



The Book That Started It All

The Original Working Manuscript
of Alcoholics Anonymous



With essays and notes by leading AA historians

The Book That Started It All



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The Original Working Manuscript
of *Alcoholics Anonymous*



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Editor's note

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Production note

The original working manuscript of *Alcoholics Anonymous* has been captured with state-of-the-art technology, utilizing a Sinar AG large format camera back, and saved as tiff images at 300 dpi resolution. For preservation of the manuscript, each page was treated with an alkaline material to aid in preventing deterioration of the paper. The pages were then placed inside separate sleeves made of

polyester film. Finally, the sleeves were encapsulated, in which all air was pressed out of them, making each sleeve perfectly flat.

The annotations that appear throughout the manuscript have been conserved in their original state without artificial means to wash away imperfections in the inks. However, the inks were found to be water-sensitive and not conducive to treatment for purposes of maximum preservation. The color of the pages vary slightly due to the natural aging of the paper used to compose the document, among other possible factors. To further preserve the integrity of the pages, no color enhancement was attempted in preparing this manuscript for printing. Consequently, the result is a remarkable visual display that achieves our primary intention: to as closely as possible give readers the experience of viewing the actual document.



In homage to my grandmother, who often cited the famous line from the Sermon on the Mount, “Don’t hide your light under a bushel,” I, the current owner of the manuscript, happily, proudly, and humbly make this original working manuscript edition of the Big Book accessible to the public for the first time.

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PREFACE

Presented herein, printed from a high-definition scan, is the original working manuscript of *Alcoholics Anonymous*, known to people in Twelve Step programs worldwide as “the Big Book.” We are grateful to the owner of the manuscript for allowing Hazelden to make this seminal work available to readers for the first time.

Following this preface you will find two essays that introduce and illuminate the manuscript from two different but complementary perspectives. The first essay, “Historical Context and Suggested Framework for Reading the Working Manuscript,” was written by a Big Book historian commissioned by the publisher. The second essay, “The Big Book Revealed,” was written by a group of AA historians commissioned by the owner of the manuscript. They described the writing of their essay as follows:

This essay represents the wisdom and perspectives of many different AA historians and enthusiasts, as well as the finishing touches of readers, reviewers, and friends. It is, in fact, much the same sort of collaboration that the original Big Book represents: an act of good fellowship rather than an attempt to deliver the “final word.” We trust that what is presented here will become part of the continuing effort to uncover, debate, expand, and correct the history and origins of AA. The claims, points of view,

and facts here represent our best collective effort to accurately put the origins of the Big Book in perspective, and will surely benefit from the further knowledge, opinions, and research of our readers.

After the presentation of the manuscript you will find three contributions, which are meant to provide further historical context for appreciating the manuscript:

- An annotated listing of the edits made to the manuscript gathered under five thematic topics provided by a lecturer and teacher on the Twelve Steps, with additional listings provided by Hazelden editorial staff
- A transcript of Bill Wilson’s speech on the origins of the Big Book given at the Texas State AA Convention in 1954
- A short publishing history of the Big Book by the AA historians who wrote the second essay, “The Big Book Revealed”

We offer these essays and other materials, not as the exhaustive or authoritative final word on this remarkable document, but as guideposts to help readers unlock their own individual interpretations and insights as they watch the text evolve before their eyes, and with hopes that the ideas revealed may come alive in their own hearts and minds.

The writers and contributors of the materials in this book (except for Bill Wilson’s speech) are currently members of AA and have chosen to remain anonymous.

— The Editor



Historical Context and Suggested Framework for Reading the Working Manuscript

This book presents a wonderful opportunity for anyone interested in the history of the book *Alcoholics Anonymous*. What you hold in your hands is a rare and valuable snapshot taken from a few critical weeks in 1939 that dramatically captures the controversy and creativity that went into producing the book that would explain AA's program of recovery to the world. In mid-February of that year, the members of Alcoholics Anonymous printed up multilith copies of their proposed book on how to recover from alcoholism. (Multilith is an offset printing process that was used at that time for small print runs.) These copies were distributed to AA members and to doctors and ministers for their comments and suggestions for changes. As those suggestions came in, they were all entered in one single multilith copy—the one reproduced in this book.

A PRIMARY DOCUMENT

This “original working manuscript” is a historical document of singular importance, combining within its pages several different stages in the writing of *Alcoholics Anonymous*. These overlapping layers in the creation of the final text can be discovered by carefully reading and “untangling” the different elements presented in the pages that follow.

The original working manuscript (hereafter referred to simply as “the working manuscript”) is what historians call a *primary* document—one that

comes from a specific time and place, capturing all the complexity and immediacy of that particular moment. The working manuscript encapsulates and preserves the thinking of the people who were “founding” Alcoholics Anonymous during a very brief time period—six weeks or so—between the printing of the multilith copy in mid-February 1939, and the final editing of the first edition of the Big Book, which was done in late March or early April.

Like all important primary documents, the working manuscript should be approached with a clear understanding of its origins and history along with some appreciation for the time and place of its creation. Some of the more important “time and place” factors are briefly noted in the next section about the historical context of the document’s development. Following that, you will find a suggested framework for reading the working manuscript—an orderly way to approach the different layers of the manuscript and to make sense of the pages that may at first appear confusing. Once this context and the framework have been understood, the text can be more fruitfully read and studied.

Whether you are a scholar investigating the important spiritual movements of the twentieth century or simply a student of Big Book history, this working manuscript provides a unique glimpse into the creation and evolution of the recovery program that would eventually bring a “design for living” and sobriety to millions of people worldwide.

SOME HISTORICAL CONTEXT

While reading this amazing document, you can expand your understanding and appreciation by being mindful of the time period in which this book was written. Here are just a few of the important historical elements that affected and influenced the creation of the Big Book.

THE GREAT DEPRESSION

In 1938–1939, most of the world was still in the depths of the Great Depression. In the United States, the economy was not as dire as it had been three years earlier, but it was still just barely limping along. This had a direct effect on the ability of many marginal workers (for instance, alcoholics) to obtain jobs and to properly support their families. The

language of the Big Book—especially in the chapters “To Wives,” “The Family Afterward,” and “To Employers”—is more understandable when seen in this context.

PROHIBITION

On a national level, Prohibition—America’s great experiment for ending “the drink problem”—had been a complete failure and was abandoned in 1933, less than six years before *Alcoholics Anonymous* was published. Prohibition was itself the result of over fifty years of intense political lobbying by the powerful Temperance Movement, which firmly believed that the best solution to the “alcohol problem” was to make it illegal. The Big Book presents a “new solution” to this problem, and the writing frequently points out these differences—for instance, it often declares that AA is addressing the problems of individual alcoholics rather than the problems of society as a whole. AAs wanted to be clear that they were not interested in legislating anyone’s drinking. Everyone involved in this writing project knew something of the Temperance Movement, and they had all been intimately involved in the recent failure of Prohibition.

THE OXFORD GROUP

Both Dr. Bob Smith and Bill Wilson were, for considerable periods of time, active members of the Oxford Group—founded by Frank Buchman in 1921 using the name “A First Century Christian Fellowship”—and they were greatly influenced by both its structure and its beliefs. Bill Wilson clearly acknowledged the Oxford Group’s influence on Alcoholics Anonymous: “early A.A. got its ideas of self-examination, acknowledgment of character defects, restitution for harm done and working with others straight from the Oxford Group . . . and from nowhere else.”¹

These and other Oxford Group influences can be found interwoven throughout the Big Book. In this working manuscript, you will also see a reaction against this influence—note, for example, the comment “This is absolutely Too Groupy” at the bottom of manuscript [page 43](#).

THE “FLYING-BLIND PERIOD”

This was a world before Alcoholics Anonymous meetings. When the Big Book was published in April 1939, there were only two AA meetings in existence—a Tuesday night meeting in Brooklyn, New York, and one in Akron, Ohio, on Wednesday nights.

Today, we might fairly say that the book was written as a “meeting in print” and was intended as the primary vehicle for carrying the message of AA to people who had never heard of the group. This was surely the rationale for including a section of personal stories in the second half of the book.

In the foreword to the second edition of *Alcoholics Anonymous*, Bill Wilson wrote that the time before the Big Book was published was the “flying-blind period.”²

This characterization is helpful in understanding the many decisions that went into the changes to the text that you will find here. AA takes a very pragmatic approach to alcoholism, and the evolving text reveals the founders’ struggles to understand what their own collective experience had been—“what has worked for us”—and then to write about it in a clear and concise way.

Finally, it should be noted that Bill Wilson, the primary author of this work, wrote the first version of the chapters “There Is a Solution” and “Bill’s Story” in late May or early June of 1938, when he was just three-and-a-half years sober. Bill was only four years sober when he wrote the first, full version of the Twelve Steps in December 1938. All of the other contributors to this book had even less sober time than that. Today, many AA members consider it nothing short of miraculous that this book was written by people with so little time in sobriety.

A MULTI-LAYERED TEXT

It is possible to discover at least five different “layers” buried in the text of the working manuscript: The multilith printing itself, the “accepted” changes, the “rejected” changes, the marginalia, and the “proof sheet” changes. Clearly identifying these layers can provide helpful insights into the thinking of AA’s founding members as they tried to describe their program of recovery in print for the first time.

Perhaps the best example of these different layers exists in the familiar reading that opens the chapter “How It Works”—which appears on [pages 30 and 31](#) of the working manuscript.

THE MULTILITH PRINTING

The first layer is the multilith printing, on which the handwritten, suggested changes were added, resulting in the working manuscript presented here. This is the version of the Big Book as it was originally proposed in mid-February 1939. It is a remarkable document presenting AA’s “first pass” at the book that they hoped would “show other alcoholics **PRECISELY HOW THEY CAN RECOVER**” (wording taken from the manuscript foreword, which is on the unnumbered page before [page 1](#)).

The first two pages of “How It Works” reveal many interesting items, not least of which is the “original” version of the Twelve Steps. This manuscript presents a First Step that lacks the famous “We” at the opening, as well as some significant variations on the other Steps that we are so familiar with today—including

- turning our will and our lives over to the “direction” of God in Step Three
- being entirely “willing” in Step Six
- getting “on our knees” and “holding nothing back” in Step Seven
- making “complete” amends in Step Eight
- improving “our contact with God” (with no “*as we understand Him*”) in the Eleventh Step
- a Twelfth Step that claims “a spiritual experience”³ is the result of “this course of action” and recommends that we try to carry this message “to others, especially alcoholics”

A favorite line of many readers of this multilith printing is the sentence that immediately follows the abc’s on [page 31](#): “If you are not convinced on these vital issues, you ought to re-read the book to this point or else throw it away!” This is one excellent example of the multilith printing’s presentation of Alcoholics Anonymous’s solution in a very “preachy” and directive format.

THE “ACCEPTED” CHANGES

The next layer in the text can be discovered among all the written notations themselves. This is the collection of changes suggested by doctors, psychiatrists, ministers, and members of AA that were incorporated into the text that was first published in April 1939.

Many of the “accepted” changes found in the opening to “How It Works” will be easily identified by anyone familiar with this reading. Here you will find “followed our path” substituted for “followed our directions” and “At some of these we balked. We thought we could find an easier, softer way” replacing “At some of these you may balk. You may think you can find an easier, softer way.” This move from directive language (“You must find Him now!”) to a softer and more suggestive tone (“May you find Him now!”) is typical of the suggested changes that eventually made their way into the book.

By carefully considering the exact meaning and tone of the deleted words and then comparing them with the tone and meaning of what replaced them, we can see the “working mind” of Bill Wilson and the members of Alcoholics Anonymous who helped him craft the final text.

And, if experts can someday identify all the writers of the different handwriting that entered these suggestions, we will gain even further insights into the creative process that resulted in the final text of the Big Book’s first edition.

THE “REJECTED” CHANGES

But there is another layer on these same pages that offers even greater insights into the thinking of those who created the Big Book—and these insights can only be found here, in the working manuscript. These are the suggestions that were submitted and written down here—but were *not* taken. The “accepted” changes could always be identified by comparing a multilith printing to a first-edition copy of the Big Book, but the “rejected” suggestions can only be seen in the copy that you now hold in your hands.

In the first page and a half of “How It Works,” you can see a number of these “rejected” suggestions—which are underlined on the next page—some of which were actually crossed out and others that were not:

- “Without help it was too much for us.” [*crossed out*]

- “then you are ready to take certain steps” has the partially erased line below it: here are the steps we took
- “We asked His protection and care with complete abandon. When we were receptive he responded.”
- “Admitted to our understanding of God, to ourselves, and to another human being . . .” *[crossed out]*
- Were entirely willing *[crossed out and changed to “ready”]*—
[comment that is crossed out]: “wouldn’t ‘anxious’ express greater humility?”
- There is an all-but-undecipherable word or comment at the end of the Sixth Step that has been heavily crossed out, perhaps reading understood *[as in “God as we understood Him”?]*
- “improve our conscious contact with a power above us” *[crossed out]*
- rather than “tried to carry this message to alcoholics,” “offered the simple kit of spiritual tools but no compulsion could be said(?) we have tried to show others, especially alcoholics what etc.” *[crossed out]*
- “our personal adventures before and after, was the way we determined three pertinent ideas” *[crossed out]*
- “That faith could and did.”

These ten “rejected” changes, considered individually and collectively, provide important insights into what *was not* considered acceptable by the editors as they finalized these two most important pages of the Big Book.

The working manuscript has page after page of these “rejected” suggestions—each of which provides us with important information about “the mind of A.A.” at this early stage of its development.

Again, if handwriting experts can identify the authors of all the “rejected” suggestions, we might gain further insight into the book’s creation process—as well as some insight into the thinking of the writers themselves.

MARGINALIA

Then, what are we to make of the marginalia and interlinear notations that appear on so many pages of the working manuscript? Here are the fascinating and intriguing entries on just the first two pages of “How It Works”:

- There is a crossed-out note over the chapter title: “Should be studied from the mold angle.” *[See the handwritten note on manuscript [page 156](#) for a clue to this mysterious bit of marginalia.]*
- There is a lightly written “11” in the top left corner of the first page and a “19” in the lower left. *[11 and 19 what?]*
- Just over the Third Step is the crossed-out word “Group” and a line connecting this “comment” to the boxed words “decision” and “and direction” in the Third Step. *[Was someone complaining about the Oxford Group “language” here?]*
- The left margin of the first page has a number of what seem to be initials or possibly names that have been crossed out. *[What purpose did they serve here?]*
- “HGP” (Henry G. Parkhurst) has signed his initials to the bottom of these two pages. *[What was the purpose of this “sign-off” and why wasn’t Bill Wilson doing that?]*
- At the very bottom of the first page, someone has neatly printed: “His Divine Consideration.” *[Is that phrase supposed to be inserted into the Steps—and, if so, where?]*
- At the top of the second page, someone has written: “See inside back cover” with a connecting line to an erasure starting with the letter “B” and underlined twice—and below this is written “Buchman” (certainly a reference to Frank Buchman and the Oxford Group) and underlined once. *[Explaining all of those elements in a coherent fashion may be challenging!]*

Several of these notations help us understand the controversies and arguments among the various members of the small group of early AAs as they tried to agree on an edited text.

THE “PROOF SHEET” CHANGES

Finally, a careful reading of the first-edition printing of the Big Book reveals some edits that are not noted in this working manuscript copy.

There are two possible explanations for these last-minute changes. One asserts that there was a hand-marked “printer’s copy” of the multilith printing (which has since been lost) where further changes were added during their transcription from the working manuscript. The other possibility is that this working manuscript was the “printer’s copy,” and all of these final edits were made when Bill Wilson, Hank Parkhurst, Ruth Hock, and Dorothy Snyder made corrections to the proof sheets at Cornwall Press (see [page 15](#) for additional details). Or, perhaps it was a combination of both.

The suggestion regarding a now-missing “printer’s copy” will be addressed separately in the pages that follow. Whatever the final resolution of that issue may be, it is clear that editorial changes were made as Bill, Hank, Ruth, and Dorothy reviewed proof sheets from the printer.

In 1954, when Bill Wilson was doing research for *Alcoholics Anonymous Comes of Age*, he interviewed a number of “early timers” of AA, and several of these interviews were transcribed and later preserved at the GSO Archive in New York City. Bill’s August 1954 interview with Dorothy Snyder was particularly lively and wonderfully revealing and immediate in the way that, despite the casual language, it so vividly captures what happened during these last-minute edits:

Dorothy: Bill, do you remember when I was with you and Hank and Ruth, Cornwall (New York) that night before the book was done?

Bill: I should think I do. It was one of my precious moments.

Dorothy: Well, one of the things that I had told Ruth is the care with which that was done, even though psychiatrists, priests, ministers, and other people had given their opinions on the book, here it was ready to roll, I can still see you, we were reading parts, different phrases to you and you would weigh those phrases, did this really say what you meant, would it really help somebody, would it offend this group, that group, or the other groups. And after one of those discussions, Hank was sort of pounding at you that a certain phrase was perhaps too strongly put, I can still hear you say, well, I

don't want the thing to be so insipid that they don't want to get the idea that what they have to do to get sober.

Bill: Hank was going to water it down. On the other hand, it was that friction between [Jim] Burwell, Hank, and myself on the one side or Fitz Mayo on the other who wanted to draw in all the old-fashioned expressions out of which grew this concept of a book big enough to go through with. We had a hell of a rumpus about that. My position was that if you went overboard with the old expressions you could tell people and if you labeled it as a strictly Christian book you'd have to take in God knows what, and if on the other hand, we just make a psychological job of it nobody would get well from it anyway, so that was the problem.⁴

The differences between the beginning of “How It Works” in the working manuscript versus the first-edition printing of the Big Book are mostly cosmetic, although one of them—the wording to (c)—is certainly substantive:

- “Continue” has been changed back to “Continued” in Step Ten.
- “(c) That God could and did” has been edited to read “ (c) That God could and would if sought.”⁵
- In the paragraph “The first requirement . . .” there is one small change: “even though our motives were good” is changed to “are good.”

While relatively minor, the changes in this section of the book are numerous. Each departure from the wording of the working manuscript will need to be identified by a careful reading and then evaluated for its importance.

Consequently, it is clear that the working manuscript is not a document to be read quickly or lightly, although it is just as obvious that by devoting sufficient attention and time to the text, the reader will be rewarded with interesting and important information about the formation of Alcoholics Anonymous.

THE PRINTER'S COPY

The working manuscript certainly served as a single collection point for all of the suggested changes to the Big Book text. But whether or not the working manuscript was the copy that Bill and Hank took to Cornwall Press and presented to the typesetters as the “printer’s copy” is yet unknown.

When the working manuscript arrived at Sotheby’s auction house in June 2004, the pages were no longer in their original red “comb” binding. Rather, they were bound in a “blue cloth binder with a morocco lettering piece (‘Printer’s Copy M[anu]s[cript]).’”⁶

Exactly when this new binding was created is not known. In a recorded talk by Barry Leach (Montreal, July 1995), the man to whom Lois Wilson gifted this copy (see [page 15](#)), he states that he currently owns the “printer’s copy” of the Big Book—so Barry certainly thought that this was the copy used to set the type for the Big Book. But whether the working manuscript was put into this “printer’s copy ms” binding by Bill or by Lois or by Barry himself is not known.

However, internal evidence—the messy and often difficult-to-decipher state of the working manuscript—would suggest that this was not the copy that Bill and Hank presented for typesetting.

For example, consider manuscript [page 43](#), which contains most of the text on the Eleventh Step. This page is so loaded with cross-outs, inserts, and marginalia that it is even difficult for a reader familiar with the text to decipher it. Besides the many confusing inserts, some of the crossed-out text here did, in fact, appear in the first edition of the Big Book. And there are several suggested inserts that did not appear in that printing.

Who could make sense of this and produce the text found in the final book? It hardly seems likely that any reasonable person would entertain the possibility that this mélange of “yes’s,” “no’s,” and “maybe’s” could ever have been comprehensible to a typesetter. The person would have to have been a mind reader!

Still, Bill’s description of this encounter with the typesetter (written eighteen years after the event) does not clarify whether this working manuscript was what was offered for the production of galley proofs:⁷

Nothing now remained except to prepare the printer’s copy of the book. We selected one of the mimeographs, and in

Henry [Parkhurst]’s clear handwriting all the corrections were transferred to it. There were few large changes but the small ones were very numerous. The copy was hardly legible and we wondered if the printer would take it, heavily marked up as it was. . . .

. . . [Arriving at the printing plant,] we brought with us the mangled but precious printer’s copy of *Alcoholics Anonymous*. When the Cornwall manager saw the mess our book was in he was so dismayed that he almost sent us home to make a fresh typing of the whole business. But salesman Henry prevailed upon him to try to make galleys, and day after day we corrected these as they issued from the shop.⁸

Certainly the working manuscript is “hardly legible,” “heavily marked up,” and a “mess,” and it might well be described as “mangled.” But it is just as certainly not, as described here, with “all the corrections” “in Henry’s clear handwriting.” And, indeed, we have much more here than just “all the corrections”—we’ve also got all those other untaken suggestions. Finally, Bill’s account begs the question: “Transferred” from where? Perhaps, it was transferred from the working manuscript. Or . . . perhaps not.

This will likely be one of those ongoing and unresolved historical questions—unless the “original printer’s copy” is eventually discovered.

Reading the “original working manuscript” is an exciting adventure for anyone interested in the book *Alcoholics Anonymous*—whether readers have only an academic interest or just want to explore the history of the book that provides the foundation for their own sobriety. The examples above from the beginning of “How It Works” are brief and “suggestive only,” but they provide a glimpse of the many opportunities that you will discover here on almost every page—opportunities for hours of inspiring reading and exciting research.

May you enjoy and appreciate them all!

Notes

1. *Alcoholics Anonymous Comes of Age: A Brief History of A.A.* (New York: Alcoholics Anonymous World Services, 1957), 39.
2. *Alcoholics Anonymous*, 4th ed. (New York: Alcoholics Anonymous World Services, 2001), xvii.
3. The wording of the Twelfth Step was changed to read “having had a spiritual *awakening*” in 1941 when the second printing of the first edition went to press.
4. GSO Archive Filing Cabinet Drawer marked “Oral Histories,” *Box 2 of 2, Transcribed Oral interviews: Draft “Ridgeway” Through “Wilson,” Box 1: 304680980*; file folders of oral history transcriptions made by Bill Wilson in 1954 in preparation for *Alcoholics Anonymous Comes of Age*; File folder marked: *Murphy, Dorothy Snyder/Akron OK; August 30, 1954*, pp. 28–29.
5. The current wording of this phrase “That God could and would if *He were* sought” did not appear until the first printing of the second edition in 1955.
6. Sotheby’s Auction Catalog, *Fine Books and Manuscripts Including Americana*, New York, June 21, 2007, p. 215.
7. Bill Wilson, along with other early AA members, can be fuzzy and inaccurate in the details of his recollections when delivered some time after the events mentioned—underlining the even greater importance and value of a primary document like this “original working manuscript.”
8. *Alcoholics Anonymous Comes of Age*, 169–70.





The Big Book Revealed

W

hat you have before you is a great revelation: the seminal source of arguably the most influential and important twentieth-century book on recovery from alcoholism and other drug addictions. The beneficial impact of AA and its cofounder Bill Wilson has been so great that Aldous Huxley once referred to Wilson as “the greatest social architect of the twentieth century.”¹

M. Scott Peck, psychiatrist and author, credits Bill Wilson with initiating an integration of spirituality and science, as well as originating the self-help and community movements. M. Scott Peck even associates AA with divine revelation, proposing that the revolution it started “is going to be the salvation . . . not only for alcoholics but . . . for us all.”²

Within these pages, you will see the celebrated Big Book “revealed” through the handwritten notations inscribed on the typescript of the 1939 multilith printing—sometimes referred to as “the original manuscript.”

According to Bill Wilson, as many as 400 copies of the multilith printing were distributed in February 1939 to “everyone we could think of who might be concerned with the problem of alcoholism.”³ Bill recalls his desire to get a wide range of responses; he wanted to “try it out, you know, on the preacher, on the doctor, the Catholic Committee on Publications, psychiatrists, policemen, fishwives, housewives, drunks, everybody. Just to see if we’ve got anything that goes against the grain anyplace and also to find out if we can’t get some better ideas.”⁴

Those involved in the great collaborative project that would become *Alcoholics Anonymous* had decided, in effect, to test-market the manuscript—to find out whether it would be “widely acceptable to everybody.” ⁵ As these copies were returned, suggestions for revision were considered and written out on a master copy, resulting in the working manuscript (which is reproduced in this book). This working manuscript was ultimately the basis for galley proofs for the first printing of the Big Book on April 10, 1939.

As you will see, the working manuscript contains a number of changes, large and small, to the multilith copy, and it is the product of the many minds devoted to one of the most significant collaborative writing projects of all time. This working manuscript is, then, the missing link in our understanding of what transpired between the first complete draft of *Alcoholics Anonymous* and the first published edition. The many changes made in black, green, and red pencil on page after page of the working manuscript give us a glimpse of the opinions, debates, and discussions that shaped and formed the text with clues to the full spectrum of suggestions, decisions, and revisions that led to the final text of the Big Book. Today, when so much writing is done on word processors, deletions and revisions are made with no visible history of the earlier thinking, no clues as to who made changes, and how or why the changes were made. Therefore, the working manuscript also represents a lost age when the creative process was more “visible” and allows us to re-experience a process that, in the age of technology, is much harder to access. Scholars and interested readers alike can now compare the working manuscript with the published first edition of the Big Book to reconstruct the editing process that took place when Bill Wilson, Hank Parkhurst, Ruth Hock, and Dorothy Snyder were reviewing the printer’s galley proofs in March 1939.

A SAMPLING OF EDITS IN THE WORKING MANUSCRIPT

It is especially fascinating to speculate why some material was crossed out in the working manuscript. For instance, on manuscript [page 69](#), under heavy lead pencil strikeouts, we can read the following:

Some physicians favor cutting off the liquor sharply, and prefer to use little or no sedative. This may be wise in

some instances, but for the most of us it is a barbaric torture. For severe cases, some doctors prefer a slower tapering-down process, followed by a health farm or sanitarium. Other doctors prefer a few days of detoxification, removal of poisons from the system by cathartics, belladonna, and the like, followed by a week of mild exercise and rest.

This summary of physicians' approaches is cut out, with the general, essential advice remaining: "The matter of physical treatment should, of course, be referred to your own doctor." What was thought wrong with the excised section? Did one or more of the physicians who reviewed the multilith copy find it inaccurate? Or did the suggestion for this change come from some other, completely different, quarter? These are questions that may even occur to readers without access to the working manuscript, if they just compare the Big Book and the multilith copy to assess what was kept and what was changed. However, only the working manuscript adds an extra dimension to our understanding of this revision: Look closely at the words *under* the pencil strikeouts in the middle of manuscript [page 69](#), and you'll see that minor revisions were made *before* the lines were struck through completely. For instance, the phrase "to use" was changed to "using." This tells us that, at one point in the editing process, these lines were to be retained, with only minor changes. But at some later point (when, why, and at whose instigation?), the entire section was deleted.

Let's further examine the editing process by looking at one particular sentence: On manuscript [page 38](#), the fourth full paragraph concludes with "You will know you are on the Broad Highway, walking hand in hand with the Spirit of the Universe." The working manuscript changes "You will know you are on the Broad Highway . . ." to "We knew we were on the Broad Highway . . ." reflecting the overall tendency to emphasize the authors' personal experience rather than to dictate to someone else. The published first edition of the Big Book makes it clear that Bill, Hank, Ruth, and Dorothy made *additional* changes to the galley proofs produced from the working manuscript; in this case, the published sentence is "We feel we are on the Broad Highway. . . ." By changing "knew" to "feel," the authors move from past tense to present tense and from the intellect ("knew") to the

senses (“feel”), stressing their own subjective experience. With the working manuscript, we can trace every step in this fascinating creative process.

In another example, there is a wonderful clue to a controversy about the publication of the Big Book that appears at the beginning of “Ace Full—Seven—Eleven,” a personal story that in the multilith copy follows [page 141](#), and is notable for the green Xs striking through the story’s four pages. At the top of the first page, a note bearing Bill Wilson’s initials—“WGW,” for William Griffith Wilson—says, “Del Tryon’s story—Thought the book was racket and so withdrew this.”

Del Tryon’s withdrawal is clearly connected with a controversy surrounding the royalties for the Big Book—specifically, the allegation that Bill Wilson had reneged on a promise to share royalties with all of the contributors. Bill admits that questionable stories about his share of the profits were circulating, noting at one point, “They believed that I, the Wall Street promoter, had my truck backed right up to Mr. John D. Rockefeller’s strongbox and had persuaded him to fill it with coin for me and my friends.”⁶ Bill recalls Rockefeller himself admitting that he was “strangely stirred” by the Big Book project, while also questioning whether “money [was] going to spoil this thing.”⁷

Bill’s note in the working manuscript implies that there was no “racket” surrounding the book’s publication, and Bill certainly would not have been happy to see his book lose a story that could have added eight pages or more and given the book more heft and greater perceived value. Though the controversy remained about whether the Big Book financing and profits were part of a “racket,” the handwritten note on Del Tryon’s “Ace Full—Seven—Eleven” contributes to the intriguing stories about disputes surrounding the book’s beginnings.

A New Jersey psychiatrist referred to only as “Dr. Howard” is sometimes cited as one of the most significant “editors” of the multilith copy. It is he who insisted that the book be *descriptive* rather than *directive*, by calling for the removal of “you musts” and “you shoulds,” and substituting descriptions of what had worked for others. So, for instance, on manuscript [page 39](#), in the sentence “Under no condition should you criticize such a person or be drawn into an argument with him,” the “should you” is replaced with “did we.” Similarly, later on this page, in the sentence

“Do not dodge your creditors,” “Do not” is replaced with “we did not.” Attention to these kinds of changes was very thorough, including the briefest “paragraph” in the book, on [page 44](#) of the multilith copy, which says, “It works—it really does. Try it.” In the working manuscript, “Try it” is deleted, most likely because it was thought to be too directive. These kinds of changes also correspond with the comment written on the inside back cover of the working manuscript (manuscript [page 156](#)):

We have said constantly the trouble with org[anized] religion is that they try to dogmatically pour people into moulds. So why should we give specific instructions in the book such as saying do this and do that?

The place of religion and spirituality in the book was one of the most important matters under dispute. Bill speaks of a “character” named Fitz M., “one of the most loveable people that A.A. will ever know. Fitz was a minister’s son and deeply religious, an aspect of his nature which is revealed in his story entitled ‘Our Southern Friend’ in the Big Book.”⁸ According to Bill, the dispute pitted Fitz against Henry Parkhurst and “a newcomer named Jimmy B., who like Henry was an ex-salesman and former atheist”:⁹

Fitz wanted a powerfully religious document; Henry and Jimmy would have none of it. They wanted a psychological book which would lure the reader in. . . . As we worked feverishly on this project Fitz made trip after trip to New York from his Maryland home to insist on raising the spiritual pitch of the A.A. book. Out of this debate came the spiritual form and substance of the document, notably the expression, “God *as we understood Him*,” which proved to be a ten-strike. As umpire of these disputes, I was obliged to go pretty much down the middle, writing in spiritual rather than religious or entirely psychological terms.¹⁰

Bill's decision to give the book a spiritual rather than a religious character was a very astute "ten-strike," since one of the features most important to AA's worldwide success has been its openness to persons of all faiths and persuasions, and its refusal to advocate any sectarian, denominational, political, or cultural position or affiliation itself.¹¹

This is what the "newcomer" Jimmy B. had to say about the ultimate decision:

We had a definite formula that some sixty of us agreed was the middle course for all alcoholics who wanted sobriety, and that formula has not been changed one iota down through the years. I don't think the boys were completely convinced of my personality change, for they fought shy of including my story in the book, so my only contribution to their literary efforts was my firm conviction—since I was still a theological rebel—that the word God should be qualified with the phrase "as we understand Him"—for that was the only way I could accept spirituality.¹²

On some level, each and every change in the working manuscript is significant. Take, for instance, the chapter "To Employers," in which the advice on manuscript [page 71](#) is that

No man should be fired just because he is alcoholic. If he wants to stop, he should be afforded a real chance. If he cannot, or does not want to stop, he should usually be discharged.

In the working manuscript, "usually" is crossed out, suggesting stricter advice to the employer and a less sympathetic view of the alcoholic who won't quit.

Changes such as those, large and small, fill these pages, representing the dedicated group of writers and editors who shaped the tone, attitude, and precepts that have affected the lives of millions.

Along with the questions of what changes have been made, and why, there is the equally compelling question of whose handwriting we see here.

As many as four or five different hands seem to be at work; uncovering how many there actually were, and who wrote what, will tell us much about the historical figures who were part of this great project. With this working manuscript available, handwriting analysts can get to work, perhaps determining whether the initials in the lower left corner of many pages belong to Henry (Hank) Parkhurst,¹³ and helping us to see where else in the working manuscript his hand appears, and to understand his role in the editing of this manuscript.

In addition to the challenge of identifying the different instances of handwriting in the working manuscript, there is the intriguing mystery of the cryptic marks and sentences that appear here and there—for instance, the arithmetic on manuscript [page 36](#), showing someone multiplying 750 by 24, and adding together 57 and 24. And then there are the doodles on manuscript [page 33](#), including a small face drawn in the margin midway down the page. And what is meant by “You can obscure many alcoholics,” the final sentence written on manuscript [page 156](#), in what may be Bill Wilson’s handwriting? With the working manuscript before us, we can now begin to consider such captivating questions.

THE FATE OF THE WORKING MANUSCRIPT

Bill Wilson, Hank Parkhurst, Ruth Hock, and Dorothy Snyder (first wife of Clarence H. Snyder, the founder of AA in Cleveland) took the revised manuscript to Cornwall Press in March 1939. One account has it that when they got there, the Cornwall plant manager nearly refused the manuscript once he got a look at all the handwritten changes. But instead of insisting that it be retyped, the manager agreed to proceed with the job, on the condition that galley proofs be reviewed and corrected as soon as they were printed. So for the next few days, Bill, Hank, Ruth, and Dorothy remained in Cornwall, proofreading galleys.¹⁴ The first edition of *Alcoholics Anonymous* was published on April 10, 1939. (See [page 219](#) for a short history of the Big Book following the first printing.)

The working manuscript remained in Bill Wilson’s possession until his death in 1971, when it was inherited by his wife, Lois. Seven years after Bill died, Lois Wilson wanted to give her dear friend Barry Leach a very

special New Year's gift. Barry and Lois were close, and they had what might be most accurately described as a devoted "mother and son" relationship. As Lois got older, Barry was the companion whom she frequently chose to accompany her whenever she traveled around the country, and they spent considerable time together at Stepping Stones, the Wilsons' home in Bedford Hills, New York. Barry was also the author of the book *Living Sober* and had actively helped Lois when she wrote her autobiography, *Lois Remembers*.

Lois decided to give Barry the working manuscript, and her inscription to him can be seen on the presentation leaf of the manuscript. When Barry died in 1985, his family inherited the manuscript. Eventually, it found its way into the hands of another AA member named Joseph B., who put it on the auction block at Sotheby's in New York in June 2004.¹⁵

A California man acquired it for \$1.56 million, and three years later put it up for auction yet again. The current owners won the working manuscript with a bid of \$850,000 (\$992,000 with commission) at Sotheby's in New York on June 21, 2007. On that momentous day, they sent their daughter to Sotheby's as their proxy. An auction novice, she sat alone in the back of the saleroom and held her cell phone open so her parents could hear the proceedings. She raised her paddle at \$850,000. Her father recalled the event: "I heard '850 in the back' and knew it was her. Something came over me, and I knew we got it. I went numb I was so thrilled."¹⁶

Here is the description by Sotheby's for the June 21, 2007, auction:

The working draft manuscript of *Alcoholics Anonymous* (published in April 1939), being an original multilith copy with a multitude of annotations and revisions by several founders of AA (some by William Griffith Wilson [aka "Bill W."], but most in the hand of Hank Parkhurst), 161 pages (three of which are written in pencil by several hands);¹⁷ 11 x 8 1/2 .; 280 x 215 mm; Newark, NJ, 1938–1939; the annotations and revisions in lead, green, and red pencil (with a few in ink), lightly browned. Each leaf encased in mylar and bound in a blue cloth binder with a morocco lettering piece ("Printer's Copy M[anu]s[cript]");

joints and corners rubbed. With a presentation leaf bound in inscribed by Lois Wilson (Bill's widow): "I joyfully give this multilith copy of the AA book, one of my most precious possessions, to you, dear Barry [probably Barry Leach, who wrote a biography of her], as evidence of my deep gratitude for all you have done for AA, for Al-Anon, & particularly for me . . . 1/1/78."¹⁸

THE AFTERMATH

Sotheby's claim that *Alcoholics Anonymous* is one of the most influential books of the twentieth century is exemplified by the 1999 decision of *Time* magazine to name Bill Wilson one of the " *Time* 100 Persons of the Century."

As detailed in the section in the back of this book entitled "The Publication of *Alcoholics Anonymous*: A Short History," since the first publication of the Big Book, sales of its four editions in hardback and softcover printings have exceeded 27 million copies in the United States and Canada alone. Copies have also been made available in a braille and large-print edition, in sign language, on audiotapes and CDs, and on the Internet. The text has been translated into at least fifty-two languages.

In other words, "God as we understand Him," the Fellowship of AA, and the Big Book have saved millions of alcoholics from death and given them a new way of life. The book and the AA Fellowship are viewed as the gold standard among the worldwide community of Twelve Step groups. Alcoholics Anonymous World Services, Inc., (AAWS) has granted permission to over four hundred other fellowships to use and adapt the Big Book and its Twelve Steps. As early as 1946–1951, groups like the WANA Society in New York (an organization of former mental patients), "Addicts Anonymous" in Kentucky, and "Narcotics Anonymous" in California (a precursor of today's NA) were using AA's Twelve Steps, often in pamphlet form. *Gamblers Anonymous* was published in 1984. A great number of other anonymous groups—including those for overeaters, codependents, people with dual recovery issues, marijuana addicts, sex addicts, and people with depression—have used and adapted the Twelve Steps and counted AA's Big Book as their spiritual godfather.

Amid the wealth of literature on Alcoholics Anonymous, you have in your hands the greatest treasure of all, the beginning of it all, the charter of the Fellowship. *Fine Books and Collections* ranks this auction purchase among the top ten of 2007, along with the Magna Carta, and comparing the working manuscript of the Big Book to the “Great Charter”¹⁹ of our constitutional liberty is not all that farfetched. Both great works offer us freedom from oppression, and both have—in different ways—changed the world for the better. But finally, the value of this book is measured by the people it touches. As many AA members would say, “What’s a book worth that saves your life?”

Notes

1. Francis Hartigan, *Bill W.: A Biography of Alcoholics Anonymous Cofounder Bill Wilson* (New York: St. Martin's Griffin, 2001), 4.
2. From "Addiction: The Sacred Disease," a sound recording available at www.sobrietytalks.com.
3. *Alcoholics Anonymous Comes of Age* (New York: Alcoholics Anonymous World Services, 1957), 165. Bill W. adds that "Each mimeograph was stamped 'loan copy' in order to protect our coming copyright." According to Charles Bishop, some mimeographs not marked "loan copy" have been discovered (correspondence, October 27, 2008).
4. Bill Wilson, "How the Big Book Was Put Together," talk delivered on June 12, 1954, Fort Worth, TX (available at www.sobrietytalks.com).
5. *Alcoholics Anonymous Comes of Age*, 165.
6. *Ibid.*, 193.
7. Wilson, "How the Big Book Was Put Together" talk.
8. *Alcoholics Anonymous Comes of Age*, 17.
9. *Ibid.*
10. *Ibid.*
11. Bill W. recalls his feeling that "This thing is overloaded with Gods. . . . You got these guys on their knees, stand 'em up!" ("How the Big Book Was Put Together" talk).
12. Jimmy B.'s story, "The Vicious Cycle," was not included in the first edition of the Big Book but was inserted beginning with the first printing of the second edition in 1955. He is quoted here from *Alcoholics Anonymous: The Story of How Many Thousands of Men and Women Have Recovered from Alcoholism*, 4th ed. (New York: Alcoholics Anonymous World Services, 2001), 229.
13. Parkhurst, an alcoholic whose sponsor was Bill Wilson, also became Bill's partner in Honor Dealers, the auto supply company the two men formed. They also formed Works Publishing Company, which published the first edition.
14. Charlotte Hunter, Billye Jones, and Joan Zieger, *Women Pioneers in 12 Step Recovery* (Center City, MN: Hazelden, 1999), 81–82.
15. Felicia R. Lee, "My Name Is the Big Book. My Future Is Open," *New York Times*, June 14, 2004, available online at <http://query.nytimes.com/gst/fullpage.html?res=9B01E7DF1030F937A25755C0A9629C8B63> (accessed 10/26/2008).
16. Ian McKay, P. Scott Brown, Karen Edwards, Jonathan Shipley, Joyce Godsey, and Ellen Firsching Brown, "50 Top Auction Sales of 2007," www.finebooksmagazine.com/issue/0602/topten-1.phtml (accessed 11/02/08).
17. The printer's manuscript actually consists of 162 typewritten pages (including the title page and foreword), three handwritten pages of revision notes, the dedication page (handwritten), and a partial table of contents page at the back (also handwritten), for a total of 167 pages.
18. Lot Details: Sotheby's—New York—2007, Lot 149 (Alcoholics Anonymous), www.artfact.com/catalog/viewLot.cfm?lotCode=GTRIN230 (accessed 10/11/08).

19. McKay et al., "50 Top Auction Sales of 2007," www.finebooksmagazine.com/issue/0602/topten-1.phtml (accessed 11/02/08).



The Original Working Manuscript

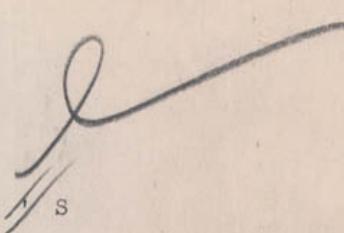


LOANED COPY

I joyfully give this much-loved
copy of the Ad book, one of my most
previous possessions, to you, dear Barry,
as evidence of my deep gratitude for all
you have done for
Ad, for Al-Anon, and particularly
for me,

Lars

1/1/78


ALCOHOLICS

ANONYMOUS

Published by:

Works Publishing Co.,

~~17 William St.,~~

~~Newark, N. J.~~

Box 657
NYC

Roots grasped his Despite the living example
of my father there were in me
the vestiges of my old prejudice.
The word God still aroused a
certain antipathy. When the thought
was expressed that there might be
a God ^{person} to me this felt was
unintelligible. I didn't like the
idea. I could go for such concepts
as One, Ent, Universal M, or
spirit of nature but I rejected the
thought of a God of the human
however ~~being~~ ^{being} this way might be.
I have since talked with scores of men
who felt the same way.

My father said what then seemed
a novel idea. He said, "Why do
you choose your own conception of God?"

That state but in hand.
It melted the very intellectual
mountain in whose shade I
had lived & showered for
warm rays. I stood in
the sun ^{at} last.

~~# It was only a matter of
being willing to be in a
pen after them myself. nothing
more was my job to make
my being. I saw that growth could
start for that point upon a farm of
comp. willingness I wrote out
what I saw in my fr.
Would I be it? Of c's I said!~~

1 - Business chapter should be rewritten.

2 - Correct for minor errors



3 Physiological urge or necessity

Urge for drink, eat chocolate -

Indefinable urge to do something

Grab a bunch of chocolate -

office address should be set.

- Sentence - Explain that

you are never not helped by

any doctor or psychiatrist.

Change -

OK by
Janner

How about Alcoholic
Foundation set up?

OK

~~Struck~~

OK

we have recovered

The alcoholic

FOREWORD

We, of Alcoholics Anonymous, are more than one hundred men and women who have recovered from a seemingly hopeless state of mind and body. To show other alcoholics PRECISELY HOW ~~THEY CAN RECOVER~~ *HOW THEY CAN RECOVER* is the main purpose of this book. For them, we ~~hope~~ these pages will prove so convincing that no further authentication will be necessary. We ~~have~~ *have* this account of our experiences will help everyone to better understand the alcoholic. Many do not ~~yet~~ comprehend that ~~he~~ is a ~~very~~ sick person. And besides, we are sure that our ~~way~~ way of living has its advantages for all.

It is important that we remain anonymous because we are too few, at present, to handle the overwhelming number of personal appeals which will result from this publication. Being mostly business or professional folk we could not well carry on our occupations in such an event. We would like it ~~clearly~~ understood that our alcoholic work is an avocation ~~only~~, ~~so that~~ when writing or speaking publicly about alcoholism, we urge each of our Fellowship to omit his personal name, designating himself instead as "A Member of Alcoholics Anonymous."

Very earnestly we ask the press also, to observe this request, for otherwise we shall be greatly handicapped.

We are not an organization in the conventional sense of the word. There are no fees nor 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.

We shall be interested to hear from those who are getting results from this book, particularly from those who have commenced work with other alcoholics. We shall ~~try to contact~~ *should like to be helpful to* such cases.

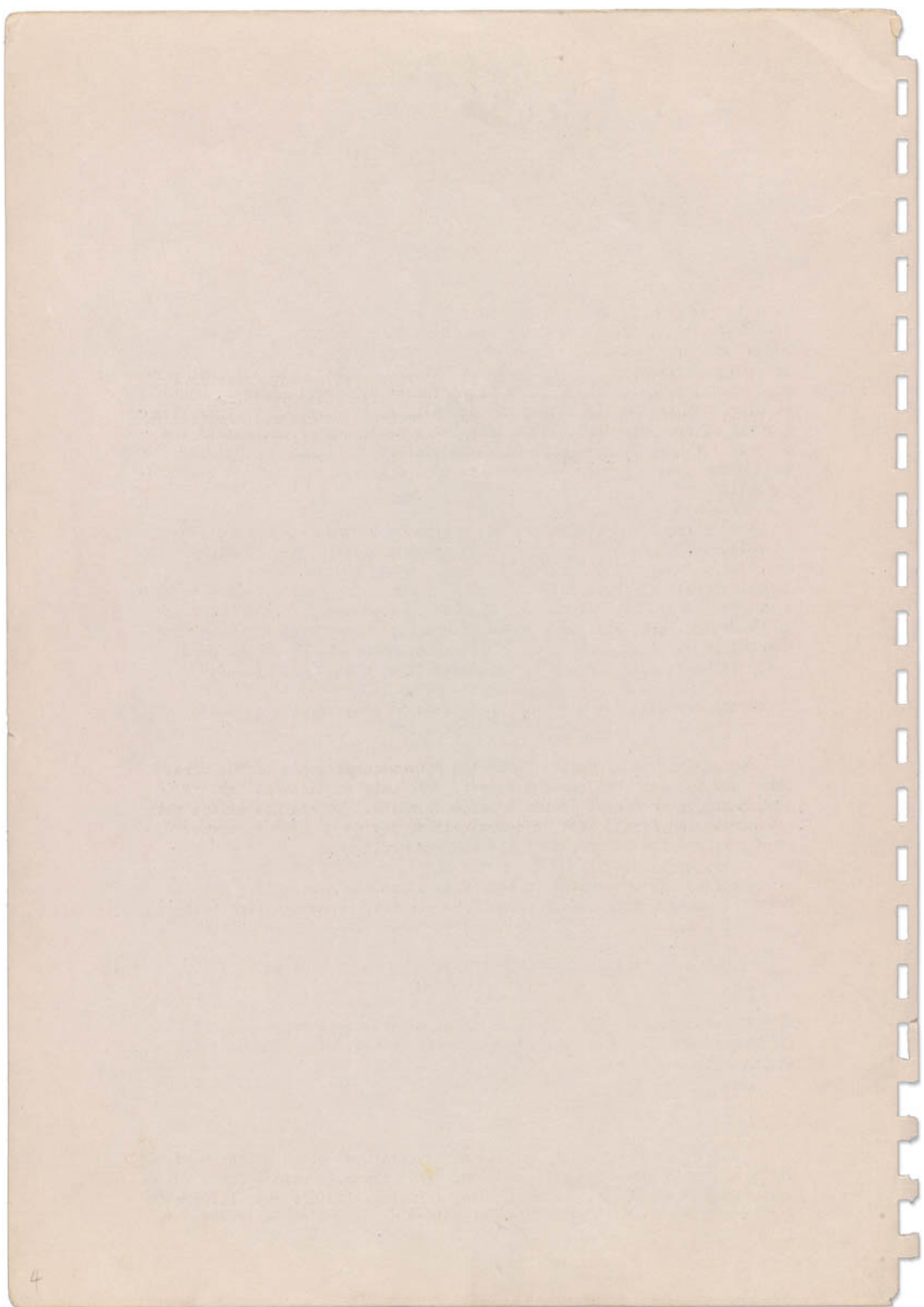
Inquiry by scientific, medical, and religious societies will be welcomed. (*See also 7.*)

(This multilith volume will be sent upon receipt of \$3.50, and the printed book will be mailed, at no additional cost, as soon as published.)

ALCOHOLICS ANONYMOUS

Post Box xxx
New York City

*Separate
any notion
of put on
back-
Actually
The field
needs
workers.*



1 Printer

Page 1.

THE DOCTOR'S OPINION

We of Alcoholics Anonymous believe that the reader will be interested in the medical estimate of the plan of recovery described in this book. Convincing testimony must surely come from medical men who have had experience with the sufferings of our members and have witnessed our return to health. A well known doctor, chief physician at a nationally prominent hospital specializing in alcoholic and drug addiction, gave Alcoholics Anonymous this letter:

To Whom It May Concern:

I have specialized in the treatment of alcoholism for many years.

About four years ago I attended a patient who, though he had been a competent business man of good earning capacity, was an alcoholic of a type I had come to regard as hopeless.

In the course of his third treatment he acquired certain ideas concerning a possible means of recovery. As part of his rehabilitation he commenced to present his conceptions to other alcoholics, impressing upon them that they must do likewise with still others. This has become the basis of a rapidly growing fellowship of these men and their families. This man and over one hundred others appear to have recovered.

I personally know thirty of these cases who were of the type with whom other methods had failed completely.

These facts appear to be of extreme medical importance; because of the extraordinary possibilities of rapid growth inherent in this group they mark a new epoch in the annals of alcoholism. These men may well have a remedy for thousands of such situations.

You may rely absolutely on anything they say about themselves.

Very truly yours,
(Signed) - - - - M.D.

The physician who, at our request, gave us this letter, has been kind enough to enlarge upon his views in another statement which follows. In this statement he confirms what anyone who has suffered alcoholic torture must believe -- that the body of the alcoholic is quite as abnormal as his mind. It does not satisfy us to be told that we cannot control our drinking just because we were maladjusted to life, that we were in full flight from reality, or were outright mental defectives. These things were true to some extent, in fact, to a considerable extent with some of us. But we are sure that our bodies were sickened as well. In our belief, any picture of the alcoholic which leaves out this physical factor is incomplete.

The doctor's theory that we have a kind of allergy to alcohol interests us. As laymen, our opinion as to its soundness may, of course, mean little. But as ex-alcoholics, we can say that his explanation makes good sense. It explains many

2
Page 2.

things for which we cannot otherwise account.

Though we work out our solution on the spiritual plane, we favor hospitalization for the alcoholic who is very jittery or befogged. More often than not, it is imperative that a man's brain be cleared before he is approached, as he has then a better chance of understanding and accepting what we have to offer.

The doctor writes:

The subject presented in this book seems to me to be of paramount importance to those afflicted with alcoholic addiction.

I say this after many years' experience as Medical Director of one of the oldest hospitals in the country treating alcoholic and drug addiction.

There was, therefore, a sense of real satisfaction when I was asked to contribute a few words on a subject which is covered in such masterly detail in these pages.

We doctors have realized for a long time that some form of moral psychology was of urgent importance to alcoholics, but its application presented difficulties beyond our conception. What with our ultra-modern standards, our scientific approach to everything, we are perhaps not well equipped to apply the powers of good that lie outside our synthetic knowledge.

About four years ago one of the leading contributors to this book came under our care in this hospital and while here he acquired some ideas which he put into practical application at once.

Later, he requested the privilege of being allowed to tell his story to other patients here and perhaps with some misgiving, we consented. The cases we have followed through have been most interesting; in fact, many of them are amazing. The unselfishness of these men as we have come to know them, the entire absence of profit motive, and their community spirit, is indeed inspiring to one who has labored long and wearily in this alcoholic field. They believe in themselves, and still more in the power which pulls chronic alcoholics back from the gates of death.

Of course an alcoholic ought to be freed from his physical craving for liquor, and this often requires a definite hospital procedure, before psychological measures can be of maximum benefit.

We believe, and so suggested a few years ago, that the action of alcohol on these chronic alcoholics is a manifestation of an allergy; that the phenomenon of craving is limited to this class and never occurs in the average temperate drinker. These allergic types can never safely use alcohol in any form at all; and once having formed the habit and found they cannot break it, once having lost their self-confidence, their reliance upon things human, their problems pile up on them and become astonishingly difficult to solve.

Frothy emotional appeal seldom suffices. The message which can interest and hold these alcoholic people must have depth and weight. In nearly all cases, their ideals must be grounded in a power greater than themselves, if they are to re-create their lives.

If any feel that as psychiatrists directing a hospital for alcoholics we appear somewhat sentimental, let them stand with us a while on the firing line, see

This free criticism of his
Bill which says "you
cannot get well
unless you
work with
others"

as well as an
altruistic

(91)

1158

3 P

Community is too light a word to describe what you mean are doing - might mean community that etc -

Page 3.

the tragedies, the despairing wives, the little children; let the solving of these problems become a part of their daily work, and even of their sleeping moments, and the most cynical will not wonder that we have accepted and encouraged this movement. We feel, after many years of experience, that we have found nothing which has contributed more to the rehabilitation of these men than the ~~community~~ altruistic movement now growing up among them.

Men and women drink essentially because they like the effect produced by alcohol. The sensation is so elusive that, while they admit it is injurious, they cannot after a time differentiate the true from the false. To them, their alcoholic life seems the only normal one. They are restless, irritable and discontented, unless they can again experience the sense of ease and comfort which comes at once by taking a few drinks -- drinks which they see others taking with impunity. After they have succumbed to the desire again, as so many do, and the phenomenon of craving develops, they pass through the well-known stages of a spree, emerging remorseful, with a firm resolution not to drink again. This is repeated over and over, and unless this person can experience an entire psychic change there is very little hope of his recovery. This psychic change involves substitution of a good compulsion for a harmful one

On the other hand -- and strange as this may seem to those who do not understand -- once a psychic change has occurred, the very same person who seemed doomed, who had so many problems he despaired of ever solving them, suddenly finds himself easily able to control his desire for alcohol, the only effort necessary being that required to follow a few simple rules.

Men have cried out to me in sincere and despairing appeal: "Doctor, I cannot go on like this! I have everything to live for! I must stop, but I cannot! You must help me!"

Faced with this problem, if a doctor is honest with himself, he must sometimes feel his own inadequacy. Although he gives all that is in him, it often is not enough. One feels that something more than human power is needed to produce the essential psychic change. Though the aggregate of recoveries resulting from psychiatric effort is perhaps considerable, we physicians must admit we have made little impression upon the problem as a whole. Many types do not respond to the ordinary psychological approach.

See Page 10, Paragraph 7, Sentence 2

Control I do not hold with those who believe that alcoholism is entirely a mental condition. I have had many men who had, for example, worked a period of months on some problem or business deal which was to be settled on a certain date, favorably to them. They took a drink a day or so prior to the date, and then the phenomenon of craving at once became paramount to all other interests so that the important appointment was not met. (These men were not drinking to escape; they were drinking to overcome a craving beyond their mental control.)

These are contradictions

There are many situations which arise out of the phenomenon of craving which cause men to make the supreme sacrifice rather than continue to fight.

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

Then there are those who are never properly adjusted to life, who are the so-called neurotics. The prognosis of this type is unfavorable.

Hen

Doctor Bill OK

48
Page 4.

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

Then there are types entirely normal in every respect except in the effect alcohol has upon them. They are often able, intelligent, friendly people.

All these, and many others, have one symptom in common: they cannot start drinking without developing the phenomenon of craving. This phenomenon, as we have suggested, may be the manifestation of an allergy which differentiates these people, sets them apart as a distinct entity. It has never been, by any treatment with which we are familiar, permanently eradicated. The only relief we have to suggest is entire abstinence.

This immediately precipitates us into a seething caldron of debate. Much has been written pro and con, but among physicians, the general opinion seems to be that most chronic alcoholics are doomed.

What is the solution? Perhaps I can best answer this by relating an experience of two years ago.

About one year prior to this experience a man was brought in to be treated for chronic alcoholism. He had but partially recovered from a gastric hemorrhage and seemed to be a case of pathological mental deterioration. He had lost everything worth while in life and was only living, one might say, to drink. He frankly admitted and believed that for him there was no hope. Following the elimination of alcohol, there was found to be no permanent brain injury. He accepted the plan outlined in this book. One year later he called to see me, and I experienced a very strange sensation. I knew the man by name, and partly recognized his features, but there all resemblance ended. From a trembling, despairing, nervous wreck, had emerged a man brimming over with self-reliance and contentment. I talked with him for some time, but was not able to bring myself to feel that I had known him before. To me he was a stranger, and so he left me. More than three years have now passed with no return to alcohol.

When I need a mental uplift, I often think of another case brought in by a physician prominent in New York City. The patient had made his own diagnosis, and deciding his situation hopeless, had hidden in a deserted barn determined to die. He was rescued by a searching party, and, in desperate condition, brought to me. Following his physical rehabilitation, he had a talk with me in which he frankly stated he thought the treatment a waste of effort, unless I could assure him, which no one ever had, that in the future he would have the "will power" to resist the impulse to drink.

His alcoholic problem was so complex, and his depression so great, that we felt his only hope would be through what we then called "moral psychology", and we doubted if even that would have any effect.

However, he did become "sold" on the ideas contained in this book. He has not had a drink for more than three years. I see him now and then and he is as fine a specimen of manhood as one could wish to meet.

I earnestly advise every alcoholic to read this book through, and though perhaps he came to scoff, he may remain to pray.

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Chapter One

BILL'S STORY

War fever ran high in the New England town to which we new, young officers from Plattsburg were assigned, and we were flattered when the first citizens took us to their homes, making us feel heroic. Here was love, applause, war; moments sublime with hilarious intervals. I was part of life at last, and in the midst of the excitement I discovered liquor. I forgot the strong warnings and the prejudices of my people concerning drink. In time we sailed for "Over There". I was very lonely and again turned to alcohol.

We landed in England. I visited Winchester Cathedral. Much moved, I wandered outside. My attention was caught by a doggerel on an old tombstone:

"Here lies a Hampshire Grenadier.
Who caught his death
Drinking cold small beer.
A good soldier is ne'er forgot.
Whether he dieth by musket
Or by pot."

Ominous warning -- which I failed to heed.

Twenty-two, and a veteran of foreign wars, I went home at last. I fancied myself a leader, for had not the men of my battery given me a special token of appreciation? My talent for leadership, I imagined, would place me at the head of vast enterprises which I would manage with utmost assurance.

I took a night law course, and obtained employment as investigator for a surety company. The drive for success was on. I'd prove to the world I was important. My work took me about Wall Street and little by little I became interested in the market. Many people lost money -- but some became very rich. Why not I? I studied economics and business as well as law. Potential alcoholic that I was, I nearly failed my law course. At one of the finals I was too drunk to think or write. Though my drinking was not yet continuous, it disturbed my wife. We had long talks when I would still her forebodings by telling her that men of genius conceived their best projects when drunk; that the most majestic constructions of philosophic thought were so derived.

By the time I had completed the course, I knew the law was not for me. The inviting maelstrom of Wall Street had me in its grip. Business and financial leaders were my heroes. Out of this alloy of drink and speculation, I commenced to forge the weapon that one day would turn in its flight like a boomerang and all but cut me to ribbons. Living modestly, my wife and I saved \$1,000. It went into certain securities then cheap and rather unpopular. I rightly imagined that they would some day have a great rise. I failed to persuade my broker friends to send me out looking over factories and managements, but my wife and I decided to go anyway. I had developed a theory that most people lost money in stocks through ignorance of markets. I discovered many more reasons later on.

We gave up our positions and off we roared on a motorcycle, the sidecar stuffed with tent, blankets, change of clothes, and three huge volumes of a financial reference service. Our friends thought a lunacy commission should be appointed. Perhaps

Hyd

they were right. I had had some success at speculation, so we had a little money, but we once worked on a farm for a month to avoid drawing on our small capital. That was the last honest manual labor on my part for many a day. We covered the whole eastern United States in a year. At the end of it, my reports to Wall Street procured me a position there and the use of a large expense account. The exercise of an option brought in more money, leaving us with a profit of several thousand dollars for that year.

For the next few years fortune threw money and applause my way. I had arrived. My judgment and ideas were followed by many to the tune of paper millions. The great boom of the late twenties was seething and swelling. Drink was taking an important and exhilarating part in my life. There was loud talk in the jazz places uptown. Everyone spent in thousands and chattered in millions. Scoffers could scoff and be damned. I made a host of fair-weather friends.

My drinking assumed more serious proportions, continuing all day and almost every night. The remonstrances of my friends terminated in a row and I became a lone wolf. There were many unhappy scenes in our sumptuous apartment. There had been no real infidelity, for loyalty to my wife, helped at times by extreme drunkenness, kept me out of those scrapes.

In 1929 I contracted golf fever. We went at once to the country, my wife to applaud while I started out to overtake Walter Hagen. Liquor caught up with me much faster than I came up behind Walter. I began to be jittery in the morning. Golf permitted drinking every day and every night. It was fun to carom around the exclusive course which had inspired such awe in me as a lad. I acquired the impeccable coat of ten one sees upon the well-to-do. The local banker watched me whirl fat checks in and out of his till with amused skepticism.

Abruptly in October 1929 hell broke loose on the New York stock exchange. After one of those days of inferno, I wobbled from a hotel bar to a brokerage office. It was eight o'clock -- five hours after the market closed. The ticker still clattered. I was staring at an inch of the tape which bore the inscription PKF-32. It had been 52 that morning. I was finished and so were many friends. The papers reported men jumping to death from the towers of High Finance. That disgusted me. I would not jump. I went back to the bar. My friends had dropped several million since ten o'clock -- so what? Tomorrow was another day. As I drank, the old fierce determination to win came back.

Next morning I telephoned a friend in Montreal. He had plenty of money left and thought I had better go to Canada. By the following spring we were living in our accustomed style. I felt like Napoleon returning from Elba. No St. Helena for me! But drinking caught up with me again and my generous friend had to let me go. This time we stayed broke.

We went to live with my wife's parents. I found a job; then lost it as the result of a brawl with a taxi driver. Mercifully, no one could guess that I was to have no real employment for five years, or hardly draw a sober breath. My wife began to work in a department store, coming home exhausted to find me drunk. I became an unwelcome hanger-on at brokerage places.

Liquor ceased to be a luxury; it became a necessity. "Bathtub" gin, two bottles a day, and often three, got to be routine. Sometimes a small deal would net a few hundred dollars, and I would pay my bills at the bars and delicatessens. This went on endlessly, and I began to waken very early in the morning shaking violently. A tumbler full of gin followed by half a dozen bottles of beer would be required if I were to eat any breakfast. Nevertheless, I still thought I could control the situation, and there were periods of sobriety which renewed my wife's hope.

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Gradually things got worse. The house was taken over by the mortgage holder, my mother-in-law died, my wife and father-in-law became ill.

Then I got a promising business opportunity. Stocks were at the low point of 1932, and I had somehow formed a group to buy. I was to share generously in the profits. Then I went on a prodigious bender, and that chance vanished.

I woke up. This had to be stopped. I saw I could not take so much as one drink. I was through forever. Before then, I had written lots of sweet promises, but my wife happily observed that this time I meant business. And so I did.

Shortly afterward I came home drunk. There had been no fight. Where had been my high resolve? I simply didn't know. It hadn't even come to mind. Someone had pushed a drink my way, and I had taken it. Was I crazy? I began to wonder, for such an appalling lack of perspective seemed near being just that.

Renewing my resolve, I tried again. Some time passed, and confidence began to be replaced by cocksureness. I could laugh at the gin mills. Now I had what it takes! One day I walked into a cafe to telephone. In no time I was beating on the bar asking myself how it happened. As the whiskey rose to my head I told myself I would manage better next time, but I might as well get good and drunk then. And I did.

The remorse, horror and hopelessness of the next morning are unforgettable. The courage to do battle was not there. My brain raced uncontrollably and there was a terrible sense of impending calamity. I hardly dared cross the street, lest I collapse and be run down by an early morning truck, for it was scarcely daylight. An all night place supplied me with a dozen glasses of ale. My writhing nerves were stilled at last. A morning paper told me the market had gone to hell again. Well, so had I. The market would recover, but I wouldn't. That was a hard thought. Should I kill myself? No -- not now. Then a mental fog settled down. Gin would fix that. So two bottles, and -- oblivion.

The mind and body are marvellous mechanisms, for mine endured this agony for two more years. Sometimes I stole from my wife's slender purse when the morning terror and madness were on me. Again I swayed dizzily before an open window, or the medicine cabinet, where there was poison, cursing myself for a weakling. There were flights from city to country and back, as my wife and I sought escape. Then came the night when the physical and mental torture was so hellish I feared I would burst through my window, sash and all. Somehow I managed to drag my mattress to a lower floor, lest I suddenly leap. A doctor came with a heavy sedative. Next day found me drinking both gin and sedative. This combination soon landed me on the rocks. People feared for my sanity. So did I. I could eat little or nothing when drinking, and I was forty pounds under weight.

My brother-in-law is a physician, and through his kindness I was placed in a nationally-known hospital for the mental and physical rehabilitation of alcoholics. Under the so-called belladonna treatment my brain cleared. Hydrotherapy and mild exercise helped much. Best of all, I met a kind doctor who explained that though certainly selfish and foolish, I had been seriously ill, bodily and mentally.

It relieved me somewhat to learn that in alcoholics the will is amazingly weakened when it comes to committing liquor, though it often remains strong in other respects. My incredible behavior in the face of a desperate desire to stop was explained. Understanding myself now, I fared forth in high hope. For three or four months the goose hung high. I went to town regularly and even made a little money. Surely this was the answer -- self-knowledge.

and my mother's

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But it was not, for the frightful day came when I drank once more. The curve of my declining moral and bodily health fell off like a ski-jump. After a time I returned to the hospital. This was the finish, the curtain, it seemed to me. My weary and despairing wife was informed that it would all end with heart failure during delirium tremens, or I would develop a wet brain, perhaps within a year. She would soon have to give me over to the undertaker, or the asylum.

They did not need to tell me. I knew, and almost welcomed the idea. It was a devastating blow to my pride. I, who had thought so well of myself and my abilities, of my capacity to surmount obstacles, was cornered at last. Now I was to plunge into the dark, joining that endless procession of sots who had gone on before. I thought of my poor wife. There had been much happiness after all. What would I not give to make amends. But that was over now.

No words can tell of the loneliness and despair I found in that bitter morass of self-pity. Quicksand stretched around me in all directions. I had met my match. I had been overwhelmed. Alcohol was my master.

Trembling, I stepped from the hospital a broken man. Fear sobered me for a bit. Then came the insidious insanity of that first drink, and on Armistice Day 1934, I was off again. Everyone became resigned to the certainty that I would have to be shut up somewhere, or would stumble along to a miserable end. How dark it is before the dawn! In reality that was the beginning of my last debauch. I was soon to be catapulted into what I like to call the fourth dimension of existence. I was to know happiness, peace, and usefulness, in a way of life that is incredibly more wonderful as time passes.

Near the end of that bleak November, I sat drinking in my kitchen. With a certain satisfaction I reflected there was enough gin concealed about the house to carry me through that night and the next day. My wife was at work. I wondered whether I dared hide a full bottle of gin near the head of our bed. I would need it before daylight.

My mus^{ing} was interrupted by the telephone. The cheery voice of an old school friend asked if he might come over. He was sober. It was years since I could remember his coming to New York in that condition. I was amazed. Rumor had it that he had been committed for alcoholic insanity. I wondered how he had escaped. Of course he would have dinner, and then I could drink openly with him. Unmindful of his welfare, I thought only of recapturing the spirit of other days. There was that time we had chartered an airplane to complete a jag! His coming was an oasis in this drear desert of futility. The very thing -- an oasis! Drinkers are like that.

The door opened and he stood there, fresh-skinned and glowing. There was something about his eyes. He was inexplicably different. What had happened?

I pushed a drink across the table. He refused it. Disappointed but curious, I wondered what had got into the fellow. He wasn't himself.

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

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

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

But he did no ranting. In a matter of fact way he told how two men had appeared

✓ in court, persuading the judge to suspend his commitment. They had told of a simple religious idea and a practical program of action. That was two months ago and the result was self evident. It worked!

He had come to pass his experience along to me -- if I cared to have it. I was shocked, but interested. Certainly I was interested. I had to be, for I was hopeless.

He talked for hours. Childhood memories rose before me. I could almost hear the sound of the preacher's voice as I sat, on still-Sundays, way over there on the hillside; there was that proffered temperance pledge I never signed; my grandfather's good natured contempt of some church folk and their doings; his insistence that the spheres really had their music; but his denial of the preacher's right to tell him how he must listen; his fearlessness as he spoke of these things just before he died; these recollections welled up from the past. They made me swallow hard.

That war-time day in old Winchester Cathedral came back again.

I had always believed in a power greater than myself. I had often pondered these things. I was not an atheist. Few people really are, for that means blind faith in the strange proposition that this universe originated in a cipher, and aimlessly rushes nowhere. My intellectual heroes, the chemists, the astronomers, even the evolutionists, suggested vast laws and forces at work. Despite contrary indications, I had little doubt that a mighty purpose and rhythm underlay all. How could there be so much of precise and immutable law, and no intelligence? I simply had to believe in a Spirit of the Universe, who knew neither time nor limitation. But that was as far as I had gone.

With ministers, and the world's religions, I parted right there. When they talked of a God personal to me, who was love, superhuman strength and direction, I became irritated and my mind snapped shut against such a theory.

To Christ I conceded the certainty of a great man, not too closely followed by those who claimed Him. His moral teaching -- most excellent. For myself, I had adopted those parts which seemed convenient and not too difficult; the rest I disregarded.

The wars which had been fought, the burnings and chicanery that religious dispute had facilitated, made me sick. I honestly doubted whether, on balance, the religions of mankind had done any good. Judging from what I had seen in Europe and since, the power of God in human affairs was negligible, the Brotherhood of Man a grim jest. If there was a Devil, he seemed the Boss Universal, and he certainly had me.

But my friend sat before me, and he made the point-blank declaration that God had done for him what he could not do for himself. His human will had failed. Doctors had pronounced him incurable. Society was about to lock him up. Like myself, he had admitted complete defeat. Then he had, in effect, been raised from the dead, suddenly taken from the scrap heap to a level of life better than the best he had ever known!

Had this power originated in him? Obviously it had not. There had been no more power in him than there was in me at that minute; and this was none at all.

That floored me. It began to look as though religious people were right after all. Here was something at work in a human heart which had done the impossible. My ideas about miracles were drastically revised right then. Never mind the musty past; here sat a miracle directly across the kitchen table. He shouted great tidings.

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There is a spiritual power that

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I saw that my friend was much more than inwardly reorganized. He was on a different footing. His roots grasped a new soil.

Thus was I convinced that God is concerned with us humans, when we want Him enough. At long last I saw, I felt, I believed. Scales of pride and prejudice fell from my eyes. A new world came into view.

The real significance of my experience in the Cathedral burst upon me. For a brief moment, I had needed and wanted God. There had been a humble willingness to have Him with me -- and He came. But soon the sense of His presence had been blotted out by worldly clamors, mostly those within myself. And so it had been ever since. How blind I had been.

At the hospital I was separated from alcohol for the last time. Treatment seemed wise, for I showed signs of delirium tremens. I have not had a drink since.

There I humbly offered myself to God, as I then understood Him, to do with me as He would. I placed myself unreservedly under His care and direction. I admitted for the first time that of myself I was nothing; that without Him I was lost. I ruthlessly faced my sins and became willing to have my new-found Friend take them away, root and branch.

My school mate visited me, and I fully acquainted him with my problems and deficiencies. We made a list of people I had hurt or toward whom I felt resentment. I expressed my entire willingness to approach these individuals, admitting my wrong. Never was I to be critical of them. I was to right all such matters to the utmost of my ability.

I was to test my thinking by the new God-consciousness within. Common sense would thus become uncommon sense. I was to sit quietly when in doubt, asking only for direction and strength to meet my problems as He would have me. Never was I to pray for myself, except as my requests bore on my usefulness to others. Then only might I expect to receive. But that would be in great measure.

My friend promised when these things were done I would enter upon a new relationship with my Creator; that I would have the elements of a way of life which answered all my problems. Belief in the power of God, plus enough willingness, honesty and humility to establish and maintain the new order of things, were the essential requirements.

Simple, but not easy; a price had to be paid. It meant destruction of self-centeredness. I must turn in all things to the Father of Light who presides over us all.

These were revolutionary and drastic proposals, but the moment I fully accepted them, the effect was electric. There was a sense of victory, followed by such a peace and serenity as I had never known. There was utter confidence. I felt lifted up, as though the great clean wind of a mountain top blew through and through. God comes to most men gradually, but His impact on me was sudden and profound.

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

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

While I lay in the hospital the thought came that there were thousands of hope-

it
Howard
Had him
a sincere
desire
to be
backed
up

FAITH

living

made statement - Word God is a limiting word. *KL*
Dr. Howard *P*

Page 7.

less alcoholics who might be glad to have what had been so freely given me. Perhaps I could help some of them. They in turn might work with others.

My friend had emphasized the absolute necessity of my demonstrating these principles in all my affairs. Particularly was it imperative to work with others, as he had worked with me. Faith without works was dead, he said. And how appallingly true for the alcoholic! For if an alcoholic failed to perfect and enlarge his spiritual life through work and self sacrifice for others, he could not survive the certain trials and low spots ahead. If he did not work, he would surely drink again, and if he drank, he would surely die. Then faith would be dead indeed. With us it is just like that.

My wife and I abandoned ourselves with enthusiasm to the idea of helping other alcoholics to a solution of their problems. It was fortunate, for my old business associates remained skeptical for a year and a half, during which I found little work. I was not too well at the time, and was plagued by waves of self-pity and resentment. This sometimes nearly drove me back to drink. I soon found that when all other measures failed, work with another alcoholic would save the day. Many times I have gone to my old hospital in despair. On talking to a man there, I would be amazingly lifted up and set on my feet. It is a design for living that works in rough going.

We commenced to make many fast friends and a fellowship has grown up among us of which it is a wonderful thing to feel a part. The joy of living we really have, even under pressure and difficulty. I have seen one hundred families set their feet in the path that really goes somewhere; have seen the most impossible domestic situations righted; feuds and bitterness of all sorts wiped out. I have seen men come out of asylums and resume a vital place in the lives of their families and communities. Business and professional men have regained their standing. There is scarcely any form of trouble and misery which has not been overcome among us. In one Western city and its environs there are eighty of us and our families. We meet frequently at our different homes, so that newcomers may find the fellowship they seek. At these informal gatherings one may often see from 40 to 80 persons. We are growing in numbers and power.

An alcoholic in his cups is an unlovely creature. Our struggles with them are variously strenuous, comic, and tragic. One poor chap committed suicide in my home. He could not, or would not, see our way of life.

There is, however, a vast amount of fun about it all. I suppose some would be shocked at our seeming worldliness and levity. But just underneath there is deadly earnestness. *FAITH* God has to work twenty-four hours a day in and through us, or we perish. *who are we to say what God - has to do*

Most of us feel we need look no further for Utopia, nor even for Heaven. We have it with us right here and now. Each day that simple talk in my kitchen multiplies itself in a widening circle of peace on earth and good will to men.

Dr. Howard -

couldn't the talk be more
etc - skip it tho

Chapter Two

THERE IS A SOLUTION

We, of ALCOHOLICS ANONYMOUS, know one hundred men who were once just as hopeless as Bill. All have recovered. They have solved the drink problem.

We are ^{Average} ordinary Americans. All sections of this country and many of its occupations are represented, as well as many political, economic, social, and religious backgrounds. We are people who normally would not mix. But there exists among us a fellowship, a friendliness, and an understanding which is indescribably wonderful. We are like the passengers of a great liner the moment after rescue from shipwreck, when camaraderie, joyousness and democracy pervade the vessel from steerage to Captain's table. Unlike the feelings of the ship's passengers, however, our joy in escape from disaster does not subside as we go our individual ways. The feeling of having shared in a common peril is one element in the powerful cement which binds us. But that in itself would never have held us together as we are now joined.

The tremendous fact for every one of us that we have discovered a common solution. We have a way out on which we can absolutely agree, and upon which we can join in brotherly and harmonious action. This is the great news this book carries to those who suffer alcoholism.

An illness of this sort -- and we have come to believe it an illness -- involves those about us in a way no other human sickness can. If a person has cancer all are sorry for him and no one is angry or hurt. But not so with the alcoholic illness, for with it there goes annihilation of all the things worth while in life. It engulfs all whose lives touch the sufferer's. It brings misunderstanding, fierce resentment, financial insecurity, disgusted friends and employers warped lives of blameless children, sad wives and parents -- anyone can increase the list.

This volume will inform, ~~instruct~~ and comfort those who are, or who may be affected. They are many.

Highly competent psychiatrists who have dealt with us ^{many times} ~~often fruitlessly~~, ~~cannot~~ find it ^{sometimes} ~~most~~ impossible to persuade an alcoholic to discuss his situation without reserve. Strangely enough, wives, parents and intimate friends usually find us even more unapproachable than do the psychiatrist and the doctor.

But the ex-alcoholic who has found this solution, who is properly armed with ~~own~~ ^{certain} medical information, can generally win the entire confidence of another alcoholic in a few hours. Until such an understanding is reached, little or nothing can be accomplished.

That the man who is making the approach has had the same difficulty, that he obviously knows what he is talking about, that his whole deportment shouts at the new prospect that he is a man with a real answer, that he has no attitude of holier than thou, nothing whatever except the sincere desire to be helpful; that there are no fees to pay, no axes to grind, no people to please, no lectures to be endured -- these are the conditions we have found ~~necessary~~. After such an approach many take up their beds and walk again.

W
People do not desire to be called outgroups -
Doctors are a whole lot & don't take this. I have heard ask WHAT MEDICAL INFORMATION? why not?
GRAB
100 people like to be told they will be instructed
we hope
many times
FACTS about himself
ITALICS
just say properly armed with facts about himself or just properly armed
most

None of us makes a ^{sole} avocation of this work, nor do we think its effectiveness would be increased if we did. We feel that elimination of the liquor problem is but a beginning. A much more important demonstration of our principles lies before us in our respective homes, occupations, and affairs. All of us spend much of our spare time in the sort of effort which we are going to describe. A few are fortunate enough to be so situated that they can give nearly all of their time to the work.

If we keep on the way we are going there is little doubt that much good will result, but the surface of the problem would hardly be scratched. Those of us who live in large cities are overcome by the reflection that close by hundreds are dropping into oblivion every day. Many could recover if they had the opportunity we have enjoyed. How then shall we present that which has been so freely given us?

We have concluded to publish an anonymous volume setting forth the problem as we see it. We shall bring to the task our combined experience and knowledge. This ought to suggest a useful program for anyone concerned with a drinking problem.

~~should~~ Of necessity there will have to be discussion of matters medical, psychiatric, social, and religious. We are aware that these matters are, from their very nature, controversial. Nothing would please us so much as to write a book which would contain no basis for contention or argument. We shall do our utmost to achieve that ideal. Most of us sense that real tolerance of other people's shortcomings and viewpoints and a respect for their opinions are attitudes which make us more useful to others. Our very lives, as ex-alcoholics, depend upon our constant thought of others and how we may help meet their needs.

You may already have asked yourself why it is that all of us became so very ill from drinking. Doubtless you are curious to discover how and why, in the face of expert opinion to the contrary, we have recovered from a hopeless condition of mind and body. If you are an alcoholic who wants to get over it, you may already be asking -- "What do I have to do?"

It is the purpose of this book to answer such questions specifically. We shall tell you what we have done. Before going into a detailed discussion, it may be well to summarize some points as we see them.

How many times people have said to us: "I can take it or leave it alone. Why can't he?" "Why don't you drink like a gentleman or quit?" "That fellow can't handle his liquor." "Why don't you try beer and wine?" "Lay off the hard stuff." "His will power must be weak." "He could stop if he wanted to." "She's such a sweet girl, I should think he'd stop for her." "The doctor told him that if he ever drank again it would kill him, but there he is all lit up again."

Now, these are commonplace observations on drinkers which we hear all the time. Back of them is a world of ignorance and misunderstanding. We see that these expressions refer to people whose reactions are very different from ours.

Moderate drinkers have little trouble in giving up liquor entirely if they have good reason for it. They can take it or leave it alone.

Then we have a certain type of hard drinker. He may have the habit bad enough to gradually impair him physically and mentally. It may cause him to die a few years before his time. If a sufficiently strong reason -- ill health, falling in love, change of environment, or the warning of a doctor -- becomes operative, this man can also stop or moderate, although he may find it difficult and troublesome and may even need medical attention.

Handwritten initials

But what about the real alcoholic? He may start off as a moderate drinker; he may or may not become a continuous hard drinker; but at some stage of his drinking career he begins to lose all control of his liquor consumption, once he starts to drink.

Here is the fellow who has been puzzling you, especially in his lack of control. He does absurd, incredible, tragic things while drinking. He is a real Dr. Jekyll and Mr. Hyde. He is seldom mildly intoxicated. He is always more or less insanely drunk. His disposition while drinking resembles his normal nature but little. He may be one of the finest fellows in the world. Yet let him drink for a day, and he frequently becomes disgustingly, and even dangerously anti-social. He has a positive genius for getting tight at exactly the wrong moment, particularly when some important decision must be made or engagement kept. He is often perfectly sensible and well balanced concerning everything except liquor, but in that respect is incredibly dishonest and selfish. He often possesses special abilities, skills, and aptitudes, and has a promising career ahead of him. He uses his gifts to build up a bright outlook for his family and himself, then pulls the structure down on his head by a senseless series of sprees. He is the fellow who goes to bed so intoxicated he ought to sleep the clock around. Yet early next morning he searches madly for the bottle he misplaced the night before. If he can afford it, he may have liquor concealed all over his house to be certain no one gets his entire supply away from him to throw down the wastepipe. As matters grow worse, he begins to use a combination of high-powered sedative and liquor to quiet his nerves so he can go to work. Then comes the days when he simply cannot make it and gets drunk all over again. Perhaps he goes to a doctor who gives him a dose of morphine or some high-voltage sedative with which to taper off. Then he begins to appear at hospitals and sanitariums.

This is by no means a comprehensive picture of the true alcoholic, as our behavior patterns vary. But this description should identify him roughly.

Why does he behave like this? If hundreds of experiences have shown him that one drink means another debacle with all its attendant suffering and humiliation, why is it he takes that one drink? Why can't he stay on the water wagon? What has become of the common sense and will power that he still sometimes displays with respect to other matters?

Perhaps there never will be a full answer to these questions. *opinions* ~~Psychiatrists~~ ~~and medical men~~ vary considerably in their ~~opinion~~ *what not* as to why the alcoholic reacts differently from normal people. ~~He~~ *no one is* sure why, once a certain point is reached, ~~nothing~~ *little* can be done for him. We cannot answer the riddle.

We know that while the alcoholic keeps away from drink as he may do for months or years, he reacts much like other men. We are equally positive that once he takes any alcohol whatever into his system, something happens, both in the bodily and mental sense, which makes it virtually impossible for him to stop. The experience of any alcoholic will abundantly confirm that.

These observations would be academic and pointless if our friend never took the first drink thereby setting the terrible cycle in motion. Therefore, the main problem of the alcoholic centers in his mind, rather than in his body. If you ask him why he started on that last bender, the chances are he will offer you any one of a hundred alibis. Sometimes these excuses have a certain plausibility, but none of them really make sense in the light of the havoc an alcoholic's drinking bout creates. They sound to you like the philosophy of the man who, having a headache, beat himself on the head with a hammer so that he couldn't feel the ache. If you draw this fallacious reasoning to the attention of an alcoholic, he will laugh it off, or become irritated and refuse to talk.

Contradiction - S. K. WORTH - Page 3, Para. 5, line 1 - I do not hold with those who believe that alcoholism is entirely a mental condition -

Once in a while he may tell you the truth. And the truth, strange to say, is usually that he has no more idea why he took that first drink than you have. Some drinkers have excuses with which they are satisfied part of the time. But in their hearts they really do not know why they do it. Once this malady has a real hold, they are a baffled lot. There is the obsession that somehow, some day, they will beat the game. But they often suspect they are down for the count.

How true this is, few realize. In a vague way their families and friends sense that these drinkers are abnormal, but everybody hopefully waits the day when the sufferer will rouse himself from his lethargy and assert his power of will.

The tragic truth is that if the man be a real alcoholic, the happy day will seldom arrive. He has lost control. At a certain point in the drinking of every alcoholic, he passes into a state where the most powerful desire to stop drinking is of absolutely no avail. This tragic situation has already arrived in practically every case long before it is suspected.

The fact is that most alcoholics, for reasons yet obscure, have lost the power of choice in drink. Our so-called will power becomes practically non-existent. We are unable at certain times, ~~no matter how well we understand ourselves~~ to bring into our consciousness with sufficient force the memory of the suffering and humiliation of even a week or a month ago. We are without defense against the first drink.

The almost certain consequences that follow taking even a glass of beer do not crowd into the mind to deter us. If these thoughts occur, they are hazy, and readily supplanted with the old threadbare idea that this time we shall handle ourselves like other people. There is a complete failure of the kind of defense that keeps one from putting his hand on a hot stove. (not a propo)

The alcoholic may say to himself in the most casual way, "It won't burn me this time, so here's how!" Or perhaps he doesn't think at all. How often have some of us begun to drink in this nonchalant way, and after the third or fourth, pounded on the bar and said to ourselves, "For God's sake, how did I ever get started again?" Only to have that thought supplanted by "Well, I'll stop with the sixth drink." Or "What's the use anyhow?"

When this sort of thinking is fully established in an individual with alcoholic tendencies, he has probably placed himself beyond human aid, and unless looked up, ~~is certain to~~ die, or go permanently insane. These stark and ugly facts have been confirmed by legions of alcoholics throughout history. But for the grace of God, there would have been one hundred more convincing demonstrations. So many want to stop, but cannot.

There is a solution. Almost none of us liked the self-searching, the leveling of our pride, the confession of shortcomings which the process requires for its successful consummation. But we saw that it really worked in others, and we had come to believe in the hopelessness and futility of life as we had been living it. When, therefore, we were approached by those in whom the problem had been solved, there was nothing left for us but to pick up the simple kit of spiritual tools laid at our feet. We have found much of heaven and we have been rocketed into a fourth dimension of existence, of which we had not even dreamed.

The great fact is just this, and nothing less: that we have had deep and effective spiritual experiences, which have revolutionized our whole attitude toward life, toward our fellows, and toward God's universe. The central fact of our lives today is the absolute certainty that our Creator has entered into our hearts and lives in a way which is indeed miraculous. He has commenced to accomplish those things for us which we could never do by ourselves.

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If you are seriously alcoholic, we believe you have no middle-of-the-road solution. You are in a position where life is becoming impossible, and if you have passed into the region from which there is no return through human aid, you have but two alternatives: one is to go on to the bitter end, blotting out the consciousness of your intolerable situation as best you can; and the other, to find what we have found. This you can do if you honestly want to, and are willing to make the effort.

out
Pay
A certain American business man had ability, good sense, and high character. For years he had floundered from one sanitarium to another. He had consulted the best known American psychiatrists. Then he had gone to Europe, placing himself in the care of a celebrated physician who prescribed for him. Though ~~bitter~~ experience had made him skeptical, he finished his treatment with unusual confidence. His physical and mental condition were unusually good. Above all, he believed he had acquired such a profound knowledge of the inner workings of his mind and its hidden springs, that relapse was unthinkable. Nevertheless, he was drunk in a short time. More baffling still, he could give himself no satisfactory explanation for his fall.

So he returned to this doctor, whom he admired, and asked him point-blank why he could not recover. He wished above all things to regain self-control. He seemed quite rational and well-balanced with respect to other problems. Yet he had no control whatever over alcohol. Why was this?

He begged the doctor to tell him the whole truth, and he got it. In the doctor's judgment he was utterly hopeless; he could never regain his position in society and he would have to place himself under lock and key, or hire a bodyguard if he expected to live long. That was a great physician's opinion.

But this man still lives, and is a free man. He does not need a bodyguard, nor is he confined. He can go anywhere on this earth where other free men may go without disaster, provided he remains willing to maintain a certain simple attitude.

Some of our alcoholic readers may think they can do without spiritual help. Let us tell you the rest of the conversation our friend had with his doctor.

The doctor said: "You have the mind of a chronic alcoholic. I have never seen one single case recover, where that state of mind existed to the extent that it does in you." Our friend felt as though the gates of hell had closed on him with a clang.

He said to the doctor, "Is there no exception?"

"Yes," replied the doctor, "there is. Exceptions to cases such as yours have been occurring since early times. Here and there, once in a while, alcoholics have had what are called vital spiritual experiences. To me these occurrences are phenomena. They appear to be in the nature of huge emotional displacements and rearrangements. Ideas, emotions, and attitudes which were once the guiding forces of the lives of these men are suddenly cast to one side, and a completely new set of conceptions and motives begin to dominate them. In fact, I have been trying to produce some such emotional rearrangement within you. With many individuals the methods which I employed are successful, but I have never been successful with an alcoholic of your description."

Upon hearing this, our friend was somewhat relieved, for he reflected that, after all, he was a good church member. This hope, however, was destroyed by the doctor's telling him that his religious convictions were very good, but that in his case they did not spell the necessary vital spiritual experience.

Here
Here was the terrible dilemma in which our friend found himself when he had the

extraordinary experience, which as we have already told you, made him a free man.

We, in our turn, sought the same escape, with all the desperation of drowning men. What seemed at first a flimsy reed, has proved to be the loving and powerful hand of God. A new life has been given us or, if you prefer, "a design for living" that really works.

The distinguished American psychologist, William James, in his book, "Varieties of Religious Experience," indicates a multitude of ways in which men have found God. *discovered* *recovered faith* *th 2*
As a group, we have no desire to convince anyone that there is only one way by which ~~one~~ *can be recovered*. If what we have learned, and felt, and seen, means anything at all, it means that all of us, whatever our race, creed or color, are the children of a living Creator with whom we may form a relationship upon simple and understandable terms as soon as we are willing and honest enough to try. Those having religious affiliations will find here nothing disturbing to their beliefs or ceremonies. There is no friction among us over such matters.

We think it no concern of ours, as a group, what religious bodies our members identify themselves with as individuals. This should be an entirely personal affair which each one decides for himself in the light of past association, or his present choice. Not all of us have joined religious bodies, but most of us favor such memberships.

In the following chapter, there appears an explanation of alcoholism as we understand it, then a chapter addressed to the agnostic. Many who once were in this class are now among our members; surprisingly enough, we find such convictions no great obstacle to a spiritual experience.

There is a group of personal narratives. Then clear-cut directions are given showing how ~~an alcoholic may recover~~ *recovered*. These are followed by more than a score of personal experiences.

Each individual, in the personal stories, describes in his own language, and from his own point of view the way he ~~found or rediscovered~~ *Dr. Wetherapson* *established his relationship with* God. These give a fair cross section of our membership and a clear-cut idea of what has actually happened in their lives.

We hope no one will consider these self-revealing accounts in bad taste. Our hope is that many alcoholic men and women, desperately in need, will see these pages, and we believe that it is only by fully disclosing ourselves and our problems that they will be persuaded to say, "Yes, I am one of them too; I must have this thing."

Change - OK

Chapter Three

MORE ABOUT ALCOHOLISM

Most of us have been unwilling to admit we were real alcoholics. No person likes to think he is bodily and mentally different from his fellows. Therefore, it is not surprising that our drinking careers have been characterized by countless vain attempts to prove we could drink like other people. The idea that somehow, someday he will control and enjoy his liquor drinking is the great obsession of every abnormal drinker. The persistence of this illusion is astonishing. Many pursue it into the gates of insanity or death.

We learned that we had to fully concede to our innermost selves that we were alcoholics. This is the first step in recovery. The delusion that we are like other people, or presently may be, had to be smashed.

We alcoholics are men and women who had lost the ability to control our drinking. We know that no real alcoholic ever recovered ~~the~~ control. All of us felt at times that we were regaining control, but such intervals -- usually brief -- were inevitably followed by still less control, which led in time to pitiful and incomprehensible demoralization. We are convinced to a man that alcoholics of our type are in the grip of a progressive illness. Over any considerable period we get worse, never better.

We are like men who have lost their legs; they never grow new ones. Neither does there appear to be any kind of treatment which will make alcoholics of our kind like other men. We have tried every imaginable remedy. In some instances there has been brief recovery, followed always by still worse relapse. Physicians who are familiar with alcoholism agree there is no such thing as making a normal drinker out of an alcoholic. Science may one day accomplish this, but it evidently hasn't done so yet.

Despite all we can say, many who are real alcoholics are not going to believe they are in that class. By every form of self-deception and experimentation, they will try to prove themselves exceptions to the rule, therefore non-alcoholic. If anyone, who is showing inability to control his drinking, can do the right-about-face and drink like a gentleman, our hats are off to him. Heaven knows, we have tried hard enough and long enough to drink like other people!

Here are some of the methods we have tried: drinking beer only, limiting the number of drinks, never drinking alone, never drinking in the morning, drinking only at home, never having it in the house, never drinking during business hours, drinking only at parties, switching from scotch to brandy, drinking only natural wines, agreeing to resign if ever drunk on the job, taking a trip, not taking a trip, swearing off forever (with and without a solemn oath), taking more physical exercise, reading inspirational books, consulting psychologists, going to health farms and sanitariums, accepting voluntary commitment to asylums -- we could increase the list ad infinitum.

We do not like to brand any individual as an alcoholic, but you can quickly diagnose yourself. Step over to the nearest barroom and try some controlled drinking. Try to drink and stop abruptly. Try it more than once. It will not take long for you to decide, if you are honest with yourself about it. (It ~~is~~ ^{may} be worth a bad case of jitters if you get thoroughly sold on the idea that you are a candidate for ~~alcoholism~~ ^{alcoholism} ~~anonymous~~ ^{anonymous} if you get a full knowledge of your condition.)

Dr. Howard

Dr. Howard - Bill - MC

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Page 15.

Though there is no way of proving it, we believe that early in our drinking careers most of us could have stopped drinking. But the difficulty is that few alcoholics have enough desire to stop while there is yet time. We have heard of a few instances where people, who showed definite signs of alcoholism, were able to stop, because of an overpowering desire to do so. Here is one.

A man of thirty was doing a great deal of spree drinking. He was very nervous in the morning after these bouts and quieted himself with more liquor. He was ambitious to succeed in business, but saw that he would get nowhere if he drank at all. Once he started, he had no control whatever. He made up his mind that until he had been successful in business and had retired, he would not touch another drop. An exceptional man, he remained bone dry for twenty-five years, and retired at the age of fifty-five, after a successful and happy business career. Then he fell victim to a belief which practically every alcoholic has -- that his long period of sobriety and self-discipline had qualified him to drink as other men. Out came his carpet slippers and a bottle. In two months he was in a hospital, puzzled and humiliated. He tried to regulate his drinking for a while, making several trips to the hospital meantime. Then, gathering all his forces, he attempted to stop, and found he could not. Every means of solving his problem which money could buy was at his disposal. Every attempt failed. Though a robust man at retirement, he went to pieces quickly, and was dead within four years.

This case contains a powerful lesson. Most of us have believed that if we remained sober for a long stretch, we could thereafter drink normally. But here is a man who at fifty-five years found he was just where he had left off at thirty. We have seen the truth demonstrated again and again: "once an alcoholic, always an alcoholic." Commencing to drink after a period of sobriety, we are in a short time as bad as ever. If ~~you~~ are planning to stop drinking, there must be no reservation of any kind, nor any lurking notion that someday ~~you~~ will be immune to alcohol. *we?*

Young people may be encouraged by this man's experience to think that they can stop, as he did, on their own will power. We doubt if many of them can do it, because none will really want to stop, and hardly one of them, because of the peculiar mental twist already acquired, will find he can win out. Several of our crowd, men of thirty-five or less, had been drinking *only* a few years, but they found themselves as helpless as those who had been drinking twenty years. *common*

To be gravely affected, one does not necessarily have to drink a long time, nor take the quantities some of us have. This is particularly true of women. Potential feminine alcoholics often turn into the real thing and are gone beyond recall in a few years. Certain drinkers, who would be greatly insulted if called alcoholic, are astonished at their inability to stop. We, who are familiar with the symptoms, see large numbers of potential alcoholics among young people everywhere. But try and get them to see it!

As we look back, we feel we had gone on drinking many years beyond the point where we could quit on our will power. If anyone questions whether he has entered this dangerous area, let him try leaving liquor alone for one year. If he is a real alcoholic and very far advanced, there is scant chance of success. In the early days of our drinking we occasionally remained sober for a year or more, becoming serious drinkers again later. Though you may be able to stop for a considerable period, you may yet be a potential alcoholic. We think few, to whom this book will appeal, can stay dry anything like a year. Some will be drunk the day after making their resolutions; most of them within a few weeks.

For those who are unable to drink moderately the question is how to stop altogether. We are assuming, of course, that the reader desires to stop. Whether such a person can quit upon a non-spiritual basis depends, ~~somewhat upon the strength of~~

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Contradiction

~~his character, and how much he really wants to be done with it. But even more will it depend upon the extent to which he has already lost the power to choose whether he will drink or not. Many of us felt that we had plenty of character. There was a tremendous urge to cease forever. Yet we found it impossible. This is the baffling feature of alcoholism as we know it -- this utter inability to leave it alone, no matter how great the necessity or the wish.~~

How then shall we help our readers determine, to their own satisfaction, whether they are one of us? The experiment of quitting for a period of time will be helpful, but we think we can render an even greater service to alcoholic sufferers, and perhaps to the medical fraternity. So we shall describe some of the mental states that precede a relapse into drinking, for obviously this is the crux of the problem.

What sort of thinking dominates an alcoholic who repeats time after time the desperate experiment of the first drink? Friends, who have reasoned with him after a spree which has brought him to the point of divorce or bankruptcy, are mystified when he walks directly into a saloon. Why does he? Of what is he thinking?

Our first example is a friend we shall call Jim. This man has a charming wife and family. He inherited a lucrative automobile agency. He had a commendable world war record. He is a good salesman. Everybody likes him. He is an intelligent man, normal so far as we can see, except for a nervous disposition. He did no drinking until he was thirty-five. In a few years he became so violent when intoxicated that he had to be committed. On leaving the asylum, he came into contact with us.

We told him what we knew of alcoholism and the answer we had found. He made a beginning. His family was re-assembled, and he began to work as a salesman for the business he had lost through drinking. All went well for a time, but he failed to enlarge his spiritual life. To his consternation, he found himself drunk half a dozen times in rapid succession. On each of those occasions we worked with him, reviewing carefully what had happened. He agreed he was a real alcoholic and in serious condition. He knew he faced another trip to the asylum if he kept on. Moreover, he would lose his family, for whom he had deep affection.

Yet he got drunk again. We asked him to tell us exactly how it happened. This is his story: "I came to work on Tuesday morning. I remember I felt irritated that I had to be a salesman for a concern I once owned. I had a few words with the boss, but nothing serious. Then I decided to drive into the country and see one of my prospects for a car. On the way I felt hungry so I stopped at a roadside place where they have a bar. I had no intention of drinking. I just thought I would get a sandwich. I also had the notion that I might find a customer for a car at this place, which was familiar, for I had been going to it for years. I had eaten there many times during the months I was sober. I sat down at a table and ordered a sandwich and a glass of milk. Still no thought of drinking. I ordered another sandwich and decided to have another glass of milk.

"Suddenly the thought crossed my mind that if I were to put an ounce of whiskey in my milk, it couldn't hurt me on a full stomach. I ordered a whiskey and poured it into the milk. I vaguely sensed I was not being any too smart, but felt reassured, as I was taking the whiskey on a full stomach. The experiment went so well that I ordered another whiskey and poured it into more milk. That didn't seem to bother me so I tried another."

Thus started on more journey to the asylum for Jim. Here was the threat of commitment, the loss of family and position, to say nothing of that intense mental and physical suffering which drinking always caused him. He had much knowledge about himself as an alcoholic. Yet all reasons for not drinking were easily pushed aside in favor of the foolish idea he could take whiskey if only he mixed it with milk!

Whatever the precise ~~medical~~ definition of the word may be, we call this plain insanity. How can such a lack of proportion, of the ability to think straight, be called anything else?

You may think this an extreme case. To us it is not far fetched, for this kind of thinking has been characteristic of every single one of ~~our kind~~. ~~Some of us~~ we have sometimes reflected more than Jim did, upon the consequences. But there was always the curious mental phenomenon, that parallel with our sound reasoning there inevitably ran some insanely trivial excuse for taking the first drink. Our sound reasoning failed to hold us in check. The insane idea won out. Next day we would ask ourselves, in all earnestness and sincerity, how it could have happened.

In some circumstances we have gone out deliberately to get drunk, feeling ourselves justified by nervousness, anger, worry, depression, jealousy or the like. But even in this type of beginning we are obliged to admit that our justification for a spree was insanely insufficient in the light of what always happened. We now see that when we began to drink deliberately, instead of casually, there was little serious or effective thought during the period of premeditation, of what the terrific consequences might be.

Our behavior is as absurd and incomprehensible with respect to the first drink as that of an individual with a passion, say, for jay-walking. He gets a thrill out of skipping in front of fast-moving vehicles. He enjoys himself a few years in spite of friendly warnings. Up to this point you would label him as a foolish chap, having queer ideas of fun. Luck then deserts him and he is slightly injured several times in succession. You would expect him, if he were normal, to cut it out. Presently he is hit again and this time has a fractured skull. Within a week after leaving the hospital, a fast-moving trolley car breaks his arm. He tells you he has decided to stop jay-walking for good, but in a few weeks he breaks both legs.

On through the years this conduct continues, accompanied by his continual promises to be careful or to keep off the streets altogether. Finally, he can no longer work, his wife gets a divorce, he is held up to ridicule. He tries every known means to get the jay-walking idea out of his head. He shuts himself up in an asylum, hoping to mend his ways. But the day he comes out he races in front of a fire engine, which breaks his back. Such a man would be crazy, wouldn't he?

You may think our illustration is too ridiculous. But is it? We, who have been through the wringer, have to admit if we substituted alcoholism for jay-walking, the illustration would fit us exactly. However intelligent we may have been in other respects, where alcohol has been involved, we have been strangely insane. It's strong language -- but isn't it true?

Some of you are thinking: "Yes, what you tell us is true, but it doesn't fully apply. We admit we have some of these symptoms, but we have not gone to the extremes you fellows did, nor are we likely to, for we understand ourselves so well after what you have told us that such things cannot happen again. We have not lost everything in life through drinking and we certainly do not intend to. Thanks for the information."

damaged
That may be true of certain non-alcoholic people who, though drinking foolishly and heavily at the present time, are able to stop or moderate, because their brains and bodies have not been ~~warped and degenerated~~ *warmed (because our own gang do not take this said)* as ours were. But the actual or potential alcoholic, with hardly an exception, will be absolutely unable to stop drinking on the basis of self-knowledge. This is a point we wish to emphasize and re-emphasize, to smash home upon our alcoholic readers as it has been revealed to us out of bitter experience. Let us take another illustration.

Keep

Fred is partner in a well known accounting firm. His income is good, he has a fine home, is happily married and the father of promising children of college age. He is so attractive a personality that he makes friends with everyone. If ever there was a successful business man, it is Fred. To all appearances he is a stable, well balanced individual. Yet, he is alcoholic. We first saw Fred about a year ago in a hospital where he had gone to recover from a bad case of jitters. It was his first experience of this kind, and he was much ashamed of it. Far from admitting he was an alcoholic, he told himself he came to the hospital to rest his nerves. The doctor intimated strongly that he might be worse than he realized. For a few days he was depressed about his condition. He made up his mind to quit drinking altogether. It never occurred to him that perhaps he could not do so, in spite of his character and standing. Fred would not believe himself an alcoholic, much less accept a spiritual remedy for his problem. We told him about alcoholism. He was interested and conceded that he had some of the symptoms, but he was a long way from admitting that he could do nothing about it himself. He was positive that this humiliating experience, plus the knowledge he had acquired, would keep him sober the rest of his life. Self-knowledge would fix it.

We heard no more of Fred for a while. One day we were told that he was back in the hospital. This time he was quite shaky. He soon indicated he was anxious to see us. The story he told is most instructive for here was a chap absolutely convinced he had to stop drinking, who had no excuse for drinking, who exhibited splendid judgment and determination in all his other concerns, yet was flat on his back nevertheless.

Let him tell you about it: "I was much impressed with what you fellows said about alcoholism, but I frankly did not believe it would be possible for me to drink again. I somewhat appreciated your ideas about the subtle insanity which precedes the first drink, but I was confident it could not happen to me after what I had learned. I reasoned I was not so far advanced as most of you fellows, that I had been usually successful in licking my other personal and problems, that I would therefore be successful where you men failed. I felt I had every right to be self-confident, that it would be only a matter of exercising my will power and keeping on guard.

"In this frame of mind, I went about my business and for a time all was well. I had no trouble refusing drinks, and began to wonder if I had not been making too hard work of a simple matter. One day I went to Washington to present some accounting evidence to a government bureau. I had been out of town before during this particular dry spell, so there was nothing new about that. Physically, I felt fine. Neither did I have any pressing problems or worries. My business came off well, I was pleased and knew my partners would be too. It was the end of a perfect day, not a cloud on the horizon.

"I went to my hotel and leisurely dressed for dinner. As I crossed the threshold of the dining room, the thought came to mind it would be nice to have a couple of cocktails with dinner. That was all. Nothing more. I ordered a cocktail and my meal. Then I ordered another cocktail. After dinner I decided to take a walk. When I returned to the hotel it struck me a highball would be fine before going to bed, so I stepped into the bar and had one. I remember having several more that night and plenty next morning. I have a shadowy recollection of being in an airplane bound for New York, of finding a friendly taxicab driver at the landing field instead of my wife. The driver escorted me about for several days. I know little of where I went, or what I said and did. Then came the hospital with ~~unbearable~~ mental and physical suffering.

"As soon as I regained my ability to think, I went carefully over that evening in Washington. Not only had I been off guard, I had made no fight whatever against

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that first drink. This time I had not thought of the consequences at all. I had commenced to drink as carelessly as though the cocktails were ginger ale. I now remembered what my alcoholic friends had told me, how they prophesied that if I had an alcoholic mind, the time and place would come -- I would drink again. They had said that though I did raise a defense, it would one day give way before some trivial reason for having a drink. Well, just that did happen and more, for what I had learned of alcoholism did not occur to me at all. I knew from that moment that I had an alcoholic mind. I saw that will power and self-knowledge would not help in those strange mental blank spots. I had never been able to understand people who said that a problem had them hopelessly defeated. I knew then. It was a crushing blow.

"Two of the members of Alcoholics Anonymous came to see me. They grinned, which I didn't like so much, and then asked me if I thought myself alcoholic and if I were really licked this time. I had to concede both propositions. They piled on me heaps of medical evidence to the effect that an alcoholic mentality, such as I had exhibited in Washington, was a hopeless condition. They cited cases out of their own experience by the dozen. This process snuffed out the last flicker of conviction that I could do the job myself.

"Then they outlined the spiritual answer and program of action which a hundred of them had followed successfully. Though I had been only a nominal churchman, their proposals were not, intellectually, hard to swallow. But the program of action, though entirely sensible, was pretty drastic. It meant I would have to throw several lifelong conceptions out of the window. That was not easy. But the moment I made up my mind to go through with the process, I had the curious feeling that my alcoholic condition was relieved, as in fact it proved to be.

"Quite as important was the discovery that spiritual principles would solve all my problems. I have since been brought into a way of living infinitely more satisfying and, I hope, more useful than the life I lived before. My old manner of life was by no means a bad one, but I would not exchange its best moments for the worst I have now. I would not go back to it even if I could."

Fred's story speaks for itself. We hope it strikes home to thousands like him. He had felt only the first nip of the wringer. Most alcoholics have to be pretty badly mangled before they really commence to solve their problems.

Many from Washington OK
Most doctors and psychiatrists agree with our conclusions. One of these men, staff member of a world-renowned hospital, recently made this statement to some of us: "What you say about the general hopelessness of the average alcoholic's plight is, in my opinion, correct. As to two of you men, whose stories I have heard, there is no doubt in my mind that you were 100% hopeless, apart from Divine help. Had you offered yourselves as patients at this hospital, I would not have taken you, if I had been able to avoid it. People like you are too heartbreaking. Though not a religious person, I have profound respect for the spiritual approach in such cases as yours. For most cases, there is virtually no other solution."

Once more: the alcoholic at certain times has no effective mental defense against the first drink. Except in a few rare cases, neither he nor any other human being can provide such a defense. His defense must come from a higher Power.

~~S. H. Howard Th. Dr. X says change to " "~~

Dr. Howard -

248 *Anyone who has enough ^{belief to be} curiosity ~~to be~~ has inherently enough faith to be cured*
 Chapter Four
 A prominent neurologist has said to us
 WE AGNOSTICS

In the preceding chapters, you have learned something of alcoholism. We hope we have made clear the distinction between the alcoholic and the non-alcoholic. If, when you honestly want to, you find you cannot quit entirely, or if, when drinking, you have little control over the amount you take, you are probably alcoholic. If that be the case, you may be suffering from an illness which only a spiritual experience will conquer.

To one who feels he is an atheist or agnostic such an experience seems impossible, but to continue as he is means disaster especially if he is an alcoholic of the hopeless variety. To be doomed to an alcoholic ~~hell~~ ^{death} or ~~to be "saved"~~ ^{to live on a spiritual basis} -- not easy alternatives to face.

But it isn't so difficult. About half our fellowship were of exactly that type. At first some of us tried to avoid the issue, hoping against hope we were not true alcoholics. But after a while we had to face the fact that we must find a spiritual basis of life -- or else. Perhaps it is going to be that way with you. But cheer up, something like fifty of us thought we were atheists or agnostics. Our experience shows that you need not be disconcerted.

If a mere code of morals, or a better philosophy of life were sufficient to overcome alcoholism, many of us would have recovered long ago. But we found that such codes and philosophies did not save us, no matter how much we tried. We could wish to be moral, we could wish to be philosophically comforted, in fact, we could will these things with all our might, but the needed power wasn't there. Our human resources, as marshalled by the will, were not sufficient; they failed utterly.

Lack of power, that was our dilemma. We had to find a power by which we could live, and it had to be A Power Greater Than Ourselves. Obviously. But where and how were we to find this Power?

Well, that's exactly what this book is about. Its main object is to enable you to find a Power greater than yourself, which will solve your problem. That means we have written a book which we believe to be spiritual as well as moral. And it means, of course, that we are going to talk about God. Here difficulty arises with agnostics. Many times we talk to a new man and watch his hope rise as we discuss his alcoholic problems and explain our fellowship. But his face falls when we speak of spiritual matters, especially when we mention God, for we have re-opened a subject which our man thought he had neatly evaded or entirely ignored.

We know how he feels. We have shared his honest doubt and prejudice. Some of us have been violently anti-religious. To others, the word "God" brought up a particular idea of Him with which someone had tried to impress us during childhood. Perhaps we rejected this particular conception because it seemed inadequate. With that rejection we imagined we had abandoned the God idea entirely. We were bothered with the thought that faith and dependence upon a Power beyond ourselves was somewhat weak, even cowardly. We looked upon this world of warring individuals, warring theological systems, inexplicable calamity, with deep skepticism. We looked askance at many individuals who claimed to be Godly. How could a Supreme Being have anything to do with it all? And who could comprehend a Supreme Being anyhow? Yet, in other moments, we found ourselves thinking, when enchanted by the starlit night,

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"Who, then, made all this?" There was a feeling of awe and wonder, but it was fleeting and soon lost.

Yes, we of agnostic temperament have had these thoughts and experiences. Let us make haste to reassure you. We found that as soon as we were able to lay aside prejudice and express even a willingness to believe in a Power greater than ourselves, we commenced to get results. Even though it was impossible for any of us to fully define or comprehend that Power, which is God.

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

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 is all ~~you will need~~ ^{you will need} to commence spiritual growth, to effect ~~your first~~ ^{your first} conscious relation with God, as ~~you~~ ^{you} understand Him. Afterward, ~~we will find~~ ^{we will find} yourself accepting many things which ~~seem~~ ^{seem} entirely out of reach. That is growth, but if ~~we~~ ^{we} are going to grow, ~~we~~ ^{we} have to begin somewhere. So use your own conception, however limited it may be. ~~was~~ ^{was}.

~~we~~ ^{we} need ask ~~yourself~~ ^{yourself} but one short question. "Do I now believe, or am I even willing to believe, that there is a Power greater than myself?" As soon as a man can say that he does believe, or is willing to believe, we emphatically assure him that he is on his way. It has been repeatedly proven among us that upon this simple cornerstone a wonderfully effective spiritual structure can be built.

That was great news to us, for we had assumed we could not make use of spiritual principles unless we accepted many things on faith which seemed difficult to believe. When people presented us with spiritual approaches, how frequently did we all say: "I wish I had what that man has. I'm sure it would work if I could only believe as he believes. But I cannot accept as surely true the many articles of faith which are so plain to him." So it was comforting to learn that we could commence at a simpler level.

Besides a seeming inability to accept much on faith, we often found ourselves handicapped by obstinacy, sensitiveness, and unreasoning prejudice. Many of us have been so touchy that even casual reference to spiritual things made us bristle with antagonism. This sort of thinking had to be abandoned. Though some of us resisted, we found no great difficulty in casting aside such feelings. Faced with alcoholic destruction, we soon became as open minded on spiritual matters as we had tried to be on other questions. In this respect alcohol was a great persuader. It finally beat us into a state of reasonableness. Sometimes this was a tedious process; we hope no one will be prejudiced as long as some of us were.

The reader may still ask why he should believe in a Power greater than himself. We think there are good reasons. Let us have a look at some of them.

The practical individual of today is a stickler for facts and results. Nevertheless, the twentieth century readily accepts theories of all kinds, provided they are firmly grounded in fact. We have numerous theories, for example, about electricity. Everybody believes them without a murmur of doubt. Why this ready acceptance?

Simply because it is impossible to explain what we see, feel, direct, and use, without a reasonable assumption as a starting point.

Everybody nowadays, believes in scores of assumptions for which there is good evidence, but no perfect visual proof. And does not science demonstrate that visual proof is the weakest proof? It is being constantly revealed, as mankind studies the material world, that outward appearances are not inward reality at all. To illustrate:

The prosaic steel girder is a mass of electrons whirling around each other at incredible speed. These tiny bodies are governed by precise laws, and these laws hold true throughout the material world. Science tells us so. We have no reason to doubt it. When, however, the perfectly logical assumption is suggested that underneath the material world, and life as we see it, there is an All Powerful, Guiding, Creative Intelligence, right there our perverse streak comes to the surface and we laboriously set out to convince ourselves it isn't so. We read wordy books and indulge in windy arguments, thinking we believe this universe needs no God to explain it. Were our contentions true, it would follow that life originated out of nothing, means nothing, and proceeds nowhere.

Instead of regarding ourselves as intelligent agents, spearheads of God's ever advancing Creation, we agnostics and atheists chose to believe that our human intelligence was the last word, the alpha and the omega, the beginning and end of all. Rather vain of us, wasn't it?

We, who have traveled this dubious path, beg you to lay aside prejudice, even against organized religion. We have learned that whatever the human frailties of various faiths may be, those faiths have given purpose and direction to millions. People of faith have a logical idea of what life is all about. Actually, we used to have no reasonable conception whatever. We used to amuse ourselves as we cynically dissected spiritual beliefs and practices; we might have observed that many spiritually-minded persons of all races, colors, and creeds were demonstrating a degree of stability, happiness and usefulness which we should have sought ourselves.

Instead, we looked at the human defects of these people, and sometimes used their shortcomings as a basis of wholesale condemnation. We talked of intolerance, while we were intolerant ourselves. We missed the reality and the beauty of the forest because we were diverted by the ugliness of some of its trees. We never gave the spiritual side of life a fair hearing.

In the stories which follow you will find wide variation in the way each teller approaches and conceives of the Power which is greater than himself. Whether you *we* agree with a particular approach or conception seems to make little difference. Experience has taught that these are matters about which, for our purpose, we need not be worried. They are questions for each individual to settle for himself.

On one proposition, however, these men and women are strikingly agreed. Every one of them has gained access to, and believes in a Power greater than himself. This Power has in each case accomplished the miraculous, the humanly impossible. As a celebrated American statesman puts it, "Let's look at the record."

un-expected - possibly without
Here are one hundred men and women, worldly and sophisticated indeed. They flatly declare ~~that~~ that since they have come to believe in a Power greater than themselves, to take a certain attitude toward that Power, and to do certain simple things, there has been a revolutionary change in their way of living and thinking. ~~they tell you that~~ In the face of ~~collapse and despair~~ *they found*, in the face of the total failure of their human resources, that a new Power, peace, happiness, and sense of direction ~~had~~ flowed into them. This happened soon after they whole-heartedly met

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a few simple requirements. Once confused and baffled by the seeming futility of existence, they will show ~~us~~ the underlying reasons why they were making heavy going of life. Leaving aside the drink question, they tell why living was so unsatisfactory. They will show ~~us~~ how the change came over them. When one hundred people, ~~much like you~~, are able to say that ~~consciousness of The Presence of God~~ is today the most important fact of their lives, they present a powerful ~~reason why you too should have faith.~~ *proof of God faith works. why one should have faith*

This world of ours has made more material progress in the last century than in all the milleniums which went before. Almost everyone knows the reason. Students of ancient history tell us that the intellect of men in those days was equal to the best of today. Yet in ancient times material progress was painfully slow. The spirit of modern scientific inquiry, research and invention was almost unknown. In the realm of the material, men's minds were fettered by superstition, tradition, and all sorts of fixed ideas. The contemporaries of Columbus thought a round earth preposterous. Others like them came near putting Galileo to death for his astronomical heresies.

we asked ourselves this
~~But ask yourself this:~~ are not some of us just as biased and unreasonable about the realm of the spirit as were the ancients about the realm of the material? Even in the present century, American newspapers were afraid to print an account of the Wright Brothers first successful flight at Kittyhawk. Had not all efforts at flight failed before? Did not Professor Langley's absurd flying machine go to the bottom of the Potomac river? Was it not true that the best mathematical minds had proved man could never fly? Had not people said God had reserved this privilege to the birds? Only thirty years later the conquest of the air was almost an old story and airplane travel was in full swing.

But in most fields our generation has witnessed complete liberation of our thinking. Show any longshoreman a Sunday supplement describing a proposal to explore the moon by means of a rocket and he will say, "I bet they do it -- maybe not so long either." Is not our age characterized by the ease with which we discard old ideas for new, by the complete readiness with which we throw away the theory or gadget which does not work for something new which does?

We had to ask ourselves why we shouldn't apply to our human problems this same readiness to change the point of view. We were having trouble with personal relationships, we couldn't control our emotional natures, we were a prey to misery and depression, we couldn't make a living, we had a feeling of uselessness, we were full of fear, we were unhappy, we couldn't seem to be of real help to other people -- was not a basic solution of this bedevilment more important than whether we should see newscasts of lunar flight? Of course it was.

When we saw others solve their problems by simple reliance upon the Spirit of this universe, we had to stop doubting the power of God. Our ideas did not work. But the God idea did.

The Wright Brothers' almost childish faith that they could build a machine which would fly was the mainspring of their accomplishment. Without that, nothing could have happened. We agnostics and atheists were sticking to the idea that self-sufficiency would solve our problems. When others showed us that "God-sufficiency" worked with them, we began to feel like those who had insisted the Wrights would never fly.

Logic is great stuff. We liked it. We still like it. It is not by chance we were given the power to reason, to examine the evidence of our senses, and to draw conclusions. That is one of man's magnificent attributes. We agnostically inclined would not feel satisfied with a proposal which does not lend itself to reasonable

approach and interpretation. Hence we are at pains to tell why we think our present faith is reasonable, why we think it more sane and logical to believe than not to believe, why we say our former thinking was soft and mushy when we threw up our hands in doubt and said, "We don't know."

When we became alcoholics, crushed by a self-imposed crisis we could not postpone or evade, we had to fearlessly face the proposition that either God is everything or else He is nothing. God either is, or He isn't. What was our choice to be?

Arrived at this point, we were squarely confronted with the question of faith. We couldn't duck the issue. Some of us had already walked far over the Bridge of Reason toward the desired shore of faith. The outlines and the promise of the New Land had brought lustre to tired eyes and fresh courage to flagging spirits. Friendly hands had stretched out in welcome. We were grateful that Reason had brought us so far. But somehow, we couldn't quite step ashore. Perhaps we had been leaning too heavily on Reason that last mile and we did not like to lose our support.

That was natural, but let us think a little more closely. Without knowing it, had we not been brought to where we stood by a certain kind of faith? For did we not believe in our own reasoning? Did we not have confidence in our ability to think? What was that but a sort of faith? Yes, we had been faithful, abjectly faithful to the God of Reason. So, in one way or another, we discovered that faith had been involved all the time!

We found too, that we had been worshippers. What a state of mental goose-flesh that used to bring on! Had we not variously worshipped people, sentiment, things, money, and ourselves? And then, with a better motive, had we not worshipfully beheld the sunset, the sea, or a flower? Who of us had not loved something or somebody? How much did these feelings, these loves, these worships have to do with pure reason? Little or nothing, we saw at last. Were not these things the tissue out of which our lives were constructed? Did not these feelings, after all, determine the course of our existence? It was impossible to say we had no capacity for faith, or love, or worship. In one form or another we had been living by faith and little else.

Imagine life without faith! Were nothing left but pure reason, it wouldn't be life. But we believed in life -- of course we did. We could not prove life in the sense that you can prove a straight line is the shortest distance between two points: yet, there it was. Could we still say the whole thing was nothing but a mass of electrons, created out of nothing, meaning nothing, whirling on to a destiny of nothingness? Of course we couldn't. The electrons themselves seemed more intelligent than that. At least, so the chemist said.

Hence, we saw that reason isn't everything. Neither is reason, as most of us used it, entirely dependable, though it emanate from our best minds. What about people who proved that man could never fly?

Yet we had been seeing another kind of flight, a spiritual liberation from this world, people who rose above their problems. They said God made these things possible, and we only smiled. We had seen spiritual release, but liked to tell ourselves it wasn't true.

Actually we were fooling ourselves, for deep down in every man, woman, and child, is the fundamental idea of God. It may be obscured by calamity, by pomp, by worship of other things, but in some form or other it is there. For faith in a Power greater than ourselves, and miraculous demonstrations of that power in human lives, are facts as old as man himself.

We finally saw that faith in some kind of God was a part of our make-up, just as much as the feeling we have for a friend. Sometimes we had to search fearlessly, but He was there. He was as much a fact as we were. ~~And we are sure you will find the Great Reality deep down within you.~~ In the last analysis it is only there that He may be found. It was so with us, ~~why not with you?~~ *if you wish can*

We can only clear the ground a bit, ~~to say~~. If our testimony helps sweep away Prejudice, enables you to think ~~honestly~~, encourages you to search diligently within Yourself, then you will have joined us on the Broad Highway. With this attitude you cannot fail. The consciousness ~~that you do believe~~ *if your belief* is sure to come to you.

In this book you will read the experience of a man who thought he was an atheist. His story is so interesting that some of it should be told now. His change of heart was dramatic, convincing, and moving.

Our friend was a minister's son. He attended church school, where he became rebellious at what he thought an overdose of religious education. For years thereafter he was dogged by trouble and frustration. Business failure, insanity, fatal illness, suicide -- these calamities in his immediate family embittered and depressed him. Post-war disillusionment, ever more serious alcoholism, impending mental and physical collapse, brought him to the point of self-destruction.

One night when confined in a hospital, he was approached by an alcoholic who had known a spiritual experience. Our friend's gorge rose as he bitterly cried out: "If there is a God, He certainly hasn't done anything for me." But later, alone in his room, he asked himself this question: "Is it possible that all the religious people I have known are wrong?" While pondering the answer, he felt as though he lived in hell. Then, like a thunderbolt, a great thought came. It crowded out all else:

~~And I~~ *are you*
"WHO ~~ASKED~~ TO SAY THERE IS NO GOD?"

This man recounts that he tumbled out of bed to his knees. In a few seconds he was overwhelmed by a conviction of the Presence of God. It poured over and through him with the certainty and majesty of a great tide at flood. The barriers he had built through the years were swept away. He stood in the Presence of Infinite Power and Love. He had stepped from bridge to shore. For the first time, he lived in conscious companionship with his Creator.

Thus was our friend's cornerstone fixed in place. No later vicissitude has shaken it. His alcoholic problem was taken away. That very night three years ago it disappeared. Save for a few brief moments of temptation, the thought of drink has never returned; and at such times a great revulsion has risen up in him. Seemingly he could not drink even if he would. God had restored his sanity.

What is this but a miracle of healing? Yet its elements are simple. Circumstances made him willing to believe. He humbly offered himself to his Maker -- then he knew.

Even so has God restored us all to our right minds. To this man, the Revelation was sudden. Some of us grow into it more slowly. But He has come to all who have honestly sought Him.

~~If you~~ *when we dream*
~~draw near to Him and He will disclose Himself to you.~~ *us*

OK Dave Bull

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~~Should be studied from the mold angle~~

Chapter Five

HOW IT WORKS

OK manner path

Rarely have we seen a person fail who has thoroughly followed our ~~directions~~. Those who do not recover are people who cannot or will not completely give themselves to this simple program, usually men and women who are constitutionally incapable of being honest with themselves. There are such unfortunates. They are not at fault; they seem to have been born that way. They are naturally incapable of grasping and developing a ~~way~~ of life which demands rigorous honesty. Their chances are less than average. There are those, too, who suffer from grave emotional and mental disorders, but many of them do recover if they have the capacity to be honest.

Our stories disclose in a general way what we used to be like, what happened, and what we are like now. If you have decided you want what we have and are willing to go to any length to get it -- ~~then you are ready to follow directions~~. ~~but we could not~~ ~~we~~ ~~you may balk~~ ~~you may think you can find an easier, softer way~~ ~~we doubt if you can~~. With all the earnestness at our command, we beg of you to be fearless and thorough from the very start. Some of us have tried to hold on to our old ideas and the result was nil until we let go absolutely.

Remember that ~~you are~~ dealing with alcohol -- cunning, baffling, powerful! Without help it is too much for ~~you~~. But there is One who has all power -- That One is God. ~~You must find Him now!~~ (?)

Half measures ~~will~~ ~~avail~~ ~~you~~ ~~nothing~~. ~~You stand~~ at the turning point. ~~Then~~ ~~asked~~ ~~yourself~~ under His protection and care with complete abandon. ~~When we were~~ ~~receiving the response~~.

Now we think you can take it! Here are the steps we took, which are suggested as ~~your~~ Program of Recovery:

1. Admitted we were powerless over alcohol -- that our lives had become unmanageable.
2. Came to believe that a Power ~~greater~~ ~~than~~ ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care and direction of God as we understood Him.
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. ~~our understanding of~~ ~~wouldn't "anxious" express greater humanity?~~
6. Were ~~entirely~~ ~~willing~~ ~~that~~ God remove all these defects of character ~~from~~ ~~us~~.
7. Humbly, ~~on our knees~~, asked Him to remove our ~~shortcomings~~ ~~holding nothing back~~.
8. Made a list of all persons we had harmed, and became willing to make ~~complete~~ ~~amends~~ to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

His Divine Consideration

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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 the course of action, we tried to carry this message to others, especially alcoholics, and to practice these principles in all our affairs.

many of us You may exclaim, "What an order! I can't go through with it." Do not be discouraged. No one among us has been able to maintain anything like perfect adherence to these principles. We are not saints. The point is, that we are willing to grow along spiritual lines. The principles we have set down are guides to progress. We claim spiritual progress rather than spiritual perfection.

Our description of the alcoholic, the chapter to the agnostic, and our personal adventures before and after, have been designed to sell you three pertinent ideas:

- (a) That you are alcoholic and cannot manage your own life.
- (b) That probably no human power can relieve your alcoholism.
- (c) That God can and will.

If you are not convinced on these vital issues, you ought to re-read the book to this point or else throw it away!

If you are convinced, you are now at step three, which is that you make a decision to turn your will and your lives over to God as you understand Him. Just what do we mean by that, and just what do we do?

The first requirement is that you see that any life run on self-will *can't* hardly be a success. On that basis we are almost always in collision with something or somebody, even though our motives *may* be good. Most people try to live by self-propulsion. Each person is like an actor who wants to run the whole show: is forever trying to arrange the lights, the ballet, the scenery and the rest of the players in his own way. If his arrangements would only stay put, if only people would do as he wishes, the show would be great. Everybody, including himself, would be pleased. Life would be wonderful. In trying to make these arrangements our actor may sometimes be quite virtuous. He may be kind, considerate, patient, generous; even modest and self-sacrificing. On the other hand, he may be mean, egotistical, selfish and dishonest. But, as with most humans, he is more likely to have varied traits.

What usually happens? The show doesn't come off very well. He begins to think life doesn't treat him right. He decides to exert himself some more. He becomes, on the next occasion, still more demanding or gracious, as the case may be. Still the play does not suit him. Admitting he may be somewhat at fault, he is sure that other people are more to blame. He becomes angry, indignant, self-pitying. What is his basic trouble? Is he not really a self-seeker even when trying to be kind? Is he not a victim of the delusion that he can wrest satisfaction and happiness out of this world if he only manages well? Is it not evident to all the rest of the players that these are the things he wants? And do not his actions make each of them wish to retaliate, snatching all they can get out of the show? Is he not, even in his best moments, a producer of confusion rather than harmony?

Our actor is self-centered -- ego-centric, as people like to call it nowadays. He is like the retired business man who lolls in the Florida sunshine in the winter

complaining of the sad state of the nation; the ~~preacher~~ ^{minister} who sighs over the sins of the twentieth century; politicians and reformers who are sure all would be Utopia if the rest of the world would only behave; the outlaw safe cracker who thinks society has wronged him; and the alcoholic who has lost all and is locked up. Whatever their protestations, are not these people mostly concerned with themselves, their resentments, or their self-pity?

Selfishness -- self-centeredness! That, we think, is the root of our troubles. Driven by a hundred forms of fear, self-delusion, self-seeking, and self-pity, we step on the toes of our fellows and they retaliate. Sometimes they hurt us, seemingly, without provocation, but we invariably find that at some time in the past we have made decisions based on self, which later placed us in a position to be hurt.

So our troubles, we think, are basically of our own making. They arise out of ourselves, and the alcoholic is almost the most extreme example ~~that could be found~~ of self-will run riot, though he usually doesn't think so. Above everything, we alcoholics must be rid of this selfishness. We must, or it kills us! God makes that possible. And there is no way of entirely getting rid of self without Him. ~~Many of us had~~ ^{we have} moral and philosophical convictions galore, but you can't live up to them even though you would like to. Neither can you reduce your self-centeredness much by wishing or trying on your own power. ~~You must have God's help.~~

This is the how and why of it. First of all, ~~quit playing God yourself.~~ It doesn't work. Next, ~~decide that hereafter in this drama of life, God is going to~~ ^{be} your Director. He is the Principal; you are to be His agent. He is the Father, and you are His child. ~~Get that simple relationship straight.~~ Most good ideas are simple and this concept ~~is so~~ ^{is} the keystone of the new and triumphant arch through which you will pass to freedom.

When ~~you~~ ^{we} sincerely take such a position, all sorts of remarkable things follow. You have a new Employer. Being all powerful, He ~~must~~ ^{will} necessarily provide what you need, if you keep close to Him and perform His work well. Established on such a footing you become less and less interested in yourself; your little plans and designs. More and more you become interested in seeing what ~~you can~~ ^{we can} contribute to life. As ~~you~~ ^{we} feel new power flow in, as ~~you~~ ^{we} enjoy peace of mind, as ~~you~~ ^{we} discover ~~al~~ ^{ed} you can face life successfully, as ~~you~~ ^{we} become conscious of His presence, ~~you~~ ^{we} begin to lose your fear of today, tomorrow, or the hereafter. ~~You will have been reborn.~~

Get down upon your knees and say to your Maker, as you understand Him: "God, I offer myself to Thee -- to build with me and to do with me as Thou wilt. Relieve me of the bondage of self, that I may better do Thy will. Take away my difficulties, that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of life. May I do Thy will always!" ~~Think well before taking this step.~~

It is very desirable that you make your decision with an understanding person. ~~It may be your wife, your best friend, or a spiritual adviser, but remember it is better to meet God alone than with one who might misunderstand.~~ ^{we found} ~~You must decide this for yourself.~~ The wording of your decision is, of course, quite optional so long as you express the idea, voicing it without reservation. This decision is only a beginning, though if honestly and humbly made, an effect, sometimes a very great one, ~~will be~~ ^{is} felt at once.

Next we launch out on a course of vigorous action, the first step of which is a personal housecleaning, which ~~you have~~ ^{we have} never in all probability attempted. Though your decision is a vital and crucial step, it can have little permanent effect unless at once followed by a strenuous effort to face, and to be rid of, the things

all thru - "Bull
is known
As a person
that doesn't
to "put into
moulds.

20 Hyl X

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Previously stated that basic causes were not known by anyone. Eliminate basic

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in yourself which have been blocking you. Your liquor is but a symptom. ~~we~~ ^{we} ~~have~~ ^{have} ~~not~~ ^{not} ~~get~~ ^{get} ~~down~~ ^{down} to basic causes and conditions.

Therefore, you start upon a personal inventory. This is step four. A business which takes no regular inventory usually goes broke. Taking a commercial inventory is a fact-finding and a fact-facing process. It is an effort to discover the truth about the stock-in-trade. Its object is to disclose damaged or unsalable goods, to get rid of them promptly and without regret. If the owner of the business is to be successful, he cannot fool himself about values.

We do exactly the same thing with our lives. We take stock honestly. First, we search out the flaws in our make-up which have caused our failure. Being convinced that self, manifested in various ways, is what has defeated us, we consider its common manifestations.

Resentment is the "number one" offender. It destroys more alcoholics than anything else. From it stem all forms of spiritual disease, for we have been not only mentally and physically ill, we have been spiritually sick. When the spiritual malady is overcome, we straighten out mentally and physically. In dealing with resentments, we set them on paper. List people, institutions or principles with whom you are angry. Ask yourself why you are angry. In most cases it will be found that your self-esteem, your pocketbook, your ambitions, your personal relationships, (including sex) are hurt or threatened. So you are sore. You are "burned up."

On your grudge list set opposite each name your injuries. Is it your self-esteem, your security, your ambitions, your personal, or your sex relations, which have been interfered with?

Be as definite as this example:

<u>I am resentful at:</u>	<u>The Cause</u>	<u>Affects my:</u>
Mr. Brown	His attention to my wife.	Sex relations. Self-esteem (fear)
	Told my wife of my mistress.	Sex relations. Self-esteem (fear)
	Brown may get my job at the office.	Security. Self-esteem (fear)
Mrs. Jones	She's a nut -- she snubbed me. She committed her husband for drinking. He's my friend. She's a gossip.	Personal relationship. Self-esteem (fear)
My employer	Unreasonable -- Unjust -- Overbearing -- Threatens to fire me for drinking and padding my expense account.	Self-esteem (fear) Security
My wife	Misunderstands and nags. Likes Brown. Wants house put in her name.	Pride -- Personal and sex relations. Security (fear)

One hour number said to his maker as he understood him

So we must go on through the list back through your lifetime. Nothing counts but thoroughness and honesty. When you are finished consider it carefully. The first thing apparent to you is that this world and its people are often quite wrong. To conclude

that others ~~were~~ ^{was} wrong ~~as~~ ^{was} as far as most of us ever got. The usual outcome is that people continued to wrong you and you stay sore. Sometimes it ~~was~~ ^{was} remorse and then you ~~were~~ ^{was} sore at yourself. But the more you ~~fight~~ ^{fight} and try to have your way, the worse matters got. ~~wasn't~~ ^{wasn't} that so? As in war, victory ~~only~~ ^{only} seems to win. Your moments of triumph ~~are~~ ^{are} short-lived.

It is plain that a ~~way~~ ^{way} of life which includes deep resentment leads only to futility and unhappiness. To the precise extent that we permit these, do we squander the hours that might have been worth while. But with the alcoholic whose ~~hope~~ ^{hope} is the maintenance and growth of a spiritual experience, this business of resentment is infinitely grave. We find that it is fatal. For when harboring such feelings we shut ourselves off from the sunlight of the Spirit. The insanity of alcohol returns and we drink again. And with us, to drink is to die.

If we ~~were~~ ^{were} to live, we ~~must~~ ^{had to} be free of anger. The grouch and the brainstorm are not for us. They may be the dubious luxury of normal men, but for alcoholics these things are poison.

Turn back to ~~your~~ ^{the} list, for it holds the key to ~~your~~ ^{the} future. You must be prepared to look at it from an entirely different angle. You will begin to see that the world and its people really dominate you. In ~~your~~ ^{the} present state, the wrong-doing of others, fancied or real, had power to actually kill ~~you~~ ^{us}. How shall you escape? You see that these resentments must be mastered, but how? You cannot wish them away any more than alcohol.

This ~~is~~ ^{was} our course: ~~we~~ ^{we} realized at once that the people who wrong you ~~are~~ ^{are} spiritually sick. Though you ~~didn't~~ ^{didn't} like their symptoms and the way these disturb you, they, like yourself, ~~are~~ ^{are} sick, too. Ask God to help you show them the same tolerance, pity, and patience that ~~we~~ ^{we} would cheerfully grant a friend. ~~They may~~ ^{they may} ~~be~~ ^{be} helped. When a person ~~next~~ ^{next} offends, say to yourself "This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done."

Never argue. Never retaliate. You wouldn't treat sick people that way. If you do, you destroy your chance of being helpful. You cannot be helpful to all people, but at least God will show you how to take a kindly and tolerant view of each and every one.

Put up ~~your~~ ^{your} list again. Putting out of your mind the wrongs others have done, resolutely look for your own mistakes. Where have you been selfish, dishonest, self-seeking and frightened? Though a situation may not be entirely your fault, disregard the other person involved entirely. See where ~~you~~ ^{you} have been to blame. This is your inventory, not the other man's. When you see your fault, ~~list~~ ^{list} it down on the list. See it before you in black and white. Admit your wrongs honestly and be willing to set these matters straight.

You will notice that the word fear is bracketed alongside the difficulties with Mr. Brown, Mrs. Jones, ~~the~~ ^{the} employer, and ~~the~~ ^{the} wife. This short word somehow touches about every aspect of our lives. It is an evil and corroding thread; the fabric of our existence is shot through with it. It sets in motion trains of circumstances which bring us misfortune we feel we don't deserve. But did not we, ourselves, set the ball rolling? Sometimes we think fear ought to be classed with stealing. It seems to cause more trouble.

Review your fears thoroughly. Put them on paper, even though you have no resentment in connection with them. Ask yourself why you have them. Isn't it because self-reliance has failed you? Self-reliance was good as far as it went, but it didn't go far enough. Some of us once had great self-confidence, but it didn't fully solve the fear problem, or any other. When it made us cocky, it was worse.

with this
ONLY
A
bad
word.

Doesn't
mean this?
SPIRITUAL
sickness
is a
To claim in another
person is
sick in a
me
criticizing
position.
Then I
say
SPIRITUAL
sickness
and cancer
are the
same.

21
HWP

35

we believe
faith

Page 21

Cap

Perhaps there is a better way -- we think so. For ~~you~~ ^{we} are now to go on a different basis; the basis of trusting and relying upon ~~God~~ ^{we}. You are to trust infinite God rather than ~~our~~ ^{we} finite self. ~~You~~ ^{we} are in the world to play the role He assigns. Just to the extent that ~~you~~ ^{we} do as you think He would have ~~you~~ ^{we}, and humbly rely on Him, does He enable ~~you~~ ^{we} to match calamity with serenity.

~~You must~~ ^{we} never apologize to anyone for depending upon ~~your~~ ^{we} Creator. ~~You can~~ ^{we} laugh at those who think spirituality the way of weakness. Paradoxically, ~~it is~~ ^{we} the way of strength. The verdict of the ages is that faith means courage. All men of faith have courage. They trust their God. ~~Never~~ ^{we} apologize for God. Instead ~~let Him demonstrate, through you, what He can do.~~ ^{we} Ask Him to remove ~~your~~ ^{we} fear and direct ~~your~~ ^{we} attention to what He would have ~~you~~ ^{we} be. At once, ~~you will~~ ^{we} commence to outgrow fear.

Now about sex. ~~You can~~ ^{we} probably stand an overhauling there. ~~We needed it.~~ ^{many of us needed} But above all, ~~let's be~~ ^{we} sensible on this question. It's so easy to get way off the track. Here we find human opinions running to extremes -- absurd extremes, perhaps. One set of voices cry that sex is a lust of our lower nature, a base necessity of procreation. Then we have the voices who cry for sex and more sex; who bewail the institution of marriage; who think that most of the troubles of the race are traceable to sex causes. They think we do not have enough of it, or that it isn't the right kind. They see its significance everywhere. One school would allow ~~man~~ ^{we} no flavor for his fare and the other would have us all on a straight pepper diet. We want to stay out of this controversy. We do not want to be the arbiter of anyone's sex conduct. We all have sex problems. We'd hardly be human if we didn't. What can we do about them?

~~Review your own~~ ^{we} conduct over the years past. Where ~~have you~~ ^{had we} been selfish, dishonest, or inconsiderate? Whom did ~~you~~ ^{we} hurt? Did ~~you~~ ^{we} unjustifiably arouse jealousy, suspicion or bitterness? Where ~~you were~~ ^{we} at fault, what should ~~you~~ ^{we} have done instead? ~~Get this all down on paper and look at it.~~ ^{we}

In this way ~~you can~~ ^{we} shape a sane and sound ideal for ~~your~~ ^{we} future sex life. ~~Subject each relation to this test -- is it selfish or not?~~ ^{we} Ask God to mould ~~your~~ ^{we} ideals and help ~~you~~ ^{we} to live up to them. ~~Remember always that your sex powers are God-given, and therefore good, neither to be used lightly or selfishly nor to be despised and loathed.~~ ^{we}

Whatever ~~your~~ ^{we} ideal may be, ~~you must~~ ^{we} be willing to grow toward it. ~~You must~~ ^{we} be willing to make amends where ~~you have~~ ^{we} done harm, provided that ~~you will~~ ^{we} not bring about still more harm in so doing. In other words, ~~treat sex as you would any other problem.~~ ^{we} In meditation, ask God what ~~you should~~ ^{we} do about each specific matter. The right answer ~~will come, if you want it.~~ ^{we}

~~God alone can judge your sex situation.~~ ^{we} Counsel with persons is often desirable, but ~~let God be the final judge.~~ ^{we} Remember that some people are as fanatical about sex as others are loose. ~~Avoid hysterical thinking or advice.~~ ^{we}

Suppose ~~you~~ ^{we} fall short of the chosen ideal and stumble. Does this mean ~~you~~ ^{we} are going to get drunk? Some people ~~tell you so.~~ ^{we} If ~~they do, it will be only a half-truth.~~ ^{we} It depends on ~~you and your motive.~~ ^{we} If ~~you are~~ ^{we} sorry for what ~~you have~~ ^{we} done, and have the honest desire to let God take ~~you~~ ^{we} to better things, ~~you will be forgiven and will have learned your lesson.~~ ^{we} If ~~you are~~ ^{we} not sorry, and ~~your~~ ^{we} conduct continues to harm others, ~~you are quite sure to drink.~~ ^{we} We are not theorizing. These are facts out of our experience.

To sum up about sex: ~~earnestly~~ ^{we} pray for the right ideal, for guidance in each questionable situation, for sanity, and for the strength to do the right thing. If

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sex is very troublesome, throw ~~yourself~~ ^{me} the harder into helping others. ^{me} Think of their needs and work for them. This ~~will~~ ^{will} take you out of ~~yourself~~ ^{me}. It ~~will~~ ^{will} quiet the imperious urge, when to yield would mean heartache.

^{if} If you have been thorough about your personal inventory, you have written down a lot ~~by this time~~ ^{me}. You have listed and analyzed ~~your~~ ^{me} resentments. You have begun to comprehend their futility and their fatality. You have commenced to see their terrible destructiveness. You have begun to learn tolerance, patience and good-will toward all men, even ~~your~~ ^{me} enemies, for you know them to be sick people. You have listed the people ~~you~~ ^{me} have hurt by your conduct, and you ~~are~~ ^{are} willing to straighten out the past if you can. ~~me~~ ^{me} could.

In this book you read again and again that ~~God~~ ^{me} did for us what we could not do for ourselves. We hope you are convinced now that ~~He~~ ^{me} can remove ~~the~~ ^{me} self-will that ~~has~~ ^{me} blocked you off from Him. You have made ~~your~~ ^{me} decision. ~~Or~~ ^{me} have made an inventory of the ~~grosser~~ ^{me} handicaps you have. You have made a ~~good~~ ^{me} beginning. ~~for~~ ^{me} you have swallowed and digested some big chunks of truth about yourself. ~~me~~ ^{me} you willing to go on.

That being
500

750
24
3000
15000
18000

448

INTO ACTION

we think
a power above ~~you~~ ^{us}
Chapter Six
INTO ACTION
~~and lead to Revolt~~
E.

→ make indefinite as to the one statement.

psychologists agree with us. ^{the} Members of our group have spent thousands of dollars for examinations ~~by psychologists and psychiatrists~~. We know but few instances where we have given these doctors a fair break. We have seldom told them the whole truth. ^{not have we believed their advice} Unwilling to be honest with these sympathetic men, we were honest with no one else. Small wonder ~~the~~ the medical profession has a low opinion of alcoholics and their chance for recovery! ^{we}

of alcoholics and their ends
 we must ~~be~~ ^{the church we had to} be entirely ho-
 pily in this world. Rightly
 choose the person or persons
~~we~~ ^{we} belong to a religious
~~House~~ ^{House} of us

Some

38

thought it

of course, ~~you must~~ ^{must} go to the properly appointed authority whose duty it is to receive it. ~~that if you~~ ^{if you} have no religious connection, you may still do well to talk with someone ordained by an established religion. You ~~are~~ ^{are} ~~off~~ ^{off} ~~ground~~ ^{ground} such a person quick to see and understand your problem. Of course, we sometimes encounter ministers who do not understand alcoholics.

~~Those of us who could not~~ ^{if you cannot}, or would rather not do this, search your acquaintance for a close-mouthed, understanding friend. Perhaps your doctor or your parsonage ~~was~~ ^{was} the person. It may ~~have been~~ ^{have been} one of your own family, but ~~you~~ ^{we} ~~are~~ ^{are} ~~not~~ ^{not} disclose anything to your wife or your parents which ~~will~~ ^{will} hurt them and make them unhappy. ~~We~~ ^{We} have no right to save our own skin at another person's expense. ~~These~~ ^{These} parts of your story ~~we~~ ^{we} ~~should~~ ^{should} tell to someone who will understand, yet be unaffected. The rule ~~was~~ ^{was} ~~to be~~ ^{to be} hard on yourself, but always considerate of others.

Notwithstanding the great necessity for discussing yourself ~~with~~ ^{with} someone, it may be that ~~you~~ ^{you} ~~have~~ ^{have} ~~postponed~~ ^{postponed} this step, only, however, if ~~we~~ ^{we} ~~held~~ ^{held} ~~ourselves~~ ^{ourselves} in complete readiness to go through with it at the first opportunity. We ~~are~~ ^{are} ~~anxious~~ ^{anxious} to ~~you~~ ^{you} talk to the right person. It ~~was~~ ^{was} important that he be able to keep a confidence; that he fully understand and approve what ~~we~~ ^{we} ~~were~~ ^{were} driving at; that ~~he~~ ^{he} ~~not~~ ^{not} try to change your plan. But ~~we~~ ^{we} ~~are~~ ^{are} ~~not~~ ^{not} ~~to~~ ^{to} use this as a mere excuse to postpone.

When ~~we~~ ^{we} ~~decide~~ ^{decide} ~~who~~ ^{who} ~~was~~ ^{was} to hear your story, ~~we~~ ^{we} ~~waste~~ ^{waste} no time. ~~we~~ ^{we} ~~have~~ ^{have} a written inventory. ~~we~~ ^{we} ~~were~~ ^{were} prepared for a long talk. ~~we~~ ^{we} ~~explained~~ ^{explained} to your partner what ~~we~~ ^{we} ~~were~~ ^{were} about to do, and why ~~we~~ ^{we} ~~had~~ ^{had} to do it. He ^{he} ~~should~~ ^{should} ~~realize~~ ^{realize} that ~~we~~ ^{we} ~~were~~ ^{were} engaged upon a life-and-death errand. Most people approached in this way ~~were~~ ^{were} glad to help; they ~~were~~ ^{were} honored by your confidence.

~~we~~ ^{we} ~~poCKET~~ ^{poCKET} your pride and ~~we~~ ^{we} ~~went~~ ^{went} to it: illumined every twist of character, every dark cranny of the past. Once ~~we~~ ^{we} ~~had~~ ^{had} taken this step, withholding nothing, ~~we~~ ^{we} ~~were~~ ^{were} delighted. ~~we~~ ^{we} ~~could~~ ^{could} look the world in the eye. ~~we~~ ^{we} ~~could~~ ^{could} be alone at perfect peace and ease. Your fears ~~will~~ ^{will} fall from ~~us~~ ^{us}. ~~we~~ ^{we} ~~begin~~ ^{begin} to feel the nearness of your Creator. ~~many~~ ^{many} ~~of~~ ^{of} ~~us~~ ^{us} and certain spiritual beliefs, but now ~~you~~ ^{you} ~~begin~~ ^{begin} to have a spiritual experience. The feeling that the drink problem has disappeared will come strongly. ~~we~~ ^{we} ~~knew~~ ^{knew} ~~we~~ ^{we} ~~were~~ ^{were} on the Broad Highway, walking hand in hand with the Spirit of the Universe.

~~Generally~~ ^{Generally} ~~we~~ ^{we} ~~return~~ ^{return} home and ~~find~~ ^{find} a place where ~~we~~ ^{we} ~~can~~ ^{can} be quiet for an hour. Carefully review what ~~we~~ ^{we} ~~had~~ ^{had} done. ~~we~~ ^{we} ~~had~~ ^{had} ~~digged~~ ^{digged} from the bottom of our heart that ~~we~~ ^{we} ~~knew~~ ^{knew} Him better. ~~we~~ ^{we} ~~take~~ ^{take} this book down from ~~our~~ ^{our} shelf and turn to the page which contains the twelve steps. ~~we~~ ^{we} ~~carefully~~ ^{carefully} read the first five proposals and ask if ~~they~~ ^{they} have omitted anything. For ~~they~~ ^{they} ~~are~~ ^{are} building an arch through which ~~they~~ ^{they} will walk a free man at last. ~~they~~ ^{they} ~~can~~ ^{can} ~~ask~~ ^{ask} if their part of the work solid so far? Are the stones properly in place? Have ~~they~~ ^{they} skimped on the cement ~~they~~ ^{they} have put into the foundation? Have ~~they~~ ^{they} tried to make mortar without sand?

If ~~we~~ ^{we} ~~can~~ ^{can} answer to your satisfaction, ~~we~~ ^{we} ~~look~~ ^{look} at step six. We have emphasized willingness as being indispensable. ~~we~~ ^{we} ~~asked~~ ^{asked} if ~~we~~ ^{we} ~~were~~ ^{were} ~~anxious~~ ^{anxious} to let God remove from ~~us~~ ^{us} all the things which ~~we~~ ^{we} ~~had~~ ^{had} admitted ~~were~~ ^{were} objectionable. ~~we~~ ^{we} ~~asked~~ ^{asked} ~~He~~ ^{He} ~~take~~ ^{take} them all -- every one? If ~~we~~ ^{we} ~~yet~~ ^{yet} ~~cling~~ ^{cling} to something ~~we~~ ^{we} ~~would~~ ^{would} not let go, ~~we~~ ^{we} ~~asked~~ ^{asked} God to help ~~us~~ ^{us} be willing.

When ~~we~~ ^{we} ~~were~~ ^{were} ready, ~~some~~ ^{some} ~~of~~ ^{of} ~~us~~ ^{us} ~~said~~ ^{said} something like this: "My Creator, I am now willing that you should have all of me, good and bad. I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you and my fellows. Grant me strength, as I go out from here, to do your bidding. Amen." ~~we~~ ^{we} ~~had~~ ^{had} then completed step seven.

Some who have not felt this answer may be discouraging to some

Mohd

Deprecating others through calling them sick saves our own appreciation of ourselves. Do we dislike a man because he is sick?

Now we need more action without which we would find that "Faith without works is dead." Look at steps eight and nine. We had a list of all persons we had harmed and to whom we were willing to make amends. We made it when we took inventory. We subjected ourselves to a drastic self-appraisal. Now we went out to our fellows and repair the damage we had done in the past. We swept away the debris which had accumulated out of our effort to live on self-will and run the show ourselves. If we hadn't the will to do this, we wouldn't have come. Remember we agreed at the beginning we would go to any lengths for victory over alcohol.

are amends ever complete

Many of us still had some misgivings. We needed help to dispel them. As we look over the list of business acquaintances and friends we had hurt, we felt diffident about going to some of them on a spiritual basis. But we reassured ourselves. To some people we had not, and probably should not emphasize the spiritual feature on our first approach. We might prejudice them. At the moment we were trying to put our own life in order. But this is not an end in itself. Our real purpose was to fit ourselves to be of maximum service to God and the people about us. We found it seldom wise to approach an individual who still smarted from our injustice to him, and announce that you have given your life to God. In the prize ring, this would be called leading with the chin. Why lay yourself open to being branded a fanatic or a religious bore? But we found that we had a future opportunity to (carry a beneficial message). But we found that we had a sincere desire to set right the wrong. We are going to be more interested in our demonstration of good will than in any talk of spiritual discoveries.

We never use this advice as an excuse for shying away from the subject of God. When it will serve any good purpose, we make ourselves willing to announce our convictions with tact and common sense. The question of how to approach the man we hated will arise. It may be he had done us more harm than we had done him and, though we may have acquired a better attitude toward him, we were still not too keen about admitting our faults. Nevertheless, with a person we dislike, we advise you to take the bit in your teeth. (It is an ideal subject upon which to practice your new principles. Remember that he, like yourself, is sick spiritually.) We don't tell him in a helpful and forgiving spirit. We are sure to talk of our former ill feeling and express our regret of it.

Pay as you go as anti-epitism fellow talker in the way

Under no condition should you criticize such a person or be drawn into an argument with him. Simply tell him that you realize we would never get over drinking until we had done our utmost to straighten out the past. We were there to sweep off your side of the street, realizing that nothing worth while can be accomplished until we do so. Never try to tell him what he should do. We refused to discuss his faults. We stick to your own. If your manner is calm, frank, and open, you will be gratified with the result.

Epitism is everyone sick spiritually but us

In nine cases out of ten the unexpected happens. Sometimes the man you are calling upon admits his own fault; so feuds of years' standing melt away in an hour. Rarely did we fail to make satisfactory progress. Our former enemies sometimes praise what we were doing and wish us well. Occasionally they will cancel a debt, or otherwise offer assistance. It should not matter, however, if someone does throw you out of his office. We had made our demonstration, done our part. It was water over the dam.

looks as tho we want this

Most alcoholics owe money. We did not dodge our creditors. We told them what we were trying to do. We had no bones about our drinking; they usually knew it anyway, whether we told them so or not. Never tried to discuss our alcoholism on the theory it might cause you financial harm. Approached in this way, the most ruthless creditor will sometimes surprise you. We arrange the best deal you can and let these people know we were sorry our drinking had made us slow to pay. We must lose

HSP

Many men tell wife that an unconscious desire
for revenge. 40

Page 36.

Your fear of creditors no matter how far ~~we~~ had to go, for ~~we~~ were liable to drink if ~~we~~ were afraid to face them.

~~Some of us~~ ^{we felt} had committed a criminal offense which might land ~~us~~ in jail if known to the authorities. ~~Some were~~ ^{we felt} short in ~~our~~ accounts and ~~couldn't~~ make good. ~~We~~ had already admitted this in confidence to another person, but ~~we~~ were sure ~~we~~ would be imprisoned or lose ~~our~~ job if it were known. Maybe it was only a petty offense such as padding ~~our~~ expense account. Most ~~everyone has~~ done that sort of thing. Maybe ~~we~~ had divorced ~~our~~ wife. ~~We~~ have remarried but haven't kept up the alimony to number one. She is indignant about it, and has a warrant out for ~~our~~ arrest. That's a common form of trouble too.

Although these reparations take innumerable forms, there are some general principles which we find guiding. ~~We~~ remind ~~ourselves~~ that ~~we~~ had decided to go to any lengths to find a spiritual experience. ~~We~~ ask that ~~we~~ be given the strength and direction to do the right thing, no matter what the personal consequences ~~to~~ ^{we} ~~are~~ ^{we} ~~lose~~ ^{we} position or reputation, or face jail, but ~~we~~ are willing. ~~We~~ have to be. ~~We~~ must not shrink at anything.

Usually, however, other people are involved. Therefore, ~~we~~ ^{we try not} to be the hasty and foolish martyr who would needlessly sacrifice others to save himself from the alcoholic pit. A man we know had remarried. Because of resentment and drinking, he had not paid alimony to his first wife. She was furious. She went to court and got an order for his arrest. He had commenced our way of life, had secured a position, and was getting his head above water. It would have been impressive heroics if he had walked up to the Judge and said, "Here I am."

We thought he ought to be willing to do that if necessary, but if he were in jail, he could provide nothing for either family. We suggested he write his first wife admitting his faults and asking forgiveness. He did, and also sent a small amount of money. He told her what he would try to do in the future. He said he was perfectly willing to go to jail if she insisted. Of course she did not, and the whole situation has long since been adjusted.

If taking drastic action is going to implicate other people, they should be consulted. ~~We~~ use every means to avoid wide-spread damage. ~~(You cannot shrink, however, from the final step if that is clearly indicated.)~~ If, after seeking advice, consulting others involved, and asking God to ~~show~~ ^{showing me alone} there appears no other just and honorable solution than the most drastic one, ~~we~~ ^{we} must take ~~our~~ medicine. Trust that the eventual outcome will be right.

This brings to mind a story about one of our friends. While drinking, he accepted a sum of money from a bitterly-hated business rival, giving him no receipt for it. He subsequently denied having taken the money and used the incident as a basis for discrediting the man. He thus used his own wrong-doing as a means of destroying the reputation of another. In fact, his rival was ruined.

He felt he had done a wrong he could not possibly make right. If he opened that old affair, he was ~~sure~~ ^{sure} it would destroy the reputation of his partner, disgrace his family and take away his own means of livelihood. What right had he to involve those dependent upon him? How could he possibly make a public statement exonerating his rival?

He finally came to the conclusion that it was better to take those risks than to stand before his Creator guilty of such ruinous slander. He saw that he had to place the outcome in God's hands or he would soon start drinking again, and all would be lost anyhow. He attended church for the first time in many years. After

Dangerous
For
The
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Some
will
go
higher
than
a
Rite

WSP

the sermon, he quietly got up and made an explanation. His action met widespread approval, and today he is one of the most trusted citizens of his town. This all happened three years ago.

Many of us
The ~~chances~~ are that you have serious domestic troubles. *Some were*
mixed up with women in a fashion ~~we~~ *we* didn't care to have advertised. We doubt if, in this respect, alcoholics are fundamentally much worse than other people. But drinking does complicate sex relations in the home. After a few years with an alcoholic, a wife gets worn out, resentful, and uncommunicative. How could she be anything else? The husband begins to feel lonely, sorry for himself. He commences to look around in the night clubs, or their equivalent, for something besides liquor. You may be having a secret and exciting affair with "the girl who understands me." In fairness we must say that she may understand, but what are ~~we~~ *we* going to do about a thing like that? A man so involved often feels very remorseful at times, especially if he is married to a loyal and courageous girl who has literally gone through hell for him.

Whatever the situation, *we* ~~we~~ usually *found we* have to do something about it. If ~~we~~ *we* were sure ~~our~~ *our* wife ~~did~~ *did* not know, should ~~we~~ *we* tell her? Not always, we think. If she knows in a general way that ~~we~~ *we* have been wild, should ~~we~~ *we* tell her in detail? Undoubtedly you should admit your fault. ~~Some~~ *Some* wives insist on knowing all the particulars. ~~They~~ *They* will want to know who the woman ~~is~~ *is* and where ~~she~~ *she* is. We feel ~~you~~ *you* ought to say ~~no~~ *no* that ~~we~~ *we* had no right to involve another person. ~~we~~ *we* were sorry for what ~~we~~ *we* had done, and God willing, it shall not be repeated. More than that ~~we~~ *we* could not do; ~~we~~ *we* had no right to go further. Though there may be justifiable exceptions, and though we wish to lay down no rule of any sort, we have often found this the best course to take.

Our design for living is not a one-way street. It is as good for the wife as for the husband. If ~~we~~ *we* can forget, so can she. It is better, however, that ~~you~~ *you* do not needlessly name a person upon whom ~~she~~ *she* can vent her ~~natural~~ *natural* jealousy ~~might be vented~~ *might be vented*.

There are some cases where the utmost frankness is demanded. *Some of*
one of them. No outsider can appraise such an intimate situation. ~~It may be you~~ *Many*
~~have~~ *have* been decided that the way of good sense and loving kindness ~~is~~ *is* to let by-gones be by-gones. ~~Each~~ *Each* ~~person~~ *person* might pray about it, having the other one's happiness uppermost in mind. ~~But~~ *But* it always in sight that ~~you~~ *you* deal with that most terrible human emotion -- jealousy. Good generalship ~~may~~ *may* decide that ~~you~~ *you* and your wife attack the problem on the flank, rather than risk face-to-face combat. ~~we~~ *we* had to decide about that alone with ~~your~~ *your* Creator.

Many of us had
~~Should~~ *Should* you have no such complication, there ~~was~~ *was* still plenty ~~you~~ *you* should do at home. Sometimes we hear an alcoholic say that the only thing he needs to do is to keep sober. Certainly he needs to keep sober, for there will be no home if he doesn't. But he is yet a long way from making good to the wife or parents whom for years he has so shockingly treated. Passing all understanding is the patience mothers and wives have had with alcoholics. Had this not been so, many of us would have no homes today, would perhaps be dead.

The alcoholic is like a tornado roaring his way through the lives of others. Hearts are broken. Sweet relationships are dead. Affections have been uprooted. Selfish and inconsiderate habits have kept the home in turmoil. We feel a man is unthinking when he says that sobriety is enough. He is like the farmer who came up out of his cyclone cellar to find his home ruined. To his wife, he remarked, "Don't see anything the matter here, Ma. Ain't it grand the wind stopped blowin'?"

Yes, there is a long period of reconstruction ahead. *we found we had to*
A remorseful mumbling that ~~we~~ *we* were sorry ~~didn't~~ *didn't* fill the bill at all. You ought to

Invaluable Advice - Don't you think?

Page 38.

^{we} set down with ~~our~~ family and frankly analyze ^{we now saw} our past as ~~you~~ ^{you now see it, being} very careful not to criticize them. ~~we did not~~ mind their defects. They ~~may~~ ^{may have been} clearing, but the chances are that ~~our~~ own actions ~~are~~ ^{are} partly responsible. So ~~clean~~ ^{clean} house with the family, asking each morning in meditation that ~~your~~ ^{your} Creator show you the way of patience, tolerance, kindness and love.

The spiritual life is not a theory. ^{we} have to live it. Unless ~~your~~ family expresses a ~~desire~~ ^{desire} to live upon spiritual principles, however, we think ~~we~~ ^{we} ought to leave them alone. ~~We should~~ not talk incessantly about spiritual matters to them. They will change in time. ~~our~~ practice ~~will~~ ^{will} convince them more than ~~our~~ words. ~~Remember~~ that ten or twenty years of drunkenness would make a skeptic out of anyone.

^{Many of us have} ~~never~~ ^{we} be some wrongs ~~we~~ can never fully right. ~~Don't~~ ^{we} worry about them if ~~we~~ can honestly say to ~~yourself~~ ^{ourselves} that ~~you~~ ^{we} would right them if ~~we~~ could. Some people ~~we~~ ^{we} could see -- ~~send them~~ ^{with many} an honest letter. And there ~~are~~ ^{are} a valid reason for postponement in some cases. But ~~don't~~ ^{we} delay if it can be avoided. ^{we} be sensible, tactful, and considerate. ~~We~~ ^{we} must be humble without being servile or scraping. As one of God's people ~~you~~ ^{we} stand on ~~your~~ ^{our} feet; ~~don't~~ ^{we} crawl on ~~your~~ ^{our} belly before anyone.

^{Being} ~~if you are~~ painstaking about this phase of your development, ~~you will be~~ ^{we were} amazed before ~~we~~ ^{we} were half through. ~~you are going to know~~ ^{we} a new freedom and happiness. ~~we~~ ^{we} did not regret the past nor wish to shut the door on it. ~~we~~ ^{we} will comprehend the word serenity and know peace. No matter how far down the scale ~~we~~ ^{we} have gone, ~~you will see~~ ^{we} how your experience ~~can~~ ^{can} benefit others. That feeling of uselessness and self-pity ~~will~~ ^{will} disappear. You ~~will~~ ^{we} lose interest in selfish things and gain interest in your fellows. Self-seeking ~~will~~ ^{will} slip away. ~~our~~ ^{we} whole attitude and outlook upon life ~~will~~ ^{will} change. Fear of people and of economic insecurity ~~will~~ ^{will} leave ~~us~~ ^{us}. You ~~will~~ ^{we} intuitively know how to handle situations which used to baffle ~~us~~ ^{us}. ~~we~~ ^{we} suddenly realized that God ~~was~~ ^{was} doing for ~~us~~ ^{us} what ~~we~~ ^{we} could not do for ~~ourselves~~ ^{ourselves}.

^{Many of us thought these were} ~~You say these are~~ extravagant promises. They ~~are~~ ^{we} not. They ~~are~~ ^{we} being fulfilled among us -- sometimes quickly, sometimes slowly. They ~~will~~ ^{we} materialize in ~~you~~ ^{us} if ~~you~~ ^{we} work for them.

^{brought} This thought ~~brings~~ ^{we} us to step ten, which suggests ~~you~~ ^{we} continue to take personal inventory and continue to set any new mistakes right as ~~you~~ ^{we} go along. ~~you~~ ^{we} vigorously commenced this way of life as ~~you~~ ^{we} cleaned up your past. ~~we~~ ^{we} had entered the world of Spirit. ~~our~~ ^{we} next function ~~was~~ ^{was} to grow in understanding and effectiveness. This ~~is~~ ^{is} not an overnight matter. It should continue for ~~your~~ ^{our} life time. ~~Continue~~ ^{we} to watch ~~yourself~~ ^{ourselves} for selfishness, dishonesty, resentment, and fear. When these crop up, ~~ask God~~ ^{ask God} to remove them. ~~Discuss~~ ^{we} them with someone immediately. ~~Make~~ ^{we} amends quickly if ~~you~~ ^{we} have harmed anyone. ~~Then~~ ^{we} resolutely turn ~~your~~ ^{our} thoughts to someone ~~we~~ ^{we} can help. Love and tolerance of others is ~~your~~ ^{our} code.

^{And} ~~you~~ ^{we} have ceased fighting anything or anyone -- even alcohol. For by this time ~~your~~ ^{we} sanity ~~has~~ ^{we} returned. ~~we~~ ^{we} are seldom be interested in liquor. If tempted, ~~we~~ ^{we} recoil from it as ~~you~~ ^{we} would from a hot flame. ~~you~~ ^{we} react sanely and normally. ~~you~~ ^{we} find this has happened automatically. ~~you~~ ^{we} see that ~~your~~ ^{we} new attitude toward liquor has been given ~~you~~ ^{we} without any thought or effort on ~~our~~ ^{our} part. It just comes! That is the miracle of it. ~~you~~ ^{we} are not fighting it, neither are ~~you~~ ^{we} avoiding temptation. ~~we~~ ^{we} feel as though ~~you~~ ^{we} have been placed in a position of neutrality. ~~you~~ ^{we} feel safe and protected. ~~we~~ ^{we} have not even sworn off. ~~Instead~~ ^{we}, the problem has been removed. It does not exist for ~~us~~ ^{we} ~~we~~ ^{we} are neither cocky, nor are ~~you~~ ^{we} afraid. That is our experience. That is how we react so long as we keep in fit spiritual condition.

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It is easy to let up on the spiritual program of action and rest on your laurels. ~~We~~ are headed for trouble if ~~we~~ do, for alcohol is a subtle foe. We are not cured of alcoholism. What we really have is a daily reprieve. Every day is a day when ~~we~~ have to carry the vision of God's will into all of our activities. "How can I best serve Thee -- Thy will (not mine) be done." These are thoughts which must go with ~~us~~ constantly. ~~We~~ can exercise ~~our~~ will power along this line all ~~we~~ wish. It is the proper use of the will.

Much has already been said about receiving strength, inspiration, and direction from Him who has all knowledge and power. ~~When we~~ ^{we} carefully followed directions, ~~we~~ have begun to sense the flow of His Spirit into ~~us~~. To some extent ~~we~~ have become God-conscious. ~~We~~ have begun to develop this vital sixth sense. But ~~we~~ must go further and that means more action.

Step eleven suggests prayer and meditation. ~~Don't~~ ^{we} shy on this matter of prayer. Better men than we are using it constantly. It works, if ~~we~~ have the proper attitude and work at it. It would be easy to be vague about this matter. Yet, ~~we~~ ^{some of us follow a} ~~must~~ ^{course} have some definite and ~~practical~~ ^{concrete} suggestions.

When ~~we~~ awake tomorrow morning, ~~look~~ ^{we} back over the day before. Were ~~you~~ ^{we} resentful, selfish, dishonest, or afraid? Do ~~we~~ owe an apology? Have ~~we~~ kept something to ~~ourselves~~ ^{ourselves} which should be discussed with another person at once? Were ~~we~~ kind and loving toward all? What could ~~we~~ have done better? Were ~~we~~ ^{we} thinking of ~~ourselves~~ ^{ourselves} most of the time? Or were ~~we~~ ^{we} thinking of what ~~we~~ could do for others, of what ~~we~~ could pack into the stream of life? After ~~we~~ have faced yesterday, ~~ask~~ ^{we} God's forgiveness for any wrong. ~~Ask~~ ^{we} to be shown what to do. Thus ~~we~~ ^{we} keep clean as you live each day.

Next, think about the twenty-four hours ahead. ~~we~~ Consider ~~our~~ ^{we} plans for the day. Before ~~we~~ begin, ask God to ~~guide~~ ^{we} your thinking. Especially ~~ask~~ ^{we} that it be divorced from self-pity, dishonest or self-seeking motives. Then ~~go~~ ^{we} ahead and use ~~your~~ ^{we} common sense. There is nothing hard or mysterious about this. God gave ~~us~~ ^{we} brains to use. ~~Clear~~ ^{we} your thinking of wrong motives. ~~Your~~ ^{we} thought life will be placed on a much higher plane.

In thinking through ~~your~~ ^{we} day ~~we~~ may face indecision. ~~We~~ may not be able to determine which course to take. Here ~~we~~ ask God for inspiration, an intuitive thought or a decision. ~~Relax~~ ^{we} and take it easy. ~~Don't~~ ^{we} struggle. ~~Ask~~ ^{we} God's help. You will be surprised how the right answers ~~come~~ ^{we} after you have ~~practiced~~ ^{we} a few days. What used to be the hunch or the occasional inspiration becomes a working part of ~~your~~ ^{we} mind. Being still-inexperienced and just making ~~your~~ ^{we} contact with God, it is not probable that ~~we~~ are going to be divinely inspired all the time. That would be a large piece of conceit, for which ~~we~~ might pay in all sorts of absurd actions and ideas. Nevertheless ~~we~~ will find that ~~our~~ ^{we} thinking ~~will~~ ^{we}, as time passes, ~~be~~ ^{we} more and more on the plane of inspiration. ~~and guidance.~~ ^{we} ~~Many of us~~ ^{we} come to rely upon it. This is not weird or silly. Most psychologists pronounce these methods sound. ~~NO.~~

~~Many of us~~ ^{we} conclude the period of meditation with a prayer that ~~we~~ be shown all through the day what ~~our~~ ^{we} next step is to be, that ~~He~~ ^{we} give you whatever you need to take care of ~~every~~ ^{we} ~~problem~~ ^{we}. Ask especially for freedom from self-will, and careful to make no request for ~~yourself~~ ^{we} only. ~~We~~ may ask for ~~yourself~~ ^{we}, however, if others will be helped. ~~Never~~ ^{we} pray for ~~your~~ ^{we} own selfish ends. People waste a lot of time doing that, and it doesn't work. ~~You can easily see why.~~

If circumstances warrant, ~~ask~~ ^{we} your wife or a friend to join you in morning meditation. If ~~we~~ belong to a religious denomination which requires a definite morning devotion, ~~we~~ sure to attend to that also. If ~~we~~ are not a member of a ~~church~~ ^{we} This is absolutely Too Groupy (mean again on the next page)

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religious body, ^{see many of us} you might select and memorize a few set prayers which emphasize the principles we have been discussing. There are many helpful books also. ^{we are glad to} If you do not know of any, ask your priest, minister, or rabbi, ^{that we were} for suggestions. Be quick to see where religious people ^{we} are right and make use of what they offer.

As ^{we} we go through the day, pause when agitated or doubtful. ^{we are} Be still and ask for the right thought or action. It ^{we} comes. Remind yourself you are no longer running the show. ^{In that way we are} Humbly say to yourself many times each day "Thy will be done." You will be in much less danger of excitement, fear, anger, worry, self-pity, or foolish decisions. ^{we} You will become much more efficient. ^{we do} You will not tire easily, for ^{we are} you are not be burning up energy foolishly as ^{we} we did when trying to arrange life to suit yourself.

It works -- it really does. Try it.

We alcoholics are undisciplined. So let ^{we} God discipline ^{us} you in the simple way we have just outlined.

But this is not all. There is action and more action. "Faith without works is dead." What works? We shall treat them in the next chapter which is entirely devoted to step twelve.

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Page 27, Paragraph 3, #12 - specifically says a "spiritual experience"

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Sugar

Chapter Seven

WORKING WITH OTHERS

Practical experience shows that nothing will so much insure your own immunity from drinking as intensive work with other alcoholics. It works when other ~~spiritual~~ activities fail. This is our twelfth suggestion: Carry this message to other alcoholics: You can help when no one else can. You can secure their confidence when others fail. Remember they are fatally ill. ~~Doctors will shoot~~

will take on new meaning,
The kick you will get is tremendous. To watch people ~~come back to life~~, to see them help others, to watch loneliness vanish, to see a fellowship grow up about you, to have a host of friends -- this is an experience you must not miss. We know you will not want to miss it. Frequent contact with newcomers and with each other is the bright spot of our lives.

Perhaps you are not acquainted with any drinkers who want to recover. You can easily find some by asking a few doctors, ministers, priests and hospitals. They will be only too glad to ~~help you~~ *assist you*. Don't start out as an evangelist or reformer. Unfortunately a lot of prejudice exists. You will be handicapped if you arouse it. ~~Doctors and doctors don't like to be told they don't know their business.~~ *Doctors are usually competent and you can learn much from them if you wish, but it happens that because of your own drinking experience you can be uniquely useful to other alcoholics. So cooperate; never criticise. To be helpful should be your only aim.*

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~~ *miss* a later opportunity. This advice is given for his family also. They ~~must~~ be patient, realizing they are dealing with a sick person.

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 behavior, 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.

Usually it is wise to wait till he goes on a binge. The family may object to this, but unless he is in a dangerous physical condition, it is better to risk it. Don't deal with him when he is very drunk, unless he is ugly and the family needs your help. Wait for the end of the spree, or at least for a lucid interval. Then let his family or a friend ask him if he wants to quit for good and if he would go to any extreme to do so. If he says yes, then his attention should be drawn to you as a person who has recovered. You should be described to him as one of a fellowship who, as a part of their own recovery, try to help others, and who will be glad to talk to him if he cares to see you. ?

If he does not want to see you, never force yourself upon him. Neither should the family hysterically plead with him to do anything, nor should they tell him much about you. They should wait for the end of his next drinking bout. You might place this book where he can see it in the interval. Here no specific rule can be given. The family must decide these things. But urge them not to be over-anxious, for that might spoil matters.

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AN (to complete sentence)

Ministers will shoot - millions cured thru evangelism - Remove New

usually the family should not try to ~~discuss~~ ^{tell your story} you. When possible, avoid meeting a man through his family. Approach through a doctor or an institution is a better bet. If your man needs hospitalization, he should have it, but not forcibly, unless he is violent. Let the doctor tell him he has something ~~new~~ ^{might} in the way of a solution.

When your man is better, ~~let~~ the doctor ^{might} suggest a visit from you. Though you have talked with the family, leave them out of the first discussion. Under these conditions your prospect will see he is under no pressure. He will feel he can deal with you without being nagged by his family. Call on him while he is still jittery. He ~~may~~ be more receptive when depressed.

See your man alone, if possible. At first engage in general conversation. After a while, turn the talk to some phase of drinking. ~~Subtly~~ ^{ask} enough about your drinking habits, symptoms, and experiences to encourage him to speak of himself. If he wishes to talk, let him do so. You will thus get a better idea of how you ought to proceed. If he is not communicative, give him a sketch of your drinking career up to the time you quit. But say nothing, for the moment, of how that was accomplished. If he is in a serious mood, dwell on the troubles liquor has caused you, being careful not to moralize, or ~~lecture~~. If his mood is light, tell him humorous stories of your escapades. Get him to tell some of his.

When he sees you know all about the drinking game, commence to describe yourself as an alcoholic. Tell him how baffled you were, how you finally learned that you were sick ~~as well as weak~~. Give him an account of the struggles you made to stop. Show him the mental twist which leads to the first drink of a spree. ~~do~~ ^{ask} you this as we have done in the chapter on alcoholism. If he is alcoholic, he will understand you at once. He will match your mental inconsistencies with some of his own.

If you are satisfied that he is a real alcoholic, ~~you may~~ begin to dwell on the hopeless feature of the malady. Show him, from your own experience, how the queer mental condition surrounding that first drink prevents normal functioning of the will power. Don't at this stage refer to this book, unless he has seen it and wishes to discuss it. And be careful not to brand him an alcoholic. Let him draw his own conclusion. If he sticks to the idea that he can still control his drinking, tell him that possibly he can -- ~~if~~ ^{may be} if he is not too alcoholic. But insist that if he is severely afflicted, there ~~is~~ little chance he can recover by himself.

Dr. Howard says delete

Continue to speak of alcoholism as a sickness, a fatal malady. Talk about the conditions of body and mind which accompany it. Keep his attention focused mainly on your personal experience. If doctors or psychiatrists have pronounced you incurable, be sure and let him know about it. Explain that many are doomed who never realize their predicament. Doctors who know the truth are rightly loath to tell alcoholic patients the whole story unless it will serve some good purpose. But you may talk to him about the hopelessness of alcoholism, because you offer a solution. You will soon have your friend admitting he has many, if not all, of the traits of the alcoholic. If his own doctor is willing to tell him that he is alcoholic, so much the better. Even though your protege may not have entirely admitted his condition, he has become very curious to know how you got well. Let him ask you that question, if he will. If he does not ask, proceed with the rest of your story. Tell him exactly what happened to you. Stress the spiritual feature freely. If the man be agnostic or atheist, make it emphatic that he does not have to agree with your conception of God. He can choose any conception he likes, provided it makes sense to him. The main thing is that he be willing to believe in a Power greater than himself and that he live by spiritual principles.

WSP HSP

When dealing with such a person, you had better use everyday language to describe spiritual principles. There is no use arousing any prejudice he may have

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against certain theological terms and conceptions, about which he may already be confused. Don't raise such issues, no matter what your own convictions are.

Your prospect may belong to a religious denomination. His religious education and training may be far superior to yours. In that case he is going to wonder how you can add anything to what he already knows. But he will be curious to learn why his own religious convictions have not worked, and yours ~~have given you victory~~. ^{He has not asked it} ~~He may be an example of the truth that faith alone is insufficient.~~ ^{Contra} To be vital, faith must be accompanied by self sacrifice and unselfish, constructive action. Let him see that you are not there to instruct him in religion. Admit that he probably knows more about it than you do, but call to his attention the fact that however deep his faith and knowledge, there must be something wrong, or he would not drink. ~~Say that perhaps you can help him see where he fails to apply to himself the very precepts he knows so well.~~ ^{He has not asked it} ~~For our purpose we represent no particular faith or denomination. We are dealing only with general principles common to most denominations.~~

Outline ^{the} program of action, ^{explaining} telling how you made a self-appraisal, how you straightened out your past, and why you are now endeavoring to be helpful to him. — Make it plain he is under no obligation to you, that you hope only that he will try to help other alcoholics when he escapes his own difficulties. ~~Now~~ ^{How} important it is that he place the welfare of other people ahead of his own. Make it clear that he is not under pressure, that he needn't see you again, if he doesn't want to. You should not be offended if he wants to call it off, [for he has helped you more than you have helped him]. If your talk has been sane, quiet and full of human understanding, you have ^{perhaps} made a friend. Maybe you have disturbed him about the question of alcoholism. This is all to the good. The more hopeless he feels, the better. He will be more likely to follow your suggestions.

Your candidate may give reasons why he need not follow all of ~~the~~ program. He ~~may~~ rebel at the thought of a drastic housecleaning which requires discussion with other people. Do not contradict such views. Tell him you once felt as he does, but you doubt ~~if~~ ^{whether} you would have made much progress had you not taken action. On your first visit tell him about the fellowship of Alcoholics Anonymous. If he shows interest, lend him your copy of this book.

Unless your friend wants to talk further about himself, do not wear out your welcome. Give him a chance to think it over. If you do stay, let him steer the conversation in any direction he likes. Sometimes a new man is anxious to ~~make a decision about his affairs at once~~ ^{do so}, and you may be tempted to let him ~~do so~~. This is ~~sometimes~~ ^{often} a mistake. If he has trouble later, he is likely to say you rushed him. You will be most successful with alcoholics if you do not exhibit any passion for crusade or reform. Never talk down to an alcoholic from any moral or spiritual hilltop, simply lay out ~~the~~ ^{his} kit of spiritual tools for his inspection. Show him how they worked with you. Offer him friendship and fellowship. Tell him that if he wants to get well you will do anything to help.

If he is not interested in your solution, if he expects you to act only as a banker for his financial difficulties or a nurse for his sprees, ~~prop~~ ^{you must have to} him until he changes his mind. ~~Then~~ ^{What} he may do after he gets ~~lost~~ ^{back} again.

If he is sincerely interested and wants to see you again, ~~ask him to be sure~~ ^{ask him to be sure} to read this book in the interval. After doing that, he ~~must~~ ^{must} decide for himself whether he wants to go on. He ~~should~~ ^{should} not be pushed or prodded by you, his wife, or his friends. If he is ~~to find God~~ ^{to find God}, the desire must come from within.

If he thinks he can do the job in some other way, or prefers some other spiritual approach, encourage him to follow his own conscience. ~~We~~ ^{We} have no monopoly on

God; ~~we~~ merely have an approach that worked with ^{us} you. But point out that we alcoholics have much in common and that you would like, in any case, to be friendly. Let it go at that.

Do not be discouraged if your prospect does not respond at once. Search out another alcoholic and try again. You are sure to find someone desperate enough to accept with eagerness what you offer. It's a waste of time and ~~poor strategy~~ to keep chasing a man who cannot or will not work with you. If you leave such a person alone, ~~in all likelihood he will begin to run after you~~ for he ^{may} soon become convinced that he cannot recover ~~alone~~. To spend too much time on any one situation is to deny some other alcoholic an opportunity to live and be happy. One of our fellowship failed entirely with his first half dozen prospects. He often says that if he had continued to work on them, he might have deprived many others, who have since recovered, of their chance.

Suppose now you are making your second visit to a man. He has read this volume and says he is prepared to go through with the twelve steps of The Program of Recovery. Having had the experience yourself, you can give him much practical advice. ~~Let him make his decision and tell you his story, but do not insist upon it if he prefers to consult someone else.~~

He may be broke and homeless. If he is, try to help him about getting a job, or give him a little financial assistance, ~~unless it would deprive your family or creditors of money they should have.~~ Perhaps you will want to take the man into your home for a few days. But be sure you use discretion. Be certain he will be welcomed by your family, and that he is not trying to impose upon you for money, connections, or shelter. Permit that and you only harm him. You will be making it possible for him to be insincere. You ~~may~~ be aiding in his destruction, rather than his recovery.

Never avoid these responsibilities, but be sure you are doing the right thing if you assume them. ~~Helping~~ ^{helping} others is the foundation stone of your recovery. A kindly act once in a while isn't enough. You have to act the Good Samaritan every day, if need be. It may mean the loss of many nights' sleep, great interference with your pleasures, interruptions to your business. It may mean ~~sharing~~ your money and your home, counseling frantic wives and relatives, innumerable trips to police courts, sanitariums, hospitals, jails and asylums. Your telephone may jangle at any time of the day or night. Your wife ~~may~~ sometimes say she is neglected. A drunk may smash the furniture in your home, or burn a mattress. You may have to fight with him if he is violent. Sometimes you will have to call a doctor and administer sedatives under his direction. Another time you may have to send for the police or an ambulance. ~~Occasionally you will have to meet such conditions.~~

~~This sort of thing goes on constantly, but we seldom allow an alcoholic to live in our homes for long at a time. It is not good for him, and it sometimes creates serious complications in a family.~~

Though an alcoholic does not respond, there is no reason why you should neglect his family. You should continue to be friendly to them ~~in every way~~. The family should be offered your way of life. Should they accept, and practice spiritual principles, there is a much better chance the head of the family will recover. And even though he continues to drink, the family will find life more bearable.

For the type of alcoholic who is able and willing to get well, little charity, in the ordinary sense of the word, is needed or wanted. The men who cry for money and shelter before conquering alcohol, are on the wrong track. Yet we do go to great extremes to provide each other with these very things, when such action is warranted. This may seem inconsistent, but ~~it is not.~~

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It is not the matter of giving that is in question, but when and how to give. That makes the difference between failure and success. The minute we put our work on a social service plane, the alcoholic commences to rely upon our assistance rather than upon God. He clamors for this or that, claiming he cannot master alcohol until his material needs are cared for. Nonsense. Some of us have taken very hard knocks to learn this truth: job or no job -- wife or no wife -- we simply do not stop drinking alcohol so long as we place dependence upon other people ahead of dependence on God.

Burn the idea into the consciousness of every man that he can get well regardless of anyone. ~~No person on this earth can stop his recovery from alcohol, or prevent his being supplied with whatever is good for him.~~ The only condition is that he trust in God and clean house.

Now, the domestic problem: There may be divorce, separation, or just strained relations. When your prospect has made such ~~adjustment~~ ^{separation} as he can to his family, and has thoroughly explained to them the new principles by which he is living, he should proceed to put those principles into action at home. That is, if he is lucky enough to have a home. Though his family be at fault in many respects, he should not be concerned about that. He should concentrate on his own spiritual demonstration. Argument and fault-finding are to be avoided like leprosy. In many homes this is a difficult thing to do, but it must be done if any results are to be expected. If persisted in for a few months, the effect on a man's family is sure to be great. The most incompatible people discover they have a basis upon which they can meet. Little by little the family ~~may~~ see their own defects and admit them. These can then be discussed in an atmosphere of helpfulness and friendliness.

After they have seen tangible results, the family will perhaps want to ~~join in the better way of life.~~ These things will come to pass naturally and in good time, provided, however, the alcoholic continues to demonstrate that he can be sober, considerate, and helpful, regardless of what anyone says or does. Of course, we all fall much below this standard many times. But we must try to repair the damage immediately lest we pay the penalty by a spree.

If there be divorce or separation, there should be no undue haste for the couple to get together. The man should be sure of his ~~ground~~ ^{new way of life}. The wife should fully understand his new way of life. If their old relationship is to be resumed, it must be on a better basis, since the ~~old~~ one did not work. This means a new attitude and spirit all around. Sometimes it is to the best interests of all concerned that a couple remain apart. Obviously, no rule can be laid down. Let the alcoholic continue his ~~new way of life~~ ^{new way of life} day by day. When the time for living together has come, it will be apparent to both parties.

Let no alcoholic say he cannot recover unless he has his family back. This just isn't so. In some cases the wife will never come back for one reason or another. Remind ~~the~~ prospect that his recovery is not dependent upon people. It is dependent upon his relationship with God. We have seen men get well whose families have not returned at all. We have seen others slip when the family came back too soon.

Both you and the new ~~prospect~~ ^{man} must day by day ~~walk~~ in the path of spiritual progress. If ~~you~~ ^{man} persist, remarkable things will happen ~~to you~~. When we look back, we realize that the things which came to us when we put ourselves in God's hands were better ~~for us~~ than anything we could have planned. Follow the dictates of a Higher Power and you will presently live in a new and wonderful world, no matter what your present circumstances!

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When working with a man and his family, you ~~must~~ take care not to participate in their quarrels. You may spoil your chance of being helpful if you do. But you may urge upon a man's family that he has been a very sick person and should be treated accordingly. You should warn them against arousing resentment or jealousy. You should point out that his defects of character are not going to disappear overnight. Show them that he has entered upon a period of growth. Ask them to remember, when they are impatient, the blessed fact of his sobriety.

If you have been successful in solving your own domestic problems, tell the newcomer's family how that was accomplished. In this way you can set them on the right track without becoming critical of them. The story of how you and your wife settled your difficulties is worth any amount of ~~preaching or~~ criticism.

Assuming we are spiritually fit, we can do all sorts of things alcoholics are not supposed to do. People have said we must not go where liquor is served; we must not have it in our homes; we must shun friends who drink; we must avoid moving pictures which show drinking scenes; we must not go into bars; our friends must hide their bottles if we go to their houses; we mustn't think or be reminded about alcohol at all. ~~Experience proves this is nonsense. We must that this is not~~

We meet these conditions every day. An alcoholic who cannot meet them, still has an alcoholic mind: there is something the matter with his spiritual status. His only chance for sobriety would be some place like the Greenland Ice Cap, and even there an Eskimo might turn up with a bottle of scotch and ruin everything! Ask any woman who has sent her husband to distant places on the theory he would escape the alcohol problem.

~~any~~ ^{any} scheme of combatting alcoholism which proposes to shield the sick man from temptation is doomed to failure. If the alcoholic tries to shield himself, he may succeed for a time, but will wind up with a bigger explosion than ever. ~~On wine and we~~ have tried these methods. These foolish attempts to do the impossible have always failed.

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 whoopee parties. To a person who has had experience with an alcoholic, this may seem like tempting Providence, but it isn't.

You will note that we made an important qualification. Therefore, ask yourself on each occasion, "Have I any ~~legitimate~~ ^{legitimate} social, business, or personal reason for going to this place? ~~Am I going to be helpful to anyone there? Could I be more useful or helpful by being somewhere else?~~" If you answer these questions satisfactorily, you need have no apprehension. You may go or stay away, whatever seems best. But be sure you are on solid spiritual ground before you start and that your motive in going is thoroughly good. Do not think of what you will get out of the occasion. Think of what you can bring to it. But if you are ~~spiritually~~ shaky, you had better work with another alcoholic instead!

~~You are not to~~ ^{when} sit with a long face in places where there is drinking, sighing about the good old days? If it is a happy occasion, try to increase the pleasure of those there; if a business occasion, go and attend to your business enthusiastically. If you are with a person who wants to eat in a bar, by all means go along. Let your friends know they are not to change their habits on your account. At a proper time and place explain to all your friends why alcohol disagrees with you. If you do this thoroughly, ~~no sane~~ ^{few people} person will ask you to drink. While you were drinking, you were withdrawing from life little by little. Now you are getting back into the ~~life~~ ^{life} of this world. Don't start to withdraw ~~from it~~ again just because your friends drink liquor.

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Your job now is to be at the place where you may be of maximum helpfulness to others, so never hesitate to go ^{anywhere} where there is drinking, if you can be helpful. You should not hesitate to visit the most sordid spot on earth on such a ^{mission}. Keep on the firing line of life with these motives, and God will keep you unharmed.

Many of us keep liquor in our homes. We often need it to carry green recruits through a severe hangover. Some of us still serve it to our friends in moderation, provided they are people who do not ^{abuse} ~~abuse~~ drinking. But some of us think we should not serve liquor to anyone. We never argue this question. We feel that each family, in the light of their own circumstances, ought to decide for themselves.

We are careful never to show intolerance or hatred of drinking as an institution. Experience shows that such an attitude is not helpful to anyone. Every new alcoholic looks for this spirit among us and is immensely relieved when he finds we are not witch-burners. A spirit of intolerance might repel alcoholics whose lives ^{would} have been saved, had it not been for ^{our} ~~our~~ stupidity. We would not even do the cause of temperate drinking any good, for not one drinker in a thousand ^{is} ~~is~~ willing to be told anything about alcohol by one who hates it.

Someday we hope that Alcoholics Anonymous will help the public to a better realization of the gravity of the ^{alcoholic} ~~liquor~~ problem. ^{ours} ~~ours~~ shall be of little use if our attitude is one of bitterness or hostility. Drinkers will not stand for it.

After all, our troubles were of our own making. Bottles were only a symbol. Besides, we have stopped fighting anybody or anything. We have to!

WHP

tempting to steal a little
or am I just ~~tempting~~ ^{giving} just because I like
myself by going all alone and
seeking drinking companions
the atmosphere of such places.
curious pleasure from

Chapter Eight

TO WIVES

With few exceptions, our book thus far has spoken of men. But what we have said applies quite as much to women. Our activities in behalf of women who drink are on the increase. There is every evidence that women regain their health as readily as men if they follow our suggestions.

But for every man who drinks others are involved -- the wife who trembles in fear of the next debauch; the mother and father who see their son wasting away.

Among us are wives, relatives, and friends whose problem has been solved, as well as some who have not yet found a happy solution. ~~We shall let~~ ^{We want} the wives of Alcoholics Anonymous address the wives of men who drink too much. What they say will apply to nearly everyone bound by ties of blood or affection to an alcoholic.

As wives of Alcoholics Anonymous, we want you to ^{feel} ~~sense~~ that we understand you as perhaps few can. We want to analyze mistakes we have made ~~and help you to avoid them~~. We want to leave you with the feeling that no situation is too difficult and no unhappiness too great to be overcome.

We have traveled a rocky road; there is no mistake about that. We have had long rendezvous with hurt pride, frustration, self-pity, misunderstanding, and fear. These are not pleasant companions. We have been driven to maudlin sympathy, to bitter resentment. ~~We have veered from extreme to extreme~~ ^{ING}, ever hoping that one day our loved ones would be themselves once more.

Our loyalty, and the desire that our husbands hold up their heads and be like other men have begotten all sorts of predicaments. We have been unselfish and self-sacrificing. We have told innumerable lies to protect our pride and our husbands' reputations. We have prayed, we have begged, we have been patient. We have struck out viciously. We have run away. We have been hysterical. We have been terror stricken. We have sought sympathy. We have had retaliatory love affairs with other men.

Our homes have been battle-grounds many an evening. In the morning we have kissed and made up. Our friends have counseled chucking the men and we have done so with finality, only to be back in a little while, hoping, always hoping. Our men have sworn great solemn oaths they were through drinking forever. We have believed them when no one else could, or would. Then, in days, weeks, or months, a fresh outburst.

We seldom had friends at our homes, never knowing how or when the men of the house would appear. We could make ^{few} ~~few~~ social engagements. We came to live almost alone, unwanted by anyone. When we were invited out, our husbands always sneaked so many drinks that they spoiled the occasion. If, on the other hand, they took nothing, their self-pity made them killjoys.

There was never financial security. Positions were always in jeopardy or gone. An armored car could not have brought the pay envelopes home. The checking account melted like snow in June.

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There were other women. How heart breaking was this discovery; how cruel to be told they understood our men as we did not!

The bill collectors; the sheriffs; the angry taxi drivers; the policemen; the bums; the pals; and even the ladies ~~who~~ brought home -- our husbands thought we were so inhospitable. "Joykiller, nag, wet blanket" -- that's what they said. Next day they would be themselves again and we would forgive and try to forget.

We have tried to hold the love of our children for their father. We have told small tots that father was sick, which was much nearer the truth than we realized. They struck the children, kicked out door panels, smashed treasured crockery, and ripped the keys out of pianos. In the midst of such pandemonium they may have rushed out threatening to live with the other woman forever. In desperation, we have even got tight ourselves -- the drunk to end all drunks. The unexpected result was that our husbands seemed to like it.

Perhaps at this point we got a divorce and took the children home to father and mother. Then we were severely criticized by our husbands' parents for desertion. Usually we did not leave. We stayed on and on. We finally sought employment ourselves as destitution faced us and our families.

We began to ask medical advice as the aprees got closer together. The alarming physical and mental symptoms, the deepening pall of remorse, depression and inferiority that settled down on our loved ones -- these things terrified and distracted us. As animals on a treadmill, we have patiently and wearily climbed, falling back in exhaustion after each futile effort to reach solid ground. Most of us have entered the final stage with its commitment to health resorts, sanitariums, hospitals, and jails. Sometimes there were screaming delirium and insanity. Death was often near.

Under these conditions we naturally made mistakes. Some of them rose out of ignorance of alcoholism. Sometimes we sensed dimly that we were dealing with sick men. Had we fully understood the nature of the alcoholic illness, we might have behaved differently.

How could men who loved their wives and children be so unthinking, so callous, so cruel? There could be no love in such persons, we thought. And just as we were being convinced of their heartlessness, they would surprise us with fresh resolves and new attentions. For a while they would be their old sweet selves, only to dash the new structure of affection to pieces once more. Asked why they commenced to drink again, they would reply with some silly excuse, or none. It was so baffling, so heartbreaking. Could we have been so mistaken in the men we married? When drinking, they were strangers. Sometimes they were so inaccessible that it seemed as though a great wall had been built around them.

And even if they did not love their families, how could they be so blind about themselves? What had become of their judgment, their common sense, their will power? Why could they not see that drink meant ruin to them? Why was it, when we pointed out these dangers, that they agreed and then got drunk again immediately?

These are some of the questions which race through the mind of every girl who has an alcoholic husband. We hope ~~our~~ book has answered some of them. ~~But now you will have seen that~~ perhaps your husband has been living in that strange world of alcoholism where everything is distorted and exaggerated. You can see that he really does love you with his better self. Of course, there is such a thing as incompatibility, but in nearly every instance the alcoholic only seems to be unloving and inconsiderate; it is usually because he is warped and sickened that he says and does these appalling things. Today most of our men are better husbands and fathers than ever before.

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~~Why~~ condemn your alcoholic husband no matter what he says or does. ⁹ He is just another very sick, unreasonable person. Treat him, when you can, as though he had pneumonia. When he angers you, remember that he is very ill.

There is an important exception to the foregoing. We realize some men are thoroughly bad-intentioned, that no amount of patience will make any difference. An alcoholic of this temperament ~~may~~ be quick to use this chapter as a club over your head. Don't let him get away with it. If you are positive he is one of this type you may feel you had better leave. It is not right to let him ruin your life and the lives of your children? ~~especially when he has before him a way to stop his drinking and abuse if he really wants to pay the price.~~

The problem with which you struggle usually falls within one of four categories:

One: Your husband may be only a heavy drinker. His drinking may be constant or it may be heavy only on certain occasions. [✓] He spends too much money for liquor. It ~~shows~~ him up mentally and physically, but he does not see it. Sometimes he is a source of embarrassment to you and his friends. He is positive he can handle his liquor, that it does him no harm, that drinking is necessary in his business. He would be insulted if called an alcoholic. This world is full of people like him. Some will moderate or stop altogether, and some will not. Of those who keep on, a good number will become true alcoholics after a while.

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Two: Your husband is showing lack of control. He is ~~unable~~ to stay on the water wagon, even when he wants to. [✓] He often gets entirely out of hand when drinking. He admits this is true, but ~~is~~ ^{believes} with the idea that he will do better. He has begun to try, with or without your cooperation, various means of moderating or staying dry. ~~When he begins~~ ^{When he begins} to lose his friends. His business may suffer somewhat. He is worried at times, and is becoming aware that he cannot drink like other people. He sometimes drinks in the morning, and through the day also, to hold his nervousness in check. He is remorseful after serious drinking bouts and tells you he wants to stop. But when he gets over the spree, he begins to think once more how he can drink moderately next time. This person is in danger. He ~~has the earmarks of~~ ^{has the earmarks of} a real alcoholic. Perhaps he can still tend to business fairly well. He has by no means ruined everything. As we say among ourselves, "He wants to want to stop."

may become

Three: This husband has gone much further than husband number two. Though once like number two, he became worse. His friends have slipped away, his home is a near-wreck, and he cannot hold a position. Maybe the doctor has been called in, and the weary round of sanitariums and hospitals has begun. He admits he cannot drink like other people, but does not see why. He clings to the notion that he will yet find a way to do so. He may have come to the point where he desperately wants to stop but cannot. His case presents additional questions which we shall try to answer for you. You can be quite hopeful of a situation like this.

Four: You may have a husband of whom you completely despair. He has been placed in one institution after another. He is violent, or definitely insane, when drunk. Sometimes he drinks on the way home from the hospital. Perhaps he has had delirium tremens. Doctors ~~shake~~ ^{shake} their heads and advise you to have him committed. Maybe you have already been obliged to put him away. This picture may not be as dark as it looks. Many of our husbands were just as far gone. Yet they got well.

Let's now go back to husband number one. Oddly enough, he is often difficult to deal with. He enjoys drinking. It stirs his imagination. His friends feel closer over a highball. Perhaps you enjoy drinking with him yourself when he doesn't

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go too far. You have passed happy evenings together chatting and drinking before your fire. Perhaps you both like parties which would be dull without liquor. We have enjoyed such evenings ourselves; we had a good time. We know all about liquor as a social lubricant. Some, but not all of us, think it has its advantages when reasonably used.

Your husband has begun to abuse alcohol. The first principle of success is that you should never be angry. Even though your husband becomes unbearable, and you have to leave him temporarily, you should, if you can, go without rancor. Patience and good temper are vitally necessary.

The next rule is that you should never tell him what ~~to do~~ about his drinking. If he gets the idea that you are a nag or a killjoy, your chance of accomplishing anything useful ~~will~~ be zero. He will use that as an excuse to drink some more. He will tell you he is misunderstood. This may lead to lonely evenings for you. He may seek someone to console him -- not always another man.

Be determined that your husband's drinking is not going to spoil your relation with your children or your friends. They need your companionship and your help. It is possible to have a full and useful life, though your husband continues to drink. We know women who are unafraid, even happy, under these conditions. Do not set your heart on reforming your husband. You may be unable to do so, no matter how hard you try.

We know these suggestions are ~~not impossible~~ ^{sometimes difficult} to follow, but you will save many a heartbreak if you can succeed in observing them. Your husband ~~will~~ come to appreciate your reasonableness and patience. This ~~will~~ lay the groundwork for a frank and friendly talk about his liquor problem. Try to have him bring up the subject himself. Be sure you are not critical during such a discussion. Attempt instead, to put yourself in his place. Let him see that you want to be helpful rather than critical.

When a discussion does arise, you might suggest he read this book, or at least the chapter on alcoholism. Tell him you have been worried, though perhaps needlessly. You think he ought to know the subject better, as everyone should have a clear understanding of the risk he takes if he drinks much. Show him you have confidence in his power to stop or moderate. Say you do not want to be a wet blanket; that you only want him to take care of his health. Thus you may succeed in interesting him in alcoholism.

He probably has several alcoholics among his own acquaintances. You might suggest that you both take an interest in them. Drinkers like to help other drinkers. Your husband may be willing to talk to one of them ~~perhaps over a highball~~.

If this kind of approach does not catch your husband's interest, it may be best to drop the subject ~~for a time~~, but after a friendly talk your husband will usually revive the topic himself. This may take patient waiting, but it will be worth it. Meanwhile you might try to help the wife of another serious drinker. If you act upon these principles, your husband may stop or moderate ~~after a while~~.

Suppose, however, that your husband fits the description of number two. The same principles which apply to husband number one should be practiced. But after his next binge, ask him if he would really like to get over drinking for good. Do not ask that he do it for you or anyone else. Just would he like to?

The chances are he would. Show him your copy of this book and tell him what you have found out about alcoholism. Show him that the writers of the book understand ~~as only~~ alcoholics can. Tell him some of the interesting stories you have

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read. If you think he will be shy of ~~the~~ spiritual remedy, ask him to look at the chapter on alcoholism. Then perhaps he will be interested enough to continue.

If he is enthusiastic, cooperate with him, though you, yourself, may not ~~yet~~ agree with all we say. If he is lukewarm, or thinks he is not an alcoholic, leave him alone. Never urge him to follow our program. The seed has been planted in his mind. He knows that over a hundred men, much like himself, have recovered. But don't remind him of this after he has been drinking, for he ~~may~~ be angry. Sooner or later, you are likely to find him reading the book once more. Wait until repeated stumbling convinces him he must act, for the more you hurry him, the longer his recovery may be delayed.

If you have a number three husband, you may be in luck. Being certain he wants to stop, you can go to him with this volume as joyfully as though you had struck oil. He may not share your enthusiasm, but he is practically sure to read the book, and he may go for the program at once. If he does not, you will probably not have long to wait. Again, you must not crowd him. Let him decide for himself. Cheerfully see him through more sprints. Talk about his condition or this book only when he raises the issue. In some cases it may be better to let the family doctor present the book. The ~~doctor~~ doctor can urge action without arousing hostility. If your husband is otherwise a normal individual, your chances are good at this stage.

You would suppose that men in the fourth classification would be quite hopeless, but that is not so. Many of Alcoholics Anonymous were like that. Everybody had given them up. Defeat seemed certain. Yet often such men have spectacular and powerful recoveries.

There are exceptions. Some men have been so impaired by alcohol that they cannot stop. Sometimes there are cases where alcoholism is complicated by other disorders. A good doctor or psychiatrist can tell you whether these complications are serious. In any event, see that your husband gets this book. His reaction may be one of enthusiasm. If he is already committed to an institution but can convince you and your doctor that he means business, you should give him a chance to try our method, unless the doctor thinks his mental condition ~~abnormal~~ abnormal or dangerous. We make this recommendation with some confidence. About a year ago a certain state institution released ~~the~~ chronic alcoholics. It was fully expected they would all be back in a few weeks. Only one of them has returned. The others had no relapse at all. The power of God goes deep!

You may have the reverse situation on your hands. Perhaps you have a husband who is at large, but who should be committed. Some men cannot, or will not get over alcoholism. When they become too dangerous, we think the kind thing is to lock them up. The wives and children of such men suffer horribly, but not less than the men themselves.

As a rule, an institution is a dismal place, and sometimes it is not conducive to recovery. It is a pity that chronic alcoholics must often mingle with the insane. Some day we hope our group will be instrumental in changing this condition. Many of our husbands spent weary years in institutions. Though more reluctant than most people to place our men there, we sometimes suggest that it be done. (Of course, a good doctor should always be consulted.)

But sometimes you must start life anew. We know women who have done it. If such women adopt ~~any~~ way of life, their road will be smoother.

If your husband is a drinker, you worry over what other people are thinking. You hate to meet your friends. You draw more and more into yourself. You think

Instead an alcoholic gets an opportunity to compare himself with really insane people.
Dr. Howard says
a man's psychiatrist won't
help

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everyone is talking about conditions at your home. You avoid the subject of drinking, even with your own parents. You do not know what to tell the children. When your husband is bad, you become a trembling recluse, wishing the telephone had never been invented.

at length
We find that most of this embarrassment is unnecessary. While you need not discuss your husband, you can quietly let your friends know what the trouble is. *the matter of his illness*
~~Sometimes it is wise to talk with his employer.~~ But you must be on guard not to embarrass or harm your husband. *insinuates liquor management - suggest elimination of the phrase underlined*

When you have carefully explained to such people that he is a sick person, *OK*
~~little more to blame than other men who drink but manage their liquor better,~~ you will have created a new atmosphere. Barriers which have sprung up between you and your friends will disappear with the growth of sympathetic understanding. You will no longer be self-conscious, nor feel that you must apologize as though your husband were a weak character. He may be anything but that. Your new courage, good nature, and lack of self-consciousness will do wonders for your social status.

The same principle applies in dealing with the children. Unless they actually need protection from their father, it is best not to take sides in any argument he has with them while drinking. Use your energies to promote a better understanding all around. Then that terrible tension which grips the home of every problem drinker will be lessened.

Isn't what you should do if he "instead"?

Frequently you have felt obliged to tell your husband's employer and his friends that he was sick, when as a matter of fact he was tight. Avoid answering these inquiries as much as you can. Whenever possible, let your husband explain. Your desire to protect him should not cause you to lie to people, when they have a right to know where he is and what he is doing. Discuss this with him when he is sober and in good spirits. Ask him to promise that he will not place you in such a position again. But be careful not to be resentful about the last time he did so.

There is another paralyzing fear. You are afraid your husband will lose his position; you are thinking of the disgrace and hard times which will befall you and the children. This experience may come to you. Or you may already have had it several times. Should it happen again, regard it in a different light. Maybe it will prove a blessing! It may convince your husband he wants to stop drinking forever. And now you know that he can stop if he will! Time after time, this apparent calamity has been a boon to us, for it opened up a path which led to the discovery of God.

We have elsewhere remarked how much better life is when lived on a spiritual plane. If God can solve the age-old riddle of alcoholism, he can solve your problems too. We wives found that, like everybody else, we were afflicted with pride, self-pity, vanity, and all the things which go to make up the self-centered person; and we were not above selfishness or dishonesty. As our husbands began to apply spiritual principles in their lives, we began to see the desirability of doing so too.

At first, some of us did not believe that we needed this help. We thought, on the whole, we were pretty good women, capable of being nicer if our husbands stopped drinking. But it was a silly idea that we were too good to need God. Now we try to put spiritual principles to work in every department of our lives. When we do that, we find it solves our problems too: the ensuing lack of fear, worry and hurt feelings is a wonderful thing. We urge you to try our program, for nothing will be so helpful to your husband as the radically changed attitude toward him which God will show you how to have. Go along with your husband if you possibly can.

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If you and your husband find a solution for the pressing problem of drink, you are, of course, going to be very happy. But all problems will not be solved at once. Good has started to sprout in a new soil, but growth has only begun. In spite of your new-found happiness, there will be ups and downs. Many of the old problems will still be with you. This is as it should be.

The faith and sincerity of both you and your husband will be put to the test. You ~~must~~ regard these work-outs as part of your education, for thus you will be learning to live. ~~as you were intended to live~~ You will make mistakes, but if you are in earnest, they will not drag you down. Instead, you will capitalize them. A better way of life will emerge when they are overcome.

Some of the snags you will encounter are irritation, hurt-feelings, resentments. Your husband will sometimes be unreasonable, and you will want to criticize. Starting from a speck on the domestic horizon, great thunderclouds of dispute may gather. These family dissensions are very dangerous, especially to your husband. Often you must carry the burden of avoiding them or keeping them under control. Never forget that resentment is a deadly hazard to an alcoholic. We do not mean that you have to agree with your husband wherever there is an honest difference of opinion. Just be careful not to disagree in a resentful or critical spirit.

You and your husband will find that you can dispose of serious problems easier than you can the trivial ones. Next time you and he have a heated discussion, no matter what the subject, it should be the privilege of either to smile and say, "This is getting serious. I'm sorry I got disturbed. Let's talk about it later." If your husband is trying to live on a spiritual basis, he will also be doing everything in his power to avoid disagreement or contention.

Your husband knows he owes you more than sobriety. He wants to make good. Yet you must not expect too much. His ways of thinking and doing are the habits of years. Patience, tolerance, understanding, and love are your watchwords. Show him these things in yourself and they will be reflected back to you from him. Live and let live is the rule. If you both show a willingness to remedy your own defects, there will be little need to criticize each other.

We women carry with us a picture of the ideal man, the sort of chap we would like our husbands to be. It is the most natural thing in the world, once his liquor problem is solved, to feel that he will now measure up to that cherished vision. The chances are he will not, for like yourself, he is just beginning his development. Be patient.

Another feeling we are very likely to entertain is one of resentment that love and loyalty could not cure our husbands of alcoholism. We do not like the thought that the contents of a book, or the work of another alcoholic, has accomplished in a few weeks the end for which we struggled for years. At such moments we forget that alcoholism is an illness over which we could not possibly have had any power. Your husband will be the first to say it was your devotion and care which brought him to the point where he could have a spiritual experience. Without you he would have gone to pieces long ago. When resentful thoughts come, pause and count your blessings. After all, your family is reunited, alcohol is no longer a problem, and you and your husband are working together toward an undreamed-of future.

Still another difficulty is that you may become jealous of the attention he bestows on other people, especially alcoholics. You have been starving for his companionship, yet he spends long hours helping other men and their families. You feel he should now be yours. The fact is that he must work with other people to maintain his own sobriety. Sometimes he will be so interested that he becomes really neglectful. Your house is filled with strangers. You may not like some of

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them. He gets stirred up about their troubles, but not at all about yours. It will do no good if you point that out and urge more attention for yourself. It is a real mistake if you dampen his enthusiasm for alcoholic work. You should join in his efforts as much as you possibly can. Direct some of your thought to the wives of his new alcoholic friends. They need the counsel and love of a woman who has gone through what you have.

It is probably true that you and your husband have been living too much alone, for drinking almost isolated many of us. Therefore, you need fresh interests and a great cause to live for as much as your husband. If you cooperate, rather than complain, you will find that his excess enthusiasm will tone down. Both of you will awaken to a new sense of responsibility for others. You, as well as your husband, must think of what you can put into life, instead of how much you can take out. Inevitably your lives will be fuller for doing so. You will lose the old life to find one much better.

Perhaps your husband will make a fair start on the new basis, but just as things are going beautifully, he dismays you ^{by} coming home drunk. If you are satisfied he really wants to get over drinking, you need not be alarmed. Though it is infinitely better he have no relapse at all, as has been true with many of our men, it is by no means a bad thing in some cases. Your husband will see at once that he must redouble his spiritual activities if he expects to survive. ~~If he adopts this view, the slip will help him.~~ You need not remind him of his spiritual deficiency -- he will know of it. Cheer him up and ask him how you can be still more helpful.

Even your hatred ~~must~~ go. The slightest sign of fear or intolerance will lessen your husband's chance of recovery. In a weak moment he may take your dislike of his high-stepping friends as one of those insanely trivial excuses to drink.

Never, never try to arrange his life, so as to shield him from temptation. The slightest disposition on your part to guide his appointments or his affairs so he will not be tempted will be noticed. Make him feel absolutely free to come and go as he likes. This is important. If he gets drunk, don't blame yourself. God has either removed your husband's liquor problem, or He has not. If not, it had better be found out right away. Then you and your husband can get right down to fundamentals. If a repetition is to be prevented, place the problem, along with everything else, in God's hands.

We realize we have been giving you much direction and advice. We may have seemed "preachy". If that is so, we are sorry, for we ourselves, don't care for people who preach. But what we have related is based upon experience, some of it painful. We had to learn these things the hard way. That is why we are anxious that you understand, that you avoid these unnecessary difficulties.

Wives (?)

So to you out there -- who may soon be with us -- we say "Good luck and God bless you!" ^

WHP

go back on sugar pages

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Chapter Nine

THE FAMILY AFTERWARD

Our women folk have suggested certain attitudes a wife may take with the husband who is recovering. Perhaps they created the impression that he is to be wrapped in cotton wool and placed on a pedestal. Successful readjustment means the opposite. All members of the family must meet upon the common ground of tolerance, understanding, and love. This involves a process of deflation. The alcoholic, his wife, his children, his "in-laws", each one is likely to have fixed ideas about the family's attitude towards himself or herself. Each is interested in having his or her wishes respected. The more one member of a family demands that the other concede to him, the more resentful they become. This makes for discord and unhappiness.

Any why? Is it not because each wants to play the lead? Is not each trying to arrange the family show to his liking? Is he not unconsciously trying to see what he can take from the family life, rather than give?

Cessation of drinking is but the first step away from a highly strained, abnormal condition. A doctor said the other day, "Years of living with an alcoholic is almost sure to make any wife or child neurotic. The entire family is, to some extent, ill." Let families realize, as they start their journey, that all will not be fair weather. Each in his turn will be footsore and will straggle. There will be alluring shortcuts and by-paths down which they may wander and lose their way.

Suppose we tell you some of the obstacles a family will meet; suppose we suggest how they may be avoided -- even converted to good use for others. The family of an alcoholic longs for the return of happiness and security. They remember when father was romantic, thoughtful and successful. Today's life is measured against that of other years and, when it falls short, the family may be unhappy.

Family confidence in dad is rising high. The good old days will soon be back, they think. Sometimes they demand that dad bring them back instantly! God, they believe, almost owes this recompense on a long overdue account. But the head of the house has spent years in pulling down the structures of business, romance, friendship, health -- these things are now ruined or damaged. It will take time to clear away the wreck. Though old buildings will eventually be replaced by finer ones, the new structures will take years to complete.

Father knows he is to blame; it may take him many seasons of hard work to be restored financially, but he shouldn't be reproached. Perhaps he will never have much money again. But the wife family will admire him for what he is trying to be, rather than for what he is trying to get.

✓? spelling?

Now and then the family will be plagued by spectres from the past, for the drinking career of almost every alcoholic has been marked by escapades, funny, humiliating, shameful, or tragic. The first impulse will be to bury these skeletons in a dark closet and padlock the door. The family may be obsessed with the idea that future happiness can be based only upon forgetfulness of the past. Such a view is quite self-centered and in direct conflict with the new way of life.

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Henry Ford once made a wise remark to the effect that experience is the thing of supreme value in life. That is true only if one is willing to turn the past to

good account. We grow by our willingness to face and rectify errors and convert them into assets. The alcoholic's past thus becomes the principal asset of the family, and frequently it is the only one!

This painful past may be of infinite value to other families still struggling with their problem. We think each family which has been relieved owes something to those which have not, and when the occasion requires, each member of it who has found God, should be only too willing to bring former mistakes, no matter how grievous, out of their hiding places. Showing others who suffer how we were given victory, is the very thing which makes life seem so worth while to us now. Cling to the thought that, in God's hands, the dark past is the greatest possession you have -- the key to life and happiness for others. With it you can avert death and misery for them.

It is possible to dig up past misdeeds so they become a blight, a veritable plague. For example, we know of situations in which the alcoholic or his wife have had love affairs. In the first flush of spiritual experience they forgave each other and drew closer together. The miracle of reconciliation was at hand. Then, under one provocation or another, the aggrieved one would unearth the old affair and angrily cast its ashes about. A few of us have had these growing pains and they hurt a great deal. Husbands and wives have sometimes been obliged to separate for a time until new perspective, new victory over hurt pride, could be won. In most cases, the alcoholic survived this ordeal without relapse, but not always. So our rule is that unless some good and useful purpose is to be served, past occurrences are not discussed.

We families of Alcoholics Anonymous have few secrets. Everyone knows all about everyone else. This is a condition which, in ordinary life, would produce untold grief. There would be scandalous gossip, laughter at the expense of other people, and a tendency to take advantage of intimate information. Among us, these are rare occurrences.

We do talk about each other a great deal but almost invariably temper such talk by a spirit of love and tolerance. We discuss another's shortcomings in the hope that some new idea of helpfulness may come out of the conversation. The cynic might say we are good because we have to be.

Another rule we observe carefully is that we do not relate intimate experiences of another person unless we are sure he would approve. We find it better, when possible, to stick to our own stories. A man may criticize or laugh at himself and it will affect others favorably, but criticism or ridicule of him coming from another often produces the contrary effect. Members of a family should watch such matters carefully, for one careless, inconsiderate remark has been known to raise the very devil. We alcoholics are sensitive people. It takes some of us a long time to outgrow that serious handicap.

Most alcoholics are enthusiasts. They run to extremes. At the beginning of recovery a man will take, as a rule, one of two directions. He may either plunge into a frantic attempt to get on his feet in business, or he may be so enthralled by his new life that he talks or thinks of little else. In either case certain family problems will arise. With these we have experience galore.

We pointed out the danger he runs if he rushes headlong at his economic problem. The family will be affected also, pleasantly at first, as they feel their money troubles are to be solved, then not so pleasantly as they find themselves neglected. Dad may be tired at night and pre-occupied by day. He may take small interest in the children and may show irritation when reproved for his delinquencies. If not irritable, he may seem dull and boring, not gay and affectionate, as

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the family would like him to be. Mother may complain of inattention. They are all disappointed, and soon let him feel it. Beginning with such complaints, a barrier arises. He is straining every nerve to make up for lost time. He is striving to recover fortune and reputation and thinks he is doing very well.

Mother and children don't think so. Having been wantonly neglected and misused in the past, they think father owes them more than they are getting. They want him to make a fuss over them. They expect him to give them the nice times they used to have before he drank, and to show his contrition for what they suffered. But dad doesn't give freely of himself. Resentment grows. He becomes still less communicative. Sometimes he explodes over a trifle. The family is mystified. They criticize, pointing out how he is falling down on his spiritual program.

This sort of thing must be stopped. Both father and the family are wrong, though each side may have some justification. It is of little use to argue and only makes the impasse worse. The family must realize that dad, though marvelously improved, is still a sick man. They should thank God he is sober and able to be of this world once more. Let them praise his progress. Let them remember that his drinking wrought all kinds of damage that may take long to repair. If they sense these things, they will not take so seriously his periods of crankiness, depression, or apathy, which will disappear when there is tolerance, love, and spiritual understanding.

The head of the house ought to remember that he is mainly to blame for what befell his home. He can scarcely square the account in his lifetime. But he must see the danger of over-concentration on financial success. Although financial recovery is on the way for many of us, we found we could not place money first. For us, material well-being always followed spiritual progress; it never preceded.

Since the home has suffered more than anything else, it is well that a man exert himself there. He is not likely to get far in any direction if he fails to show unselfishness and love under his own roof. We know there are difficult wives and families, but the man who is getting over alcoholism must remember they are sick folk too, and that he did much to make them worse.

As each member of a resentful family begins to see his shortcomings and admits them to the others, he lays a basis for helpful discussion. These family talks will be constructive if they can be carried on without heated argument, self-pity, self-justification, or resentful criticism. Little by little, mother and children will see they ask too much, and father will see he gives too little. Giving, rather than getting, will become the guiding principle.

Assume now that father has, at the outset, a stirring spiritual experience. Over-night, as it were, he is a changed man. He becomes a religious enthusiast. He is unable to focus on anything else. As soon as his sobriety begins to be taken as a matter of course, the family may look at their strange new dad with apprehension, then with irritation. There is talk about spiritual matters morning, noon and night. He may demand that the family find God for themselves in a hurry, or exhibit amazing indifference to them and say he is above worldly considerations. He tells mother, who has been religious all her life, that she doesn't know what it's all about, and that she had better get his brand of spirituality while there is yet time.

When father takes this tack, the family may react unfavorably. They are jealous of a God who has stolen dad's affections. While grateful that he drinks no more, they do not like the idea that God has accomplished the miracle where they failed. They often forget father was beyond human aid. They do not see why their love and devotion did not straighten him out. Dad is not so spiritual after all, they say.

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If he means to right his past wrongs, why all this concern for everyone in the world but his family? What about his talk that God will take care of them? They suspect father is a bit balmy!

He is not so unbalanced as they might think. Many of us have experienced dad's elation. We have indulged in spiritual intoxication. Like gaunt prospectors, belts drawn in over our last ounce of food, our pick struck gold. Joy at our release from a lifetime of frustration knew no bounds. Father sees he has struck something better than gold. For a time he may try to hug the new treasure to himself. He may not see at once that he has barely scratched a limitless lode which will pay dividends only if he mines it for the rest of his life and insists on giving away the entire product.

If the family cooperates, dad will soon see that he is suffering from a distortion of values. He will perceive that his spiritual growth is lopsided, that for an average man like himself, a spiritual life which does not include his family obligations may not be so perfect after all. If the family will appreciate that dad's current behavior is but a phase of his development, all will be well. In the midst of an understanding and sympathetic family, these vagaries of dad's spiritual infancy will quickly disappear.

The opposite may happen should the family condemn and criticize. Dad may feel that for years his drinking has placed him on the wrong side of every argument, but that now he has become a superior person, with God on his side. If the family persists in criticism, this fallacy may take a still greater hold on father. Instead of treating the family as he should, he may retreat further into himself and feel he has spiritual justification for so doing.

Though the family does not fully agree with dad's spiritual activities, they should let him assume leadership. Even if he displays a certain amount of neglect and irresponsibility towards the family, it is well to let him go as far as he likes in helping other alcoholics. During those first days of convalescence, this will do more to insure his sobriety than anything else. Though some of his manifestations are alarming and disagreeable, dad will be on a firmer foundation than the man who is placing business or professional success ahead of spiritual development. He will be less likely to drink again, and anything is preferable to that.

Those of us who have spent much time in the world of spiritual make-believe have eventually seen the childishness of it. This dream world has been replaced by a great sense of purpose, accompanied by a growing consciousness of the power of God in our lives. We have come to believe God would like us to keep our heads in the clouds with Him, but that our feet ought to be firmly planted on earth, nevertheless. That is where our fellow travelers are, and that is where our work must be done. These are the realities for us. We have found nothing incompatible between a powerful spiritual experience, and a life of sane and happy usefulness.

One more suggestion: Whether the family has spiritual convictions or not, they may do well to examine the principles by which the alcoholic member is trying to live. They can hardly fail to approve these simple principles, though the head of the house still fails somewhat in practicing them. Nothing will help the man who is off on a spiritual tangent so much as the wife who adopts the self-same program, making a better practical use of it.

There will be still other profound changes in the household. Liquor incapacitated father for so many years that mother became head of the house. She met these responsibilities gallantly. By force of circumstances, she was obliged to treat father as a sick or wayward child. Even when he wanted to assert himself, he could not, for his drinking placed him constantly in the wrong. Mother made all the plans

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and gave the directions. When sober, father usually obeyed. Thus mother, through no fault of her own, became accustomed to wearing the family trousers. Father, coming suddenly to life again, often begins to assert himself. This means trouble, unless the family watches for these tendencies in each other and come to a friendly agreement about them.

Drinking isolates most homes from the outside world, so the family was used to having father around a great deal. He may have laid aside for years all normal activities -- clubs, civic duties, sports. When he renews interest in such things, a feeling of jealousy may arise. The family may feel they hold a mortgage on dad, so big that no equity should be left for outsiders. Instead of developing new channels of activity for themselves, mother and children may demand that he stay home and make up the deficiency.

At the very beginning, the couple ought to frankly face the fact that each will have to yield here and there, if the family is going to play an effective part in the new life. Father will necessarily spend much time with other alcoholics, but this activity should be balanced. New acquaintances who know nothing of alcoholism might be made and thoughtful consideration given their needs. The problems of the community might engage attention. Though the family has no religious connections, they may do well to make contact with, or take membership in a religious body.

Alcoholics who have derided religious people will sometimes be helped by such contacts. Being possessed of a spiritual experience, the alcoholic will find he has much in common with these people, though he may differ with them on many matters. If he does not argue and forget that men find God in many ways, he will make new friends, and is sure to find new avenues of usefulness and pleasure. He and his family can be a bright spot in such congregations. He may bring new hope and new courage to many a priest, minister, or rabbi, who gives his all to minister to our troubled world. We intend the foregoing as a helpful suggestion only. So far as we are concerned, there is nothing obligatory about it. As a non-denominational group, we cannot make up people's minds for them. Each individual must consult his own conscience.

We have been speaking to you of serious, sometimes tragic things. We have been dealing with alcohol in its worst aspect. But we aren't a glum lot. If newcomers could see no joy or fun in our existence, they wouldn't want it. We absolutely insist on enjoying life. We try not to indulge in cynicism over the state of the nations, nor do we carry the world's troubles on our shoulders. When we see a man sinking into the mire that is alcoholism, we give him first aid and place everything we have at his disposal. For his sake, we do recount and almost relive the horrors of our past. But those of us who have tried to shoulder the entire burden and trouble of others, find we are soon overcome by them.

So we think cheerfulness and laughter make for usefulness. Outsiders are sometimes shocked when we burst into merriment over a seemingly tragic experience out of the past. But why shouldn't we laugh? We are the victors, and have been given the power to help others.

Everybody knows that those in bad health, and those who seldom play, do not laugh much. So let each family play together or separately, as much as their circumstances warrant. We are sure God wants us to be happy, joyous, and released. We cannot subscribe to the belief that this life is a vale of tears, though it once was just that for many of us. But it is clear that we made our own misery. God didn't do it. Avoid then, the deliberate manufacture of misery, and when trouble comes, cheerfully capitalize it as an opportunity to demonstrate His Omnipotence.

Now about health: A body badly burned by alcohol does not often recover over-

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night, nor do twisted thinking and depression vanish in a twinkling. We are convinced that a spiritual mode of living is a most powerful health restorative. We, who have recovered from serious drinking, are miracles of mental health. But we have also seen remarkable transformations in our bodies. Hardly one of our crowd now shows any mark of dissipation.

But this does not mean that we disregard human health measures. God has abundantly supplied this world with fine doctors, psychologists, and practitioners of various kinds. Do not hesitate to take your health problems to such a person. Most of them give freely of themselves, that their fellows may enjoy sound minds and bodies. Try to remember that though God has wrought miracles among us, we should never belittle a good doctor or psychiatrist. Their services are often indispensable in treating a newcomer and following his case afterward.

A word about sex relations. Alcohol is so sexually stimulating to some men that they have over-indulged. Couples are occasionally dismayed to find that when drinking is stopped, the man tends to be impotent. Unless the reason is understood, there may be an emotional upset. Some of us had this experience, only to enjoy, in a few months, a finer intimacy than ever. There should be no hesitancy in consulting a doctor or psychologist if this condition persists. We do not know of any case where this difficulty lasted long.

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The alcoholic may find it hard to re-establish friendly relations with his children. Their young minds were impressionable while he was drinking. Without saying so, they may cordially hate him for what he has done to them and to their mother. The poor children are sometimes dominated by a pathetic hardness and cynicism. They cannot seem to forgive and forget. This may hang on for months, long after their mother has accepted dad's new way of living and thinking.

Father had better be sparing of his correction or criticism of them while they are in this frame of mind. He had better not urge his new way of life on them too soon. In time they will see that he is a new man and in their own way they will let him know it. When this happens, they can be invited to join in morning meditation, then they can take part in the daily discussion without rancor or bias. From that point on, progress will be rapid. Marvelous results often follow such a reunion.

Whether the family goes on a spiritual basis or not, the alcoholic member must. The others must be convinced by his changed life beyond a shadow of a doubt. He must lead the way. Seeing is believing to most families who have lived with a drinker.

Here is a case in point: One of our friends is a heavy smoker and coffee drinker. There was no doubt he over-indulged. Seeing this, and meaning to be helpful, his wife commenced to admonish him about it. He admitted he was overdoing these things, but frankly said that he was not ready to stop. His wife is one of those persons who really feel there is something rather sinful about these commodities, so she nagged, and her intolerance finally threw him into a fit of anger. He got drunk.

Of course our friend was wrong -- dead wrong. He had to painfully admit that and mend his spiritual fences. Though he is now a most effective member of Alcoholics Anonymous, he still smokes cigarettes and drinks coffee, but neither his wife nor anyone else stands in judgment. She sees she was wrong to make a burning issue out of such a matter when his more serious ailments were being rapidly cured.

First things first! We have THREE little mottoes which are apropos. Here they are: "LIVE AND LET LIVE" and "EASY DOES IT".

"FIRST THINGS FIRST"

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Private on the basis of proving lack of understanding

Here, for instance, is a typical example: An officer of one of the largest banking institutions in America knows I no longer drink. One day he told me about an executive of the same bank, who, from his description, was undoubtedly alcoholic. This seemed to me like an opportunity to be helpful. So I spent ~~at least~~ ^{the} hours talking about alcoholism, the malady. I described the symptoms and ~~supported my statements with plenty of evidence.~~ ^{the results} His comment was: "Very interesting. But I'm sure this man is done drinking. He has just returned from a three-months' leave of absence, has taken a cure, looks fine, and to clinch the matter, the board of directors told him this was his last chance."

~~The only answer I could make was "usual pattern he would."~~ ^{the man followed the} My rejoinder was that if I could afford it, I would bet him a hundred to one the man would go on a bigger bust than ever. I felt this was inevitable and ~~that~~ ^{understand} the bank was doing a possible injustice. Why not bring ~~him~~ ^{him} in contact with some of our alcoholic crowd? He might have a chance. I pointed out I had had nothing to drink whatever for three years, and this in the face of difficulties that would have made nine out of ten men drink their heads off. Why not at least afford him an opportunity to hear my story? "Oh no", said my friend, "this chap is either through with liquor, or he is minus a job. If he has your will power and guts, he will make the grade."

friend to understand

I wanted to throw up my hands in discouragement, for I saw that my banking acquaintance had missed the point entirely. He simply could not believe that his brother-executive suffered from a ~~social malady.~~ ^{social malady} There was nothing to do but wait.

Presently the man did slip and, of course, was fired. Following his discharge, our ~~member~~ ^{member} contacted him. Without much ado, he accepted the principles and procedure. He is undoubtedly on the ~~high~~ ^{high} road to recovery. To me, this incident illustrates a lack of ~~understanding and knowledge on the part of employers.~~ ^{lack of} understanding as to what really ails the alcoholic, and lack of knowledge as to what part employers might profitably take in salvaging their sick employees.

~~If you as an employer desire to understand it might be~~ ^{to begin with, I think you employers would do well to disregard your own drinking experience, or lack of it.} To begin with, I think you employers would do well to disregard your own drinking experience, or lack of it. Whether you are a hard drinker, a moderate drinker, or a teetotaler, you have but little notion of the inner workings of the alcoholic mind. Instead, you may have some pretty strong opinions, perhaps prejudices based upon your own experiences. Those of you who drink moderately are almost certain to be more annoyed with an alcoholic than a total abstainer would be. Drinking occasionally, and understanding your own reactions, it is possible for you to become quite sure of many things, which, so far as the alcoholic is concerned, are not always so.

As a moderate drinker, you can take your liquor or leave it alone. Whenever you want to, you ~~can~~ ^{can} control your drinking. Of an evening, you can go on a mild bender, get up in the morning, shake your head, and go to business. To you, liquor is no real problem. You cannot see why it should be to anyone else, save the spineless and stupid.

When dealing with an alcoholic, you have to fight an ingrained annoyance that ~~he~~ ^{he} could be so weak, stupid and irresponsible. Even when you understand the malady better, you may still have to check this feeling and remember that ~~the~~ ^{the} employee is very ill, being seldom as weak and irresponsible as he appears.

Employers sick with their attitudes

Take a look at the alcoholic in your organization. Is he not usually brilliant, fast-thinking, imaginative and likeable? When sober does he not work hard and have a knack of getting things done? ~~When he is sober, he has these qualities and does not drink and have a~~ ^{When he is sober, he has these qualities and does not drink and have a} ~~knack of getting things done? And he would have the same obligation you feel toward other sick employees?~~ ^{knack of getting things done? And he would have the same obligation you feel toward other sick employees?} Is he worth salvaging? If your decision is yes, whether the reason be humanitarian, or business, or both, then you will wish to know what to do. ~~possibly the following suggestions will be helpful to~~ ^{possibly the following suggestions will be helpful to} you.

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this presents

The first part has to do with you. Can you ^{discard the} stop feeling that you are dealing only with habit, with stubbornness, or a weak will? If you have difficulty about that I suggest you re-read chapters two and three of this book, where the alcoholic sickness is discussed at length. You, as a business man, know better than most that when you deal with any person, you must ^{know what it is.} ~~know what it is.~~ ^{demand understanding of a problem} ~~know what it is.~~ Having conceded that your employee is ill, can you ^{in your} forgive him for what he has done in the past? Can you shelve the resentment you may hold because of his past absurdities? Can you fully appreciate that the man has been a victim of crooked thinking, directly caused by the action of alcohol on his brain?

I well remember the shock I received when a prominent doctor in Chicago told me of cases where pressure of the spinal fluid actually ruptured the brain, ^{from within.} ~~from within.~~ No wonder an alcoholic is strangely irrational. Who wouldn't be, with such a fevered brain? Normal drinkers ^{generally do not suffer now can they} ~~are not so handicapped.~~ ^{understand the aberrations of the alcoholic.} ~~generally do not suffer now can they~~

Your man has probably been trying to conceal a number of scrapes, perhaps pretty messy ones. They may disgust ^{you} ~~you~~ ^{they may be puzzling} ~~they may be puzzling~~ ^{being unable to understand} ~~being unable to understand~~ how such a seemingly above board chap could be so involved. But you can generally charge these, no matter how bad, to the abnormal action of alcohol on his mind. When drinking, or getting over a bout, an alcoholic, sometimes the model of honesty when normal, will do incredible things. Afterward, his revulsion will be terrible. Nearly always, these antics indicate nothing more than temporary aberrations, and ^{as he} ~~you should so treat them.~~

This is not to say that all alcoholics are honest and upright when not drinking. Of course that isn't so, and ^{you must have to be careful} ~~you must have to be careful~~ that such people ^{may} ~~may~~ impose on you. Seeing your attempt to understand and help, some men will try to take advantage of your kindness. If you are sure your man does not want to stop, ^{he} ~~he~~ may as well discharge him; the sooner the better. You are not doing him a favor by keeping him on. Firing such an individual may prove a blessing to him. It may be just the jolt he needs. I know, in my own particular case, that nothing my company could have done would have stopped me, for so long as I was able to hold my position, I could not possibly realize how serious my situation was. Had they fired me first, and had they then taken steps to see that I was presented with the solution contained in this book, I might have returned to them six months later, a well man.

But there are many men who want to stop right now, and with them you can go far. If you make a start, you should be prepared to go the limit, not in the sense that any great expense or trouble is to be expected, but rather in the matter of your own attitude. Your understanding treatment of the case ^{may pay great dividends.} ~~may pay great dividends.~~

Perhaps you have such a man in mind. He wants to quit drinking, and you want to help him, even if it be only a matter of good business. You know ^{more about} ~~more about~~ alcoholism. You ^{feel} ~~feel~~ that he is mentally and physically sick. You are willing to overlook his past performances. Suppose you ^{an approach is made to} ~~an approach is made to~~ the man in ^{an approach is made to} ~~an approach is made to~~ and go at him like this:

Hit him point blank with the ^{statement} ~~statement~~ that you know ^{all} ~~all~~ about his drinking, that it must stop. ^{you could} ~~you could~~ Say ^{that you} ~~that you~~ appreciate his abilities, would like to keep him, but cannot, if he continues to drink. That you mean just what you say. ^{And you should mean it too.} ~~And you should mean it too.~~ A firm attitude at this point has helped many of our members.

Next, assure him that you are not proposing to lecture, moralize, or condemn, that if you have done so formerly, it was because you misunderstood him. ^{he is not being} ~~he is not being~~ If you possible can, ^{he might be able to explain} ~~he might be able to explain~~ that you have no hard feeling toward him. At this point, ^{it might be well to} ~~it might be well to~~ bring out the idea of alcoholism, the sickness, ^{enlarge on that fully} ~~enlarge on that fully~~. Remark that you have been looking into the matter. You are sure of what you say, hence your change of attitude, hence your willingness to deal with the problem as though it were a disease. You are willing to look at your man as a gravely-ill person, with this qualification -- being

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perhaps fatally ill, does ^{he} your man want to get well, ^{immediately?} and right now? You ask because many alcoholics, being warped and drugged, do not want to quit. But does he? Will he take every necessary step, submit to anything to get well, to stop drinking forever?

If he says yes, does he really mean it, or down inside does he think he is fooling you, and that after rest and treatment he will be able to get away with a few drinks now and then? ^{we believe a} ~~Prove your man~~ ^{should be pushed} thoroughly on these points. ~~He satisfied he is not deceiving himself or you.~~ ^{we do not want}

^{whether you mention} ~~Not a word about this book, unless you are sure you ought to introduce it at this juncture.~~ ^{is a matter for your decision -} If he temporizes and still thinks he can ever drink again, even beer, ^{he might as well} ~~discharge him~~ ^{be} after the next bender which, if an alcoholic, he is certain to have. ^{we should understand} ~~Tell him that emphatically!~~ ^{and mean it!} Either you are dealing with a man who can and will get well, or you are not. If not, ^{why} ~~don't~~ waste time with him? This may seem severe, but it is usually ~~the best course.~~ ^{Will save you headaches.}

After satisfying yourself that your man wants to recover and that he will go to any extreme to do so, you may suggest a definite course of action. For most alcoholics who are drinking, or who are just getting over a spree, a certain amount of physical treatment is desirable, even imperative. ~~Some physicians favor cutting off the liquor sharply, and prefer to use little or no sedative. This may be wise in some instances, but for the most of us it is a barbaric torture. For severe cases, some doctors prefer a slower tapering-down process, followed by a health farm or sanitarium. Other doctors prefer a few days of detoxication, removal of poisons from the system by cathartics, belladonna, and the like, followed by a week of mild exercise and rest. Having tried them all, I personally favor the latter, though the matter of physical treatment should, of course, be referred to your own doctor.~~ ^{is to} Whatever the method, its object should be to thoroughly clear mind and body of the effects of alcohol. In competent hands, this seldom takes long, nor should it be very expensive. Your man is entitled to ~~be~~ ^{well} placed in such physical condition that he can think straight and no longer physically craves liquor. ^{physical are well to} ~~These handicaps must be removed if you are going to give him the chance you want him to have.~~ ^{of recovery} ~~Propose such a procedure to him. Offer to advance the cost of treatment, if necessary, but make it plain that any expense will later be deducted from his pay. Make him fully responsible. It is much better for him to be fully responsible.~~ ^{should be made} ^{it may be}

^{place} When your man accepts your offer, ^{point out} that physical treatment is but a small part of the picture. Though you are providing him with the best possible medical attention, he should understand that he must undergo a change of heart. To get over drinking will require a transformation of thought and attitude. ^{we are tied to} ~~recovery above everything, even home and business, for without recovery we will lose both.~~

^{can you adopt the attitude} ~~Show that you have every confidence in his ability to recover. While on the subject of confidence, tell him that so far as you are concerned, this will be a strictly personal matter. His alcoholic derelictions, the treatment about to be undertaken, these will never be discussed without his consent. Gently with him success and say you want to have a long chat with him on his return.~~ ^{that}

^{we} ~~As above~~ ^{is a course of action which has been tried and} ~~no return to the subject matter of this book: It contains, as you have seen, full directions by which your employee may solve his problem. To you, some of the ideas which it contains are novel. Perhaps some of them don't make sense to you. Possibly you are not quite in sympathy with the approach we suggest. By no means do we offer it as the last word on this subject, but so far as we are concerned, it has been the best word so far. Our approach often does work. After all, you are looking for results rather than methods? Whether your employee likes it or not, he will learn the grim truth about alcoholism. That won't hurt him a bit, though he does not go for the remedy at first.~~ ^{worked with} ^{this}

I suggest you draw ^{this} on your patient during treatment
able -- while he is acutely ill
may come to him.

if he sup
surrender
he will
not
outlive

try at

On your employee's return, call him in and ask what happened. He thinks this is the answer. Get him to tell you how he thinks it is best to do about it. If he feels free to discuss his problem if he knows you understand and that you will not be unwise to say he will probably be happy to a fast start.

repayment ^{account}

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is not so at all. But sometimes ^{our} drinking will be used as a basis of criticism ^{to you}. ^{about} ^{in this way he was subtly carrying tales}

Clarify

you may have to curb his desire to

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^{should be}
Your man will be on his mettle to make good. Being somewhat weakened, and faced with physical and mental readjustment to a life which knows no alcohol, he may overdo. Don't let him work sixteen hours a day, just because he wants to. ^{you may need to} Encourage him to play once in a while. Make it possible for him to do so. He may wish to do a lot for other alcoholics and something of the sort may come up during business hours. Don't begrudge him ^A reasonable amount of time. This work is necessary to maintain his sobriety.

After your man has gone along without drinking a few months, ^{attitude will be helpful} ^{you may} be able to ^{try to} make use of his services with other employees who are giving you the alcoholic run-around -- provided, of course, they are willing to have a third party in the picture. Don't ^{hesitate to let} An alcoholic who has recovered, but holds a relatively unimportant job, talk to a man with a better position. Being on radically different basis of life, he will never take advantage of the situation.

^{may be trusted}
You must trust your man. Long experience with alcoholic excuses naturally ^{you} suspicious. When his wife next calls saying he is sick, ^{don't jump to the conclusion} he is drunk. If he is, and is still trying to recover upon ^{his} basis, he will presently tell you about it, even if it means the loss of his job. For he knows he must be honest if he would live at all. ^{He will appreciate knowing} you are not bothering your head about him at all, that you are not suspicious, nor are you trying to run his life so he will be shielded from temptation to drink. If he is conscientiously following the Program of Recovery he can go anywhere your business may call him. ^{Do not promote him, however, until you are sure} ^{he has a chance to succeed}

In case he does stumble, even once, you will have to decide whether to let him go. If you are sure he doesn't mean business, there is no doubt you should discharge him. If, on the contrary, you are sure he is doing his utmost, you may wish to give him another chance. But you should feel under no obligation to ^{keep him} for your obligation has been well discharged already. In any event, ^{we cannot promise} don't let him fool you, and ^{let sentiment get the better of you} if you are sure he ought to go.

There is another thing you might do. If your organization is a large one, your junior executives might be provided with this book. You might let them know you have no quarrel with the alcoholics of your organization. These juniors are often in a difficult position. Men under them are frequently their friends. So, for one reason or another, they cover these men, hoping matters will take a turn for the better. They often jeopardize their own positions by trying to help serious drinkers who should have been fired long ago, or else given an opportunity to get well. ^{put it something like this}

After reading this book, a junior executive can go to such a man and say, "look here, Ed. Do you want to stop drinking or not? You put me on the spot every time you get drunk. It isn't fair to me or the firm. I have been learning something about alcoholism. If you are an alcoholic, you are a mighty sick man. You act like one. The firm wants to help you get over it ^{if you are interested}, there is a way out. and I hope you have sense enough to try it. If you do, your past will be forgotten and the fact that you went away for treatment will not be mentioned. But if you cannot, or will not stop drinking, I think you ought to resign."

Your junior executive may not agree with the contents of our book. He need not, and often should not, show it to his alcoholic prospect. But at least he will understand the problem and will no longer be misled by ordinary promises. He will be able to take a position with such a man which is eminently fair and square. He will have no further reason for covering up an alcoholic employee.

It boils right down to this: No man should be fired just because he is alcoholic. If he wants to stop, he should be afforded a real chance. If he cannot, or does not want to stop, he should ^{usually} be discharged. The exceptions are few.

many have number have needed the lesson

(HYP)

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Time

We think this method of approach will accomplish several things ^{for you}. It will promptly bring drinking situations to light. It will ~~enable you to~~ ^{the} restore good men to useful activity. At the same time you will feel no reluctance to rid yourself of those who cannot, or will not, stop. Alcoholism may be causing your organization considerable damage in its waste of ~~money~~ ^{men and reputation}. We hope our suggestions will help you plug up this sometimes serious leak. We ~~you cannot~~ ^{you cannot} become a missionary, attempting to save all who happen to be alcoholic. Being a business man is enough these days. But we can sensibly ~~ask~~ ^{investigate} that you ~~stop~~ ^{investigate} this waste and give your worth-while man a chance.

The other day an approach was made to the vice-president of a large industrial concern. He remarked: "I'm mighty glad you fellows got over your drinking. But the policy of this company is not to interfere with the habits of our employees. If a man drinks so much that his job suffers, we fire him. I don't see how you can be of any help to us, for as you see, we don't have any alcoholic problem." This same company spends millions for research every year. Their cost of production is figured to a fine decimal point. They have recreational facilities. There is company insurance. There is a real interest, both humanitarian and business, in the well-being of employees. But alcoholism -- well, they just don't have that. ~~believe they have it.~~

Perhaps this is a typical attitude. We, who have collectively seen a great deal of business life, at least from the alcoholic angle, had to smile at this gentleman's opinion. He might be shocked if he knew how much alcoholism cost his organization a year. That company may harbor many actual or potential alcoholics. We believe that managers of large enterprises often have little idea how prevalent this problem is. Perhaps this is a guess, but we have a hunch it's a good one. If you still feel your organization has no alcoholic problem, ~~you might pay to~~ ^{it might pay to} take another look down the line. You may make some interesting discoveries.

Of course, this chapter refers to alcoholics, sick people, deranged men. What our friend, the vice-president, had in mind was the habitual or whoopee drinker. As to them, his policy is probably sound, but as you see, he ~~did not~~ ^{did not} distinguish between such people and the alcoholic.

Being a business man, you might like to have a summary of this chapter. Here it is.

- One: Acquaintance with the nature of alcoholism.
- Two: ~~Preparation to~~ ^{Preparation to} discount and forget ~~the alcoholics past~~ ^{the alcoholics past}
- Three: Confidentially offering medical treatment and cooperation, provided you think he wants to stop.
- Four: Have the alcohol thoroughly removed from his system and give ~~in~~ ⁱⁿ a suitable chance to recover physically.
- Five: Have ~~my~~ ^{my} doctor in attendance present him with this book ~~but not~~ ^{presented} down his throat.
- Six: Have a frank talk with him when he gets back from his treatment, assuring him of ~~full~~ ^{full} support, encouraging him to say anything he wishes about himself, and making it clear the past will not be held against him.
- Seven: Ask him to place recovery from alcoholism ahead of all else.
- Eight: ~~Don't~~ ^{Don't} let him overwork.
- Nine: Protect him, when justified, from malicious gossip.
- Ten: If, ~~after you have~~ ^{after you have} ~~kept the book~~ ^{kept the book}, he ~~wants to stop~~ ^{wants to stop}, then ~~let him go~~ ^{let him go}.

It is not to be expected that you ~~are~~ ^{are} an alcoholic employee, a disproportionate amount of time and attention. He ~~is not~~ ^{is not} to be made a favorite. The right kind of man, the kind who recovers, will not want this sort of thing. He will not impose ~~upon you~~ ^{upon you}. Far from it. He will work like the devil, and thank you to his dying day.

Today, I own a little company. There are two alcoholic employees, who produce as

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Page 69.

much as five normal salesmen. But why not? They have a ^{new attitude} ~~better~~ way of life, and they have been saved from a living death. I have enjoyed every moment spent in getting them straightened out. ~~*You, Mr. Employer, may have the same experience!*~~

* See appendix -- The Alcoholic Foundation. We may be able to carry on a limited correspondence.

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Chapter Eleven

A VISION FOR YOU

For most normal folks, drinking means conviviality, companionship, and colorful imagination. It means release from care, boredom, and worry. It is joyous intimacy with friends, and a feeling that life is good. But not so with us in those last days of heavy drinking. The old pleasures were gone. They were but memories. Never could we recapture the great moments of the past. There was an insistent yearning to enjoy ^{LIFE} as we once did and a heartbreaking obsession that some new miracle of control would enable us to do it. There was always one more attempt -- and one more failure.

The less people tolerated us, the more we withdrew from society, from life itself. As we became subjects of King Alcohol, shivering denizens of his mad realm, the chilling vapor that is loneliness settled down. ^{It} thickened, ever becoming blacker. Some of us sought out sordid places, hoping to find understanding companionship and approval. Momentarily we did -- then would come oblivion and the awful awakening to face the hideous Four Horsemen -- Terror, Bewilderment, Frustration, Despair. Unhappy drinkers who ^{READ} this page will understand!

Now and then a serious drinker, being dry at the moment says, "I don't miss it at all. Feel better. Work better. Having a better time." As ex-alcoholics, we smile at such a sally. We know our friend is like a boy whistling in the dark to keep up his spirits. He fools himself. Inwardly he would give anything to take half a dozen drinks and get away with them. He will presently try the old game again, for he isn't happy about his sobriety. He cannot picture life without alcohol. Some day he will be unable to imagine life either with alcohol or without it. Then he will know loneliness such as few do. He will be at the jumping-off place. He will wish for the end.

We have shown ~~you~~ how we got out from under. You say: "Yes, I'm willing. But am I to be consigned to a life where I shall be stupid, boring and glum, like some righteous people I see? I know I must get along without liquor, but how can I? Have you a sufficient substitute?"

Yes, there is a substitute, and it is vastly more than that. It is a Fellowship in Alcoholics Anonymous. There ~~you will~~ find release from care, boredom, and worry. Your imagination will be fired. Life will mean something at last. The most satisfactory years of your existence lie ahead. Thus we find The Fellowship, and so will you.

"How is that to come about?" you ^{ASK} say. "Where am I to find these people?"

You are going to meet these new friends in your own community. Near you alcoholics are dying helplessly like people in a sinking ship. If you live in a large place, there are hundreds. These are to be your companions. High and low, rich and poor, these are future Fellows of Alcoholics Anonymous. Among them you will make lifelong friends. You will be bound to them with new and wonderful ties, for you will escape disaster together and you will commence shoulder to shoulder your common journey. Then you will know what it means to give of yourself, that others may survive and rediscover life. You will learn the full meaning of "Love thy neighbor as thyself."

It may seem incredible that these men are to become happy, respected, and

KGP

useful once more. How can they rise out of such misery, bad repute and hopelessness? The practical answer is that since these things have happened among us, they can happen ^{WITH OTHERS}. Should you wish them above all else, and should you be willing to make use of our experience, we are sure they will come. The age of miracles is still with us. Our own recovery proves that!

Our hope is that when this chip of a book is launched on the world tide of alcoholism, defeated drinkers will seize upon it, ^{and} following its ^{suggestions}. Many, we are sure, will rise to their feet and march on. They will approach still other sick ones and ~~as~~ the Fellowship of Alcoholics Anonymous may spring up in each city and hamlet, havens for those who must find a way out.

In the chapter "Working With Others" you gathered ^{the head of} an idea of how ^{we} approach and aid others to health. Suppose now that through you ^{several families have} returned to health. You will want to know more of how to proceed from that point. Perhaps the best way of treating you to a glimpse of ^{the} future will be to describe the growth of the Fellowship among us. Here is a brief account:

Nearly four years ago, one of our number made a journey to a certain western city. From the business standpoint, his trip came off badly. Had he been successful in his enterprise, he would have been set on his feet financially, which, at the time, seemed vitally important. ^{PROCEEDING} But his venture wound up in a law suit and bogged down completely. The ^{PROCEEDING} was shot through with much hard feeling and controversy.

Bitterly discouraged, he found himself in a strange place, discredited and almost broke. ^{Still} Still physically weak, ^{and} sober but a few months he saw that his predicament was dangerous. He wanted so much to talk with someone, but whom?

One dismal afternoon he paced a hotel lobby wondering how his bill was to be paid. At one end of the room stood a glass covered directory of local churches. Down the lobby a door opened into an attractive bar. He could see the gay crowd inside. In there he would find companionship and release. Unless he took some drinks, he might not have the courage to scrape an acquaintance, and would have a lonely week-end.

Of course, he couldn't drink, but why not sit hopefully at a table, a bottle of ginger ale before him? Then after all, had he not been sober six months now? Perhaps he could handle, say, three drinks -- no more! Fear gripped him. He was on thin ice. Again it was the old, insidious insanity -- that first drink. With a shiver, he turned away and walked down the lobby to the church directory. Music and gay chatter still floated to him from the bar.

But what about his responsibilities -- his family and the men who would die because they would not know how to get well, ah -- yes, those other alcoholics? There must be many ^{of them} such in this town. He would phone a clergyman. His sanity returned, and he thanked God. Selecting a church at random from the directory, he stepped into a booth and lifted the receiver.

Little could he foresee what that simple decision was to mean. How could any one guess that life and happiness for many was to depend on whether one depressed man entered a phone booth or a bar? His call to the clergyman led him presently to a certain resident of the town, who, though formerly able and respected, was then nearing the ^{point} nadir of alcoholic despair. It was the usual situation: home in jeopardy, wife ill, children distracted, bills in arrears, and ^{reputation} reputation damaged. He had a desperate desire to stop, but saw no way out; for he had earnestly tried many avenues of escape. Painfully aware of being somehow abnormal, the man did not fully realize what it means to be alcoholic.

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When our friend told his experience, the man agreed that no amount of will power he might muster could stop his drinking for long. A spiritual experience, he conceded, was absolutely necessary, but the price seemed high upon the basis suggested. He told how he lived in constant worry about ~~creditors and others~~ ^{those} who might find out about his alcoholism. He had, of course, the familiar alcoholic obsession that few knew of his drinking. Why, he argued, should he lose the remainder of his business, ~~and~~ ^{bringing still more suffering to his family, by foolishly admitting his plight to his creditors and those from whom he made his livelihood?} He would do anything, he said, but that.

Being intrigued, however, he invited our friend to his home. Some time later, and just as he thought he was getting control of his liquor situation, he went on a roaring bender. For him, this was the spree that ended all sprees. He saw that he would have to face his problems squarely, that God might give him mastery.

One morning he took the bull by the horns and set out to tell those he feared ^{Rad to tell} what his trouble had been. He found himself surprisingly well received, and learned that many knew of his drinking. Stepping into his car, he made the rounds of people he had hurt. He trembled as he went about, for this might mean ruin, particularly to a person in his line of business.

At midnight he came home exhausted, but very happy. He has not had a drink since. As we shall see, he now means a great deal to his community, and the major liabilities of thirty years of hard drinking have been repaired in ~~less than four~~ ^{years}.

But life was not easy for the two friends. Plenty of difficulties presented themselves. Both saw that they must keep spiritually active. One day they called up the head nurse of a local hospital. They explained their need and inquired if she had a first class alcoholic prospect.

She replied, "Yes, we've got a corker. He's just beaten up a couple of nurses. Goes off his head completely when drinking. But he's a grand chap when sober, though he's been in here six times in the last four months. Understand he was once a well-known lawyer in town, but just now we've got him strapped down tight."

Here was a prospect all right, but, by the description, ^{one} none too promising. The ^{use} of spiritual principles in such cases was not so well understood as it is now. But one of the friends said, "Put him in a private room. We'll be down."

Two days later, a future Fellow of Alcoholics Anonymous stared glassily at the strangers beside his bed. "Who are you fellows, and why this private room? I was always in a ward before."

~~The better down~~
Said one of the visitors, "We're giving you a treatment for alcoholism."

Hopelessness was written large on the man's face as he replied: "Oh, but that's no use. Nothing would fix me. I'm a goner. The last three times, I got drunk on the way home from here. I'm afraid to go out the door. I can't understand it."

For an hour, the two friends told him about their drinking experiences. Over and over, he would say: "That's me. That's me. I drink like that."

The man in the bed was told of the acute poisoning from which he suffered, how it deteriorates the body of an alcoholic and warps his mind. There was much talk about the mental state preceding the first drink.

"Yes, that's me," said the sick man, "the very image. You fellows know your stuff all right, but I don't see what good it'll do. You fellows are somebody. I

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was once, but I'm a nobody now. From what you tell me, I know more than ever I can't stop." At this both the visitors burst into a laugh. Said the future Fellow Anonymous: "Damn little to laugh about that I can see."

The two friends spoke of their spiritual experience and told him about the course of action they carried out.

He interrupted: "I used to be strong for the church, but that won't fix it. I've prayed ~~to God~~ on hangover mornings and sworn that I'd never touch another drop, but by nine oclock I'd be boiled as an owl."

Next day found the prospect more receptive. He had been thinking it over. "Maybe you're right," he said. "God ought to be able to do anything." Then he added, "He sure didn't do much for me when I was trying to fight this booze racket alone."

On the third day the lawyer ~~admitted his Creator~~ ^{gave his life to the care and direction of his} Creator, and said he was perfectly willing to do anything necessary. His wife came, scarcely daring to be hopeful, but she thought she saw something different about her husband already. He had begun to have a spiritual experience! Group

That afternoon he put on his clothes and walked from the hospital a free man. He entered a political campaign, making speeches, frequenting men's gathering places of all sorts, often staying up all night. He lost the race by only a narrow margin. But he had found God -- and in finding God had found himself.

That was in June, 1935. He never drank again. He too, has become a respected and useful member of his community. He has helped other men recover, and is a power in the church from which he was long absent.

So, you see, there were three alcoholics in that town, who now felt they had to give to others what they had found, or be sunk. After several failures to find others, a fourth turned up. He came through an acquaintance who had heard the good news. He proved to be a devil-may-care young fellow whose parents could not make out whether he wanted to stop drinking or not. They were deeply religious people, much shocked by their son's refusal to have anything to do with the church. He suffered horribly from his sprees, but it seemed as if nothing could be done for him. He consented, however, to go to the hospital, where he occupied the very room recently vacated by the lawyer.

He had three visitors. After a bit, he said: "The way you fellows put this spiritual stuff makes sense. I'm ready to do business. I guess the old folks were right after all." So one more was added to the Fellowship.

All this time our friend of the hotel lobby incident remained in that town. He was there three months. He now returned home, leaving behind his first acquaintance, the lawyer, and the devil-may-care chap. These men had found something brand new in life. Though they knew they must help other alcoholics if they would remain sober, that motive became secondary. It was transcended by the happiness they found in giving themselves for others. They shared their homes, their slender resources, and gladly devoted their spare hours to fellow-sufferers. They were willing, by day or night, to place a new man in the hospital and visit him afterward. They grew in numbers. They experienced a few distressing failures, but in those cases, they made an effort to bring the man's family ~~into a new way of living~~, thus relieving much worry and suffering. Group

A year and six months later these three had succeeded with seven more. Seeing much of each other, scarce an evening passed that someone's home did not shelter a little gathering of men and women, happy in their release, and constantly thinking

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now they might present their discovery to some newcomer. In addition to these casual get-togethers, it became customary to set apart one night a week for a meeting to be attended by anyone or everyone interested in a spiritual way of life. Aside from fellowship and sociability, the prime object was to provide a time and place where new people might bring their problems.

Outsiders became interested. One man and his wife placed their large home at the disposal of this strangely assorted crowd. This couple has since become so fascinated that they have dedicated their home to the work. Many a distracted wife has visited this house to find loving and understanding companionship among women who knew their problem, to hear from the lips of men like their husbands what had happened to them, to be advised how her own wayward mate might be hospitalized and approached when next he stumbled.

Many a man, yet dazed from his hospital experience, has stepped over the threshold of that home into freedom. Many an alcoholic who entered there came away with an answer. He succumbed to that gay crowd inside, who laughed at their misfortune and understood him. Impressed by those who visited him at the hospital, he capitulated entirely, when, later, in an upper room of this house, he heard the story of some man whose experience closely tallied with his own. The expression on the faces of the women, that indefinable something in the eyes of the men, the stimulating and electric atmosphere of the place, conspired to let him know that here was haven at last.

The very practical approach to his problems, the absence of intolerance of any kind, the informality, the genuine democracy, the uncanny understanding which these people had were irresistible. He and his wife would leave elated by the thought of what they could now do for some stricken acquaintance and his family. They knew they had a host of new friends; it seemed they had known these strangers always. They had seen miracles, and one was to come to them. They had visioned The Great Reality -- their loving and All Powerful Creator.

Now, this house will hardly accommodate its weekly visitors, for they number sixty or eighty as a rule. Alcoholics are being attracted from far and near. From surrounding towns, families drive long distances to be present. A community thirty miles away has fifteen Fellows of Alcoholics Anonymous. Being a large place, we think that some day its Fellowship will number many hundreds.

But life among Alcoholics Anonymous is more than attending ~~meetings~~ ^{and visiting} hospitals. Cleaning up old scrapes, helping to settle family differences, explaining the disinherited son to his irate parents, lending money and securing jobs for each other, when justified -- these are everyday occurrences. No one is too discredited, nor has sunk too low to be welcomed cordially -- if he means business. Social distinctions, petty rivalries and jealousies -- these are laughed out of countenance. Being wrecked in the same vessel, being restored and united under one God with hearts and minds attuned to the welfare of others, the things which matter so much to some people no longer signify much to them. How could they?

Under only slightly different conditions, the same thing is taking place in several eastern cities. In one of these there is a well-known hospital for the treatment of alcoholic and drug addiction. Four years ago one of our number was a patient there. Many of us have felt, for the first time, the Presence and Power of God within its walls. We are greatly indebted to the doctor in attendance there, for he, although it might prejudice his own work, has told us his belief in our work.

Every few days this doctor suggests our approach to one of his patients. Understanding our work, he can do this with an eye to selecting those who are willing and able to recover on a spiritual basis. Many of us, former patients, go there to help.

Then, in this eastern city, there are informal meetings such as we have described to you, where you may see thirty or forty, there are the same fast friendships, there is the same helpfulness to one another as you find among our western friends. There is a good bit of travel between East and West and we foresee a great increase in this helpful interchange.

Some day we hope that every alcoholic who journeys will find a Fellowship of Alcoholics Anonymous at his destination. To some extent this is already true. Some of us are salesmen and go about. Little clusters of twos and threes and fives of us have sprung up in other communities, through contact with our two larger centers. Those of us who travel drop in as often as we can. This practice enables us to lend a hand, at the same time avoiding certain alluring distractions of the road, about which any traveling man can inform you.

Thus we grow. And so can you, though you be but one man with this book in your hand. We believe and hope it contains all you will need to begin.

We know what you are thinking. You are saying to yourself: "I'm jittery and alone. I couldn't do that." But you can. You forget that you have just now tapped a source of power so much greater than yourself. To duplicate, with such backing, what we have accomplished is only a matter of willingness, patience and labor.

We know a former alcoholic who was living alone in a large community. He had lived there but a few weeks when he found that the place probably contained more alcoholics per square mile than any city in the country. This was only a few days ago at this writing. The authorities were much concerned. He got in touch with a prominent psychiatrist who has undertaken certain responsibilities for the mental health of the community. The doctor proved to be able and exceedingly anxious to adopt any workable method of handling the situation. ~~Agreeing with many competent and informed physicians, he said he could do little or nothing for the average alcoholic.~~ So, he inquired, what did our friend have on the ball?

Our friend proceeded to tell him. And with such good effect that the doctor agreed to a test among his patients and certain other alcoholics from a clinic which he attends. Arrangements were also made with the chief psychiatrist of a large public hospital to select still others from the stream of misery which flows through that institution.

So our fellow worker will soon have friends galore. Some of them may sink and perhaps never get up, but if our experience is a criterion, more than half of those approached will become Fellows of Alcoholics Anonymous. When a few men in this city have found themselves, and have discovered the joy of helping others to face life again, there will be no stopping until everyone in that town has his opportunity to recover -- if he can and will. <

Still you may say: "But I will not have the benefit of contact with you who write this book." We cannot be sure. God will determine that, so you must remember that your real reliance is always upon Him. He will show you how to create the Fellowship you crave.*

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

Abandon yourself to God as you understand God. Admit your faults to him and

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

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

* See appendix -- The Alcoholic Foundation. It may be we shall be able to carry on a limited correspondence.

*Dr. Bevoise
suggests this as
anti-climatic + justification*

THE ALCOHOLIC FOUNDATION

In our text we have shown the alcoholic how ~~he~~ ^{many we have} can recover but we realize that many will want to write us directly.

To receive these inquiries, to administer royalties from this book and such other funds as may come to hand, a Trust has been created known as The Alcoholic Foundation. Three Trustees are members of Alcoholics Anonymous, the other four are well-known business and professional men who have volunteered their services. The Trust states these four (who are not of Alcoholics Anonymous) or their successors, shall always constitute a majority of the Board of Trustees.

We must frankly state however, that under present conditions, we may be unable to reply to all inquiries, as our members, in their spare time, will attend to most of the correspondence. Nevertheless we shall strenuously attempt to communicate with those men and women who are able to report that they are staying sober and working with other alcoholics. Once we have such an active nucleus, we can then refer to them those inquiries which originate in their respective localities. Starting with small but active centers created in this fashion, we are confident that fellowships will spring up and grow very much as they have among us. Meanwhile, we hope the Foundation will become more useful to all.

The Alcoholic Foundation is our only agency of its kind. We have agreed that all business engagements touching on our alcoholic work shall have the approval of its trustees. People who state they represent The Alcoholic Foundation should be asked for credentials and if unsatisfactory, these ought to be checked with the Foundation at once. We welcome inquiry by scientific, medical and religious societies.

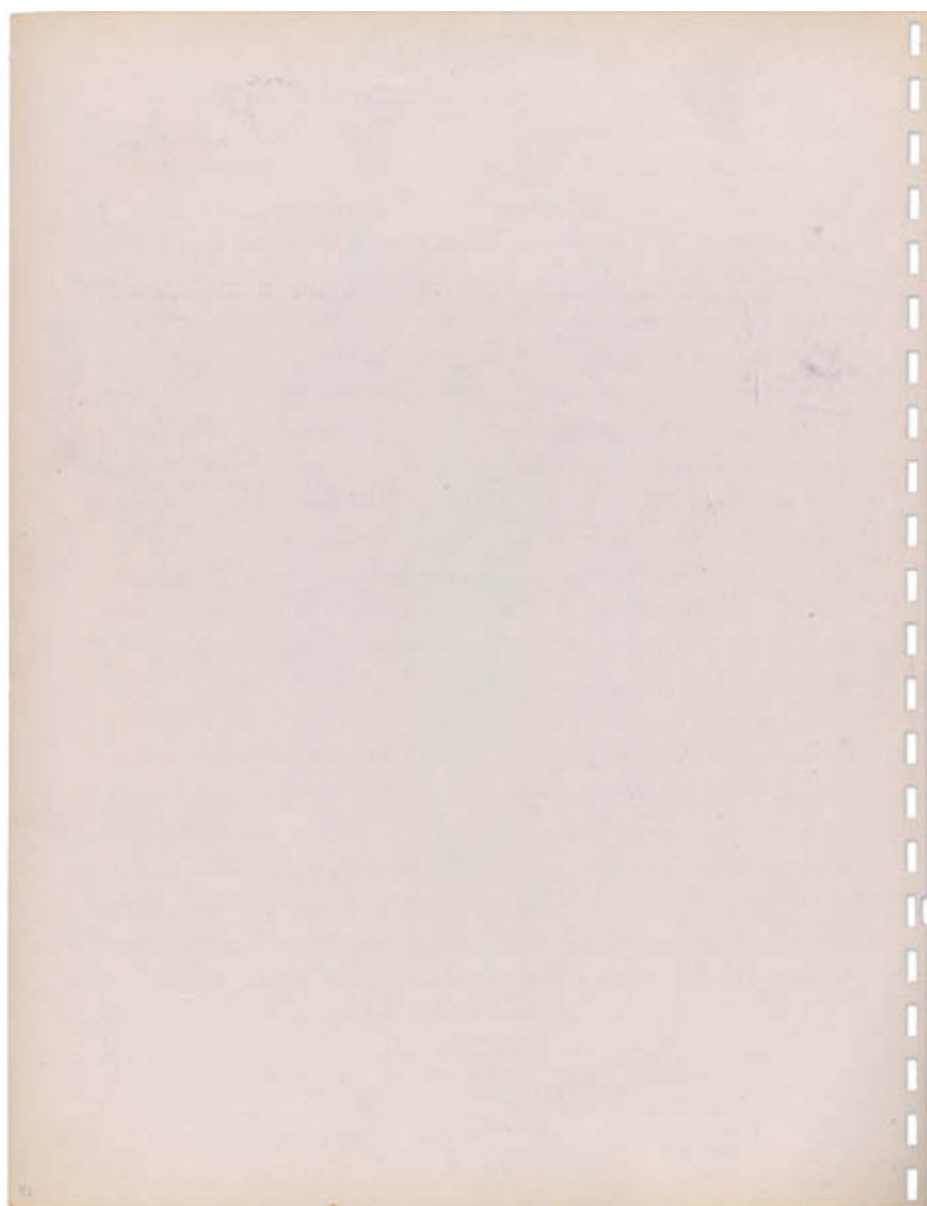
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THE DOCTOR'S NIGHTMARE

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I was born in a small New England village of about 7,000 souls. The general moral standard was, as I recall it, far above the average. No beer or liquor was sold in the neighborhood, except at the State liquor agency where perhaps one might procure a pint if he could convince the agent that he really needed it. Without this proof the expectant purchaser would be forced to depart empty handed with none of what I later came to believe was the great panacea for all human ills. Men who had liquor shipped in from Boston or New York by express were looked upon with great distrust and disfavor by most of the good townspeople. The town was well supplied with churches and schools in which I pursued my early educational activities. 172

* My father was a professional man of recognized ability and both my father and mother were most active in church affairs. Both father and mother were considerably above the average in intelligence.

Unfortunately for me, I was the only child, which perhaps engendered the selfishness which played such an important part in bringing on my alcoholism.

From childhood through high school, I was more or less forced to go to church, Sunday School and evening service, Monday night Christian Endeavor and sometimes to Wednesday evening prayer meeting. This had the effect of making me resolve that when I was free from parental domination, I would never again darken the doors of a church. This resolution I kept steadfastly for the next forty years, except when circumstances made it seem unwise to absent myself.

After high school came four years in one of the best colleges in the country where drinking seemed to be a major extra-curricular activity. Almost everyone seemed to do it. I did it more and more, and had lots of fun without much grief, either physical or financial. I seemed to be able to snap back the next morning better than most of my fellow drinkers, who were cursed (or perhaps blessed) with a great deal of morning after nausea. Never once in my life have I had a headache, which fact leads me to believe that I was an alcoholic almost from the start. My whole life seemed to be centered around doing what I wanted to do, without regard for the rights, wishes, or privileges of anyone else; a state of mind which became more and more predominant as the years passed. I was graduated with "summa cum laude" in the eyes of the drinking fraternity, but not in the eyes of the Dean.

The next three years I spent in Boston, Chicago and Montreal in the employ of a large manufacturing concern, selling railway supplies, gas engines of all sorts, and many other items of heavy hardware. During these years, I drank as much as my purse permitted, still without paying too great a penalty, although I was beginning to have morning "jitters" at times. But I lost only a half day's work during these three years.

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My next move was to take up the study of medicine, entering one of the largest universities in the country. There I took up the business of drinking with much greater earnestness than I had previously shown. On account of my enormous capacity for beer, I was elected to membership in one of the drinking societies, and soon became one of the leading spirits. Many mornings I have gone to classes, and even though fully prepared, I would turn and walk back to my fraternity house because of my jitters, not daring to enter the classroom for fear of making a scene should I be called on for recitation.

This went from bad to worse until sophomore spring when, after a prolonged period of drinking, I made up my mind that I could not complete my course, so I packed my grip and went South and spent a month on a large farm owned by a friend of mine. When I got the fog out of my brain, I decided that quitting school was very foolish and that I had better return and continue my work. When I reached school, I discovered the faculty had other ideas on the subject. After much argument they allowed me to return and take my exams, all of which I passed creditably. But they were much disgusted and told me they would attempt to struggle along without my presence. After many painful discussions, they finally gave me my credits and I migrated to another of the leading universities of the country and entered as a Junior that Fall.

There my drinking became so much worse that the boys in the fraternity house where I lived felt forced to send for my father, who made a long journey in the vain endeavor to get me straightened around. This had little effect however for I kept on drinking and used a great deal more hard liquor than in former years.

Coming up to final exams I went on a particularly strenuous spree. When I went in to write the examinations, my hand trembled so I could not hold a pencil. I passed in at least three absolutely blank books. I was, of course, soon on the carpet and the upshot was that I had to go back for two more quarters and remain absolutely dry, if I wished to graduate. This I did, and proved myself satisfactory to the faculty, both in deportment and scholastically.

I conducted myself so creditably that I was able to secure a much coveted internship in a Western City, where I spent two years. During these two years I was kept so busy that I hardly left the hospital at all. Consequently, I could not get into any trouble.

When these two years were up, I opened my office downtown. Then I had some money, all the time in the world, and considerable stomach trouble. I soon discovered that a couple of drinks would alleviate my gastric distress, at least for a few hours at a time, so it was not at all difficult for me to return to my former excessive indulgence.

By this time I was beginning to pay very dearly physically, and in hope of relief voluntarily incarcerated myself at least a dozen

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times in one of the local sanitariums. I was between Scylla and Charybdis now, because if I did not drink my stomach tortured me, and if I did, my nerves did the same thing. After three years of this, I wound up in the local hospital where they attempted to help me, but I would get my friends to smuggle me in a quart, or I would steal the alcohol about the building, so that I got rapidly worse.

Finally my father had to send a doctor out from my home town who managed to get me back there some way and I was in bed about two months before I could venture out of the house. I stayed about town a couple of months more and returned to resume my practice. I think I must have been thoroughly scared by what had happened, or by the doctor, or probably both, so that I did not touch a drink again until the country went dry.

With the passing of the Eighteenth Amendment I felt quite safe. I knew everyone would buy a few bottles, or cases, of liquor as their exchequers permitted, and it would soon be gone. Therefore it would make no great difference, even if I should do some drinking. At that time I was not aware of the almost unlimited supply the government made it possible for us doctors to obtain, neither had I any knowledge of the bootlegger who soon appeared on the horizon. I drank with moderation at first, but it took me only a relatively short time to drift back into the old habits which had wound up so disastrously before.

During the next few years, I developed two distinct phobias. One was the fear of not sleeping, and the other was the fear of running out of liquor. Not being a man of means, I knew that if I did not stay sober enough to earn money, I would run out of liquor. Most of the time, therefore, I did not take the morning drink which I craved so badly, but instead would fill up on large doses of sedatives to quiet the jitters, which distressed me terribly. Occasionally, I would yield to the morning craving, but if I did, it would be only a few hours before I would be quite unfit for work. This would lessen my chances of smuggling some home that evening, which in turn would mean a night of futile tossing around in bed followed by a morning of unbearable jitters. During the subsequent fifteen years I had sense enough never to go to the hospital if I had been drinking, and very seldom did I receive patients. I would sometimes hide out in one of the clubs, of which I was a member, and had the habit at times of registering at a hotel under a fictitious name. But my friends usually found me and I would go home if they promised that I should not be scolded.

If my wife were planning to go out in the afternoon, I would get a large supply of liquor and smuggle it home and hide it in the coal bin, the clothes chute, over door jams, over beams in the cellar and in cracks in the cellar tile. I also made use of old trunks and chests, the old can container, and even the ash container. The water tank on the toilet I never used, because that looked too easy. I found out later that my wife inspected it frequently. I used to put eight or twelve ounce bottles of alcohol in a fur lined

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glove and toss that onto the back airing porch when winter days got dark enough. My bootlegger had hidden it at the back steps where I could get it at my convenience. Sometimes I would bring it in my pockets, but there were inspections, and that became too risky. I used also to put it up in four ounce bottles and stick several in my stocking tops. This worked nicely until my wife and I went to see Wallace Beery in "Tugboat Annie", after which the pant-leg and stock-racket were out!

I will not take space to relate all my hospital or sanitarium experiences.

For the benefit of those experimentally inclined, I should mention the so-called beer experiment. When beer first came back, I thought that I was safe. I could drink all I wanted of that. It was harmless; nobody ever got drunk on beer. So I filled the cellar full, with the permission of my good wife. It was not long before I was drinking at least a case and a half a day. I put on thirty pounds weight in about two months, looked like a pig, and was uncomfortable from shortness of breath. It then occurred to me that after one was all smelled up with beer nobody could tell what had been drunk, so I began to fortify my beer with straight alcohol. Of course, the result was very bad, and that ended the beer experiment.

During all this time we became more or less ostracized from our friends. We could not be invited out because I would surely get tight and my wife dared not invite people in for the same reason. My phobia for sleeplessness demanded that I get drunk every night, but in order to get more liquor for the next night, I had to stay sober during the day, at least up to four o'clock. This routine went on with few interruptions for seventeen years. It was really a horrible nightmare, this earning money, getting liquor, smuggling it home, getting drunk, morning jitters, taking large doses of sedatives to make it possible for me to earn more money, and so on ad nauseam. I used to promise my wife, my friends, and my children that I would drink no more -- promises which seldom kept me sober even through the day, though I was very sincere when I made them.

About the time of the beer experiment I was thrown in with a crowd of people who attracted me because of their seeming poise, health, and happiness. They spoke with great freedom from embarrassment, which I could never do, and they seemed very much at ease on all occasions and appeared very healthy. More than these attributes, they seemed to be happy. I was self-conscious and ill at ease most of the time, my health was at the breaking point, and I was thoroughly miserable. I sensed they had something I did not have, from which I might readily profit. I learned that it was something of a spiritual nature, which did not appeal to me very much, but I thought it could do no harm. I gave the matter much time and study for the next two and a half years, but still got tight every night nevertheless. I read everything I could find, and talked to everyone who I thought knew anything about it.

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My good wife became deeply interested and it was her interest that sustained mine, though I at no time sensed that it might be an answer to my liquor problem. How my wife kept her faith and courage during all those years, I'll never know, but she did. If she had not, I know I would have been dead a long time ago. For some reason, we alcoholics seem to have had the gift of picking out the world's finest women. Why they should be subjected to the tortures we inflicted upon them, I cannot explain.

About this time a lady called up my wife one Saturday afternoon, saying she wanted me to come over that evening to meet a friend of hers who might help me. It was the day before Mother's Day and I had come home plastered, carrying a big potted plant which I set down on the table and forthwith went upstairs and passed out. The next day she called again. Wishing to be polite, though I felt very badly, I said, "Let's make the call," and extracted from my wife a promise that we would not stay over fifteen minutes.

We entered her house at exactly five o'clock and it was exactly eleven fifteen when we left. I had a couple of shorter talks with this man afterward, and stopped drinking abruptly. This dry spell lasted for about three weeks, when I went to Atlantic City to attend several days' meeting of a National Society of which I was a member. I drank all the Scotch they had on the train and bought several quarts on my way to the hotel. This was on Sunday. I got tight that night, stayed sober Monday till after the dinner and then proceeded to get tight again. I drank all I dared in the bar, and then went to my room to finish the job. Tuesday I started in the morning, getting well organized by noon. I did not want to disgrace myself, so I then checked out. I bought some more liquor on the way to the depot. I had to wait some time for the train. I remember nothing from then until I woke up at a friend's house, in a nearby town. These good people notified my wife, who sent my newly-made friend over to get me in my car. He came and got me home and to bed, gave me a few drinks that night, and one bottle of beer the next morning.

That was June 10, 1935, and that was my last drink. As I write nearly four years have passed.

The question which might naturally come into your mind would be: what did the man do or say that was different from what others had done or said? It must be remembered that I had read a great deal and talked to everyone who knew, or thought they knew, anything about the subject of alcoholism. This man was a man who had experienced many years of frightful drinking, who had had most all the drunkards' experience known to man, but who had been cured by the very means I had been trying to employ, that is to say, the spiritual approach. He gave me information about the subject of alcoholism which was undoubtedly helpful. Of far more importance was the fact that he was the first living human with whom I had ever talked, who knew what he was talking about in regard to alcoholism from actual experience. In other words, he talked my language. He knew all the answers, and certainly not because he had picked them up in his reading.

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It is a most wonderful blessing to be relieved of the terrible curse with which I was afflicted. My health is good and I have regained my self-respect and the respect of my colleagues. My home life is ideal and my business is as good as can be expected in these uncertain times.

I spend a great deal of time passing on what I learned to others who want and need it badly. I do it for four reasons:

1. Sense of duty.
2. It is a pleasure.
3. Because in so doing I am paying my debt to the man who took time to pass it on to me.
4. Because every time I do it I take out a little more insurance for myself against a possible slip.

Unlike most of our crowd, I did not get over my craving for liquor much during the first two and one-half years of abstinence. It was almost always with me. But at no time have I been anywhere near yielding. I used to get terribly upset when I saw my friends drink and knew I could not, but I schooled myself to believe that though I once had the same privilege, I had abused it so frightfully that it was withdrawn. So it doesn't behoove me to squawk about it, for after all, nobody ever used to throw me down and pour any liquor down my throat.

If you think you are an atheist, an agnostic, a skeptic, or have any other form of intellectual pride which keeps you from accepting what is in this book, I feel sorry for you. If you still think you are strong enough to beat the game, that is your affair. But if you really and truly want to quit drinking liquor for good and all, and sincerely feel that you must have some help, we know that we have an answer for you. It never fails if you go about it with one half the zeal you have been in the habit of showing when getting another drink.

Your ^{faith} Heavenly Father will never let you down!

Dr Howard says change

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THE UNBELIEVER

Dull...listless...semicomatose...I lay on my bed in a famous hospital for alcoholics. Death or worse had been my sentence.

What was the difference? What difference did anything make? Why think of those things which were gone -- why worry about the results of my drunken escapades? What the hell were the odds if my wife had discovered the mistress situation? Two swell boys...sure...but what difference would a corpse or an asylum imprisoned father make to them? ...thoughts stop whirling in my head...that's the worst of this sobering-up process...the old think tank is geared in high-high...what do I mean high-high...where did that come from...oh yes, that first Cadillac I had, it had four speeds...had a high-high gear...insane asylum...how that bus could scamper...yes...even then liquor probably poisoned me. What had the little doctor said this morning...thoughts hesitate a moment...stop your mad turning...what was I thinking about...oh yes, the doctor.

This morning I reminded Doc this was my tenth visit. I had spent a couple of thousand dollars on these trips and those that I had financed for the plastered play girls who also couldn't sober up. Jackie was a honey until she got plastered and then she was a hellion. Wonder what gutter she's in now. Where was I? Oh...I asked the doctor for God's sake to tell me the truth. He owed it to me for the amount of money I had spent. He faltered. Said I'd been drunk that's all. God! Didn't I know that?

But Doc, you're evading. Tell me honestly what is the matter with me. I'll be all right did you say? But Doc, you've said that before. You said once that if I stopped for a year I would be over the habit and would never drink again. I didn't drink for over a year, but I did start to drink again.

Tell me what is the matter with me. I'm an alcoholic? Ha, ha and ho, ho! As if I didn't know that! But aside from your fancy name for a plain drunk, tell me why I drink. You say a true alcoholic is something different from a plain drunk? What do you mean...let me have it cold...brief and with no trimmings.

An alcoholic is a person who has an allergy to alcohol? Is poisoned by it? One drink does something to the chemical make-up of the body? That drink does something to the nerves and in a certain number of hours another drink is medically demanded? And so the vicious cycle is started? An ever smaller amount of time between drinks to stop those screaming, twitching, invisible wires called nerves?

I know that history Doc...how the spiral tightens...a drink...unconscious...awake...drink...unconscious...poured into the hospital...suffer the agonies of hell...the shakes...thoughts running wild...brain unleashed...engine without a governor. But hell Doc, I don't want to drink! I've got one of the stubbornest will powers known in business. I stick at things. I get them done. I've stuck on the wagon for months. And not been bothered by it...and then suddenly, incomprehensibly, an empty glass in my hand and another spiral started. How did the Doc explain that one?

He couldn't. That was one of the mysteries of ^{chronic} true alcoholism. A famous medical foundation had spent a fortune trying to segregate the reasons for the alcoholic as compared to the plain hard, heavy drinker. Had tried to find the cause. And all they had been able to determine as a fact was that the majority of the alcohol in every drink taken by the alcoholic went to the fluid in which the brain floated. Why a man ever started when he knew ^{The Inevitable Consequences} ~~that~~ ^{these things} ~~that~~ could not be fathomed. Only the damn fool public believed it a matter of weak will power. Fear...ostracism...loss of family...loss of position...the gutter...nothing stopped the alcoholic.

For Christ's sake, Doc! What do you mean -- nothing! What! An incurable disease? Doc, you're kidding me! You're trying to scare me into stopping! What's that you say? You wish to God you were? ^{Why} ~~What~~ are those tears in your eyes Doc? What's that? Forty years you've spent at this alcoholic business and you have yet to see a true alcoholic cured? Your life defeated and wasted? Oh, come, come Doc...what would some of us do without you? If even to only sober up. But Doc...let's have it. What is going to be my history from here on out? Some vital organ will stop or the mad house with a wet brain? How soon? Within two years? But, Doc, I've got to do something about it! I'll see doctors...I'll go to sanitariums. Surely the medical profession knows something about it. So little, you say? But why? Messy. Yes, I'll admit there is nothing messier than an alcoholic drunk.

What's that Doc? You know a couple of fellows that were steady customers here that haven't been drunk for about ten months? You say they claim they are cured? And they make an avocation of passing it on to others? What have they got? You don't know...and you ~~don't~~ believe they are cured...well why tell me about it? A fine fellow you say, plenty of money, and you're sure it isn't a racket...just wants to be helpful...call him up for me will you, Doc?

How Doc had hated to tell me. Thoughts stop knocking at my door. Why can't I get drunk like other people, get up next morning, toss my head a couple of times and go to work? Why do I have to shake so I can't hold the razor? Why does every little muscle inside me have to feel like a crawling worm? Why do even my vocal cords quiver so words are gibberish until I've had a big drink? Poison! Of course! But how could anyone understand such a necessity for a drink that it has to be loaded with pepper to keep it from bouncing? Can any mortal understand such secret shame in having to have a drink as to make a person keep ~~the~~ bottles hidden all over the house. The morning drink...shame and necessity...weakness...remorse. But what do the family know about it? What do doctors know about it? Little Doc was right, they know nothing. They just say "Be strong" -- "Don't take that drink" -- "Suffer it through."

What the hell do they know about suffering? Not sickness. Not a belly ache -- oh yes, your guts get so sore that you cannot place your hands on them...oh sure, every time you go you twist and writhe in pain. What the hell does any non-alcoholic know about suffering? Thoughts...stop this mad merry-go-round. And worst of all this mental suffering -- the hating yourself -- the feeling of absurd, irrational weakness -- the unworthiness. Out that window! Use the gun in the drawer! What about poison? Go out in a garage and start the car. Yeah, that's the way out...but then people'll say "He was plastered." Jesus! I can't leave that story behind. That's worse than cowardly.

Isn't there some one who understands? Thoughts...please, oh please, stop... I'm going nuts...or am I nuts now? Never...never again will I take another drink, not even a glass of beer...even that starts it. Never...never...never again... and yet I've said that a dozen times and inexplicably I've found an empty glass in

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my hand and the whole story repeated.

My Lord, the tragedy that sprang out of her eyes when I came home with a breath on me...and fear. The smiles wiped off the kids' faces. Terror stalking through the house. Yes...that changed it from a home into a house. Not drunk yet, but they knew what was coming. Mr. Hyde was moving in.

9 And so I'm going to die. Or a wet brain. What was it that fellow said who was here this afternoon? Damn fool thought...get out of my mind. Now I know I'm going nuts. And science knows nothing about it. And psychiatrists. I've spent plenty with them. ~~Why should they feed on us who are suffering?~~ Thoughts, go away! No...I don't want to think about what that fellow said this afternoon.

He's trying...idealistic as hell...nice fellow, too. Oh, why do I have to suffer with this revolving brain? Why can't I sleep? What was it he said? Oh yes, came in and told about his terrific drunks, his trips up here, this same thing I'm going through. Yes, he's an alcoholic all right. And then he told me he knew he was cured. Told me he was peaceful...(I'll never know peace again)...that he didn't carry constant fear around with him. Happy because he felt free. But it's screwy. He said so himself. But he did get my confidence when he started to tell what he had gone through. It was so exactly like my case. He knew what this torture is. He raised my hopes so high; he looked as though he had something. I don't know, I guess I was so sold that I expected him to spring some kind of a pill and I asked him desperately what it was.

And he said "God."

And I laughed.

A ball bat across my face would have been no greater shock. I was so high with hope and expectation. How can a man be so heartless? He said that it sounded screwy but it worked, at least it had with him...said he was not a religionist...in fact didn't go to church much...my ears came up at that...his unconventionality attracted me...said that some approaches to religion were screwy...talked about how the simplest truth in the world had been all balled up by complicating it...that attracted me...oh, for God's sake get out of my mind...what a fine religious bird I'd be...imagine the glee of the gang at me getting religion...phooey...thoughts, please slow down...why don't they give me something to go to sleep...lay down in green pastures...the guy's nuts...forget him.

And so it's the nut house for me...glad mother is dead, she won't have to suffer that...if I'm going nuts maybe it'd be better to be crazy the way he is...at least the kids wouldn't have the insane father whisper to carry through life...life's cruel...the puny-minded, curtain hiding gossips...^{they would say} didn't you know his father was committed for insanity? What a sly label to hang on those boys...damn the gossiping, reputation-shredding, busybodies who put their noses into other people's business.

1 He'd laid in this same dump...suffered...gone through hell...made up his mind to get well...studied alcoholism...Jung...Blank Medical Foundation...asylums...Hopkins...many said incurable disease...impossible...nearly all known cures had been through religion...revolted him...made a study of religion...more he studied the more it was bunk to him...not understandable...self-hypnotism ~~came~~...and then the thought hit him that people had it all twisted up. They were trying to pour everyone into moulds, put a tag on them, tell them what they had to do and how they had to do it, for the salvation of their own souls. When as a matter of fact people were through worrying about their souls, they wanted action right here and

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Personal Stories

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now. A lot of trips had been built up around the simplest and most beautiful ideas in the world.

And how did he put the idea...bunk...bunk...why in hell am I still thinking about him...in hell...that's good...I am in hell. He said: "I came to the conclusion that there is SOMETHING. I know not what it is, but it is bigger than I. If I will acknowledge it, if I will humble myself, if I will give in and bow in submission to that SOMETHING and then try to lead a life as fully in accord with my idea of good as possible, I will be in tune." And later the word good contracted in his mind to God.

But, mister, I can't see any guy with long white whiskers up there just waiting for me to make a plea...and what did he answer...said I was trying to complicate it...why did I insist on making it human...all I had to do was believe in some power greater than myself and knuckle down to it...and I said maybe, but tell me mister why are you wasting your time up here? Don't hand me any bunk about it being more blessed to give than to receive...asked him what this thing cost and he laughed. He said it wasn't a waste of time...in dopping it out he had thought of something somebody had said. A person never knew a lesson until he tried to pass it on to someone else. And that he had found out every time he tried to pass this on it became more vivid to him. So if we wanted to get hard boiled about it, he owed me, I didn't owe him. That's a new slant...the guy's crazy as a loon...get away from him brain...picture me going around telling other people how to run their lives...if I could only go to sleep...that sedative don't seem to take hold.

He could visualize a great fellowship of us...quietly, semi-secretly passing this from alcoholic to alcoholic...nothing organized...not ministers...not missionaries...what a story...thought we'd have to do it to get well...some kind of a miracle had happened in his life...common sense guy at that...his plan does fire the imagination.

Told him it sounded like self hypnosis to me and he said what of it...didn't care if it was yogi-ism, self-hypnotism, or anything else...four of them were well. But it's so damn hypocritical...I get beat every other way and then I turn around and lay it in God's lap...damned if I ever would turn to God...what a low-down, cowardly, despicable trick that would be...don't believe in God anyway...just a lot of hokey to keep the masses in subjugation...world's worst inquisitions have been practiced in His name...and he said...do I have to turn into an inquisitionist...if I don't knuckle down, I die...why the low-down missionary...what a bastardly screw to put on a person...a witch burner, that's what he is...the hell with him and all his damn theories...crap...witch burner.

Sleep, please come to my door...that last was the eight hundred and eighty fifth sheep over the fence...guess I'll put in some black ones...sheep...shepherds...wise men...what was that story...hell there I go back on that same line...told him I couldn't understand and I couldn't believe anything I couldn't understand. He said he supposed then that I didn't use electricity. No one actually understood where it came from or what it was. Nuts to him. He's got too many answers. What did he think the nub of the whole thing was? Subjugate self to some power above...ask for help...mean it...try to pass it on. Asked him what he was going to name this? Said it would be fatal to give it any kind of a tag...to have any sort of formality.

I'm going nuts...tried to get him into an argument about miracles...about immaculate conception...about stars leading three wise men...Jonah and the whale. He wanted to know what difference those things made...he didn't even bother his head about them...if he did, he would get tight again. So I asked him what he

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thought about the Bible. Said he read it, and used those things he agreed with and understood. He didn't take the Bible literally as an instruction book, for there was no nonsense you could not make out of it that way. If ministers could only just advise people and not try to tell them what they had to do, he figured religion would be more successful with fellows like us...figured most preachers tried to pour people into some mould of their own.

Thought I had him when I asked about the past sins I had committed. Guess I've done everything in the book...I supposed I would have to adopt the attitude that all was forgiven...here I am pure and clean as the driven snow...or else I was to go through life flogging myself mentally...bah. But he had the answer for that one too. Said he couldn't call back the hellish things he had done, but he figured life might be a ledger page. If he did a little good here and there, maybe the score would be evened up some day. On the other hand, if he continued as he had been going there would be nothing but debit items on the sheet. Kind of common sense.

This is ridiculous...have I lost all power of logic...would I fall for all that religious junk...let's see if I can't get to thinking straight...that's it... I'm trying to do too much thinking...just calm myself...quietly...quiet now... relax every muscle...start at the toes and move up...insane...wet brain...those boys...what a mess my life is...mistress...how I hate her...ah...I know what's the matter...that fellow gave me an emotional upset...I'll list every reason I couldn't accept his way of thinking. After laughing at this religious stuff all these years I'd be a hypocrite. That's one. Second, if there was a God, why all this suffering? Wait a minute, he said that was one of the troubles, we tried to give God some form. Make It just a Power that will help. Third, it sounds like the Salvation Army. Told him that and he said he was not going around singing on any street corners. Simply, if he heard of a guy suffering the torments, he told him his story and belief.

There I go thinking again...just started to get calmed down...sleep...boys... insane...death...mistress...life all messed up...business. Now listen, take hold... what am I going to do? NEVER...that's final and in caps. Never...that's not no discount. Never...never...and my mind is made up. NEVER am I going to be such a cowardly low down ~~can of shit~~ as to acknowledge any God. The two faced, gossiping Babbitts can go around with their sanctimonious Christ mouthings, their miserable worshipping, their Bible quotations, their holier-than-thou attitudes, their nicy-nice Christian, Sunday worshipping, Monday robbing actions, but never will they find me acknowledging God. Let me laugh...I'd like to shriek with insane glee...my mind's made up...insane, there it is again.

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Brrrr, this floor is cold on my knees...why are the tears running like a river down my cheeks...God, have mercy on my soul!

* * * * *

THE EUROPEAN DRINKER

I was born in Europe, in Alsace to be exact, shortly after it had become German and practically grew up with "good Rhine wine" of song and story. My parents had some vague ideas of making a priest out of me and I attended for some years the Franciscan school at Basle, Switzerland, just across the border, about six miles from my home. But, although I was a good Catholic, the monastic life had little appeal for me.

Very early I became apprenticed to harness-making and acquired considerable knowledge of upholstering. My daily consumption of wine was about a quart, but that was common where I lived. Everybody drank wine. And it is true that there was no great amount of drunkenness. But I can remember, in my teens, that there were a few characters who caused the village heads to nod pityingly and sometimes in anger as they paused to say, "That sot, Henri" and "Ce pauvre Jules", who drank too much. They were undoubtedly the alcoholics of our village.

Military service was compulsory and I did my stretch with the class of my age, goose-stepping in German barracks and taking part in the Boxer Rebellion in China, my first time at any great distance from home. In foreign parts many a soldier who has been abstemious at home learns to use new and potent drinks. So I indulged with my comrades in everything the Far East had to offer. I cannot say, however, that I acquired any craving for hard liquor as a result. When I got back to Germany I settled down to finish my apprenticeship, drinking the wine of the country as usual.

Many friends of my family had emigrated to America, so at 24 I decided that the United States offered me the opportunity I was never likely to find in my native land. I came directly to a growing industrial city in the middle west, where I have lived practically ever since. I was warmly welcomed by friends of my youth who had preceded me. For weeks after my arrival I was feted and entertained in the already large colony of Alsations in the city, among the Germans in their saloons and clubs. I early decided that the wine of America was very inferior stuff and took up beer instead.

I soon found work at my trade in harness-making. It was still an age of horses. But I discovered that harness and saddle-making in America was different than anything I had known. Every man in the shop was a specialist and instead of having a variety of jobs to do every day I was compelled to sit all day long at a bench doing the same thing endlessly. I found it very monotonous and, wanting a change, I found it when I got work as an upholsterer in a large furniture store.

Fond of singing, I joined a German singing society which had good club headquarters. There I sat in the evenings, enjoying with my friends our memories of the "old country", singing the old songs we all knew, playing simple card games for drinks and consuming great quantities of beer.

At that time I could go into any saloon, have one or two beers, walk out and forget about it. I had no desire whatever to sit down at a table and stay a whole morning or afternoon drinking. Certainly at that time I was one of those who "can take it or leave it alone". There had never been any drunkards in my family. I came of good stock, of men and women who drank wine all their lives as a beverage, and while they occasionally got drunk at special celebrations, they were up and

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about their business the next day.

Prohibition came. Having regard for the law of the land, I resigned myself to the will of the national legislators and quit drinking altogether, not because I had found it harmful, but because I couldn't get what I was accustomed to drink. You can all remember that in the first few months after the change, a great many men, who had formerly been used to a few beers every day or an occasional drink of whiskey, simply quit all alcoholic drinks. For the great majority of us, however, that condition didn't last. We saw very early that prohibition wasn't going to work. It wasn't very long before home-brewing was an institution and men began to search feverishly for old recipe books on wine-making.

But I hardly tasted anything for two years and started in business for myself, founding a mattress factory which is today an important industrial enterprise in our city. I was doing very well with that and general upholstering work and there was every indication that I would be financially independent by the time I reached middle age. By this time I was married and was paying for a home. Like most immigrants I wanted to be somebody and have something and I was very happy and contented as I felt success crown my efforts. I missed the old social times, of course, but had no definite craving even for beer.

Successful home-brewers among my friends began to invite me to their homes. I decided that if these fellows could make it I would try it myself and so I did. It wasn't very long until I had developed a pretty good brew with uniformity and plenty of authority. I knew the stuff I was making was a lot stronger than I had been used to, but never suspected that steady drinking of it might develop a taste for something even stronger.

It wasn't long before the bootlegger was an established institution in this as in other towns. I was doing well in business and in going around town I was frequently invited to have a drink in a speakeasy. I condoned my domestic brewing and the bootleggers and their business. More and more I formed the habit of doing some of my business in the speakeasy and after a time did not need that as an excuse. The "speaks" usually sold whiskey. Beer was too bulky and it couldn't be kept in a jug under the counter ready to be dumped when John Law would come around. I was now forming an entirely new drinking technique. Before long I had a definite taste for hard liquor, knew nausea and headaches I had never known before, but as in the old days, I suffered them out. Gradually, however, I'd suffer so much that I simply had to have the morning-after drink.

I became what is called a periodical drinker. I was eased out of the business I had founded and was reduced to doing general upholstery in a small shop at the back of my house. My wife upbraided me often and plenty when she saw that my "periodicals" were gradually losing me what business I could get. I began to bring bottles in. I had them hidden away in the house and all over my shop in careful concealment. I had all the usual experiences of the alcoholic for I was certainly one by this time. Sometimes, after sobering up after a bout of several weeks, I would righteously resolve to quit. With a great deal of determination, I would throw out full pints -- pour them out and smash the bottles -- firmly resolved never to take another drink of the stuff. I was going to straighten up.

In four or five days I would be hunting all over the place, at home and in my workshop for the bottles I had destroyed, cursing myself for being a damned fool. My "periodicals" became more frequent until I reached the point where I wanted to devote all my time to drinking, working as little as possible and then only when the necessity of my family demanded it. As soon as I had satisfied that, what I earned as an upholsterer went for liquor. I would promise to have jobs done and

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never do them. My customers lost confidence in me to the point where I retained what business I had only because I was a well-trained and reputedly fine craftsman. "Best in the business, when he's sober," my customers would say and I still had a following who would give me work though they deplored my habits because they knew the job would be well done when they eventually got it.

I had always been a good Catholic, possibly not so devoted as I should have been, but fairly regular in my attendance at services. I had never doubted the existence of the Supreme Being but now I began to absent myself from my church where I had formerly been a member of the choir. Unfortunately, I had no desire to consult my priest about my drinking. In fact I was scared to talk to him about it, for I feared the kind of talk he would give me. Unlike many other Catholics who frequently take pledges for definite periods -- a year, two years or for good, I never had any desire to "take a pledge" before the priest. And yet, realizing at last that liquor really had me, I wanted to quit. My wife wrote away for advertised cures for the liquor habit and gave them to me in coffee. I even got them myself and tried them. None of the various cures of this kind were any good.

My experiences differ very little from the experiences of other alcoholics but if ever a man was firmly in the grip of a power that could lead only to ruin and disgrace, I was that man.

I had the usual array of friends who tried to stop me in my drinking career. I can hear them yet. Kindly for the most part, yet blind and almost wholly without understanding, they had the approach that every alcoholic knows:

"Can't you be a man?"

"You can cut it out."

"You've got a good wife; you could have the best business in town. What's the matter with you anyway?"

Every alcoholic has heard those familiar phrases from well-meaning friends. And they were my friends, too. In their way they did what they could, helped me at different times to get on my feet after a particularly bad time, aided me in unraveling my tangled business affairs, suggested this and suggested that. They all wanted to help me. But none of them knew how. Not one of them had the answer I wanted.

My wife got talking to a local merchant one day. He was known as a deeply religious man. He was undoubtedly a fundamentalist with strong leanings toward evangelistic preaching. He knew me and something of my reputation. My wife asked him to help her if he could. So he came to see me, bringing a friend along. He found me drunk and in bed. This man had never been an alcoholic and his approach to me was the familiar one of the emotional seeker after souls. Well, there I was, lying in an alcoholic stupor with occasional flashes of emotional self-pity, in pretty much the same condition as the drunk who plunges to the sawdust at the appeal of a religious orator.

Good, honest and sincere man, he prayed at my bedside and I promised to go to church with him to hear an evangelist. He didn't wait for me to come to his office, he came after me. I heard the evangelist but was not impressed. The service was entirely foreign to what I had been accustomed to in my religious observance since childhood. I have no doubt of the preacher's sincerity and seek not at all to belittle his work, but I was unaffected. So I got no answer.

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There are alcoholics who have been without any consciousness of God all their lives; there are some who are actual haters of the idea of a Supreme Being; there are others, like myself, who have never given up a belief in the Almighty, but who have always felt that God is afar off. And that's the way I felt. I had a closer sense of God during the mass at church, a feeling of his presence, but in everyday life He seemed to be at a distance from me and more as a righteous judge, than an all-wise, pitying father to the human race.

Then occurred the event that saved me. An alcoholic came to see me who was a doctor. He didn't talk like a preacher at all. In fact his language was perfectly suited to my understanding. He had no desire to know anything except whether I was definite about my desire to quit drinking. I told him with all the sincerity at my command that I did. Even then he went into no great detail about how he and a crowd of alcoholics with whom he associated had mastered their difficulty. Instead he told me that some of them wanted to talk to me and would be over to see me.

This doctor had imparted his knowledge to just a few other men at that time -- not more than four or five -- a group that now numbers more than seventy persons. And, because as I have discovered since, it is part of the "treatment" that these men be sent to see and talk with alcoholics who want to quit, he kept them busy. He had already imbued them with his own spirit until they were ready and willing at all times to go where sent, and as a doctor he well knew that this mission and duty would strengthen them as it later helped me. The visits from these men impressed me at once. Where preaching and prayers had touched me very little, I was immediately impressed with desire for further knowledge of these men.

"There must be something to it," I said to myself. "Why would these busy men take the time to come to see me? They understand my problem. Like me, they've tried this remedy and that remedy but never found one. But whatever it is they are using now, it seems to keep them sober."

Certainly I could see they were sober. The third man who came to see me had been one of the greatest business-getters his company had ever employed. From the top of the heap in a few years he had skidded to becoming a shuffling customer, still entering the better barrooms but welcomed by neither mine host nor his patrons. His own business was practically gone, he told me, when he discovered the answer.

"You've been trying man's ways and they always fail," he told me. "You can't win unless you try God's way."

I had never heard of the remedy expressed in just this language. In a few sentences he made God seem personal to me, explained Him as a being who was interested in me, the alcoholic, and that all I needed to do was to be willing to follow his way for me; that as long as I followed it I would be able to overcome my desire for liquor.

Well, there I was, willing to try it, but I didn't know how, except in a vague way. I knew somehow that it meant more than just going to church and living a moral life. If that was all, then I was a little doubtful that it was the answer I was looking for.

He went on talking and told me that he had found the plan has a basis of love and the practice of Christ's injunction, "Love thy neighbor as thyself." Taking that as a foundation, he reasoned that if a man followed that rule he could not be selfish. I could see that. And he further said that God could not accept me as a sincere follower of his Divine Law unless I was ready to be thoroughly honest about it.

96 Bunker

That was perfectly logical. My church taught that. I had always known that in theory. We talked, too, about personal purity. Every man has his problem of this kind but we didn't discuss it very much. My visitor well knew, that as I tried to follow God's plan I would get to studying these things out for myself.

We talked things over a long time. I saw readily that I couldn't afford to quibble. I already believed in God, had always done so. Was I ready to surrender my will to His, to let Him guide me daily? That's what it came to.

That day I gave my will to God and asked to be directed. But I have never thought of that as something to do and then forget about. I very early came to see that there had to be a continual renewal of that simple deal with God; that I had perpetually to keep the bargain. So I began to pray; to place my problems in God's hands.

For a long time I kept on trying, in a pretty dumb way at first, I know, but very earnestly. I didn't want to be a fake. And I began putting in practice what I was learning every day. It wasn't very long until my doctor friend sent me to tell another alcoholic what my experience had been. This duty together with my weekly meetings with my fellow alcoholics and my daily renewal of the contract I originally made with God have kept me sober when nothing else ever did.

I have been sober for three years now. The first few months were hard. Many things happened: business trials, little worries and feelings of general despondency came near driving me to the bottle, but I made progress. As I go along the new way I seem to get strength daily to be able to resist more easily. And when I get upset, cross-grained and out of tune with my fellowman I know that I am out of tune with God. Searching where I have been at fault, it is not hard to discover and get right again, for I have proven to myself and to many others who know me that God can keep a man sober if he will let Him.

Being a Catholic, it is natural that I should attend my own church which I do regularly. I partake of its sacraments which have a new and deeper meaning to me now. I realize what it is to be in the presence of God right in my own home and I realize it deeply when I am at church. For when a man is truly trying to do God's will, instead of his own, he is very conscious of being in the presence of God always, wherever he may be.

97 *Penitence*

A FEMINE VICTORY

To my lot falls the rather doubtful distinction of being the only "lady" alcoholic in our particular section. Perhaps it is because of a desire for a "supporting cast" of my own sex that I am praying for inspiration to tell my story in a manner that may give other women who have this problem the courage to see it in its true light and seek the help that has given me a new lease on life.

When the idea was first presented to me that I was an alcoholic, my mind simply refused to accept it. Horrors! How disgraceful! What humiliation! How preposterous! Why, I loathed the taste of liquor -- drinking was simply a means of escape when my sorrows became too great for me to endure. Even after it had been explained to me that alcoholism is a disease, I could not realize that I had it. I was still ashamed, still wanted to hide behind the screen of reasons made up of "unjust treatment", "unhappiness", "tired and dejected", and the dozens of other things that I thought lay at the root of my search for oblivion by means of whiskey or gin.

In any case, I felt quite sure that I was not an alcoholic. However, since I faced the fact, and it surely is a fact, I have been able to use the help that is so freely given when we learn how to be really truthful with ourselves.

The path by which I have come to this blessed help is long and devious. It has been through the mazes and perplexities of an unhappy marriage and divorce, and a dark time of separation from my grown children, and a readjustment of life at an age when most women feel pretty sure of a home and security.

But I have reached the source of help. I have learned to recognize and acknowledge the underlying cause of my disease: selfishness, self-pity and resentment. A few short months ago those three words applied to me would have aroused as much indignation in my heart as the word alcoholic. The ability to accept them as my own has been derived from trying, with the un-ending help of God, to live with certain goals in mind.

Coming to the grim fact of alcoholism, I wish I could present the awful reality of its insidiousness in such a way that no one could ever again fail to recognize the comfortable, easy steps that lead down to the edge of the precipice, and show how those steps suddenly disappeared when the great gulf yawned before me. You couldn't possibly turn and get back to solid earth again that way.

The first step is called -- "The first drink in the morning to pull you out of a hangover."

I remember so well when I got onto that step -- I had been drinking just like most of the young married crowd I knew. For a couple of years it went on, at parties and at "speakeasies", as they were then called, and with cocktails after matinees. Just going the rounds, and having a good time.

Then came the morning when I had my first case of jitters. Someone suggested a little of the "hair of the dog that bit me". A half hour after that drink I was sitting on top of the world, thinking how simple it was to cure shaky nerves. How wonderful liquor was, in only a few minutes my head had stopped shaking, my spirits were back to normal and all was well in this very fine world.

Unfortunately, there was a catch to it -- I was an alcoholic. As time went on

98 Painter

the one drink in the morning had to be taken a little earlier -- it had to be followed by a second one in an hour or so, before I really felt equal to getting on with the business of living.

Gradually I found at parties the service was a little slow; the rest of the crowd being pretty happy and carefree after the second round. My re-action was inclined to be just the opposite. Something had to be done about that so I'd just help myself to a fast one, sometimes openly, but as time went on and my need became more acute, I often did it on the quiet.

In the meantime, the morning-after treatment was developing into something quite stupendous. The eye-openers were becoming earlier, bigger, more frequent, and suddenly, it was lunch time! Perhaps there was a plan for the afternoon -- a bridge or tea, or just callers. My breath had to be accounted for, so along came such alibis as a touch of grippe or some other ailment for which I'd just taken a hot whiskey and lemon. Or "someone" had been in for lunch and we had just had a couple of cocktails. Then came the period of brazening it out -- going to social gatherings well fortified against the jitters; next the phone call in the morning -- "Terribly sorry that I can't make it this afternoon, I have an awful headache"; then simply forgetting that there were engagements at all; spending two or three days drinking, sleeping it off, and waking to start all over again.

Of course, I had the well known excuses: my husband was failing to come home for dinner or hadn't been home for several days; he was spending money which was needed to pay bills; he had always been a drinker; I had never known anything about it until I was almost thirty years old and he gave me my first drink. Oh, I had them all down, letter perfect -- all the excuses, reasons and justifications. What I did not know was that I was being destroyed by selfishness, self-pity and resentment.

There were the swearing-off periods and the "goings on the wagon" -- they would last anywhere from two weeks to three or four months. Once, after a very severe illness of six weeks' duration (caused by drinking), I didn't touch anything of an alcoholic nature for almost a year. I thought I had it licked that time, but all of a sudden things were worse off than ever. For you can't cure this thing through fear!

Next came the hospitalization, not a regular sanitarium, but a local hospital where my doctor would ship me when I'd get where I had to call him in. That poor man -- I wish he could read this for he would know then it was no fault of his I wasn't cured. He told me, the last time he took care of me, that I was his only failure!

When I was divorced, I thought the cause had been removed. I felt that being away from what I had considered injustice and ill-treatment would solve the problem of my unhappiness. In a little over a year I was in the alcoholic ward of a public hospital!

It was there that L.... came to me. I had known her very slightly ten years before. My ex-husband brought her to me hoping that she could help. She did. From the hospital I went home with her.

There, her husband told me the secret of his rebirth. It is not really a secret at all, but something free and open to all of us. He asked me if I believed in God or some power greater than myself. Well, I did believe in God, but at that time I hadn't any idea what He is. As a child I had been taught my "Now I lay me's" and "Our Father which art in Heaven". I had been sent to Sunday School and taken

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to church. I had been baptized and confirmed. I had been taught to realize there is a God and to "love" him. But though I had been taught all these things, I had never learned them.

When B... (L's husband) began to talk about God, I felt pretty low in my mind. I thought God was something that I, and lots of other people like me, had to worry along without. Yet I had always had the "prayer habit". In fact I used to say in my mind "Now, if God answers this prayer, I'll know there is a God." It was a great system, only somehow it didn't seem to work!

Finally B... put it to me this way: "You admit you've made a mess of things trying to run them your way, are you willing to make a decision? Are you willing to say: "Here it is God, all mixed up. I don't know how to un-mix it, I'll leave it to you." Well, I couldn't quite do that. I wasn't feeling very well, and I was afraid I'd make a decision and later when the fog wore off, I'd want to back out. So we let it rest a few days. L and B sent me to stay with some friends of theirs out of town -- I'd never seen them before. The man of that house, P... had made his decision three months before. After I had been there a few days, I saw that P... and his wife had something that made them mighty hopeful and happy. But I got a little uneasy going into a perfect stranger's home and staying day after day. I said this to P... and his reply was: "Why, you don't know how much it is helping me to have you here." Was that a surprise! Always before that when I was recovering from a tailspin I'd been just a pain in the neck to everyone. So, I began to sense in a small way just what these spiritual principles were all about.

Finally I very self-consciously and briefly asked God to show me how to do what He wanted me to do. My prayer was just about as weak and helpless a thing as one could imagine, but it taught me how to open my mouth and pray earnestly and sincerely. However, I had not quite made the grade. I was full of fears, shames, and other "bug-a-boos" and two weeks later an incident occurred that put me on the toboggan again. I seemed to feel that the hurt of that incident was too great to endure without some "release". So I forsook Spirit in favor of "spirits" and that evening I was well on the way to a long session with my old enemy "liquor". I begged the person in whose home I was living not to let anyone know, but she, having good sense, got in touch right away with those who had helped me before and very shortly they had rallied round.

I was eased out of the mess and in a day or two I had a long talk with one of the group. I dragged out all my sins of commission and omission, I told everything I could think of that might be the cause of creating a fear situation or a remorse situation, or a shame situation. It was pretty terrible, I thought then to lay myself bare that way, but I know now that such is the first step away from the edge of the precipice.

Things went very well for quite a while, then came a dull rainy day. I was alone. The weather and my self-pity began to cook up a nice dish of the blues for me. There was liquor in the house and I found myself suggesting to myself "Just one drink will make me feel so much more cheerful." Well, I got the Bible and "Victorious Living" and sitting down in full view of the bottle of whiskey, I commenced to read. I also prayed. But I didn't say "I must not take that drink because I owe it to so and so not to." I didn't say "I won't take that drink because I'm strong enough to resist temptation." I didn't say "I must not" or "I will not" at all. I simply prayed and read and in half an hour I got up and was absolutely free of the urge for a drink.

It might be very grand to be able to say "Finis" right here, but I see now I hadn't gone all the way I was intended to go. I was still coddling and nursing my

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two pets, self-pity and resentment. Naturally, I came a cropper once more. This time I went to the telephone (after I had taken about two drinks) and called L to tell her what I had done. She asked me to promise that I would not take another drink before someone came to me. Well, I had learned enough about truthfulness to refuse to give that promise. Had I been living after the old pattern, I would have been ashamed to call for help. In fact I should not have wanted help. I should have tried to hide the fact that I was drinking and continued until I again wound up behind the "eight ball." I was taken back to B's home where I stayed for three weeks. The drinking ended the morning after I got there, but the suffering continued for some time. I felt desperate and I questioned my ability to really avail myself of the help that the others had received and applied so successfully. Gradually, however, God began to clear my channels so that real understanding began to come. Then was the time when full realization and acknowledgement came to me. It was realization and acknowledgement of the fact that I was full of self-pity and resentment, realization of the fact that I had not fully given my problems to God. I was still trying to do my own fixing.

That was more than a year ago. Since then, although circumstances are no different, for there are still trials and hardships and hurts and disappointments and disillusionments, the two sins of self-pity and resentment are being forgiven and eliminated. In this past year I haven't been tempted once. I have no more idea of taking a drink to aid me through a difficult period than I would if I had never drank. But I know absolutely that the minute I close my channels with sorrow for myself, or being hurt by, or resentful toward anyone, I am in horrible danger.

I know that my victory is none of my human doing. I know that I must keep myself worthy of Divine help. And the glorious thing is this: I am free, I am happy, and perhaps I am going to have the blessed opportunity of "passing it on". I say in all reverence -- Amen.

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OUR SOUTHERN FRIEND

Two rosy-cheeked children stand at the top of a long hill as the glow of the winter sunset lights up the snow-covered country-side. "Its time to go home" says my sister. She is the eldest. After one more exhilarating trip on the sled, we plod homeward through the deep snow. The light from an oil lamp shines from an upstairs window of our home. We stamp the snow from our boots and rush in to the warmth of the coal stove which is supposed to heat upstairs as well. "Hallo dearies", calls Mother from above, "get your wet things off".

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

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

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

A big setter lies asleep near the stove. He begins to make queer sounds and his feet twitch. What is he after in his dreams? More cakes and sausage. At last I am filled. Father goes to his study to write some letters. Mother plays the piano and we sing. Father finishes his letters and we all join in several exciting games of parchesi. Then Father is persuaded to read aloud some more of "The Rose and the Ring."

Bed-time comes. I climb to my room in the attic. It is cold so there is no delay. I crawl under a pile of blankets and blow out the candle. The wind is rising and howls around the house. But I am safe and warm. I fall into a dreamless sleep.

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

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

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

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I am in another fellow's room at college. "Freshman", said he to me, "do you ever take a drink?" I hesitated. Father had never directly spoken to me about drinking and he never drank any, so far as I knew. Mother hated liquor and feared a drunken man. Her brother had been a drinker and had died in a state hospital for the insane. But his life was unmentionable, so far as I was concerned. I had never had a drink but I had seen enough merriment in the boys who were drinking to be interested. I would never be like the village drunkard at home. How a lot of people despised him! Just a weakling!

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

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

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

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

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

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

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

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

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Underweight! How I hate that word. Three attempts to enlist in the service, and three failures because of being skinny. True, I have recently recovered from pneumonia and have an alibi, but my friends are in the war, or going, and I am not. To hell with it all! I visit a friend who is awaiting orders. The atmosphere of "eat, drink, and be merry" prevails and I absorb it. I drink a lot every night.

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I can hold a lot now, more than the others.

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

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

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

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

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

Well -- well -- look who's here! Good old Charlie! It's great to see him. How's the boy? A drink? You bet your life! We buy a gallon of "corn" because it is so cheap. Yet I am fairly steady when I go to bed.

Morning comes. I feel horribly. A little drink will put me on my feet. But it takes others to keep me there.

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

And I blame this experience on the quality of the liquor.

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I am a real estate salesman. "What is the price of that house," I ask the head of the firm I work for. He names me a price. Then he says, "That is what the builders are asking, but we will add on \$500.00 and split it, if you can close the deal." The prospect signs the contract for the full amount. My boss buys the property and sells to the prospect. I get my commission and \$250.00 extra and everything is Jake. But is it? Something is sour. So let's have a drink!

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

An unhappy mother comes to me about her boy, for she knows I am fond of him. They expected him to get high marks and he has not the ability to do it. So he altered his report card from fear of his father. And his dishonesty has been discovered. Why are there so many foolish parents, and why is there so much unhappiness in these homes?

The doctors bills are heavy and the bank account is low. My wife's parents come to our assistance. I am filled with hurt pride and self-pity. I seem to have no sympathy for my illness and no appreciation of the love behind the gift.

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

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We are staying with my wife's father. Her mother is in critical condition at a hospital. The wind is moaning in the pine trees. I cannot sleep. I must get myself together. I sneak down stairs and get a bottle of whiskey from the cellar. I pour drinks down my throat. My father-in-law appears. "Have a drink?" I ask. He makes no reply, and hardly seems to see me. His wife dies that night.

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

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

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Mother and Father die the same year. What is life all about anyway? The world is crazy. Read the newspapers. Everything is a racket. Education is a racket. Medicine is a racket. Religion is a racket. How could there be a loving God who would allow so much suffering and sorrow? Bah! Don't talk to me about religion. For what were my children ever born? I wish I were dead!

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

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

throughout the country-side.

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

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

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

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

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

"I know it", I reply.

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

"What are you doing here?" I ask.

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

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

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

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"I'll do anything," I reply.

"Then all of your troubles are over" says the man and leaves the room. The man is in bad mental shape certainly. I pick up a book and try to read, but cannot concentrate. I get in bed and turn out the light. But I cannot sleep. Suddenly a thought comes. Can all the worthwhile people I have known be wrong about God? Then I find myself thinking about myself, and a few things that I had wanted to forget. I begin to see I am not the person I had thought myself, that I had judged myself by comparing myself to others, and always to my own advantage. It is a shock.

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

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

"Well," he answers, "you've probably tried praying like I have. When you've been in a jam you've said, 'God, please do this or that' and if it turned out your way that was the last of it and if it didn't you've said 'There isn't any God' or 'He don't do anything for me'. Is that right?"

"Yes" I reply.

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

"Yes, it does" I answer. I returned to bed. It didn't make sense. Suddenly I felt a wave of utter hopelessness sweep over me. I was in the bottom of hell. And there a tremendous hope was born. It might be true.

I tumbled out of bed onto my knees. I know not what I said. But slowly a great peace came to me. I felt lifted up. I believed in God. I crawled back into bed and slept like a child.

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

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

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

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

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

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

I see where I have been wrong in some respects. I do not feel angry any more. I return home and say I am sorry for my wrong. I am quiet again. But I have not seen yet, that I should do some constructive acts of love without expecting any return. I shall learn this after some more explosions.

I am blue again. I want to sell the place and move away. I want to get where I can find some alcoholics to help, and where I can have some fellowship. A man calls me on the phone. Will I take a young fellow who has been drinking for two weeks to live with me? Soon I have others who are alcoholics and some who have other problems.

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

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

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

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

When I am through speaking, the whole idea has become absurd. Not a trace of fear is in me. I laugh at the insanity of it. We talk of other things. Strength has come from weakness.

I cannot see the cause of this temptation now. But I am to learn later that it began with the desire for my own material success becoming greater than the interest in the spiritual welfare of my fellow men. I learn more of that foundation stone of character, which is honesty. I learn that when we act upon the highest conception of

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honesty which is given us, our sense of honesty becomes more acute.

I learn that honesty is truth, and the truth shall make us free!

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

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

There are periods of darkness, but the stars are shining, no matter how black the night. There are disturbances, but I have learned that if I seek patience and open-mindedness, understanding will come. And with it, direction by the Spirit of God. The dawn comes and with it more understanding, the peace that passes understanding, and the joy of living that is not disturbed by the wildness of circumstances or people around me. Fears, resentments, pride, worldly desires, worry, and self-pity no longer possess me. Ever-increasing are the number of true friends, ever-growing is the capacity for love, ever-widening is the horizon of understanding. And above all else comes a greater thankfulness to, and a greater love for Our Father in heaven.

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A BUSINESS MAN'S RECOVERY

The S. S. "Falcon" of the Red D. Line, bound from New York to Maracaibo, Venezuela, glided up the bay, and docked at the wharf in the port of La Guayra on a hot tropical afternoon early in 1927. I was a passenger on that boat bound for the oil fields of Maracaibo as an employee of the X Oil Company, under a two year contract at a good salary and maintenance. There I hoped to buckle down to two years of hard work, and save some money, but above all to avoid any long, continued drinking that would interfere with my work, because that had cost me too many jobs in the past.

Not that I was going to give up drinking entirely; no, such a step would be too drastic. But down here in the oil fields, with a bunch of hard working, hard drinking good fellows, I, too, would learn how to handle my liquor and not let it get the best of me again. Such an environment would surely do the trick, would surely teach me to drink moderately with the best of them and keep me away from those long, disastrous sprints. I was still young, I could make the grade, and this was my chance to do it. At last I had the real answer, and my troubles were over!

Red and I, who had become bosom shipboard companions on the way down from New York, stood at the rail watching the activity on the dock incident to getting the vessel secured alongside. Red was also on his way to Maracaibo to work for the same company, and we agreed that so long as we were going to be here overnight, we might as well go ashore together and look the town over.

Red was a swell fellow who might take a drink now and then, who might even get drunk once in a while, but he could handle his liquor and did not go to any great excesses. Thousands of other fellows like him, who have been my drinking companions from time to time, were in no way responsible for the way I drank, or what I did, or the way liquor affected me.

So off we went, Red and I, to do the town -- and do it we did. After a few drinks we decided there wasn't much else to do in town except to make a round of the cantinas, have a good time, get back to the ship early and get a good night's rest. So what harm would a little drinking do now, I reasoned. Especially with one full day and two nights ahead to get over it.

We visited every cantina along the straggling main street of La Guayra, and feeling high, wide and handsome, Red and I decided to return to the ship. When we rolled down to the dock we found that our ship had been berthed off from the wharf about thirty feet and that it was necessary to take a tender out to her. No such ordinary method would satisfy Red and myself, so we decided to climb the stern hawser hand over hand to get on board. The flip of a coin decided that I would go first; so off I started, hand over hand, up the hawser.

Now even a good experienced sailor, perfectly sober, would never attempt such a foolhardy feat and, as was to be expected, about half way up the hawser I slipped and fell into the bay with a loud splash. I remember nothing more until next morning. The captain of the boat said to me "Young man, it is true that God looks after drunken fools and little children. You probably don't know it, but this bay is infested with man-eating sharks and usually a man overboard is a goner. How close you were to death, you don't realize, but I do."

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Yes, I was lucky to be saved! But it wasn't until ten years later, after I had time and time again tempted Fate by going on protracted benders that I was really saved -- not until after I had been fired from job after job, tried the patience of my family to the breaking point, alienated what might have been many, many good, lasting friendships, taken my dear wife through more sorrow and heart-aches than any one woman should bear in a lifetime; after doctors, hospitals, psychiatrists, rest cures, changes of scenery and all the other paraphernalia that go with the alcoholic's futile attempts to quit drinking. Finally I dimly began to get the realization that during twenty years of continual drinking every expedient I had tried, (and I had tried them all) had failed me. I hated to admit the fact even to myself, that I just couldn't lick booze. I was licked. I was desperate. I was scared.

I was born in 1900, my father was a hardworking man who did the very best he could to support his family of four on a small income. Mother was very good to us, kind, patient and loving. As soon as we were old enough my mother sent us to Sunday School and it so happened that as I grew older I took quite an active interest in Sunday School, becoming successively a teacher and later Superintendent of a small Sunday School in uptown New York.

When the United States entered the World War in April 1917, I was under age but, like most other youngsters of that period, wanted very much to get into the fray. My parents, of course, would not hear of this but told me to be sensible and wait until I was eighteen. Being young and restless, however, and fired by the military spirit of the times, I ran away from home to join the Army in another city.

There I joined up. I didn't get into any of the actual hostilities at the front, but later, after the Armistice, served with the United States forces occupying the Rhineland, working my way up to a good non-commissioned rank.

While serving abroad I started to drink. This, of course, was entirely my own choice. Drinking by a soldier during those times was viewed with a degree of indulgence by both superiors and civilians. It seems to me, as I recall it now, that even then I wasn't satisfied to drink like the normal fellow.

Most of the United States Army of Occupation were sent back home in 1921 but my appetite for travel had been whetted, and having heard terrible stories of Prohibition in the United States, I wanted to remain in Europe where "a man could raise a thirst."

Subsequently I went to Russia, then to England, and back to Germany; working in various capacities, my drinking increasing and my drunken escapades getting worse. So back home in 1924 with the sincere desire to stop drinking and the hope that the Prohibition I had heard so much about would enable me to do it -- in other words -- that it would keep me away from it.

I secured a good position, but it wasn't long before I was initiated into the mysteries of the speakeasy to such an extent that I soon found myself once more jobless. After looking around for some time, I found that my foreign experience would help me in securing work in South America. So, full of hope once more, resolved that at last I was on the wagon to stay, I sailed for the tropics. A little over a year was all the company I then worked for would stand of my continual drinking and ever-lengthening benders. So they had me poured on a boat and shipped back to New York.

59 This time I was really through. I promised my family and friends, who helped

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me get along while looking for another job, that I would never take another drink as long as I lived -- and I meant it. But alas!

After several successive jobs in and around New York had been lost, and it isn't necessary to tell you the cause, I was sure that the only thing that would enable me to get off the stuff was a change of scenery. With the help of patient, long-suffering friends, I finally persuaded an oil company that I could do a good job for them in the oil fields of Maracaibo.

But it was the same thing all over again!

Back to the United States again. I really sobered up for a while -- long enough to establish a connection with my present employers. During this time I met the girl who is now my wife. At last here was the real thing -- I was in love. I would do anything for her. Yes, I would give up drinking. I would never, never do anything to even remotely affect the happiness that now came into my life. My worries were over, my problem was solved. I had sown my wild oats and now I was going to settle down to be a good husband and live a normal happy life.

And so we were married.

Supported by my new found happiness, my abstinence this time lasted about six months. Then a New Year's party we gave started me off on a long bender. The thing about this episode that is impressed on my mind is how earnestly and sincerely I then promised my wife that I would absolutely and positively this time give up drinking -- and again I meant it.

No matter what we tried, and my wife helped me in each new experiment to the best of her ability and understanding, failure was always the result, and each time greater hopelessness.

The next step was doctors, a succession of them, with occasional hospitalization. I remember one doctor who thought a course of seventy-two injections, three a week, after two weeks in a private hospital, would supply the deficiency in my system that would enable me to stop drinking. The night after the seventy-second injection I was paralyzed drunk and a couple of days later talked myself out of being committed to the City Hospital.

My long-suffering employers had a long talk with me and told me that they were only willing to give me one last final chance because during my short periods of sobriety I had shown them that I could do good work. I knew they meant it and that it was the last chance they would ever give me.

I also knew that my wife couldn't stand it much longer.

Somehow or other I felt that I had been cheated -- that I had not really been cured at the Sanitarium even though I felt good physically. So I talked it over with my wife who said there must be something somewhere that would help me. She persuaded me to go back to the Sanitarium and consult Dr.---, which thank God I did.

He told me everything had been done for me that was medically possible but that unless I made a decision I was licked. "But doctor," I said, "I have decided time and time again to quit drinking and I was sincere each time, but each time I slipped again and each time it got worse." The doctor smiled and said, "Yes, yes, I've heard that story hundreds of times. You really never made a decision, you just declarations. You've got to make a decision and if you really want to quit drinking I know of some fellows who can help you. Would you like to meet them?"

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Would a condemned man like a reprieve? Of course I wanted to meet them. I was so scared and so desperate that I was willing to try anything. Thus it was that I met that band of life-savers, Alcoholics Anonymous.

The first thing Bill told me was that I was a hopeless alcoholic and that nothing that I could do for myself would help me to be otherwise -- that the only possible way, providing I really wanted to quit, was to let a Greater Power do it for me.

He told me his own story, which paralleled mine in most respects, and then said that for three years he had had no trouble. It was plain to see that he was a supremely happy man -- that he possessed a happiness and peacefulness I had for years envied in men.

What he told me made sense because I knew that everything that I, my wife, my family and my friends had tried had failed. I had always believed in God even though I was not a devout church-goer. Many times in my life I had prayed for the things I wanted God to do for me, but it had never occurred to me that He, in His Infinite Wisdom knew much better than I what I should have, and be, and do, and that if I simply turned the decision over to Him, I would be led along the right path.

At the conclusion of our first interview, Bill suggested that I think it over and come back to see him within a few days if I was interested. Fully realizing the utter futility with which my own efforts had met in the past, and somehow or other sensing that delay might be dangerous, I was back to see him the next day.

At first it seemed a wild, crazy idea to me, but because of the fact that everything else I had tried had failed, because everything seemed so hopeless, and because it worked with these fellows who all had been through the same hell that I had been through, I was willing, at least, to have a try.

To my utter astonishment, when I did give their method a fair trial, it not only worked, but was so amazingly easy and simple that I said to them "Where have you been all my life?"

That was in February, 1937, and life took on an entirely different meaning. It was plain to see that my wife was radiantly happy. All of the differences that we seemed to have been having, all of the tenseness, the worry, confusion, the hectic days and nights that my drinking had poured into our life together, vanished. There was peace. There was real love. There was kindness and consideration. There was everything that goes into the fabric of a happy normal existence together.

My employers, of course, as the writers of these stories, must remain anonymous. But I would be very thoughtless if I did not take this opportunity to acknowledge what they did for me. They kept me on, giving me chance after chance, hoping I suppose, that some day I would find the answer, although they themselves did not know what it might be. They do now, however.

A tremendous change took place in my work, in my relationship with my employers, in my association with my co-workers and in my dealings with our customers. Crazy as the idea seemed when broached to me by these men who had found it worked, God did come right into my work when permitted, as He had come into the other activities connected with my life.

With this sort of lubricant the wheels turned so much more smoothly that it seemed as if the whole machine operated on a much better basis than heretofore. Pro-

motion that I had longed for previously, but hadn't deserved, was given to me. Soon another followed; more confidence, more trust, more responsibility and finally a key executive position in that same organization which so charitably kept me on in a minor position through the period of my drunkenness.

You can't laugh that off. Come into my home and see what a happy one it is. Look into my office, it is a happy human beehive of activity. Look into any phase of my life and you will see joy and happiness, a sense of usefulness in the scheme of things, where formerly there was fear, sorrow and utter futility.

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A DIFFERENT SLANT

I probably have one of the shortest stories in this whole volume and it is short because there is one point I wish to get over to an occasional man who may be in my position.

Partner in one of this country's nationally known concerns, happily married with fine children, sufficient income to indulge my whims and future security from the financial standpoint should paint a picture in which there would be no possibility of a man becoming an alcoholic from the psychological standpoint. I had nothing to escape from and I am known as a conservative, sound business man.

I had missed going to my office several times while I tapered off and brought myself to sobriety. This time, though, I found I could not taper off, I could not stop and I had to be hospitalized. That was the greatest shock I ever had to my pride. Such a blow that I made the firm resolve to never again taste as much as one glass of beer. Careful thought and analysis went into that decision.

The doctor at this hospital told me vaguely of the work of a group of men who called themselves Alcoholics Anonymous and asked if I wanted one of them to call upon me. I knew I needed no outside help, but in order to be polite to the doctor and hoping he would forget it, I assented.

I was embarrassed when a chap called at my house one evening and told me about himself. He quickly sensed my slight resentment and made it plain to me that none of the crowd were missionaries, nor did they feel it their duty to try to help anyone who did not want help. I think I closed the talk by saying I was glad I was not an alcoholic and sorry he had been bothered by me.

Within sixty days after leaving the hospital the second time, I was pounding at his door, willing to do anything to conquer the vicious thing that had conquered me.

The point I hope I have made is -- Even a man with everything from the material standpoint, a man with tremendous pride and the will power to function in all ordinary circumstances can become an alcoholic and find himself as hopeless and helpless as the man who has a multitude of worries and troubles.

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TRAVELER, EDITOR, SCHOLAR.

The annual post-game banquet was winding up. The last rolling "R" of the speaker's hearty Caledonian accent died away sonorously. The company of students and alumni, all Scots, began to adjourn to the spacious bar for stronger stuff than the comparatively innocuous wines on the tables. A goal-scorer in a soccer game between my school and its centuries-old rival, I rated some popularity and the admiration of the moment expressed in famous ales and whiskey and soda. I was the son of a clergyman and just past sixteen years of age.

Waking in my hotel room the next day, I groaned. I didn't want to see or talk to anyone. Then someone raised my head and put a glass to my lips. "What you need is 'a hair of the dog that bit you', get this into you."

The smell of the stuff sickened me. I grimaced, gulped the draught down and fell back on the bed. Somehow it stayed down and in about fifteen minutes I began to feel better and, managed to eat a fair breakfast. That was my first experience of the "morning after" drink.

Back to college and my apprenticeship to a well-known lawyer, the students in their various clubs and societies, tippled enormously. I gave up the law but stayed in school to graduate. Through these college years in a city of well over a million inhabitants I learned all the better barrooms. Burns and Byron and other colorful profligates were the literary idols in the gang of "bloods" with whom I was a popular figure. I thought I was a gay dog and this was the life.

With nothing but a liberal arts education, very definitely estranged from my family and already married, soon after graduation I became a bookmaker's clerk on the British racing circuits, far better off financially than the average professional man. I moved in a gay crowd in the various "pubs" and sporting clubs. My wife traveled with me, but with a baby coming I decided to settle in a large city where I got a job with a commission agent which is a polite term for a hand-book operator. My job was to collect bets and betting-slips in the business section, a lucrative spot. My boss, in his way, was "big business". Drinking was all in the day's work.

One evening, the book, after checking up, was very definitely in the red for plenty through a piece of studied carelessness on my part, and my boss, very shrewd and able, fired me with a parting statement to the effect that once was enough. With a good stake I sailed for New York. I knew I was through among the English "bookies".

Tom Sharkey's brawling bar on 14th Street and the famous wine-room at the back were headquarters for me. I soon ran through my stake. Some college friends got me jobs when I finally had to go to work, but I didn't stick to them. I wanted to travel. Making my way to Pittsburgh, I met other former friends and got a job in a large factory where pieceworkers were making good money. My fellow-workers were mostly good Saturday night drinkers and I was right with them. Young and able to travel with the best of them, I managed to hold my job and keep my end up in the barrooms.

One of my keenest memories is of meeting Jack London who came in unannounced one night to our favorite saloon, made a rousing speech, and later set up the drinks all evening.

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Personal Stories
35.

I quit the factory and got a job on a small newspaper, going from that to a Pittsburgh daily, long ago defunct. Following a big drunk on that sheet where I was doing leg-work and rewrite, a feeling of nostalgia made me buy a ticket for Liverpool and I returned to Britain.

During my visit there, renewing acquaintance with former friends I soon spent most of my money. I wanted to roam again and through relatives got a supercargo job on an Australian packet which allowed me to visit my people in Australia where I was born. But I didn't stay long. I was soon back in Liverpool. Coming out of a pub near the Cunard pier I saw the Lusitania standing out in the middle of the Mersey. She had just come in and was scheduled to sail in two days. In my mind's eye I saw Broadway again and Tom Sharkey's bar; the roar of the subway was in my ears. Saying goodbye to my wife and baby, I was treading Manhattan's streets in a little more than a week. Again I spent my bankroll, by no means as thick as the one I had when I first saw the skyline of Gotham. I was soon broke, this time without trainfare to go anywhere. I got my first introduction to "riding the rods and making a blind."

In my early twenties the hardships of hobo life did not discourage me but I had no wish to become just a tramp. Forced to detrain from an empty gondola on the other side of Chicago by a terrific rainstorm which drenched me to the skin, I hit the first factory building I saw for a job. That job began a series of brief working spells, each one ending in a "drunk" and the urge to travel. My migrations extended for over a year as far west as Omaha. Drifting back to Ohio, I landed on a small newspaper and later was impressed into the direction of boy-welfare work at the local "Y". I stayed sober for four years except for a one-night carousel in Chicago. I stayed so sober that I used to keep a quart of medicinal whiskey in my bureau which I used to taper off the occasional newspaper alcoholics who were sent to see me.

Lots of times, vain-gloriously, I used to take the bottle out, look at it and say, "I've got you licked."

The war was getting along. Curious about it, feeling I was missing something, absolutely without any illusions about the aftermath, with no pronounced feeling of patriotism, I joined up in a Canadian regiment, serving a little over two years. Slight casualties, complicated however by a long and serious illness, were my only mishaps. Remarkably enough, I was a very abstemious soldier. My four years of abstinence had something to do with it, but soldiering is a tough enough game for a sober man, and I had no yen for full-pack slogging through mud with a cognac or vin rouge hangover.

Discharged in 1919, I really made up for my dry spell. Quebec, Toronto, Buffalo, and finally Pittsburgh, were the scenes of man-sized drunks until I had gone through my readjusted discharge pay, a fair sum.

I again became a reporter on a Pittsburgh daily. I applied for a publicity job and got it. My wife came over from Scotland and we started housekeeping in a large Ohio city.

The new job lasted five years. Every encouragement was given me with frequent salary increases, but the sober times between "periods" became shorter. I myself could see deterioration in my work, from being physically and mentally affected by liquor, although I had not yet reached the point where all I wanted was more to drink. Successive Monday morning hangovers, which despite mid-week resolutions to do better, came with unfailing regularity, eventually causing me to quit my job. Washington D. C. and news-gathering agency work followed with many parties. I

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couldn't stand the pace. My drinking was never the spaced doses of the careful tippler; it was always gluttonous.

Returning to the town I had left three months before, I became editor of a monthly magazine, soon had additional publicity and advertising accounts and the money rolled in. The strain of overwork soon led me to the bottle again. My wife made several attempts to get me to stop and I had the usual visits from persons who would always ask me "Why?" --- as if I knew! Offered the job of advertising manager for an eastern automotive Company, I moved to Philadelphia to begin life anew. In three months John Barleycorn had me kicked out.

I did six years of newspaper, advertising and trade journal work with many, many drunks of drab and dreary hue woven into the pattern of my life. I visited my family just once in that time. An old avocation, the collection of first editions, rare books and Americana, fascinated me between times. I had some financial success through no ability of my own, and, when jobless and almost wiped out in 1930, I began to trade and sell my collection and much of the proceeds went to keep my apartment stocked with liquor and almost every night saw me helpless to bed.

I tried to help myself. I even began to go the rounds of the churches. I listened to famous ministers -- found nothing. I began to know the inside of jails and workhouses. My family would have nothing to do with me, in fact couldn't, because I couldn't spare any of my money which I needed for drink to support them. My last venture, a book shop, was hastened to closed doors by my steady intoxication. Then I had an idea.

Loading a car with good old books to sell to collectors, librarians, universities and historical societies, I started out to travel the country. I stayed sober during the trip except for an occasional bottle of beer because funds barely met expenses. When I hit Houston, Texas, I found employment in a large bookstore. Need I say here that in a very short time I was walking along a prairie highway with arm extended and thumb pointed? In the two succeeding years I held ten different jobs ranging from newspaper copy-desk and rewrite, to traffic director for an oil field equipment company. Always in between there were intervals of being broke, riding freights and hitch-hiking interminable distances from one big town to another in three states. Now on a new job I was always thinking about payday and how much liquor I could buy and the pleasure I could have.

I knew I was a drunkard. Enduring all the hangover-hells that every alcoholic experiences, I made the usual resolutions. My thoughts sometimes turned to the idea that there must be a remedy. I have stood listening to street-corner preachers tell how they did beat the game. They seemed to be happy in their fashion, they and the little group of supporters, but always pride of intellect stopped me from seeking what they evidently had. Sniffing at emotional religion I walked away. I was an honest agnostic but definitely not a hater of the church or its adherents. What philosophy I had was thoroughly paganistic -- all my life was devoted to a search for pleasure. I wanted to do nothing except what it pleased me to do and when I wanted to do it.

Federal Theatre in Texas gave me an administrative job which I held for a year, only because I worked hard and productively when I worked, and because my very tolerant chief ascribed my frequent lapses to a bohemian temperament. When it was closed through Washington edict I began with Federal Writers in San Antonio. In those days my system was always to drink up my last pay check and believe that necessity would bring the next job. A friend who knew I would soon be broke mounted guard over me when I left my job of writing the histories of Texas cities and put

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me aboard a bus for the town I had left almost five years before.

In five years a good many persons had forgotten that I had been somewhat notorious. I had arrived drunk but promised my wife I would keep sober, and I knew I could get work if I did. Of course, I didn't keep sober. My wife and family stood by me for ten weeks and then, quite justifiably, ejected me. I managed to maintain myself with odd jobs, did ten weeks in a social rescue institution and at length wound up in a second-hand bookstore in an adjacent town as manager. While there I was called to the hospital in my home town to see a former partner who had insisted that I visit him. I found my friend was there for alcoholism and now he was insisting that he had found the only cure. I listened to him, rather tolerantly. I noticed a Bible on his table and it amazed me. I had never known him to be anything but a good healthy pagan with a propensity for getting into liquor jams and scrapes. As he talked I gathered vaguely, (because he was a faltering beginner then just as I am now) that to be relieved of alcoholism I would have to be different.

Some days later, after he had been discharged, a stranger came into my shop in the nearby town. He introduced himself and began to tell me about a group of some 60 former drinkers and drunkards who met once a week, and he invited me to go with him to the next meeting. I thanked him, pleaded business engagements and promised I'd go with him at some future date.

"Anyhow, I'm on the wagon now," I said. "I'm doing a job I like and it's quiet where I live, practically no temptations. I don't feel bothered about liquor."

He looked at me quizzically. He knew too well that didn't mean a thing just as I knew in my heart that it would be only a question of time -- a few days, a week, or even a month, it was inevitable -- till I would be off on another bender. The time came just a week later. And as I look back on the events of two months, I can clearly see that I had been circling around, half-afraid of encountering the remedy for my situation, half-wanting it, deferring fulfillment of my promise to get in touch with the doctor I had heard about. An accident while drunk laid me low for about three weeks. As soon as I could get up and walk I started to drink again and kept it up until my friend of the hospital, who, in his first try at the new way of life had stubbed his toe in Chicago but had come back to the town to take counsel and make a new start, picked me up and got me into a hospital.

I had been drinking heavily from one state of semi-coma to another and it was several days before I got "defogged" but subconsciously I was in earnest about wanting to quit liquor forever. It was no momentary emotionalism born of self-pity in a maudlin condition. I was seeking something and I was ready to learn. I did not need to be told that my efforts were and would be unavailing if I did not get help. The doctor who came to see me almost at once did not assail me with any new doctrines; he made sure that I had a need and that I wanted to have that need filled and little by little I learned how my need could be met. The story of Alcoholics Anonymous fascinated me. Singly and in groups of two or three, they came to visit me. Some of them I had known for years, good two-fisted drinkers who had disappeared from their former haunts. I had missed them myself from the barrooms of the town.

There were business and professional men, factory workers. All sorts were represented and their relation of experiences and how they had found the only remedy, added to their human existence as sober men, laid the foundation of a very necessary faith. Indeed, I was beginning to see that I would require implicit faith, like a small child, if I was going to get anywhere or so it appeared as I lay in that hospital. The big thing was that these men were all sober and evidently had something I didn't have. Whatever it was, I wanted it.

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I left the hospital on a meeting night. I was greeted warmly, honestly and with a true ring of sincerity by everyone present. That night I was taken home by a former alcoholic and his wife. They did not show me to my room and wish me a good night's rest. Instead, over coffee cups, this man and his wife told me what had been done for them. They were earnest and obviously trying to help me on the road I had chosen. They will never know how much their talk with me has helped. The hospitality of their home and their fine fellowship were mine freely.

I had never, since the believing days of childhood, been able to conceive an authority directing the universe. But I had never been a flippant, wise-cracking snocker at the few persons I had met who had impressed me as Christian men and women, or at any institutions whose sincerity of purpose I could see. No conviction was necessary to establish my status as a miserable failure at managing my own life. I began to read the Bible daily and to go over a simple devotional exercise as a way to begin each day. Gradually I began to understand.

I cannot say that my taste for liquor has entirely disappeared. It has been that way with some, but it has not been with me and may never be. Neither can I honestly say that I have forgotten the "fleshpots of Egypt." I haven't. But I also can remember the urge of the Prodigal Son to return to his Father that he might taste of the husks that the swine did eat.

Formerly in the acute mental and physical pain during the remorseful periods succeeding each drunk, I found my recollection of the misery I had gone through a bolsterer of resolution and afterward, perhaps, a deterrent for a time. But in those days I had no one to whom I might take my troubles. Today I have. Today I have someone who will always hear me; I have a warm fellowship among men who understand my problems; I have tasks to do and am glad to do them, to see others who are alcoholics and to help them in any way I can to become sober men.

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THE BACK-SLIDER

When I was graduated from high-school the World War was on in full blast. I was too young for the army but old enough to man a machine for the production of the means of wholesale destruction. I became a machine-hand at high wages. Machinery appealed to me anyway, because I had always wanted to be a mechanical engineer. Keen to learn as many different operations as possible, I insisted on being transferred from one operation to another until I had a good practical knowledge of all machines in a standard machine shop. With that equipment I was ready to travel for broader experience and in seven years had worked in the leading industrial centers in the eastern states, supplementing my shop work with night classes in marine engineering.

I had the good times of the period but confined my drinking to weekends, with an occasional party after work in the evenings. But I was unsettled and dissatisfied, and in a sense disgusted with going from job to job and achieving nothing more than a weekly pay envelope. I wasn't particularly interested in making a lot of money, but I wanted to be comfortable and independent as soon as possible.

So I married at that time, and for a while it seemed that I had found the solution to my urge for moving around. Most people settle down when they marry and I thought I'd have the same experience, that my wife and I would choose a place where we could establish a home and bring up a family. I had the dream of wearing carpet slippers in a life of comparative ease by the time I was forty. It didn't work out that way. After the newness of being married had worn off a little the old wander business got me again.

In 1924 I brought my wife to a growing city in the middle west where work was always plentiful. I had been in and out of it several times before and I could always get a job in the engineering department of its largest industrial plant. I early acquired the spirit of the organization which had a real reputation for constructive education of its workers. It encouraged ambition and aided latent talent to develop. I was keen about my work and strove always to place myself in line for promotion. I had a thorough knowledge of the mechanical needs of the plant and when I was offered a job in the purchasing department's mechanical section I took it.

We were now resident in sort of a workers' paradise, a beautifully landscaped district where employees were encouraged to buy homes from the company. We had a boy about two years after I started with the company and with his advent I began to take marriage seriously. My boy was going to have the best I could give him. He would never have to work through the years as I had done. We had a very nice circle of acquaintance where we lived, nice neighbors and my colleagues in the engineering department and later in purchasing were good people, many of them bent on getting ahead and enjoying the good things of life while they climbed. We had nice parties with very little drinking, just enough to give a little Saturday night glow to things -- never enough to get beyond control.

Fateful and fatal came the month of October in the year 1929. Work slowed down. Reassuring statements from financial leaders maintained our confidence that industry would soon be on an even keel again. But the boat kept rocking. In our organization, as in many others, the purchasing department found its work lessened by executive order. Personnel was cut down. Those who were left went around working furiously at whatever there was to do, looking furtively at each other wondering

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who would be next to go. I wondered if the long hours of overtime with no pay would be recognized in the cutting down program. I lay awake lots of nights just like any other man who sees what he has built up threatened with destruction.

I was laid off. I took it hard for I had been doing a good job and I thought as a man often will, that it might have been somebody else who should get the axe. Yet there was a sense of relief. It had happened. And partly through resentment and partly from a sense of freedom I went out and got pretty well intoxicated. I stayed drunk for three days, something very unusual for me, who had very seldom lost a day's work from drinking.

My experience soon helped me to a fairly important job in the engineering department of another company. My work took me out of town quite a bit, never at any great distance from home, but frequently overnight. Sometimes I wouldn't have to report at the office for a week, but I was always in touch by phone. In a way I was practically my own boss and being away from office discipline I was an easy victim to temptation. And temptation certainly existed. I had a wide acquaintance among the vendors to our company who liked me and were very friendly. At first I turned down the countless offers I had to take a drink, but it wasn't long before I was taking plenty.

I'd get back into town after a trip, pretty well organized from my day's imbibing. It was only a step from this daily drinking to successive bouts with absence from my route. I would phone and my chief couldn't tell from my voice whether I had been drinking or not, but gradually learned of my escapades and warned me of the consequences to myself and my job. Finally when my lapses impaired my efficiency and some pressure was brought to bear on the chief, he let me go. That was in 1932.

I found myself exactly back where I had started when I came to town. I was still a good mechanic and could always get a job as an hourly rated machine operator. This seemed to be the only thing which offered and once more I discarded the white collar for the overalls and canvas gloves. I had spent more than half a dozen good years and had got exactly nowhere, so I did my first really serious drinking. I was good for at least ten days or two weeks off every two months I worked, getting drunk and then half-heartedly sobering up. This went on for almost three years. My wife did the best she could to help me at first, but eventually lost patience and gave up trying to do anything with me at all. I was thrown into one hospital after another, got sobered up, discharged and ready for another bout. What money I had saved dwindled and I turned everything I had into cash to keep on drinking.

In one hospital, a Catholic Institution, one of the sisters had talked religion to me and had brought a Priest in to see me. Both were sorry for me and assured me that I would find relief in Mother Church. I wanted none of it. "If I couldn't stop drinking of my own free will, I was certainly not going to drag God into it," I thought.

During another hospital stay a minister whom I liked and respected came to see me. To me, he was just another non-alcoholic who was unable, even by the added benefit and authority of the cloth, to do anything for an alcoholic.

I sat down one day to figure things out. I was no good to myself, my wife, or my growing boy. My drinking had even affected him; he was a nervous, irritable child, getting along badly at school, making poor grades because the father he knew was a set and an unpredictable one. My insurance was sufficient to take care of my wife and child for a fresh start by themselves and I decided that I'd simply move out of the world for good. I took a killing dose of bichloride of mercury.

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They rushed me to the hospital. The emergency physicians applied the immediate remedies but shook their heads. There wasn't a chance, they said. And for days it was touch and go. One day the chief resident physician came in on his daily rounds. He had often seen me there before for alcoholism.

Standing at my bedside he showed more than professional interest, tried to buoy me up with the desire to live. He asked me if I would really like to quit drinking and have another try at living. One clings to life no matter how miserable. I told him I would and that I would try again. He said he was going to send another doctor to see me, to help me.

This doctor came and sat beside my bed. He tried to cheer me up about my future, pointed out I was still a young man with the world to lick and insisted that I could do it if I really wanted to stop drinking. Without telling me what it was, he said he had an answer to my problem and condition that really worked. Then he told me very simply the story of his own life, a life of generous tipping after professional hours for more than three decades until he had lost almost everything a man can lose, and how he had found and applied the remedy with complete success. He felt sure I could do the same. Day after day he called on me in the hospital and spent hours talking to me and gradually leading me to make an important decision.

He simply asked me to make a practical application of beliefs I already held theoretically but had forgotten all my life. I believed in a God who ruled the universe. The doctor submitted to me the idea of God as a father who would not willingly let any of his children perish and suggested that most, if not all of our troubles, come from being completely out of touch with the idea of God, with God Himself. All my life, he said, I had been doing things of my own human will as opposed to God's will and that the only certain way for me to stop drinking was to submit my will to God and let him handle my difficulties.

I had never looked on my situation in that way, had always felt myself very remote indeed from a Supreme Being. "Doc", as I shall call him hereinafter, was pretty positive that God's law was the Law of Love and that all my resentful feelings which I had fed and cultivated with liquor were the result of either conscious or unconscious, it didn't matter which, disobedience to that law. Was I willing to submit my will? I said I would try to do so. While I was still at the hospital his visits were supplemented by visits from a young fellow who had been a heavy drinker for years but had run into "Doc" and had tried his remedy.

At that time, the group of ex-alcoholics in this town, which has now grown to considerable proportions, numbered only Doc and two other fellows. To help themselves and compare notes they met once a week in a private house and talked things over. As soon as I came from the hospital I went with them. The meeting was without formality. Taking love as the basic command I discovered that my faithful attempt to practice a law of love led me to clear myself of certain dishonesties.

I went back to my job. New men came and we were glad to visit them. I found that new friends helped me to keep straight and the sight of every new alcoholic in the hospital was a real object lesson to me. I could see in them myself as I had been, something I had never been able to picture before.

Now I come to the hard part of my story. It would be great to say I progressed to a point of splendid fulfillment, but it wouldn't be true. My later experience points a moral derived from a hard and bitter lesson. I went along peacefully for two years after God had helped me quit drinking. And then something happened. I was enjoying the friendship of my ex-alcoholic fellows and getting along quite well

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in my work and in my small social circle. I had largely won back the respect of my former friends and the confidence of my employer. I was feeling fine -- too fine. Gradually I began to take the plan I was trying to follow apart. After all, I asked myself, did I really have to follow any plan at all to stay sober? Here I was, dry for two years and getting along all right. It wouldn't hurt if I just carried on and missed a meeting or two. If not present in the flesh I'd be there in spirit, I said in excuse, for I felt a little bit guilty about staying away.

And I began to neglect my daily communication with God. Nothing happened -- not immediately at any rate. Then came the thought that I could stand on my own feet now. When that thought came to mind -- that God might have been all very well for the early days or months of my sobriety but I didn't need him now -- I was a gone coon. I got clear away from the new life I had been attempting to lead. I was in real danger. It was just a step from that kind of thinking to the idea that my two years training in total abstinence was just what I needed to be able to handle a glass of beer. I began to taste. I became fatalistic about things and soon was drinking deliberately knowing I'd get drunk, stay drunk, and what would inevitably happen.

My friends of the group came to my aid. They tried to help me, but I didn't want help. I was ashamed and preferred not to see them come around. And they knew that so long as I didn't want to quit, as long as I preferred my own will instead of God's will, the remedy simply could not be applied. It is a striking thought that God never forces anyone to do his will, that his help is ever available but has to be sought in all earnestness and humility.

This condition lasted for months, during which time I had voluntarily entered a private institution to get straightened out. On the last occasion when I came out of the fog, I asked God to help me again. Shamefaced as I was, I went back to the fellowship. They made me welcome, offered me collectively and individually all the help I might need. They treated me as though nothing had happened. And I feel that it is the most telling tribute to the efficacy of this remedy that during my period of relapse I still knew this remedy would work with me if I would let it, but I was too stubborn to admit it.

That was a year ago. Depend upon it I stay mighty close to what I have proven to be good for me. I don't dare risk getting very far away. And I have found that in simple faith I get results by placing my life in God's hands every day, by asking Him to keep me a sober man for 24 hours, if I try to do His will. He has never let me down yet.

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HOME BREWMEISTER

Strangely enough, or by some queer quirk, I became acquainted with the "hilarious life just at the time in my life when I was beginning to really settle down to a common-sense, sane, domestic life. My wife became pregnant and the doctor recommended the use of Porter Ale...so...I bought six gallon crock and a few bottles, listened to advice from amateur brewmeisters, and was off on my beer manufacturing career on a small scale (for the time being). Somehow or other, I must have misunderstood the doctor's instructions, for I not only made the beer for my wife, I also drank it for her.

As time went on, I found that it was customary to open a few bottles whenever visitors dropped in. That being the case, it didn't take me long to figure out that my meager manufacturing facilities were entirely inadequate to the manufacture of beer for social and domestic consumption. From that point on, I secured crocks of ten gallon capacity and really took quite an active interest in the manufacture of home brew.

We were having card parties with limburger and beer quite regularly. Eventually, of course, it came to bear with no time for cards, what with all the hilarity that could be provoked with a few gallons of beer, there seemed to be no need of bridge or poker playing for entertainment. Well...we all know how those things go. The parties waxed more liquid and hilarious as time went on, and eventually I discovered that a little shot of liquor now and then between beers had the tendency to put me in a whacky mood much quicker than having to down several quarts of beer to obtain the same results. The inevitable result of the above mentioned discovery was that I soon learned that beer made a very good wash for whiskey. That discovery so intrigued me, that I stayed on that diet almost entirely for the balance of my extended drinking career. Yes sir, the old Boiler-maker and his Helper. The last day of my drinking career, I drank 22 of them between 10 and 12 A.M. and I shall never know how many more followed them until I was poured into bed that night.

I was getting along fairly well with my party drinking for quite some time however, but eventually I began to visit beer joints in between parties. A night or so a week in a joint, and a party or so a week at home or with friends, along with a little lone drinking, soon had me preparing for the existence of a top flight drunkard.

Three years after I started on my drinking career, I lost my first job. At that time, I was living out of town, so I moved back to the home town and made a connection in a responsible position with one of the larger companies in the finance business. Up to this point I had spent six years in the business and had enjoyed the reputation of being very successful.

My new duties were extremely confining and my liquor consumption began to increase at this time. Upon leaving the office in the evening, my first stop would be a saloon about a block from the office. However, as there happened to be several saloons within that distance, I didn't find it necessary to patronize the same place each evening. It doesn't pay to be seen in the same place at the same hour every day, you know.

The general procedure was to take 4 or 5 shots in the first place I stopped at.

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This would get me feeling fit, and then I would start for home and fireside, thirteen miles away. Well...on the way home numerous places must be passed. If I were alone I would only stop at four or five of them, but only one or two in the event I had my mistrusting wife with me.

Eventually I would arrive home for a late supper, for which, of course, I had absolutely no relish. I would make a feeble attempt at eating supper but never met with any howling success. I never enjoyed any meal, but I ate my lunch at noon for two reasons: first, to help get me out of the fog of the night before, and second, to furnish some measure of nourishment. (My enjoyment of meals now is an added feature to the Seven Wonders of the World to me. I can still hardly believe it). Eventually, the noon meal was also dispensed with.

I cannot remember just when I became the victim of insomnia, but I do know that the last year and a half I never went to bed sober a single night. I couldn't sleep. I had a mortal fear of going to bed and tossing all night. Evenings at home were an ordeal. As a result, I would fall off in a drunken stupor every night.

How I was able to discharge my duties at the office during those horrible mornings, I will never be able to explain. Handling customers, dealers, insurance people, dictation, telephoning, directing new employees, answering to superiors, etc. However, it finally caught up with me, and when it did, I was a mental, physical, and nervous wreck.

Finally, I arrived at the stage where I couldn't quite make it to the office some mornings. Then I would send an excuse of illness. But the firm became violently ill with my drunkenness and their course of treatment was to remove their ulcer in the form of me from their payroll, amid much fanfare and very personal and slighting remarks and insinuations.

During this time, I had been threatened, beaten, kissed, praised and damned alternately by relatives, family, friends and strangers, but of course it all went for naught. How many times I swore off in the morning and got drunk before sunset I don't know. I was on the toboggan and really making time.

After being fired, I lined up with a new finance company that was just starting in business, and took the position of business promotion man, contacting automobile dealers. WOW:::was that something??? While working in an office, there was some semblance of restraint, but, oh boy, when I got on the outside with this new company without supervision, did I go to town???

I really worked for several weeks, and having had a fairly wide acquaintance with the dealer trade, it was not difficult for me to line enough of them up to give me a very substantial volume of business with a minimum of effort.

Now I was getting drunk all the time. It wasn't necessary to report to the office in person every day, and when I did go in, it was just to make an appearance and bounce right out again. Was that a merry-go-round for the eight months that it lasted???

Finally this company also became ill and I was once more looking for a job. Then I learned something else. I learned that a person just can't find a job hanging in a dive or barroom all day and all night, as jobs don't seem to turn up in those places. I became convinced of that because I spent most of my time there and nary a job turned up. By this time, my chances of getting lined up in my chosen business were shot. Everyone had my number and wouldn't hire me at any price.

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I have omitted details of transgressions that I made when drunk for several reasons. One is that I don't remember too many of them, as I was one of those drunks who could be on his feet and attend a meeting or a party, engage in a conversation with people and do things that any nearly normal person would do, and the next day, not remember a thing about where I was, what I did, who I saw, or how I got home. (That condition was a distinct handicap to me in trying to vindicate myself with the not so patient wife).

I also committed other indiscretions of which I see no particular point in relating. Anyone who is a rummy or is close to rummies knows what all those things amount to without having to be told about them.

Things eventually came to the point where I had no friends. I didn't care to go visiting unless the parties we might visit had plenty of liquor on hand and I could get stinking drunk. Fact is, that I was always well on my way before I would undertake to go visiting at all. (Naturally, this condition was also a source of great delight to my wife).

After holding good positions, paying better than average income for over ten years, I was in debt, had no clothes to speak of, no money, no friends, and no one any longer tolerating me but my wife. My son had absolutely no use for me. Even some of the saloon-keepers where I had spent so much time and money, requested that I stay away from their places. Finally, an old business acquaintance of mine, whom I hadn't seen for several years offered me a job. I was on that job a month and drunk most of the time.

Just at this time my wife heard of a doctor in another city who had been very successful with drunks. She offered me the alternative of going to see him or her leaving me for good and all. Well...I had a job, and I really wanted desperately to stop drinking, but couldn't, so I readily agreed to visit the doctor she recommended.

That was the turning point of my life. My wife accompanied me on my visit and the doctor really told me some things that in my state of jitters nearly knocked me out of the chair. He talked about himself, but I was sure it was me. He mentioned lies, deceptions, etc. in the course of his story in the presence of the one person in the world I wouldn't want to know such things. How did he know all this? I had never seen him before, and at the time hoped to hell I would never see him again. However, he explained to me that he had been just such a rummy as I, only for a much longer period of time.

He advised me to enter the particular hospital to which staff he was connected and I readily agreed. In all honesty though, I was skeptical, but I wanted so definitely to quit drinking that I would have welcomed any sort of physical torture or pain to accomplish the result.

I made arrangements to enter the hospital three days later and promptly went out and got stiff for three days. It was with grim foreboding and advanced jitters that I checked in at the hospital. Of course, I had no hint or intimation as to what the treatment was to consist of. Was I to be surprised!

After being in the hospital for several days, a plan of living was outlined to me. A very simple plan that I find much joy and happiness in following. It is impossible to put on paper all the benefits I have derived...physical, mental, domestic, spiritual, and monetary.

This is no idle talk. It is the truth.

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From a physical standpoint, I gained 16 pounds in the first two months I was off liquor. I eat three good meals a day now, and really enjoy them. I sleep like a baby, and never give a thought to such a thing as insomnia. I feel as I did when I was fifteen years younger.

Mentally...I know where I was last night, the night before, and the nights before that. Also, I have no fear of anything. I have self confidence and assurance that cannot be confused with the cockyness or noise-making I once possessed. I can think clearly and am guided much in my thinking and judgement by my spiritual development which grows daily.

From a domestic standpoint, we really have a home now. I am anxious to get home after work. My wife is ever glad to see me come in. My youngster has adopted me. Our home is always full of friends and visitors (no home brew as an inducement).

Spiritually...I have found a Friend who never lets me down and is ever eager to help. I can actually take my problems to Him and He DOES give me comfort, peace, and radiant happiness.

From a monetary standpoint...in the past nine months, I have reduced my reckless debts to almost nothing, and have had money to get along comfortably. I still have my job, and just prior to the writing of this narrative, I received an advancement.

For all of these blessings, I thank Him.

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THE SEVEN MONTH SLIP.

At fourteen years of age, when I should have been at home under the supervision of my parents, I was in the United States army serving a one year enlistment. I found myself with a bunch of men none too good for a fourteen year old kid who passed easily for eighteen. I transferred my hero-worshipping to these men of the world. I suppose the worst damage done in that year in the army barracks was the development of an almost unconscious admiration for their apparently jolly sort of living.

Once out of uniform I went to Mexico where I worked for an oil company. Here I learned to take on a good cargo of beer and hold it. Later I rode the range in the Texas cow country and often went to town with the boys to "whoop it up on payday". By the time I returned to my home in the middle west I had learned several patterns of living, to say nothing of a cock-sure attitude that I needed no advice from anyone.

The next ten years are sketchy. During this time I married and established my own home and everything was lovely for a time. Soon I was having a good time getting around the law in speakeasies. Oh yes, I out-smarted our national laws but I was not quite successful in evading the old moral law.

I was working for a large industrial concern and had been promoted to a supervisory job. In spite of big parties, I was for three or four years able to be on the job the next morning. Then gradually the hangovers became more persistent and I found myself not only needing a few shots of liquor before I could go to work at all, but finally found it advisable to stay at home and sober up by the taper-off method. My bosses tried to give me some good advice. When that didn't help they tried more drastic measures, laying me off without pay. They covered up my too frequent absences many times in order to keep them from the attention of the higher officials in the company.

My attitude was that I could handle my liquor whenever I wanted to go about it seriously, and I considered my absences no worse than those of other employees and officials who were getting away with murder in their drinking.

One does not have to use his imagination much to realize that this sort of drinking is hard on the matrimonial relationship. After proving myself neither faithful nor capable of being temperate, my wife left me and obtained a judicial separation. This gave me a really good excuse to get drunk.

In the years 1933 and 1934 I was fired several times, but always got my job back on my promises to do better. On the last occasion I was reduced to the labor gang in the plant. I made a terrific effort to stay sober and prove myself capable of better things. I succeeded pretty well and one day I was called into the production chief's office and told I had met with the approval of the executive department and to be ready to start on a better job.

This good news seemed to justify a mild celebration with a few beers. Exactly four days later I reported for work only to find that they too knew about the "mild" celebration and that they had decided to check me out altogether. After a time I went back and was assigned to one of the hardest jobs in the factory. I was in bad shape physically and after six months of this, I quit, going on a drunk

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with my last pay check.

Then I began to find that the friends with whom I had been drinking for some time seemed to disappear. This made me resentful and I found myself many times feeling that everybody was against me. Bootleg joints became my hangouts. I sold my books, car, and even clothing in order to buy a few drinks.

I am certain that my family kept me from gravitating to flophouses and gutters. I am eternally thankful to them that they never threw me out or refused me help when I was drinking. Of course I didn't appreciate their kindness then, and I began to stay away from home on protracted drinking spells.

Somehow my family heard of two men in town who had found a way to quit drinking. They suggested that I contact these men but I retorted "If I can't handle my liquor with my own will power then I had better jump over the viaduct."

Another of my usual drinking spells came on. I drank for about ten days with no food except coffee before I was sick enough to start the battle back to sobriety with the accompanying shakes, night sweats, jittery nerves, and horrible dreams. This time I felt that I really needed some help. I told me mother she could call the doctor who was the center of the little group of former drinkers. She did.

I allowed myself to be taken to a hospital where it took several days for my head to clear and my nerves to settle. Then, one day I had a couple of visitors, one a man from New York and the other a local attorney. During our conversation I learned that they had been as bad as myself in this drinking, and that they had found relief and had been able to make a come-back. Later they went into more detail and put it to me very straight that I'd have to give over my desires and attitudes to a power higher than myself which would give me new desires and attitudes.

Here was religion put to me in a different way and presented by three past-masters in liquor guzzling. On the strength of their stories I decided to give it a try. And it worked, as long as I allowed it to do so.

After a year of learning new ways of living, new attitudes and desires, I became self-confident and then careless. I suppose you would say I got to feeling too sure of myself and Zowie! First it was a beer on Saturday nights and then it was a fine drunk. I knew exactly what I had done to bring myself to this old grief. I had tried to handle my life on the strength of my own ideas and plans instead of looking to God for the inspiration and the strength.

But I didn't do anything about it. I thought "to hell with everybody. I'm going to do as I please." So I floundered around for seven months refusing help from any quarter. But one day I volunteered to take another drunk on a trip to sober him up. When we got back to town we were both drunk and went to a hotel to sober up. Then I began to reason the thing out. I had been a sober, happy man for a year, living decently and trying to follow the will of God. Now I was unshaven, unkept, ill-looking, bleary eyed. I made my decision then and there and went back to my friends who offered me help and who never lectured me on my seven month failure.

That was more than a year ago. I don't say now that I can do anything. I only know that as long as I seek God's help to the best of my ability, just so long will liquor never bother me.

* * * * *

MY WIFE AND I

Coming from a farm boyhood with the common education of the little red school-house, I had worked during the war and afterwards for seven years at high wages in a booming industrial town, had saved considerable money and finally married an able, well-educated woman who had an unusual gift of common sense and far more than the average business vision, a true helpmate in every way.

In our early twenties, we were both ambitious and had boundless faith in our ability to succeed. We talked over the future all the time, exchanged ideas and really planned our way in life. Just working in a factory, even at highly-paid piece work, and saving out of my wages did not seem to us to be the best way to do. We talked things over and decided to strike out for ourselves. Our first venture, a neighborhood grocery store, prospered. Another neighborhood store, in an ideal location at a nearby summer resort, looked good to us. We bought it and started in to make it go. Then came a business slump affecting the whole country. With fewer customers I had lots of time on my hands and was getting to like high-powered home brew and the potent liquors of prohibition days entirely too well. That didn't help the business. We finally shut up shop.

Jobs were scarce, but by persistence I again found a factory job. In a few months the factory closed down. We had again accumulated a small stake and since the job situation showed no improvement, we thought we would try business again.

This time we opened a restaurant in a semi-rural section and for a time all went well. My wife opened up in the morning, did all the baking and cooking and waited on trade. I relieved her later in the day and stayed open late to catch every possible bit of business. Our place became a regular hang-out for groups of late-comers who showed up with a bottle every now and then.

I told myself that I was one man who could handle my liquor because I was always on my feet at closing time. I talked knowingly about "spacing my drinks," about taking only a measured shot, and about the folly of gulping down big drinks. Yes sir, I was never going to be one of those "rummies" who let liquor get the best of them. Young and strong, I could throw off the effects of the previous night's drinking and stand the nausea the following morning, even abstaining from taking a drink until the afternoon. But before long the idea of suffering for a few hours didn't seem so good.

The morning drink became the first act of the daily routine. I had now become a "regular". I had my regular remedy -- a stiff shot to start the day and no waiting till a specified time. I used to wait for the need, soon I was craving the stuff so much that I didn't wait for that. My wife could see that it was gripping me. She warned me, gently at first, with quiet seriousness. Was I going to pave the way to losing this business just when it needed to be nursed along? We began to run behind. My wife, anxious for the goal we had set out to reach, and seeing the result if I didn't brace up, talked straight from the shoulder. We had words. I left in a passion.

Our separation lasted a week, I did a lot of thinking, and went back to my wife. Quieter, somewhat remorseful, we talked things over. Our situation was worse than I had anticipated. We got a buyer for the place and sold out. We still had some money left.

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I had always been a natural mechanic, handy with tools. We moved back into town with a slim bankroll and, still determined never to be a factory hand again, I looked around and finding a workshop location with a house adjacent I started a sheet-metal shop. I had chosen a very difficult time to start up. My business practically vanished on account of the depression.

There were no jobs of any kind. We fell far behind on our rent and other obligations. Our cupboard was often bare. With every penny needed for food and shelter and wearing old clothes with nothing new except what our two youngsters needed, I didn't touch a drop for two years. I went after business. I slugged doorbells all over the town asking for jobs. My wife rang bells with me, taking one side of the street while I worked the other. We left nothing undone to keep going, but we were still far behind, so far that at the low point we could see eviction and our belongings in the street.

I braced myself to talk to our landlord who was connected with a large real estate firm managing many properties. We were behind six months in our rent and they saw that the only way to get their back rent was to give me a couple of small jobs. My wife learned to use the tools to shape and fashion material when I was doing the installation work. The real estate firm liked my work and began to give me more jobs. In those grim days, with babies to feed, I couldn't spend what little money came in for drink. I stayed sober. My wife and I even started back to church, began paying our dues.

They were thin years, those depression years. For three years in succession, Christmas in our little family was just the 25th of December. Our customers saw us as two earnest young people trying to get along and as times improved a little we began to get better jobs. Now we could hire some competent workmen and bought a car and a few small trucks. We prospered and moved into a better-equipped house.

My pockets, which hadn't jingled for years, now held folding money. The first greenbacks grew into a roll with a rubber band around it. I became well-known to real estate firms, business men and politicians. I was well-liked, popular with everyone. Following a prosperous season came a quiet period. With time on our hands I had a drinking spell. It lasted for a month, but with the aid of my wife, I checked myself in time. "Remember how we lost the store! Remember our restaurant!" my wife said. Yes, I could remember. Those times were too recent and their memory too bitter. I solemnly swore off and once more climbed aboard the wagon, this time for nine long months.

Business kept up. It became evident that by careful handling we might eventually have something pretty good, sufficient income to provide a good living for us all and ensure a good education for our children.

My business is seasonal. Fall and early winter are rush times. The first few months of the year are quiet. But though business slackened, I got around making contracts, lining up future work and meeting people who would be able to put work in my way. Not yet sensing any great danger, in spite of past experiences, I seldom refused the invitations of business friends to have a drink. In a short time I was drinking every day and eventually much more than I had ever done before for I always had a roll in my pocket.

At first I was even more jolly than usual when I came home in the evening to my wife and family. But the joking good fellow who was the husband and father they had known, gave place to a man who slammed the door when he came in. My wife, genuinely alarmed now as week after week went past without any sign that I was going quit, tried to reason with me, but the old arguments didn't work this time.

Summer came on with its demand for roof repairs and spouting installations. My wife often started the men to work in the morning, did shop jobs, kept the books and, in addition ran the house and looked after the family.

For eight months my daily routine was steady drinking. Even after slumping in bed late at night in a semi-stupor, I would get up at all hours and drive to some all-night spot where I could get what I wanted. I was going to have a good time in spite of hell and high water.

I became increasingly surly when at home. I was the boss. I was master in my own house, wasn't I? I became morose, with few lucid moments between drinks. I would listen to no arguments and certainly attempts to reason with me were futile. Unknown to me, my wife influenced some of my friends and business associates to drop in casually. They were mostly non-drinkers and generally ended up by mildly upbraiding me.

"A fine lot of Job's comforters," I would say. I felt that everybody was against me, thought bitterly of my wife as being of little help and told myself I wasn't getting the breaks, that everybody was making a mountain out of a mole-hill and so, to hell with everything! I still had money and with money I could always buy bottled happiness. And still my wife kept trying. She got our pastor to talk to me. It was no good.

Drinking and staying drunk without cessation, even my splendid constitution began to give way. My wife called doctors who gave me temporary relief. Then my wife left me after a bitter quarrel, taking the children with her. My pride was hurt and I began to regard myself as an injured husband and an unappreciated father who, deep in his heart, just doted on his children. I went to see her and demanded to see them. I up and told her that I didn't care whether she came back or not, that I wanted the children. My wife, wise woman, thought she still had a chance to save me, save our home for the children. She threw aside her sense of injury, spoke right up to me and said she was coming back, that forbidding her the house wouldn't work, that she had helped me get what I had and was going to cross its threshold and resume its management. She did just that. When she opened the door she was appalled at the sight of it, curtains down, dishes and utensils unwashed, dirty glasses and empty bottles everywhere.

Every alcoholic reaches the end of the tether some day. For me there came a day when physically and mentally unable to make my way to a saloon for a drink. I went to bed. I told my wife for the first time that I wanted to quit drinking but couldn't. I asked her to do something for me; I had never done this before. I realized that I needed help. Somehow in talking with a lady doctor, my wife had heard of another doctor who in some mysterious way had stopped drinking after thirty years and had been successful in helping a few other alcoholics to become sober men. As a last resort, my wife appealed to this doctor, who insisted on a certain situation before he could help; his experience had taught him that unless that situation existed nothing could be done for the alcoholic.

"Does your husband want to stop drinking, or is he merely temporarily uncomfortable? Has he come to the end of the road?" he asked my wife.

She told him that for the first time I had expressed a desire to quit, that I had asked her in desperation to try to do something -- anything, to help me stop. He said he would see me the following morning.

With every part of my being craving a drink, I could hardly sit still when I got up to await the visit from the man she had talked to on the phone, but something kept me in the house. I wanted to hear what this fellow had to offer and since he

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was a medical man I had some pre-conceived notions ready for him when he came. I was pretty jittery when my wife opened the door to admit a tall, somewhat brusque professional man who, from his speech, was obviously an Easterner. I don't know what I had expected, but his salutation, designed to shake me up I can now see, had almost the same effect as the hosing with cold water in a turkish bath.

"I hear you're another "rummy" he said as he smiled and sat down beside me. I let him talk. Gradually he drew me out until what I did tell him gave him a picture of my experience. And then he put it to me plainly. "If you are perfectly sure that you want to quit drinking for good, if you are serious about it, if you don't merely wish to get well so that you can take up drinking again at some future date, you can be relieved," he said.

I told him that I had never wanted anything as much in my life as to be able to quit using liquor, and I meant every word of it.

"The first thing to do with your husband," he said, turning to my wife, "is to get him to a hospital and have him "defogged." I'll make the necessary arrangements."

He didn't go into any further explanation, not even to my wife. That evening I was in a hospital bed. The next day the doctor called. He told me that several former alcoholics were now dry as a result of following certain prescribed course of action and that some of them would be in to see me. My wife came to see me faithfully. She, too, had been learning, perhaps more quickly than I was doing, through talking with the doctor who by this time was getting down to brass tacks with me. My friend was the human agency employed by an all-wise Father to bring me into a pathway of life.

It is an easy matter to repeat and orally affirm a faith. Here were these men who visited me and they, like myself, had tried everything else and although it was plain to be seen none of them was perfect, they were living proof that the sincere attempt to follow the cardinal teachings of Jesus Christ was keeping them sober. If it could do that for others, I was resolved to try it, believing it could do something for me also.

I went home after four days, my mind clear, feeling much better physically and, what was far more important, with something better than just Will Power to aid me. I got to know others of the little group of alcoholics whose human center was my doctor. They came to our home. I met their wives and families. They invited my wife and myself to their homes. I learned that it would be well to begin the day with morning devotion which is the custom in our house now.

It was almost a year when I began to get a little careless. One day I hoisted a few drinks, arriving home far from sober. My wife and I talked it over, both knowing it had happened because I had stopped following the plan. I acknowledged my fault to God and asked His help to keep to the course I had to follow.

Our home is a happy one. My children no longer hide when they see me coming. My business has improved. And -- this is important -- I try to do what I can for my fellow alcoholics. In our town there are some 70 of us, reading and willing to spend our time to show the way to sobriety and sanity to men who are like what we used to be.

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A WARD OF THE PROBATE COURT

At about the time of my graduation from high school, a state university was established in our city. On the call for an office assistant, I was recommended by my superintendent, and got the position. I was rather his choice and pride, but a few years later, I met him in a nearby city and "panhandled" him for two "bucks" for drinks.

I grew with this institution and advanced in position. I took a year off for attendance at an engineering college. At college I refrained from any hilarious celebrating or drinking.

War was declared. I was away from home on business at the State Capitol where my mother couldn't raise objections and I enlisted. Overseas I was on five fronts from Alsace up to the North Sea. Upon relief from the lines --back in the rest-area, "vin rouge" and "cognac" helped in the let down from trying circumstances. I was introduced to the exhilaration of intoxication. The old spirit, "What the hell?" "Heinie may have you tagged," didn't help toward any moderation in drinking then. We had many casualties but one of the real catastrophies was the loss of a pal, a lieutenant who died from the D.T.'s over there, after it was all over. This didn't slow me up and back in the States I had a big fling before returning home.

My plans were to cover up with my mother and the girl I was to marry, that I had become addicted to alcohol. But I exposed the fact on the day our engagement was announced. On the way I met a training camp buddy, got drunk and missed the party. Booze had got over its first real blow on me. I saw her briefly that night but didn't have the guts to face her people. The romance was over.

To forget, I engaged in a super-active life in social, fraternal and civic promotion in my community. This all outside my position in the President's Office of the State University. I became a leader -- the big flash in the pond. I organized and was first commander of the American Legion Post -- raised funds and built a fine memorial Club House. Was Secretary of Elks, Eagles, Chamber of Commerce, City Club and active as an operator and officer in political circles. I was always a good fellow and controlled my drinking, indulging only in spree in private clubs or away from home.

I was deposed from the executive position at the college by a political change in the governorship of the State. I knew the salesmanager of the Securities Division of a large Utility corporation in Wall Street, and started out to sell securities. The issues and the market were good and I had a fine opportunity. I was away from home and I began to drink heavily. To get away from my drinking associates, I managed to be transferred to another city, but this didn't help. Booze had me, my sales and commissions diminished, I remained almost in a continuous stupor on my drawing account until I was released.

I braced up, got sober, and made a good connection with a steamship agency, a concern promoting European travel and study at most all important universities in Europe. Those were the bath-tub gin days and for drinking in and about my office, I held out in this position for only a year.

I was now engaged to be married and fortunately I got another position as salesman for a large corporation. I worked hard, was successful and drinking became

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periodical. I was married and my wife soon learned that I was no social drinker. I tried hard to control it, but could not. There were many separations and she would return home. I would make pledges and a sincere effort and then my top would blow off again. I began here to take sanitarium treatments to satisfy my wife and my folks.

I had a great capacity for drink and work. With the help of turkish baths, bromo-seltzer and aspirin, I held to the job. I became top-notch in the entire sales force of the country. I was assigned to more special territory and finally into the market of keenest competition. I was top rate in salary, won bonus awards and was bringing in the volume. But there was always the drawback my excessive drinking made at times. I was called in once, twice, and warned. Finally I wasn't to be tolerated any longer, although I was doing a good job. I had lasted five and a half years.

I lost my wife along with my job and fine income. This was a terrible jolt. I tried for a hook-up, but I had a black-eye marring a good record. I became discouraged and depressed. I sought relief with booze. There began the four black years of my life.

I had returned home to the community where I had been so prominent. These were book-let days still and I hung out at the clubs with bars. I got so I would last on a job but a few days, just until I could get an advance for drinks. I began to get entangled with the law -- arrested for driving while intoxicated and drunken and disorderly conduct.

My folks heard of the cure at the State Hospital. I was picked up drunk and sent there by the Probate Court. I was administered paraldehyde and came to in a receiving ward among lunatics. I was transferred to another ward of less violent cases and I found a little group of alcoholics and "junkers" (dope addicts). I learned from them the seriousness of being a ward of the Probate Court. I felt then if I ever got released the old devil alcohol would never get me in a jam like this again. In times of great distress such as this, I would pray to God for help.

I was fortunate and was released after eleven days and nights barred up in the laughing academy -- "bug-house". That was enough. I wanted no more of it. I took a job as manager of a club and put myself to the old acid test. I was going to really assert my will power. I even tended bar part of the time, but never imbibed a bit. This lasted about three months.

I went to an annual convention of my overseas division and came to locked up in a cheap hotel room, new shoes, suit coat, hat and purse missing. I must have slipped badly.

Then followed much drinking and trouble. After a few arrests for intoxication, the law decided another sojourn to the State Hospital would tame me. They jumped the stay this time from eleven days to eleven weeks. It was getting tough for me. I came out in good physical condition and held a fear of getting probated again, thinking the seige might be eleven months. I got another job and stayed dry for about two months and off to the races again.

I became terribly weak -- couldn't eat and tried to get nourishment from booze and mostly only bootleg at that. One time, I just made it into a hospital and another time a police patrol took me to the hospital instead of the jail. I suffered badly from insomnia. As many as three shots in the arm had no effect.

I would get in shape and back at it again. I was going to battle it to the

finish. The time came when I was to be paid my soldier's bonus. I had the limit or maximum coming. Friends advised my folks to send me to a Veterans Hospital before I got this money in my hands. I was probated again, held in a county jail for two weeks and sent again to the asylum. This was my summer resort for three months. I was on the waiting list for the Veterans Hospital but I got into such wonderful physical condition from eating and working out of doors that I was released.

I reached home full of resentment against my folks for their having my money tied up under a guardian-ship. I went out and got saturated and landed in jail -- I had been free from the asylum about eight hours. Behind the bars again so soon -- this was bad. However, I was freed again next day and this was my last confinement with the law. I began to use my head, I continued to drink but kept under cover or hid in the "jungles" with the bums.

In a few months an old friend came along. He located me a few times in saloons. We had been drinking pals in the early days, particularly at the Elk's Lodge. He had heard of my predicament. He himself had quit drinking and looked fine. He encouraged me to visit him in a nearby city.

I wanted to quit drinking, but hadn't much faith in ever getting away from it. I agreed to go into a hospital as the patient of a doctor who had been an alcoholic for many years and was now a new man.

It is almost uncanny -- in just eight days I left there a different person. This doctor in plain words was a wonderful guy -- he spent many hours with me telling me his experience with alcohol. Others of his group, which was then small, visited me -- told me their stories. They were all strangers to me, but treated me as a friend. I was impressed with their interest and fellowship. I learned the secret. They had a religious experience. I was willing, and renewed my acquaintance with God and acknowledged him as a reality.

I found it easy. I came to life and have been free now for two years. I hope never to take another drink. I am building up a reputation again and nearly every day am complimented on my appearance.

I have a new outlook on life. I look forward to each day with happiness because of the real enjoyment it is to me to be sane, sober, and respectable. I was existing really from one drink until the next, with no perception about circumstances, conditions, or even nature's elements. My acquaintance with God -- lost and forgotten when I was a young man -- is renewed. God is all-loving and all-forgiving. The memories of my past are being dimmed by the life I now aspire to.

* * * * *

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RIDING THE RODS.

Fourteen years old and strong, I was ready -- an American Whittington who knew a better way to get places than by walking. The "clear the way" whistle of a fast freight thundering over the crossing on the tracks a mile away was a siren call. Sneaking away from my farm home one night, I made my way to the distant yards. Ducking along a lane between two made-up trains that seemed endless, I made my way to the edge of the yards. Here and there I passed a silent, waiting figure. Then a little group talking among themselves. Edging in, I listened eagerly. I had met my first hoboes. Then talked of places I had never heard of. This town was good. A fellow could get by on the Bowery all winter if he knew the ropes; that other town was "hostile"; thirty days for "veg" awaited you in another if you didn't hit the cinders before the road "bulls" fine-combed the train.

Then they noticed me. Somehow a new kid is always an object of interest to the adventurers of the rails. "Where ya makin' for, Kid?"

I had heard one of them mention "Dee-troit" and it seemed as good an answer as any. I had no plans, just wanted to get away -- anywhere -- just away!

"That Michigan Menifest will be along any minute now; I think she's moving." The tall hobo who had spoken grabbed me by the arm. "Come on, kid. We'll help you."

On came the long train, headlight gleaming. Car after car passed, all loaded, doors carded and sealed. Then three empties. The tall hobo began to run, picked me up and pushed me through the open door of the second car, got in himself and helped his buddy aboard.

Suddenly I felt big. I had got away! The two hoboes talked, the tall one about getting work in Detroit, the other arguing for staying on the road. Then the one who had boosted me up began to quiz me. I told him I had run away from the farm. In a sort of halting way he told me not to get the train habit or it would get me until I would always want to be moving. The rocking motion of the car as the train increased speed became a cradle song in my ears. I fell asleep.

It was way past dawn when I awoke. My two companions were already sitting up and talking. The day wore on. We passed through small towns. Soon the train was threading its way between factories and huge warehouses, crossing tracks with brisk clatter, coming into a large railway yard. Brakes went on. They helped me off. We were in Detroit.

My hobo friends parted at a street corner. The tall one took me along right into town and got a room for both of us with "Mother Kelly," a kindly Irish landlady if there ever was one. "Sit tight, kid," he said. "I'll see you through as much as I can. Me to find a job."

He got a job. For almost two years he looked after me. He was always vigilant, steering me past the snares and pitfalls that are always in the path of a growing boy. This hobo, Tom Casey, who never talked much about himself or his experiences except as a warning illustration of "What not to do", made me start a bank account and keep it growing. It is to him I owe the fact that I didn't become a "road kid", that I never became a hobo. Came a day when he left me. The road was calling him, he explained, although that never seemed to me to be the reason. I never saw Tom

Casey again, but from this man I received my first lesson in the guiding and compelling principle of the Good Life. "Love thy neighbor as thyself."

I was city-wise by this time, uncontaminated to be sure, thanks to my friend. No longer a "boy rube in the big town." I found a job quickly enough but I missed Tom. I began to hang around pool rooms and it was inevitable that I soon learned to handle a schooner of beer and an occasional "shot". Jobs were plentiful. If I didn't feel right in the morning after a night with the "corner gang" I didn't go to work. I lost jobs. My bank account dwindled, disappeared entirely. My new barroom friends were little help. I was broke.

It was summer and the park benches, hard and uncomfortable as they were, appealed to me more than the squalid "flops" of the city's slums. So I slept out a few nights. Young and full of energy, I hunted for work. The war was on and work was easy to get. I became a machine-shop hand, progressing rapidly from drill-press to milling machine to lathe. I could quit a job one day and have a new one the next with more money. Soon I again had a good boarding-house, clothes and money. But I never started another bank account. "Plenty of time for that," I thought. My week-ends were spent in my conception of "a good time", finally becoming regular carousals and debauches over Saturday and Sunday. I had the usual experiences of being slipped a "Mickey Finn" and getting slugged and rolled for my money. These had no deterrent effect. I could always get jobs and live comfortably again in a few weeks. Soon, however, I tired of the weary routine of working and drinking. I began to dislike the city. Somehow my boyhood days on the farm didn't seem to be so bad at a distance.

No, I didn't go home, but found work not too far away. I still drank. I soon got restless and took a freight for a Michigan city, arriving there broke late at night. I set out to look for friends. They helped me find work. Slowly I began to climb the industrial job ladder once more and eventually achieved a responsible position as a machine setter in a large plant. I was sitting on top of the world again. The sense of accomplishment I had now told me that I had earned the right to have enjoyable week-ends once more. The week-ends began to extend to Tuesday and Wednesday until I frequently worked only from Thursday to Saturday with the bottle always in my mind. In a vague sort of way I had set a time to quit drinking but that was at least fifteen years away and "What the hell!" I said to myself. "I'm going to have a good time while I'm young."

Then I was fired. Fiqued, I drank up my last pay check and when I got sober again found another job -- then another -- and another in quick succession. I was soon back on the park benches. And once more I got a break when everything seemed dark. An old friend volunteered to get me a job driving a bus. He said he would buy me a uniform and give me the hospitality of his home if I would promise to quit drinking. Of course I promised. I had been working about three days when the bus line superintendent called me into his office.

"Young fellow," he said, "In your application you state that you don't use alcoholic liquors. Now, we always check a man's references and three of the firms you have worked for say you're a highly capable man, but you have the drink habit."

I looked at him. It was all true, I admitted, but I had been out of work such a long time that I had welcomed this job as an opportunity to redeem myself. I told him what I had promised my friend, that I was sincerely doing my best and not drinking a drop. I asked him to give me a chance.

"Somehow I think you are in earnest," he said. "I believe you mean it. I'll give you a chance and help you to make good."

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He shook my hand in friendship and encouragement. I strode from his office with high hope. "John Barleycorn will never make a bum out of me again," I told myself with determination.

For three months I drove my route steadily with never a hitch. My employers were satisfied. I felt pretty good. I was really on the wagon this time, wasn't I?

Yes indeed, I was on the wagon for good.

I soon repaid my debt to my friend for his stake in me and even saved a little money. The feeling of security increased. It was summer and, hot and tired at the end of the day, I began to stop in at a speakeasy on my way home. Detroit beer was good then, almost like old-time pre-prohibition stuff. "This is the way to do it," I would say to myself. "Stick to beer. After all, it's really a food and it sure hits the spot after a trick of wheeling that job around in this man's town. It's the hard liquor that gets a man down. Beer for mine."

Even then with all the hard lessons of bitter experience behind me I did not realize that thinking along that line was a definite red light on my road in life -- a real danger signal.

The evening glass of beer led, as usual, to the night when I didn't get away from the bar until midnight. I began to need a bracer in the morning. Beer, I knew from experience was simply no good as a bracer -- all right as a thirst quencher perhaps, but lacking action and authority the next morning. I needed a jolt.

The morning jolt became a habit. Then it got to be several jolts until I was generally pretty well organized when I started to work. Spacing my drinks over the day I managed not to appear drunk, just comfortable as I drove along the crowded thoroughfares of the city. Then came the accident.

On one of the avenues a man darted from between parked cars right in my path. I swung the bus sharply over to keep from hitting him but couldn't quite make it. He died in the hospital. Passenger and sidewalk witnesses absolved me completely. Even if I had been completely sober I couldn't have cleared him. The company investigation immediately after the accident showed me blameless but my superiors knew I had been drinking. They fired me -- not for the accident -- but for drinking on the job.

Well, once more I felt I had enough of city life and found a job on an upstate farm. While there I met a young school-teacher, fell in love with her and she with me. We were married. Farm work was not very remunerative for a young couple so we went successively to Pontiac, Michigan and later to an industrial city in Ohio. For economy's sake we had been living with my wife's people, but somehow we never seemed able to get ahead. I was still drinking but not so much as formerly, or so it seemed to me.

The new location seemed ideal -- no acquaintances, no entanglements, no boon companions to entice me. I made up my mind to leave liquor alone and get ahead. But I forgot one boon companion, one who was always at my elbow, one who followed me from city to farm and back to city. I had forgotten about John Barleycorn.

Even so, the good resolutions held for a time -- new job, comfortable home and understanding helpmate, they all helped. We had a son and soon came another. We began to make friends and moved in a small social circle of my fellow-workers and their wives and families. Those were still bootleg days. Drinks were always avail-

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able but nobody seemed to get very drunk. We just had a good time, welcome surcease after a week of toil. Here were none of the rowdy debauches that I had known, I had discovered "social drinking" how to "drink like a gentleman and hold my liquor." There is no point in reiterating the recurrence of experience already described. The "social drinking" didn't hold up. I became the bootlegger's first morning customer. How I ever managed to hold the job I had I don't know. I began to receive the usual warnings from my superiors. They had no effect. I had now come to an ever-deepening realization that I was a drunkard, that there was no help for me.

I told my wife that. She sought counsel of her friends and my friends. They came and talked with me. Reverend gentlemen, who knew nothing of my problem, pointed me to the age-old religious formula. I would have none of it. It left me cold. Now, with hope gone, I haunted the mean thoroughfares of speakeasy districts, with my mind on nothing but the next drink. I managed to work enough to maintain a slim hold on my job. Then I began to reason with myself.

"What good are you?" I would say. "Your wife and children would be better off if they never saw you again. Why don't you get away and never come back? Let them forget about you. Get away -- get away anywhere -- that's the thing to do."

That night, costless and hatless, I hopped a freight for Pittsburgh. The following day I walked the streets of the Smoky City. I offered to work at a roadside stand for a meal. I got the meal, walked on, sat down by the roadside to think.

"What a heel I've turned out to be!" I soliloquized. "My wife and two kids back there -- no money -- what can they do? I should have another try at it. Maybe I'll never get well, but at least I can earn a dollar or two now and then -- for them."

I took another freight back home. Despite my absence, my job was still open. I went to work, but it was no go. I would throw a few dollars at my wife on payday and drink up what was left. I hated my surroundings, hated my job, my fellow-workers -- the whole town. I tried Detroit again, landing there with a broken arm. How I got it I'll never know for I was far gone in drink when I left. My wife's relatives returned me to my home in a few days. I became morose, mooning around the house by myself. Seeing me come home, my wife would leave a little money on the table, grab the children and flee. I was increasingly ugly. Now, all hope was gone entirely. I made several attempts on my life. My wife had to hide any knives and hammers. She feared for her own safety. I feared for my mind -- feared that I was breaking -- that I would end up insane. Finally the fear got so terrible that I asked my wife to have me "put away" legally. There came a morning when, alone in my room, I began to wreck it, breaking the furniture, destroying everything in sight. Desperate, my wife had to employ the means I had suggested to her in the depths of alcoholic despair. Loath to have me committed to the state asylum, still trying to save something from the wreckage of my life and hers, she had me placed in a hospital, hoping against hope to save me.

I was placed under restraint. The treatment was strenuous -- no alcohol -- just bromides and sleeping potions. The nights were successions of physical and mental agony. It was weeks before I could sit still for any length of time. I didn't want to talk to anyone and cared less to listen. That gradually wore off and one day I fell into casual conversation with another patient -- another alcoholic. We began to compare notes. I told him frankly that I was in despair, that no thinking I had ever been able to do had shown me a way of escape, that all my attempts to try will power (well meaning persons had often said, "Why don't you use your will power? -- as if will power were a faculty one could turn on and off like a faucet!) had been of no avail.

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"Being in here and getting fixed up temporarily," I told him bitterly, "is no good. I know that only too well. I can see nothing but the same old story over again. I'm simply unable to quit. When I get out of here I'm going to blow town."

My fellow-patient and new found acquaintance looked at me a long time in silence and finally spoke. From the most unexpected quarter in the world, from a man who was in the same position I was in, from a fellow-alcoholic, came the first ray of hope I had seen.

"Listen fellow," he said, looking at me with ten times the earnestness of the many good citizens and other well-intentioned persons who had tried their best to help me. "Listen to me. I know a way out. I know the only answer. And I know it works."

I stared at him in amazement. There were several mild mental cases in the place and, little as I knew about their exhibitions of tendencies, I knew that even in a normal conversation, strange ideas might be expected. Was this fellow perhaps a little balmy -- a wee bit off? Here was a man, an admitted alcoholic like myself, trying to tell me he knew the remedy for my situation. I wanted to hear what he had to suggest but made the reservation that he was probably a little "Tutty". At the same time I was ready to listen, like any drowning man, to grasp at even a straw.

My friend smiled, he knew what I was thinking. "Yes," he continued. "Forget that I'm here. Forget that I'm just another "runny". But I had the answer once -- the only answer."

He seemed to be recalling his very recent past. Looking at me earnestly, his voice impressive in its sincerity, he went on. "For more than a year before coming here I was a sober man, thoroughly dry. I wasn't just on the wagon. I was dry! And I would still be dry if I had stuck to the plan which kept me sober all that time."

Let me say here that he later went back to the very plan he told me about and has since been sober for more than a year for the second time.

He told me his own story briefly and went on to tell me of a certain cure for alcoholism -- the only certain cure. I had anticipated hearing of some new treatment, some newly discovered panacea that I had not heard of, something which no doubt combined drugs and mental healing. But it was neither one nor the other; it was certainly not a mixture of any kind.

He spoke of a group of some 30 men in my town who were ready to take me by the hand and call me by my first name. They would call me "Friend" without canting or ranting. He told me they met once a week to talk over their experiences, how they tried to help each other, how they spent their time in helping men like me.

"I know it sounds strange, incredible, maybe," he said. "I slipped, got drunk after being sober for a year, but I'm going back to try again. I know it works."

Helpless, without faith in myself or anyone else, entirely doubtful that the fellow really had something, I began to ask questions. I had to be interested or go crazy.

"How do you go about this -- where do I have to go?" I asked.

"You don't have to go anywhere," he said. "Someone will come to you." He didn't go into any detail, just told me that much and little more. I did some thinking that afternoon. Calling one of the nurses I asked her to get in touch with my wife and have her come to see me that evening.

She came during visiting hours. She expected, I know, to hear me plead for instant release from the place. I didn't talk about that. In my lame way I told her the story. It made little impression.

"It doesn't sound right," she said. "If this plan -- and for the life of me I don't quite get it from what you've told me -- if this plan is successful, why is this fellow back here himself?"

I was stumped. I was too ignorant about the thing myself to be capable of explaining it clearly to her. "I don't know," I said. "I'll admit it sounds queer, the way this fellow is and all that, but somehow I feel there's something to it. Anyhow, I want to know more about it."

She went away skeptically. But the next day I had a visitor, a doctor who had been himself an alcoholic. He told me little more about the plan. He was kindly, didn't offer any cut and dried formula to overcome my life-long difficulty. He presented no religious nostrums, suggested no saving rituals. Later he sent some of the other ex-alcoholics of the group to see me.

A few days later my fellow-alcoholic was released, and shortly afterward I was allowed to go home also. Through the man who had first told me of the plan I was introduced to several other members of the group of former alcoholics. They told me their experiences. Many were men of former affluence and position. Some had hit even lower levels than I had.

The first Wednesday evening after my release found me a somewhat shame-faced but intensely curious attendant at a meeting in a private home in this city. Some forty others were present. For the first time I saw a fellowship I had never known in actual operation. I could actually feel it. I learned that this could be mine, that I could win my way to sobriety and sanity if I would follow a few precepts, simple in statement, but profound and far-reaching in their effect if followed. It penetrated to my inner consciousness that the mere offering of lip-service wasn't enough. Still ignorant, still a little doubting, but in deadly earnest, I made up my mind to make an honest effort to try.

That was two years ago. The way has not been easy. The new way of life was strange at first, but all my thoughts were on it. The going was sometimes slow; halting were my steps among the difficulties of the path. But always, when troubles came, when doubts assailed and temptation was strong and the old desire returned, I knew where to go for aid. Helping others also strengthened me and helped me to grow.

Today I have achieved, through all these things, a measure of happiness and contentment I had never known before. Material success has mattered little. But I know that my wants will be taken care of.

I expect to have difficulties every day of my life; I expect to encounter stops and hindrances, but now there is a difference. I have a new and tried foundation for every new day.

* * * * *

Del Tryon's story -

Thought the book was packed
and so with drew this.

ACE FULL -- SEVEN -- ELEVEN.

WAW.

High school studies irked me early. I was an imaginative kid and when a small carnival came to town it seemed pretty glamorous to me. Not very big, skinny and looking like a victim of malnutrition, I made an admirable "Cigarette Fiend" for one of the side-shows, as one of the concession men told me when he propositioned me. I had a dandy hacking cough and looked very convincing on the platform as the spieler told the crowd how many hundred coffin-nails I smoked every day, how doctors had given me up and I sure surely marked for the Grim Reaper. At every telling point in the ballyhoo, I would cough as if I would croak any minute. I was tickled. I was fooling the people.

That idea of fooling the people, which had its start with the carnival side-show, later dominated my whole life. I was a smart guy living by my wits, making my living by beating the other fellow. Thrown among carnival folks, I soon acquired their ways. I learned to take on a drink or two occasionally and on one night in a middle-western town got so loaded I woke up the next morning in a pigpen. How I got there I don't even remember. I had been sick during the night and I've often wondered why the pigs tolerated me. Shortly afterward I quit the show and returned home.

My father was a pharmacist so I studied to follow in his footsteps, however, on the eve of taking the state board examination, I was ordered to report for military service. Army life contributed to the formation of my character in an important way. Like most of the boys, I didn't expect to be lucky enough to be alive when hostilities were over, so I began to live from day to day. In time of war the soldier is a gambler and tomorrow is something he is never quite sure about.

I was never more than ordinarily lucky and I knew that I couldn't get all the money I wanted by depending on luck, so I began to master the art of manipulating dice and cards. I became passionately interested in the basic arts of the profession of crooked gambling. Conscience bothered me somewhat at first, but the voice was stilled as I was soon making more money than the commanding officer of the encampment. Soon I had a house with a lady in charge outside of government property and laid in a stock of liquor and beer. My place became so popular that I was making money such as I hadn't dreamed of. I was the only real, genuine "doughboy" -- I was making the dough and plenty of it.

The war ended and I returned home. I had experienced easy living and I certainly couldn't see a future of rolling pills and making up prescriptions from medical latin. I had plenty of money and in my home town began to know and be known by the gambling fraternity, the town sports, the bookies and operators. But something kept me from making any connection with that crowd professionally in my home town. I knew how hurt my people would be, so I lit out for pastures new.

Downstate was a hell-roaring river town with almost a century old reputation for being a gambler's paradise. It was practically never a closed town except in sporadic elections of reform administrations. I allied myself with one of the best known operators in a saloon, dealing poker, craps and blackjack. I made plenty of money. I developed a strong habit of stimulating myself with liquor.

Even that exciting existence dulled after a time and I felt I ought to see the country so, finding myself a clever and congenial partner, I took to riding the

"name trains" from coast to coast, always with the best the Pullman company could offer. I had an excellent wardrobe, the best-looking baggage I could get -- all the essentials for the front so necessary in the profession of a train-sharper. Prohibition was now with us, and the kind of whiskey I drank was \$20.00 and more by the quart. Our plan of operation was in the best technique, based on the opening of offering something for nothing which is sure-fire appeal to human cupidity.

Traveling eventually became tiresome. I went home once more. I was now very definitely a professional but I didn't have to tie up with any outfit in particular. Working when the mood seized me, drinking steadily every day, I did not escape the fate of every gambler, getting into trouble with the authorities now and then, but always getting by because I well knew the value of protection, which was just a business proposition with me and thoroughly justifiable.

For the first time in my life, however, money failed me when I was incarcerated for eight months after hiring the best available mouthpiece and placing the needful where it seemed it might do me good to the tune of more than \$5,000. Even when I went behind the bars I still had plenty left. Through influence I became cook for the superintendent of the prison which opened the way to liquor for me, and I managed to be comfortably jingled most of the time I was in the pen.

When I was out on the bricks again, I decided to give my home town a wide berth for a while and went to one of the largest cities in the country to resume operations.

I wasn't much given to contemplation. Long ago I had dropped any idea that there was a God. If I ever gave any thought to myself being in this world for any other purpose than to make all the money I possibly could, I do not recall it.

I drank heavily with sober periods few and far between. In this city I operated for four years during which time I was steadily slipping in any control over liquor I might once have had. I had my first experience of hospitals, taken there helpless from continued drinking. The best medical talent in the city was always in attendance. Hospital followed hospital and I finally went from one sanitarium to another. My business still gave me a considerable income. My economic position was not bad. By this time I had married but that had no steadying influence on me.

Back I went to my home town and then my troubles really started. My domestic situation became very disagreeable. Gambling even almost lost its appeal for me and that had been my life. I quit everything to take up drinking seriously. I knew that I was a drunkard, had no hope of ever overcoming the desire for liquor, now for more necessary to continued existence than the food I ate. My wife heard of a cure at a state institution -- the state insane asylum to be frank -- and, unknown to me, got a court order to have me sent there. Two deputies hauled me out of bed one day and took me to the county jail for temporary lodgement. I had many friends and even the law didn't want me to be sent to the bughouse. I got as far as the county jail twice for brief periods, being released on my promise to do something about drinking. I didn't do anything about it. When I got out all I wanted was liquor.

So eventually to the bughouse I went, assigned to the alcoholic ward. I spent four months there. During that time I had no trouble getting liquor because I still had money. Again I was released. Once out, I wrecked my car, driving while intoxicated, and it seemed that I might get a stiff jail sentence so when it was suggested that I might avoid that by going back to the asylum, I accepted.

The bughouse had no terrors for me. I knew I could always get a supply of

liquor and stay half stupefied most of the time. In the institution I became a nuisance to officials, attendants, and doctors. I had been in and out of the place so often that even the sincere professional medical men and psychologists had given me up. Suggestion, kindness, everything had been tried. They now regarded me as incorrigible, said nothing could be done for or with me and discharged me in a very short time.

In two months I was back again. This time I was treated like any insane person, was punished for infractions, any breaches of discipline. I could still get all the liquor I wanted through my financial reserve and that was all I cared about.

I used to talk with another inmate about this drinking business. He was a man who had lost one good job after another, had fallen from a good professional position to the status of a hobo. This fellow knew and had lived in almost every railroad jungle from coast to coast and had finally been slammed into the bughouse because his family didn't want to read about his death someday as a friendless wanderer. To me he confessed that he had tried for years to quit. I told him I had long ago discovered I couldn't and that now I didn't give a damn. But this time when I was sent back to the asylum, he wasn't there.

About the middle of my last confinement I was surprised by a visit from this fellow. He had kept me in mind and had come a considerable distance to see me. I was half-drunk when he called on me and didn't have even the haziest idea of what he was talking about. But he asked me if I would try to follow instructions if he was successful in getting me out. Half-heartedly I told him I would, but I had no intention of cooperating. I merely wanted to get out, where I could have free access to what money I had and make a real job of drinking.

Shortly after that, my sister visited me and persuaded the authorities to let me go. They were glad to do so, being sick and tired of me. They were glad of the short respite they thought my absence would give them, I guess.

When I got home, doped with sedatives I was put to bed and managed to get a little rest. The next day my former fellow-inmate and recent visitor came from a neighboring town to see me. I was very nervous and jittery and my mind was continually on the bottle while he talked. My natural distrust of all human beings seemed diminished a little while he was talking, for I knew his story and we had something in common. He was pretty definite in his statements and finally elicited from me a promise to try to follow a certain plan which he now proposed to explain to me. He stressed the fact that his drinking career had been very similar to mine and much more miserable because it had made a homeless bum out of him whereas I had never been in straitened financial circumstances. I told him I would give it a trial if at all possible and invited him to keep on talking.

He began by pointing out what I couldn't dispute, that I had no faith in anything, man or God, that all my life I had lived as I pleased without any moral scruples or misgivings whatever. I admitted that I had.

"What you need is a definite religious experience," he said.

"That's the bunk." I said. "I knew there was some angle like this. Count me out. If I've got to turn around and join a church and sing hymns and holler 'Amen' when some long-bearded jasper, who spends six days out of the week skinning suckers, legally begins to pray in meeting, I don't want any part of it."

"You don't have to do that," he said. "And, anyway, the long-bearded slicker is no concern of yours. Your problem is yourself."

My friend was new to this job of helping the other fellow, but I couldn't get away from the fact that he was now sober and that he had got that way and was being kept that way by a religious experience. He made me a proposition.

"I'll come for you Wednesday night," he said. "I'll take you to where a bunch of guys who used to be pickled practically all the time meet every week. You can see and listen and judge for yourself."

With my friend I attended that meeting. I was cordially received. I knew a good many of them and listened attentively, but I say quite honestly it left me cold. Not that it was like a church service. No, it wasn't like that at all. When some stories had been told it ended up with the Lord's Prayer, then everybody sat around and visited. I was beginning to get a little scared. Now, I thought, is when they'll put the works to a guy; along about this time one of these mugs is going to get me in a corner and ask me about my soul.

Nothing of the sort happened. They invited me back again. Others asked if they could come to see me, when I'd be in and so forth. My pal stuck pretty close to me that week. Some of the gang turned up at my home and told me how they had been helped to quit drinking. I went back to the next meeting and the next and the next again. Gradually I began to see what it was all about. I listened carefully for I was now definitely interested. More or less unconsciously I was seeking for something. I didn't know it then, but I think I was surely seeking God. Now, I didn't find God suddenly. You must remember that God was never in any of my plans. The former cynical, gambler-slicker who didn't even believe much that there was honor among thieves, gradually learned that Love is the law of God. I, who had strictly followed the injunction that you should never give a sucker an even break, had to learn that God demands we be honest if we are to follow his teachings.

I am writing this in the Thanksgiving season. It is a great privilege to have the fine human friendship and association of this gang of former drunks. It is an even greater privilege when I can be of service in helping some guy to a remedy which is his for the taking.

But if friends and fellowship were to disappear tomorrow I don't think I would be dismayed. Back of all that there is the knowledge that I have a Divine Father -- that as long as I try to walk as He has laid down for me to do throughout my life, nothing of ill can befall me, that if I wish I can be sober for the rest of my days.

I have a simple little job on which I make less in a month than I formerly made in a day, but that doesn't worry me. I know there is something far better than mere dollars. There isn't a gambling house of note that wouldn't be glad to have me as an operator, for the owners know I'm capable, that I can bring and keep business. In fact, some who know, think I would be a greater asset than ever for they have confidence that I would make an honest accounting of receipts.

No, I don't have much money nowadays, but I don't need any. I am quite sure that God doesn't want me to go back to the green tables and the shaded lights again. It might even be possible that I could go back to my former profession and stay sober, but I doubt it. Accustomed to coldly calculating the odds all my life, I'm of the opinion that they would be definitely against me.

His Will must be my bet -- There's no other way!

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THE SALESMAN

I learned to drink in a workmanlike manner when the law of the land said I couldn't and what started out as a young man's fun became a habit which in its later existence laid me by the heels many a time and almost finished my career.

'Teen years were uneventful with me. I was raised on a farm but saw little future in farming. I was going to be a business man, took a business college course, acquired a truck and stand in the city market of a nearby town, and started off. I brought produce from my folks' place and sold it to city customers and there were plenty of them with bulging pocketbooks.

Back of me was the normal life of a farmer's son. My parents were unusually understanding people. My father was a life-long comrade till the day of his death. The business theory I had learned in college was now being practiced and I was equipped beyond many of my competitors to be materially successful. Soon I had expanded until I was represented in all the city markets and also in another city. In 1921 we had the forerunner of the later depression and my customers disappeared. Successively I had to close my stands and was finally wiped out altogether. Being a young man of affairs, I had begun to do a little business and social drinking and now with time on my hands, I seemed to do more of it.

Following a year of factory work, during which time I got married, I got a job with a grocer as clerk. My grocer-employer was an expert wine-maker and I had free access to his cellar. The work was monotonous in the extreme, behind a counter all day when I had been used to driving around attending to business, meeting people and building for what I thought was a great future. I mark, too, as a milestone, the death of my father, whom I missed greatly.

I kept hitting the wine, with just occasional use of liquor. Leaving the grocery I went back into the produce business and out among people, went back to liquor again and got my first warning to quit before it got me.

I was anxious to get with a concern which would give me an opportunity to build up again, and landed a job with a nationally known biscuit company. I was assigned to a good business region, covering several important towns, and almost at once began to earn real money. In a very short time I was the star salesman of the company, winning a reputation as a business-getter. Naturally I drank with my better customers for on my route I had many stops where that was good business. But I had things rather well under control and in the early days on this job I seldom wound up my day's work with any visible effects of drinking.

I had a private brewery at home which was now producing 15 gallons a week most of which I drank myself. It is typical of the attitude I had toward alcohol at that time that, when a fire threatened total destruction of my home and garage, I rushed to the cellar and rescued my most precious possessions -- a keg of wine and all the beer I could carry, and got pretty indignant when my better half suggested that I had better get some of the needed effects out of the house before it burned down.

My home-brewing gradually became a bore and I began to carry home bottles of powerful bookleg whiskey, starting with half a pint every night and winding up with a quart as my daily after-supper allowance. For a time I kept on the job spacing

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my drinks en route and very little of them in the morning hours. I just couldn't wait until I got home to drink. In a very short time I became an all-day drinker.

Chain-store managers and quantity buyers were both my guests and hosts and every now and then we had prodigious parties. Finally, in a re-organization shake-up resulting in new district managers with a pretty poor territory deal for me, I gave the company two weeks notice and quit. I had bought a home but in the year and a half following I had little income and finally lost that. I became satisfied with just enough to live on and buy the liquor I wanted. Then I landed in the hospital when my car was hit by a truck. My car was ruined entirely. That loss and my injuries plus the recriminations of my wife sort of sobered me up. When I got out of the hospital I stayed sober for six weeks and had made up my mind to quit.

I went back in the business where I had been a successful salesman, but with another company. When I started with this concern I talked things over with my wife and made her some very solemn promises. I wasn't going to touch another drop of liquor.

By this time prohibition was a thing of the past and saloons and clubs where I was well known as a good customer and a good spender became my patrons. I rolled up business until I was again a star, but after the first four months on the new job I began to slip. It is not unusual in the drinking experience of any man that after a time of sobriety he comes to the conclusion that he "can handle it". In no time at all liquor again became the most important thing in my life and every day became like another, steady drinking in every saloon and club on my route. I would get to headquarters every night in a top-heavy condition, just able to maintain equilibrium. I began to get warnings and was repeatedly fired and taken on again. My wife's parents died about this time in unfortunate circumstances. All my troubles seemed to be piling up on me and liquor was the only refuge I knew.

Some nights I wouldn't go home at all and when I did go home I was displeased when my wife had supper ready and equally angry when she didn't. I didn't want to eat at all and frequently when I underestimated my consumption of the amount of liquor I brought home, I made extra trips back to town to renew the supply. My morning ration when I started out was five double whiskies before I could do any business at all. I would go into a saloon, trembling like a leaf, haggard in appearance and deathly sick, I would down two double whiskies, feel the glow and become almost immediately transformed. In half an hour I would be able to navigate pretty well and start out on my route. My daily reports became almost illegible and finally, following arrest for driving while intoxicated and on my job at that, I got scared and stayed sober for several days. Not long afterward I was fired for good.

My wife suggested I go to my old home in the country, which I did. Continued drinking convinced my wife I was a hopeless case and she entered suit for divorce. I got another job, but didn't stop drinking. I kept on working although my physical condition was such as to have required extensive hospitalization. For years I hadn't had a peaceful night's sleep and never knew a clear head in the morning. I had lost my wife, and had become resigned to going to bed some night and never waking again.

Every drunkard has one or two friends who haven't entirely given up hope for him, but I came to the point where I had none. That is, none but my Mother, and she, devoted soul, had tried everything with me. Through her, people came to me and talked, but nothing they said -- some were ministers and others good church members -- helped me a particle. I would agree with them when they were with me and as fast as they went away, I'd go after my bottle. Nothing suggested to me seemed to offer a way out.

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But I was getting to a place where I wanted to quit drinking but didn't know how. My Mother heard of a doctor who had been having marked success with alcoholics. She asked me if I'd like to talk to him and I agreed to go with her.

I had known, of course, of the various cures and after we had discussed the matter of my drinking fairly thoroughly, the doctor suggested that I go into the local hospital for a short time. I was very skeptical, even after the doctor hinted there was more to his plan than medical treatment. He told me of several men whom I knew who had been relieved and invited me to meet a few of them who got together every week. I promised I would be on deck at their next meeting but told him I had little faith in any hospital treatments. Meeting night, I was as good as my word and met the small group. The doctor was there but somehow I felt quite outside of the circle. The meeting was informal, nevertheless I was little impressed. It is true they did no psalm singing, but I just didn't care for anything religious. If I had thought of God at all in the years of drinking, it was with a faint idea that when I came to die I would sort of fix things up with him.

I say that the meeting did not impress me. However, I could see men whom I had known as good hard-working drunkards apparently in their right minds, but I just couldn't see where I came into the picture. I went home, stayed sober for a few days, but was soon back to my regular quota of liquor every day.

Some six months later, after a terrific binge, in a maudlin and helpless state, I made my way to the doctor's home. He gave me medical treatment and had me taken to the home of one of my relatives. I told him I had come to the point where I was ready for the remedy, the only remedy. He sent two of the members of the group to see me. They were both kindly to me, told me what they had gone through and how they had overcome their fight with liquor. They made it very plain that I had to seek God, that I had to state my case to him and ask for help. Prayer was something I had long forgotten. I think my first sincere utterance must have sounded pretty weak. I didn't experience any sudden change, and the desire for liquor wasn't taken away overnight, but I began to enjoy meeting these people and began to exchange the liquor habit for something that has helped me in every way. Every morning I read a part of the Bible and ask God to carry me through the day safely.

There is another part I want to talk about -- a very important part. I think I would have had much more difficulty in getting straightened out if I hadn't been almost immediately put to work. I don't mean getting back on my job as salesman. I mean something that is necessary to my continued happiness. While I was still shakily trying to rebuild my job of selling, the doctor sent me to see another alcoholic who was in the hospital. All the doctor asked me to do was tell my story. I told it, not any too well perhaps, but as simply and as earnestly as I knew how.

I've been sober for two years, kept that way by submitting my natural will to the Higher Power and that is all there is to it. That submission wasn't just a single act, however. It became a daily duty; it had to be that. Daily I am renewed in strength and I have never come to the point where I have wanted to say, "Thanks God, I think I can paddle my own canoe now," for which I am thankful.

I have been reunited with my wife, making good in business, paying off debts and making restoration as I am able. I wish I could find words to tell my story more graphically. My former friends and employers are amazed and see in me a living proof that the remedy I have used really works. I have been fortunate to be surrounded with friends ever ready to help, but I firmly believe any man can get the same result if he will sincerely work at it God's way.

FIRED AGAIN

In my school work I was somewhat of a shirker. I could usually get somebody else to do most of my work, which certainly didn't help me much. I became evasive, sneaky and guileful at an early age. I was also a rather accomplished liar, seeming to prefer lying when telling the truth would have been more to my advantage.

It was not until I became interested in engineering that I had any real conception of the necessity for honesty and truthfulness, and it was not until this time that I began to understand that practically everything we do is subject to check and double-check somewhere along the line.

It seems to me that I never did do things normally. When I learned to dance I had to go dancing every night in the week if possible; when I worked or studied I wanted no interruptions or distractions. Wherever I worked I wanted to be the highest paid man in the place or I was irritated; and of course when I drank I could never seem to stop until I was saturated. I was usually hard to get along with as a boy; if the others wouldn't play my way I'd go home.

The town we lived in when I was a child was rather new and raw, people largely by immigrants who seemed to be constantly getting married with free drinks and eats for anybody who cared to come. We kids usually managed to get to these celebrations, and although supposed to have soda pop we could get ourselves one or two beers. With this sort of background and more money than was good for me, it was fairly easy to start getting drunk before I was sixteen.

After I left home I earned rather decent salaries but was never satisfied with my position, salary, or the treatment accorded me by my employer. I very seldom stayed on one job for more than six months until I was married at the age of 28, at which time I had already begun to lose jobs because of my drinking. Whenever things went wrong I knew that a few drinks would make everything rosy, my fears, doubts and worries would vanish and I would always promise myself that the next time I would stop short of getting plastered. Somehow things seldom worked out that way though.

I was irritated by the efforts of so many doctors, ministers, lawyers, employers, relatives and friends who remonstrated with me, none of whom knew from personal experience what I was up against. I'd fall down, get up, work a while, get my debts paid (at least the most pressing ones) drink moderately for a few days or weeks, but eventually got myself so messed up in tanglefoot that I'd lose another job. In one year (1916) I quit two jobs because I thought I'd be discharged anyhow and was fired outright from five more, which is more jobs than many men have in a lifetime. Had I remained sober, any one of them would have led to advancement because they were with growing companies and in my chosen field of engineering.

After being discharged for the fifth time that year, I drank more than ever, cadging drinks and meals where I could, and running up a large rooming-house account. My brother took me home and my folks talked me into going to a sanitarium for thirty days. This place was operated by a physician who was a personal friend of the family and I was his only patient at the time. The doctor did his best, saw that I got into good physical condition, tried to straighten out the mental quirks he thought partly responsible for my drinking, and I left with the firm resolve never to drink again.

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Before I left the sanitarium I answered an advertisement for an engineer in a small Ohio town and after an interview, obtained the position. In three days after leaving the sanitarium I had a job I liked at a satisfactory salary in a small town with basic living costs (board, room and laundry) amounting only to about 15% of my salary. I was all set, sober, working in a congenial atmosphere for a firm that had more profitable business than they knew what to do with. I made some beautiful plans. I could save enough in a few years to complete my formal education and there were no saloons in the town to trip me up. So what? So at the end of the week I was drunk again for no particular reason at all that I could understand. In about three months I was out of a job again, but in the meantime two things of major importance had happened. I had fallen in love and war had been declared.

I had learned my lesson. I knew definitely that I couldn't take even one drink. I wanted to get married so I planned very earnestly to get another job, stay sober, and save some money. I went to Pittsburgh on Sunday, called on a manufacturer of rolling-mill equipment and on Monday, got a position and went to work. I was first paid at the end of the second week, was drunk before the end of the day and couldn't be bothered with going to work the next Monday.

Why did I take that first drink? I honestly don't know. Anyhow I nearly went crazy that summer and really developed some sort of mental disturbance. The night clerk of the small hotel where I was staying saw me go out about three in the morning in pajamas and slippers and had a policeman take me back into my room. I suppose he was used to screwy drunks or he would have taken me to jail instead. I stayed there a few days and sweated the alcohol out of my system, went to the office to collect the balance of my salary, paid my room rent, and found I had just enough money to get home. So home I went, sick, broke, discouraged and despairing of ever attaining a normal, happy life.

After two or three weeks of idleness at home, I obtained a subordinate position with a former employer, doing the lowest grade of drafting work on an hourly basis. I kept reasonably sober for several months, went to see my fiancée one or two weekends, was advanced rapidly in salary and responsibility, had a date set for the wedding and then inadvertently learned that one of the men working under my direction was receiving about forty dollars more per month than I was, which burnt me up to such an extent I quit after an argument, took my money, packed my personal effects, left them at the corner drug store, and went downtown and got plastered. Knowing that I would be greeted with tears, sorrowful sympathy and more grief when I got home, I stayed away until I was again destitute.

I was really worried sick about my drinking so father again advanced the money for treatment. This time I took a three-day cure and left with the firm resolve never to drink again, got a better position than I'd had before and actually did keep sober for several months, saved some money, paid my debts and again made plans to get married. But the desire for a drink was with me constantly after the first week or two, and the memory of how sick I had been from liquor and the agonies of the treatment I had undergone faded into the background. I had only begun to restore the confidence of my associates, family, friends and myself before I was off again, without any excuse this time. The wedding was again postponed and it looked very much as though it would never take place. My employer did not turn me loose but I was in another nice jam nevertheless. After considerable fumbling around mentally as to what to do I went back to the three-day cure for the second time.

After this treatment I got along a little better, was married in the spring of 1919 and did very little drinking for several years. I got along very well with my work, had a happy home life, but when away from home with little likelihood of

being caught at it, I'd go on a mild binge. The thought of what would happen if my wife caught me drinking served to keep me reasonably straight for several years. My work became increasingly more important. I had many outside interests and drinking became less of a factor in my life, but I did continue to tipple some during my out-of-town trips and it was because of this tendency that things finally became all smirled up at home.

I was sent to New York on business and later stopped at a night club where I had been drunk before. I certainly must have been very tight and it is quite likely that I was "Mickey Finned" for I woke up about noon the next day in my hotel without a cent. I had to borrow money to get home on but didn't bother to start back till several days later. When I got there I found a sick child, a distracted wife and had lost another job paying \$7,000 a year. This, however, was not the worst of it. I must have given my business card to one of the girls at the night club for she started to send me announcements of another clip-joint where she was employed and writing me long hand "come on" notes, one of which fell into my wife's hands. I'll leave what happened after that to the reader's imagination.

I went back into the business of getting and losing jobs and eventually got to the point where I didn't seem to have any sense of responsibility to myself or to my family. I'd miss important family anniversaries, forget to come home for Christmas and in general wouldn't go home until I was exhausted physically and flat broke. About four years ago I didn't come home on Christmas Eve but arrived there about six oclock on Christmas morning, minus the tree I had promised to get, but with an enormous package of liquor on board. I took the three-day cure again with the usual results, for about three weeks later I went to a party and decided a few beers wouldn't hurt me; however I didn't get back to work for three days and a short while later had lost my job and was again at the bottom of things. My wife obtained employment on a relief basis and I finally got straightened out with my employer who placed me in another position in a nearby city which I also lost by the end of the year.

So it went until about a year ago when a neighbor happened to hear me trying to get into the house and asked my wife whether I had been having some drinking difficulties. This, of course, disturbed my wife but our neighbor was not just inquisitive. She had heard of the work of an ex-alcoholic doctor who was busily engaged in passing on the benefits he had received from another who had found the answer to his difficulties with liquor. As a result of this my wife saw the doctor. Then I talked with him, spent a few days in a local hospital and haven't had a drink since.

While in the hospital about twenty men called on me and told me of their experiences and the help they had received. Of the twenty I happened to know five, three of whom I had never seem completely sober. I became convinced then and there that if these men had learned something that could keep them sober, I also could profit from the same knowledge. Before leaving the hospital, two of these men, convinced of my sincerity of purpose, imparted to me the necessary knowledge and mental tools which have resulted in my complete sobriety for thirteen months, and an assurance that I need never, so long as I live, drink anything of an alcoholic nature if I kept on the right track.

My health is better, I enjoy a fellowship which gives me a happier life than I have ever known, and my family joins me in a daily expression of gratitude.

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THE FEARFUL ONE.

When I was 21, I was taken suddenly and violently ill and was ill for seven years. As a result of this illness I was left with a poorish nervous system and a curious phobia. As this has a large place in my story, I will try to explain it clearly. After I had been ill some months, I grew strong enough to get out of doors a little each day, but found I couldn't get farther than the nearest corner without becoming totally panic stricken. As soon as I turned back home the panic would vanish. I gradually overcame this particular phase of the trouble by setting myself longer distances to walk each day. Similarly I learned later to take short street car rides, then longer ones, and so forth, until I appeared to be doing most of the things other people do daily. But the things I did not have to do each day, or at least frequently, remained unconquered and a source of great but secret embarrassment to me.

So I went on for years, planning always to sidestep the things I was afraid of, but concealing my fear from everyone. Those years of illness were not all total invalidism. I made a good living part of the time, but was continually falling down and having to get up and start over again. The whole process gave me a licked feeling, especially when, towards the end of my twenties, I had to give up the presidency of a small company which was just turning the corner to real success. Shortly after this, I was successfully operated on and became a physically well man. But the surgeon did not remove the phobia, that remained with me.

During the period of my illness I was not especially interested in liquor. I was not a teetotaler, but I was just a "social drinker". However, when I was about thirty, my mother died. I went to pieces as I had become very dependent on my parents through my illness. When I began to get on my feet again I discovered that whiskey was a fine relief from the terrific nervous headaches I had developed. Long after the headaches were gone, however, I kept discovering other difficulties for which whiskey was a grand cure. During the ensuing ten years I once, by sheer will power, remained dry for five weeks.

I had many business opportunities during those ten years which, although I tried to keep them in my grasp, slipped through my fingers. A lovely wife came and went. She tried her best and our baby's birth put me on my mettle for all of six months, but after that, worse and more of it. When my wife finally took the baby and left, did I square my shoulders and go to work to prove to her and to the world that I was a man? I did not. I stayed drunk for a solid month.

The next two years were simply a drawn-out process of less and less work and more and more liquor. They ended eventually at the home of a very dear friend whose family were out of town. I had been politely but firmly kicked out of the house where I had been boarding, and although I seemed to be able to find money to buy drinks with, I couldn't find enough to pay advance room rent anywhere.

One night, sure my number was up, I chucked my "pride" and told this friend a good deal of my situation. He was a man of considerable means and he might have done what many men would have done in such a case. He might have handed me fifty dollars and said that I ought to pull myself together and make a new start. I have thanked God more than once that that was just what he did not do.

Instead, he took me out, bought me three more drinks, put me to bed and yanked me bodily out of town the next noon to a city 200 miles away and into the arms of one of the most extraordinary group of men in the United States. Here, while in the hospital, men with clear eyes and happy faces came to see me and told me the story of their lives. Some of them were hard to believe, but it didn't take a lot of brain work to see they had something I could use. And it was so simple. The sum and substance of it seemed to be that if I would turn to God, it was very probable that He could do a better job with my life than I had.

When I got out of the hospital, I was invited to stay in the home of one of the fellows. Here I found myself suddenly and uncontrollably seized with the old panic. I was in a strange house, in a strange city, and fear gripped me. I shut myself in my room. I couldn't sit down, I couldn't stand up, I couldn't lie down, I couldn't leave because I had nowhere to go and no money to take me. Any attempt at reasoning accomplished nothing.

Suddenly in this maelstrom I grasped at a straw. Maybe God would help me -- just maybe, mind you. I was willing to give Him a chance, but with considerable doubt. I got down on my knees -- something I hadn't done in thirty years. I asked Him if He would let me hand over all these fears and this panic to Him. I lay down on the bed and went to sleep like a baby. An hour later I awoke to a new world. I could scarcely credit my senses, but that terrible phobia which had wrecked my life for eighteen years, was gone. Utterly gone. And in its place was a power and fearlessness which is a bit hard to get accustomed to.

All that happened nearly six months ago. In those six months a new life has opened before me. It isn't that I have been cured of an ordinarily incurable disease. I have found a joy in living that has nothing to do with money or material success. I know that incomparable happiness that comes from helping some other fellow get straightened out. Don't get me wrong. We are not a bunch of angels. None of us has any notion of becoming such. But we know that we can never go completely back to old ways because we are travelling upward through service to others and in trying to be honest, decent and loving toward the world, instead of sliding and slipping around in a life of drinking, cheating, lying and doing what we like.

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TRUTH FREED ME!

In May 1936, after a prolonged period of alcoholism, my friends, my associates, my superiors, and those people who really loved me in spite of embarrassments too numerous to mention, finally left me because they had come to the conclusion that I didn't have any idea of doing or trying to do the right thing.

I was a spineless individual who didn't care a rap for anyone or anything -- I was hopeless and knew it -- and then in my extremity, The Divine Comforter, "Truth" came to me in a barroom where I had spent the major portion of six weeks.

The Divine Comforter, in my experience, came in the guise of a former drinking companion whom I had assisted home on several occasions. Because of physical infirmities brought about by alcoholic excess, he had been unable to walk a distance of three blocks to his home unassisted, when I last saw him. Now he approached me, and to my amazement he was sober and appeared greatly improved in physical condition.

He induced me to take a ride with him, and as we rode along told me of the marvelous thing that had come into his life. He had more than a practical idea of my difficulties, he also had a logical and practical idea as to how they might be overcome.

He started the conversation by explaining true alcoholism and stated very bluntly that I was an alcoholic. This was news to me in spite of the fact that I had promised everybody East of the Mississippi, if they would take time to listen, that I was through with drink. At the time I made these promises, I honestly wanted to quit drinking, but for some unknown reason hadn't seemed able to. He told me why I failed.

He then suggested that accompany him to a local doctor who had been helpful to him. It took forty-eight hours of persuasion and quite a few drinks to fortify myself, but I finally agreed to go. The doctor turned out to be one who had been an alcoholic himself, and in gratitude for the release he had found and because he understood the true meaning of the phrase "Brotherly Love" was spending a great portion of his time helping unfortunate individuals like myself.

With the help and advice of these two individuals and two or three associates, I was able, for the first time in two and a half years, to stay sober for six weeks, and then disastrously tried the beer experiment. For some time I couldn't get hold of myself, but gradually came out of hiding and exposed myself again to this influence which had been so helpful.

July 2, 1936, I again contacted the two individuals, and since that day I have never had a drink. However, because of the difficulties I encountered as the result of the beer experiment, I was unable for some time to find reality in this new way of life. I was doubtful, fearful, full of self-pity, afraid to humiliate myself.

This unreality lasted until December 11th, when I was faced with the absolute necessity of raising a sum of money. For the first time came the realization that I was faced with a difficulty from which I seemed unable to extricate myself. Of course, I took time out to bemoan the fact that "after all I'd done, this had to

happen to me" but on the advice of my wife, I reluctantly went to a banker.

I told him my story completely. I went to him believing that my need was money. I went there as a last resort to attempt to pry it loose to meet my needs. My need was not money, but again I had been led to the proper source. After having related my story to the banker, who knew my reputation not only as an alcoholic but as an individual who didn't pay his bills, he said, "I know something of what you are trying to do, and I believe you are on the right track. Are you right with the Father who knows your needs before you ask? If so, you are not dependent upon this bank or any individual in it, or any rules by which we operate, because your help comes from an ever present and all powerful Father. I am going to do everything I can to secure this loan for you. However, I don't want anything that happens here to throw you off the track, I want you to leave here feeling that you have done everything you could to secure these funds, and go about your business. Your business is business with God's work. I don't know whether that calls for you to go and collect a bill, sell some new contract, or to sit quietly and pray, but your Father knows and if you will but permit him, he will direct you."

I had again found reality. My needs were met from another entirely unexpected source.

The manifestations of this ever present Power in my experience since 1936 are too numerous to mention. Let it suffice to say that I am profoundly grateful for the opportunities I have had of seeing and knowing "TRUTH".

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SMILE WITH ME, AT ME.

At the age of eighteen I finished high school and during my last year there my studies were dropping away to be replaced by dancing, going out nights and thinking of a good time as most of the boys of my age did. I secured a job with a well known telegraph company which lasted about a year, due to the fact I thought I was too clever for a \$7.00 a week job which did not supply me with enough money for my pleasures, such as taking girls out, etc. I was not at all satisfied with my small wages.

Now, I was a very good violinist at the time and was offered jobs with some well known orchestras, but my parents objected to my being a professional musician although my last year in high school was mostly spent playing for dances and giving exhibition dances at most of the fraternity affairs. Now naturally I was far from satisfied with my seven dollars a week wages, so when I came across a boy neighbor of mine on the subway one night (by the way I read in the newspaper that this same boy died four days ago) he told me he was a host in a celebrated Restaurant and Cabaret, and that his salary ran \$14.00 per week and he made \$50.00 a week in tips. Well, think of being paid for dancing with the carefree ladies of the afternoon and receiving all that sum, and me working for only \$7.00 per. The following day I went straight uptown to Broadway and never did go back to my old job.

This was the beginning of a long stretch of high-flying as I thought, only to find out when I was forty one years old to be very low-flying. I worked in this restaurant until I was twenty one, then we went into the world war. I joined the navy. My enlistment pleased the owner of my cabaret so much that he offered me a good job at the end of my federal service.

The day I walked in to his establishment with my release from active duty, he said, "You are my assistant manager from now on." Well, this pleased me as you can imagine and my hat from then on would not fit.

Now, all this time my taste for liquor was constantly growing although it was no habit and I had no craving. In other words, if I had a date and wanted to drink with the girl friend I would, otherwise I would not think of it at all.

In six months time I found I was too good for this job and a competitive restaurant or a chain of the best well-known night clubs offered me a better position which I accepted. This night life was starting to tell and show its marks and together with the slump in that sort of business at the time, I decided to apply for a job with a well known ballet master who drilled many choruses for Broadway shows.

I was this man's assistant and I really had to work very hard for the little money I received, sometimes twelve hours or more a day, but I got the experience and honor which was just what I was looking for. This was one time when my work interfered with my drinking. This job came to an end one evening when I was drinking quite heavily. A certain prominent actress inquired of Professor X, my boss, if I would be interested to sign an eighty week contract for a vaudeville tour. It seems she could use me as a partner in her act. Now, a very nice woman, Miss J. who was office clerk and pianist for the boss, overheard the conversation and told both Mr. X and Miss Z that I would not be interested.

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On hearing this I went out and drank enough to cause plenty of trouble, slapping Miss J. and doing an all round drunk act in the studio.

This was the end of my high-flying among the white lights. I was only twenty four years old and I came home to settle down; in fact I had to. I was broke both financially and in spirit.

Being a radio operator in the navy, I became interested in amateur radio. I got a federal license and made a transmitting radio set and would often sit up half the night trying to reach out all over the country. Broadcasting radio was just in its infancy then, so I began to make small receiving sets for my friends and neighbors. Finally I worked up quite a business and opened a store, then two stores, with eleven people working for me.

Now here is where Old Barleycorn showed his hidden strength. I found that in order to have a paying business I had to make friends, not the kind I was used to, but ordinary, sane, hard working people. In order to do this I should not drink, but I found that I could not stop.

I will never forget the first time I realized this. Every Saturday, my wife and I (before we were married) would go to some tavern. I would take a bottle of wine, gin, or the like, and we would spend an evening dancing, drinking, etc. (This was fourteen years ago).

I was practically a pioneer in the radio business and that must account for people putting up with me as they did. However, within three years time I had lost both stores, I won't say entirely due to my drinking, but at least if I had been physically and mentally fit, I could have survived and kept a small business going.

Now from this time up to about a year ago, I drifted from one job to another. I peddled brushes, did odd jobs such as painting, and finally got established with a well known piano company as assistant service manager.

Then came the big crash of 1929 and this particular company abolished their radio department. For two years I worked for one of my old competitors who owned a radio store. He put up with my drinking until I was in such a physical breakdown that I had to quit.

All this time my troubles at home were getting worse. My whole family blamed my failure on the alcoholic question and so the usual arguments would start the instant I came in the house. This naturally made me go out and drink some more. If I had no money, I would borrow, beg, or even steal enough for a bottle.

My wife fortunately went to business which was our only salvation. Our little boy was six years old at the time and due to the fact we needed someone to care for him during the day we moved in with my family. Now the trouble did start, because I not only had my wife to face every evening, but three of the elders of the family.

My wife did everything for me she possibly could. First she got in touch with a well known psychiatrist and I went faithfully to him for a few months. This particular doctor was such a nervous individual, I thought he had the St. Vitus dance and I really thought he needed some kind of treatment more than I did. He advised hospitalization from three months to a year.

Well, this was all out of order as far as I was concerned. In the first place I had an idea that my wife wanted to put me away in a state institution where maybe I would be stuck for the rest of my life. In the second place, I wanted to go, if

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anywhere, to a private institution and that was far beyond our financial means. In the third place, I knew that that would be no cure, because I reasoned that it would be like taking candy out of a young child's reach. The instant I would come out a free man I would go right back to old Alky again. In this one thing I found out later I was perfectly right.

What I thought and wanted at the time was "not to want, to want to take a drink." This phrase is a very important link in my story. I knew this could only be done by myself, but how could I accomplish it? Well, this was the main question.

The point was always that when I did drink, I wanted all the time not to, and that alone wasn't enough. At the time I felt like a drink, I did not want to take it at all, but I had to, it seemed. So if you can grasp what I mean, I wished I would not want that drink. Am I nuts, or do you get me?

To get back to the doctor. If anything, these visits made me worse, and worst of all, everyone told me I wanted to drink and that was all there was to that. After going to as many as six or eight other doctors, some of my own friends advised my wife to make her plans for the future as I was a hopeless case, had no backbone, no will power, and would end up in the gutter.

Well, here I was, a man with much ability, a violinist, a radio engineer, a ballet master, and at this point took up hair dressing, so that added one more to the list. Can you beat it? I knew there must be some way out of all this mess. Everyone told me to stop my drinking, but none could tell me how, until I met a friend and believe me he turned out to be a true friend, something I never had until this past year.

One morning after one of my escapades, my wife informed me I was to go with her to a public hospital or she would pack up and leave with our boy. My father, being a physician for forty years, put me in a private New York hospital. I was there ten days and was put in physical shape, and above everything else put on the right path to recovery and happiness.

My friend first asked me if I really wanted to stop drinking, and if I did, would I do anything no matter what it was in order to? I knew there was only one thing left to do if I wished to live and not enter an insane asylum where I knew I would eventually wind up.

Making up my mind that I would, he said, "Fine." And went on to explain the simple steps to take. After spending an hour or two with me that day he returned two days later and went into the subject more thoroughly. He explained he had been in the same hospital with the same malady and after taking these steps after his discharge had not taken a drink in three years and also there were about sixty others that had this same experience. All these fellows got together on Sunday evenings and brought their wives and everybody spent a very pleasant time together.

Well, after I met all these people, I was more than surprised to find a very interesting, sociable, and friendly crowd. They seemed to take more interest in me than all of my old fraternity brothers or Broadway pals had ever done.

There were no dues or expenses whatsoever. I went along for about fourteen weeks, partly keeping these rules, and so one afternoon I thought it would do no harm to take a couple of drinks and no more. Saying to myself, "I have this thing in hand now, I can be a moderate drinker." Here I made a fatal mistake. After all my past experience, again I thought I could handle the situation only to find out one week later it was the same old thing. I repeated the same thing over again and

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and another week again.

Finally I was back at the hospital, although I went under protest. My wife had expected to take two weeks vacation in the country with me, but instead had to use this money for the hospital expenses. During my one week stay, I held this as a grudge against her. The result was I got drunk three days after I was discharged from the hospital. And she left me for two weeks. During this period of time I drank heavily, being upset not only over her absense, but perfectly at sea as to how I could ever get back on my feet and make a new start again.

There was no mistake about it there was something that I failed to do in those simple steps. So I carefully went over each day as best I could since my first drink after the fourteen weeks of sobriety, and found I had slipped away from quite a few of some of the most important things which I should do in order to keep sober.

Certainly I was down now -- ashamed to face my new friends -- my own family giving me up as lost and everyone saying, "The system didn't work, did it?"

This last remark was more than too much for me. Why should this fellowship of hard working fellows be jeopardized by me? It worked for them. As a matter of fact, not one who has kept faithfully to it has ever slipped.

One morning, after a sleepless night worrying over what I could do to straighten myself out, I went to my room alone -- took my Bible in hand and asked Him, the One Power, that I might open to a good place to read -- and I read. "For I delight in the law of God after the inward man. But I see a different law in my members, warring against the law of my mind and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! Who shall deliver me out of the body of this death?"

That was enough for me -- I started to understand. Here were the words of Paul a great teacher. When then if I had slipped? Now, I could understand.

From that day I gave and still give and always will, time everyday to read the word of God and let Him do all the caring. Who am I to try to run myself or anyone else?

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- 156 to 157 - Barber - a close shave ✓
- 158 to 160 - Hunt - intellectual agnostic
- 161 to 167 - Furlong - another Prodigal Story - ✓
- 168 to 171 - Stanley - the car smashed
- 172 to 175 - Hindleight - William
- 176 to 178 - Maher - on his way
- 179 to 180 - The ale's wife - an alewife
- 181 to 186 - Campbell - an artist's concept
- 187 to 190 - Tate - The Rolling Stone
- 191 to 196 - California - some English people give

We have said constantly
the trouble with orgs is that they try to dominate
people into moulds. So why should we give
specific instructions in the books such as saying do this
and do that?

You can observe many alcoholics

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Notes on the Manuscript: Thematic Listing of Edits with Annotations

The goal of this review of the edited multilith printing was to identify themes among the hand written changes and ascribe meaning to them, in an attempt to perhaps understand the motives that prompted them.

All of the deleted and added words and phrases were reviewed in sequence. The margin and interlinear notes (whether related directly to edits or offered as general comments) were reviewed as well. Then, by generalizing the nature of each change and entry, five categories emerged. These categories, or themes, provide information that reinforces a long-held belief by many in the simultaneous presence of inspiration from a “Power greater than ourselves” and the loving hand of careful human editing.

The five categories are as follows:

1. Shifting from Prescriptive Language to Descriptive Language
 - a. Shifting Pronouns
 - b. Minimizing Potentially Offensive Language
2. Emphasizing Universal and Personal over Religious References to the Spiritual Solution Offered in the Text
3. Ensuring Consistency and Engendering Respect and Cooperation from a Variety of Professional Disciplines
4. Significant Notations That Stand Alone

5. Changes Reflecting Galley Edits Evident by Comparison with the First Edition, First Printing

The lasting impressions from this process kept bringing to mind the principles and language highlighted in the book *Twelve Steps and Twelve Traditions*, published in 1953 (fourteen years after the Big Book): “one primary purpose,” “to carry the message to the alcoholic who still suffers,” “principles before personalities,” “attraction rather than promotion,” and “no opinion on outside matters.”

The study of this editing environment foreshadows the continued chaos and conflict in the Fellowship that forged the Twelve Traditions’ guidelines for establishing and maintaining group unity. Thus the desire of the first one hundred members so purely stated in the foreword to the first edition, “We simply wish to be helpful to those who are afflicted,” could be realized.

SHIFTING FROM PRESCRIPTIVE LANGUAGE TO DESCRIPTIVE LANGUAGE

Handwritten endpaper margin note related to this category of edit:

“We have said constantly the trouble with org [sic] religion is that they try to dogmatically pour people into moulds. So why should we give specific instructions in the book such as saying do this and do that? You can obscure many alcoholics”

SHIFTING PRONOUNS

[Foreword](#), paragraph 1, lines 3 and 4:

“To show other alcoholics PRECISELY HOW [THEY CAN RECOVER (*WE HAVE RECOVERED*)] is the main purpose of this book.”

This second sentence of the foreword to the first edition, which follows the unedited opening sentence, “We, of Alcoholics Anonymous, are more than one hundred men and women who have recovered from a seemingly

hopeless state of mind and body,” sets the voice of the Big Book in the first-person plural. There are significantly more edits changing singular and plural second- and third-person pronouns to this first-person voice than any other. The importance of when the authors chose *not* to change it—which typically occurs further along in the directions for following the Steps—is particularly noticeable in chapter 7 “Working with Others,” when the authors choose to leave the prescriptive, more directive pronouns as they are, possibly because they are now speaking to people who have had a personality change sufficient to recover from alcoholism, a group of people less likely to be as sensitive to being told what to do.

Manuscript [page 16](#), paragraph 1:

“If you are (*as*) seriously alcoholic (*as we were*), we believe [you have (*there is*)] no middle-of-the-road solution. [You are (*We were*)] in a position where life [is (*was*)] becoming impossible, and if [you have (*we had*)] passed into the region from which there is no return through human aid, [you have (*we had*)] but two alternatives: one [is (*was*)] to go on to the bitter end, blotting out the consciousness of [your (*our*)] intolerable situation as best [you can (*we could*)]; and the other, to [find what we have found (*accept spiritual help*)]]. This [you can do if you (*we did because we*)] honestly [want (*wanted*)] to, and [are (*were*)] willing to make the effort.”

Manuscript [page 17](#), paragraph 5, sentence 2:

“Then clear-cut directions are given showing how [an alcoholic may (*we*) recover (*recovered*)].”

Manuscript [page 25](#), paragraph 3, lines 4–8:

“At the start, this is all [you will need (*we needed*)] to commence spiritual growth, to effect [your (*our*)] first

conscious relation with God, as [you understand (we *understood*)] Him. Afterward, [you will find yourself (we *found ourselves*)] accepting many things which [now seem (*then seemed*)] entirely out of reach. That is growth, but if [you are going (we *wish*) to grow, [you have (we *had*)] to begin somewhere. So (we) [use (*used*) your (*our*)] own conception, however limited it [may be (was)].”

Manuscript [page 29](#), last sentence:

“[Draw (*When we drew*)] near to Him [and He will disclose Himself to you (He *disclosed Himself to us*)]!”

The overarching principle reflected in this frequent category of edit is codified later in an element of the Eleventh Tradition, “attraction rather than promotion.” It is easy to understand that the first one hundred members of Alcoholics Anonymous—who were, for the first time in human history, experiencing a sustainable solution to alcoholism—could be overzealous in the language used to “show other alcoholics precisely how we have recovered.”

And yet it is clear from the descriptions of AA’s earliest contributors, as when Ebby Thatcher visited Bill Wilson in November of 1934 or in Bill and Dr. Bob’s epic meeting six months later, that neither Ebby nor Bill had any agenda beyond honestly sharing their experience. Many alcoholics are oversensitive to even a hint of being controlled, born often from their battles with well-intended family and friends. “But he did no ranting” is a powerful moment in Bill’s story, when his defensiveness, triggered by Ebby’s mention of religion, was disarmed. Similarly, Dr. Bob’s experience shifted when Bill made it clear that he wasn’t there to help him. *He was there to help himself.*

It is just as interesting when this editing device was not used, as in the beginning of the above-mentioned paragraph when those changes were made, from manuscript [page 25](#), paragraph 3, lines 1–4:

“When, therefore, we speak to you of God, we mean your own conception of God. This applies, too, to others

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.”

It is clear that this often-used category of revision was not applied in every instance. This quote does make clear a very important direction for the reader because it relates to another major category of the edits that follow, titled *Emphasizing Universal and Personal over Religious References to the Spiritual Solution Offered in the Text*.

Additional Manuscript Pages Where Such Changes Were Made

19, 25, 26, 27, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 47, 48, 69, 156

MINIMIZING POTENTIALLY OFFENSIVE LANGUAGE

Manuscript [page 3](#), top partial paragraph last sentence:

“. . . that we have found nothing which has contributed more to the rehabilitation of these men than the [community (*altruistic*)] movement now growing up among them.”

Margin note on top of page:

“Community is too light a word to describe what you men are doing—might mean community chest etc.—”

The editors here are being sensitive to using language that is respectful to the dimension of the seemingly hopeless state of mind and body. The use of the word “altruistic” here also is consistent with an earlier edit in “The Doctor’s Opinion,” adding an altruistic plane that notes involvement in the community of recovery as well as the spiritual practice of the Twelve Steps.

Manuscript [page 12](#), paragraph 2, line 1:

“We are [ordinary (*average*)] Americans.”

Margin note on top of page:

“People do not desire to be called ordinary—”

This subtle shift from a word that *could* have negative connotations (“ordinary”) to the word “average,” which is a word implying humility, highlights the care taken to minimize offensive language and maximize language accurate to recovery.

Manuscript [page 12](#), paragraph 5, lines 1 and 2:

“[(*We hope*) T(t)his] volume will inform [, instruct] and comfort those who are, or who may be affected. They are many.”

Red-pencil note above this line space:

“Do people like to be told they will be instructed”

Manuscript [page 3](#), paragraph 8, lines 1 and 2:

“[Then there are those who are never properly adjusted to life, who are the so-called neurotics. The prognosis of this type is unfavorable.]”

This sentence was not included in the first edition, perhaps mostly because it did not carry a message of hope for what could describe a large portion of any population.

Manuscript [page 21](#), paragraph 8, lines 1–3:

“That may be true of certain non-alcoholic people who, though drinking foolishly and heavily at the present time, are able to stop or moderate, because their brains and bodies have not been [warped and degenerated (*harmed*)] as ours were.”

The red-pencil margin note of this edit suggests using the word “harmed” “(because our away gang [Akron] do not like this said).” This change not only eliminates powerfully negative adjectives in consideration of their possible effect on the newcomer, but also respects other members of the first one hundred.

Additional Manuscript Pages Where Such Changes Were Made

8, 13, 18, 19, 26, 30, 32, 34, 37, 38, 39, 40, 48, 49, 67, 69, 70–72, 91

EMPHASIZING UNIVERSAL AND PERSONAL OVER RELIGIOUS REFERENCES TO THE SPIRITUAL SOLUTION OFFERED IN THE TEXT

Manuscript [page 10](#), upper-left margin note:

“Inst > #1” with two large question marks beneath it.

At this point, the text of the two handwritten front papers details Bill Wilson’s process from his old ideas to his new experience. Like the important role of the stories in the back of the book, this insert reinforces that the spirituality of Twelve Step recovery is *personal* and often reminiscent of memorable experiences earlier in life that were fleeting. And it provides a clearer introduction to the paragraph that follows the insert:

“Thus was I convinced that God is concerned with us humans, when we want Him enough.”

Note also that this paragraph has suggested edits for the word “God” (*there is a spiritual power that*) and “Him” (*it*), neither of which were used. The upper-right margin note on this page relates directly to this sentence:

“Howard—Had been a sincere desire to be backed up,” likely referencing the controversy around the religious versus psychological terms to be used in the first edition.

Several other notes on manuscript [page 11](#) carry on this discussion in the margins. Top margin note:

“Dr. Howard made statement—Word God is a limiting word.”

Paragraph 5, line 3:

“[God (*Faith*) has to] work[(s)] twenty-four hours a day in and through us, or we perish.”

The margin note on this page referencing the phrase “has to” states: “who are we to say what God—has to do.” Thus Dr. Howard’s suggestion of changing “God” to “faith” is used when typically so many in Bill’s story have not been.

Numerous times Dr. Howard’s suggestions for toning down the more religious-sounding nouns are not accepted. It would seem that any resentment borne out of the contentious discussions about the use of the spiritual terms did not come into play as a blanket rejection of someone’s suggestions. There is always a clear context for understanding that the decisions made are for the reader’s benefit.

Manuscript [page 10](#), paragraph 4, line 2:

“I have not had a drink since.” is circled and moved to the end of paragraph 5.

This powerful statement, following the lengthy description of the devastating progressiveness of Bill’s alcoholism, is used even more effectively to highlight the spiritual power of the program in treating alcoholism when placed at the end of paragraph 5, which essentially summarizes Steps One, Three, Four, Six, and Seven. This change produces

a subtle but important emphasis on the power in the program resulting from the sequence of its directions.

“There I humbly offered myself to God, as I then understood Him, to do with me as He would. I placed myself unreservedly under His care and direction [Step Three]. I admitted for the first time that of myself I was nothing [Step One]; that without Him I was lost. I ruthlessly faced my sins [Step Four] and became willing to have my new-found Friend take them away, root and branch [Steps Six and Seven].”

Manuscript [page 17](#), paragraph 2, lines 1–4:

“The distinguished American psychologist, William James, in his book, ‘Varieties of Religious Experience,’ indicates a multitude of ways in which men have [found (*discovered*)] God. [As a group we (*We*)] have no desire to convince anyone that there is only one way by which [God (*faith*)] can be [discovered (*acquired*)].”

Manuscript [page 17](#), paragraph 3, line 1:

“We think it no concern of ours, [as a group,] what religious bodies our members identify themselves with as individuals.”

Manuscript [page 25](#), paragraph 3, lines 1–4:

“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.”

This quote remains as it was originally written with no editing suggestions and represents the truth that the term “God” is referenced as one of many spiritual expressions used in the text. It invites newcomers to translate what might otherwise trigger their religious prejudice into something that is currently meaningful for them, while simultaneously welcoming newcomers to define something that has personal meaning for them. In other words, newcomers are given a very broad path to proceed amid the discussion that the real solution to alcoholism involves a spiritual dimension.

Manuscript [page 43](#), paragraph 4:

One of the more fascinating and dramatic changes involves the extent of space devoted to the margin notes regarding the “over-the-top” Oxford Group language and “mould” (that they felt organized religion poured people into). Paragraph 4 is changed from a morning practice of looking back over the day before to an evening practice of looking back over that day. This very important Oxford Group practice of morning quiet time and guidance now has its elements still included, but shifted and referenced to different times of the day.

Additional Manuscript Pages Where Such Changes Were Made
[17](#), [24](#), [30](#), [32](#), [36](#), [37](#), [86](#), [156](#)

ENSURING CONSISTENCY AND ENGENDERING RESPECT AND COOPERATION FROM A VARIETY OF PROFESSIONAL DISCIPLINES

[Foreword](#), paragraph 5, lines 1, 2, and 3:

“We shall be interested to hear from those who are getting results from this book, particularly from those who have

commenced work with other alcoholics. We [shall try
(*should like*)] to [contact (*be helpful to*)] such cases.”

Foreword, paragraph 6, lines 1 and 2:

“Inquiry by scientific, medical(,) and religious societies
will be welcomed.” [(*The alc F.*)]

Lower-right margin note related to these edits:

“Separate any notion of pat on back—Actually the field
needs workers.”

In the interest of the best possible support from the professional organizations listed, a frequent reason for edits in this manuscript, while in the same comment being sensitive to not giving even a hint of personal credit to someone using the book, are both accomplished with their interest to “be helpful to.”

Manuscript [page 2](#), paragraph 1, lines 1 and 2; and manuscript [page 3](#), end of first paragraph:

“Though we work out our solution on the spiritual (*as well as an altruistic*) plane, we favor hospitalization for the alcoholic who is very jittery or befogged.”

Margin note on top of page:

“This frees criticism of Bill where he says ‘you cannot get well unless you work with others’”

The addition of the altruistic plane of the solution not only accomplishes what the top-margin note cites, but, as importantly, makes this sentence consistent with the main point made on the first page of the chapter “There Is a Solution.”

Manuscript [page 12](#), paragraph 3:

In this paragraph, the “tremendous fact” and “the great news” that there is a “common solution” is described as necessary for a more complete bond in recovery in addition to what the “feeling of having shared in a common peril” provides in the paragraph above it. Note that the word “shared” is circled and has a left-margin note cautioning it could be seen as Oxford Group vernacular.

Manuscript [page 7](#), paragraph 8, line 3:

Left-margin note tied specifically to the lowercase letter b of the word “belladonna” questions whether or not it should be capitalized. This clearly reflects a sensitivity to being precise, to not misspell a medical term.

Manuscript [page 12](#), paragraph 6, lines 1–4:

“Highly competent psychiatrists who have dealt with us ([*many times*) often fruitlessly, we are afraid]) find it [almost (*sometimes*)] impossible to persuade an alcoholic to discuss his situation without reserve. Strangely enough, wives, parents and intimate friends usually find us even more unapproachable than do the psychiatrist and the doctor.”

Front-paper handwritten note related to this edit:

“—Sentence—Explain that you are were not helped by any doctor or psychiatrist. Change—”

In spite of the truth that physicians and psychiatrists were not able to bring about sustained solutions with alcoholics, the editors wisely removed words that could imply time wasted or never making any headway with an

alcoholic. This is a fine line because simultaneously it seems they want the alcoholic reader to recognize that this seemingly hopeless state of mind and body is beyond human aid—including the medical profession. These edits clearly accomplished both motives.

Manuscript [page 12](#), paragraph 7, lines 1–4:

“But the ex-alcoholic who has found this solution, who is properly armed with [certain medical information (*the facts about himself*)], can generally win the entire confidence of another alcoholic in a few hours. Until such an understanding is reached, little or nothing can be accomplished.”

Margin notes on top of page and right-side of page related to these edits:

“Doctors are a jealous lot and don’t like this. I have had to ask WHAT MEDICAL INFORMATION? Why not cut?”

“Just say properly armed with facts about himself or just properly armed.”

At the risk of sounding as though the ex-alcoholic would be discussing medical information with a newcomer (practicing medicine, so to speak), the wisdom of this margin note is heeded.

Manuscript [page 14](#), paragraph 5, lines 1–4:

“[Psychiatrists and medical men (*Opinions*)] vary considerably [in their opinion] as to why the alcoholic reacts differently from normal people. [No one is (*We are not*)] sure why, once a certain point is reached, [nothing (*little*)] can be done for him.”

Referenced again to Dr. Howard, these changes were made in part because they decreased the likelihood of offending the medical community, noted their own uncertainty of why the alcoholic reacts differently than normal people, and don't eliminate the possibility that anything can be done. The last sentence of this paragraph, "We cannot answer the riddle," simply reinforces that there seems to be a point of no return, but it is not known why and reinforces the paragraph in "The Doctor's Opinion," which respectfully cites doctors' limited knowledge about certain things.

Manuscript [page 15](#), paragraph 7, lines 1–3:

"When this sort of thinking is fully established in an individual with alcoholic tendencies, he has probably placed himself beyond [all] human aid, and unless locked up [is certain to (*may*)] die, or go permanently insane."

The red-pencil margin note for the change "is certain to" to "may" avoids language intimating medical knowledge, and it does not limit the possibility of miracles.

Manuscript [page 16](#), paragraph 2, lines 4 and 5:

"Though [bitter] experience had made him skeptical, he finished his treatment with unusual confidence."

The simple margin note eliminating the word "bitter" reads "out Psy," as the adjective "bitter" could possibly impugn "the best known American psychiatrists" referenced earlier in the paragraph.

Manuscript [page 15](#), paragraph 4, line 3:

The removal of the phrase "no matter how well we understand ourselves" is referenced in a margin note reading "every psychiatrists would argue this saying 'If we

understand ourselves well enough we would never do anything harmful to ourselves.”

This edit demonstrates sensitivity in not making a statement that would likely trigger the inconsistency between a psychiatric model that at this point would not embrace the knowledge of the illness of the mind/mental obsession.

Manuscript [page 45](#), paragraph 1, line 5:

“Remember they are [fatally (*very*)] ill.”

The margin note tied to the word “fatally” is “Doctors will shoot.” This edit represents the fine-tooth comb used throughout the manuscript to have utmost sensitivity to any language that could possibly alienate the medical profession.

Manuscript [page 45](#), paragraph 3, lines 5–9:

“[Preachers (*ministers*)] and doctors [don’t like to be told they don’t know their business. They] are [usually] competent and you can learn much from them if you wish, but it happens that because of your own drinking experience you can be uniquely useful to other alcoholics. So cooperate; never criticise [*sic*]. To be helpful [should be (*is*)] [your (*our*)] only aim.”

A margin note above this paragraph is tied directly to the circled word “usually” in line 6:

“out?—suggests incompetence”

The edit, which combines these sentences, clearly reflects not only sensitivity to not offending preachers and doctors, but also the underlying principle in the traditions of not having opinions on outside issues.

Manuscript [page 46](#), paragraph 6, lines 3 and 4:

“If doctors or psychiatrists have pronounced you incurable, be sure and let him know about it.” The word “him” referred to the new prospect.

The left-margin note says Dr. Howard wants this sentence deleted, and it was. This change shows sensitivity for impeccable integrity not just to avoid sounding as though you may be “showing up” doctors or psychiatrists, but eliminating the possibility of the AA member sounding as though he’s boasting.

Additional Manuscript Pages Where Such Changes Were Made
[3](#), [10](#), [21](#), [22](#), [23](#), [37](#), [39](#), [43](#), [46](#), [56](#), [69](#), [70](#), [79](#), [88](#)

SIGNIFICANT NOTATIONS THAT STAND ALONE

NOTATIONS REGARDING THE PRICE OF THE BOOK

[Foreword](#), parenthesized paragraph 7:

“(This multilith volume will be sent upon receipt of \$3.50, and the printed book will be mailed, at no additional cost, as soon as published.)”

This line of text, clearly relevant only to the multilith copies, would reflect the hopes of generating some much-needed cash flow before the first edition was available. It has its equivalent in the appendix of the first edition on page 400: “To order this book, send your check or money order for \$3.50 to:”

ALCOHOLISM AS A DISEASE OF THE MIND AND BODY

Manuscript [page 3](#), paragraph 5, first and last sentences include lines and parentheses tying them to this margin note underneath the paragraph:

“These are contradictions”

Those lines read:

“I do not hold with those who believe that alcoholism is entirely a mental condition.”

“These men were not drinking to escape; they were drinking to overcome a craving beyond their mental control.”

But the contradiction is not between these two sentences, since both support Dr. Silkworth’s singular point—he disagrees with the belief that alcoholism is entirely a mental condition, because alcoholism also involves a craving beyond mental control. Earlier in “The Doctor’s Opinion,” these founding medical aspects of the disease of alcoholism, initially revealed to Bill Wilson by Dr. Silkworth in 1933, were summarized: “the body of the alcoholic is quite as abnormal as his mind.”

The margin note that points to where the contradictions lie is above this paragraph:

“See Page 10, Paragraph 7, Sentence 2—” (manuscript [page 14](#)), where that sentence is boxed-in in pencil and highlighted by a red arrow: “Therefore, the [real (*main*)] problem of the alcoholic centers in his mind, rather than in his body.”

The bottom-margin note on this page reads:

“Contradiction—Silkworth—Page 3, Para 5, line 1—I do not hold with those believe [*sic*] that alcoholism is entirely a mental condition—”

Now the contradiction is clear. If in “There Is a Solution” it states that the real problem of the alcoholic centers in his mind, then how can Dr. Silkworth’s earlier comments that he disagrees with the belief that alcoholism is entirely a mental condition—because alcoholism also involves a craving beyond mental control—still have integrity?

These margin notes contribute to the following changes to the sentences in question in the first edition:

“I do not hold with those who believe that alcoholism is entirely a [matter (*problem*)] of mental [condition (*control*)].”

“Therefore, the [real (*main*)] problem of the alcoholic centers in his mind, rather than in his body.”

The shift from “entirely a mental condition” to “entirely a problem of mental control” sets up the brilliantly simple shift from “the real problem” to “the main problem.” The word “main” allows ample room for these two often baffling (perhaps even to the writer of the margin notes) and paradoxical dimensions of powerlessness—the seemingly hopeless state of mind *and* body. In “The Doctor’s Opinion,” the context of the sentences’ meaning is with the illness of the body (physical allergy). In “There Is a Solution,” the context of the “real problem” centering in the mind is with the baffling decision (mental obsession), when sober, to have the first drink—that then triggers the cycle of craving. These two symptoms considered simultaneously define what alcoholics must know in order to respect what they’re up against: They are powerless before and after they drink, a no-win proposition.

ADDITIONAL SIGNIFICANT NOTATIONS

Lois’s dedication of the multilith (front papers), title page, manuscript pages 19–20, 33, 25, 40, 42, 51, 54, 56, 57, 65, 67, 68, 72, “The Alcoholic Foundation” page (between manuscript pages 80 and 81), 82, “Del Tryon’s story” (between manuscript pages 141 and 142), 145, 156

CHANGES REFLECTING GALLEY EDITS EVIDENT BY COMPARISON WITH THE FIRST EDITION, FIRST PRINTING

“THE DOCTOR’S OPINION” EDITS AND MARGIN NOTES

Manuscript [page 3](#), end of paragraph 1, margin note:

“This psychic change involves substitution of a good compulsion for a harmful one”

This suggested additional sentence became a rejected edit, perhaps foreshadowing the observation of some that some people may become addicted to AA.

“BILL’S STORY” EDITS AND MARGIN NOTES

Manuscript [page 9](#), paragraph 8, sentence 1:

Right-margin note initially suggests the word “faith” replace the word “God.” This became a rejected edit, perhaps because it was an indirect quote of Ebby Thatcher during his fateful visit with Bill Wilson in November 1934.

“THE DOCTOR’S NIGHTMARE” EDITS AND MARGIN NOTE

Manuscript [page 81](#), paragraph 1:

Left-margin note suggests all but the first sentence of this paragraph be cut and, interestingly, contains a word-count number of 122.

Manuscript [page 82](#), paragraphs 2 and 3:

An X through these paragraphs suggests they be cut and, interestingly, contains another word count of 219 added to the word count of 122, totaling 341.

Manuscript [page 86](#), last sentence:

“Your [Heavenly Father (*faith*)] will never let you down!”

Margin note on bottom of page:

“Dr. Howard says change” references the edit of “Heavenly Father” to “faith.”

All of these suggestions were rejected, and “The Doctor’s Nightmare” appears in its original multilith form as Dr. Bob submitted it, including his use of the words “Heavenly Father.”



How the Book *Alcoholics Anonymous* Came About: Bill W.'s Speech at the Texas State AA Convention, June 12, 1954

I'd just like to spin some yarn, and they will be a series of yarns which cluster around the preparation of the good old book *Alcoholics Anonymous*. Some people reading the book now, they say, well, this is the AA bible, and when I hear that, it always makes me shudder because the guys who put it together weren't a damn bit biblical. I think sometimes some of the drunks have an idea that these old-timers went around with almost visible halos and long gowns and they were full of sweetness and light. Oh boy, how inspired they were, oh yes. But wait till I tell you.



Bill W.

I suppose the book yarn really started in the living room of Doc and Annie Smith. As you know, I landed there in the summer of '35; a little group caught hold; I helped Smithy briefly with it, and he went on to found the first AA group in the world. And, as with all new groups, it was nearly all failure, but now and then, somebody saw the light and there was progress.

Pampered, I got back to New York; a little more experienced group started there, and by the time we got around to 1937, this thing had leaped a little over into Cleveland and began to move south from New York. But it was still, we thought in those years, a flying blind—a flickering candle indeed, that might at any moment be snuffed out.

So, on this late fall afternoon in 1937, Smithy and I were talking together in his living room, Anne sitting there by the gas logs, and we began to count noses. How many people had stayed dry: in Akron, in New York, maybe a few in Cleveland? How many had stayed dry and for how long? And when we added up that score, true it was a handful of—I don't know, thirty-five to forty maybe. But enough time had elapsed on enough really fatal cases of alcoholism, so that when we grasped the import of these small statistics, Bob and I saw for the first time that this thing was going to succeed. That God in his providence and mercy had thrown a new light into the dark caves where we and our kind had been and were still by the millions dwelling.

I never can forget the elation and ecstasy that seized us both. And then we fell happily talking and reflecting; we reflected that, well, a couple of score of them were sober, but this had taken three long years. There had been an immense amount of failure, but a long time had been taken just to sober up the handful. How could this handful carry its message to all those who still didn't know? Not all the drunks in the world could come to Akron or to New York.

But how could we transmit our message to them, and by what means? Maybe, we thought, we should go to the old-timers in each group, but that meant nearly everybody, to find the sum of money—somebody else's money, of course—and say to them, "Well now, take a sabbatical year off your job if you have any, and you go to Kentucky, Omaha, Chicago, San Francisco, and Los Angeles and wherever it may be and you give this thing a year and get a group started."

It had already got evident by then that we were just about to be moved out of the City Hospital in Akron to make room for people with broken legs and ailing livers, that the hospitals were not too happy with us. We tried to run their business perhaps too much, and besides, drunks were apt to be noisy in the night and there were other inconveniences, which were all tremendous. So, it was obvious that, drunks being such unlovely creatures, we would have to have a great chain of hospitals. And as that dream burst upon me, it sounded good, because you see, I'd been down in Wall Street in the promotion business and I remember the great sums of money that were made as soon as people got this chain idea. You know, the chain drug store, the chain grocery store, or the chain dry goods store. Why not chain drunk tanks, and let us make the dollar? So we needed some missionaries, subsidized. We needed a chain of drunk tanks; that got very clear, awful clear to me. Bob was a conservative type of Yankee; I don't think he was quite so fast for those items, but I was very interested. It would take a pile of dough to finance all this, but after all, with this brand-new light shining in our dark world, we'd just squirt it in the eye of the rich guys and they'd up with the dough. Besides, we reflected, we'd have to get some kind of literature.

Up to this moment, not a syllable of this program so far as I know was in writing. And it was kind of a word-of-mouth deal, with variations according to each man's or woman's fancy. Well, in a general way, we said, the booze has got you down boys, you got an allergy and an obsession, and you're hopeless—if you are, you better get honest with yourself. Take stock; you oughta talk this out with somebody, kind of a confession, you know. And you oughta make restitution for the harms you did; you oughta make amends and all that kind of business. While you play it as best you could, according to your life. . . . And that was the sum of the word-of-mouth program up till that time.

But, as I say, variations on that were already appearing. How could we unify this thing? Could we out of our experience get certain principles, describe certain methods, that had done the trick for us? Yes, obviously, if this movement was to propagate, it had to have a literature so its methods could not be garbled either by the drunks or by the general public. So, Bob and I reflected that late afternoon in 1937: missionaries, chain of drunk tanks, and a book.

Well, even by then, he and I had begun to learn that we were not the government of Alcoholics Anonymous. He, I guess more than I, already realized that the conscience of the group—the opinion of the group—when it was an informed opinion and in the group’s interests, could be better than our own. We better consult folks. Well, there was dear old alcoholic and his wife . . . in Akron; they’d let us meet in their house. After it got out of the Smith parlor it got into theirs, and he was a great friend of ours.

So we called a meeting of the Akron group, that is to say those who had been sober any great length of time; I think for this particular meeting we scraped up about eighteen.

And that evening, Bob and I told them that we were within sight of success and that we thought this thing might go on and on and on, that a new light indeed was shining in our dark world. But how could this light be reflected and transmitted without being distorted and garbled?

At this point, they turned the meeting over to me, and being a salesman, I set right to work on them drunk tanks and subsidies for the missionaries; I was pretty poor then. And we touched on the book. The group conscience consisted of eighteen men good and true . . . and the good and true men, you could see right away, were damned skeptical about it all. Almost with one voice, they chorused, “Let’s keep it simple; this is going to bring money into this thing; this is going to create a professional class. We’ll all be ruined.”

“Well,” I countered, “that’s a very good argument. Lots to what you say . . . but even within gunshot of this very house, alcoholics are dying like flies. And if this thing doesn’t move any faster than it has in the last three years, it may be another ten before it gets to the outskirts of Akron. How in God’s name are we going to carry this message to others? We’ve got to take some kind of chance. We can’t keep it so simple it becomes an anarchy and gets complicated. We can’t keep it so simple that it won’t propagate itself, and we’ve got to have a lot of money to do these things.”

So, exerting myself to the utmost, which was considerable in those days, we finally got a vote in that little meeting, and it was a mighty close vote by just a majority of maybe two or three. The meeting said with some reluctance, “Well, Bill, if we need a lot of dough, you better go back to New York where there’s plenty of it and you raise it.”

Well, boy, that was the word I'd been waiting for. So I scrambled back to the great city, and I began to approach some people of means and described this tremendous thing that had happened. And it didn't seem so tremendous to the people of means at all.

They said, "What? Thirty-five or forty drunks sober up? They have sobered them up before now, you know. And besides, Mr. Wilson, don't you think it's kind of sweeping up the shavings? I mean, wouldn't something for the Red Cross be better?"

In other words, with all of my most ardent solicitations, I got one hell of a freeze from the gentlemen of wealth. Well, I began to get blue, and when I begin to get blue, my stomach kicks up as well as other things.

I was lying in the bed one night with an imaginary ulcer attack (this used to happen all the time—I had one the time the Twelve Steps were written), and I said, "My God, we're starving to death here on Clinton Street." By this time the house was full of drunks. They were eating us out of house and home. In those days we never believed in charging anybody for anything—so Lois was earning the money, I was being the missionary, and the drunks were eating the meals. "This can't go on. We've got to have them drunk tanks, we've got to have those missionaries . . . and we've got to have a book. That's for sure."

Well, the next morning I crawled into my clothes and I called on my brother-in-law. He's a doctor and he is about the last person who stuck to me when the chips were way, way down. The only one, save of course dear Lord. "Well," I said, "I'll go up and see Leonard."

So I went up to see my brother-in-law Leonard, and he pried out a little time between the patients coming in there up there. And I started my awful bellyache about these rich guys who wouldn't give us any dough for this great and glorious enterprise, so well on its way to success. Think of it, forty hopeless cases sober for two, three years. Well, he'd heard this story before. He resigned himself to hearing it again, but at length he scratched his head and he said, "Well, well . . . when I went to high school, I used to know a girl, and she had an uncle by the name of Richardson. He was then a pretty old man, and it seems to me that somehow he was tied up with the Rockefeller family and their charity. And if you want to, we'll call up the Rockefeller offices and see if there is such a man and if there is, is he alive and will he see us? Would you like me to do that?" Well, I hadn't tried the

Rockefeller offices, so I said, “Well, sure; give them a ring.” On what slender threads our destiny sometimes hangs. Remember, my brother-in-law said I knew a girl and I think she had an uncle.

So, the call was made. Instantly there came onto the other end of the wire the voice of dear Willard Richardson—one of the loveliest Christian gentlemen that I have ever known. And the moment he recognized my brother-in-law, he said, “Why Leonard,” he said, “where have you been all these years?” Well, my brother-in-law, unlike me, is a man of very few words, so he quickly said to dear old Uncle Willard that he had a brother-in-law who was apparently having some success sobering up drunks and could the two of us come over there and see him. “Why certainly,” said dear Willard. “Come right over.”

So we go over to Rockefeller Plaza. We go up that elevator—fifty-four flights or fifty-six I guess it is, and we walk plump into Mr. Rockefeller’s personal offices and ask to see Mr. Richardson.

Here sits this lovely, benign old gentleman, who nevertheless had a kind of a shrewd twinkle in his eye. So I sat down and told him about our exciting discovery—this terrific cure for alcoholics that had just hit the world, how it worked, and what we have done about it. And, boy, this was the first receptive man with money or access to money—remember we were in Mr. Rockefeller’s personal office at this point—and by now, too, we had learned that this was Mr. Rockefeller’s closest personal friend perhaps.

So he said, “Why yes, I’m much interested. Would you like to have lunch with me, Mr. Wilson?” Well, now you know, for a rising promoter, that sounded pretty good—going to have lunch with the best friend of John D. Things were looking up. My ulcer attack disappeared. So I had lunch with the old gentleman and we went over this thing again and again, and, boy, he’s so warm and kindly and friendly.

Right at the close of the lunch, he said, “Well now, Mr. Wilson or Bill, if I can call you that, wouldn’t you like to have a luncheon meeting with some of my friends? There’s Frank Amos; he’s in the advertising business, but he was on a committee that recommended that Mr. Rockefeller drop the prohibition business. And there’s LeRoy Chipman; he looks after Mr. Rockefeller’s real estate. And there’s Mr. Scotty, Chairman of the Board up at the Riverside Church.” He said, “There’s a number of people like that. I believe they’d like to hear this story.”

So a meeting was arranged and it fell upon a winter's night, late 1937. And the meeting was held at 30 Rockefeller Plaza. We called in, posthaste, a couple of drunks from Akron—Smithy included, of course—heading the procession. I came in with the New York contingent of four or five. And to our astonishment, we were ushered into Mr. Rockefeller's personal boardroom right next to his office. I thought to myself, "Well, now, this is really getting hot." And, indeed, I felt very much warmed when I was told by Mr. Richardson that I was sitting in a chair just vacated by Mr. Rockefeller. I said, "Well, now, we really are getting close to the bankroll."

Old Doc Silkworth was there that night too, and he testified what he had seen happen to these new friends of ours. And each drunk, thinking of nothing better to say, well, each of us told our stories of drinking and of recovering, and these folk listened.

They seemed very definitely impressed. So I could see that the moment for the big touch was coming. So, I gingerly brought up the subject of the drunk tanks, the subsidized missionaries, and this question of a book or literature.

Well, God moves in mysterious ways, his wonders to perform. But it didn't look like a wonder to me when Mr. Scott, head of a large engineering firm and Chairman of the Riverside Church, looked at us and said, "But gentlemen, up to this point, this has been the work of goodwill only. No plan, no property, no paid people, just one carrying the good news to the next. Isn't that true? And may it not be that that is where the great power of this society lies? Now, if we subsidize it, might it not alter its whole character? We want to do all we can—we're gathered for that—but would it be wise?" Well then, the salesmen all gave Mr. Scott the rush and we said, "Why, Mr. Scott, there're only forty of us. It's taken three years. Why millions, Mr. Scott, will rot before this thing ever gets to 'em unless we have money and lots of it."

And we made out our case at last with these gentlemen for the missionaries, the drunk tanks, the book. So one of them volunteered to investigate us very carefully, and since poor old Dr. Bob was harder up than I was, and since the first group and the reciprocal community situation was in Akron, we directed their attention out there. And Frank Amos, still a trustee in the foundation, at his own expense, got on a train, went out to Akron, and made all sorts of preliminary inquiries around town about Dr.

Bob. All the reports were good except that he was a drunk that had recently got sober. He visited the little meeting out there. He went to the Smiths' house and he came back with what he thought was a very modest proposal.

He recommended to these friends of ours that we should have at least just a token amount of money at first, say \$50,000, something like that. That would clear up the mortgage on the Smith place. It would get us a little rehabilitation place. We could put Dr. Smith in charge. We could subsidize a few of these people briefly, until we got some more money. We could, you know, it would start the chain of hospitals. We'd have a few missionaries. We could get busy on the book—all for a mere \$50,000.

Well, considering the kind of money we were backed up against, that did sound a little small, but, you know, one thing leads to another and it sounded real good. We were real glad.

Mr. Willard Richardson, our original contact, then took that report into John D. Jr., as everybody called him. And I've since heard what went on in there. Mr. Rockefeller read the report, called Willard Richardson back, and said: "Somehow I am strangely stirred by all this. This interests me immensely." And then looking at his friend Willard, he said, "But isn't money going to spoil this thing? I'm terribly afraid that it would. And yet I am so strangely stirred by it."

Then came another turning point in our destiny. When that man whose business is giving away money said to Willard Richardson, "No," he said, "I won't be the one to spoil this thing with money. You say these two men who are heading it are a little 'stressed'; I'll put \$5,000 in the Riverside Church treasury. You folks can form yourselves into a committee and draw on it as you like. But, please don't ask me for any more. But I want to hear what goes on."

Well, the \$50,000 that then was shrunk to \$5,000; we raised the mortgage on Smithy's house for about three grand. That left \$2,000, and Smithy and I commenced chewing on that too. Well, that was a long way from a string of drunk tanks and books and missionaries. What in thunder would we do? Well, we had more meetings with our newfound friends—Amos, Richardson, Scott, Chipman, and those fellows who stuck with us to this day, some of them now being gone.

And, in spite of Mr. Rockefeller's advice, we again convinced these folks that this thing needed a lot of money. What could you do without it?

So, one of them proposed, “Well, why don’t we form a foundation, something like the Rockefeller Foundation?”

“Well,” I said, “I hope it will be like that with respect to money.”

And then one of them got a free lawyer from a . . . firm who was interested in the thing. And we all asked him to draw up an agreement of trust, a charter for something to be called the Alcoholic Foundation. Why we picked that one, I don’t know. I don’t know whether the foundation was alcoholic—it was the Alcoholic Foundation, not the Alcoholics Foundation.

And the lawyer was very much confused because in the meeting in which we formed the foundation, we made it very plain that we drunks did not wish to be in the majority. We felt that there should be nonalcoholics on the board and they ought to be in a majority of one.

“Well, indeed,” said the lawyer, “what is the difference between an alcoholic and a nonalcoholic?”

And one of our smart drunks said, “Well, that’s a cinch—a nonalcoholic is a guy who *can* drink and an alcoholic is a guy who *can’t* drink.”

“Well,” said the lawyer, “how do we state that legally? I wouldn’t know.” So at length, we have a foundation and a board which I think then was of about seven, consisting of four of these new friends, including my brother-in-law, Mr. Richardson, Chipman, Amos, and some of us drunks. I think Smithy went on the board, but I kind of coyly stayed off it thinking it would be more convenient later on.

So we had this wonderful new foundation. These friends, unlike Mr. Rockefeller, were sold that we needed a lot of dough, and so us salesmen around New York started to solicit some money, again from the very rich. And we had a list of them and we had credentials and letters from friends of Mr. John D. Rockefeller. “How could you miss, I ask you, salesmen?” The foundation had been formed in the spring of 1938, and all summer we solicited the rich.

Well, they were either in Florida, or they preferred the Red Cross, or some of them thought that drunks were disgusting and we didn’t get one damn cent in the whole summer of 1938, praise God!

Well, meantime, we began to hold trustee meetings, and they were commiseration sessions on getting no dough. What with the mortgage and what with me and Smithy eating away at it, the five grand had about gone up the flue, and we were all stone broke again. Smithy couldn’t get his

practice back either because he was a surgeon and nobody likes to be carved up by an alcoholic surgeon—even if he was three years' sober.

So things were tough all around, no fooling.

Well, what would we do?

So one day, probably in August 1938, I produced at a foundation meeting, a couple of chapters of a proposed book in rough and in mimeograph. As a matter of fact, we'd been using chapters of this proposed book along with some recommendations of a couple of doctors down at Johns Hopkins to try to put the bite on the rich. And we still had these two book chapters kicking around. So Frank Amos said, "Well, now, I know the religious editor down there at Harpers, an old friend of mine, Gene Exman." He said, "Why don't you take these two book chapters, your story, and the introduction to the book down there and show them to Gene and see what he thinks about them."

So I took the chapters down. To my great surprise, Gene—who has since become a great friend of ours—looked at the chapters and said, "Why Mr. Wilson, could you write a whole book like this?"

"Well," I said, "sure, sure, sure." There was more talk about it. I guess he went in and showed it to Mr. Canfield, the big boss, and another meeting was had. The upshot was that Harpers intimated that they would pay me, as the budding author, \$1,500 in advance royalties, bringing enough money in to enable me to finish the book. I felt awful good about that. It made me feel like I was an author or something. I felt real good about it but after a while, not so good.

Because I began to reason, and so did the other boys, well if this guy Wilson eats up the \$1,500 while he's doing this book, after the book gets out, it will take a long time to catch up. And if this thing gets him publicity, what are we going to do with the inquiries? And, after all, what's a lousy 10 percent royalty anyway?

The \$1,500 still looked pretty big to me. Then we thought too, now here's a fine publisher like Harpers, but if this book—if and when done—should prove to be the main textbook for AA, why would we want our main means of propagation in the hands of somebody else? Shouldn't we control this thing?

At that point, the book project really began to get hot. It began to take off. Why, we said, what we ought to do is to form a book company, a

publishing company, a corporation. We could call it, let it say, Works Publishing Company—this being the first of a great many works, you see. And we could sell stock certificates to all the drunks and get some money coming in, to support the author, and the guy who collected the money, and the gal who would help me on the book while this was going on.

Well, we took this idea to the next trustees meeting and they all shook their heads, and they went out and made some more inquiries, and we had another trustees meeting. They had gone to some publisher friends and the publishers said, “Well these authors they all got the crazy idea that we can publish our own book. It ain’t so; we don’t believe it.” Well, then we had a kind of an alcoholic rebellion. We said to our friends, well after all you didn’t produce any dough. We think we’ll try this on separate from the foundation. So I had a guy helping me on this thing who had red hair and ten times my energy, and he was some promoter [Hank P.] he was.

He said, “Bill, this is something; come on with me.”

We walk into a stationery store, we buy a pad of blank stock certificates, and we write across the top of them “Works Publishing Company”—par value \$25.

So we take the pad of these stock certificates (of course, we didn’t bother to incorporate it—that didn’t happen for several more years); we took this pad of stock certificates to the next AA meeting, where you shouldn’t mix money with spirituality, you know. And we said to the drunks, “Why look, this thing is gonna be a cinch. Parkers, he’ll take a third of this thing for services rendered. I, the author, I’ll take a third for services rendered, and you can have a third of these stock certificates par twenty-five if you’ll just start paying up on your stock. If you only want one share, it’s only \$5 a month, for five months, see?”

And the drunks all gave us this stony look. They said, “What the hell? You mean to say you’re asking us to buy stock in a book that you ain’t written yet?”

“Why sure,” we said. “If Harpers will put money in this thing, why shouldn’t you? Harpers said it’s gonna be a good book.”

But the drunks still gave us this stony stare. No salt. Well, we had to think up some more arguments: “We’ve been looking about the printing costs of the books, boys. We get a book here, ya know, 400 or 450 pages, it ought to sell for about \$3.50.”

Now back in those days, we found on inquiry from printers that that \$3.50 book could be printed for 35¢, making a 1,000 percent profit. Of course, we didn't mention the other expenses, just the printing costs. "So boys, just think of it; when these books move out in carload lot, we're printing them for 35¢ and we're selling them direct mail for \$3.50. How can you lose?"

The drunks still gave us this stony stare. No salt. Well, we figured we had to have a better argument than that. Harpers said it was a good book; we can print them for 35¢ and sell them for \$3.50, but how are we going to convince the drunks that we could move carload lots of these? Millions of dollars' worth.

So we get the idea we'll go up to the *Reader's Digest*, and we got an appointment with Mr. Kenneth Paine, the managing editor up there. Gee, I'll never forget the day we got off the train up at Pleasantville and went over to his office. We were ushered in. We excitedly told him the story of this wonderful budding society. We dwelled upon the friendship of Mr. Rockefeller and Harry Emerson Fosdick. You know we were traveling in good company, Mr. Paine. And the society, by the way, was about to publish a textbook—then in the process of being written—and we were wondering, Mr. Paine, if this wouldn't be a matter of tremendous interest to the *Reader's Digest*? Having in mind, of course, that the *Reader's Digest* had a circulation of twelve million readers, and if we could only get a free ad of this coming book in the *Reader's Digest*, we really would move something, ya see?

"Well," Mr. Paine said, "this sounds extremely interesting. I like this idea, why I think it'll be an absolutely ideal piece for the *Digest*. Why, how soon do you think this new book will be out, Mr. Wilson?" I said, "Well, we've got a couple of chapters written, ahem, if we can get right at it, Mr. Paine, uh, you know, uh, probably, uh, this being October, we ought to get this thing out by next April or next May."

"Why," Mr. Paine said, "I'm sure the *Digest* would like a thing like this, Mr. Wilson." He said, "I'll take it up with the editorial board, and when the time is right and you get all ready to shoot, come on up and we'll put a special feature writer on this thing and we'll tell all about your society."

And then my promoter friend said, "But Mr. Paine, will you mention the new book in the piece?"

“Oh, yes, yes,” said Mr. Paine, “we will mention the book.”

That was all we needed. Then we went back to the drunks and said, “Now look, boys, there are positively millions in this—how can you miss? Harpers says it’s going to be a good book. We buy them for 35¢ from the printer; we sell them for \$3.50. The *Reader’s Digest* is going to give us a free ad in a piece. And, boys, they’ll move out by the carload. How can you miss? And after all, we only need \$4,000 or \$5,000.”

So then we began to sell the shares of Works Publishing, not yet incorporated, par value \$25, and at \$5 per month to the poor people. Some people could buy as little as one, and one guy bought ten shares. We sold a few shares to nonalcoholics, and my promoter friend who was to get a third interest was a very important man in this transaction because he went out and kept collecting the money from the drunks so that little Ruthie Hock and I could keep working on the book, and so Lois would have some groceries (although she was still working in that department store).

So, the preparation started and some more chapters were done, and we went into AA meetings in New York with these chapters in the rough. Well, it wasn’t like chicken-in-the-rough; the boys didn’t eat those chapters up at all. I suddenly discovered that I was in this terrific whirlpool of arguments. I was just the umpire.

I finally had to stipulate: “Well boys, over here you got the Holy Rollers who say we need all the good old-fashioned stuff in the book, and over here you tell me we’ve got to have a psychological book, and that never cured anybody, and they didn’t do much with drunks in the missions, so I guess you will have to leave me just to be the umpire. I’ll scribble out some roughs here and show them to you, and let’s get the comments in.”

So we fought, bled, and died our way through one chapter after another. We sent them out to Akron and they were peddled around, and there were terrific hassles about what should go in this book and what not.

Meanwhile, we set drunks writing their stories or having newspaper people that we had to write the stories for them to go in the back of the book. We had an idea that we’d have a text and, you know, and then we’d have stories all about the drunks who were staying sober in the back.

Then came that night when we were up around chapter 5. As you know, I’d gone all on about myself, which was natural, after all. And then the little introductory chapter, and we dealt with the agnostic and we described

alcoholism, but, boy, we finally got up to the point where we really had to say what the book was all about and how this deal works.

Well, as I told you, this was a six-step program then. On this particular evening, I was lying in bed on Clinton Street wondering what the deuce this next chapter would be about. The idea came to me, well, we need a definite statement of concrete principles that these drunks can't wiggle out from. Can't be any wiggling out of this deal at all. And this six-step program had two big gaps in between they'll be wiggling out. Moreover, if this book goes out to distant readers, they have got to have an absolutely explicit program by which to go.

Well, while I was thinking these thoughts, while my imaginary ulcer was paining me, and while I was mad as hell at these drunks because the money was coming in slow. Some had the stock and weren't paying up. A couple of guys came in and they gave me a big argument, and we yelled and shouted and I finally went down and lay on the bed with my ulcer, and I said, "Poor me."

There was a pad of paper by the bed, and I reached for that and said, "Well, now you've got to break this program up into small pieces so they can't wiggle out." So I started writing, trying to bust it up into little pieces. And when I got the pieces set down on that piece of yellow paper, I put numbers on them and was rather agreeably surprised when it came out at twelve.

I said, "That's a good, significant figure in Christianity and mystic lore." Then I noticed that instead of leaving the God idea to the last, I'd got it up front, but I didn't pay much attention to that . . . it looked pretty good.

Well, the next meeting comes along; I'd gone on beyond the Steps trying to amplify them in the rest of that chapter, and I took that chapter with the Steps in them to the meeting and, boy, pandemonium broke loose: "What do you mean by changing the program? . . . What about this, what about that, this thing is overloaded with God. We don't like this; you've got these guys on their knees—stand them up! A lot of these drunks are scared to death of being godly. . . . Let's take God out of it entirely."

Such were the arguments that we had. Out of that terrific hassle about the Twelve Steps. . . . That argument caused the introduction of the phrase which has been a lifesaver by thousands . . . it was certainly none of my

doing. I was on the pious side then, you see, still suffering from this big hot flash of mine.

The idea of “God as you understand Him” came out of that perfectly ferocious argument, and we put that into the Steps.

Well, little by little things ground on; little by little the drunks put in the money; and we kept an office open over in Newark, which was the office of a defunct business that I’d tried to establish my friend in.

The money ran low at times, though, and little Ruthie Hock worked for no pay. We gave her plenty of stock in the Works Publishing, of course. All you had to do is tear it off the pad, par twenty-five; have a week’s salary, dear.

So, we got around to about January 1939. Somebody said, “Hadn’t we better test this thing out; hadn’t we better make a prepublication copy, a multilithic or mimeographed copy of this text, and a few of these stories that had come in—try it out, you know, on the preacher, on the doctor, the Catholic Committee on Publications, psychiatrists, policemen, fishwives, housewives, drunks, everybody. Just to see if we’ve got anything that goes against the grain anyplace and also to find out if we can’t get some better ideas here?”

Well, so, the book had passed muster, and the stories came in and somehow we got them edited; somehow we got the galley together. We got up to the printing contract. Meanwhile, the drunks had been kind of slow on those subscription payments and the thing a little further on, I was able to go up to Charlie Towns where old Doc Silkworth held forth. Charlie believed in us mightily, so we had put the slug on Charlie for \$2,500.

Charlie didn’t want any stocks; he wanted a promissory note on the book not yet written. So, we tapped Charlie for \$2,500, which we routed around through the Alcoholic Foundation so it could be tax exempt; do you understand? So, all told, we had blown in, supporting the three of us in an office to do this job, in these nine months upwards of \$6,000, and the amount in the till was getting very low.

Well, we still had to get it printed. So, we go up to Cornwall Press, the largest printer in the world, where we’d made previous inquiry, and we asked about printing, and they said, oh yes, they’d be glad to do it and how many books would we like? Well, we said, that’s very hard to estimate. Of course, our membership is very small at the present time and we wouldn’t

sell many to the membership, but, after all, the *Reader's Digest* is going to print a plug about it to twelve million readers. This book should go out in carloads, Mr. Printer.

Mr. Printer was none other than dear old Mr. Blackwell, one of our great friends, and Mr. Blackwell said, "Well boys, how much of a down payment are you going to make? How many books would you like printed?"

"Well," we said, "we'll be conservative; let's print 5,000 of them just to start with."

And Mr. Blackwell said, "Well what you going to use for money?" We said that we wouldn't need much; I imagine a few hundred dollars on account would be all right with you, Mr. Blackwell. I told you, after all, we're traveling in very good company; you know, we're friends of Mr. Rockefeller and all that.

So, Blackwell started printing the 5,000 books; the plates were made and the galleys were read. Gee, all of a sudden we thought of the *Reader's Digest*, so we go up to the *Reader's Digest*; we walk in on Mr. Kenneth Paine, and we said, "Mr. Paine, we're all ready to shoot."

And Mr. Paine said, "Shoot what? . . . Oh yes." He said, "I remember you two, Mr. Parkers and Mr. Wilson. You were the gentlemen up here last fall." He said, "I told you that I thought the *Reader's Digest* would be interested in this new work and in this book. But right after you were here, I consulted our editorial board, and to my great surprise, they didn't like the idea at all and I forgot to tell you!"

Oh boy, we had the drunks with \$4,500 in it; Charlie Towns hooked for \$2,500; on the cuff with the printer. Maybe \$500 left in the bank. . . . What in the deuce would we do?

Well, this fellow, Morgan Ryan, the good-looking Irishman who had taken the book over to the Catholic Committee on Publication, had been in an earlier time a good ad man. And he said, "I know Gabriel Heatter. And Gabriel Heatter is putting on these three-minute heart-to-heart programs on the radio." He said, "I'll get an interview with Gabriel Heatter. Maybe he'll interview me on the radio about all this."

So, our spirits rose once again. Then all of a sudden we had a big chill. We thought, well, suppose this Irishman got drunk before Heatter interviewed him? So, he went over to see Heatter and lo and behold, Heatter said he would interview him, and then we got still more scared. So, we

rented a room in the downtown Athletic Club and we put Ryan in there with a day and night guard for ten days.

Meanwhile, boy, our spirits rose again. We could see those books just going out in carloads. Then my promoter friend said, "Look, there should be a follow-up on a big thing like this Heatter interview. It'll be heard all over the country and national network. I think folks that are the big market for this book are the doctors, the physicians." And he said, "I suggest that we pitch the last \$500 that we got in the treasury on a postal card shower, going to every physician east of the Rocky Mountains. And on this postal card we will say, 'Hear all about Alcoholics Anonymous on Gabriel Heatter's program—send \$3.50 for the book *Alcoholics Anonymous*, sure-cure for alcoholism.'"

So, we spent the last \$500; the postal card shower went out. They managed to keep Ryan sober, although he since hasn't made it. All the drunks had their ears glued to the radios. The group market in Alcoholics Anonymous was already saturated because, you see, we had forty-nine stockholders and they'd all got a book free; then we had twenty-eight guys with stories and they all got a free book. So we had run out the AA market. But we could see it moving out in carloads to these doctors and their patients.

Sure enough, Ryan is interviewed. Heatter pulls out the old tremolo stop and we could see them book orders coming back in carloads.

Well, we just couldn't wait to go down to old Post Office Box 658, Church Street Annex, the address printed in the back of the old book. We hung to it for about three days and then my friends Hank and little Ruthie Hock, who some of you remember, and I went over and we looked in Box 658. It wasn't a locked box; you just looked through the glass. And we could see in there a few of these postal cards. I had a terrible sinking sensation. But my friend the promoter, he said, "Why, Bill, they can't put all those cards in the box; they've got mail bags full of it out there."

So we go to the clerk and he brings us out twelve lousy postal cards; ten of them completely illegible, written by doctors, drunkies, monkeys. We had exactly two orders for the book *Alcoholics Anonymous*, and we were absolutely and utterly stony broke.

The sheriff then moved in on the office; poor old Mr. Blackwell wondered what to do for money, and felt like taking the book over, and at

that very opportune moment, the house in which Lois and I lived was foreclosed and we and our furniture were set out on the street. And that was the state of the book *Alcoholics Anonymous* in the summer of 1939 and the state of grace that the Wilsons were in.

Moreover, a great cry went up from the drunks: “What about our \$4,500?” And Charlie, who was pretty well off, was even a little uneasy about that note for \$2,500. What would we do? What would we do? Well we put our goods into storage on the cuff; we couldn’t even pay the drayman. An AA lent us his summer camp; another AA lent us his car; the folks around New York began to pass the hat for groceries for the Wilsons, for which they supplied us \$50 a month. So, we had a lot of discontented stockholders, \$50 a month, a summer camp, and an automobile with which to revive the falling fortunes of the book *Alcoholics Anonymous*.

We began to shop around from one magazine to another: Would they give us some publicity? Nobody bit, and it looked like the whole dump was going to be foreclosed—book, office, Wilsons, everything.

When one of the boys in New York who happened to be a little bit prosperous at the time, and who had a fashionable clothing business on Fifth Avenue, which we learned was mostly on mortgage, having drunk nearly all of it up. One of those guys, Bert Taylor, saved us. I went to Bert one day, and I said, “Bert, there is a promise of an article in *Liberty Magazine*; I just got it today, but it wouldn’t come out until next September. It’s going to be called ‘Alcoholics and God’; it’ll be printed by Fulton Oursler, the editor of *Liberty Magazine*. Bert, when that piece is printed, why, these books will go out in carload lots. We need \$1,000 real bad to get us through the summer.”

Well, Bert said, “You’re sure that that article is going to be printed, aren’t you?”

“Oh yes,” I said, “that’s positive.”

He said, “Okay, I haven’t got the dough but there’s this man down in Baltimore, Mr. Cochran, he’s . . . a customer of mine, he buys his pants in here. Let me call him up.”

Bert gets on long distance with Mr. Cochran in Baltimore, a very wealthy man, and he says, “Mr. Cochran, from time to time I mentioned this alcoholic fellowship to which I belong. Our fellowship has just come out with a magnificent new textbook, a sure cure for alcoholism. Mr. Cochran,

it's something that we think every public library in America should have, and Mr. Cochran, the retail price of the book is \$2.50. Mr. Cochran, if you'll just buy a couple of thousand of those books and put them in the large libraries, of course we would sell them for that purpose at a considerable discount." Well, Mr. Cochran said he didn't think he'd care to do that.

And then Bert said, "Mr. Cochran, some publicity will come out next fall about this new book *Alcoholics Anonymous*, but in the meantime, these books are moving rather slowly and we need, say, \$1,000 to tide us over. Would you loan the Works Publishing Company \$1,000?"

Mr. Cochran said, "Well, what does the balance sheet look like of this Works Publishing Company?" And after he learned what the Works Publishing looked like, Mr. Cochran said, "No thanks."

So Bert then said, "Now, Mr. Cochran, you know me. Would you loan the money to me on the credit of my business?"

"Why, certainly," Mr. Cochran said. "Send down your note, Mr. Taylor." So Bert hocked the business that a year or two later was to go broke anyway and he saved the book *Alcoholics Anonymous*. He turned the thousand dollars over to us. We lasted until the *Liberty* article came in.

Eight hundred inquiries came in as a result of that; we moved a few books and we barely squeaked through the year 1939. In all this period, we heard nothing from John D. Rockefeller. Meanwhile, there had been foundation meeting after foundation meeting, too bad we were having such a hard time, but no dough. When all of a sudden, in about February 1940, Mr. Richardson came to a trustees meeting and he said, "I have great news."

Mr. Rockefeller, who we hadn't heard from since 1937, we were told had been watching us all this time with immense interest. Moreover, Mr. Rockefeller would like to give this fellowship a dinner to which he would invite his friends to see the beginnings of this new and promising start.

Then Mr. Richardson produced the invitation list. Listed were the president of Chase Bank, Wendell Wilkie, and all kinds of very prominent people, many of them extremely rich. I mean, a quick look at the list, I figured would add up to a couple of billion dollars. So, we felt maybe at last, you know, there would be some money in sight. So, the dinner came, and we got Harry Emerson Fosdick, who had reviewed the AA book down there, and he gave us a wonderful plug. Dr. Kennedy came and spoke on the

medical attitudes. He'd seen a very hopeless gal, Marty Mann, recover, one of his patients. I got up and talked about life among the "anonymie," and the bankers, assembled seventy-five strong and in great wealth, sat at the table with the alcoholics.

The bankers had come probably as a sort of command performance, and they were a little suspicious that perhaps this was another Prohibition deal, but they warmed up under the influence of the alcoholics.

Mr. Ryan, the hero of the Heater episode and still sober, for example, at his table was asked by a distinguished banker, "Why, Mr. Ryan, we presumed that you were in the banking business."

Mr. Ryan says, "Not at all sir; I'm just out of Great Stone Asylum."

Well, that intrigued the bankers and they were all warming up fine. But unfortunately, Mr. Rockefeller couldn't get to the dinner. He was sick actually, quite sick that night, and he sent his son, a wonderful gent, Nelson Rockefeller, in his place instead.

After the show was over and everyone was in fine form, and we were all ready again for the big touch. Nelson Rockefeller got up and, speaking for his father, said, "My father sends word that he is so sorry that he cannot be here tonight but so glad that so many of his friends can see the beginnings of this great and wonderful thing. Something," Nelson Rockefeller said, "that affected his life more than almost anything that had crossed his path."

A stupendous plug that was! Then said Nelson, "But fortunately, gentlemen, this is a work that proceeds on goodwill. It requires no money." Whereupon, the \$2 billion got up and walked out. That was a terrific letdown, but we weren't let down very long.

Again, the hand of Providence had intervened. Right after the dinner, Mr. Rockefeller asked that the talks be published and the pamphlets. He approached the rather defunct Works Publishing Company and said he would like to buy 400 books to send to all of the bankers who had come to the dinner and all who had not.

Seeing that this was for a good purpose, we let him have the books cheap. He bought them cheaper than anybody has since. We sold 400 books to John D. Rockefeller Jr. for \$1 apiece to send his banker friends. So, he sent out the books, the pamphlets, and with it, he wrote a personal letter and signed every doggone one of them.

And in this letter he again recited how glad he was that his friends had been able to see this great beginning of what he thought would be a wonderful thing, how deeply it had affected him, and then he said, "But fortunately, gentlemen, this is a work of goodwill. It needs little, if any, money. Perhaps a slight amount of temporary help. I am giving these good people \$1,000." So, the bankers all received Mr. Rockefeller's letter; they all counted it up on the cuff. "Well, if John D. is giving \$1,000, me with only a few millions, I should send these boys about \$10!" Some did. One who had an alcoholic relative in tow sent us as high as \$300. So, with Mr. Rockefeller's \$1,000 plus the solicitation of all the rest of these bankers, we got together the princely sum of \$3,000, which was the first outside contribution to the Alcoholic Foundation.

And that \$3,000 was divided equally between Smithy and me so that we could keep going somehow. We solicited that dinner list for five years and got about \$3,000 a year out of it for five years.

At the end of that time, we were able to say to Mr. Rockefeller, "We don't need any more money. The book income is helping to support our office; the groups are contributing to fill in; the royalties are taking care of Dr. Bob and Bill Wilson. We don't need any more money."

Now, you see, Mr. Rockefeller's decision not to give us money saved this society. He gave of himself. He gave of himself at a time when he was under public ridicule for his views about alcohol. He said to the whole world, "This is good." The story went out on the wires all over the world. People ran into the bookstores to get the new book and, boy, we really began to get some book orders. An awful lot of inquiries came into the little office there at Vesey Street. The book money began to pay to answer them.

We hired one more to help. There was Ruthie, another gal, and me. And then comes Jack Alexander with his terrific article in the *Saturday Post*. Then came an immense flood of inquiries . . . 6,000 or 7,000 of them. And Alcoholics Anonymous had become a national institution.

Such is the story of the preparation of the book *Alcoholics Anonymous* and of its subsequent effect, you all have some notion. The proceeds of that book have repeatedly saved the office in New York. But, it isn't the money that has come out of it that matters; it is the message that it carries in it that has transcended the mountains and the sea and is even, at this moment, lighting candles in dark caverns and on distant beaches.





The Publication of *Alcoholics Anonymous*: A Short History

According to *'Pass It On': The Story of Bill Wilson and How the A.A. Message Reached the World*, “Bill always said that more than 100 titles were considered for the book.” Among those considered were “One Hundred Men,” “The Empty Glass,” “The Dry Way,” “The Dry Life,” “Dry Frontiers,” “The Way Out,” and “The Bill W. Movement.”¹

In her memoir *Lois Remembers*, Lois Wilson tells us that, since “100 or so members had been sober for two or three years . . . the name ‘100 Men’ seemed appropriate until one woman, Florence, joined the group and objected.” She adds that “‘The Way Out’ was popular for a while, but Bill thought it trite,” and that Bill once wanted to call the book “The Wilson Movement” and to sign it as author.²

Bill Wilson believed that Joe W., a New Yorker writer, was the one who conceived the title *Alcoholics Anonymous* in October 1938. There is, however, a July 18, 1938, letter from Dr. Richards of Johns Hopkins showing that Bill was, at that time, already using this as the working title of the book and, perhaps, also as the name of the Fellowship. Though “thinking up titles for the book was a great game,” according to Lois Wilson, “the New York group had [already] labeled itself a nameless bunch of drunks,” so “Alcoholics Anonymous” was quite fitting.³

According to biographer Susan Cheever, the top choices were “The Way Out” and “Alcoholics Anonymous.” Cheever confirms Lois’s belief that

Bill “was overwhelmingly in favor of the latter, but he knew his enthusiastic endorsement sometimes backfired among his members.”⁴

According to ‘*Pass It On*,’

The choices quickly boiled down to “The Way Out,” favored by a majority in Akron, and “Alcoholics Anonymous,” preferred by most in New York. When a vote was taken in the two groups, “The Way Out” prevailed by a bare majority. . . . [Bill Wilson] asked Fitz, who lived near Washington, D.C., to check titles in the Library of Congress. . . . Fitz is supposed to have replied by telegram to the effect that the Library of Congress had 25 books entitled “The Way Out,” 12 entitled “The Way,” and none called “Alcoholics Anonymous.” That settled the matter; nobody wanted to struggle with the burden of being simply another “way out.”⁵

Niles Peebles, author of *Dr. Bob and the Good Oldtimers*,⁶ quotes Bill Wilson saying that the biblical Book of James was read each morning by Dr. Bob’s wife, Anne, and notes that “the *Book of James* was a favorite with early A.A.’s—so much so that ‘The James Club’ was favored by some as a name for the Fellowship.”⁷

Bill Wilson came to think of the battle over the title as “a big brouhaha” that was taking up too much of his time, so he quietly kept to the title *Alcoholics Anonymous*. Dr. Bob seems to have agreed with Bill, according to a member named John, who observes that another member named Wally grew “sore” when learning that Bill and Dr. Bob had already settled on the name while others were still arguing about it. A member named Elgie similarly reports that

Doc and Bill would sashay around and never say a word. They’d ooze in and out of situations and let everybody just fight tooth and nail. All the while, it was going to be a certain way, and that was it. When they announced it, everybody would accept it, and that was the end of it. But

in the meantime, the other A.A.'s thought they had something to say about it and they would fight battles galore.⁸

The protracted battle over the title yields some irony since, as we will see, the name “Big Book” was soon to be coined and preferred among members of the Fellowship.

THE FOUR EDITIONS OF ALCOHOLICS ANONYMOUS

THE FIRST EDITION

The first edition of the Big Book, hardbound in red cloth, was published on April 10, 1939. “Alcoholics Anonymous” appeared in gilt lettering on the front cover and top of the spine. On the bottom of the spine was printed “Works Publishing Company.” Since the book was four hundred pages long with extra-wide margins, and made especially thick by heavy stock paper, it came to be known as the Big Book.

Bill Wilson jokingly said of the large size of the book that “the idea was to convince the alcoholic purchaser that he was indeed getting his money’s worth!”⁹

The price of the first edition was \$3.50, and 4,650 copies were printed (5,000 copies were ordered).

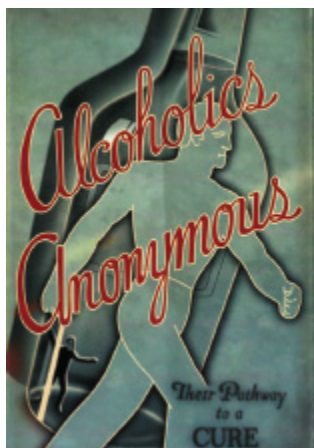
Only the first printing of the first edition of the Big Book was printed with a red cover. Other printings of the first edition came in green, light blue, and dark blue until the sixth printing in June 1944 when it was decided that only dark blue would be used from then on.

The title page provided the subtitle: *The Story of How More Than One Hundred Men Have Recovered from Alcoholism*.

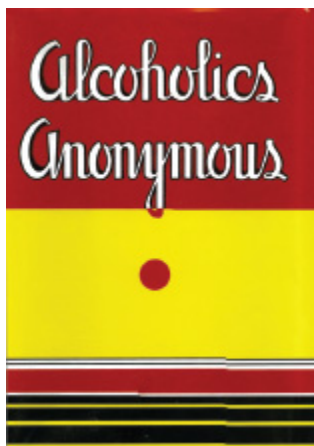
Mitchell K. describes the process for developing the Big Book dust jacket:

Ray C., a New York artist was “commissioned” to design the Dust Jacket for the book. One of the first design submissions showed a man marching forward with fists clenched and a determined look on his face. In the

background was a bottle with another man trapped inside. The name, *Alcoholics Anonymous* was in red across most of the cover and “Their Pathway to a Cure” was on the lower right-hand corner. Ray also designed what became known as the “Circus” Dust jacket, the one that was eventually used. This cover was red, yellow, black and white with just the name, *Alcoholics Anonymous* on top.¹⁰



THE “PATHWAYS” FRONT COVER



THE “CIRCUS” FRONT COVER

This “circus” dust jacket was used for all sixteen printings of the first edition that occurred between 1939 and 1954. Here is a list of all sixteen first-edition printings:

First-Edition Printing Data

PRINTING	MONTH/YEAR	APPROXIMATE NUMBER OF COPIES
1st	April 1939	4,650 ¹¹
2nd	March 1941	5,000
3rd	June 1942	5,000
4th	March 1943	5,000
5th	January 1944	5,000
6th	June 1944	5,000
7th	January 1945	5,000
8th	February 1945	20,000
9th	January 1946	20,750
10th	August 1946	25,000
11th	June 1947	25,000
12th	October 1948	42,350
13th	February 1950	50,000
14th	July 1951	49,800
15th	January 1954	16,242
16th	August 1954	15,700
	Put in Stock 1955	584
Total		300,076

TEXTUAL CHANGES IN THE FIRST EDITION

Several important changes occurred in the various first-edition printings.

The word “experience” in the Twelfth Step was changed to “awakening” in the second printing done in March 1941, and appendix 2, “The Spiritual Experience,” was added to explain that change.

In addition, the phrase “and Women” was added to the subtitle of the second printing, so that it read, “The Story of How More Than One Hundred Men and Women Have Recovered from Alcoholism.”

In the eleventh printing of 1947, the word “ex-alcoholic” on page 28, and at several other places in the 1939 first edition, was changed to read “ex-problem drinker.”

In later years, additional changes were made. Misspellings and punctuation were corrected. Updates on membership figures, new addresses for the central office in New York City, and new forewords were added for each new edition, together with six appendices.

Many in AA mistakenly believe that the first 164 pages, considered by most to be the basic text of the Fellowship, have remained unchanged.

However, it is the true that proposals to “modernize” the 1930s language, or to rewrite the book to make it gender-neutral or otherwise “politically correct,” have not taken place since the majority of AA members adhere to the “if it works, don’t fix it” principle.

THE SECOND EDITION

The second edition of the Big Book was published in 1955. Beginning with this edition, new personal stories were added and others dropped. However, the essential AA story structure—“what we used to be like, what happened, and what we are like now”—is a constant across all editions. AA writers connect with the reader of the Big Book by sharing their stories of drunkenness followed by recovery, so that the newcomer is attracted to the “experience, strength, and hope” imparted by each contributor’s story.

The dust jacket on the second and later editions characterizes the Big Book as “the Basic Text for Alcoholics Anonymous.” Though Bill Wilson’s story (“Bill’s Story”) has always been the first chapter of the Big Book (with the remaining personal stories following the chapters of the basic text), a second section of stories, titled “They Stopped in Time,” was added to the second edition. AA was to say that this second group of stories “may help you to decide whether you are alcoholic; also, whether A.A. is for you.”¹²

It should also be noted here that the first personal story has always been that of Dr. Bob Smith, AA’s cofounder, and that the section containing stories from the founding era was later titled “Pioneers of A.A.”

The 1955 second edition sported a new and more conservative dust jacket, with white lettering on a dark blue background. Some printings had a solid blue reverse side enabling the dust jacket to be reversed and thus protect the reader from being identified as an alcoholic. All sixteen printings of the second edition used this blue and white dust jacket, and so did all printings of the third edition.

PRINTING	YEAR	APPROXIMATE NUMBER OF COPIES
1st	1955 & 1956	28,853 & 23,575
2nd	1957 & 1958	21,565 & 20,656
3rd	1959	23,231
4th	1960 & 1961	24,575 & 27,085
5th	1962	30,000
6th	1963 & 1964	32,105 & 32,509
7th	1965	29,900
8th	1966	34,948
9th	1967 & 1968	38,446 & 41,915
10th	1969	48,197
11th	1970	54,725
12th	1971	69,104
13th	1972	84,908
14th–15th	1973	110,297
16th	1974 & 1975	137,548 & 176,274
Total		1,090,416

THE THIRD AND FOURTH EDITIONS

A third section, titled “They Lost Nearly All,” first appeared in the third edition and was described as follows:

The thirteen stories in this group tell of alcoholism at its miserable worst.

Many tried everything—hospitals, special treatments, sanitariums, asylums, and jails. Nothing worked. Loneliness, great physical and mental agony—these were the common lot. Most had taken shattering losses on nearly every front of life. Some went on trying to live with alcohol. Others wanted to die.

Alcoholism had respected nobody, neither rich nor poor, learned nor unlettered. All found themselves headed for the same destruction, and it seemed they could do nothing whatever to stop it.

Now sober for years, they tell us how they got well. They prove to almost anyone’s satisfaction that it’s never

too late to try Alcoholics Anonymous.¹³

The third edition was published in 1976, and went through seventy-four printings through 2001, with sales of 11,698,000 copies.¹⁴

The fourth edition, first published in October 2001, retained the three parts of the third-edition personal stories, and added a wide range of contemporary stories. By August 2006, AA had published a total of eighteen hardcover printings of the fourth edition, with its new blue and yellow cover. At this writing, the total print run has been 2,940,629.

In the course of publishing the four editions of the Big Book, AA dropped fifty-six stories and added a number of new ones. In 2003, Alcoholics Anonymous World Services, Inc. (AAWS) republished the fifty-six deleted stories in a book titled *Experience, Strength, & Hope: Stories from the First Three Editions of Alcoholics Anonymous*.

OTHER PUBLICATIONS OF THE BIG BOOK

The first language that the Big Book was translated into was Spanish, and a braille edition was published as early as 1956. AA Archives show unconfirmed records for a Norwegian translation in 1950 that may not have been published until 1953 or 1954. To date, the Big Book has been translated into fifty-two languages, and more translations are in progress. AA pamphlets and other literature have been translated into more than eighty languages. AAs in England, Australia, and other countries have published their own Big Book, usually including stories of AA cofounders Bill W. and Dr. Bob, as well as stories from Fellowship members in their own country.

The first pocket softcover Big Book was published in 1986 and was often called the “pocketbook edition.” By 2001, AA had sold 5,858,505 of this pocketbook third edition, and by July 2007, 681,689 copies of the pocketbook fourth edition had been sold. AA offered the first Big Book on audiotapes in 1989, published the first large-print Big Book in 1990, and created the first CD version in 2002. The current catalog of AA Conference-Approved Literature offers twelve different publications of the Big Book, and the Web sites of AA and a multitude of other groups make it possible to read and search the Big Book text online.

There is one very special “edition” of the Big Book that is neither printed nor produced electronically, and that is the AA member himself or herself. A number of AA old-timers would agree that “You yourself may be the only Big Book the new person sees.” Every Fellowship member is thus a walking Big Book. Example is a powerful attractor and transmitter. Indeed, AA’s Eleventh Tradition declares, “Our public relations policy is based on attraction rather than promotion.”

THE PROSPECTUS AND THE STOCK CERTIFICATE

To raise the money needed to publish *Alcoholics Anonymous*, Henry Parkhurst and Bill Wilson came up with the idea of selling stock in an enterprise they called Works Publishing Company.¹⁵

In late 1938 or early 1939, the company produced a sixteen-page pamphlet—really a prospectus for what today would be called an initial public offering (IPO) of stock—titled simply “Alcoholics Anonymous.” This prospectus declared the “establishment of a trust known as The Alcoholic Foundation” to administer the financial affairs of a company to be called “The One Hundred Men Corporation” whose purpose was to publish a book, what they then called “One Hundred Men,” which later became the Big Book.

The prospectus indicated that the foundation would “receive an author’s royalty as a donation for the furtherance of the work,” and also declared that “anyone must agree with a former editor of the *New York Times*, who, after reading the first two chapters, predicted a sensational sale.”¹⁶

The prospectus outlined the early history of the alcoholic Fellowship and presented seven publicity ideas, including the claim that, since the Fellowship had been instrumental in producing one hundred sober men,¹⁷ it could have a significant effect on what were at the time more than one million U.S. alcoholics.

A share of stock cost \$25, and the prospectus boasted that “one estimate has been made of half a million volumes within two years time. Should this come, over nine-hundred dollars per share would be returned.” Bill Wilson later admitted that at that time they “did not sell even one of our proposed 600 shares of Works Publishing, cheap as we claimed it was,” citing New

York alcoholics who said, “You fellows have certainly got nerve. What made you think that we would buy stock in a book not yet written?”¹⁸

ALCOHOLICS ANONYMOUS

SUBSCRIPTION

Date:

On the basis of being a charter subscriber, I hereby subscribe for Twenty Five Dollar par value non-assessable shares of The One Hundred Men Corporation to be formed.

My check for is attached which is in full payment — partial payment. (CIRCLE OUT ONE)

On the check several names of persons are written including mine, name and our friends and many days from this date.

Sign:

Name Address:

City:

State:

CHECKS MAY BE MADE PAYABLE TO THE ALCOHOLIC FOUNDATION or to HENRY G. PARSONS, Inc.

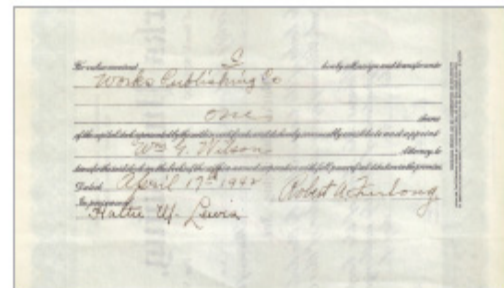
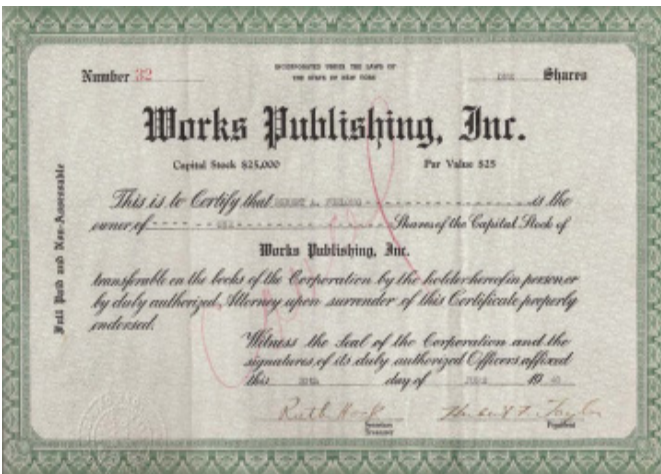
PLEASE MAIL TO:

HENRY G. PARSONS, Inc. 17 William Street Newark, New Jersey

WILLIAM J. RICHOLL 100 Murray Street Hackensack, New Jersey

The final page of the prospectus consisted of a subscription form for the purchase of stock:

Here we see a reproduction of one of the \$25 stock certificates:



There are a number of differing views about how the Big Book was actually financed. It is also unclear what the actual publishing and royalty rights were, or how well the objectives of Bill Wilson and his partner were met with regard to them. Though the details are too unwieldy to address here, it is interesting to see how the Northern New Jersey General Service Area 44 Web site describes the stock offering:

Board Trustee Frank Amos arranged a meeting between Bill and Eugene Exman (Religious Editor of Harper Brothers publishers). Exman offered Bill a \$1,500 advance (\$19,400 in 2003 dollars) 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 in 2003 dollars). 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 in 2003 dollars), 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.¹⁹

You can read Bill Wilson's perspective on all of this in the transcript of his talk at the Texas State AA convention in 1954, which begins on [page 205](#) of this book.

EARLY BOOK REVIEWS

Free publicity for the Fellowship was a high priority in the early days. In 1939, Bill and Hank were talking with editors of *Reader's Digest*, *Good Housekeeping*, and *The Saturday Evening Post* magazines. All had huge national circulations, so an article in any of them about the forthcoming book would have been phenomenal. However, "the first break," as Bill Wilson put it, was to come from elsewhere:

In September 1939, *Liberty* magazine, then headed by our great friend-to-be Fulton Oursler, carried a piece called

“Alcoholics and God,” written by one Morris Markey. There was an instant response. About 800 letters from alcoholics and their families poured in.²⁰

The *Liberty* article began by declaring, “Is there hope for habitual drunkards? A cure that borders on the miraculous—and it works!”²¹

According to Lois Wilson, “*Liberty* was swamped with mail. It forwarded 800 inquiries, including 350 book orders, to the small Works Publishing Company office.”²² In his biography, Francis Hartigan writes of the Big Book’s early success as taking place in fits and starts:

The book may not have been selling, but there were some small victories on the AA front . . . Harry Emerson Fosdick wrote a glowing review, and its appearance in religious journals and other religious publications garnered AA some extremely positive recognition. Even so, virtually no books were sold. . . . On June 25, 1939, *Alcoholics Anonymous* received a favorable review in *The New York Times*, but it didn’t sell any books. . . . [After the *Liberty* magazine article], the *Cleveland Plain Dealer* ran the first of a series of articles on AA, backed with editorials praising the organization. . . . The *Plain Dealer* articles produced hundreds of responses in the greater Cleveland area. . . . In February 1940, reviews in *Newsweek* and *Time* also produced some inquiries and sales, though they remained modest.²³

A famous article about AA written by Jack Alexander in the March 1, 1941, issue of *The Saturday Evening Post* produced hundreds of inquiries, and AA saw its membership jump from approximately 2,000 to 8,000 in just a year’s time. In the *New York Times*, Percy Hutchison said that the program was “more soundly based psychologically than other treatment of the subject I have ever come upon.”²⁴

And William D. Silkworth, the doctor who wrote the two letters in “The Doctor’s Opinion” section of the Big Book, also published an essay, called

“A New Approach to Psychotherapy in Chronic Alcoholism,” in the scholarly *Journal-Lancet* in July 1939. Here, Silkworth mentioned the new book called *Alcoholics Anonymous* and spoke of its potential to grow in influence:

By contacting personally those who are getting results from the book, these ex-alcoholics expect to establish new centers. Experience has shown that as soon as any community contains three or four active members, growth is inevitable, for the good reason that each member feels he must work with other alcoholics or perhaps perish himself.²⁵

One of America’s most prominent religious leaders, Dr. Harry Emerson Fosdick, reviewed “this extraordinary book” in 1939 and wrote, “Gothic cathedral windows are not the sole things which can be truly seen only from within. Alcoholism is another. All outside views are clouded and unsure. Only one who has been an alcoholic and has escaped the thralldom can interpret the experience.”²⁶

In an October 14, 1939, article, the *Journal of the American Medical Association* offered the following dismissive praise for *Alcoholics Anonymous*: “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.”²⁷

The September 1940 issue of the *Journal of Nervous and Mental Diseases* also slammed the Big Book with the following statement: “Of the inner meaning of alcoholism there is hardly a word. It is all the surface material.”²⁸ However, a fall 1940 review in the *News-Letter of the American Association of Psychiatric Social Workers* was laudatory, saying, “There is a sincerity and enthusiasm about the writing of this work that commands attention. *Alcoholics Anonymous* seems to have succeeded in cases where the physician, the clergyman, the psychiatrist, or the social worker have failed.”²⁹

BIG BOOK ANNIVERSARY PRESENTATIONS

Beginning in 1973, AA began presenting millionth copies of the Big Book to individuals it believed had made important contributions to AA and to the study and treatment of alcoholism. Here is a partial list of such presentations, with some selected commentary:

<i>Big Book Copy</i>	<i>Presented by</i>	<i>Presented to</i>	<i>Date</i>
One millionth	Dr. John L. Norris, Nonalcoholic Chair, U.S. President AA GS Board (at the White House)	Richard M. Nixon	April 16, 1973
Two millionth	Lois Wilson	Joseph Califano Jr., U.S. Secretary of Health, Education, and Welfare	June 6, 1979

During the presentation of the two-millionth Big Book, Secretary Califano said,

I am asking all of our federally supported treatment programs to seek out A.A. organizations in the areas they serve, and to work with them so that recovering alcoholics leaving our programs will be fully aware of the support A.A. stands ready to give. . . . I am directing that in the guidelines for federal grants supporting treatment programs, and in the review process that determines the award of these grants, the supporting role of Alcoholics Anonymous be recognized and specific cooperative arrangements be spelled out.³⁰

<i>Big Book Copy</i>	<i>Presented by</i>	<i>Presented to</i>	<i>Date</i>
Five millionth	AA Fellowship	Ruth Hock, nonalcoholic, first AA secretary	July 1985

Ruth Hock said that the Big Book would not have been written without Bill Wilson and that it would not have been published without Hank

Parkhurst. Parkhurst wrote all but the opening paragraph of the chapter “To Employers,” and his personal story, “The Unbeliever,” was in all sixteen printings of the first edition.³¹

<i>Big Book Copy</i>	<i>Presented by</i>	<i>Presented to</i>	<i>Date</i>
Ten millionth	Michael Alexander, nonalcoholic, acting chair, AA	Nell Wing, first AA archivist, A.A. International Seattle, WA	July 1990
Fifteen millionth	Jim Estelle, nonalcoholic, acting chair AA GSB	Ellie Norris, widow of former GSB Chairman Dr. John L. Norris	April 21, 1996
Twenty millionth	Elaine Johnson, Ph.D., nonalcoholic, AA International AA GSB vice-chair	Al-Anon Family Groups Minneapolis, MN	July 2, 2000
Twenty-five millionth	Allen Ault, class A trustee, warden, San Quentin Prison	Jill Brown Toronto, CA	July 1, 2005

A 2005 newsletter from the General Service Office of AA reports the presentation of the twenty-five millionth copy:

In 1942, Warden Clinton Duffy of San Quentin Prison pioneered the first A.A. group behind prison walls. Twenty-eight inmates were present at that first meeting in September 1942; today [September 2005], there are 2,562 prison groups and over 70,000 inmate A.A. members. . . . Class A (nonalcoholic) trustee Allen Ault, in appreciation of Warden Duffy for his contribution to helping alcoholics, presented the 25 millionth copy of the Big Book, *Alcoholics Anonymous*, to Warden Jill Brown of San

Quentin, “on behalf of all the correctional facilities and their inmate populations where the A.A. message of hope is welcomed.”³²

Through the years, then, sales of the Big Book have been the focus of celebrations and commemorations that highlight its tremendous impact. And, given the fun-loving character of many AA members, it has been the focus of lighthearted and mildly irreverent moments as well. AA historian Charles Bishop Jr. recalls a West Virginia AA conference where the main speaker was an AA member with fifty years of sobriety, who had written numerous *AA Grapevine* articles. After his talk, the old-timer was given a Big Book signed by many present. Accepting the gift, he jokingly replied, “Gee, thanks. I’ve always wanted to read this book.” The laughter that followed typifies the lightheartedness and recurring humor in the Alcoholics Anonymous Fellowship. For, as Bill Wilson himself wrote, “We aren’t a glum lot.”³³

NON-AA PUBLISHERS OF THE BIG BOOK

An event in 1985 sent shock waves through the Fellowship and Alcoholics Anonymous World Services, Inc.: Jon S. of Akron published a replica of the 1939 first-edition Big Book. Jon discovered that AAWS had failed to renew the original copyright and so the book was now in the public domain; this meant that, as in the case of the Authorized (King James) Version of the Bible, anyone could reprint it. The first-edition copyright had expired in 1967, and the second-edition copyright in 1983. The General Service Conference of AA recommended in 1977 that “publication of a facsimile of the first edition of the Big Book should NOT be undertaken as it would destroy the sentimental value of the actual first edition.”³⁴

Nonetheless, Jon’s company, Carry The Message, published a reprint of the first edition and titled it, *Alcoholics Anonymous, 50th anniversary of Big Book, 1985 facsimile of the original red 1939 first edition*. The book was hardbound in red cloth and had a reproduction of the “circus” dust jacket.

In 1992, Intergroup World Service, Inc. (not affiliated with AAWS) of Croton Falls, New York, reprinted the 1939 first edition of the AA Big

Book in paperback. IWS sold it for \$2.50 or in quantity for 55¢ to 85¢. This edition included the foreword, “The Doctor’s Opinion,” the first 179 pages (the 1955 second edition marked the shift to 164 pages for the book’s first half, ending with “A Vision for You”), and Dr. Bob’s story, and also contained a U.S. and Canadian phone list in the back. IWS sold thousands. Many AA groups bought as many as 100 copies at a time and gave them away. In the first year alone, IWS gave away about 2,000 copies and sold the remainder of the initial printing of 4,500. The cost per book to IWS (including printing, paper, cover material, and shipping) was 45¢.

THE BIG BOOK INDEXES AND CONCORDANCE

AA members are prone to quoting from the Big Book, and their need for quick and accurate quotes inevitably led to the publication of numerous indexes. Some were simple bookmarks with twenty or thirty key words or quotes and page numbers in the Big Book. Others were booklets.

The largest and most comprehensive concordance is *A Concordance to “Alcoholics Anonymous,”* compiled by Stephen A. Poe and Frances E. Poe, 955 pages. Now out of print, this book sported pages in three columns and enabled the reader to look up any word or phrase in the third edition of the Big Book. None of these sources has achieved the status of “AA Conference-approved literature,” and AAWS has declined to publish either an index or a concordance to the Big Book.

THE AAWS PAPERBACK TRAIL

In 1993, the Literature Committee of the General Service Conference recommended that AAWS produce a pocket-sized paperback version of the Big Book with all front matter (preface, various forewords, and “The Doctor’s Opinion”), basic text, Dr. Bob’s story, and appendices. But in 1958, in a floor action, the conference had recommended that a paperback edition of the Big Book not be published. In 1976, the Literature Committee and the conference in a floor action recommended that AA keep the Big Book as is and not publish a paperback edition. Again, in 1987, a conference committee concluded that although there was some desire to publish the first 181 pages of the Big Book in softcover, there was not sufficient need at that time.³⁵

So, for thirty-five years, AAWS did not reprint the Big Book in paperback. However, less than a year after IWS published its paperback reprint, AAWS did print its own paperback edition. AAWS's first printing of the newly AA-approved paperback was 100,000 copies. Interestingly, AAWS used the same printing company as IWS: Rose Printing of Tallahassee, Florida. The completed AAWS book had sixteen fewer pages than the IWS paperback. Thus, the AAWS paperback was printed at the identical plant, on the identical presses, and bound in the same bindery by the same workers.

As of 2008, AAWS continues to print its paperback. There had been a substantial dispute between IWS and AAWS over the matter of publishing a paperback; however, in 1995, the dispute was settled. Shortly thereafter, IWS was dissolved, and a publisher called the Anonymous Press took over printing the former IWS paperback as well as a replica of the original 1939 Big Book in both hardback and softcover. According to John G. of IWS, the Anonymous Press continues to sell thousands of copies.³⁶

Two other books with small print runs reprinted portions of the original AA Big Book. In one case, a spiral-bound book without a named publisher appeared on the scene. It contained a reproduction of the "circus" cover, front page, and back cover of the Works Publishing, Inc., first edition. It also contained a replica of the blue and white cover of the second edition, as well as two pages with material on the first twenty-nine meetings in Cleveland and a list of other meetings. Some identifying notes follow:

This is a complete set of stories no longer in print as they appeared in the first and second editions of the Big Book of Alcoholics Anonymous.

This is a collection of 32 original stories, seven from the First Edition of the Big Book of Alcoholics Anonymous. These stories are not in the Third Edition. We hope they may be helpful for all men and women who have a desire to continue to stay sober today. This is the sole purpose of this effort!!! June, 1992.

Another book with a small print run was titled *A Simple Program: A Contemporary Translation of the Book "Alcoholics Anonymous"* by "J.,"

1st ed. (New York: Hyperion, 1996), paperback, 162 pages.

THE ISSUE OF “AA GENERAL SERVICE CONFERENCE-APPROVED LITERATURE”

In 1951, AA’s General Service Conference Literature Committee recommended that AA literature have conference approval. Such approval can be denoted in a number of ways in AA publications. One example can be found on the copyright page of the fourth edition of *Alcoholics Anonymous*. Another example can be found in *Came to Believe*, and still another in *The Co-Founders of Alcoholics Anonymous: Biographical Sketches: Their Last Major Talks*.

For some reason, many in the AA Fellowship have come to view the phrase “Conference-approved literature” as a dictum that excludes from AA discussion and AA literature tables any literature that does not carry this mark of AA endorsement. However, AA has no index of forbidden books. Nonetheless, ever since the 1951 recommendation, the phrase “This is AA General Service Conference-approved literature” has often been misunderstood in its application to so-called outside literature. Every AA group is autonomous and thus can read and sell whatever the group conscience decides. The General Service Conference cannot approve or disapprove any books published outside of AA.³⁷

The Big Book existed long before the General Service Conference.³⁸ And before the Big Book or any “conference-approved” literature was published, members of Alcoholics Anonymous often read the Bible, devotionals such as the *Upper Room*, *The Runners Bible*, and *My Utmost for His Highest*, as well as *The Varieties of Religious Experience* by William James,³⁹ *The Meaning of Prayer* by Fosdick, *The Imitation of Christ* by Thomas à Kempis, and *Sermon on the Mount* by Emmet Fox. They also read four “Pamphlets Published by AA OF AKRON,” published in Akron, Ohio.⁴⁰

AA members still read these and a host of other books. As Bill Wilson writes in the Big Book’s first edition, “There are many helpful books also. Suggestions about these may be obtained from one’s priest, minister, or

rabbi. Be quick to see where religious people are right. Make use of what they offer.”⁴¹

AA RESEARCH AND WRITING

In 1979, Hazelden Educational Services published Ernest Kurtz’s title *Not-God: A History of Alcoholics Anonymous*. Kurtz had been given extensive access to the archives of the General Service Office of Alcoholics Anonymous. His book became the inspiration for a subsequent, phenomenal explosion of research, collecting, writing, archiving, and educating about the history of this “bunch of nameless drunks”⁴² and its profound influence on the modern world.

Hundreds of Fellowship members and alcoholism treatment professionals began pouring out a rainbow of books, and many—laypeople, professionals, even critics—have since become collectors and archivists of AA’s history. Many have published commentaries on the Big Book itself.

Publications have been breathtaking in scope—biographies, autobiographies, histories, meditation books and pamphlets, Twelve Step guides, indexes and bibliographies, and thousands of scholarly journal articles. There has been renewed research into pre-AA organizations, such as the Washingtonian Temperance Society and the Oxford Group. Today’s Internet abounds with resources: As of February 29, 2009, a Google search yields over 2,650,000 hits for Alcoholics Anonymous.

But as these various publications and commentaries come and go, we will always return to the source, the Big Book, the book that started it all.

Notes

1. Lois W., *Lois Remembers: Memoirs of the Co-Founder of Al-Anon and Wife of the Co-Founder of Alcoholics Anonymous* (New York: Washington Square Press, 2004), 153.
2. *Lois Remembers*, 114.
3. *Ibid.*, 114-15.
4. Susan Cheever, *My Name Is Bill: Bill Wilson—His Life and the Creation of Alcoholics Anonymous* (New York: Washington Square Press, 2004), 153.
5. *'Pass It On': The Story of Bill Wilson and How the A.A. Message Reached the World* (New York: Alcoholics Anonymous World Services, 1984), 203.
6. Peebles' name appears on a draft manuscript of *Dr. Bob* owned by Dick B.
7. *Dr. Bob and the Good Oldtimers* (New York: Alcoholics Anonymous World Services, 1980), 71.
8. *Ibid.*, 215.
9. *'Pass It On'*, 205.
10. Mitchell K., "The Big Book Goes to Press," <http://alcoholism.about.com/library/blmitch14.htm> (accessed 10/31/08).
11. For this number, see, for example: "Alcoholics Anonymous Big Books 1939 First Editions, First Printings," <http://abookman.com/Big%20Book.htm> (accessed 10/11/08), and Mitchell K., "The Big Book Is Published," http://silkworth.net/mitchellk/articles/bb_published.html (accessed 10/11/08).
12. See www.aa.org/bigbookonline/en_personalstories.cfm (accessed 10/11/08).
13. *Alcoholics Anonymous: The Story of How Many Thousands of Men and Women Have Recovered from Alcoholism*, 3rd ed. (New York: Alcoholics Anonymous World Services, 1976), 455.
14. For this figure, see, for example: "Big Book Timeline," <http://rocbigbook.com/Big%20Book%20Timeline.pdf> (accessed 10/11/08).
15. On the matter of whether the book should have gone with an established commercial publisher, Bill W. says, "Why would we want our main means of propagation in the hands of somebody else?" (Bill Wilson, "How the Big Book Was Put Together," talk delivered on June 13, 1954, Fort Worth, TX, available at www.sobrietytalks.com.)
16. "The Big Book Prospectus" (Wheeling, WV: Bishop of Books, 1991).
17. Bill Wilson's secretary Nell Wing informed Ray G., archivist at Dr. Bob's home, that there were only 70-plus men who were sober at the time the Big Book writing was undertaken. There were no women as yet; but, as is pointed out elsewhere in this essay, the phrase "and women" was eventually added.
18. *Alcoholics Anonymous Comes of Age: A Brief History of AA* (New York: Alcoholics Anonymous World Services, 1957), 157–58.
19. "History and Archives Web Facts," <http://www.nnjaa.org/area44/archives-webfacts.htm> (accessed 10/11/08). This quote from the Northern New Jersey General Service Area 44 Web site was chosen for the compactness of its explanation and for the utility of the citations it provided. As that Web site observes, its information is said to have come from five different

sources. Readers are invited to examine all of the quoted sources because they present a very complex, tangled, and controversial set of facts. The biography of Bill W. by Francis Hartigan perhaps signaled some of the difficulties one encounters when trying to present an accurate description of the incorporating and publishing events. Hartigan writes: “Because the Twelve Steps have long been the treatment model embraced by nearly all substance-abuse treatment programs, it is hard to imagine that they could have been produced amid swirls of controversy. Yet, before the book-writing project, precisely how the by now one hundred alcoholics in Akron and New York had recovered had never been documented. When the project got under way, there seemed to be nearly as many programs of recovery as there were alcoholics who had recovered. . . . The \$15,000 from the sale of stock to other members was to pay the expenses of the Newark office, which included Ruth Hock’s salary, and to support Hank and Bill while they worked on the project. The fellowship at large was to profit from the enterprise through the payment of author’s royalties to the Alcoholic Foundation. No one seems to have seen clearly the implications of this scheme, including, from the evidence, Hank and Bill themselves. Surely, the two of them did not have the right to assume ownership and control of what would be the fellowship’s only tangible asset” (114–19).

20. Bill W., *The Language of the Heart: Bill W.’s Grapevine Writings* (New York: The AA Grapevine, Inc., 1988), 145. In *Alcoholics Anonymous Comes of Age*, Bill Wilson also writes that “A.A.’s first national development of consequence came in 1939. In September that year, Fulton Oursler, then editor of *Liberty* magazine published a piece called ‘Alcoholics and God,’ written by Morris Markey. About 800 frantic inquiries descended upon us immediately and we wrote to them all” (87).
21. For the full article, including the introductory title language quoted above, see “Alcoholics and God,” <http://silkworth.net/aahistory/alcsandgod.html> (accessed 10/11/08).
22. *Lois Remembers*, 116.
23. Francis Hartigan, *Bill W.: A Biography of Alcoholics Anonymous Cofounder Bill Wilson* (New York: St. Martin’s Griffin, 2001), 127–28.
24. Percy Hutchison, “Alcoholic Experience,” review of *Alcoholics Anonymous*, *New York Times*, June 25, 1939.
25. W. D. Silkworth, “A New Approach to Psychotherapy in Chronic Alcoholism,” in *Journal-Lancet*, vol. 46, July 1939, <http://silkworth.net/silkworth/newapproach.html> (accessed 10/11/08).
26. *Alcoholics Anonymous Comes of Age*, 322.
27. See *Getting Better Inside Alcoholics Anonymous* by Nan Robertson (New York: Fawcett-Crest, 1988), 59. See also *Not-God: A History of Alcoholics Anonymous* by Ernest Kurtz (Center City, MN: Hazelden, 1979), 92n.
28. Kurtz, *Not-God*, 92n.
29. This review and twenty-four others are available at <http://silkworth.net/bbreviews/01011.html> (accessed 10/11/08).
30. Statement made during a June 6, 1979, visit to the AA General Service Board in New York, where the two millionth copy was presented (See *Alcoholism Report*, June 8, 1979).
31. “The Unbeliever” was dropped beginning with the first printing of the second edition.

32. “‘I am Responsible’: Over 44,000 A.A.s Celebrate Sobriety,” *Box 459: News and Notes from the General Service Office of A.A.* 51, no. 4 (August–September 2005): 2. Available at www.aa.org/en_pdfs/en_box459_aug-sept05.pdf (accessed 10/11/08).
33. *Alcoholics Anonymous*, 4th ed., 132.
34. *Advisory Actions of the General Service Conference of Alcoholics Anonymous (ADGSCAA) 1951–2004* (New York: Alcoholics Anonymous World Services, 1978–2004), 60.
35. Ibid.
36. Telephone interview between Charles Bishop Jr. and John G., January 2005.
37. See, for example, the extended discussion of “Conference-approved literature” at www.hindsfoot.org/archives.html (accessed 10/11/08).
38. For further comment on this subject, see “Spirituality versus Legalism in Alcoholics Anonymous” by Charles Bishop Jr., which investigates legal issues and lawsuits over copyrights and trademarks alleged in conflict with AA traditions, and is available at <http://silkworth.net/charliebjr/index.html> (accessed 10/11/08).
39. *The Varieties of Religious Experience*, mentioned by title near the end of chapter 2 in all four editions of the Big Book, is cited in order to emphasize that AA does not endorse a particular religion.
40. Dick B., *Books Early AAs Read for Spiritual Growth*, 7th ed. (Kihei, HI: Paradise Research Publications, 1998).
41. *Alcoholics Anonymous*, 1st ed., 100. (Also *Alcoholics Anonymous*, 4th ed., 87.)
42. Lois W., “In AA’s First Five Years,” *AA Grapevine*, January 1967. Available at www.midlandaa.org/history/first5years.pdf (accessed 10/28/08).



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