

# Culture Alcohol & Society Quarterly

*Newsletter of Kirk/CAAS Collections at Brown*

**Vol. II, No. 7**

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*This is the seventh new issue of the CA&SQ since it was revived in October 2004. This issue reports on Jane S.'s Q & A: Alcoholism and Sobriety (forthcoming – those who were at the Kirk meetings at Brown will remember Jane). It has some material from the editor's recent reading and (a little) research on clinical or major (unipolar) depression and alcoholism, occasioned by Peter Kramer's Against Depression (2005). Following this is our new section on other archives (this being the third installment), looking in this issue at the North Conway Institute Archive in the Historical Collections of the Protestant Episcopal Church (Austin, Texas), and then our continuing series of "Washingtonian Notes and Queries." This issue's "Notes and Queries" (No. 11) provides some additional information on the 1841 Incorporators of the Washingtonian Temperance Society of Baltimore from the files of the Maryland Historical Society. Next issue will again see contributions on current work at Brown, plans for future work, and results of past work, from the collections and by those on the KirkWorks listserv (including a fourth Note on materials elsewhere available) – Jared Lobdell, June 30, 2006*

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## INTRODUCTION TO *Q & A: ALCOHOLISM AND SOBRIETY*

Those who attended the Kirk Seminars from which this Newsletter comes will remember the editor's research associate, Jane (writing here as Jane S.) This is the Introduction to her forthcoming Hindsfoot Foundation book, *Q & A: Alcoholism and Sobriety*, estimated 170 pp., probably \$17.95, paperback, to be published around Christmastime.

### Introduction

This book makes use of this alcoholic's experience of sobriety, along with experience as a counselor and in corrections work, long experience in AA service, and research by others, including research learned about through work reported at the Kirk Collections Seminars at Brown University – and, of course, published “inside” literature on alcoholism and sobriety. There is the book *Alcoholics Anonymous* which we call the “Big Book” – now nearly seventy years old – there is the A.A. book called *Twelve Steps and Twelve Traditions* (the 12&12, first published a little more than fifty years ago) – and there are two books by Marty Mann which I have found very helpful: the first, *Primer on Alcoholism*, was published in 1950 and 1958 (second edition); the second, *Marty Mann Answers Your Questions About Drinking and Alcoholism*, was published in 1970, the year I got sober. (The Marty Mann books are not published by or affiliated with Alcoholics Anonymous.) Here at the beginning of the 21<sup>st</sup> century, I believe there is now a need for a brief informative volume directed toward sobriety. Most of the basic facts haven't changed in seventy years or fifty or thirty-five; but some surrounding circumstances have.

Roughly, here's the outline for this book – *Q & A: Alcoholism and Sobriety*. There are six parts after the Introduction. Part I is Beginning Questions, under the heading *What is Alcoholism?* Part II looks at another set of Beginning Questions, under the heading *What is Sobriety?* Part III is *What are the Twelve Steps?* Part IV is *What do I do for help?* – including *What is A.A.?* *What Are Other Answers?* Part V is my story (“Jane S. in Sobriety”) – which should help answer some of the questions – and then Part VI covers *Questions on the Manic-Depressive [Bi-Polar] Alcoholic*.

**Part I: What is Alcoholism?** In the first part, we begin with four questions. They are the questions I asked when it was suggested that I had a drinking problem and ought to be going to meetings of Alcoholics Anonymous. (The word “suggested” probably isn't strong enough for what my husband actually said, which was “You go to those meetings or else I'm leaving.”) They are (1) *What is alcoholism?* (2) *How do I know if I have it?* (3) *What do I do now?* (4) *Where does alcoholism come from? And Are there alcoholic families?*

**Part II: What is Sobriety?** I may be an alcoholic. What do I do now? What I do now is, I try to get sober. How? We'll take our look at that in Part III. First let's ask, *What is Sobriety?* That is the subject of Part II. *Is 'not drinking' the same as sobriety?* The first quality of sobriety is that my system is free of alcohol and other substances. Once that is accomplished, sobriety is probably best considered as a mindset learned from regular attendance at meetings, from practicing the Twelve Steps, from a close relationship with a sponsor, from regular prayer and meditation, and from “giving it away.” The whole section is about the mindset so perhaps we don't need to consider it as a separate heading. So we ask, *Why meetings? What do you mean by practicing the Twelve Steps?* (There's more on this in Part III.) *What's this about a sponsor? About prayer and Meditation? About “giving it away”?* The answers to these questions should give us an idea of what sobriety is.

**Part III: What are the Twelve Steps?** It seems to be pretty generally agreed that the process of mind-change to deal with alcoholism (or over-eating or gambling or narcotics) is outlined in a set of Twelve Steps, developed by Bill W,

founder of Alcoholics Anonymous. In the third part of the book, we ask about these Twelve Steps, the same Steps used for Narcotics Anonymous, Overeaters Anonymous, Sex and Love Addicts Anonymous, and any number of other groups who have found them helpful in dealing with their problems. We also ask what we're supposed to do with them (yes, *practice them*, but what's that all about?) A lot of what's in Part V (and something of what's in Part IV) can be used to show what we do with the Twelve Steps – how we “practice them” – in A.A. and “in all our affairs.” It won't do any harm to list these steps here, though they're given several times further on in the book.

These are the Twelve Steps. (1) We 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 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, (6) Were entirely ready to have God remove all these defects of character, (7) Humbly asked Him to remove our shortcomings, (8) Made a list of all persons we had harmed, and became willing to make amends to them all, (9) Made direct amends to such people wherever possible, except when to do so would injure them or others, (10) Continued to take personal inventory, and when we were wrong, promptly admitted it, (11) Sought through prayer and meditation to improve our conscious contact with God *as we understood Him*, paying only for the knowledge of His will for us and the power to carry that out, (12) Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and practice these principles in all our affairs.

**Part IV. What do we do for help? A.A. questions. Other questions.** The fourth part of the book isn't very long (and in fact, the whole book isn't very long), but it has some other important questions and answers (so far as I can provide

them). Remember, these are not “AA Answers” – they're my answers. But they are based on my experience in and with A.A. We ask (and answer) some questions about A.A., but also about other approaches to sobriety. First we ask, *What do I do for help?* We talk mostly about A.A. and a little about other answers. When we talk about A.A. we try to answer questions about meetings and about A.A. sayings and slogans and about telling our stories in A.A. We try to say how it is that A.A. can work. And we consider some other questions: (1) *How do I recognize alcoholism in someone I love? and what do I do?* (2) *Do answers that work for adults work for teenagers and younger adults?* (3) *What happens if we ignore warnings?* (4) *Is abstinence the only answer?*

**Part V: Jane S. in Sobriety.** In Part V, very simply, I tell my story, “What it was like, what happened, what it's like now” – that's the recognized “formula” for telling your story in Alcoholics Anonymous. The emphasis is on the word *my*. It's not anyone else's experience. Each one of us has his or her own life as an alcoholic, drunk and then sober. My story is just that – *my* story. But I believe it will help answer questions about alcoholism, sobriety, and the Twelve Steps. I've been surprised, in writing it out, just how long it is. You see, when we “tell our story” in Alcoholics Anonymous, we generally speak for somewhere between thirty and fifty minutes, and we tell whatever parts of our story come into our heart and mind at that time. But I've tried to make as full a story as I can, way beyond what I could tell at a meeting, and though it really isn't anywhere near complete, it's remarkable to see it run for fifty pages instead of fifty minutes. Even so, I've tacked another chapter on, which also tells part of my story, the part that covers my being a bi-polar alcoholic. I say “tacked on” but to me it's more than that, and I'm thinking, from all I've read and heard over thirty-five years, it may be more than a tack-on for quite a number of manic depressives who are (or have been diagnosed as) alcoholics or alcoholics who are (or have been diagnosed as) manic depressive.

## **Part VI: The Manic-Depressive (Bi-Polar)**

**Alcoholic** And then, as the sixth part of the book, there's a chapter that's been waiting to be written for nearly seventy years, a Chapter on the Manic-Depressive [Bi-Polar] Alcoholic. I was formally diagnosed as a manic depressive and placed on lithium therapy in July 1972, when I was sober just over a year and a half. Dr. Silkworth said that the manic-depressive type of alcoholic was the least understood by his friends, and that a whole chapter could be written about him (or her). As I said, my chapter in this book is not Dr. Silkworth's chapter, but it is a chapter

written out of my life, and maybe it will help. It's not a very long chapter, but it does tell some of this particular story from the inside.

One other point. Although I am an alcoholic, and much of this book could be described as an "alcoholic's eye view," this is not "the view from A.A." Even if I had seventy years of sobriety, instead of half that, I couldn't speak for Alcoholics Anonymous. No individual alcoholic speaks for Alcoholics Anonymous. Now to our beginning questions.

– Jane S

## **NOTES ON PETER KRAMER'S AGAINST DEPRESSION (FOR COMMENT)**

I have recently been re-reading (Professor of Psychology) Peter Kramer's *Against Depression* (2005), with particular attention to the second part (pp. 115-208), "What It Is." From my reading, and with my interests, a few points stand out. For one thing, "major depression turns out to have a heritability of 35 to 40 percent ... [while] persistent depression has a heritability of over 50 percent" (pp. 126-127). For another, genetic inheritance has a "pre-kindling" effect on depression, so that those with the genes begin life or enter adulthood "some distance down the pathway toward recurrence" of depression (p. 145). At least as important as certain specific points related to 5-HTT and CRF noted below is the general point that depression is a disease, treatable by both medicine and psychotherapy, having the characteristic that continued episodes work significant changes in the brain, rather as continued episodes of alcoholic drinking produce significant changes in the brain, and confuse the question whether particular brain patterns are the result of alcoholic predisposition or alcoholic drinking.

Research on the so-called "Woody Allen" gene for neuroticism (5-hydroxy-triptamine transporter or 5-HTT) has shown that stress produces greater depression in subjects with *one long and one short* 5-HTT gene than in those with two long 5-HTT genes – in other words, muted serotonin (5-HT) transmission may

establish lowered resilience against stress (pp. 130-31). It occurred to me that a study in the September 2003 issue of the journal *Alcohol and Alcoholism* (Volume 38, Number 5) showed that students who shared a particular variant of this serotonin transporter gene (5HTT) consumed more alcohol per occasion, more often drank expressly to become inebriated, and were more likely to engage in binge drinking than students without the variant.

The researchers found that the students who carried *two copies of the short* version of 5-HTT were more likely to report troublesome drinking patterns. Specifically, the students with two copies of the short form of the gene engaged more frequently in binge drinking, drank more often to get drunk, and consumed more alcoholic drinks per occasion than did students with the other genotypes. Another difference the researchers observed was that students with *at least one copy of the long* variant of the 5-HTT gene tended to consume a smaller number of drinks at a sitting, even though they went out to drink as often as the other students. Why should the presence of the shorter gene variant make such a difference? It has been suggested that, because individuals who are homozygous for the short version [both short] are known to be at risk for higher levels of anxiety, they may use alcohol to reduce tension.

Another study, Munafo, Langston-Hughes, et al., “Association between the Serotonin Transporter Gene and Alcohol Consumption in Social Drinkers” in *American Journal of Medical Genetics* (2005), attempted to replicate these findings and extend this work in a representative, ethnically homogenous, non-alcohol dependent sample of social drinkers in the United Kingdom. *The short allele of the 5-HTT gene was significantly associated with increased alcohol consumption* ( $P = 0.03$ ). There was suggestive evidence of a genotype-sex interaction ( $P = 0.04$ ). Post-hoc tests indicated higher alcohol consumption in men with one or more copies of the short allele, while in women consumption was highest among heterozygotes [one long one short] compared to both homozygote groups [both long or both short]. These results suggest that this association may differ in men and women.

Depression seems to be connected with cerebrovascular conditions (p. 173). Also, “if certain ‘medical’ depressions – such as the depression caused by cytokines – act via the stress hormone pathway, then a treatment that interrupts that pathway might protect against them as well” (p. 190). And, “by 1990, the cutting edge of research had moved from modulation of serotonin to the selective blockade of the brain effects of stress hormones. The prime target was corticotropin releasing factor or CRF” (p. 192). What was and is now being sought are clues to resilience through specific neurogenesis. It may be noted that drugs that block CRF receptors are being looked at by scientists as potential treatments for depression, panic disorder,

and post-traumatic stress disorder. Work by Professor George Siggins and others of Scripps, published in the journal *Science*, ties together the effect of the brain peptide corticotropin releasing factor (CRF) with alcohol. Both appear to influence neurotransmission in the amygdala, the so-called pleasure center of the brain, by increasing the transmission of the neurotransmitter gamma amino butyric acid (GABA).

It occurred to me that scientists at Scripps Research and elsewhere have shown that CRF is involved in the transition from alcohol use to alcohol dependence. It has been found that levels of CRF increase in brains treated with alcohol. When neurons are exposed to alcohol, according to Professor Siggins, they release CRF, and this causes the release of GABA in the amygdala. And when the CRF receptor is removed altogether (by genetic knock out), the effect of alcohol and CRF on GABA neurotransmission is lost. Siggins and his colleagues say that this suggests a cellular mechanism underlying involvement of CRF in alcohol’s behavioral and motivational effects. During withdrawal, CRF levels increase and these changes may persist for a long time. It also suggests a possible way of treating alcoholism – using CRF antagonists, or compounds that block the effects of CRF. In the current study, when the scientists applied an antagonist of CRF, they found that alcohol no longer had an effect.

My impression is that this all may be tied in with the puzzles of Jellinek’s epsilon-alcoholism, as well as with teenage and young-adult binge-drinking. I look for comment on all this.

**ARCHIVAL NOTE II:  
THE NORTH CONWAY INSTITUTE  
AND NORTH CONWAY FOUNDATION COLLECTION**

Our next contribution provides a brief look at an archival collection (not well known) which can supplement materials at Brown. We hope in subsequent issues to note still more collections useful or adjunct to A.A. history, especially church-related collections. In this issue we cover the North Conway Institute and North Conway Foundation Collection in the Archives of the Protestant Episcopal Church in Austin, Texas. The records of the North Conway Foundation and North Conway Institute are made up of eleven series:

- 1.0 Administrative Records**
- 2.0 NCI Sponsored Conferences**
- 3.0 NCI Activities and Cooperative Projects**
- 4.0 NCI Publications**
- 5.0 Resource Material**
- 6.0 Correspondence**
- 7.0 History**
- 8.0 David Works Personal Papers**
- 9.0 Fundraising**
- 10.0 Audio and Visual Materials**
- 11.0 Photographs**

**1.0 Administrative Records**

- Legal Records
- Internal Revenue Service Records
- Executive Committee
- Board of Directors
- Annual Reports of the President
- Committees
- Board of Trustees
- Financial Records
- Staff
- Correspondence
- Annual Meeting of Members
- Semi-Annual Meeting of Members
- Luncheons

**Description:** NCI incorporated as a non-profit organization in 1959 as The North Conway Foundation, INC. In 1963, the name was changed to North Conway Institute. Since the beginning, boards and committees were formed

to provide structure and accountability to the work of the organization. Trustees were later appointed to serve as a further support network for NCI. Trustees shared their knowledge and networks while helping facilitate the ongoing work of fundraising. NCI also hosted an Annual Meeting of Members as a way to invite more people to hear about NCI and to feel involved in its work. The executive vice president reported directly to the Board of Directors. His yearly reports are listed chronologically after the Board of Directors files. These reports give a narrative, year by year, view of the work of NCI through the eyes of its founder, David Works. These reports tell stories of people helped, budget cuts and the shifting priorities of NCI through the years.

**2.0 NCI Sponsored Conferences**

- June Assemblies
- Alaska Conferences
- Fly-Ins

**Description:** In 1951 David Works helped organize the first statewide alcohol seminar for clergy. This was the first conference of its kind in the United States. The second and third conferences were held in 1952 and 1953 during September. These early seminars were co-sponsored by the Division of Alcoholism of the New Hampshire Department of Health, the New Hampshire Council of Churches and the Episcopal Diocese of New Hampshire. The fourth conference in 1955 was the first year the event was held in June and expanded to cover a full week. After 1955 the conferences continued each June until 1984. While NCI often worked with other groups to sponsor conferences, this series documents the yearly June Assemblies solely sponsored by NCI. These yearly meetings brought together scientists, clergy, business executives, community leaders, alcohol counselors and government officials. The records from these conferences help show how NCI served as

a consensus and community builder around the issues of alcoholism. Speeches and position papers from each conference are documented here.

### **3.0 NCI Activities and Cooperative Projects**

**Description:** This series shows the networks, relationships, partnerships and co-sponsorships that NCI formed and used to accomplish its mission as an interfaith catalyst for education and action on the issue of alcoholism. This series documents the work that NCI did together with other groups in the church, in industry and government and in their community. This was the core work of NCI and so this series was created to mirror that. Some examples of the type of information found in this series include: proposals to serve as consultants to government agencies, conferences that NCI co-sponsored, such as the 28th International Congress on Alcoholism, and a film that NCI helped create about the churches and alcohol.

### **4.0 NCI Publications**

- Resources
- Booklets
- Studies and reports
- Communications
- Press Releases
- Newsletters
- Catalysts
- Foundation News
- NCI Reports
- NCI Bulletin
- Trustee Report
- Brochures about NCI

**Description:** This series contains most of the booklets, newsletters, reports and other brochures published by NCI. From 1967 to 1999 NCI published the Catalyst newsletter. The Catalysts are a concise record of the work of NCI. The booklets, studies and reports were resources NCI published for public distribution. Topics include such things as reports about alcohol and the American churches, responsible decisions about alcohol and the theological basis for ecumenical action. The communications

section contains press releases and brochures about NCI as well as internal newsletters published for board members and trustees.

### **5.0 Resource Material**

- Speeches & Reports
- Publications
- Pamphlets
- Print Media
- Topical Files
- Organizations
- General
- Denominations
- Government
- States
- Business and Industry
- Academic
- Reference
- Names

**Resource Files Description:** These Resource files were some of the material NCI kept as it worked as a networking organization and as a resource to the public. This section is divided into five subseries: Speeches and Reports, Publications, Topical Files, Organizations, and Names.

#### **5.1 Resources: Speeches & Reports**

**Description:** NCI collected manuscripts and transcripts of speeches and reports related to alcoholism. Some of these transcripts were retrieved from the speaker and others were requested from state and national government agencies. This grouping of speeches given at academic and religious conferences and government hearings record the dialogue that helped shape the culture's attitudes toward problems concerning alcohol.

#### **5.2 Resources: Publications**

**Pamphlets Description:** More than 800 booklets published from the 1940s to 1989 are arranged here. Many of these are small press publications with limited distribution that form part of the evolving conversation of the attitudes towards and treatment of alcoholism. **Print Media Description:** This is a collection of reprints from small and limited distribution journals, magazines and news clippings.

### **5.3 Resources: Topical Files**

**Description:** The files in this series are broad in nature. Topics include such areas as Industry, Native Americans and Women. Most of the files are general reference material, but some files go into more detail and show NCI's work and interest in the topic. The files on Industry contain correspondence and material related to the connection between businesses, alcohol and NCI. Documents showing the growth of Employee Assistance Programs as well as speeches and reports about alcohol's impact on the workplace are also in this section. Other topics worthy of note include the files on Drunken Driving and the files on Native Americans. In the 1950s and 1960s, NCI worked to bring drunken driving to the forefront of society's conscience. Documents from David Work's term on a Massachusetts Governor's Task Force on drinking and driving are housed within the files on DWI. David Works also served on a federal government committee on Native American issues. Files from that committee are contained here along with reference material about Native Americans and alcohol.

### **5.4 Resources: Organizations**

- General Organizations
- Denominations
- Government
- States
- Business and Industry
- Academic
- Reference

**Description:** The files found within this series show these groups' action and reaction in response to alcohol and alcoholism. Gathered here is material from businesses, grass roots groups, churches and others. The section on denominations shows the ecumenical style of NCI.

### **5.5 Resources: Names**

**Description:** Some of these files are reference in nature. Other files show the personal relationship between NCI and the person. There are files on politicians, scholars and friends. Most of the files are not in-depth or complete representations of the people and their work. A few people who actively worked with NCI and David Works such

as Tom Price, Selden Bacon and David Hancock have several files each of their writing and correspondence.

### **6.0 Correspondence**

- Outgoing, 1945-1988
- Incoming
- Unsorted

**Description:** This series contains letters written to and from NCI from 1945 to the 1980s.

### **7.0 History**

**Description:** This series contains scrapbooks kept by NCI, a written history of the Institute and transcripts of interviews conducted in the 1980s of prominent leaders within NCI.

### **8.0 David Works Personal Papers**

**Description:** This series contains correspondence, sermons and prayers written by David Works, newspaper clippings about Works, files he kept on personal interests and some non-alcohol related committee records.

### **9.0 Fundraising**

- Contributions
- Solicitations
- Letters
- Mailing Lists
- Corporate Correspondence
- Foundations
- General Corporate Correspondence

**Description:** This series contains the records kept by NCI of their continuing efforts to support their non-profit organization. Solicitation letters to individuals and grant proposals to foundations show the private and corporate support NCI received to accomplish its work.

### **10.0 Audio and Visual Materials**

**Description:** This is a small collection of cassettes and reel to reel audio recordings of some speeches given at NCI conferences. The film, "The Churches and Alcohol Problems" is also part of this series.



## 11.0 Photographs

**Description:** This is a small collection of black and white photos taken at NCI conferences and copies of photos used in producing the NCI newsletter, the Catalyst.

### History of the North Conway Institute (from the Episcopal Archives)

North Conway Institute worked from 1951 to shape and create policy concerning alcoholism. This ecumenical organization, led by Episcopal priest, the Reverend David A. Works, began in New Hampshire and later moved its offices to Boston in 1962. Though the Institute invested a great deal of energy in the New England area, NCI demonstrated national influence as well. Staff members of NCI served on numerous national church and government boards. Unlike most church-influenced groups before it, NCI wasn't an abstinence group, rather the work of NCI focused on helping and educating people through the churches and working as a catalyst to shape public policy.

Much of NCI's influence was due to the charismatic and sometimes controversial leadership of the Reverend David A. Works. After serving as rector of Christ Church in North Conway, New Hampshire from 1948 to 1960, Works made NCI his life's work. Works strove for NCI to be a catalyst in the church and society. He encouraged people and groups to come together to face the problems of alcoholism. The Institute sponsored conferences, seminars and created working partnerships with government organizations and private sector businesses. Yearly conferences hosted by NCI brought together leaders within different disciplines to share and discuss information and to propose solutions to problems caused by alcohol. Doctors, clergy members, government workers and business leaders were among those that attended the summer conferences.

During the 1950s and 1960s, NCI worked at the forefront of discussion concerning drunk driving. In 1956 and 1959, North Conway Institute co-sponsored the Governor's Confer-

ences on "Drinking Drivers." In 1963, North Conway Institute worked with the Institute for Safer Living of the American Mutual Liability Insurance Company to host a Conference on Church Action for Highway Safety. NCI was also instrumental in forming The Ecumenical Council on Alcohol Programs (TECAP). This group created the first policy guide written by an interdisciplinary and ecumenical board which accepts the use of alcohol by church members. The Ecumenical Council on Alcohol Programs involved Protestants, Catholics, Jews and several secular agencies. A speech presented at the 1958 North Conway annual conference by Father John C. Ford, S.J. served as the basis for the 1970 statement by The Ecumenical Council on Alcohol Programs.

During the 1960s many groups concerned with alcohol problems widened their emphasis from care of the alcoholic to include prevention of alcohol problems. NCI was involved in this movement through sponsorship of the 1968 annual NCI conference which explored how the church could help prevent problem drinking. During this same time, NCI worked with the National Council of Churches Task Force on Alcohol Problems to introduce the 1967 Cooperative Commission on the Study of Alcoholism report to the public. This report was the result of a six-year study by an interdisciplinary committee funded by a \$1.1 million grant from the National Institute of Mental Health. The report proved controversial at the time because it supported the changing of drinking practices and attitudes as a way to prevent future problems with alcohol in American culture. Specifically it called for a lower drinking age and encouraged the responsible use of alcohol by youth in such environments as church and sporting events.

Much of NCI's influence in government and industry resulted from the experience of its leader David Works who served as a consultant for federal, state and church agencies. Works was once called "the prophet the church did not want to listen to," by The Rev. J. David Else, president of the National Episcopal Coalition on Alcohol. In 1955 Works was appointed chairman

of the U.S. Government Commission on Alcoholism among American Indians. This was the first action concerning alcoholism taken by the federal government after Prohibition. During the 1970s Works served as chairman for numerous committees including the National Council of

Churches Task Force on Alcohol and Drug Problems, a U.S. Department of Transportation study on drunk driving programs, the Conference for Religious Leaders of the National Safety Council and the Massachusetts Drug Rehabilitation Advisory Board.

## WASHINGTONIAN NOTES & QUERIES

### No. 11

We have not yet discovered the obituary for Incorporator and original founder John F. Hoss, though his wife's obituary in 1858 indicates he was living in Baltimore at that time. Of the nine "other" incorporators of the Washingtonian Temperance Society of Baltimore (other, that is, than the original six founders), we have found obituaries of several, possible obituaries of several more, and nothing in the way of obituary for two, John Adler and Francis Gallager. Here are the Baltimore *Sun* obituary notices for Robert Neilson (1845), John Werdebaugh (1871), John Wright (1875), Daniel A. Piper (1875), David Martin (1879), Col. Elijah Stansbury (1883), and a brief non-obituary notice on Dr. Thomas L. Murphy from the *Medical Annals of Maryland 1799-1899* (Baltimore 1903). I wish to thank Francis P. O'Neill of the Maryland Historical Society for assistance here.

Robert Neilson (*Sun* July 23, 1845) – "On Sunday morning, 20<sup>th</sup> inst., after an illness of several weeks, Robert Neilson, Esq., printer. Mr. Neilson was one of those who defended Baltimore at North Point in 1814, and in the various relations of life he discharged his duty faithfully and honorably. He was a conspicuous and zealous advocate of the cause of temperance, and contributed largely to its promotion by his example. In short he was a worthy man and a good Christian."

John Werdebaugh (*Sun* October 20, 1871) – "On the 19<sup>th</sup> inst., John Werdebaugh, in the 85<sup>th</sup> year of his age."

John Wright (*Sun*, January 19, 1875) – "Funeral of an Old Citizen – Mr. John Wright, an aged citizen of Baltimore, and one of the defenders in the War of 1812-14, who died Friday [Jan 15, 1875], was buried Sunday at Greenmount Cemetery, was born on the Hookstown road, near Pikesville, Baltimore county. He moved to this city about sixty-six years ago, and for a long time carried on a boot and shoe factory on Howard street, near Lexington street, and was subsequently a justice of the peace. In 1840, while a member of the Washington Society, he sent a pair of beautifully worked slippers to General Lafayette, and received a letter of thanks from the general. He retired from active business life about twenty years ago and always turned out with the Old Defenders. He was a Royal Arch Mason. Rev. Dr. Gibson officiated at the funeral."

Daniel A. Piper (*Sun* June 28, 1875) – "The funeral of Daniel A. Piper, the Grand Tyler of the Grand Lodge of Masons, who died on Friday evening last, took place yesterday afternoon at Masonic Temple, and was attended by the officers of the Grand lodge of Maryland, St. John's Royal Arch Chapter, Henry Weber, high priest; Maryland Commandery No. 1, H. L. Emmons, eminent commander, and Concordia Lodge, No. 13, T. W. Warfield, worthy master. The services at the temple were short, but very impressively read by Revd. J. B. Stitt, grand chaplain. The following officers of the Grand Lodge were present: John H. B. Latrobe, grand master; George L. McCahan, assistant deputy grand master; John S. Tyson, senior grand

warden; Robert Lyons, junior grand warden; Jacob Medairy, grand secretary, and Woodward Abrams, grand treasurer.

The ceremonies and procession were under the direction of Charles E. Kemp, grand marshal, and John H. Harvey, of Warren Lodge, assistant grand marshal. The pall-bearers were Charles H. Mann, P. G. C., and E. T. Schultz, P. G. C. of the Grand Commandery; Jacob E. Krebs, P. C. of the Maryland Commandery; Ezra L. Stevens, P. C. of Baltimore Commandery; J. Harry Weber, high priest, and E. J. Oppelt, past high priest of St. John's Royal Arch Chapter; Alva E. Robertson, Jr., past master, and H. W. Milliken, past master of Concordia Lodge No. 13. Maryland Commandery acted as escort, and a detachment of Knights acted as a guard of honor. The remains were deposited in the mausoleum at Greenmount, and the solemn burial service of the order was read by the grand master, John H. B. Latrobe.”

David Martin (*Sun* Tuesday, January 14, 1879) – “The funeral of the late Mr. David Martin, who died on Friday last [aet. 83], took place yesterday afternoon from the residence of his son-in-law Dr. Edward T. Schultz, No. 340 North Carey street. The services were conducted at the First English Lutheran Church, corner of Fremont and Lanvale streets, by Rev. John G. Morris. Six grandsons of the deceased, namely, Luther Martin, Vincent Jackson, Harry Jackson, Luther Jackson, Thomas Jackson and Luther Schultz, were the pall-bearers from the house to the church. At the church the casket was delivered to the Messrs. J. F. Fizione, J. C. Bridges, Otho Swingley, J. C. Berry, W. Bridges and James Gerty, six elders chosen from the Second English Lutheran, St. Mark's and St. Paul's Lutheran Churches. The interment took place in London Park Cemetery. Mr. Martin was in the 84<sup>th</sup> year of his age. He came to Baltimore with his parents when only four years of age, from Bucks County, Pa. His father, David Martine, was a native of Switzerland, and after coming to this country enlisted in the continental army and served under the Marquis de Lafayette until after

the surrender of Lord Cornwallis at Yorktown, when General Washington appointed him chief steward at Mount Vernon. David Martin, Jr., though only a youth, took part in the battle of North Point. He afterwards lived for some time in Carroll county, and married there, but came back to Baltimore and entered the tailoring business with Mr. James Matthews, at the corner of Lexington and Charles streets. For many years, however, he was connected with Sisco Brothers, on North Charles street. He was one of the founders of the First English Lutheran Church, on Lexington street, between Park and Howard streets, which was burned in the fire of 1873. He was a prominent Odd Fellow for over fifty years, and was associated with the late Thomas Wildey. He was also a prominent Mason, having been Past Grand Prior of the Grand Lodge of Maryland, a member of Concordia Lodge No. 13, and also of Maryland Commandery. He had only been sick a few days, having contracted a severe cold. After his death there were found among his papers written directions as to the manner in which his funeral should be conducted, which were strictly observed. Many prominent Masons were present at the funeral.”

Elijah Stansbury (*Sun*, December 20, 1883) – “COL. STANSBURY DEAD. Ex-Mayor and President of the Old Defenders' Association. Reported for the Baltimore Sun. Colonel Elijah Stansbury, after a useful and vigorous life, passed quietly away yesterday morning about a quarter past eleven o'clock, in his 93<sup>rd</sup> year. He was unconscious, and during his sickness, which lasted several months, he never seemed to be in pain, or made any complaints. At his home, No. 431 North Central avenue, a limited number of his relatives were gathered around his bed. Mrs. Elizabeth Whitaker, his niece, who nursed him tenderly, Mrs. Miles, the wife of a nephew, Elijah M. Stansbury, a nephew, and Wesley Howard, an old colored family retainer, were the only ones present. The moment when his last breath was drawn was scarcely discernible. He had no doctor in attendance, as he was a

Thomsonian and a physic-hater all his life. Dr. Milton N. Taylor visited him several times, at the request of Mrs. Whitaker, but only as a friend, and every grain of medicine that he took had to be disguised. His ailment was not traceable to a cause more definite than a general giving away of his system. He was always hale and hearty, and his invariable answer when asked about his health, even toward the last, was a twist of his fingers through his silver hair and the words, 'Hearty as a buck, sir!' He was first taken down by rigors, and eventually by unconsciousness. The following letter was addressed by Dr. Milton N. Taylor to Mayor Latrobe shortly after Col. Stansbury's death:

'It is my melancholy duty to inform you that Hon. Elijah Stansbury died this morning at 11:15 o'clock. Supposing that you would think it your duty to pay the appropriate honors to so distinguished a man, I address you this note at once, so as to afford you all necessary time. His end was as peaceful as his life was pure.'

Mayor Latrobe directed that the City Hall flag should be displayed at half-mast and the portico on Holiday street draped in mourning out of respect to the deceased. The flag will be kept at half-mast until after the funeral, and the drapery displayed for about a week. The mayor also directed the fire marshal to have the bell on the City Hall tolled for two hours during the funeral ceremonies.

The funeral will take place from Holy Innocents' Protestant Episcopal Church, at 2 p.m. Saturday. The honorary pall-bearers will be the six surviving ex-mayors of Baltimore, viz: Samuel Hinks, of Frederick City, Judge George W. Brown, Robert T. Banks, Joshua Vansant, F. C. Latrobe and William Pinkney White. The active pall-bearers will be selected from the vestry of Holy Innocents' Church and societies to which the deceased belonged.

Sketch of the Deceased. Col. Stansbury was born in Baltimore county in May, 1791. He was the sixth son of Elijah Stansbury, Sr., one of the earliest settlers of Maryland. His father had thirteen children, ten sons and three daughters. Young Stansbury came to Baltimore and served an apprenticeship of four years as a bricklayer

under his brother. When the War of 1812 broke out, Stansbury had just reached manhood. Though somewhat lame, he was a lusty lad, and could handle a musket with the best. He became a private in Capt. John Montgomery's Baltimore Union Artillery and in the Battle of North Point fought gallantly and was personally complimented by his commander, who was afterward his steadfast friend.

It is related of the father of young Stansbury that he said to some of his neighbors, 'I had seven sons under arms the day the battle of North Point was fought, and I would rather see all of them weltering in their blood than to hear that even one of them had shown the white feather.'

Stansbury kept up his membership in the Maryland militia, and gradually rose to the rank of Colonel of the Twenty-Seventh Regiment. For ten years he worked at his trade of bricklaying, enlarging his business until he became a builder. Afterwards he merchandised in lime, cement and kindred stuffs, and also manufactured Thomsonian medicines. In 1862 he retired from business, being then in his 72<sup>nd</sup> year.

In politics Col. Stansbury was an uncompromising democrat of the old school. In 1824 he was elected to the first branch city council from the fourth ward. At the same election his old commander, Capt. Jno Montgomery, was elected mayor. Several other Old Defenders were elected to the council. "In those times," Col. Stansbury was wont to say, 'solid business men were sent to the councils – men in whom the people had the greatest confidence. Such men, for instance, as Hezekiah Niles, Upton S. Heath, Jno. B. Morris, Ebenezer L. Finley, Col. James Mosher and Col. Samuel Moore.'

When Lafayette revisited the United States as the nation's guest, Col. Stansbury, together with the other members of the city council, assisted in his formal reception. The Colonel used to speak with lingering fondness over the heartiness and grandeur of the occasion. Baltimore had 62,627 inhabitants then. When Col. Stansbury was born the population was less than that of a single ward today.

It was during the Colonel's time in the council that the bill was enacted by the Maryland Legislature granting political privileges to Hebrews. The first Hebrew elected to the city council was Mr. J. J. Cohen, who, said the Colonel, 'was a gentleman of acknowledged worth in all the relations of citizenship.' Mr. S. Etting, another Hebrew, was subsequently elected. Among the events of the past about which Col. Stansbury could speak graphically was the riot in Baltimore in 1835, caused by the failure of the Bank of Maryland. Mr. Jesse Hunt was mayor at the time. Col. Stansbury was a witness of the riot. Col. Stansbury was elected to the Legislatures of 1843, 1844, 1845. The Hon. Robert M. McLane and Comptroller Vansant were his colleagues in the Legislature. In 1848 Col. Stansbury was chosen mayor of Baltimore. His administration was marked by energy and progressiveness, and when he retired he was held in higher esteem than ever before.

He was a member of the Masons, the Odd Fellows, Druids and red Men. He received the first degrees in Masonry a few weeks before the battle of North Point. He attained to the highest rank of Masonry, and has been chief officer of both Masonry and Odd-Fellowship.

He had been a member of the Protestant Episcopal Church since 1822. He lived under every administration of the United States from Washington to Arthur, inclusive. Washington finished his first term in the third year of the Colonel's birth. His was a long and eventful career, patriotic, spirited and manly. Mr. Stansbury's wife was Miss Eliza Eckels of Baltimore. She has been dead about seven years. They had no children."

Dr. Thomas L. Murphy (from *The Medical Annals of Maryland 1799-1819*) – "Murphy, Thomas L., 1827. Born at Baltimore. M.D. University of Maryland, 1819; Physician to the Hibernian Society; edited *Republican* and *Argus*; performed the first ovariectomy at Baltimore, in 1848, on a Mrs. Reeside, a teacher in the public schools. She continued to teach after that for thirty years. The operation was done in South Baltimore. Shortly after, Dr. Murphy retired from practice and spent the remainder of his life in Cecil County, marrying the mother of Senator Cresswell; left no children. He never operated a second time. Died at Port Deposit, Md. (Dr. John Morris). See lists of 1848 and 1853."



## NOTES

It is, of course, not entirely clear which (if any) of the “other” nine incorporators were former drinkers. One way of looking at the question would be to look at the probable ages and renown of the nine men. Robert Neilson (d. 1845) was known as a temperance advocate, but no connection with the Washingtonians reported, which *may* suggest he was known as a temperance advocate before the Washingtonians. The line notice on the death of John Werdebaugh adds nothing to our knowledge of him. The obituary of John Wright has a confused reference to the Washington Society (no one could have sent a pair of slippers to Lafayette in 1840 and received an answer, as the Marquis died in 1835, but the combination of “Washington Society” and “1840” suggests our Washingtonians). John Wright was an Old Defender and eventually a J.P. – we cannot say whether he had been a drinker before, though it may be worth noting he was born (apparently) in 1789. Of Daniel A. Piper, we know from the Census that he was born in 1810, making him the youngest of the incorporators, and while he was active in Masonry and eventually may be counted a distinguished citizen, his youth in January 1841 suggests the possibility that he had been a drinker – but there is no proof at all. David Martin (if this is the right David Martin) was both a distinguished Mason and a distinguished Odd Fellow – and an Old Defender. He was born in 1796. A sixth sense (if no more) in reading his biography suggests the possibility of a drinking life before 1840, but not so much as to make a wager on it. Thomas Wildey, by the way, was the founder of American Odd-Fellowism, in Baltimore, in 1819.

One of the more interesting items in the Stansbury biography may be the reference to Thomsonian medicine. Samuel Thomson (born 9 February 1769, died 5 October 1843 in Boston, Massachusetts) was the founder of the “Thomsonian System” of medicine. He was born in Alstead, New Hampshire, the son of John Thomson (1744-1820) and his wife, formerly

Hannah Cobb. He married Susanna Allen on July 7, 1790 in Keene, New Hampshire and together they had eight children. When his wife nearly died after being treated through conventional medicine, Thomson brought her to a herbalist, who treated her and taught Thomson some of the herbalist methods. Thomson began developing his own theory of herbal medicine during the 1790s, practicing on his family. Over time, he built a reputation as a healer in his native New England. In the early 1800s, he began to market his system to others.

By 1813, he had patented his system and began to sell “family rights certificates” which gave the buyer a sixteen page instructional booklet and allowed them to buy unadulterated domestic drugs. Thomson believed that plants were beneficial because they grew towards the sun, the source of heat, light and life. Minerals, like mercury, were harmful because they came from the ground, which was cold, signifying illness and death. Thomson’s therapeutics aimed at restoring the body’s heat directly with plants and plant derived drugs and indirectly with emetics, enemas, and purges to cleanse the body and prepare the way for heat to return. Thomson used sixty to sixty-five herbs and drugs including ginseng, peppermint, turpentine, camphor, and horseradish. His favorites, however, were lobelia, used to induce vomiting and cleanse the innards; cayenne pepper to raise the temperature; and steam vapor baths to raise a sweat. Thomson developed a unique system of “courses” of treatment numbered one through six. Each course included powders, tinctures, syrups, enemas and infusions. Thomson wrote his *New Guide to Health; or Botanic Family Physician* in 1822, and sold “patents” to use his system of medicine to any family for \$20. He sold over 100,000 patents by 1840.

A Thomsonian cure was not easy on the body. Although it did not include the toxic mineral drugs that a regular doctor might prescribe and probably caused less harm than

mercury, the heavy doses of up to thirty ingredients, hot steam baths and scalding teas were rugged. There is little information on whether the remedies actually worked. Regular doctors derided the Thomsonians as “puke doctors and steamers” and pointed out that otherwise harmless plant drugs could have narcotic and intoxicating effects in large doses. They resented Thomson’s appeal to the mistrust that ordinary people felt toward educated doctors. However, Americans flocked to Thomsonian medicine in the early decades of the nineteenth century. In the 1830s, when Thomsonianism reached its peak, the movement had its own lecture circuit, infirmaries, health practitioners, network of Friendly Botanic Societies, and publications. Thomsonian medicine championed self-reliance and is thought to have tapped into the discontent of the common man, especially in the Midwest. It may be seen as part of a broader movement that mobilized working people against the privileged elites. Thomsonians joined other health reformers to try and break the regular physician’s legal monopoly on the practice of medicine. Phrenologists, Grahamites (followers of Sylvester Graham of the Graham Cracker) and others would have supported and championed Thomsonian medicine. [This information on Thomsonianism is taken from Chapter 3, “The Thomsonians: Every Man His Own Doctor,” in David Armstrong and Elizabeth Metzger Armstrong, *The Great American Medicine Show* (New York 1991)].

Obviously, Stansbury, with his lifetime adherence to the “Democracy,” would be in line to be a Thomsonian, and it may be worth noting that he was also the only one of the “other” nine incorporators to be recorded (in John Zug’s little book) as going on tour for the Washingtonian Society. There is, of course, the chance that there is confusion here between Col. Elijah Stansbury (1791-1883) and his nephew/ (cousin?), Elijah Stansbury (1812-1874), son of the Colonel’s older half-brother (cousin?), William Gorsuch Stansbury (1781-1858). On Dr. Murph[e]y, we still have no date of death, de-

spite a search through papers in the Maryland Historical Society.

The two “other” incorporators for whom we have no obituaries, John Adler and Francis Gallagher, remain mysterious. John Adler is presumably the John Adler who was married to Caroline Hoover in Baltimore on 29 August 1825 (*Baltimore County Marriage Licenses 1823-1828* in Office of the Clerk of the County Court). Francis Gallagher I believe to have been the Delegate from Baltimore in the Sessions of 1837, 1839, 1840, 1841 (March session), 1841, 1842, 1844, 1847 (unless a younger Francis Gallagher 1816-1866 held that position in 1847). The mystery would lie partly in the absence of obituary in the Maryland Historical Society Baltimore *Sun* index. The elder Francis Gallagher would probably be the Francis Gallagher, cordwainer, rather than the Francis Gallagher, attorney. (The F. Gallagher of the Baltimore Directories was a Ferdinand Gallagher.)

