an ecclesiastical dogma blindly believed in, could not help an alcoholic stop drinking.

But then in December 1934, when Bill was in Towns Hospital, he had another even more dramatic spiritual experience of an extraordinary sort. The majority of AA members, however, never ever have a spiritual experience of that sort, and it is not at all necessary to getting sober and obtaining deep serenity and spirituality (see Appendix Two to the Big Book, on pages 569-570 of the third edition). So it is the first conversion experience which we in AA ought primarily to focus on in developing our own spirituality, not trying to obtain visionary experiences like the one Bill W. had in Towns Hospital, and we are also warned in Appendix Two that learning to fully feel the presence of the sacred dimension of reality and God's presence with us, may only develop slowly over a long period of time.

The reference however to the "sudden spiritual experience" in the Foreword to the Second Edition (pages xi-xvi) sounds like Bill W. is referring to the later one in Towns Hospital instead of the earlier one in his kitchen when he was talking with Ebby.

However, Ebby was still important. Ebby was at this time deeply involved in

the  
Oxford Group (although there was also a connection, via Rowland Hazard, to  
Courtenay Baylor and the Emmanuel Movement). So in the Foreword to the  
Second  
Edition of the Big Book, Bill Wilson tries to summarize what he picked up  
from  
the Oxford Group in his first contact with them, at the end of 1934. So this  
is  
where the reference to Oxford Group "tenets" comes into the Foreword:

"Though he [Bill Wilson] could not accept all the tenets of the Oxford  
Groups,  
he was convinced of the need for [1] moral inventory, [2] confession of  
personality defects, [3] restitution to those harmed, [4] helpfulness to  
others,  
and [5] the necessity of belief in and dependence upon God."

By "the tenets of the Oxford Groups," Bill Wilson here simply meant all the  
many  
different parts of the Oxford Group teachings. It was just a general  
reference  
to everything the OG taught. Bill W. was not making a reference here to some  
formal list of five or six or seven particular rules. That is, there was no  
list  
of five or six particular Oxford Group rules that were called "The Tenets"  
and  
were listed in the way in which the Hebrew Bible has Ten Commandments and  
A.A.  
has Twelve Steps. There were dozens of Oxford Group beliefs.

So what Bill W. was saying was that the OG had all sorts of "tenets" or  
beliefs,  
that is, all sorts of various teachings on all sorts of various topics, but  
that  
he rejected many of these, even back in 1935, believing that they were not  
useful or appropriate for him or other recovering alcoholics. This is  
important  
to note -- Bill W. is insisting here in 1955 that he NEVER bought the ENTIRE  
Oxford Group line, even back at the end of 1934. Alcoholics Anonymous  
historians  
can and will argue about that one. But Bill W. was saying that he did find  
SOME  
Oxford Group teachings useful for recovering alcoholics, and tosses off a  
quick  
sample of five of the kinds of things which he and the AA movement had found  
to  
be of continuing usefulness.

It is also important to note though that Bill W. did not actually say here  
that  
these were the ONLY five Oxford Group teachings that he was following back  
at  
the end of 1934, or that AA people were following in 1935, 36, and 37. In  
context here, Bill W. was trying to give a very short list of only the most  
important influences on him back at the end of 1934 when he was first

getting

sober himself, which means that all he was really saying was that these were five OG teachings that he thought were especially useful back at that time.

Anybody who knows the sorts of teachings and practices which were found in Oxford Group circles c. 1934-1937 can point out many other things which Bill W.

and early AA were pulling from the OG back then, and many other OG teachings and practices which are still being used in AA today.

Where some of the additional confusion occurs, is that there are also lists of what we might call an early six step version of what would eventually become the twelve steps. See for example page 292 in the 3rd edition (page 263 in the 4th edition), where it says that in very early Akron A.A., "The six steps were:

1. Complete deflation.
2. Dependence and guidance from a Higher Power.
3. Moral inventory.
4. Confession.
5. Restitution.
6. Continued work with other alcoholics."

The first one, ego deflation, was primarily tied in with psychiatric principles

(see especially the writings of Dr. Harry M. Tiebout, one of AA's early friends)

and not the Oxford Group per se, and the sixth one is coming from Bill W.'s own personal experience in the period right after he got sober at the end of 1934.

But AA people certainly first realized the importance of the other four steps on this early list from their association with the Oxford Group when AA had just begun.

Arthur Sheehan in Message 2286 gives a very thorough list of other early AA versions of a sort of six-step program.

So the basic answer to your question, Carl, would be that the Oxford Group did

not have five tenets or six tenets, but dozens of different beliefs and teachings. There was no formal list of five or six which they singled out in particular which corresponded to Bill W.'s list of five items in the Foreword to the Second Edition. There was also no "six step program" in the Oxford Group







Sincerely, Tad

|||||

+++Message 2351. . . . . Re: The dozens of Oxford Group tenets

From: Mel Barger . . . . . 4/25/2005 4:31:00 PM

|||||

Hi Glenn,

Have you taken into account the six steps Bill W. mentions on page 160 of "Alcoholics Anonymous Comes of Age"? The Oxford Groups are listed as a partial source for these.

It's also interesting that several "lists of six" are bouncing around in this early history. Writing in The Atlantic Monthly of August 1934, the noted theologian Henry P. Van Dusen listed six points to cover the Groups' work:

1. Men are sinners
2. Men can be changed.
3. Confession is prerequisite to change.
4. The changed soul has direct access to God.
5. The Age of Miracles has returned.
6. Those who have been changed must change others.

As for The Oxford Group having six specific tenets, Willard Hunter has always said they didn't.

Mel Barger

IN ALCOHOLICS ANONYMOUS COMES OF AGE pp. 160-161 BILL WILSON WRITES:

"I was in this anything-but-spiritual mood on the night when the Twelve Steps of Alcoholics Anonymous were written. I was sore and tired clear through. I lay in bed at 182 Clinton Street with pencil in hand and with a tablet of scratch paper on my knee. I could not get my mind on the job, much less put my heart in it. But here was one of those things that had to be done. Slowly my mind came into some kind of focus. Since Ebby's visit to me in the fall of 1934 we had gradually evolved what we called "the word-of-mouth program." Most of the basic ideas had come from the Oxford Groups, William James, and Dr. Silkworth. Though subject to considerable variation, it all boiled down into a pretty consistent procedure which comprised six steps. These were approximately as follows:

1. We admitted that we were licked, that we were powerless over alcohol.
2. We made a moral inventory of our defects or sins.
3. We confessed or shared our shortcomings with another person in

confidence.

- 4. We made restitution to all those we had harmed by our drinking.
- 5. We tried to help other alcoholics, with no thought of reward in money or prestige.
- 6. We prayed to whatever God we thought there was for power to practice these precepts.

This was the substance of what, by the fall of 1938, we were telling newcomers.

Several of the Oxford Groups' other ideas and attitudes had been definitely rejected, including any which could involve us in theological controversy.

In important matters there was still considerable disagreement between the Eastern and the Midwestern viewpoints. Our people out there were still active Oxford Group members, while we in New York had withdrawn a year before. In Akron and vicinity they still talked about the Oxford Groups' absolutes: absolute honesty, absolute purity, absolute unselfishness, and absolute love. This dose was found to be too rich for New Yorkers, and we had abandoned the expressions."

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++++Message 2352. . . . . Re: Who came to Fitz Mayo in the hospital?  
 From: Diz Titcher . . . . . 4/28/2005 5:56:00 AM

=====

QUESTION from "saturntad" <saturntad@aol.com>  
 On page 56, second paragraph, Fitz Mayo was "approached by an alcoholic who had known a spiritual experience." Who was this visitor?

ANSWER from Diz Ticher (and also from Bill Lash):

Bill Wilson

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++++Message 2353. . . . . Re: Our will and our lives  
 From: Rob White . . . . . 4/26/2005 8:42:00 AM

=====

its english.  
 it doesn't make cents.  
 it just sounds better that weigh.

>>> richfoss@sprintmail.com 4/25/2005 12:28 AM >>>

In our Third Step it says "turn our will and our lives over.." Why is "will" singular, and "lives" plural? This was the question at the "meeting after

the  
 meeting," and this one question had us all stumped. Has this been discussed  
 in  
 any Conference actions or discussions of grammatical changes in the various  
 editions and printings of the Big Book? Any ideas?

Yahoo! Groups Links

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+++Message 2354. . . . . Re: Our will and our lives  
 From: Alex H. . . . . 4/27/2005 1:04:00 AM

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> In our Third Step it says "turn our will and our lives  
 > over.." Why is "will" singular, and "lives" plural? This  
 > was the question at the "meeting after the meeting," and this  
 > one question had us all stumped. Has this been discussed in  
 > any Conference actions or discussions of grammatical changes  
 > in the various editions and printings of the Big Book? Any  
 > ideas?

Yes.

Assuming that this is not a simple mistake in grammar... I  
 suggest that "our will" might refer to our collective will.  
 While we might collectively act as a single person, we cannot  
 live as single person so we might say "We dedicate our  
 collective will and our individual lives to our Higher Power."

Good question.

Alex H.

|||||

+++Message 2355. . . . . "Checking" other people in the  
 Oxford Group  
 From: Glenn Chesnut . . . . . 4/29/2005 3:24:00 PM

|||||

shaynamedel@yahoo.com wrote in asking about one aspect of the Oxford Group  
 practice of "checking" other members. In OG literature and practice,  
 sometimes  
 that word was used to describe one OG member walking up to another OG member  
 and  
 "taking the other person's inventory," as we would put it in AA terminology.

(In my understanding, the word "checking" could also be used to refer to  
 another  
 element in their program, where it was part of the introduction of newcomers  
 into the program, done with the intention of producing "change" in the  
 newcomer,

that is, a fundamental alteration of the person's basic attitude towards life, where the person would become willing to make restitution for any wrongs done, and take up a whole new way of life.)

The sense of the word that we are interested in here, however, is illustrated in a story told by J. D. Holmes, the tenth person to get sober in A.A., who eventually left Akron and started the first A.A. group in Indiana. I am quoting here from "How A.A. Came to Indiana," see <http://hindsfoot.org/nfirst.html>, which in turn is quoting from Dr. Bob and the Good Oldtimers (New York: Alcoholics Anonymous World Services, 1980), p. 140.

<<When the alcoholics in Akron were still meeting with the Oxford Group, J. D. said that there was one woman who "used to get on my nerves with her constant chatter. One day, I called her into T. Henry's study and said, 'I don't like you for some reason or other.'" (In the Oxford Group, you were supposed to "check" people like that, as they called it.)

"You interrupt and talk too much. I'm getting a lot of resentment here, and I don't like it, and I'm afraid I'll get drunk over it."

"She laughed and said something. Then we sat down and had a very pleasant visit. And I lost all resentment.">>

With a group of alcoholics, as opposed to polite, well-behaved normal OG members, this sort of thing would obviously start wild, angry shouting matches on many occasions, and maybe even worse. So in the A.A. program, this practice of criticizing other people's behavior to their face in this kind of way was eventually called "taking someone else's inventory," and strongly discouraged.

The question which shaynamedel@yahoo.com raises is, can anyone tell us when checking other people like this first began to be rejected as an A.A. practice?

And can anyone tell us if there are places in the early A.A. literature talking about the break with the OG and discussing this particular issue?

Also, it would be useful if some of our real OG experts could tell us more about "checking" in the Oxford Group, including the way it was practiced on newcomers when they first came in, in order to produce people who had been "changed."







Hi Carl

SOURCE REFERENCES:

AABB - Alcoholics Anonymous, the Big Book, AAWS

AACOA - AA Comes of Age, AAWS

AGAA - The Akron Genesis of Alcoholics Anonymous, by Dick B (soft cover)

BW-RT - Bill W by Robert Thompson (soft cover)

BW-FH - Bill W by Francis Hartigan (hard cover)

EBBY - Ebby the Man Who Sponsored Bill W by Mel B (soft cover)

GB - Getting Better Inside Alcoholics Anonymous by Nan Robertson (soft cover)

GTBT - Grateful to Have Been There by Nell Wing (soft cover)

LR - Lois Remembers, by Lois Wilson

PIO - Pass It On, AAWS

When Bill W returned from Akron, OH in August 1935 he began holding meetings at his house at 182 Clinton St on Tuesday nights. His home also became a halfway house, of sorts, for drunks. Ebby T moved in that November (AACOA 74, BW-RT 225, PIO 160-162, GTBT 96, GB 51, AGAA 145).

The suicide occurred two years later in October 1937. The prior April, Ebby T got drunk after two years and seven months sobriety. (LR 197, EBBY 77, BW-FH 63, PIO 177) In August, Bill and Lois stopped attending Oxford Group meetings. The NY AAs separated from the OG. (LR 197, AACOA vii, 74-76)

Alcoholic residents at 182 Clinton St were Ebby T, Oscar V, Russell R, Bill C and Florence R (whose Big Book story is A Feminine Victory). In October 1937, Bill C, a young Canadian (and former attorney who sold Bill W's and Lois' clothes to get liquor) committed suicide in the house while Bill and Lois were away visiting Fitz M (PIO 165 says summer of 1936). Florence R, the first woman at Clinton St, later went to Washington, DC to help Fitz M. She started drinking again in 1939 and later died destitute in 1941. (AACOA 19, AABB 16, BW-RT 237-239, LR 107)

Cheers

Arthur

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From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Carl P.  
Sent: Tuesday, April 26, 2005 8:51 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] The man who committed suicide in Bill's story

Does anybody have any information on the man in Bill's story who committed suicide while he was staying with Bill and Lois?

Mnay Thanks

Carl P

Enfield UK

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Yahoo! Groups Links



Oxford Group and receive wide publicity during the 1920's and 1930's. Core principles consisted of the "four absolutes" (of honesty, unselfishness, purity and love - believed to be derived from scripture in the Sermon on the Mount). Additionally the OG advocated the "five C's" (confidence, confession, conviction, conversion and continuance) and "five procedures" (1. Give in to God, 2. Listen to God's direction, 3. Check guidance, 4. Restitution and 5. Sharing - for witness and confession). (DBGO 53-55, CH 3) (GB 45 states Buchman dated the founding and name of the OG when he met with undergraduates from Christ Church College of Oxford U).

1922 - Frank Buchman resigned his job at the Hartford Theological Seminary to pursue a wider calling. Over the next few years, he worked mostly in universities (Princeton, Oxford and Cambridge). During the economic depression, students (particularly in Oxford) responded to his approach and were ordained ministers. Others gave all their time to working with him. (www)

1928 - Summer (?), a group of Rhodes Scholars returned home to S. Africa, from Oxford U, England to tell how their lives changed through meeting Frank Buchman. A railway employee labeled their train compartment The Oxford Group. The press took it up and the name stuck (the name First Century Christian Fellowship faded). (RAA 120, www)

1931 - Dec, Russell (Bud) Firestone (alcoholic son of Akron, OH business magnate Harvey Firestone Sr.) was introduced to Sam Shoemaker by James Newton on a train returning from an Episcopal conference in Denver, CO. Newton was a prominent Oxford Group member and an executive at Firestone. Bud, who was drinking a fifth or more of whiskey a day, spiritually surrendered with Shoemaker and was released from his alcohol obsession. Bud joined the OG and became an active member (but later returned to drinking). (NW 15, 65, AGAA 8-9, 32-36)

1932 - Rowland H found sobriety through the spiritual practices of the Oxford Group (it is not clear whether this occurred in Europe or the US - and it could have occurred in 1931). Rowland was a dedicated OG member in NY, VT and upper MA and a prominent member of the Calvary Episcopal Church in NYC. He later moved to Shaftsbury, VT. (NW 10-19, NG 8-9, PIO 113-114, AGAA 28, 141-144, LOH 277-278, www)

1933

Jan, Harvey Firestone Sr. (grateful for help given his son Bud) sponsored an Oxford Group conference weekend (DBGO says 10-day house party) headquartered at the Mayflower Hotel in Akron, OH. Frank Buchman and 30 members (DBGO says 60) of his team were met at the train station by the Firestones and Rev Walter Tunks (Firestone's minister and rector of St Paul's Episcopal Church). The event included 300 overseas members of the OG and received widespread news coverage.

The event attracted Henrietta Sieberling, T Henry and Clarace Williams and Anne Smith. (NW 65-67, CH 2, DBGO 55, AGAA 9, 37-51, 71)

Early, Anne Smith attended meetings of the Oxford Group with her friend Henrietta Sieberling (whose marriage to J Frederick Sieberling was crumbling). Anne later persuaded Dr Bob to attend. The meetings were held on Thursday nights at the West Hill group. (NW 67-68, SI 32, 34, DBGO 53-60, CH 2-3, 28-29) Beer had become legal and Dr Bob previously went through a beer-drinking phase ("the beer experiment").

It was not long before he was drinking a case and a half a day fortifying the beer with straight alcohol. In his Big Book story, Bob says that this was around the time when he was introduced to the OG. He participated in the OG for 2 ½ years before meeting Bill. (DBGO 42,

AABB 177-178, NW 62)

1934

Jul, Ebby T was approached in Manchester, VT by his friends Cebra Graves ~ (an attorney) and F Sheppard (Shep) Cornell ~ (a NY stockbroker). Both were Oxford Group members who had done considerable drinking with Ebby and were abstaining from drinking. They informed Ebby of the OG in VT but he was not quite ready yet to stop drinking. (EBBY 51-55, PIO 113)

Aug, Cebra G and Shep C vacationed at Rowland H's house in Bennington, VT. Cebra learned that Ebby T was about to be committed to Brattleboro Asylum. Cebra, Shep and Rowland decided to make Ebby "a project." (NG 309) Rowland H and Cebra G persuaded a VT court judge (Cebra's father Collins) to parole Ebby T into their custody. Ebby had first met Rowland only shortly before. In the fall, Rowland took Ebby to NYC where he sobered up with the help of the Oxford Group at the Calvary Mission. (RAA 151, AACOA vii, NW 20-21, 26, EBBY 52-59, NG 9-10, PIO 115, AGAA 155-156)

Nov (late), Ebby T, while staying at the Calvary Mission and working with the Oxford Group, heard about Bill W's problems with drinking. He phoned Lois who invited him over for dinner. (EBBY 66) Ebby visited Bill W at 182 Clinton St and shared his recovery experience "one alcoholic talking to another." (AACOA vii, 58-59) A few days later, Ebby returned with Shep C. They spoke to Bill about the Oxford Group. Bill did not think too highly of Shep. Lois recalled that Ebby visited several times, once even staying for dinner. (AACOA vii, NG 17-18, 311, BW-FH 57-58, NW 22-23, PIO 111-116, BW-RT 187-192)

Dec 7, Bill W decided to investigate the Calvary Mission on 23rd St. He showed up drunk with a drinking companion found along the way (Alec the Finn). Bill kept interrupting the service wanting to speak. On the verge of being ejected, Ebby came by and fed Bill a plate of beans. Bill later joined the penitents and drunkenly "testified" at the meeting. (AACOA 59-60, BW-40 136-137, NG 18-19, BW-FH 60, NW 23, PIO 116-119, BW-RT 193-196, AGAA 156-159, EBBY 66-69)

Dec 11, Bill W (age 39) decided to go back to Towns Hospital and had his last drink (four bottles of beer purchased on the way). He got financial help from his mother, Emily, for the hospital bill. (AACOA 61-62, LOH 197, RAA 152, NG 19, 311, NW 23, PIO 119-120, GB 31).

Dec 14, Ebby 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)

Dec 15, Ebby brought Bill W a copy of William James' book The Varieties of Religious Experience. Bill was deeply inspired by the book. It revealed three key points for recovery: 1) calamity or complete defeat in some vital area of life (hitting bottom), 2) admission of defeat (surrender) and 3) appeal to a higher power for help (acceptance). The book strongly influenced early AAs and is cited in the Big Book. (AACOA 62-64, LOH 279, EBBY 70, SI 26, BW-40 150-152, NG 20-24, 312-313, NW 24-25, PIO 124-125, GTBT 111-112, AABB 28)

Dec 18, Bill W left Towns Hospital and began working with drunks. He

and Lois attended Oxford Group meetings with Ebby T and Shep C at Calvary House. The Rev Sam Shoemaker was the rector at the Calvary Church (the OG's US headquarters). The church was on 4th Ave (now Park Ave) and 21st St. Calvary House (where OG meetings were usually held) was at 61 Gramercy Park. Calvary Mission was located at 346 E 23rd St. (AABB 14-16, AACOA vii, LR 197, BW-40 155-160, NG 24-25, PIO 127, GB 32-33, AGAA 144)

Dec (late), after Oxford Group meetings, Bill W and other OG alcoholics met at Stewart's Cafeteria near the Calvary Mission. Attendees included Rowland H and Ebby T. (BW-RT 207, BW-40 160, AAGA 141-142, NG 314)

1935

Early, Bill W worked with alcoholics at the Calvary Mission and Towns Hospital, emphasizing his "hot flash" spiritual experience. Alcoholic Oxford Group members began meeting at his home on Clinton St. Bill had no success sobering up others. (AACOA vii, AABB, BW-FH 69, PIO 131-133)

Mar/Apr, Henrietta Sieberling (nicknamed "Henri") encouraged by her friend Delphine Weber, organized a Wednesday-night Oxford Group meeting at T Henry and Clarace Williams' house on 676 Palisades Dr. The meeting was started specifically to help Dr Bob who later confessed openly about his drinking problem. OG meetings continued at the William's house until 1954. (DBGO 56-59, AGAA 103 says May) Apr, Bill W had a talk with Dr Silkworth who advised him to stop preaching about his "hot flash" and hit the alcoholics hard with the medical view. Silkworth advised Bill to break down the strong egos of alcoholics by telling them about the obsession that condemned them to drink and allergy that condemned them to go mad or die. It would then be easier to get them to accept the spiritual solution. (AACOA 13, 67-68, BW-RT 211, NG 25-26, PIO 133) Bill W returned to Wall St and was introduced to Howard Tompkins of the firm Baer and Co. Tompkins was involved in a proxy fight to take over control of the National Rubber Machinery Co. based in Akron, OH. (BW-RT 211, NG 26, BW-FH 74, PIO 133-134, GB 33)

May, Bill W went to Akron but the proxy fight was quickly lost. He remained behind at the Mayflower Hotel very discouraged. (BW-RT 212, PIO 134-135)

May 11, (AGAA says May 10) Bill W, in poor spirits, and tempted to enter the Mayflower Hotel bar, realized he needed another alcoholic. He telephoned members of the clergy listed on the lobby directory. He reached the Rev Walter Tunks who referred him to Norman Sheppard who then referred him to Henrietta Sieberling (47 years old and an Oxford Group adherent). Bill introduced himself as "a member of the OG and a rum hound from NY." Henrietta met with Bill at her gatehouse (Stan Hywet Hall) on the Sieberling estate. She arranged a dinner meeting the next day with Dr Bob and Anne. (AACOA 65-67, SI 21, BW-RT 212-213, DBGO 60, 63-67, NG 26-28, PIO 134-138, GB 19) Note: some stories (AACOA 67) say that when Henrietta called Anne, Dr Bob was passed out under the kitchen table. He was upstairs in bed (re Dr. Bob's Nightmare 179, 4th Ed).

May 12, Mother's Day (AGAA says Mother's Day was May 11) Bill W (age 39) met Dr Bob (age 55) Anne and their young son Bob (age 17) at Henrietta Sieberling's gatehouse at 5PM. Dr Bob, too hung over to eat dinner, planned to stay only 15 minutes. Privately, in the library, Bill told Bob of his alcoholism experience in the manner suggested by

Dr Silkworth. Bob opened up and he and Bill talked until after 11PM. (AACOA vii, 67-70, BW-RT 214-215, DBGGO 66-69, NG 28-32, BW-FH 4, GB 21)

May, Bill W wrote a letter to Lois saying that he and Dr Bob tried in vain to sober up a Dr McKay, ~ a “once prominent surgeon” who developed into a “terrific rake and drunk” (BW-40 Appendix C). Henrietta Sieberling arranged for Bill to stay at the Portage Country Club. (DBGGO 70, 77)

Jun, Bill W moved to Dr Bob’s house at the request of Anne Smith. Bill insisted on keeping two bottles of liquor in the kitchen to prove that he and Bob could live in the presence of liquor. Both worked with alcoholics and went to Oxford Group meetings on Wednesday nights at the home of T Henry and Clarace Williams. T Henry lost his job due to the proxy fight that brought Bill to Akron. (AACOA 141, NW 68-69, 73, DBGGO 70-71, 99-102, PIO 145-147, AGAA 186, NG 317) Favored Scripture readings at meetings were The Sermon on the Mount, First Corinthians Chapter 13 and the Book of James. (AAGA 193, 208-209, 253) (GTBT 95-96 says that meetings were held at Dr Bob’s house and moved to the Williams’ house in late 1936 or early 1937)

1936

Bill W's efforts in working only with alcoholics were criticized by NY Oxford Group members. Similarly, in Akron, T Henry and Clarace Williams were criticized as well by OG members who were not supportive of their efforts being extended primarily to alcoholics. (NG 44-45, NW 73, AGAA 76)

Jun, the Oxford Group was at the height of its popularity. 10,000 people (GB 46 says 5,000) flocked to the Berkshires for a meeting at Stockbridge, MA. (PIO 170) An OG “house-party” (a cross between a convention and a retreat) in Birmingham, England drew 15,000. (GB 46, AAGA 173)

Aug 26, Frank Buchman and the Oxford Group experienced an international public relations disaster. A NY World Telegram article by William H Birnie, quoted Buchman as saying, “I thank heaven for a man like Adolph Hitler, who built a front-line of defense against the anti-Christ of Communism.” Although the remark was taken out of context in its reporting, it would plague Buchman’s reputation for many years. It marked the beginning of the decline of the OG. (NW 30, 96, DBGGO 155, BW-FH 96, PIO 170-171, GB 53, AGAA 161)

1937

Early, Bill W and Lois attended a major Oxford Group house party at the Hotel Thayer in West Point, NY. For the previous 2 ½ years they had been attending two OG meetings a week. (NW 89)

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

Aug, Bill and Lois stopped attending Oxford Group meetings. The NY AAs separated from the OG. (LR 197, AACOA vii, 74-76)

1938 - Nations of the world armed for World War II and Frank Buchman called for a “moral and spiritual re-armament” to address the root causes of the conflict. He renamed the Oxford Group to Moral Re-Armament. (www, NW 44)

1939

May 10, Led by pioneer member Clarence Snyder ~ (Home Brewmeister) the Cleveland, OH group met separately from Akron and the Oxford Group at the home of Albert (Abby) Goldrick ~ (He Thought He Could Drink Like a Gentleman). This was the first group to call itself Alcoholics Anonymous. The Clevelanders still sent their most difficult cases to Dr Bob in Akron for treatment. (AACOA 19-21, NW 94, SI 35, DBGO 161-168, NG 78-79, PIO 224, AGAA 4, 201, 242).

Oct (late), (AACOA viii says summer) Akron members of the “alcoholic squad” withdrew from the Oxford Group and held meetings at Dr Bob’s house. It was a painful separation due to the great affection the alcoholic members had toward T Henry and Clarace Williams. (NW 93-94, SI 35, DBGO 212-219, NG 81, GTBT 123, AGAA 8-10, 188, 243)

1941 - Nov, Dr Sam Shoemaker left the Oxford Group (then called Moral Re-Armament) and formed a fellowship named Faith at Work. MRA was asked to completely vacate the premises at Calvary House. Shoemaker’s dispute with Buchman was amplified in the press. (EBBY 75-76, AAGA 161, 244)

1949 - Jul 14, in a letter to the Rev Sam Shoemaker, Bill W wrote “So far as I am concerned, and Dr Smith too, the Oxford Group seeded AA. It was our spiritual wellspring at the beginning.” (AGAA 137)

1961 - Frank N D Buchman died. Moral Re-Armament had declined significantly in numbers and influence and became headquartered in Caux, Switzerland. (NW 45, 97-98) In 2001, MRA changed its name to Initiatives of Change. A month after Buchman’s death Bill W wrote to a friend regretting that he did not write to Buchman acknowledging his contributions to the AA movement. (www, PIO 386-387)

SOURCE REFERENCES:

- AABB - Alcoholics Anonymous, the Big Book, AAWS
- AACOA - AA Comes of Age, AAWS
- AGAA - The Akron Genesis of Alcoholics Anonymous, by Dick B (soft cover)
- BW-RT - Bill W by Robert Thompson (soft cover)
- BW-FH - Bill W by Francis Hartigan (hard cover)
- BW-40 - Bill W My First 40 Years, autobiography (hard cover)
- CH - Children of the Healer, Bob Smith and Sue Smith Windows by Christine Brewer (soft cover)
- DBGO - Dr Bob and the Good Old-timers, AAWS
- EBBY - Ebby the Man Who Sponsored Bill W by Mel B (soft cover)
- GB - Getting Better Inside Alcoholics Anonymous by Nan Robertson (soft cover)
- GTBT - Grateful to Have Been There by Nell Wing (soft cover)
- LOH - The Language of the Heart, AA Grapevine Inc
- LR - Lois Remembers, by Lois Wilson
- NG - Not God, by Ernest Kurtz (expanded edition, soft cover)
- NW - New Wine, by Mel B (soft cover)
- PIO - Pass It On, AAWS
- RAA - The Roots of Alcoholics Anonymous, by Bill Pittman, nee AA the Way It Began (soft cover)
- SI - Sister Ignatia, by Mary C Darrah (soft cover)
- www - Internet Sources (e.g. Google, Microsoft Encarta, etc.)

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format for voting?

Tom Hoban  
Marietta, GA.

|||||

++++Message 2365. . . . . WayBack Machine Internet Archive  
From: ny-aa@att.net . . . . . 4/30/2005 8:22:00 PM

|||||

AA's presence on the internet is part of AA history.  
Much of that history has been archived and is available  
on-line. You can get to it through the WayBack Archive:

<http://www.archive.org/web/web.php>

When that page comes up, enter a URL that interests you.  
There is a good chance that versions of that web page  
will be available going back a number of years. If the  
exact page you want did not exist in the past, you may  
have to start with the root URL and work from there.

Here is an example of the history of <http://aa.org/>  
It was also available as <http://alcoholics-anonymous.org/>  
so try it both ways. Both go back to 1996 but they are  
slightly different:

[http://web.archive.org/web/\\*/http://aa.org/](http://web.archive.org/web/*/http://aa.org/)  
[http://web.archive.org/web/\\*/http://alcoholics-anonymous.org/](http://web.archive.org/web/*/http://alcoholics-anonymous.org/)

Some of the images may not be available in the WayBack  
Archive but you get a good idea of what was on a page.  
I believe I've seen cases where a missing image became  
available a day later. If you don't get any response,  
try again when the server is less busy.

There is even a link that you can drag to your browser's  
toolbar to perform WayBack lookup on what you are seeing  
at the moment.

|||||

++++Message 2366. . . . . Bill W Quote  
From: gvnurse2001 . . . . . 4/30/2005 10:33:00 PM

|||||

There is a quote attributed to Bill W, where (talking about  
Television) he says something about "The future of AA depends on how  
we use this new technology." It was widely circulated in Online AA.  
Can anyone give me the exact wording of the quote and tell me where it  
originated?

Thanks,



7A - AA's first step was derived largely from my own physician, Dr. Silkworth, and my sponsor Ebby and his friend, from Dr. Jung of Zurich. I refer to the medical hopelessness of alcoholism - our 'powerlessness' over alcohol.

The rest of the Twelve Steps stem directly from those Oxford Group teachings that applied specifically to us. Of course these teachings were nothing new; we might have obtained them from your own Church. They were, in effect, an examination of conscience, confession, restitution, helpfulness to others, and prayer.

I should acknowledge our great debt to the Oxford Group people. It was fortunate that they laid particular emphasis on spiritual principles that we needed. But in fairness it should also be said that many of their attitudes and practices did not work well at all for us alcoholics. These were rejected one by one and they caused our later withdrawal from this society to a fellowship of our own - today's Alcoholics Anonymous.

Perhaps I should specifically outline why we felt it necessary to part company with them. To begin with, the climate of their undertaking was not well suited to us alcoholics. They were aggressively evangelical, they sought to re-vitalize the Christian message in such a way as to "change the world." Most of us alcoholics had been subjected to pressure of evangelism and we never liked it. The object of saving the world - when it was still very much in doubt if we could save ourselves - seemed better left to other people. By reason of some of its terminology and by exertion of huge pressure, the Oxford Group set a moral stride that was too fast, particularly for our newer alcoholics. They constantly talked of Absolute Purity, Absolute Unselfishness, Absolute Honesty, and Absolute Love. While sound theology must always have its absolute values, the Oxford Groups created the feeling that one should arrive at these destinations in short order, maybe by next Thursday! Perhaps they didn't mean to create such an impression but that was the effect. Sometimes their public "witnessing" was of such a character to cause us to be shy. They also believed that by "converting" prominent people to their beliefs, they would hasten the salvation of many who were less prominent. This attitude could scarcely appeal to the average drunk since he was anything but distinguished.

The Oxford Group also had attitudes and practices which added up to a highly coercive authority. This was exercised by "teams" of older members. They would gather in meditation and receive specific guidance for the life conduct of newcomers. This guidance could cover all possible situations from the most trivial to the most serious. If the directions so obtained were not followed, the enforcement machinery began to operate. It consisted of a sort of coldness and aloofness which made recalcitrants feel they weren't wanted. At one time, for example, a "team" got guidance for me to the effect that I was no longer to work with alcoholics. This I could not accept.

Another example: When I first contacted the Oxford Groups, Catholics were permitted to attend their meetings because they were strictly non-denominational. But after a time the Catholic Church forbade its members to attend and the reason for this seemed a good one. Through the Oxford Group "teams", Catholic Church members were actually receiving specific guidance for their lives; they were often infused with the idea that their

Church had become rather horse-and-buggy, and needed to be "changed." Guidance was frequently given that contributions should be made to the Oxford Groups. In a way this amounted to putting Catholics under a separate ecclesiastical jurisdiction. At this time there were few Catholics in our alcoholic groups. Obviously we could not approach any more Catholics under Oxford Group auspices. Therefore this was another, and the basic reason for the withdrawal of our alcoholic crowd from the Oxford Groups notwithstanding our great debt to them. (N.C.C.A. 'Blue Book', Vol. 12, 1960)

Another answer.

7A - The first A.A. group had come into being but we still had no name. Those were the years of flying blind, those ensuing two or three years. A slip in those days was a dreadful calamity. We would look at each other and wonder who might be next. Failure! Failure! Failure was our constant companion.

I returned home from Akron now endowed with a more becoming humility and less preaching and a few people began to come to us, a few in Cleveland and Akron. I had got back into business briefly and again Wall Street collapsed and took me with it as usual. So I set out West to see if there was something I could do in that country. Dr. Bob and I of course had been corresponding but it wasn't until one late fall afternoon in 1937 that I reached his house and sat in his living room. I can recall the scene as though it were yesterday and we got out a pencil and paper and we began to put down the names of those people in Akron, New York and that little sprinkling in Cleveland who had been dry a while and despite the large number of failures it finally burst upon us that forty people had got a real release and had significant dry time behind them. I shall never forget that great and humbling hour of realization. Bob and I saw for the first time that a new light had begun to shine down upon us alcoholics, had begun to shine upon the children of the night.

That realization brought an immense responsibility. Naturally, we thought at once, how shall what we forty know be carried to the millions who don't know? Within gunshot of this house there must be others like us who are thoroughly bothered by this obsession. How shall they know? How is this going to be transmitted?

Up to this time as you must be aware, A.A. was utterly simple. It filled the full measure of simplicity as is since demanded by a lot of people. I guess we old timers all have a nostalgia about those halcyon days of simplicity when thank God there were no founders and no money and there were no meeting places, just parlors. Annie and Lois baking cakes and making coffee for those drunks in the living room. We didn't even have a name! We just called ourselves a bunch of drunks trying to get sober. We were more anonymous than we are now. Yes, it was all very simple. But, here was a new realization, what was the responsibility of the forty men to those who did not know?

Well, I have been in the world of business, a rather hectic world of business, the world of Wall Street. I suspect that I was a good deal of a promoter and a bit of a salesman, rather better than I am here today. So I began to think in business man's terms. We had discovered that the hospitals did not want us drinkers because, we were poor payers and never got well. So, why shouldn't we have our own hospitals and I envisioned a great chain of drunk tanks and hospitals spreading across the land. Probably, I could sell stocks in those and we could damn well eat as well as save drunks.



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Many books on the OG are often recommended, but rarely the best on matters such as this: Walter Houston Clark, \*The Oxford Group: Its History and Significance\*. Its 1951 publication date makes it all the more credible for matters concerning the OG and AA. (BTW: Clark treats briefly of AA at the conclusion of his book.) Should be available in most libraries.

ernie kurtz

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+++Message 2371. . . . . Re: Origins of 4th step column format  
From: Jim Blair . . . . . 5/2/2005 2:37:00 PM

|||||

Tom wrote

I am wondering if anyone out there knows where Bill got the 4th step format as found in the Big Book?

In the OG book "For Sinners Only" It was an oral process to get at the root of the problem.  
Jim

|||||

+++Message 2372. . . . . Re: Bill W Quote  
From: Russ S . . . . . 5/2/2005 2:51:00 PM

|||||

I believe the quote you are referring to is from a November 1960 Grapevine article by Bill called: Freedom Under God: The Choice is Ours. The theme of the article was The Twelve Traditions and Bill was speaking of the 11th Tradition.  
The quote(?):

Therefore nothing can matter more to the future welfare of AA than the manner in which we use this colossus of communication. Used unselfishly and well, the results can surpass our present imagination. Should we handle this great instrument badly, we shall be shattered by the ego demands of our own people--often with the best of intention on their part. Against all this, the sacrificial spirit of AA's anonymity at the top public level is literally our shield and our buckler. Here again we must be confident that love of AA, and of God, will always carry the day.



determined to die."

Thank for everything guys,

Adam Martin Fargo, ND

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Yahoo! Groups Links

a.. To visit your group on the web, go to:  
<http://groups.yahoo.com/group/AAHistoryLovers/>

b.. To unsubscribe from this group, send an email to:  
[AAHistoryLovers-unsubscribe@yahoogroups.com](mailto:AAHistoryLovers-unsubscribe@yahoogroups.com)

c.. Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service.

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

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Yahoo! Groups Links

To visit your group on the web, go to:  
<http://groups.yahoo.com/group/AAHistoryLovers/>

To unsubscribe from this group, send an email to:  
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+++Message 2375. . . . . Re: Bill W Quote  
From: Lou M . . . . . 5/3/2005 4:46:00 AM

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SEE THE LANGUAGE OF THE HEART FOR AN EASILY AVAILABLE TEXT OF THIS QUOTE.

It was in the Nov. 1960 Grapevine and is reprinted on pp. 319-320 of The Language of the Heart. While discussing Tradition 11 and personal anonymity, Bill writes (starting at the bottom of page 319):

"A vast communications net now covers the earth, even to our remotest reaches.  
Granting all its huge public benefits, this limitless world forum is, nevertheless a hunting ground for all those who would seek money, acclaim,







of  
the group. The first call started with, "Is this the Primo Kid?" Primo was  
the  
name of the beer in Honolulu, and when I pitched baseball on the Army Air  
Corps  
team in Hawaii before the Second World War began, the fans up in the stands  
used  
to shout when I came out to the pitcher's mound and call me the Primo Kid. I  
almost collapsed when he identified himself. It was one of the men I used to  
play baseball with and both he and the man who called later were members of  
my  
outfit. When I told the one I was in AA for 56 years and had written two  
books  
he said I am happy that you no longer drink but I am not surprised that you  
wrote the books. Everyone thought that you were smart but a drunk. The  
second  
call was from another member of my Squadron who is now the president of the  
Pearl Harbor group.

I must admit that I never heard the term "13th Stepping" until I moved to  
California in 1966 and even then it was after that, in the 1980's, that I  
first  
heard the term used. However I am familiar with the basis for this slogan.  
When

I first got sober in 1948, there was a lot of suspicion surrounding the  
relationship between AA members and the spouses of the alcoholics.

Early on, it was suggested that men only sponsor men and women only sponsor  
women. The basis for this was the suspicion that there was a lot of sexual  
activity between alcoholic women and male AA members.

You are right on with your reference to the transference phenomenon, which  
particularly affects the therapeutic relationship between a male  
psychiatrist  
and a female patient (and vice versa), but in fact will affect any  
counseling  
relationship, including AA sponsorship. The female patient begins to develop  
romantic feelings toward the male psychiatrist because of the degree of  
psychological intimacy involved (or vice versa with a female psychiatrist  
and a  
male patient). There is a tendency for some to put desire before honor.

I recall that there were very few females in my group in Valley Stream, New  
York, when I first got sober, and those who did attend meetings were assumed  
to  
be loose. Dependents of alcoholics attended the meetings until Al-Anon was  
formed and most of them became part of that group. (Many female alcoholics  
attend Al-Anon meetings today and vice versa.)

I truly believe that Lois assisted in the formation of the first Al-Anon  
group  
because of Bill's lust.

I do not know the origin of the "13th Stepping" saying but it was after I  
came



Sen. Harold E. Hughes (D-Iowa), one of the first politicians to publicly acknowledge his alcoholism.

Ms. Olson was born in Kingston, Pa., to an alcoholic father who later fell to his death from a hospital window. She served in the Women's Army Corps in the late 1940s in Panama and then briefly married a soldier, who brought her to his home in Chicago.

Bored as a housewife, she applied for a secretarial job and won a position working for philosopher Mortimer J. Adler at the University of Chicago. She was insecure about her lack of formal education and was uneasy about being called "God's secretary" -- a reference to Adler's reputation.

She recalled frequent conversations with Adler, who tried to encourage her by giving her books to read. "Here, I want you to read this chapter," she recalled him telling her after one talk. "You will see that Aristotle agrees with you."

As a young woman, she bore a vague resemblance to Grace Kelly and longed for an acting career. Adler helped her with a letter of introduction to study at the Pasadena Playhouse in California, but she had little luck impressing film studios. "The big Hollywood producers," she once wrote, "never tumbled to my charms."

Instead, she traveled the Caribbean with a British banker and began her descent into alcoholism. Having her "breakfast beer" one morning in 1965, she saw a program about alcoholism and instantly saw herself reflected in the testimonies of those who similarly suffered from a need to drink.

"I had known for some time that I was an alcoholic, but I thought it was my secondary problem," she wrote.

"I believed that I was insane, and that was why I drank too much and thus had become an alcoholic. (God knows I had been doing a lot of insane things.)"

She joined Alcoholics Anonymous and was doing volunteer work for the Democratic National Committee in Chicago in 1968 when she met Hughes, who was impressed with her life story and invited her to Washington to join his staff. She worked for the special subcommittee on alcoholism and narcotics and played a key role in drafting the so-called Hughes Act, which established the National



million

true alcoholics over eighteen years of age in the U.S., which is 3.6% of the population over eighteen years of age. With roughly 1 million AA members, that means that around 12 to 13% of these genuine alcoholics (about one out of eight) is in AA at this point.]

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FROM <ny-aa@att.net>:

There is a tendency of some observers to offer a pessimistic view of A.A. today.

This becomes the basis for advocating return to the practices of some time in the past. Often, they back this up with a misreading of one particular graph in a summary of the 1977 through 1989 Triennial Surveys.

"Percent of Those Coming to AA Within the First Year Who Have Remained the Indicated Number of Months." It graphed the "Month" and "Dist" (distribution)

columns here. Note the "Dist" column adds up to 100. It is NOT a retention percentage. For every 100 people surveyed with under a year, 13% were in their 2nd month and 9% were in their 4th month. The "New" column I added is scaled to show retention. The "3mo" column tracks retention after the usual introductory period when, presumably, only "real alcoholics" (about half) will stay.

| Month | Dist | New | 3mo |     |
|-------|------|-----|-----|-----|
| 1     | ...  | 19  | ... | 100 |
| 2     | ...  | 13  | ... | 68  |
| 3     | ...  | 10  | ... | 53  |
| 4     | ...  | 9   | ... | 47  |
| 5     | ...  | 8   | ... | 42  |
| 6     | ...  | 7   | ... | 42  |
| 7     | ...  | 7   | ... | 36  |
| 8     | ...  | 6   | ... | 34  |
| 9     | ...  | 6   | ... | 32  |
| 10    | ...  | 6   | ... | 30  |
| 11    | ...  | 6   | ... | 28  |
| 12    | ...  | 5   | ... | 26  |

The Dist(1)=19 does NOT mean that "81% dropped out in a month." Dist(3)=10 does NOT mean that "90% leave within three months." And Dist(12)=5 does NOT mean that "95 abandon active participation in AA inside of a year." What it does show is that 56% of those who stay three months are still active in A.A. at the end of a year. Other Survey results show substantially better retention rates after the

first year. Here is a typical example of misinterpretation of the table.

- > "Those of us who have survived in A.A. for a
- > good many years know for a certainty the dire
- > failure statistics of today -- statistics reported
- > by A.A.'s own service structure:
- > 81% of new members drop out in a month;
- > 90% leave within three months; and
- > 95% abandon the active participation in AA inside of a year."

That's just not true. Another misreading of statistics is to forget that not everyone who shows up at an A.A. meeting is an alcoholic. And not everyone with "a drinking problem" is an alcoholic (yet) either. For example, in 2002 the National Institute on Alcohol Abuse and Alcoholism said that there were 9.7 million "alcohol abusers" and 7.9 million "alcohol dependent people" over age eighteen. There are clear definitions for these two categories. Only the 7.9 million are what A.A. calls "real alcoholics." These NIAAA numbers are misquoted as:

- > "And in America, there are less than a million
- > AAs at any given time out of an estimated
- > eighteen million alcoholics in all."

Eighteen million is the total of "real alcoholics" and "a certain type of hard drinker." Further, most alcoholics have never tried or even visited Alcoholics Anonymous and have never made any serious attempt at recovery through any other means. With that in mind, one million sober American AAs is rather impressive. It also shows the need to reach out and invite more alcoholics to try Alcoholics Anonymous. Let's hope the pessimistic message of gloom-and-doom doesn't scare away and discourage the rest of those who need help.

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[ADDITIONAL NOTE BY MODERATOR: In early AA, they often said that 50% of those (as they put it) "who made a serious effort" in AA got sober the first time they tried. Careful reading of the early documents and interviews with old timers makes it clear that they were not counting those who came to a few meetings but then fizzled out when they gave their 50% success rate. When early groups gave their membership figures, they usually made a rough-and-ready but clear distinction between the numbers of those at their weekly meetings who were just coming to a few meetings at that point and the numbers of those who were much





important to understanding what happened. Insurance carriers only began funding alcoholism rehabilitation after the passing of the Hughes Act at the beginning of the 1970's (our former moderator Nancy Olson played a major role in helping to get this act passed, and then implemented with proper funding, which was equally vital). The spread of more and more alcoholism treatment facilities for people whose bills were paid by health insurance carriers continued into the 1980's and early 1990's. The insurance carriers then began shutting off the funding, which caused more and more of the psychiatrically-oriented alcoholism treatment facilities to begin closing down, so that there are very few of them left today, compared to the numbers in existence during their hey-day. Nancy Olson's book makes clear that psychiatrists who had their own theories about how to treat alcoholism were attempting to grab the government funds provided by the Hughes Act all through the 1970's, at the expense of AA interests, so this is not a new conflict. A good deal of Nancy's efforts from 1970-1980 were devoted to keeping (a) the psychiatrists and (b) those who were really interested only in drug addiction from taking control of all the U.S. government funding of alcoholism treatment and diverting it to their own purposes.

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+++Message 2381. . . . . Re: 13th stepping and "90-in-90"  
From: Andrew W-S . . . . . 5/10/2005 3:40:00 PM

|||||

I don't know when the expression '13th-stepping' came in, but a lot of us, including me, wish to God that the practice would die out!

Seriously, though, I also heard of the funeral of an AA member at which the deceased was said to have 'taken the 13th step', which was to die sober and move on from this world. I have no idea how widespread that is.

Andrew  
(in England)

|||||

+++Message 2382. . . . . Re: 13th stepping and "90-in-90"  
From: Mel Barger . . . . . 5/10/2005 3:41:00 PM

|||||

It may be coincidence, but the Oxford Group did have a policy of men











I've just come from one of my favorite AA meetings, and I have an old familiar feeling- resentment! Two new gals (young and attractive) were there. Do you know, I had a hard time trying to talk with them, because the men in the group were surrounding them. I went through this same thing for a while, and believe me, it doesn't help the new gal. I don't hate men. In fact, I think they're great! But may I please ask the men in the program to just give us AA gals a chance to help the new, attractive women who come to AA for help? When I was new, I thought the gals were wonderful, but some of the men really seemed godlike to me. The hero worship bit just might cause some serious problems, especially if either the new gal or the AA man or both are married. The spouses are usually pretty mixed up, sometimes fed up, and pretty well sick of it all. They just can't and won't take too well to any more complications. They don't need any more problems.

March 1984

"Looking for Love"

That was the beginning. I went to AA. But it was not a cure! When I was three months sober, I was two months pregnant - a direct result of thirteenth-stepping. I didn't have alcohol in me now, but I was still looking for love in the wrong way. By the grace of God, I didn't have to live with that mistake, but I didn't learn from it, either.

Grapevine, June 1985

"The Good Old Times"

"Together, Victor and the lady known as Lil started out to write the 'thirteenth step,' long before the first twelve were ever thought of. What is more, they say it began in Dr. Bob's office on his examination table while he was at the City Club engaged in his sacrosanct Monday-night bridge game.

Grapevine, July 1988

"My Sponsor is Getting Better"

Another time, while the group was having coffee after a meeting, Mardie started talking about the thirteenth step. She didn't say anything directly to me, but I knew she meant it for me. "When these people try to fall in love and get sober at the same time, there's bound to be problems. I've seen it happen time after time." I gritted my teeth, thinking, "Now, she's judging me and I haven't even done anything yet. Easy for her to say since she's married."



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90 Meetings in 90 Days

Grapevine, July 1953

"Ninety Days Will Do It"

[focus is on staying sober in the program for 90 days - doesn't necessarily mention 90 meetings in that time]

Grapevine, May 1971

[letter] "A plea for an open door"

A lot of my help when I first came to AA was given by members with ten, fifteen,

or twenty years' sobriety. They said, "One day at a time, little gal. Take it

easy. Ninety meetings in ninety days. Keep it simple." Last but not least:

"Call

us before you take that first drug or drink." They saved my life.

December 1973

"One-to-One"

Then came my fifteenth anniversary and dozens of cards from old friends and new.

Before the meeting, the chairman called a girl to the front of the room to receive her ninety-day pin. She said a few words, grateful for being there, three months out of the jungle of active alcoholism. I recalled how difficult

that first ninety days of sobriety had been for me, and how happy I had been that I didn't have to drink! ...

April 1975

"Three Times I've Come Here"

My faith is strong, but not enough. Just as my first six-month pink cloud when

coming into AA was unearned - except by not drinking-so, too, my new faith is

unearned, a gift. I talk a good program. Act little. For three months, I cut my

wrists at meetings, beat my breast about not being active. Put up warning flares. Donald is going to get active! - when his ninety days are up. But I sit

on my nether parts, do nothing. What kind of convert is this? Whining sublimely

about faith and hope, he works not, neither does he reap. A fellow full of strong words, glibly sincere, bloated with gratitude. A statue to Bill W.!

Grapevine, June 1978

"The Fast Learner"

After this meeting, a few people came over to me with advice such as "Take the

cotton out of your ears and keep it in your mouth for a total of ninety days"

(which I immediately recognized as "Shut up, dummy, and listen"). Others told me

to keep on talking at the meetings, because only by opening up could I be helped. Confusion! Which group should I please, and which should I offend?

Grapevine, February 1979

"The Day of the First Meeting"

Tonight, our group had the pleasure of presenting a ninety-day card, and the recipient came forward to accept it from me, the secretary. I saw a very attractive lady who had lost twenty pounds in ninety days, had a new, stylish hairdo, and was perfectly radiant. I choked up a bit as I handed the card to a lady who, ninety days ago on a cold winter morning, had bowed her head and said, "I'm an alcoholic and I need help."

Grapevine, October 1980

"Who's Responsible?"

For the next ninety days or so, Eddie was always there to take me to a meeting. I was scared, shaking, sometimes angry; but it didn't bother him. I learned a lesson from him that I used for many years: No matter how sick or shaky a man may be, take him to a meeting.

Grapevine, December 1981

"They Were Really Listening"

During the discussion period, I got to know them as individuals. There was a well-dressed, well-spoken older man, who had graduated from the Bowery; a truck driver who'd just made his first ninety days; a nurse; a television reporter who'd just gotten fired; a dese-dem-and dose guy who'd gone a few too many ...

Grapevine, May 1989

"The Bingo Card of Life"

Ninety meetings in ninety days is helpful advice for someone entering the program of recovery. We may not be drinking but inside we are falling apart. We are dry but we are still alcoholic, still sick. Acceptance and recovery both take time. For most of us, it took many years of practice to get here. Often we expect miracles overnight, but recovery is a gradual, day-by-day process.

Grapevine, September 1990

"To the Old-Timers of Tomorrow"

At that time we didn't have any place to meet except restaurants, hotel lobbies, and my home. We had only the Big Book and each other to attain and maintain our sobriety. We never heard of ninety meetings in ninety days. That would have been impossible because there was only one meeting a week in a hundred mile area.

Grapevine, November 1991

"Conscious Contact"

When I first joined AA I was an atheist and unable to pray. After attending ninety meetings in ninety days, I knelt by my bed one morning and in tearful frustration pounded with my fists and cried, "If you are up there, if there is a God, help me!" In the days to follow I tried to meditate and pray but I really didn't know how. Like many newcomers, the idea of meditation or prayer seemed too esoteric for me, something only priests or pastors could do. Gradually I was able to learn, through reading, and through much practice, to "let go and let God." But it took some doing!

Grapevine, May 1994

"It Works if You Work It"

I am not an old-timer. My sobriety is new and very precious to me. I have almost finished ninety meetings in ninety days. The first few days I dreaded going to the meetings. I put them on the level of an exercise class. You hate to go, but you go because you like the results.

Grapevine, January 1996

"Getting Stupid"

So AA's message has become watered down. For example, nowhere in our literature does it say anything about ninety meetings in ninety days, or that we have to learn to love ourselves. That's a detox message. Our literature, our message, talks about recovering one day at a time and getting out of selfcenteredness in order to recover. Nonalcoholics in AA is AA's fault because AA doesn't do its job in detoxes or in the courts to explain what we are.

Grapevine, August 1996

"Starting Over with Step One"

I left the third treatment center with a strong willingness to do whatever AA members told me to do. I went to ninety meetings in ninety days, I got a sponsor, I worked the Twelve Steps to the best of my ability at the time. I talked to God every morning and asked him to help me stay sober, and every night I thanked him for keeping me sober. Then I chaired meetings and got involved in Twelfth Step work. I was attending three meetings a week and finding happiness in sobriety.

Grapevine, February 1997

"Relocating Recovery"

By the time we reached ninety meetings in ninety days, I was in the psych ward at a prominent local rehab hospital. My system had gone into overload with the huge guilt trip of a totally negative inventory. But I was physically sober. My body was reeling and staggering from removing chemicals to which it was long accustomed.

|||||

+++Message 2391. . . . . First 100 members  
From: dinobb\_dinobb . . . . . 5/9/2005 7:39:00 AM

|||||

Of the stories at the back of the original manuscript I counted -- please correct me -- 29 stories. From what I gather 17 died drunk. The ones that stand out are Bill R., Hank P., Ernie G. I know about stories in the pioneering section -- Marty M. discontinued sobriety, etc.

Any facts concerning this stuff is greatly appreciated. I heard Clancy I. of Venice CA make the assertion that many of the original members died drunk.

|||||

+++Message 2392. . . . . I Was a Pagan  
From: Tom Hickcox . . . . . 5/10/2005 5:04:00 PM

|||||

There are three listings for "I Was a Pagan" on eBay right now.

Items #6959438444, #6959720807, and #6960098301

There are also thirteen listed on Abe Books priced from \$95 up.

Tommy in Baton Rouge

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+++Message 2393. . . . . Re: 13th stepping and "90-in-90"  
From: Tom Hickcox . . . . . 5/10/2005 6:21:00 PM

|||||

The Mardie mentioned in "My Sponsor Got Better" is Mardi V. right here in Red Stick.

I don't know if this link will work but it's for the story  
<<http://tinyurl.com/bt3tx>>

Tommy

Thirteenth stepping

Grapevine, July 1988

"My Sponsor is Getting Better"

Another time, while the group was having coffee after a meeting, Mardie started talking about the thirteenth step. She didn't say anything directly to me, but I knew she meant it for me. "When these people try to fall in love and get sober at the same time, there's bound to be problems. I've seen it happen time after time." I gritted my teeth, thinking, "Now, she's judging me and I haven't even done anything yet. Easy for her to say since she's married."

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+++Message 2394. . . . . Re: 13th stepping and "90-in-90"  
From: Tom Hickcox . . . . . 5/10/2005 6:21:00 PM

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The first mention of a thirteenth step may have been in the April 1947 Grapevine article by Bill W. entitled "Clubs in AA": "... we might think we couldn't get along without them. We might conceive them as central AA institution -- a sort of 'thirteenth step' of our recovery program. ..."

In the August 1953 issue, in "Of Mountains and Molehills," there's a different use of the term: "These select AA speakers speak in platitudes and generalities, never bothering to go much into detail. They speak 'sweet music' in a serious vein, never seeming to remember our Thirteenth Step of, 'Not taking yourself too darn seriously, and not forgetting your sense of humor.'"

The first appearance in the Grapevine of the term using the meaning we attach today seems to be in the title of a letter -- "Thirteenth Step?" -- in the September 1974 issue.

When I got to AA, the oldtimers around here (Monterey, California) had a still different twist on it: They said that originally the thirteenth step was meant to protect, or warn, people who were already sober. The new folks (men or women) were "nuts" (as I was insane when I got to AA), and entering relationships with new folks was not a good thing for one's serenity.

-- Dean Collins

Yahoo! Groups Links

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+++Message 2395. . . . . Re: 13th stepping and "90-in-90"













"Art B" <artb@netwiz.net>

Dear Lovers,

I love the comments about AA, and want to help on the Al-Anon family side.  
On  
page 39 of "Lois Remembers," Chapter 4, entitled "Two motorcycle hoboes." "  
As I  
sat in the driver's seat and turned on the gas, the sense of power - somehow  
mine, not the machine's - was tremendous."

Lois wrote her memoir after Bill's death. He didn't edit what she wrote  
(:>))  
and it was printed in 1979. Copies are still available at Al-Anon meetings  
and  
the Al-Anon world service office.

Sincerely, Art B., California

(Same reference also from "Meggie" <meggie1270@wideopenwest.com>)

-----  
khemex@comcast.net

The book, "Diary of two motorcycle Hobo's" Written by Bill and Lois Wilson  
1925-27 during their two year trip has numerous references to the fact that  
Lois  
in fact did much of the driving, reason given that Bill would be reading  
reference material while researching their next company to investigate. That  
little book is just a wealth of historical background into Bill and Lois's  
lives  
before recovery entered their family. I believe this book is still in print  
and  
readily available. I hope this helps.  
Gerry W.

(Same reference also from Greg Merkel <gregandkathy2@usfamily.net>)

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FROM "VERLIN:)"

See the photograph of Bill and Lois on the motorcycle at  
<http://www.aabbsg.de/aahistoryphotos/page06.html> and also the text  
underneath:

"Bill and Lois went scouting investments during the mid-1920's on their  
Harley  
Davidson. Lois often remarked that Bill usually let Lois drive while he sat  
in  
the side car. She said Bill preferred her doing the driving. Lois was really  
the  
Harley rider but Bill showed off here."

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alcoholic that AA members automatically get.

Therefore, the first point I want to make is that, in my opinion, the first requirement for successful counselling of the alcoholic is the correct attitude of the person doing the counselling toward the alcoholic. There are many highly qualified people in the field of counselling with all kinds of degrees and many years of experience, but they can't work with alcoholics. I think that very often they are unaware of the reason why they can't work with alcoholics. As far as they know consciously they are sympathetic. They recognize that these people are ill; in fact, they repeat happily the basic statement of NCA that alcoholism is a disease. But actually they have given only lip service to that concept. Intellectually they have accepted it — intellectually only — and I would remind you as priests — you know this better than I — that human beings do not act on their intellectual beliefs.

They act on their feelings; they act on the beliefs that are in their hearts rather than in their heads. And if they do not deeply believe that alcoholism is an illness, that these are sick people, in their hearts, then they are ineffective in dealing with alcoholics.

The sad part about this is that far too many people do not recognize this division within themselves. They are unaware that their disbelief runs deep, sometimes so deep that they can't put their finger on it. It is a conditioning that they probably received before they were six years old (and the psychiatrists tell us that is crucial) that they imbibed almost with their mother's milk, and at their mother's knee, and by osmosis, because of the society in which we all grew up, acquired the old attitudes that alcoholism is purely a sin, that this is a moral question, wholly and completely. You see, nobody in the field of alcoholism denies that there are tremendous moral implications in alcoholism, because of the behavior that it induces and also because of the thinking that develops from continued ingestion of alcohol. In AA we call it stinkin' thinkin'. It can be very far from any of our ideals about morals and virtues and faith. All of these things are true. But this is not what I am talking about.

I am talking about all the old-fashioned concepts with which all of us who are adults grew up, whether we remember them or not: that alcoholics were primarily some kind of moral delinquent, moral leper (excepting that they are trying to get that "leper" out of our thinking, too, and call it by its proper name); that these were people who, if they chose, could be different; that they were deliberately this way, that they had no regard for anyone but themselves. In fact, I have heard wives of alcoholics who said, "Oh, yes, I know he is sick and all that, but why does he do this to me? Why does he behave this way? Doesn't he love me? Doesn't he care about his family?"

Well, of course he does. He is in the grip of something that goes beyond his power to control. He has lost control over drinking, and because of this, he has lost control over his behavior.

Actually, non-alcoholics, if they get drunk, lose control over their behavior. They can behave just as badly as the alcoholic. The main difference is that they don't do it consistently over and over again with increasingly frequency over many years.

Who is an Alcoholic?

We have a definition at NCAA that we use, that we think is a pretty good working definition, and it developed right out of the experiences of AA, as to who is and who isn't an alcoholic.

We say the alcoholic is someone whose drinking causes a continuing problem in any department of his or her life. The assumption is that the person who drinks too much on occasions, if it develops into a problem, will not want the problem and will, therefore, take action about it because of the problem. They either cut down their drinking, or they will cut it out for a while. The alcoholic would like to do the same thing, but the alcoholic is totally unable; it is impossible for the alcoholic to cut down on his or her drinking. This is the nature of alcoholism.

In fact, it is the nature of the test that also grew out of AA's experiences, and which I incorporated in my book. I don't believe any true alcoholic can pass this test: the limiting of drinks to not more than three on any drinking occasion, even if it is daily, over a six-month period. Every alcoholic would love to be able to do this. I have never heard of a real alcoholic who could pass that test.

Actually, in my original Primer, I had three months, and there were a handful who managed to pass it. They didn't say how awful it was, and how uncomfortable it was. And in the book I point out that this should be a comfortable process. It should be comfortable to limit your drinks. You may not like it, you may be on many occasions with people who are drinking too much, and you would like to go on, but if you are taking this test, if you are attempting to find out whether you have alcoholism or not, you will be more comfortable not drinking more than your three because you want to pass the test.

In other words, it is a possible thing for a non-alcoholic to do. It is not a possible thing for an alcoholic to do. That is why it is a continuing problem that is caused by drinking.

We also make a point of that last half, "in any department of his or her life." You know AA has had a phrase which has proven very useful in AA, but has been widely misinterpreted outside of AA, and even within, by some people — hitting bottom.

The general picture in the non-alcoholic world in which we live, of alcoholics hitting bottom, is literally that they instantly conceive of somebody who is in the gutter, who has lost everything, lost everything materially, intellectually, morally, has just lost everything — this is hitting bottom.

Well, actually in the very early days of AA, that was about right. Certainly when I went in, and there were just a handful of us, nobody had a dime; we had all lost everything materially. Nobody had much of anything else. A few still had their wives, but most didn't. And only one had her husband, I being that one. The second woman did not have a husband. The third one still had her husband, and this was a miracle — we didn't believe it — because while wives sometimes stick to the alcoholic, husbands rarely do.

Younger People in AA

I firmly believe that with the increasing education about alcoholism, increasing understanding of it, increasing acceptance of it as the illness it is, people are coming for help at earlier and earlier stages of their problems. It is not unusual to go to an AA meeting, particularly in a big city, and find everybody there looking to me like infants. Now, I recognize that is partly because of my own increasing age, for people look younger every year, I find. But it is true that there are a very large number of people in AA, all across the country, who are in their 20's today. This was not true in the beginning. And these people have hit a kind of bottom that is certainly totally unlike this general picture.

I think we have to recognize this in counselling the alcoholic — that this bottom is a purely personal thing. A person may hit bottom because of his own thinking on the subject, because of what he has learned, because of the fact he has recognized what is ahead of him. Just enough has happened to make him see that the pattern fits, and he has read about it, or listened to someone who knows telling him about it. He sees what lies ahead, and he doesn't want to go that road. And nobody would, if he had a choice.

Today he has a choice. There are things he can do. There are places he can go; there are people that he can talk to, and he need not yield to, he is not bound hand and foot to the inevitable progress of alcoholism. He can break the chains. He can become free. It is very satisfying to me, to realize how many young people are preferring to be free once they learn what these chains are like.

Now "bottom" may not have shown on the outside at all. He may not have lost anything. He may never have lost a job. He may not have lost his family or even had the threat of losing his family. He may be materially well off, but inside, as he recognizes his condition, and what it means, and where it will lead, he hits a kind of emotional bottom. He hits bottom where it counts, in the feelings. Alcoholics aren't any different from anybody else.

I like to tell my fellow alcoholics, remind them, we are people just like anyone else. We have the same equipment that other people have. We have a mind, we have an intellect, we have feelings — sometimes I think that is the one area where we may be a little different — perhaps our feelings are more acute, but I am not certain whether that antedated the ingestion of alcohol or whether alcohol watered those feelings, like watering a garden. And they became more acute and bigger and more visible than other people's.

We have a soul. I firmly believe every human being does, no matter what his actions are, or what terrible things he may have done. We have all the equipment of everybody else. We are people and, therefore, we share a lot of the failings of the human race. I don't think alcoholics are unusually blind to alcoholism. Everybody is blind to alcoholism. They are sharing what everybody else has.

Remember, they were brought up the same way; they were also brought up under the myths and misconceptions and misapprehensions that we all had about alcoholism a quarter of a century ago. This is perhaps one reason why it is becoming easier to reach young people. They didn't grow up in that same

atmosphere. Things had already begun to change somewhat.

### The Skid Row Derelict

For instance, the stereotyped picture of the alcoholic that we who are adults, middle aged if you like, grew up with was that of the skid row bum.

Now, the National Council on Alcoholism is very much interested in the skid row derelict, but we have deliberately stayed away from getting too deeply involved in this area of alcoholism because we were so determined to break this stereotyped picture that this was the alcoholic, that there wasn't anything else. You see, it is easy for people to accept this, because if that is the alcoholic, it can't be me, or my wife, or my children, or my family, or my friends, because we are not skid row bums.

It lets people off. It is a lovely way to get involved and yet to exclude being involved in those who are close to you, in your own parishes if you are a pastor, in your own colleges, in your own group of friends.

Actually the skid row problem is a severe one in this country, and yet it represents only a tiny percentage of our total alcoholic population.

Over the last several years many of us have sat down together and worried about the matter of statistics for the field of alcoholism. And let's be honest, we don't have any. We just don't have any statistics that are really valid. We only have estimates, but all of us felt that it could not be the same number as had been arrived at for the year 1956. And that figure of 5 million was based on 1956 statistics, using the Jellinek formula to arrive at an estimate of the number of alcoholics.

We all recognized that 10 years later, for one thing, the population had increased enormously. This meant that the number of drinkers had increased, because the proportion of Americans who drink has been going up. Since 1956 it has risen perceptibly, and this meant that since there were more drinkers, there were undoubtedly more people with alcoholism. And so we worked out a formula and we arrived at a figure for 1965 of 6½ million alcoholics. And I may say, that it is possible to arrive at that figure for 1965 in quite a large variety of ways. We tried a good many of them, and always came out with roughly the same answer. And so, it was decided that the National Council and its affiliates would adopt that figure. We also circulated the statement to all of the state programs on alcoholism. And they were delighted to have it, because they had been feeling just as uncomfortable as we had about using the same figure for ten years in the face of what everyone knew to be a difference in the number of people, and the number of drinkers, and, therefore, the number of alcoholics.

To return to this attitude business, I think it is crucial, if you are going to reach the alcoholic. I have often said that alcoholics are like children and dogs. They feel what you feel. They don't hear what you say. You can approach an alcoholic with an absolutely correct textbook speech. Everything you say will be exactly right, right down the line, but what the alcoholic is listening for is how you feel toward him. Is there a hint of hostility, a hint of contempt? Remember, most alcoholics have had considerable rejection in their lives, considerable misunderstanding around them. They feel rejected. Usually by the time they get to you who are counselling them, they



feel rejected indeed. They are looking for more rejection in you, and you can't conceal it if it is there somewhere. You may not know it yourself, but the alcoholics will know it. They will pick it up every time, and they just won't be back. You will have lost them. This may set them back years, because if they have arrived at the point of going to see anyone, particularly their pastor, this is a big step forward. It can be a tremendously important thing that they should make such an effort, that they should make such a contact, that they should go to somebody, even though they may be bringing you a lot of lies.

### The Alcoholic and Sanity

Here again I think we need a little correction of some of our thinking on this. In the first place, I don't think the alcoholic tells lies for anybody else. I think the alcoholic tells lies for his own sake. I think that deep in the heart of the person who has lost control over drinking, however early it is, there is a real terror that he has lost his mind, that he is truly insane. And I don't mean in the temporary sense that occurs with deep intoxication, which all of us who are alcoholics know all too well. No, I think here they are so terrified that they have really lost their minds that they try to explain to themselves why this keeps happening. They will go to incredible lengths to make an explanation.

I think that the lies are more of an explanation. I don't like the word "rationalization" because that implies a willful and deliberate thing, and I don't really believe that it is often that. It is a frantic effort to reassure themselves.

Obviously if they can get other people to believe it, this bolsters their own belief that they are all right, that this terrible thing is not happening to them, that it isn't that bad.

I also think that on certain occasions they tell lies because other people expect them to, and I believe most people do expect this.

We had our annual meeting in New York last week, and a research project was reported on. It was a follow-up study of alcoholics from the State Hospital in Maryland. They wanted to know, among other things, whether the histories the alcoholics gave of themselves when they came in — they weren't all voluntary; some were committed — bore any relation to the truth. And they found to their amazement that the alcoholics were highly reliable, that in most cases what they told about themselves and their past and what had happened to them, was right; they had told the truth.

I think we can get hung up on this lying bit, and I think, furthermore, that it affects the attitude of the person who is trying to help. And if it affects the attitude of the person who is trying to help, it affects the attitude of the person who is to be helped. This is another thing that we are apt to forget, and that I think is crucial in counselling. You know that most of us spend 90% of our time reacting to other people. Oh, we do a certain amount of initiation, a certain amount of acting which is entirely our own and bears no relation to other people, but a great deal of our time we are reacting to other people. Stop and think about it, and you will see what I mean. This is also true of the alcoholic, who after all is a human, remember. He is a member of the human race, even if he doesn't think he is,

and even if some people in the human race don't think that he is or don't think he ought to be anyway. And he will react to everything that you say and do.

Your job, when you are counselling, is to see that his reactions are positive and constructive, that you do not frighten him to death, that you do not talk down to him from the mountain top. And I think it is particularly hard for the clergyman. Remember that in everybody's mind, and certainly in our country, which is supposed to be a Godly country (we do have "In God we Trust" on all our coins, you know; it is a motto of these United States), the clergyman is somebody up there. The clergyman is the man of God; the clergyman is special; the clergyman is holy; the clergyman is good. And here is this individual who usually feels less than the dirt beneath anybody's feet. Filled with self-misgiving, self-hate, self-fear, he is going to the symbol of good and God. He expects to be talked down to from the mountain top. He expects this person really to feel too good to want him around and, all too often, that is just what the clergyman feels.

### Understanding is Important

Now the alcoholic is waiting for this; so even the tiniest tinge of preaching down from a mountain top to this poor little man down in the abyss is magnified in that individual's reactions into a real barrier that he can not overcome. He can't give, he can't talk, he can't feel free, he can't let himself be helped.

I am not saying, although I do think this plays a part, that it is necessary to be an alcoholic to have the right attitude towards another alcoholic, but it sure helps. The person who has been through it knows perfectly well he is not up on a mountain top, and can reassure the alcoholic pretty quickly that he was right down in that abyss too. And he knows just what it feels like, and he got just as dirty, and he can do it in a way that is believed, believed here in the heart, not just up here in the head.

I do not believe that only alcoholics can do this, because I have known professional people who could do it equally well. I myself am the product of one. I don't know whether this Conference ever heard Dr. Harry Tiebout speak. If you didn't, I am sorry, because he died two weeks ago, and I think he is one of the greatest losses to this field since Dr. E.M. Jellinek left us.

Dr. Tiebout happened to be my psychiatrist. He is the man who forced me into AA. He is the man who understood AA before I did, and brought me to a recognition and an understanding and an acceptance of it. And here was a man whom I had been looking down my nose at for a good year while I was under treatment, because he didn't like to drink. I didn't see how he could expect to talk to me.

In fact, I told him once that I just thought he was an old spoil sport. He didn't like it, so he didn't want anybody else to enjoy it. This man had a real understanding of the alcoholic. He could talk to the alcoholic in terms the alcoholic could hear and could accept. And he was not alone. There are many people across the country, and many of them are the clergy of many denominations.

Although I must say in my travels, which are extensive, and my knowledge of what is going on in many communities around the country, it is frequently a Catholic priest who is the one who is the warm wise counsellor for many alcoholics in that area, and not necessarily, by any means, an alcoholic priest.

So, I do believe that this attitude is possible. And I personally think it should be possible for a Christian, for a man of God, who should have learned something about humility, about caring for others, his flock, and all mankind in his flock. So I feel very strongly that the clergy are a tremendously important group in dealing with alcoholism, because I think, very often, the family will go first to their pastor when there is trouble at home. It may not be the alcoholic himself or herself who goes first, but if the situation is handled right, and if the family can learn a little about what alcoholism is, and about this business of the alcoholic reacting to behavior, the thinking and words of others, then the situation can be changed to the point where the alcoholic himself or herself will go.

And this is when it becomes crucial how the counsellor, be he clergyman or not, handles the situation. The matter of attitude is absolutely basic. If you don't have this, then it doesn't matter how many techniques you use, they aren't going to work. You have not been able to establish contact; you have not been able to communicate; you have not been able to establish rapport, and until those are established, it doesn't matter what else you do.

Let me tell you one thing that I think was a great contribution. A good many years ago at one of the refresher courses at Yale, I was spending a lot of time with Father Ray Kennedy. He was also there at the refresher course, and he was very much excited. "You know," he said, "I have discovered something that I think may be my major contribution to the field of alcoholism. And I want to tell you about it."

It seems that in Syracuse there was a very wealthy Catholic family where the wife and mother was an alcoholic, a pretty bad one. There was plenty of money there, and there was a great deal of recognition of the stigma, because this was a socially prominent family. So she was constantly being shipped away to high priced sanatoriums, or high priced doctors somewhere else; she would come back and be all right for a while, and then she would go back to drinking.

She would never admit that drinking was her problem. She was always very nervous, having a nervous breakdown, or something else. In other words, she was doing this so-called lying that is so much talked about in alcoholics. Eventually, the husband and father went to Father Kennedy and he said, "You know, she has tremendous respect for you." He was a professor in LeMoyne College there and a man of considerable stature. "Would you come and talk to her."

So Father Kennedy went over to talk to this woman. And she launched into her usual series of denials that she had a problem with drinking, saying that that wasn't it, it was a lot of other things, and he got a little exasperated since he was getting nowhere fast. Then he said, "Why do you have so much difficulty in admitting that you have alcoholism?"

She said, "What did you say?"

He said, "Why do you have so much difficulty admitting that you have alcoholism?"

"I have alcoholism?" she said. "Why didn't somebody tell me?"

Father Kennedy is a Jesuit, as you all know, and they are pretty astute in the convolutions of the human mind, and he recognized something immediately. If you say to somebody you are an alcoholic, you are pointing the finger of blame, saying, "You did it." If you say to somebody, "You have alcoholism," this could have come up from behind and grabbed them when they weren't looking. They didn't necessarily do it to themselves.

And he felt that where you could remove that kind of guilt, you open the door to constructive help.

That is precisely what happened with this woman. She got well. She joined AA and recovered. And he said, "I believe this may be my contribution. I would like to suggest that the National Council, in speaking and writing, adopt this way of talking. Instead of saying there are so many alcoholics, say there are so many people with alcoholism, or so many Americans with alcoholism. Instead of saying someone is becoming an alcoholic, say someone is developing alcoholism. You say it is a disease, why don't you begin using the same terminology you use about other diseases?"

You don't automatically say one is a cardiac. You say one has heart disease. And this is true of all illnesses.

We have attempted to do this in the 10 years or so since Father Kennedy made this suggestion, and I believe that it has had an impact. I believe that it has enabled a lot of people to get to AA. As he said, "It lets them save face in their own minds." And I know perfectly well that one of the barriers to successful helping of the alcoholic is the load of guilt that the alcoholic is carrying.

This is even truer with some groups than others. It has been my experience, and I have talked with a lot of you, that the priest who develops alcoholism has a bigger load of guilt than anyone else. And it often can be an effective barrier against help.

I think that anything that we can do to lift the load of guilt, since it is a barrier to recovery, we should do, and I think that much can be done in the counselling session to lift it.

### The Alcoholic Suffers

We don't have to say that everything you did while you were drunk is just dandy. It wasn't. And the alcoholic knows that really better than anyone else.

The alcoholic has suffered — and this is something that many people don't realize — more intensely from remorse and shame than anybody on the outside can ever imagine. We don't need to hammer them over the head with guilt.

They can create more than outsiders ever dreamed of. Their burden of guilt is greater than any outsider will ever realize, and it is our job, if we are counselling, if we are trying to help, to remove any possible barriers to recovery.

The second thing that I want to talk about today is something that was brought to my attention a good many years ago, when I had a young man working for me whose name was Denis McGenty. I don't have to tell you he was a Catholic. And he was quite a guy. He was a member of AA, and he was a real artist with the words. He was a spellbinder. Denis was a sociologist. But his drinking had interfered and he never got his Ph.D. And he began talking about it, and thinking about it while he was working for me. One day he was discussing various subjects that he might take for his doctoral dissertation, and he said, "You know, I have got a wild idea that I would really like to try. I think most alcoholics are saints manqué. They are people who have all the qualities and qualifications for becoming saintly and somehow it gets misdirected. And it is one reason that they get caught in this toil, this vicious circle that they go around and around in. I believe that most alcoholics of whatever denomination have been seeking God in their own way through their drinking. In fact, though they have taken the path that is leading them away from Him, that isn't what they had in mind."

And, indeed, it is sometimes true that an episode of drunkenness can be a startling experience just like an experience with LSD, which can even resemble a spiritual experience.

As a matter of fact, many years ago, and this was after Denis and I had been discussing this idea, I read an issue of a magazine that a friend in California sent to me called "Vedanta." In it was an article by Aldous Huxley entitled "Transcending Down." He talked about mankind's efforts over the thousands of years to find outside means for transcending, for achieving a spiritual experience, for achieving a higher consciousness. We know of many tribes in many parts of the world that use various drugs for this purpose. And some have used alcohol for this purpose.

It is not impossible that the excessive use of alcohol has some kind of relationship to this deep-seated search for God, for a feeling of God, not just an intellectual acceptance of God.

Now I am saying this on purpose because I believe there is something true in this, and I want you all to realize something that most of you probably know. The alcoholic is frequently characterized as a dependent person, an individual who must have something to lean on. You have heard reference made to the glass crutch. That is one of the best descriptions of alcohol as something to lean on, a glass crutch that can shatter, that has no real strength, that is fragile. Alcoholics are using it as a crutch; they are leaning on it. And very often when they go to someone for help, they become extremely dependent on that individual for at least a period of time.

I heard a psychiatric social worker, who was a really good one and very effective with alcoholics, describe it when somebody complained to her at a professional meeting that she let her patients stay dependent too long. "We certainly do. We take their hands when they come in. We hold their hands, and when we let go, we let go finger by finger."

## Give the Alcoholic Time

It takes time for the alcoholic to be independent again, to learn not to be dependent on anything that comes his way on which he or she can lean.

Now this dependence, this leaning toward dependence, if you like, (and I am not certain that it is confined to alcoholics, I think this is true perhaps of mankind) can be used constructively. The goal of therapy in my opinion, and it certainly is the goal in AA and it would be your goal as priests, is to make these people that come to you God-dependent. When the alcoholic comes to AA, the God business, as you frequently hear it referred to in AA meetings, is not crammed down his or her throat, at least not usually. Sometimes it is and in some places it is not. But very often the resistance is so great that it is again a hurdle to recovery which the alcoholic might not be able to get over. So the newcomer is asked merely to keep an open mind about spiritual matters, about God; to listen, to stay sober, to do such things as he can within the AA program. And if he keeps an open mind, we know full well that he will become God-dependent, because that is what AA is.

AA is a way of becoming God-dependent. Successful AAs are God-dependent.

If the clergyman who is counselling alcoholics can't see that this is indeed part of his business and can't borrow some of the techniques that have brought the active alcoholic into sober God-dependence, then he isn't a very good clergyman.

I do agree that not every one, merely because his collar is turned around, is automatically a good counsellor for alcoholism, any more than a psychiatrist, because he has a degree in psychiatry is a good therapist for alcoholics. Some are, some aren't. Not every member of AA is equally good at 12th step work. Some people come into AA and they try awfully hard, but that is just not their work; it makes them unhappy and uncomfortable, and they don't do a good job. You often find them doing other things in AA, being active around the clubhouse, making talks, functioning as a member of AA, yet not spending too much time on 12th step work, because they learned they did not have the touch, they didn't have the real ability. They have all done it, they had to do it to find out, but I don't think people should persist in an area where they don't take to it naturally, and where they are notably ineffective. And I think this is just as true of the clergyman as it is of the AA member, or of psychiatrist, or social worker, or psychologist, or anyone else.

## The Role of the Clergy

Just as some people are natural born leaders, some are natural born helpers; they seem to know instinctively what to do and what to say. They seem to have such right attitudes, they automatically establish a rapport without even thinking about it. They are just made that way. Not everybody is, unfortunately. Now, for the clergyman who is not a 100% successful therapist in this field, or counsellor, he must learn how to refer and where to refer. He must accept his role in the team as, you might say, the front runner, the case finder.

I have often spoken of the clergy as our front line troops. They are leading

the rest; they are out in front of the army, because they are more likely to turn up hidden cases and, furthermore, to get a hearing, to be able to talk to those hidden cases, than any other single group. Every survey that has ever been made indicates that more people go first to their clergyman when there is trouble than to any other group and in the field of alcoholism, it is easy to see why. Remember that as a nation, as a people, we look upon alcoholism as a 100% moral problem, and have done so for generations. Now moral problems are the business of the clergy. It was only after they had failed that we turned to the law and said, all right, let the law take its course. He is a sinner, and he won't do anything about it. You can't save him. We will let the law take its course.

I think the clergy has a tremendous role to play as case finders and referral agents to AA, or to a doctor, or to a clinic, or to an Alcoholism Information Center. This last is really the bridge; the Alcoholism Information Center was devised as a bridge between the alcoholics who are out there unready or unwilling to commit themselves by going directly to AA or to a doctor or to a clergyman. But they will go somewhere that has got information on it, because they are not committing themselves; they can go in and ask for information; they always ask for information for a friend, you know, and they get quite a lot of information. The people in the information centers are well enough trained so that they know this, and almost always they get the admission out of this individual, "Well, I am the friend," before he leaves. Sometimes it may take two or three visits, but if this person has brought himself to go there once, and he has been properly handled, he will come back.

The information center is not a treatment center; it is a referral center. And many clergymen use their local information centers very heavily. They go there to inform themselves also, because this is the place where one can go to find out everything that is currently known about alcoholism and what resources exist in a community, what doctors are knowledgeable, so that when an alcoholic is sent to them they don't say, "Oh, you are no alcoholic. Take just two," or some such silly thing, as far too many doctors are still doing.

This information is available to you, if you have a Council on Alcoholism, and it operates an information center. It is available to you just as to any other citizen, except that the information center is twice as glad to see a clergyman come in, because we recognize their value to us. We know that often they are getting in where nobody else can get in. We know that often they know who the alcoholics are, or where they are, better than anybody else. And if they will themselves become fully informed, they will be able to do an outstanding job.

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+++Message 2405. . . . . About Marty Mann: "The Sick Person We Call an Alcoholic"  
From: Fiona Dodd . . . . . 5/15/2005 2:33:00 AM

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Mrs. Mann, once a victim of liquor, tells what we can do to help those who would quit but can't.

By B.J. Woolf

Yale University is sponsoring a new course in education. It is not being given in the college buildings, but it is one which its sponsors hope will affect the entire country and foster a better understanding of one of the most common of all diseases.

The National Committee for Education on Alcoholism, in existence for a year and a half, is being largely financed by the university. Its primary function is to change public opinion regarding alcoholism and to aid in establishing a program for its treatment.

For, according to the executive director of the committee, the drunkard who rolls in the gutter is as sick as the man suffering from some mortal disease. The only difference between the two is that there is hope for the former; with the proper treatment he may become a worthwhile citizen.

And, judging from the executive director herself, one must be tempted to believe what she says. For Marty Mann, according to her own story, was a victim of the craving for alcohol. The only reason she did not lie in the gutter was that she had enough money to have a place where she could be helpless and sodden. Today Mrs. Mann is an attractive, smart-looking woman in her thirties. Her clear complexion, her alert blue eyes and her manner bear no trace of years of hard drinking. As she told me her story she might have been recounting the trials and sufferings of another. She seemed detached from the victim whose longings she recalled, as separate an entity as Dr. Jekyll was from Mr. Hyde.

Moreover, although she said her illness was not cured but arrested, she expressed no fear of a relapse. And when I asked her to what she attributed the change, she ascribed it to Alcoholics Anonymous, an organization founded in 1934 by a former drunkard who had successfully reformed another habitual drinker. The organization now has nearly 400 chapters in the United States and Canada and claims a national membership of more than 15,000. Its members are not ashamed of having been sick and are so grateful for their own recovery that they try to help others, offering at their meetings friendship, counsel and guidance.

It was not only what Alcoholics Anonymous did for her but also what it has done for others which influenced Mrs. Mann to undertake her present work. Now, in addition to directing the activities of the national committee from its New York headquarters, she tours the country, giving lectures on the best ways to conquer alcoholism. "The alcoholic," she says, "is a sick person who can be helped and is worth helping. This is a public health problem. Apart from the economic aspect - for the alcoholic is an expense not only to himself and his family but also to the community at large - the humanitarian side is tremendously important.

"Our committee is endeavoring to teach the public that alcoholics must not be shunned but helped. We are getting local programs started throughout the country to make clear the basic facts about alcoholism, the need for a change in attitude towards those afflicted and the best methods for solving the problem through community action. We are assisting in the establishment of local committees, composed of



representative citizens, which will act with our assistance in combating the evil.

"We are making available literature on the subject, explaining the treatment of the disease either at home or in clinics, and encouraging the transfer of alcoholics from jails to hospitals. A man should not be jailed for being drunk; he should be sent to a hospital to be cured.

"At the present time there are but two clinics for drunkenness in the entire country; yet alcoholism is as prevalent a disease as either tuberculosis or cancer and one that, rightly handled, is more easily treated. Our committee proposes to play the same part in fighting the disease as the tuberculosis committee does in its field. We are certain that when people in general become aware of the true state of affairs they will help in stamping out this evil. Do you realize that there are few places in the whole country with adequate facilities for the care and treatment of alcoholics?

"In the first place, alcoholism must be correctly diagnosed. One type is the symptom of an underlying mental ailment. This requires the care of a psychiatrist and will not yield to ordinary treatment for alcoholism. To cure it, the mental condition must be cured. On the other hand, so-called secondary alcoholism responds to simple re-education - that is, making the patient realize his illness and convincing him that his physical make-up is such that it is impossible for him to drink in moderation. This is the method employed by Alcoholics Anonymous. In some cases this re-education must be accompanied by either medical or psychiatric treatment and sometimes even by institutional care.

"Until the clinics are established with experts in charge, all drunkards will be handled in the same way, and there is little chance for their recovery. But in establishing these clinics we must watch one important thing: they must not be too closely allied with courts. They must be places no one need be ashamed to go to, places which do not brand the patients as lawbreakers. One of the principal aims of our committee is to encourage the establishment of such clinics throughout the country and to assist them with all the scientific data on the subject."

As she puffed a cigarette Mrs. Mann went on: "Alcoholism is like greatness. Some people are born alcoholics, some achieve alcoholism and others have alcoholism thrust upon them. I belong to the third class, for it was prohibition that did the thrusting.

"I was born in Chicago and my people were well-to-do. I had everything for which a girl could ask, including a year at school in Florence. When I came back to this country I was in many ways just like other girls in my set. The usual coming-out party, dances and other social events filled my life.

"But America's noble experiment was being tried out and decent young men thought it was smart to go around with hip flasks. In addition, they would take us girls to little places where they must be recognized through a peephole before being allowed to enter. I was young and happy and gay and I thought it great fun to take a drink.

"One thing I did not realize then - I did not learn it until years later - was that I, like three-quarters of a million others who are known and

countless others who are not known, may be called allergic to alcohol. We are the unfortunates who are not immune to it. And there is no Schick test as there is for diphtheria, which can determine a person's immunity. One only finds out too late."

She went on to say that there are those who drink in moderation. They enjoy a certain release after a drink or two. Their tensions are eased and this, she believes, is a perfectly legitimate reason for their drinking. But they do not need to drink. A movie, a theatre or a visit to friends serves the same purpose.

As she continued her story it was hard to believe that she was talking about herself. She seemed calm and detached. There was humor in her talk and there was nothing of the "professional dry" in her manner. While apparently a certain emotional urge brought about her recovery. It was not accompanied by the jingle of tambourines or the "step-up-and-be-saved" shouts of the sawdust trail.

She told of her marriage a year after her debut and the discovery that her husband was an alcoholic. She does not blame him for her drinking, for she had the disease when she was married. But even his example did not stop her. Within a year she divorced him and drank more than ever. Then she went to England to get away from herself.

While she was there her family suffered financial reverses and she had to go to work. At first she became an interior decorator and later became associated with a photographic establishment. And all the time she kept drinking more and more to feel "normal."

"Of course," she said, "like all alcoholics, I made the usual excuses. I kept saying to myself that I could stop it if I wanted to, and I persuaded myself that I was drinking for business reasons. But I was miserable and finally I became convinced that I was going crazy. Strangely enough, I never once attributed my mental state to my drinking, but was sure that I was drinking to calm my nerves.

"Things got worse and worse. I became melancholic. Twice I tried suicide and finally one of my business associates insisted that I go to a sanitarium. I decided to return to America.

"By this time I was a confirmed drunkard. For weeks I would stay in my room, too drunk to do anything but lie in bed. Even then I did not attribute my condition to drink. I was sure that it was my brain and that I would end my days in a mad house.

"Finally friends persuaded me to go to a sanitarium in Greenwich. I did not seem to improve much, but one day the doctor handed me a copy of 'Alcoholics Anonymous.' I glanced through it and became angry. I was not an alcoholic. This had nothing to do with me. So in a fit of temper I threw the book across the room. Then something happened which I cannot explain. The book lay open on the floor and as I picked it up my eyes lighted on the words, 'We cannot live with anger.' They attracted me and I sat down with it and began to read. I became interested and suddenly the truth swept over me. I was an alcoholic. I had an obsession of the mind coupled with an allergy of the body."



Perhaps you'll recognize one of your old friends or schoolmates on this tour through the jungles of our cities. Skid Row is an open jail for men whose only crime may be poverty or loneliness.

PART ONE OF TWO PARTS:

I have just traveled 8,000 miles, groping my way through the missions, saloons and flophouses of a dark and sometimes dank jungle known as skid row. I saw thousands of men, most of them drunk, half of them dirty, and all of them beaten by life. I talked, drank, ate and sang hymns with them. I had some small adventures, too, which weren't very important. What might be important though, is that I probably met someone you have known.

If you went to Perdu, Villanova, the Haskell School for Indians, or to Heidelberg in Germany, it may be that I crossed paths with an old classmate of yours. Or, if you are a doctor of medicine with a wide acquaintanceship, it is possible my roommate in Kansas City counted you a friend. He and I shared a six-by-four chamber with a crate full of chickens.

If you are a pampered hambone living in Hollywood, come along with me; step into your chartreuse convertible, drive down to Fifth Street in Los Angeles and park outside the blood bank. Sooner or later you'll see him, and perhaps recognize him. He gets \$4 a pint for his blood, a sum which is immediately translatable into a couple of gallons of muscatel.

Are you a member in good standing of the Officers' Club? Then, try Congress Avenue in Houston. You may recognize the man I saw there. He was a lieutenant colonel, up from the ranks, sir. Or check Clark Street in Chicago for a West Pointer, or Howard Street in San Francisco for an Annapolis man.

Did you know a linguist? Scout the Madison Street jungle in Chicago. Because a derelict there surprised a cop by speaking to him in Gaelic. An assistant state's attorney got Italian from him. Later he lapsed into Chinese. A Greek lawyer, called in, said his Greek was good. "Sure, he could get by," the lawyer explained. "You see, he doesn't speak modern Greek much. Just classical Greek."

This man won't be hard to find. He's a Negro.

I traveled 8,000 miles before I met somebody I knew myself. I ran into a schoolmate on the corner of Stanton Street and the Bowery in New York at seven fifty one morning. (A saloon on Stanton Street hands out "coffee and " each morning when the doors are opened at 8:00 A.M.) My old schoolmate was waiting. He laughed when he saw me and said, "you're getting fat. You drink too much beer." Meeting him cost \$5.

I started this tour of Skid Row in Chicago where I met Captain Joseph Graney of the Desplaines Street Police Station. The captain made me a little bet.

"If you're going all over the country to look at Skid Row I'll lay you 15 to 5 you meet an old friend," he predicted. "And I'll tell you something else. You'll meet guys who talk better than you, think better than you, and dress better than you. But you just won't meet anybody as lucky as you."

The captain was right on all counts.

## Alcohol: the Cause or the Result?

Skid Row is the end of the road for thousands of Americans. It is a jungle of crumbling tenements, twisted shacks and filthy alleys. It is an open jail for men who are guilty of no greater crime than being poor, or not getting along with their wives, or just being lonesome. Sure, many drink, but no man can honestly say whether alcohol is the cause or the result of their hopelessness.

Skid Rows are at their gaudiest in big cities, but if there are 5,000 or more people in your town, chances are you have a Skid Row of sorts. You think not? How about that part of the city where the ne'er-do-wells gather—a couple of drunks, the old panhandler, the shiftless handy man, the fellow who never amounted to much after the war (pick your own war) and the village idiot? That's Skid Row.

If you live in a big city you know the place. In New York it's the Bowery, biggest and cruelest of them all. Chicago has two small Rows plus bloodstained Madison Street. There is also Howard Street in gracious San Francisco, the dirtiest, drinkingest and most depressing thoroughfare in the land. In Los Angeles it's Fifth Street off South Main where the bartenders direct you to the nearest blood bank when you run out of money and need some quick cash.

Proud and booming Houston has its Congress Avenue where the bums try to talk like Gene Autry, try to look like him, and never spill a grain of tobacco as they roll their own with quivering hands. In Kansas City, the flophouses on Main Street and the tin-can shacks on the banks of the Missouri have at one time or another housed a great Middle Western brain surgeon, a millionaire's son, a farm equipment engineer who was the best man in his business, and wonder of wonders, Missouri's leading madam.

Dungarees or blue jeans are the traditional uniform of Skid Row, but a neatly dressed man excites no interest. He can be a sightseer, a businessman off on a bender, or one of the highly prosperous gentlemen who run the saloons, flophouses, barber colleges, pawnshops or two-bit movie houses that infest the jungle.

The saloons sell 10-cent gin at a profit. Barber colleges are numerous because there are always plenty of men in the neighborhood who are willing to shed a few drops of blood in return for a free shave. The two-bit movie houses provide a comfortable place to sleep despite the endless gunfire exploding from the sound tracks of the old Westerns that are Skid Row's customary cinema fare.

I spent a month on the Skid Rows of the nation and visited all these exotic hangouts of the unlucky and the unwary. I also visited a quiet old building on Hillhouse Avenue in New Haven, Connecticut. In it work some of the brilliant and consecrated men who are devoting their lives to studying alcoholism. If anything is to be done for Skid Row bums, the whys and wherefores of drunkenness must first be understood. The men at the Yale Clinic are trying.

To the vast majority of people liquor is refreshment, a part of good and congenial living. And wine, always more exotic than the hard stuff, recalls

the warmth, the richness and the good taste suggested by its historic use in religious ceremony.

That's what alcohol generally means to most of us. But to the 90 per cent of the Skid Row population who are chronic drunks, alcohol-in any form-is the be-all and end-all of their sordid existence. It is pursued as other men seek fame, fortune or the third blonde from the end.

The other 10 per cent live there for financial reasons, usually because their earnings or their pensions permit nothing better. Some are ducking alimony payments or more serious complications. Others simply are misers. Many old-timers eke out their last days in fleabags because they can find companionship there without the regimentation to be faced in the Old Folks Home.

But the typical Skid Row bum will drink anything. Three Chicago policemen, planted inside a stolen automobile in a garage, watched one bum tap an engine and then lie on his back to catch the spouting antifreeze alcohol. Rubbing alcohol and other forms distilled from wood are diluted or "cut" to make "smoke," a universal Skid Row drink.

Bay rum, hair tonic and canned heat are also widely used. The solid canned heat is reduced to liquid by putting it in a piece of thin cloth and then squeezing it. The resulting poison is known among the cognoscenti as a "Pink Lady."

Death or blindness is the frequent end result of this kind of drinking. As a minor note in a major tragedy, "smoke," "Pink Ladies" and the like do not produce the sense of well-being common to accepted alcoholic drinks. They merely numb, render unconscious and perhaps bring on death.

An oft-used drink along Skid Row, however, is wine. Fortified wines. They run slightly over 20 per cent alcohol and are therefore about half the strength of a shot of whisky.

There is a popular police theory across the nation that the "winos" (or "wineos" as some Chicagoans call them) will drink fortified wines because they keep a man drunk longer. The winos disagree. I was told at least a hundred times in response to my question, "I drink wine because I can't afford whisky." When a Skid Row bum does have a stake he drinks hard liquor.

The business of getting drunk starts with the dawn. The haggard man walks around with one hand outstretched. In that hand is a nickel or a dime. He hails each passing comrade with "I got a dime." The other in turn sings back how much he has. They join forces and continue the search for a third and fourth, or until they have among them enough to get a bottle.

There are certain customs and etiquettes observed. The largest contributor usually gets the first drink, but after that it is rotation drinking without regard to contribution. If two men have enough to buy a pint they will do so, but not three. Three will wait until they have a fourth, and perhaps even a fifth man, in order to get a larger bottle. A non-contributor often can get a drink. However, custom limits him to just one, unless he has spent the night in jail. He may then join the rotation. These gentle rules apply everywhere except in New York. There, Bowery protocol is: No money, no

drink.

Shelter is a distant second need to alcohol in the Skid Row pattern. Food is a bad third. Even in the mildest of weather the bum wants a bed or, as he calls it, a "flop." He knows he must sleep and his need for a bed is one per cent comfort and 99 per cent sheer survival. If he sleeps in a park or an alley he can reasonably expect to have his shoes stolen and his pockets sliced out of his pants. He will be too drunk either to know or to resist.

#### Many Names for Flophouses

The commonest of Skid Row shelters are the flophouses. The entrepreneurs of these substandard stables prefer to call their hostelries "lodginghouses." The clients of the "lodging-houses" prefer such basic descriptive terminology as "fleabag," "scratch house," "flop-house" and a long series of accurate, but unprintable names. Prices vary slightly the country over, but the difference is not great. In general a dormitory cot costs a quarter and a private room usually sets a guest back about a half dollar.

The private rooms, called "bird cages," are six feet by four feet and contain a bed and locker. The walls are built at least two feet short of the ceiling, and wire netting stretches across the top of each cell. This netting is a ventilating device, and as the evening wears on, ventilation progressively becomes less of a blessing.

Each floor of a flophouse has a few "suites." These are rooms which have windows. They rent for 15 or 20 cents more than the regular rooms. They also have electric lights, a rarity in the majority of lodginghouses.

Many flophouses are patent firetraps. New York and Chicago recently cracked down on the proprietors. But they remain firetraps, nevertheless.

Anybody (male) gets into a flophouse by plopping down the necessary fee and muttering a name to the clerk. The clerk tosses the guest a key and scribbles down his interpretation of the name.

All you get for your money is a flop. If you smoke you get tossed out. If you have a visitor in your room you both get thrown out. If you make any noise (Not uncommon when you go to bed with a jug) you get the heave-ho. Seldom does anybody get his money back when evicted.

Credit regulations are basic the country over. There is no credit except for the steadiest customers and pensioners. A steady customer is defined as a man in residence for more than six years. He can expect two nights' lodging on credit, then out he goes. The pensioner gets a better break simply because his check comes to the hotel, and the management forces him to endorse it on the spot. These rare courtesies are likely to be withdrawn immediately if the recipient forgets to tip the clerk. Strangely, the itinerant guests invariably tip the clerk a nickel or a dime.

Some Skid Row bums, usually pensioners, live in the same flophouse 15 and 20 years. Two of the Four Horsemen gallop the corridors of the nation's fleabags 24 hours a day. The ambulance and the hearse are almost as common as the patrol wagon which makes regular rounds picking up drunks out of the gutters.

It is impossible to get statistics on the Skid Row death rate but Chicago, whose Skid Row population varies seasonably between 7,000 (spring and summer) and 15,000 (winter), reported last winter that 50 corpses a month are found in the Skid Row area. Another 50 persons are removed from Skid Row to die in hospitals.

Missions sometimes have dormitories and "bird cages." The missions are cleaner and invariably more expensive than a hotel flop. They are not popular with Skid Row bums because their admittance requirements are higher than the flophouses.

In many cities there are also dilapidated rooming houses which usually cater to a reasonably permanent clientele. A lady in Kansas City runs one which has eight pensioners. None of the guests has seen his check in months. She handles everything.

When a Skid Row bum is without a flop for the night he "is carrying the banner." When he is tormented with a hang-over that screams for a nerve placating drink he is "sick." A bum who says he is "sick" or "carrying the banner" can be certain of relief from his fellow bums if among them they can dig up the necessary funds.

Soup and coffee are the staple items of a Skid Row diet. Where prices are high (40 to 50 cents for a portion of meat scraps, potatoes and all the bread without butter you can eat) a regular meal comes close to costing as much as it would in a modest restaurant located in a poor section of town.

Chicago and New York fit this category. But wherever a man can get meat and potatoes for about a quarter, as he can in Kansas City and Los Angeles, it sometimes seems to me that he could do better to get his nourishment from wine. Such restaurants are called "horse markets" by their suspicious customers.

#### Chef Earns All He Gets

A restaurant on Madison Street in Chicago pays its Skid Row chef \$150 a week and he is worth it. A strange characteristic of Skid Row restaurants everywhere is their attitude on cleanliness. They are either unspeakably filthy or as spotless as a hospital operating room. They all specialize in the cheapest and most obscure cuts of meat, and their prices vary in each city.

Missions hand out doughnuts and coffee in the morning and soup and coffee at night. But when a man eats in a mission he has been broke and hungry a long, long time. A few saloons give their regular customers coffee and cake in the morning. And soup is occasionally doled out in the afternoon. But the saloon usually uses only three or four bowls at a time, so the bums must wait while the early comers empty and clean a dish.

Free soup and coffee are always a miracle in alchemy. Somehow the cooks manage to water down the water.

The citizen of Skid Row has the same need-if not the same lust-for money that distinguishes his more normal brother. And he gets it precisely the



same way. He works for it, has it given to him or he steals it. Skid Row seems to be evenly divided among those who won't work and those who can't work.

Panhandling is a prime source of revenue in any jungle. Sometimes it's plain begging, but more often the price of a pint is earned through devices such as peddling pencils, shoelaces, and the like. The "lumbermen" or crutch carrying cripples can beg \$30 a day with ease. However, when one has made a \$5 stake he simply calls it a day and heads for a package store. The bums have learned that, for some reason, a young man on crutches does better financially than an older person. All begging is risky business because the police are wont to discourage it with controlled violence, but they dare not touch a cripple.

Beggars hang together in groups of four or five. Frequently only one of the gang will work a full day while the others loaf. Each man simply takes his turn.

### Meet Trampdom's Upper Crust

The gandy-dancers are the Skid Row aristocracy. They work for the railroads, laying track, grading roadbeds and digging drainage ditches. Their name is derived from the rhythmical movement they once made as they tamped gravel and cinders tightly around railroad ties. They worked in pairs, bobbing up and down. Modern machinery has made this type particular type of work extinct, but there is other heavy labor easily worth the standard \$1.06 to \$1.09 per-hour rate. That shoots up two cents per hour when the gandy-dancer has a year or more of continuous service, a most unlikely eventuality.

The gandy-dancer usually works from May 1st to November 30th. During this period he frequently leaves Skid Row and lives in work camps where he must pay for inferior food and bad lodging. At the typical camp the tab varies from 65 cents per meal to \$2.93 a day. He works six, but pays room and board for seven days. Many railroads maintain labor offices on Skid Row. Others contract for help through commissary agents who supply the men and feed and board them. The agents' profits comes out of the food and lodging bill.

A gandy-dancer is entitled to unemployment benefits from the railroads based upon how much money he makes. These benefits, plus local unemployment relief, help see him through the winter, or as he says, "Keep me safe to Paddy's Day." A few gandy-dancers, as soon as they hit town, will pay their flophouse rent in advance for December 1st to St. Patrick's Day. Most of them are lucky if they have a nickel left a week after they come in from the camps. Agents say 70 per cent of the men stay at work throughout the season.

From my own observations, I doubt it by 70 per cent of their estimated 70 per cent.

Many go out to pick fruits or vegetables. This is piecework and those who have the strength and the necessary manual agility can make as much as \$12 a day. The food is always better than the railroad camps provide and is frequently excellent by any standards. Labor agencies are numerous in Skid Row and help supply agricultural workers.

It is an accepted custom for a man to sign on as a gandy-dancer so he will

be shipped close to the Connecticut tobacco fields or the California vegetable crops. Then he jumps the railroad and justifies it, if he bothers, because of the bad food and dirty living quarters that seem to be part of the railroad camps.

When a man comes back from a period of gandy-dancing or an agricultural job with a couple of hundred dollars in his pockets, he wants a shoeshine. A bootblack on Kansas City's Skid Row told me, "I've shined shoes that didn't have any soles on 'em. They always throw you a half buck. If they have any money, they'll get a shine three or four times a day. I don't know why but they all love to get their shoes shined."

The shoes may be polished in a bar-room and often a man who is flush will leave his wad with the bartender. He may or may not drink it all up in a night. Obviously no man can drink \$200 worth of two-for-a-quarter whisky in a single evening but there are repeated rounds of drinks for the house. And the bartender usually keeps tab with equal abandon.

Men who want a day's work will gather at a rendezvous point in Skid Row to be picked up each morning by independent truckers. The pay is usually a dollar an hour and no Skid Row laborer will accept hire from an employer who insists upon withholding taxes. He wants \$8 for eight hours and the trucker can pay the government anything Uncle Sam has coming. This work is as unpopular as it is arduous, so four or five men will band together to take daily turns at working and each day's \$8 is divided among the group that night.

Most of the handbills distributed in any town are set out by Skid Row workers. To get around minimum-wage laws, an hour is not used as a unit of time in this industry. An hour is the duration it takes to distribute a specified number of handbills. In crowded areas an hour is equivalent to 125 deliveries; medium crowded it's 100; and sparsely settled suburbs are 75. Payment in this field seems to work out to around 35 cents an hour for a day's work. But it can be a lot less.

The lowest form of Skid Row labor is bottle collecting. Men trudge around picking up empties which, by a custom which is nation-wide except in New York, are carefully lined up along the curbs for the convenience of the bottle-man. He gets a cent and a half for gallon jugs, a cent for quart bottles and a half cent for pints. And they must be wine bottles, because whisky bottles by law cannot be refilled.

#### Brisk Trade with Blood Banks

If you have ever been given plasma or serum you are closer to Skid Row than you think. Thousands of bums peddle their blood to legitimate banks, many of which are located in, or reasonably adjacent to, Skid Row. The price for a pint which is to be reduced to plasma is \$4 in California and a little more in the East.

A blood donor is generally limited to five bleedings a year, but a man can go broke a lot more than five times during 12 long months. Records are kept, but identification is a haphazard thing on Skid Row. Arms are examined for recent punctures and in Los Angeles each donor has the fingers of his left

hand painted with a compound which is not visible unless the hand is placed under a blue fluorescent lamp. It takes about eight weeks for this solution to disappear completely. I watched one bank turn away 32 men within two hours when the lamp showed telltale blue on their fingers. Recently, however, a Skid Row chemist discovered a solution that erases the stain within minutes.

Clear-blooded alcoholics from Skid Row make up the largest part of the nation's donor population. But their contributions mix easily with those from church groups giving blood for charity, or from young men who need the price of a few gallons of gas for an evening date, and from other young men who need money to buy milk for their babies. The blood banks in Los Angeles normally hit peak production just before Income Tax Day.

Pensions account for a large, if not the largest, portion of income. Most pensioners do not draw enough to allow better living standards.

The steel and concrete jungle is heavily populated with remittance men drawing small monthly checks from relatives and with Army and Navy pensioners. The retired servicemen are usually as drunk as anybody in the bar-room, but they are invariably immaculate.

One of the most extraordinary seminars I ever heard started in a Bowery saloon when one old gentleman complained of his rheumatism and said, "I can go up to the Old Soldiers Home. But I don't want to do that yet." He went on to say, "There's a law you know. No soldier of Uncle Sam can be a public charge."

General agreement was voiced and then a bleary old gent said, "You know, America is the greatest country in the world." This was immediately acknowledged as gospel by all and sundry and there began a round-table discussion among a half-dozen down-and-out hulks, each vying to add further vocal tribute to the land of opportunity.

There are a few women on Skid Row, for a variety of reasons. Perhaps one explanation is that the weaker sex is made of sterner stuff. Another more obvious argument is that society just won't allow a woman to sleep in the gutter. I saw a cripple fall and split his face wide open in front of Chicago's Haymarket Theater and the box-office lady didn't pause a second in the job of applying her lipstick. But let a woman doze off in a hallway and the police station switchboard lights up like a Christmas tree. Almost invariably the calls are from indignant females.

The female Skid Row consists, obviously, of the bordellos of the land. But the inmates therein rarely wind up in the gutters. The mortality rate among prostitutes is high. But so, too, is the marriage rate. And when a girl finds she has to call quits to such a career she can always go home.

Few Women Among the "Down"

Traveling from New York to California and back, I saw four out-and-out Skid Row drunks of the opposite sex. I don't know how many thousands of alcoholic men I saw. The professional phrase for a bum who has dropped to the sidewalk is "down." I saw at least 500 males who were down during a month in the jungle, but just two females.

I did see perhaps 50 women who obviously lived on Skid Row. There are no flophouses available to them, so they live in tiny rooms. They are pensioners or beggars. A few shelters for women do exist, but they are expensive and the tenants are subject to expulsion if, after a 12-hour day of selling pencils, they so befoul themselves as to have a couple of glasses of beer.

Although Skid Row is almost completely free of sex, and few females are ever seen on it, women are a perpetual topic of conversation at the bars and over the tables in the flophouse lobbies. Almost all Skid Row bums insist that women put them where they are. At first I shrugged off that theory as an alibi. After a month of closer listening, however, I would suggest that any error is in the direction of understatement. In addition to the bums who are certain that women put them on Skid Row, there are others who unmistakably were driven there by women and don't realize it.

To clear up that last statement first: Policemen all over the country told me to look for the derelict who had been the "youngest son." He was not hard to find. He was, in fact, everywhere. He was the boy who had stayed home with Mother while the older brothers went out and got themselves set in business. When Mother died, the youngest was finally forced into a competitive world. Perhaps he started at the age of forty-about 22 years too late.

He stands alone, bereft of his mother's comfort and with a tight silver cord still tied around his hands and his brains. Whisky, he soon discovers, erases his fear, his confusion, and his humiliation. Soon he is on Skid Row. Quite frequently he is supported by checks from his older brothers who ask only that he stay to hell away from them.

He himself believes that he's on Skid Row because he couldn't get along with his family back in Des Moines. He's there, of course, because his mother didn't give him the same break she gave his brothers.

"Too Much Mama" May Harm Son

A slight variation of the youngest son who stayed home with Mama is the case of the only son who did the same thing.

The Yale Plan Clinic is in the throes of conducting a survey which is not yet nearly complete. But the figures which have so far been compiled carry a tremendous impact. Mark Keller of the Yale Group has made the following statement on the basis of what has been learned so far:

"We are making a study on the subject. It is not yet complete but we now have statistics indicating that 40 per cent of alcoholics are either 'only children' or 'youngest.' Also, the more siblings older than the subject, the more likely he is to appear as an alcoholic." Siblings are brothers or sisters.

So much for Mama who is, after all, a woman. The most frequently recurring episode in the Skid Row story goes like this. The Hotel McCoy is the Grand Hotel of Chicago's foul Madison Street Skid Row. It has 800 rooms divided among three floors, each cubicle measuring roughly four feet by six feet.



Collier's Magazine [Part II], 1949

Within our cities there is a world of living dead where lonely, despairing Americans seek escape from themselves. The author of this two part article traveled 8,000 miles to get a close-up of Skid Row, U.S.A. Every city and town with a population of 5,000 or more has its own human jungle. Crumbling tenements and filthy alleys mark the end of the road for thousands of Americans. Part 1 dealt with the way vagrants go about getting a drink, a flop or an occasional stake. But what is society doing to rehabilitate these men?

## CONCLUSION

A weird little tale was recently unfolded in Chicago that somehow managed to encompass everything that goes to make up Skid Row, U.S.A. A bum was found dead in the Madison Street jungle and they carted his body off to the morgue. His pockets were crammed with identification, so officials were able to notify a Wisconsin family that their father had departed this world. The wife and a couple of daughters came on and identified the remains.

The body was taken back to Wisconsin and buried with full American Legion honors. A \$1500 insurance policy was settled and all went well for two weeks. Then the family received a peremptory note from the morgue giving them 48 hours to claim Father or he would go to potter's field. The family, baffled by this development, came running to the Desplaines Street police station, which has jurisdiction over the Madison Street Skid Row.

Captain Joseph Graney quieted the woman and told them the morgue had originally made a mistake in concluding the body was that of their father, and the family had compounded the error by identifying the strange corpse. While the Captain was talking to the ladies, however, they showed him a picture of their father, taken a decade before. Captain Graney looked at the picture and bellowed, "I saw this same guy last night in front of the Star and Garter. He was plastered. Wait here a minute."

Graney hopped into a squad car. In five minutes he was back, dragging behind him a very live and reasonably sober gentleman. It was, indeed, Father himself. As soon as the initial shock had worn off Father spoke. "Fooled you, didn't I?" he gloated. "You thought I was dead, eh? Sorry to disappoint you." With that he made a vulgar noise in the direction of his wife and requested the captain's permission to return to the peace and quiet of his flophouse.

The possibility of intended fraud is remote and unimportant to this grisly anecdote which capsules so much of the Skid Row story. Father did not merely dislike Mother. He hated her. Father's respectable family and his war record suggest he had not long been an anonymous alcoholic. Father had recently been "jack-rolled" while drunk and it is reasonable to suspect that the man who later died was the one who had picked his pockets. That would explain how Father's identification papers were found on the corpse.

One drunken derelict preying on another, sudden death and the completely broken family, these are Skid Row-the American jungle.

In New York, a Bowery tavern owner named Sammy Fuchs made an effort to do something to help the bums who wanted their relatives to be notified in case of death. From them he accepted envelopes which the bums numbered and sealed. Inside they put the names of their next of kin. Sometimes papers to be forwarded were included. The bums in turn carried little notes on their person reading: "In case of death tell Sammy Fuchs to open Envelope 17." Or Envelope 11, or whatever the identifying number would be.

"I sent off dozens of telegrams," Sammy told me. "I never looked at anything except the address. I know one envelope contained papers which were supposed to secure a big estate for a Skid Row woman's illegitimate son. She told me about it before she died and I hope the kid got it. I sent one telegram to a rich Pennsylvania banker to tell him his son rolled off an East River pier and drowned."

Early this year burglars broke into Sammy's saloon and carted off the safe which held the envelopes.

Sammy runs a Bowery saloon that has a dual personality. From 8:00 A.M. to 8:00 P.M. it is just another Skid Row dive. From 9:00 P.M. to 4:00 A.M. it becomes a sight-seeing mecca for thrill-hungry out-of-towners. The hour between eight and nine is used to clean the place up and create atmosphere by lining up prop Bowery characters. After nine o'clock ancient entertainers sing with great gusto, and a benevolent old man, well into his sixties, plays the meanest piano I've heard in a long time.

#### Experiments in Rehabilitation

Sammy has made an interesting experiment in rehabilitating Skid Row characters the country over. He straightens them out, buys them clothes, pays a month's rent and gets them a job. He estimates it costs him about \$350 per man to do a complete job. He has experimented thusly 18 times and claims four of his rehabilitation projects are still off Skid Row.

"You can't let 'em live on Skid Row and expect 'em to stay sober when they see all their friends drunk," says Fuchs.

Another Fuchs theory-"The only ones who have a chance to straighten out are the young ones"- is an opinion universally shared by policemen and judges all over the country. The scientists at the Yale Plan Clinic, where the problem is being studied carefully, confirm that they young are not beyond redemption, but in measured academic tones Yale suggests that Sammy, the cops and the judges are nuts. "A young alcoholic has very little reason to want to sober up," they point out. "He has never experienced the rewards of a normal life-family, children and a job."

According to Dr. Robert V. Seliger, first-rate psychiatrist and executive director of the National Committee on Alcohol Hygiene, Inc., 30 to 40 out of every 100 alcoholics may be helped back to health by modern psychiatric treatment. They are sick in the same way that a man may fall ill of pneumonia, or smallpox, or diabetes.

As Dr. Seliger points out, alcohol itself does not cause alcoholism. To the millions of Americans who drink regularly or occasionally without letting alcohol interfere with their lives, liquor is a refreshment, a part and a

symbol of gracious living. But most alcoholics drink to excess seeking escape from emotional ills.

Missions do what they can to help the sick and despondent on Skid Row. They are everywhere there, beckoning all with signs of gold and blinking neon. But to the men on the rows, they represent only a place a man can get a soup, coffee and bread.

I entered a mission on Sunday afternoon. Services had started, but I was greeted by a preacher. "Welcome, brother," he said. "Get yourself a book."

I got a hymnal and took my place among 20 other men. Fifteen were Skid Row bums, clean, hung-over, shaking and miserable. The other five were well-dressed by any standards. Four were businessmen who had been saved from Skid Row. One was a visiting clergyman who had come to listen to the sermon.

We sang three hymns. Then the businessmen rose in turn to tell their stories. A sermon followed this, and when it was ended, the preacher asked whether anyone felt called upon to speak up. The room was redolent with the aroma of hot soup and coffee, and the hungry men were concentrating on that. There was no thought of talk.

We sang three more hymns and then it was time for grace. The minister said it, trying not to look self-conscious as he gazed down at the bowed and frowsy heads of his sick and hungry congregation.

After that the men rose and formed a line for a tin cup of soup, a half cup of coffee and a slice of bread. They gulped the food and left hurriedly.

#### Alcoholics Anonymous Gives Aid

Hard-working members of Alcoholics Anonymous are another force for good along Skid Row. Faith is especially mentioned in six of the 12 steps of the program for recovery the organization uses.

Alcoholics Anonymous is everywhere, in the jails, the courtrooms and the hospitals. Sometimes A.A. members are received with open arms by officials, sometimes they are brushed off as tiresome nuisances. They keep insisting that a drunk doesn't belong in jail, and that, when he does get to a hospital, he should receive the same care he might expect if he were a well-to-do citizen.

New York City is a case in perfect point, illustrating the conflict in official attitudes. At Bellevue Hospital A.A. are sometimes brushed off by some busy and impatient doctor. "I didn't spend half my life studying medicine merely to take care of weak-willed drunks," he will complain. But at Kings County Hospital in Brooklyn, run by the same City of New York, A.A.'s are welcomed. Its members and interested doctors sit in joint committee to see how they can better cooperate in helping the penniless alcoholic.

The district attorney of San Francisco bows a reverent head in the direction of the "South of Market" chapter of A.A. which works in Skid Row. In Los Angeles, A.A. teams of two patrol the Lincoln Heights court 24 hours a day and any Skid Row bum who needs a cup of coffee or a double-header of rye to



stave off the d.t.'s gets them and no questions. The "Alinon Club" in Newark is fighting the good fight in a rough part of the country. "Alinon" has to its credit the rare case of a woman who spent 16 years on Skid Row and has been "dry" two years now.

In New York City the Twelfth Step House at 53 Barrow Street has turned an apartment house basement into a refuge for any man or woman who is willing to walk the short distance from Skid Row. He can get anything that a group of human beings who are themselves pretty poor can give him: food, a suit of clothes, a job and that precious thing, an understanding ear.

Twelfth Step House was started by an A.A. who wanted to do something for what his group calls "low-bottom drinkers." A "high-bottom drinker" is an alcoholic who has a little money, a home and some friends to help him through his travail. A "low-bottom" is one who has nothing. Last January this man, who is not rich, paid \$50 to cover a month's rent on a basement which had been unoccupied since prohibition.

Other A.A.'s pledged one, two, or five dollars a month to keep it going. It is open from noon to midnight. A Skid Row drunk walks in and he is soon talking to an A.A. who can truthfully top any story of degradation or misfortune the bum can tell about himself. He is given coffee and food, and, if he volunteers a request for help in sobering up, a silk-smooth operation begins.

First he has to "sweat it out." That's a three or four day process during which a man gets sobered up first and then goes through the agonies of the dammed, fighting against a nervous system which screams for a drink. While he is "sweating it out," A.A. veterans of the same sort of personal hell talk to him, listen to him, walk with him through the night and even buy him a double-header if their expert eyes tell them his system must have a little alcohol. When sleep comes at last he is taken to a flophouse and his new friends buy him a night's lodging.

When the "sweating out" period is finished, the man gets a suit of clothes and a job. Twelfth Street House has an arrangement with a half-dozen hospitals to hire men it recommends. Since January more than 150 Skid Row drunks have been straightened out and returned to work through its efforts.

A.A. flatly refuses to compile statistics about cures it has effected because its axiom is, "An alcoholic is cured only when he is buried."

Every night 35 to 50 former Skid Row bums can be seen at Twelfth Step House. They sit around talking or listening to impromptu speeches-academic discussions of the problems involved in fighting alcohol. Talk and companionship are the very heart of the A.A. technique.

Everybody helps everybody else. I saw an old man hustle in and survey the room. He spotted a young fellow who was with a group which was heatedly discussing the effects of "sneaky-pete," a generic term for fortified wines. He nodded the boy away from the group and excitedly whispered, "there's a dishwashing job open up on Twenty-third Street. I couldn't take it on account of my bum arm. But I told them you'd be right up. Six bucks." The boy got his cap and was gone in half a minute.

## Employed Make Contributions

No working member of Twelve Step ever enters the place without a couple of loaves of bread and perhaps a half bologna under his arm. They all try to contribute to the kitty, but one of the few rules of the place is "No contributions from men working one-night stands. Okay from those steadily employed."

The policeman is the Skid Row bum's mortal enemy; he is as frequently his only friend. My own experience with policemen in the Skid Rows of America ran along the same line. In Chicago, Captain Graney told me, "We don't want you writing about Chicago's Skid Row. But you're going to write about it anyway, so we'll answer every question you ask us. Of course we're ashamed of our Skid Row, but if you can figure out an answer, you're smarter than I think you are. We give the bums all the protection we can. It's not enough, I guess. Still, if you assigned a cop to every bum on Skid Row, the bums would still get in trouble."

In San Francisco, Captain Leo Tackney of the Southern Station glowered at me and said, "I'm not going to tell you anything and neither is any of my men. It's bad for San Francisco. If you go into Skid Row, you go at your own risk. If you take any pictures, you'll do it at your own peril." I told the captain that the pictures would be taken. I also assured him I was going through his Skid Row.

Three separate times I walked all over San Francisco, rated by many as America's most charming city, always with the feeling I was being followed. I lost that feeling only after I dropped in for a chat with District Attorney Pat Brown. The D.A. agreed that Skid Row was bad for San Francisco but he also felt it would be much worse if people stopped trying to do something about it.

I later learned why Captain Tackney was so irate. It seems they are making a movie about Skid Row-U.S.A. and the producer of the film has chosen Captain Tackney's precinct as the locale of the epic. It is a choice with which no man would quarrel.

I tried one more police department. That was in New Orleans. When I had finished my conducted tour in that city, I was stumped.

The first day in town I had asked kind and expert friends to tell me where New Orleans' Skid Row or rows were. They told me and I made arrangements to visit the jungle the next day in the company of a police department expert. However, there was not a bum to be seen anywhere, not even in the jails. Later I visited the same areas unaccompanied and found all the bums I ever wanted to see. I asked them where they had been all afternoon. They said it had been real hot, so they stayed off the streets.

No young man ever took up police work in anticipation of a career that would be spent chaperoning Skid Row bums. It is not surprising, therefore, that those assigned the task sometimes go about their duties with a maximum of muscle and a minimum of persuasion. But for every cop who makes enemies of the men he is supposed to help, there are two like Chicago's Steve Wilson and Los Angeles' William Shurley. And there is the immortal "Book-Him" John McGinnis, also of Chicago. "Book-Him" John is now relieved of his arduous

Skid Row chores and works with children, but his name is still revered on the nation's Skid Rows.

When a bum put in a hitch as a gandy-dancer with the railroad-the name traces back to the jiglike step used in tamping down the track beds-and quit, got fired, or finished his unwelcome job, he headed back to Chicago. He might have a couple of hundred dollars in his pocket and the unhappy knowledge that he would blow it all in a night if left to his own customs and habits. So he would seek out McGinnis and turn over the major part of his money to him. "Book-Him" John doled it out until it was gone, and after that John was always good for a touch.

The officer never lost a nickel through these loans. Usually the debtor paid off at the first opportunity. But if he went off on the railroad again or took to the hobo jungles, John would pass the word along that he was in default. The debtor would hear about it from every Chicago resident who crossed his trail. And if he found himself overlong in arrears, he also found himself barred from the mulligan stew, the bottle and the companionship of his fellow hobos or gandy-dancers.

McGinnis was a one-man warrant squad on Skid Row. If any flop resident was wanted, John only had to pass the word. "Tell McCarthy to get over to the station house. Somebody is looking for him." "Somebody" could be a relative, a friend, an insurance adjuster or even a warrant. It didn't matter. If McGinnis sent out the word, McCarthy came ambling into the police station within an hour.

Every morning, when the unhappy contents of a jail's drunk tank were lined up before a judge, McGinnis would stand at the court's elbow. Theoretically he was there to identify the bums, but in practice he would make recommendations. "Ah now, this is a nice lad, Judge," John would say as a shivering hang-over stood before the bench. "A nice lad. He's been working and only been on Skid Row a couple of days. Let him go, Judge."

The next morning, "Judge, this fellow's a nice lad but he's been laying around six months. He needs a doctor, Judge. Send him away for a while."

But John's favorite expression and the basis for his nickname was, "Now here's a lad been laying about drunk for six months. But a nice lad. Let me take care of him, Judge. I'll book him." John would wave the man aside until the court recessed. Then the man, along with several colleagues, would be shepherded to a group of railroad labor representatives and John would persuade them to book the derelicts for gandy-dancing jobs.

Chicago's Steve Watson is in the McGinnis mold. He's in court every morning with his advice. 90 per cent of it compassionate. I did hear him say to Judge Edward Pluczak, as one man came up for sentencing, "Judge, this is one of the best thieves this side of the Mississippi." The man got the equivalent of 30 days when he sullenly refused an offer to rebut Watson's estimate.

Steve walks his beat amid an endless salvo of greetings. When his charges attempt to shake hands, as they frequently do, Steve shows them his gloved hands and begs off with some excuse about a skin ailment.

I saw a young man laid out cold on Madison Street. He looked dead to me. Steve bent over him, applied some pressure behind his ears, and bloodshot eyes opened in an ashen face. The man managed a pathetic smile, "Hello Steve," he said. "Please help me up, will you?"

In Los Angeles, William Shurley has earned the confidence of his charges. He will say to a man, "You're pretty bad off. I want go to go in. Stand over by that lamppost until the wagon comes by." The man will stagger to the lamppost and wait until the patrol wagon, making its endless rounds, appears.

#### Out-of-Bounds for Bums

Most cities have off-limits areas for bums. The Skid Row resident who crosses Texas Avenue in Houston does so at his own peril; or he can expect a good clout if found panhandling around New York's Times Square. He is supposed to stay "south of the slot" in San Francisco; and in Kansas City he passes the Kay Hotel at his own risk. Boston cleans out its Skid Rows by making periodic promises of a year in Bridgewater for vagrants and drunks who are apprehended.

Some police departments attempt to enforce a "keep-moving" policy. I heard a crippled beggar, of extraordinarily handsome features and cleanliness, plead with a judge to let him off. "I've got relatives in Detroit and I'm going back to see them."

The judge said, "You're not going back to Detroit and you know it. If you do, Hitler and Mussolini will get you." The men who were lined up behind the cripple smiled. The cripple himself grinned one of those "you-ain't-just-talking-judge" grins. "Hitler and Mussolini" are a couple of Detroit policemen who have dedicated themselves to keeping Detroit's Skid Row population as fluid as possible.

No city overpatrols its Skid Row. Most municipalities seem to ignore their jungles. There is a universal theory among law-enforcement men that there is little or no crime on Skid Row. They couldn't possibly be more wrong.

The major criminal is the "roller," "jack-roller" or "mugger." He is the same man operating under a different name in different parts of the country. He steals shoes, shirts, pants, and even the underwear of his victims. Usually prey is too drunk to know, but sometimes he attempts to resist and is hurt. I staked a battered old wreck in Kansas City, but when he saw me go to my pocket he said, "I'll meet you around the corner. If those guys see you give me anything, I'll get jack-rolled."

Almost any man found dead in Skid Row without a bullet or a knife in him died of "natural causes" so far as the cops are concerned. Public statistics keep tab on murders and since police efficiency is judged by those statistics, the cops try to avoid any additional unsolved homicides among the nonentities of Skid Row.

Before going into the details of how murder is committed on Skid Row, it is necessary to understand that the resistance and physical condition of most alcoholics is tremendously substandard. They hurt easily, they cure slowly and assistance comes tardily if at all. Nobody knows whether a man curled up

in the hallway is suffering from too much sherry or a cracked skull.

Fist fights are common on Skid Row. Bottles make excellent weapons and they are everywhere. Bartenders and flophouse bouncers are busy men who frequently have only enough time to practice a bit of rudimentary jujitsu to invoke order and then "leave 'em lay." And of course the "jack-roller" takes many a life for a pair of shoes or the nickel and three pennies to be found in a bum's pocket.

#### Police Keep Watchful Eye

In most cities a patrol wagon, manned by policemen called "ragpickers," makes regular rounds collecting the pugnacious and the man so drunk he may stagger into a moving trolley car or truck. Bums who are sleeping it off are rarely bothered, unless they have bedded down in front of the chamber of commerce. New Orleans sends out the wagon on call. The Second Precinct there, covering the beloved French Quarter, speaks proudly of an elderly client who regularly telephones and says, "Sergeant, send the wagon for me. The usual corner."

New Orleans and Los Angeles give the pick-up bum a chance to sleep it off before subjecting him to formal arrest. He gets a flat six hours. If he can make the 5:00 A.M. "kick-out" line and sign a false-arrest waiver, he is freed. In most other cities he must face the judge.

The police, the magistrates and the victims all agree that this is an expensive and useless procedure excused only by the fact that a man in the drunk tank is less likely to be injured.

Drunk tanks are the same the country over and they are shameful. Most of them have no facilities beyond bare, cold floors. The police claim they would be delighted to install cots and rudimentary plumbing, but the condition of the prisoners makes such sharp and unyielding objects a serious menace.

When court convenes, the night's haul is herded into a special corner of the room. The non-Skid Row citizens who seek justice are separated and their cases, usually domestic quarrels and landlord-tenant disagreements, are heard first. Then the Skid Row group is lined up before the bar.

The air of frustration that hangs over the courtroom defies description. The long weaving line of hang-overs is wrapped in hopelessness; the judge is baffled; so too are the prosecuting attorneys and the police. Everybody is licked and knows it.

Names are called and men answer. The old-timers-a history of 200 arrests calls for no undue interest-are resigned; the youngsters are frightened; and the rare gentleman from the proper side of the railroad tracks is confident he can talk himself free, even though he looks about apprehensively in fear that he may see an old acquaintance, such as his wife.

A few of the old-timers shrug, plead guilty and hope for the best. Most of them give it a bit of battle: "I've got a job waiting for me, Judge," or, "I'm getting out of town tonight, Your Honor," or "I'm a hard working man, Judge. I just slipped a little last night." If the judge has enough

interest, he will ask the hard worker to show him the palms of his hands. Calluses will support his story.

Frequently a man says, "Please, Judge, give me 30 days." Invariably it is to get hospital treatment for wounds or infections. Occasionally it's a desperate effort to get sober or something to eat. But generally the men are frantic to avoid jail.

It's a dreary procession spotted occasionally with high drama. I heard the father of a young newspaperman plead with a judge, "We have \$15,000 to assure my boy complete medical and psychiatric treatment, Your Honor."

Before the Judge could answer, the boy spoke, "Father, please. You know and I know it's just a waste of money." His father left, weeping, as the boy took another 30-day sentence.

A twenty-one-year-old ex-G.I., hungover and petrified, answered all questions in a quavering voice, his head hanging. He was asked what kind of a discharge he possessed. His head came up, he straightened and his voice was firm as he answered, "An honorable discharge, sir."

In Los Angeles the court told a young woman who had been picked up several times, "I'm going to send you to jail to sober up."

"No, Judge, please don't do that," she begged. "I'm in Sister Essie's show tonight. I've got a big part. I'm a very important angel." The important angel was freed to take her place in the religious pageant at Sister Essie's Skid Row mission.

Judge Edward Pluczak, of the Desplaines Street Municipal Court in Chicago, looks like a tough Army sergeant, but he is surprisingly gentle. He told me, "I'm sick and tired of meeting boyhood friends, college pals and members of the Chicago bar whom I once idolized. Sending these people to jail doesn't do any good. What I need is a non-prison farm where they could go to sober up. Nobody ever gave up liquor in a cell block."

San Francisco's realistic district attorney, Pat Brown, is in complete agreement with Judge Pluczak. Brown's theories are particularly apropos because his bailiwick is the drinkingest city in the United States, according to surveys published by Brown's own office. "I want a half million dollars to set up a rehabilitation center that is not a jail," Brown told me. "I want to stop the practice of tossing alcoholics in jail or freeing them to get stiff all over again. We won't straighten out very many, but if we can rehabilitate 10 per cent, the experiment will be cheap." All four of San Francisco's newspapers support Brown. Alcoholics Anonymous, Stanford and California universities are behind him, too.

Brown laughed and said, "I'll probably never be elected dogcatcher after saying this, but they're doing a magnificent job across the bay in Oakland."

Brown isn't the only one with an eye on the Oakland project. They are watching it at Yale, too. And they are watching it wherever municipal officials do not feel that Skid Row is something that should be kicked under the rug and ruled out of public discussions.

## California Experiment Promising

Alameda County, which is Oakland, has rented an unused military installation for \$1 a year. It is called the Santa Rita Rehabilitation Center and covers 3,300 acres. Alcoholics are given a choice of jail, or the Center. It is not as obvious a choice as you might think, because at Santa Rita there are 550 acres of vegetables under cultivation and that means hard work for the physically fit.

Most of the inmates are sent there for 90 days but it is not a jail. When a man gets himself straightened out and healthy he can leave in less than 90 days. Alameda County Sheriff Jack Gleason says, "We give them psychiatric assistance, work and an opportunity to build up their health. I won't say how well the plan is working because it's too new. Give me two years. But it looks pretty good, so far."

To spare their sensibilities, the Skid Row patients at Santa Rita were separated from other inmates. The Skid Row group complained against this discrimination. "We're as good as they are," they argued. Now all mix together, and psychiatrists and policemen agree it is better that way.

Raymond McCarthy, executive director of the Yale Plan Clinic, thinks Oakland is on the right path. He told me, "The punitive approach to the Skid Row problem accomplishes nothing beyond making a city look neater.

"But," he added, "the majority cannot be helped by treatment on an out-patient level. They must be isolated for medical and psychiatric study. Jail is no good. Prison farms are just as bad. The Skid Row bum, to be saved, must have supervised freedom." McCarthy admitted "supervised freedom" is a top-notch contradiction in terms. "The sad fact seems to be," he said, "that these men and women must be institutionalized in an institution that doesn't exist today."

To that, and to all that went before it, I can add only this: I didn't meet anybody on Skid Row who liked it. I didn't meet anybody who ever expected to leave it alive. I didn't meet anybody who deserved to be there. It is a world of the living dead and an utterly fantastic exhibition of man's cruelty to man. It deserves as much study and research as cancer or heart disease because, like those scourges, it can happen to you and yours.

THE END

(Sidebar)

An Editorial

Skid row, U.S.A., is the end of the line. When a man gets there he can't go any lower. He can only go up-or out. Helping him up is not easy, for he is one of the most perplexing members of society, as well as one of the most pathetic. He is neither insane nor a criminal, but a man who has surrendered to adversity and sought oblivion at the rock-bottom social level.

Alcoholism is the first and most evident obstacle to getting him back on the beam. But, as William J. Slocum suggests in this article and the preceding one, alcohol most likely is not the only problem, or even the basic one. It

























I was reading the Twenty-Four Hours a Day book published by Hazelden and a fellow AA member suggested I not read it because the author committed suicide. Since a well-respected long-timer told him this, I am curious about the author and his story.

Anyone out there know the author and his or her story? I'd be very grateful.

rm

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RM,

Oh please do not repeat this story! Definitely untrue. I don't know how these weird things get started. I'm sure glad you wrote in to check on it.

Rich was one of the truly good and fine AA old-timers, and his book has helped countless people get sober.

Rich died of old age on Mar. 25, 1965, at the age of 72, with 22 years of sobriety. Mel B. has spoken with one of his children, and says that Rich's family are all enormously proud of the way he lived his life, and the invaluable contribution he made to the AA program.

Rich began printing Twenty-Four Hours a Day himself in 1948, under the sponsorship of the AA group in Daytona Beach, Florida, and distributing it from his basement. Its use quickly began spreading all over the United States, and it rapidly became the second most important book in AA. All the good old-timers in my part of the country say that they got sober off of two books: the Big Book and the 24 Hour book.

Since the 24 Hour book was originally published under the sponsorship of the AA group in Daytona Beach, Florida, it has always been considered proper to read in AA meetings any place in the country, and is read from at the beginning of the meeting in numerous meetings in my part of the Midwest.

(The old-time AA rule was that any book or pamphlet which was published under the sponsorship of any AA group or intergroup, could automatically and without question be read from in meetings by any other AA group which chose to do so. The 24 Hour book, the Little Red Book, and the Detroit/Washington D.C. pamphlet

all fell into this category, and all of them have been read from in AA meetings all over the US and Canada, as well as many other parts of the world, ever since they were written.)

In Rich's memoirs, written towards the end of his life, he said that death was returning to God, and this was where faith alone could carry us across the great divide which separates our world of space and time from the realm of the eternal ideas and the infinite reality which lies beyond all else:

"Above all, my faith in the Great Intelligence behind the universe, which can give me all the strength I need to face whatever life has to offer, is the foundation of my present life. When I die, my body will return to dust. Heaven is not any particular place in the sky, but my intelligence or soul, if it is in the proper condition, will return to the Great Intelligence behind the universe and will blend with that Great Intelligence and be at home again whence it came. My problem, in what is left of my life, is to keep my mind or intelligence in the proper condition -- by living with honesty, purity, unselfishness, love, and service -- so that when my time comes to go, my passing to a greater sphere of mind will be gentle and easy."

See the photos of him and his family at <http://hindsfoot.org/rwpix1.html> and the full story of his life at <http://hindsfoot.org/RWfla1.html>, <http://hindsfoot.org/RWfla2.html>, and <http://hindsfoot.org/RWfla3.html>.

Also see the other material on Rich at <http://hindsfoot.org/archives.html> under "Richmond Walker" (near the top of the page, right below the photo of Bill and Lois on their motorcycle).

Glenn C. (South Bend, Indiana)

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P.S. Another misunderstanding is very common, so let me say something about that issue too. Rich was not associated with the Hazelden alcoholism treatment center in any way. In fact Hazelden was not even started until after Rich had written the 24 Hour book.

When Rich got old, and the demand for the book exceeded his ability to pack

them  
up and ship them off from his basement, he asked the New York AA office to  
take  
over the job. That was at the point where New York was so short of money  
that  
they could barely get the Twelve Steps and Twelve Traditions published, and  
their attitude toward both Rich and Ed Webster (who offered them the Little  
Red  
Book) was that any AA group or intergroup which had figured out how to  
easily  
finance the publishing of an AA book was a whole lot better off financially  
than  
New York! It wasn't even a serious question as far as New York was  
concerned.

At that point, the newly started Hazelden alcoholism treatment center wrote  
Rich  
and offered to take the responsibility for keeping the book in print.  
Hazelden  
sometimes tries to give the impression that it is "their" book in some of  
their  
publicity, but this is certainly not so. It had nothing at all to do with  
the  
Hazelden Model of alcoholism treatment, and is certainly not a statement of  
the  
philosophy of the psychotherapists and psychiatrists at Hazelden.

Twenty-Four Hours a Day is simply good old-time AA at its very best.

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+++Message 2430. . . . . Dr Jung & Rowland Hazard  
From: Carl P. . . . . 5/22/2005 10:33:00 AM

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First of all on behalf of my home group Barking Big Book Study, I wish to  
convey  
the gratitude of the group. AA History Lovers has helped with a majority of  
the  
questions raised by Barking Big Book and in doing so has helped the group  
grow.  
Thank you all.

We as a group are now reading There is a Solution, and we have a two-part  
question for AA History Lovers, both concerning Dr Jung & Rowland Hazard.

1) Where Dr Jung replies to Rowland "there are exceptions to cases such as  
yours  
which have been occurring since early times. Here and there, once in a  
while,  
alcoholics have had what are called vital spiritual experiences. To me those  
experiences are phenomena....." Can anybody tell me where Dr Jung got this  
information from, are there any pre-recorded letters or information about  
alcoholics having this vital spiritual experience?

2) We understand that Rowland was with Dr Jung for approximately one year. Is there any information about the type of treatment that he received from Dr Jung.? What did Dr Jung prescribe to him?

Many Thanks, Carl P.

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FROM THE MODERATOR:

1) Carl, I think your first question is asking whether we have any writings of Carl Jung, other than this letter to Bill Wilson, in which he talked about his theories of alcoholism, and the need for a spiritual solution. So this is the first question to put to our group.

2) I can say something about the second question myself. Some time ago, Bill Pittman at the Hazelden Archives discovered that the Hazard family's papers were still in existence, and Bill White (the author of Slaying the Dragon) also looked at them. Pittman got a college professor named Rich Dubiel to do further research on this material, and Dubiel published his findings in 2004. What came out was interesting, and has forced us to revise the traditional story about Rowland and Carl Jung. From Dubiel's summary of his findings:

"Rowland Hazard may in fact have consulted with the Swiss psychiatrist Carl Jung for a short period in 1931 (although no longer than two months at most, based on the author's study of the Hazard family papers). But Hazard had to be hospitalized for his alcoholism in February and March of 1932, and then from January 1933 to October 1934 was again in bad shape and unable to carry on his business activities. If Jung had helped, it was certainly a much delayed reaction."

"What seems to have been much more important is that Courtenay Baylor became Rowland Hazard's therapist in 1933, and continued to work with him through 1934.

It is under the influence of Baylor's Emmanuel Movement therapy that Hazard actually began to recover. Hazard was also attending Oxford Group meetings, but his family was paying Baylor to be his regular therapist."

"In August 1934, of course, Hazard helped rescue Ebby Thacher from being committed to the Brattleboro Asylum, and three months later, in November 1934, Ebby visited Bill Wilson in his kitchen, in the famous scene recorded in the first chapter of the Big Book."









uniquely  
American tradition.

Cora

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++++Message 2435. . . . . Re: Dr Jung & Rowland Hazard  
From: Jim Blair . . . . . 5/27/2005 6:31:00 AM

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Carl asked

1) Where Dr Jung replies to Rowland "there are exceptions to cases such as yours which have been occurring since early times. Here and there, once in a while, alcoholics have had what are called vital spiritual experiences. To me those experiences are phenomena....." Can anybody tell me where Dr Jung got this information from, are there any pre-recorded letters or information about alcoholics having this vital spiritual experience?

The material that comes to mind are two books by Harold Begbie titled Twice Born Men and Souls In Action which were written in 1909 and 1911 respectively.

The books contain drunk stories of how men and women recovered thru the Salvation Army.

Also, there are books written by former drunks who turned to mission work and had their stories published such as Harry Hadly.

Such material was also common in Europe where abstinence societies have existed long before AA.

Jim

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++++Message 2436. . . . . Sixth Tradition question  
From: Bill Corcoran . . . . . 5/27/2005 10:45:00 PM

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Greetings fellow AA History Buffs!

First of all, I'd like to thank all of you for the wealth of knowledge I have gained from this group. This is my first post, however.

I was wondering if anyone could expand on the portion of Tradition Six which refers to the "distilling companies" desire to venture into alcohol education? A well-repected member of the fellowship was offered a position in public relations. The desire to refer to the man as a member of Alcoholics Anonymous was the deal breaker and the Sixth Tradition prevailed.

Does anyone have any further information as to the person's







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FROM GLENN C. (South Bend, Indiana)

Richmond Walker did not originally intend to write a meditational book. He wrote down a large number of meditations on small cards which he carried in his pocket, just for his own use when he was praying and meditating. Some of the other A.A. members in Daytona Beach, Florida, began reading some of the little cards and begged him to print them up in a little book for the A.A. groups in their part of Florida. They used the printing press in the county courthouse, and Rich distributed them from his basement.

For the small print sections at the bottom of each page in Twenty-Four Hours a Day, Richmond Walker drew heavily on a book he had discovered, entitled God Calling by Two Listeners, which had been edited and published by A. J. Russell, one of the most famous Oxford Group authors. God Calling had an interesting origin. One of the two women (whose names are unknown to this day) explained in an introduction how they were inspired to begin their spiritual exploration:

"In the autumn of 1932, I was sitting in the lounge of a hotel when a visitor, quite unknown, crossed over and handing me a copy of For Sinners Only asked if I had read it. I answered no, and she left it with me. On returning home, I bought a copy for myself. I was curiously affected by the book and .... there came a persistent desire to try to see whether I could get guidance such as A. J. Russell reported, through sharing a quiet time with the friend with whom I was then living. She was a deeply spiritual woman with unwavering faith in the goodness of God and a devout believer in prayer, although her life had not been an easy one. I was rather skeptical, but, as she had agreed, we sat down with pencils and paper in hand and waited .... To this day, I cannot obtain guidance in this way alone. But with my friend a very wonderful thing happened. From the first, beautiful messages were given to her by our Lord Himself, and every day from then these messages have never failed us ...."

"Certainly we were not in any way psychic or advanced in spiritual growth, but ordinary human beings who had more suffering and worry than the majority and who had known tragedy after tragedy. [And yet] always, and this daily, He

insisted  
that we should be channels of love, joy, and laughter in His broken world  
....”

"We, or rather I, found this command difficult to obey; to others it might have been simple. Were we to laugh, to cheer others, to be always joyful when our days were pain-racked and our nights tortured by chronic insomnia, when poverty and almost insupportable worry were our daily portion ...? Still came this insistent command to love and laugh and bring joy to the lives we contacted. Disheartened, one of us would gladly have ceased the struggle and passed on to another and happier life .... [Yet] He encouraged us daily .... Continually He exhorted us not to lose heart and spoke of the joy that the future held for us .... He stressed, most strongly of all, the immense power given to two souls praying together in close union and at one in their desire to love and serve Him."

This was the kind of message that could actually speak to struggling, tormented alcoholics. Richmond Walker decided to take it and use it freely in the small print sections in each day's meditation in his own compilation. He had to shorten the work enormously, and eliminate references to calling on the name of Jesus or contemplating Christ on the cross. Instead of prayers to Jesus, he turned it all into prayers to God instead, which was very, very important in the A.A. context. He clarified passages that were difficult to understand, and often almost totally rewrote the material.

He also added copious material of his own which was vitally important, explaining what the concept of a higher power was really about, for the help of alcoholics who literally did not have the foggiest idea of what was actually meant by the word God.

Perhaps the best way of summing up what Rich actually did would be as follows:  
God Calling was a nice little work of early twentieth-century Protestant piety, replete with the sentiments of the popular hymns from that period, hymns like "I walk in the garden with Him, while the dew is still on the roses, and the voice I hear, whispering in my ear, the Son of God discloses." God Calling is still one of the five or six top sellers in Christian bookstores (Protestant bookstores anyway). It was deeply moving in many places, but not truly exceptional -- or not in the sense of Rich's adaptation. Rich remolded it, reshaped it, added copiously and cut away equally vigorously, and came out

with  
what I regard as one of the ten or fifteen true classics of spiritual  
literature  
-- a masterpiece, measured by the standards of the past three or four  
thousand  
years, and including both eastern and western spiritual writings.

I have seen more people make more progress more quickly, by using  
Twenty-Four  
Hours a Day, than I have observed with any other meditational book in use in  
the  
English-speaking world today. (I do not have the same kind of knowledge of  
the  
kinds of meditational books currently available in German, French, Spanish,  
Italian, etc.)

SOURCE:

[http://www.a-1associates.com/AA/richmond\\_walker.htm](http://www.a-1associates.com/AA/richmond_walker.htm)

<http://hindsfoot.org/RWfla3.html>

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+++Message 2442. . . . . Re: Dr Jung & Rowland Hazard  
From: Tom Hickcox . . . . . 5/27/2005 11:20:00 PM

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At 10:33 5/22/2005 , Carl P. wrote:

>"In August 1934, of course, Hazard helped rescue Ebby Thacher from being  
>committed to the Brattleboro Asylum, and three months later, in November  
>1934, Ebby visited Bill Wilson in his kitchen, in the famous scene  
>recorded in the first chapter of the Big Book."

I would note that only a Flatlander would call the Brattleboro Retreat the  
Brattleboro Asylum. 8^)

It has a long history in the treatment of mental illness as well as  
alcoholism. AAMF, one or two of my uncles has been thru their program many  
years ago.

Tommy in Baton Rouge but almost born in Vermont

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

=====

+++Message 2443. . . . . Re: Dr Jung & Rowland Hazard  
From: Tom Hickcox . . . . . 5/27/2005 11:24:00 PM

=====

Hi Carl,

There are a couple of things I can add. Please keep in mind that Bill Wilson







“service items”) do not necessarily escape Conference scrutiny nor do they lack Conference approval (e.g. Box 459, the “yellow sheet” Guidelines and directories are among the various service pieces).

“Service pieces” are addressed only briefly in the AA Service Manual to identify that GSO does publish items in addition to Conference-approved literature.

The “blue card” was approved by the General Service Conference twice (1987 and reaffirmed in 1988).

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a. AAs attending meetings at prisons or hospitals should be selected carefully so that relations with the institution's staff remain harmonious.

b. AA's position on membership in institutional groups be defined as follows:

We cannot give AA membership to nonalcoholic narcotic addicts and other unrelated groups or organizations. AA groups in institutions can welcome anyone with problems other than alcohol to inside open meetings, but it is suggested that they do not speak or otherwise participate in these meetings.

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The only requirement for membership in AA is a desire to stop drinking. If the person is not sure about this point, then he or she

is most welcome to attend an open AA meeting. If the person is sure that drinking is not his or her problem, then he or she may wish to seek help elsewhere.

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**THIS IS A CLOSED MEETING OF ALCOHOLICS ANONYMOUS**

This is a closed meeting of Alcoholics Anonymous. In support of AA's singleness of purpose, attendance at closed meetings is limited to persons who have a desire to stop drinking. If you think you have a problem with alcohol, you are welcome to attend this meeting. We ask that when discussing our problems, we confine ourselves to those problems, as they relate to alcoholism.

The following statement regarding AA's primary purpose be available as an AA service piece.

**THIS IS AN OPEN MEETING OF ALCOHOLICS ANONYMOUS**

This is an open meeting of Alcoholics Anonymous. We are glad you are all here--especially newcomers. In keeping with our singleness of purpose and our Third Tradition which states that "The only requirement for AA membership is a desire to stop drinking," we ask that all who participate confine their discussion to their problems with alcohol.

1988 It was recommended that: The Primary Purpose Card continue as a service piece.

1990 It was recommended that: "The AA Membership Survey" pamphlet, the one-way display and the poster be updated to reflect the findings from the 1989 Membership Survey.

"The AA Membership Survey" pamphlet, the one-way display and poster reflect all the findings of the 1989 Membership Survey. The answer to Question #14 in the AA survey pertaining to drugs should be presented as follows:

"In addition to their alcoholism X% of members indicated they were addicted to drugs," and include the disclaimer "AA's primary purpose is recovery from alcoholism."

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- a. Add item "f" to Question #3: "this is my first AA meeting."
- b. Revise item "1" of Question #5 to read: "Newspaper, magazine, radio or TV."
- c. Change Question #9 to read: "Do you belong to an AA Home Group?"
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"Alcoholism and drug addiction are often referred to as 'substance abuse' or 'chemical dependency.' Alcoholics and nonalcoholics are, therefore, sometimes introduced to AA and encouraged to attend AA meetings. Anyone may attend open AA meetings. But only those with a drinking problem may attend closed meetings or become AA members. People with problems other than alcoholism are eligible for AA membership only if they have a drinking problem."

Cheers  
Arthur

---

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Susan Krieger  
Sent: Friday, May 27, 2005 1:42 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: Re: [AAHistoryLovers] Open meetings and closed meetings

The blue card was a conference action from the 1987 AAWS Conference. It recommended that AA's primary purpose statement be available as a service piece. One side would address closed meetings for alcoholics only and the other side would be for open meeting. The establishment of open and closed meetings is a much earlier policy. I believe that all meetings were closed and that open meetings originally were a part of public information, and were speaker meetings. The public was invited to hear the message of AA.

When I came into AA, it was explained that at open meetings anyone could attend but only the Alcoholic could share his/her experience. The concern has always been that many people with other problems other than alcohol have wanted to become members of AA. The fifth tradition encourages our singleness of purpose. The idea of supportive relatives is that they can attend open meetings only. If a group wants their meeting to be closed that is the right of the group conscience. The needs of the group always precede the needs of the individual. Our traditions work!

susank

---

From: Roger Wheatley <rogerwheatley2004@yahoo.com>  
Date: Fri May 27, 2005 5:13pm

By the 1987 General Service Conference, it was recommended that an AA "service piece" be made available which is now the "blue card." I have a tape of the 12 Concepts given by a past trustee who served on that conference (David A. from Texas) which tells the story that delegates to that conference could not come to consensus and therefore the blue

card did not get conference approved. The compromise was to establish a "service piece" that groups could use if they chose to.

|||||

++++Message 2446. . . . . RE: Doctor's Opinion and first 164 pages  
From: ArtSheehan . . . . . 5/29/2005 12:36:00 AM

|||||

Hi Diz and Jim B

Let's do the good Dr Silkworth some justice here. He is credited with treating over 40,000 alcoholics in his tenure at Towns and Knickerbocker hospitals. Bill called him "the little Dr who loved drunks" and "medical saint." He also served as a Board Trustee and, along with Dr Tiebout, helped get Bill the opportunity to address medical associations and explain AA to them. There is a magnificent biography of Dr Silkworth by Dale Mitchell.

In a 1953 Grapevine article Bill W credits Dr Silkworth as being one of the three major influences that led to the formation of the 12 Steps (the other two were the Oxford Group and William James).

Dr Silkworth wrote a (July 27, 1938) letter of support for AA for use in fundraising for the Big Book. The letter was incorporated into the chapter "The Doctor's Opinion" (re AA Comes of Age pg 168 for the high degree of stature and respect that Bill extends to Dr Silkworth).

Dr Esther L Richards of Baltimore had suggested to Bill to get a "Number one physician" in the alcoholism field to write an introduction (re Not God pg 332).

The notion that renumbering the chapter "The Doctors Opinion" to roman numerals somehow reduces its stature is very dubious. Why Bill renumbered the pages in the Big Book in the 2nd edition is a mystery. Nobody really knows but there is some wonderfully entertaining speculation on the matter. But it's just that, speculation.

Also a technicality - the term "first 164 pages" is used erroneously. They are not the first 164 pages - they are the pages numbered 1 thru 164. The error consists of taking a series of cardinal numbers and using them as ordinal numbers. The first page occurs immediately after the front cover. Admittedly this is nit-picking but I think the term "first 164 pages" gets used mindlessly in AA and has become something of a stale mantra (but I don't want to get off on a rant here - I'll save it for another day).l

Cheers  
Arthur

|||||

++++Message 2447. . . . . Twelve Promises and the Big Book



publishes AA books and pamphlets. The other operating corporation is the AA Grapevine. These two entities constitute the publishing arms of AA (see the AA Service Manual for a fuller explanation).

### Meeting types

The precursor to "The AA Group" pamphlet was called "Partners in AA." It was the first publication to define various meeting types. The types of meeting defined then were "Closed," "Open" and "Public." Open and closed meetings were explained in the pamphlet (along with what was called a "typical" format for the meetings). Closed meetings were also explained to include "straight discussion meetings," "Step meetings," Tradition meetings," "Panel meetings (Q&A type meetings) and "Beginners meetings." "Public meetings" were oriented to providing public information to the community and encouraged inviting members of the professional community (e.g. physicians, clergy, law enforcement officials, etc.) to acquaint them with the availability of AA in the community.

### Service pieces

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Cheers

Arthur

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



+++Message 2452. . . . . Who you see here, what you hear here...

From: Richard Johnson . . . . . 5/31/2005 1:19:00 AM

|||||

... let it stay here.

Where did this statment come from?? I can not find it in any A.A. books or A.A. lititure??? Is it something we just kinda adopted?? Thanks, Richard

|||||

+++Message 2453. . . . . RE: Twelve Promises and the Big Book

From: ArtSheehan . . . . . 5/30/2005 7:46:00 PM

|||||

\*\*\*\*\*

From (1) Arthur Sheehan, (2) Arkie Koehl, and (3) Jim Blair

\*\*\*\*\*

(1) From: "ArtSheehan" <ArtSheehan@msn.com> Date: Mon May 30, 2005

Hi Jacqueline

It helps greatly to develop a sense of humor and an awareness of (I don't know what else to call it) AA theater. Some things circulate in AA which are solely the product of the imagination of individual members. These folks often seem to have the uncanny aptitude of being able to read things in the Big Book that aren't written there.

First off, there is really no such thing as "The Promises." The term is a euphemism for 3 paragraphs of Big Book text on pages 83 and 84. However, the term is so widely circulated in AA today, and is repeated so often, it has become established. However, these things do come and go - we are today thankfully rid of the infamous reference to "page 449" as the solution to every problem that could be conceived for and by humanity (but it was a wonderful piece of AA theater).

The notion of the "Promises" adding up to 12 is also an invention of imagination but not a very elegant one in its parsing. In order to contrive 12 so called "Promises" one must leave out the 3rd paragraph. Aside from giving the "Promises" their name, this paragraph is likely the most significant paragraph in the series. However the paragraph awkwardly and inconveniently contains two more "Promises." It clearly would not be good form, not to mention good theater, to have "The 14 Promises."

The affinity for the number 12 began in December 1938 when Bill W expanded the 6 Steps, then used as the program of recovery, into the 12 Steps we know today. In "AA Comes of Age" (pg 161). Bill wrote:

“Finally I started to write. I set out to draft more than six steps; how many more I did not know. I relaxed and asked for guidance. With a speed that was astonishing, considering my jangling emotions, I completed the first draft. It took perhaps half an hour. The words kept right on coming. When I reached a stopping point, I numbered the new steps. They added up to twelve. Somehow this number seemed significant. Without any special rhyme or reason I connected them with the twelve apostles. Feeling greatly relieved now, I commenced to reread the draft.”

This same wonderful man wrote what is today christened “The Promises.” He elected to neither number them nor give them a name.

AA abandoned the circle and triangle logo years ago (we essentially gave away their trademark and copyright by allowing vendors to put the logo on chips and medallions). The Steps, Traditions and Concepts constitute what are called the “Three Legacies.” While the triangle was once used to symbolize the Three Legacies, it is no longer included in Conference-approved literature and other material.

Cheers  
Arthur

-----  
(2) From: Arkie Koehl <arkie@arkoehl.com> Date: Mon May 30, 2005

Probably discussed here before, but I'm convinced there was some sort of duodecimal fixation going on <g>. 12 Concepts of World Service, 12 Steps, 12 Traditions, 12 Promises. Plus other numbered arcana which are factors of the number 12, e.g., 6 warrants, 3 legs of service, circle/triangle symbol. I'm sure

I missed some.

Perhaps this numerological fixation can be reduced to a single starting point:

the old Ballantine Ale "Three-Ring Sign"? Or expanded to the well-known saying:

"24 beers in a case; 24 hours in a day. Coincidence? I think NOT!" :-)

Arkie Koehl  
Honolulu

-----  
(3) From: Jim Blair <jblair@videotron.ca> Date: Mon May 30, 2005

Jacqueline wrote: "I ask you those questions as I have the feeling, more specially for the newcomers, that there is a confusion and think that our AA Triangle has four bases: Steps/Traditions/Concepts/Promises ! which leads to a possible misunderstanding."

You are absolutely right. To take the "promises" on pages 83 and 84 out of the book and present them as "The Twelve Promises" is to take them out of









mentions or know where I can find it? I'd like to read more of the context around this statement. Just from the brief story presented in Pass It On, it seems that it's referring to the movement of the fellowship across the globe.

My question revolves around the idea that it's often taken out of context and causes a blur in our singleness of purpose.

Any thoughts would be also be appreciated. Thanks.

Rotax Steve  
Nangi namaj perez

|||||

++++Message 2459. . . . . RE: Jim S. Son Of A Country  
Physician pg 232 4th Edition  
From: ArtSheehan . . . . . 5/30/2005 5:19:00 PM

|||||

Hi Carl

-  
Jim Scott , MD, a black physician (Big Book story "Jim's story") spoke at the 1955 "coming of age" convention in Cleveland, OH (re "AA Comes of Age" pg 37). You won't find his name in the index of "AA Comes of Age" (this also true of quite a few other names in the book). "Jim's Story" first appeared in the 2nd edition and has been carried thru to the 4th edition.

-  
Dr Jim resided in the Washington DC area. In "Jim's Story" it cites that his main assistance came from Charlie G (his sponsor - a Caucasian) and Ella G (a black woman) who introduced Jim to his sponsor. Dr Jim sobered up in 1943.

-  
"Jim's Story" and "AA Comes of Age" credit him with starting the 1st black group but I don't believe that is factual (he started the first black group in Washington DC but not the US). I've also heard of him being referred to as "the black Dr Bob." He reputedly was a prolific 12th-Stepper and used his home as a halfway house and hospital. His wife, Viola, is likened to Anne Smith for her tireless assistance to him.

-  
The paragraph below is from the November 1980 Grapevine:

-  
The first interracial group in the New York area started in the late 1940's. It was a slow process. There was a black group in Washington, D.C., which was then segregated. Its founder, Jim S.(whose story is in the Big Book), his wife Viola, and other members of the group used to come to New York on weekends to help us. They were simply wonderful. The black men and women in this area usually would show up at our downtown meetings, one at a time, and never come back. We tried to make one of the Greenwich Village meetings into an interracial group, and that didn't work.

-  
Dr Jim is sometimes confused with another Jim Scott from Akron, OH who edited the stories for the 1st edition Big Book (the Akron, OH Jim







Hi everybody,

Since we are continually adding new members (we now have 1305 members in this group, coming from all over the globe) it is occasionally useful to repeat some of the basic guidelines for posting messages. As Nancy Olson wrote them out for us:

1. We are not an AA group: the list is open to anyone interested in A.A. history whether AA members or not.
2. We are not a chat room: please do not use the list to comment on other people's posts. Comment on the post ONLY if your message has additional history on the subject.
3. Personal opinions are to be avoided: no personal opinions, or posts based just on rumor or vague memory of what someone told you will be posted. To the extent possible please list the sources for any information you send.
4. Not every message sent in will be posted. Part of what makes the group so enjoyable is that the moderator uses some selectivity before posting anything.

ESPECIALLY IMPORTANT (added by the present moderator):

5. It is very difficult, given the Yahoo group system, for the moderator to forward a message from one member to another. We just get too many messages for the present moderator -- who already tends to get overwhelmed by the sheer number of messages sent in (!!!) -- to copy your message onto Notepad, look up the other member's address, and then paste and send your message in an Email addressed to him or her.

(a) So if you want to send an Email about one of the messages to the member who posted that message, go to

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

Each message gives the Email address of the person who posted it, so you can use that address and Email that person directly.

(b) If and only if you want to post a message for the entire group to read, send it to

AAHistoryLovers@yahogroups.com



“Dr Bob and the twelve men and women who here tell their stories were among the early members of AA’s first groups. Though three have passed away of natural causes, all have maintained complete sobriety for periods ranging from fifteen to nineteen years as of this date 1955. Today, hundreds of additional AA members can be found who have had no relapse for at least fifteen years. All of these then are the pioneers of AA. They bear witness that release from alcoholism can really be permanent.”

22 of the stories that appeared in the 1st Ed Big Book were dropped for the 2nd Ed.

These stories were not removed because the members went back to drinking (although some did). According to Bill W’s introduction to the stories in the 2nd Ed Big Book, 75+% (22 out of 29) of these early members were sober as of AA’s 20th anniversary (1955). 7 of the 29 had returned to drinking but subsequently sobered up again. Another 7 of the 29 returned to drinking and did not sober up. The stories of 22 members were removed to establish a more representative sampling of the cross-section of the AA membership - not because they were drinking again or had died drunk.

If anyone is overly concerned that any of these early members returned to drinking, please keep in mind that every one of them had at one time been considered hopeless. Also keep in mind that the chief characteristic that makes an alcoholic an alcoholic is the inclination to drink again despite all kinds of evidence that says they have no business picking up that first drink (i.e. the jaywalker story).

If anyone has credible evidence to the contrary regarding the above, please submit it for scrutiny. There are similar myths circulating in AA about the success rates and growth rates achieved in AA today compared to the 1940s and 50s. Those too are premised on the most slender of threads and appear far more agenda-driven than fact-based.

Arthur

-----  
From: dinobb\_dinobb

I heard Clancy I. of Venice CA make the assertion that many of the original members died drunk.

From: "Gallery" <gallery5@m...> Date: Thu May 12, 2005

I just listened to Clancy today: a tape called "Our Primary Purpose." Don't know the date or place but I would guess it to be from the late 80's or early 90's and he said that "many of the original members died drunk." I was going to post that same question myself. I know the statistics in the Foreward don't match with that (50%, then 25% come back - thus 75%).

Rotax Steve, Nangi namaj perez

From: Bill Lash <barefootbill@o...> Date: Fri May 13, 2005









Your help would be much appreciated.

Bob S,  
rstonebraker212@insightbb.com <mailto:rstonebraker212@insightbb.com>

Pia's email address is: pia.edstrom@comhem.se  
<mailto:pia.edstrom@comhem.se>

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

|||||

+++Message 2469. . . . . Re: Akron pamphlet and Upper Room  
From: jayaa82@aol.com . . . . . 6/12/2005 7:02:00 AM

|||||

The Akron Pamphlets were commissioned by Dr. Bob but written by Evan W. an Akron member who had been a newspaper writer. Dr. Bob believed that the Big Book might be too complicated for the "blue collar" member or others with little education. The pamphlets are still printed and distributed by the Akron Intergroup

Jay M.

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

|||||

+++Message 2470. . . . . The upper room  
From: anders byström . . . . . 6/12/2005 11:08:00 AM

|||||

Hi group!

I'm an alkie from Sweden taking great pleasure reading things posted in this group, and I've learnt a lot from it through the years. I'm very interested in getting to know if the book "The Upper Room" is still available in book stores. I've searched amazon for it with no luck.

Love and Service  
Anders

-----

Anders,

It's not really a book, but more like a little magazine, folded and stapled with two staples at the fold. At present, they are being published every two

months

(the one I have on hand is the March-April 2005 Upper Room), 10.6 cm by 15.9 cm

(4-1/8 inch by 6-1/4 inch), 80 pages long.

Someone could subscribe to the present version at Customer Service, The Upper

Room, P.O. Box 340012, Nashville TN 37203, toll free phone number (for the United States) 1-800-757-9877. There is currently a Swedish language version (along with editions in Polish, Spanish, Tagalog, Tamil, Thai, Urdu, Zomi, and so on. 44 different languages).

The problem for AA historians is that each year's edition is different. The present day editions follow the same basic philosophy in some respects, but there have been changes in perspective, because the United Methodist Church today is different from the Methodist Episcopal Church South of the 1930's.

(In 1939, the three largest Methodist groups in the United States, the M.E. Church, the M.E. Church South, and the Methodist Protestant Church, had a merger, and later on the German-language-tradition Evangelical and United Brethren Church joined the merger, to produce what is now called "The United Methodist Church." Their points of view were not necessarily the same as the old Southern Methodists prior to 1939. The Southern Methodists were the Methodist Church of the old Confederacy and the Deep South. They seceded from the northern Methodists not long before the Civil War and formed their own separate church. And the Methodists both north and south have also been swept by a number of different theological fads since the 1930's.)

I'm not trying to make it confusing and difficult, but the big problem is that an AA historian therefore could not safely use a 2005 copy of The Upper Room to try to figure out exactly what an AA member would have read in 1935, seventy years earlier.

They would have all the back issues of The Upper Room from the 1930's and 1940's at the Upper Room headquarters, which is still in Nashville, Tennessee, right next to the Vanderbilt University campus. They have most of them, I have been told, in the Perkins School of Theology library at Southern Methodist University in Dallas, Texas. Nashville and Dallas were both part of the old Southern Methodist Church. Presumably some of the other Methodist seminary libraries in the United States might have copies from that period in their historical archives section. Emory University in Atlanta was part of the old southern church.

Dick B. (Hawaii) tells me that he contributed a number of issues from the early





writer/consultant for GSO was given the task.

Barry negotiated a flat fee for the project. After 4 1/2 years of organizing material and writing, Barry came up with a simple and practical manual on how to enjoy a happy, productive life without drinking. It was not meant to be spiritual and contained nothing about getting sober; but focused on the kind of advice and suggestions a newcomer might get from a sponsor. "Living Sober" was written in a style unlike other AA literature: breezy, impertinent, colloquial and informal. It proved to be hugely popular.

#### About the author

After the book had sold nearly a million copies, Barry L felt he should have been compensated more generously and should receive some sort of royalty. He sent a letter to all past Trustees and GSO staff members with whom he was acquainted, to advance his claim. AAWS and the General Service Board considered his case but declined to take action. Barry then threatened legal recourse, but perhaps realizing the weakness of his case, never followed through.

Barry was one of the first homosexual members of the Fellowship. He is mentioned in the book "Pass It On" (pgs 317-318) in regard to a 1945 incident that occurred at the 41st St clubhouse in NYC. Bill W was called from the clubhouse by Barry to alert him of the arrival of "a black man who was an ex-convict with bleach-blond hair, wearing women's clothing and makeup." He also admitted to being a "dope fiend." When asked what to do about it, Bill posed the question, "did you say he was a drunk?" When answered "yes" Bill replied "well I think that's all we can ask." Anecdotal accounts often erroneously say that this individual went on to "become one of the best 12th Steppers in NY." It's not true. The book "Pass It On" (pg 318) states that "although he soon disappeared, (repeat "soon disappeared") his presence created a precedent for the Third Tradition."

As an item of possible interest, not long ago the mark-up manuscript used to record the final editorial changes for the 1st Ed Big Book was auctioned off at over 1 1/2 million dollars. That manuscript was given to Barry L as a gift by Lois W.

#### About the Big Book and other literature

There is no mention at all in the Big Book that other literature should conform to what is written in it. To the contrary, in its closing paragraphs it states "Our book is meant to be suggestive only. We realize we know only a little. God will constantly disclose more to you and to us."

You will not find rigid conformance between the Big Book and 12&12 which were written by the same author (Bill W) about the same program of recovery. For example, the 2 chapters in the 12&12 on Steps 6 and 7 are far more expansive on these Steps than the mere 3 paragraphs that describe them in the Big Book.

From 1951 on, determination of the content of AA literature has been



the product of the process of informed Group Conscience through the Trustees Literature Committee, Conference Literature Committee and the participants in the General Service Conferences. In service material released by GSO, the following was offered:

“Conference-approved”--What It Means to You

The term “Conference-approved” describes written or audiovisual material approved by the Conference for publication by GSO. This process assures that everything in such literature is in accord with AA principles. Conference-approved material always deals with the recovery program of Alcoholics Anonymous or with information about the AA Fellowship.

The term has no relation to material not published by GSO. It does not imply Conference disapproval of other material about AA. A great deal of literature helpful to alcoholics is published by others, and AA does not try to tell any individual member what he or she may or may not read.

Conference approval assures us that a piece of literature represents solid AA experience. Any Conference-approved booklet or pamphlet goes through a lengthy and painstaking process, during which a variety of AAs from all over the United States and Canada read and express opinions at every stage of production.

Cheers  
Arthur

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From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Jon Markle  
Sent: Friday, June 03, 2005 7:56 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: RE: [AAHistoryLovers] Living Sober book

In my home group where I got sober, we used this book for newcomers and included the discussions from it for our Beginners Meeting.

My understanding for discussions, it is most often used, if not intended for, beginners in sobriety. Although, contrary to your observations, when studied in context with the Big Book I find no such conflicts as you suggest. And highly recommend that the literature is relevant even for us "long-timers".

The passage/apparent "opposite" is not in conflict, if you follow the context from the Big Book to which you refer.

Others here can speak more directly and factually, especially as to the authorship . . . I do know a couple of things, but not first hand.

Jon (Raleigh)  
9/9/82



The moderator is going out of town for two and a half weeks (campgrounds in Newport, Pennsylvania and Bardstown, Kentucky) and will probably not have any access to the internet at all.

If messages build up on the Yahoo group pending message board, they are discarded by the Yahoo computer system after a certain number of days. So you will be in danger of losing your message completely.

Likewise with email messages to the moderator. My email system will reject messages after it gets too full, and I know it will not have the capacity to handle two and half weeks worth of messages.

Thanks much!

Glenn Chesnut (moderator)

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

|||||

+++Message 2476. . . . . I Am Responsible statement  
From: Glenn Chesnut . . . . . 6/17/2005 12:36:00 PM

|||||

Message from Ernest Kurtz, to share with the AAHistoryLovers group:

New Grapevine Book reflects the theme of the 2005 International Convention "I Am Responsible: The Hand of AA"

Thirty-eight stories in this volume look at the impact of AA's Responsibility Declaration and what it means to individuals and to the Fellowship as a whole.

Articles written by AA members and eminent nonalcoholic friends explore what it's like to take responsibility for ourselves and others.

<http://www.aagrapevine.org/catalog/shop/books.html>

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

|||||

+++Message 2477. . . . . The Brattleboro Retreat  
From: John . . . . . 6/4/2005 8:38:00 AM

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As a previous "almost Vermonter" noted, the mental health and alcoholism treatment facility in Brattleboro, Vermont has always been known as the Brattleboro Retreat, not the Brattleboro Asylum.

This is the place a judge nearly committed Ebby Thatcher to. It is a private institution, and was widely used for people in mental and emotional distress and people suffering from addictions. People who were severely mentally ill were usually committed to the Vermont State Hospital in Waterbury.

The Retreat has been around for nearly a century, I believe. Many Vermont AAs have been through the treatment programs there.

I went to AA meetings there on many occasions in the 1980s, and there are still at least a couple of AA meetings held there every week.

Jan S.  
Burlington, Vermont

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Do You Yahoo!?  
Tired of spam? Yahoo! Mail has the best spam protection around  
<http://mail.yahoo.com>

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++++Message 2478. . . . . RE: Original First ed. BB covers?  
From: ArtSheehan . . . . . 6/12/2005 3:51:00 PM

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Dust jackets issued with facsimile 1st Ed Big Books may lead you to think they are genuine since they may show "Works Publishing Company" and "\$3.50" as the source and price on the inside fold of the dust jacket.

Check the bottom of both inside folds for the word "reprint" in small print or a phrase such as "source and price no longer apply." The other giveaway is the presence of a year other than 1939.

Cheers  
Arthur

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++++Message 2479. . . . . Re: William James & spiritual experience  
From: philip luppy . . . . . 6/10/2005 1:21:00 PM

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Here is a biographical entry from World Authors 1900-1950.

Biography from World Authors 1900-1950 (1996)  
Copyright (c) by The H. W. Wilson Company. All rights reserved.

James, William

Jan. 11, 1842-Aug. 26, 1910

JAMES, WILLIAM (January 11, 1842-August 26, 1910), American psychologist, philosopher, long a professor at Harvard, and elder brother of the novelist Henry James (1843-1916), was born in New York City, the son of Henry James, Sr.

(1811-1882) and the former Mary Walsh.

William James was one of the most distinguished and influential psychologists of all time; his pioneer work both in psychology and philosophy is

still continually referred to. He may fairly be called the father of both introspective psychology and (ironically in view of his religious bent) behaviorism. He is also a chief father of literary modernism--and even, perhaps,

of what is as yet uncertainly called "post-modernism" in literature and the arts. He may plausibly be seen as standing behind not only behaviorism and introspectionism, but also phenomenology and process philosophy--and therefore

process theology.

James's peculiar upbringing was as crucial for him as it was for Henry and the rest of his siblings, his brothers Wilkinson and Robertson and sister Alice.

The father, Henry James, Sr., was himself a remarkable man. As Ralph Barton Perry, William James's biographer, wrote in the Dictionary of American Biography, Henry Sr. bequeathed to his eldest son his "exuberance, his candor,

his tenderness, and [his] nervous sensitivity and instability."

William James, like his brother, attended several schools in Europe and in New York while he was still small. Then, in 1855, he was taken off to Europe once again, as part of a unique educational experiment. There, they were educated by various tutors and in establishments all remarkable and all enlightened, but in different ways. They spent time in Geneva, London, Paris (where the ideas of the French socialist-anarchist Fourier were indelibly etched

into Williams's consciousness), Boulogne, back in America at Newport, and then

in Switzerland (again) and in Germany. These children were being prepared, not

to be enlightened by the world, but to enlighten it. Two out of the five of them

did so.

When James was ready for the world he hesitated between being a painter and a scientist. When study at the studio of William M. Hunt assured him (but not

others) that he could not attain proficiency, he entered the Lawrence Scientific

School (1861), where he studied chemistry, comparative anatomy, and physiology.

In late 1864 he entered the Harvard Medical School, and five years later gained

his M.D.--but he never practiced as a physician. Rather, he chose to remain at

Harvard for thirty-two years as, consecutively, instructor in physiology, then

psychologist, and finally philosopher.

James's medical studies were twice interrupted: in 1865 when, believing that he might become a field-naturalist, he joined Louis Agassiz's expedition to the Amazon basin in search of zoological specimens, and in 1867 by a journey to Europe in quest of a cure for his fluctuating mental health. Perry, in his Dictionary of American Biography piece on his old friend, explained that "before manhood" James was "already uprooted": he "had in fact formed the habit of perpetual uprooting, of oscillation between ennui and the relish of adventure."

This was a polite means of saying that James's state alternated between depression and over-excitement (or "mania"). James's control and subsequent use of his illness in the investigation of human behavior, at a time when there were no anti-depressants or anti-psychotic drugs available to treat it, was hardly short of miraculous. While in Europe, where he was for eighteen months between 1867 and 1868, he took two "cures," at Teplitz and at Divonne. He read much in philosophy and in German literature, and managed to return to America to obtain his medical degree; but he was by then profoundly depressed.

Although he was not thirty, his eyesight and his back were both giving him abundant trouble. As Perry declared, "the amount and the quality of the reading on science, literature and philosophy which James accomplished during these years of supposed incapacity exceeded the aspirations of most able-bodied men."

Then, in about 1870, occurred the event that confirmed him in his work: he was "delivered" by a reading of the neo-Kantian and empiricist French philosopher Charles Renouvier's 1859 *Traite de Psychologie Rationnelle*. James, in *Some Problems of Philosophy*, wrote that Renouvier's empiricist defense of free will had delivered him from "the monistic superstition in which I had grown up." Monism, like so many other philosophical terms, has been used in two rather different senses. Both senses agree that there is only one thing or one substance, but the first, as found in Spinoza and then in Hegel and finally in late nineteenth-century absolute idealism, concentrates upon unity, upon the notion of the universe as a single entity. James's (and Bertrand Russell's) neutral monism asserts that bodies and minds are "differently collected assemblages of things of one kind," but concentrates on diversity, on the notion of many entities--or, as James put in one of his titles, that the universe is "pluralistic." James and Russell claimed that phenomena could be analyzed in terms of a common "neutral" entity ("neutral stuff") and thus gave precedence to neither body nor mind.

For James, "neutral monism" was the vehicle he used to explore the problem

that had intrigued him from the outset: "the union. . .of the empirical temper and method of science with the essential ideals and beliefs of religion," in the words of Ralph Barton Perry. The vein of consistency that runs through his work as a whole is his vision of all manifestations in terms of their function: of them not as whatever they might be, but of whatever they did. "Dive back into the flux," recommended Henri Bergson, who influenced him. James himself commented: "if you want to know reality, that flux which Platonism, in its strange belief that only the immutable is excellent, has always spurned: turn your face towards sensation, that fleshbound thing which rationalism has always loaded with abuse." So James, by his anti-rationalism in an age in which scientism and neo-positivism were coming to the fore, exercised an enormous influence upon the religiously minded (who felt themselves assailed by atheist reductionism), the sensitive and the "tender-minded" (his phrase)--and he therefore influenced, quite often directly, the vast majority of creative writers, a section of humanity perpetually in search, as he was, of the meaning of existence. Much of James's legacy to literature was by the natural course of diffusion--but much, too, was direct. His version of pragmatism influenced history itself; his classic *The Principles of Psychology* did more than any other single work to establish it as a discipline; his equally classic *The Varieties of Religious Experience* lay behind all the later attempts to judge religion in terms of its function; and his analysis of the nature of consciousness--he coined the term "stream of consciousness"--directly affected both his brother's practice and much of the fiction of the twentieth century. "Stream of consciousness" was not applied to English literature until British novelist May Sinclair applied it, somewhat inaccurately, to the fiction of Dorothy M. Richardson. James himself had written, in the epoch-making Chapter IX of *The Principles of Psychology* ("The Stream of Thought"): "I can only define 'continuous' as that which is without breach, crack, or division." "Consciousness, then, does not appear to itself chopped up in bits. Such words as 'chain' or 'train' do not describe it fitly as it presents itself in the first instance. It is nothing jointed; it flows." Henry James and then other writers (Virginia Woolf, James Joyce, William Faulkner) understood the distinction between the merely photographic or mimetic nature of the so-called Sekundenstil (recording of each second as it passes) practiced by the German naturalists Arno Holz and Johannes Schlaf and James's more subtle account.

The attempt to capture the essence or nature of consciousness was one of the prime features of modernism. James's pragmatism had a wide influence, particularly on John Dewey, who eventually transformed it into the closely related "instrumentalism." This can be contrasted with the work of Charles Sanders Peirce, who coined the term "pragmaticism" to distinguish his own philosophy from that of James, who had borrowed the term "pragmatism" from him. In Ward Smith's definition: "James's [different] view can be fairly expressed without too gross over-simplification in the following compact way: that if a concept literally means no more nor less than what you do with it, then its truth must consist in no more nor less than a successful doing."

The popular view that James viewed the truth of a concept entirely in terms of its function, its "cash value," is not quite accurate; but that was its effect upon most of the world. The emphasis, in his middle and in his later philosophy, is on the future. The reason that the later philosophy has often been described as "esoteric" is that much of it is in line with the form of thinking that is called mystical, and thus despised by rationalists. James was working towards a theory in which concepts and percepts (but he believed that a concept was really a percept "functioning in a certain way") were essentially predictive. Thus yet another vein running through his work is consistent: his psychology, his pragmatism, his radical empiricism--all these were, essentially, philosophies of hope.

In *The Varieties of Religious Experience* James pointed out, in the face of the hope-denying "supersitious monism" which so distressed him, that where belief transcends scientific evidence, it is necessary to "go beyond the evidence" and, at the same time, to trust to the evidence of inner experience, to give it a place. He did not believe that the scientific method in itself, as applied to affairs external to the mind, was sufficient to deal with inner experience. He was not complacent about this. Religious belief was to be seen in the first place in terms of its ability to enrich the spirit and to affect behavior. He thought that empirical evidence tended towards, but did not yet "prove," the fact that religious experience might originate in the "unconscious" and, behind that, in a cosmic "mother sea" that he equated with God. God and humanity were for him united in a struggle against the defects of the universe.

"And could paradise properly be good," he asked in his essay "The Dilemma of Determinism" (in *The Will to Believe*), "in the absence of a sentient principle by which the goodness was perceived?"

Poor health made James's life a difficult one, and his marriage on July 10,



1878, to the former Alice Howe Gibbens--by whom he had three sons and a daughter (and a child that died in infancy)--was crucial for him. As Perry wrote, she "was distinguished by the serenity of her disposition, as well as by her wit and beauty. . .the companionship which his family life provided were in no small measure responsible for the fruitfulness of James's subsequent career." Ward Smith adds, "Whatever one may say about [his] doctrines. . .one thing is almost universally admitted. It is impossible to read him without learning to love and admire the man. Even where you feel he is entirely wrong you are forced to respect him. Every line he wrote breathes a spirit of uncompromising intellectual honesty."

Suggested Reading: Daedalus Summer 1968; Etc Spring 1985; New England Quarterly June 1988; New Republic May 9, 1983; Personality and Social Psychology Bulletin December 1990; Philosophy East and West July 1987; Thought December 1979; Yale Review Summer 1954. Allen, G. W. William James: A Biography, 1967; Bixler, J. S. Religion in the Philosophy of William James, 1926; Boutroux, H. William James, 1912; Cotkin, G. William James: Public Philosopher, 1990; Dictionary of American Biography, 1932; De Bono, E. (ed.) The Great Thinkers, 1976; Flournoy, T. The Philosophy of William James, 1917; Kallen, H. M. William James and Henri Bergson, 1914; James, A. Alice James, Her Brothers--Her Journal, 1972; Lovejoy, A. O. The Thirteen Pragmatism and Other Essays, 1963; Lentricchia, F. Ariel and the Police, 1988; Morris, L. R. William James: The Message of a Modern Mind, 1950; Perry, R. B. The Thought and Character of William James, 2 vols., 1935; Poirier, R. Poetry and Pragmatism, 1992; Roth, J. K. Freedom and the Moral Life: The Ethics of William James, 1969; Royce, J. William James and Other Essays, 1911; Smith, J. E. Purpose and Thought: The Meaning of Pragmatism, 1978; Turner, J. E. An Examination of William James's Philosophy, 1919; Urmson, J. O. (ed.) Concise Encyclopedia of Western Philosophy and Philosophers, 1960; Wild, J. The Radical Empiricism of William James, 1969. Bibliography--McDermott, J. D. Annotated Bibliography of the Writings of William James in The Writings of William James: A Comprehensive Edition, 1977.

Selected Works: Collected edition--The Works of William James, 1975-. Philosophy and psychology--The Principles of Psychology, 2 vols. 1890; Psychology (Briefer Course) 1892; Is Life Worth Living? 1896 (lecture); The Will to Believe, 1897;

Human Immortality: Two Supposed Objections to the Doctrine, 1898; Talks to Teachers of Psychology, and to Students on Some Life's Ideals, 1899; The Varieties of Religious Experience, 1902; Pragmatism, 1907; The Energies of Man, 1908; The Meaning of Truth: A Sequel to "Pragmatis," 1909; A Pluralistic Universe, 1909; Some Problems of Philosophy, 1911; Memories and Studies, 1911; Essays in Radical Empiricism 1912; Collected Essays and Reviews, 1920; Perry R. B. (ed.) Essays on Faith and Morals 1943; Murphy, G. (ed.) William James on Psychological Research 1960. Other--James, H. (ed.) Letters of William James 2 vols. 1920; Hardwick, E. (ed.) Selected Letters 1961. As editor--The Literary Remains of the Late Henry James (Sr.) 1884.

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Here is another biographical entry which may be of use.

Biography from American Authors 1600-1900 (1938)
Copyright (c) by The H. W. Wilson Company. All rights reserved.
James, William
Jan. 11, 1842-Aug. 26, 1910
JAMES, WILLIAM (January 11, 1842-August 26, 1910), psychologist and philosopher, was born in New York City, the eldest child of the theologian Henry James, Sr. [q.v.], and Mary Robertson (Walsh) James, and the elder brother of Henry James, Jr. [q.v.], the novelist. Like his brothers and sisters, he was reared by a system which included at least a dozen schools in various parts of Europe, and numerous private teachers in Albany and New York. In his earlier years he was divided between art and science, and in 1860 he went to Newport to study painting with William H. Hunt. The next year, however, found him in the Lawrence Scientific School at Harvard. At first his specialties were chemistry, comparative anatomy, and physiology. In 1864 he entered the Harvard Medical School, and in 1865 and 1866 he went with the Thayer Expedition, headed by Agassiz, to Brazil. He returned, first to the Massachusetts General Hospital, then to the Harvard Medical School, and then spent eighteen months in Dresden and Berlin. This was a period of the intensest mental depression, amounting to suicidal melancholia, and the relief he found in philosophy was the starting point of his twofold interest in psychology and in the philosophy of religion. He received his M.D. from Harvard in 1869, but it was three years more before he found himself. His health was too frail and his sight too poor for laboratory work, and he had never intended to practice medicine. In 1872 he was appointed instructor in physiology in Harvard, and his connection

with the university did not cease until 1907, when he became professor emeritus of philosophy. As instructor, assistant professor, and professor, he had taught physiology, psychology, and philosophy. He inaugurated the course on the philosophy of evolution; his was the first course in America on the relation of psychology to physiology; and in 1876 he established the first American psychological laboratory, in which Stanley Hall was one of the early students.

In 1878 James married Alice Howe Gibbons, a markedly happy and companionable union which resulted in five children, of whom four survived him. His years at Harvard were punctuated with many European trips, all of 1882 and 1883 being spent abroad. In 1878 he was commissioned to write his famous *Principles of Psychology*, which appeared in the form of articles in technical journals until its publication as a book in 1890. As early as 1884 he enunciated the theory of visceral emotions (we do not laugh because we are happy, we are happy because we laugh), known as the James-Lange theory.

A lover of unpopular causes, James joined the Society for Psychical Research in 1882 and its American branch in 1884, serving as president of the parent organization in 1894 and 1895. In the same spirit of tolerance and open-mindedness he defended faith healers and opposed the Spanish-American War.

In 1896 and 1898 lecture tours took him all over the country for the first time; he grew especially attached to the West, and lectured at both the University of California and Stanford. Invited to give the Gifford Lectures at the University of Edinburgh, he sailed for Europe in 1899. An unwise amount of exercise had badly strained his heart, and all year he was very ill; however, he prepared and gave the lectures, the groundwork of his celebrated *Varieties of Religious Experience*, and was able to return to teach at Harvard, and to give a second course of lectures at Edinburgh in 1902.

By this time James was the most famous living American philosopher, with an international reputation evidenced by doctorates from Edinburgh, Padua, Geneva, and Oxford. In 1906 he was visiting professor at Stanford University, an engagement cut short by the disastrous California earthquake. The next year he retired from active work at Harvard, though he delivered the Hibbert Lectures at Oxford in 1908. In 1910, when his brother Henry was ill, William James and his wife went to him in England; they returned to America together, but the older brother was barely able to reach his beloved country home, at Chocorua, N.H., before another heart attack proved fatal.

William James is generally conceded to be, with Emerson, the greatest philosophic mind which has yet emerged in America. His theory of Pragmatism, an advanced empiricist philosophy (empiricism being the doctrine that truth is based on experience and observation), has been badly understood and has been degraded by some who considered themselves his disciples. To him, it was pragmatic that "a thing is what is experienced" and that the way a thing "works" is the best available criterion of the truth of a human cognition. The relations between things are as important as the things themselves, and things with their relations--"things" including beliefs and thoughts--together account for all that exists, with no need for a mysterious "unknowable" or "first cause" behind them. Many doctrines avowedly based on James, however, are mere travesties of his theory.

By his own definitions, James himself was both "tough-minded" and "tender-minded." His nature was a compound of gallantry and sympathy; he was a moody, sensitive, vibrant, deeply ethical human being, with the geniality and humor--and also the neurasthenia--of his Celtic forebears. To look at his portrait--the long, pointed nose, the thinker's forehead and deep-set eyes, the retreating chin beneath the straggly beard--is to realize that here was a man for whom life would be either heaven or hell, who by the accident of fate might construct a world's philosophies or sink into the darkness of introspective melancholy. He was not the least remarkable of a very remarkable family--all neurotic, all brilliant, but none of them so grounded in actuality as he.

Into both psychology and philosophy, William James the author broke like a bombshell. He was incapable of dull or stodgy writing; he had a genius for the concrete and vivid phrase, the telling word. It was activity that most interested him, and he could make the dullest and most abstruse of theories at once clear and vivacious. He was profoundly an individual, an enzyme in the blood of philosophic thought, actuating all who came under his influence, though never sufficiently dogmatic, always too much his unique self, to found any frozen school. He was a biological sport, a variation, and he brought new life into the dying bones of aged philosophy, just as he breathed force and direction into the sturdy youngster, experiential and functional psychology. His world, "so various, so beautiful, so new," was the world of the future, and, as Professor Kallen remarks, "his positive work still is prophetic."

Suggested Reading: Boutroux, E. E. M. William James; Flournoy, T. The Philosophy

of William James; Grattan, C. H. The Three Jameses; James, H. A Small Boy and Others, Notes of a Son and Brother; Kallen, H. M. The Philosophy of William James; Perry, R. B. In the Spirit of William James; Royce, J. William James and Other Essays; Sabin, E. E. William James and Pragmatism.

Selected Works: Principles of Psychology, 1890; Psychology: Briefer Course, 1892; The Will to Believe, and Other Essays in Popular Philosophy, 1897; Talks to Teachers on Psychology and to Students on Some of Life's Ideals, 1899; The Varieties of Religious Experience, 1902; Pragmatism, 1907; A Pluralistic Universe, 1908; The Energies of Men, 1908; The Meaning of Truth, 1909; Memories and Studies, 1911; Some Problems of Philosophy, 1911; Essays in Radical Empiricism, 1912. Letters (ed. by H. James) 1920.

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+++Message 2480. Twenty-Four Hours a Day author corrected link
From: ArtSheehan 6/12/2005 4:18:00 PM

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This is the link to the Hazelden article on Richmond Walker and Twenty-Four Hours a Day which we are trying to post:

<http://www.hazelden.org/servlet/hazelden/cms/ptt/hazl_7030.html?sh=t&sf=t&page_\
id=27727 [9]>

If this does not work, do a Google Search on the string "Richmond Walker" and follow the link to Hazelden.

Arthur

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+++Message 2481. Re: Original First ed. BB covers?
From: Ron Sessions 6/12/2005 9:42:00 PM

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Pia (Bob),

I always liked the way the 1st edition dust jacket looked. It reminds me of the cover of Action Comics #1 (June 1938). Being a comic buff in my younger years, this rag was the 'bee's knees' of comics. It has a similar appearance with the bright yellows, reds and black. Anyway...

Saturday, July 23, 2005 at 3:00PM
(rain date July 30, 2005)

At his gravesite in Glenwood Cemetery,
Route 71 (Monmouth Rd.),
West Long Branch NJ.

Speakers: Barbara Silkworth (a family member) and Stan B. from the Sayreville Victories Group (sober date 9/30/59).

Dr. William Duncan Silkworth is the author of the two letters in the "Doctor's Opinion" in the Big Book "Alcoholics Anonymous" and is known as a friend to millions of alcoholics worldwide. He worked with Bill Wilson, AA's co-founder in N.Y.C., after Bill finally got sober in 1934. He gave deep understanding and great encouragement to an infant society in the days when a lack of understanding or a word of discouragement might easily have killed it. He freely risked his professional reputation to champion an unprecedented spiritual answer to the medical enigma and the human tragedy of alcoholism. Without his blessing, our faith might well have died in its birth. He was a luminous exception to the rule that only an alcoholic understands an alcoholic. He knew us better than we knew ourselves, better than we know each other. Many of us felt that his medical skill, great as that was, was not at all the full measure of his stature. Dr. Silkworth was something that it is difficult even to mention in these days. He was a saintly man. He stood in an unusual relationship to truth. He was able to see the truth of a man, when that truth was deeply hidden from the man himself and from everyone else. He was able to save lives that were otherwise beyond help of any kind. Such a man cannot really die. We wish to honor this man, a gentle doctor with white hair and china blue eyes.

Dr. Silkworth lived on Chelsea Avenue in Long Branch, attended Long Branch High School where he has been inducted in that school's Hall of Fame, graduated from Princeton University, and lived for a while in Little Silver. He was born on July 22, 1873 and died on March 22, 1951.

PLEASE BE SURE TO BRING A LAWN CHAIR OR SOMETHING TO SIT ON.
If you have any questions please call Barefoot Bill at
201-232-8749 (cell).

Directions:

Take the Garden State Parkway (north or south) to Exit 105 (Route 36), continue on Route 36 approximately 2.5 to 3 miles through 5 traffic lights (passing Monmouth Mall, two more shopping plazas, and several automobile dealerships). Watch for green road signs stating "Route 71 South, West Long Branch and Asbury Park" (this is before the sixth light). Take this turnoff to the right, past Carriage Square and bear right onto Route 71 (Monmouth Road.) Glenwood Cemetery appears very quickly on the left. The entrance is marked by two stone pillars and the name. Once inside the cemetery, bear left, go up the hill and make the first right (a hard right). The gravesite is near the first tree on the right.

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

=====

+++Message 2483. Re: Story Source
From: PR_Magoo 6/17/2005 2:27:00 PM

=====

"Why We Were Chosen" one of my favorites!
Your question was answered in an older message, from Jim Blair. See message
which contains the:

Address by Judge John T.
4th Anniversary of the Chicago Group
October 5, 1943

Phil

=====

+++Message 2484. Re: The upper room
From: Doug B. 6/12/2005 7:49:00 PM

=====

Hey Group,

I have found a complete run of all of the Upper Room Magazines
from the first one in APR/MAY/JUN of 1935 (they began when Dr Bob got sober)
to
the end 1953...

I found them on Ebay and have paid about \$2.00 apiece for them.

There were 10's of thousands of them printed each month.
They are pretty easy to find.

Doug B.

"anders byström" wrote:

> Hi group!

>

> I'm an alkie from Sweden taking great pleasure reading things posted in
> this

group, and I've learnt a lot from it through the years. I'm very interested
in

getting to know if the book "The Upper Room" is still available in book
stores.

I've searched amazon for it with no luck.

>

> Love and Service

> Anders

>

> -----

>

> Anders,

>

> It's not really a book, but more like a little magazine, folded and stapled

with two staples at the fold. At present, they are being published every two months (the one I have on hand is the March-April 2005 Upper Room), 10.6 cm by

15.9 cm (4-1/8 inch by 6-1/4 inch), 80 pages long.

>

> Someone could subscribe to the present version at Customer Service, The Upper

Room, P.O. Box 340012, Nashville TN 37203, toll free phone number (for the United States) 1-800-757-9877. There is currently a Swedish language version (along with editions in Polish, Spanish, Tagalog, Tamil, Thai, Urdu, Zomi, and

so on. 44 different languages).

>

> The problem for AA historians is that each year's edition is different.

The

present day editions follow the same basic philosophy in some respects, but there have been changes in perspective, because the United Methodist Church today is different from the Methodist Episcopal Church South of the 1930's.

>

> (In 1939, the three largest Methodist groups in the United States, the M.E.

Church, the M.E. Church South, and the Methodist Protestant Church, had a merger, and later on the German-language-tradition Evangelical and United Brethren Church joined the merger, to produce what is now called "The United Methodist Church." Their points of view were not necessarily the same as the old Southern Methodists prior to 1939. The Southern Methodists were the Methodist Church of the old Confederacy and the Deep South. They seceded from

the northern Methodists not long before the Civil War and formed their own separate church. And the Methodists both north and south have also been swept

by a number of different theological fads since the 1930's.)

>

> I'm not trying to make it confusing and difficult, but the big problem is that

an AA historian therefore could not safely use a 2005 copy of The Upper Room to

try to figure out exactly what an AA member would have read in 1935, seventy years earlier.

>

> They would have all the back issues of The Upper Room from the 1930's and 1940's at the Upper Room headquarters, which is still in Nashville, Tennessee,

right next to the Vanderbilt University campus. They have most of them, I have

been told, in the Perkins School of Theology library at Southern Methodist University in Dallas, Texas. Nashville and Dallas were both part of the old Southern Methodist Church. Presumably some of the other Methodist seminary libraries in the United States might have copies from that period in their historical archives section. Emory University in Atlanta was part of the old southern church.

Don't be amazed - be patient - some things take longer to research.

The 1965 (15th) General Service Conference was held April 19-24, in the Hotel Roosevelt in NYC. The Conference theme was "Responsibility to Those We Serve." There was an historic measure of responsibility introduced by the Trustees at the 1965 Conference for final decision at the 1966 Conference (at which it passed). That historic measure was a Board proposal to restructure the composition of the General Service Board to consist of a 2/3 majority of Class B (alcoholic) Trustees.

Bill W addressed the 1965 Conference after the Trustees' proposal was submitted:

"Speaking on behalf of AA's Board of Trustees, our devoted friend and Chairman. Dr Jack Norris has called upon us to face a far reaching responsibility. Future AA historians will no doubt record this occasion as a major turning-point in the unfoldment of our well-loved Fellowship. This is because we are now to reconsider, and perhaps to recast, the whole nature and composition of AA's future world leadership. As we meditate upon this long unresolved problem, it would be well to recall that in the affairs of new societies and of nations, the determination of their ultimate leadership has ever been a matter of crucial importance. This is the teaching of all human history.

Dr Jack has specifically requested us of Alcoholics Anonymous - at the level of our Board of Trustees - to assume the primary role in the conduct of AA's world affairs. He has presented a detailed program for achieving this, a plan almost unanimously recommended by his fellow Trustees. Should we adopt this new concept in 1966, the chief responsibility for the guidance of our world affairs would then be shifted from the nonalcoholics of our present Board to the alcoholic Trustees of the new Board."

The spirit of the 1965 General Service Conference theme also pervaded the 1965 International Convention and 30th anniversary in Toronto, Canada. The Convention theme was simply stated as "Responsibility." Estimated attendance was 10,500. The keynote was "The Declaration" AA's responsibility pledge: "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."

There is a brief summary of this in the front "Landmarks" section of "AA Comes of Age" pg x.

Printed on wallet cards and in many AA pamphlets, the Responsibility Declaration has been quoted and recited innumerable times. At least two attempts have been made at General Service Conferences to change the wording of the Declaration to make it more specific to alcoholics and less inclusive. The attempts failed - largely due to the historical nature of the event which took place in Toronto in 1965.

The Declaration was written by Al S. He served in the past as a Class B (alcoholic) Trustee, AAWS Director, Grapevine Director, Grapevine Editor and Director of the NY Intergroup Association. 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. Al was also the member who drove a grievously ill Dr Bob home to Akron from his last public appearance at the 1950 International Convention in Cleveland.

"Dr Jack" Norris, Chairman of the Generals Service Board in 1965 wrote a message for the memento booklet prepare for the 1965 International Convention. He ended it with:

"But as we talk of thousands of Groups we must remember that AA will continue strong only so long as each of us freely and happily gives it away to another person, only as each of us takes our fair share of responsibility for sponsorship of those who still suffer, for the growth and integrity of our Group, for our Intergroup activities, and for AA as whole."

"It is in taking responsibility that real freedom and the enduring satisfaction of life are found. AA has given us the power to choose - to drink or not to drink - and in so doing has given us the freedom to be responsible for ourselves. As we become responsible for ourselves, we are free to be responsible for our share in AA, and unless we happily accept this responsibility we lose AA. Strange, isn't it?"

Convention attendees filled the Toronto Maple Leafs Garden on Saturday night, July 3. Bernard B Smith, nonalcoholic Trustee who had been associated with AA for 21 years, spoke that "one of the most glorious fruits of AA recovery from alcoholism; namely, individual freedom to accept responsibility for ourselves and for our share in AA as a whole. As long as one man dwells in the darkness you once knew, you cannot rest; you must try to find him and help him become one of you. By the grace of God, may AA last for all time!"

Following the addresses by Bill W and Bernard B Smith, 90 Delegates and members from all over the world emerged from behind an immense banner at the rear of the stage, depicting the AA circle and triangle. They joined the Trustees already seated on stage. All rose, clasped hands, and led by Bill W; about 10,000 attendees recited the Responsibility Declaration in unison:

This year, 40 years later, AA's 70th anniversary will also be held in Toronto, Canada. Its theme will be "I Am Responsible." I'm guesstimating the attendance will be 60,000+ so it should be a rather profound experience when all recite the Responsibility Declaration again.

Cheers
Arthur

PS - now be amazed (Rule #62).

From: "Gallery" gallery5@mindspring.com Date: Wed Jun 8, 2005 0:05am
Subject: I am responsible

I it was in 1955. At least that is what Bill says p. 307 of As Bill Sees It

I would note that the triangle and circle symbol was not trademarked but the symbol with the wording was.

Any idea of the source of the triangle and circle? Bill says in ABSI p. 307, "It is perhaps no accident that priests and seers of antiquity regarded this symbol as a means of warding off spirits of evil."

Tommy in Baton Rouge

At 17:48 6/24/2005 , ArtSheehan wrote:

>The 1956 General Service Conference authorized the logo. The advisory
>action was:

>

>That the trademark symbol of a triangle within a circle, together with
>the words "General Service Conference," be restricted for use of
>Conference approved literature only.

>

>That the triangle within a circle, without wording, may be used
>anywhere by groups for use in banners, placards and similar displays.

>

> _____

>

>From: AAHistoryLovers@yahoogroups.com
>[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of jacqueline
>belgium

>Sent: Thursday, June 23, 2005 2:03 PM

>To: AAHistoryLovers@yahoogroups.com

>Subject: [AAHistoryLovers] circle and triangle

>

>I would like to know who decided to use for the first time the circle

>and

>triangle in AA.

>Thanks for your help.

>Jacqueline - Brussels - Belgium

>

>

>Créez gratuitement votre espace perso en ligne avec MSN Spaces !

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>

>Yahoo! Groups Links

>* To visit your group on the web, go to:

><http://groups.yahoo.com/group/AAHistoryLovers/>

>

>* To unsubscribe from this group, send an email to:

>AAHistoryLovers-unsubscribe@yahoogroups.com

She works and contributes to her community.

Life is wonderful.

But it wasn't always that way.

There was a time when Mary (not her real name to protect her privacy) was living a nightmare. Somewhere, she says, between not wanting to live and not wanting to die. A crippling disease had taken hold. Alcohol had so consumed her that she could no longer function.

Often termed "bottoming out," Mary confided her problem to a friend and started the road to recovery by signing up for Alcoholics Anonymous.

"I had no idea I suffered from the disease of alcoholism," Mary, a Huron County resident, said during an interview. "I just wondered what was wrong with me."

"I was sick and tired of living the way I was living -- with the booze.

I didn't know there was another way. I didn't feel that the drink was causing the problem. I was tired of myself and tired of life."

So, she reached out and went to a meeting.

That first step, taken by millions worldwide, changed her life.

It's been 15 years since Mary had a drink but she still takes it one day at

a time. She no longer thinks about having a drink but is well aware that just one could lead to a dangerous place. Thoughts these days are positive and optimistic, a far cry from the demons that once haunted her outlook.

70 years

Since its humble beginnings in Akron, Ohio, AA, celebrating its 70th year, has gone on to help countless people rid themselves of the disease.

Mary's strong connection to the program has her well aware of the anniversary and she will bring her optimism for life to the Alcoholics Anonymous International Convention June 30-July 3 in Toronto.

Held every five years since the first in Cleveland in 1950, it is a chance for AA members world wide to gain new friendships and share their stories.

"It's a celebration," says Mary. AA has a presence in some 180 countries and

80 of those are expected to send members to the convention.

The numbers alone -- two million members -- speak volumes about the appeal and

effectiveness of the program.

Mary is just one of those who have allowed the AA's 12-step program into their lives. Mary practises those principles on a daily basis. The program has taught her how to live life without drinking and how to contribute to society. "I didn't do reality before."

Now, the greatest feeling Mary gets is knowing she is a contributing member of society and she continues to win out on a day-to-day basis.

AA helps many souls take flight

The Toronto Star

Tue 21 Jun 2005

Page: B2

Section: News

Byline: Jim Coyle

Aerodynamically speaking, bumblebees are said to be incapable of flight.

By any reasonable standard, the world conference being held in Toronto on Canada Day weekend should be equally impossible.

Alcoholics. About 50,000 of them. Folks who couldn't be trusted to bring home the pay packet running a multi-million-dollar undertaking. Folks who

could scarcely get themselves to work organizing one of the biggest conferences in this town's history.

Folks who once thought only of themselves volunteering to get things ready for visitors from all over the world.

And doing it all without dues or fees or fundraising campaigns or leaders or much of an organization at all.

Who could be blamed for saying that, in a logical world, it should never get off the ground?

Yet there will be alcoholics enough in Toronto to fill the Rogers Centre until it runneth over (three times, in fact). And, touch wood, there won't be a lampshade, impaired charge or bouncer-issued black eye to be seen. For they will be (or most of them anyway) as sober as the judges who used to lock them up.

As sober, in fact, as the judges who will certainly be in their number.

Along with butchers, bakers, candlestick makers - and people in any other line of work you care to name.

The conference, to mark the 70th anniversary of Alcoholics Anonymous, will more or less be a rolling series of AA meetings. In that sense, it might be one of the larger storytelling festivals Toronto's ever had. For what an AA

meeting is, at its core, is the telling of tales.

That's the way it began June 10, 1935, in Akron, Ohio, when a thirsty stockbroker named Bill Wilson and a drunken doctor named Bob Smith were put in touch with each other.

Bill told Bob the story of how he got chronically and almost fatally drunk, then how he got sober.

What happened that day has happened ever since in AA groups all over the world the person passing on insight got at least as much benefit as the listener.

With AA meetings now a staple of prime-time TV, and no cop drama complete without an officer in wobbly recovery, the how of the program is fairly well known.

But why it works - even when the best efforts and threats of doctors, judges, parents, police, wives and others failed - is something that continues to astonish even the long sober.

Of the two co-founders, Wilson was the theorist and wordsmith, the chief author of AA's 12 Steps and associated literature.

Whatever else he had come to know about matters of medicine, psychology and the spirit - he was by his own estimation a brilliant synthesizer - he surely understood the power of a story.

He understood that if the essence of addiction is to isolate and separate the sufferer from the human race, the essence of stories, whether told between generations, cultures or individuals, is to connect.

"We understand our lives by telling ourselves stories about what happens to

us," Susan Cheever wrote in *My Name is Bill*, a biography of Wilson published last year.

Needless to say, what happens to the alcoholic is unlovely to the onlooker and horrifying beyond imagining to the sufferer.

Alcoholism has been called a disease of perceptions, a disease of loneliness, a disease of "more," the family disease.

Alcoholics, too, have been subject to many definitions. They are egomaniacs with no self-esteem. They have a high threshold for pain and a low threshold for fear. They are maladjusted to life and in full flight from reality. They

have an allergy of the body – the overpowering craving for alcohol once some has been introduced to their body.
They have an obsession of the mind - all other concerns supplanted by thoughts of the next drink.
They have a spiritual malady. Spiritus contra spiritum, Carl Jung called it. Spirits against the spirit.
What they also have, Wilson knew, is an acute ear for the sound of someone who understands, who has known similar suffering.
Tell the person still struggling your story, instructs “the Big Book,” Alcoholics Anonymous. “If he is alcoholic, he will understand you at once.”
In the story, they hear truth. In the clear eyes of the teller, they see something they want. In the listening, they gain the sliver of hope that they might not be alone, that others who felt and behaved and suffered in familiar ways have found a program for recovery that might just work for them, too.
It is really the oldest of wisdom that there is no substitute for experience. That the teacher will come when the student is ready. That example is the best – perhaps the only – way to instruct.
By Susan Cheever’s appraisal, the program Wilson and Smith devised didn’t work perfectly or all the time, “but it worked often and fairly well, which was worlds ahead of anything else that has been thought of to combat addiction before or since.”
To the millions worldwide who’ve found contented sobriety, that’s cause for one world-class party.
And hardly less astonishing than a bumblebee’s flight.

|||||

++++Message 2494. Re: 25 Millionth Big Book
From: Hugh D. Hyatt 6/25/2005 4:04:00 PM

|||||

- > The 25 millionth copy of the Big Book of Alcoholics
- > Anonymous will be presented to Jill Brown, warden of San Quentin
- > prison, at the International Convention of Alcoholics Anonymous which
- > takes place in Toronto June 31 - July 3.

Obviously this should read June 30 - July 3. The error is in the original press release (at http://www.aa.org/default/en_release.cfm?newsid=18). I e-mailed the PI desk at GSO about it.

--
Hugh H.
Bryn Athyn, PA

A room without books is like a body without a soul.
-- Marcus Tullius Cicero

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of TH
Sent: Saturday, June 25, 2005 9:14 AM
To: AAHistoryLovers@yahoogroups.com
Subject: RE: [AAHistoryLovers] circle and triangle

I it was in 1955. At least that is what Bill says p. 307 of As Bill Sees It

I would note that the triangle and circle symbol was not trademarked but the symbol with the wording was.

Any idea of the source of the triangle and circle? Bill says in ABSI p. 307, "It is perhaps no accident that priests and seers of antiquity regarded this symbol as a means of warding off spirits of evil."

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>

> _____

>

>From: AAHistoryLovers@yahoogroups.com
>[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of jacqueline >belgium

>Sent: Thursday, June 23, 2005 2:03 PM

>To: AAHistoryLovers@yahoogroups.com

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>

>

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> _____
>
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Service <<http://docs.yahoo.com/info/terms/>> .

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

From: Patricia 6/26/2005 8:49:00 AM

|||||

I have been looking for my copy of the article on the Forgotten Steps.I can't remember who wrote it for AA and Bill Wilson. I think it was Fosdick. Can someone help point me in the right direction.

Thanks
Patricia D

|||||

+++Message 2500. Re: (no subject)
From: Joe Longo 6/26/2005 11:09:00 AM

|||||

I wasn't aware that there was a problem.

In my travels around the world and the US, I believed that each local area was responsible for Archives in their Area or District. I personally know that San Fernando District in the Burbank area, San Diego, in Virginia, Desert & Inland Empire in Southern California and all of Germany Districts and Areas have their own Archives.

Joe Longo...

--- Shakey1aa@aol.com wrote:

- > I went to GSO archives 1 week ago and found out that
- > their budget was slashed
- > 20%.
- > I also found out that our audio history preservation
- > work was discontinued 1
- > 1/2 years ago. What that means to the fellowship of
- > A.A is that our oral
- > histories which were donated to our GSO archives are
- > currently disintegrating and
- > may be lost for all time. I have already contacted
- > the delegate for area 59 and
- > he assured me he would speak with his counterpart in
- > area 60 and get back to
- > me. The last box 459 mentions a cutback in archives
- > but I do not feel that the
- > fellowship is aware of the seriousness of this
- > problem. I plan to write GSO
- > and let them know that this places our history in
- > great peril. I would further
- > suggest that local archives would consider doing
- > this preservation work
- > themselves since GSO archives is no longer budgeted
- > to do this. Does anyone else
- > know about this?

Encourage your home group members to individually participate in the Birthday Plan (again even if it's only a few dollars).

Encourage your Area and Districts to donate directly to GSO (it doesn't have to be large donations but once more, would help if it were regular donations - say perhaps by passing the hat at Area Committee, Area Assembly and District meetings).

Ask your Area to raise the amount contributed to GSO to cover the Delegate expenses for participation in the General Service Conference each year.

Periodically purchase a Big Book and 12&12 (or other literature) for a newcomer or to donate to a District and/or Area service committee (this will likely also help your Intergroup Central Office if your group purchases its literature from them).

Obtain a subscription to Box 4-5-9 and the Grapevine/La Vina.

Cheers
Arthur

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of
Shakey1aa@aol.com
Sent: Saturday, June 25, 2005 6:43 PM
To: AAHistoryLovers@yahoogroups.com
Cc: Shakey1aa@aol.com
Subject: [AAHistoryLovers] (no subject)

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From: Diz Titcher 6/26/2005 6:59:00 PM

=====

It is a Hazelden offering and may be found there. I also heard it was out of print.

Diz T.

Tallahassee

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

From: "Patricia" <pdixonrae@yahoo.com>

To: <AAHistoryLovers@yahoogroups.com>

Sent: Sunday, June 26, 2005 9:49 AM

Subject: [AAHistoryLovers] The Forgotten Steps " Six and Seven"

> I have been looking for my copy of the article on the Forgotten Steps. I can't remember who wrote it for AA and Bill Wilson. I think it was Fosdick. Can someone help point me in the right direction.

> Thanks

> Patricia D

>

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> Yahoo! Groups Links

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>

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=====

++++Message 2504. Re: 25 Millionth Big Book

From: Shakey1aa@aol.com 6/27/2005 7:36:00 AM

=====

Jimmy B, and other A.A's started taking regular meetings to the Phila, Pa. prison called the House of Correction at Holmesburg 2 years before San Quentin.

They were continuous till the prison closed and the meetings moved to other prisons. Jack D, an inmate, came out of Holmesburg, then PGH(Phila General Hospital) and was active in service and stayed sober till he died. He is listed

(by full name and address) in our Phila meeting list. Our first regular meeting was September 1940. When the prison closed the Prison Committee was given a key

to one of the cells there and is on display in the Southeastern Pennsylvania Intergroup Office in Phila, Pa. We took regular meeting to PGH starting April

50 years of AA celebrated in Canada - July 2, 1993

Bill W turns "the fellowship over to the fellowship" at 4:00 PM, 5000 attend
20th Anniversary at our St Louis Convention - July 2-3, 1955

10,000 attend 30th Anniversary of AA in Toronto.
There we came to own our Responsibility Declaration - July 2-4, 1965

1st AA meeting started in Flatbush, NY - July 4, 1939

10,900 attend 35th Anniversary of AA in Miami.
Bill W gave his last talk to AA - July 3-5, 1970

22,500 attend 45th Anniversary of AA in New Orleans
First true marathon meeting was held here - July 3-6, 1980

19,800 attend 40th Anniversary of AA in Denver
Worlds largest coffee server serves 1/2 million cups a day - July 4-6, 1975

AA gives Ruth Hock 5,000,000th Big Book
during 50th AA Anniversary in Montreal, Canada - July 5, 1985

AA gives Nell Wing 10,000,000th Big Book
during 55th AA Anniversary in Seattle, WA - July 5, 1990

Gay AA's have own program at 40th AA Anniversary in New Orleans - July 3-6,
1980

45,000 attend 50th Anniversary of AA in Montreal.
House of Seagrams flew their flags at half mast for 3 days - July 5-7, 1985

Bill attends 1st Summer Session at School of Alcohol Studies at Yale
University
- July 7, 1940

48,000 attend 55th Anniversary of AA in Seattle. 75 countries were
represented
as the former Soviet Unions members attended for the first time - July 5-8,
1990

1st AA Group formed in Dayton, Ohio - July 8, 1940

Texas newspaper publishes anonymous letter
from founding member of Texas AA Group - July 10, 1941

Blythewood Sanitarium Dr Harry Tiebout gives Big Book
to Marty M. who promptly throws it back at him - July 14, 1939

Dr. Ernest Kurtz publishes NOT-GOD, History of AA - July 14, 1979

Frank Amos AA Trustee dies - July 16, 1965

Malcolm "Bud" A., July 17, 1969 ... died sober October 16, 2001

DOES ANYONE HAVE THE CORRECT INFORMATION WITH REGARD TO THE FOLLOWING;

1. DID BILL W RECIEVE A STIPEND FOR THE WRITING AND PUBLISHING OF THE 12 STEPS AND 12 TRADITIONS. IF SO BY WHOM AND HOW MUCH.
2. WAS THERE AN AGREEMENT TO PAY BILL W. ROYALTIES FOR HIS LIFETIME AND WAS THERE AN ARRANGEMENT TO CONTINUE THEM AS DIRECTED BY HIS LAST WILL AND TESTAMENT.
3. IF THE ROYALTIES WERE TO BE CONTINUED AFTER HIS DEATH WHO WERE THEY PAID TO.
4. WHO WAS THE PERSON NAMED IN HIS WILL TO RECIEVE THEM IF DIFFERENT FROM THE PERSON IN #3 ABOVE.

THANKS FOR THE HELP. LOOK FORWARD TO THE ANSWERS.

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

Yahoo! Groups Links

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++++Message 2517. Harper"s Printing of A.A. Comes of Age ??????
From: liverhelper 7/4/2005 10:23:00 PM

=====

First of all, HELLO TO ALL !!!
...Do Thank You In Advance For Your Assistance.
...Have been a "lurker" for some time, seems like a truly fine site!
...My Question Is: HOW MANY COPIES OF A.A.C.O.A DID HARPER'S PUBLISH? ...and any other information on this would be more than appreciated.

I just obtained a "mint with dust jacket" of this and it got me to wondering. I believe I read somewhere that Harper's published about 23,000 or more copies of "Twelve Steps and Twelve Traditions" and also read (somewhere) that they printed a smaller percentage that that of A.A.C.O.A.. ???????
...All the Best and Thank You Again for Your Time and Works.....

=====

++++Message 2519. Royalty Info (resubmitted and edited for plain text)
From: ArtSheehan 7/5/2005 12:30:00 PM

=====

This is an edited and expanded version (in plain text) of a previous submission. Hopefully this copy is more readable and presentable.

SOURCE REFERENCES:

- 12&12 Twelve Steps and Twelve Traditions
- AABB Alcoholics Anonymous, the Big Book
- ACOA AA Comes of Age
- ABSI As Bill Sees It
- AGAA The Akron Genesis of AA
- BW-RT Bill W by Robert Thompson
- BW-FH Bill W by Francis Hartigan
- DBGO Dr Bob and the Good Old-timers
- GB Getting Better Inside AA
- GTBT Grateful to Have Been There
- GSC-FR General Service Conference - Final Report (by year)
- GSO General Service Office
- LOH The Language of the Heart
- LR Lois Remembers
- NG Not God
- PIO Pass It On
- SM AA Service Manual
- WPR Women Pioneers in 12 Step Recovery
- www Internet Sources

Note: Consumer Price Index (CPI) conversion factors are used to convert past dollar amounts to 2003 values. The values (shown as "\$nnn today") are the approximate dollars needed today to equal the purchasing power of the values converted. CPI conversion data are from Robert C Sahr, Political Science Dept, OR State U, Corvallis (www.orst.edu)

Both Bill W and Dr Bob received royalties from Big Book sales. Bill received royalties from 3 other books (12&12, AA Comes of Age and As Bill Sees It). The table below shows units book sales (in 1,000 = k) and royalty dollars. Data are cumulative (e.g. unit sales of the Big Book [AABB] from 1939-1980 were 2.712k - 2.7 million). The last column shows royalty dollars adjusted by CPI factors to show their value in year 2003 dollars (2003-\$).

I	Cumulative Unit Sales	I	Cumulative Royalties	I							
I	I	I	I	I							
I	Yr	AABB	12&12	ACOA	ABSI	Total	I	Royalty	CPI	2003-\$	I
I	I	I	I	I	I	I	I	I	I	I	I
I	1952	258k	258k	I	43k	0.144	317k	I			
I	1960	444k	85k	26k	556k	I	209k	0.161	1,407k	I	
I	1970	814k	245k	70k	61k	1,190k	I	582k	0.211	3,450k	I
I	1980	2,712k	1,419k	224k	324k	4,679k	I	2,947k	0.448	10,609k	I
I	1990	10,764k	6,269k	469k	1,146k	18,650k	I	10,979k	0.711	23,979k	I
I	2000	20,464k	10,793k	616k	1,834k	33,706k	I	18,087k	0.936	32,739k	I
I							I				I

Following is a timeline of the evolution of the royalty agreements.

1938 - Feb, Willard Richardson asked Frank Amos to visit Akron, OH and make a report on the fledgling Fellowship. Amos made a very favorable

report to Richardson who presented it to John D Rockefeller Jr. urging a donation of \$50,000 (\$650,000 today). (BW-FH 105-106 says \$10,000, \$5,000 a year for 2 years, in LOH 61 Bill W says \$30,000). (SM S3, BW-RT 246, LR 197, DBGO 128-135, BW-FH 105-106, PIO 185-187, LOH 143, AGAA 217, 258) Rockefeller refused to make the donation but provided \$5,000 (\$65,000 today) to be held in a fund in the Riverside Church treasury. Much of the fund was used to pay off Dr Bob's mortgage and provide Bill and Bob with \$30 a week (\$390 today) as long as the fund lasted. (BW-RT 247, ACOA 149-151, DBGO 135, PIO 187-188)

Sep, board Trustee Frank Amos arranged a meeting between Bill W and Eugene Exman (Religious Editor of Harper Brothers publishers). Exman offered Bill a \$1,500 advance (\$19,400 today) on the rights to the book. The Alcoholic Foundation Board urged acceptance of the offer. Instead, Hank P and Bill formed Works Publishing Co. and sold stock at \$25 par value (\$325 today). 600 shares were issued: Hank and Bill received 200 shares each, 200 shares were sold to others. Later, 30 shares of preferred stock, at \$100 par value (\$1,300 today) were sold as well. To mollify the board, it was decided that the author's royalty (which would ordinarily be Bill's) could go to the Alcoholic Foundation. (LR 197, BW-FH 116-119, SM S6, PIO 193-195, ACOA 157, 188)

1939 - Apr, 4,730 copies of the 1st Ed of "Alcoholics Anonymous" were published at a selling price of \$3.50 (\$46 today). The printer, Edward Blackwell of Cornwall Press, was told to use the thickest paper in his shop. The large, bulky volume became known as the "Big Book." The idea was to convince the alcoholic he was getting his money's worth. (ACOA viii, 170, NG 76, PIO 204-205, GB 59) The book had 8 roman and 400 Arabic numbered pages. The Doctor's Opinion started as page 1 and the basic text ended at page 174.

Feb 8, John D Rockefeller Jr. held a dinner for AA at the Union League Club. 75 out of 400 invited guests attended. Nelson Rockefeller hosted the dinner in the absence of his ill father. The dinner produced much favorable publicity for AA. It also raised \$2,200 (\$29,000 today) from the attendees (\$1,000 from Rockefeller). Rockefeller and the dinner guests continued to provide about \$3,000 a year (\$34,000 today) up to 1945 when they were asked to stop contributing. The Alcoholic Foundation received the donations and income from sales of the Big Book. (LR 197, BW-RT 264-267, ACOA viii, 182-187, NG 92-94, BW-FH 109-112, PIO 232-235).

1940 - May 22, Works Publishing Co was incorporated. Bill W and Hank P gave up their stock with the stipulation that Dr Bob and Anne would receive 10% royalties on the Big Book for life. Hank was persuaded to relinquish his shares in exchange for a \$200 payment (\$2,600 today) for office furniture he claimed belonged to him. (ACOA 189-190, LR 199, BW-FH 119, SM 11, PIO 235-236, GTBT 92)

1941 - With the possibility that he might be recalled to active duty in the Army, Bill suggested, based on his authorship of the Big Book that he be granted a royalty on book sales, as a means of providing income for Lois. Bill was granted a 10% royalty and this, with one exception, became his sole source of income. The exception occurred sometime in the mid-1940's where Bill's income averaged \$1,700

(\$17,300 today) over 7 years. The board made a grant to Bill of \$1,500 for each of the 7 years for a total of \$10,500 (\$107,100 today) out of which Bill purchased his Bedford Hills house. (1951 GSC-FR 13)

1942 - Board Trustee A LeRoy Chipman asked John D Rockefeller Jr. and his 1940 dinner guests for \$8,500 (\$95,000 today) to buy back the remaining outstanding shares of Works Publishing Inc. stock. Rockefeller lent \$4,000, his son Nelson \$500 and the other dinner guests \$4,000. Rockefeller's custom was to forgive \$1 of debt for each \$1 repaid. The Rockefeller and dinner guest loans were repaid by 1945 out of Big Book income. (AACOA 189, BW-FH 110-111, SM S7, LOH 148, ACOA says \$8,000)

Oct, Clarence S stirred up a controversy in Cleveland after discovering that Dr Bob and Bill W were receiving royalties from Big Book sales. (DBGO 267-269, BW-FH 153-154, ACOA 193-194) Bill and Dr Bob re-examined the problem of their financial status and concluded that royalties from the Big Book seemed to be the only answer to the problem. Bill sought counsel from Father Ed Dowling who suggested that Bill and Bob could not accept money for 12th Step work, but should accept royalties as compensation for special services. (ACOA 194-195, PIO 322-324)

1945 - The Alcoholic Foundation wrote to John D Rockefeller Jr. and the 1940 dinner guests that AA no longer needed their financial help. Big Book royalties could look after Dr Bob and Bill W and Group contributions could pay the general office expenses. This ended all "outside contributions" to AA. (ACOA 203-204)

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

1951 - Apr 20-22, the 1st GSC. It recommended that in future years, AA textbook literature should have Conference approval. The Trustees of the Alcoholic Foundation, following Dr Bob's death, voted to increase Bill's Big Book royalty from 10% to 15% and have the author's royalty apply to other books that Bill would write in the future. Bill insisted that this increase be submitted to the General Service Conference and the Conference approved the Trustee's motion unanimously. The Conference also approved unanimously a motion recommending that steps be taken to insure that Bill and Lois receive book royalties so long as either one shall live. (1951 GSC-FR 12)

1952 - Apr, the 2nd GSC in NYC. The Panel 2 (38 added delegates) joined with the Panel 1 Delegates to conduct the first Conference of all Delegates attending. Based on a 1951 advisory action, the Alcoholic Foundation Board formed a special committee on literature and submitted a report to the 1952 Conference recommending literature items that should be retained and future literature items that would be needed. Bill W also made a presentation of the literature projects

he was engaged in. The Conference unanimously approved the Board proposals and Bill's literature projects. Bill's projects led to development of 6 Conference-approved books:

- 1 3rd Legacy Manual pub 1951 (renamed The AA Service Manual in 1969)
- 2 12 Steps and 12 Traditions pub 1953
- 3 The 2nd edition Big Book pub 1955
- 4 AA Comes of Age published in 1957
- 5 12 Concepts for World Service pub 1962
- 6 The AA way of Life pub 1966 (renamed As Bill Sees It in 1975)

The actions of the Conference retroactively approved the Big Book and several pamphlets.

1953 - Jun, Twelve Steps and Twelve Traditions was published in 2 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. (ACOA ix, 219, PIO 354-356)

1955 - Jun 26-29 and Jul 3, held in St Louis, MO. The 5th GSC recommended that the retail price of the new 2nd Ed Big Book be set at \$4.50 (\$30 today) the price to AA groups at \$4.00 (\$27.50 today) and to earmark 50 cents for the reserve fund. (Fl Act)

Jul 1-3, 20th anniversary and 2nd Int'l Convention at St Lois, MO. Theme: Coming of Age. (BW-RT 311, ACOA viii, GTBT 42-51, NG 131, SM S2) The 2nd Ed. Big Book was published. In his talk to the Convention, Bill thanked the attendees for purchasing Big Books because the royalties from it had provided him and Lois with a home where they had seen more than 3,000 AA members over the years. (ACOA 220, PIO 354, 357)

1957 - Oct, AA Comes of Age was published.

1958 - Apr, the 8th GSC approved the action of the GSB in reassigning to Bill royalty rights in his 3 books (Alcoholics Anonymous, Twelve Steps and Twelve Traditions and Alcoholics Anonymous Comes of Age) and in books he may write in the future, for the duration of the copyrights involved. It further recommended that a paperback edition of the Big Book not be published.

1961 - Apr 19-23, the 9th GSC recommended that no action be taken by the 1961 GSC on a proposal for a paperback edition of the Big Book. The following motion was adopted unanimously: the GSC recognizes that publication of cheap editions of AA books would probably reduce the income to World Services and Bill W's personal income. This GSC unanimously suggests the following to the Trustees: To add a rider to Bill's royalty contract to the effect that, if cheaper books are ever published, Bill's royalties be increased by an amount sufficient to keep the royalty income at the same average level it had been for the 5 years before the cheaper books were published; (further that) as time goes on, if inflation erodes the purchasing power of this income, the Trustees will adjust the royalties to produce the same approximate purchasing power; this to be effective during the lifetime of Bill and

Lois and Bill's legatees. (PIO 393).

1963 - Bill modified his royalty agreement with AAWS so that 10% of his royalties went to his mistress, Grapevine Editor, Helen W. The agreement provided Bill and Lois with a comfortable living on annual incomes between \$30,000 to \$40,000 during the 1960's (\$175,000 to \$230,000 today). At the time of Bill's death (1971) it was around \$56,000 (\$250,000 today). In the 1970's, royalties surged significantly and it made Lois W quite rich. (PIO 393, BW-FH 192-193, GB 69-70, WPR 72) She was prevented from returning any of the funds by the 7th Tradition.

1964 - Apr 21-26. The 14th GSC recommended that an agreement between Bill W, co-founder and AAWS, Inc. covering royalties derived from Bill's writings be approved. Under the terms of the contract, a royalty of 15% is paid to Bill, except that no royalties are paid on "overseas editions." Royalties are to be paid to Bill and Lois, his wife, during their lifetimes; following the deaths of Bill and Lois, royalties revert in shares of royalties to living heirs. These shares revert to AAWS upon the death of beneficiaries. Not more than 20% may be bequeathed to any heir under the age of 40 years as of the date of the agreement between Bill and AAWS (Apr 29, 1963). The contract provides protection of royalties against "cheap books" and protection of AAWS and Bill against fluctuations in general economic conditions. AAWS retains the right of "first refusal" on any future literary works of Bill's.

1967 - The AA Way of Life (retitled in 1975 to As Bill Sees It) was published. In Apr, the copyright to the 1st Ed. Big Book expired and was not renewed. The oversight was not discovered by AAWS until 1985. (NG 299)

1971 - Jan 24, Bill W, co-founder of Alcoholics Anonymous, 36 years sober, died (of emphysema, sometimes described as heart failure) at Miami Beach, FL. It was his and Lois' 53rd wedding anniversary. (ACOA xi, BW-FH 5) At this point, royalties transferred to his wife Lois (and Helen W for few years).

1973 - Apr, distribution of the Big Book passed the one-million mark. The millionth copy was presented to President Richard Nixon in the Whitehouse. (NG 267, BW-FH 113)

1976 - Publication of the 3rd Ed. Big Book. (ACOA xi)

1978 - Big Book distribution passed the 2 million mark. (ACOA xi)

1981 - Big Book distribution passed the 3 million mark. (ACOA xi)

1983 - Big Book distribution passed the 4 million mark. (NG 268)

1985 - AAWS discovered that the copyrights to the 1st and 2nd Ed Big Book had expired. The copyright on the 1st Ed lapsed in 1967. The copyright on new material in the 2nd Ed lapsed in 1983. Both AAWS and the Wilson estate shared responsibility for copyright renewal. (NG 299, www) Big Book distribution passed the 5 million mark. (NG 268) Technically, royalties should have expired on the Big Book since expiration of the US copyright was one of the agreement conditions specified for discontinuing Big Book royalties. (www)

1986 - Nov, first paperback edition Big Book published. (NG 301)
1987 - Big Book distribution passed the 6 million mark. (NG 268)

1988 - Oct 5, Lois W (age 97) co-founder of Al-Anon Family Groups, died. (ACOA xi) Royalties passed to her surviving designated heirs: Dr Leonard Strong husband of Bill's sister Dorothy, a niece and nephew, Muriel Strong Morley and Leonard V Strong III, and sisters-in-law Laura and Florence Burnham. Also listed were Nell Wing, Lois' cousins Carol Lou Burnham, Ann Burhan Smith, Ann Walker, Dixon Walker and Kate Knap plus Bill's cousins Jean Kalkoff and Barbara Palazari. 50% was bequeathed to the Stepping Stones Foundation (to terminate on the later of August 31, 1997 or 10 years after Lois' death)(www).

1990 - Jul, AA's 55th anniversary and 9th Int'l Convention, Seattle, WA. Nell Wing was presented the 10 millionth copy of the Big Book. (PIO 206 says 10 millionth copy printed Mar 1991)

2001 - Apr 22-28,. The 51st GSC recommended that the 4th Ed Big Book be approved. Nov 1, 4th Ed published - it contained 24 new personal stories. (GSO) Big Book distribution passed the 22 million mark.

2002 Distribution of the Big Book was reported as: 1st Ed 300,000 copies, 2nd Ed 1,150,000 copies, 3rd Ed 19,550,000 copies and 4th Ed 1, 225,000 copies (2002 GSC-FR 15)

2004 Jan, Big Book distribution passed the 22 million mark. (GSO)
2004 Jan, Big Book distribution passed the 25 million mark. (GSO)

|||||

+++Message 2520. A Question about the Principles Behind each of the Steps of A.A.
From: ricky151530 7/5/2005 12:19:00 PM

|||||

Dear AA History Lovers, first of all thanks so much for being here. This yahoo group has really opened my eyes to the history of A.A. I would like to know where the Principles came from? When where they first written, and by whom? I have googled it and can't seem to find information on the way the principles came about. For example... The principle behind step one is Honesty, for step two its Faith, and so on.
Thanks for any information that can be given.
Richard

|||||

+++Message 2521. Re: A Question about the Principles Behind each of the Steps of A.A.
From: Arthur Sheehan 7/6/2005 12:43:00 AM

|||||

Hi Richard

First an appeal to AAHL members (especially newer members) - prior to posting a question, please first try using the search function in the message archive in yahoogroups on-line.

The notion of a single word descriptor as a "principle" behind each Step is bogus. Please see message 1802 in the AAHL archives.

AAHL members previously posted a question listing a set of single word "principles" associated with each Step. Another member then sent in a list containing a set of single word "gifts" that derived from working each Step. Each of these lists came from cards purchased from vendors selling drunk junk at AA events. My comments on the so-called "principles" and "gifts" are below.

Cheers
Arthur

From: "Arthur Sheehan"
<ArtSheehan@msn.com<<http://health.groups.yahoo.com/group/AAHistoryLovers/post?po>

stID=5517GyVwP3CbGReCiNhGK9-oPzhi--X2wFa15eInRF_5b1MLswM9dCfjDzuhgBMV80FDqhSAk0H\

28Q [11]>>

Date: Tue May 11, 2004 12:25 pm

Subject: Re: [AAHistoryLovers] Principles Meditation Card

Hi

In comparing the so-called "principles" and "gifts" cards, it seems fairly self-evident that both represent little more than the creative exercises of individual imagination. Also, the imagination can go in many well-intended, but far different, directions. It is easy to go from "keep it simple" into a realm that can be just a bit too simplistic.

It's also interesting to note that the "principles" card was purchased from a "vendor" yet is being associated with an "AA function." I'd sure like to see the members who put together so-called "AA functions" eliminate the participation of those who sell tapes, trinkets and t-shirts. Words printed on a card, and sold by a vendor, are not endowed with any special or extra insight, authority, validity, accuracy or historical relevance. The so-called "principles" and "gifts" cards, do little more than denote the semantic preferences of the those who did the word association.

I've seen a number of variations on this theme (in the form of cards, wall

charts, etc.) trying to reduce the Steps to single words and asserting that the word represents the "principle" embodied in the Step. I just don't see how this rises to the level of an adequate description.

Much can be gained, and gleaned, from the Steps (and Traditions and Concepts) both in understanding and results, when each of them is viewed as a whole instructive sentence. Each whole instructive sentence can then be viewed as a "principle" (i.e. a rule of personal conduct) that we try to practice in all our affairs as a means of developing a spiritual condition that offers a daily reprieve from alcohol. The resultant God-given gift is something called "sobriety" (freedom from alcohol).

I'm always amazed at the energy that goes into reading things into AA's spiritual principles with perhaps far too much emphasis on cleverness than clarity. It is often done at the expense of missing what is written there in rather plain language. One of our principal principles (rule #62) is to try to carry a message - not creatively modify it.

Arthur

Cheers

Arthur

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

From: ricky151530<mailto:r_myers9848@sbcglobal.net>

To: AAHistoryLovers@yahoogroups.com<mailto:AAHistoryLovers@yahoogroups.com>

Sent: Tuesday, July 05, 2005 12:19 PM

Subject: [AAHistoryLovers] A Question about the Principles Behind each of the Steps of A.A.

Dear AA History Lovers, first of all thanks so much for being here. This yahoo group has really opened my eyes to the history of A.A. I would like to know where the Principles came from? When where they first written, and by whom? I have googled it and can't seem to find information on the way the principles came about. For example... The principle behind step one is Honesty, for step two its Faith, and so on.

Thanks for any information that can be given.

Richard

--

YAHOO! GROUPS LINKS

a.. Visit your group

"AAHistoryLovers<<http://groups.yahoo.com/group/AAHistoryLovers>>" on the web.

b.. To unsubscribe from this group, send an email to:

Does anyone know the Numbers for the International Convention that was in Toronto? Like total registered and how many countries represented ? I was there but never got any totals. Brian in IL-AZ

Sell on Yahoo! Auctions – no fees. Bid on great items.
<http://auctions.yahoo.com/>

|||||

++++Message 2524. St. Louis Gambler & the Railroad Man
From: Glenn Chesnut 7/8/2005 11:01:00 PM

|||||

New book on A.A. history: Glenn C., "The St. Louis Gambler & the Railroad Man."

Vol. 2 of "Lives and Teachings of the A.A. Old Timers," June 2005, ISBN 0-595-34878-5, xvi + 308 pp. The story of how A.A. began and spread through the St. Joseph river valley.

See <http://hindsfoot.org> and <http://hindsfoot.org/kstl1.html> for more information on the book.

This volume talks about the lives and teaching of two major early black A.A. leaders -- Brownie the St. Louis gambler and Goshen Bill -- as well as Ellen L., an early woman A.A. member who devoted herself to helping women alcoholics, and Ed P., who was a conductor on the New York Central passenger train portrayed on the front cover.

Volume 1 covered the 1940's, while Volume 2 begins in 1950.

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

|||||

++++Message 2525. bothersome trivial questions
From: xxpmds 7/8/2005 1:06:00 PM

|||||

I've been a sober member of AA for more than 21 years, just joined this group and there are a few things I have always wondered about and I'm hoping someone can help me out. Parenthetically, Earle Marsh ("Physician Heal Thyself") was my sponsor for 19 years so if any of you have any questions about him I'll try to answer them.

1. The signs on many of our walls say "First Things First," "Easy

> Date: Wed, 6 Jul 2005 21:30:49 -0700 (PDT)
> From: brian thompson <SOBERONE12@YAHOO.COM>
> Subject: Anyone know the total numbers for the International Convention?
>
> Hello All,
> Does anyone know the Numbers for the
> International Convention that was in Toronto? Like
> total registered and how many countries represented ?
> I was there but never got any totals.
> Brian in IL-AZ

|||||

+++Message 2527. Studies of AA bashing
From: lorenzo 7/8/2005 2:38:00 PM

|||||

Dear friends, I'm wondering if there is an article somewhere concerning disgruntled former AA people who write articles, books, or form groups based on their dissatisfactions. A friend's sponsee just dropped out of AA and sent his sponsor the link to <http://www.orange-papers.org/orange-intro.html>

To me it's just old hat. But I'd like to hear any reaction to this site (and I'm sure there are others). But to call AA a "religious cult," as "Secret Agent Orange" does is simply ignorant bs. I appreciate any comments or citing of articles that deal with this kind of thing. Thank you, Larry G in Placitas, NM.

|||||

+++Message 2528. one dollar contribution
From: edadami 7/9/2005 12:12:00 AM

|||||

Hi all. Can anyone shed any light on the custom of giving a one dollar contribution to the basket that still seems to be the custom in many places. About what year was that first common? What is the value of one dollar today compared to those early one dollar years? Is one dollar still pretty consistent across the U.S.A?

Love in the fellowship,

Ed A.

|||||

+++Message 2529. Re: Info On Royalties
From: kurtzern@umich.edu 7/8/2005 3:15:00 PM

|||||

Hi,

Not-God was published by Hazelden Educational Services, which paid me according to their accustomed royalty schedule. There was no relationship between Haz and AA at the time. I have never received royalties from A.A., but the AAGV did pay me a consultant's stipend for finding and arranging the articles in *The Language of the Heart*.

ernie kurtz

Quoting ArtSheehan <ArtSheehan@msn.com>:

> Following is a timeline showing the evolution of the royalty
> arrangements.

>

> SOURCE REFERENCES:

>

> 12&12 Twelve Steps and Twelve Traditions, AAWS

> AABB Alcoholics Anonymous, the Big Book, AAWS

> AACOA AA Comes of Age, AAWS

> ABSI As Bill Sees It, AAWS

> AGAA The Akron Genesis of Alcoholics Anonymous,

> by Dick B (soft cover)

> BW-RT Bill W by Robert Thompson (soft cover)

> BW-FH Bill W by Francis Hartigan (hard cover)

> DBGGO Dr Bob and the Good Old-timers, AAWS

> GB Getting Better Inside Alcoholics

> Anonymous by Nan Robertson (soft cover)

> GTBT Grateful to Have Been There by Nell Wing

> (soft cover)

> GSC-FR General Service Conference - Final Report

> (identified by year), AAWS

> GSO General Service Office - Presentations and

> Literature, service pieces, AAWS/GSO US/Canada

> LOH The Language of the Heart, AA Grapevine

> Inc

> LR Lois Remembers, by Lois Wilson

> NG Not God, by Ernest Kurtz (expanded

> edition, soft cover)

> PIO Pass It On, AAWS

> SM AA Service Manual and Twelve Concepts

> for

> World Service, AAWS

> WPR Women Pioneers in 12 Step Recovery, by

> Charlotte Hunter, Billye Jones and Joan Ziegler (soft cover)

> www Internet Sources (e.g. Google, Microsoft

> Encarta, US National Archives & Records Administration NARA)

>

> Note: Consumer Price Index (CPI) conversion factors are used to

> convert dollar amounts to 2003 dollar values. The values (shown as

> "\$nnn today") are the approximate dollars needed today to equal the

> purchasing power of the value converted. CPI conversion data are from

> Robert C Sahr, Political Science Dept, OR State U, Corvallis

> (www.orst.edu <[http://www.orst.edu/\[1\]](http://www.orst.edu/[1])>)

>

> Both Bill W and Dr Bob received royalties from Big Book sales. Bill
> received royalties from three other books (12&12, AA Comes of Age and
> As Bill Sees It). The table below shows units book sales and
> royalties. The data are cumulative (e.g. unit sales of the Big Book
> from 1939-1980 was 2.7 million). The last column shows royalty
> dollars
> adjusted by CPI factors to show the amounts in year 2003 dollars.

>
> Cumulative Unit Sales
> Cumulative Royalties

>
> Year
> Big Book
> 12&12
> AACOA
> ABSI
> Total
> Royalty \$
> CPI
> 2003 \$

>
> 1952
> 257,700
>
> 257,700
> 43,806
> 0.144
> 317,428
>
> 1960
> 444,238
> 85,214
> 26,462
>
> 555,914
> 209,226
> 0.161
> 1,407,248

>
> 1970
> 814,058
> 245,000
> 69,707
> 60,736
> 1,189,501
> 581,997
> 0.211
> 3,450,429

>
> 1980
> 2,712,350
> 1,418,564
> 224,425
> 323,808
> 4,679,147

> 2,947,016
> 0.448
> 10,608,592
>
> 1990
> 10,764,209
> 6,269,398
> 469,499
> 1,146,409
> 18,649,515
> 10,979,271
> 0.711
> 23,978,729
>
> 2000
> 20,463,881
> 10,792,777
> 615,722
> 1,834,060
> 33,706,440
> 18,087,081
> 0.936
> 32,738,608
>
> 1938 - Feb, Willard Richardson asked Frank Amos to visit Akron, OH
> and
> make a report on the fledgling Fellowship. Amos made a very favorable
> report to Richardson who presented it to John D Rockefeller Jr.
> urging
> a donation of \$50,000 (\$650,000 today). (BW-FH 105-106 says \$10,000,
> \$5,000 a year for 2 years, in LOH 61 Bill W says \$30,000). (SM S3,
> BW-RT 246, LR 197, DBGO 128-135, BW-FH 105-106, PIO 185-187, LOH 143,
> AGAA 217, 258) Rockefeller refused to make the donation but provided
> \$5,000 (\$65,000 today) to be held in a fund in the Riverside Church
> treasury. Much of the fund was used to pay off Dr Bob's mortgage and
> provide Bill and Bob with \$30 a week (\$390 today) as long as the fund
> lasted. (BW-RT 247, AACOA 149-151, DBGO 135, PIO 187-188)
>
> Sep, board Trustee Frank Amos arranged a meeting between Bill W and
> Eugene Exman (Religious Editor of Harper Brothers publishers). Exman
> offered Bill a \$1,500 advance (\$19,400 today) on the rights to the
> book. The Alcoholic Foundation Board urged acceptance of the offer.
> Instead, Hank P and Bill formed Works Publishing Co. and sold stock
> at
> \$25 par value (\$325 today). 600 shares were issued: Hank and Bill
> received 200 shares each, 200 shares were sold to others. Later, 30
> shares of preferred stock, at \$100 par value (\$1,300 today) were sold
> as well. To mollify the board, it was decided that the author's
> royalty (which would ordinarily be Bill's) could go to the Alcoholic
> Foundation. (LR 197, BW-FH 116-119, SM S6, PIO 193-195, AACOA 157,
> 188)
>
> 1939 - Apr, 4,730 copies of the 1st Ed. of Alcoholics Anonymous were
> published at a selling price of \$3.50 (\$46 today). The printer,
> Edward

> Blackwell of Cornwall Press, was told to use the thickest paper in
> his
> shop. The large, bulky volume became known as the "Big Book." The
> idea
> was to convince the alcoholic he was getting his money's worth.
> (AACOA
> viii, 170, NG 76, PIO 204-205, GB 59) The book had 8 roman and 400
> Arabic numbered pages. The Doctor's Opinion started as page 1 and the
> basic text ended at page 174.
>
> 1940 - May 22, Works Publishing Co. was incorporated. Bill W and Hank
> P gave up their stock with the stipulation that Dr Bob and Anne would
> receive 10% royalties on the Big Book for life. Hank was persuaded to
> relinquish his shares in exchange for a \$200 payment (\$2,600 today)
> for office furniture he claimed belonged to him. (AACOA 189-190, LR
> 199, BW-FH 119, SM 11, PIO 235-236, GTBT 92)
>
> 1941 - With the possibility that he might be recalled to active duty
> in the Army, Bill suggested, based on his authorship of the Big Book
> that he be granted a royalty on book sales, as a means of providing
> income for Lois. Bill was granted a 10% royalty and this, with one
> exception, became his sole source of income. The exception occurred
> sometime in the mid-1940's where Bill's income averaged \$1,700
> (\$17,300 today) over seven years. The board made a grant to Bill of
> \$1,500 for each of the seven years for a total of \$10,500 (\$107,100
> today) out of which Bill purchased his Bedford Hills house. (1951
> GSC-FR 13)
>
> 1942 - Oct, Clarence S stirred up a controversy in Cleveland after
> discovering that Dr Bob and Bill W were receiving royalties from Big
> Book sales. (DBGO 267-269, BW-FH 153-154, AACOA 193-194) Bill and Dr
> Bob re-examined the problem of their financial status and concluded
> that royalties from the Big Book seemed to be the only answer to the
> problem. Bill sought counsel from Father Ed Dowling who suggested
> that
> Bill and Bob could not accept money for 12th Step work, but should
> accept royalties as compensation for special services. (AACOA
> 194-195,
> PIO 322-324)
>
> 1945 - The Alcoholic Foundation wrote to John D Rockefeller, Jr. and
> the 1940 dinner guests that AA no longer needed their financial help.
> Big Book royalties could look after Dr Bob and Bill W and Group
> contributions could pay the general office expenses. This ended all
> "outside contributions" to AA. (AACOA 203-204)
>
> 1947 - Aug, in his Grapevine Traditions essay titled Last Seven Years
> Have Made AA Self-Supporting, Bill W wrote "Two years ago the
> trustees
> set aside, out of AA book funds, a sum which enabled my wife and me
> to
> pay off the mortgage on our home and make some needed improvements.
> The Foundation also granted Dr Bob and me each a royalty of 10% on
> the
> book Alcoholics Anonymous, our only income from AA sources. We are

> both very comfortable and deeply grateful." (LOH 62-66)

>

> 1951 - Apr 20-22, the 1st experimental GSC. It recommended that: In

> future years, AA textbook literature should have Conference approval.

> The Trustees of the Alcoholic Foundation, following Dr Bob's death,

> voted to increase Bill's Big Book royalty from 10% to 15% and have

> the

> author's royalty apply to other books that Bill would write in the

> future. Bill insisted that this increase be submitted to the General

> Service Conference and the Conference approved the Trustee's motion

> unanimously. The Conference also approved unanimously a motion

> recommending that steps be taken to insure that Bill and Lois receive

> book royalties so long as either one shall live. (1951 GSC-FR 12)

>

> 1952 - Apr, the 2nd experimental GSC in NYC. The Panel 2 (38

> additional delegates) joined with the Panel 1 Delegates to conduct

> the

> first Conference of all Delegates attending. Based on a 1951 advisory

> action, the Alcoholic Foundation Board formed a special committee on

> literature and submitted a report to the 1952 Conference recommending

> literature items that should be retained and future literature items

> that would be needed. Bill W also made a presentation of the

> literature projects he was engaged in. The Conference unanimously

> approved the Board proposals and Bill's literature projects. Bill's

> projects led to development of 6 Conference-approved books:

>

> 1. 3rd Legacy Manual published in 1951 (renamed The AA Service

> Manual in 1969)

> 2. 12 Steps and 12 Traditions published in 1953

> 3. The 2nd edition Big Book published in 1955

> 4. AA Comes of Age published in 1957

> 5. 12 Concepts for World Service published in 1962

> 6. The AA way of Life published in 1966 (renamed to As Bill

> Sees

> It in 1975)

>

> The actions of the Conference retroactively approved the Big Book and

> several pamphlets.

>

> 1953 - Jun, Twelve Steps and Twelve Traditions 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)

>

> 1955 - Jun 26-29 and Jul 3, held in St Louis, MO. The 5th GSC

> recommended that: The retail price of the new edition of Alcoholics

> Anonymous be set at \$4.50 (\$30 today) the price to AA groups at \$4.00

> (\$27.50 today) and to earmark 50 cents for the reserve fund. (FI Act)

>

>

> Jul 1-3, 20th anniversary and 2nd Int'l Convention at St Lois, MO.

> Theme: Coming of Age. (BW-RT 311, AACOA viii, GTBT 42-51, NG 131, SM

> S2) The 2nd Ed. of Alcoholics Anonymous was published. In his talk

> to
> the Convention, Bill thanked the attendees for purchasing Big Books
> because the royalties from it had provided him and Lois with a home
> where they had seen more than 3,000 AA members over the years. (AACOA
> 220, PIO 354, 357)
>
> 1957 - Oct, AA Comes of Age was published.
>
> 1958 - Apr, the 8th GSC approved the action of the GSB in reassigning
> to Bill royalty rights in his three books (Alcoholics Anonymous,
> Twelve Steps and Twelve Traditions and Alcoholics Anonymous Comes of
> Age) and in books he may write in the future, for the duration of the
> copyrights involved. It further recommended that a paperback edition
> of the Big Book not be published.
>
> 1961 - Apr 19-23, the 9th GSC recommended that: no action be taken by
> the 1961 GSC on the proposal for a paperback edition of the Big Book.
> The following motion was adopted unanimously: The GSC recognizes that
> publication of cheap editions of AA books would probably reduce the
> income to World Services and Bill W's personal income. This GSC
> unanimously suggests the following to the Trustees: To add a rider to
> Bill's royalty contract to the effect that, if cheaper books are ever
> published, Bill's royalties be increased by an amount sufficient to
> keep the royalty income at the same average level it had been for the
> 5 years before the cheaper books were published; (further that) as
> time goes on, if inflation erodes the purchasing power of this
> income,
> the Trustees will adjust the royalties to produce the same
> approximate
> purchasing power; this to be effective during the lifetime of Bill
> and
> Lois and Bill's legatees. (PIO 393).
>
> 1963 - Bill modified his royalty agreement with AAWS so that 10% of
> his royalties went to his mistress, Grapevine Editor, Helen W. The
> agreement provided Bill and Lois with a comfortable living on annual
> incomes between \$30,000 to \$40,000 during the 1960's (\$175,000 to
> \$230,000 today). At the time of Bill's death (1971) it was around
> \$56,000 (\$250,000 today). In the 1970's, royalties surged
> significantly and it made Lois W quite rich. (PIO 393, BW-FH 192-193,
> GB 69-70, WPR 72)
>
> 1964 - Apr 21-26. The 14th GSC recommended that: an agreement between
> Bill W, co-founder and AAWS, Inc. covering royalties derived from
> Bill's writings be approved. Under the terms of the contract, a
> royalty of 15% is paid to Bill, except that no royalties are paid on
> "overseas editions." Royalties are to be paid to Bill and Lois, his
> wife, during their lifetimes; following the deaths of Bill and Lois,
> royalties revert in shares of royalties to living heirs. These shares
> revert to AAWS upon the death of beneficiaries. Not more than 20% may
> be bequeathed to any heir under the age of 40 years as of the date of
> the agreement between Bill and AAWS (Apr 29, 1963). The contract
> provides protection of royalties against "cheap books" and protection
> of AAWS and Bill against fluctuations in general economic conditions.
> AAWS retains the right of "first refusal" on any future literary

> works
> of Bill's.
>
> 1967 - The AA Way of Life (retitled in 1975 to As Bill Sees It) was
> published. In Apr, the copyright to the 1st Ed. Big Book expired and
> was not renewed. The oversight was not discovered by AAWS until 1985.
> (NG 299)
>
> 1971 - Jan 24, Bill W, co-founder of Alcoholics Anonymous, 36 years
> sober, died (of emphysema, sometimes described as heart failure) at
> Miami Beach, FL. It was his and Lois' 53rd wedding anniversary.
> (AACOA
> xi, BW-FH 5)
>
> 1973 - Apr, distribution of the Big Book reached the one-million
> mark.
> The millionth copy was presented to President Richard Nixon in the
> Whitehouse. (NG 267, BW-FH 113)
>
> 1976 - Publication of the 3rd Ed. of Alcoholics Anonymous. (AACOA xi)
>
> 1978 - Distribution of the Big Book passed the 2 million mark. (AACOA
> xi, NG 267)
> 1981 - Aug, distribution of the Big Book passed the 3 million mark.
> (AACOA xi, NG 267)
> 1983 - Distribution of the Big Book reached the 4 million mark. (NG
> 268)
>
> 1985 - AAWS discovered that the copyrights to the 1st and 2nd Ed. of
> the Big Book had expired. The copyright on the 1st Ed. lapsed in
> 1967.
> The copyright on new material in the 2nd Ed. lapsed in 1983. Both
> AAWS
> and the Wilson estate shared responsibility for copyright renewal.
> (NG
> 299, www) Distribution of the Big Book reached the 5 million mark.
> (NG
> 268)
>
> 1986 - Nov, the first paperback edition of the Big Book was
> published.
> (NG 301)
> 1987 - Distribution of the Big Book reached the 6 million mark. (NG
> 268)
>
> 1988 - Oct 5, Lois W (age 97) co-founder of Al-Anon Family Groups,
> died. (AACOA xi) Royalties passed to her surviving designated heirs
> which included Dr Leonard Strong husband of Lois' sister-in-law
> Dorothy (Bill's sister), a niece and nephew, Muriel Strong Morley and
> Leonard V Strong III, and sisters-in-law Laura and Florence Burnham.
> Also listed were Nell Wing, Lois' cousins Carol Lou Burnham, Ann
> Burhan Smith, Ann Walker, Dixon Walker and Kate Knap plus Bill's
> cousins Jean Kalkoff and Barbara Palazari. 50% was bequeathed to the
> Stepping Stones Foundation (to terminate on the later of August 31,
> 1997 or 10 years after Lois' death).

agency (and fellow AA member), Allan McG (parenthetically, past trustee George D remembers Allan McG as a leader in Southern California AA when he joined in 1961, and says of him, "He was the most interesting man I ever met, the most stimulating. He was brilliantly articulate and touched many, many people").

When Allan met Bayard and Marjorie P for dinner, he mentioned to them that he was making his annual speech about Alcoholics Anonymous to a class at UCLA which he had done for a number of years. They asked him if he had a manuscript of the talk, which he later showed them; it was called "A Member's Eye View of AA" "We were absolutely thrilled by it," recalls Bayard. "It was the best thing of the kind we'd ever read, and we asked Allan's permission to take it back to New York and see if it could be an AA publication. Which we did."

When Herb M brought the manuscript to the AAWS Board, staff member Ann M raised strenuous objections based on the fact that it was one person's opinion and one person's writing and had not evolved through the group conscience as all the other Conference-approved literature had. The same opposition was raised at the Trustees' Literature Committee. However, the inherent excellence and value of the piece ultimately prevailed. It was approved by the Conference and published in 1970, with a prefatory explanation which read in part, "Though the AA program relies upon the sharing of experience, the recovery process itself is highly individual. Therefore, the program is described here as it appears to one member; but the pamphlet does reflect Fellowship thinking." Although the pamphlet was originally conceived of to explain the program to alcoholism professionals and other outsiders, it has provided fresh insights for AA members as well.

Cheers, Arthur

~~~~~  
"mymailbox1998" <cdknapp@pacbell.net> and "mchugh1652" <mchugh1652@ameritech.net> both referred us to message #1737.  
~~~~~

MESSAGE #1737
From: "mlibby" <mlibby@...> Date: Sat Apr 3, 2004 1:06 am
Subject: Re: [AAHistoryLovers] Alan Guinness/A Members Eye View of AA
His name was Allen McGuinness (deceased) and I believe he was from Southern California. I love the pamphlet and have memorized a large chunk of it because it is, in my opinion, the most beautiful expression of what AA is that I have ever read. I'll send you separately a 15 minute excerpt from the pamphlet that I recite daily on my way to work.

confess to often substituting “a” for “the” in my own transcriptions of Step 12 and was very kindly corrected by a member of AAHL when I did it in a prior posting to AAHL.

Cheers
Arthur

~~~~~

Hi

The only bothersome trivial questions are the ones not asked.

### 1. Slogans

The source of 4 of the slogans is the Big Book: "But for the Grace of God" is from the chapter "There Is A Solution" (on pg 25). "Easy Does It," "First Things First" and "Live and Let Live" are from the chapter "The Family Afterward" (on pg 135).

The origin of the slogan "Think, Think, Think" is a mystery. Some sources say it originated in Cleveland (and assert Clarence S invented it) in the mid-1940s; however, its definitive origin remains obscure. "Think" was an early corporate motto of IBM.

The 5 slogan plaques we frequently see on the walls of AA meeting rooms today were originally published on the inside back cover of 5 issues of the AA Grapevine (from September to December 1956 and in February 1957).

### 2. The choice between the article “the” or “a” in NA’s Step 12

First off it seems that a clear notion of when NA actually began is not all that easy to pin down. NA’s web site states that their Fellowship originated in the late 1940s as opposed to the early 1950s.

Among the obvious changes NA made to the 12 Steps of AA, I’d be surprised (and a bit skeptical) if you get a convincing answer beyond the realm of hearsay. The choice of the article “a” in NA’s Step 12 (as opposed to the article “the”) could as easily be attributed to an erroneous transcription as much as a deliberate alteration. I have to confess to often substituting “a” for “the” in my own transcriptions of Step 12 and was very kindly corrected by a member of AAHL when I did it in a prior posting to AAHL.

### 3. “A Member’s-Eye View of Alcoholics Anonymous”

There were unsuccessful attempts in the 1980s to construct a history of AA that picked up from the point where Bill W ended in “AA Comes of Age” (i.e. from 1955 on). An extract from the manuscript of that aborted history project is shown below:

“... one of the most powerful and popular pamphlets in the AA library, almost never saw the light of day. Trustee Bayard P, an executive with a large advertising agency in New York, while on a business trip to



California with his wife, Marjorie (also active in the program), looked up an old associate at the agency (and fellow AA member), Allan McG (Parenthetically, past trustee George D remembers Allan McG as a leader in Southern California AA when he joined in 1961, and says of him, "He was the most interesting man I ever met, the most stimulating. He was brilliantly articulate and touched many, many people.") When Allan met Bayard and Marjorie P for dinner, he mentioned to them that he was making his annual speech about Alcoholics Anonymous to a class at UCLA which he had done for a number of years. They asked him if he had a manuscript of the talk, which he later showed them; it was called "A Member's Eye View of AA" "We were absolutely thrilled by it," recalls Bayard. "It was the best thing of the kind we'd ever read, and we asked Allan's permission to take it back to New York and see if it could be an AA publication. Which we did."

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Cheers  
Arthur

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From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of xxpmds  
Sent: Friday, July 08, 2005 1:06 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] bothersome trivial questions

I've been a sober member of AA for more than 21 years, just joined this group and there are a few things I have always wondered about and I'm hoping someone can help me out. Parenthetically, Earle Marsh ("Physician Heal Thyself") was my sponsor for 19 years so if any of you have any questions about him I'll try to answer them.

1. The signs on many of our walls say "First Things First," "Easy Does It," "Live and Let Live," "Think, Think, Think," "But for the Grace of God." I know the first three come from the end of Chapter 9 in the Big Book, but I have always been curious where the other two came from and when did those signs first appear in meeting rooms?

2. I know Narcotics Anonymous started in Los Angeles in the 50's and



From: Bill Lash <barefootbill@optonline.net>  
Date: Sat Jun 25, 2005 9:25 am

25 Millionth Alcoholics Anonymous 'Big Book'  
To be Given in Gratitude to Warden of San Quentin  
June 20, 2005

(TORONTO, ONTARIO) The 25 millionth copy of the Big Book of Alcoholics Anonymous will be presented to Jill Brown, warden of San Quentin prison, at the International Convention of Alcoholics Anonymous which takes place in Toronto June 31 - July 3. The landmark book will be presented to Warden Brown by Allen Ault, Class A (nonalcoholic) trustee of Alcoholics Anonymous, who has been a director of corrections in three states and is currently Dean of the College of Justice and Safety at Eastern Kentucky University in the United States. The gift of the book is A.A.'s way of expressing gratitude for that institution's long history of supporting A.A as a resource for alcoholic inmates.

~~~~~  
From: Gilbert Gamboa <text164@yahoo.com>
Date: Sat Jul 9, 2005 0:32am

Subject: Warden that received 25th millionth big book in Toronto Fired as warden

Sacramento -- The warden at San Quentin State Prison, after little more than a year on the job, was fired Thursday amid an investigation into health care problems at the facility.

Jill Brown, a longtime corrections official who took over the top job at the Marin County prison in May 2004, has been under investigation by the state inspector general's office, and a corrections official said the office's report led to Brown's dismissal. Todd Slosek, press secretary for the Department of Corrections and Rehabilitation, said Brown was told Thursday of her firing. The inspector general's office, which acts as an independent corrections watchdog, investigated allegations that Brown had threatened disciplinary action against a doctor who spoke with attorneys about problems with health care delivery at the prison.

The report has not yet been made public, and calls to the inspector general's office were not returned Thursday. The office's findings include that a lack

of communication between prison officials and medical staff played a large role in the poor health care there, according to a corrections official who requested to be remain anonymous.

California's prisons have been under fire for more than a year over medical care for inmates. Last week, a federal judge ordered that a receiver take over health care in the state's prisons. The judge concluded that conditions were so bad that inmates were dying for lack of proper medical treatment. Inmates have a constitutional right to adequate health care, and U.S. Judge Thelton Henderson found that that right was being violated. Court-ordered improvements could send costs skyrocketing above the \$1.1 billion already spent annually on prisoner health care. San Quentin had been singled out earlier this year by medical experts who described filthy examination rooms and "deplorable" conditions.

The prison's administrators have repeatedly failed to implement court-ordered improvements to health care, said Alison Hardy, an attorney for the Prison Law Office, which represents inmates in a class-action lawsuit over inmate medical care. Hardy noted that a 2003 directive to inform inmates of upcoming doctor's appointments so they wouldn't miss them was not implemented until a few months ago. Inmates frequently were given just a few hours' notice of an appointment and often couldn't get out of work or other duties and were forced to forgo doctor's visits.

"San Quentin has had enormous health care problems and has lacked the leadership to fix them," Hardy said. "Jill Brown inherited a big mess, but she didn't lead them out of it."

Brown had replaced Jeanne Woodford, who is now second-in-command of state prisons, after five years as San Quentin's warden. The oldest prison in California, San Quentin houses the state's condemned inmates. The Death Row there is undergoing a \$220 million renovation. The prison has 5,967 inmates, about twice its intended capacity.

Slosek said John Stokes, who has been chief deputy warden at the prison since April, will become acting warden. It is unclear what will happen to Brown. Under state civil service rules, she could return to a prison job, such as associate warden, that isn't an

appointed
position. Brown has been a state corrections employee for more than 20
years,
working at numerous prisons in the state's system.

~~~~~

|||||

+++Message 2536. . . . . Re: Studies of AA bashing  
From: Mitchell K. . . . . 7/10/2005 6:10:00 PM

|||||

--I have corresponded with "agent orange" and he has quoted me in his  
web pages. I have an idea of who he is but he has not revealed his  
identity to me. Agent-Orange has always been respectful to me and  
despite our differences of opinions he has never given me reason to  
discontinue our dialogue.

Bill wrote that AA can grow with the help of its detractors and I think  
anyone who wants to make an informed choice should be aware of all  
sides to any story in order to make that choice and have it fully  
informed.

I haven't found all AA bashers or detractors to be totally ignorant nor  
have all of their postings and "information" found to be "bs." Despite  
my personal feelings, the courts, thanks to such cases as Orange County  
(NY) Department of Probation v Robert Warner etc, AA has been viewed as  
religious in nature. Given the letter of the law, AA may be viewed as  
some as a religious cult. I could care less how AA is viewed because  
the individual still can recover even without the organization. When I  
say organization I am referring to the business entities known as  
Alcoholics Anonymous and not the Fellowship or Program known as  
Alcoholics Anonymous.

Mitchell K.

|||||

+++Message 2537. . . . . 1st Int'l. AA Conf. 12 Traditions  
From: Bill Lash . . . . . 7/11/2005 7:28:00 AM

|||||

Good morning all! I was wondering, has anyone transcribed the recording  
of the speakers introducing & talking about the 12 Traditions at the 1st  
International Conference of AA in Cleveland 1950 just before they were  
agreed upon by the fellowship? If so, I would like to get & read that.  
Thanks, take it easy & God bless!

Just Love,  
Barefoot Bill

|||||









)

5. The Four Absolutes and the Dangers of Legalism (  
<http://hindsfoot.org/oxchang5.html> )

6. The Balanced Life: Seeking the Golden Mean (  
<http://hindsfoot.org/oxchang6.html> )

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

|||||

+++Message 2545. . . . . Re: Emotional Sobriety  
From: pmds@aol.com . . . . . 7/13/2005 10:15:00 AM

|||||

Hazelden has a series of pamphlets written by Harry Tiebout

In a message dated 7/13/2005 11:45:30 AM Pacific Daylight Time,  
Kurtindnpls7@aol.com writes:

Does anyone have any info or articles on any of the works that Bill  
Wilson did with Fr. Ed Dowling and Dr. Harry Tiebout and anyone else,  
on the subject of Emotional Sobriety. I read an article in Language of  
the Heart pertaining to this, and I believe there are some brief  
exerpts in As Bill Sees It. I have great interest in this and any other  
additional info would be greatly appreciated.

Thanks all-Kurt O.

Yahoo! Groups Links

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

|||||

+++Message 2546. . . . . Re: Dr. Bob"s archives  
From: Mel Barger . . . . . 7/13/2005 2:24:00 PM

|||||

Hi Pete,

The other daughter was Dorothy. I interviewed her in person in New York  
around  
1980, but I hadn't heard that she passed on. John Seiberling, the son, was  
away  
at boarding school, or so I was told. However, John is still living in Akron  
and could probably give you some answers. He is a retired U.S. Congressman  
and  
has been very cooperative with AA.

Mel Barger  
[melb@accesstoledo.com](mailto:melb@accesstoledo.com)





Sobriety" is extraordinary. It's from the January 1958 Grapevine. You can find it online in the Grapevine archives (slight charge) or go to Language of the Heart.

george

--- johnnyopat <Kurtindnpls7@aol.com> wrote:

- > Does anyone have any info or articles on any of the
- > works that Bill
- > Wilson did with Fr. Ed Dowling and Dr. Harry Tiebout
- > and anyone else,
- > on the subject of Emotional Sobriety. I read an
- > article in Language of
- > the Heart pertaining to this, and I believe there
- > are some brief
- > exerpts in As Bill Sees It. I have great interest in
- > this and any other
- > additional info would be greatly appreciated.
- >
- > Thanks all-Kurt O.
- >
- >
- >
- >
- >

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Yahoo! Mail for Mobile  
 Take Yahoo! Mail with you! Check email on your mobile phone.  
<http://mobile.yahoo.com/learn/mail>

=====

++++Message 2551. . . . . LSD  
 From: Emmanuel John . . . . . 7/20/2005 8:58:00 AM

=====

While I've heard a lot about Bill having participated in LSD studies in England via the literature, I was wondering if anyone had any more information about these studies, who conducted them? How long they ran? How much did Bill actually participate and what were his true rationales for doing so?

Peace and Happy Days  
 Emmanuel S. John, LCSW-C (20+)

=====

++++Message 2552. . . . . Re: The Forgotten Steps " Six and Seven"  
 From: mertonmm3 . . . . . 7/21/2005 12:05:00 AM

|||||

This may be of interest to you regarding steps 6 & 7. While reading the fifty or so old Oxford Group books about a decade ago looking for evidence of the steps I found that it was most difficult to find reference to these two in particular without a quantum stretch of imagination. Finally I found an Oxford Group article in a 1937 edition of Liberty that had wording very very similar to these two steps. If you or anyone comes across this article please document these short paragraphs.

Around the same time I was conducting research in the GSO archives. They had just gotten a word search computer up loaded with many of Bill's letters. This was quite high tech here and as calls came in they could use the computers to see if anything specific was written. One call came in asking if there was any difference between Bill's intent regarding the words "defects of character" and "shortcomings" in these two sister steps. As if by magic the computer revealed a letter by Bill saying that the meaning was intended to be synonomous and that the different words were merely semantic for literary flow.

-merton

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

From: "Patricia" <pdixonrae@y...>  
To: <AAHistoryLovers@yahoo.com>  
Sent: Sunday, June 26, 2005 9:49 AM  
Subject: [AAHistoryLovers] The Forgotten Steps " Six and Seven"

I have been looking for my copy of the article on the Forgotten Steps.I can't remember who wrote it for AA and Bill Wilson. I think it was Fosdick. Can someone help point me in the right direction.  
Thanks  
Patricia D

|||||

++++Message 2553. . . . . Hi I'm an Alcoholic and my name is  
From: Michael . . . . . 7/19/2005 12:37:00 PM

|||||

Hi I'm new to this group and love reading all of the questions and replies. I've been a member of AA since April 04/1983 in the Toronto area. I was wondering if anyone knows the history behind the custom of introducing ourselves at meetings by saying "Hi I'm an Alcoholic and my name is Michael." Also interested if this is a requirement in groups to attend closed meetings in your areas.  
I look forward to your responses.  
Regards





England

via the literature, I was wondering if anyone had any more information about these studies, who conducted them? How long they ran? How much did Bill actually participate and what were his true rationales for doing so?

Peace and Happy Days

Emmanuel S. John, LCSW-C (20+)

---

COMPILATION OF RESPONSES TO BILL W's USE OF LSD:

---

From: WCompWdsUnl@aol.com

Date: Tue Apr 20, 2004 7:52 am

Subject: LSD use by AA members in AA History.

Dear AA History Lovers:

In "Pass It On," Bill Wilson's historical documentation of the actual history of the AA movement, from it's inception, Bill Wilson records an entire chapter, Chapter 23; Anything that helps Alcoholics...Bill experiments with LSD but eventually ceases when controversy stirs within AA. (This chapter describes how the pioneers of AA, used LSD, to wean or taper, chronic alcoholics to sobriety.)

This is a phenomena similar to the modern day recovery of heroin addicts, using methadone. (Pages 368 - 378.)

Can anyone provide further information related to the history of the use of LSD by Bill Wilson and Dr. Bob Smith, with Alcoholic's, in AA?

Larry W.  
Atlanta, GA

---

From: "Alex H." <odat@utj.org>

Date: Tue Apr 20, 2004 9:13am

Subject: Re: [AAHistoryLovers] LSD use by AA members in AA History.

I suggest studying the context of the time in which these events occurred

....

LSD initially was looked upon as a beneficial drug. I am not sure how much was

known at the time of its potential for abuse. That is what I mean by finding out

about the context of the

time. How did normal folks look at LSD at the time?

Alex

---

From Arthur S:

Hi Larry

First off the book Pass It On is a biography not an autobiography --it's



about

Bill W not by Bill W. The primary author of Pass It On is Mel B who is also a member of AAHistoryLovers.

The functional comparison to methadone and heroin is a bit of a stretch. The intent of the LSD experiments was to induce DTs. If anything, it would likely fall into the class of "aversion therapy." Also, there is no linkage of Dr Bob to LSD in Pass It On. There were postings in February on the topic under the subject of "Humphrey Osmond." The response I sent in follows:

----- Feb response -----

There are a few other books that go in to the LSD experiments in more detail than Not God. Mel, by the way, is the modest and primary author of Pass It On which covers the matter in some detail. Francis Hartigan's book Bill W and Nell Wing's book Glad to Have Been There offer information as well. The info below is a composite extract:

British radio commentator Gerald Heard introduced Bill W to Aldous Huxley and to the British psychiatrists Humphry Osmond and Abraham Hoffer (the founders of orthomolecular psychiatry). Humphrey and Osmond were working with schizophrenic and alcoholic patients at a Canadian hospital.

Bill W joined with Heard and Huxley and first took LSD in California on Aug 29, 1956. It was medically supervised by psychiatrist Sidney Cohen of the Los Angeles VA hospital. The LSD experiments occurred well prior to the "hippie era." 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 akin to delirium tremens (DTs) in hopes that it might shock alcoholics from alcohol.

Among those invited to experiment with LSD (and who accepted) were Nell Wing, Father Ed Dowling, (possibly) Sam Shoemaker and Lois Wilson. Marty M and Helen W (Bill's mistress) 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 1960's). Pass It On reports that there were repercussions within AA over these activities. Lois was a reluctant participant and claimed to have had no response to the

chemical.

Hoffer and Osmond did research that later influenced Bill, in Dec 1966, to enthusiastically embrace a campaign to promote vitamin B3 (niacin - nicotinic acid) therapy. It created Traditions issues within the Fellowship and caused a bit of an uproar.

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

Please reference the following for more details:

- Pass It On - pgs 368-376, 388-391
- Not God - pgs 136-138
- Bill W by Francis Hartigan - pgs 9, 177-179
- Glad To Have Been There - pgs 81-82

Cheers  
Arthur S

---

From Jared Lobdell:

The idea that Chapter 23 of PIO shows the use of LSD to "taper off" alcoholics from alcohol in a mode of operations "similar" to methadone for heroin users does not tally with the chapter or with anything I know about Bill's use of LSD (or, indeed, with the present uses of methadone). The fact that methadone is a maintenance rather than a tapering-off program is not relevant here, but the apparent inaccuracy on LSD is. It is true that LSD was considered by some as a possible amethystine in the earlier days of its development, but it is clear from Chapter 23 (and the account in the not-now-Conference-approved book by Thomsen) that what intrigued Bill was the possibility of tapping the chemical component of classical mystical experiences otherwise occurring through prayer, fasting, meditation, etc (see esp. p. 375) -- in order to aid in spiritual sobriety (through ego-deflation etc.). Bill's general rule seems to have been that spiritual aids (including LSD) might be used, but anything that would turn AAs away from the spiritual path (valium = alcohol in a pill, for example) should not. (Of course, improved physical condition could also be sought, through Niacin etc.) -- Jared Lobdell







Oxford Group writings is because the 12 steps belonged to AA and not the Oxford Groups. At the beginning they thought the AA's were taking away numbers from the reformers'(Oxford)Groups.....this caused some difficulty between Bill and the Oxford Groups as we all have read, and even the great Rev. Sam Shoemaker of blessed memory stopped having Oxford Group meetings at his parish.....it was clear that the Oxford Groups were trying to accomplish a lot more than what the AA's could ever need and grow in strength.....thus the reason why we exist and the Oxford Groups don't.....Trust God,Clean House,and Help others

Gilbert Gamboa

---

A NOTE FROM THE MODERATOR:

Actually Frank Buchman's organization continued to exist, although their emphasis began to change. Already in V. C. Kitchen's book, *I Was a Pagan*, which came out in 1934, we can see that the Oxford Group people were interested in using their principles to help bring about world peace and the resolution of social conflicts.

In 1938, as part of an increasingly altered emphasis in this direction, they changed the name of the organization to Moral Rearmament (MRA), and quickly lost most of their interest in the largely individualistic concerns of the early Oxford Group.

Frank Buchman himself died in 1961, which also removed one major link between MRA and the early Oxford Group movement.

Very recently, they changed their name yet again, and the organization is now known as Initiatives of Change. It is still spread all over the world. They have numerous websites, including:  
<http://www.iofc.org/>  
<http://www.us.initiativesofchange.org/>  
<http://www.uk.initiativesofchange.org/>  
<http://www.initiativesofchange.nl/>

My impression from their literature is that they no longer have an exclusively Christian orientation or an exclusively evangelical orientation. It also seems clear that they are no longer interested in promoting the Oxford Group literature which was written during the 1930s (the books and articles which had such a major influence on early AA).



What is the difference between "Character Defects" and "Shortcomings"?

Answer: A Staff Member said that she asked this question of Bill some years ago. Quite simply, he said he didn't want to use the same word twice. He intended the two terms to mean the same thing.

From the 1977 General Service Conference "Ask It Basket" - Question: Could we republish the quotation from Bill W concerning the difference, or lack of difference, between "defects" and "shortcomings" in the Steps? Answer: Some years ago, we received many letters asking the difference between these terms. Bill said he did not want to use the same word twice.

Cheers  
Arthur

---

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of mertonmm3  
Sent: Thursday, July 21, 2005 12:06 AM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] Re: The Forgotten Steps " Six and Seven"

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To: <AAHistoryLovers@yahoogroups.com>  
Sent: Sunday, June 26, 2005 9:49 AM  
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Thanks  
Patricia D

































him. However, Neil S. (Fishers, Indiana) tells us that Meyerson's >final residence was on the West coast< and Gamblers Anonymous was founded in Los Angeles, California, so we have to at least ask the question.

So for starters, does anyone know Meyerson's date of death? Gamblers Anonymous wasn't founded until 1957, so if Meyerson was already dead by then, that leaves him out as a possibility. Another big problem here is that by 1957 there were surely lots of Jewish members of AA.

But I would still like to know more about Meyerson's story, because he was clearly an important figure in early AA history, regardless of whether he had anything to do with the founding of GA.

A correction on one thing that was said in Mitchell K.'s message. Meyerson did not twelve-step Father Ralph Pfau directly. Meyerson traveled to Indianapolis in the middle part of 1940 to call on an alcoholic there named Doherty Sheerin, who had asked for help. Meyerson took Dohr down to Evansville to put him in contact with James D. "J.D." Holmes (originally from Akron, the tenth person to get sober in AA).

On April 23, 1940, J. D. Holmes and a physician named Dr. Joe Welborn (whom he had twelve-stepped) had started the first AA group in Indiana there in Evansville.

Doherty Sheerin listened carefully to J. D. Holmes (and probably to Meyerson too) and then started the first AA group in Indianapolis on October 28, 1940. There is still an AA group in Indianapolis named in honor of Meyerson, whose name was remembered with gratitude. J. D. (in Evansville) and Dohr (in Indianapolis) then combined forces to do twelve-step work and found and foster early AA groups all over Indiana (in Huntington, Fort Wayne, Anderson, etc.).

On November 10, 1943, Father Ralph Pfau, who was an assistant pastor at St. Joan of Arc's in Indianapolis, after spending several days reading and re-reading a copy of the Big Book over and over, phoned Doherty Sheerin and asked for help. Ralph had stopped drinking (in a way that seemed strange and unexplainable to him at the time) as soon as he had started reading that copy of the Big Book, and never drank again. Dohr took Ralph to his first AA meeting, became his sponsor, and Ralph rapidly got deeply involved in AA. Father Ralph is best

known  
as the author of the Golden Books (writing under the pen name of Father John  
Doe  
to preserve his anonymity), and was one of the four most published early AA  
authors.

So the sequence is Meyerson (traveling from Cleveland) made a twelve-step  
call  
on Doherty Sheerin (in Indianapolis) who three years later made the  
twelve-step  
call on Father Ralph Pfau (in Indianapolis).

Neil S. (from Fishers, Indiana, a suburb of Indianapolis) has done some  
excellent research on Dohr and Meyerson. Let me just quote from what Neil  
says:

>The central figure in early Cleveland A.A. was Clarence Snyder, the "Home  
Brewmeister" in the story in the Big Book (pp. 297-303 in the 3rd edition).  
He  
was the dynamo who pioneered the printed word -- pamphlets, advertisements  
and  
newspaper articles. Irving Meyerson was one of Clarence Snyder's train of  
"pigeons" or sponceses.<

>Dohr Sheerin's niece Laura ... said that her Uncle Dohr contacted Cleveland  
directly in response to one of the Home Brewmeister's advertisements.<

Father Ralph in his autobiography says that Meyerson visited Doherty Sheerin  
while Dohr and his family were having a picnic outside, and Meyerson asked  
Dohr,  
"Are you an alcoholic?" Dohr answered, "I'm not sure." Meyerson said, "Well,  
you  
are or you aren't," and made it clear that he was not going to spend any  
more  
time there if Dohr was still debating over that issue.

One interesting background part of this story is that, with the newspaper  
ads  
Clarence was paying for, and the size to which the Cleveland AA group was  
growing, Cleveland for a while seemed to be eclipsing New York as the major  
American AA center, and Meyerson as "AA missionary" was one of Clarence's  
key  
people in spreading Cleveland's influence to other parts of the United  
States.  
So this is part of a larger story, concerning an interesting part of early  
AA  
history.

Dr. Bob and the Good Oldtimers (p. 259) says:

>One of the most famous early itinerants out of Cleveland was Irwin M., who  
sold  
venetian blinds to department stores in the Deep South. "Irwin weighed 250  
pounds and had energy and gusto," Bill Wilson wrote, noting that "the  
prospect

of Irwin as a missionary scared us rather badly."<

>Still, in his territory there was a long list of prospects, which was reluctantly given to him even though he had "broken all the rules of caution and discreet approach to newcomers." He ran each and every one of them down, working day and night. In addition, he wrote them letters, and got them writing each other. "He cracked the territory wide open," wrote Bill, "and started or stimulated many an original group."<

Glenn Chesnut (South Bend, Indiana)

Additional note: J. D. Holmes spelled Meyerson's first name as "Irvin," and Neil S. spells his name "Irving." Mitchell K. spells his first name as "Erwin," and says that he was nicknamed "Irv." Dr. Bob and the Good Oldtimers spells his name Irwin. Does anybody in the AAHistoryLovers know if there was a newspaper obituary for Meyerson at the time of his death? Also, could someone from the Cleveland area check the Cleveland City Directories in the city's public library, and look at the City Directory for 1940, to see how Myerson's name is spelled there? The City Directory might also give us some additional information about the man.

#### THE OFFICIAL GAMBLERS ANONYMOUS HISTORY OF THEIR FOUNDING:

>The fellowship of Gamblers Anonymous is the outgrowth of a chance meeting between two men during the month of January in 1957. These men had a truly baffling history of trouble and misery due to an obsession to gamble. They began to meet regularly and as the months passed neither had returned to gambling.<

>They concluded from their discussions that in order to prevent a relapse it was necessary to bring about certain character changes within themselves. In order to accomplish this, they used for a guide certain spiritual principles which had been utilized by thousands of people who were recovering from other compulsive addictions. The word spiritual can be said to describe those characteristics of the human mind that represent the highest and finest qualities such as kindness, generosity, honesty and humility. Also, in order to maintain their own abstinence they felt that it was vitally important that they carry the message of hope to other compulsive gamblers.<

>As a result of favorable publicity by a prominent newspaper columnist and







++++Message 2587. . . . . Why hold hands to close a meeting?  
From: bcollins1960 . . . . . 8/14/2005 8:35:00 AM

|||||

About the present practice of holding hands in the meetings at the close. I would like to know when and why was this started.

r/  
Brenda

|||||

++++Message 2588. . . . . Movies on Alcoholism with Reviews  
From: Glenn Chesnut . . . . . 8/21/2005 12:07:00 PM

|||||

Movies on Alcoholism with Reviews

Assembled by BILLY K. <billyk3@yahoo.com>

(with a few additions by Glenn C.)

+++++

Days of Wine and Roses

1962

Starring Jack Lemmon, Lee Remick and Jack Klugman.

Days of Wine and Roses is one film not to watch if you are melancholic by nature, as this tale of middle-class alcoholism rings very true. Jack Lemmon and Lee Remick are the besotted couple who find that life is not always fun when viewed through rosé-colored glasses. He's the San Francisco business executive who marries Remick and seduces her into a cocktail culture that soon overpowers them both. It is not a pretty picture when their life shatters around them, but this film is extremely compelling for their performances. It is matched only by Billy Wilder's Lost Weekend and the more explicit Leaving Las Vegas. This was nominated for five Academy Awards and won for the title song by Henry Mancini and Johnny Mercer. Filmed by Blake Edwards in 1962, it is based on a Playhouse 90 television production from 1958, starring Cliff Robertson and Piper Laurie.

Jack Lemmon and Lee Remick are unforgettable -- and the title tune wins an Oscar(R) in Blake Edwards' searing, bittersweet study of an alcoholic couple

on  
the rocks. Jack Klugman plays the AA.

+++++

### Drunks

1997

Starring Richard Lewis and Faye Dunaway

Who knew comedian Richard Lewis could act? There is no plot to speak of in this character study, which follows AA members who meet in a Times Square basement to bare their souls. The performances, however, are dazzling. A sparse plot follows Lewis through one dark, soul-searching night in which he questions his life, his choices, and his sobriety. The direction is minimal, but Faye Dunaway, Spalding Gray, Parker Posey, Amanda Plummer, Dianne Wiest, and Howard Rollins bring out the intense emotions and dark, bitter humor of Gary Lennon's play, Blackout. We could have used more time with all of them, however, as the only fully realized character is played by Lewis.

+++++

### Great Santini

1979

Starring Robert Duvall

Bull Meechum (Robert Duvall) loves fighting almost as much as he loves the Marine Corps. Profane, cocky, and arrogant, he's a great fighter pilot -- and he knows it. His boss hates his guts, but knows that if he's going to straighten out his lagging squadron, Meechum is the man to do it. The story and irony of The Great Santini is in Meechum's total intolerance of family life and fatherhood. Meechum has a lovely, supportive wife, Lillian (Blythe Danner), an earnest, likeable son, Ben (Michael O'Keefe), three smaller children, and a good home, but Meechum finds the pastoral nature of peacetime totally incompatible with his gung-ho nature. So he begins to drink. He drills his family unmercifully, like recruits. He hammers his son relentlessly until, in a basketball game, his son fights back, and the family cheers Ben's efforts. Tension builds in the household until, during one drunken night, Meechum

breaks

down. Based on a best-selling novel by Pat Conroy, *The Great Santini* earned critical raves but fared poorly at the box office. Duvall's performance as Meechum is generally regarded as one of his greatest. ~ Nick Sambides, Jr., All

Movie Guide

+++++

Harvey

1950

Starring Jimmy Stewart, Josephine Hull

This excellent lighthearted film was adapted from the Pulitzer Prize winning hit play written by Mary Chase. Josephine Hull won a best supporting actress Oscar for her portrayal of Elwood P. Dowd's long suffering sister Veta Louise Simmons. James Stewart, who plays Dowd, was nominated for best actor in this 1950 film but lost out to Jose Ferrer in *Cyrano de Bergerac*.

Elwood P. Dowd is a friendly, likeable drunk who has a best friend named Harvey, a six foot three and a half inch invisible white rabbit. This movie was made back in the days when alcoholics could be likeable .... People have written disputing that Elwood P. Dowd is a drunk because you never see him take a drink during the movie. While it is true that you don't see him taking a drink in movie, you have to assume that he orders all those martinis for some reason. You also have to assume that he hides bottles in his bookcase at home for some reason, too.

Harvey is a pooka, which is described in the movie as, "From old Celtic mythology, a fairy spirit in animal form, always very large. The pooka appears here and there, now and then, to this one and that one. A benign but mischievous creature very fond of rumpots, crackpots, and...."

Jesse White does a good job portraying Marvin Wilson, the psychiatric orderly who totally mistrusts Elwood P. Dowd and isn't fond of him as the other characters in the movie seem to be. Veta Simmons' daughter, Myrtle May Simmons, is played by Victoria Horne. She is frustrated in her attempts to meet eligible gentlemen and blames her lack of suitable callers on Elwood and his large rabbit. She meets her soul mate in the form of Marvin Wilson, however. Elwood P. Dowd tries, all through the movie, to introduce Harvey to everyone he meets

but  
the only one who eventually sees him is Dr. Chumley, the psychiatrist.  
Dowd's  
sister Veta sometimes acknowledges the existence of Harvey but only when  
she's  
under extreme stress.

Some people may say that this movie is dated and out of touch with today's  
reality but maybe that's what gives it its charm.

+++++

I'll Cry Tomorrow

1955

Starring Susan Hayward, Richard Conte

"I'll Cry Tomorrow" is a biopic about Lillian Roth (played in adulthood by  
Susan  
Hayward), a singer pushed to child stardom by her relentless stage mother  
and  
plunged into alcoholism after becoming a "big star" as an adult. It's fairly  
effective in spite of Susan Hayward's histrionics and deliciously enjoyable  
because of them.

Hayward is rather an anomaly. She has a Dresden doll pretty face yet this  
gruff  
voice (reminiscent of Barbara Stanwyck, a fellow Brooklynite) and somewhat  
tough-girl-from -the-wrong-side-of-the-tracks behavior. She also has a  
tendency  
to overdo the emoting like nobody's business, alternately widening eyes or  
squinting, tossing her head. Her artificiality is reminiscent almost of  
silent  
screen acting like Garbo was famous for, except that Garbo's style was  
appropriate for the silent era and Hayward is in a whole other era where it  
just  
looks odd.

When she sneers, "Ah, shaddap" at one point in the worst imitation of a gun  
moll, I gave in and started laughing. Then I really began to enjoy her. I  
thought that if she's this over the top in the beginning, she'll be  
deliciously  
off the charts in the second half when her character's alcoholism  
progresses.  
Surprisingly, she actually got really good in the later half where the  
excessive  
emoting works. It then became a wrenching and sometimes even chilling  
portrait  
of alcoholism.

As for the singing -- first, what's with that Egyptian cakewalk  
choreography?  
Fingers splayed, elbows up, walking grapevine step. In the right key, as  
with

the song "Happiness is a Thing Called Joe," she isn't bad but in some of those opening numbers that require lots of belting and chord changes -- the flat notes can jar. Unlike Judy Garland who could sing and act and do both amazingly, Hayward is flirting on the side of bad taste. But ultimately that's part of her appeal. She's perfect for tawdry melodrama and great fun to watch. She really does give it her all, camp tendencies notwithstanding. Life piles it on and she perseveres.

+++++

### Lady Sings the Blues

1972

Starring Diana Ross and Billie Dee Williams

The most influential, creative, and emotional blues singer from the 1930s to the early 1950s, Billie Holiday may have attracted a whole new generation of fans through this 1972 film biography. Though the film is not historically accurate about her life and her relationship with Louis McKay (played by Billie Dee Williams), it is effective in demonstrating the traumas of her early life, the color bar which prevented her from singing in many whites-only venues, her drug and alcohol addictions (which eventually led to her death at age forty-four of liver and heart disease), and the events which led to many of her most famous songs.

Diana Ross, as Billie, is passionate and driven, and her portrayal of Billie in the midst of drug withdrawal is heart-rending and effective. Playing the role "full out," Ross deals with the script she has been given, and she richly deserves her Golden Globe Award for Most Promising Female Newcomer in this screen debut. A consortium of scriptwriters, which drew on the frank, but partly fictionalized, autobiography Billie wrote with William Dufty in 1956, has omitted or changed many aspects of her life in order to make the film more unified and dramatic, creating a film that creates even more myths about Billie.

Billy Dee Williams is terrific as Louis McKay, appearing slick and smooth at the beginning, but showing subtle changes of feeling as he is drawn into Billie's

orbit and provides some stability for her. The accompanist (Richard Pryor) seems genuinely to care for her, as, it seems, does Reg Hanley (James T. Callahan), though the reasons Harry Bradford (Paul Hampton) has for getting her hooked on drugs is not clear. Ross is surprisingly good when she sings Billie's songs, copying her phrasing and creating a sound that somewhat resembles hers, though Billie's gutsy heart is missing.

+++++

### Leaving Las Vegas

1995

Starring Nicolas Cage and Elisabeth Sue

One of the most critically acclaimed films of 1995, this wrenchingly sad but extraordinarily moving drama provides an authentic, superbly acted portrait of two people whose lives intersect just as they've reached their lowest depths of despair. Ben (Nicolas Cage, in an Oscar-winning performance) is a former movie executive who's lost his wife and family in a sea of alcoholic self-destruction. He's come to Las Vegas literally to drink himself to death, and that's when he meets Sera (Elisabeth Shue), a prostitute who falls in love with him -- and he with her -- despite their mutual dead-end existence. They accept each other as they are, with no attempts by one to change the other, and this unconditional love turns Leaving Las Vegas into a somber yet quietly beautiful love story. Earning Oscar nominations for Best Director (Mike Figgis), Best Adapted Screenplay (Figgis, from John O'Brien's novel) and Best Actress (Shue), the film may strike some as relentlessly bleak and glacially paced, but attentive viewers will readily discover the richness of these tragic characters and the exceptional performances that bring them to life. (In a sad echo of his own fiction, novelist John O'Brien committed suicide while this film was in production.)

+++++

### Lost Weekend

1945

Starring Ray Milland and Jane Wyman



"I'm not a drinker -- I'm a drunk." These words, and the serious message behind them, were still potent enough in 1945 to shock audiences flocking to The Lost Weekend. The speaker is Don Birnam (Ray Milland), a handsome, talented, articulate alcoholic. The writing team of producer Charles Brackett and director Billy Wilder pull no punches in their depiction of Birnam's massive weekend bender, a tailspin that finds him reeling from his favorite watering hole to Bellevue Hospital. Location shooting in New York helps the street-level atmosphere, especially a sequence in which Birnam, a budding writer, tries to hock his typewriter for booze money. He desperately staggers past shuttered storefronts -- it's Yom Kippur, and the pawnshops are closed. Milland, previously known as a lightweight leading man (he'd starred in Wilder's hilarious The Major and the Minor three years earlier), burrows convincingly under the skin of the character, whether waxing poetic about the escape of drinking or screaming his lungs out in the D.T.'s sequence. Wilder, having just made the ultra-noir Double Indemnity, brought a new kind of frankness and darkness to Hollywood's treatment of a social problem. At first the film may have seemed too bold; Paramount Pictures nearly killed the release of the picture after it tested poorly with preview audiences. But once in release, The Lost Weekend became a substantial hit, and won four Oscars: for picture, director, screenplay, and actor.

+++++

My Name is Bill W.

1989

Starring James Woods, Jo Beth Williams, James Garner and Gary Sinise

Based on facts, and faithful to them, it deals with the founder of Alcoholics Anonymous. It begins in 1935. Bill Wilson (James Woods) is a successful stockbroker whose personal and professional lives are on the rocks because of excessive, compulsive drinking. Lois, his loving, gutsy wife has to get a job, in a department store. She is played by JoBeth Williams, one of my favorite actresses who is also good-looking in a special, very distinctive way. Bill's best friend Ebby (Gary Sinise) witnesses helplessly his buddy's descent to a sort of Hades. James Woods, one of our best thespians, gives here another bravura performance, and as usual it is quite convincing. When he goes over the top which is a specialty of his -- he is entirely credible.

The story covers a longish period of time. Things are as gloomy and hopeless as can be. To make matters worse, Bill is often hospitalized after accidents.

Eventually he contacts Robert Holbrook Smith, aka Dr. Bob. The latter is an intelligent, warm physician who is himself an alcoholic. Bill and Bob become friends and after a number of steps, the founders of Alcoholics Anonymous.

Often, TV films have economic production values, but here they are just like those of "legit" movies. The entire cast is excellent. This powerful docudrama received a host of nominations for awards, with Woods getting an Emmy.

+++++

My Name is Kate

1994

Starring Donna Mills, Daniel J. Travanti and Nia Peeples

A suburban wife, mother and businesswoman is forced to undergo treatment for alcoholism after family and friends threaten to desert her. While at a rehabilitation center, she confronts her addiction with the help of a diverse group and begins the long road back to recovering her life.

+++++

On the Nickle

1980

Starring Donald Moffat and Ralph Waite

"On The Nickle" is a thoroughly forgotten film about skid row high jinks in Los Angeles. It is directed by Ralph Waite who also plays a part in this 1980 movie.

It is a film which I was lucky enough to tape from the "Z Channel" (now defunct) in Los Angeles many years ago. The brainchild of actor Ralph Waite (of Waltons), it was independently made on a very low budget. In it, Waite manages to balance the tragedy of skid-row life with humor and irony, and in spite of an easy, Fellini-esque ending, tells a moving story of a man (Donald Moffat) a former alcoholic and skid row dweller, struggling to "put his demons to rest" as he searches the "Nickle" (Fifth Street) for his old pal, C.G., played by Ralph Waite. The movie is bookended by the Tom Waits song, "On The Nickle", presumably written for the movie, and has a score that quotes the song frequently. Maybe the Independent Film Channel will consider running it.

+++++

Sarah T. -- Portrait of a Teenage Alcoholic

2003

Starring Linda Blair and Steve Benedict

Fresh from her success in *The Exorcist* (and several years away from her tenure as queen of the women in prison flicks), Linda Blair stars in this searing TV movie. Sarah (Blair), a normal teenaged girl, begins drinking socially at high school parties. She soon finds that she can't stop -- and even worse, she can't keep her boozing a secret. After a near-tragic baby-sitting episode, Sarah decides to attend Alcoholics Anonymous, but soon she's back on the hard stuff. Only when Sarah causes the death of a horse does she strengthen her resolve to remain "clean and sober."

"Sarah T: Portrait of a Teenage Alcoholic" tempers the more sensational aspects of the subject matter with some unforgettably poignant vignettes -- including the A.A. testimony of a boy who's even younger than Sarah.

~ Hal Erickson, All Movie Guide

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Shakes the Clown

1992

Starring Bobcat Goldthwait, Julie Brown, Bruce Baum

Bobcat is *Shakes the Clown*; an alcoholic party clown that doesn't know how to turn his life around. He hangs out in a dumpy clown-bar ("The Twisted Balloon"), and vainly wishes he could be a television clown. All he needs is one big break, but he's generally too drunk to do what's best for himself, like practice his juggling and regular pie-throwing target practice. Binky the clown is his arch nemesis; Binky is the suburban party-clown that is used to things going his way. Binky is also busy pushing dope he buys from the more rowdy Rodeo Clowns. *Shakes* ends up in the wrong place during a bad drug deal and gets framed for killing a leader of the clown community with a juggling pin. That's the basic plot and you know by now whether you will enjoy the movie or not. In my opinion it's

absolutely brilliant and, even though crude at times, makes for an interesting look at the different factions within society and how we behave towards people from different backgrounds. It's not a cutesy morale-building movie, but it's message is thinly cloaked with hilarious dialogue and humor.

Of course it's raw, of course it's crude, but that's the POINT! Clowns are supposed to be happy, smiling icons of goodness. These clowns are NOT! That's what makes "Shakes the Clown" work. Other than a few minutes of boring "filler" scenes, the entire movie makes you laugh, whether you feel guilty about it or not! And it doesn't even need Robin Williams, although that's a nice surprise. Any movie that opens with Florence Henderson's make-up smeared face after a one night stand with a drunken clown HAS to be great.

AND

This black comedy chronicles the fall of one of the world's most unlovable clowns as he plies his trade and tries to survive in Palukaville a town where everyone is more or less a Bozo. Shakes loves women and more than that, he loves his booze. Like many of his painted peers, ol' Shakes likes to hang out at The Twisted Balloon, the favorite local pub where he hoists a few, beats up on mimes (the lowest caste in Palukaville) and causes trouble with his girl friend Judy, a woman who cannot say the letter "L." Because the slovenly Shakes can't seem to make it to birthday parties sober and on time, he is fired from his booking agency, causing him to go on a big drinking binge. Later, Shakes awakens and learns that Binky, a lousy TV clown, is framing him for beating up Shake's former boss with a juggling pin. Now poor Shakes must clear his name. He must also rescue "Juwee" who has been kidnapped by the nefarious Binky, and he must come to grips with his alcohol problem (perhaps the film could be therefore titled "Clown and Sober?"). Keep an eye peeled for cameos by Robin Williams, as a mime instructor, and Florence Henderson as one of Shake's illicit sexual conquests. ~ Sandra Brennan, All Movie Guide

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Shattered Spirits

1986

Starring Martin Sheen and Melinda Dillion

This film was first shown on TV at the boomtime of recovery when Betty Ford

was pushing for recovery for families affected by addiction. The story portrays a middle class family hiding dad's (Sheen's) alcoholism and sliding down the slope of denial. The reactions of the family to crises and the roles they each fall into are so accurately done that the viewer can get way into his/her own alcoholic upbringing and pain before they are aware of it.

I have shown this at several gatherings and it never fails to shake some people up seriously. Kids are especially vulnerable in their teen years. But entire families can get very agitated during the viewing. So I would recommend that anyone showing or viewing this film be prepared to deal with some extreme reactions for several days afterwards. Don't just show this and send your guests home. Instead have a discussion and a followup trip to a meeting of Alateen, Al-Anon or AA.

AND

Martin Sheen stars as an alcoholic father, while M.I.F. Hall-of-Famer Melinda Dillon desperately tries to hold the family together in the wake of dad's inebriated rampages. The film is pretty good (if vaguely TV-movie-ish), particularly when Martin Sheen tells his son that he's going into a bar to meet a buddy, and comes out six hours later! Was the "buddy" named Jack Daniels? However, I did resent watching the movie a bit -- I sat next to the class cutie, and we'd struck up a nice little in-class friendship. So for three days, the lights were off and we weren't allowed to talk. Thanks a lot! Even so, it definitely opened up an important discussion about alcoholism. I have a weakness for Newcastle Brown Ale, but I try to remember the lesson in moderation that Martin Sheen taught me.

+++++

## Smash Up

1947

Starring Susan Hayward and Lee Bowman

"Smash Up" is a tear jerker that offered Susan Hayward her first starring role as Angela Evans. Angela has a promising career as a singer ahead of her when she tosses it all away for domestic bliss with up-and-coming singer husband, Ken Conway (Lee Bowman). Everything is perfect at first, but then when Ken hits the big time, Angela's deep insecurities emerge, and soon Angela plummets into a serious drinking problem. Ken professes amazement and then annoyance with

Angela's behavior -- after all, he reasons, she has everything a woman can want. Then the marriage hits the rocks, and Angela hits the bottle even more than before ....

Eddie Albert plays Steve Nelson, Ken's accompanist and partner. Steve is the steady bachelor who can see the error of Ken's remote and disaffected ways. Marsha Grey (Marsha Hunt) plays a conniving woman who wants Ken for herself.

The film is corny in parts, and the relentless playing of the theme grates on one's nerves, but this is Susan Hayward's film. She delivers a stunning performance as the needy Angela, whose decline begins with her husband's success. Some of the scenes called for her to be drunk, or to get drunk, and she performed excellently. Not everyone can pull off the role of a drunk, but there were some scenes when it wasn't quite clear, at first, whether or not Angela was tipsy -- she didn't overdo it once. If you want to watch a 40s tear jerker, watch this.

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### Stuart Saves His Family

1995

Starring Al Franken, Laura San Giacomo

Though it seems like a one-joke premise, this spinoff of Al Franken's Saturday Night Live character, self-help nerd Stuart Smalley, actually has some substance. And, in fact, it offers a message that wouldn't be out of place at an Al-Anon meeting (although with the laughs). Stuart, fired from his cable TV self-help show, goes home to resolve a family crisis. Dad (Harris Yulin) is an abusive drunk, Mom (Shirley Knight) is an enabler, Sis is an over-eater, and Brother has a problem with his temper. The film turns serious, but Franken actually makes the drama interesting, using humor to leaven it. And he brings a certain sympathy and resolve to the lisping, cross-eyed Stuart. To be sure, it's not your typical SNL movie.

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### 28 Days

2000

Starring Sandra Bullock, Dominic West

To appreciate 28 Days, it's best to be thankful that director Betty Thomas

hasn't forced Sandra Bullock into a remake of Clean and Sober. Instead Thomas has balanced her comedic sensibility (evident in Dr. Dolittle and Private Parts) with the seriousness of alcoholism and substance abuse, and she succeeds without compromising the gravity of the subject matter. Some critics have scoffed at the movie's breezy, formulaic portrait of 27-year-old boozier and pill-popper Gwen Cummings (Bullock), but this smooth-running star vehicle does for Bullock what Erin Brockovich did for Julia Roberts, focusing her appeal in a substantial role without taxing the limits of her talent. It's no wonder that Susannah Grant (who wrote both films) was one of the hottest new screenwriters of 1999. She writes "Hollywood Lite" without insulting anyone's intelligence.

As played by Bullock, Gwen is an alcoholic in denial whose latest bender with boozier boyfriend Jasper (Dominic West) ruins the wedding of her sister (Elizabeth Perkins) and lands her in a month-long rehab program with the requisite gang of struggling drunks and junkies. Newcomer Alan Tudyk steals his scenes as a gay German rehabber who might've dropped in from a Berlin performance-art exhibit, and Steve Buscemi aptly conveys the weary commitment of a counselor who's seen it all. Thomas has surrounded Bullock with a sharp ensemble, and the addition of singer-songwriter Loudon Wainwright III (as a kind of Greek chorus crooner) is sublimely inspired.

Certainly no surprises here -- the warring sisters will reconcile, and at least one rehabber will fail to recover -- but there's ample pleasure to be found in Bullock's finely tuned performance, and in Thomas's inclusion of flashbacks and tangents that add depth and laughter in just the right dosage.

+++++

## Under The Volcano

1984

Starring Albert Finney and Jacqueline Bisset

Spying this title on a store shelf, one would hope that the mesmerizing Albert Finney, who appeared in John Houston's 1984 film version, had done the narration honors. Who else could muster and sustain the sweaty, poetic intensity

befitting

this extraordinary, beautifully written, teeth-gnashing novel? Set in Mexico on the eve of WWII, the story tells of a man in extremis, an alcoholic consul bursting with regret, longing, resentment and remorse, whose climactic moment rapidly approaches. Nick Ullett is no Finney, but he comes satisfyingly close.

His energy fails him at times; he has difficulty negotiating some of the straggling phrases, but, otherwise, he acquits himself with distinction, particularly in conveying the subtext and atmosphere.

AND

Against a background of war breaking out in Europe and the Mexican fiesta Day of Death, we are taken through one day in the life of Geoffrey Firmin, a British consul living in alcoholic disrepair and obscurity in a small southern Mexican town in 1939. The Consul's self-destructive behavior, perhaps a metaphor for a menaced civilization, is a source of perplexity and sadness to his nomadic, idealistic half-brother, Hugh, and his ex-wife, Yvonne, who has returned with hopes of healing Geoffrey and their broken marriage.

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Vital Signs

1986

Starring Edward Asner, Gary Cole

Two women try to rid their doctor husbands, father and son, of dependencies on alcohol and drugs.

AND

Vital Signs stars Ed Asner and Gary Cole as father and son, both prominent surgeons. Asner's skills have diminished as his alcoholism increases. Cole returns to his home town to straighten his dad out. What no one knows is that Cole himself is a substance abuser, addicted to morphine. After several near-disasters and squabbling denials, father and son make a mutual pact to wean themselves away from their addictions -- with tragic results. Vital Signs is a better than average "affliction of the week" TV movie. ~ Hal Erickson, All Movie Guide

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## When A Man Loves A Woman

1994

Starring: Meg Ryan, Andy Garcia, Ellen Burstyn

The previews for When a Man Loves a Woman do this film an injustice. Heavy on poorly-edited melodramatic sequences, they give little inkling of the level of emotional honesty attained. Luis Mandoki's film succeeds not because it tackles alcoholism, but because it faces up to the trauma that eats away at the lives of the non-alcoholics

in the family. One failing of the script is that it assumes an unlikely level of ignorance from its audience. Alcoholism is such a pervasive social problem that it's hard to accept that anyone likely to see When a Man Loves a Woman wouldn't have a better understanding of the disease than the movie gives them credit for. After all, everything from high school health classes to Oprah have, at one point or another, addressed the issue. Unlike AIDS, alcoholism is not a new disease that the public needs to be educated about.

When a Man Loves a Woman centers on a seemingly-happily married couple. Michael Green (Andy Garcia) and his wife Alice (Meg Ryan) have, at first glance, the perfect relationship. But take a peek beneath the veneer, and there are problems. Alice is a habitual drinker, and her periods of sobriety are getting fewer and fewer. Meanwhile, Michael's duties as an airline pilot take him away from home for weeks at a time, keeping him ignorant of the extent of his wife's problem. Completing the family unit are Jess (Tina Marjorino), Alice's daughter by another man whom Michael has adopted as his own, and Casey (Mae Whitman), the four-year-old child of the Greens. The presence of these children, and their importance to the development of the story, is what elevates When a Man Loves a Woman. As potent as some of the scenes between Michael and Alice are, those featuring Jess or Casey invariably have greater impact. It helps that both young actresses are believable.

Meg Ryan and Andy Garcia were probably given the lead roles more because of box office appeal than an ability to bring superior depth to their characters. Surprisingly, while neither turns in an exceptional performance, they are both

solid, and each has a few scenes in which they shine.

The ending is too facile, and When a Man Loves a Woman may take longer than necessary to arrive at its resolution. There are moments throughout when the script is apt to strike a raw nerve with some, as is often the case when a "real" issue is probed with any degree of sincerity. Whatever else it may do, this film does not play it safe, and the risks it takes keep the audience engaged by the drama.

When a Man Loves a Woman is about pain. This is not an original topic for a movie -- especially one about alcoholism -- but the script does a good enough job establishing the dynamics of the Green family that we never doubt that the story deserves to be told. The film's poignancy is its strength, even as occasional didactic tendencies are its weakness. In balance, the former by far outweighs the latter, making this a worthwhile picture.

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NO MENTION OF ALCOHOLISM IN THE REVIEWS

The following three movies have also been recommended by one or more members of the AAHistoryLovers as a movie about alcoholism, but in the available reviews, no mention is made of the role alcohol plays in the film and/or there seems to be no serious recognition in the film of alcoholic styles of drinking and their consequences.

Life of the Party

On Thin Ice

Sideways

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

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+++Message 2589. . . . . Re: Why hold hands to close a meeting?  
From: Al Welch . . . . . 8/14/2005 8:06:00 PM

|||||

Why hold hands to close a meeting? (a question from Brenda)

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From: "Al Welch" <welch@a-1associates.com>

In the Baltimore area, this practice seemed to have come out of the Recovery places. That and the chanting -- "It works if you work it," "Meeting makers make it," etc., etc., etc.

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From: "Mel Barger" <melb@accesstoledo.com>

Hi Brenda,

I would say that it began in the mid to late 1970s and just seemed to spread throughout AA. But there are still some stalwarts who stand apart rather than hold hands, and this is their right.  
Mel Barger

[Note from moderator: Mel's personal experience with the AA program goes back to 1950, and he has also done a good deal of research on AA history going back even earlier, to the first beginnings of the movement.]

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From: "Joe Nugent" <joe-gent@sympatico.ca>

I was informed that Bill W. started this in Toronto 1965 at the international and it was at the closing with the Lords prayer, it was meant to be to bring close contact with your neighbor, the church has done this for many years as well.  
Joe

-----  
From: "Robert Stonebraker" <rstonebraker212@insightbb.com>

Although holding hands was general practice in southern California in 1975, it had not yet started when I returned to eastern Indiana, but within a few years it spread around this area. The chanting began much later.  
Bob S., Richmond, IN

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From: "doremitwo" <doremitwo@yahoo.com>

Hi Brenda, It is my belief that holding hands at the end of meetings is a sign to all that we are united in prayer and are there to help each other. I have been "dry" 24 years but still get the support, caring from others and value the fellowship. I also believe that you have to give it away to keep it.



[stop]

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+++Message 2591. . . . . Letter from Hank P. to Frank Amos  
3/16/1938  
From: mertonmm3 . . . . . 8/14/2005 5:22:00 PM

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[This is a letter that may be of interest to members here. It is a letter written by Hank P. to Frank Amos of the Rockefeller Foundation and soon to be non-alcoholic Trustee member of the Alcoholic Foundation. This is from the yet unpublished Black Sheep manuscript and was transcribed by myself from microfilm of the original at G.S.O. It was written on the characteristic Henry G. Parkhurst stationery and the address is 9 Hill Street in Newark, N.J. where the first two chapters of the Big Book were written (Bill's Story and There is a Solution) but the order reversed. (originals of these chapters are at Stepping Stones). The office number is 705. The 9-11 Hill St. address was Honor Dealers location until June 27, 1938 when they moved several blocks away to office 601 and later 604 at 17-19 William St. several blocks away. (see Newark City Directory 1938-39).

There will be another letter following but since so much history occurred from this letter to Jan. 4th of the following year it seems best to separate them.

Brackets will contain material other than source derived. []  
. In a letter to one of the soon to be Alcoholic Foundation Trustees Frank Amos, dated March 16, 1938, Hank wrote:]

[start]

"In order to focus discussion I am writing my thoughts on this alcoholic work. I do hope that it will be understood that these are my personal opinions and that whereas one of our strengths has been open minded discussion of procedure, any course of action decided upon will have my full cooperation.

"One of the most intriguing parts of this work has been the lack of professionalism and the unselfish, self giving that has characterized it. For that reason, I would suggest no acceptance of financial gifts from any but those who have received direct benefit. Under this head would come individuals and companies who had directly benefited.

"There has been generously offered to us a certain sum of money by people who would benefit only a humanitarian basis. I think that we should be deeply thankful for this offer; however, that it should be accepted only as an 'advance' to a fund that is going to lend assistance to a work that is proceeding on an experimental basis. This advance to be withdrawn by the donors when and if the work becomes self supporting.

"In my mind we are trying to form a pattern through trial and error









As for NY, Lois W (in "Lois Remembers" - pg 171) states that "In the beginning AA was a family affair. Mates, parents and children attended the meetings, usually held at homes." Based on Lois' recollection, the notion of "closed" meetings seems to emerge in NYC around 1940 when the 24th Street Clubhouse was opened and the alcoholics expressing a desire to meet separately.

Evolution of meeting types and the terms "open" and "closed"

The precursor to "The AA Group" pamphlet was called "Partners in AA."

It was the first publication to define various meeting types. The types of meeting defined then (in a 1960 version of the pamphlet) were "Closed (for alcoholics only)," "Open (for alcoholics, their families and interested friends)" and a variation of the open meeting termed "Public (whose emphasis was on acquainting key people in the community with the local availability of the AA recovery program)."

Open and closed meetings were explained in the pamphlet (along with what was called a "typical" format for the meetings - and a "typical"

time length of an hour and a half). Closed meetings were also explained to include "straight discussion meetings," "Step meetings,"

"Tradition meetings," "Panel meetings (i.e. question and answer type meetings) and "Beginners meetings."

Various Conference-approved pamphlets and service pieces further defined the evolution of meeting types and the terms "open" and "closed." [Note: something designated as a "service piece" does not mean it was not Conference-approved - this seems to be a popular misconception].

"The AA Group" pamphlet defines the difference between open and closed meetings and a variety of meeting types to include such things as a business meeting, Group inventory and service meetings.

What we today often call the "blue card" definitions of open and closed meetings evolved from a series of Conference advisory actions emphasizing AA's primary purpose. The "blue card" is sometimes also called the "primary purpose" card. It is designated as a "service piece" and was first recommended by the 1986 Conference, adopted by the 1987 Conference and reaffirmed by the 1988 Conference.

Below, is a timeline of Conference advisory actions related to AA's primary purpose and the "blue card." The advisory actions were initially directed to the tendency of correction and treatment facilities viewing "Alcoholics Anonymous" as "Anything-you-want Anonymous" (an unfortunate tendency which seems to persist to this day among many institutions and members):

1968 - It was recommended that: AA groups in correctional facilities and hospitals adhere to AA's Fifth Tradition, on primary purpose of carrying the message to the alcoholic. That anyone with problems other

than alcohol be made welcome at inside open meetings, but not participate in group activities.

1969 - It was recommended that: Guidelines be prepared outlining procedures for AA members to follow in working with institutions and ways of informing the nonalcoholic staff about AA. The following committee recommendations are to be included in the guidelines:

a. AAs attending meetings at prisons or hospitals should be selected carefully so that relations with the institution's staff remain harmonious.

b. AA's position on membership in institutional groups be defined as follows: We cannot give AA membership to nonalcoholic narcotic addicts and other unrelated groups or organizations. AA groups in institutions can welcome anyone with problems other than alcohol to inside open meetings, but it is suggested that they do not speak or otherwise participate in these meetings.

1970 - It was recommended that: The wording of the 1969 Institutions Committee recommendation concerning the definition of AA's position on membership in institutions groups be changed to read as follows: "Open meetings are traditionally open to all interested in AA, but should be devoted exclusively to the alcoholic problem. Closed meetings should traditionally be restricted to alcoholics."

1972 - It was recommended that: The Conference reaffirm AA group policy that "Only those with a desire to stop drinking may be members of AA groups; only AA members are eligible to be officers of AA groups; nonalcoholics are welcome at open meetings of AA." And, it is suggested that the word "family" not be used in the name of an AA group; if AA's and their nonalcoholic mates wish to meet together on a regular basis, they consider these gatherings "meetings" and not AA groups. (Floor Action)

1985 - It was recommended that: The following be inserted in the pamphlets "If You Are a Professional" and "How AA Members Cooperate": "The only requirement for membership in AA is a desire to stop drinking. If the person is not sure about this point, then he or she is most welcome to attend an open AA meeting. If the person is sure that drinking is not his or her problem, then he or she may wish to seek help elsewhere."

1986 - It was recommended that: A service item for use at AA meetings regarding AA's primary purpose be developed by the appropriate trustees' committee and proposed to the appropriate Conference committee at the 1987 Conference.

1987 - It was recommended that: The following statement[s] regarding AA's primary purpose be available as an AA service piece:

**THIS IS A CLOSED MEETING OF ALCOHOLICS ANONYMOUS**

This is a closed meeting of Alcoholics Anonymous. In support of AA's singleness of purpose, attendance at closed meetings is limited to

persons who have a desire to stop drinking. If you think you have a problem with alcohol, you are welcome to attend this meeting. We ask that when discussing our problems, we confine ourselves to those problems, as they relate to alcoholism.

#### THIS IS AN OPEN MEETING OF ALCOHOLICS ANONYMOUS

This is an open meeting of Alcoholics Anonymous. We are glad you are all here--especially newcomers. In keeping with our singleness of purpose and our Third Tradition which states that "The only requirement for AA membership is a desire to stop drinking," we ask that all who participate confine their discussion to their problems with alcohol.

1988 - It was recommended that: The Primary Purpose Card continue as a service piece.

1997 - It was recommended that: The following statement regarding Singleness of Purpose be added to the CPC pamphlets: "Alcoholics Anonymous in Your Community," "AA and Employees Assistance Programs," "AA as a Resource for the Health Care Professional," "How AA Members Cooperate With Professionals," "If You Are a Professional," and "Members of the Clergy Ask About Alcoholics Anonymous" under the title "Singleness of Purpose and Problems Other Than Alcohol" at the next printing: "Alcoholism and drug addiction are often referred to as 'substance abuse' or 'chemical dependency.' Alcoholics and nonalcoholics are, therefore, sometimes introduced to AA and encouraged to attend AA meetings. Anyone may attend open AA meetings. But only those with a drinking problem may attend closed meetings or become AA members. People with problems other than alcoholism are eligible for AA membership only if they have a drinking problem."

Note: other outcroppings related to the above Conference advisory actions were:

(1) A torturous series of semantic exercises by the Conference to arrive at the definition of an AA Group. After belaboring the distinction among a "Group," "meeting," and "gathering" the Conference eventually came up with a "6 Point definitions of an AA group" which was later (in 1991-1992) modified to the definition we have today - and

(2) An overhaul of the contents of the GSO data base (in 1993-1994) to remove "alcohol and pill," "family" and those Groups described as "meetings" instead of "Groups" from the data base. The results of the

1994 revision of the GSO data base contents can erroneously be interpreted as a steep membership decline from 1993 to 1994 when, in fact, it simply reflects a procedural change in counting methods for estimating the number of AA Groups and members

Cheers

Arthur (a fellow alkie in TX)

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ORIGINAL QUESTION:

From: plugar38@aol.com  
Date: Sun Aug 14, 2005 12:17 am  
Subject: Open and closed meetings

Hi All,

I'm wondering if anyone knows the history behind the two meeting designations (open meetings and closed meetings).

When did it start and why?

pam,  
an alkie in TX

|||||

+++Message 2595. . . . . Fred & Jim?  
From: friendofbillw89 . . . . . 8/18/2005 8:23:00 AM

|||||

Does anyone know the histoory or biographies of Jim and Fred who are written about in \*More about Alcoholism?\*

Denisa

|||||

+++Message 2596. . . . . Founder of Gamblers Anonymous  
From: Shakey1aa@aol.com . . . . . 8/18/2005 5:06:00 PM

|||||

Here's the info about G.A....straight from the archivist's mouth..  
my sponsor, Harry the Wino, knew the G.A. founder. He was also in double A  
in  
L.A. Calif.

Harry tells me that he wore glasses with lenses as thick as coke bottles and was not a good driver. He made meetings with him back in the 50's.

yis,  
Shakey Mike G.

|||||

+++Message 2597. . . . . Don P.  
From: Bill Lash . . . . . 8/19/2005 6:16:00 AM

|||||

His name was Don, and on this page, it will always be just that.

There are probably thousands of people alive today—clean, sober and well—because of things he said and did. Don took no credit for that. He said, “God uses what he has to work with.”

I'm writing this because most people never get to meet a person like Don, and I was fortunate enough to have known him. I won't tell his story, because I never could successfully do that. He told it countless times, and it was often recorded—you can find it if you look.

Back in the fifties and sixties, Don was not the person I write about today. The first time he went to prison was for getting drunk and missing the sailing of his ship for the Korean War zone. As he related, the Navy took a dim view of that, and he was convicted of a felony. The last time he was locked in a prison was for drug smuggling.

He was sober when he took that trip to the Colorado State Penitentiary, but he wasn't, by any definition, recovered from the devastating disease of alcoholism. In prison, he met a small handful of men who had recovered, and were willing to teach Don how they'd done it. They read to him from the book *Alcoholics Anonymous*, often called the AA Big Book, and they told him how it had save their lives. They taught him that he wasn't a psychopath or a sociopath or a drug addict—all diagnoses that had been pasted on him along the way to the penitentiary—he was in fact an alcoholic, as that's explained on the pages of the Big Book.

Those recovered drunks explained that what had worked for them would work for Don, too. He'd have to rely on what the Twelve Steps of AA call a Higher Power, he'd have to make genuine amends for the wrongs he'd done, and most important of all, he'd have to help others.

They probably never told him that he'd have to spend most of his energies helping others, for the rest of his life—and maybe he didn't really have to do all of that to stay sober. But he did it. Don got sober in 1967, and left the Penitentiary a couple of years later. He wasn't the same man who went in. He had to rebuild his life, which meant he had to work. From casual labor, to truck driving, and finally to a career in drug and alcohol rehabilitation, he did the kind of work that makes for a paycheck, until his retirement.

But that wasn't his real work. From even before he left the penitentiary, he began helping other men and women learn how to exchange lives of utter despair for lives of peace, satisfaction and usefulness. He helped them find themselves in the AA Big Book. He helped them to accept the truth about themselves and their lives, and to turn to Higher Power for recovery. He taught them how to be useful and to help others

He told people the truth, and he listened to their truths. He gave them hope. And he lived. Anyone who wanted to know how to live only had to watch Don. He never preached anything he didn't do. He never stopped doing the next right thing.



Many thanks

Carl P

---

Hi to Carl and the others in the Big Book study group!

There are concordances to the Big Book at <http://www.royy.com/concord.html> and <http://www.anonpress.org/bbindex/> which claim to give all the words in the Big Book and the place they are located. If we look up the word "pepper," we see that it apparently shows up only once in the first 164 pages of the Big Book, on page 69. This tells us that the reference to a "straight pepper diet" is not a standard phrase in the Big Book.

"Straight pepper diet" is also not a phrase I have ever run into in any of my other reading in AA literature (or anywhere else). If I am wrong on that, perhaps someone can write in and correct me.

So Bill W. must have devised this phrase himself, as a metaphor in which he regarded "sex as the spice of life." You could live without ever having sex at all, but that kind of life would be pretty bland and tasteless. A little bit of salt and pepper (or some other spice) made things taste better and gave us enjoyment, in ways that did not have to do anyone any harm. But people who could not think about anything except sex, sex, and more sex, were (metaphorically) like people who tried to live on a diet of bowls filled with nothing but mounds of pepper. In other words, past a certain point, the desire for sex, sex, and always more sex became insane.

There are some people (both men and women) who come into AA and are able to stop drinking, but then start going crazy because they don't think they can live unless they can start having sex with someone right away. They always choose a sex partner as crazy as they are, and the two people go off into the la la land of romantic fantasy, but since they are both quite ill psychologically, the relationship always falls apart, and usually at least one of the two people goes back to the bottle at that point.

That is why the good old timers in my part of the world tell newcomers not to start up any kind of relationship until they have been in the AA program for a year. That is also why all the good AA descriptions of how to do a fourth

step  
talk about the necessity of listing all of our resentments and fears which  
have  
to do with sex.

The problem here is that people who go sex crazy when they first come into  
the  
AA program, do not believe that they can survive by themselves. They think  
that  
some other person can fill the big hole inside their souls. Well, all  
alcoholics  
come into the program with a big empty hole inside their souls, and it  
doesn't  
make any difference in the long run what we try to fill it with, as long as  
we  
are turning to the material world and outside things. We can try to fill the  
hole with alcohol, or with drugs, or with sex and romance (and become  
romance-oholics), or with a gambling addiction (where our drug of choice is  
adrenaline), or whatever.

But none of these ever work, because only a higher power can fill that hole  
inside us. That is one of the most basic AA principles. There is a line from  
St. Augustine (\*Confessions\* 1.1) which is often quoted in AA literature,  
"you  
have made us for yourself [speaking about the higher power], and our hearts  
are  
rest-less until they find their rest in you." And the French existentialist  
author Pascal talks about the empty hole inside us that only God can fill.

Our desire for sex can get us in trouble, but on the other hand, Bill W.  
wanted  
to make it clear that regarding sex as wicked or evil, and thinking that we  
were  
going to hell if we ever thought sexual thoughts or felt any kind of sexual  
desire, was usually going overboard in the opposite direction.

So just like all of our other natural instincts (see the chapter on the  
fourth  
step in \*Twelve Steps and Twelve Traditions\*), what we had to do was find  
some  
kind of BALANCE between the two extremes.

Yours in the fellowship,  
Glenn C.

P.S. see "The Balanced Life: Seeking the Golden Mean"  
(<http://hindsfoot.org/oxchang6.html>) for more about the vital role played in  
Bill W.'s thought by the idea of seeking a BALANCE between the two extremes  
in  
dealing with all of our natural instincts. It is one of the most important  
principles in AA. Instead of talking about a straight pepper diet, this  
little  
article (making the same basic point) talks about the woman who was sent to  
a  
psychiatrist because she loved pancakes.





It starred Jack Nicholson and Meryl Streep who were both nominated for Academy Awards. Tom Waits also had a terrific part.

Cheers  
Arthur

---

Thanks Arthur. Obviously one that ought to be added to our list. Here are some of the reviews I found.

Glenn C.

+++++

Ironweed

1987

Starring Jack Nicholson and Meryl Streep

One the finest, hardest hitting movies (and books) concerning alcoholism: The novel "Ironweed" by William Kennedy was awarded a Pulitzer prize. The movie starred Jack Nicholson and Meryl Streep who were both nominated for Academy Awards. Tom Waits also had a terrific part. ~ Arthur Sheehan

AND

Francis Phelan (Jack Nicholson) is a former baseball player, husband and father who threw it all away for a life on the road. In 1938, this alcoholic bum returns to his hometown of Albany, New York. The familiar streets bring to mind the guilt he still feels for causing the death of his infant son 22 years ago. And he is still troubled by the memory of a scab trolley car operator he killed with a stone thrown during a strike. Although he is a violent man, Francis is also a caretaker. There is genuine compassion in his concern for Helen (Meryl Streep), his street companion for many years and for Rudy (Tom Waits) another vagabond. After earning some money, Francis purchases a turkey and stops by to visit his wife (Carroll Baker) and children. It is his last shot at facing up to his terrible past and deciding whether or not there is a place for him in the family circle. Mixing realistic and surrealistic scenes, Argentinean director Hector Babenco puts the accent on what he calls the spiritual dimensions of

William Kennedy's Pulitzer Prize-winning novel. He explains: "It is a movie that tries to embrace the territories of love, and it's also about the courage and beauty of people we don't usually think of as having deep and complex emotions."

If you ride with the emotional undertow of Ironweed, there's no way you'll ever look at street people in quite the same way. ~ by Frederic and Mary Ann Brussat

AND

Based on the William Kennedy novel of the same name Ironweed is set in the waning years of the Depression. Jack Nicholson plays a washed-up ballplayer who deserted his family back in the teens when he accidentally killed his son. Since that time, Nicholson has been a shabby barfly, living from drink to drink. Wandering into Albany, New York, Nicholson bleakly seeks out his girlfriend and erstwhile drinking companion Meryl Streep. The two derelicts touch base in a mission managed by minister James Gammon, and later in Fred Gwynne's squalid gin mill. Over the next few days, Nicholson takes a few minor jobs to support his habit, while his mind wavers between past and present. A chance for a reconciliation with his wife Carroll Baker comes to naught when a group of local, baseball-bat wielding "reformers" take it upon themselves to drive all bums out of Albany. Directed by Hector Babenco (Kiss of the Spider Woman), Ironweed is, at 144 minutes, far too long to sustain audience interest in the plight of its characters. But 32 of those 144 minutes are given over to the scenes between Jack Nicholson and Meryl Streep, both of whom are beyond praise.  
~ Hal Erickson

AND

The power of Method acting was demonstrated in the great actress Meryl Streep on the set of Ironweed, a bleak film in which she played a ragged outcast during the Depression who dies in a cheap hotel room. According to an article in Life magazine, Ms. Streep hugged a giant bag of ice cubes to simulate the feeling of lifelessness. In the dramatic scene, her hobo boyfriend, played by Jack Nicholson, cried and sobbed, shaking her lifeless body. When the scene was finished, Ms. Streep just lay on the bed cold and still. After about ten minutes, she began to emerge from a deep, trance-like state which she had entered emotionally and psychologically.

+++++



If there is any indication that he wants to stop, have a good talk with the person most interested in him--usually his wife. Get an idea of his behaviour, his problems, his background, the seriousness of his condition, and his religious leanings. You need this information to put yourself in his place, to see how you would like him to approach you if the tables were turned.

Do not be discouraged if your prospect does not respond at once. Search out another alcoholic and try again."

So it seems to me that there has been a change here. Does anyone know when this changed and that case why?

Best wishes  
Bent

=====

+++Message 2603. . . . . Re: The Devil and AA  
From: Mitchell K. . . . . 8/22/2005 5:00:00 PM

=====

As far as I know, this pamphlet never came before the General Service Conference. It is implied to be conference approved as AAWS has deemed that locally published materials don't have to be approved by the conference to be considered approved. (kind of convoluted logic)

The pamphlet is still available through the Chicago Intergroup.

-----  
"Corky Forbes" <corkyf@cox.net> wrote and asked:

Does anyone know of a pamphlet called "The Devil and AA"? It is conference approved from way back. Maybe someone could find it in the Archives and email it to me. I have heard it is really good. Appreciate your help. God bless you and have a great day.

-----  
"wilfried antheunis" <wilant@sympatico.ca> suggested:  
There used to be a little booklet: "OUR DEVILISH ALCOHOLIC PERSONALITIES."  
The title page says: "by The Author of the Little Red Book." Copy I have says also:  
"First Hazelden printing 1975"

-----  
glennccc@sbcglobal.net says:



Institution

The Foreword to the First Edition deals with Faith, Sect or Denomination so the events (if any) for these must have been prior to that time.

After having spent a week browsing through the messages of this Yahoo Group and being very impressed by the constantly high level of fastidious research, I am hesitant to ask the question in case I unearth some spurious myth and legend - but if there are well documented "events" I would be interested.

I have a sneaking suspicion that the document I came across some 4 years ago - somewhere on the Web (and cannot refind) - may have belonged to some of the manufactured and not original history.

Thanks for this wonderful treasure trove of well researched facts and I will use the search feature whenever I hear someone state a "fact" in the rooms and ensure only the facts are used for historical discussions.

|||||

++++Message 2605. . . . . Members Eye View pamphlet  
From: Carl P. . . . . 8/22/2005 10:56:00 AM

|||||

Can anybody tell me who wrote the Members Eye View pamphlet ?

Many Thanks

Carl P

|||||

++++Message 2606. . . . . More Movies  
From: Glenn Chesnut . . . . . 8/23/2005 3:01:00 PM

|||||

Four additional titles sent in by:

"Jean Cottel" jcottel@earthlink.net  
"Dan" dtroe@sbcglobal.net  
"billyk" billyk3@yahoo.com  
Emil Kaluza

+++++

Clean and Sober

1988

Starring Michael Keaton

Michael Keaton plays Daryl Poynter, a hot shot real estate agent who just happens to have a cocaine and drinking problem. One morning, he wakes up to find a dead woman in his bed (someone he had been partying with the night before) from a cocaine overdose. He also just happens to receive a phone call from his employers telling him a huge sum of money is missing from one of his accounts. Panicking, Daryl decides to check into a drug rehab to hide from the law, where he meets tough cookie Morgan Freeman. A recovering addict himself, he now works as a drug counselor, and knows all the tricks Daryl tries to pull. Soon Daryl discovers he just might be in the right place, afterall.

AND

After making his mark in several hit comedies including Beetlejuice, Michael Keaton startled critics and audiences alike with his acclaimed performance in this 1988 drama about one man's struggle against cocaine addiction. Keaton's comedic energy is transformed here into the kind of jittery intensity that's perfect for his role, suggesting a driven personality who can maintain the appearance of self-control for only so long before he crashes and burns.

After a series of setbacks, Keaton's character seeks refuge in a drug rehabilitation program and must confront the truth of his own addiction at the urging of a counselor (Morgan Freeman) who's heard every lame excuse in the book from addicts struggling to quit. Kathy Baker leads a superb supporting cast as a recovering alcoholic and battered wife whose flagging self-esteem is boosted by Keaton's attention. Under the careful direction of Glenn Gordon Caron (of TV's Moonlighting fame), Keaton and Baker handle this delicate material with consummate skill and grace, turning a potentially depressing story into a moving portrait of people who must battle their inner demons step by tentative step.

~Jeff Shannon

+++++

Barfly

1987

Starring Mickey Rourke and Faye Dunaway

This movie captures the true essence of life as an alcoholic and the day to day struggles one has to endure. With Faye Dunaway as his companion, we see the true struggle of humanity. With a wonderful screenplay and articulate direction,



this  
must see movie will definitely make you ponder. I felt that the movie was a  
true  
drama, but it has many comedic moments. You will truly be entertained with  
Henry's whimsical quotes and intoxicated utterances. He is the best  
drunk/poet  
you will ever witness on film!

AND

The script for this movie was written by outrageous poet-author-alcoholic  
Charles Bukowski. But director Barbet Schroeder makes it into an oddly  
amusing  
story of a pugnacious drunk writer (Mickey Rourke) based on Bukowski  
himself.  
Rourke spends almost all of his time at the bar, struggling with sobriety  
(he's  
against it) and, occasionally, having fistfights with the bartender (Frank  
Stallone). He meets another souse, a formerly attractive woman (Faye  
Dunaway),  
and gets involved with her, which means they drink copious amounts of liquor  
and  
try to have sex. Not much happens beyond that, yet this film is strangely  
entertaining, for all of its bottom-of-the-barrel humanity. Maybe that's the  
secret.

+++++

Trees Lounge

1996

Starring Carol Kane, Mark Boone Junior, Steve Buscemi, Bronson Dudley

Steve Buscemi, an icon of the independent film world for years, took the  
opportunity to write, direct, and star in this wistful low-budget gem. He  
plays  
Tommy, a Long Island loser who gets tossed from his job as a mechanic for  
questionable financial antics. He spends his days at a local bar, drinking  
his  
life away even as he denies that he's doing any such thing. And when he  
finally  
works up the gumption to get a job, he winds up driving an ice-cream truck  
in  
his old neighborhood -- and getting involved in an inappropriate  
relationship  
with his teeny-bopper assistant (Chloe Sevigny), earning the violent enmity  
of  
her father (Daniel Baldwin). Low-key in its approach, the film has a sad  
humor  
that is both knowing and forgiving, as well as offering one of Buscemi's  
best  
performances. ~Marshall Fine

AND

Unlike Cheers, the title establishment of Steve Buscemi's astonishingly accomplished debut feature, *Trees Lounge*, is a place where everybody doesn't know your name and sometimes can't remember his or her own. And for good reason.

Take leading barfly Tommy Basilio, played by Buscemi with a subtlety, sensitivity, and desperate wit that add another dimension to the memorable lowlifes he's made a career of. Tommy has lost Connie (Elizabeth Bracco), his girlfriend, and Rob (Anthony LaPaglia), his best friend -- to each other, naturally. He's also lost his job as a mechanic, and everything else that matters in his life except for hanging out at the bar, hitting on drunken women, and thinking just maybe he can break out of this malaise by fulfilling his dream of becoming a comedian. It's not likely; even his car works only as a metaphor for his life -- if he doesn't keep his foot on the accelerator it will stall out, perhaps never to start again.

Set in Valley Stream, the blue-collar town on Long Island where Buscemi grew up, this vaguely autobiographical film captures the seedy bars, tacky bungalows, and cheesy storefronts with such weary familiarity it evokes a gray haze of anomie.

True to its subject, the narrative consists of a series of binges and blackouts, with Tommy slipping in and out of encounters with oddballs, hangovers, and constant irrefutable evidence of his own futility. Buscemi's inspiration is John Cassavetes, but his style lacks his mentor's coiled spontaneity and nascent chaos. To its advantage, though, he's much more narratively coherent than Cassavetes, unreeling with casual clarity his film's many interconnecting tales, his tone sweet and nearly serene, belying the sometimes sordid and mean-spirited antics of the characters.

Who include Mike (Mark Boone Junior, bearish and weird in a compelling performance), a relative well-to-do entrepreneur who gets off by slumming at the lounge, cozying up especially to Tommy, and plying him with drinks in a fuzzy attempt to live vicariously in his demi-monde. When Mike's wife (Eszter Balint) leaves with her daughter, he talks Tommy into coming back to his place with a couple of teenage pick-ups for a party. What results is less erotic than pathetic, with both Mike's need and Tommy's exposed beneath their sodden bravura. Adding to this deflating of macho is a scene in which Tommy tries to pick up a blowzy but seemingly willing Crystal (Debi Mazar). He gets her drunk -- too drunk. She passes out, but Tommy refuses to give up his efforts to

score.

It's hilarious and very sad.

Tommy's tale takes a dramatic turn of sorts when his Uncle Al (Seymour Cassel, who makes a vivid impression in his few minutes on screen, especially when fondling his niece in a home video) dies of a heart attack. After a funeral that's a mini-masterpiece of familial insensitivity and bad taste, Tommy is offered Uncle Al's legacy -- an ice-cream-truck route. In addition to the coterie of dubious neighborhood kids disappointed that he's not Uncle Al, the route also includes Debbie (Chloe Sevigny, much more appealing and nuanced than in Kids), the nubile daughter of his friend Jerry (Daniel Baldwin) and Jerry's wife, Patty (Mimi Rogers).

Tommy used to babysit Debbie; now, draped coltishly over the passenger seat of the ice-cream truck, she engages him in banter. It's the closest Tommy gets to a genuine relationship, and of course he ruins it. In a delicate orchestration of tenderness and sexual tension the opening up of his soul leads to the opening up of his fly, and his last chance at redemption ends with him getting chased by an enraged man with a baseball bat.

It takes an extraordinary degree of dramatic integrity, meticulous detail, and triumphant irony to redeem such a loser, and Buscemi -- as writer, director, and actor -- is equal to the task. Although alter ego Tommy is left bereft and staring blankly at the bar, for Steve Buscemi Trees Lounge marks the start of a richly promising filmmaking career.

+++++

## Under the Influence

1986

Starring Andy Griffith, Season Hubley, Paul Provenza, Keanu Reeves, Dana Andersen

This fine film features one of Keanu Reeves first performances. Who would have guessed he would have become such a big star at the time this film came out. Griffith is compelling as Noah a long time alcoholic with a long suffering family. His wife basically closes her eyes and denies everything, one of his son's runs away and becomes a comedian joking about his dysfunctional family, his daughters become suicidal and his son is an alcoholic to. This isn't a



The April 1939 Foreword to the 1st Edition (written by Bill W) states: “We are not an organization in the conventional sense of the word. There are no fees or dues whatsoever. The only requirement for membership is an honest desire to stop drinking. We are not allied with any particular faith, sect or denomination, nor do we oppose anyone. We simply wish to be helpful to those who are afflicted.”

In contrast, the original AA Preamble (written by Grapevine’s first Editor, Tom Y in the June 1947 Grapevine) states: “Alcoholics Anonymous is a fellowship of men and women who share, their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism. The only requirement for membership is an honest desire to stop drinking. AA has no dues or fees. It is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in any controversy, and neither endorses nor opposes any causes. Our primary purpose is to stay sober and to help other alcoholics to achieve sobriety.”

Immediately underneath the Preamble, in the June 1947 Grapevine, it further states: “The A.A. Program of Recovery is incorporated in The 12 Steps. The AA book of experience, Alcoholics Anonymous, and other literature, including The 12 Points of Tradition, are available through any group or the Central Office, PO Box 459, Grand Central Annex, New York 17, NY.”

The GSO web site has a brief history of the derivation of the AA Preamble. It states: “THE PREAMBLE was introduced in the June 1947 issue of the AA Grapevine magazine. It was written by the then-editor, who borrowed much of the phrasing from the Foreword to the original edition of the Big Book, Alcoholics Anonymous.”

I’d suggest that this brief statement suffers from an omission concerning the emergence of a formal definition of the Twelve Traditions that occurred between the publication of the Big Book (April 1939) and writing of the Preamble (June 1947). The April 1946 Grapevine carried Bill W’s article “Twelve Suggested Points for AA Tradition.” It defined what would later be called the “long form” of the Traditions.

While Bill’s April 1946 Grapevine article does not have a verbatim statement of AA not being “allied with any sect, denomination, politics, organization or institution” its subject matter content, as well as the content of many later Grapevine articles and talks by Bill, more than adequately address these points in both detail and substance (not literally word-for-word but certainly issue-by-issue). The Grapevine articles can be found in the book “Language of the Heart.” About half of them were written prior to the Preamble.

Given the elapsed time between the publication of the Big Book and Preamble (8 years) it is not at all unreasonable that much of the specific wording of the Preamble does not literally correspond with the specific wording of the Foreword to the 1st Edition. In terms of substance, however, they are not at variance. A similar analogy exists between what many call the Third and Seventh Step prayers - they are

worded differently but basically say the same thing.

Tom Y had the benefit of the long form of the Traditions plus many of Bill W's later Traditions essays and the availability of Bill W himself for exposition of the principles embodied in the Traditions (which Tom Y so elegantly encapsulated in the AA Preamble). I would give more credence to this than to other propositions.

The Traditions essays teem with information such as the mistakes of the Washingtonians, in pursuing prohibition and having their membership ranks swell with non-alcoholics (often members of temperance societies sponsored by various religious denominations or political entities). Tradition Six, in its long form, cautions that "While an AA group may cooperate with anyone, such cooperation ought never go so far as affiliation or endorsement, actual or implied. An AA group can bind itself to no one." Further, Tradition Ten, in its long form, cautions against expressing "any opinion on outside controversial issues - particularly those of politics, alcohol reform, or sectarian religion" ("any opinion" meaning opinions either for or against). There are other bits and pieces concerning non-alignment in other Traditions (in their long form) as well.

Cheers  
Arthur

---

From: AAHistoryLovers@yahoogroups.com  
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Jack Stewart  
Sent: Monday, August 22, 2005 6:34 PM  
To: AAHistoryLovers@yahoogroups.com  
Subject: [AAHistoryLovers] A.A. is not allied with any sect,  
denomination, politics, organization or instit

"A.A. is not allied with any sect, denomination, politics,  
organization or institution"

I have a memory of having read something which explained the reason behind each component - and the failed alliance which supported the declaration of non-alliance.

Sect  
Denomination  
Politics  
Organization  
Institution

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After having spent a week browsing through the messages of this Yahoo Group and being very impressed by the constantly high level of fastidious research, I am hesitant to ask the question in case I unearth some spurious myth and legend - but if there are well

documented "events" I would be interested.

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Thanks for this wonderful treasure trove of well researched facts and I will use the search feature whenever I hear someone state a "fact" in the rooms and ensure only the facts are used for historical discussions.

## SPONSORED LINKS

### Addiction

<[http://groups.yahoo.com/gads?t=ms&k=Addiction+recovery+center&w1=Addiction+recovery+center&w2=Addiction+recovery+program&w3=Recovery+from+addiction&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&.sig=1u\\_PyRUkaDIYm-RQ03j82g](http://groups.yahoo.com/gads?t=ms&k=Addiction+recovery+center&w1=Addiction+recovery+center&w2=Addiction+recovery+program&w3=Recovery+from+addiction&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&.sig=1u_PyRUkaDIYm-RQ03j82g)> recovery center

### Addiction

<<http://groups.yahoo.com/gads?t=ms&k=Addiction+recovery+program&w1=Addiction+recovery+center&w2=Addiction+recovery+program&w3=Recovery+from+addiction&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&.sig=rLEsXLljkOH23qe3mcI8w>> recovery program

### Recovery

<[http://groups.yahoo.com/gads?t=ms&k=Recovery+from+addiction&w1=Addiction+recovery+center&w2=Addiction+recovery+program&w3=Recovery+from+addiction&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&.sig=3f4dneKQsPz4f\\_tfX7GB6w](http://groups.yahoo.com/gads?t=ms&k=Recovery+from+addiction&w1=Addiction+recovery+center&w2=Addiction+recovery+program&w3=Recovery+from+addiction&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&.sig=3f4dneKQsPz4f_tfX7GB6w)> from addiction

### Christian

<[http://groups.yahoo.com/gads?t=ms&k=Christian+addiction+recovery&w1=Addiction+recovery+center&w2=Addiction+recovery+program&w3=Recovery+from+addiction&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&.sig=lkQov3\\_CqDIqveRh-exDyw](http://groups.yahoo.com/gads?t=ms&k=Christian+addiction+recovery&w1=Addiction+recovery+center&w2=Addiction+recovery+program&w3=Recovery+from+addiction&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&.sig=lkQov3_CqDIqveRh-exDyw)> addiction recovery

### Alcoholics

<<http://groups.yahoo.com/gads?t=ms&k=Alcoholics+anonymous&w1=Addiction+recovery+center&w2=Addiction+recovery+program&w3=Recovery+from+addiction&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&.sig=vOApPzN7-p8b71eq8o8dw>> anonymous

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were absolutely thrilled by it," recalls Bayard. "It was the best thing of the kind we'd ever read, and we asked Allan's permission to take it back to New York and see if it could be an AA publication. Which we did."

When Herb M brought the manuscript to the AAWS Board, staff member Ann M raised strenuous objections based on the fact that it was one person's opinion and one person's writing and had not evolved through the group conscience as all the other Conference-approved literature had. The same opposition was raised at the Trustees' Literature Committee. However, the inherent excellence and value of the piece ultimately prevailed. It was approved by the Conference and published in 1970, with a prefatory explanation which read in part, "Though the AA program relies upon the sharing of experience, the recovery process itself is highly individual. Therefore, the program is described here as it appears to one member; but the pamphlet does reflect Fellowship thinking." Although the pamphlet was originally conceived of to explain the program to alcoholism professionals and other outsiders, it has provided fresh insights for AA members as well.

Cheers  
Arthur

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From: "Jaime Maliachi" <jmaliachi@megatopexercise.com> Date: Tue Aug 23, 2005 3:47pm

Hello, Carl, this is Jim Maliachi from México, City. The author of this pamphlet was Allen McGuinness; he lived in California. It seems that on middle of 50's, he drank again, but he return back to us and it was the last drink in his life.

You can find more information in: xa-speaker.org search Allen. I hope you'll be all right. 24 hours of sobriety.

Jaime F. Maliachi Pedrote.  
servidor y amigo.  
57 85 68 00 57 85 68 26  
fax 57 85 68 44

-----  
From: MaryGerbermom1@aol.com Date: Wed Aug 24, 2005 10:16pm

Allen McGinnis wrote Members Eye View. Thanks for asking. cause now I know too.

Mary G

|||||

+++Message 2612. . . . . Question about the "Table Mate"  
From: Thumper . . . . . 8/25/2005 11:51:00 AM

|||||



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

The type for this internet version was reset by me in 1990 for use in beginners classes in South Bend because there were so many typographical errors in the older printed version. In addition, words in the text which had been put into CAPITAL LETTERS for emphasis were put into italics instead, which is modern typographical practice and makes it far easier to read. Most of the versions of this pamphlet on the internet (it can be found at a number of other places) are simply copies of this 1990 version, for example, the Adobe Acrobat version at [http://www.aanapa.org/pdf/Interpretation\\_12\\_Steps.pdf](http://www.aanapa.org/pdf/Interpretation_12_Steps.pdf)

If you wish however, you can get a printed copy of the early Detroit version of the pamphlet from Alcoholics Anonymous of Greater Detroit, 380 Hilton Road, Ferndale MI 48220.

We know pretty closely when this pamphlet was written. We know that Detroit set up their first beginners meeting on June 14, 1943. The best evidence is that the early Detroit AA people wrote it for that beginners meeting, and must have used mimeographed copies, one copy of which got to Washington D.C.

The AA group in Washington D.C. took that to a printer and produced a professionally printed pamphlet. They may also have made some changes in it, but we do not know, beyond the fact that they added a poem with the name of the wife of one of the leaders of AA in Washington D.C. under it.

Just a few months later (at most) a copy of that got back to Detroit, and the AA group in Detroit liked Washington's printed version so well that they sent it to a printer in Detroit and asked him to print up something exactly like it for them (including the poem which had been added in Washington D.C.).

We then have a letter from Bobby Burger, the secretary at the New York A.A. headquarters (then called the Alcoholic Foundation), which is dated November

11,  
1944, and refers to the Washington D.C. version and gives it New York's full approval.

IT IS PERFECTLY O.K. for AA people to use this pamphlet in AA meetings. As is made clear by Bobby Burger's letter, as well as other documents from that period, including letters from Bill W., this pamphlet (along with Twenty-Four Hours a Day and The Little Red Book) were automatically regarded as O.K. to read in AA meetings. This was because all three were sponsored by AA groups, and the understanding in early AA was that anything written by one AA group or intergroup for use by their members was automatically considered appropriate for other AA groups to use if they chose to. Twenty-Four Hours a Day was sponsored by the Daytona Beach group in Florida, and The Little Red Book was sponsored by the Nicollet Group in Minneapolis, Minnesota. The New York AA office was selling copies of The Little Red Book all over the U.S. during the latter 1940's.

Bobby Burger's letter also establishes the date at which the pamphlet has to have been written: probably in the summer of 1943, but well before the Fall of 1944, by which time the New York AA office was telling people that they regarded it as a very useful tool to use in teaching beginners.

A merchant sailor later arrived in Seattle, Washington, and had with him a copy of the version which the AA group in Washington D.C. had printed up. Seattle then printed it for the use of AA groups on the West Coast. That is the version you have, Paula.

The AA group in Oklahoma City also printed their own version of the pamphlet during the early AA period, and other groups may have also. It was extremely popular.

If you ask the question "what would the AA people have taught you when you walked into your first AA meetings back in the early AA period?" this pamphlet will tell you what these old timers thought were the most important things to understand, the simple things you needed to know from the very beginning, in order to work a good AA program.

This little pamphlet, along with the big print sections at the top of the pages in Twenty-Four Hours a Day and The Little Red Book, tells us how AA people all across the U.S. and Canada actually worked the program during the 1940's,

and  
how they took the teachings of the Big Book (which had just come out in  
1939)  
and applied them in practice in everyday life.

Or in other words, if you ask "what was early AA really like?" this little  
pamphlet is one of the things that you need to read and study carefully. How  
did they talk about finding a higher power? How did people do their fourth  
step? What role did the Bible play? Did the vast majority of ordinary AA  
people call alcoholism a disease, an illness, a malady, or what? Did they  
describe themselves as recovered, recovering, or cured? If they did not talk  
about the Four Absolutes, what was the list of virtues which they encouraged  
us  
to pursue instead as we attempted to grow in the spiritual life?

All of these questions can be answered clearly and easily by reading through  
this pamphlet which the old timer gave you, along with the big print  
sections at  
the tops of the pages in Twenty-Four Hours a Day, The Little Red Book, and a  
few  
other things, such as, for example, the early Akron pamphlets and the early  
Akron list of books which they suggested that newcomers read.

(See <http://hindsfoot.org/archives.html> for the early Akron pamphlets and  
the  
old Akron reading list for A.A. beginners, and also beware, the copies of  
these  
pamphlets which Akron is publishing now have been altered without making any  
indication that anything was changed or left out, so that for example, the  
reading list of ten recommended books has been removed from the version of  
"A  
Manual for Alcoholics Anonymous" which is presently being sold. Hazelden has  
also made alterations in The Little Red Book without telling the reader, so  
that  
the version they are currently selling is not what early AA people were  
actually  
reading. Please excuse the editorial note, but there are people today, both  
within AA and without, who believe that they are more intelligent than these  
old  
timers and that they need to rewrite the historical AA Heritage and change  
everything, which can cause problems for those who wish to have an accurate  
knowledge of the AA Heritage so they can preserve it and pass it on as it  
was  
actually practiced by the good old timers. That is not the spirit of the  
AAHistoryLovers.)

But to sum up, this little pamphlet called the Table Mate which the old  
timer  
gave you, is an important part of the AA Heritage, and gives you a very good  
picture of how early AA people actually worked and lived the twelve steps.

Glenn C. (South Bend IN)

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





age  
of hydrogen-powered cars.

Mel Barger

~~~~~  
Mel Barger
melb@accesstoledo.com

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

|||||

+++Message 2615. RE: Change in 12 step work?
From: ArtSheehan 8/24/2005 5:26:00 PM

|||||

Hi Bent

First off, my appeal would be to make the two 12th Step approaches complementary rather than view them as mutually exclusive. A pamphlet is simply an end product piece of literature derived from the informed group conscience of a body (usually a committee) of AA members. Pamphlets do not enjoy the status of law or directive and exist to inform not to dictate. The same is true of the Big Book. I believe it was designed to be interpreted spiritually, not legalistically.

While it may sound like heresy, I do not view the Big Book as the be-all, end-all, and absolute final word on how to do this or that. Some in AA, with good intention and sincerity, have elevated the Big Book to the status of inerrant scripture. As a consequence, discussion of its contents too often evolves into a debate over correctness of procedure at the expense of the illumination of spiritual substance and God-given common sense.

In the commentary on Step 11 The Big Book states "Under these conditions we can employ our mental faculties with assurance, for after all God gave us brains to use." On the last page of the basic text it further states "Our book is meant to be suggestive only. We realize we know only a little." From what I understand of our Steps, Traditions and Concepts, you are free to take whatever approach you deem to be appropriate. When encountering opposing viewpoints my suggestion is to let your guidance come from Step 11 (plus it doesn't hurt to talk it over at length with your sponsor and other members that you trust - God has a marvelous way of working through people).

From my own observations in the US, there appears to be a marked tendency toward waiting for prospects to show up at a group rather than going out and finding them. I've talked to some old-timers who are discouraged by this trend - I don't like it either.

Locally (in Northeast Texas) there is so much emphasis on attending meetings that some members view meetings as the ultimate in 12th Step work. From my own point of view, I look at meetings as being the

dessert of AA. The “main course” is learning the Steps, living them and trying to help another alcoholic do the same thing.

Our local Intergroup (or Central) Office fields phone calls that result in 12th Step calls, but this too requires either the prospect, or someone close to them, making the first move (i.e. the phone call). We are also experiencing quite a few cases of criminal courts (and attorneys) having defendants attend AA meetings. Many view themselves as being “sentenced” to AA as a form of disciplinary action rather than an opportunity for discovery.

On the plus side, there are many group, District and Area service committee members that maintain an active outreach to the prison/jail and treatment center populations. However, a number of local Treatment Centers have a practice of clustering their patients under the umbrella issue of “substance abuse” and refer patients to AA that really belong in a different Fellowship (i.e. they have no drinking history).

I don't know if there is a definite, all inclusive, answer to the question “should the still suffering alcoholic contact AA or AA contact the still suffering alcoholic?” I guess my answer would have to be “yes they should” (grin).

Cheers
Arthur

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Bent Christensen
Sent: Monday, August 22, 2005 3:13 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Change in 12 step work?

In Denmark one of our pamphlets states something like this:
AA members may contact an alcoholic who seeks help but prefer that the alcoholic themselves handles that first step.

This obviously means that we expect the still suffering alcoholic to contact AA and not vice versa.

I do think it is like that in most of the world.

On the other hand, if you read The Big Book it shows that Ebby went to Bill on his own. Bill definitely sought Dr. Bob in order to keep himself sober and they found Bill D. in order to stay sober themselves.

This is stated throughout the book, for instance from Chapter 7 "Working with Others"

"When you discover a prospect for Alcoholics Anonymous, find out all you can about him. If he does not want to stop drinking, don't waste time trying to persuade him. You may spoil a later opportunity. This advice is given for his family also. They should be patient,

It is possible that there were multiple runs as Ruth stated there were at least 40 drafts and 800 pages handed to Uzzell which also doesn't line up with the correspondence. Here's a few entries that may be of interest:

On November 3, 1938 Bill sent Dr. Bob a letter enclosing the first 5 chapters. Source GSO Archives mf of original.

On February 11, 1939 Fitz wrote to Henry G. P__ [Hank] at Bill's address, 182 Clinton Street in Brooklyn Heights.

"NO TITLE CAN BE REGISTERED IN COPYRIGHT OFFICE TO SECURE MONOPOLY ON ITS USE STOP LIBRARY OF CONGRESS HAS 25 BOOKS THE WAY OUT 12 THE WAY NINE THIS WAY OUT NONE ALCOHOLICS ANONYMOUS NONE COMES DAWN MY PET STOP OUR TRIP TO BROOKLYN DEFINITELY OFF-BUISNESS BRISKER AM WRITING.: FITZ"

The above is an exact transcription I made from the original Western Union Telegram Fitz, conveniently [sp?] located near Washington, sent to Bill. Note that Bill's Story about not wanting to be the 13th anything doesn't seem to fit with the original.

There is a beautiful blue prototype at Stepping Stones Archives for, "The Way Out, by anonymous alcoholics", that everyone should see.

There are several other documents mentioning the multilith. Please feel free to email me as they are too long here. It is possible that there were other drafts, maybe many.

--- In AAHistoryLovers@yahoogroups.com, Tom Everman <tom2cor134@y...> wrote:

> I have an audiotape of a talk that Jim Burwell gave in 1952. In the course
> of this talk Jim mentions that he lost his copy of the multi-lith and how
> deeply he regretted losing it. Perhaps the copy mentioned here is
> questionable.

>
> --- schaberg43 <schaberg@a...> wrote:

>
>> I have several questions relating to the "Multilith Copy" or, as it
>> is sometimes called, the "Original Manuscript" of the Big Book and
>> would appreciate any help that people on this forum might be able to
>> offer.
>>
>> Let me preface this by noting that my questions arise from a copy of
>> the Multilith version of the Big Book that I own. It was originally,
>> Jim Burwell's copy (he was the early member from New York who is
>> credited with the addition of "as we understood Him" to the 3rd
>> Step) and comes with several of his hand-written notes and comments.
>> The provenance of this book is impeccable – having been bought from
>> Jim's niece who received it from her brother who got it from Jim's
>> wife, Rosa, after he died in 1974. Rosa's hand-written note to her
>> nephew confirms all of this.
>>

Baton Rouge, Louisiana, which is west of New Orleans and inland, and was not so badly hit by hurricane Katrina and its aftermath, is coordinating efforts to help AA people in the areas which have suffered so much destruction. Passed on to me by Meri R., the Northern Indiana Area 22 delegate.

I received this E-mail from Bob S in Richmond Ind. I verified the address for Baton Rouge Central Office on the Louisiana Website. Good Luck and God Bless!

Subject: Help for AA Katrina victims

Hello from Baton Rouge AA Central Office.

We are desperately seeking donations to purchase AA big books and 12x12's to bring to the shelters here, not only in Baton Rouge, which are filled to capacity, but to the other areas we service that have set up shelters. If you would like to make a monetary contribution, the soft cover Big Books are \$6 with tax and the soft cover 12x12's are \$6.50 with tax. I will put you a return receipt in the mail. Thanks to the generosity of the AA community all over the United States. We have had calls from California, Massachusetts, North Carolina, Florida, Maryland and areas in our precious state that have power, to offer their homes to fellow AA members, to offer literature, AA meetings, clothes, their time, you name it! Thanks Bill and Dr. Bob and all our friends for the hand of AA that know no boundaries!

You may reach us at 225-924-0030 during the weekend. We have real AA people answering the phones, but if you can't reach us, our phones are tied up with many important calls, so keep trying or should I say trudging!

Our address is:

Baton Rouge AA Central Office, 8312 Florida Blvd. Suite 213-A, Baton Rouge, La.
70806

Again, words cannot express our thanks to each and every one of you!

Joy

FROM: Henry (Hank) S., Delegate Area 56, Panel 54 Southwest Ohio

www.aaarea56.org

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

+++Message 2629. The first intergroups
From: friendofbillw89 9/6/2005 9:02:00 PM

|||||

I live in Area 53 (Central and Southeast Ohio) and we have the third oldest Intergroup. What are the two oldest? I assume ot's Akron and Cleveland, but of course I could be wrong. Does anybody out there know?

Denisa

|||||

+++Message 2630. Instinct based Psychology
From: hoojgs 9/6/2005 9:45:00 PM

|||||

I am new to this group and have a learned a great deal already as I am reading through the postings. I saw Glenn C's post number 1930 which referenced one source which may have influenced Bill's writing in the 12/12 abouts instincts in excess. I have tried to find documentation of psychological theories tied to mans natural instincts myself without much success. I am wondering if there are others who may have turned up related material.

Thanks in advance,
Jim

FROM GLENN C:

Message 1930 refers to the psychologist Ernest Ligon as one possible source of Bill W.'s ideas about the natural instincts, and the influence on Ligon of the Neo-Freudian psychiatrists and psychologists, particularly Alfred Adler and F.

H. Allport.

Jim is asking whether anyone in the group can give additional information about psychological theories of the natural instincts current in that period, which might also have influenced Bill W.'s ideas. The Big Book was written in 1939, and already assumed this theory of the instincts in Bill W.'s treatment of the Fourth Step. The 12 & 12 was written in 1952. So we are mainly interested in psychological theories which appeared before 1939, and we will have to totally exclude books and articles on psychology which did not appear until after 1951.

That will help narrow things down a little bit.

For Bill W.'s theory of instincts in excess see the Big Book page 65 (the third column). See also the Twelve Steps & Twelve Traditions, chapter on the Fourth Step (pp. 42 to 54). There is also a little about this theory in the chapter on the Sixth Step (pp. 63 to 69).

There is more about Bill's theory at: <http://hindsfoot.org/oxchang6.html>, the first few sections of Chapter 6, on "The Balanced Life: Seeking the Golden Mean"

- (a) Seeking the Golden Mean between the two extremes
- (b) The Bicycle Principle
- (c) The Pancake Principle

I believe that Jim is referring in his post to the part of Message 1930 which talks about Ernest Ligon's book, which was one of the books on the Akron Reading List from the early 1940's, a list of ten books which newcomers to AA were encouraged to read in order to find out more about AA. (<http://hindsfoot.org/archives.html>). This section of Message 1930 reads as follows:

ERNEST M. LIGON, *The Psychology of Christian Personality* (1935, in its 18th printing by 1950, 407 pages long). In this book, Ligon analyzed the Sermon on the Mount and its relationship to modern psychology. Ligon was deeply influenced by the Neo-Freudians: the goal was to fully "integrate" the personality, and deal with problems in the individual's socialization, and so on. In the bibliography at the back of his book, he mentioned two books by the Austrian psychiatrist Alfred Adler (1870-1937), but one can see the influence of other Neo-Freudian psychiatrists as well. F. H. Allport's *Social Psychology* was also listed in his bibliography (he was the brother of the psychologist Gordon W. Allport). The citing of this fundamental work on social psychology indicated the special importance of social factors in Ligon's psychological thought. The term Neo-Freudian refers to a group of psychiatrists including Alfred Adler, Karen Horney, Harry Stack Sullivan, Eric Fromm, and Erik Erikson. Carl Jung is sometimes also included in this group, but his ideas had no role in Ligon's thought. The Neo-Freudians whom we are talking about here modified orthodox Freudian doctrine by talking about the importance of other issues such as social factors, interpersonal relations, and cultural influences in personality development and in the development of psychological illnesses and disorders. They believed that social relationships were fundamental to the formation and

ready for initial distribution for comment...but, the word was "mimeograph", not "multilith". I was living in that period and for small organizations the only method was "mimeograph" which used a typewritten master which was placed on a drum containing ink which came through the letters partially cut by the typewriter. It was often rather messy on your hands and cleanup of the machine after each job was laborious. However.. it was cheap and effective. Considering the paucity of finances, it makes good sense that the copies were done right in AA headquarters and not sent to any "printing company" where "multilith" could be used.

Can anyone clarify, perhaps from archives about billing for the work done FOLLOWING the office effort?

Les C.

=====

+++Message 2637. Re: Instinct based Psychology
From: pmds@aol.com 9/12/2005 4:49:00 AM

=====

Dr. Earle Marsh, "Physician Heal Thyself" studied under Harry Stack Sullivan and Earle told me that Bill was familiar with Sullivan's work.

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

=====

+++Message 2638. Ambrose M
From: jlobdell54 9/15/2005 9:25:00 AM

=====

Bill W. said somewhere that our archives are in the stories of our members -- Ambrose M. (b Ireland Oct 4 1931 DLD Mar 17 1961), Delegate from Eastern PA 1979-80, died Sep 13 2005. He will be missed not only because he was a personal archive of AA History in Eastern PA, but because he was a friend and a great servant of AA.

=====

+++Message 2639. Re: How the first copies of Bill's writing was duplicated
From: mertonmm3 9/16/2005 1:42:00 AM

=====

There was a list of all assets in office 604 at 17 William Street prepared before the 1940 move to Vesey Street. At no time before the first printing did AA own any copying device. The referrals to "Multilith" were made by Bill W. and Ruth Hock. Frank Amos referred to

it as a "photolith". See the letter I posted a short time ago. I've never seen any referent to the copies originating from a "mimeograph" until a few days ago on this site. I don't know if the term "mimeograph" was a brand name but I do know I used it as a generic term when I was in grade school. I posted reference to the multilith's existence and have witnessed Ruth's concurrent reference using the term multilith.

There also was no AA office in early 1939. It was the office of Henry G. Parkhurst, Inc. which legally didn't exist for want of registration. I located both office 601 and 604 in the building in Newark. If there were a desk, a chair and a lamp in that office it would be difficult to squeeze more than 2 people in there. I made measurements of this office and placed it in NJ Archives along with the glass pane with the 604 painted on it. (As a side note the desk in Bill's study which is a separate building behind the main house at Stepping Stones was represented as the original desk at William Street. While this huge desk would have fit in 601 it would not have fit in 604. There is a couch at the GSO Archives that the same is said about. Unless they stood on it it was probably was also not in 604. All of the inventorized items in the office were not moved to Vesey Street. Some were stored in the Montclair house of a friend of Kathleen P. Specific reference along with the exact address is on a simultaneously executed document in GSO Archives. That's one stone I have not yet looked under. These few items could still be in that house. There is the practical matter of respecting the privacy of the present owner. When our State Archives Committee swooped down on Hank's North Fullerton, Montclair NJ home for recon photographing the terrified occupants were peering out at all the cameras and were quite concerned as to what was happening. As a committee we learned from that experience.

It would be very important to identify exactly where you saw the word mimeograph. Was it a document written in 1939 or in a book written years later? There are an almost infinite number of misrepresentations in later history's. Some are minor and some are major. Such a reference would most likely be accidental but nonetheless these things are recited as fact when they are not. This is why stating one's source is so critical to prevent further alteration and distortion.

--- In AAHistoryLovers@yahoogroups.com, "morefromles2"

<morefromles2@y...> wrote:

- > I cannot recall right now where I read the story of getting the copies
- > ready for initial distribution for comment...but, the word
- > was "mimeograh", not "mulilith". I was living in that period and for
- > small organizations the only method was "mimeograph" which used a
- > typewritten master which was placed on a drum containing ink which came
- > through the letters partially cut by the typewriter. It was often
- > rather messy on your hands and cleanup of the machine after each job
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- > paucity of finances, it makes good sense that the copies were done right
- > in AA headquarters and not sent to any "printing company"
- > where "multilith" could be used.
- >
- > Can anyone clarify, perhaps from archives about billing for the work

actually comes from?

Denny

(3) From: "jwm_az" <jwm_az@yahoo.com> Subject: King Baby
Does anyone know where I can find an explicit reference to the phrase "King Baby" in AA Conference Approved Literature? Thanks!

(4) From: "jmolloy8352003" <jmolloy835@aol.com> Subject: Boiled as an owl
I know it means drunk, but where did this come from?

FROM THE MODERATOR:

(1) BRIDGE BACK TO LIFE

One AA reference to a bridge leading from death to life occurs on p. 53 of the Big Book, where Bill W. talked about how alcoholics had so frequently tried to walk across "the Bridge of Reason" in their attempt to arrive in the Land of Faith. But that bridge never went all the way across, and stopped short in the middle of the water. On p. 56, it then tells about the alcoholic who was totally hostile to all spiritual concepts, who was suddenly hit with a thought, "Who are you to say there is no God?" With that there came to him "a conviction of the Presence of God" which was an immediate and direct intuitive awareness of the sacred realm, which was similar to Bill W.'s experience in Winchester Cathedral (described on p. 1 of the Big Book). On p. 56, it says that the man, using that human ability to sense the presence of the sacred and the holy, finally "stepped from bridge to shore." In this reference however (i.e. pp. 53 and 56 of the Big Book), the main point being made is that the Bridge of Reason (the ability to think logically and scientifically) does not reach all the way to the shores of Life. The Bridge in and of itself will not bring us new life. We need a kind of spiritual experience that goes beyond reason in order to jump off the bridge at the far end and land safely on the soil of the Land of Faith and Life.

Sgt. Bill S., the best spokesman for those within early AA who used a primarily psychological interpretation of the steps (see <<http://hindsfoot.org/bsv01thr.html>>) used the metaphor of a bridge to describe the twelve steps, and had a pamphlet which he handed out to alcoholics with a

> measurements of this office and placed it in NJ Archives along with
> the glass pane with the 604 painted on it. (As a side note the desk in
> Bill's study which is a seperate building behind the main house at
> Stepping Stones was represented as the original desk at William
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>>

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>> done FOLLOWING the office effort?

>>

>> Les C.

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>
> SPONSORED LINKS
> Addiction recovery program
>
<http://groups.yahoo.com/gads?t=ms&k=Addiction+recovery+program&w1=Addiction+recovery+program&w2=Recovery+from+addiction&w3=Addiction+recovery+center&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&.sig=7nIehTXyBhra_NvwpN>

X5Q [17]>
> Recovery from addiction
>
<http://groups.yahoo.com/gads?t=ms&k=Recovery+from+addiction&w1=Addiction+recovery+program&w2=Recovery+from+addiction&w3=Addiction+recovery+center&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&.sig=R-wLjqz2Eb4Py9_USLz1gg>

[18]>
> Addiction recovery center
>
<<http://groups.yahoo.com/gads?t=ms&k=Addiction+recovery+center&w1=Addiction+recovery+program&w2=Recovery+from+addiction&w3=Addiction+recovery+center&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&.sig=hH1Nh9pIuuLs54g0Rwsk>>

gA [19]>
>
> Christian addiction recovery
>
<<http://groups.yahoo.com/gads?t=ms&k=Christian+addiction+recovery&w1=Addiction+recovery+program&w2=Recovery+from+addiction&w3=Addiction+recovery+center&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&.sig=T1CkunD5Z44PSneqN>>

OhpCw [20]>
> Alcoholics anonymous
>
<<http://groups.yahoo.com/gads?t=ms&k=Alcoholics+anonymous&w1=Addiction+recovery+program&w2=Recovery+from+addiction&w3=Addiction+recovery+center&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&.sig=T1CkunD5Z44PSneqN>>

Good luck to you in your project, Tina.

Mel Barger

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

From: "t_brown71" <grace1103@aol.com> Subject: [AAHistoryLovers] Were any early women AA's involved in writing the Big Book?

Hi everyone. My name is Tina and I live in Maine. I have been sober since Dec. 26, 1992. I am a college student and I'm enrolled in a Intro to Women's Studies course this semester and I got the ok to write a paper on a woman who participated in writing the Alcoholics Anonymous "Big Book"! Does anyone know the name of a woman who participated in writing the book? Actually, did a woman or women help write the book? If someone could get back to me in regards to this question I would greatly appreciate it. Thanks in advance to anyone who can help me.

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+++Message 2653. Re: Were any early women AA's involved in writing the Big Book?
From: george brown 9/21/2005 7:46:00 AM

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Tina <grace1103@aol.com> wrote: "I am a college student and I'm enrolled in a Intro to Women's Studies course this semester and I got the ok to write a paper on a woman who participated in writing the Alcoholics Anonymous "Big Book"! Does anyone know the name of a woman who participated in writing the book? Actually, did a woman or women help write the book?"

Hi!

I am a novice in AA history and I am sure you are going to get a lot of good info from this site.

This is some info I recently came across:

The Big Book originally was going to be called "one hundred men" until Florence R., the only female member at the time, objected. her story, "A Feminine Victory," is in the first edition of the Big Book. Unfortunately she returned to drinking and died an apparent suicide in Washington, D.C.

Ruth Hock, while not a member of Alcoholics Anonymous, was instrumental in writing the Big Book. Yhere is a letter she wrote to Bill W. that details

p. 378 in 1st edition

Marie, a non-alcoholic, was the wife of Walter Bray ("The Backslider").

Walter

first joined A.A. in September 1935.

There is indication in the Akron archives that Marie may have written the first

draft of "To Wives," which Bill then edited. But "Dr. Bob and the Good Oldtimers" and "Lois Remembers" both state that Bill wrote it.

She started her brief story by saying "I have the misfortune, or I should say

the good fortune, of being an alcoholic's wife. I say misfortune because of the

worry and grief that goes with drinking, and good fortune because we found a new

way of living."

Marie worried constantly about her husband's drinking, went to work to pay the

bills, covered his bad checks, and took care of their home and their son.

When he stopped drinking she thought their problems were over, but soon found

she had to work on her own defects and that they both had to give their problems

to God.

She ended her story by saying "My husband and I now talk over our problems and

trust in a Divine Power. We have now started to live. When we live with God we

want for nothing."

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+++Message 2655. Women in Early AA

From: Wendi Turner 9/23/2005 2:20:00 PM

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You might look into this book for your class: William L. White, *Slaying the Dragon: The History of Addiction Treatment and Recovery in America* ... it would

be my suggestion... it gives accounts what it was like for women in the early fellowship of AA.

http://www.unhooked.com/booktalk/slaying_the_dragon.htm

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+++Message 2656. Re: question about 6 steps

From: Dave Stamp 9/23/2005 1:33:00 PM

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They are not referred to as steps but they are listed as tenets. This is taken from Susan Cheever, My Name is Bill , page 111.

"A Christian group later became Moral Rearmament, The Oxford Group recommended meditation, adherence to Christian principles of behaviour, belief in a God of the believer's understanding and adherence to what they called the six tenets:

- 1. Men are sinners.
2. Men can be changed.
3. Confession is a prerequisite to changed.
4. The changed soul has direct access to God.
5. The age of miracles has returned.
6. Those who have changed must change others."

Separator line consisting of a row of vertical bars.

+++Message 2657. 12 stepping women in the "70s
From: Trysh Travis 9/21/2005 9:28:00 PM

Separator line consisting of a row of vertical bars.

Fellow Historians: I'm hoping you can help me uncover a blurry chapter in 12-Step history. I'm trying to find out the history of women alcoholics (or al-anons) 12-stepping at battered women's shelters, rape crisis centers, and women's health clinics during the 1970s. (I ask about these institutions in particular because the strong correlaton between drug and alcohol abuse and sexual violence against women means that many women who sought out such institutions may have been addicts, or been related to addicts. I ask about whether women alcoholics paid 12-step calls in these places because many of these institutions were "women only" at the time; I would be interested in knowing about men's efforts in this area as well.) There is not much in the literature-- either program literature or women's history-- about this phenomenon, so I'm asking for people to draw on their personal recollections, and/or to pass this inquiry on to other people who might have memories of this time. I'm eager to hear any insights you might have; thanks in advance for helping me out with this question.

Trysh Travis

Separator line consisting of a row of vertical bars.

+++Message 2658. First edition Symbol
From: aaiou_1995 9/20/2005 7:51:00 PM

Separator line consisting of a row of vertical bars.

I am new to the group and appreciate all of the information that was compiled here. I was curious about the symbol used in the First Edition of the big book. The symbol used where the Circle and Triangle is in the later printings. Is there any information concerning its

crack
means to give up, to desist)

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+++Message 2663. Re: Were any early women AA's
involved in writing the Big Book?
From: Mel Barger 9/23/2005 4:16:00 PM

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Hi Tina,

I had another thought about the participation of women in early AA. I think you can make the case that Lois Wilson and Ann Smith were key allies in their husbands' early work in the fellowship. I really think Lois pretty much kept Bill going in those years and was certainly the main breadwinner. Ann Smith persuaded Bill to stay in Akron after Dr. Bob got drunk on the trip to Atlantic City, as Bill had packed his bags to return to New York when he learned that Bob was drinking again. (I got this information from Dr. Bob's son.)

I see that other History Lovers are writing to you. I hope you will keep all of us in mind and will send us your paper when it is included. I'm sure most of us would like to see it circulated.

Mel Barger
melb@accesstoledo.com

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+++Message 2664. RE: question about 6 steps
From: ArtSheehan 9/24/2005 6:32:00 PM

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This posting repeats some previously posted info; however, repetition might be useful to have a composite commentary on the subject of the early 6 Steps of AA as they were influenced by the Oxford Groups (OG).

Core principles of the OG were: (a) the "4 Absolutes" of honesty, unselfishness, purity and love, (b) the "5 C's" of confidence, confession, conviction, conversion and continuance, (c) the "5 Procedures" of (1) Give in to God (2) Listen to God's direction (3) Check guidance (4) Restitution and (5) Sharing for witness and confession (re "Dr Bob and the Good Old-timers" pgs 53-55). The OG gave AA the term "sharing" and were strong advocates of one member working with another. Dr Bob wrote that this was a key part of the "service" message carried to him by Bill W when they first met (re "Dr Bob and the Good Old-timers" pg 70).

The 1955 foreword to the 2nd Ed Big Book (pg xvi, 4th Ed) states: "The spark that was to flare in the first AA group was struck at Akron, Ohio in June 1935, during a talk between a NY stockbroker and an Akron physician. Six months earlier, the broker had been relieved of his

drink obsession by a sudden spiritual experience, following a meeting with an alcoholic friend who had been in contact with the OG of that day [...] Though he could not accept all the tenets of the OG, he was convinced of the need for moral inventory, confession of personality defects, restitution to those harmed, helpfulness to others, and the necessity of belief in and dependence upon God.”

In an April 1958 talk to the NYC Medical Society on Alcoholism (re “Three Talks to Medical Societies by Bill W Co-founder of AA”) Bill W described Ebby T’s visit to Towns Hospital in December 1934: “Next Ebby enumerated the principles he had learned from the OG. In substance here they are as my friend applied them to himself in 1934: (1) Ebby admitted that he was powerless to manage his own life. (2) He became honest with himself as never before; made an “examination of conscience.” (3) He made a rigorous confession of his personal defects and thus quit living alone with his problems. (4) He surveyed his distorted relations with other people, visiting them to make what amends he could. (5) He resolved to devote himself to helping others in need, without the usual demands for personal prestige or material gain. (6) By meditation, he sought God’s direction for his life and the help to practice these principles of conduct at all times.”

Alcoholic members in Akron and NY (the “alcoholic squad”) developed “word-of-mouth” variations of the 6 Steps based on principles advocated by the OG. Sometimes reference is made to them as the “6 Steps of the OG”. This is not accurate. The OG did not have any Steps. The book “Not God” (pg 331, end note 32) states “AA legend has it that these 6 steps derived directly from the OG; this is simply wrong...” However, the seminal influence of the OG on AA’s Steps (6 and 12) is indisputable. “The Akron Genesis of AA” (pg 137) cites a letter Bill W wrote to Sam Shoemaker in July 1949. It states “So far as I am concerned, and Dr Smith too, the OG seeded AA. It was our spiritual wellspring at the beginning. “A Comes of Age” (pg 39) states “early AA got its ideas of self-examination, acknowledgment of character defects, restitution for harm done, and working with others straight from the OG and directly from Sam Shoemaker, their former leader in America, and from nowhere else”

Four variations of the 6 Steps are recorded in AA Literature in: “Language of the Heart” (pg 200), “AA Comes of Age” (pg 160), “Pass It On” (pg 197), the Big Book Pioneer story “He Sold Himself Short” (pg 292 - 3rd ed, pg 263 - 4th ed) and the pamphlet “Three Talks to Medical Societies by Bill W, Co-Founder of Alcoholics Anonymous” (pg 8).

In April 1953, a member asked Bill W to write down his recollection of the early 6 Steps. Bill’s note is a popular graphic circulating on the web. It reads: (1) Admitted hopeless. (2) Got honest with self. (3) Got honest with another. (4) Made amends. (5) Helped others without demand. (6) Prayed to God as you understand Him.”

“Language of the Heart” contains a July 1953 Grapevine article by Bill W titled “A Fragment of History: Origin of the Twelve Steps.” In it Bill W wrote: “... the main channels of inspiration for our Steps were

three in number - the OG, Dr William D. Silkworth of Towns Hospital and the famed psychologist, William James, called by some the father of modern psychology..." "During the next three years after Dr Bob's recovery our growing groups at Akron, NY and Cleveland evolved the so-called word-of-mouth program of our pioneering time. As we commenced to form a society separate from the OG, we began to state our principles something like this: (1) We admitted that we were powerless over alcohol (2) We got honest with ourselves. (3) We got honest with another person, in confidence. (4) We made amends for harms done others. (5) We worked with other alcoholics without demand for prestige or money. (6) We prayed to God to help us to do these things as best we could.

Bill writes further: "Though these principles were advocated according to the whim or liking of each of us, and though in Akron and Cleveland they still stuck by the OG absolutes of honesty, purity, unselfishness and love, this was the gist of our message to incoming alcoholics up to 1939, when our present Twelve Steps were put to paper."

In December 1938, the first version of the 12 Steps were written at 182 Clinton St (in about 30 minutes). Bill recalled, in "AA Comes of Age" (pg 160): "I was anything but in a spiritual mood on the night when the Twelve Steps of Alcoholics Anonymous were written. [...] Since Ebby's visit to me in the fall of 1934, we had gradually evolved what we called "the word-of-mouth program". Most of the basic ideas had come from the OG, William James and Dr Silkworth. Though subject to considerable variation, it all boiled down into a pretty consistent procedure, which comprised six steps. These were approximately as follows: (1) We admitted that we were licked, that we were powerless over alcohol. (2) We made a moral inventory of our defects or sins. (3) We confessed or shared our shortcomings with another person in confidence. (4) We made restitution to all those we had harmed by our drinking. (5) We tried to help other alcoholics, with no thought of reward in money or prestige. (6) We prayed to whatever God we thought there was for power to practice these precepts."

Bill continued: "[...] it seemed to me that the program was still not definitive enough. It might be a long time before readers in distant places and lands could be personally contacted. Therefore our literature would have to be as clear and comprehensive as possible. Our steps would have to be more explicit. There must not be a single loophole through which the rationalizing alcoholic could wiggle out. Maybe our six chunks of truth should be broken up into smaller pieces. Thus we could better get the distant reader over the barrel, and at the same time we might be able to broaden and deepen the spiritual implications of our whole presentation. So far as I can remember this was all I had in mind when the writing began." The draft of the 12 Steps Bill wrote that night has been lost. An approximate reconstruction is in "Pass It On" (pgs 198-199).

The 6 Steps were recorded in the 1st Ed Big Book "He Sold Himself Short" by Earl T (pioneer AA in Chicago) and record the 6 Steps used in Akron at the time (a more orthodox application of the OG's influence which remains to this day). Earl described the 6 Steps as: (1) Complete deflation (2) Dependence and guidance from a Higher Power

second reason is that much of this data is not published and access is restricted for a variety of reasons some of which are protective and some of which are largely bureaucratic. For the most part the protectors have not read the material closely and thus are somewhat unaware of what it is that's being protected. Like any successful corporate entity AA has its enemies and the data has been used in the past to attempt to demean both the organization and Bill personally.

Another reason the story is not complete is a result of the value and use of the data by Bill himself. As Nell pointed out Bill viewed our precious Archival material as trash, literally. She recounts that he would deposit it in the trash and she would pull it out from the receptacle and put it back in the filing cabinets. Thank God for Nell.

Secondly Bill saw the value of what happened as the vehicle for making various points rather than the meticulous reconstruction of events that people like myself seem to engage in. From everything I've read Bill would probably view the microscopic examination of everything he said as somewhat demented. So when Bill says things like 100 sober at such and such a point we don't take him literally. This truism carries forth into many contradictions that become readily apparent when one reads secondary or even Bill's accounts at a later date. The most glaring example of this, again in my opinion, is AA Comes of Age. This book, penned by Bill, was written 15 years after the events took place at a time when Bill had cycled into the depressive phase of that illness. This was at a time predating even the earliest MAO antidepressant medications. Although the book was embarked upon with the grandiose vision of a 500 page historical masterpiece such would not be the case. Its amazing that it was written at all. I must admit that I do cringe when it is used to back up fact.

The second repository of very early AA present sense impression source documents is of course the Stepping Stones archives. The flavor and the feel of the documents here are of a decidedly different character. This was Bill's home and it is here that decidedly more personal (non-business) documents are housed. There are two broad categories here. One is Bill's papers, and the other is what is really the most critical of time line establishing documentation we have, Lois' diary. Not only was this awesome accounting written by someone whose brain was not in an early detoxifying state, but she is writing it almost as it's happening. Of course Bill did not seem to have used it in reconstructing his accounting. It's only by merging this enormously detailed accounting with the business records at GSO and Bill's personal correspondence that a more balanced accounting began to unfold. Obviously Lois wasn't present for what was happening with Ruth, Bill, Hank and Fitz on the front lines in Newark, but she saw and wrote about much of what Bill didn't see, or didn't feel was important.

To date there are three published documents that attempt to assimilate this particular material. The first is of course Ernie's "Not God." This incredibly well researched and footnoted document is a very tough act to follow by any historian looking for something new to report. He makes the very important point that AA had a series of founding moments thus guiding us away from seeking the pitfall of focusing on

who or what was "first." "Not God" includes both the Akron Branch and Eastern Branch histories as well as addressing almost every conceivable issue imaginable. The footnotes is where it's at. The second exploration was of course, Pass It On, of which Mel was the 3rd and primary author. I'm hoping, or I guess asking, that Mel will write an accounting of what went on behind the scenes of this Conference approved accounting that is focused on the eastern branch with Bill as the focal point. I can't imagine how difficult it must have been to get the final version approved for publication. I envision trying to get something passed at an Intergroup meeting. This book does an admirable first and perhaps only published to date integration of the diary material with the GSO and other documentation. The integration of the diary material over the course of the three authors and drafts of this book kept me awake reading for many nights.

And finally there is Lois Remembers which is a distillation of the diary itself. Various curveballs like an allusion to the possibility of meetings of the drunks at Hank's house in Teaneck, NJ in 1936 seem to jump out. This is startling for not only would that be an instance of the drunks meeting apart from the OG but it throws the who-came-first analyst into a tailspin.

I hope this is useful to someone. It again is largely my opinion and it could certainly be elaborated on ad infinitum.

-merton

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+++Message 2673. Re: Earliest 4th Step format
From: Jim Blair 9/24/2005 7:36:00 AM

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George wrote: "Does anyone have any information about this??"

It is in the book "For Sinners Only."

Jim

From: "Kimball" <rowek@softcom.net> Date: Fri Sep 23, 2005 Subject: Re: [AAHistoryLovers] Earliest 4th Step format

I think it is a reach to say that "no one" used the 4th step in the Big Book, since Bill's drew on personal experience. What they were doing in New York may have been slightly different than what they did in Akron, since they were more closely aligned with the Oxford Groups of the day. I could buy that "some" did not use the format, particularly if still attending the Oxford Groups.

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

"In all my research of original documents and Oxford Group literature I have yet to find an original reference other than those mentioned above to these six steps of the OG. Was there something I missed???"

I'm sure there was nothing you missed! But yet. . . Is it possible there has been some equivocation between the words "step," "tenet" and "principle"?

Consider what Henry Van Dusen wrote in a 1931 Atlantic Monthly article, "The Oxford Group Movement":

"Thirty leaders of the Canadian Church who have followed closely the recent campaigns there have summarized the central assumptions of the Group's work in

these six points:

- 1. Men are sinners. [etc.-I won't rewrite the list]

Footnoted: "The Challenge of the Oxford Group Movement--An Attempt at Appraisal"

by the Committee of Thirty. This is perhaps the most careful and accurate account of the Movement in print. To be obtained from the Ryerson Press, Toronto, at ten cents a copy."

There was no central authority in the sense of conference approval in the OG, and as the author says, "The Groups have no formal membership and no fixed conditions for admission." Henry Van Dusen seems to have been well respected as an adherant and loyal commentator, however. Perhaps this list was in fact the origin of the magic number "six."

Cora

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+++Message 2676. Bamford Family
From: johnpublico 9/27/2005 8:07:00 AM

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Can anyone tell me anything about Rev. Walter H. Bamford and his family? I know that he and his wife Julia, along with Bertha, are buried in Jeffersonville, IN. Did they remain in Manchester after Bertha's death? Were there any other children?

John

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+++Message 2677. Re: Can anyone tell me about this

he never drank 'till the day he died.

A.A. had been in Muskegon about two or three years before I got there. A.A. expanded in Muskegon just like it did in every other town. A.A. in all these towns grew. The funny thing about A.A. in the midwest and maybe every where. The thing that made A.A. grow were disagreements in the meetings. There would be an argument about who was going to chair and whose plan they were going to follow, and there would be a couple strong personalities. And now you got two groups. This went on all over. That's what made A.A. explode, was arguments.

June 7, 2005 Part 2

A.A. in Muskegon came from Grand Rapids. Grand Rapids came from Detroit. A couple of drunks heard about A.A. meetings in Grand Rapids and they went over there every Tuesday- no Monday night to the Life Club and picked up a couple of drunks in Muskegon and started a meeting there.

As I remember, the first two sober guys in Muskegon were Ed Z. and Elmer W . I think the third one was George P and then Ivan B. and Jim M . Those were the early members of A.A. in Muskegon. Actually, when Muskegon got going, a couple of guys from Holland, MI went up there to meetings and some came from Grand Haven. so that started groups in Holland and Grand Haven. There was an old-timer out of Kalamazoo named Glen C that moved over to Holland and he was a "stem-winder" in that group in Holland. And Glen made a lot of meetings in Grand Rapids too.

I would say Glen C. was the most aggressive, ardent, enthusiastic, member of A.A. in western MI. He got sober in Jackson prison and his buddy, Chi Walker got sober in Jackson prison too. Glen and Chi were instrumental in the growth of A.A. in western Michigan, more than any other two men. I never saw any two guys that were more loaded with gratitude and joy for the A.A. program. They would defend A.A. to their death if anybody said anything about it.

June 14, 2005 Part 3

My first meeting in A.A. was in Grand Rapids, Mi. I rode over from Muskegon to Grand Rapids with my sponsor, George P. and Jim M . When we got to Grand Rapids, the meeting was over the Third Precinct Police station, a building I was very familiar with. We had the meeting up there. There were quite a few people there. I knew a few of them. We got down in front after the meeting a guy named Heine M., whose folks owned the Muller Baking Co came up to me and said, "This is your first meeting." I said yes and he said, "Mine too." He had just gotten out of the the "nut factory" there in the south end of Grand Rapids was run by the Christian Reformed Church. And Heine and I shook hands and made an agreement with each other that if either one of us felt like drinking we'd call the other one and Heine and I became long, long friends.

Heine came to a very tragic end, He was coming home one night from an A.A. meeting and a guy on a motorcycle had been hit by a car, and Heine stopped and tried to help him and Heine had a heart attack and died.

Aug. 5, 2005

(recorded)

This is Carl D, a grateful member of a great fellowship, Alcoholics

Anonymous. And I want to tell you one thing, Alcoholics Anonymous had a great impact on my life. I'm going to tell you all about it, just hang on to your hats.

I came into A.A. in Muskegon, Michigan in December 1947. I was whipped. I had broken my mother and father's heart, drank up two marriages, I drank up a business, had three summary court martial as a flying officer. I had my name in the Hall of Fame on drinking, and I'm sitting up there in my first A.A. meeting in Muskegon, MI scared to death.

The meetings appealed to me. It was a pleasure sitting in the room with a few other guys who had screwed up their lives just as bad as I had, so they were real pals. Alcoholics Anonymous didn't seem to mean that much to me. As I kept going to meetings, I realized the few friends I had made there in Muskegon had turned their lives around and were living a good, clean, purposeful lives. They were taking care of their family, they were paying their bills and they were very grateful to the A.A. program for having their life back. You know, if there's any new people listening to this tape, let me say this, Don't complicate the A.A. program, it's easy to complicate it, but don't do it. The guys that put this thing together were both drunks. they both screwed their life up royally. And they found out about sitting together, talking about old times and about not drinking and helping each other stay sober. There was a bond of fellowship and that was the birth of A.A., talking about helping each other stay sober. And that's the nucleus that A.A. grew from. Today A.A. has hundreds of thousands of A.A. meeting going on all over the world. It would be hard for me to estimate how many drunks are sober because of A.A. _ there would be a whole lot of them.

I went to those meeting there in Muskegon. As I said before I owed a lot of money but I kept going to the meeting and I didn't drink. I was coming home one night from a particularly good meeting, I'm humming a tune and whistling and all of a sudden it hit me as a real shocker, I realized I'm happy and I don't have a bellyful of sauce. The miracle had happened.

I've been in A.A. a long, long time and I just mentioned the word miracle. Talking about miracles, I'm one. When you sit in as A.A. meeting and you look around at the people in the meeting most of them looking very happy, and satisfied with their life as a result of their membership in A.A. What a tremendous fellowship this program is. Bob and Bill had that exciting meeting, just think of what got started. You know, in 1950 my wife and I went to Cleveland, Ohio to the first big International meeting of Alcoholics Anonymous. It was in the summer of 1950. At that meeting on a Saturday night at the Holland Inn in the main ballroom The cofounder Doctor Bob made his last public appearance in A.A. He was dying of cancer (he died in November that year) Dr. Bob got up and his remarks were very brief because he wasn't feeling very good. But, he said one thing that night, and I will always maintain was the most horse-sensible, logical thing that's ever been said. Dr Bob said keep it simple. Don't louse it up with a lot of Freudian things, exciting to talk about but have very little to do with staying sober. I had the pleasure of meeting Dr. Bob that night. I also met Bill several times. The first time I saw Bill was in 1948. A bunch of us went from Muskegon Michigan to Detroit. Bill Wilson talked at Cass Tech that Saturday night. He was up there tall, gangular, looked a lot like Jimmy Stewart., gave a terrific talk. I

met Bill several times after that. Bill chaired the Sunday morning Spiritual meeting in St. Louis, Mo in 1955. It was our second International Convention. What a meeting that was that Sunday morning. Bill introduced the first speaker, a big, black doctor from Baltimore, Md. who gave a terrific talk. The second speaker Bill introduced was Sam Schumaker, the Episcopal priest that was President of the Oxford Movement in New York city that got Ebby sober when Ebby came to Bill with the story of the Oxford Movement, that was birth of Alcoholics Anonymous. Sam Schumaker gave a terrific talk. The last speaker was little Father Downing, the little hunchback priest that stumbled into Bill's Bowery Group in New York city in the early months of A.A. He gave a terrific talk.

I've had some real wonderful experiences in A.A., some real wonderful experiences in A.A. I just mentioned a few of them. I've had the pleasure of sponsoring quite a few people in A.A. I wish I could stand here and tell you that every one of them was a roaring success, but you would know better than that. Everybody that we bring into A.A. doesn't have that sincere desire to do something about their drinking problem. I've seen a lot of them flub the program the first time around. but later, maybe a few years, maybe a few months, they try and they make it this time. That's the way this thing works. It's certainly been a pleasure talking into this machine.

We must never forget the loving, provident God that brought us into this fellowship. Let's never forget this.

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

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+++Message 2686. Re: Re: question about 6 steps
From: Mitchell K. 9/30/2005 4:39:00 PM

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MITCHELL K.:

To my knowledge it didn't matter which denomination one belonged to.... it was Jesus as you understood Him

--- Ron Sessions <pqrqs@yahoo.com> wrote:

I have read several times (in this thread and other places) that the Oxford Group espoused the idea of a God of your own understanding. This most certainly is not an Oxford Group ideal. They clearly believed in only one God - the one they found in the Bible they studied.

FROM THE MODERATOR (Glenn C.):

For understanding the Oxford Group, Mitchell's point here needs to be remembered, because it is very important. The Oxford Group was a strongly Christian movement, so in one way or another, Jesus Christ always stood at

>AUTHORS OF BIG BOOK STORIES:

>

>Very interested in the Nancy O. series of biographies. Is it published or
>is it available online?

>

>I love all this information on this site.

>

>In Service With Gratitude

>

>Chuck P

>_____

Those biographies credited to the late Nancy O are at:

<<http://www.a-1associates.com/AA/Authors.htm>>

I find it an excellent source. Read it and tell me who the first woman
A.A. was? Then tell me the first with lengthy sobriety?

One of the answers contradicts what Bill Wilson told us.

Tommy H in Baton Rouge

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

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+++Message 2693. RE: Help = history info needed
From: Jim 10/1/2005 12:41:00 PM

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Good day Charlie!

The following site, some would believe, has controversial content concerning
Alcoholics Anonymous, however, you will be able to find answers to some of
your
questions there simply by browsing this site.

It is an interesting site, with some content of AA I have not been able to
bring
myself to reprint on my site. The way I see it, if it works, don't fix it.

The site: AA GSO Watch (<http://gsowatch.aamo.info/>)

In service,Jim M.

silkworth.net

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

Sunday, July 30, 1950 http://silkworth.net/aahistory/drbob_farewell.html

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MODERATOR (Glenn C.)

Charlie Bishop, Jr., wrote in to the group in Message 2680 (see <http://health.groups.yahoo.com/group/AAHistoryLovers/message/2680>).

He said in that message, "Hi Folks: Charlie Bishop, Jr. here. I need some historical info for an essay/post to you on 'Spirituality versus Legalism in A.A.'"

Charlie went on to say that he is looking for as much information as he can get on legal controversies over the Circle and Triangle logo and translations of the Big Book into German and Spanish, and so on.

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++++Message 2694. Re: The founding of AA in West Central Michigan
From: Mel Barger 10/2/2005 6:24:00 PM

|||||

Hi History Lovers,
I was very interested in the Western Michigan history by Carl D. I believe this is the same Carl D. I knew in Michigan back in the 1950s. I heard him speak several times and also saw him at conferences, including the Michigan State Conference in Lansing in 1955. I thought Carl was from Grand Rapids at the time, and there were several other younger people from there. I was thirty and on one of the Young People in AA panels at that 1955 state conference in Lansing. I don't think I saw Carl after the late 1950s, and the last I heard was that he had moved to Florida and done very well in the tile business or something like that. If anybody knows Carl, please tell him hello from Mel Barger, formerly from Jackson but now a resident of Toledo since 1972, with 55 years' sobriety.

Mel Barger

Mel Barger melb@accesstoledo.com

----- Original Message -----
From: "Bernard Wood" <bern-donna@earthlink.net>
To: <AAHistoryLovers@yahoogroups.com>
Sent: Friday, September 30, 2005 3:24 PM
Subject: [AAHistoryLovers] The founding of AA in West Central Michigan

June 1, 2005 Carl D

This is Carl D. I got sober in Muskegon, Michigan in 1947

|||||

Fellow sufferers

Thank you to all (and I mean many) who sent email and replies about the Nancy O biography and information on the background of many of the author's of the personal stories in ALL the editions. It is very much appreciated and I want to say again how much I enjoy all the knowledge, helpfulness and information I have received from this group.

In Service With Gratitude

Chuck P

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

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+++Message 2697..... New Lois Wilson Book
From: Bill Lash 10/6/2005 7:16:00 AM

=====

The Lois Wilson Story:
When Love is Not Enough:
The Authorized Biography of the Cofounder of Al-Anon (Hardcover)
By William Borchert
Foreward by Robert Hoguet

Product Details:
Hardcover: 400 pages
Publisher: HAZELDEN (October 15, 2005)
Language: English
ISBN: 1592853285

Book Description:
A long-awaited look at the unsung story of Lois Wilson, wife of the famously anonymous Bill W. Acclaimed author and screenwriter William G. Borchert does a masterful job in revealing the life and times of this spirited and determined woman, exploring the tender emotional territory beyond Lois's role in the formation of AA and the subsequent creation of Al-Anon. From her privileged childhood in turn-of-the-century New York City, to her unexpected but exhilarating courtship with the dashing Bill Wilson, to her socialite status as a "Wall Street Wife" in the Roaring Twenties, to the couple's audacious cross-country motorcycle excursions in the 1930s, Lois was every bit the adventure-seeker her legendary husband was. But nothing could have prepared her for the chaos, pain, and loss caused by her beloved Bill's seventeen-year descent into the depths of alcoholism. In the end, however, her husband's addiction proved not to be the tragic undoing of this brilliant, promising couple, but rather the beginning of one of the twentieth century's most important social movements.

Alcoholics Anonymous Service Office. They are titled "Willingness," "The Long Haul," and "A.A. A Simple Program Simply Explained."

The next pamphlet is published by the Cleveland Central Committee of A.A. and is titled "Misunderstanding."

When were these first published? Are they still published? Any idea on who was involved with writing them?

Finally, I have a small pamphlet published in 1967 by Alcoholics Anonymous World Services, Inc. titled "What happened to Joe and his drinking problem..." How long was this published and were there others similar to it?

Thanks for the time and consideration.

Chris Budnick
Raleigh, NC

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+++Message 2703. Bylaws for A.A. groups
From: Gallery Photography 10/3/2005 12:22:00 AM

=====

I have a question. I know some are against the very idea but many groups have a set of "by-laws". Do any of you belong to a group that does and if so, do you have a copy that I could see. My home group has decided to do this and I've been asked to find some samples. Hopefully some of you do or can send me in the right direction to find some examples. Our group needs a few set things written down for all to follow. Simple things like; responsibilities of a chairperson, how to handle disturbances, etc... The organized chaos has gotten too extreme. Thanks.

Rotax Steve
Nangi namaj perez

=====

+++Message 2704. Re: Significant October Dates in AA History
From: johnpublico 10/7/2005 1:59:00 PM

=====

In Ernie Kurtz' book "Not God" the review is referenced in a note on page 92, with the quote, "This book is a curious combination of organizing propaganda and religious exhortation. ...The one valid thing in the book is the recognition of the seriousness of addiction to alcohol. Other than this, the book has no scientific merit or interest."

John Keller

Hi Mitch and Glenn,

[When reading the link to hindsfoot.org's citation of the "Game of Truth" quoted from the Oxford Group VC Kitchen's book "I Was a Pagan" I noticed for the first time the strong similarity between this potential model and HAnk's unpublished suggestions to Bill. I've read both many times before but never made the connection. I've listed both below. Thank you both.]

[start Kitchen quote - source hindsfoot.org
[non-text is bracketed]

This whole change in the direction of my life can best, perhaps, be illustrated through a version of the game of "truth" taught me by a member of the Oxford Group. You write down the five things you honestly like most in life. And you write down the five things you most hate. Then -- if any change has come into your life -- you write them down again to show the comparison between your old life and the new. This is how the game works out for me:

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.

belong to a group that meets at a foundation run club, the two sets of by-laws MUST be kept separate.

Just my two cents.

C. Cook

From the moderator: some notes on AA history.

When I go to conferences, I wear a pin on my jacket which says "Rule 62." It's a story from pages 148-149 in Twelve Steps and Twelve Traditions. An AA "super promoter" tried to set up a complicated organization with 61 rules and regulations. The operation soon blew apart from total chaos and confusion, "like that day the boiler burst in Wembley's Clapboard Factory." The promoter, having learned his lesson, sent a little card to the Foundation office in New York. "The cover read: 'Middleton Group #1. Rule #62.' Once the card was unfolded, a single pungent sentence leaped to the eye: 'Don't take yourself too damn seriously.'" [CORRECTED VERSION OF THIS STORY]

People in AA talk continually about the Twelve Steps and Twelve Traditions, but almost never mention the Twelve Concepts. Most AA members have never even read them. They can be found in a booklet called "The A.A. Service Manual Combined With Twelve Concepts for World Service, by Bill W., 2004-2005 Edition, Reflecting the Actions of the 2004 General Service Conference."

In my observation, the overwhelming majority of bitter disputes in AA groups, Area Assemblies, and so on, could be solved instantly if anyone had read the Twelve Concepts, which explain some quite reasonable ways of dealing with these issues. The concepts as Bill W. wrote them deal mainly with the Trustees and the General Service Conference and other national and international AA bodies, but the general principles are also applicable to individual AA groups, and the long form of the concepts refers in a number of places to the relationship between an individual AA group and higher levels of AA organization.

The Twelve Concepts discuss the Right of Decision, the Right of Participation, the Right of Appeal, and a number of important basic principles: "Every service responsibility should be matched by an equal service authority, with the scope of such authority well defined." We must take care that no AA body "becomes the seat of perilous wealth or power," and in particular, we must ensure that

+++Message 2714. Each Day a New Beginning
From: Trysh Travis 10/7/2005 7:28:00 PM

|||||

I am currently doing some research on women's experiences in AA, as my last post revealed. I am interested in hearing any thoughts on the appearance in the early 1980s of the Hazelden-published meditation book for women, *Each Day A New Beginning*. It is structured similar to *24 Hours a Day,* but has a very different feel to it. I'm curious to know what people thought of it-- if they thought of it-- when it appeared in 1983. Trysh Travis

FROM THE MODERATOR:

Please do NOT send your reply to us here at the AAHistoryLovers, but send your reply DIRECTLY TO TRYSH TRAVIS at the University of Florida in Gainesville:

<ttravis@wst.ufl.edu>

|||||

+++Message 2715. Keep It Simple, Stupid
From: TH 10/10/2005 2:34:00 PM

|||||

Glenn,

I associate the KISS (Keep It Simple, Stupid) with the Army in the late '40s. It was well entrenched by the time I took college ROTC in 1957.

Do you have any idea if it was an Army term borrowed by A.A. or the other way around? I suspect the former.

Another qq: I visited my son in Bloomington two years ago when he was attending IU at the Army's expense, but that is another story. I made about seven meetings and none of them used the Lord's Prayer to close. Most of the time the Third Step Prayer was used and one group used I am Responsible. Is this characteristic of the general area or is it just Bloomington? I have been to mtgs here Baton Rouge, NE Vermont, Montreal and the Eastern Townships, and have not encountered use of anything but the use of the LP to close the mtg.

Tommy in Baton Rouge

|||||

+++Message 2716. Re: Bylaws for A.A. groups
From: Jim Blair 10/10/2005 4:55:00 PM

PPS

In the 12&12 Tradition 4 essay text, Rule #62 is given the standing of being the "acme" (high point) of humility - as such, it might be a good preface to any set of bylaws.

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Cheryl C
Sent: Monday, October 10, 2005 1:41 PM
To: AAHistoryLovers@yahoogroups.com
Subject: Re: [AAHistoryLovers] Bylaws for A.A. groups

I thought that Rule 62 was "Don't take yourself to damn serious." From the 12 and 12 page 149.

Cheryl,

You're right, I sure got that story wrong! Let me rub the egg off my face at this point. I have corrected it below, and will delete the message where I got it wrong.

My wife once said to me, "Glenn, the problem with you is that you ARE right 93% of the time." I responded, "No, the problem is that I am dead wrong 7% of the time, but am usually the last to know."

Glenn

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

From: jocisoo7@aol.com
To: AAHistoryLovers@yahoogroups.com
Sent: Saturday, October 08, 2005 2:11 AM
Subject: Re: [AAHistoryLovers] Bylaws for A.A. groups

Twelve Traditions, Twelve Concepts, Rule 62: responses from jocisoo7, from C. Cook = ccp28para4@yahoo.com, and from the moderator.

From: jocisoo7@aol.com Date: Sat Oct 8, 2005

We are guided by the traditions.

From: "C. Cook" <ccp28para4@yahoo.com> Date: Sat Oct 8, 2005

I believe that a set of by-laws is a good idea. The problem is, there is no one 'in charge' to see that they are being adhered to. Take it from someone who tried desperately to make sure that happened at their own home group. If you belong to a group that meets at a foundation run club, the two sets of by-laws MUST be kept separate.

Just my two cents.

From the moderator: some notes on AA history.

When I go to conferences, I wear a pin on my jacket which says "Rule 62." It's a story from pages 148-149 in Twelve Steps and Twelve Traditions. An AA "super promoter" tried to set up a complicated organization with 61 rules and regulations. The operation soon blew apart from total chaos and confusion, "like that day the boiler burst in Wembley's Clapboard Factory." The promoter, having learned his lesson, sent a little card to the Foundation office in New York. "The cover read: 'Middleton Group #1. Rule #62.' Once the card was unfolded, a single pungent sentence leaped to the eye: 'Don't take yourself too damn seriously.'" [CORRECTED VERSION OF THIS STORY]

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The Twelve Concepts discuss the Right of Decision, the Right of Participation, the Right of Appeal, and a number of important basic principles: "Every service responsibility should be matched by an equal service authority, with the scope of such authority well defined." We must take care that no AA body "becomes the seat of perilous wealth or power," and in particular, we must ensure that things are organized in such a way that "it place none of its members in a position of unqualified authority over others."

Other principles laid down in the concepts are: "That its actions never be personally punitive." "That it never perform acts of government."

One especially important principle is "That it reach all important decisions by discussion, vote, and, whenever possible, by substantial unanimity."

It is also stated in the concepts that when an individual AA group is holding a group conscience session, the only people who are allowed to speak and vote are those who have been attending that group regularly for a considerable period of time, and actively

participating in the group and its activities.

So if an AA group is holding a proper group conscience session (made up only of the people who have been attending and participating in that particular group for a long period of time), and the group is nevertheless unable to achieve anything close to "substantial unanimity" on a bylaw or group rule, that probably means that God did not want a rule or bylaw on that issue.

It will also mean (smile) that anyone who starts to feel too frustrated and filled with resentment by that should probably read the bottom of page 60 in the Big Book and all of page 61.

Glenn C. (South Bend, Indiana)

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

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-

meetings in Houston, TX.

Our FATHER, we come to you as a friend
you have said that when two or three are gathered in your name, there you
will be in the midst. We believe you are with us now.
We believe this is something you would have us do, and that it has your
blessing.
We believe that You want us to be real partners with You in this business of
living, accepting our full responsibility, and certain that the rewards will
be freedom, and growth and happiness.
For this, we are grateful
We ask You at all times to guide us
Help us daily to come closer to You and grant us new ways
of living our gratitude. Amen

Diz Titcher
Tallahassee

=====

+++Message 2725. Other reviews of the Big Book
From: David G. 10/12/2005 12:06:00 PM

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To Chuck P. and others
Reviews of the Big Book...

Taken from the Book: "Not-God A History of Alcoholics Anonymous" by
Ernest
Kurtz; page 92; Part One: The History

+ The most unsympathetic review was an unsigned one in the Journal of
Nervous and Mental Diseases in September 1940: "As a youth we attended many
'experience' meetings more as an onlooker than as a participant. We never
could
work ourselves up into a lather and burst forth in soupy bubbly phrases
about
our intimate states of feeling. That was our own business rather than
something
to brag about to the neighbors. Neither then nor now do we lean to the
autobiographical, save occasionally by allusion to point a moral or adorn a
tale, as the ancient adage puts it.

"This big, big book, i.e., big in words, is a rambling sort of
camp-meeting confession of experiences, told in the form of biographies of
various alcoholics who had been to a certain institution and have
provisionally
recovered, chiefly under the influence of the 'big brothers of the spirit.'
Of
the inner meaning of alcoholism there is hardly a word. It is all the
surface
material.

"Inasmuch as the alcoholic, speaking generally, lives in a

issues
were:

(1) One of the regular tensions which appeared within early AA was that between members who wished to stress the spiritual aspects of the program almost exclusively, and members who wished to stress the psychological aspects of the program almost exclusively. Sgt. Bill S. is the best spokesman for that latter group within early AA, but there were many other people (including probably his mentor the influential Mrs. Marty Mann) who held that kind of position. They were not atheists at all, but simply believed that AA was fundamentally a psychologically effective program for treating alcoholics, and that too much God talk would drive alcoholics away and would not help all that much in bringing them into real recovery.

Sgt. Bill S. was typical of these early psychologically oriented AA's, in that he would state firmly that anyone who came into AA spouting angry atheistic attacks on God had PSYCHOLOGICAL problems, and that it was necessary to deal with the real psychological issues which were being camouflaged by the anti-God language, before the person could find peace and happiness. Angry atheism was not psychologically healthy, so the psychologically oriented wing of early AA did not give any aid or comfort to angry atheists.

Ken Merrill, the founder of AA in South Bend, Indiana, belonged to that psychologically oriented wing of early AA, and wrote a few pieces explaining AA from that point of view. (It should be said that Hoosiers, who are fairly conservative people, came from all over northern Indiana to hear his beginners lessons on the steps, so there was nothing in this kind of approach which would offend Christians or put them off.)

(2) From the viewpoint of a Christian theologian, the most distinctive thing about most early AA literature is that most of it is not Christian. In any spiritual system that can be classed as Christianity, there will be numerous references to the figure of Jesus of Nazareth, who will always play some kind of central role in that group's belief system.

Dr. Bob, Anne Smith, and early Akron AA used strongly Christian language in their meetings in the very, very early years (1935, 1936, and maybe 1937). We can still see some of this in Akron-oriented AA even during the early 1940's, as in the group which early Akron AA member James D. "J.D." Holmes founded in

Evansville, Indiana, during its earliest period.

But the name of Jesus Christ occurs only once in the first 164 pages of the Big Book, which came out in 1939, and that one time the name of Christ appears only in a very skeptical context (page 11).

The three sections of the New Testament which they wanted AA newcomers to read (Sermon on the Mount, James, and 1 Corinthians 13) contained no passages referring to the divinity of Christ or any necessity of obtaining salvation by calling upon Christ's name. It took a lot of work to find substantial portions of the New Testament which did NOT require belief in Christ, but the early AA people managed to find these three sections.

The epistle of James in particular represented the beliefs of the early Christian community in Jerusalem after Jesus' death, where Jesus' younger brother James was the first "bishop" or head of the church there. This was early Jewish Christianity, where the members (all from Jewish backgrounds) regarded Jesus not as divine, but as a figure more like the Teacher of Righteousness in the Dead Sea Scrolls, that is, as a Jewish teacher and rabbi who was a very wise man and gave the correct interpretation of Torah (as opposed to the Pharisaic ultra fundamentalist Jewish sects and the Jerusalem priesthood). Like modern American Reform Judaism, they regarded many of the detailed rules in the Torah as outmoded and irrelevant to the modern world, and focused instead on the central moral teachings of the Ten Commandments, the Two Great Commandments, and other similar portions of the Torah and the Prophets. Feed the hungry, visit and take care of people who are ill, provide clothes for people who are freezing to death in the winter, defend those segments of society which are the victims of discrimination at the hands of the wealthy and the powerful.

In 1948, most AA members switched from using the totally Christian meditational work called "The Upper Room" (published by the Southern Methodists in Nashville, Tennessee) and began using Richmond Walker's newly written "Twenty-Four Hours a Day." Rich took the totally Christ-centered meditations in the Oxford Group book "God Calling by Two Listeners" and turned all the references to Christ into references to God. One contacted God the Father directly, rather than through Jesus Christ as a necessary intermediary.

1945) Rowland was a vestryman in Calvary Episcopal Church, New York City and a member of ST. Peter's-by-the-sea, Narragansett, R.I. AA students will identify Calvary Episcopal with the Rev. Sam Shoemaker and the Oxford Group which served as the spiritual support group for Bill Wilson and other early sober alcoholics. According to Louis Wilson, Rowland was an ardent Oxford Grouper until his death. NOTE: The Oxford Group changed its name in 1938 to Moral Re-Armament (MRA). No mention is found in any of three lengthy obituaries about Rowland's affiliation with either the Oxford Group or MRA. The Rev. Sam Shoemaker one of the founders of the Oxford Group in the U. S. broke with the movement in 1941. During the late thirties and early forties many Groupers distanced themselves from the misunderstood views of Frank Buchman, the principle leader of the Movement. While they may have fled the Movement it is difficult to believe they abandoned its teaching of the Four Absolutes: Love, Honesty, Purity and Unselfishness, nor the Group's practice of self-evaluation, confession, restitution, guidance from God and working with others. The Oxford Group's teachings and practices were not distant from AA's Twelve Steps. A note of interest: In the Cleveland/Akron AA the Four Absolutes are still emphasized.

Hazard family of Rhode Island was a paragon of respectability and moral values. Their leadership in education, government and industry bore witness to their values. Roots in Rhode Island reached back 350 years as early settlers of the colony. Rowland was the tenth generation of Hazards in Rhode Island. His forebears were large landowners, manufacturers, men and women of learning in literature and science. They left their imprint on a growing America as achievers, leaders and philanthropist. It was into this regal family style that Rowland was born October 29, 1881. (Two years after Dr. Bob Smith and fourteen years before Bill Wilson.)

Rowland grew up in wealth, respectability and in a family that for its day placed great value on human relations. His grandfather was known as

the
"Father of the American Alkali Industry." Unlike the robber barons of
his
day, Grandfather Rowland had unusual respect for the dignity of his
employees. At the family woolen mills in Rhode Island he introduced
one of
the first profit sharing programs in America. After the purchase of a
lead
mine in Missouri in 1874 he found the miners living in "ignorance,
wretchedness, squalor and drunkenness." He shortened the workweek,
built
decent housing and started a school. Writing he said, "Place a people
face-to-face with vast labors, lower their physical tone by an
enervating
climate, let them find experience that the labors are too great for
their
powers: slipshod habits result with whiskey as a relief from trouble."
In
1875 his fellow industrialists must have considered this enlightened
statement liberal and radical.

Grandmother Margaret is credited with introducing one of the first
kindergartens to America. Aunt Caroline was President of Wellesley
College at
the turn of the century. Father Rowland Gipson was President of Peace
Dale
Manufacturing, Peace Dale, R.I. and Vice-President of Solvay Process,
Syracuse, N.Y.

Peace Dale, Rhode Island was the Hazard family seat. It could well be
called
their town from the mill that provides jobs to the cluster of Hazard
estates.
There was Oakwood built in 1854 by grandfather Rowland; Holly House
where
young Rowland lived from age eleven; Aunt Helen's home where Pulitzer
Prize
(1941) winning poet Leonard Bacon grew to adulthood; and the Scallop
Shell,
home of Aunt Caroline upon her return from Wellesley.

The "well to do" customarily sent their young men to prep school for
education directed toward college and for training in moral
disciplines and
social skills. Young Rowland attended Fay School in Southborough,
Mass., and
Taft School in Watertown, Conn. On to Yale in 1899, Rowland received a
Bachelor-of-Arts degree with the class of 1903. At Yale he was called
"Ike,"
"Roy" and "Rowley." He sang in the freshman and Varsity Glee Clubs as
well as
the chapel choir. Rowland's choice of Yale was a break from his father
and
grandfather's tradition of Brown University. On his mother's side of
the

family there was a long line of Yale attendees including Eli Whitney of -- cotton gin fame.

The years following Yale were spent learning the family business. Peace Dale Manufacturing Company was the base industry from which the family's business empire sprang. The wool mill at Peace Dale was in family ownership from 1802 to 1918. During the Civil War it was a major producer of army blankets. By the time Rowland entered the milling business it was in its waning years in the North. Rowland started out in the wool sorting Department. Upon the death of Rowland's father the milling Business was sold to the Stevens Company who moved it to North Carolina.

The Hazard's had many investments and businesses far more exciting than the wool milling business. One such business was Semet- Solvay, the nations leading producer of coke and coke ovens. Its sister company Solvay Process Company produced soda ash, caustic soda, calcium chloride, ammonia and soda bicarbonate. The latter product was sold exclusively to Church and Dwight of "Arm and Hammer" brand fame. As part of Rowland's "on-the-job" training, he work for Semet-Solvay in Chicago. In 1906 he was transferred to Syracuse. The 3rd Annual Yale Class of 1903 Reunion Book made special note that Rowland had an appendectomy in 1906 and spent the summer recuperating at Peace Dale. Hardly news worthy today, but in 1906 any abdominal surgery was a major medical procedure. Following his recuperation he joined Peace Dale Manufacturing as Secretary-Treasure. Working up the business ladder as son-of-the-owner is much more rapid than as the normal aspiring employee. Not intending to distract from Rowland's effort and ability as a business manager, he did have doors of opportunity open more quickly because he was a Hazard of Rhode Island. Life in the business world could adjust to accommodate his desired life style. Dr. Jung in one of his writings refers to a wealthy American businessman he treated for alcoholism. While not mentioning the man by name,

Dr. Jung wrote that the management success in business was due to a powerful protective mother who shielded him from being judged by his performance.
(It's this writer's view that Dr. Jung was writing about Rowland.)

The winter of 1909-10 was spent traveling in the Western states. Upon return he married Helen Hamilton Campbell the daughter of a Chicago banker and a graduate of Briar Cliff. They spent the next several months traveling abroad.

The Hazards were involved in local, state and national politics. Being involved in politics came with being a Hazard. Rowland became active in the Republican Party. As a delegate, he attended the 1912 Republican National Convention which re-nominated President William H. Taft to the slate.
>From 1914 to 1916 he served in the Rhode Island State Senate. As World War I got started he became a civilian member of the U. S. Ordnance Department. Later Rowland resigned to accept a commission as Captain in the Army's Chemical Warfare Service.

Helen and Rowland had four children:
Caroline (1913), Rowland Gibson (1917), Peter (1918) and Charles W. B. (1920).
(All are now dead, with Charles passing away February 27, 1995.)

When Rowland's father died in 1918 neither he nor his younger brother Thomas wanted to manage the day-to-day operation of the several companies that the Hazard family controlled. Peace Dale Manufacturing was sold July 1, 1918 to the Stevens Company. Semet-Solvay Company and the Solvay Process Company joined with three other chemical companies December 17, 1920 to create Allied Chemical and Dye Corporation (now Allied Signal, multi-billion corporation). Rowland served on Allied's board of directors from its inception until his death. He also served many years on the board of Interlake Iron Corporation (now Acme Metals Inc.) Any problem Rowland had with alcohol did not lead to dismissal from either board. However, with the Hazard family so deeply invested in the companies the antics of the drinker can be explained away and covered up. Yes. There is corporate denial.

The socially prominent New England families of the 1920's and 30's were mum about family problems. Especially were they guarded about moral weakness in their ranks. In that day many considered alcoholics to be morally weak people. The exact onset of Rowland's problem with alcohol is difficult to fix. Some events would lead this writer to believe it could have been as early as World War I. When his father died in 1918 why didn't he take over the operating helm? Rowland was 37 and had held several positions within the corporations. Younger brother Thomas was 26 and only three years out of college, yet Thomas not Rowland became the one to administer the Hazard estate.

There is a brief mention of Rowland being president of Solvay Securities (likely a family holding) from 1918-21. This was probably a token position. His obituary reports that 1920-27 he was a member of Lee Higginson & Company, a New York investment banker. The public accounting of 1927 lists that Rowland resigned Lee Higginson to travel in Africa. This adventure was generally reserved for the rich and the royal of that day, We know from Bill's letter of January 23, 1961, to Dr. Jung that Rowland was under Dr. Jung's care in Zurich, Switzerland in 1931. On page 26 of the Big Book we find more insight into Rowland's battle with alcohol: "For years he had floundered from one sanitarium to another. He had consulted the best known American psychiatrists." This short statement leads us to believe that several years prior to 1931 Rowland and his family sought solutions to his problem with alcohol. Ebby Thatcher who carried the message to Bill had this to say about Rowland: "I was very much impressed by his drinking career, which consisted of prolonged sprees where he traveled all over the country." The 1927-35 period is vague and sketchy. In published accounts of Rowland's life (Yale Class Reunion Books and obituaries) one is left with the feeling he and the family went to great effort to explain his absence from the business world.

According to published accounts, the eight-year period was a mixture

of health problems and private ventures away from Peace Dale and New York City.

While in Africa the reports say he contracted a tropical disease, and in 1928

he traveled to the Pacific Coast for his health. In 1929 he bought a ranch in

New Mexico. Upon discovery of high-grade clay on the ranch, he organized in

1931-32 the La Luz Clay Products Company to produce floor and roof tile. In

1932 he took up residence in Vermont. Between 1932 and 1936 he divided much

of his time between Vermont and New Mexico. There is never any mention of

Rowland's travel to Zurich in 1931 nor the "about one year" spent in Dr.

Jung's care. (Mentioned in Bill's January 23, 1961 letter to Dr.

Jung.) In

the letter to Dr. Jung, Bill writes, "Mr. Hazard joined the Oxford Groups, an

evangelical movement then at the height of its success in Europe...

Returning

to New York he became very active with "O.G." here, then led by an Episcopal

Clergyman, Dr. Samuel Shoemaker."

August 1934 Rowland was at his home in Shaftsbury, Vt., 15 miles south of

Manchester. It was during this stay in Shaftsbury that he learned through two

Groupers of Ebby Thatcher's possible six-month sentence to Windsor Prison for

repeated drunkenness. The Groupers were Shep Cornell and Cebra Graves. Cebra's father was Judge Graves before whom Ebby was to appear in

Bennington,

Vt. Rowland and Cebra intervened at the hearing and asked to have Ebby be

bound over to Rowland who would take him to New York. Judge Graves agreed and

Rowland took Ebby to his home in Shaftsbury. Later Ebby was taken to New York

City where he stayed with Shep Cornell. Of the first meeting with Rowland,

Ebby said, "...he was a good guy. The first day he came to see me he helped

me clean up the place."

Ebby's carrying the message to Bill is well known, but little is known about

Rowland's personal sharing with Bill. Robert Thomsen in his book Bill W.

writes that Bill could never recollect if it was Ebby or Rowland who gave him

William James', The Varieties of Religious Experience. A likely

scenario is
that Rowland gave the book to Ebby who in turn passed it on to Bill.
Thomsen
also reveals that Grace McC., Rowland, Ebby and others would join with
Bill,
after the "O.G." meetings, around a little table in the rear of
Stewarts
Cafeteria (New York City) for coffee and sharing.

The absence of mention by Bill, Lois, Ebby or other early AA members
about
Rowland joining the fellowship, leads us to conclude he never joined
AA. Lois
wrote in Lois Remembers: "...he remained an ardent Oxford Grouper
until his
death in 1945." Lois goes on to mention that Cebra later joined AA
in
Paris.

From Rowland's perspective there was no compelling reason to join AA.
After
all he was sober eight years by the time the Big Book was published.
His
sobriety is evidenced (pg. 26, Big Book), "But this man still lives
and is a
free man... He can go anywhere on earth where other free men may go
without
disaster, provided he remains willing to maintain a certain attitude."

THE FORERUNNER - ROWLAND (Part II)

By: RON RAY yarnor@msn.com
140 Dove Trail
Bowling Green, KY 42101

Rowland returned to Wall Street as general partner in Tailer &
Robinson a brokerage firm. That was in 1935. The years 1938-39 saw him
associated with Lockwood Greene Engineers Inc.. In 1940-41 he reports that
he was an independent consultant. This later job position is often a resume
explanation for periods of unemployment. In 1941 Rowland became Executive
Vice-President, Bristol Manufacturing of Waterbury, Conn. Bristol (now
Bristol Babcock of Watertown, Conn.) is a leading manufacturer of industrial
measuring and recording devices.

While at his office desk on Thursday, December 20, 1945, Rowland
suddenly died of a coronary occlusion. At the time of his death he and his
wife Helen resided on Park Avenue in New York City, but also held a legal
residence in Peace Dale, R.I.

Much sadness filled his last years. Rowland Gibson his oldest son, a
Captain in the army was killed in 1941. Peter his second son, a Naval pilot,
deliberately flew his plane into a screen of American flax while pursuing a
Japanese kamikaze plane. Peter was first reported missing in action March
1945, but this was later confirmed as killed in action. (Helen died October
17, 1946 from pneumonia which developed after she was overcome by carbon
monoxide fumes in her garage.)

Of all the contributions Rowland and his famous family made in industry and through philanthropic activities, none has had a more far reaching impact as Rowland's unselfish effort in sobering up Ebby. If not the first 12th Step call, certainly one that gave birth to a chain of events that have impacted the lives of millions of men and women.

MORE NOTES ON ROWLAND HAZARD

May 7, 1995, I finally made telephone contact with the home of Charles W.P. Hazard Spoke with Edith the wife of Charles. She told me that Charles had died February 27, 1995

She claimed to know very little about Rowland except that Charles found it difficult to talk about his father. This could be in part to Rowland's long absences from the family. She said as far as they, the family, knew - Rowland never took another drink after getting sober.

Having read this paper on Rowland, Edith wrote me on May 12, 1995: "Your paper shows evidence of much hard work, however, I do not feel capable or authorized to validate or add to its content."

The traditional link of "Rowland/Rowland G./Rowland" that had been the chain of father-to-son passing the name down was broken when Rowland's oldest son was killed while serving in the Army in 1944. Charles did name a son Rowland.

October 17, 1946, Helen the wife of Rowland died from pneumonia which developed after she was overcome by carbon monoxide fumes in her garage. Her personal estate was valued at \$80,000. This should not be read as her total net worth. No doubt much of the family wealth was concealed in a trust to protect it from taxes and drain. The rich of New England had a saying, "Never touch the principle."

It was reported to me that Helen and Rowland were divorced for short period circa 1929/31. I have no hard evidence to this claim, but it would fit in to the chain of events around Rowland seeking help from Dr Jung.

Peter the second eldest son was awarded the DFC posthumously for action in the battle of Okinawa. His story is reported in the book, LITTLE GIANTS by W. T. T. Blood Naval Institute Press. The book is about the "baby flat-tops" of WWII.

One of Rowland's more famous kin was Oliver Hazard Perry of the "War of 1812" fame. The Eastern Kentucky town of Hazard in Perry County was named in honor of the Naval Hero.

Revisited and re-edited April 24, 2001 by Ron Ray

addendum by LDP host of AA Bibliography Website:
I too am kin to Oliver Hazard Perry via my grandfather's family tree-Faus Surname.

SOURCES

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1939-1976)

Lois Wilson Lois Remembers (New York: Al-Anon
Family Headquarters Inc, 1979)

Robert Thomsen Bill W.

(New York: Harper & Row Publishers
1975)

Ernest Kurtz Not God

(Center City, MN: Hazelden 1979)

World Service Pass It On

(New York: AA World Service Inc.
1984)

Bill Wilson et al Alcoholics Anonymous Comes of Age

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Edward Hennessy jr Allied Corporation-Strength Through

Diversification

(New York: The Newcomen Society of
The

United States 1984)

Acme Metals a) Interlake Steel Corp Prior to
Acme Steel Merger

(b) A Brief History of Interlake Inc.

(Riverdale, IL: Acme Metals Archives)

Staff New York Times December 22,1945

(New York: New York Times 1945

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Staff Providence Evening Bulletin
December21,1945

(Providence, RI: Bulletin 1945)

Cheers
Arthur

Extract from the final report of the 1953 General Service Conference -
pgs 27 and 32

"CONGRESSIONAL INCORPORATION" and "PROPOSED CHANGE IN FOUNDATION NAME"

At the 1952 Conference a motion was made and seconded that, subject to consideration of the Trustees, steps be taken to incorporate the Society by an Act of Congress. There was extended an impressive discussion of both sides of the question, following which the motion was tabled. A subsequent motion requested the Trustees to appoint a Special Committee to study the problem and submit recommendations at the 1953 Conference.

The Committee chairman reported that his group had studied, as carefully as it was able to, the divergent views expressed a year ago. He recalled that the issue first came under consideration by the Trustees eight or nine years ago, when A.A. was growing at a rapidly accelerating rate, and when a number of A.A. groups and corporations were being formed, some by persons who appeared to be using the name for selfish purposes. After a number of suggestions had been made for protecting the A.A. name, it was finally thought that if incorporation in any form were desired for protective purposes, the sound approach would be through an Act of Congress. Apparently the deterring factor to such action before this time has been the question whether A.A., as a spiritual faith and a way of life, really belongs in the field of incorporation.

Based on nine specific conclusions concurred in by all members of the Special Committee, the Committee recommended that Alcoholics Anonymous does not incorporate.

(Resolution supporting this recommendation adopted unanimously. Text of Committee conclusions and recommendation appears in "Advisory Actions" section).

That the "collective conscience of A.A." is more than a mystic phrase was well demonstrated when the Conference was asked to consider a proposal, previously reviewed by the Board of Trustees, to change the name of The Alcoholic Foundation to "Alcoholics Anonymous International, Inc."

After more than 30 of the Delegates had commented on the proposal, it became clear that, while the Conference as a whole was not opposed to a change, it sought a full measure of assurance and conviction that the name ultimately chosen would be "the right one. "

From these comments, it became equally apparent that the name should, in a manner that could be left to final determination at the discretion of the Board, express more of the service aspects of the Trustees' work, and less of the International aspects.

number of planned Delegates in attendance.

The matter of Congressional Incorporation was turned over to a committee of 5 Delegates to present a recommendation to the 1953 Conference for resolution.

Cheers
Arthur

Final report of the 1952 General Service Conference - pg 18

CONGRESSIONAL INCORPORATION

In presenting this subject for deliberation and advisory action by the Conference, Mr. Smith reviewed briefly the origin of suggestions that A.A. should be incorporated by an Act of Congress.

The Trustees first considered the subject seven or eight years ago, when A.A. first began to spread "at a very accelerated rate" and when a number of Alcoholics Anonymous groups and corporations were being formed throughout the country, some by persons who used the name for selfish purposes.

Several suggestions were made for "protecting" the A.A. name. One proposal was that A.A. be incorporated in every state of the Union, and "qualified" in two-thirds of the states. A detailed study was made of this possibility and counsel was retained to initiate the project. Doubts soon arose, however, as to the measure of protection this plan would afford if any one went ahead and used the name.

Of even deeper significance, Mr. Smith said, were the doubts expressed by Bill and others as to whether A.A., "as a faith and a way of life"; really belonged in the field of incorporation

Legal counsel was thereupon discharged and the funds advanced to him were recovered in full.

"If we want to incorporate at all," Mr. Smith suggested, "it now appears that the sound approach would be through an Act of Congress." The fundamental purpose in even thinking of incorporation, he said, was simply to protect the name of A.A. and to prevent non-A.A. groups from using the name.

When the subject was opened up for discussion from the floor, a motion was soon made and seconded that, subject to consideration of the Trustees, steps be taken to incorporate the Society by an Act of Congress.

Whatever support may have existed for this motion was largely dissipated, however, by the quiet yet convincing remarks of the delegate who asked: "Can we incorporate a way of life? Can we incorporate a philosophy? Can we incorporate principles that were first presented to us nearly 2,000 years ago?" A.A., this delegate said, is "too broad and too deep" to fit the confines of incorporation.

The question of whether or not to accept gifts also had to be considered by the Foundation, as the only custodian of traditions and policies up to now.

The motion picture industry's interest in AA has similarly produced specific problems no other agency was prepared to cope with. Delicate but firm negotiations with a major studio during the past year were successful in preventing unfortunate exploitation of AA, Mr. Smith pointed out.

The decision to establish the General Service Conference itself could have emerged only following careful analysis by the Foundation. Four years ago, when the Conference was first proposed, it was approved in principle by only a single vote. The Trustees properly agreed, in view of the obvious division of opinion that action should be deferred. Although there has never been complete unanimity on the matter, the Conference was finally established "because we need you, on behalf of the total membership, to tell us where we shall go and how we shall go."

While the Trustees of the Foundation are theoretically self-perpetuating, the time has come to change---to adopt the basic principle of rotation which is important to AA's survival and growth. It is important that there be no basic pride of office. "Even the pleasure of serving can become a proprietary right."

"When we know predominantly what we want to do, let's do it. When we are not quite sure, let's wait."

|||||

+++Message 2749. The Lord's Prayer, Or Not
From: Jan 10/18/2005 9:25:00 PM

|||||

There are many areas of the United States where the Lord's Prayer is generally not used to close meetings.

A very large percentage of the meetings in the New York City and Albany, NY area use the Serenity Prayer, instead. The same is true in large areas of British Columbia.

In my travels around the U.S. and Canada, I've also found many individual groups that don't use the Lord's Prayer, even when they are in an area where the Lord's Prayer predominates. And I've run across scattered meetings here and there that close in some other fashion, such as with the Responsibility Pledge or the 11th Step Prayer.

In my own area, Burlington, Vermont, about two-thirds of the meetings use the Lord's Prayer to close and about one-third use the Serenity Prayer.

by-laws.

Tommy

From: "Gary Beckett" <gk@kitcarson.net>
Date: Wed Oct 19, 2005 5:08pm

I would love to see that list: "rules for membership" that GSO received from groups way back when they were trying to get the Traditions hammered out."

G

From: "Joe Nugent" <joe-gent@sympatico.ca>
Date: Wed Oct 19, 2005 5:36pm

Hi Lynne,

The group I belong to and all groups in our district and area disclose all that has happened within the month Re. the money, what it was used for and also the weekly amount taken in the 7th, I would believe this is normal procedure in all honest and above board groups.

Joe

From: "Maria Hoffman" <jhoffma6@tampabay.rr.com>
Date: Wed Oct 19, 2005 6:46pm

take a look at the post from Gallery photography at 7:32 pm -- How tragic it is for the 3 members -- BUT the thing that struck me was: the \$600. that was stolen by the treasurer with 18 years! and the bills not pai..... that happens if a group doesn't pay attention to the \$itemized details!!

From: gratefulgal94@aol.com
Date: Wed Oct 19, 2005 7:30pm

Lynn,

I am not one of the moderators of this group, nor am I an expert on the Traditions. At one time, I was very heavily involved in the service structure, although not as a treasurer.

I can tell you that at least here in Michigan, I have never heard a treasurer's report, at the group, district or area level, that did not include a detailed account of every penny in the group's account, including the exact amount that was sent to the various recipients of the pie chart.

I think you are right to be concerned. I wonder why no one else in your area is asking these questions.

Colleen

Grateful to be sober for one more day.

ORIGINAL MESSAGE:

From: "Debi" <dkuber@verizon.net>
Sent: Thursday, October 13, 2005 11:44 AM
Subject: [AAHistoryLovers] Re: Bylaws for A.A. groups

> Steve,
>
> My experience is that lots of groups have "notebooks" for the
> chairperson to use that have things like the meeting format,
> announcements, what to do with the 7th Tradition, etc. typed or
> written up, but I have never heard them called "By-Laws" in this
> Area (South East Texas Area -- SETA). BUT ... this is a very big
> Area, and Texas is a very big state, so I could be wrong.
> HOWEVER ... SETA does have a complete set of "Policies & Procedures"
> by which we conduct the business of the Area at the Quarterly
> Assemblies. It is kept current by updating the list of "Assembly
> Actions" that are voted on each quarter, so we'll always know the
> answer to "What was that motion way back when where we decided to do
> such-n-such?"
>
> Just seeing the phrase "Bylaws for AA Groups" in print gives me the
> heeby jeebies! :) It brings to mind that list of "rules for
> membership" that GSO received from groups way back when they were
> trying to get the Traditions hammered out. Whew, have you seen that
> list? I used to have a copy. I don't know a soul in AA who would
> have been able to join or remain in good standing with all those
> rules.
>
> Back to the topic... who currently has all of the minutes? How do
> y'all know what the meeting format should be like? (Writing this up
> is a good place to start.) You can gather up existing items as a
> resource to start your *shudder* Bylaws. Go back through the
> minutes and find all of the "motions" that passed and make a list of
> them, with the date they were passed, and this can be the beginning
> list of your "Bylaws." Each group is autonomous, and can do
> whatever its group conscience decides, but my experience is that
> the "group" whose conscience decided something in 1990 is an

of the people in those stories in the first edition.

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

From: joanneinkansas

To: AAHistoryLovers@yahoogroups.com

Sent: Monday, October 17, 2005 11:40 AM

Subject: [AAHistoryLovers] Big Book Stories in the original manuscript version

Would someone please share with me what were the stories in the Original Manuscript of the Big Book? I've seen some OM's with no stories, some with The Doctor's Nightmare and Ace Full-Seven-Eleven, and some with many stories.

It was my understanding that Dr. Bob's story was not in the Original Manuscript, but there seems to be some confusion around this area on just what stories were included.

Thanks so much.

Jo Anne Dickson

=====

++++Message 2756. Re: Big Book Stories in the original manuscript version

From: Shakey1aa@aol.com 10/19/2005 12:19:00 PM

=====

A copy of the original manuscript is available thru G.S.O. archives for a minimal fee. It helps to support AA archives.

Also, G.S.O. Archives is presently without an Archivist. Judit Olah, (full name used because she was a non alcoholic) who did a great job at G.S.O.

Archives, resigned her position the end of August. It would certainly be nice if an alcoholic could get the position.

If you e-mail G.S.O human resources they can send you a full job description. mail _greenm@aa.org_ (mailto:greenm@aa.org)

Yours in Service,

Shakey Mike G. Phila, Pa.

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

=====

++++Message 2757. RE: Big Book Stories in the original manuscript version

From: Jim 10/19/2005 11:33:00 PM

=====

What I was able to find out: The following is an excerpt from the book

described Bill as a “rock ribbed Vermont conservative.”

Hank P appears to deserve credit for the name “Works Publishing Inc” but there are also assertions that the name derived from New Testament scripture in the Book of James and to a lesser extent an early AA slogan. My inclination would be to favor Hank P. He came up with other business names such as “Honors Dealers” and “Sharing Inc.” The name “Works Publishing” seems to fit the style.

Please reference the following:

Pass It On - pg 147

Bill now joined Bob and Anne in the Oxford Group practice of having morning guidance sessions together, with Anne reading from the Bible. “Reading ... from her chair in the corner, she would softly conclude, ‘Faith without works is dead.’” As Dr Bob described it, they were “convinced that the answer to our problem was in the Good Book. To some of us older ones, the parts that we found absolutely essential were the Sermon on the Mount, the 13th chapter of First Corinthians, and the Book of James.” The Book of James was considered so important, in fact, that some early members even suggested “The James Club” as a name for the Fellowship.

Pass It On - pgs 194 - 195

Hank’s next action was to form a company that he called Works Publishing Inc. How that title was chosen is a matter of some dispute; some said it was named for the Akronites’ (particularly Anne Smith’s) favorite quotation from James “Faith without works is dead;” others said it was named for a favorite slogan of the membership, “It works!”

AA Comes of Age - p 157

Our enterprise still lacked two essentials. It was not incorporated and it did not have a name. Henry took care of these matters. Since the forthcoming volume would be only the first of many such “works” he thought our publishing company should be called “Works Publishing Inc.” This was alright with me, but I protested that we had no incorporation on which to base shares and that incorporation would take money, Next day I found that Henry had bought a pad of blank stock certificates in a stationery store, and across the top of each certificate was typed the legend: “Works Publishing Inc, par value \$25.00.” At the bottom there was a signature: “Henry P. _____”, President.” When I protested these irregularities, Henry said there was no time to waste; why be concerned with small details?

Lois Remembers - pg 112

Hank worked out a prospectus for the new publishing company. As this book would probably be the first of many works, he called it Works Publishing Company, with 600 shares at twenty-five dollars par value. Before Bill knew what was happening, Hank had bought a pad of stock certificates at a stationery store and typed “Works Publishing Company” at the top. At the bottom was Henry’s full name followed by

“President,” which he certainly was not.

Not God - pgs 68 - 69

In 1953, Works Publishing Inc would become AA Publishing Inc, and finally, in 1959, AA World Service Inc, but its original name bore a telling significance in the early history of Alcoholics Anonymous. According to most of the New York alcoholics at the time the name “Works Publishing” was chosen, “This name derived from a common expression used in the group, ‘It works.’” According to the early Akronites, the “Works” in “Works Publishing” reflected the St James quotation that had played such a prominent part in the “infusion of spirituality” during that first summer of 1935. The book was to be the first of the fellowship’s “works” following out the Jamesian call to live faith externally - by works. Both interpretations were true - each in its own way. Perhaps Wilson even consciously used the ambiguity inherent in the word Works. It reflected the New Yorkers fascination with and promotional stress on proven results; at the same time, it reassured the Akronites still hesitant about even this project. They would be encouraged when they heard the echo of “Anne Smith’s favorite quote.”

Cheers
Arthur

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of mertonmm3
Sent: Friday, October 14, 2005 9:06 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] What did the "Works" in the Publishing Company mean

I thought in 1990 that the story of very early AA had been pretty well summed up in the publications to date. What could I find that hadn't already been written about, critiqued, analyzed and been conclusively settled beyond question as to just how this wonderful thing came to be. Its such a pleasure to see so many people so interested in this question which seemed like a few people were interested in back then.

The name "Works Publishing Company" always seemed a little off to me. The stated reasons/conjecture regarding how this name came about that I recall are 1) It was a reference to a biblical saying often used by Dr. Bob's wife, "Faith without works are dead" and/or the slogans, "It Works" or "It Works when you work it". The first just doesn't seem to resonate (my opinion) with Bill during this time period. Don't ask me why, its just a feeling. The second pair of slogans seem to have come about a little later. I just didn't see any reference in GSO or SS archives this early. I could be mistaken here also. So the following is a hypothesis and hopefully some people who know about the FDR New Deal influence can add or refute what I am basing this possible alternative explanation that follows.

When word searching "17 Williams St.", "17-19 William St." and "the Calumet Building", all synonyms, two strange posters popped up. Not

that the posters appearances were strange. Rather I saw the references to these beforementioned addresses on both posters including the "Calumet" on one. Then it made reference to the Federal Art Gallery with the same address. Then the tie in to the "Works Progress Authority" appear which I understand was the phrase used for the massive improvements and government funded artistic enhancement under the era defining New Deal legislation. Was the WPC named after the WPA in the same building in Newark? Hmmmmmm. It also seems the timing was roughly synonomous with the time of the final stages of the creation of the book a.1939. Both the Calumet Building design and the poster are art deco par excellence.

Now this seems like Bill. I can easily see Bill being inspired by being in the same building with the landscaping energy of the WPA. I can also envision the air created for those who didn't quite know what to make by what was going on in office 601 then 604. Perhaps they assumed Works Publishing Company was a branch of the megapowerful sculpture creating Works Progress Authority. Maybe it silenced those who might otherwise judge the seemingly intoxicated individuals that entered the doors. Don't question the feds even if they are a little bit tipsy.

This is utter and complete unsubstantiated speculation on my part. It just seems that the extremely closely named entities in the same building is possibly more than a coincidence. Bill liked to hook the infant fellowship to big names like Jung, James and Rockerfeller. The WPA represented major change and recovery of America after the great depression. Recovery. Here's what it says on the sites offering reproductions of these two posters:

"WPA (Works Progress Administration) Posters were made during the WWII Era between 1936 and 1943 as part of Franklin Delano Roosevelt's New Deal. We are offering reproductions of approximately 800 of these posters which were orginally silkscreen, lithograph, and woodcuts. They were designed to publicize health and safety programs; cultural programs including art exhibitions, theatrical, and musical performances; travel and tourism; educational programs; and community activities in seventeen states and the District of Columbia. The posters were made possible by one of the first U.S. Government programs to support the arts .

Title: Exhibit - WPA Federal Art Gallery, State of New Jersey Opening Nov. 15, Calumet B'l'd'g., 17-19 William St., Newark, N.J.

Description: Exhibit - WPA Federal Art Gallery, State of New Jersey Opening Nov. 15, Calumet B'l'd'g., 17-19 William St., Newark, N.J. Poster announcing opening of exhibit of WPA art at the Federal Art Gallery at 17-19 William St., Newark, New Jersey, showing drafting and painting equipment."

Any comments are appreciated especially by those familiar with the "feeling" of the WPA at that time.

-merton

Trustee 11/38- 10/49

Educated Agnostic, Norman H, OM & 1st ed, CT

Fired Again, Wally G, OM & 1st ed, OH

He Had To Be Shown nee The Car Smasher, Dick S, 1st - 3rd ed, OH:
brother of Paul S, Trustee 4/46 - 1/53

Hindsight, Myron W, 1st ed, NY

Home Brewmeister, Clarence S, OM & 1st - 3rd ed, Cleveland: claimed
himself "founder of AA"

Lone Endeavor, Pat C, 1st ed, CA: ghost written by Ruth Hock - removed
in 2nd printing

My Wife And I, Jim & Maybell L, OM & 1st ed, OH

On His Way, Horace "Popsy" M, 1st ed, NY:

Our Southern Friend, John Henry Fitzhugh "Fitz" M, OM & 1st - 4th ed,
NY, Washington DC, Baltimore

Riding The Rods, Charley S, OM & 1st ed, OH

Smile With Me, At Me, Harold S, OM & 1st ed, NY

The Back-Slider, Walter B, OM, 1st ed, OH, husband of Marie B

The European Drinker, Joe D, OM & 1st - 3rd ed, OH

The Man Who Mastered Fear nee The Fearful One, Archie T, OM & 1st -
4th ed, Detroit, MI

The News Hawk nee Traveler, Editor, Scholar, Jim, S, OM & 1st - 3rd
ed, OH: helped edit Big Book stories

The Rolling Stone, Lloyd T, 1st ed, OH

The Salesman, Bob O, OM & 1st ed, OH

The Seven Month Slip, Ernie G, OM & 1st ed, OH: Dr Bob's son-in-law

The Unbeliever, Henry "Hank" P, OM & 1st ed, NY: wrote Big Book
chapter To Employers

The Vicious Cycle, Jim B, 1st - 4th ed, NY, Philadelphia, Baltimore:
coined "God as we understood Him"

Truth Freed Me, Paul S, OM & 1st ed, OH: brother of Dick S

Cheers
Arthur

behaviors from when he was drinking (not infidelities but not being there and being drunk all the time) and out of the fact that Clarence wasn't really a good husband at that time nor was he a good father to his son. For many years, Clarence was married to AA and his AA work and Dorothy took second class citizenship status. The good news is that Clarence and Dorothy remained good friends throughout, corresponded and talked with each other. Maybe they just weren't supposed to be married after Clarence sobered up. Dorothy also remained good friends with Ruth Hock C. and Bill. One of Dorothy's sisters was also Hank Parkhurst's wife for a while.

As to his sponsorship work.... there are several schools of thought on this. I have spoken with many people who were sponsored by Clarence and his style, though it remained somewhat constant, changed in part of the content pre and post Grace Snyder. It is my opinion that a lot of sponsorship as we know of it today is a direct result of Clarence Snyder's work in AA's early days.

- > I am doing research for a paper in my Psychology
- > class about the
- > founders of AA. We are doing it from a psychological
- > angle and would
- > like to know if any one has information on Clarence
- > Snyder's personal
- > life, i.e., how many times he was married, were his
- > wives members of
- > AA. Also, is there any archived material as to why
- > his first marriage
- > ended in divorce. Also, any background on his
- > sponsorship work would
- > be appreciated also.
- >
- >
- >
- >
- >
- >

=====

++++Message 2771. Re: Clarence Synder
From: William Cox 10/22/2005 10:37:00 AM

=====

(Billy C. reminds us here that the standard work on Clarence Snyder is Mitchell K.'s biography. Those who want to know more about Clarence should certainly begin by reading this book. Glenn C., South Bend, Indiana.)

<http://hindsfoot.org/nomem1.html>) played a major role in assembling this set of biographies for the authors of the stories at the back of the Big Book.

For the entire set of biographies see:
<http://www.a-1associates.com/AA/Authors.htm>

The Home Brewmeister -- Clarence H. Snyder

Cleveland, Ohio

Original Manuscript, p. 274 in 1st edition, p. 297 in 2nd and 3rd editions

An originator of Cleveland's Group No. 3, this one fought Prohibition in vain.

Clarence had his last drink on February 11, 1938, according to the article he wrote for the A.A. Grapevine November 1968 issue. Fifteen months later he organized the first Cleveland group.

Clarence was born on December 26, 1902, in Cleveland, Ohio, the youngest of three brothers. He dropped out of high school at fourteen, after his father's death, and went to work. He later took many night courses studying economics, business, credits, and collections. This prepared him for later employment at the City National Bank in Cleveland, from which he was fired for alcoholism at the age of thirty-two. It was not the only job from which he had been fired.

After holding good positions, making better than average income for over ten years, he was bankrupt in every way. He was in debt, he had no clothes to speak of, no money, no friends, and no one any longer tolerated him except his wife, not even his son or the saloonkeepers. He was unemployable. He said in a talk he gave in 1965 that he couldn't even get a job with the WPA. His wife, Dorothy, who worked for an employment agency, couldn't even get him a job.

Then Dorothy heard of a doctor in Akron who had been successful in treating alcoholics. She offered him the alternative of going to see Dr. Bob or her leaving for good. He agreed and that was the turning point in his life. He entered the hospital (after first going on a three-day drunk). While in the hospital a plan for living was explained to him, a simple plan that he found great joy and happiness in following.

He became an enthusiastic 12th stepper, literally dragging prospects for A.A. off bar stools.

Clarence started the first A.A. group in Cleveland in 1939, in part because

some

Roman Catholic priests in Cleveland were refusing to let Catholics attend the Oxford Group meeting in Akron.

This was the first group to use the name Alcoholics Anonymous. Nell Wing, Bill

Wilson's long_time secretary, said that Bill had been using the name since 1938

in letters and a pamphlet, but on this slender basis, Clarence forever claimed to have founded A.A.

Dorothy also was very active and did much to help A.A. in Cleveland. They were divorced before Clarence was drafted into the Army in 1942. Dorothy and their son moved to California.

Unfortunately, Clarence had an abrasive personality, and as one of his friends said, you either loved him or hated him. According to Nell Wing, had he not been so abrasive he probably would have been considered a co-founder of A.A.

When Clarence left Cleveland for military service a farewell party was held for him and he was presented with a wristwatch as a gift from all the West Side groups who acclaimed him for his pioneer work in Cleveland and particularly on the West Side. In a letter from basic training, Private Snyder said the going was rough, and he wished he were fifteen or twenty years younger. He supplied his address at Fort Knox, Kentucky, for anyone who wished to write him, and said he missed the association of the groups and was looking for other A.A. members in Kentucky.

He became very hostile toward Bill Wilson. He opposed the traditions and continued to use his full name in public. He led a small group to oppose the Conference and the General Service Office.

After the war he married his second wife, Selma, who worked at the Deaconess Hospital, where her father was the director. Clarence often took alcoholics there to sober them up. Clarence and Selma moved to St. Petersburg, Florida. Eventually they divorced.

Clarence then married his third wife, Grace (also an A.A. member), and joined her as a member of the Assembly of God Church in Winter Park. They did much A.A. work together and conducted many religious retreats. Unlike Bill Wilson, he always used his full name in public, and was honored with several

hiding our light under a bushel.

However, around here, the leader of the meeting usually asks those to join him in the Lord's Prayer who feel that they would care to do so. The worst that happens to the objectors is that they have to listen to it. This is doubtless a salutary exercise in tolerance at their stage of progress.

So that's the sum of the Lord's Prayer business as I recall it. Your letter made me wonder in just what connection you raise the question.

Meanwhile, please know just how much Lois and I treasure the friendship of you both. May Providence let our paths presently cross one of these days.

Devotedly yours,
Bill Wilson

Cheers
Arthur

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Jan
Sent: Tuesday, October 18, 2005 9:25 PM
To: aahistorylovers@yahoogroups.com
Subject: [AAHistoryLovers] The Lord's Prayer, Or Not

There are many areas of the United States where the Lord's Prayer is generally not used to close meetings.

A very large percentage of the meetings in the New York City and Albany, NY area use the Serenity Prayer, instead. The same is true in large areas of British Columbia.

In my travels around the U.S. and Canada, I've also found many individual groups that don't use the Lord's Prayer, even when they are in an area where the Lord's Prayer predominates. And I've run across scattered meetings here and there that close in some other fashion, such as with the Responsibility Pledge or the 11th Step Prayer.

In my own area, Burlington, Vermont, about two-thirds of the meetings use the Lord's Prayer to close and about one-third use the Serenity Prayer.

Each group is autonomous, and decides this matter for itself as a function of group conscience.

Jan S.
DOS 4-27-87
Vermont

FROM: Li Lightfoot <li_lightfoot@yahoo.com>

Date: Mon Oct 17, 2005 6:29pm

You may be interested to know that in the San Francisco Bay Area many AA groups close meetings with the Serenity Prayer... the "Lords Prayer" is actually used in less, rather than most, meetings. This has always been controversial in the Bay Area because the Lord's Prayer is looked at as a specifically Christian prayer, and this may alienate some whose Higher Power is flavored differently.

It may be that in Bloomington, which is a very liberal university town, it is looked at in the same way.

peace,

Li

ORIGINAL MESSAGE (Message 2715):

From: TH <cometkazi1@cox.net>

Date: Mon Oct 10, 2005 2:34 pm

I visited my son in Bloomington two years ago when he was attending IU at the Army's expense, but that is another story. I made about seven meetings and none of them used the Lord's Prayer to close. Most of the time the Third Step Prayer was used and one group used I am Responsible. Is this characteristic of the general area or is it just Bloomington? I have been to mtgs here Baton Rouge, NE Vermont, Montreal and the Eastern Townships, and have not encountered use of anything but the use of the LP to close the meeting.

Tommy in Baton Rouge

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The 12&12 and AA Comes of Age also contain the so-called "11th Step Prayer." Its actual title is the "Peace Prayer of Saint Francis" (a Christian Saint). It was Bill W's favorite prayer. However, St Francis didn't write it (according to Franciscan web site). But it is a beautiful prayer.

Extracts from Bill W's 1960 talk to the National Clergy Conference on Alcoholism

"... Every thoughtful AA realizes that the divine grace, which has always flowed through the Church, is the ultimate foundation on which AA rests. Our spiritual origins are Christian. (Later in the talk)

If these misgivings had real substance, they would be serious indeed. But, as I have already indicated, Alcoholics Anonymous cannot in the least be regarded as a new religion. Our Twelve Steps have no theological content, except that which speaks of "God as we understand Him." This means that each individual AA member may define God according to whatever faith or creed he may have. Therefore there isn't the slightest interference with the religious views of any of our membership. The rest of the Twelve Steps define moral attitudes and helpful practices, all of them precisely Christian in character. Therefore, as far as they go, the Steps are good Christianity; indeed they are good Catholicism, something which Catholic writers have affirmed more than once."

General Service Conference Advisory Actions:

1952: "all Conference sessions are to open with the Serenity Prayer and close with the Lord's Prayer"

1954: "the General Service Conference will end with the recitation of the Lord's Prayer"

1975: "convention meetings will open with the Serenity Prayer and close with the Lord's Prayer"

The AA Group Pamphlet Pg 16:

"whether open or closed, AA group meetings are conducted by AA members, who determine the format of their meetings. [Pg 19] many meetings close with members reciting the Lord's Prayer or the Serenity Prayer."

Epilogue

All references to so-called "Christian" prayers in Conference-approved literature and meetings do not in any way imply affiliation with, or endorsement of, any religion.

Cheers
Arthur

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Dr Bob and Sister Ignatia didn't start their partnership until some 4 months after the Big Book was published. "God as you understand Him" was already part of the 12 Steps and basic text.

NY member Jim B (whose Big Book story is "Vicious Cycle") suggested the phrases "God as we understand Him" and "Power greater than ourselves" be added to the Steps and basic text. Bill W later wrote "Those expressions, as we so well know today, have proved lifesavers for many an alcoholic." (Language of the Heart pg 201, AA Comes of Age pgs 17,162-163).

Prior to that, in late 1934, Ebby T pretty much gave the same advice to Bill W that Sister Ignatia gave to the patient ("why don't you choose your own conception of God" pg 12 of the Big Book). Also, Sam Shoemaker and others in the Oxford Group were reputed to encourage new prospects to make their beginning by developing their own conception of God (it very nicely places responsibility on the individual).

Page 47 of the Big Book states:

When, therefore, we speak to you of God, we mean your own conception of God. This applies, too, to other spiritual expressions which you find in this book. Do not let any prejudice you may have against spiritual terms deter you from honestly asking yourself what they mean to you. At the start, this was all we needed to commence spiritual growth, to effect our first conscious relation with God as we understood Him. Afterward, we found ourselves accepting many things which then seemed entirely out of reach. That was growth, but if we wished to grow we had to begin somewhere. So we used our own conception, however limited it was.

Cheers
Arthur

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of Rwj
Sent: Thursday, October 20, 2005 11:03 AM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] "God as you understand Him"

I have a tape of Sister Ignatia in which she takes credit for the phrase "God as you understand him."

She states that a Jewish patient said he couldn't participate in the group's prayers (e.g. "The Lord's Prayer") because he wasn't a Christian and " . . .it just came to me to tell him "Then why don't you pray to God as YOU understand him."

rocky

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

319, Pass It On pg 200).

April, the first edition of "Alcoholics Anonymous" was published

May 10, Led by pioneer member Clarence S (whose Big Book story is "Home Brewmeister") the Cleveland, OH group met separately from Akron and the Oxford Group at the home of Albert (Abby) G (whose Big Book story is "He Thought He Could Drink Like a Gentleman"). This was the first group to call itself "Alcoholics Anonymous." The Clevelanders still sent their most difficult cases to Dr Bob in Akron for treatment. (AA Comes of Age pgs 19-21, New Wine pg 94, Sister Ignatia pg 35, Dr Bob and the Good Oldtimers" pgs 161-168, Not God pgs 78-79, Pass It On pg 224, Akron Genesis of AA pgs 4, 201, 242).

Cheers
Arthur

=====

++++Message 2779. RE: Bill Wilson's own words about the history of the AA "six steps"
From: Mitchell K. 10/22/2005 9:36:00 AM

=====

I personally prefer the original literature and documents rather than rely upon recollections from 1954 and AA Comes of Age which I also find flawed in historical accuracy. Earl's 1950's recollections might also have been prompted by Bill's influence. Again, pre 1950's there appear to be no documented reference to any sort of 6 steps of the Oxford Group or 6 step program coming from either the alcoholics in NY or Akron.

--- ArtSheehan <ArtSheehan@msn.com> wrote:

- > In drawing an historical conclusion, my appeal would
- > be to be careful
- > to avoid reading too much out of too little.
- >
- > The 1954 talk that Bill W made in Fort Worth, Texas
- > was 1 of 3 he made
- > that weekend. On the program, he was supposed to
- > speak about the
- > Traditions but decided at the last moment to talk
- > about how the Big
- > Book came together. Since 1950, Bill had imposed a
- > travel moratorium
- > on himself because of his activities in organizing
- > the General Service
- > Conferences for their future role. He made an
- > exception in his travel
- > moratorium to come to Fort Worth as a thank you
- > gesture to the Dallas

> and Fort Worth members who were helping Ebby T get
> sober (Ebby T lived
> in Texas for several years and enjoyed one his
> longest periods of
> sobriety here).
>
> Some additional commentaries Bill made about the
> origin and derivation
> of the 12 Steps were written by him around the same
> period and would
> be useful in illustrating his thought processes on
> the Steps.
>
> Two particularly good readings are Bill's July 1953
> Grapevine article
> titled "A Fragment of History: Origin of the Twelve
> Steps" (re
> "Language of the Heart" pgs 195-202) and reaffirmed
> in his 1957 book
> "AA Comes of Age" pgs 160-164. "Pass It On" also has
> some great
> information - pgs 196-206.
>
> If you examine the version of the 6 Steps defined in
> Earl T's Big Book
> story "He Sold Himself Short" you'll see a very
> orthodox influence of
> the Oxford Group on the version of the 6 Steps used
> in Akron.
>
> The OG had a significant (but not exclusive)
> influence on the origin
> and formulation of the Steps (6 Steps and 12 Steps).
> Bill explicitly
> says so on pg 39 of "AA Comes of Age."
>
> Cheers
> Arthur
>
> _____
> From: AAHistoryLovers@yahoogroups.com
> [mailto:AAHistoryLovers@yahoogroups.com] On Behalf
> Of secondles
> Sent: Thursday, October 13, 2005 5:31 PM
> To: AAHistoryLovers@yahoogroups.com
> Subject: [AAHistoryLovers] Bill Wilson's own words
> about the history
> of the AA "six steps"
>
> I have come across a transcript of a speech Bill
> gave in Texas in
> 1954, when he related the origin of the steps while
> he was
> developing the first concepts of the Big Book. He
> titled it: "HOW

> THE BOOK WAS PUT TOGETHER". His speech can be seen
> in an ADOBE PDF
> copy of the typed version.(See below). There are 17
> pdf pages of
> that speech, but the typed pages are 16. On page 10
> of the typed
> copy is the following: "So then came that night when
> we were up
> around about Chapter 5. As you know, I'd gone on
> about myself which
> was natural after all, and then the little
> introductory chapter and
> we delt with the agnostic and we described
> alcoholism but, boy, we
> finally got up 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..." Later he said: "And this
> six step program
> had two big gaps in between..." The entire speech
> can be seen on the
> web <http://www.archivesinternational.org>
> Click on the left link "Documents" and then scroll
> down to "HOW THE
> BOOK WAS PUT TOGETHER". This will take you to:

>
<http://www.archivesinternational.org/AI/Documents/pdf/bigbookpt.pdf>

> He went on to describe how these then
> became 12 Steps. For me, it seems that although
> Bill was certainly
> influenced by his former contacts with OG, his own
> formulation
> of "six-steps" was NOT just a copy of OG thinking or
> program.

>
> Les C.

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>

He explained further that "it wouldn't be in her nature to do so." She isn't that type of person."

Nell is happy and still smiling though confined to a wheelchair at the present time. On her wall is an oil painting of the co founders as well as a certificate from the Smithsonian declaring her as AA's First Archivist.

Nell was given Lois Wilson's diary as part of Lois's estate. As administrator of her affairs, Nell's nephew entrusted it to the Stepping Stones

Foundation. He told me it will not be reproduced as it contains personal information. It precedes her first meeting with Bill.

It contains personal memories and letters.

I believe that the Wilson's gave enough of their lives to AA and that their personal relationship should be just that.

The following is part of an e-mail I received from Bill W. (Nell's Nephew and a double A member) this morning after he looked over this post.

"I will be celebrating my 17th anniversary in A. A this December. another fact: Bill W. actually 12 stepped me in 1953 (without me realizing what he was doing) but it took me 35 more years before surrendering and coming into the program. Nell was on my back and pushing me all those years."

Bill related to me that Nell made an excuse to stop by AA's administrative office on a Saturday and Bill Wilson "just happened to be there."

Naturally it was a pre-arranged meeting between Nell and her boss to 12 step her

nephew who was home on leave from the military. They talked for several hours. The

seed was planted.

Yours in Service,

Shakey Mike G.

Phila, Pa.

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

=====

+++Message 2782. RE: The Lord's Prayer, Or Not -

Part 1 of 2

From: Bob McK. 10/26/2005 5:37:00 PM

=====

The Reform Jewish position on the use of the Lord's Prayer is opposed to its use

by Jews:

The message in the AAHistoryLovers cited the following statement, in which it is

argued that the prayer should NOT be regarded as a "Christian" prayer:

"Also, it is sometimes complained that the Lord's Prayer is a Christian document. Nevertheless this Prayer is of such widespread use and recognition that the arguments of its Christian origin seems to be a little farfetched."

Bill W.

"intergroups" and what are some of the historical documents and AA publications which speak to this issue?

Let me supply the context for this question. A friend in the AA fellowship in one of Indiana's largest cities has written me several emails, expressing great alarm over a development there. A small group has taken over the committee which runs the intergroup office.

First they delivered a brusque order to all the AA groups in that city and the surrounding county, telling them that they were no longer "allowed" to read from Twenty-Four Hours a Day (one of the traditional books in the historic AA Heritage) during their meetings. The Delegate from that Area finally had to come in and tell the committee members that they did not have that power, and furthermore, that there are now and obviously had never in the past been any rules saying that AA groups could ONLY read from "conference approved literature" in AA meetings.

Then a member of that small committee went to one of the judges in that county and informed him that the county courts were no longer going to be "allowed" by them to send people to AA meetings as court appointed attendees (in lieu of jail time, should they wish to take advantage of that opportunity). My friend there has mixed feelings on that issue, but is alarmed once again by a situation in which a small handful of people on an intergroup committee were attempting to make decisions for all of the AA groups in that city and the surrounding county. My friend feels strongly that this is the kind of matter which is up to each autonomous AA group to decide for itself on the basis of a group conscience.

The most recent order coming out of this intergroup committee is a demand that all of the AA groups prepare lists of the names of all the people who regard their AA group as their home group, so that this little intergroup committee will then have a comprehensive list containing the names of all of the AA members in that city and county. As my friend points out, that would mean that any outsider who obtained a copy of this list (my stealth or by carelessness on the part of one of the committee members) would have possession of the name of every single AA member in that city and county.

With respect to the central underlying issue, my understanding has always

been
that the committee which operates an intergroup office has no real power at
all
within the AA structure, which is made up of autonomous groups which are
organized into AREAS (not intergroups), which in turn elect Delegates who
are
sent to vote on matters involving AA in the U.S. and Canada as a whole. So
an
intergroup governing committee has no status whatever within the real
governing
structure of AA.

My understanding is that the committee which supervises an intergroup office
is
simply a cooperative venture, on the part of those autonomous AA groups
within
its geographical radius which wish to participate, in order to provide a
small
office where there will be someone who can answer the telephone and receive
mail, and sell literature and other AA related items to members who desire
to
purchase such.

I suppose that the intergroup office might also perhaps help at times in
putting
on cooperative ventures such as AA conferences and workshops, Fourth of July
picnics, New Years' dances, and things of that sort. However, in my own part
of
Indiana, things of that sort are in fact run (1) by specific self-appointed
voluntary committees set up for that purpose or (2) by Alano clubs. Or (3)
in
some instances -- as with our large annual Fourth of July picnic on Chic
L.'s
farm along the Elkhart river, and Judy and Larry M.'s annual Garbage Can
Stew on
their large wooded property in South Bend -- the AA function is simply set
up by
an individual who wishes to contribute his or her hospitality to the
fellowship.

In terms of the historic AA Heritage, I know that Richmond Walker, who wrote
Twenty-Four Hours a Day, was a key figure in setting up the first intergroup
in
Boston and (after he moved to Florida) the first intergroup in Daytona
Beach,
but I do not know whether even the Boston intergroup was the first such
intergroup in AA history. Nor do I know anything historically about how
these
two intergroups originally functioned, or what their powers were construed
to be
by the good old timers.

So the two issues to me are: (1) Within the historic AA Heritage, how did we
traditionally do this? This (as always) has to be the basis. How did the
good

FROM THE MODERATOR:

In the guidelines originally set up for the AAHistoryLovers by Nancy Olson, she made it clear that we had to deal with controversial historical issues when they came up, and that we had to give the historical facts as they occurred instead of trying to "cover up" uncomfortable truths. Otherwise we were not being honest with ourselves or with other people, which is the central requirement for success in the twelve step program (see the beginning of Chapter 5 in the Big Book, "How It Works").

But she also emphasized that we needed to avoid getting into the kind of disputes which went on in many of the AA chat rooms, over what were simply personal opinions, no matter how heartfelt. If we did not do that, we would end up swamped with messages attacking or supporting other people's opinions (we have 1,416 members now from literally all over the globe). We would also lose our central purpose: the job of providing a place where people can get accurate and dependable factual information about matters of AA history. Wilfried Antheunis' posting given above falls in that category, because it cites an article on this issue which was printed in the AA Grapevine.

But I'm just going to sum up some of the other messages that were sent in, to give everyone a feel for how strongly people feel on both sides of this particular issue. At present there are AA people who will defend the use of the Lord's Prayer, but there are also many AA people (even in the U.S. and Canada, where the majority of AA's still come out of originally Christian backgrounds) who are very hostile to the use of this prayer.

Glenn Chesnut (South Bend, Indiana, USA)

From "jenny andrews" <jennylaurie1@hotmail.com>

A REMINDER THAT THIS IS NOT JUST A JEWISH ISSUE. A historical reminder, from Jenny, that there are Christian groups as well which take issue with saying this particular prayer.

MANY QUAKERS believe that the use of any mechanical set of ritual words is not a true prayer, and leads us astray into believing that "saying the right words" is real spirituality. Jenny writes:

"I am a Quaker in the 'unprogrammed' (i.e. silent) tradition and we have no creed or set prayers. So ... I stay respectfully silent at AA meetings when the so-called Lord's prayer is used as part of the 'ritual.'"

From "aapup_98" <aapup1@webtv.net>

A REMINDER THAT THERE HAS ALWAYS BEEN AN ANTI-RELIGIOUS WING within Alcoholics Anonymous since the very beginning, and that the twelve steps were deliberately written to allow members to interpret the program in this way (the insertion of the two "as we understood Him" clauses shortly before the Big Book was sent to the printers).

"aapup_98" refers us to a Yahoo group with 39 members called "aa_with_no_religion."

There are other such web groups, some of them much larger, but this group's statement of position is a nice statement of the attitude taken by one type of modern American AA's who are hostile to any and all traditional religious language:

"There are many other groups where you can talk about your higher power and post/read prayers. This is a support group where we discuss ideas and our recovery, within the context of AA, but without religion."

There was a heavy response to Message 2782 posted by "Bob McK." <bobnotgod2@att.net> : see <http://health.groups.yahoo.com/group/AAHistoryLovers/message/2782> for Bob's original message, where he cited a statement from Reform Jewish rabbis recommending that Jews in AA meetings NOT say the Lord's Prayer.

PRO from Li Lightfoot <li_lightfoot@yahoo.com>

"Bravo Bob!"

PRO from "jeffyour" <jyour@jcu.edu>

"This hold-over from the Oxford Group is perhaps outdated at best and exclusionary at worst."

CON from "Dave Stamp" <helen@brookings.net>

"If you don't like it Bob, don't use it I do not consider myself Christian, but I like the Lord's Prayer because most everyone knows it and that in itself is a big plus."

FROM THE MODERATOR AGAIN !!! (Glenn Chesnut, South Bend, Indiana, USA)

I know how strongly many of us feel about this issue, but I think everyone can see from the selected responses above that if we start conducting lengthy disputes on controversial questions of this sort within the AAHistoryLovers, we are going to be swamped with dozens of email messages being sent out to all of our email systems every day, seven days a week, 365 days a year. But I have given you a sampling of the messages that have come in on this question, because I wanted everyone to be aware of the problems which arise, and in the hope that people will better understand why some messages end up not being posted in the AAHistoryLovers.

There are a large number of AA chat rooms and forums where people in the fellowship enjoy disputes on various kinds of issues. I did a Google search and came up with hundreds of such sites. Just to give you an idea, here are a few of them from the first couple of pages which are conducted in English. Although I must warn our members that I have not checked out any of these personally, and can neither vouch for nor recommend any of these groups. You need to do your own search and find a group that you like and would like to participate in.

Silkworth.net AAHistory Chat at <http://silkworth.net/chat/aahistoryroom.html>
<http://www.chatmag.com/topics/health/aachat.html>
<http://www.alcoholicsanonymous.org/boards.html>
<http://www.aarecovery.com/chat.htm>
<http://alcoholism.about.com/library/n-chatslate.htm>
<http://www.unhooked.com/chat/Chat.html>
<http://www.12stepforums.net/chatroom1.html>
List of chats and forums:
http://dmoz.org/Health/Addictions/Substance_Abuse/Alcoholism/Support_Groups/Chat/

s_and_Forums/ [22]
http://www.aa-intergroup.org/directories/chat_english.html
http://www.solscape.com/chat/chat_a-m.html
<http://www.insightrecovery.org/aa.htm>

|||||

+++Message 2786. Re: Re: 1st edition big books
From: Charlie Bishop Jr. 10/30/2005 5:31:00 PM

|||||

Hi folks: I have a big book with a purple front cover and a pink back

But perhaps these examples may satisfy your desire for pre-1950 examples:

from the end of a 1st edition of the Big Book story titled THE CAR SMASHER, page 369:

"There are, it seems to me, four steps to be taken by one who is a victim of alcoholism.

First: Have a real desire to quit.

Second: Admit you can't. (This is hardest.)

Third: Ask for His ever present help.

Fourth: Accept and acknowledge this help. "

[That mans story is also on pg 193 of 2nd & 3rd ed, but it was rewritten and renamed to He Had to Be Shown, and does not have the 4 Steps.]

or look up the July 1948 Grapevine article, "N.A.A. Organized", to find the 6 steps used by one of the first Alanon groups:

" Six Steps

1. We admitted that we were powerless to help the alcoholic.

2. Came to believe that a power greater than ourselves could restore us to a life of happiness.

3. Made a searching and fearless moral inventory of ourselves.

Humbly asked God to remove our shortcomings.

4. Continue to take personal inventory, to keep defects of habit from creeping back into our lives.

5. Became willing to make amends for the mistakes of the past and to constantly be on the alert for any destructive habits, such as nagging and criticizing.

6. We try to carry this message to alcoholic mates and to practice these principles in all our affairs. "

To my way of thinking, at least, it seems more likely that these 6 Steps for Alanon came from something AA had already had, rather than re-writing and condencening the then current 12 Steps of AA down to six.

here is a list of other examples [most admittedly, after 1950] I did find when searching for "Six Steps".

Perhaps, you made the same mistake as I did in starting-- in looking for "Six" Steps [inadvertly ruling out posible examples of less than six].

Grapevines

July 1948, N.A.A. Organized ---6 steps used by early Alanon groups

Sept 1962, How The Twelve Steps Were Born by Bill W --- from AA Comes Of Age

July 1980, Carrying the Message in 'Fifty-Five by Bill W. ---

Feb 1986, BY THE BOOK --- briefly quotes from the 6 Steps used in "10th story in the original Big Book" [in my 1st ed, the 10th story is Home Brewmeister, and does not mention 6 Steps... maybe he is referring to the Original Manuscript's story section.]

This is a retyping of a copy of a document from the Alano Society of Minneapolis, Inc. The original Squad 15, likely started between 1944-46. If this is the current group still meeting there, it may be among the longest lasting groups at the Alano. The term "Squad" is utilized in the Upper Midwest for individual Groups, the Alano was originally known as the Minneapolis Group, made up of Squads that were numbered beginning with number 1 for a Group made up of Pat Cronin among others.

PAGE 1

ALCOHOLICS ANONYMOUS
FOUNDERS GROUP
Squad 15

BY-LAWS

1. No regular squad meetings will be held other than at 2218 First Avenue South, Minneapolis, Minnesota.
2. Squad 15 will never accept out of town meetings on regular meeting night.
3. Squad 15 will hold all meetings as closed meetings, for alcoholics only, until further notice. (A) Amended as in No. 15. (B) Amended as in No. 22
4. To be elected to any office in Squad 15, a member must have at least six (6) months continuous sobriety and be a pledging member of Alano Society. (A) Amended as in No. 12.
5. The officers of Squad 15 will be a Leader, Co-Leader, Secretary, and Treasurer, and will be elected by secret ballot.
6. Election of Squad Officers will be held at the first meeting in January and July of each year.
7. Any officer of Squad 15 who has a "slip" will be automatically removed from office at once, and a special election will be held to replace him.
8. Any money in the Squad Fund exceeding \$50 (Fifty Dollars) will be turned over

to
Alano Society at the end of the month. (A) Amended as in No. 13.

9. Any two duly elected officers of Squad 15 may approve expenditures from the Squad Fund at any time necessary.

PAGE 2

10. Beginning July 1, 1958 the sum of \$3 (Three Dollars) will be contributed to the Ladies Home Committee each month. (A) Amended as in No. 14. (B) Amended as in No. 20.

11. To be a member of Squad 15 it is not necessary to be a member of the Alano Society.

12. To be elected a Squad Leader a member must have at least six (6) months sobriety, and to be elected to treasurer or secretary a member must have at least three months sobriety and also any prospective officer must be pledging to Alano Society of Minneapolis. (A) Amendment to By-Law No. 4 (1-2-59).

13. A motion was made and carried to scratch By-Law No. 8 until further notice. (2-16-62).

14. Squad 15 will pay \$1 (One Dollar) per month to the Ladies Home Committee instead of \$3 per month (1-1-62). (A) Amended as in No. 20.

15. A motion to hold an open meeting must be made and seconded and approved by a majority of those members present at any regular meeting at least a week prior to such a meeting.

16. October 28, 1966 the Squad approved the following addition to the By-Laws:
That a member of Squad 15 who has attained his first year of continuous sobriety while in Squad 15, shall be entitled at Squad expense, to one ticket to the Founder's Day Banquet.

17. April 7, 1967 Amendment: A motion was made and carried that when a member of Squad 15 has completed 4 classes and does not have a 24 hour book, the Squad

will buy
him one.

18. April 7, 1967 Amendment: A motion was made and carried that when a member reaches his first anniversary and each 5th year thereafter, the squad will buy him a book or a record of his choice for around five dollars.

PAGE 3

19. January 5, 1968 Amendment: A motion was made and carried that to be eligible to vote in By-Law 6, you must be a pledging member of Squad 15.

20. February 11, 1972 Amendment: By-Law 10 and By-Law 14 are hereby removed from the By-Laws.

21. February 11, 1972 Amendment: The Squad Treasury will hereafter furnish anniversary pins and cards.

22. January 10, 1975 Amendment: All regular Squad 15 meetings will be closed meetings for men only.
END

NOTES

-3 All Groups/Squads/Meetings at the Alano Society are either Open or Closed, but all are A.A. meetings (except one Al-Anon meeting). No N.A., C.A., etc.

-5 It is a requirement of the Alano Society that Squad Officers be pledge paying members of the Alano Society, as stated in the Alano By-Laws.

-6 While this appears to be an excellent plan for rotation and may have been followed by this Squad, it has not been true of all Groups that meet here.

-7 Loss of sobriety makes a member a non-member or again a "prospective" member and therefore ineligible to hold office until a set period of sobriety and pledge paying status are again achieved.

-8 Several Groups pay their rent and simply include all contributions to the Alano Society without regard to the Service entities of A.A.

-10 The Ladies Home Committee was a group of wives, girlfriends and others

> > Bill credited NY member Joe W for getting the NY
> > membership to favor
> > the name "Alcoholics Anonymous" for the book. Each
> > copy of the
> > manuscript was stamped "Loan Copy" to protect the
> > coming copyright.
> > (AA Comes of Age pgs 165-166, Lois Remembers pg 197,
> > Not God pgs 74,
> > 319, Pass It On pg 200).
>

|||||

+++Message 2796. Re: The Lord's Prayer: Jews,
Quakers, etc.
From: Alex H. 11/2/2005 5:49:00 PM

|||||

L-rd's Prayer similar to the Jewish prayer Aveinu Malkeinu = "Our Father,
our
King"

> A number of years ago, there was an article in the Grapevine by a
> member who was Jewish and he outlined the prayer was in accord
> with Jewish beliefs. part of the article is below.

Yes. The L-rd's Prayer follows a formula similar to the Aveinu
Malkeinu (Our Father, Our King).

I am an Orthodox Jewish alcoholic and I checked out The L-rd's
Prayer and also the Serenity Prayer, the Prayer of St. Francis
of Assisi (found in the 12 and 12) and the 3rd step prayer and
7th step prayer. My rabbi found nothing contrary to traditional
Jewish observance in these prayers.

It is my opinion that the AA program is reasonably within reach
of any religious Jew. Chabad/Lubuvitch runs a alcohol recovery
program that is as good as any hospital recovery program. (See
the many, many books by Rabbi Dr. Abraham J. Twerski).

As I understand the history of AA, it had roots in the Oxford
Group. That was a group of Christians attempting to reproduce
1st century Christianity. Obviously the 1st century was the time
when Christianity was the most like Judaism.

Alex H.

|||||

+++Message 2797. Who authored Dr. Bob and the Good
Oldtimers?
From: george brown 11/2/2005 11:41:00 PM

|||||

had
them bring Marty over to see him. Lying in his bed, he handed her the
manuscript
and ordered her to start reading it and then come to him to talk about it
after
she had finished reading each section.

It was this multilithed manuscript of the Big Book which Marty finally saw
lying
open on her bed with the raised black letters spelling out "WE CANNOT LIVE
WITH
ANGER" (pp. 107-108 in Sally and David Brown's book and p. 206 in "Women
Suffer
Too" in the 4th edition of the Big Book).

Email to me from: "Sally Brown" rev.sally@worldnet.att.net Date: Tue, 8 Nov
2005

Hi, Glenn - I just replayed one of the 50+ Marty Mann tapes we accumulated
in
our research for her biography. Her pronunciation of Harry Tiebout's name is
definitely "Tee-bo." If anybody would know, it's Marty. He was her
psychiatrist
from July 1938. A few months later he learned about AA and was responsible
for
getting Marty connected with that infant organization in NYC. As time went
on,
Tiebout also became her close friend and colleague until he died in 1966.

Marty mentions Tiebout by name on a number of our tapes. This particular
reference is an extended interview of Marty by George Gordon for the AA
archives, July 13, 1976.

Have a happy Thanksgiving! Sally

FOR FURTHER CORROBORATION:

From: "Ernest Kurtz" kurtzern@umich.edu

In many conversations with Nell Wing, she always pronounced it "Tee'-beau."

ernie kurtz

From "Mel Barger" melb@accesstoledo.com

Mel played a major role in writing the Bill W. biography "Pass It On." He
got
sober himself in 1950 and (especially while researching that book) talked
with a

large number of the original AA people.

He says, "I've always thought the Tiebout name should be pronounced TEE-BOW, with the emphasis on the first syllable."

From Glenn Chesnut:

I checked last night with an old timer named Larry W., who is a psychotherapist (so that he has always been very interested in Tiebout) and who had Ernie Gerig (Ernie G. the second of Toledo) as his sponsor, so that he knows a good deal about early Akron AA.

Larry says that Ernie G. and the other Akron good old timers always pronounced the doctor's name as TEE-boh, with a heavy accent on the first syllable.

From: "Cora Finch" corafinch@yahoo.com

Harry Tiebout Jr., a philosophy professor at the University of Illinois, was a friend of my parents and his son was a friend of my brother. We attended the same church. The only pronunciation I ever heard was tea- (as in the beverage), -bow (as in bow and arrow).

P.S. It's not helpful to just tell people that Tiebout's name was pronounced TEE-bow, because in English the word bow is pronounced in two different ways depending on its meaning: "bow and arrow" (where bow rhymes with go and hoe and Beau and sew) as opposed to "the bow of a ship" (where bow is pronounced so as to rhyme with how, cow, now, bough, and thou).

Once again an example of the way English spelling and pronunciation drives non-English speakers crazy.

I should add however that one reason for what seems like an odd pronunciation of Tiebout's name is that it is a Dutch surname, where Dutch has its own pronunciation rules. I have read that Tiebout is the Dutch form of the old name Theobald, a name which I remember shows up as a common first name in certain medieval manuscripts.

Glenn Chesnut, Moderator (South Bend, Indiana)

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

and
GSO could be helpful, but my experience is that the most you will get is a
"tut
tut."

Marion R.
Indianapolis, Indiana

|||||

++++Message 2805. RE: Powers of intergroup committees
From: ArtSheehan 11/3/2005 1:07:00 PM

|||||

Hi Glenn

Well never a dull moment in AA! (At least not for very long).

If only our Traditions would encourage it (they don't) what a magnificent "reality TV" show or soap opera ("As AA Turns") our beloved Fellowship would make (Rule #62).

Recently there was some discussion in the AAHL forum about "bylaws." The Central Office situation described in your posting (while regrettable) is a prime example why "bylaws" or other such written guidelines, can serve a very useful, sometimes essential, purpose (re Concepts 1, 10 and 12).

It seems so difficult to inform members that, if AA's principles are practiced spiritually (not legalistically or authoritatively) AA can then be one of the few genuine examples of a "democracy" in action. Authority derives from the collective and God-given informed group conscience of the members and groups, not from individual or unilateral initiative of a small handful of self-appointed "reformers." "Our leaders are but trusted servants, they do not govern" - it's worth repeating "they do not govern."

Attitude and mind-set make all the difference on whether the Steps, Traditions and Concepts (AA's 3 Legacies) get practiced spiritually or imperiously (or constructively vs. destructively). God help us when members appoint themselves on a mission to save the Fellowship from itself (according to their individual vision of what should or shouldn't be done). This type of divisive and destructive action also seems to have found its way into the internet (an instant global platform and soap box) where various AA members (or self-appointed critics) act as if they uniquely possess special insights on how things really should be done in and by AA and others don't. It's the deadly sin of pride at its worst (destructive pride masquerading as the pursuit of a noble cause).

In Concept 12 (the Warrantees), remove the word "Conference" and replace it with "Central Office" (or committee, group, district, area, region, GSO or board) and you have the spiritual guidance under which a Central Office (or any other service entity) should function.

A helpful document to set the tone of what a Central Office should be (or do) is the (yellow sheet) AA Guidelines "Central or Intergroup Offices" (pub # MG 02). The AA service manual also has a section on the General Service Structure "Working with Local Intergroups and Central Offices." It defines typical Central Office service functions. Download the PDF file versions of the Guidelines and Service Manual from AA.org and distribute them (or pages from them) to members. The free Adobe Reader search function makes it very easy to find specific topics of interest in the PDF files by keyword (you can also download "The AA Group" pamphlet).

In regards to the relationship of the General Service Structure (districts, areas, regions, GSOs, boards and Conferences) and Central Offices, the Central Offices, like groups, function with autonomy. The relationship between the two service structures is cooperative. Sometimes an area will have an "Intergroup Liaison" to keep the cooperative communications flowing. Central Office managers can also be invited to Assemblies to report on the activities of the office(s) and their needs and concerns.

Conference decisions are "advisory actions" not legal dictates or mandates. As I understand it "power" in AA is supposed to be exercised by the force of personal example and commitment to, and practice of, the principles of all 3 Legacies, not by a title, a committee name, a publication or whatever. There is only one "power" (or "ultimate authority") in AA. It's a "loving God" permitted to work through the collective group conscience (re Tradition 2 and Concept 1). That "loving God" can very easily be obstructed, or prevented, from doing so depending upon the mind-set and actions of the participants in the formulation of the group conscience.

A Central Office Steering Committee is supposed to be elected by, and be directly responsible to, the groups serviced by the Central Office (re the long form of Tradition 9). The groups vest the Steering Committee (and office manager) with those responsibilities and authority the groups deem appropriate (not the other way around). This is often accomplished through written bylaws or "policies and procedures" or some other written form to unambiguously avoid leaving the matter up to the creative (and in this case over-zealous) imagination and interpretation of individual members.

The Central Office Steering Committee is supposed to go the groups (through business meetings of the group-elected Central Office Representatives and/or sometimes GSRs) for decisions on important matters (not to make the decisions for the groups). Someone needs to get the message to the renegade Central Office committee that a Central Office "serves" it doesn't "supervise." The groups tell the Central Office what to do, not the reverse.

My personal recommendation would be to continue seeking assistance from the Area Delegate for guidance (this definitely is a serious Traditions issue). Get the voices of principle and reason involved. Also seek the assistance of DCMs, group GSRs plus group Central Office

Rep's to call for a special meeting to resolve the matter. Members and groups can write letters to the Central Office committee expressing their concerns, disapproval or whatever (with information copies sent to the Delegate). When a small group of members indulges in renegade tactics, it usually takes an alternative group of members to obtain resolution of the issue and bring sanity and clarity to the matter.

While this renegade committee is likely be quite serious (and sanctimonious) about its unilateral actions, someone needs to inform the committee that no one is elected, appointed or assigned to speak for AA. That kind of authority is derived from informed group conscience only. The matter regarding court referrals is one for each group to decide, not one for the Central Office to decide for the groups (the inverted service triangle applies to Central Offices just the same as it applies to the General Service Structure).

Each group can determine for itself whether it uses the 24 Hour book, the "Little Red Book" or whatever. "Conference-approved" does not mean the Conference is against any piece of literature that is not Conference-approved (more on this can be provided if desired). While I am not in favor of having these items in the group (one exception can easily open the door to many exceptions) it is not my place to impose my will on anyone else. I am a single voice and vote in a group conscience decision.

To help offset and repair damage done by misinforming the judge(s), group GSRs, CORs or Group Chairpersons can write to the judge(s) (with permission from the group of course) that the individual(s) going around have no authority to act for their specific group or AA as a whole, and are taking it upon themselves to do so without permission of the group(s).

The membership lists (and other actions) are serious violations of the spirit and substance of the Traditions in a number of matters (anonymity, group autonomy, service committees being directly responsible to those they serve, etc., etc.). If all else fails, the cure of last resort is to exercise "the power of the purse" and ask groups to stop making donations to, or purchasing items from, the Central Office until it gets back to providing essential services instead of egregious mandates. Have the groups write directly to the Central Office stating that they are withholding donations and purchases until such time as the office returns to service instead of trying to exercise supervision.

You might also write to the GSO Group Services desk to ask for an "it's been our experience that ..." type of letter to help add clarity and sanity to the matter. Scan it and distribute it by email. And even ask for the support of other Central Offices in the area to provide information on how they conduct themselves (i.e. information based on experience and example).

The examples you cite of "fellowship activities" such as picnics, founder's day events, open houses, etc. are well within the services that can be provided, or coordinated, by a Central Office assuming that the groups serviced by, and supporting, the Central Office are in

From : Unpublished manuscript of AA World History (1985) by Bob P. Chapter 12 Literature

In the last decade of A.A.'s first 50 years, two handsome historical biographies of its co-founders were added to its major hardcover books. The need for such information was discussed many times in the early 70's . especially as the early members who had known Dr. Bob and Bill were dying off. Then, at the World Service Meeting in New York in 1976, delegates from overseas requested strongly that priority be given to a biography of Dr. Bob, as they felt they knew too little about him. Partly because of that impetus, the 1977 Conference authorized the joint-biography project to go ahead.

The task was assigned to Niles P., a past trustee and past assistant general manager of G.S.O. under Bob H. Niles quickly exhausted the material in the archives and then undertook interviews on tape with relatives, friends and acquaintances of Dr. Bob and pioneer members of Midwestern A.A. The locals of these interviews included not only Ohio and Dr. Bob's native Vermont, but California, the D.C. area, Florida, North Carolina, New York and Texas (where he spent time with Dr. Bob's son.) In the course of the research, the book naturally expanded from biographical limits into a memoir of early A.A. in the Midwest. Niles' enormous and sensitive job of digesting, organizing and assembling the material from the tapes was supplemented by prodigious editing by Janet C. Tastefully and masterfully designed by a nonalcoholic book designer Nelson Gruppo, the book was illustrated with 26 photos. Entitled "Dr. Bob and the Good Oldtimers," it was published in 1980.

Niles P. immediately began research for a similar biography of Bill W., except that the problem was now one of selection from the plethora of material to draw on, including the Robert Thompson biography published by Harper & Row. Also, Niles felt overwhelmed by the challenge of portraying Bill's complex character, colored by his own personal acquaintanceship with the co-founder. Finally Niles fell ill with cancer and resigned from the assignment.

Mel B., a professional writer working in corporate relations in Toledo, Ohio, was engaged to take over. After working for two years, Mel produced a voluminous, thoroughly researched, well-written manuscript. (A remark made by the nonalcoholic stenographer whom Mel hired to type the final manuscript should be preserved for posterity. Unfamiliar with A.A., she got caught up in the drama of Bill's story, and when she had finished, she said, "He was such an intelligent and talented man. It's too bad he never did anything with his life!")

The Literature Committee felt that Mel B.'s manuscript lacked vitality and failed to make Bill come alive. So the project was turned over to Catherine N., a freelance writer in New York, to add human interest touches. After conducting additional interviews, she started to work on the manuscript. Soon, however, Catherine stopped in frustration, reporting that she could not do justice to the subject by patching and filling and asking for permission to do a complete rewrite in her own style. She was given a go-ahead and spent another year and a half in producing the final book.

A number of suggested titles were considered, but none seemed quite right.

Then one day, a staff member showed Bob P. general manager of G.S.O. a thank you letter from a member who was the delegate from Delaware for his visit to G.S.O. on Open House Day. He compared his feelings with the first time he had met Bill. "I was a couple of months sober and so excited," he wrote, "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'" Bob P. exclaimed, "There's our title!" The book was subtitled, "The Story of Bill Wilson and how the A.A. message reached the world." Again designed by Nelson Gruppo, it came off the press just before Christmas 1984.

|||||

+++Message 2809. Re: Who authored Dr. Bob and the Good Oldtimers?
From: Diz Titcher 11/8/2005 4:32:00 PM

|||||

George, Dr. Bob and the Good Old-timers was written by Niles Peebles, a writer for a large paper. Niles went to Akron and interviewed all who knew Dr. Bob. The book was written 30 years after Dr. Bob's death and most of the info was by word of mouth.

Niles died of cancer while preparing to do "Pass it On". Mel Barger, wrote that book from archives materials, letters and recollections. Hope this helps.

Diz Titcher
Tallahassee

|||||

+++Message 2810. Re: marty mann & Dr. T.
From: merton m. 11/8/2005 9:01:00 PM

|||||

Hi again Glenn,

The most astonishing thing to me about Dr. T is that he actually let Marty take a train from Blythewood to Montclair by herself and knew she could be trusted not to imbibe along the way. The trains up until the 80's had bar cars, even the erie-lackawanna locals out of NYC. I'm not sure but I don't believe there was (or is) a direct line from CT to Montclair. There would most likely be an exchange in Newark Penn Station or NYC Penn station. I do know that the walk from the Montclair train station would require a two mile walk about half of which would be a steep walk uphill, to reach the N. Fullerton Parkhurst house where Hank, Kathleen, Bill, Lois and Jim B. were living and where the Sunday night meeting was held. However I recall some mention of one of the two Horaces' picking her up

Hi history lovers.

Can anyone help me with these three questions?

(1) We were reading about the four different types of alcoholics in Chapter 8 of the Big Book, pp. 108-110, "To Wives," and we wondered if anyone would know how many of the first one hundred fell into the category of Number Four?

NOTE FROM THE MODERATOR INSERTED HERE:

Type One: These people are heavy drinkers, and it is causing problems, but they are not yet chronic alcoholics who have lost all ability to stop.

Type Two: These people have crossed the boundary into alcoholic drinking. "He wants to want to stop," but this is not working.

Type Three: These people are drinking so much that they have lost all their friends and can no longer hold a job. They may have started "the weary round of sanitariums and hospitals."

Type Four: Has been institutionalized repeatedly. "He is violent, or appears definitely insane when drunk." Nevertheless, "many of our husbands were just as far gone. Yet they got well."

(2) Also of interest to us was where did the phrase "rock bottom" originate?

(3) One more, what did Bill mean when he was talking about the plain old "whoopie party" in the chapter in the Big Book on "Working with Others"?

ANOTHER NOTE FROM THE MODERATOR:

On question three, see page 101 in the Big Book: "So our rule is not to avoid a place where there is drinking, if we have a legitimate reason for being there.

That includes bars, nightclubs, dances, receptions, weddings, even plain ordinary whoopie parties. To a person who has had experience with an alcoholic, this may seem like tempting Providence, but it isn't."

A few of our members have come up with various answers, but we would appreciate your input on this.

out a speech. But organize your subject matter beforehand. If you have any doubts as to your memory – and remember, you may experience stage fright

–
prepare written notes. After preparing them, follow them closely or you may get off on a tangent, find yourself in a thicket of verbage, and have difficulty in finding your way back into your notes. Remember, you owe your audience some consideration. To speak before a group with no preparation is an insult to their intelligence.

Be Brief

There is a saying among modern clergymen: “No souls are saved after the first twenty minutes.” The two-hour, yes, even the one-hour sermon is a thing of the past. In almost all cases effectiveness is lost after thirty minutes. After the first half hour the average listener starts to wonder when the speaker will come to a climax and stop talking. His mind wanders, and what good the leader has done in his first half an hour immediately becomes undone. The longer he continues to talk, the less his listener will remember when it is all over. Remember, alcoholics are restless people. They squirmed at sermons, twitched at movies, avoided long plays and concerts, almost never attended lectures. Demosthenes himself could not hold an alcoholic audience for more than half an hour. Don’t flatter yourself by thinking you can. If you don’t own a watch, borrow one and keep an eagle eye on it. When your half hour is running out, come to a speedy conclusion. Your audience will be profoundly grateful.

Be Brief

Lincoln’s Gettysburg address lasted four minutes. The principle speaker of the day, Edward Everett, talked for two hours. No one but a professional historian today knows what Everett said. Every school child can give Lincoln’s talk verbatim.

Be Brief

Speak up. Don’t Mumble. Trained orators in the days before public address systems developed a hard and fast rule: Talk to someone – a friend if possible – in the very back row of the auditorium. Then you will be sure every one in the hall will hear you. And take your time. If you speak deliberately you may not crowd as many words into thirty minutes, but at least they will be understood.

Be Brief

Your audience knows you are an alcoholic and a member of Alcoholics Anonymous. Your presence on the platform is proof of that – except in a few rare occasions where the speaker may be a non-alcoholic, and will be introduced as such. Consequently it is ridiculous to “qualify” yourself. It may be necessary to give some of your drinking history to illustrate what obstacles you had to overcome to become a practicing AA. But keep it to a bare minimum. Avoid as you would the plague a blow-by-blow account of your drinking days and experiences. There are probably a dozen persons or more in the audience who can give you cards and spades on drinking background.

A recitation of drinking experiences has a definite place in the AA program. It establishes a bond between the AA and the man who may some day be a member. It helps convince the new man that he is not the only one in the

world who has a problem. So your drinking story is valuable when you call on the prospect in his home, in jail, or in a hospital.

But at a meeting the audience is more interested in WHAT YOU HAVE DONE TO KEEP SOBER. Draw on your drinking experiences to illustrate points and make an end of it. "HOW I KEEP SOBER" should be the topic of EVERY AA leader.

Be Brief

Following are a few brief suggestions:

Don't try to cover everything you know in one talk. You probably will be invited to lead at some future date.

Try to use as much new material as possible in each talk. The man who heard you Monday night might hear you again on Thursday.

No one knows all the answers. Don't give the impression that you are an exception to this rule.

Don't read lengthy poems or quotations of any kind. They are boresome. If you must quote, be brief.

Don't criticize. Leave that for your fifth anniversary. And when your fifth anniversary comes, don't criticize.

Be sincere. Don't be dramatic or play to the grandstand.

Don't get involved in circuitous analogies. Someone has already built the ladder or constructed the house – probably better than you can.

Don't be too positive. Rather, have strong suspicions. Many a man who "is

never going to take another drink" on Tuesday night is plastered as a new house Wednesday morning.

Don't feel you must have a weighty answer to every comment from the floor.

If you have no simple comment, a "thank you" will handle the situation.

When you are finished, SIT DOWN.

After That

Some meetings have a chairman, who then takes over. You will have seen him before the meeting to get the local "ground rules." You may wish to suggest

to him that he comment briefly on audience response, viz.:

- 1) Counselling brevity.
- 2) Advising against over eulogizing you, the speaker (you are a modest lad)

If you are your own chairman, suppose you do that – as tactfully as possible.

- 1) Thank each speaker, no matter what he or she says. Encourage the new and inexperienced always.
- 2) Make your acknowledgement brief.
- 3) Avoid lengthy comment as the plague. You will find new trains of thought are a labyrinth from which you cannot easily escape. Temptation to reminiscence will impede you and after all YOU HAVE SPOKEN YOUR PIECE. Give the audience a change.
- 4) Keep your eye on your watch.
- 5) Close on time with courteous acknowledgements to the chairman, the members who have spoken and the group generally, going from there to THE LORD'S PRAYER.

I stumped the committee with -
how do I stay sober when I can't
hear a blankety-blank word?" He
paused a minute, and then said,
"I'll tell you why, young man.
There's a spirit in this room that's
a blankety sight more powerful
than any words you can find for it!"

Grapevine, October 1961

"No Case Is Hopeless"

The pigeon, a deaf mute
who knew no English, "got the
message" through a Latin Bible

Grapevine, August 1979

"Around AA" column

Public Information--recommended trustees'
PI Committee and GSO produce new radio
and TV spots, including Spanish-language
spots; recommended use of sign language for
the deaf on TV announcements.

Grapevine, March 1981

"Give and Take"

As I grew in the program, I had
new members ask me to sponsor
them, and it was much like a teacherstudent
affair, until I was asked by a
deaf member whether I would be his
sponsor. I tried to shy away from
him, because I did not think that I
could communicate with him well
enough to help him. However, I
found that it was not a problem, for
we could speak to each other by
writing notes.

I would pick this man up and take
him to meetings, and he would have
lots of questions to ask, before, during,
and after the meetings. Often, I
would tell him that I would have a
better answer for him at the next
meeting. That would give me a
chance to check the "Twelve and
Twelve" and the Big Book, for I felt
that I did not have a good grasp of
the program. I did not want to give
him any doubtful answers.

Working with this member made
me realize that I might be getting
more from him than he was getting
from me - I was getting more interested
in the program as a result of all
the reading I was doing in order to

help him. It was not a teacher-student affair as I had experienced it with other sponsees; it was simply two alcoholics helping one another. This man has maintained his sobriety for the past ten years, and I am grateful to him for the opportunity he gave me to really get into the program and to maintain my sobriety also.

While I have sponsored many members since, nothing has been quite as rewarding as the sponsoring of this handicapped man. Because of him and others, I have learned that as a sponsor I should not judge what a person's chance is of "making it" in the program. I have seen many members get sobriety who were considered hopeless, and I was one of these at one time. Maybe that's why my sponsor chose me to sponsor - I am sure I gave him some questions to think about.

Grapevine, October 1985

"Celebration -- AA's 50th Anniversary International Convention, Montreal"

It was forty thousand people (give or take a thousand or so) speaking the language of the heart, from platforms, in the corridors, on lines waiting for lunch at the restaurants and refreshment stations-- It was the impromptu speakers at the Aroundthe-World Call-Up meeting, where there was no language barrier between AAs from many countries-- It was the deaf member who told her story entirely in sign language, with virtually no need for a voice interpretation....

Grapevine, May 1988

"AA and the Handicapped"

Grapevine, October 1990

"55 Years, One Day At a Time"

"I was very pleased to find a special area reserved for deaf signing at the Big Meeting on Friday night, and was about to sit down when I saw the equipment for simultaneous translation on the other side of the Kingdome. I asked if one of the channels carried English -- there was one! -- so I got a headset and sat down in the

section for non-English speaking participants.

Using the headset was an exciting experience because I heard so much more of the speaker's remarks than I usually do. It was like listening to a tape -- this time I could laugh and cry at the appropriate times. I've never felt more 'with it' in the nineteen years I have attended meetings.

Thanks!

"I also attended the special meeting for deaf and hard-of-hearing alcoholics, and sat in wonder at how accurately and rapidly the message can be translated by signing."

Grapevine, March 1992

"You Just Don't Understand"

During the first few years of my sobriety, I noticed deaf people coming to my meetings and occasionally their interpreter would not show up to interpret the meetings. So we would sit and write back and forth for the hour. It was then that I decided to learn sign language to be able to interpret at my AA meetings. I thought this was my calling for Twelfth Step work. As a result, I do much Twelfth Step work with deaf AAs and have made a career of working at a university for the deaf. AA has not only given me my life, but also it has given me my career.

Grapevine, August 1992

"Around AA" column

Presentations and agenda items often reflect the Conference theme, and this year was no exception. Conference members viewed a video of the Big Book (minus stories) in American Sign Language as a means of reaching the deaf community, and the PI Committee presented a video for young alcoholics.

Grapevine, March 1995

"My Ears Opened But My Mind Shut"

story of a man born deaf, hearing partially restored

Grapevine, September 1996

"The Fishing Guide, the Bartender, and Me"

From the time I came into AA in May 1945 until now, I've lived a life of sobriety and happiness. Today I'm almost blind and very deaf, so because of

this we're not active any longer in AA,
but we still do what we can for people
who need AA. We take them, we direct
them, we do what we can. My impression,
though, of how AA has
changed is that we did things more
simply when I was young in AA, and
to be perfectly truthful, I like the good
old days better.

Grapevine, October 1997

"Grow or Go"

I learned about the group and the Twelve Traditions from AA members who put
the
common welfare of the group above their own. We did group inventories
annually
to see
how to better reach suffering alcoholics. We tried everything possible to
carry
the
message, from day care to deaf interpreters. I didn't want to go to these
"boring"
inventories at first; I preferred one of the beginners classes instead.

=====

++++Message 2820. Talk to, about and for yourself
From: henrikue2000 11/12/2005 6:55:00 AM

=====

Hi

At many meetings in Denmark an expression like this is used:
"we remind you to talk for, about and to yourself"
I wondered if this is a totally local expression or if it is used
elsewhere too.

My best
Henrik Rue, Denmark

=====

++++Message 2821. Marty Mann in Mexico
From: Glenn Chesnut 11/12/2005 1:01:00 PM

=====

A question about Marty Mann's work in Mexico has been sent in by Sally
Brown,
whose email address is rev.sally@att.net (rev.sally at att.net)

It was originally addressed to Jesus V., but Sally also wanted to see if
anyone
in the AAHistoryLovers knew anything about this subject, since the AAHL is a

major international forum, with members from Mexico and many other parts of the globe.

Sally wrote Jesus V. and said:

"You may be able to clear up some mysteries for Dave and me. In researching our book, we learned that Marty was active in helping to educate parts of Mexico about the disease of alcoholism, especially in her earlier years. But we've never had a Mexican contact to find out exactly where she was in your big country, and what happened. Do you know of anyone still alive who knew her, whom we could interview? We would greatly appreciate any help you could provide. I look forward to hearing from you. Muchissimas gracias. Sally"

The reason Sally is interested is because she and David Brown are the coauthors of A Biography of Mrs. Marty Mann: The First Lady of Alcoholics Anonymous, which is one of the best books on AA history written in the last four or five years. Sally is continuing her research into this major AA figure.

Because Marty Mann was enormously important. She was not only the first woman to get long term sobriety in AA (see the story "Women Suffer Too" in the Big Book), she was the founder of the AA Grapevine, along with the National Council on Alcoholism (now called NCADD = National Council on Alcoholism and Drug Dependence).

With respect to the latter, Marty Mann was the United States's "most effective public health care reformer of the twentieth century, the peer of such luminaries as Margaret Sanger, Jane Addams, and Dorothea Dix."

(Marty's three predecessors all got their names into the pages of the standard textbooks on American history: Margaret Sanger 1883-1966 worked to make birth control available to women, Jane Addams 1802-1887 was a pioneer social worker who was active in the creation of settlement houses, and Dorothea Dix 1802-1887 campaigned for adequate institutional treatment of the mentally ill.)

Before Marty Mann came along, U.S. society placed an enormous stigma on alcoholism (no one dared to admit openly that they were alcoholics) and public institutions treated alcoholism only with punitive measures (throw the person in jail or in the stockade, fire the person or kick the person out with a dishonorable discharge). Sgt. Bill S. still remembers how he was at the

From: "Mike Cullen" <59mikec@telus.net> (59mikec at telus.net)

Hey Mike,

That word has always been understood by *ME* to mean anxiety(panic). This has been based on the passage itself and what message is being conveyed (my interpretation) and my experiences with all of the suggested feelings and emotions.

shalom

Mike Cullen Jan 7 1993 Calgary, Alberta

From: "Corky Forbes" <corkyf@cox.net> (corkyf at cox.net)

Hi,

According to the Unabridged.Merriam-Webster Dictionary definition it means "extreme motor hyperactivity (as in catatonic schizophrenia or manic-depressive psychosis)".

That is probably the extreme condition we let our negative emotions get us into.

I have personally experienced that very condition, and it is very dangerous. Prayer and action helps me get over it. Primarily getting around AA friends; going to a meeting or working with alcoholics; just getting out of myself.... In addition, I believe depression, is the result of my self-pity; also, it usually begins with some abnormal and overwhelming sense of apprehension (fear, often ill-grounded - resentment)about something that may or may not occur. I appreciate Glenn's definition. It simplified it for me. Thanks.

Thanks for letting me share.
Corky - Tulsa, OK

From: <greatcir@comcast.net> (greatcir at comcast.net)

I use my 1937 Webster's Universal Unabridged Dictionary when I look up words used in the Big Book. It defines "excite" as "To rouse; to call into action; to agitate; to stir up activity; to cause to act, as that which is dormant, sluggish or inactive; as, to excite the spirits; to excite a mutiny or insurrection."

Syn.- Incite, arouse, stimulate, kindle, agitate, awaken, irritate, stir up, inflame

Today it seems to be:
excite

- 1.. To stir to activity.
- 2.. To call forth (a reaction or emotion, for example); elicit: odd noises that excited our curiosity.
- 3.. To arouse strong feeling in: speakers who know how to excite a crowd.

It was suggested to me some years ago when I struggled with the word brainstorm in the BB (p. 66) that I get a dictionary of the period and brainstorm (brain storm) had to do with the violent derangement of the mind in 1937 .

Pete Kopcsak
Nashville, TN

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

In my part of Indiana, I have frequently heard it said in meetings by people who have gotten a little bit of time in the program, that before they came into AA, they were always "way up" or "way down." They were always either manic and over excited about something, or enormously depressed or gloomy about something.

Psychotherapists who were not terribly competent would sometimes misdiagnose them as bipolar, that is, as manic-depressive. It was in fact the case that their lives were on a roller coaster, where they would swoop up to some kind of manic state, and then plunge down into some kind of depressed state. But they were not truly bipolar, because that is caused by a chemical imbalance.

Now there really are people who come into the fellowship who are bipolar, and need medication and good psychiatric help.

But that is not what was going on with a lot of alcoholics. What they really needed to do was to work the twelve steps, and to learn the great truth in the chapter on the Fourth Step in the Twelve Steps and Twelve Traditions, that our character defects are caused by our natural instincts getting out of balance. We become TOO angry, we want sex TOO much, we want to enjoy the party TOO much, we want to stir things up and make them interesting TOO much (and so we dance over to the sleeping tiger, and smack him across the muzzle really hard, to get some excitement going!!!).

the past two centuries only bear a skeletal resemblance to Paley's original meaning and form.

In *A View of the Evidences of Christianity* (1794), William Paley wrote:

“The infidelity of the Gentile world, and that more especially of men of rank and learning in it, is resolved into a principle which, in my judgment, will account for the inefficacy of any argument, or any evidence whatever, viz. contempt prior to examination.”

In this context, Paley was trying to give reasons why the Christian faith was rejected by the ancient Greeks and Romans. He was trying to boil down the cause of their non-belief to a single principle.

Eighty-five years later, a Canadian named Rev. William H. Poole argued that the

Anglo-Saxon race is actually descended from the ten lost tribes of Israel.

On the title page of *Anglo-Israel or, The British Nation: The Lost Tribes of Israel*

(1879) Poole attributes the following to Dr. Paley:

“There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination.”

Rev. Poole may not have been the author who reconstructed Paley's words to give

us this variation of the quotation, but this is the earliest instance of it

I was able to find.

The earliest attribution to Herbert Spencer I found was in 1931 by two British homeopaths. One of the homeopaths uses a variation of the quotation that is identical to the one used in *Alcoholics Anonymous*.

Misquotations and misattributions like this are fairly common, and actually make up a significant portion of the canon of famous quotations.

For instance, Voltaire never wrote some of his most famous words: “I disapprove

of what you say, but I will defend to the death your right to say it.” Voltaire

died in 1778, but this quotation dates from 1906. It was written by a biographer, S.G. Tallentyre, in her book *The Friends of Voltaire*. In 1935

she explained in a letter to the *New York Times* that the words were not Voltaire's.

She was trying to describe Voltaire's attitude, but did not mean to suggest that

Voltaire had used those exact words. She explained that they “are rather a paraphrase of Voltaire's words in the *Essay on Tolerance* – ‘Think for yourselves

and let others enjoy the privilege to do so too.’”

Some misquotations are so-called “improvements” made by authors who like the

idea in a quotation, or the kernel of an idea, and so they sharpen up the

wording to make it more useful or pithy. This is the case with the Paley quotation. The problem of the misattribution to Herbert Spencer may never be solved. It could be nothing more than a blunder in copying the quotation, or it

could be that that whoever did it preferred Spencer's name to Paley's.

It is impossible to trace a clear and contiguous lineage for this quotation.

However, it is possible to identify recurring themes in the sources which use

it. These themes suggest that the sources may have had a common original source,

or that they quoted amongst themselves. More broadly speaking, the themes identify "environments" in which the quotation survived.

I have chosen the phrase "alternative knowledge" as the most general of these

environments. By alternative knowledge I mean subjects that are outside the mainstream, but are usually being presented as "special knowledge" that challenges the established order. Among these subjects are fringe religion, occultism, and unorthodox healing. I will treat each of these more specifically

in the discussion of each source, and I will draw relationships between them.

Some of the movements may not be considered "alternative" in today's world. The

point is that they were at the time these works were written, and they speak from the point of view of an alternative voice asserting itself. It is not my

intention to comment as to the validity or invalidity of any of these movements.

My goal is to attempt to trace a lineage and to identify some themes that can be

generalized toward that goal.

I have divided this paper into two major sections.

The first will follow the history of the quotation as I have found it attributed

to William Paley, beginning with Paley's original and a brief analysis of its

historical context and meaning. By giving an account of my survey of Paley's

complete works, I will prove that Paley never wrote the quotation exactly as we

have it. Some author after Paley extracted his words from context, reworded his

phrases, and added a phrase to give us the structure of the quotation as it has

survived into the 21st century.

The second section will follow the history of the quotation as I have found it

attributed to Herbert Spencer. Having proved that Paley is the progenitor of the

quotation, I will prove that Spencer never quoted Paley. I will give a detailed

account of my own survey of Spencer's complete works and his "unpublished"

letters and articles. I will also attempt to end a rumor that the quotation is

if i have missed one, now would be a good time to send me an 'ebang' on the head.

i expect to send the entire list (approx 33 pages of microsoft word)sometime after thanksgiving.

send your suggestions (and 'ebangs')straight to me (please cc glenn) at billyk3@yahoo.com

thanks
be good to yourselves,
billyk

- Affliction (1997)
- A Star is Born (1954)
- Barfly 1987
- Clean and Sober 1988
- Come Back, Little Sheba 1952
- Come Fill the Cup Year 1951
- Days of Wine and Roses 1962
- Drunks 1997
- Great Santini 1979
- Harvey 1950
- I'll Cry Tomorrow 1955
- Ironweed 1987
- Lady Sings the Blues 1972
- Leaving Las Vegas 1995
- Life of the Party: The Story of Beatrice Year unknown
- Lost Weekend 1945
- My Name is Bill W. 1989
- My Name is Kate 1994
- Night into Morning. 1951
- On the Nickle 1980
- Sarah T. -- Portrait of a Teenage Alcoholic 2003
- Shakes the Clown 1992
- Shattered Spirits 1986
- Smash Up 1947
- Something to Live For. 1952
- Stuart Saves His Family 1995
- Tender Mercies. 1983
- The Bottom of the Bottle. 1956
- The Country Girl. 1954
- Too Much, Too Soon. 1958
- Trees Lounge 1996
- 28 Days 2000
- Under the Influence 1986
- Under The Volcano 1984
- Vital Signs 1986
- Voice in the Mirror. 1958
- When A Man Loves A Woman 1994

+++++

NO MENTION OF ALCOHOLISM IN THE REVIEWS

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

|||||

+++Message 2828. Greenwich CT to Montclair NJ
From: jlobdell54 11/11/2005 3:07:00 PM

|||||

Merton -- A few more details. In 1939 Greenwich CT was on the New York New Haven & Hartford RR coming into Grand Central Station in NYC. Montclair NJ was either on the Lackawanna (Delaware, Lackawanna & Western RR) or the Erie RR (not the Erie-Lackawanna, a merged road created in the 1950s, if my memory serves me). If on the Lack, the train for Montclair left from the Lackawanna terminal in Hoboken NJ; if on the Erie, from the Erie terminal in Jersey City NJ. Both were reachable from NYC by the Hudson "tubes" (Hudson & Manhattan RR, now PATH), either from 33rd Street (Penn Station) or from Hudson Terminal (under the former site of the World Trade Center). One could also take the ferry from lower Manhattan. Both tube trains stopped at Exchange Place (Jersey City) so one could switch from a Hoboken-bound train to a Jersey City-bound train. To get to the West Side subways from Grand Central one took the shuttle and then walked to either the 7th Avenue IRT or the 8th Avenue IND line. The point is, to take a train from Greenwich CT to Montclair NJ one would leave the New Haven RR at GCT, walk past several bars to the shuttle, get off, walk to one of the West Side subways (I don't recall whether there were any bars there), take the subway to either 33rd St or Hudson Terminal, walk past a couple of bars there, go to either Hoboken or JC (whichever it was), walk past at least one bar there, and get on the commuter train to Montclair. The longer-distance Erie and Lack trains (Port Jervis Express on the Erie, for example) had bar cars, but most of the trains didn't -- but the terminals had very quick and efficient bars right where you came up out of the tubes. Your point stands -- in fact, it's a little stronger than you stated it. Btw, on the subject of Marty in 1939, who is "Grenny"?

|||||

+++Message 2829. What is the history of Alano clubs?
From: slaraffen 11/11/2005 3:41:00 PM

|||||

Hi. As an Alcoholic living in Norway I must admit i've not at all familiar with Alano-groups, what they are and what they do--and how

they are related to AA.

Hope to get a little knowledge about it through AAHL

Alf G

From the moderator:

Alf,

Explained briefly, Alano clubs appeared fairly early in AA history in this country. We had an Alano Club established in South Bend, Indiana, not long after

AA was established here in 1943. There is a little bit about the one here (though not much) in "The Factory Owner & the Convict" (<http://hindsfoot.org/kfoc1.html>). When AA spread to the neighboring city of Elkhart, they set up a room at Mr. Goodwrench's in downtown Elkhart where AA people could drop in have a cup of coffee and chat for a while, and also eventually fixed up an "Area Hall" where AA meetings could be held. There is a

little bit about that in "The St. Louis Gambler & the Railroad Man" (<http://hindsfoot.org/kstl1.html>) though again not very much.

In order to preserve the traditions, a group of AA people form themselves into a corporation which is itself not AA at all.

They then buy (or rent) a small building, or rent a set of rooms in a building, and use that for a club house. They can own property and sign legal contracts because the corporation which runs the Alano Club is not itself an AA group, and has no relationship to AA except for certain services which it may choose to provide.

Alano Clubs (and "Area Halls" and "Fellowship Houses") frequently provide rooms for AA groups to hold their meetings, for which they charge the AA groups rent (self-supporting through our own contributions).

In my part of the country, they are apt to charge each group \$10 or \$20 or \$25 per week for each meeting that they hold in the building.

Some remain open all day long, and provide a place for AA people to meet and drink coffee and chat. The Alano Club which is run in downtown Gary, Indiana, by Mozelle, the great black leader that city, also serves food. You can buy hot dogs or Polish sausage or chili (I would assume that you would serve something totally different to eat in Norway if you created a place like this).

The one in Gary, Indiana, also allows NA groups to meet in their building,
but
Fellowship House in South Bend, Indiana, only allows AA groups and Al-Anon
groups to meet in their building (which used to be a small grocery store).

Some have a room which is big enough that they can hold an AA dance once a
month. Many will have on occasion what we in the U.S. call a pot luck (or
carry-in) dinner, where each member brings some kind of dish to share
(Swedish
meatballs, fried chicken, potato salad, macaroni salad, a pie or a cake, or
something of that sort).

I hope that some of our good AA historians in the group can tell us more
precisely when the first such AA club houses were set up, and something
about
their earliest history.

For example, when did the first such clubhouses or meeting places appear in
Akron, and in the New York City area?

There is also probably a set of guidelines published by the GSO in New York
City, explaining that "experience has shown that" certain ways of setting up
these Alano Clubs tend to work better than others, although no AA groups are
compelled to follow that advice.

Glenn Chesnut

P.S. There are interesting historical parallels between these AA clubhouses
and
some of the provisions which were made in medieval Europe for Franciscan
houses.

The early Franciscan monks (following the teaching of St. Francis very
strictly)
were not allowed to own any kind of property at all. St. Francis lived in a
cave
on the side of a mountain (which I once visited), and Franciscan monks were
told
that, if they could find no one to put them up for the night, they could
sleep
on the floor of a church somewhere.

In the beginning, Franciscan monks begged bare footed for their food every
day
in the streets. There is still a street in Goettingen in Germany called
Barefoot
Street (in German) because that was where the Franciscan monks lined up
every
day with their begging bowls (a Buddhist custom transmitted to western
Europe
via the trade routes).

Eventually however, Catholic laypeople who admired the followers of St.
Francis

|||||

Hi Glenn and others:

I'm one of those "old fogies" (being 81 next month) but since I was also raised in Vermont I didn't have direct contact with "city folks" where I thought "Whoopee" was in style. I remember the prohibition period and the Great Depression very vividly. My dad was not an alcoholic but he did make beer and wine at home. Also during that period it was common to make cider and keep it in a barrel until it got "hard." If you froze hard cider, the part which did not freeze was called "applejack" and was assumed to be straight alcohol. The term Whoopee was well known even in rural areas and was associated with drinking and lively parties of any sort. I think it was particularly associated with "speakeasies" and, as mentioned, defined as part of the prohibition period.

Les C

On 11/7/2005 , Glenn Chesnut (self-confessed date of birth 1939) wrote:

"My own assumption ... is that these ... were referring to a loud, boisterous, noisy party in somebody's home or someplace like that, where everybody was just getting together to have fun," but that there usually would be alcoholic beverages involved, which was the primary concern in these references to whether alcoholics should ever attend parties of that sort.

|||||

++++Message 2832. Re: 8th printing 1st edition
From: tsirish1 11/11/2005 5:00:00 PM

|||||

From tsirish1 and Tox Hickcox:

FROM TISIRISH1:
I am confused. You say that there are two Appendices in your copy of the 1st Edition? I thought the Spiritual Experience wasn't added until 1955. When was it added?

From: Tom Hickcox <cometkazi1@cox.net> Date: Fri Nov 11, 2005
At 15:47 11/10/2005 , C. Cook wrote:

"There are only two appendices in this book. The second appendix has no title, though it is the one that speaks of 'spiritual experience.' In this particular

collection of Jack H. (Scottsdale, Arizona), who has all of Ed Webster's papers.

This is the earliest known material for A.A. beginners lessons. It is the ancestor of The Little Red Book (An Interpretation of the Twelve Steps of the Alcoholics Anonymous Program) which Ed Webster published in 1946 with Dr. Bob's help and support.

It is set up in the form of four classes held over the course of four weeks, in which the twelve steps are divided in the following way:

Class No. 1: Step 1

Class No. 2: Steps 4, 5, 8, and 9

Class No. 3: Steps 2, 3, 5, 6, 7, and 11

Class No. 4: Steps 10 and 12

This Instructor's Outline from Minneapolis is important because it was the ancestor of the famous book of beginners lessons published in Minneapolis in 1946 which was originally entitled "An Interpretation of the Twelve Steps of the Alcoholics Anonymous Program." Because of the color of its cover, it soon came to be known as "The Little Red Book" (116 pages long in its first edition form) to distinguish it from the Big Book, which Jack says was sometimes called "the Big Red Book" back in those days because of the color of its dust jacket.

Other surviving beginners lessons from the early AA period:

The Detroit or Washington D.C. Pamphlet, aka "The Table Leaders Guide" or "The Table Mate"

This was a little pamphlet (20 to 24 pages long) which was written in June 1943 or not long afterwards, and was already well known in A.A. circles by the Fall of 1944. It was called "Alcoholics Anonymous: An Interpretation of the Twelve Steps" in the version printed in Detroit. It was written in Detroit and originally mimeographed to hand out to beginners there, so in the Midwest it is still known as the Detroit Pamphlet. See <http://hindsfoot.org/detr0.html> for a copy of the Detroit version. Most of the many other versions available on the internet were copied from this one.

We have now finally gotten fairly conclusive proof that the Detroit A.A. group originally wrote it. The Detroit Archivist recently discovered a program in their archives for a dinner which was held in Detroit several years after

the pamphlet was written, with a reference in that program to their people having been the ones who wrote those beginners lessons.

A copy of Detroit's mimeographed beginners lessons apparently got to the A.A. group in Washington D.C., which then published the first professionally printed version. Since this was distributed very widely on the East Coast, it came to be known as the Washington D.C. Pamphlet in that part of the United States. When a copy of one of those printed pamphlets was brought to Seattle, Washington, by a merchant seaman, the Seattle A.A. group had a printer reproduce the pamphlet for use on the West Coast, where the A.A. groups usually think of it as a Seattle pamphlet. There was also an early printed version done by the A.A. group in Oklahoma City.

This pamphlet was known in some parts of the United States as "The Table Leaders Guide" or "The Table Mate: Guide to the Study of the Twelve Steps."

All of these different early printed versions seem to be word for word the same, except for the poems and sayings that are quoted at the beginning and end of the pamphlet (which have nothing to do with the lesson material) and the quotations given at the end of each lesson. The latter however sometimes contain important material for beginners to think about, like the "Staying on the Beam" passage from Emmet Fox at the end of lesson four in the Detroit version, which has helped many generations of newcomers to A.A. in their day-to-day working of the program.

The Akron Manual and the Akron Guide to the Twelve Steps

Other early A.A. beginners pamphlets include the Akron Manual, originally printed in late 1939 or early 1940, and the Akron Guide to the Twelve Steps.

By reading all of these works (the Minneapolis Instructor's Outline, the Detroit/Washington D.C. Pamphlet, the Akron Manual, and the Akron Guide to the Twelve Steps) along with "The Little Red Book" (1946) and the material in large print at the top of each page in "Twenty Four Hours a Day" (1948), you can obtain a very good picture of the simple, sensible instructions which you would have received from the old timers if you had been a beginner walking into

Go to <http://www.aabacktobasics.com/> and you will find information about the Back to Basics program. Look at the links as well, it is not all on the first page that pops up.

In addition, please read "He Sold Himself Short." There you will find a reference to "three or four hours formally going through the Six-Step Program" with Dr. Bob, in which all the steps were gone through in one single long session.

The "Back To Basics" program started in the jails in Richmond, Virginia. John M. mentioned in the article started the series of back to basic meetings in Richmond, Virginia, for the general AA community back in the late 1990's and it was very successful in that it got people into a program of recovery without what the Back to Basics people believed were over complicated psychological interpretations.

I lived in Richmond, at the time, and I required all the people I was working with to attend the course because we are told "when the spiritual malady is overcome, we straighten out mentally and physically."

In other words, we can not get well until we learn how to start "living" the program of recovery. In the Back to Basics program it is believed that this necessitates taking the steps quickly. No "one step a year."

If a diligent search is done concerning the recovery process in the early years, one will find such information such as this, which is the Akron Pamphlet published in the forties:
<http://www.aabibliography.com/aahtml3/manualforaa.html>

If you want to learn more, order the instructors program from Back To Basics and you will also receive a number of copies of recovery articles, I got about 30, written in the early days concerning the rapid method of recovery experienced then. They took the steps and took them very quickly!

In addition, many early groups did not allow a newcomer to attend a meeting until he had taken the steps with his sponsor.

Living sober and loving it!
IHS
Johnny H.

FROM THE MODERATOR:

I believe that Johnny H. has given us a decent basic historical account here of

the way that Wally P. wrote the Back to Basics book, and also of the beliefs that led the Back to Basics people to devise their method of working through the twelve steps. With apologies to Johnny, I have shortened his message a little bit, to focus on the historical facts rather than matters of opinion and interpretation.

But the book does claim to be based on one interpretation of early AA principles and methods, so there are legitimate historical questions involved. At various points in the past, our group has looked at other modern books making statements about matters of AA history, where we have tried to see what kind of facts were actually involved.

Back to Basics is a modern book, not a book written back during the early days of AA.

Their belief that the steps must be worked through quickly is based primarily on a story in the Big Book: "He Sold Himself Short" (Big Book 3rd ed. p. 292, 4th ed. p. 263). To be fair though, there is other evidence supporting Wally's view that in the few years after AA began in 1935, newcomers were put the steps very soon after they came in. By going through the steps we mean shorter versions of what would later become the twelve steps.

Johnny H. leaves out the importance of the Detroit/Washington D.C. Pamphlet, also known as the Table Mate or Table Leaders Guide. As far as I can see, Wally P. copied all of this early AA pamphlet out verbatim into his book, such that it is this material which actually lays at the heart of his approach to teaching the steps.

Wally's book has been extremely controversial within AA ever since it came out. A good deal of the controversy has arisen over the insistence in the book that all twelve steps need to be taken right there at the very beginning, or else (the Back to Basics people argue) hardly anyone is going to get sober. Controversy also exists over their insistence that if you do it their way, 50% of the newcomers will get sober the first time around, and an additional 25% will eventually get sober after having a slip, just like in early AA during the first few years. Or some sort of extremely high success rate anyway, much

higher
(they claim) than any other modern methods.

PLEASE LET US NOT GET INVOLVED in these controversies in the
AAHistoryLovers.

Arguing the truth or falsity of things like this is not the purpose of this
group. Also, as moderator, I don't have time to answer all the emails from
all
of the 1,400 people in the group who have strong opinions either for or
against
the Back to Basics movement (grin). I just do not have the time, and do not
wish
to take sides on this issue anyway, on the AAHL Message Board.

I believe that at this point, we have covered the basic historical facts
(who
started the movement? when was it started? what kind of early AA documents
did
they base their theories on?). And we have given enough information for any
of
our members who are interested to do further private research on this if
they
wish to.

And asking for a discussion of the basic facts is a perfectly legitimate
historical question. We don't duck questions simply because they are
controversial, and we never have.

Beyond this point however, I think we had better move on to some other
historical question, because past this point we will be talking opinion for
the
most part rather than fact.

Glenn Chesnut (South Bend, Indiana)

If you do want to discuss any of these issues further however, please send
your
emails directly to:

Rotax Steve <gallery5@mindspring.com> (gallery5 at mindspring.com) author of
Message 2823 which asked the question.

Brian T. <SOBERONE12@YAHOO.COM> (SOBERONE12 at YAHOO.COM) who gave part of
the
answer in Message 2835.

Johnny H. <drofjoy@nc.rr.com> (drofjoyat nc.rr.com) the author of this
message.

Mary in Michigan <meggie1270@wideopenwest.com> (meggie1270 at
wideopenwest.com)
who is a strong supporter of Back to Basics.

One of these messages in particular bears re-posting here, because it shows another example of the four-class pattern that seems to have been used in a number of places in the United States during the early AA period. This was not the only way of introducing newcomers to the AA program (see the other messages cited by tcumming above) but it was frequently followed.

The AA group in ST. PAUL, MINNESOTA, wrote the Grapevine in December 1945 describing the way they taught their beginners lessons. Like perhaps the majority of the AA groups of that period, they devised their own set of beginners lessons, but they acknowledge that they received help from reading the Detroit/Washington D.C. Pamphlet, along with "other sources" which they unfortunately do not mention.

MESSAGE 1078:

From: tcumming Date: Tue Jun 10, 2003
Subject: Grapevine, December 1945, St. Paul's Four Discussion Groups

Grapevine, December 1945, pg 57-8.

St. Paul's Four Discussion Groups
A Method of Outlining AA to New Members

(Continuing the series outlining the various plans and methods followed by different groups throughout the country.)

The present plan of discussion for new members in the St. Paul group, with modifications during use, has been in operation for seven months. At its inception, about a dozen persons interested in the work met and formulated a tentative plan based on the experience of one of the squads and the material presented in the Washington, DC, pamphlet and obtained from other sources.

Four discussions covering the AA program were outlined. Two members for each of these prepared and presented their discussions before the remainder of the group.

Critical attention to these "previews" enabled each individual to reorganize or rewrite his discussion so that it would contain what the group as a whole considered an adequate presentation of the subject on the basis of their collective experience and what they knew of experiences elsewhere.

In general, the plan is to cover the AA program as clearly, concisely and completely as possible in four 45 minute discussions, with time for questions at the end of each. The arrangement of the club rooms permits all four discussions to be presented at one time, each in a separate room, every Wednesday

evening.

New members are urged to attend all of the sessions in the proper order. It is emphasized each time that the discussions are not to replace any other AA activity, but to supplement them and to serve as an outline into which the new member can fit his past experiences, his present objectives and his progress toward these objectives.

At every meeting the three objectives of AA are kept before the group:

1. To attain and maintain the FACT OF SOBRIETY.
2. To RECOVER from those things which caused us to drink.
3. To HELP OTHERS who want what we have.

By adherence to simplicity in concept and in presentation in all discussions, we try to give aid to the new member in understanding how to progress toward these objectives. Attendance at discussions indicates the fact of sobriety, so that the emphasis is placed on a Program of Recovery. Each of the 12 Steps is considered in respect to its place in the whole program rather than for its value per se. The four discussions are integrated each time by brief review of what was covered before and preview of what is to be the content of discussion to follow.

Questions are encouraged at the end of the discussions and frequently require as much time as the discussion. Some attempt is made to consider questions of general interest here, while other questions seem best referred to discussion with the sponsors or others who may be better able to give help on them.

Older members also are urged to attend discussions and many do attend. Their contributions in the question period are very valuable. The plan in the present stage of evolution seems to show sufficient improvement over earlier methods to justify its approval for another six-month period. It is our hope that we can continue to progress in this as one of the ways of helping others.

Discussion No.1: The Admissions:

1. The admission of alcoholism, as a result of our experiences with it - what we are and how did we get that way.
2. The admission that we want to do something about it - the qualifications for AA membership.
3. The belief that we can obtain help - which is not debatable. A brief outline

of the purpose and scope of the discussions is stated. A brief history of AA and a statement of the motives, methods and scope is made. A short consideration of what constitutes an alcoholic and a statement of alcoholism as a disease, along with the progress in public thinking about alcoholics and alcoholism, are included. The objectives in AA membership are pointed out and certain mechanisms for getting over the tough spots are mentioned.

This material is covered by each of the persons giving this discussion according to his own methods and is varied to meet the needs of the group present so far as possible. At the end, each new member is given a small card. On one side of this card is a list of the activities at the club rooms for each night of the week, with the address of the club rooms. At the top is a reminder - "I made a 24-Hour Deal Today," at the bottom - "Easy Does It."

On the reverse side of the card is an outline of the Program of Recovery, which is also the outline of the discussions. Space is provided for the name and telephone number of the sponsor and co-sponsor. The new member is also given a single sheet of information about the St. Paul group and other brief information which may be of value to him.

Discussion No. II: Inventory and Restitution:

The steps concerned with inventory are read and discussed with regard to what constitutes an inventory, how to go about it and when to do it. Emphasis is on honesty, thoroughness, clear thinking and "follow through" in practicing the 10th Step. Restitution is approached in the same fashion and the steps concerned are discussed as means to an end. The 5th Step is mentioned as a further aid in self-understanding and as a way to do something about our character analysis.

Discussion No. III: Spiritual Aspects of the Program:

Steps 2, 3, 5, 7 and 11 are read and discussed in their relation to our objectives to the remainder of the program. Open mindedness, tolerance and personal understanding of A Higher Power are stressed as essential to progress in this part of the program. "Easy Does It" is the watchword in this discussion.

[Discussion No. IV]

The 12th Step is used as the basis of a summary of the Program of Recovery,

William Street Calumet building (both of which are reasonably close to Penn Station. Again they may have been using another Newark Station like the one presently serviced by the merged Erie and Lackawanna roads.

2) Second, what would have been the route there from Montclair? Hank and Kathleen moved into the Montclair home in 1937. They were joined by Lois and Bill in the spring of 1939 and Jim B. at a time unknown. The destinations would be the same as #1 above.

3) In the very early summer Bill and Lois were offered the place by the family of Chrys (as Lois referred to Horace C.) at Greenpond, NJ. Greenpond is still in a pristine forested area of Northern New Jersey. (Its in a gated community at present). The closest train station was Newfoundland NJ which Lois reported in her diary was a four mile walk. Do you know the train line from there to Newark? This was the 3 months immediately after the first 1000 books were bound (according to the Cornwall receipt I posted) and when they left they had no fixed home until Stepping Stones. This seems to have been a very happy time for Lois as the diary entries are very long and serene. Most of them appear in Lois Remembers.

Thank you again for this info.

-merton

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

>
> Merton -- A few more details. In 1939 Greenwich CT was on the New
> York New Haven & Hartford RR coming into Grand Central Station in
> NYC. Montclair NJ was either on the Lackawanna (Delaware,
> Lackawanna & Western RR) or the Erie RR (not the Erie-Lackawanna, a
> merged road created in the 1950s, if my memory serves me). If on
> the Lack, the train for Montclair left from the Lackawanna terminal
> in Hoboken NJ; if on the Erie, from the Erie terminal in Jersey City
> NJ. Both were reachable from NYC by the Hudson "tubes" (Hudson &
> Manhattan RR, now PATH), either from 33rd Street (Penn Station) or
> from Hudson Terminal (under the former site of the World Trade
> Center). One could also take the ferry from lower Manhattan. Both
> tube trains stopped at Exchange Place (Jersey City) so one could
> switch from a Hoboken-bound train to a Jersey City-bound train. To
> get to the West Side subways from Grand Central one took the shuttle
> and then walked to either the 7th Avenue IRT or the 8th Avenue IND
> line. The point is, to take a train from Greenwich CT to Montclair
> NJ one would leave the New Haven RR at GCT, walk past several bars
> to the shuttle, get off, walk to one of the West Side subways (I
> don't recall whether there were any bars there), take the subway to
> either 33rd St or Hudson Terminal, walk past a couple of bars there,
> go to either Hoboken or JC (whichever it was), walk past at least
> one bar there, and get on the commuter train to Montclair. The
> longer-distance Erie and Lack trains (Port Jervis Express on the
> Erie, for example) had bar cars, but most of the trains didn't --
> but the terminals had very quick and efficient bars right where you
> came up out of the tubes. Your point stands -- in fact, it's a
> little stronger than you stated it. Btw, on the subject of Marty in

Our primary purpose is to pass the message to the still suffering alcoholic. As I see it, the problem is that if I *only* talk to myself, how can I pass the message? If I *only* talk about myself, how can I pass the message and experience of the first 100 in the Big Book?

On the other hand I think we shall avoid giving each other "good" advices.

Warm regards
Bent

Bent is writing in response to a message from Henrik R. in Denmark, who wrote:

<henrik.rue@edb.dk> (henrik.rue at edb.dk)

"At many meetings in Denmark an expression like this is used: 'we remind you to talk for, about and to yourself.' I wondered if this is a totally local expression or if it is used elsewhere too.

My best
Henrik Rue, Denmark

From: Wendi Turner <wenditurner@earthlink.net> (wenditurner at earthlink.net)
Date: Mon Nov 14, 2005

-- Sorta a reminder to share one's own experience, strength & hope and not "cross-share" in a meeting, yes?

That's how I'm interpreting it. Nice.

From Glenn C. (South Bend, Indiana, USA) <glennccc@sbcglobal.net> (glennccc at sbcglobal.net)

In good old time AA, whenever one AA group discovered something or wrote something that was helpful to recovering alcoholics (and useful to running good AA meetings), it was automatically assumed that any other AA group could borrow it and use it on an experimental basis, in order to see if it would also work for them. That was the way a good deal of our historic AA heritage actually developed. That was a principle which was totally approved of by the central AA office in New York City (where Bill W. and the other people there stated this principle frequently back in those days).

James R. from Tewkesbury; and Bill S. from Bampton. A group was set up in Cheltenham in 1951. Bristol organized its first A.A. group in 1953, with Dr. Jim, Freddie, Bob and Leslie (they were very anonymous in those days!). The group met first at the Full Moon pub, next at the Royal Hotel, and then at Berkeley Square. Notable early members were John M. from Bath, Teddy T., and Frank H.S. A public meeting, with press coverage was held in Bristol in 1954. 'By 1957, the first woman member to stay sober, Daisy N., and Travers C. joined the Bristol group. A group formed in Bath in 1955.

Cheltenham was the site of the First English Convention in 1956, with Sackville M. and Richard P. of Ireland as speakers. Hospital groups and prison groups started in the west of England at about this time. A second Bristol group was formed in June 1964; secretary, Travers C., who was by now extremely active in A.A. affairs at the regional and national level, including the formation of the Southwest Intergroup (SWIG!) the same year. Four years later he was the moving force behind the launching of "Bristol Fashion," a monthly unofficial journal for A.A.'s published by the Bristol Akron group. He was inspired by, and was assisted by, Sackville M., Travers' sponsor and famous editor of "The Road Back." "Bristol Fashion" has been enthusiastically received throughout the world ever since.

Bristol was the site of the first European Convention of A.A. ever attempted, September 22-25, 1971, with an attendance of about 500. Among the highlights were a reception by the Lord Mayor, the presence of Apostolic Delegate to Great Britain as an honored speaker, and a nondenominational memorial service for Bill W. at the Bristol Cathedral, at which Bob H., from G.S.O./New York gave a moving address. (As a result of the Apostolic Delegate's participation, Sackville and Travers were invited to Rome in January for a private audience as A.A. members with Pope Paul.) Although not billed again as a "European Convention," a "Reunion in Bristol," a weekend get-together, has been held annually 1972-74 and 1981-present.

In March 1974, the Newcomers group was formed separately, an offshoot from the Bristol Akron group. Always an active and spirited group, it became a cause celebre in 1976 when it withdrew from the U.K. service structure because of disagreement with an action by the General Service Office that no member could hold group office or a service position if he was employed in the field of alcoholism. The group invoked their "right of appeal" under the Fifth Concept, but was denied by the General Service Board. So the Newcomers group continued on an autonomous basis without being listed in the U.K. directory. Ten years later, the General Service Conference for Great Britain revoked the restrictive and objectionable policy.

Meanwhile, A.A. had taken root in Scotland. An alcoholic from Glasgow wrote New York in 1946 and found sobriety as a Loner. The following year, a gentleman farmer from Campbelltown with a history of drinking traveled to the U.S. to attend a Christian Association Conference, hoping to find a solution to his problem. At the Conference, he met a woman who introduced him to A.A. Deeply impressed, he quit drinking. On returning to Scotland, he began to devote almost all his time to carrying the message, visiting hospitals, prisons and wherever he could find drunks. A few of those he contacted started small meetings in their homes in Glasgow and Edinburgh.

However, knowing little about the Fellowship, they had many difficulties. Early in 1949, they had a visit from an American member with longer

sobriety, and between his experience and the undaunted enthusiasm of the gentleman farmer, the first two organized groups were established in May 1949. These were: Glasgow Central, meeting at St.Enoch's Hotel; and First Edinburgh, meeting at Mackie's Restaurant on Princes Street. Groups were then formed at Perth, Ayr, Dundee and Larbert, Stirlingshire --leading in time to the formation of the Scottish Intergroup Committee.

In 1953, a Loner in Dumfries, Scotland, wanted to establish a group there. At his request, a number of English members from Midland and Manchester decided to hold a meeting in the town. Invitations went out to Scottish groups in the form of a mock challenge, saying the English were once more invading Scotland, and asking the Scots to rally to the old border war cry, "Bluebonnets over the Border!" As a result, an amazing weekend of sharing took place and has been repeated annually until the present time as "The Bluebonnets Gathering". It was the forerunner of all other English and Scottish Conventions. Perhaps the best known ambassador for the Bluebonnet Gatherings and for Scottish A.A. was Jack McG. from Glasgow. A former vaudeville hooper, small, dapper and bursting with enthusiasm, Jack McG. visited the U.S. annually and attended A.A. conventions and get togethers wherever he could find them. He was particularly proud to have spoken, replete in his kilts, on the "A.A. Around the World" meeting during the 40th Anniversary International Convention in Denver.

The first known meeting of a group in Wales took place April 13, 1951, in a room in Cathedral Road, Cardiff. Four alcoholics from South Wales and one from Ireland attended. The group did not last, but a new Cardiff group formed in '60, closely followed by a group in Caerlon. By '54, there was a nucleus of a group in North Wales meeting in members' homes in Corwen, Berngor and Llanduduo.

Bill and Lois W. visited groups in England and Scotland in the summer of 1950, speaking at several meetings. At a specially convened meeting of group representatives, Bill presented 1,500 copies of the Big Book as a gift from the Alcoholic Foundation, the sale of which was to assist in the growth and development of A.A. in Great Britain. This triggered a succession of salutary moves. To manage the distribution of the books and the resulting income, a separate Pre-Foundation committee was formed, consisting of five of the very early members. By 1952, this committee was expanded to include well established members from England, Scotland and Ireland. The following year the committee was incorporated as the Publishing Company. To provide necessary services to the growing Fellowship, a Group Representatives' Committee was formed March 16, 1951, with broad responsibilities. Within this body, a Central Committee of five members was given specific responsibility for upholding the Traditions, the functioning of the London Service Office and liaison between groups in Britain and the Alcoholic Foundation in New York. The London Service Office opened at 11 Redcliffe Gardens, London, in February 1952 (having previously operated out of the office of one of the early members at the London Fruit Exchange).

The rate of growth that followed was: 1954, 45 groups in England; late '50's, 100 groups in England and Wales, 30 in Scotland; '64, 250 groups; '68, 300 groups. As the number of groups multiplied, the first Intergroup formed in 1957 in Northwest England and a District Intergroup was established in Glasgow. Great Britain Intergroups are an integral part of the General Service Structure and the General Service Conference, a system which has

edition Big Book. The term "spiritual experience" was changed to "spiritual awakening" and "as the result of these steps" was changed to "as the result of those steps" (it was changed back to "these steps" in the 2nd printing of the 2nd Ed).

Other changes to the 2nd printing of the 1st edition were (1) the addition of Appendix II Spiritual Experience and (2) the story Lone Endeavor (of Pat C from CA) was removed.

The so-called "Herbert Spencer" quote was added to the Spiritual Experience appendix when the 2nd edition Big Book was published.

Cheers
Arthur

RESPONSE FROM TOM HICKCOX

Tom Hickcox <cometkazie1@cox.net> (cometkazie1 at cox.net)

Go in the list's archives and look up message #2258. It carefully details the changes made from printing to printing of the First Editions, including changing the size of the 8th Printing, "- Reduced thickness 1/4, width 1/16, height 1 inch."

You will also find here that Appendix II was added to the Second Printing as well as changing the wording of the 11th Step, substituting the word "awakening" for "experience". However, the "Spencer quote" does not appear here but in the story "An Artist's Concept" page 380. The "Spencer Quote" did not appear in Appendix II until the Third Printing of the Second Edition.

And people will tell you there have been no changes in the Big Book
..

Tommy H in Baton Rouge

RESPONSE FROM C. COOK

"C. Cook" <ccp28para4@yahoo.com> (ccp28para4 at yahoo.com)

I have a reproduction of the original 1939 printing, a true 8th printing 1945 1st edition, and a 3rd edition. The very first printing did not have the "spiritual experience" appendix. The 8th printing in '45 has the "spiritual experience" appendix, but it is not titled. It just starts, "the terms 'spiritual

Doctor Silkworth was to become a valued friend and asset in recovery circles in those days. His mild and accepting manner was that of a man who was seeing history being made and, whilst not an alcoholic himself, appeared to have a tremendous affinity for the sufferers of alcoholism around him. It was a business trip in his newfound sobriety that found Bill in Akron. A phone call to minister of a local church brought Bill and Bob together. Their meeting, and subsequent seeking out of other sufferers, established the fellowship of Alcoholics Anonymous and went on to expand throughout the world. Doctor Bob was to see the first alcohol dependency hospital ward opened in St. Thomas's Hospital, Akron in 1939.

In 1951 Bill Wilson and his wife Lois visited Britain and presented 1500 copies of the 'Big-Book' - 'Alcoholics Anonymous', to the newly formed London Service Office. This gave a new impetus to the fellowship and his travels, not only to Britain, but also throughout Europe, had a similar effect. The development of the Spiritual Principles of AA was due in part through the experiences of Bill's friend Ebby T. He had found through his exposure to the teachings of the Oxford Group in New York City, an Evangelistic church, that his suffering from alcohol was eased somewhat. It was this general experience, and Bill's singular experience in the hospital room, that brought about the need for a 'spiritual' component in the fellowship. The foundation of this spiritual component was laid down during Bill's military service. He was, whilst returning to the States from France, encamped near Winchester, Hampshire, at the end of world war one, and visited the magnificent cathedral there. He experienced what he called 'a presence' while inside the cathedral, and found himself reading the inscription on a headstone in the graveyard.

Here sleeps in peace a Hampshire Grenadier,
Who caught his death by drinking cold small Beer,
Soldiers, be wise from his untimely fall,
And when yere hot, drink Strong or none at all,
An honest Soldier is never forgot,
Whether he die by Musket or by Pot.

It was later, in the Towns Hospital, shortly before his 'spiritual experience' that Bill referred to the time when he read the poem on the headstone as 'The time I nearly believed in God.' Bill had quite a struggle with coming to terms with religion. His own upbringing, like so many of us, set a certain stage. But he studied the religions of the world at length and came to the conclusion that man made stuff was not for him. He did note, however that all the religions seem to have survived the centuries due to a strong spiritual bond between their doctrines and God. He saw himself as carrying a flag for AA at the time and anything he was to do would send signals, perhaps of the wrong kind, to the AA membership. It was his decision to adopt a wait and see policy, and would only urge, when questioned, his recovering contemporaries to seek their own 'Higher Power'. This is still the case in AA today 'A God of your own understanding.' It is interesting to note that Bill, along with Lois and several others while visiting Nantucket, had some wonderful spiritualism experiences. He was able to verify 'messages' he had received from departed local fishermen, with local records. See 'Pass It On' Chapter 16, page 275.

The Nantucket experiences were catalogued in his mind along with all the

+++Message 2855. Where from? "We don't drink one day at a time"
From: jocisoo7@aol.com 11/22/2005 3:57:00 AM

|||||

Did this slogan , phrase, or battlecry originate from Dr. Bob and Bill? "We don't drink one day at a time." TRUE OR FALSE?

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

|||||

+++Message 2856. Grapevine contributor R.F.S. (Montclair NJ)
From: corafinch 11/23/2005 6:52:00 AM

|||||

Does anyone know the identity of R.F.S. of Montclair, NJ who wrote for the Grapevine in the 1940's? He (she?) contributed some very interesting articles.

Thanks,
Cora

|||||

+++Message 2857. The Grapevine online
From: bern 11/24/2005 5:00:00 PM

|||||

Just a note to say the Grapevine is available online including archives.

|||||

+++Message 2858. AA Lawsuit in Germany: posting 1 of 3
From: ArtSheehan 11/26/2005 9:24:00 AM

|||||

AA Lawsuit in Germany: posting 1 of 3

Commentary has been available on the web regarding the lawsuit filed in Germany against an individual who persistently infringed upon AA copyrights.

Regrettably, what has been posted on the web to date has been heavily biased to portray the copyright infringer in somewhat of an innocent martyr context and casting the General Service Boards and General Service Offices of the US/Canada and Germany as vindictive authoritarians. This latter portrayal constitutes slander.

Typically there is more than one viewpoint of a story. A series of postings will be issued through AAHistoryLovers to offer the explanation provided by AA's General Service Board Trustees to the 2004 General Service Conference Delegates.

The information below is an extract of the initial report presented to the 2004 General Service Conference by the then Board Chair Dr Elaine McDowell. She provides a summary of the history of the lawsuit in Germany (which involved repeated copyright infringements upon AA publications by a local citizen over a sustained period of time).

Two other reports were made to the 2004 General Service Conference and they will be posted in sequence. A more detailed description of actions related to this lawsuit will be in the other postings. There is much duplication of the same information in all three postings. Posting 3 provides the most definitive detail.

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[Abridged] General Service Board Report (2004 final report pg 23)

Elaine McDowell, PhD
Chair of the General Service Board

[. leading paragraphs unrelated to the lawsuit have been deleted].

Adrienne, Greg, and publications director Chris C. responded to invitations to visit AA in Colombia, Nicaragua, Paris, and Vienna, where they shared information on licensing, distribution, copyrights, and production of AA literature. The three also attended the 12th European Service Meeting in Frankfurt as observers, where discussions centered on safeguarding the integrity of AA's written message in all languages, in every country and structure throughout the world-values that are rooted in our singleness of purpose, the cornerstone of AA here and elsewhere.

Toward that end, your Publications Department is responsible for overseeing translations of Conference-approved books. Alcoholics Anonymous in Icelandic and Zulu; Daily Reflections in Italian and Portuguese; Living Sober in Latvian and Greek; Swahili Twelve Steps and Twelve Traditions; and As Bill Sees It in Italian have been published since the 53rd General Service Conference last April.

Publications staff also maintains contact with General Service Offices or committees in other countries to achieve accurate translations of Conference-approved pamphlets. Among the pamphlets translated in the last year are: Thai-language "Is AA for You?," "44 Questions," "A Newcomer Asks," and "This is AA"; the Simplified Chinese version of "A Newcomer Asks"; and, "Is AA For Me?" in German. Nearing completion are several pamphlets in various languages spoken in India; "Questions and Answers on Sponsorship"; "The AA Group," and "Understanding Anonymity" in Latvian; and "The Twelve Steps Illustrated" in Inuktitut. In each case, the translation reflects the original (English) manuscript, and the practice of assuring that the basic AA message is tied to our principles and primary purpose.

The General Service Board's role in observance of AA's singleness of purpose occasionally necessitates difficult decisions or actions. Since 1993, with the support of the General Service Conference and the AAWS and Grapevine Boards, we addressed a serious challenge to copyrights on AA literature, first granted to Bill W., and later assigned by Bill to AAWS on behalf of the Fellowship as a whole.

Bill W. copyrighted the First Edition of our Big Book so that the text could not be altered to suit individual views or interpretations not fully considered by a representative group conscience. The General Service Conference (U.S./Canada) has served as the effective group conscience of AA as a whole since 1955 and adoption of the historic resolution in St. Louis. (The AA Service Manual/Twelve Concepts for World Services, pp. S89-90)

Most of you are aware that a German citizen undertook to publish and distribute several Conference-approved books and pamphlets, first in Germany and then in other countries. Our first contact with him occurred in 1993. For more than four years, we and the General Service Board of AA in Germany used every possible means of communication to reason with him. Each contact was a sincere effort to persuade him that unauthorized publications in the name of AA ignored principles established by Bill W. and reflected in the Current Conference Charter: "In countries where a General Service Structure exists, the United States/Canada Conference will delegate sole right to publish our Conference-approved literature to the General Service Board of that structure."

For four years, we requested that he cease publishing unauthorized literature in the name of AA. Yet, he translated and distributed Conference-approved books and pamphlets in several languages, including Finnish, Hebrew, Russian, Spanish, and Swedish, as well as German and English.

The effect in countries with new or struggling service structures was profound. The unauthorized books created confusion within the membership, were unconnected to the local service office or structure, and raised concerns about the integrity of AA's simple message. Unsolicited books arrived in local groups; AA members were confused and distracted from the group's primary purpose. In some cases, Unity was threatened.

Secondarily, a majority of AA service entities in other countries depend on literature sales, as well as contributions, to support basic services. Our friends in other countries looked to your structure for they recognized the challenges to copyrights held in trust by AA World Services (AAWS) for AA as a whole.

In November 1997, we realized that we had exhausted all avenues of reason and/or negotiation. The German General Service Board and AAWS initiated legal proceedings in Germany that sought to prevent further publication and distribution of unauthorized literature. Our aim was that the defendant would cease activities that fostered misunderstanding and disunity.

Past General Service Board chairmen updated each succeeding General Service Conference on progress of the German Court's considerations. Throughout, trustees and directors were kept informed. Past chairmen of our board, Jim Estelle and Gary Glynn, provided guidance, joined by past chairman Michael Alexander, who has served on the board's Legal Affairs Committee since its inception. (Established by Board Chairman in 1999 to provide guidance on legal matters.)

Although, the German Court of Common Pleas ruled for the plaintiffs, the German Board and AAWS in May 1999, the defendant appealed the ruling, thus forcing a process that absorbed energy and resources over four more years.

In October 2003, the Court of Appeals in Frankfurt decided the matter in favor of AA, represented by the German General Service Board and AAWS. The defendant's claims were not allowed, and the court directed that he cease producing and distributing Conference-approved books and pamphlets in any language. The court affirmed the validity of copyrights held in trust by AAWS, and recognized Bill W. as author of Alcoholics Anonymous, AA's basic text.

The German Court decreed that the defendant must reimburse AAWS and AA in Germany for legal expenses, including attorney fees. Early in 2004, we and the German General Service Board offered the defendant an opportunity to forgo reimbursement of legal costs and fees provided the defendant does not publish or distribute Conference-approved literature in any language or country, now or in the future, and accepts all other stipulations in the court's order.

The defendant has not responded to our offer. Therefore, we have asked that remedies stipulated in the Court's final order of October 2003 be fulfilled by the defendant.

While these matters were before the court, we were constrained from discussing relevant details. We promised past and present members of the General Service Conference that we would report more fully when the matter was concluded. Legal fees and related expenses over the seven-year period, 1998 - 2004, totaled \$227,707. In the process, we drew on the experience and wisdom of AA's founders and early members, as well as examples of self-sacrifice for the common welfare that you and those before you exemplify.

We gain nothing financially from protecting foreign copyrights. We receive no payments or financial benefits from any AA literature published by other boards or service structures. Protecting copyrights is a service we perform to help carry the message. We believe protecting copyrights is of great benefit to AA worldwide because it helps maintain the integrity of the message in our literature, and because it helps other boards and offices to serve their groups. It is also our legal duty as trustees.

Trustees, AAWS and Grapevine directors have no sense of victory or accomplishment. Throughout, we have applied ourselves to the principles handed down to us and to you. We recognized and faced our responsibilities, and the supreme importance of protecting the

integrity and simplicity of Conference-approved literature, as well as the message handed down from Dr. Bob, Bill W. and the first members.

My remarks on this matter, coupled with additional background, will be made available to you during the Conference.

Your General Service Board continues to be led by a Power Greater than any single trustee, delegate or group. Throughout the year, we have been uplifted by the humility demonstrated by each newcomer who enters an AA meeting, wishing, hoping, but not yet believing, that AA's solution can push away the fog of alcoholism, and lead him or her to the Sunlight of the Spirit.

We join you in looking upward to two significant gatherings. The 18th World Service Meeting will take place in New York City this coming October, where the theme will be "One Message-Many Languages-One Fellowship." With hearts full of gratitude, we join you and AAs everywhere in joyful anticipation of the Fellowship's 70th Anniversary in Toronto, where we will come together for the 2005 International AA Convention, and reaffirm "I Am Responsible."

During the 1995 General Service Conference, a trustee shared these thoughts: "Not one of us is given a torch big enough to lead the drunks of the world out of darkness and into the light. Instead, each of us has been given a candle that burns for a short while with a flickering flame. If we stand together, the light will outshine the greatest torch. If we argue and bicker and blow at each other's candle so that each of us starts shielding our own little flame, then the alcoholics of the world will continue to suffer in darkness, and so will we."

(Additional material regarding the German lawsuit is contained in the two Board reports listed in the menu, entitled "Unity/Legacy Challenge" and "Name/Message Challenge". ed)

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+++Message 2859. AA Lawsuit in Germany: posting 2 of 3
From: ArtSheehan 11/26/2005 9:27:00 AM

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AA Lawsuit in Germany: posting 2 of 3

Below is a more detailed description of events surrounding a copyright infringement lawsuit that occurred in Germany. The information is part of a supplemental board reports made to the 2004 General Service Conference.

Footnote references are enclosed in brackets.
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Supplement to General Service Board Report

Alcoholics Anonymous: Our Name and Our Message

A.A. is a Fellowship based on spiritual principles expressed in the Twelve Steps and Twelve Traditions. Around the world, A.A. groups have but one purpose, to carry our message to the alcoholic who still suffers. A.A.'s message was first published in the book *Alcoholics Anonymous* (1939), and currently translated in more than 50 languages. Each translation reflects the original, English text that first described how A.A. works so that alcoholics can achieve and maintain sobriety.

Our early members, including co-founders Dr. Bob and Bill W., recognized that A.A. must adhere to one purpose, and avoid distractions or multi-purpose activities. Our founders decided to publish a book describing the A.A. program; thus, the First Edition of *Alcoholics Anonymous* was published in 1939. Bill W. wrote A.A.'s first Big Book, incorporating ideas and suggestions solicited from other early members. Our Fellowship gained its name from the book's title, *Alcoholics Anonymous*.

Bill W. copyrighted the First Edition of our Big Book in 1939, and initiated the practice of copyrighting translations in other languages. [1] Had Bill not copyrighted the first English Big Book, and subsequent books he authored, our basic text and message could have been changed to reflect individual interpretations or views, ideas not fully considered by a representative group conscience.

The First Edition of our Big Book was published by Works Publishing, Inc. As early as 1938, Bill and other stockholders in Works Publishing began to see that the book *Alcoholics Anonymous* should become the property of A.A. as a whole. Subsequently, Bill and other shareholders passed on their rights to A.A.'s book and namesake to our first service board, The Alcoholic Foundation, Inc.

The Alcoholic Foundation established A.A. Publishing, Inc. to produce and distribute A.A. Conference-approved literature, which is copyrighted for the same reasons that Bill applied when he registered the First Edition Big Book. In 1957, The Alcoholic Foundation became The General Service Board of A.A., Inc. [2] whose Bylaws state "... the Board has but one purpose, that of serving the Fellowship of Alcoholics Anonymous." The General Service Board fulfills its purpose through two operating corporations, A.A. Grapevine, Inc. and A.A. World Services, Inc.(A.A.W.S.)[3]

The General Service Board's responsibilities include a firm moral and spiritual obligation to continue policies that began with Bill W., when he urged that everyone in all corners of the world have a chance to read the real Big Book. Bill made it clear that our Board, A.A. World Services, Inc. (A.A.W.S.), was the owner of literature that he wrote and copyrighted, and that translations should be made or approved by us, and copyrighted.

On behalf of A.A. as a whole, we have been protecting copyrights from challenge for more than thirty-five years. When we learn that one or more of A.A.'s copyrights has been abridged, we communicate to

encourage the person or publisher to cease using our name and/or adaptations of Conference-approved books or pamphlets. Over the years, the great majority of instances when A.A.'s copyrights have been misused or infringed have been resolved through communication. A few times, when simple negotiations did not lead to cessation of unauthorized publications, we had to engage legal counsel to explain the validity of A.A.'s rights. Rarely have we found it necessary to seek protection through the courts.

A.A. groups in Canada and the U.S. have supported and encouraged A.A. World Services and the General Service Office (G.S.O.) so that services and literature can reach small groups of A.A.'s in countries where the Fellowship takes root. Group contributions have been fundamental to A.A.'s spread in more than 150 countries around the world.

Translations of Alcoholics Anonymous, other A.A. books and literature are considered based on an expressed need for the A.A. message in languages that can be read by alcoholics in other countries. Each translation is carefully reviewed by professionals to assure that the conversion adheres to the original, English version. An approved translation may first be published by A.A.W.S. and shipped overseas for distribution by the local service office.

When it's determined that an A.A. service board or publishing committee in another country is able to publish and distribute one or more translations, A.A.W.S., on behalf of the General Service Board and General Service Conference, grants that A.A. entity a license applicable to one or more titles. Thus, the service board or publishing committee is granted the sole right to publish one or more titles of A.A. Conference-approved, copyrighted literature.[4]

The General Service Board (U.S./Canada), A.A.W.S. and/or the A.A. Grapevine gain nothing financially from protecting foreign copyrights. We receive no payments or financial benefits from any A.A. literature published by other boards or service structures. Protecting copyrights is a service we perform to help carry the message. We believe protecting copyrights is of great benefit to A.A. worldwide because it assures the integrity of our message in A.A. literature, and because it helps other boards and offices to serve their groups. It is also our legal duty as Trustees.

World Service Meetings [5] have discussed A.A.'s copyrights and the policy of licensing one board per country to publish and distribute A.A. literature. Over the years, Delegates to the World Service Meeting have concluded that we must protect the integrity of the A.A. message as it is presented in our literature, and, that having a common literature is important to maintaining unity in their countries.

A number of times, the General Service Conference, U.S./ Canada, has discussed the principles involved in protecting the integrity of A.A.'s message, the importance of upholding copyrights, and permissions granted to boards in other lands licensed to publish our literature, including through approved translations. At no time has

the Conference demonstrated an inclination to alter or diminish those policies based on established principles.

Since 1993, we have addressed a serious challenge to copyrights on A.A. literature, granted to Bill W., and later assigned by Bill to A.A.W.S. on behalf of the Fellowship as a whole.

Most of you are aware that the operator of a mail order book business in Germany published and distributed several Conference-approved books and pamphlets, first in Germany and subsequently, in other countries. Our first contact with the individual occurred in 1993. For more than four years, we and the General Service Board of A.A. in Germany used every possible means of communication to reason with the individual. Each contact was a sincere effort to persuade the man that his publications in the name of A.A. ignored principles established by Bill W. and reflected in the Current Conference Charter [6].

When all avenues and efforts to reason with the individual had been exhausted, we learned that he was printing and distributing unauthorized Big Books in Finnish, Hebrew, Russian, and Spanish, as well as German. We faced our responsibilities to A.A. as a whole in 1997 when A.A.W.S., publisher of Conference-approved, copyrighted literature, requested that a German Court grant an order that the defendant cease and desist all "A.A." publications in any language. Prior to our action of last resort, the General Service Board of A.A. in Germany initiated proceedings in the German Court to prevent the defendant from continuing to publish and distribute A.A. literature in German.

In May 1999, the German Court of Common Pleas ruled for the plaintiffs, the German Board and A.A.W.S. The following month, June 1999, the defendant appealed the ruling, thus continuing a process that absorbed energy and resources over four more years.

In October 2003, the Court of Appeals in Frankfurt decided the matters in favor of A.A., represented by the German General Service Board and A.A.W.S. The defendant's claims were not allowed, and the Court required that he cease producing/distributing Conference-approved books and pamphlets in any language. The Court affirmed the validity of copyrights held in trust by A.A.W.S., and recognized Bill W. as author of Alcoholics Anonymous, A.A.'s Basic Text.

The German Court decreed that the defendant must reimburse A.A.W.S. and A.A. in Germany for legal expenses, including attorney fees. Early in 2004, we and the German General Service Board offered the defendant an opportunity to forgo reimbursement of legal costs and fees provided the defendant does not publish or distribute Conference-approved literature in any language or country, now or in the future, and accepts all other stipulations in the Court's order.

The defendant has not responded to our offer. Therefore, we have asked that remedies stipulated in the Court's final order of October 2003 be fulfilled by the defendant.

While these matters were before the Court, we were constrained from

discussing relevant details. We promised past and present members of the General Service Conference that we would report more fully when the matter was concluded. Legal fees and related expenses over the seven year period, 1998-2004, totaled \$227,707.

Trustees, A.A.W.S. and Grapevine Directors have no sense of victory or accomplishment. Throughout, we have applied ourselves to the principles handed down to you and to us. We recognized and faced our responsibilities, and the supreme importance of protecting the integrity and simplicity of Conference-approved literature, as well as the message handed down by Dr. Bob, Bill W. and A.A.'s early members.

Attached is a chronology with additional details on this matter. The attempt to erode or alter A.A.'s message, including our basic text, Alcoholics Anonymous, was not successful. We pray that the distortions of fact and harmful rumors will cease, and that each of us will continue to affirm our responsibility to share experience, strength and hope with the alcoholic who still suffers.

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Footnotes

[1] Bill W. copyrighted the Norwegian translation of Alcoholics Anonymous.

[2] Affirmed by the 7th General Service Conference (1957).

[3] A.A. Publishing, Inc. became A.A. World Services, Inc. on September 3, 1959.

[4] The Current Conference Charter (United States and Canada) states: "In countries where a General Service Structure exists, the United States/Canada Conference will delegate sole right to publish our Conference-approved literature to the General Service Board of that structure."

[5] Biennial meeting originated in 1969 to share experience, strength and hope-country to country-so that the A.A. message is carried to the alcoholic who stumbles in the dark, regardless of language or origin.

[6] See footnote 4.

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++++Message 2860. AA Lawsuit in Germany: posting 3 of 3
From: ArtSheehan 11/26/2005 9:29:00 AM

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AA Lawsuit in Germany: posting 3 of 3

This is the final portion of the Board report to the 2004 General Service Board on the copyright infringement lawsuit in Germany. This

posting provides the most definitive details of the lawsuit episode.

Footnote references are contained in brackets.

General Service Board Report - Challenge to AA Unity and Legacy

Chronology of the German Lawsuit - Addendum to: Alcoholics Anonymous - Our Name and Our Message

In 1993, an individual living in Germany communicated with the General Service Offices in both Germany and Canada/US that he intended to publish his German translation of Alcoholics Anonymous [1]. He was advised that the copyright on the AA Big Book remained in effect in Germany, and that the German General Service Board held the license to publish/distribute the approved German translation of Alcoholics Anonymous.

Despite the best efforts of the German Board, as well as many communications from our Board, the man published and distributed his German translation of Alcoholics Anonymous. The Board of AA in Germany consulted with their General Service Conference, and retained legal counsel to explain to the individual the seriousness of publishing "AA literature" that had not been considered or approved by a representative group conscience or Conference, and was not authorized by an AA board licensed for that purpose.

Every possible means of communication was utilized to explain to the individual the seriousness of continued distribution of literature without authorization. We began to hear from AA members and groups who were concerned with the man's efforts to gain support for his enterprise. He appeared at AA events, often without invitation, and encouraged concern and unrest among AA's.

Coincidentally, Directors serving on the AA World Services, Inc. Board reported to the 44th General Service Conference (1994) that, "The position of the AAWS Board is to avoid litigation whenever possible. If it were decided to prohibit all litigation respecting identifying marks and copyrights, such action could have the effect of abandoning the AA name and copyrights forever, along with the integrity of our message and our identity." The resolution was discussed during that Conference and, on occasion, in succeeding Conferences. Boards, management and staff furnished background on the subject to interested AA members, groups and/or service bodies.

1994-1996, the individual distributing unauthorized "AA" literature traveled to Mexico several times, where he met with a small, but vocal group of AA members who were challenging licenses to publish approved translations of AA literature granted to the General Service Board of AA in Mexico (Central Mexicana).

November 1996, the individual distributing translations of "AA" literature without authorization, came to New York City and asked to meet with the General Manager [2] of our General Service Office. The General Manager and a Staff member met with the German visitor, who

was accompanied by two friends from Germany.

During the lengthy meeting, the General Manager carefully explained the obligations and responsibilities of AAWS to AA as a whole, that is, to assure the integrity of our printed message, including doing so through approved translations licensed to boards elected to serve AA in other lands-one board per country or language. The individual described his objections to the approved German translation of AA's Big Book, and he was encouraged to express his concerns to members of the General Service Conference of AA in Germany [3].

Early in 1997, the Manager of Sweden's General Service Office called our GSO to ask for an explanation and assistance regarding "Swedish-language Big Books" delivered to local groups without notice or explanation; AA in Sweden was confronted by a dilemma created from outside the country. It was determined that the Swedish books were printed in Germany by the same individual publishing and distributing the unauthorized German translation of the Big Book, who also operated a mail order book business.

Soon thereafter, we learned that the man had shipped an unauthorized translation of the Finnish-language Big Book to groups in Finland. Additionally, he began distribution of his translation of the Big Book in Hebrew, again without permission or the consent of local AA groups and/or service centers.

By summer 1997, AAWS determined that the General Service Board of AA in Russia was able to begin publication and distribution of AA literature in Russian-a huge step forward for the AA Fellowship in Russia. [4] AAWS' Publications Director, accompanied by a Staff member, traveled to Moscow in August 1997, for the express purpose of conveying AAWS' license to the Russian Board to permit them to publish and distribute the approved translation of the Russian-language Big Book.

While in Moscow, the Publications Director and Staff member were invited to participate in the 10th Anniversary Celebration of AA in Russia. The individual printing AA literature without permission was present; he attempted a confrontation with our representatives, who declined to participate.

By October 1997, the General Service Board of AA in Russia was ready to print and distribute 2,000 Russian Big Books. The Russian Board contacted AAWS to express deep concern that someone had printed 50,000 copies of an unapproved translation of the Russian Big Book for distribution in Russia and elsewhere. Quickly, it was learned that the same individual who distributed unauthorized "AA literature" in other countries had expanded distribution of "free" Big Books to Russia. Catalogs describing the man's mail order book business, and offering "AA literature" for sale, began appearing in mail directed to local Russian AA groups.

Every effort urging the man to cease activities that fomented disunity and disrupted Twelfth Step work supported by recognized AA service centers was refused or ignored.

Up to this point, we had been confronted by only two situations of copyright infringement that could not be resolved through communication and negotiation. Those two instances directly abridged licenses granted to the General Service Boards of AA in Mexico and Germany, established service entities that possessed the resources to protect our copyright(s) and their license.

AA in Finland, Russia, Sweden and Israel were not prepared to deal with the assault on AA unity and services, as well as their licenses to publish granted by AAWS.

The General Service Board of AA in Germany continued communications or negotiations with the individual without resolution. In May 1997, the German Board, with the knowledge of their General Service Conference, filed a complaint with a German Court citing the defendant's illegal activities, and, filed a separate request that the Court order the defendant to cease and desist his activities. Those filings addressed illegal publications of AA literature that abridged licenses granted to the German Board.

Throughout, AAWS, our General Service Board, and the AA Grapevine Board were informed of repeated efforts to reason with the individual. In November 1997, Trustees of our General Service Board convened a solemn session attended by Directors of the AAWS and Grapevine Boards, and GSO and Grapevine staffs. The meeting was called to consider unanimous resolutions adopted by AA World Services, Inc. on October 30, 1997:

Resolved: That the AAWS Board recognizes its responsibility to preserve and protect the copyrights held in trust for all of AA, both here in US/Canada, and through-out the world. The AAWS Board further recognizes that unchallenged infringement of our copyrighted literature seriously impacts the future growth of AA overseas."

"Following adoption of the above resolution, the AAWS Board authorized management, working with the board's legal advisor, the Chairpersons of AAWS and General Service Boards, and such other persons as the respective chairs might assign, to take such appropriate action, including legal action, as may be necessary to meet the challenge."

The General Service Board endorsed both resolutions with complete unanimity.

When all avenues of reason and/or negotiation had been exhausted, AA World Services initiated legal proceedings in Germany that sought to prevent further publication and distribution of unauthorized AA literature. We prayed that the man would cease activities that fomented misunderstanding and disunity.

The General Service Board explained the developments to the 48th General Service Conference (1998). That practice was continued during each succeeding General Service Conference, when the Chairman of the General Service Board updated Conference members on progress of the German Court's considerations. Throughout, Trustees and Directors were

kept informed. Past Chairmen of our Board, Jim Estelle and Gary Glynn, provided guidance and insight; and, we continued to benefit by Past Chairman Michael Alexander's wisdom and vast experience.

May 1999, the German Court of Common Pleas ruled for the plaintiffs, the German Board and AAWS, finding that the defendant did not have rights to publish German translations of the pamphlets "Too Young?" and "It Happened to Alice," and the book Alcoholics Anonymous. The following month, June 1999, the defendant appealed the Court's ruling as it applied to the book Alcoholics Anonymous and Bill W's authorship of the Big Book⁵, thus forcing a process that absorbed energy and resources over four more years.

In October 2003, the Court of Appeals in Frankfurt decided matters in favor of AA, represented by the German General Service Board and AAWS. The defendant's claims were not allowed, and the Court required that he cease producing/distributing Conference-approved books and pamphlets in any language. The Court affirmed the validity of copyrights held in trust by AAWS, and recognized Bill W. as author of Alcoholics Anonymous, AA's Basic Text.

The Court ordered the defendant to turn over all "AA" books and pamphlets that he printed and/or held as inventory; and, to provide details on the reach and extent of his distribution system. The Court decreed that the defendant must reimburse AAWS and AA in Germany for legal expenses, including attorney fees.

Early in 2004, we and the German General Service Board offered the defendant an opportunity to forgo reimbursement of legal costs and fees provided the defendant does not publish or distribute Conference-approved literature in any language or country, now or in the future, and accepts all other stipulations in the Court's order.

The defendant has not responded to our offer. Therefore, we have asked that remedies stipulated in the Court's final order of October 2003 be fulfilled by the defendant.

While these matters were before the Court, we were constrained from discussing relevant details. We promised past and present members of the General Service Conference that we would report more fully when the matter was concluded. Legal fees and related expenses over the seven year period, 1998-2004, totaled \$227,707.

Trustees, AAWS and Grapevine Directors have no sense of victory or accomplishment. Throughout, we have applied ourselves to the principles handed down to us and to you. We recognized and faced our responsibilities to protect the integrity of Conference-approved literature, and the AA message of hope handed down by Dr. Bob, Bill W. and the early members.

Footnotes

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[1] The unauthorized translation was distributed at no charge, with a catalog of "AA" and other literature for sale.

AAHistoryLovers Message 2852 from
"Soberholic" <soberholic@yahoo.com> (soberholic at yahoo.com)

Hi everyone,

I'm a grateful sober alcoholic from Finland.

I have found a deep interest in A.A. history during last eight years that Finnish A.A. has been split in two. Nobody still knows what future will bring to us but this researcher has done a great job:

<http://www.stakes.fi/nat/nat04/3/abstlep.htm>

I'm so glad I found this group.

Yours truly,

soberholic

<http://health.groups.yahoo.com/group/gso/message/10454>

Message 10454 on that Yahoo webgroup's message board
From: "soberfinn" <soberfinn@...> (soberfinn at yahoo.com)
Date: Sat Jan 1, 2005 2:13 pm
Subject: Re: Re: A New Year's gift

Hello Watchers.

Hal asked me about the split in AA in Finland. The answer is not easy, not simple and objectivity is next to impossible for me.

AA-meetings started 14.3.48 in Finland. The structure developed different from the worldwide.

Attempts to change started about 1970. Things were discussed, committees formed, propositions given, but not accepted. Continued through the years.

1996-97 the proposition of change to the worldwide (USA/CANADA) model was again on the agenda for the yearly meeting of AA-groups. The meeting was "stormy". The question never came up. The "change-positive" members left/had to leave the meeting.

Later many groups wanted to hear the proposition. This was performed and 31.1.98 147 AA-groups accepted the change and a service structure and Conference was formed.

So now we have two different structures in Finland. However the groups "on both sides" function as earlier on the important grassroots plane. "We" and "WE" are not enemies. Old real friendships go on. Friend go to friends meeting to meet friends....

The "split" has now continued for seven years. After a stormy

psychological and secular terms totally removing spirituality and God from the Big Book.

The text published by AABBSG in Germany and distributed for free was a literal translation of the original text which is true to the original rather than destroying what AA's founding members wrote. In order to be fair and unbiased, I wonder why neither Art nor AAWS, Inc. ever mention this significant fact?

What may be termed biased is backed up by documentation, something every historian needs to verify the truth. Simply by making a report does not make truth in a researcher's vernacular. History will bear out the truth, no matter which viewpoint is presented. To accuse slander by a group of people who historically have attacked and bankrupted many AA members, pulled items for sale off of eBay in direct restraint of trade and totally ignored AA's Traditions and Concepts for World Service is like the kettle calling the pot black.

Historians, if they be true researchers and tellers of the truth should not be swayed by this so-called report without demanding documentation and viewing the documentation presented by a different voice. If we are to be true to history and our calling, taking this 3-part "document" as fact would be totally against everything I have ever learned an historian does.

Fellow students of AA history - look at the documentation, read the Concepts for World Service where it says AA should never sue anyone and connect with all parties before taking such an inflammatory document as fact.

- > AA Lawsuit in Germany: posting 1 of 3
- >
- > Commentary has been available on the web regarding
- > the lawsuit filed
- > in Germany against an individual who persistently
- > infringed upon AA
- > copyrights.
- >
- > Regrettably, what has been posted on the web to date
- > has been heavily
- > biased to portray the copyright infringer in
- > somewhat of an innocent
- > martyr context and casting the General Service
- > Boards and General
- > Service Offices of the US/Canada and Germany as
- > vindictive
- > authoritarians. This latter portrayal constitutes
- > slander.
- >

> Typically there is more than one viewpoint of a
> story. A series of
> postings will be issued through AAHistoryLovers to
> offer the
> explanation provided by AA's General Service Board
> Trustees to the
> 2004 General Service Conference Delegates.

>
> The information below is an extract of the initial
> report presented to
> the 2004 General Service Conference by the then
> Board Chair Dr Elaine
> McDowell. She provides a summary of the history of
> the lawsuit in
> Germany (which involved repeated copyright
> infringements upon AA
> publications by a local citizen over a sustained
> period of time).

>
> Two other reports were made to the 2004 General
> Service Conference and
> they will be posted in sequence. A more detailed
> description of
> actions related to this lawsuit will be in the other
> postings. There
> is much duplication of the same information in all
> three postings.
> Posting 3 provides the most definitive detail.

> =====

>
> [Abridged] General Service Board Report (2004 final
> report pg 23)

>
> Elaine McDowell, PhD
> Chair of the General Service Board

>
> [. leading paragraphs unrelated to the lawsuit have
> been deleted].

>
> Adrienne, Greg, and publications director Chris C.
> responded to
> invitations to visit AA in Colombia, Nicaragua,
> Paris, and Vienna,
> where they shared information on licensing,
> distribution, copyrights,
> and production of AA literature. The three also
> attended the 12th
> European Service Meeting in Frankfurt as observers,
> where discussions
> centered on safeguarding the integrity of AA's
> written message in all
> languages, in every country and structure throughout
> the world-values
> that are rooted in our singleness of purpose, the
> cornerstone of AA

> here and elsewhere.
>
> Toward that end, your Publications Department is
> responsible for
> overseeing translations of Conference-approved
> books. Alcoholics
> Anonymous in Icelandic and Zulu; Daily Reflections
> in Italian and
> Portuguese; Living Sober in Latvian and Greek;
> Swahili Twelve Steps
> and Twelve Traditions; and As Bill Sees It in
> Italian have been
> published since the 53rd General Service Conference
> last April.
>
> Publications staff also maintains contact with
> General Service Offices
> or committees in other countries to achieve accurate
> translations of
> Conference-approved pamphlets. Among the pamphlets
> translated in the
> last year are: Thai-language "Is AA for You?," "44
> Questions," "A
> Newcomer Asks," and "This is AA"; the Simplified
> Chinese version of "A
> Newcomer Asks"; and, "Is AA For Me?" in German.
> Nearing completion are
> several pamphlets in various languages spoken in
> India; "Questions and
> Answers on Sponsorship"; "The AA Group," and
> "Understanding Anonymity"
> in Latvian; and "The Twelve Steps Illustrated" in
> Inuktitut. In each
> case, the translation reflects the original
> (English) manuscript, and
> the practice of assuring that the basic AA message
> is tied to our
> principles and primary purpose.
>
> The General Service Board's role in observance of
> AA's singleness of
> purpose occasionally necessitates difficult
> decisions or actions.
> Since 1993, with the support of the General Service
> Conference and the
> AAWS and Grapevine Boards, we addressed a serious
> challenge to
> copyrights on AA literature, first granted to Bill
> W., and later
> assigned by Bill to AAWS on behalf of the Fellowship
> as a whole.
>
> Bill W. copyrighted the First Edition of our Big
> Book so that the text
> could not be altered to suit individual views or

- > interpretations not
- > fully considered by a representative group
- > conscience. The General
- > Service Conference (U.S./Canada) has served as the
- > effective group
- > conscience of AA as a whole since 1955 and adoption
- > of the historic
- > resolution in St. Louis. (The AA Service
- > Manual/Twelve Concepts for
- > World Services, pp. S89-90)
- >
- > Most of you are aware that a German citizen
- > undertook to publish and
- > distribute several Conference-approved books and
- > pamphlets, first in
- > Germany and then in other countries. Our first
- > contact with him
- > occurred in 1993. For more than four years, we and
- > the General Service
- > Board of AA in Germany used every possible means of
- > communication to
- > reason with him. Each contact was a sincere effort
- > to persuade him
- > that unauthorized publications in the name of AA
- > ignored principles
- > established by Bill W. and reflected in the Current
- > Conference
- > Charter: "In countries where a General Service
- > Structure exists, the
- > United States/Canada Conference will delegate sole
- > right to publish
- > our Conference-approved literature to the General
- > Service Board of
- > that structure."
- >
- > For four years, we requested that he cease
- > publishing unauthorized
- > literature in the name of AA Yet, he translated and
- > distributed
- > Conference-approved books and pamphlets in several
- > languages,
- > including Finnish, Hebrew, Russian, Spanish, and
- > Swedish, as well as
- > German and English.
- >
- > The effect in countries with new or struggling
- > service structures was
- > profound. The unauthorized books created confusion
- > within the
- > membership, were unconnected to the local service
- > office or structure,
- > and raised concerns about the integrity of AA's
- > simple message.
- > Unsolicited books arrived in local groups; AA
- > members were confused

Critics of the present official German translation of the Big Book frequently state that this translation has taken an extremely large number of references to God and spirituality, and replaced them with psychological and intellectualistic concepts.

Our purpose in this web group, the AAHistoryLovers, is to ferret out the facts, and present an honest and dependable historical account based on a thorough study of all the relevant facts and evidence.

So in light of this, could someone give us some actual examples of what they believe to be mistranslations of this sort?

I have searched the internet myself and have not been able to locate any detailed list of such mistranslations posted by the critics of the old translation, nor have I been able to locate a copy online of the officially sanctioned German text of the Big Book so that I could check passages out for myself.

Translating anything complex from one language into another is always very difficult, and there are a number of traps in which the unwary can become ensnared.

There are translations for example which look acceptable if we take a German-English dictionary and look the words up one by one. The German word in question may have the English word in the Big Book listed as one possible translation. And yet that particular translation may be extremely misleading or even a gross mistranslation. It requires deep familiarity with both languages to understand all of the nuances and associations which are involved with the words in both of the languages.

And this is where I think we are getting a lot of our problems.

So for example, one problem is that the German language has no word, as far as I know, which has exactly the same connotations as the English words spirit and spiritual. If we look up the German word "Geist," the English word "spirit" is given as one possible translation. So why can't we use the word Geist to translate spirit? Maybe it was Hegel, maybe it comes from some other part of the German cultural tradition, but the German word Geist usually tends to have an intellectualistic connotation to it which is totally absent in the English word

spirit.

In German, the Geist is often seen as the unfolding of ideas, and the recognition of these ideas in the human intellect. So Geist in this sense has to do with "Idee" (idea) and "Begriff" (intellectual concept). The Geist (in the German understanding of the word) is expressed in terms of the study of law and legal theory, the study of philosophy and philosophical principles, and all the other intellectual systems which are current in a particular human society at a particular point in history.

But in the Big Book, references to the realm of the spirit and entering the realm of the spirit, are cast in terms of what a German would call the realm of "Gefuehl" (feeling) and "Ahnung" (the intuitive awareness of that which is outside the range of full objective consciousness).

One of the two most influential German-speaking theologians in the period right after the First World War was Rudolf Otto, who wrote a book called "Das Heilige" (1917), translated into English in 1923 as "The Idea of the Holy," which explains very clearly the strong distinction made in German thought between the realm of feeling and intuition, and the realm of ideas and intellectualized concepts.

What Bill W. felt when he was standing in Winchester Cathedral was not the "Geist," but the "Gefuehl" of "das Heilige."

So translating spirit as Geist may have an unavoidable tendency to point a German in the wrong direction. And in other German words as well, it is sometimes difficult to keep the translation from having the same kind of intellectualistic tendency which the opponents of the officially sanctioned German translation of the Big Book are criticizing.

So some of the critics complain about the translation of the phrase in the eleventh step which says "sought through prayer and meditation." The German says "Wir suchten durch Gebet und Besinnung." Their complaint is that "Besinnung" means "thinking." And it is true that this German word can mean "thoughtful consideration." But it can also mean "reflection" and "contemplation."

What German word would they replace it with? "Nachdenken"? Yes, one will find the word "meditation" in a German-English dictionary as one possible translation of that word. But "Nachdenken" implies "pensive thought" involving deep "mental cogitation."

Don't be fooled by a careless look at translation dictionaries. "Nachdenken" is probably more intellectualistic than "Besinnung." Using that to translate the English word meditation certainly is not going to help any, and it could make misunderstanding even greater.

Furthermore, one must understand all of the nuances and associations of the English words too, and in particular, one must understand what they meant historically back in 1939, not what they mean now in 2005. So for example a lot of modern English speakers associate the word "meditation" with a Hindu discipline called Transcendental Meditation (where we completely clear our minds of all concepts and shut off all the flow of ideas through our minds). This was popularized by a pop music group called the Beatles during the 1960's. But this was not at all what the word meditation meant back in 1939.

If people in 1939 had come in contact with the kind of thing the Beatles and their Hindu guru did, they would have called that "contemplation." The step does not say "sought through prayer and contemplation." That means that (in the original intent of the Big Book), the step does NOT say "sought through prayer and what the Beatles and their guru were doing."

The term "meditation" principally referred in 1939 to thoughtful reflection upon a passage one had read in the Bible or in a book of spiritual readings, or it could refer to thinking deeply about a spiritual topic which one's spiritual director had suggested. Meditation involved discursive thought. So meditation DID mean quietly thinking about spiritual things and our own spiritual lives back in 1939.

In fact (smile) a good way of describing what the word meditation meant back in 1939 within the traditional theological language of the time, would be to say that it meant something basically like the German word "Besinnung."

All I can find from the officially sanctioned German version of the Big Book, at this point, is a copy of the Twelve Steps. But these are worth looking at, to see if the translation is really as bad as its critics say that it is:

DIE ZWÖLF SCHRITTE DER AA

1. Wir gaben zu, dass wir dem Alkohol gegenüber machtlos sind -- und unser Leben nicht mehr meistern konnten.

2. Wir kamen zu dem Glauben, dass eine Macht, größer als wir selbst, uns unsere geistige Gesundheit wiedergeben kann.

3. Wir fassten den Entschluss, unseren Willen und unser Leben der Sorge Gottes -- wie wir ihn verstanden -- anzuvertrauen.

4. Wir machten eine gründliche und furchtlose Inventur in unserem Inneren.

5. Wir gaben Gott, uns selbst und einem anderen Menschen gegenüber unverhüllt unsere Fehler zu.

6. Wir waren völlig bereit, all diese Charakterfehler von Gott beseitigen zu lassen.

7. Demütig baten wir Ihn, unsere Mängel von uns zu nehmen.

8. Wir machten eine Liste aller Personen, denen wir Schaden zugefügt hatten und wurden willig, ihn bei allen wiedergutzumachen.

9. Wir machten bei diesen Menschen alles wieder gut -- wo immer es möglich war --, es sei denn, wir hätten dadurch sie oder andere verletzt.

10. Wir setzten die Inventur bei uns fort, und wenn wir Unrecht hatten, gaben wir es sofort zu.

11. Wir suchten durch Gebet und Besinnung die bewusste Verbindung zu Gott -- wie wir Ihn verstanden -- zu vertiefen. Wir baten Ihn nur, uns Seinen Willen erkennbar werden zu lassen und uns die Kraft zu geben, ihn auszuführen.

12. Nachdem wir durch diese Schritte ein spirituelles Erwachen erlebt hatten, versuchten wir, diese Botschaft an Alkoholiker weiterzugeben und unser tägliches Leben nach diesen Grundsätzen auszurichten

The critics complain about the translation of step four, "made a searching and fearless moral inventory of ourselves." The German says literally "we made a thorough/solid/profound and fearless inventory in our heart/soul/inner selves."

The critics point out that the word "moral" was left out.

How bad is this? The German translation does talk in step five about our "Fehler" (failures, defects, blemishes, flaws, faults) which we confessed/admitted to "Gott" (God). And it talks in step six about our "Charakterfehler" which we were fully ready to let "Gott" [God] remove/eliminate/do away with.

Step eight talks about making a list of all the persons to whom we did "Schaden," which means damage, harm, injury, hurt, wrong. And it says that we became willing "wiedergutzumachen" to all of these people. That is a nice German word, much stronger and more explicit than the English word "amends." If we read it literally, "wieder-gut-zu-machen" means "again-good-to-make."

This doesn't seem to me to be watering down the program. In fact, the original English often seems to me to be much weaker in its demands.

Look at step seven in particular: the English says we "asked" God, while the German says we begged and implored Him and prayed to Him. The English says we did it "humbly," while the German says we did it humbly/meekly/submissively. The English has the very weak and weasely word "shortcomings," as though we were saying nonchalantly, "oh, I know I have a few shortcomings here and there." The German jumps on us with both feet and says that these are "Maengel," which means defects, faults, flaws. We are defective as people. We are flawed personalities. And these defects and flaws are OUR FAULT.

The word God shows up in the steps in the English version four times, in steps 3, 5, 6, and 11. In the German version, the word "Gott" shows up in all four places. It is not left out.

In step 12, the English version finally became phrased in terms of "a spiritual awakening" which we "had," rather than using the older more religious version which spoke of having had "a spiritual experience."

The critics should note that the German version is actually closer to the old more strongly religious version of that step, because it peaks of "ein spirituelles Erwachen" (where Erwachen does mean awakening), but it says that this was an awakening which "we experienced." So in German it is a spiritual awakening produced by a spiritual experience.

Anyone who has ever done translation at the professional level will tell you that there is never truly any "perfect" translation from one language into

dictionary and a lot of sweating since I am so bad at this). They did a fair job. (Like I'm an expert! :-)) So I wondered why anyone was making a big deal out of it. Then I skipped ahead to chapter 5 and saw it. In the 12 Steps, they translated the Name of G-d in a way that made it controversial. It was translated more or less accurately. That made it a problem from a religious viewpoint.

Many non-Jews may not be aware of this, but in traditional Judaism we hardly ever speak G-d's name directly. We avoid even writing out His Name in ANY language as you can see in my posting here. We often leave out a letter, substitute a different name or use a place-holder such as "Hashem" [hah-SHEM] which means "the name". What name? The name we aren't supposed to be using so casually.

Even when we use one of G-d's names in a book on some religious subject, there are some forms of the Name that we are not allowed to read out loud except during prayer or formal Bible study - "Elokeem". THAT is the name they use in their translation of the 12 Steps. What is the practical impact of using this name of G-d? It means that one can read the name silently, but if you want to read the 12 steps OUT LOUD in a meeting, you are violating a traditional Jewish religious restriction.

That would be the traditional Jewish stance on the issue. If there are any liberal Jews on the the list, perhaps they can offer their opinion on the issue. I assume they would not see any problem with speaking this form of G-d's name - "Elokeem".

(I have changed G-d's name in this posting. Elokeem is NOT His name, but I am compelled by tradition to change it. See what I mean? It's a problem.)

Also, as you may noticed, my posting implies there is more than one name for G-d. In English this is not so obvious but if you just think about it, English has several names for G-d as well. For example, does anyone know who we are talking about when we say, "The Almighty"? How about, "The L-rd?" These are rough translations from the Hebrew of separate and distinct names of G-d.

BTW, if you use one certain name for G-d in your book, you instantly will render it a holy object and you will never be able to throw it away. (I know what the name is but I feel uncomfortable even thinking it, much less telling you what it is.) That is why archeologists throw a party whenever they find an ancient Jewish geneza [geh-NEE-zah]. It is usually chockfull of books and objects that Jews could not throw away because those objects have a certain one of G-d's names on them.... thus rendering them holy objects... and a real problem for Jews when those objects become worn and otherwise unusable later. They are stored in a geneza until a rabbi can figure out what to do with them.

Reply:

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It was not mentioned because the translation was acceptable to AAWS, the German General Service Board and Conference. It is not a prevailing issue except in the mind of the German member who infringed upon AA copyrights and his minions.

Germany, like the US and Canada, has a General Service structure composed of a General Service Board, GSO and Conference. The Board is a legal entity; the Conference is not. The approval of translations of AA literature is a function of the local licensee in cooperation with AAWS. The copyright of the Big Book is still in force outside the US among signatories to the Pan American Convention Treaty regarding trademarks and copyrights. This was validated by both the German lower court and appeals court (also in Mexico).

While some in AA make personal pronouncements of AA being a pristine "spiritual entity" it demonstrates an unfortunate naiveté regarding the evolutionary history of AA and why, what today are called the "General Service Board," "AAWS" and "AA Grapevine" were established as corporations.

The word "corporation" is not a pejorative. In addition to being a spiritual entity AA is a legal entity. The service Manual is quite explicit about this and the concept has been in place since the late 1930s. The legal entity part is quite relevant to the protection of AA's primary tangible assets: its literature, its copyrights and its trademarks (which include its name).

If a member (or group of members) takes issue with a translation they can certainly voice their objection but they are not endowed with any authority or inherent right to appoint themselves to be an independent publishing arm of AA. No individual member is appointed, elected or authorized to act in behalf of AA. That responsibility and authority is well defined and established by the inverted pyramid of Groups, Districts, Areas (Delegates) and Conferences. That is the method for deriving the informed group conscience of the geographical area served by the Conference.

The most significant reason, however, for not mentioning the purported translation shortcomings is that it is a canard for the German member to take refuge behind as a self-appointed defender of the purity of the Big Book. The member was not elected, appointed or vested with any responsibility or duty to do what he has done.

Neither AAWS nor the German Board was under any obligation to consent to what the member wanted to do no matter what his stated reasons or intentions. AAWS has the both the legal and spiritual authority to say yes or no in matters related to reprinting AA literature. The spiritual aspect has to do with creating "service boards or committees directly responsible to those they serve."

There is nothing in AA's history, or principles, to suggest that AA is supposed to follow the Gideon Bible model and give Big Books away free of charge to anyone and everyone. Historically that has never been the objective of the Big Book despite the grandiose pronouncements of the "free book" crowd. Big Book income initially supported Dr Bob and Bill W through their lifetime royalties, paid back Rockefeller and his dinner guests for their loans, and compensated for the shortfall in member and group donations to support essential services in the General Service Office (a function which it still serves worldwide to date).

If individual members wish to purchase Big Books and give them away then that is an entirely different matter and a very noble one to say the least. This is not the case with the German member. His objective was to translate, publish and distribute the Big Book throughout several countries.

Individual AA members do not "own" the Big Book in a literal sense. AAWS is the legal entity that holds legal title to AA literature (other than the Grapevine). It was set up that way shortly after publication of the Big Book (via the Alcoholic Foundation, Works Publishing Inc, AA Publishing Inc and AAWS) and is still set up that way today. It's been working well for almost 7 decades.

The German member acted contrary to the law of his country (and other countries) and brought the resulting consequences on himself through his own actions (not the actions of the German or US Boards or AAWS). While some may elect to call the German member's actions "12th Step Work" others called it "copyright infringement" and the "others" were the ones who prevailed in the matter.

The Big Book translation was deemed satisfactory to the German General Service Board and General Service Conference and AAWS. They are the entities vested with that responsibility and duty. They are elected to do it by a representative democracy acting through the General Service Conferences. It's a process that started over half a century ago. It is not broken and doesn't need mending.

The response (message 2863) to my posting contains an unfortunate statement by the respondent of a suspect omission in my posting that the translation omitted much in the way of references to spirituality and God. Based on information (by the same respondent) posted in another internet forum, claims of omissions in the German translation rest solely on anecdotal hearsay.

Those making the claims don't really know one way or another what is, or isn't, contained in the translations? This is what has me so concerned, particularly when shortcomings in the German translation are supposed to be such a prominent matter motivating the German member to do what he did and driving the harsh criticism of AAWS and General Service Boards.

These criticisms leveled against the Board, AAWS, GSO (and myself it so happens) are a distortion of the truth and poison the atmosphere.

Members of our Fellowship seem to be losing the disposition to engage in civil discussion as opposed to divisive demagoguery. I'm all for a good brisk discussion and defense of various viewpoints but not at the expense of civility and mutual respect.

2nd paragraph of message 2863:
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“The text published by AABBSG in Germany and distributed for free was a literal translation of the original text which is true to the original rather than destroying what AA's founding members wrote. In order to be fair and unbiased, I wonder why neither Art nor AAWS, Inc. ever mention this significant fact?”

Reply:
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Again, I did not mention it because it is irrelevant. It is a “straw man” buttressed by much assertion and little evidence. Once again anecdotal hearsay is being portrayed as “significant fact” when there is no such fact established.

A presumed fair and unbiased German lower court and appeals court had years to examine all forms of purported documentation and found the German member to be in violation of German law. This is the crux of the matter and all else is diversionary. The German member (despite his presumed best of intentions) committed either a criminal act or civil tort or both. The obscure notion of “true to the original” is being amplified and the quite obvious fact of the man breaking the law and creating his own sad mess is being completely ignored.

The characterization of “distributed for free” should be qualified by the fact that the books also contain a notice that donations were accepted. To my knowledge AABBSG has never published a public financial statement defining the nature of its business and who audited it for validity? The US/Canada General Service Board, AAWS and Grapevine publish this type of documentation annually.

Also, the portrayal of the translation as “destroying what AA's founding members wrote” seems more than bit over the top (from someone who admits they don't actually know what the translation says one way or another). By what means did this ignorance of what is actually contained in the translations evolve into “significant fact”?

If there is a sorry omission in the whole story it's the omission of acknowledging the proactive role that AAWS plays in getting overseas entities established by providing their initial stocks of literature and translation of the literature into the local language. AAWS allocates substantial funding for this service. It's the very thing that so many are “oohing and aahing” about the German member, yet AAWS has been doing this same thing worldwide for decades without so much as an iota of recognition of that fact from their critics.

3rd and 4th paragraphs of message 2863:
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“What may be termed biased is backed up by documentation, something every historian needs to verify the truth. Simply by making a report does not make truth in a researcher's vernacular. History will bear out the truth, no matter which viewpoint is presented. To accuse slander by a group of people who historically have attacked and bankrupted many AA members, pulled items for sale off of eBay in direct restraint of trade and totally ignored AA's Traditions and Concepts for World Service is like the kettle calling the pot black.

Historians, if they be true researchers and tellers of the truth should not be swayed by this so-called report without demanding documentation and viewing the documentation presented by a different voice. If we are to be true to history and our calling, taking this 3-part "document" as fact would be totally against everything I have ever learned an historian does.”

Reply:

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I have studied the materials archived on the other web site in depth over a prolonged period of time. In the main it is a collection of screeds and testimonials of purported evils and conspiracies fostered by AAWS and the German Board. The body of material contained insufficient substance and pertinence to stand in a court of law (a compelling “significant fact” which is persistently ignored).

It seems that a report made by the General Service Board to the Delegates doesn't rise to the level of “documentation.” Yet editorials by the conspiracy theorists are accepted as near gospel. What's next “where is the documentation that backs up the documentation” and then “where is the documentation that back up the documentation that backs up the documentation” etc., etc?

In the so-called “documentation” archived on the other web site, the cherry picking of materials, the paraphrasing and tortuous exercises in pseudo-legalities are a sad commentary on a body AA members advocating a grand conspiracy theory as a representation of the “truth.” The primary fuel driving the effort seems to consist of little more than collective resentment seeking an outlet and resting on fantasy. The micro-parsing of the Traditions, Concepts and selective (very selective) writings to establish a supposed rationale for criticizing AAWS are convoluted. If this is the sum total documentary “evidence” against AAWS then there is little wonder that the German member was found guilty and again lost on appeal.

As far the statement of “group of people who historically have attacked and bankrupted many AA members” it is not historical truth and is revisionist.” This type of characterization does far more divisive harm to the Fellowship than those who are purported to be the culprits. The officers of the operating corporations of AA (the Board, AAWS and Grapevine) have a fiduciary responsibility to protect the assets under their care and can be held individually and severally liable (monetarily) for failure to do so. That is not hypothetical it is a hard reality.

The state of New York has a body of law that applies to non-profit corporations registered in NY. AA is not above that law (the Traditions and Concepts notwithstanding). The corporate officers have no choice in the matter but to protect the assets in their care. It's part of the real world of being officers of a non-profit corporation as opposed to just being an AA member posturing over the internet. The Trustees work without compensation, put in unbelievable hours of travel and service, all for the privilege of being slandered by members of our Fellowship. It's a sorry state of affairs for a Fellowship whose survival is dependant on our commitment to unity and mutual support.

While the words "legal" and "law" may seem like heresy to some in AA, one very straightforward action of "practicing the principles in all our affairs" would be the simple maxim of "obey the law" (not act in defiance of it). AA membership does not carry with it an anointed station above the law.

Just who are the "many AA members" who have purportedly been attacked and bankrupted and on what basis is AAWS being portrayed this way? When have for-profit transactions on e-bay under the misleading umbrella of "AA Literature" been demonstrated to fall under the notion of "restraint of trade?" How many other baseless charges will be issued against AAWS based solely on invective?

The reflex rejection of official documents of record is a rather odd way of "being true to history and our calling." My advice in this matter would be "physician heal thyself."

5th paragraphs of message 2863:

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"Fellow students of AA history - look at the documentation, read the Concepts for World Service where it says AA should never sue anyone and connect with all parties before taking such an inflammatory document as fact."

Reply:

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The notion of the document being inflammatory is absurd. The statement in the Service Manual does not take precedence over the law. The matter has also been addressed by the Conference, twice:

In 1993 an ad hoc committee of Delegates was formed to review the matter of Chips/Medallions (and an attendant lawsuit). The ad hoc committee made five recommendations for advisory actions in its report to the Conference:

"a) In agreement with the consensus of the 1958 General Service Conference, the use of sobriety chips/medallions is a matter for local autonomy and not one on which the Conference should record a definite position in behalf of the movement.

b) It is not appropriate for AAWS Inc, or Grapevine Inc to produce or license the production of sobriety chips/medallions.

c) The Conference find that the initiative of litigation involving trademarks and service marks is a violation of Warranty Five.

d) The General Service Board take the steps necessary to bring all policies and practices into conformity with the spirit of the Warranties and the report and recommendations of the 1993 Ad Hoc Committee on Chips/Medallions.

e) The General Service Board develop a new policy statement on the "Use of AA's Trademarks and Logos"(AA Service Manual, p S103) that reflects the spirit of the committee's report and recommendations, and report back to the 44th General Service Conference on the policy and its implementation.”

Outcome:

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The ad hoc committee recommendation c) that “The Conference find that the initiation of litigation involving trademarks and service marks is a violation of Warranty Five” was not [repeat not] adopted by the Conference.

The ad hoc committee recommendation d) that “The General Service Board take the steps necessary to bring all policies and practices into conformity with the spirit of the Warranties and the report and recommendations of the 1993 Ad Hoc Committee on Chips/Medallions” was not [repeat not] adopted by the Conference.

The ad hoc committee recommendation e) that “The General Service Board develop a new policy statement on the "Use of AA's Trademarks and Logos" (The AA Service Manual, p S103) that reflects the spirit of the committee's report and recommendations, and report back to the 44th General Service Conference on the policy and its implementation” was withdrawn by the committee due to the fact that the two recommendations (c and d) above were not adopted by the Conference.”

Action 3 years later by the 1996 Conference

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In the 1996 Conference a floor action was submitted stating: “Propose a Conference recommendation that the General Service Board and its subsidiary boards, AA World Services Inc and The AA Grapevine Inc, initiate no litigation regarding the protection of copyrights or trademarks.”

The floor action was not [repeat not] adopted by the Conference.

While there has never been a Conference advisory action endorsing the undertaking of lawsuits, there have been two occasions where the Conference has declined to expressly prohibit them when given the opportunity to do so.

Epilogue

I would sincerely hope that over the years I have established a reputation in this forum for attention to detail and honesty and integrity in the information I have posted.

It is no secret that I am taking issue with a body of AA members that have used the internet far too long and without challenge to engage in broad-brush character assassination of many good Trusted Servants.

I have never witnessed so many coarse and baseless allegations directed at so many decent people with so little in the way of substantiation.

Gerry F, a past Western Canadian Regional Trustee, made a report to the 1995 General Service Conference that is quite prescient and, I believe, precisely sums up a genuine challenge in AA today.

From Gerry F's report to the 1995 Conference:

"I think that the greatest hurdle this Fellowship will face in the next ten years will not concern copyrights nor whether litigation is public controversy nor the proliferation of self-help psycho-babble. I feel that the greatest hurdle we face today and in the foreseeable future is the spill-over into our Fellowship of the cynicism and distrust that are exhibited in our North American society at large in regard to its public servants.

I have noticed with growing concern that letters from members of the Fellowship are more and more suspicious of the motives of the leaders we have chosen to serve us. There was a time within my short 18 year experience in this Fellowship when arguments abounded about principles and what the best course of action might be. But there was always the underlying premise that both sides thought they knew what was the greatest good for the longest time. And when the vote was taken, and upwards of two-thirds voted for fuchsia colored name tags, the proponents of the brown tags might have their minority say, but would accept the decision of a Higher Power "as He may express Himself in our group conscience."

I sometimes wonder if we can still do that. More often I hear the minority either questioning the motives of an "influential" leader in swaying the majority; or else, insisting that the body wasn't well informed, and then when the group does have the information, saying that the body is not responsible (not listening) and that it has become a law unto itself.

The thing that's missing is acceptance by the minority of the group conscience decision [...]

Not one of us is given a torch big enough to lead the drunks of the world out of the darkness and into the light. Instead, each of us has

occurs in my copies of the First edition of "Alcoholics Anonymous" (I have a 9th and two 12th printings) and the first printing of the Second edition. (1955)

"Having had a spiritual awakening as the result of THESE steps" occurs in my copy of the "Twelve Steps and Twelve Traditions" First edition, first printing (The AA Publications printing) from 1953 and the 13th printing of the Second edition of "Alcoholics Anonymous".

It appears that in 1953 we were moving to "THESE" in the 12 & 12, but still retained it for a while in the Big Book at least until 1955.

Do you know when the wording was officially changed? Or was this some sort of slow editorial change without much AA fanfare?

Thanks

Mark

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+++Message 2890. Sackville
From: Fiona Dodd 12/3/2005 4:02:00 AM

|||||

Living the Program in All Our Affairs

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More than twelve years have passed since I ended my story in the Big Book with the words "AA has made me very happy." Nothing that has happened since has made me change my mind. The personal details of my life in between are unimportant to anyone but myself. They have made me more grateful to our founders and to the vast army of my comrades in Alcoholics Anonymous. But the passage of time has given me more time to think. And in the hope that what I write will not be taken as the views of an Angry Old Man, I put forward some of the things I think about.

In No Man Is an Island, Thomas Merton wrote, "Tradition is living and active, but Convention is passive and dead. Tradition does not form us automatically; we have to work to understand it. Convention is accepted passively, as a matter of routine. It offers us only pretended ways of solving the problems of living, a system of gestures and formalities One goes through an act, without trying to understand the meaning of it all, merely because everyone else does the same." Convention does rule the lives

of most of us. We do go through life saying things and doing things because others do them and say them.

For instance, our Slogans. A slogan originally was the war cry of the Scottish Highlands. Anyone who can imagine a Highland chief urging his clan into battle with slogans such as Think or Easy Does It cannot be very well acquainted with the Scots. Yet for us, today, these AA slogans are very useful pieces of advice. When we merely accept them passively, as if brainwashed, that is lazy thinking, and lazy thinking can become an important defect if applied to our Steps.

The Twelfth Step sets out that our founder members tried to practice these principles in all their affairs. And still, so many tell us that no one could possibly apply these principles to his whole life. Is this not lazy thinking? Do some of us just accept the Steps, to be "with it," without working out what these principles really are for each of us?

My own list of the principles I must practice consists of: realism, with its frequent reminders of humility; faith, anchored to some unchanging norm of goodness (God, as I understand Him); atonement; patience; and thinking with spiritual discipline. Can I honestly tell myself that the practice (though not the finished accomplishment) of these principles is impossible for me in all my affairs?

Perhaps with advantage to ourselves -- especially at the start -- we might pay more attention to a few words in our purpose: to solve our common problem. Our common problem is not, as we quite naturally may have thought, just to stop drinking period; we can all remember from our past the dreary, unending sequence of stop, restart, stop, restart. The problem is to remain securely abstinent permanently, albeit we work at it one day at a time. Obviously, no one will stay dry for long or willingly unless life without drink gives him satisfaction. He can arrive at that satisfaction only by learning to live with himself in peace, with his neighbour in charity, and with his conscience in reasonable repose. That, at least for me, is the guide motif of our Steps. That is why it doesn't now seem right to me to go about saying, "AA is a strange program," though I used to for a time. It no longer appears strange to me. It seems the only sort of recovery program that could possibly work for an alcoholic. Yet so many of us still tell a newcomer that he has only to stay dry for today and to come to meetings. The meetings won't practice the Steps for him, though they may and should help him to persevere in his own practice of them. Even the most meeting-minded member has to pass many hours of the day when he is alone and must depend on his own inner strength. These are the hours when practice of these principles in all his affairs must cease to be a conventional, superficial acceptance of them and become a matter of the heart and the will.

I find that over the years I have acquired a few mild dislikes. The calling of the Higher Power, or God as we understand Him, "The Man Upstairs" is one. The advertising of some member as a star speaker and a special attraction is another. (This isn't envy!) Can we not take every speaker, silver-tongued or tongue-tied, at his real value of being another alcoholic who is doing his best to stay recovered himself and trying to help us to do the same? And I do somehow feel from time to time that the increasing number of conventions and the like, through the amount of preliminary organization and work involved, are diverting time and effort from our primary purpose. These

Newcomers Group

c/o 103 Queens Road, Clifton, Bristol, England

The General Service Board

A A W S Inc

475 Riverside Drive

New York NY 10115

USA January 3rd, 2002

Dear Fellow Travellers in the Fellowship of the Spirit,

I am writing to you with regard to the Fourth Edition of the Big Book, to put on record my home group's dismay at the decision to drop 'The Career Officer' from the new book. We feel this is a mistake and a very sad day for

Alcoholics Anonymous. Sackville of Dublin who's story was the Career Officer, was a legend in AA and was described by Nell Wing as 'living AA history' and though he has long since past away his story has held good in AA for 47 years appearing in both the 2nd and 3rd Editions. We argue for his inclusion in any second printing of the fourth edition on historical grounds, the very same argument used to keep sixteen of the old Stories. Sackville was counted as a personal friend by Bill W. They came from the same generation. They both fought in the First World War and they enjoyed playing the violin together. It was Bill who asked Sackville to write his story for inclusion in the 2nd edition. Bill described Sackville in 'AA Comes of Age' as 'AA's greatest Correspondent.' Indeed in this area he was prolific and through his letters sponsored hundreds of AA's all over the world.

He was an AA pioneer of the highest caliber, the first secretary of the First Dublin group, the first AA group in Europe. He got sober in April 1947 after attending his first ever meeting at the struggling Country Shop. He got this group established and became the 'mainstay of AA in Eire'. It was

through his offices that AA gained acceptance with the Catholic church in Ireland, a very important barrier to overcome for anything new in the Emerald Isle. He started the first AA meeting in Wales, while there as an International sports referee. And with Richard P. he was the spearhead of much of the development of AA in England. He was principle speaker at the first English convention at Cheltenham in 1956. In 1968 he was the principle speaker at the historic, third British General Service Conference held in Manchester. In 1971 his dream of a European Convention was realised and he was again principle speaker at this landmark European event held in Bristol, saying sadly, "I am a poor substitute for Bill".

Also at this convention was General Service Office manager Bob Hitchins who spoke and reminded us that AA was no more an American thing than was the Human Spirit and he urged us to think of it as universal, comparing AA to a

thing of the spirit and not of one country. The fact that Jesus was born in Bethlehem he said didn't matter one iota in one becoming a Christian. Nor should it matter where AA started. In taking Sackville out from the body of our basic text it has severed an historic European connection in a very real way with our movement's origins. Sackville was not only our group's Grandfather but his sponsorship lineage has changed the face of AA in England. His spirituality was so subtly powerful, that the Jesuits of Montreal on meeting him considered him the most spiritually developed human being they had ever met.

Through his correspondence he kept New York informed of events this side of the Pond. Notable guests he hosted from America were Bill and Lois, Fr Eddie Dowling and Marty Mann. Indeed it was left to Sackville to wave both Bill and Lois off from England on their return to America in 1950. He was on friendly terms with Sister Ignatia and visited her in Akron. We had in our archives for many years Sister Ignatia's own personal prayer book with an inscription for Sackville written in. Sackville founded the Road Back in 1949, now the Irish national journal which he edited every month for over twenty-eight years. Through this he carried the AA message to thousands around the world including many loners. One of Sackville's pigeons was Jack McQ a legendary figure of AA in New Zealand.

Sackville was a meticulous keeper of AA records and upon his death in 1979 his collection became the body of Irish archives. A special committee representing the four provinces of Ireland: Ulster, Munster, Connaught and Leinster, was convened to handle the vast store. He inspired the English to start their own AA archives through Travers of Bristol. His death was the signal of the beginning of European Archives activity.

He brought AA to the attention of Pope Paul VI and the Vatican in 1972. Alongside Travers of Bristol they carried the AA message to all the Senior clergy and to the English speaking colleges in Rome. They directly influenced and changed the Catholic church's view on the nature of alcoholism and its recovery. Dr Jack Norris subsequently followed up this visit and held talks with Vatican and Italian doctors on the nature of alcoholism. What followed from this was the Catholic church's active involvement in the setting up of education and treatment programmes in Third World countries. In addition to the education of priests in the seminaries of Rome about AA and the illness of alcoholism.

We find it ironic that the first story from the new fourth edition to appear in the Grapevine should be that of a native American woman. In 1954 Sackville was made an honorary chief of the Kiowa Arocha and the Kiowa Comanche for carrying the AA message to their Reservation in Oklahoma.

What we find most distressing in all this is the lack of consultation in the decision to drop 'The Career Officer'. Were not archives in New York consulted? Did the literature committee actually read or find out a little about the stories that were already in the book?

It seems a lot of time and effort was put in to reading new stories and very little put into the ones already there. Almost any AA who reads 'The Career Officer' cannot fail but be moved by it. If for nothing else it is of

historical interest; it includes mention of the first group in another Continent; it is pleasing to read of the group's venue, of the local paper, the Evening Mail, which helped so much with publicity for the fledgling group through the publishing of Sackville's letters. It also fits the criteria of a good AA recovery story. In the final two paragraphs are some of the most moving lines found anywhere in the whole book, a virtual preamble, all about the purpose and spirit of the AA Way of life. Any AA can draw strength and inspiration from his words such as: "Success and failure are never final, and that neither count for very much in the final assessment of any man who has done his best."

So please, General Service Board reconsider and put 'The Career Officer' back in Alcoholics Anonymous. If not between 'Annie The Cop Fighter' and 'The Independent Blonde' (2nd edition) then find somewhere else (in the Big Book) but put Sackville back where he belongs, with his peers, with Bill and Dr Bob and the other great pioneers of AA. Our Fellowship deserves nothing less.

Yours Sincerely

Peter H

Hon. Secretary, Newcomers Group

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

|||||

+++Message 2898. Re: big book manuscript
From: secondles 11/29/2005 9:19:00 PM

|||||

Some of the answer to your question can be found in a letter which Ruth Hock wrote to Bill (at his request) regarding her recollections at the time the original manuscript was being written and revised. In her letter she said (in part, page 6)" by the time the book was mimeographed mostly for distribution in an effort to raise money to carry on and get the book published. There was constant discussion about detail changes with seemingly little hope for unanimous agreement so it was finally decided to offer the book to Tom Uzzell for final editing."

Her letter indicates many discussions in and around the "office" by various people. It seems apparent that any and all available folks had an input in the editing process there in New York (plus sending it to Dr Bob at various stages of those first drafts). NOTE: See the full text of Ruth Hock's letter in a PDF copy at www.cybriety.org

Les C

--- In AAHistoryLovers@yahoogroups.com, "gbaa487" <gbaa487@y...> wrote:
>

Step 2: Faith

It seems to be a spiritual truth, that before a higher power can begin to operate, you must first believe that it can.

Step 3: Surrender

A lifetime of self-will run riot can come to a screeching halt, and change forever, by making a simple decision to turn it all over to a higher power.

Step 4: Soul Searching

There is a saying in the 12-step programs that recovery is a process, not an event.

The same can be said for this step -- more will surely be revealed.

Step 5: Integrity

Probably the most difficult of all the steps to face, Step 5 is also the one that provides the greatest opportunity for growth.

Step 6: Acceptance

The key to Step 6 is acceptance -- accepting character defects exactly as they are and becoming entirely willing to let them go.

Step 7: Humility

The spiritual focus of Step 7 is humility, asking a higher power to do something that cannot be done by self-will or mere determination.

Step 8: Willingness

Making a list of those harmed before coming into recovery may sound simple. Becoming willing to actually make those amends is the difficult part.

Step 9: Forgiveness

Making amends may seem like a bitter pill to swallow, but for those serious about recovery it can be great medicine for the spirit and soul.

Step 10: Maintenance

Nobody likes to admit to being wrong. But it is absolutely necessary to maintain spiritual progress in recovery.

Step 11: Making Contact

The purpose of Step 11 is to discover the plan God as you understand Him has for your life.

Step 12: Service

For those in recovery programs, practicing Step 12 is simply "how it works."

The AA Principles and Virtues (from barefoots world website)

Honesty

Step 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.

Perserverance

Step 10. Continued to take personal inventory and when we were wrong promptly admitted it.

Spirituality

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.

Service

Step 12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to others, especially alcoholics and to practice these principles in all our affairs.

I went out on the web in search of possible further historical documentation of their origins and found two more listings different from the above ...

Principles of the 12 Steps

1. Surrender. (Capitulation to hopelessness.)
 2. Hope. (Step 2 is the mirror image or opposite of step 1. In step 1 we admit that alcohol is our higher power, and that our lives are unmanageable. In step 2, we find a different Higher Power who we hope will bring about a return to sanity in management of our lives.)
 3. Commitment. (The key word in step 3 is decision.)
 4. Honesty. (An inventory of self.)
 5. Truth. (Candid confession to God and another human being.)
 6. Willingness. (Choosing to abandon defects of character.)
 7. Humility. (Standing naked before God, with nothing to hide, and asking that our flaws - in His eyes - be removed.)
 8. Reflection. (Who have we harmed? Are we ready to amend?)
 9. Amendment. (Making direct amends/restitution/correction, etc..)
 10. Vigilance. (Exercising self-discovery, honesty, abandonment, humility, reflection and amendment on a momentary, daily, and periodic basis.)
 11. Attunement. (Becoming as one with our Higher Power.)
 12. Service. (Awakening into sober usefulness.)
- -----

And another list--

Step 1: Honesty -- After many years of denial, recovery can begin when with one simple admission of being powerless over alcohol -- for alcoholics and their friends and family.

Step 2: Faith -- It seems to be a spiritual truth, that before a higher power can begin to operate, you must first believe that it can.

Step 3: Surrender -- A lifetime of self-will run riot can come to a screeching halt, and change forever, by making a simple decision to turn it all over to a higher power.

Step 4: Soul Searching -- There is a saying in the 12-step programs that recovery is a process, not an event. The same can be said for this step -- more will surely be revealed.

Step 5: Integrity -- Probably the most difficult of all the steps to face, Step 5 is also the one that provides the greatest opportunity for growth.

Step 6: Acceptance -- The key to Step 6 is acceptance -- accepting character defects exactly as they are and becoming entirely willing to let them go.

Step 7: Humility -- The spiritual focus of Step 7 is humility, asking a higher power to do something that cannot be done by self-will or mere determination.

Step 8: Willingness -- Making a list of those harmed before coming into recovery may sound simple. Becoming willing to actually make those amends is the difficult part.

Step 9: Forgiveness -- Making amends may seem like a bitter pill to swallow, but for those serious about recovery it can be great medicine for the spirit and soul.

Step 10: Maintenance -- Nobody likes to admit to being wrong. But it is absolutely necessary to maintain spiritual progress in recovery.

Step 11: Making Contact -- The purpose of Step 11 is to discover the plan God as you understand Him has for your life.

Step 12: Service -- For those in recovery programs, practicing Step 12 is simply "How It Works."

--- In AAHistoryLovers@yahogroups.com, "Dick" <dikilee@y...> wrote:

>

> The Forword to the 12 & 12 states:

> "A.A.'s Twelve Steps are a group of principles, spiritual in their

> nature, which, if practiced as a way of life, can expel the obsession

> to drink and enable the sufferer to become happily and usefully whole".

>

> I believe the Traditions and Concepts also are principles in and of

> themselves. As far as I can tell the assignment of a "principle"

to

From: bikergary@aol.com 12/7/2005 12:26:00 AM

=====

Hi Gary

Sadly this is true. Ozzie passed away peacefully at 12:29 AM Nov 27th. He was with his wife and family. The wake and funeral were attended by hundreds of people. He is buried at the same cemetery as Bill Wilson. It was his wish that the Wilson House go on as always and , I'm sure it will. This Obituarie was run with out the familys permission on the front page of the Rutland Herald.

Thanks
Rick

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

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

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+++Message 2906. Dr. Paul O.
From: Ildog 12/7/2005 2:34:00 PM

=====

I am looking for information on Dr. Paul Oehlinger. His story is in the third and fourth edition of the Big Book. The same story with different titles. I appreciate any information on this.
Thank you,
Jane B.

Ildog@prodigy.net

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

=====

+++Message 2907. AA Lawsuit in Germany: Posting 5
From: ArtSheehan 12/9/2005 5:08:00 PM

=====

Events leading up to the past German lawsuit were premised on claims that the 1996 and 1983 German translations of the Big Book excluded words denoting "spiritual" and instead used words meaning "psychological" or "intellectual."

The website that functions in support of the critics of the translations contains the following (copied and pasted):

"A scientific research revealed differences between BBSG and German GSO versions of the big book.

BBSG translated the multilith manuscript, because we were sure there were no restrictions by any copyright protection on it. German GSO sold a translation of 1983 based on the 3rd Edition of 1976, but this had many mistakes. For example: The 11 chapters contain the word "spiritual" 108 times in the multilith manuscript and 106 times in the 3rd Edition. The translation of 1983 contains the word "spiritual" only eight times. Caused by anti-spiritual resentments it was mostly replaced by "seelisch -- psychological" and/or by "geistig -- intellectual". This, among other faults, diluted the spiritual foundations of our recovery program and resulted in an extremely high relapse rate of more than 95% among German AA members. We felt obliged to take action. Our BBSG translation of has the correct German word "spirituell". There is more background information available at [...]"

Discussion:

The 95% relapse rate comment is absurd and unsubstantiated. Linking a Big Book translation to the relapse rate fable is even more absurd.

The German word "geistig" is defined to only mean "intellectual." It has several other meanings ("spiritual" being one of them). Likewise, the word "seelisch" is defined to only mean "psychological." It too has several other meanings (one of which is also "spiritual").

It is claimed that the word "spirituell" should be used to denote the word "spiritual."

It is further claimed that the deficient translations were "Caused by anti-spiritual resentments" on the part of the translators.

The latter claim is "shoot from the lip" slander that permeates the whole sorry episode. The translation critics presume they are able to divine the underlying intentions of others and typically paint those intentions in vulgar, vitriolic and conspiratorial terms. It is far more revealing of the negativity embedded in the critics way of thinking than it is in the translators way of acting.

Two Word document are available that purport to define the 1996 and 1983 German translation shortcomings. Based on the 1996 Word document, the assertion that the word "spirituality" has been removed from the German Big Book translations is disingenuous and deceptive. I also don't get a sense that many (if any) of the translation critics have actually examined what they are criticizing.

Word usage counts and contexts in the 1996 German Translation are shown below (German words are not formatted with punctuation marks):

The word "God" ("Gott") appears 136 times in the 3rd edition English Big Book basic text as well as the 1983 and 1996 German translations. The recent assertion of "God" being removed from the German translations is without foundation.

The most frequent usage of the German word "geist" is to correctly denote "mind" or "mental" where those words actually appear in the

English Basic Text. The German words “geistlichen” or geistiges” are used to denote “spiritual” 2 times.

“Geistige” is also correctly used to denote “spirit” in the sense of “Spirit of the Universe” or a “forgiving spirit”. The combined words “geistig-seelische” and “seelisch-geistigen” are used to mean “spiritual.” These are all valid usages of “geist” (and derivatives) in proper context.

"Geist" (in derivatives denoting Clergy) occurs 8 times. Examples: church folk (geistlichkeit), ministers (geistlichkeit)clergyman (geistlichen), etc. It seems odd for the translation critics to claim that “geist” just means “intellectual” when the word is also used as a root to denote people who do God’s work.

"Geist" (denoting mental) occurs 51 times. Examples: mental (geistiger), mind (geist), mentally (geistig), sane (geistiges), sanity (geistige), lunacy (geisteszustand), etc.

"Geist" (denoting spirit) occurs 12 times. Examples: spirit [of other days] (geist), Spirit of the Universe (Geist des Universums), Spirit of Nature (Naturgeist), the Realm of Spirit (die geistige Sphäre), a helpful and forgiving spirit (im Geiste der Hilfsbereitschaft), His Spirit into us (Sein Geist in uns hineinstromt), etc. In the Roman Catholic Trinity, God as the "Holy Ghost" or "Holy Spirit" in Germans would be "Heilige Geist."

Geist (denoting spiritual) occurs 2 times. Examples: spiritual life (geistiges Leben), spiritual adviser (geistlichen Berater).

Geistig-seelische or seelisch-geistigen (denoting spiritual)occurs 8 times (2 of which just denote “spiritual”). Examples: spiritual matters (geistig-seelichen Dingen), spiritual lines (geistig-seelichen Grundsätze), spiritual progress (seelisch-geistigen Bereich), spiritual activities (seelisch-geistigen Betätigungen), spiritual convictions (geistig-seelische Überzeugungen), Realm of the Spirit (geistig-seelischen Dingen).

The word “seelische” which derives from the German word “seele” (“soul”) is used 83 times. An acceptable usage of the word is as an adjective to define matters of the “soul” or of the “spirit” and not just exclusively in the translation critics context of “psychological.” The word can be used in the context of “emotional” or “mental” or “psychological” or “spiritual.” These are all valid usages and contexts.

Seelische (denoting spiritual). Examples: spiritual experience (seelische, Innerliche Erfahrungen), spiritual experience (seelische Erfahrung), spiritual tools (seelische Rustzeug), spiritual help (seelische Hilfe), spiritual life (seelische Leben), spiritual remedy (seelisches Heilmittel), spiritual approach (seelische Dingen), spiritual basis (seelischer Grundlage), spiritual growth (seelischen

Wachstum), spiritually-mind persons (seelische-orientierte Menschen), spiritual liberation or spiritual release (seelische Befreiung), spiritually sick (seelisch krank), spiritual malady (seelische Krankheit), spiritual feature (seelischen Aspekt), spiritual program (seelische Programm), etc.

An examination, similar to above, for the 1983 Word document is in the works and will be a subject of a future posting.

According to the translation critics, the translation for "spiritual" should have been "spirituell." The translators are accused of using the words they did on the basis that it was "caused by anti-spiritual resentments." The translators used the word "spirituell 7 times.

Spirituelle (denoting spiritual). Examples: spiritual tools (spirituelle Handwerkszeug), spiritual answer (spirituelle Losung), spiritual principles (spirituelle Grundsätze), spiritual (spirituellen - 2 instances) spiritual approach (spirituellen Weg), spiritual progress (spirituellen Fortschritts).

Other German words used (denoting spiritual or spirit) occur 20 times. Examples: other spiritual expressions (andere religiöse Ausdrücke), spiritual terms (religiöse Formulierungen), spiritual things (religiöser Dinge), spiritual beliefs (innere Überzeugungen), spirits (seelen), spiritual progress (innerlicher Fortschritt), spiritual perfection (innerliche Vollkommenheit), Sunlight of the Spirit (dem Licht der Erkenntnis), spirituality (Gottvertrauen), spiritual Beliefs (bestimmte Glaubensvorstellung), Spirit of the Universe (Hoheren Macht), spiritual condition (innerlich gesund), etc.

The following is the wording of Step 12 on the German websites of AA and Al-Anon Family Groups for "spiritual awakening":

AA: Nachdem wir durch diese Schritte ein [spirituelles Erwachen] erlebt hatten, versuchten wir, diese Botschaft an Alkoholiker weiterzugeben und unser tägliches Leben nach diesen Grundsätzen auszurichten.

Al-Anon: Nachdem wir durch diese Schritte ein [inneres Erwachen] erlebt hatten, versuchten wir, diese Botschaft an andere weiterzugeben und uns in allen unseren Angelegenheiten nach diesen Grundsätzen zu richten.

The following is the wording of Tradition 12 on the German websites of AA and Al-Anon Family Groups for "spiritual foundation":

AA: Anonymität ist die [spirituelle Grundlage] aller unserer Traditionen, die uns immer daran erinnern soll, Prinzipien über Personen zu stellen.

Al-Anon: Anonymität ist die [geistige Grundlage] aller unserer Traditionen, die uns immer daran erinnern soll, unsere Prinzipien allem Persönlichen voranzustellen.

Is Al-Anon's different wording for Step 12 and Tradition 12 "caused by

anti-spiritual resentments"? Or is there perhaps more than one way for two sets of decent people to say the same thing but in different ways?

Translations are not simple. A Google search revealed that both "geistig" and "seelische" are acceptable translations of the word "spiritual." It is difficult to determine what the preferred translation is since the German concepts of "soul" and "spiritual" are much broader than the common context in the US.

Several on-line German-to-English dictionaries were checked. In most instances the translation critic's preferred word of "spirituell" was not found or not recognized. There are some risks, however, in simply resorting to a dictionary. The following was extracted from translator's comment for some academic papers (found through a Google search) that discuss the usage of "geist" and "seelische" in both a psychological and spiritual context:

Hegel and Freud on Psychic Reality - JON MILLS, Psy.D., Ph.D. (2000)

Journal of the Society for Existential Analysis, 12(1), 159-183

Comparisons with Psychoanalysis

Hegel's treatment of the unconscious processes of theoretical spirit brings us in closer dialogue with Freud. Like Hegel, Freud was concerned about offering an integrative and coherent theory of Geist; what Hegel called subjective spirit, Freud called soul (Seele). Led astray by inaccurate translations of the German term Seele rendered as "mental apparatus," "mental organization" or "mind" in English, Freud's humanistic commitments are often eclipsed by a cold and detached scientific lexicon thus misrepresenting his original text.

Like Hegel in his attempt to capture all the complex psychological processes of spirit, Freud spoke of the "structure of the soul" (die Struktur des Seele) and "the organization of the soul" (die seelische Organisation). For example, in New Introductory Lectures on Psycho-Analysis, Freud specifically refers to the three psychic agencies and their structural relations as "the three provinces of the apparatus of the soul" (die drei Provinzen des seelischen Apparatus), not "the three provinces of the mental apparatus" (SE, 22, p. 72). In fact, Freud saw psychoanalysis as "the science of the life of the soul" (die Wissenschaft vom Seelenleben) (SE, 22, p. 6) and regarded the soul as synonymous with the Greek word psyche-not merely mind or intellect which he situated with the ego, but the unification of the temporal processes of passion or desire (eros), morality (ethos) and reason or mind (nous).

(NY Times book review)Feb 6, 1983

"Freud Is Better in German" by Frank Kermode

[...]

But the substance of Dr. Bettelheim's complaint is suggested by his book's title. Freud used the word 'Seele' very freely: 'A dream is the

result of the activity of our own soul"; "the structure of the soul"; "the life of the soul." Strachey avoided the word, always translating it as "mind" and "Seelische" as "mental." He must have known that this was inaccurate; his problem, as usual, was the different semantic range of the words "Seele" and "soul."

It would be disastrous to say in English "psychoanalysis is a part of psychology which is dedicated to the science of the soul"; Strachey said "part of the mental science of psychology," which is bad but lacks the religious, or religiose, overtones of the more literal version. Perhaps he should have used "psyche" and "psychic," but there are obvious dangers in those words too. Dr. Bettelheim's observations are here more justifiable, but perhaps he should address his complaints to Babel rather than to Strachey; some of these problems are inherent in the diversity of languages and cultures.

|||||

++++Message 2908. RE: Re: A Question about the Principles Behind each of the Steps of A.A.
From: ArtSheehan 12/10/2005 12:54:00 PM

|||||

There is a ritual in AA that I find endearing and (absolutely no pejorative intended) don't know what to call other than "AA theater."

Verbal and written assertions circulate in AA which are solely the product of the imagination of individual members but are viewed as fundamental truths. These imaginative individual members often seem to have the uncanny aptitude of being able to read things in the Big Book, 12&12, Steps, Traditions and Concepts that just aren't written there.

In a "history forum" a measure of care should be exercised to try to distinguish among "history," "editorials" and "fiction." "

History" is supposed to be an accurate recording of the past and present. "Editorials" are supposed to be the viewpoints of individuals (this posting is an editorial). "Fiction" is supposed to be a body of writings originating from the creative imagination of the authors.

What is cited as the "Principles Behind each of the Steps of AA" fall into the categories of "editorial" and/or "fiction" not "history."

Each Step, Tradition and Concept is, of itself, a "principle" (i.e. a rule of personal conduct). When you see wall charts, wallet cards, website postings, or whatever, that convey the notion of a single-word descriptor as a so-called "principle" behind each Step, Tradition or Concept, it is far more a contemporary editorial and fictional invention of individual AA members rather than an historic cause and effect association.

There have been many prior postings on this notion of single-word "principles" behind each Step. The material below is a resubmission of a posting sent in as recently as July of this year (in response to the same original posting that raised the subject).

From: "Arthur S"
Date: Wed Jul 6 2005 12:43 am

Subject: Re: [AAHistoryLovers] A Question about the Principles Behind each of the Steps of AA

Hi Richard

First an appeal to AAHL members (especially newer members) - prior to posting a question, please first try using the search function in the message archive in yahoogroups on-line.

The notion of a single word descriptor as a "principle" behind each Step is bogus. Please see message 1802 in the AAHL archives.

AAHL members previously posted a question listing a set of single word "principles" associated with each Step. Another member then sent in a list containing a set of single word "gifts" that derived from working each Step. Each of these lists came from cards purchased from vendors selling drunk junk at AA events. My comments on the so-called "principles" and "gifts" are below.

Cheers
Arthur

From: "Arthur S"
Date: Tue May 11, 2004 12:25 pm

Subject: Re: [AAHistoryLovers] Principles Meditation Card

Hi

In comparing the so-called "principles" and "gifts" cards, it seems fairly self-evident that both represent little more than the creative exercises of individual imagination. Also, the imagination can go in many well-intended, but far different, directions. It is easy to go from "keep it simple" into a realm that can be just a bit too simplistic.

It's also interesting to note that the "principles" card was purchased from a "vendor" yet is being associated with an "AA function." I'd sure like to see the members who put together so-called "AA functions" eliminate the participation of those who sell tapes, trinkets and t-shirts. Words printed on a card, and sold by a vendor, are not endowed with any special or extra insight, authority, validity, accuracy or historical relevance. The so-called "principles" and "gifts" cards, do little more than denote the semantic preferences of the those who did the word association.

[Note on the above: likewise for postings on web sites - 12/10/05]

I've seen a number of variations on this theme (in the form of cards, wall charts, etc.) trying to reduce the Steps to single words and asserting that the word represents the "principle" embodied in the Step. I just don't see how this rises to the level of an adequate description.

Much can be gained, and gleaned, from the Steps (and Traditions and Concepts) both in understanding and results, when each of them is viewed as a whole instructive sentence. Each whole instructive sentence can then be viewed as a "principle" (i.e. a rule of personal conduct) that we try to practice in all our affairs as a means of developing a spiritual condition that offers a daily reprieve from alcohol. The resultant God-given gift is something called "sobriety" (freedom from alcohol).

I'm always amazed at the energy that goes into reading things into AA's spiritual principles with perhaps far too much emphasis on cleverness than clarity. It is often done at the expense of missing what is written there in rather plain language. One of our principal principles (rule #62) is to try to carry a message - not creatively modify it.

Cheers
Arthur

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

From: _____
To: AAHistoryLovers@yahoogroups.com

Sent: Tuesday, July 05, 2005 12:19 PM

Subject: [AAHistoryLovers] A Question about the Principles Behind each of the Steps of A.A.

Dear AA History Lovers, first of all thanks so much for being here. This yahoo group has really opened my eyes to the history of A.A. I would like to know where the Principles came from? When where they first written, and by whom? I have googled it and can't seem to find information on the way the principles came about. For example... The principle behind step one is Honesty, for step two its Faith, and so on. Thanks for any information that can be given.

Richard

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

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of diazeztone
Sent: Tuesday, November 29, 2005 8:41 PM
To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Re: A Question about the Principles Behind each of the Steps of A.A.

<http://www.aabibliography.com/aaprinciples.html>

Principles of the 12 Steps: two list here see other list at bottom of page

STEP: (The steps are printed on pages 59 & 60 of the Big Book.)

1. Surrender. (Capitulation to hopelessness.)
2. Hope. (Step 2 is the mirror image or opposite of step 1. In step 1 we admit that alcohol is our higher power, and that our lives are unmanageable. In step 2, we find a different Higher Power who we hope will bring about a return to sanity in management of our lives.)
3. Commitment. (The key word in step 3 is decision.)
4. Honesty. (An inventory of self.)
5. Truth. (Candid confession to God and another human being.)
6. Willingness. (Choosing to abandon defects of character.)
7. Humility. (Standing naked before God, with nothing to hide, and asking that our flaws-in His eyes-be removed.)
8. Reflection. (Who have we harmed? Are we ready to amend?)
9. Amendment. (Making direct amends/restitution/correction, etc..)
10. Vigilance. (Exercising self-discovery, honesty, abandonment, humility, reflection and amendment on a momentary, daily, and periodic basis.)
11. Attunement. (Becoming as one with our Father.)
12. Service. (Awakening into sober usefulness.)

Step 1: Honesty

After many years of denial, recovery can begin when with one simple admission of being powerless over alcohol -- for alcoholics and their friends and family.

Step 2: Faith

It seems to be a spiritual truth, that before a higher power can begin to operate, you must first believe that it can.

Step 3: Surrender

A lifetime of self-will run riot can come to a screeching halt, and change forever, by making a simple decision to turn it all over to a higher power.

Step 4: Soul Searching

There is a saying in the 12-step programs that recovery is a process, not an event.

The same can be said for this step -- more will surely be revealed.

Step 5: Integrity

Probably the most difficult of all the steps to face, Step 5 is also the one that provides the greatest opportunity for growth.

Step 6: Acceptance

The key to Step 6 is acceptance -- accepting character defects exactly as they are and becoming entirely willing to let them go.

Step 7: Humility

The spiritual focus of Step 7 is humility, asking a higher power to do something that cannot be done by self-will or mere determination.

Step 8: Willingness

Making a list of those harmed before coming into recovery may sound simple. Becoming willing to actually make those amends is the difficult part.

Step 9: Forgiveness

Making amends may seem like a bitter pill to swallow, but for those serious about recovery it can be great medicine for the spirit and soul.

Step 10: Maintenance

Nobody likes to admit to being wrong. But it is absolutely necessary to maintain spiritual progress in recovery.

Step 11: Making Contact

The purpose of Step 11 is to discover the plan God as you understand Him has for your life.

Step 12: Service

For those in recovery programs, practicing Step 12 is simply "how it works."

The AA Principles and Virtues (from barefoots world website)

Honesty

Step 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.

Perserverance

Step 10. Continued to take personal inventory and when we were wrong promptly admitted it.

Spirituality

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.

Service

Step 12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to others, especially alcoholics and to practice these principles in all our affairs.

I went out on the web in search of possible further historical documentation of their origins and found two more listings different from the above ...

Principles of the 12 Steps

1. Surrender. (Capitulation to hopelessness.)
2. Hope. (Step 2 is the mirror image or opposite of step 1. In step 1 we admit that alcohol is our higher power, and that our lives are unmanageable. In step 2, we find a different Higher Power who we hope will bring about a return to sanity in management of our lives.)
3. Commitment. (The key word in step 3 is decision.)
4. Honesty. (An inventory of self.)
5. Truth. (Candid confession to God and another human being.)
6. Willingness. (Choosing to abandon defects of character.)
7. Humility. (Standing naked before God, with nothing to hide, and asking that our flaws - in His eyes - be removed.)
8. Reflection. (Who have we harmed? Are we ready to amend?)
9. Amendment. (Making direct amends/restitution/correction, etc..)
10. Vigilance. (Exercising self-discovery, honesty, abandonment, humility, reflection and amendment on a momentary, daily, and periodic basis.)
11. Attunement. (Becoming as one with our Higher Power.)
12. Service. (Awakening into sober usefulness.)

And another list--

Step 1: Honesty -- After many years of denial, recovery can begin when with one simple admission of being powerless over alcohol -- for alcoholics and their friends and family.

Step 2: Faith -- It seems to be a spiritual truth, that before a higher power can begin to operate, you must first believe that it can.

Step 3: Surrender -- A lifetime of self-will run riot can come to a screeching halt, and change forever, by making a simple decision to turn it all over to a higher power.

Step 4: Soul Searching -- There is a saying in the 12-step programs that recovery is a process, not an event. The same can be said for this step -- more will surely be revealed.

Step 5: Integrity -- Probably the most difficult of all the steps to face, Step 5 is also the one that provides the greatest opportunity

for growth.

Step 6: Acceptance -- The key to Step 6 is acceptance -- accepting character defects exactly as they are and becoming entirely willing to let them go.

Step 7: Humility -- The spiritual focus of Step 7 is humility, asking a higher power to do something that cannot be done by self-will or mere determination.

Step 8: Willingness -- Making a list of those harmed before coming into recovery may sound simple. Becoming willing to actually make those amends is the difficult part.

Step 9: Forgiveness -- Making amends may seem like a bitter pill to swallow, but for those serious about recovery it can be great medicine for the spirit and soul.

Step 10: Maintenance -- Nobody likes to admit to being wrong. But it is absolutely necessary to maintain spiritual progress in recovery.

Step 11: Making Contact -- The purpose of Step 11 is to discover the plan God as you understand Him has for your life.

Step 12: Service -- For those in recovery programs, practicing Step 12 is simply "How It Works."

--- In AAHistoryLovers@yahoogroups.com, "Dick" <dikilee@y...> wrote:

>
> The Forword to the 12 & 12 states:
> "A.A.'s Twelve Steps are a group of principles, spiritual in their nature, which, if practiced as a way of life, can expel the obsession to drink and enable the sufferer to become happily and usefully whole".
>
> I believe the Traditions and Concepts also are principles in and of themselves. As far as I can tell the assignment of a "principle" to each step has been done by individuals in the fellowship and there are a number of different lists of principles.

> In the spirit of recovery, Dick.

>
> --- In AAHistoryLovers@yahoogroups.com, "ricky151530" <r_myers9848@s...> wrote:

>>
>> Dear AA History Lovers, first of all thanks so much for being here.
>> This yahoo group has really opened my eyes to the history of A.A. I
>> would like to know where the Principles came from? When where they

> > first written, and by whom? I have googled it and can't seem to find
>> information on the way the principles came about. For example...
The
>> principle behind step one is Honesty, for step two its Faith, and so
>> on.
>> Thanks for any information that can be given.
>> Richard
>

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++++Message 2909. Re: "Educational variety" cannot be found in William James
From: Jim Blair 12/5/2005 10:07:00 PM

|||||

Edgar wrote
However, nobody has been able to find the phrase "educational variety" in any of William James's writings.

In Varieties of Religious Experience, Lecture IX, Conversion, James makes clear the two types of conversion.

Jim

A note by the moderator:

In the chapter to which Jim B. refers, we have the following section for example (p. 228 in the Modern Library version):

James says here that we find two different ways of being converted "exemplified in the history of conversion, giving us two types, which Starbuck calls the volitional type and the type by self-surrender respectively. In the volitional type the regenerative change is usually gradual, and consists in the building up, piece by piece, of a new set of moral and spiritual habits. But there

Hadley's son (or cousin) was superintendent of Calvary Mission when Ebby was living there and visited Bill in 1934 and there is a direct link. The several books by and about McAuley's Water Street Mission are really worth a close look. The one published in 1907 is a good place to start as it is a conglomerate of the earlier texts. You will have to hunt a bit on used book sites but they were prolific and aquirable. Well worth the effort.

-merton

--- In AAHistoryLovers@yahoogroups.com, edgarc@a... wrote:

>
>
> In a message dated 12/4/2005 9:40:44 AM Eastern Standard Time,
> AAHistoryLovers@yahoogroups.com writes:
>
> The appendix emphasized that most spiritual experiences were of the
> type that the psychologist William James called the "educational
> variety."
>
> +++++
>
> However, nobody has been able to find the phrase "educational
> variety" in any of William James's writings. It is like the quote
> regarding contempt before investigation attributed to Herbert Spencer,
> which no one has ever found in any of HIS writings.
>
> Edgar C, Sarasota,FL
>
>
> [Non-text portions of this message have been removed]
>

=====

++++Message 2911. Length of sobriety
From: Henry 12/11/2005 11:52:00 AM

=====

Hello There

Could anyone tell me what is the longest recorded length of sobriety,
in the fellowship.

Henry

=====

++++Message 2912. RE: Changing "those" to "these" in
12th step wording
From: ArtSheehan 12/11/2005 11:21:00 AM

=====

Hi Jon

In December 1938, the first version of the 12 Steps were written at 182 Clinton St. Bill W claimed that it took him only about 30 minutes to do it. Bill recalled his experience, in the book "AA Comes of Age" and in a July 1953 Grapevine article titled "A Fragment of History: Origin of the Twelve Steps." The Grapevine article is preserved in the book "The Language of the Heart" (pg 200).

Bill's original draft of the 12 Steps (and most of the yellow sheet draft pages of the basic text) were lost (thrown away I believe) in the March 1940 move of the Alcoholic Foundation office from 17 William St Newark, NJ to 30 Vesey St in NYC.

An approximate reconstruction of the initial December 1938 draft of the 12 Steps is in the book "Pass It On" (pgs 198-199) and is shown below. Words that were eventually changed are [in brackets]:

1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
2. Came to believe that [God] * could restore us to sanity.
3. Made a decision to turn our [wills] and our lives over to the care [and direction] of God. **
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely [willing that] God remove all these defects of character.
7. Humbly [on our knees] asked Him to remove [these] shortcomings [-holding back nothing].
- 8 Made a [complete] list of all persons we had harmed and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our [contact with God], ** praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual [experience] *** as the result of [this course of action], we tried to carry this message to [others, especially alcoholics,] and to practice these principles in all our affairs.

Notes:

- * "Power greater than ourselves" and
- ** "as we understood Him" were added later in early 1939.
- *** "experience" changed to "awakening" in the 2nd printing of 1st edition.

Again, please remember that the above is an estimate. The original draft was lost. I have seen transcriptions having "as a result" instead of "as the result" but I think these were transcription errors (which I make quite frequently with "a result" and "the result" in Step 12).

Cheers
Arthur

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

From: AAHistoryLovers@yahoo.com
 [mailto:AAHistoryLovers@yahoo.com] On Behalf Of Jon Markle
 Sent: Saturday, December 03, 2005 5:39 PM
 To: AAHistoryLovers
 Subject: Re: [AAHistoryLovers] Changing "those" to "these" in 12th step wording

What about "... As *A* result" versus "... As *THE* result" ?

And what surprised me in my younger years, when I began visiting (specifically the Akron-Cleveland area) groups outside of where I got sober (North Carolina), they still use the version, which was immediately noticeable to me as using the phrase "spiritual experience" instead of "spiritual awakening" . . . And many still do today.

Jon Markle
Raleigh
9/9/82

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----->
 Dying to be thin? Anorexia. Narrated by Julianne Moore.
<http://us.click.yahoo.com/Sn4NpD/sbOLAA/xGEGAA/219olB/TM>
 -----~

>

Yahoo! Groups Links

|||||

+++Message 2913. Groups and/vs "12 step rooms"
 From: marathonmanric 12/11/2005 2:52:00 PM

|||||

Hello history lovers from all over the world,

"Just before the manuscript (The Big Book) was finished an event of great significance for our future took place. At the time it looked like just another battle over the book. The scene was Henry's office in Newark, where most of the writing had been done. Present were Fitz, Henry, our grand little secretary Ruth, and myself. We were still arguing about the Twelve Steps. All this time I had refused to budge on these steps. I would not change a word of the original draft, in which, you will remember, I had consistently used the word "God," and in one place the expression "on our knees" was used. Praying to God on one's knees was a big affront to Henry. He argued, he begged, he threatened. He quoted Jimmy to back him up. He was positive we would scare off alcoholics by the thousands when they read those Twelve Steps. Little by little both Fritz and Ruth came to see the merit of his contentions. Though at first we would have none of it, we finally began to talk about the possibility of compromise. Who first suggested the actual compromise words I do not know, but they are words well known through out the length and breadth of AA today: In Step Two we decided to describe God as a "Power greater than ourselves." In Steps Three and Eleven we inserted the words "God as we understood Him." From Step Seven we deleted the expression "down on our knees." And as a lead-in sentence to all the steps we wrote these words: "Here are the steps we took which are suggested as a Program of Recovery." AA's Twelve Steps were to be suggestions only. Such were the final concessions to those of little or no faith; this was the great contribution of our atheists and agnostics. They had widened our gateway so that all who suffer might pass through, regardless of their belief or lack of belief." Pages 166-167

After reading AA Comes of Age, I think we owe a debt of gratitude to those early AA members who argued with Bill and insisted on having their input. And also a debt of gratitude to Bill, because Bill valued their opinions and feedback and was able to listen to reason.

For this I will always be Grateful!

|||||

+++Message 2925. Re: Dr. Paul O.
From: Rick Rogers 12/11/2005 4:37:00 PM

|||||

Dr. Paul and his wife Maxine were both active in Orange County California. I had the pleasure of hearing him speak many times. They also had a sober couples retreat focused on the steps and traditions. He was a lovely man and very available and sponsored a lot of men.

|||||

+++Message 2926. AA Films _ Part 3 of 6

Michael Keaton plays Daryl Poynter, a hot shot real estate agent who just happens to have a cocaine and drinking problem. One morning, he wakes up to find a dead woman in his bed (someone he had been partying with the night before) from a cocaine overdose. He also just happens to receive a phone call from his employers telling him a huge sum of money is missing from one of his accounts. Panicking, Daryl decides to check into a drug rehab to hide from the law, where he meets tough cookie Morgan Freeman. A recovering addict himself, he now works as a drug counselor, and knows all the tricks Daryl tries to pull. Soon Daryl discovers he just might be in the right place, afterall.

AND

After making his mark in several hit comedies including Beetlejuice, Michael Keaton startled critics and audiences alike with his acclaimed performance in this 1988 drama about one man's struggle against cocaine addiction. Keaton's comedic energy is transformed here into the kind of jittery intensity that's perfect for his role, suggesting a driven personality who can maintain the appearance of self-control for only so long before he crashes and burns. After a series of setbacks, Keaton's character seeks refuge in a drug rehabilitation program and must confront the truth of his own addiction at the urging of a counselor (Morgan Freeman) who's heard every lame excuse in the book from addicts struggling to quit. Kathy Baker leads a superb supporting cast as a recovering alcoholic and battered wife whose flagging self-esteem is boosted by Keaton's attention. Under the careful direction of Glenn Gordon Caron (of TV's Moonlighting fame), Keaton and Baker handle this delicate material with consummate skill and grace, turning a potentially depressing story into a moving portrait of people who must battle their inner demons step by tentative step.

+++++

Come Back, Little Sheba 1952

Starring Shirley Booth, Burt Lancaster and Terry Moore

Based on William Inge's classic play, Come Back, Little Sheba is the stirring tale of a life-weary couple who rescue hope from the ruins of the past.

Shirley Booth stars in an Academy Award. - winning performance as Lola,

slovenly housewife to Doc Delaney (Burt Lancaster), a recovering alcoholic.

The Delaneys' life is dull and unchanging, but takes a dramatic turn when the

couple take in a charming boarder, Marie (Terry Moore).

Marie becomes the daughter the Delaneys never had. But when Marie takes

up with a boorish boyfriend, Doc descends into a jealous tailspin and must

once again face the temptations of the bottle.

An unforgettable film shimmering with life-truths and dramatic intensity.

+++++

Come Fill the Cup Year 1951

Starring James Cagney, Raymond Massey and Gig Young

News reporter (James Cagney) is sacked for drinking. Later gets straight and

hires 3 former alcoholics on his staff while still living with his friend Charley who

is an alcoholic. Helps a young man through D.T.'s. Good film on the path of

alcoholism. Also with Raymond Massey, Jackie Gleason and Gig Young.

Film reflects A.A. precepts: permanent illness and the need to help others in

order to stay sober.

and

Consider it to be one of Cagney's best. A very entertaining film, not merely a

morality play, complete with a good plot, witty dialog, and humor. In one scene,

the local crime boss (Sheldon Leonard) "forces" two alcoholics to drink whiskey

at gunpoint. In an ironic twist, one of the drunks deciding whether or not to quit

the bottle in the film is Gig Young, a real-life alcoholic who later killed his wife and

himself. The difference between this film and most others is its' contention that the

alcoholic must want to quit, and that this desire must come from one's self. I nearly

said "anti-booze" film, but that is not true. In it, most of the characters are able to

drink without becoming alcoholics, just like in real life. Alcohol aside, this is a classic

crusading newspaperman versus gangster story of the 40s and 50s with music and

humorous twists for spice.

+++++

Country Girl, The. 1954

Starring Bing Crosby and Grace Kelly

Story about an alcoholic entertainer's (Bing Crosby) attempt to overcome his addiction to booze, make a professional comeback, and save his relationship with his long suffering wife (Grace Kelly). This is remade for television in 1982 with Faye Dunaway and Dick Van Dyke.

and
In the ranking of American playwrights Clifford Odets is usually placed in the second tier behind Eugene O'Neill, Arthur Miller, Lillian Hellman and Tennessee Williams.

Grace Kelly won an Oscar as the faithful, strong-willed, bitter, dowdy co-dependent wife of crooner Crosby who played a whimpering, guilt-ridden alcoholic. You have to see Grace Kelly in the bags-under-her-eyes make-up and spinster get-ups to believe it. She looks at least ten years older than her 25 years with a sour puss of a face and an attitude to match. I think she won best actress (over Judy Garland in A Star Is Born) partly because her appearance was so stunningly...different. (While I'm musing, I wonder if this was the film of hers that was banned in Monaco.) It would seem to be the height of creative casting to put her into such a role, yet she is excellent, wonderful to watch as always, her timing exquisite, her expression indelible, and her sense of character perfect. When she says to Holden, "You kissed me --don't let that give you any ideas," and then when we see her face after he leaves, loving it, we believe her both times.

Bing Crosby too is a sight to behold in what must have been his finest 104 minutes as a dramatic actor. He too played way out of character and yet one had the sense that he knew the character well. He was absolutely pathetic as the spineless one. (In real life Der Bingo was reportedly a stern task master at home--ask his kids.) Clearly director Seaton should be given some of the credit for these fine performances. When your stars perform

so well, it's clear you've done something right.

What about the nature of alcoholism as depicted by Odets? Knowing what we now know of the disease, how accurate was his delineation? I think he got it surprising right except for the implied cause. Crosby's character goes downhill after the accidental death of his son, which he blames on himself. Odets reflects the belief, only finally dispelled in recent decades, that alcoholism was indicative of a character flaw, as he has Crosby say he used his son's death as an excuse to drink. Today we know that alcoholism is a disease, a chemical imbalance. Yet Odets knew this practical truth (from the words he puts into the mouth of William Holden's character): an alcoholic stops drinking when he dies or when he gives it up himself. It is interesting to note that as a play *The Country Girl* appeared in 1950, the same year as William Inge's *Come Back, Little Sheba*, which also dealt with alcoholism. The intuitive understanding of alcoholism by these two great playwrights might be compared with the present scientific understanding.

Here's a curiosity: the duet song (best number in the movie; Crosby sang it with Jacqueline Fontaine) has the lyric "What you learn is you haven't learned a thing," which is what the alcoholic learns everyday.

And here's a familiar line, cribbed from somewhere in the long ago: Fontaine asks Crosby aren't you so-and-so, and he replies, "I used to be."

+++++

Days of Wine and Roses 1962

Starring Jack Lemmon, Lee Remick and Jack Klugman.

Days of Wine and Roses is one film not to watch if you are melancholic by nature, as this tale of middle-class alcoholism rings very true. Jack Lemmon and Lee Remick are the besotted couple who find that life is not always fun when viewed through rosé-colored glasses. He's the San Francisco business executive who marries Remick and seduces her into a cocktail culture that soon overpowers them both. It is not a pretty picture when their life shatters around them, but this film is extremely compelling for their performances. It is matched only by Billy Wilder's

Lost Weekend and the more explicit Leaving Las Vegas. This was nominated for five Academy Awards and won for the title song by Henry Mancini and

Johnny Mercer. Filmed by Blake Edwards in 1962, it is based on a Playhouse 90 television production from 1958, starring Cliff Robertson and Piper Laurie.

Jack Lemmon and Lee Remick are unforgettable -- and the title tune wins

an Oscar(R) in Blake Edwards' searing, bittersweet study of an alcoholic couple on the rocks. Jack Klugman plays the AA.

and

This is a shocking film. From the moment we see Joe Clay in a crowded bar telling the barman to "Hit me again" and whispering "Magic time!" before taking a drink, we realise that out of all the people in that room he is the man with a problem.

Sadly, as in all these cases Joe is the last person to see that he needs help. Doubly sadly he takes someone else with him. Marrying a bright, non-drinking Kirsten, Joe introduces her to the pleasures of social drinking. Reluctant at first, after her first few Brandy Alexanders have made her giggly, Kirsten admits that having a drink "made me feel good".

Unhappily their drinking doesn't stop there. Frustrated at work Joe feels the only way he can relax is to have "a coupla blasts" in the evening. Then he is frustrated because his wife is "stone cold sober". Wanting to demonstrate her love for Joe, Kirsten joins him in nightly sessions which find her drinking more and regularly getting drunk. As Kirsten develops a liking for liquor, bottles go missing from the drinks cupboard...

When Joe is demoted and sent out of town Kirsten finds the best way to ease her loneliness is to drink it away. Drunk in the daytime she sets fire to their apartment and almost kills herself and her young child.

Joe is fired and the next few years are a series of short-lived jobs and increasing addiction to drink. It certainly seems to be usual for Kirsten to be

fairly drunk by
the time Joe comes home.

At last Joe has his "moment of clarity" and tries to dry out. The attempt fails when he and Kirsten fall off the wagon and start getting very drunk again. Their only hope is to join Alcoholics Anonymous. Joe can see this, but now it is Kirsten who refuses to believe she has a problem.

Ultimately Joe has to make the nightmare decision to reject his wife who is now unable to face life without being drunk.

Watching this shattering film is like being trapped in a nightmare where something horrible is happening and yet you cannot look away. A sense of doom hangs over this tragic couple who are unaware of the fate they are walking into. Thankfully the performances and direction are more than capable of delivering on the promise of this uncompromising story.

+++++

Drunks 1997

Starring Richard Lewis and Faye Dunaway

Who knew comedian Richard Lewis could act? There is no plot to speak of

in this character study, which follows AA members who meet in a Times Square basement to bare their souls. The performances, however, are dazzling. A sparse plot follows Lewis through one dark, soul-searching night in which he questions his life, his choices, and his sobriety.

The direction is minimal, but Faye Dunaway, Spalding Gray, Parker Posey, Amanda Plummer, Dianne Wiest, and Howard Rollins bring out the intense emotions and dark, bitter humor of Gary Lennon's play, Blackout. We could have used more time with all of them, however, as the only fully realized character is played by Lewis.

+++++

Fields W.C. (Jan. 29, 1880 - December 25, 1946) –

Numerous Movies - 1915 to 1942

Comment (sic.) by Glenn C

These are movie classics from the grand old period. They're still a lot of fun

to watch today. It was the great era of Mae West, Edgar Bergen and Charlie McCarthy, and those other old classics.

Fields (who actually was an alcoholic) played an extremely cynical and crotchety alcoholic in a lot of the movies in which he appeared.

He died of a stomach hemorrhage. A friend visited him in the hospital shortly before his death, and discovered, to his surprise, that Fields was reading the Bible. Since Fields had always been an atheist, he asked him what he was doing that for, and Fields replied, "I'm checking for loopholes."

A typical Fields line: "Twas a woman who drove me to drink. I never had the courtesy to thank her." Another one was: "Whilst traveling through the Andes Mountains, we lost our corkscrew. Had to live on food and water for several days!"

For those of us who are alcoholics, we can see what is actually going on, and it really isn't funny at all. But movie audiences at that time regarded him as a comic figure at whom they could laugh heartily, without even a twinge of uneasiness. And that in itself is a commentary on that era of American history, and the way people thought about alcoholism and drunkenness.

Glenn

see also <http://www.imdb.com.....search word 'wcfields'>

billyk

+++++

Great Santini 1979

Starring Robert Duvall, and Blythe Danner

Bull Meechum (Robert Duvall) loves fighting almost as much as he loves the Marine Corps. Profane, cocky, and arrogant, he's a great fighter pilot -- and he knows it. His boss hates his guts, but knows that if he's going to straighten out his lagging squadron, Meechum is the man to do it. The story and irony of The Great Santini is in Meechum's total intolerance of family life and fatherhood. Meechum has a lovely, supportive wife, Lillian (Blythe Danner), an earnest, likeable son, Ben (Michael O'Keefe), three smaller children, and a good home, but Meechum finds

whose consolation in life has been to dominate and terrorize his family. There are scenes where both men are on the screen together, and you can sense the sheriff shrinking, as if afraid of a sudden blow. The women in their lives have been an audience for cruelty; of the older man's wife, it is said, "Women like this, it's like they lived their lives with the sound turned off. And then they're gone."

"Affliction" is based on a novel by Russell Banks, whose work also inspired "The Sweet Hereafter." Both films are set in bleak winter landscapes, and both involve a deep resentment of parental abuse--this one more obviously, since Sheriff Whitehouse's entire unhappy life has been, and still is, controlled by fear of his father. We're reminded of other films Paul Schrader has written ("Taxi Driver," "Raging Bull," "The Mosquito Coast") or directed ("Mishima," "Hardcore"), in which men's violence is churned up by feelings of inadequacy. (He also wrote "The Last Temptation of Christ," in which at least one line applies: "Father, why hast thou forsaken me?") Wade Whitehouse is a bad husband, a bad father and a bad sheriff. He retains enough qualities to inspire the loyalty, or maybe the sympathy, of a girlfriend named Margie (Sissy Spacek), but his ex-wife (Mary Beth Hurt) looks at him in deep contempt, and his brother Rolfe (Willem Dafoe), the film's narrator, has been wise to clear out of the town and its poisons.

Early in the film, Wade decides to show a little enterprise on the job. A friend of his has gone out as a hunting guide for a rich man, and returned with the man's expensive gun, some bloodstains and a story of an accident. Wade doesn't believe it was an accident, and like a sleepwalker talking himself back to wakefulness, he begins an investigation that stirs up the stagnant town--and even rouses him into a state where he can be reached, for the first time in years, by fresh thoughts about how his life has gone wrong.

Because there are elements of a crime mystery in "Affliction," it would be unwise to reveal too much about this side of the plot. It is interrupted, in any event, by another death: Wade and Margie go to the old man's house to find that Wade's mother, Glen's wife, lies dead upstairs and Glen is unable to acknowledge the situation. It is even possible that the sick woman crawled upstairs and was forgotten by a man whose inner eye has long been focused only on his own self-diagnosis: not drunk enough, drunk just right or too drunk? Rolfe returns to town for the funeral and to supply missing elements from the story of their childhood, and the film ends in an explosion that seemed prepared even in the first frame. Its meaning is very clear: Cruelty to a child is not over in a moment or a day, but is like those medical capsules embedded in the flesh, which release their contents for years. Nolte and Coburn are magnificent in this film, which is like an expiation or amends for abusive men. It is revealing to watch them in their scenes together--to see how they're able to use physical presence to sketch the history of a relationship. Schrader says he cast Coburn because he needed an actor who was big enough, and had a "great iconic weight," to convincingly dominate Nolte. He found one. Coburn has spent a career largely in shallow entertainments, and here he rises to the occasion with a performance of power.

There is a story about that. "I met with Coburn before the picture

began," Schrader told me, ``and told him how carefully Nolte prepares for a role. I told Coburn that if he walked through the movie, Nolte might let him get away with it for a day, but on the second day all hell would break loose. Coburn said, `Oh, you mean you want me to really act? I can do that. I haven't often been asked to, but I can.' " He can.

and

Dysfunctional families have always been the subject of motion pictures. Recently, with movies like "American Beauty" and "The Story of Us," Hollywood has portrayed American households as candidates to be on the next TV tabloid talk show. Paul Schrader's dramatic portrayal of a troubled family in "Affliction" is as intense as any suspense thriller released within the past few years. The thought-provoking power of his script, based on the novel by Russell Banks, and the methods he uses to execute the vivid, interpretative character study creates more than just a sense of emotion and empathy, but places the audience in the character's shoes, allowing us to explore a tense atmosphere on our own.

The movie looks into the life of a struggling person named Wade Whitehouse, played with extreme intensity by the descriptive Nick Nolte. He is the lowly sheriff of a small backwoods in New Hampshire. Nothing much happens in Lawford, however, thus Wade is usually restricted to plowing the snowy streets and serving as the local school's crossing guard. His ex-wife, Lillian (Mary Beth Hurt), has most custody of their daughter, Jill (Brigid Tierney), and neither relative enjoys his company. Wade's alcoholic father, Glen (James Coburn in an Oscar worthy performance), who abused him and his brother Rolfe (Willem Dafoe) as children, continues to abuse him emotionally.

The subtle town of Lawford is turned upside-down when a rich businessman is mysteriously killed while hunting with Wade's friend, Jack Hewitt (Jim True). Finally given something to investigate, Wade takes his job seriously, even when complications arise when his mother dies, his brother comes home from Boston, and his waitress girlfriend (Sissy Spacek) meets Wade's parents and realizes what she gotten herself into.

As Wade's life starts to completely unravel, the filmmakers neglect to leave out any details; from flashback of his fathers abuse to an uncompromising toothache, Wade is developed vividly and clearly. The movie is best when allowing Nick Nolte and James Coburn to come to terms with each other's hatred for each other. The performances are what make this movie much more distinct than similar but lesser films like "The Other Sister" and "The Story of Us," and even better acted than the masterpiece Award winner "American Beauty."

Instead of milking the dysfunctional family material to the maximum, the film also has tender dialogue and heartfelt scenes that exhibit a loving relationship between Wade and his girlfriend. These scenes make even more tragic the production's unsettling conclusion and increase the overall dramatic impact, which is tremendous.

By the end of "Affliction," like in "The Ice Storm," we feel for the main character's losses. Although this film is more conclusive, it is also unmerciful; we receive no happy ending, no satisfying motifs, this movie takes itself seriously and has no pity, regrets, or agreements. For Wade Whitehouse, the climax of the movie represents death, grief and sorrow. For us, we can only stare at the screen and try to comprehend what we have experienced through his eyes.

+++++

A Star is Born (1954)

Starring Judy Garland and James Mason

(Note: this film was originally made in 1937 starring Janet Gaynor and Fredric March. It was remade again in 1976 starring Barbara Streisand and Kris Kristofferson.)

The 1954 musical remake of A Star is Born could have been titled A Star is Reborn, in that it represented the triumphal return to the screen of Judy Garland after a four-year absence. The remake adheres closely to the plotline of the 1937 original: An alcoholic film star, on his last professional legs, gives a career boost to a unknown aspiring actress. The two marry, whereupon her fame and fortune rises while his spirals sharply downward. Unable to accept this, the male star crawls deeper into the bottle. The wife tearfully decides to give up her own career to care for her husband. To spare her this fate, the husband chivalrously commits suicide. His wife is inconsolable at first, but is urged to go "on with the show" in memory of her late husband. In the original, Janet Gaynor played Esther Blodgett, who with no training or contacts came to Hollywood hoping for stardom. The remake, scripted by Moss Hart, is a shade more realistic: Garland's Esther, though far removed from fame, is a working professional singer/dancer when first we meet her. Both Gaynor and Garland are transformed from "Esther Blodgett" to "Vicki Lester" after being screen-tested, though Gaynor goes on to star in fluffy costume dramas while Garland more logically headlines big-budget musicals. The 1937 Star is Born costarred Fredric March as Norman Maine, Esther/Vicki's sponsor-cum-spouse. March patterned his performance after the tragic John Barrymore, reining in

his emotions
in favor of pure technique; James Mason's interpretation is more
original, more
emotional, and far more effective (who can forget the scene where
Norman
sobbingly overhears Vicki planning to give up her career for his sake?)
As the
studio's long-suffering publicist, the 1937 version's Lionel Stander is
more abrasive
and unpleasant than the 1954 version's introspective, intellectual Jack
Carson;
on the other hand, Adolphe Menjou and Charles Bickford are fairly
evenly matched
in the role of the studio head. Several important omissions are made in
the remake.
The 1937 *A Star is Born* included Esther's indomitable old grandma (May
Robson),
a helpful assistant director (Andy Devine) and a soft-hearted landlord
(Edgar Kennedy); all three characters are missing from the 1954
version, though
elements of each can be found in the "best friend/severest critic"
character played
by Tommy Noonan. Wisely, both versions end with the grieving Vicki
Lester
coming out of her shell at a public gathering, greeting the audience
with a proud,
defiant "Good evening, everybody. This is Mrs. Norman Maine". Though
directors
William Wellman (1937 version) and George Cukor (1954 version) handle
this
finale in their own distinctive manners, the end result is equally
effective emotionally.
What truly sets the 1954 *A Star is Born* apart from other films of its
ilk is its
magnificent musical score by Harold Arlen and Ira Gershwin. The songs
include
The Man Who Got Away (brilliantly performed by Garland in one long
take,
sans dubbing), It's a New World, Somewhere There's a Someone, I Was
Born
in a Trunk, Lose That Long Face and Gotta Have Me Go With You. When
originally
previewed in 1954, the film ran well over three hours, thanks to the
lengthy-and
thoroughly disposable-Born in a Trunk number, added to the film as an
afterthought
without the approval or participation of director George Cukor. The
Warner Bros.
executives trimmed the film to 154 minutes, eliminating three top-rank
musical
numbers and several crucial expository sequences (including Norman's
proposal
to Vicki). At the instigation of the late film historian Ronald Haver,
the full version
was painstakingly restored in 1983, with outtakes and still photos

bridging the
"lost" footage. Though nominated in several categories, A Star is Born
was left
empty-handed at Academy Award time, an oversight that caused outrage
then
and still rankles Judy Garland fans to this day (Footnote: Judy Garland
had
previously played Vicki Lester in a 1942 Lux Radio Theatre adaptation
of the
original A Star is Born). — Hal Erickson

The 1954 A Star is Born had better music than the 1937 original, but
that's
about all that viewers may agree on in assessing one version against
the other.
On the downside, the music added about an hour to the running time. The
film
was re-cut and shortened by studio executives after release. Despite
the efforts
of restoration experts, there are today no complete prints of the
original release
version. Judy Garland benefits from the increased emphasis on her
character,
and the film is far more of a star vehicle for her than was the
original for
Janet Gaynor. To make room for the songs, several supporting characters
from
the 1937 version were eliminated. The result is a film that, despite
the increased
length, has less story-telling richness, though the deficiency is
compensated by
Garland's superb performance. The film was not among the Oscar nominees
for
Best Picture, though it did receive six other nominations, including
for Garland,
James Mason, and "The Man That Got Away" as Best Song.

+++++

Barfly 1987

Starring Mickey Rourke and Faye Dunaway

This movie captures the true essence of life as an alcoholic and the
day to day struggles one has to endure. With Faye Dunaway as his
companion, we see the true struggle of humanity. With a wonderful
screenplay
and articulate direction, this must see movie will definitely make you
ponder. I felt that the movie was a true drama, but it has many comedic
moments. You will truly be entertained with Henry's whimsical quotes
and
intoxicated utterances. He is the best drunk/poet you will ever witness
on film!

AND

The script for this movie was written by outrageous poet-author-alcoholic Charles Bukowski. But director Barbet Schroeder makes it into an oddly amusing story of a pugnacious drunk writer (Mickey Rourke) based on Bukowski himself. Rourke spends almost all of his time

at the bar, struggling with sobriety (he's against it) and, occasionally, having fistfights with the bartender (Frank Stallone). He meets another souse, a formerly attractive woman (Faye Dunaway), and gets involved with her, which means they drink copious amounts of liquor and try to have sex. Not much happens beyond that, yet this film is strangely entertaining, for all of its bottom-of-the-barrel humanity. Maybe that's the secret.

+++++

Bottom of the Bottle, The. 1956

Starring Van Johnson, Joseph Cotton and Ruth Roman

Story an two brothers, one an alcoholic and ex-offender who embarrasses his sober brother, and leaves for Mexico to escape.

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Movies on Alcoholism Part 1 Of 6

Reviews by mostly non-professionals.

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Something to Live For (1952) starring Ray Milland and Joan Fontaine

Stuart Saves His Family (1995) starring Al Franken, Laura San Giacomo

Tender Mercies (1983) starring Robert Duvall and Tess Harper

Too Much, Too Soon (1958) starring Dorothy Malone and Errol Flynn

Trees Lounge (1996) starring Carol Kane, Mark Boone Junior, Steve Buscemi,

Bronson Dudley

28 Days (2000) starring Sandra Bullock, Dominic West

Under the Influence (1986) starring Andy Griffith, Season Hubley, Paul Provenza,

Keanu Reeves, Dana Andersen

nominated for best actor in this 1950 film but lost out to Jose Ferrer in
Cyrano de Bergerac.

Elwood P. Dowd is a friendly, likeable drunk who has a best friend named Harvey, a six foot three and a half inch invisible white rabbit. This movie was made back in the days when alcoholics could be likeable People have written disputing that Elwood P. Dowd is a drunk because you never see him take a drink during the movie. While it is true that you don't see him taking a drink in movie, you have to assume that he orders all those martinis for some reason. You also have to assume that he hides bottles in his bookcase at home for some reason, too.

Harvey is a pooka, which is described in the movie as, "From old Celtic mythology, a fairy spirit in animal form, always very large. The pooka appears here and there, now and then, to this one and that one. A benign but mischievous creature very fond of rumpots, crackpots, and...."

Jesse White does a good job portraying Marvin Wilson, the psychiatric orderly who totally mistrusts Elwood P. Dowd and isn't fond of him as the other characters in the movie seem to be. Veta Simmons' daughter, Myrtle May Simmons, is played by Victoria Horne. She is frustrated in her attempts to meet eligible gentlemen and blames her lack of suitable callers on Elwood and his large rabbit. She meets her soul mate in the form of Marvin Wilson, however. Elwood P. Dowd tries, all through the movie, to introduce Harvey to everyone he meets but the only one who eventually sees him is Dr. Chumley, the psychiatrist. Dowd's sister Veta sometimes acknowledges the existence of Harvey but only when she's under extreme stress.

Some people may say that this movie is dated and out of touch with today's reality but maybe that's what gives it its charm.

+++++

I'll Cry Tomorrow 1955

Starring Susan Hayward, Richard Conte

"I'll Cry Tomorrow" is a biopic about Lillian Roth (played in adulthood by Susan Hayward), a singer pushed to child stardom by her relentless stage mother and plunged into alcoholism after becoming a "big star" as an adult. It's fairly effective in spite of Susan Hayward's histrionics and deliciously enjoyable because of them.

Hayward is rather an anomaly. She has a Dresden doll pretty face yet this gruff voice (reminiscent of Barbara Stanwyck, a fellow Brooklynite) and somewhat tough-girl-from -the-wrong-side-of-the-tracks behavior. She also has a tendency to overdo the emoting like nobody's business, alternately widening eyes or squinting, tossing her head. Her artificiality is reminiscent almost of silent screen acting like Garbo was famous for, except that Garbo's style was appropriate for the silent era and Hayward is in a whole other era where it just looks odd.

When she sneers, "Ah, shaddap" at one point in the worst imitation of a gun moll, I gave in and started laughing. Then I really began to enjoy her. I thought that if she's this over the top in the beginning, she'll

be deliciously off the charts in the second half when her character's alcoholism progresses. Surprisingly, she actually got really good in the later half where the excessive emoting works. It then became a wrenching and sometimes even chilling portrait of alcoholism.

As for the singing -- first, what's with that Egyptian cakewalk choreography? Fingers splayed, elbows up, walking grapevine step. In the right key, as with the song "Happiness is a Thing Called Joe," she isn't bad but in some of those opening numbers that require lots of belting and chord changes -- the flat notes can jar. Unlike Judy Garland who could sing and act and do both amazingly, Hayward is flirting on the side of bad taste. But ultimately that's part of her appeal. She's perfect for tawdry melodrama and great fun to watch. She really does give it her all, camp tendencies notwithstanding. Life piles it on and she perseveres.

+++++

Ironweed 1987

The novel was awarded a Pulitzer prize.

Starring Jack Nicholson and Meryl Streep.

There are many reasons why this film is a masterpiece, but the most significant element is surely Streep's portrayal of a homeless alcoholic in 1930's Albany.

Her appearance, about half an hour into the film, is quite frankly, astonishing.

She walks into a soup kitchen and sits down next to Nicholson and your jaw

drops at the transformation. Beyond the technical virtuosity, you marvel at the

choices that Streep makes that express the character so movingly, from the

vocal production which is almost like a groan of pain, to the body

language including her constantly averted glance and shuffling walk which express the woman's lost self esteem, to her bursts of rage when we see the glimmer of the spirit she once possessed. There's a scene in a bar in which she sings for the patrons that you will never forget.

Every other element of the film succeeds: the other performances (Nicholson, Tom Waits and Carol Baker stand out), the production design recreating a vanished era flawlessly without resorting to the phony perfection of say a Merchant Ivory film, the sound design which is surprisingly complex for such an intimate film, the screenplay, the cinematography, the direction.

+++++

Lady Sings the Blues 1972

Starring Diana Ross and Billie Dee Williams

The most influential, creative, and emotional blues singer from the 1930s to the early 1950s, Billie Holiday may have attracted a whole new generation of fans through this 1972 film biography. Though the film is not historically accurate about her life and her relationship with Louis McKay (played by Billie Dee Williams), it is effective in demonstrating the traumas of her early life, the color bar which prevented her from singing in many whites-only venues, her drug and alcohol addictions (which eventually led to her death at age forty-four of liver and heart disease), and the events which led to many of her most famous songs.

Diana Ross, as Billie, is passionate and driven, and her portrayal of Billie in the midst of drug withdrawal is heart-rending and effective. Playing the role "full out," Ross deals with the script she has been given, and she richly deserves her Golden Globe Award for Most Promising Female Newcomer in this screen debut. A consortium of scriptwriters, which drew on the frank, but partly fictionalized, autobiography Billie wrote with William Dufty in 1956, has omitted or changed many aspects of her life in order to make the film more unified and dramatic, creating a film that creates even more myths about Billie.

Billy Dee Williams is terrific as Louis McKay, appearing slick and smooth at the beginning, but showing subtle changes of feeling as he is

drawn into Billie's orbit and provides some stability for her. The accompanist (Richard Pryor) seems genuinely to care for her, as, it seems, does Reg Hanley (James T. Callahan), though the reasons Harry Bradford (Paul Hampton) has for getting her hooked on drugs is not clear. Ross is surprisingly good when she sings Billie's songs, copying her phrasing and creating a sound that somewhat resembles hers, though Billie's gutsy heart is missing.

+++++

Leaving Las Vegas 1995

Starring Nicolas Cage and Elisabeth Sue

One of the most critically acclaimed films of 1995, this wrenchingly sad but extraordinarily moving drama provides an authentic, superbly acted portrait of two people whose lives intersect just as they've reached their lowest depths of despair. Ben (Nicolas Cage, in an Oscar-winning performance) is a former movie executive who's lost his wife and family

in a sea of alcoholic self-destruction. He's come to Las Vegas literally to drink himself to death, and that's when he meets Sera (Elisabeth Shue), a prostitute who falls in love with him -- and he with her -- despite their mutual dead-end existence. They accept each other as they

are, with no attempts by one to change the other, and this unconditional love turns Leaving Las Vegas into a somber yet quietly beautiful love story. Earning Oscar nominations for Best Director (Mike Figgis), Best Adapted Screenplay (Figgis, from John O'Brien's novel) and Best Actress

(Shue), the film may strike some as relentlessly bleak and glacially paced, but attentive viewers will readily discover the richness of these tragic characters and the exceptional performances that bring them to life. (In a sad echo of his own fiction, novelist John O'Brien committed suicide while this film was in production.)

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Life of the Party: The Story of Beatrice 1982

Starring Carol Burnett and Llyod Bridges

A fact-based TV movie starring Carol Burnett and Lloyd Bridges. Burnett plays Beatrice (emphasis on the second syllable: "Be-AT-trice") who compensates for

her shyness and lack of self-respect by drinking heavily. Bridges plays Beatrice's husband, who tolerates his wife alcoholic intake until he can stand no more. She begins attending Alcoholics Anonymous and cleans up her act. But that's not the end of the story: Beatrice then sets out to establish a halfway house for other female alcoholics. The domestic scenes between Burnett and Bridges are far more compelling than Burnett's climactic tiltings with bureaucracy during her efforts to realize her dream.

+++++

Lost Weekend 1945

Starring Ray Milland and Jane Wyman

"I'm not a drinker -- I'm a drunk." These words, and the serious message behind them, were still potent enough in 1945 to shock audiences flocking to *The Lost Weekend*. The speaker is Don Birnam (Ray Milland), a handsome, talented, articulate alcoholic. The writing team of producer Charles Brackett and director Billy Wilder pull no punches in their depiction of Birnam's massive weekend bender, a tailspin that finds him

reeling from his favorite watering hole to Bellevue Hospital. Location shooting in New York helps the street-level atmosphere, especially a sequence in which Birnam, a budding writer, tries to hock his typewriter for booze money. He desperately staggers past shuttered storefronts -- it's

Yom Kippur, and the pawnshops are closed. Milland, previously known as a lightweight leading man (he'd starred in Wilder's hilarious *The Major*

and the *Minor* three years earlier), burrows convincingly under the skin

of the character, whether waxing poetic about the escape of drinking or

screaming his lungs out in the D.T.'s sequence. Wilder, having just made the ultra-noir *Double Indemnity*, brought a new kind of frankness and

darkness to Hollywood's treatment of a social problem. At first the film may have seemed too bold; Paramount Pictures nearly killed the release of the picture after it tested poorly with preview audiences.

But once in release, *The Lost Weekend* became a substantial hit, and won four Oscars: for picture, director, screenplay, and actor.

+++++

My Name is Bill W. 1989

Starring James Woods, Jo Beth Williams, James Garner and Gary Sinise

Based on facts, and faithful to them, it deals with the founder of Alcoholics Anonymous. It begins in 1935. Bill Wilson (James Woods) is a

successful stockbroker whose personal and professional lives are on the

rocks because of excessive, compulsive drinking. Lois, his loving, gutsy

wife has to get a job, in a department store. She is played by JoBeth Williams, one of my favorite actresses who is also good-looking in a special, very distinctive way. Bill's best friend Ebby (Gary Sinise) witnesses helplessly his buddy's descent to a sort of Hades. James Woods,

one of our best thespians, gives here another bravura performance, and as

usual it is quite convincing. When he goes over the top which is a specialty of his -- he is entirely credible.

The story covers a longish period of time. Things are as gloomy and hopeless as can be. To make matters worse, Bill is often hospitalized after accidents. Eventually he contacts Robert Holbrook Smith, aka Dr. Bob.

The latter is an intelligent, warm physician who is himself an alcoholic. Bill and Bob become friends and after a number of steps, the

founders of Alcoholics Anonymous.

Often, TV films have economic production values, but here they are just

like those of "legit" movies. The entire cast is excellent. This powerful docudrama received a host of nominations for awards, with Woods getting an Emmy.

and

This is the story of the founding of the organization Alcoholics Anonymous.

I am acquainted with two people who knew Bill W (the main character in the

movie) and they say that they believe this is an accurate depiction of the events shown in it.

and

This movie carries a great message, and I was deeply touched by the story

of the founders of Alcoholics Anonymous. It's an important historic treasure

being preserved in a true and respectful film. The story is straightforward and

PLEASE SEND ALL CORRECTIONS OR COMMENTS DIRECTLY TO:
billyk <billyk3@yahoo.com> (billyk3 at yahoo.com)

++++
Titles beginning with N to T

Night into Morning. 1951

Starring Ray Milland and John Hodiak
Small-town professor loses family in fire, becomes out-of-control and self-destructive(suicidal) alcoholic. No specific treatments noted.
Attribution
is to the tragedy and not to a weakness or moral condition.

and

Perhaps it's the Berkeley locale that appeals to me, but I was riveted by this intelligently written and well acted look at alcoholism. Sure it's treading on similar ground to The Lost Weekend, but this is a much more intimate picture. Milland is outstanding as always, and even Nancy Kelly (Reagan) does well.

++++

On the Nickle 1980

Starring Donald Moffat and Ralph Waite

"On The Nickle" is a thoroughly forgotten film about skid row high jinks in Los Angeles. It is directed by Ralph Waite who also plays a part in this 1980 movie.

It is a film which I was lucky enough to tape from the "Z Channel" (now defunct) in Los Angeles many years ago. The brainchild of actor Ralph Waite (of Waltons), it was independently made on a very low budget. In it, Waite manages to balance the tragedy of skid-row life with humor and irony, and in spite of an easy, Fellini-esque ending, tells a moving story of a man (Donald Moffat) a former alcoholic and skid row dweller,

struggling to "put his demons to rest" as he searches the "Nickle" (Fifth Street) for his old pal, C.G., played by Ralph Waite. The movie is bookended by the Tom Waits song, "On The Nickle", presumably written for the movie, and has a score that quotes the song frequently. Maybe the Independent Film Channel will consider running it.

++++

Sarah T. -- Portrait of a Teenage Alcoholic 2003

Starring Linda Blair and Steve Benedict

Fresh from her success in The Exorcist (and several years away from her

tenure as queen of the women in prison flicks), Linda Blair stars in this searing TV movie. Sarah (Blair), a normal teenaged girl, begins drinking socially at high school parties. She soon finds that she can't

stop -- and even worse, she can't keep her boozing a secret. After a near-tragic baby-sitting episode, Sarah decides to attend Alcoholics Anonymous, but soon she's back on the hard stuff. Only when Sarah causes the death of a horse does she strengthen her resolve to remain "clean and sober."

"Sarah T: Portrait of a Teenage Alcoholic" tempers the more sensational

aspects of the subject matter with some unforgettably poignant vignettes -- including the A.A. testimony of a boy who's even younger than Sarah.

+++++

Shakes the Clown 1992

Starring Bobcat Goldthwait, Julie Brown, Bruce Baum

Bobcat is Shakes the Clown; an alcoholic party clown that doesn't know how to turn his life around. He hangs out in a dumpy clown-bar ("The Twisted Balloon"), and vainly wishes he could be a television clown. All

he needs is one big break, but he's generally too drunk to do what's best for himself, like practice his juggling and regular pie-throwing target practice. Binky the clown is his arch nemesis; Binky is the suburban party-clown that is used to things going his way. Binky is also busy pushing dope he buys from the more rowdy Rodeo Clowns. Shakes ends up in the wrong place during a bad drug deal and gets framed for killing a

leader of the clown community with a juggling pin. That's the basic plot and you know by now whether you will enjoy the movie or not. In my

opinion it's absolutely brilliant and, even though crude at times, makes for an interesting look at the different factions within society and how we behave towards people from different backgrounds. It's not a cutesy morale-building movie, but it's message is thinly cloaked with hilarious dialogue and humor.

Of course it's raw, of course it's crude, but that's the POINT! Clowns are supposed to be happy, smiling icons of goodness. These

clowns are NOT! That's what makes "Shakes the Clown" work. Other than a few minutes of boring "filler" scenes, the entire movie makes you laugh, whether you feel guilty about it or not! And it doesn't even need Robin

Williams, although that's a nice surprise. Any movie that opens with Florence Henderson's make-up smeared face after a one night stand with a drunken clown HAS to be great.

AND

This black comedy chronicles the fall of one of the world's most unlovable clowns as he plies his trade and tries to survive in Palukaville a town where everyone is more or less a Bozo. Shakes loves women and more

than that, he loves his booze. Like many of his painted peers, ol' Shakes likes to hang out at The Twisted Balloon, the favorite local pub

where he hoists a few, beats up on mimes (the lowest caste in Palukaville)

and causes trouble with his girl friend Judy, a woman who cannot say the letter "L." Because the slovenly Shakes can't seem to make it to birthday parties sober and on time, he is fired from his booking agency,

causing him to go on a big drinking binge. Later, Shakes awakens and learns that Binky, a lousy TV clown, is framing him for beating up Shake's

former boss with a juggling pin. Now poor Shakes must clear his name. He must also rescue "Juwee" who has been kidnapped by the nefarious Binky, and he must come to grips with his alcohol problem (perhaps the film

could be therefore titled "Clown and Sober?"). Keep an eye peeled for cameos by Robin Williams, as a mime instructor, and Florence Henderson as one of Shake's illicit sexual conquests.

+++++

Shattered Spirits 1986

Starring Martin Sheen and Melinda Dillion

This film was first shown on TV at the boomtime of recovery when Betty Ford was pushing for recovery for families affected by addiction. The story portrays a middle class family hiding dad's (Sheen's) alcoholism and sliding down the slope of denial. The reactions of the family to crises and the roles they each fall into are so accurately done that the viewer can get way into his/her own alcoholic upbringing and pain before they are aware of it.

I have shown this at several gatherings and it never fails to shake some people up seriously. Kids are especially vulnerable in their teen

years. But entire families can get very agitated during the viewing. So I would recommend that anyone showing or viewing this film be prepared to deal with some extreme reactions for several days afterwards. Don't just show this and send your guests home. Instead have a discussion and a followup trip to a meeting of Alateen, Al-Anon or AA.

AND

Martin Sheen stars as an alcoholic father, while M.I.F. Hall-of-Famer Melinda Dillon desperately tries to hold the family together in the wake of dad's inebriated rampages. The film is pretty good (if vaguely TV-movie-ish), particularly when Martin Sheen tells his son that he's going into a bar to meet a buddy, and comes out six hours later! Was the "buddy" named Jack Daniels? However, I did resent watching the movie a bit -- I sat next to the class cutie, and we'd struck up a nice little in-class friendship. So for three days, the lights were off and we weren't allowed to talk. Thanks a lot! Even so, it definitely opened up an important discussion about alcoholism. I have a weakness for Newcastle Brown Ale, but I try to remember the lesson in moderation that Martin Sheen taught me.

+++++

Smash Up 1947

Starring Susan Hayward and Lee Bowman

"Smash Up" is a tear jerker that offered Susan Hayward her first starring role as Angela Evans. Angela has a promising career as a singer ahead of her when she tosses it all away for domestic bliss with up-and-coming singer husband, Ken Conway (Lee Bowman). Everything is perfect at first, but then when Ken hits the big time, Angela's deep insecurities emerge, and soon Angela plummets into a serious drinking problem. Ken professes amazement and then annoyance with Angela's behavior -- after all, he reasons, she has everything a woman can want. Then the marriage hits the rocks, and Angela hits the bottle even more than before

Eddie Albert plays Steve Nelson, Ken's accompanist and partner. Steve is the steady bachelor who can see the error of Ken's remote and disaffected ways. Marsha Grey (Marsha Hunt) plays a conniving woman who wants Ken for herself.

The film is corny in parts, and the relentless playing of the theme grates on one's nerves, but this is Susan Hayward's film. She delivers a stunning performance as the needy Angela, whose decline begins with her husband's success. Some of the scenes called for her to be drunk, or to get drunk, and she performed excellently. Not everyone can pull off the role of a drunk, but there were some scenes when it wasn't quite clear, at first, whether or not Angela was tipsy -- she didn't overdo it once.

If you want to watch a 40s tear jerker, watch this.

+++++

Something to Live For. 1952

Starring Ray Milland and Joan Fontaine

An actress is guided by an Alcoholics Anonymous member to control her alcoholism and her feelings of rejection.

and

I enjoyed this film a lot. Joan Fontaine plays Jenny Carey, a struggling actress whose insecurities and stage fright drive her to drink. Ray Milland is Allan Miller, an advertising executive who is a recovering alcoholic and a member of AA. He is called to Jenny's hotel room by the elevator operator one night when Jenny had been on a drinking binge. She was due at a rehearsal of a Broadway play. This meeting of Jenny and Alan lead to romance, even though Allen is married and has two children and one on the way. Jenny tries to cut off the romance as she feels it is improper, but Allan is totally taken with Jenny and wants to continue the romance. Joan Fontaine and Ray Milland have wonderful screen chemistry. Both are excellent as their respective characters, although parts of the script are somewhat weak. Will Alan leave his wife for Jenny? Will Jenny conquer alcoholism and get her chance to star in a Broadway play? This film is seldom seen on cable, but is sometimes put up for bid on eBay. It is certainly worth a look. The film was directed by George Stevens.

+++++

Stuart Saves His Family 1995

Starring Al Franken, Laura San Giacomo

Though it seems like a one-joke premise, this spinoff of Al Franken's Saturday Night Live character, self-help nerd Stuart Smalley, actually has some substance. And, in fact, it offers a message that wouldn't be out of place at an Al-Anon meeting (although with the laughs). Stuart, fired from his cable TV self-help show, goes home to resolve a family crisis. Dad (Harris Yulin) is an abusive drunk, Mom (Shirley Knight) is

an enabler, Sis is an over-eater, and Brother has a problem with his temper. The film turns serious, but Franken actually makes the drama interesting, using humor to leaven it. And he brings a certain sympathy and resolve to the lisping, cross-eyed Stuart. To be sure, it's not your typical SNL movie.

+++++

Tender Mercies. 1983

Starring Robert Duvall and Tess Harper

Story of "Mac Sledge" (Robert Duvall, Best Actor), former star country singer, lost in the bottle, who recovers and through the non-judgmental health of a new wife (Tess Harper). He stays sober despite the death of his child and post-divorce conflicts. No group or individual therapy indicated.

and

A once-great but out-of-style country music singer, ruined by drink, finds redemption through the love and support of a new wife, her son by a long-dead Vietnam casualty, and a local band which never forgot his greatness. Along the way, he encounters his ex-wife, whom he lost due to alcohol, and the daughter he didn't get to see grow up.

+++++

Too Much, Too Soon. 1958

Starring Dorothy Malone and Errol Flynn

Dorothy Malone as Diana Barrymore who stays away from her alcoholic father during his lifetime only to turn to excessive drinking and numerous marriages and suicide attempts. Treatment center. A "moral" ending with Barrymore in recovery. This is an early portrayal of children and their experiences

in
alcoholic/drug abusing family settings.

+++++

Trees Lounge 1996

Starring Carol Kane, Mark Boone Junior, Steve Buscemi, Bronson Dudley

Steve Buscemi, an icon of the independent film world for years, took the opportunity to write, direct, and star in this wistful low-budget gem. He plays Tommy, a Long Island loser who gets tossed from his job as a

mechanic for questionable financial antics. He spends his days at a local bar, drinking his life away even as he denies that he's doing any

such thing. And when he finally works up the gumption to get a job, he winds up driving an ice-cream truck in his old neighborhood -- and getting involved in an inappropriate relationship with his teeny-bopper

assistant (Chloe Sevigny), earning the violent enmity of her father (Daniel

Baldwin). Low-key in its approach, the film has a sad humor that is both knowing and forgiving, as well as offering one of Buscemi's best performances.

AND

Unlike Cheers, the title establishment of Steve Buscemi's astonishingly

accomplished debut feature, Trees Lounge, is a place where everybody doesn't know your name and sometimes can't remember his or her own. And

for good reason. Take leading barfly Tommy Basilio, played by Buscemi with a subtlety, sensitivity, and desperate wit that add another dimension to the memorable lowlifes he's made a career of. Tommy has lost

Connie (Elizabeth Bracco), his girlfriend, and Rob (Anthony LaPaglia), his

best friend -- to each other, naturally. He's also lost his job as a mechanic, and everything else that matters in his life except for hanging

out at the bar, hitting on drunken women, and thinking just maybe he can break out of this malaise by fulfilling his dream of becoming a comedian. It's not likely; even his car works only as a metaphor for his

life -- if he doesn't keep his foot on the accelerator it will stall out, perhaps never to start again.

Set in Valley Stream, the blue-collar town on Long Island where Buscemi

grew up, this vaguely autobiographical film captures the seedy bars, tacky bungalows, and cheesy storefronts with such weary familiarity it evokes a gray haze of anomie. True to its subject, the narrative

consists

of a series of binges and blackouts, with Tommy slipping in and out of encounters with oddballs, hangovers, and constant irrefutable evidence of his own futility. Buscemi's inspiration is John Cassavetes, but his style lacks his mentor's coiled spontaneity and nascent chaos. To its advantage, though, he's much more narratively coherent than Cassavetes,

unreeling with casual clarity his film's many interconnecting tales, his tone sweet and nearly serene, belying the sometimes sordid and mean-spirited antics of the characters.

Who include Mike (Mark Boone Junior, bearish and weird in a compelling performance), a relative well-to-do entrepreneur who gets off by slumming at the lounge, cozying up especially to Tommy, and plying him with drinks in a fuzzy attempt to live vicariously in his demi-monde. When Mike's wife (Eszter Balint) leaves with her daughter, he talks Tommy into coming back to his place with a couple of teenage pick-ups for a party.

What results is less erotic than pathetic, with both Mike's need and Tommy's exposed beneath their sodden bravura. Adding to this deflating of macho is a scene in which Tommy tries to pick up a blowzy but seemingly

willing Crystal (Debi Mazar). He gets her drunk -- too drunk. She passes out, but Tommy refuses to give up his efforts to score. It's hilarious and very sad.

Tommy's tale takes a dramatic turn of sorts when his Uncle Al (Seymour Cassel, who makes a vivid impression in his few minutes on screen, especially when fondling his niece in a home video) dies of a heart attack.

After a funeral that's a mini-masterpiece of familial insensitivity and

bad taste, Tommy is offered Uncle Al's legacy -- an ice-cream-truck route. In addition to the coterie of dubious neighborhood kids disappointed that he's not Uncle Al, the route also includes Debbie (Chloe Sevigny, much more appealing and nuanced than in Kids), the nubile daughter of his friend Jerry (Daniel Baldwin) and Jerry's wife, Patty (Mimi Rogers).

Tommy used to babysit Debbie; now, draped coltishly over the passenger seat of the ice-cream truck, she engages him in banter. It's the closest Tommy gets to a genuine relationship, and of course he ruins it. In a delicate orchestration of tenderness and sexual tension the opening up of his soul leads to the opening up of his fly, and his last chance at redemption ends with him getting chased by an enraged man with a baseball bat.

It takes an extraordinary degree of dramatic integrity, meticulous detail, and triumphant irony to redeem such a loser, and Buscemi -- as

writer, director, and actor -- is equal to the task. Although alter ego

Tommy is left bereft and staring blankly at the bar, for Steve Buscemi
Trees Lounge marks the start of a richly promising filmmaking career.

+++++

28 Days 2000

Starring Sandra Bullock, Dominic West

To appreciate 28 Days, it's best to be thankful that director Betty
Thomas hasn't forced Sandra Bullock into a remake of Clean and Sober.
Instead Thomas has balanced her comedic sensibility (evident in Dr.
Dolittle and Private Parts) with the seriousness of alcoholism and
substance
abuse, and she succeeds without compromising the gravity of the subject

matter. Some critics have scoffed at the movie's breezy, formulaic
portrait of 27-year-old boozier and pill-popper Gwen Cummings (Bullock),
but
this smooth-running star vehicle does for Bullock what Erin Brockovich
did for Julia Roberts, focusing her appeal in a substantial role
without taxing the limits of her talent. It's no wonder that Susannah
Grant
(who wrote both films) was one of the hottest new screenwriters of
1999.

She writes "Hollywood Lite" without insulting anyone's intelligence.

As played by Bullock, Gwen is an alcoholic in denial whose latest
bender with boozier boyfriend Jasper (Dominic West) ruins the wedding of
her
sister (Elizabeth Perkins) and lands her in a month-long rehab program
with the requisite gang of struggling drunks and junkies. Newcomer Alan

Tudyk steals his scenes as a gay German rehabber who might've dropped
in from a Berlin performance-art exhibit, and Steve Buscemi aptly
conveys the weary commitment of a counselor who's seen it all. Thomas
has
surrounded Bullock with a sharp ensemble, and the addition of
singer-songwriter Loudon Wainwright III (as a kind of Greek chorus
crooner) is
sublimely inspired.

Certainly no surprises here -- the warring sisters will reconcile, and
at least one rehabber will fail to recover -- but there's ample
pleasure to be found in Bullock's finely tuned performance, and in
Thomas's
inclusion of flashbacks and tangents that add depth and laughter in
just
the right dosage.

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Under the Influence is remarkable not only for the intelligent, unsensational handling of its subject, must also for Andy Griffith's convincing portrayal of a New Englander. ~ Hal Erickson

AND

Andy Griffith (Matlock) plays an alcoholic who denies his addiction and drives his wife and two of his four kids into their own battle with substance abuse. After he suffers a heart attack, the whole family is forced to face the reality of their dysfunctional lives. Griffith, Joyce Van Patten, Season Hubley, Dana Andersen and Keanu Reeves are excellent as the self-destructive family. Sharply directed by Thomas Carter (Miami Vice), this TV movie offers a sobering portrait of a middle-class family in crisis. An important social issue drama done with style and intelligence.

+++++

Under The Volcano 1984

Starring Albert Finney and Jacqueline Bisset

Spying this title on a store shelf, one would hope that the mesmerizing Albert Finney, who appeared in John Houston's 1984 film version, had done the narration honors. Who else could muster and sustain the sweaty, poetic intensity befitting this extraordinary, beautifully written, teeth-gnashing novel? Set in Mexico on the eve of WWII, the story tells of a man in extremis, an alcoholic consul bursting with regret, longing, resentment and remorse, whose climactic moment rapidly approaches. Nick

Ullett is no Finney, but he comes satisfyingly close. His energy fails him at times; he has difficulty negotiating some of the straggling phrases, but, otherwise, he acquits himself with distinction, particularly in conveying the subtext and atmosphere.

AND

Against a background of war breaking out in Europe and the Mexican fiesta Day of Death, we are taken through one day in the life of Geoffrey Firmin, a British consul living in alcoholic disrepair and obscurity in a small southern Mexican town in 1939. The Consul's self-destructive behavior, perhaps a metaphor for a menaced civilization, is a source of perplexity and sadness to his nomadic, idealistic half-brother, Hugh, and his ex-wife, Yvonne, who has returned with hopes of healing

Geoffrey
and their broken marriage.

++++
Vital Signs 1986

Starring Edward Asner, Gary Cole

Two women try to rid their doctor husbands, father and son, of dependencies on alcohol and drugs.

AND

Vital Signs stars Ed Asner and Gary Cole as father and son, both prominent surgeons. Asner's skills have diminished as his alcoholism increases. Cole returns to his home town to straighten his dad out. What no one knows is that Cole himself is a substance abuser, addicted to morphine.

After several near-disasters and squabbling denials, father and son make a mutual pact to wean themselves away from their addictions -- with tragic results. Vital Signs is a better than average "affliction of the week" TV movie.

++++
Voice in the Mirror. 1958

Starring Richard Egan and Julie London

An artist takes to drink after the death of his daughter. Resists interventions by wife and doctor. Finds the strength he needs to stay on the wagon with the help of a fellow alcoholic - Male AA-Like person.

and

Richard Egan and Julie London are so realistic together, and Arthur O'Connell merely devastating in this excellent depiction of the struggles of an American alcoholic. The pressures are realistically depicted, and the struggles vividly felt. The excellent performances never hit a false note.

++++
W.C. Fields (Jan. 29, 1880 - December 25, 1946) –

Numerous Movies - 1915 to 1942

Comment (sic.) by Glenn C

These are movie classics from the grand old period. They're still a lot of fun to watch today. It was the great era of Mae West, Edgar Bergen and Charlie McCarthy, and those other old classics.

Fields (who actually was an alcoholic) played an extremely cynical and crotchety alcoholic in a lot of the movies in which he appeared.

He died of a stomach hemorrhage. A friend visited him in the hospital shortly before his death, and discovered, to his surprise, that Fields was reading the Bible. Since Fields had always been an atheist, he asked him what he was doing that for, and Fields replied, "I'm checking for loopholes."

A typical Fields line: "Twas a woman who drove me to drink. I never had the courtesy to thank her." Another one was: "Whilst traveling through the Andes Mountains, we lost our corkscrew. Had to live on food and water for several days!"

For those of us who are alcoholics, we can see what is actually going on, and it really isn't funny at all. But movie audiences at that time regarded him as a comic figure at whom they could laugh heartily, without even a twinge of uneasiness. And that in itself is a commentary on that era of American history, and the way people thought about alcoholism and drunkenness.

Glenn

see also <http://www.imdb.com>

billyk

+++++

When A Man Loves A Woman 1994

Starring: Meg Ryan, Andy Garcia, Ellen Burstyn

The previews for When a Man Loves a Woman do this film an injustice. Heavy on poorly-edited melodramatic sequences, they give little inkling

of the level of emotional honesty attained. Luis Mandoki's film succeeds not because it tackles alcoholism, but because it faces up to the trauma that eats away at the lives of the non-alcoholics

in the family. One failing of the script is that it assumes an unlikely level of ignorance from its audience. Alcoholism is such a pervasive social problem that it's hard to accept that anyone likely to see *When a Man Loves a Woman* wouldn't have a better understanding of the disease than the movie gives them credit for. After all, everything from high school health classes to Oprah have, at one point or another, addressed the issue. Unlike AIDS, alcoholism is not a new disease that the public needs to be educated about.

When a Man Loves a Woman centers on a seemingly-happily married couple.

Michael Green (Andy Garcia) and his wife Alice (Meg Ryan) have, at first glance, the perfect relationship. But take a peek beneath the veneer, and there are problems. Alice is a habitual drinker, and her periods of sobriety are getting fewer and fewer. Meanwhile, Michael's duties as an airline pilot take him away from home for weeks at a time, keeping him ignorant of the extent of his wife's problem. Completing the family unit are Jess (Tina Marjorino), Alice's daughter by another man whom Michael has adopted as his own, and Casey (Mae Whitman), the four-year-old child of the Greens. The presence of these children, and their importance to the development of the story, is what elevates *When a Man Loves a Woman*. As potent as some of the scenes between Michael and Alice are, those featuring Jess or Casey invariably have greater impact. It helps that both young actresses are believable.

Meg Ryan and Andy Garcia were probably given the lead roles more because of box office appeal than an ability to bring superior depth to their characters. Surprisingly, while neither turns in an exceptional performance, they are both solid, and each has a few scenes in which they shine.

The ending is too facile, and *When a Man Loves a Woman* may take longer than necessary to arrive at its resolution. There are moments throughout when the script is apt to strike a raw nerve with some, as is often the case when a "real" issue is probed with any degree of sincerity. Whatever else it may do, this film does not play it safe, and the risks it takes keep the audience engaged by the drama.

When a Man Loves a Woman is about pain. This is not an original topic for a movie -- especially one about alcoholism -- but the script does a

good enough job establishing the dynamics of the Green family that we never doubt that the story deserves to be told. The film's poignancy is

its strength, even as occasional didactic tendencies are its weakness. In balance, the former by far outweighs the latter, making this a worthwhile picture.

+++++

NO MENTION OF ALCOHOLISM IN THE REVIEWS

The following five movies have also been recommended by one or more members as a movie about alcoholism, but in the available reviews, such words as alcoholism, recovery and aa are not used.

Life of the Party

On Thin Ice

Sideways

Straight Out of Brooklyn

The Verdict

+++++

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|||||

+++Message 2932. Bill W.'s law course
From: Theron B. 12/11/2005 9:47:00 PM

|||||

In Chapter 1 of the Big Book, "Bill's Story", Bill mentions having taken a "night law course" but nearly fails, then decides that the law is not for him. Does anyone know what this course was? Was it a single course or does the term mean a "course of study", like a degree program? My sponsor is a retired attorney and he's curious. Thanks!

Theron

|||||

+++Message 2933. Places of historic interest for AA members
From: Bent Christensen 12/12/2005 3:25:00 AM

|||||

Hi Group

Some of us here in Denmark are trying to see if it will be possible for us to attend the International Convention in San Antonio, 2010.

While we are there we would like to visit some places of historic interest for AA members.

We are not a study group and not all of us are history freaks, so we will not spend hours in an archive study old documents. Our primary interest is to visit places of historic interest that is easy to digest.

A few years ago I visited Dr. Bobs Home, Mayflower hotel, the Archives at the Intergroup Office, etc. in Akron and AAWS in New York and the archives there, which I found very interesting.

I wonder if any of you will help us with some suggestions regarding historic places to visit.

I will try to make a kind of top 10 of historic AA places to visit in USA.

I know it is early but travelling to US is relatively expensive so we better start saving :-)

Warm regards
Bent

FROM THE MODERATOR:

I would appreciate it if you could send your recommendations straight to Bent at his e-mail address in Denmark:

<bent_christensen5@yahoo.com> (bent_christensen5 at yahoo.com)

And then I think it would be excellent if Bent could use these replies to put a list together of what seem to him to be the Top Ten sites for someone wanting to see places which played a major role in AA history, and post this as a message on the AAHistoryLovers.

I think this would be a valuable service to us all. It's not just people from all the other many countries where AA plays such a major role, but people in the United States itself who might enjoy seeing such a list. If you're driving through such-and-such an area of the country, wouldn't it be interesting to know that just a small detour would allow you to see something important to all of us? Which you hadn't realized could still be seen?

within various Protestant denominations in the early twentieth century over the same basic issue discussed in Appendix II of the Big Book, on "Spiritual Experience."

Especially in the American denominations which had deep roots in the tradition of nineteenth century frontier revivalism, there were some members who wanted to insist that no one was "saved" at all who had not had a highly emotional conversion experience at a revival meeting.

On the other side of this issue, the New England Congregationalist Horace Bushnell had written a book called "Christian Nurture" in which he argued that, in particular, in the case of children brought up within the church by parents who were already devoted Christians, there should be no need for that kind of dramatic conversion experience. And in fact, if the children were taught properly within the church, they should grow up never doubting the love of God, and never having the kind of fearful vision of an indifferent or punishing God which had to be overcome in the conversion experience.

By the 1930's, in the three largest Methodist denominations (who made up a substantial bloc of American Protestants), the majority had come to the conclusion that a dramatic conversion experience at a revival was not at all necessary in order to be saved. They continued to hold revivals, and they did not reject the idea that some were genuinely converted in these revival meetings. But they insisted that this kind of conversion experience could NOT be ruled as necessary to salvation.

Methodist ministers and bishops who had graduated from the two most important northern Methodist seminaries (Boston School of Theology and Garrett Biblical Seminary just outside Chicago) were deeply affected by Horace Bushnell's idea of Christian nurture. They began creating a Sunday School literature which emphasized a loving Jesus and a forgiving Father, and did everything possible to counteract the old idea of a punishing or indifferent God, and did everything possible to replace the image of a Christ in Judgment sitting on a throne and sending the damned off to hell with a stern and unforgiving face (a typical piece of art in a good many medieval Christian churches) with the image of a gentle and loving Jesus sitting surrounded by little children.

It was called "the Christian nurture movement."

The Upper Room (which was the standard meditational work in early AA from the late 1930's down to 1948) was published by the Southern Methodists, and it also very much reflected this view that proper Christian nurture would eliminate most of the need for a revivalist conversion experience. The Upper Room was deliberately written in a way which could make it part of that warm and nurturing experience.

But there were other American Protestant denominations in the 1930's (and there still are) where the preachers insisted that people who had not had a conversion experience at a revival were not saved at all, and could not be saved.

James' "Varieties of Religious Experience" was used by the Christian nurture movement as ammunition in their struggle, because in that book one had the most famous American psychologist of them all showing that different people necessarily had different kinds of spiritual experiences, because they had different psychological makeups, and different kinds of psychological problems.

On good psychological grounds, there was NO "one spirituality fits all."

As James saw it, some people had to undergo a dramatic conversion experience. Others had to undergo a slow "spiritual nurturing" if they were ever going to get there at all. James believed that New Thought in all its various forms (including Emmet Fox's Sermon on the Mount, Unity Church of Peace, and the Christian Scientists) had a method that worked extremely well for some psychological types. But it didn't work at all for others.

The Protestants of that period (who made up a majority of the AA members in the U.S. and Canada at that time) were already thoroughly familiar with the revivalist vs. Christian nurture debate.

So Bill Wilson's shorthand reference to an "educational variety" was instantly recognizable to them. They understood exactly what he meant by that phrase. And it made perfect sense (in an AA context) to appeal to James' book, to avoid getting involved in the many bitter ecclesiastical disputes still going on among some of the Protestant denominations. James seemed a nice "neutral" source to refer to, so that AA wouldn't get pulled into all that anger and fighting in the churches.

He coined the phrase "educational variety" in part because there was no clear single technical term used in James' book to describe that kind of spiritual approach, even though it was the most important part of the book for most of

the
Christians who read it. You had to call it something, and anybody who knew
the
book would understand what Bill Wilson meant. Bill W. may have avoided using
"spiritual nurture" (which would have been more instantly recognizable to
many
of the feuding Christians) in order to distance AA a little further from
those
bitter Christian disputes about the "correct" interpretation of Bible verses
like John 3:3 (where it says that no one will see "ten basileian tou theou"
who
has not been "gennethe anothen"). AA most certainly did not wish to be
involved
in that kind of fighting.

But at another level, referring to this approach as "educational" (in spite
of
the growing influence of John Dewey's educational theories in America during
that period of history) may still have been partially misleading. Some
people
in the U.S. still today think of "education" in terms of rote memorization,
and
mastering intellectual theories, and students writing down notes on lectures
delivered by teachers who are "the experts" and can never be questioned
about
whether their ideas are correct, and can never be asked to give visible
proof
that their ideas actually work in real practice.

I personally think that the idea of spiritual "nurture" in some ways better
captures the real heart of the main alternative to the "instant conversion"
experience. People in the AA group who play the role of good fathers and
mothers, good older brothers and sisters, good uncles and aunts, and good
grandfathers and grandmothers, lovingly nurture the newcomers, who are (at
the
spiritual level) still like tiny babies. They do it by loving them, hugging
them, picking them up when they fall, and showing them how to live by the
example of their own lives.

Like good parents taping one of their six year old children's crayon drawing
on the front of the refrigerator, they praise them for their accomplishments
(taking them where they really are), and make them feel good about
themselves.
They are the cheerleaders, the confidence givers. They are the ones who do
the
equivalent of standing in the audience applauding their ten year old
children's
violin performances, or cheering at their sixteen year old children's
baseball
or football games.

But that is just quibbling over words, which never got anybody sober or
brought them to true serenity. I think that it works just fine, exactly the
way
the words are written in the Big Book, and that everybody ends up

himself with the Crystal Cathedral in Garden Grove so AA folks in Orange County were a little afraid Jerry was trying to "Christianize" AA with the Attitude Adjustment meetings. The meeting format did not follow what I would call a "normal" AA meeting format for Orange County. Attitude Adjustment meetings tended to focus on the "prayer and meditation" portions of the program and had a lot of readings.

In any case we started these early morning meetings in the community room of a bank. As I recall the bank was in a shopping center at the south end of the Nixon Freeway (Imperial Hwy south of Yorba Linda, south of the freeway heading into the canyon). My memory is faded. I believe that area is called Villa Park or Santa Ana Canyon or something like that. You can check out the meeting schedule at the following web site but I don't see the old meeting place listed there any more.

<http://www.oc-aa.org>

Meetings started at 6:00 AM on weekdays but on weekends we relaxed things a bit and started at 6:30 AM. I still see a lot of early morning meetings in the AA schedule. Before Jerry B. showed up, there were none at all. Jerry was a good salesman. He was a salesman of some sort.

So the first Attitude Adjustment meeting in Orange County began in that community room next to the bank. Jerry was a big huggable bear of a guy with a big smile and real friendly so he talked the guys at the old Fullerton Club to let him run this Attitude Adjustment meeting one time at an evening meeting just to show them how it went. He was hoping to get more early morning meetings started.

(The club no longer meets there. They had to move the Fullerton club when the landlord decided to do something else with the building. Call Fullerton Alano Club (714) 992-0988 and ask them about the old club location if that's important to you.)

So Jerry wanted to run the meeting from the pages we had copied in a binder, but I nixed that idea. We were already fighting the "Christianizing" accusation pretty hard and people would be suspicious that we were slipping in Christian prayers so I suggested that we pull all our readings directly from the "Big Book", the "12 and 12" and the "24 Hour" book (because that is where we copied them from originally). The 24 Hour book was not AA approved literature, but it was ubiquitous in Orange County. No one was going to squawk if we read from it. We knew that.

So Jerry called up volunteers to read the various sections from these books as the meeting went along. You should have seen the amazement in their eyes. I swear... if you want to hide something from an alcoholic, put it in an AA book. :-). These guys acted as if this was the first time they had ever heard these words of prayer and meditation.

To: AAHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Dr. Paul O.

I am looking for information on Dr. Paul Oehlinger. His story is in the third and fourth edition of the Big Book. The same story with different titles.

I appreciate any information on this.

Thank you,
Jane B.

Ildog@prodigy.net

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

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Yahoo! Groups Links

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+++Message 2945. A list of harms
From: alandobson1 12/12/2005 6:15:00 AM

|||||

I've been trying to find out where the practice of writing a harms to others list in step four came from. I recently recieved an Email saying that this seems to be something only done here in England. I know in Step 8 the book tells me i have my list from Step 4. But Step four says nothing about a list of harms, at lest not in a clear cut way.

|||||

+++Message 2946. Re: Why AA Left the Oxford Group
According To Bill W. and Its Implications for Us.
From: Mel Barger 12/11/2005 10:23:00 PM

|||||

Hi James,

Thanks for pointing this out. I took quite a bit of interest in the Oxford Group and came to see that they were essential for our beginning but not for our growth in the future. Bill never stopped giving them due credit.

Another reason for the separation, of course, was the serious public relations problem created when Frank Buchman (the Oxford Group

criticized by NY OG members. Similarly, in Akron, T Henry and Clarace Williams were criticized as well by OG members who were not supportive of their efforts being extended primarily to alcoholics.

In August 1936 Frank Buchman (the founder of the OG) and the OG experienced an international public relations disaster. A NY World Telegram article by William H Birnie, quoted Buchman as saying, "I thank heaven for a man like Adolph Hitler, who built a front-line of defense against the anti-Christ of Communism." Although the remark was taken out of context in its reporting, it would plague Buchman's reputation for many years. It marked the beginning of the decline of the OG.

In the late spring of 1937, leaders of the OG at the Calvary Mission ordered alcoholics staying there not to attend meetings at Bill W's home on Clinton St. Bill W and Lois were criticized by OG members for having "drunks only" meetings at their home. The Wilson's were described as "not maximum" (an OG term for those believed to be lagging in their devotion to OG principles).

In August 1937, Bill and Lois stopped attending Oxford Group meetings. The NY AAs separated from the OG.

In 1938 nations of the world armed for World War II and Frank Buchman called for a "moral and spiritual re-armament" to address the root causes of the conflict. He renamed the Oxford Group to "Moral Re-Armament" (also called "MRA").

In May 1939, Led by pioneer member Clarence S, the Cleveland, OH group met separately from Akron and the Oxford Group at the home of Albert (Abby) G. This was the first group to call itself "Alcoholics Anonymous." The Clevelanders still sent their most difficult cases to Dr Bob in Akron for treatment.

In October 1939 (AA Comes of Age viii says summer) Akron members of the "alcoholic squad" withdrew from the Oxford Group and held meetings at Dr Bob's house. It was a painful separation due to the great affection the alcoholic members had toward T Henry and Clarace Williams.

In November 1941, the Rev Sam Shoemaker left the Oxford Group (then called Moral Re-Armament) and formed a fellowship named "Faith at Work." MRA was asked to completely vacate the premises at Calvary House. Shoemaker's dispute with Buchman was amplified in the press.

In a July 1949 letter to the Rev Sam Shoemaker, Bill W wrote "So far as I am concerned, and Dr Smith too, the Oxford Group seeded AA. It was our spiritual wellspring at the beginning." Bill later expressed regret that he did not write to Frank Buchman as well.

In a July 1953 Grapevine article titled "A Fragment of History - the Origin of the 12 Steps" Bill W identified the Oxford Group as one of the 3 main channels of inspiration for AA's 12 Steps. Bill identified the other 2 main channels of inspiration for the 12 Steps as William James and Dr Silkworth.

article for The Grapevine about it, which you can find on my website:
www.walkindryplaces.com.

All the best,
Mel Barger

Two notes from the moderator:

ROBERT GREEN INGERSOLL was a well-known nineteenth-century American exponent of agnosticism, free thought, and humanism, who was famous all over the U.S. for his attacks on organized religion.

See http://en.wikipedia.org/wiki/Robert_G._Ingersoll and many other sites on the internet.

The novelist Mark Twain wrote many things during the same general period expressing the same kind of anti-religious and skeptical views, e.g. his hilarious fictional account of the building of Noah's Ark, which forces you to see the impossibility, really, of getting all of the species of animals on the planet earth onto a single boat. You can see his views coming out even in a novel like Huckleberry Finn if you look carefully at some of the little boy's remarks about religion, prayer, and what people along the Mississippi river called "Christian civilization." When the offer was made at the end of the novel to take Huckleberry in and "civilize" him, he lit out of there on the spot, saying simply (but eloquently) "I been thar before."

MEL B.'S ARTICLE ON COSMIC CONSCIOUSNESS

<http://www.walkindryplaces.com/Cosmic.htm>

Cosmic Consciousness

An Examination of the Profound Spiritual Experience that Illuminates and Changes Many Lives

The AA Grapevine, Volume 32, Issue 12, May 1976

ALCOHOLICS ANONYMOUS started with a flash of lightning and a drop of Brahmanic splendor. Co-founder Bill W. writes of his 1934 spiritual experience, which led to the establishment of AA:

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

them, the effect was electric. There was a sense of victory, followed by such a peace and serenity as I had never known. There was utter confidence. I felt lifted up, as though the great clean wind of a mountaintop blew through and through. God comes to most men gradually, but His impact on me was sudden and profound." (Alcoholics Anonymous, page 14)

The event Bill describes--often called his "hot flash"--is unusual in a number of ways. For one thing, it has apparently not happened to most other AA members. For another, it was so brief that it could easily be interpreted as a temporary hallucination, particularly since it happened to a man under treatment for alcoholism. It was not preceded by a period of saintly devotion or other religious exercise; actually, it came to a person who was rather agnostic. But the experience had a purpose; AA would probably not have been launched without it.

Bill's "flash" has come to other people in various times and places and even has a technical name. It is called "cosmic consciousness."

The term has an occult sound, but there is nothing mysterious or otherworldly about it. It has been the subject of serious study. The man who made the term rather widely known was a Canadian physician, Richard Maurice Bucke, whose theories were later discussed by William James in *The Varieties of Religious Experience* (a book vital to AA's early development). Bucke's *Cosmic Consciousness* was first published in 1901 and has gone through more than twenty editions. Though ridiculed by some, the book has an attraction for those interested in the mind and in the human, capacity for spiritual development.

Bucke, significantly, was a medical doctor, not a religious mystic. If anything, he may have been hostile to organized religion and was most likely regarded as an atheist or agnostic. By conventional standards, he seemed unlikely to be interested in spiritual subjects and certainly unqualified for a "spiritual experience." He had, however, some unusual interests. For one thing, as medical superintendent of a mental institution, Bucke had seen the destructive effects of hallucination and delusion, and was therefore skeptical of the unusual, yet fascinated by it. He also had wide-ranging literary and artistic interests.

In any case, Bucke had an open mind on many subjects. And this helped make him a candidate for the startling experience that became the germ of his book.

Here's

how Bucke describes it (as quoted in *The Varieties of Religious Experience*):

"I had spent the evening. . .with two friends, reading and discussing poetry and philosophy. We parted at midnight. I had a long drive in a hansom to my lodging. My mind, deeply under the influence of the ideas, images, and emotions called up by the reading and talk, was calm and peaceful. I was in a state of quiet, almost passive enjoyment, not actually thinking, but letting ideas, images, and emotions flow of themselves, as it were, through my mind. All at once. . .I found myself wrapped in a flame-colored cloud. For an instant I thought of fire, an immense conflagration somewhere close by in that great city; the next, I knew that the fire was within myself. Directly afterward there came upon me a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination impossible to describe. . .I did not merely come to believe. . .I saw that the universe is not composed of dead matter, but is, on the contrary, a living Presence; I became conscious in myself of eternal life. It was not a conviction that I would have eternal life, but a consciousness that I possessed eternal life then; I saw that all men are immortal; that the cosmic order is such that without any peradventure all things work together for the good of each and all; that the foundation principle of the world, of all the worlds, is what we call love. . .The vision lasted a few seconds and was gone; but the memory of it and the sense of the reality of what it taught has remained."

One could be skeptical of an experience thus described. It sounds a great deal like an hallucination, perhaps even temporary insanity. Bucke admitted that the "subjective feelings" of insanity and cosmic consciousness might appear similar. But the effects were completely different. A person suffering from insanity tends to lose self-restraint, self-control, and perhaps all morality. In cosmic consciousness, these faculties are enormously increased. Some examples he gave as proof were Gautama Buddha, Jesus, Isaiah, Paul, Plotinus, and Dante.

Bucke also believed that the cosmic sense (as he sometimes called it) is not limited to a favored few, but is a natural sequence in the evolution of the human mind. As the human race progresses, an increasing number of individuals

will receive the cosmic experience, until finally it will be as natural to everyone as our present state is now. It will also bring an era of universal happiness and peace, since persons in the cosmic state would no longer harm others (or even be capable of thinking harmful thoughts), Bucke concludes.

William James tended to agree with Bucke, although many of the cases cited in

The Varieties of Religious Experience lack the factor of intense "illumination."

Many are individuals who found a vast store of spiritual grace without having an abrupt spiritual experience or "hot flash." Nonetheless, most found new hope and a new life, and James argues strongly that religious experience can be a powerful agent in resurrecting sick and defeated individuals.

Where does AA fit into this framework? For one thing, Bill W.'s experience seems

to be an authentic case of cosmic consciousness. Bill always believed that it

was, and his writings sometimes use the term "illumination" to describe it.

The experience was very real to him, and he never felt that it was an hallucination or a delusion.

But it did frighten him at first, and seemed too good to be true. He explains his first thoughts:

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

"Finally he shook his head saying, 'Something has happened to you I don't understand. But you had better hang on to it. Anything is better than the way you were.' The good doctor now sees many men who have such experiences. He knows that they are real." (Alcoholics Anonymous, page 14)

Dr. William D. Silkworth, Bill's physician, was an unusual person; it is hard to imagine many doctors responding as he did to Bill's account. Alcoholics are often people of excess, and it's not uncommon to hear of a person who "used to get drunk on alcohol and is now drunk on religion."

Bill's new beliefs, however, were not an alternate means of escape. He used them to develop a new life for himself and thousands of others. But he was to learn that cosmic consciousness could be elusive and temporary. He explains in other writings his first belief that alcoholics needed a "hot flash" similar to

his in
order to recover. Later, he saw that such a subjective experience wasn't
necessary for recovery, that a gradual spiritual "awakening" often led to
far
more spiritual growth in the long run.

Bill also recognized that an experience of illumination would not solve all
problems from that point onward. Later in his own life, he was afflicted
with
depression and personal troubles that often drove him to the brink of
self-destruction. But he never lost his sense of the presence of God. His
doubts
were about himself as a going human concern, not about the reality and the
love
of God.

Since Bill, by his own frequent admission, lacked the saintly qualities
usually
deemed necessary for great spiritual elevation, we might wonder why he was
"chosen" for this remarkable experience. The answer seems to be that he was
the
right person at the right time with the right idea. If the Higher Power
intended
to find and develop an individual with the necessary qualities for the
founding
of AA, it's hard to think of a better choice. Bill had drive, organizing
ability, creativity, and above all the capacity to learn from his mistakes.
When
the cosmic sense came, it was not necessarily because Bill W. was an
unusually
worthy person; God is no respecter of persons. It was more a case of highly
intelligent personnel selection.

Bucke theorized that all people have several states of consciousness. The
most
basic is simple consciousness, which human beings share with the animals. At
a
higher level is self-consciousness, which only human beings seem to possess.
At
the highest level is the cosmic sense. Individuals may have such a sense
with
varying degrees of intensity. Bill's experience, for example, lasted only a
few
seconds. Others have had similar states of mind lasting for days. The time
may
come, however, when all people--even children--will share the cosmic sense
at
all times.

It is this, Bucke believed, that will bring about a true paradise on earth.
As
he saw it, cosmic-conscious persons would in reality be a new race, making
all
things new. The isolated individuals who have touched the cosmic sense in
the

own
board of directors and publishing arm and is linked to the current
incarnation
of the formal Moral Re-Armament and Oxford Groups, James Houck never
identifies
himself as a member of A.A.. Nor does he call himself an alcoholic when he
gives
talks on recovery.

Houck was never considered to be part of the "alcoholic brigade" of the
Oxford
Groups and would not have thought twice about "switching over" to Alcoholics
Anonymous. I don't doubt that he hasn't had a drink since 12/12/1934, but my
town (Richmond, VA) is burgeoning with folks who have been teetotallers far
longer than that.

John P.
The Jaywalkers Group
Richmond, VA

=====

+++Message 2959. Did Bill ever experiment with
cocaine during his depression phase of sobriety?
From: jocisoo7@aol.com 12/14/2005 1:16:00 AM

=====

I was talking to a member today about this subject. A book he claimed is
published that mentioned Bill W. experimented with Cocaine during his double
digit bout with depression (after his known sobriety date).

Any comment from our knowledgeable group?

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

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+++Message 2960. Clinton St.
From: Cindy Miller 12/14/2005 8:07:00 AM

=====

Hi All--

We have heard information about what has happened to historic AA
locations: Williams St., Dr. Bob's in Akron, Bill's birthplace, Dr.
Bob's childhood home, 24th St. Clubhouse, Mayflower Hotel-- even
Kessler's Donut Shop!

But my question is: what has happened to 182 Clinton St.(in Brooklyn,
I believe)? (Where Ebby visited and brought the message) Is it torn
down? Offices? Still a private home?

Thanks!

prior member experience with the Steps (e.g. Sponsors and meetings oriented to studying the Big Book, 12&12 and Steps).

In terms of what is recommended in the UK for the "list of harms" it strikes me as a very wise and good common sense practice for covering all that should be covered in a thorough "housecleaning."

I was taught that the 3 categories in the inventory example in the Big Book (Resentments, Fear and Sex) by no means cover all that should be covered. For example, suppose you stole money and it wasn't based on resentment or fear or sex (or drunkenly crashed an automobile into someone's property, or injured someone, etc., etc.). Those things certainly should not be omitted from an inventory. So how do you get them in it? A "list of harms" done to others seems like a very effective way of doing it.

It might sound like heresy to some, but I don't view the Big Book as the be-all and end-all on the Steps (otherwise Bill W would not have written the Twelve Steps and Twelve Traditions). The Big Book was the first book written about the Steps, not the only book written about the Steps.

I was taught to make an additional part of the 4th Step inventory (and I do it in the 10th Step as well) that included those things I needed to repair (i.e. make amends for) that didn't fall under the 3 categories. There is substantiation for this in both the Big Book and 12&12:

Big Book P 13 Bill's Story - We made a list of people I had hurt or toward whom I felt resentment.

Big Book P 70 How It Works - We have listed the people we have hurt by our conduct, and are willing to straighten out the past if we can.

Big Book P 76 Into Action: We have a list of all persons we have harmed and to whom we are willing to make amends. We made it when we took inventory.

Big Book P 76 Into Action: As we look over the list of business acquaintances and friends we have hurt, we may feel diffident about going to some of them on a spiritual basis.

12&12 p 32 Step 2 Essay - In no deep or meaningful sense had we ever taken stock of ourselves, made amends to those we had harmed, or freely given to any other human being without any demand for reward.

12&12 p 80-82 Step 8 Essay - We might next ask ourselves what we mean when we say that we have "harmed" other people. What kinds of "harm" do people do one another, anyway? To define the word "harm" in a practical way, we might call it the result of instincts in collision, which cause physical, mental, emotional, or spiritual damage to people. If our tempers are consistently bad, we arouse anger in others. If we lie or cheat, we deprive others not only of their worldly goods, but of their emotional security and peace of mind. We really issue them an invitation to become contemptuous and vengeful.

In Service
Lester G
New Jersey

From: "Kimball" <rowek@softcom.net>
(rowek at softcom.net)

From my personal experience - - When taking the 4th step from the Big Book under the care and guidance of a loving sponsor, I arrived at page 68 "Now about sex.....". In some circles, this portion is referred to as the "sex inventory."
After reading that section I went to my sponsor and and proclaimed that I did not have to do this since I did not have sex. He instructed me to read out loud the section or paragraph that specified exactly what was to be written down on paper. I went and got my Big Book and read him this paragraph from page 69:

We reviewed our own conduct over the years past. Where had we been selfish, dishonest, or inconsiderate? Whom had we hurt? Did we unjustifiably arouse jealousy, suspicion or bitterness? Where were we at fault, what should we have done instead? We got this all down on paper and looked at it.

He looked at me and smiled. He asked me where did it say I was to write about sex? He pointed out that it has asked me to list those I had hurt by my conduct (sexual or otherwise). Then he asked me the hard question, "Son, in your drinking, did you hurt anyone?" The answer was of course "yes." So I was to list all those I had harmed, by what ever means, sexual, physical, financial, etc.
That was the custom in Las Vegas in the 60s and 70s. I have since had everyone I have sponsored do the same. I simply refer to it as the conduct inventory.

Hope this helps

From: <denezmcd@aol.com>
(denezmcd at aol.com)

I also waited till step 8 to list harms I had done others that I had no resentment, fear, or sex problem with. That was 25 years ago. Today there are some forms that list harms while doing your 4th step but there are no clear cut instructions to do so Hope this half way answers you question.

Your friend in service,

approached the Prudential Life Insurance Co. with the idea of sponsoring it nationwide. This helped bring Bill W. down for a visit in early 1942, during which he and Tom S. were able to convince Bruce of the error of his ways. Twenty-five people attended a dinner given in Bill's honor at the Seminole Hotel.

A.A. thrived in Jacksonville until there are now 60 groups in and around the city, holding well over a hundred meetings a week. Tom S. remained active and was still working with newcomers at the time of his death in 1982 with over 41 years of continuous sobriety.

In the spring of 1942, a William D., who had gotten sober in A.A. in Chicago, was transferred to Tampa, Florida, and wanted to start a group. His wife, Helen, wrote the New York office, and the D.'s were listed as a Tampa contact. Helen also ran an ad in the local paper. Unfortunately, Bill D. soon died of pneumonia. Tampa's first A.A. meeting was held November 1943 through the efforts of a nonalcoholic pharmacist, Dr. J.K. R. The pharmacist's brother, Ralph R., who lived in Gainesville, Georgia, had found sobriety in Atlanta A.A. Dr. R. attended Atlanta A.A. with him several times, becoming so enthusiastic about what he saw that he sent to the New York office for literature. He and, his brother returned to Jacksonville to hold the first meeting there.

Roy Y. arrived a month later. This was the same Roy Y. who had sobered up in Texas, helped get the first A.A. group going in Los Angeles, and lived the A.A. program as a lone member while stationed in Alaska. Now Roy was stationed at Drew Field, an Army Air Corps base in Tampa. Upon contacting Dr. R., Roy immediately began work on prospects. One name was a Jack D., who, when contacted, replied, "I don't need your program, but I'll tell you the name of a man who does -- badly!" The name was that of Ernest K. who became Roy's first recruit. The two of them formed the nucleus of A.A. in Tampa. In January '44 they acquired their first woman member, Alleen E., and by April they had ten members in the group and a permanent meeting place at Frankfurt and Tyler streets. A letter to the New York office said, in part, "Roy is like an anxious hen with a flock of awkward chicks." Roy secured the support of the city's leading psychiatrist, who has helpful in reaching the rest of the medical profession. In May, Bill and Lois W. paid a three-day visit to Tampa and spoke at an open meeting at the Chamber of Commerce Building.

Samuel E. and wife, an A.A. couple from East Orange, New Jersey, who had met Bill W., moved to Orlando in 1944. There they were put in touch with Dave A., who was looking for help. After meeting with the E.'s several times, Dave wrote to New York asking how properly to conduct an A.A. meeting. The group grew slowly. Sometimes Dave A. and Ernie 7., from Winter Park, were alone. But by '46, the group was large enough to have a meeting place of its own in an office building where the room was reached by climbing 30 steep steps. The members joked, "If you made the steps, you will probably make the program." A second group was started in 1952 at the Lamar Hotel by the owners, Larry and Jackie K. Larry kept one room at the hotel for drying out newcomers. As he was crippled and had difficulty mounting the famous steps, he started to hold meetings at the hotel. Louise A. remembers that in the late '40's and early 50's, it was not unusual for some of the Orlando members to drive 60 miles to Daytona Beach, 80 miles to Tampa, or even 150 miles to Jacksonville to attend A.A. meetings or gatherings - and that was

some valuable things from a study of it.

Glenn Chesnut, Moderator

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=1\](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=1\6340455&dopt=Abstract)

6340455&dopt=Abstract [24]

Alcoholics Anonymous Careers:

Patterns of AA Involvement Five Years after Treatment Entry

Kaskutas LA, Ammon L, Delucchi K, Room R, Bond J, Weisner C.

BACKGROUND:: Most formal treatment programs recommend Alcoholics Anonymous (AA) attendance during treatment and as a form of aftercare, but we know very little about treatment seekers' patterns of AA involvement over time and how these relate to abstinence.

METHOD:: This paper applies latent class growth curve modeling to longitudinal data from 349 dependent drinkers recruited when they were entering treatment and were re-interviewed at one or more follow-up interviews one, three and five years later, and who reported having attended AA at least once.

RESULTS:: Four classes of AA "careers" of meeting attendance emerged: The low AA group mainly just attended AA during the 12 months following treatment entry. The medium and high AA groups were characterized by stable attendance at the second and third follow-ups -- at about 60 meetings a year for the medium group and over 200 meetings per year for the high group, followed by slight increases for the medium group and slight decreases for the high group by year five. The declining AA group doubled its meeting attendance postbaseline, to almost 200 meetings during the year following treatment entry, but by year five they were only attending about six meetings on average.

Decreases in AA meetings did not necessarily signal disengagement from AA; at the five-year follow-up, a third of the low AA group and over half of the declining AA group said they felt like a member of AA. Activities other than meeting attendance, such as having a sponsor, otherwise paralleled the meeting careers, but social networks were similar by year five.

Rates of abstinence by year five (for the past 30 days) were 43% for the low

AA group, 73% for the medium group, 79% for the high group and 61% for the declining group. Rates of dependence symptoms and social consequences of drinking did not differ between the groups at year five.

CONCLUSIONS:: The prototypical AA careers derived empirically are consistent with anecdotal data about AA meetings: some never connect; some connect but briefly; and others maintain stable (and sometimes quite high) rates of AA attendance. However, contrary to AA lore, many who connect only for a while do well afterwards.

From the Alcohol Research Group (LAK, LA, JB, CW), 2000 Hearst Avenue, Suite 300, Berkeley, CA; University of California (LA, LAK), Berkeley, School of Public Health, Berkeley, CA; Department of Psychiatry (KD, CW), Box 0984, University of California, San Francisco, 401 Parnassus Avenue, San Francisco;
Center for Social Research on Alcohol and Drugs (RR), Stockholm University, Stockholm, Sweden, Kaiser Permanente Division of Research (CW), Oakland, CA.

PMID: 16340455 [PubMed - as supplied by publisher]

FROM THE MODERATOR:

This is clearly a very useful and insightful study.

I should also note that these researchers who are people do good and dependable work. In particular, Robin Room (Professor and Director of the Centre for Social Research on Alcohol and Drugs, Stockholm University, Sweden) is a real master at identifying the various subtle ways that statistical data can be distorted and selected to give false conclusions. If Room gives you data, you may be sure that he has eliminated all of the misleading distortions, and that the data accurately reflect what is actually going on.

Many of the observations in their findings pass the "reality test." They match up fairly well with what AA members actually observe happening with their own eyes in numerous individual cases, certainly here in my part of the American upper Midwest, but also (as the article points out) in other parts of the world too. Other findings were surprising to me. People who come to AA meetings for a while and then disappear, do not always go back to drinking and destroy themselves. I know of some cases of that sort, but apparently there are far more of them than I had imagined. Enough of what they learned in AA sticks with them, to enable some of them to continue to stay away from the bottle even five years later. Apparently the power of the AA program can be even greater than we

sometimes suppose.

This particular set of data is particularly important, I believe, for three reasons:

(1) It does 3 year and 5 year follow up studies, to determine the LONG TERM survival rate among alcoholics who attend AA meetings. All too many of the available studies (like the infamous and totally misleading Rand Report) were based on only 9 month or 18 month follow ups. In a serious study of something which was supposed to be a new way of treating cancer, one would not be trumpeting claims of being able (sometimes) to arrest a certain type of cancer, until one had studied the 3 year and 5 year survival rates.

[As a side note: If one had a type of cancer which had a 40% mortality rate -- which is about right if we look at the number of untreated alcoholics who die before age 65 -- and one could show that 79% of people who took a certain kind of treatment program totally seriously, and did everything that the doctors suggested sincerely and enthusiastically, were not only still alive 5 years later but still had the cancer totally arrested, we would call that a major medical accomplishment. And that is what this data shows. AA works extremely well for people who seriously work the program.]

(2) These data are also extremely important because they make it clear that the spurious and false claims that "modern AA" is only 1% to 3% effective in getting people sober, has to be nonsense. If one can talk alcoholics into going into treatment and then attending AA meetings for a full year, then even if they completely or nearly stop attending AA meetings after that year is over, 43% even of this group will have their alcoholism still basically arrested (will not have had a drink in the past thirty days) even when surveyed five years later.

[As another side note, this data also corroborates something which was noted by Sgt. Bill S. when he first developed the Lackland Model for alcoholism treatment during the early 1950's, a highly successful method which strongly emphasized active AA involvement along with the psychiatrists. On the basis of Sgt. Bill's carefully assembled data, even the Air Force personnel who refused to identify with the AA people, and quit going to AA meetings as soon as they were allowed to, still noticeably benefitted from being forced to attend AA meetings while they were in the treatment program. See

--- In AAHistoryLovers@yahoo.com, "Ken WENTZ" <ayceeman@m...> wrote:

>

> Hi sober friends, my name is Ken W. I was looking for anyone who would have info on ANY group in the state of Florida that is still meeting today that pre-dates March of 1945.

>

> Roy Y, an Army Sgt from Texas, came to Fla. that year & started meetings In Tampa /St. Pete. One of those groups still meets today & was told that they are the oldest CONTINUOUS meeting group still in existence today in Florida.

>

> Any info would help, as our archives are currently being reviewed and have found to contain many letters from Bobbie B. back & forth to the groups Secy. referring to contacting Roy for Big Book info & meeting times for the area. The letters starting in March '45 all the way through till the early '50's are very interesting.

>

> Thanks for my sobriety Ken W

> 301 group Clearwater Fla.

> _____

>

> Note from moderator:

>

> Any other information on how AA began in Florida would be appreciated. Has anyone written a history of early Florida AA?

>

> We Indiana folks -- Frank N. (Syracuse IN), Beth M. (Lafayette IN), John S. (Fort Wayne IN), Bruce C. (Muncie IN), Bob E. (Evansville IN), Neil S. (Fishers IN) and others -- are attempting to do an overall history of how AA spread over the Hoosier state. You can see our progress so far at <http://hindsfoot.org/Nhome.html>

>

> If enough people are willing to get together and work cooperatively, a good deal can be done. But I do not believe that a single person, working totally by himself or herself like the Lone Ranger, can write a worthwhile history of AA for an entire state. It's just too big a job.

>

> On early Florida AA history in particular, Richmond Walker, the author of Twenty-Four Hours a Day, not only played a major role in starting the first intergroup in Boston, but also in Daytona Beach, Florida. He is a major figure in the history of AA in that state.

>

> I would be especially interested in any information about the date at which the intergroup in Daytona Beach was begun, and any other information about Rich's work in Daytona Beach and his work in Florida AA in general.

>

> Notice how often Rich stresses in the big print sections at the top of each page in the 24 Hour book, the importance of being loyal to your group, and supporting your group, and participating actively in the AA fellowship. I think he himself would have regarded all the quiet personal work he did to help AA grow and spread in Florida as more important than the books he wrote.

>

> Glenn C. (South Bend, Indiana)

out
intelligible answers to questions which we asked.

The Ouija board did however say that my son Ben was going to grow up to become
an expert on the biology of South American omnivorous vertebrates, and he is
in
fact not that at all, but a computer expert working for a large national
insurance company in Indianapolis, so either Grace and I did not know how to
use
it correctly, or have no psychic ability whatsoever, or the boards are not
infallible (smile).

I do not pretend to be able to theorize about how the boards worked, or
whether
someone with great psychic ability could actually speak with spirits of the
dead
by using it, but as Jim pointed out, many people in the U.S. believed that
this
could be done, back at the time that Bill Wilson was experimenting with it.

Bill and Lois seem to have believed that it was possible to have some kind
of
communication with the dead, and they also got Dr. Bob and Anne Smith
involved
in some of these experiments at one point, so the Akron couple were
interested
in that sort of thing also, although apparently not nearly as much so as
Bill
and Lois.

As Jim B. indicates however, an enormous number of people in the U.S. were
interested in this kind of phenomenon during the period when Bill and Lois
were
conducting their experiments. Young people would hold a party, and bring out
a
Ouija board to see what kind of messages they could get. And as Jim notes,
there
was nothing particularly odd about trying out a Ouija board during that
period
of American history, just to see what would happen. There were also others
at
that time like the famous escape artist Houdini, who dedicated himself to
proving that all such claims of being able to speak with spirits of the
departed
were frauds, so that there were all sorts of things in newspapers and
magazines
and other publications, both pro and con. It was an important part of
American
popular culture during that period.

A good AA archivist has told me that, when she had an opportunity to meet
Lois,
at the very end of Lois' life, Lois still identified herself as a
Swedenborgian,

According to the book "Famous Women and Alcohol" by Lucy Barry Robe (1986) Lillian's sober time before her death in 1980 was around 8 or 9 months (according to a New York City alcoholism counselor named Jim Barry - he was supposed to have known Lillian quite well).

Her biographical notes indicate that she was an extremely hard (around the clock) drinker from her late teens on. Like Ebby T, her sober time was on and off. And like Ebby T, she brought to many others the sobriety she could not find for herself (God bless them both).

The book cited above notes Lillian's contribution to help AA in Australia in 1946. She supposedly returned to drinking about 8-10 years after publication of her book "I'll Cry Tomorrow." Bill W is said to have asked Lillian to remove references to AA from her book but she declined.

The 1970's were pretty rough time for her in a cycle of drinking-detox, drinking-detox and in and out of several hospitals. I sincerely hope she enjoyed some peace in her final months.

Cheers
Arthur

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

From: AAHistoryLovers@yahoogroups.com
[mailto:AAHistoryLovers@yahoogroups.com] On Behalf Of JOHN REID
Sent: Tuesday, December 20, 2005 3:16 PM
To: aaHistoryLovers@yahoogroups.com
Subject: [AAHistoryLovers] Lillian Roth last years

There is some debate in regards to whether Lillian Roth died sober or not? Could this be clarified, please.

All the very best for the Holiday Season. John R DownUnder.

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

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----->

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<http://us.click.yahoo.com/1aJBND/7VHMAA/xGEGAA/219oIB/TM>

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Yahoo! Groups Links

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+++Message 2985. RE: Father Martin's Chalk Talk

From: John S. 12/21/2005 3:32:00 PM

|||||

From: "John S." <quasso@mindspring.com> (quasso at mindspring.com)

I did talk by phone with Hank Jr., though I never met him in person. He did have a resentment towards Bill W., but that apparently didn't keep him from being in the program himself.

I never knew anything about Wallace Van Arx; the name is new to me.

Hank was romantically interested in Ruth Hock, but just how far this went I don't know.

The founding of AA appears to involve some pretty messy stuff! Thank God we can still stay sober.

Mel Barger

=====

+++Message 2989. Responsibility statement and the 4th International Convention

From: thegoochman2002 12/23/2005 12:47:00 AM

=====

Hello, my name is Gary G., I am an alcoholic who was interested in knowing if anyone knows where the responsibility statement "When anyone, anywhere, reaches out for help, I want the hand of A.A. always to be there. And for that: I am responsible. . . " originally came from, who wrote it, and when it started being used so often in official A.A. literature.

In Loving Service,
Gary G.

The Fourth A.A. International Convention in Toronto, Canada, 1965
by Nancy Olson (founder of the AAHistoryLovers)
<http://www.barefootsworld.net/aa4thintl1965.html>

The fourth AA International Convention was the first not held in the USA. It was held in Toronto, Canada, in July 1965.

Bill and Lois were, of course, prominent on the program, and at that time many of the old-timers were still active and at the convention. Nell Wing, Bill's secretary, particularly remembered Clarence Snyder, who started AA in Cleveland.

She said that Bill spent "a couple of hours" in Clarence's hotel suite reminiscing about the early days. This surprised Nell, who pointed out: "He started a group in Cleveland in May 1939, the first group, as far as we know, to use the A.A. initials. (Bill had been using the full name since 1938 in

letters and a pamphlet.) On this slender basis, Clarence forever claimed to have founded A.A."

"As long as Bill was alive," Nell notes, "Clarence was antagonistic and hostile

toward him. He was a leader of a small group of dissidents, who were anti-Conference and anti-G.S.O., and who bad-mouthed Bill for many years.

And

here was Bill in Toronto, chatting and chuckling with his bête noire [a person disliked] and enjoying it all. I believe that was the last time they met together."

Nell adds that a "feisty priest [Fr. John Doe] who had threatened to disrupt the 'Coming of Age' ceremony in St. Louis, was at this convention also, but now

he was loving and kind to Bill and Lois and everyone else. He had just returned

from an audience with the Pope in Rome, bearing a citation for Bill. It hangs

now on the wall at Stepping Stones."

The film "Bill's Own Story," which Nell had watched being made at Stepping Stones, was shown for the first time in Toronto. It was well received and has

been reproduced in several languages since then.

I think I need to give tribute to one person who made Toronto such a significant convention: Al S.

Al S., an advertising and film man in New York, had joined the fellowship in March 1944. "Within a month," Nell Wing reports, "he was 'into action,' as the

Big Book says. Among his many contributions to AA, he helped re-form the Manhattan group, and also helped organize another club for A.A.s on Forty-first

Street. He helped structure the New York Intergroup, for which he served as secretary and director. While there, he and another member, George B., were instrumental in persuading Knickerbocker Hospital to set aside a ward just for

alcoholics under the sponsorship of A.A. -- the first such general hospital in

New York to do so."

Nell notes that by late 1948, Al had become editor of the Grapevine. During the

time he worked on the Grapevine, he also served as a director of A.A.

Publishing, Inc. (an earlier name of AA World Services, Inc. From 1958 to 1961,

he was a director of the A.A. Grapevine, Inc., and a trustee on the General Service Board.

He attended, until his death, every international convention and contributed to

the success of them all. He was a valued friend of Bill's, according to Nell,

and Bill solicited Al's views and comments on all his books and other writings.

Nell adds: "Lois put it succinctly: 'Bill and Al were buddies.'"

I, for one, feel a debt of gratitude to Al S., whom I don't remember ever meeting, for all he did to help New York AA, especially the Intergroup office,

where I made my first AA contact.

But the contribution for which most of us feel most grateful, it was Al S. who

composed the "I am Responsible" pledge for the convention in Toronto.

Nell writes: "I will never forget -- nor will anyone who was there -- the moving ceremony of rededication on Saturday evening in the Maple Leaf

Gardens

auditorium. The crowd of more than 10,000 rose and joined the conference delegates, trustees, and A.A. representatives from 21 countries up on the stage

in repeating the declaration. They clasped hands and loudly pronounced in one

tremendous, strong voice:

"I am responsible.. When anyone, anywhere, reaches out for help, I want the hand

of A.A. always to be there. And for that: I am responsible."

"There was a special spirit about the Toronto Convention. Many people say it was the best ever."

Source: Grateful To Have Been There, by Nell Wing

=====

+++Message 2990. Kelly Productions, Inc. or Kelly Foundation

From: CBBB164@AOL.COM 12/26/2005 6:27:00 PM

=====

The Kelly Foundation is the creation of Joe McQ. -
Home Page Kelly Foundation, Inc. (<http://www.kellyfdn.com/>)

Which is quite different from Kelly Productions, Inc.
http://www.kellyproductions.com/ (<http://www.kellyproductions.com/>)

In God's love and service,

Cliff Bishop
(214) 350-1190
FAX - (214) 350-7571
CBBB164@aol.com
www.ppgaadallas.org

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

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+++Message 2991. Re: Length of sobriety
From: thegochman2002 12/23/2005 1:45:00 AM

=====

--- In AAHistoryLovers@yahoogroups.com, "Diz Titcher" <rtitcher@c...> wrote:

>
> There was a man at the International that claimed 62 years.
>
> Diz T.

>

Hi Diz, Gary here / Alkie :) I just saw that man the day before
thanksgiving at a gratitude meeting that he started over 57 yrs ago,
his name is Chauncey C.

He is from Pontiac MI. & he will be 93 yrs old this month and also said
he got sober at Dr. Bob's house.

Yes he did say that he was the last one standing at A.A.'s
International Convention in Toronto Canada for the 70th anniversary of
A.A. this past summer.

I know that our G.S.O. does not attempt to keep and records on yrs of
sobriety. But I would have to say he's one of the longest, I also met
James Houk (sp) at a (Back to Basics) workshop a few yrs back and he is
another one with a very long time sober. Was also in his 90's at the
time I saw him. (I'm not even sure if he's still alive today.)

|||||

++++Message 2992. Re: Data on 3 and 5 year survival
rates

From: Fiona Dodd 12/23/2005 12:09:00 PM

|||||

I finally got around to reading this piece and something we were discussing
in

Bristol came to mind re: people coming to the rooms for a time and then
stopping
but remaining sober.

The Big Book speaks about the different types of drinkers and Clancy was
speaking about "alcoholics of our type" and how we need meetings otherwise
we

lose sight of the 2nd part of Step 1 and if that unmanageability comes back
we'll either drive the world and its mother insane or go out drinking again
or

BOTH :-)

If people can go to meetings for a while, and then quit going, but can still
continue to stay away from the bottle, they might have had a drink problem,
but

are they "alcoholics of our type"? That is, are they the type of drinkers
described as "real alcoholics" in the BB?

You know there so much drinking going on nowadays, it's everywhere, pervades
everything and I'm wondering are we seeing more people with a drink problem
than

before when drink was not so pervasive? Certainly they have a drink problem
and

it's causing unmanageability but have they the unmanageability that we "real
alcoholics" have drunk or sober?

Fiona

A note from the moderator:

Fiona is raising an interesting question. Mrs. Marty Mann in her work with the National Council on Alcoholism and in her books on alcoholism back during the early AA period, always tried to make a distinction between "heavy drinkers" who clearly drank too much but still had the ability (when given the proper motivation) to stay away from alcohol by the use of their own will power, and the kind of alcoholics who had no hope of getting sober and staying sober unless they worked an AA program.

In the kind of high society and artistic and literary circles which Marty drank in, both in New York and London, there were a lot of people who drank an incredible amount of alcohol at their often very wild parties, but Marty was well aware that a large percentage of the heaviest drinkers were nevertheless not like her. (See Sally and David Brown's biography of Marty.)

Modern researchers when making statistical studies also usually make a distinction between those whom they describe as "alcohol abusers" and those whom they describe as true alcoholics, which they believe are not the same thing.

In other words, at all points in the last 70 years, it has been clear that there are large numbers of people who drink too much and get in trouble who are NOT true alcoholics, and there are people who drink too much and get in trouble who definitely ARE true alcoholics, and that you can't tell the difference just by counting how many drinks they had at last night's party.

So the question is, did the research on 3 and 5 year survival rates clearly distinguish between those two types of drinkers?

Given the kind of publicity that is given now to professional alcoholism treatment facilities, one could imagine people who were alcohol abusers believing that they ought to go into treatment at one of these facilities, just to make sure that they could quit, because they were taking their need to quit deadly seriously, even though in reality they were the sort of drinkers who could have quit on their own.

In fact they never needed either extensive treatment or AA either one (although neither did them any harm). So when people who had been alcohol abusers but NOT true alcoholics finally quit attending AA meetings, it would not

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

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+++Message 2995. Re: Lillian Roth last years
From: Mel Barger 12/22/2005 3:02:00 PM

=====

I am delighted to read Arthur Sheehan's and Jim Blair's comments about Lillian Roth as well as Fr. Pfau.

I did see Lillian Roth once at an Alano Club on Wilshire Blvd. in Los Angeles. She was sober then, and accompanied by her husband, whom I seem to remember as a person who had to use crutches or was otherwise somewhat handicapped in walking. They seemed very happy together.

But I read some years later that they were divorcing and he was complaining about her drinking.

There was a lot of anger when Lillian published her book, but one AA friend told me that he thought it actually helped many women face their alcoholism (a tough thing for women in the 1950s). For that reason, I never joined the chorus of Roth critics.

She also had a part on Broadway after writing her book, but I don't know how that worked out. Nor can I say if she had regained sobriety before her death.

Mel Barger

=====

+++Message 2996. Memories of Ralph Pfau (Father John Doe)
From: Mel Barger 12/24/2005 11:08:00 AM

=====

I am delighted to read Arthur Sheehan's and Jim Blair's comments about Lillian Roth as well as Fr. Pfau.

I once had dinner with Fr. Pfau and also heard him speak at least twice.

Father Pfau also felt he was doing the right thing when he published "The Prodigal Shepherd." Father Pfau reached a lot of people and his Golden books were later acquired by Hazelden and are still doing some good in the world.

I think Father Pfau's biggest problem was a short fuse. He didn't seem to think much of Bill W. either, and told me (in 1953) that Bill's spiritual

experience
in Towns Hospital was not from grace, as grace can come only through the
Church.

I think he did make it easier for other Catholic priests who followed him
into
AA, and he cooperated fully with Austin Ripley and Guest House, though he
did
not achieve his own sobriety through that route.

Merry Christmas to All,
Mel Barger

Note from the moderator:

Ralph Pfau ("Father John Doe") was a parish priest in Indianapolis who got
sober
by borrowing and reading a copy of the Big Book which he had found in the
home
of a man to whom he had gone to give last rites. Father Ralph kept on
reading
and re-reading the book, and he did not believe it applied to him. He was a
Catholic priest, for heaven's sakes, and priests weren't alcoholics, they
knew
too much!! -- or so he thought at the time. But inexplicably, as long as he
kept
on reading the strange book, he did not drink or have any desire to drink.

Ralph finally phoned Doherty Sheerin, a retired businessman who was a good
Irish
Catholic, and the founder of AA in Indianapolis, on November 10, 1943 (the
evening of Ralph's thirty-ninth birthday).

For Dohr's importance in the founding of AA in Indianapolis and numerous
other
cities and towns in Indiana, see:
<http://hindsfoot.org/nindy2.html>
<http://hindsfoot.org/nIndy1.html>
<http://hindsfoot.org/nindy3.html>

Dohr made a twelfth step call on Ralph, and took him to his first AA
meeting.
Dohr became his AA sponsor and Ralph never drank again.

"Prodigal Shepherd" was Ralph's autobiography, which he published in 1958.
In it
he described his descent into alcoholism, how Doherty Sheerin had saved him
by
bringing him into AA, and how he had attempted to help the AA fellowship
during
his years in the program by leading spiritual retreats, and writing and
speaking
on spiritual topics. A shorter version of the autobiography ran as a
three-part

10: http://historyofalcoholanddrugs.typepad.com/alcohol_and_drugs_history/SHADV19.html
11: http://health.groups.yahoo.com/group/AAHistoryLovers/post?postID=5517GyVwP3CbGReciNhGK9-oPzhi--X2wFa15eInRF_5b1MLswM9dCfjDzuhgBMV80FDqhSAk0H28Q
12: <http://groups.yahoo.com/gads?t=ms&k=Addiction+recovery+center&w1=Addi>
13: <http://groups.yahoo.com/gads?t=ms&k=Addiction+recovery+program&w1=Add>
14: <http://groups.yahoo.com/gads?t=ms&k=Recovery+from+addiction&w1=Addict>
15: <http://groups.yahoo.com/gads?t=ms&k=Christian+addiction+recovery&w1=A>
16: <http://groups.yahoo.com/gads?t=ms&k=Alcoholics+anonymous&w1=Addiction>
17:
http://groups.yahoo.com/gads?t=ms&k=Addiction+recovery+program&w1=Addiction+recovery+program&w2=Recovery+from+addiction&w3=Addiction+recovery+center&w4=Christian+addiction+recovery&w5=Alcoholics+anonymous&c=5&s=152&sig=7nIehTXyBhra_NvwptNX5Q
18:
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19:
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20:
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21:
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22: http://dmoz.org/Health/Addictions/Substance_Abuse/Alcoholism/Support_Groups/Chats_and_Forums/
23: <http://www.timesargus.com/apps/pbcs.dll/article?AID=/20050523/NEWS/505230349/1003/NEWS02>
24:
http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=16340455&dopt=Abstract