

CULTURE, ALCOHOL, AND SOCIETY QUARTERLY

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A Newsletter for members of KirkWorks – students whose research interests may connect with the materials available in the Kirk Collection housed by Brown University.

Summer plans

As all of us are surely aware, this is a treacherous year for funding. That difficulty spills over to our KirkWorks plan for research in the Kirk Collection in the first week of August 2003. Limited funding is available, for room only, for a limited number for three nights, August 5th, 6th, and 7th. Travel and meal costs can unfortunately not be covered.

Relying on the confidence that those who study alcohol are as persistent as are alcoholics, we hope to stay with our original plan of using this time for KirkWorks members to pursue whatever their interest might be in the Kirk Collection. To help with that, a listing of some of those resources appears below. Our vision is that researchers will pursue their research efforts for most of the day, then gather in late afternoon to share findings and ideas, to generate questions and suggestions, through dinner and into the evening.

And so: I ask that any of you interested in joining what we trust will be an august group of researchers in Providence during that first week of August please to contact me at kurtzern@umich.edu. Please let me know even if you are not sure you can make it.

List of some Kirk Collection resources:

A complete run of *The A.A. Grapevine*, supplemented by cd-rom collections of articles on:

- The AAGV oldstyle: June 1944 to August 1948
- The 12 Steps
- The 12 Traditions
- General Service Conference Meetings
- Articles by non-alcoholics
- Al-Anon

Conventions and conferences; articles on speakers, speaking, and profanity
By Oldtimers
Women in A.A.
Slips
A.A. history
Young People and A.A.
Prisons, Courts, and Jails
by Bill W.
Sponsors and Sponsorship

A searchable index of all AAGV articles from 1944 to 1990.

Final Reports of the General Service Conferences and Ask-It-Basket
Questions and Answers and Advisory Actions from General Service
Conference meetings.

Papers of Marty Mann, founder to the National Committee on Education on
Alcoholism (later the N.C.A.D.D.) Many of Ms. Mann's paper remain at
Syracuse University, but the papers in the Kirk Collection are significant.

Papers of Sue Smith Window's adopted daughter of Dr. Robert Holbrooke
Smith, co- founder of Alcoholics Anonymous. The collection also includes
books from Dr. Bob Smith's library.

Papers and other materials from Charlie Bishop, Jr.,

Women's Christian Temperance Union materials:
Union Signal (WCTU) (1941-1970) = 300 issues.
Scientific Temperance Journal (1909-1970) = 361 issues which treat of
the WCTU

Among the Prohibition Pamphlets, some 2,800 in 42 listings, there are
numerous WCTU items.

In the Ephemera collection, three large scrapbooks, among the 1,150
items there is a number of postcards, pledge cards, a fan, and other
items about the WCTU.

329 bound vols. of The American Issue, the Anti-Saloon League
newspaper, 1909-1932 from virtually every U.S. state.

Extensive runs of other journals and magazines, some 4,300 issues, with the vast majority from the Temperance and Prohibition eras.

Prohibition pamphlets: over 2,800 with the majority by the Anti-Saloon League.

Temperance pamphlets: 167 items in the 1794 to 1890s.

Large runs of the Anti-Saloon League Yearbooks

400 audio tapes about A.A. early history, speakers;

60 items of music and Temperance/Prohibition songbooks;

230 illustrated items from 1493 Nuremburg Chronicle leaf of a "Drunken Noah" to movie placard of "Days of Wine and Rose" signed by co-stars;

A. P. Campbell's "Handwritten Record of his Temperance Lecturing and Prison Warden Career, 1877-1883" Unique item. 200 -page manuscript.

New members and their research interests

David Fahey teaches history at Miami University in Ohio. He is moderator of the ATHG listserv group sponsored by the Alcohol & Temperance History Group and is co-editor (with Jack Blocker and Ian Tyrrell) of a forthcoming two-volume encyclopedia of the modern history of alcoholic drink and temperance, to be published by ABC-CLIO late in 2003 or early in 2004. Fahey is the author of *Temperance & Racism: John Bull, Johnny Reb, and the Good Templars* (UP of Kentucky, 1996).

Beth Daniell reports: "I have a book coming out in April from Southern Illinois University Press called *A Communion of Friendship* (and a colon and obligatory academic sub-title which I forget) about how a group of Al-Anon women use literacy (my research interest) in their spiritual lives." Beth Daniell, English, Clemson University, dbeth@clemson.edu, 803 Strode Tower, Box 340523, Clemson, SC 29634-0523.

Glenn Chesnut researched the beginnings of the A.A. movement in the St. Joseph River valley, the area stretching from northern Indiana into southern Michigan, which came out in a 1996 book entitled *The Factory Owner & the Convict*. He has just finished editing Nancy Olson's book, *With a Lot of Help from Our Friends: The Politics of Alcoholism* (HindsfootFoundation/iUniverse.com)

He is currently working (as co-author) on a book-length manuscript written with Bill Swegan, the Father of Military Alcoholism Treatment, describing Swegan's life and recovery from alcoholism and the way he set up the first officially sponsored military alcoholism treatment programs in the late 1940s and early 1950s.

Glenn has a website, which he has not been able to work on or update since he began working on the Olson and Swegan books in March 2002, for which he apologizes, but it does have some good material: www.iusb.edu/~gchesnut/ The site focuses especially on Richmond Walker (author of "the 24-Hour Book") and Fr. Ralph Pfau, author of "The Golden Book" series.

Other member news:

Ernest Kurtz's article, "Alcoholics Anonymous and the Disease Concept of Alcoholism" appears in vol 20, Numbers 3/4 of the *Alcoholism Treatment Quarterly*, 5-40. It is also available online at <http://www.bhrm.org/papers/AAand%20DiseaseConcept.pdf>. There are also a few reprint copies available, if anyone wishes to request one from kurtzern@umich.edu.

Some letters and responses:

From **John Crowley**, commenting on the previous CSAQ issues article by Jay Williams, "The Pleasure and Danger of Crossing Disciplinary Boundaries"
Subject: Theorizing addiction

Jay,

I was very interested in your piece in CASQ-2; you pack a lot of substance into a few pages and raise really key issues. I recall having an exchange with Roger Forseth a few years ago about what might happen if theory invaded "our" turf and if those "qualified" to speak by experience (i.e. identity politics applied to alcoholism/addiction) should be displaced by civilians. Roger was trying at that time to get addiction studies panels on the program at MLA: no luck then and none since, although MLA seems eager to embrace any and all other trendy new fields.

I also recall what happened when Ronel's book arrived at DIONYSOS: no one really wanted to review it because no one could understand a word of it. But Marty Roth finally took it on and did a good job (but how would I know, since I still don't understand a word of it?) The point here is that when addiction involves matters of real life and death, as it often does, then where do we get off playing around with its terms as some sort of mind/word game? And yet the field cannot prosper if it behaves anti-intellectually, especially in regard to those theories, which most animate the minds of rising scholars.

I wonder why we can't all agree to enforce the distinction that John Steadman Rice discusses in *A DISEASE OF ONE'S OWN* between substance addiction and process addiction. The former is material; the latter is metaphoric. As long as we don't pretend that they are one and the same, we are free to theorize all we want about process addiction. At the same time we respect the irreducible materiality of substance addiction. The problem would then come at the boundary between the two: where process addiction makes material claims.

I am thinking here of an interesting t.v. movie some years ago on gambling as an "addiction." The drama was utterly convincing: the way the woman sank into her mania in the way of all addicts, losing everything of value in her life along the way. But the film made the explicit claim that the gambling addict was physically hooked on her adrenaline rushes; thus that this was a substance addiction and not merely a process addiction. A dubious claim, I should think.

But it's the weighing of such claims that might effectively define the field of addiction studies. OUR kind of addiction studies would center on substance addiction period.

I liked the juxtaposition of your article to the photo of Sue Smith Windows and David and the true grail. The historical status of the coffee pot is related to the above discussion. Akron claims to have the true pot, but it's really at Kirk. Likewise addiction theorists claim to be the true exponents of addiction studies; whereas the real thing is done at KirkWorks.

John

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From Ron Roizen:

Fellow Kirk Works Members:

I was pleased to get a copy of the latest CULTURE, ALCOHOL AND SOCIETY QUARTERLY in the mail a couple of days ago. Reading over some of its pages tickled my alcohol history bone -- at least enough to send this note to the list.

Trysh Travis wrote: "...I plan to talk first about the growth of <The AA Grapevine>...." When I look at the maiden edition of TAAG I can't help but see Mrs. Marty Mann's hand and her vision of AA's & Yale's joint mission. Mann was, of course, one of the "six ink-stained wenches" behind the publication -- as was Priscilla P., her life partner. Moreover, the first page of the maiden edition is mostly consumed by an article authored (ostensibly) by Howard W. Haggard and E.M. Jellinek, titled "Two Yale Savants Stress Alcoholism as a True Disease" -- surely a title neither Haggard nor Jellinek composed! This would have been precisely the kind of article that Mann would have placed at the lead of the new publication -- it fit so well her aims of (a) de-stigmatizing alcoholism and (b) mustering whatever synergy might gathered from the cross-cooperation of the Yale and AA camps. From the article: "It goes without saying that one of our objectives is to further interest and confidence in Alcoholics Anonymous among those who have not heard of it or who are inadequately informed." The timing is right, too: In June, 1944, the date of this edition, Mann was already in the Yale fold and only five months away from launching (with E.M. Jellinek) the National Committee for Education on Alcoholism, precursor to her NCA. There

is still more intriguing evidence -- for example in the other lead article "Grapevine" in Bow," which makes delicious material for exegesis in terms of my "Mann Theory." I don't know if you will be researching primary documentation relating to TAAG, but if so please keep an eye out for Mann and her not-entirely-AA-ish new agenda. Oh what a book remains to be written about Mann's grand plan -- <Mann and God at Yale> perhaps? Just a thought for you...

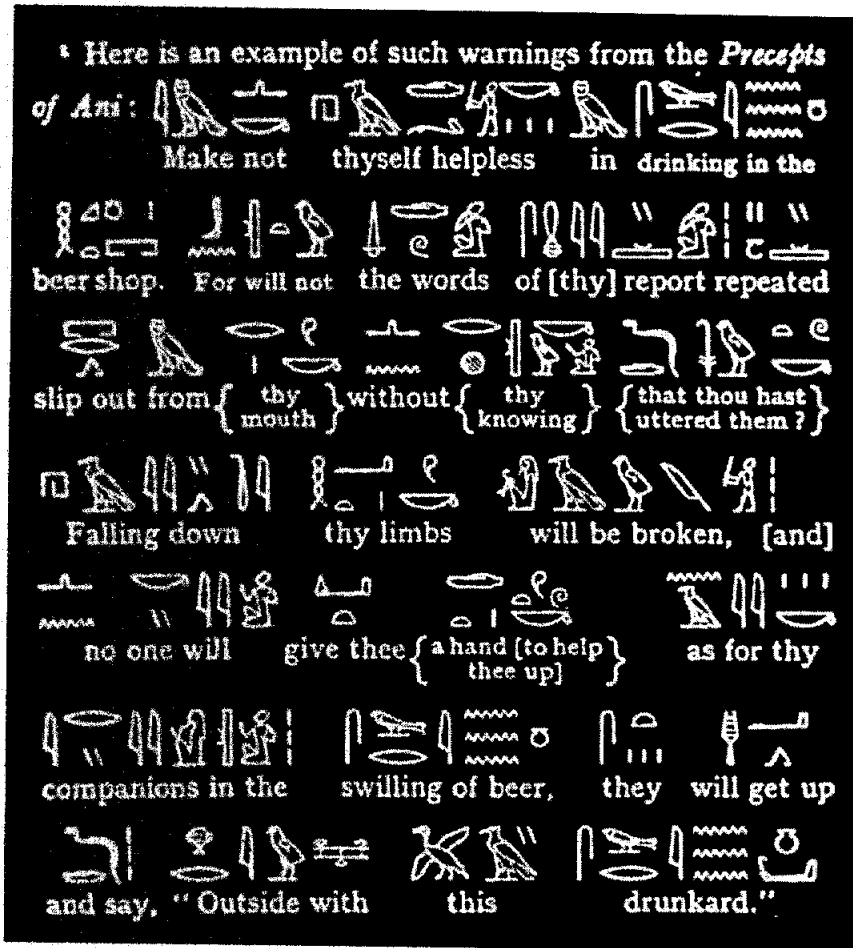
Matthew J. Raphael wrote: 'Alcoholism is a "progressive fatal disease," a "family disease," a "disease of denial," the cunning nature of which is to tell us we don't have a disease. Alcoholism is no different from cancer or diabetes. And so on (and on).' All myth, M.J.R. suggests. I like the cut of M.J.R.'s argument (Ernie has made this case twice in print), but I think the examples offered don't quite hit the mark. First, the idea of "family disease," is a metaphoric play on the idea of "disease" and not a genuine disease claim in the conventional sense. On the other hand, the notion of a "progressive fatal disease" hits quite close to the core of A.A.'s philosophical sensibility, no? I think of some lines from Leonard Cohen's touching song, <Suzanne>:

And Jesus was a sailor when he walked upon the water
And he spent a long time watching from his lonely wooden tower.
And when he knew for certain only drowning men could see him.
He said All men will be sailors then until the sea shall free them.

Leave out the Jesus if you like -- either way these lines offer a wonderfully evocative & accurate rendering of A.A.'s fatalistic imagery re alcoholism. The lines tell that spiritual revelation and rescue spring from desperation -- and perhaps only from desperation.

Anyhow, thanks for the jolt!

Ron Roizen
Wallace, ID



Articles:

George H. Jensen, "The Personalities of Bill W. and Dr. Bob S,
Bishop, "What Price A.A.?"

The Personalities of Bill W. and Dr. Bob

George H. Jensen

The historians of Alcoholics Anonymous often comment on the ways that the co-founders, Bill W. and Dr. Bob, complemented each other. Bill W. is generally regarded as the "big picture" man who promoted the program and wrote much of its official literature. Dr. Bob is typically described as being "grounded in the here and now," as the person responsible for developing more of the program's day to day practice; he was a quiet man who did not even like to write letters (White 140). In the early years of AA, the Akron group, under the leadership of Dr. Bob, grew more quickly and was more successful at sobering up its members than the New York group, under the leadership of Bill W. If not for Bill W., Dr. Bob might have developed a successful program that would have remained a regional phenomenon. If not for Dr. Bob, Bill W. might have been trying to sell the program before it had matured.

We could say, in short, that the personalities of Dr. Bob and Bill W. complemented each other in ways that greatly benefitted the development and promotion of the program. I thought that it would be interesting to look at this aspect of AA history through the lens of Carl Jung's theory of psychological types because the theory is often used to describe and facilitate collaboration, team work, and leadership roles.

Jung's Theory of Psychological Types

When Jung still worked closely with Freud and Adler, he became interested in trying to explain the differences in their approaches to psychoanalysis. After historically studying temperaments, he decided that Freud's approach was what he called extraverted and Adler's approach was introverted. This began an extensive study of human differences that resulted in *Psychological Types*, published in 1921. Katharine Briggs and Isabel Myers later used Jung's theory to develop The Myers-Briggs Type Indicator (MBTI). In the thirty year process of constructing and norming this instrument, the mother and daughter team extended Jung's model and even made some contributions to statistics.

Jung's model argues that human differences can best be explained by looking to preferences for sets of opposing psychological processes. Individuals, Jung argued, either prefer **extraversion** (literally, outwardly directed) or **introversion** (inwardly directed). While all individuals move in and out of extraversion (which we can shorten to "E") and introversion ("I") constantly in a process that could be described as the natural flow of consciousness, extraverts are more drawn to the outer world of interacting with other people and things and introverts are more drawn to the inner world of reflection. To say that an individual is an extravert simply means that he or she uses the process of extraversion habitually and more often. As a result, extraversion becomes that individual's strength. In research on how personality differences affect writing processes and the teaching of writing, John DiTiberio and I discovered that extraverts were more likely to leap into writing with little planning and then use a trial and error process to produce their drafts. Introverts were more likely to compose drafts mentally—maybe even complete and fairly polished drafts—and only then put words on paper. In high school, extraverts who are required to turn in outlines typically draft the paper and then fabricate an outline.

The second dimension of the MBTI describes the differences between **sensing** (which we can shorten to "S") and **intuitive** ("N") perception. Sensing types are more likely to value and remain with sensory data as they perceive the world around them. They tend to be observant, practical, and concrete. (It should be mentioned, however, that Jung did not assume, contrary to most models of human development, that concrete thinking was more cognitively advanced than abstract thinking.) Intuitive types are more likely to use sensory data to move to abstractions and hunches; then, they tend to discard the data, which they do not value. They are more likely to be theoretical, "big-picture" people who live in a world of possibilities. In our research with writing processes, we discovered that writers who are sensing types like very detailed instructions, compose drafts that are predominantly filled with facts and observations, and gravitate toward the same organizational pattern repeatedly. Writers who are intuitive types usually ignore the teacher's instructions, compose drafts that are filled with general observations, and want each essay to have an original or unique organization.

The third dimension of the MBTI looks to differences between **thinking** ("T") and **feeling** ("F") judgment. Thinking types are more likely to base decisions on objective criteria or principles. They are more attuned to the content of writing, sometimes phrasing their thoughts too bluntly or too

directly, and they tend to organize their essays by listing major points or categorizing ideas. (You might notice some of this approach at work in this essay because I am a thinking type.) Feeling types are more likely to base decisions on personal values or on their need to promote group harmony. They are more attuned to audience as they write, and they tend to organize their essays "by following the flow," that is, how one datum or thought triggers another.

The final dimension of the MBTI, which is Briggs and Myers' extension of Jung's model, describes how differently **judging** ("J") and **perceiving** ("P") types approach tasks at work or school. Judging types value closure and meeting deadlines. When they approach a writing task, they focus their research quickly, draft early and finish before the deadline. Perceiving types value spontaneity and flexibility; they also want to take in as much information as possible before making a decision, and, even then, they often revisit decisions. These are the students who read more diffusely and only start to write at the eleventh hour because they "write best under pressure."

It is not possible to convey the sophistication of Jung's typology in such a short space, but I will close by pointing out some of its important features: It deals with psychological processes rather than static traits, it identifies preferences, which means that it does not limit individuals, and it does *not* sort out individuals into good and bad types. While some preferences might not be well suited to certain tasks or social contexts, all of the preferences have strengths and weaknesses. It is also important to remember that Jung was the first psychologist to discuss development as a life-long process, and he encouraged individuals to develop all facets of their personalities. Thus, he also expected individuals to develop within his typology.

The Preferences of Bill W. and Dr. Bob

Some readers might have already developed some hunches about how Bill W. or Dr. Bob might have answered the MBTI (had they taken the instrument), and I would guess that many of us who know something about AA history would probably come to similar conclusions. In 1995, I thought it would be interesting to ask Bob Smith, Jr. (Dr. Bob's son and one of the few people alive who was present when Bill W. was living with the Smiths and AA was taking shape) to complete the MBTI two times: once as he thought Bill W. would answer, and then again as he thought Dr. Bob (his father) would answer. Bob Smith, Jr., decided to enlist the help of his wife, Betty, who also knew both co-

founders. The results, which should be regarded as a working hypothesis, suggest that Bill W. may have been an ENTP and Dr. Bob an ISFJ. This initial conjecture made sense. Bill W.'s extraversion, no doubt, aided in his ability to promote the program; his preferences for intuition and thinking are consistent with his "big plans" for AA and his conceptualization of the program in *Alcoholics Anonymous* and other books. Dr. Bob's quiet demeanor is borne out by a preference for introversion, and his devotion to the practical aspects of the program is consistent with a preference for sensory perception and feeling judgment.

I then went on to test these hypotheses against biographies. Here, to illustrate the process, I will focus on the biographies of Bill W. It has been my experience that most biographers are attuned to type differences, even if they do not have a formal or conscious knowledge of type theory. Biographers are, after all, attempting to convey the character of their subjects as well as the events of their subjects' lives. Because there have been four biographies of Bill W., I was also able to cross-check interpretations. All of the biographers agreed that Bill W. was talker and a natural salesman with a good sense of humor, a charismatic leader who, despite some character flaws, was often idealized by AA members. Bill also had an ego that he worked hard to control, often with the help of his wife, Lois. He once considered calling AA the Bill Wilson movement. All of these characteristics are consistent with the results from Thorne and Gough's extensive study of how others view ENTPs: they initiate humor, they use expressive facial and body gestures, they are "interesting, arresting" people, "personally charming," and "self-dramatizing" (95).

When we look at more specific character traits that biographers assign to Bill W., we can find further confirmation of his type. A preference for extraversion seems consistent when we know for his ability as a story teller (Thomsen, *Bill W.* 109), which is also consistent with what we know of extraverts. When writing *Alcoholics Anonymous* (indeed, all of his books), Bill W. dictated his ideas to his secretary, but the "work went slowly . . . because Bill was ready to drop it any time anybody came into the office wanting to talk" (*Pass It On* 193), which is typical of the oral writing process of extraverts and the spontaneity of perceiving types (Jensen and DiTiberio 35-45). In the following passage, recounting an episode that occurred in a mathematics class at Norwich University, we can see evidence of Bill's preferences for intuition and thinking:

Bill's difficulties with algebra the year before had become a nightmare with calculus. Instead of simply studying harder, or seeking extra help, [Bill] chose instead to attack his professor's competence. In listening to his teacher answer other student's questions, Bill realized that while the man could teach calculus, he did not have a fundamental understanding of it. Bill buried himself in the college library, reading all he could find on the history of mathematics and the concepts underlying the subject he was failing. He then provoked a classroom discussion with his teacher about the theoretical basis of calculus. By Bill's own report, he made a fool out of the man in front of the class. (Hartigan 24).

Bill was annoyed by his teacher's lack of competence (Ts highly value competence in themselves and others) and his inability to understand the ideas behind calculus (Ns are more likely to seek a conceptual understanding of school subjects), so he decides to learn the theory himself (N) and "provoke" the teacher and make "a fool out of the man" (Ts are more likely, especially when young, to be confrontational in their communication). Adding additional insight to this episode in Bill's schooling, Kroeger and Thuesen say that teachers can easily lose "the ENTP's respect and attention" (265), and this type "thrives on the intellectual stimulation of one-upmanship" (263), as is evident in Bill's desire to "make a fool of the man."

I also found abundant data to support the conjecture that Bill was a perceiving type. Ruth Hock, his first secretary, considered him "a person of slow, deliberate decisions" (*Pass It On*, 191); perceiving types are often slow to make decisions. Bill did not practice law because he "wanted a more exciting and improvisatory kind of work" (Raphael 45), which is often true of ENTPs, who can be "more excited about pursuing a new idea than about following through on an existing one" (Kroeger and Thuesen 261). I could provide many more confirmations of Bill's type from biographies, but I only wanted to illustrate the process of checking my initial hypothesis against biographies.

As the third phase of checking my original assumptions, I looked to archival documents, in particular, Bill W.'s unpublished letters. An investigation of these documents will provide a more direct look to Bill's type, allowing us to verify the interpretations of his biographers. The follow passage from Bill W.'s March 25, 1940 letter to Ted is consistent with the natural skepticism of ENTP's:

We used to pussyfoot on the spiritual business a great deal out there and the result was bad, for our record falls quite a lot short of the performance of Akron and Cleveland where there are now about 350 alcoholics, many of them sober two or three years, with less than 20% ever having had any relapse. Out there they have always emphasized the spiritual way of life as the core of our procedure, and we have begun to follow suit in New York for the simple reason that our record was only half as good, most of the differences being directly attributable to temporalizing over what it really takes to fix the drunks. (Jensen *Storytelling in Alcoholics Anonymous* 43)

What is particularly intriguing about this passage is that Bill W., in 1940, seems to have only recently accepted the spiritual dimension of AA, even though he conceptualized it much earlier as he drafted *Alcoholics Anonymous* about two years earlier, also after he claimed to have had a spiritual awakening. It was the practice of Dr. Bob's spirituality and its success (as an ISFJ, he would be more interested in practice than theory) that eventually overcame his skepticism, which is typical of ENTPs.

One of the more difficult aspects of Jung's model to convey in a short article is how the preferences on the four dimensions combine to form sixteen types that take on characteristics and dynamics that could not be predicted if we simply gathered the characteristics of isolated preferences. In other words, the preferences work synergistically. Although I do not recall a biographer commenting on it, Bill W.'s character has an interesting contradiction: he was a "big picture" person who was often picky about details and exhibited an engineering frame of mind (most engineers are ISTJs or less commonly ESTJs), which is not usually associated with the "big picture." Yet, one of the interesting aspects of ENTPs, once their preferences combine and interact, is that they exhibit some behaviors that are not typical of most intuitive types, namely, they like to play at being engineers. Kroeger and Thuesen write: "A single request by a parent—'to take out the garbage,' for example—can lead an ENTP child to spend hours if not days designing some sort of invention that will get the garbage from the kitchen to the backyard without human intervention. The design might demand calling friends, experimenting, or any number of other possibilities—all of which will be more exciting than actually completing the chore" (266). Bill W. probably would not have made a very good engineer, if he

had chosen that profession, but he could be intrigued about trying to design a better boomerang, as he did when a child, or building a system to store rain water in the attic of Stepping Stones, when he was an adult.

Implications

Why bother trying to determine Bill W.'s and Dr. Bob's type? Even when based on careful research and data, writing biographies and histories is highly interpretive. Jung's theory of psychological types can provide a means of making our interpretations more insightful and, perhaps, more accurate. Type theory might also help us to understand how well Bill W. and Dr. Bob complemented each other. They were, if my analysis of their respective types is accurate, complete opposites, yet they both clearly developed as they gave service to the program. Dr. Bob, a natural introvert, spent much of his life in AA meetings and on twelfth-step calls. Bill W., who demonstrated a tendency toward self-aggrandizement, learned to be more humble. Jung's model of psychological types might also explain how these very different men were able to sustain a productive working relationship. Kroeger and Thuesen say that ISFJs "like to work behind the scenes" to a point that some might feel they are letting others "take advantage of their goodness" (218-19). If Dr. Bob had been unwilling to let Bill step into the spotlight, their collaboration might not have lasted more than a few months. Kroeger and Thuesen also say that ISFJs lead lives "marked by caring and concern for others, expressed in an orderly, well-regulated way" (220). Dr. Bob was naturally drawn to developing the program through his practical work with alcoholics; he was not well suited to promote it. That was Bill's role. Kroeger and Thuesen say, "The ENTP is a 'big picture' person who finds it challenging to see how many ways there are for fitting the various pieces of the whole together" (262). As Jung wrote of Bill's type: "If his intentions are good, i.e., if his attitude is not too egocentric, he can render exceptional service as the initiator or promoter of new enterprises" (369). Bill W. was naturally suited for organizing and promoting Alcoholics Anonymous.

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What Price A.A.?

Charlie Bishop, Jr.

Let us talk of collecting Alcoholics Anonymous literature and money.

And also of greed, stewardship, self-centeredness, history, relics, profits, honesty, perfectionism, addiction, spirituality, antiquarian booksellers and appraisers, the Internet, and my 26 years experience in the field of alcoholism literature.

The book "Alcoholics Anonymous" sold for \$3.50 in 1939 when it was published. Today the same first printing red-covered book with its original "circus" dust jacket readily sells for \$10,000. or more in fine condition. I bought my first edition red book at a Florida library sale over 20 years ago for one dollar! After 26 years of collecting, buying and selling, consulting and appraising A.A. literature, some thoughts about the \$9,996.50 difference in the two prices.

Several years ago, I shelled out \$9,000. for one and sold it for \$11,000. Over the years I have bought and sold about 40 first printings of the first edition and about 300 of the later 2nd through 16th printings of the original first edition. And, of course, literally thousands of other books and other literature about AA and alcoholism.

In 1976, I started collecting not just A.A. books, but also anything to do with alcoholism: its history, treatment, recovery, the important pioneers from Colonial days to the present, the movements from Temperance to Prohibition to the Modern Era. I became a "vacuum cleaner," as one friend put it. With little competition over the next 15 or so years, I amassed a collection of over 15,000 books, pamphlets, photos, newspapers, magazine and journals, autographs, movies, audio tapes, letters, and ephemera from the Middle Ages to the present.

Prices were cheap back in the late 1970s and 1980s. With few avid collectors and AA archivists, most booksellers were more than happy to rid their shelves of "dead weight" alcohol books. I acquired a national reputation among booksellers as "The Bishop of Books who buys anything about alcoholism."

Often they would send me a box of books and tell me to set the prices and send a check.

The Mount Everest of my buying came when I purchased the remaining inventory of the Anti-Saloon League, headquartered in Westerville, Ohio. The League was the primary organization that pushed through the passage of the 18th Prohibition Amendment to the U.S. Constitution. I bought a tractor-trailer full to the ceiling of 900 boxes of books, pamphlets, magazines, photos, letters and ephemera along with four-foot high skids of anti-alcohol bound newspapers from practically every state in the U.S. and many foreign countries. The cost: \$1,000. plus \$250. to rent the tractor-trailer and another \$250. to rent a warehouse for a month. I sorted for weeks, indeed, years. It was heaven! Amid the mammoth chaos, I found little known early AA pamphlets, small articles about AA in anti-alcohol magazines, and other AA goodies.

In 1984, I published my first alcoholism catalog of books for sale. It was 8.5 x 11 inches, 60 pages and listed 512 items, books, newspapers, etc. about alcoholism. It also included my "top ten" picks of the most important books in American history on alcoholism with accompanying photos of their title pages. I printed 500 copies and bought an ad in *AB Bookman*, the premiere weekly national magazine for antiquarian booksellers. It was a small box ad and my "Alcoholism" catalog was priced at \$5. Within a year or two, the catalog sold out! In that same issue I wrote a small essay, "Alcoholism: The Invisible Pink Elephant of American History." I opined that alcoholism was the lost subject in our history. My catalog sellout may have awakened a sleeping market. At that time booksellers were not aware of the importance of Alcoholics Anonymous Big Books and other AA literature. And that catalog put me in touch through several hundred sales with many hundreds of AA members, universities, booksellers and authors in the field. Since then I have published 35 more catalogs, all smaller, of A.A. and alcoholism literature for sale. From the start I sold off only duplicates. It has been my main source of income ever since 1984.

Over the years, many AA members and authors in the field of alcoholism have visited my home to do research in my library, share history and break bread, buy books, tell stories and offer advice. Bill Pittman, Ernest Kurtz, William H. White, Mel B., Mary Darrah, Wally P., the headmaster at the Maryland school where I taught for almost 3 years (he fired me the last year, justifiably), literally hundreds of AAs and archivists, collectors and booksellers . . . the list is

endless. Add in thousands of phone calls and letters over the years. Each has enriched my life.

Along the way, I was appointed archivist for West Virginia A.A. During my six years of service, materials from my library buttressed many archival exhibits and workshops. Some of my collection ended up in *Fifty Years of Freedom in the Mountain State: A History of West Virginia Alcoholics Anonymous*, a hardback book that I edited celebrating the 50th anniversary of West Virginia A.A. in 1992.

My 1939 A.A. first edition and the Saturday Evening Post article on A.A. in 1941 by Jack Alexander were part of the first A.A. exhibit mounted by "Angelique" at the annual AA Founders' Weekend in Akron, Ohio, many years ago. My library provided the raw material for publishing the first and second editions of *To Be Continued...The Alcoholics Anonymous World Bibliography 1935-1994*, which Bill Pittman and I published in 1994. Over the years I have also published a price guide to literature peripheral to Alcoholics Anonymous, from the first 1939 AA pamphlet offering stock in the Big Book publication, through a fine 1940s AA history by Wally P., Dick B.'s first book on Dr. Bob's Library, a reprint of the Wash Tubs and Capt. Easy comic strip AA story, Stephen Berg's bibliography on *Spirituality and Addiction*, a reprint of communications between Bill W. and doctors on *The B-3 Therapy* they investigated, and *The Collected Ernie Kurtz*, a collection of eleven essays. At times, I interspersed the listing of these pieces with such works as several reprints of the 1842 Washingtonian book. My library was also a gold mine for information for my annual *Sobriety Calendar* for 1990-2002, excepting a year off when my lung cancer laid me a bit low. Along the way there were irregular issues of "The No Name News & Networker," a newsletter of current AA and alcoholism events.

By 1995, my library of alcoholism had mushroomed to over 15,000 items and I wondered what my brother Mike and sister Sue would do with such a vast collection should I die. So, I put out some feelers and Andrea Mitchell of SALIS inserted a small note in their newsletter and it wasn't long before Dr. David Lewis and two librarians from Brown University in Providence, Rhode Island, were at my home "ooohing" and "aaahing" in amazement. Dr. Lewis wanted the collection for the Center of Alcohol Studies at Brown. Soon Chester H. Kirk, philanthropist extraordinaire and friend of Brown University, donated the money to buy my collection. It took a very large U.P.S. truck to ship it to Providence.

Why Collect? Many AA members begin collecting their literature without any great forethought. It just happens. They get hooked. Nothing wrong with that. They want to know AA's history. They yearn to understand their family roots of sobriety. But after spending money right and left, they are confronted with the first questions: why collect? And to what end? And how much? I found my answers haphazardly or serendipitously.

The first motivation for AA collectors is, of course, knowledge. Later, they hope, that knowledge will become wisdom. If the habit becomes extensive, usually money, or the lack of it, turns a collector into a part-time dealer selling off duplicates or trading up to better copies. Some AA members view collecting as an investment, a legitimate approach. Others collect to donate their finds to the local AA archives and to their pigeons.

The First Epiphany. As I now look over the years 1976 to 2002, a pattern emerges. At first I collected for myself. Educating yourself is the first step. But that is difficult and so an open-mindedness to guidance, a willingness to accept mentoring, a search for those who know more: these attitudes must accompany self-education lest our prejudices and blinders lead us into quicksand, deceits, lies, shoddy history. Bill White, in his superlative *Slaying the Dragon: The History of Addiction Treatment and Recovery in America*, quotes Ernie Kurtz: "...adhere to three principles in the construction of this story (the book above): 1) provide evidence to support all your claims and conclusions, 2) draw your conclusions based on ALL of the available evidence, and 3) place each story within its broader historical context." Worthy advice to remember in your own collecting and dealing. And underneath those three principles lies the idea of sponsorship and apprenticeship. Do you have an archives sponsor? Someone to say "No" and suggest, advise, and share experience and wisdom?

Along with a lot of reading and mentoring, AA members would be well-advised to study in depth AA's Twelve Traditions and Twelve Concepts. A wise old AA whom I knew, Lou S., gave a wonderful talk at one of the AA International Conventions on "The Two Hatter Problem." You cannot be a bookseller-collector and an AA member at the same time. Business and sobriety do not mix. Separate the two. That means you don't buy, sell, or appraise at AA meetings. Wear one hat at a time and don't wear that one hat in the wrong place. If you do canvass AA members for memorabilia, do it as an AA archivist, not for sale or profit.

After acquiring enough knowledge and some wisdom to be dangerous, my second plateau was sharing that with others. For me, that became publishing, archiving, advising, appraising, building collections for others at a reasonable price, opening my library to others who needed to do research, and talking, writing, and e-mailing with hundreds of friends in AA and the alcoholism field about a zillion topics.

And then, lastly, passing it on. That third plateau was a continuing concern over the years and culminated in the sale of my library to Brown University's Center for Alcohol Studies. And this essay is part of that "passing it on." My library certainly wouldn't fit in my coffin. The Chester H. Kirk Collection of Alcoholism and Alcoholics Anonymous at Brown is now being used by many. Bigger and better and more. Research and scholarship continue. What was "my collection" is now available to many more than my home ever welcomed. I'm very happy about that.

How did it all happen? I reached up to Heaven to ask for help and grace... and found I was standing on it! Yup. All good things come from God. Through these past 26 years, the Holy Spirit has guided me. So reject pride in any of your "great" buys, "finds," and accomplishments. Take some mini-credit for accepting the gifts and don't forget to tell Him thanks! Remember the St. Francis line: "for it is in giving that we receive." Ask yourself what you have given back. You will never be able to outdo your Higher Power in generosity!

The usual path of growth in archives is self, others, and God. Knowledge and experience of AA history is self-centered at first, then it is shared with others, and, finally, one recognizes the hand of God and, therefore, the need for accountability and stewardship. Of course, God always acts first. Perhaps he is anonymous in your collecting AA literature at the beginning. If you are called to "pass it on" in archives, remember you are a messenger, not the message.

Looking back on my own collecting, bookselling, and archiving, I find I had very little to do with it. Most of what I did was accept the gifts when they appeared. I flew to Florida to buy a university library. It turned out to be a fly-by-night phony degree factory with junk books for a library. But I bought my first 1939 AA first edition in that junk heap for \$1. The Anti-Saloon League mammoth collection was offered to me out-of-the-blue. My collection ended up at Brown University's Center for Alcohol Studies through no great effort on my part. Bill Pittman of The Hazelden-Pittman Archives and NY AA GSO Archives found me. I did not fill out a job application for West Virginia AA Archivist.

Ernie Kurtz, Bill White, and a hundred other authors, collectors, archivists, and booksellers just showed up. I didn't send them invitations. But when they knocked, I opened the door. I have no need for logical proof that a loving, merciful, generous God did all this. It is a self-evident truth, an experience. Can you see your Higher Power using you? If God is the Author of all truth, then He certainly is The Archivist of AA history and whatever good you do in archives comes from Him.

The second admonition to AA collectors and dealers is honesty. Greed is not good. In the *Spiritual Experience* in the back of the Big Book "willingness, honesty, and open-mindedness" are called essential to recovery and permanent sobriety. There is no substitute for a good name and a good reputation for trust and honesty. I have always stated in my catalogs that any book may be returned if the purchaser finds it not as described.

In recent years on the Internet book terminology has deteriorated. "Scarce" and "rare," the two most misused book terms, have lost their true meaning. Scarce has to do with availability while rare is concerned with content importance. Thus, a rare book is not scarce; and a scarce book may not be historically important. Excessively scarce means one or two copies may appear on the open market over the next 10 to 20 years. Very Scarce means a few copies may appear over the next 10 years. Scarce means copies may be located every 3 to 5 years. Rarity can be rated in three categories: of extraordinary importance (e.g., the 1939 Big Book), of primary importance (e.g., *Twelve Steps and Twelve Traditions*), and of secondary importance (e.g., *Not-God: A History of Alcoholics Anonymous* by Ernest Kurtz, Ph.D.). Using those three examples, it is obvious the first printing of the first edition of the Big Book is now scarce as fewer and fewer copies come on the market compared to 10, 20, or 30 years ago. Slightly less than 5,000 copies were printed originally, and over the years many open market copies have gone into collectors' libraries and institutions. Neither the 12 & 12 nor Kurtz's book are scarce with numerous copies available from large first printings.

"A book may be rare, yet not scarce. Scarce books are not necessarily rare. And, while many scarce books are worthless in the book market, any rare book will have a dollar-and-cents value, that value depending upon the scarcity of the book in the light of demand. Scarce applies to that which, though usually or formerly abundant, is for the time being to be had in diminished quantities; the word does not, like 'rare,' carry any implication of unusual qualities. Great men are scarce, but great biographers are rare." (Ernest J. Wessen, a great old

bookseller, "Midland Notes 36," June 1947, quoted by Paul E. Rieger in his *The Upper Ohio Valley: A Bibliography and Price Guide*.)

The condition of a book is a major factor in its monetary value. "Fine" condition means "as published," new, no defects, period. "Very Good" means the book has one or two, perhaps three, very minor defects such as the price clipped from the dust jacket, light rubbing to the cover, a small light stain or two, light fading from sunlight to the spine, several dog-eared pages, and any number of small imperfections. Usually a previous owner's handwritten name or stamp does not qualify as a defect. "Good" means the book may have one or more serious defects such as a split hinge, underlining on several pages, tears to spine ends, gilt lettering worn off the spine and cover, etc. The presence of the dust jacket, or lack thereof, should always be noted and described.

The 1939 Big Book in fine condition with the original "circus" dust jacket in fine condition will bring \$10,000 or more. The same book without the dust jacket in good condition may sell for \$3,000 to \$4,500, depending on availability and the number of rich collectors who want one. The dust jacket usually doubles the value of the book. The first edition AA book certainly is very rare and becoming scarce, if not so now.

Honest descriptions of books are essential to AA collectors and booksellers. What happens when sticky fingers, greed, ignorance and dishonesty appear? Some examples. A "multilith" copy of the Big Book appeared on the Internet. The seller called me to verify it was a multilith. I checked my records and found it didn't match the only one I had ever seen or sold. It wasn't on onion skin paper, the number of pages was wrong, and other discrepancies were apparent. I called the seller back and strongly urged him to withdraw the item or describe it anew and caution potential buyers about the problem. He didn't and it sold for many thousands of dollars.

In 1939-40s many AAs donated the first edition Big Book to libraries. I vaguely recalled seeing one in my local library. I was tempted. After all, many 1939 red books have been taken out of libraries, conveniently lost (?), and then replaced with the brand new 3rd edition AA book by the bookseller or AA member. The copy in my local library had already been stolen. Would I have done it? I had played around with a weasel plan to offer the library 60 per cent of its value plus a new book. Still, I don't think I would have pilfered it. Whether through dishonesty or ignorance, the first A.A. editions of *Twelve Steps and Twelve Traditions* and *Alcoholics Anonymous Comes of Age: A Brief History* are

offered routinely on the Internet as the first editions but are not the true first editions published by Harper. Selling Marty Mann's *Primer on Alcoholism* as a first edition when it lacks the "R" colophon on the copyright page is dishonest or ignorant. Every bookseller should stand behind his descriptions and, when wrong, issue a refund or lower the price of the book if the buyer still wants it. "Let the buyer beware" still applies; however, the obligation of booksellers to be honest is for us a more important principle.

The Internet has changed the business of antiquarian bookselling. AB Bookman was the most successful magazine for advertising books for sale and wanted. The size of Time magazine, its weekly edition usually ran 100 pages or more. A full page ad listing maybe 150 books for sale might cost the bookseller \$300 or more. As soon as the Internet developed, websites like ABE and others made it possible for a bookseller to list thousands of books for sale for \$35 to \$60 a month. AB Bookman closed shop within a year.

Very few booksellers still publish their own catalogs of books for sale. After all, it's a lot of work to type a catalog, research the books, take it to the printer and then mail it out. I printed catalogs for 20 years. It cost several hundred dollars to print and mail 500 copies. Today eBay reaches many thousands of customers – far more than I could ever have on my mailing list. I had an extensive reference library to research books. Today, a bookseller simply goes on line; connects to eBay, ABE, Bookfinder, or many other book sites; searches for his book; copies it; and pastes it on his site or eBay. No research, 90% less labor: the cost of listing is minimal compared to a catalog. With scanners, digital cameras, computer color printers, email with attachments, and faxes, pictures of your books are a snap. Everything's faster. Email is now. Snail mail is three to five days, sometimes longer.

The computer age has made inventory simple. Keeping track of your AA collection is easily done with any of the bibliographic software available. Index cards are gone. With ProCite and other software, your collection can be listed alphabetically by author, date, title, publisher . . . you name it. Search and print out all your magazines with AA articles.

One of the best online history sites for AAs is AAHistoryLovers@yahogroups.com. Edited and monitored under the umbrella of the 12 Traditions by Nancy O., it is extensive in its listings of AA written history. Researching your local AA history, here you can ask the several hundred members for help.

For all the benefits of computers and the Internet, character defects, shortcomings, sins, ignorance, and temptations still exist. The Internet is not immune to human failings. I mentioned earlier several examples of greed, dishonesty and ignorance. Beyond these, the very nature of the Internet spawns problems. Where once I had 500 or more customers, with the world-wide-web now thousands appear. And auction prices skyrocket. Back in 1991, I reprinted the AA 1939 Prospectus Pamphlet offering shares of stock in "The One Hundred Men Corporation" which was to raise money to publish the Big Book. I printed a hundred copies or so, selling the 16-page pamphlet over the next few years for \$3 or \$5. Last year, I put the remaining 3 copies I had on eBay. They sold for \$70 each! In June this year, I printed another 50 copies and put them on eBay for \$4 each. They all sold for \$6 each. Several years ago, I sold second edition Big Books for \$30 to \$50. They regularly sell on eBay today for \$100 to \$200. The Internet has expanded the number of buyers and sellers by many thousands. Years ago, most booksellers were unknowledgeable about AA literature. Today, most know too much. Their eyes are full of dollar signs. I saw a first edition of *I Was A Pagan* advertised on a book site for \$3,000.

What is a fair price? First, a reminder that Alcoholics Anonymous attaches NO monetary value whatsoever to AA literature. The AA GSO and Archives offices in New York have no opinion on prices for AA literature other than that which AA currently publishes. With the single exception of the purchase of Dr. Bob's Big Book, AA does not buy AA literature. Second, all prices are relative. They depend on the laws of supply and demand in the marketplace. Today the demand for important AA works has grown immensely because of the Internet and the reality that as a larger number of AA members become interested in AA history, the available supply important past AA literature decreases. I published a "Price Guide to Alcoholics Anonymous "Big Books" and Other AA Literature" in 1994. While the price of a 1939 first edition red AA Big Book remains about the same, around \$10,000, for a fine copy in a fine dust jacket, all the other prices in that 1994 booklet have about doubled. That increase is directly traceable to the Internet, eBay auctions, and a growing base of buyers and sellers.

As a bookseller, I developed a pricing formula for used books, including AA literature, that seemed fair to me and my customers. Basically, I found that purchasing books cost me about one third of my selling price; the expense of selling books and the business of living ate up another third of the final sale

price; and my profit ended up being one third of the sale price. That was not true for each and every book, but it worked for over 20 years in my overall business. So when buying AA works, I would usually offer at least one third of what I thought I could sell the book for. Sometimes, I could buy AA books at a flea market for peanuts; other times at auctions I would have to pay 75% of their value. But averaging it out, my one-third formula has kept me self-supporting and left me with a small profit over the years. My first 18 years in the book business I averaged a profit of slightly over \$4,000 per year. My bills were all paid. I gave to charity, ate well, traveled to Canada, Seattle, etc., and had a new way of life. When Brown University bought my entire collection in 1995, I had entirely too much money, so I gave away a lot to family and charities. Three years later, I had to go back to work.

What's a fair price for a book? Auction prices are notoriously too high or too low mainly because of the psychology of the auction itself. Probably the easiest way to establish a fair price is to seek the advice of an expert. Enter the appraiser. That is a knowledgeable person with experience in the field of alcoholism and/or AA literature prices who is not a buyer or seller at the same time he or she is appraising. It's the old "two-hatter" problem. An appraiser cannot be a buyer or seller also. That is an inherent conflict of interest. And appraisers should charge for their service. I have appraised the libraries of Dr. Bob (the AA co-founder), Clarence S., the founder of Cleveland A.A., and other major collections as well as many individual AA collectors' private smaller collections. I can't count the number of times AA member have called me for an appraisal for free. Or what would I pay for such and such. Followed by a "we'll call you back." And the callback never came. They were off conducting a phone auction with another AA buyer, using my price as the starting bid.

The cautions are these: ask an appraiser what his qualifications are; what is his fee; does he give a written appraisal approved for insurance or tax-deductible donation purposes; can he give you several references for major appraisals he has done; does he have an extensive collection of facsimiles of Bill W.'s handwriting so that he can authenticate your autograph? Is he an expert in that difficult field of autographs? Up front questions like these will save you from resentments.

Or ... become your own appraiser by searching the Internet extensively. You will find outrageous high and low prices and a track record of fair prices in the middle. Talk with your fellow archivists and collectors.

The AA collector today has available a wonderful range of resources that did not exist twenty-five years ago. The national AA Archives Workshops, the extensive collections of AA literature at the Akron, Ohio, Intergroup, at the GSO AA Archives in New York City, at the Chester H. Kirk Collection of Alcoholism and Alcoholics Anonymous at Brown University's Center of Alcohol Studies in Providence, Rhode Island, at many other public universities, at a rainbow of websites across the Internet (e.g., SALIS and AAHistoryLovers@yahoogroups.com, to mention but two), at the Hazelden-Pittman Archives in Minnesota...these and many more offer avenues for knowledge, research, networking, and growth in an exciting field.

Take care of your collection. A short course in preservation of books and printed material is invaluable. Books have enemies: the sun, water, bugs, dogs, paper clips, coffee stains, small children with crayons, spouses who have garage sales, AAs who want to "borrow" that . . . the list is long. Be careful. If you loan an expensive item to your AA district for an archives display, make sure you or someone else trustworthy is there to guard it against "sticky fingers." If you ship your collection, I never trust the snail mail with anything worth over a \$100. I found United Parcel Service to be 100% effective over my 26 years. They lost one item many years ago. My book partner and I received a check for \$1,500, the full amount of insurance, in less than a week. Although you may be just starting your collection, fear not that all the good stuff is already collected and gone. As the title of our second edition bibliography serendipitously suggests ... "To Be Continued..." the literature of AA will never be done. I'm still searching for that issue of MAD magazine that spoofed AA. And didn't Bart Simpson join AA in which episode? And won't the attacks and failures of the New Agers (witness the demise of the Grapevine's horoscope venture) and the minions of the treatment industry and the Oxford Group revivalists need to be documented? All the AA oldtimers haven't been interviewed and taped yet. God isn't finished with all you collectors, archivists, authors and lovers of AA history yet.

And I hope He's not finished with me either.

Servus, thanks, Charlie.

1 Here is an example of such warnings from the *Precepts of Ani*:

Make not thyself helpless in drinking in the

beer shop. For will not the words of [thy] report repeated

slip out from { thy mouth } without { thy knowing } { that thou hast uttered them? }

Falling down thy limbs will be broken, [and]

no one will give thee { a hand [to help thee up] } as for thy

companions in the swilling of beer, they will get up

and say, "Outside with this drunkard."