

CASQ

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This eleventh new issue of the CA&SQ (since its revival in October 2004) is Volume III, no. 3. After brief "News and Notes" (including a "Note" on early A. A., intended to be the first of several), we report on more of the editor's research on the "Messengers to Ebby" – who lie behind the early days of A.A. – and specifically, a little more on Rowland and more material from the recorded conversation Cebra G. had with Bill W. in 1954. After that is a second section on a narrative of giving up drinking, by Samuel G. Blythe (1868-1947), in his *Cutting It Out* (1912) and *The Old Game* (1914), this time Chapter II of *Cutting It Out*. Our installment on archives relevant to our pursuits is Part II of our coverage of the H. Alexander Smith Papers at Princeton, for materials relating to the Oxford Group. This is followed by no. 15 of the series of "Washingtonian Notes and Queries," material from *The Life of John H. W. Hawkins* (Boston and New York 1859) by his son William G. Hawkins (1823-1909). Next issue (III, 4) 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. All who receive this and other issues are invited to contribute notes, queries, studies, information on work in progress. – Jared Lobdell, June 30, 2007

News and Notes pp. 2-4

Progress Report: The Messengers to Ebby pp. 5-7

Material from Aldrich *The Primitive Mind and Modern Civilization*, p. 5,

Notes from the Cebra G. / Bill W. Conversation in 1954:

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NEWS AND NOTES

NEWS: LSD AGAIN:

From a 2006 ABC News report on "Tripping Your Way to Sobriety?" –

Imagine this. You are hooked on alcohol and you want help getting off the booze. You go to your doctor, and he or she says, "Drop some acid." That's right. LSD, the infamous drug of choice for many hippies in the 1960s and '70s. Lysergic acid diethylamide, the drug that caused hallucinations or "tripping," was, of course, outlawed, giving it immeasurable street cred in its time, before fading away as flower-painted bodies grew into gray-flannel suits. So, in the 21st century, why would a respected medical doctor even consider prescribing LSD as a wonder drug to help cure alcoholism? And will it actually happen? The answer, like an LSD trip, is elusive, but some in the scientific and medical community are beginning to discuss the possible merits of acid for this generation. Erika Dyck, an assistant professor at the University of Alberta, Canada, researches and teaches the history of medicine. She raised the issue after studying a series of LSD tests of alcohol-addicted patients carried out in the 1960s in Saskatchewan. The tests were done by British psychiatrists Humphrey Osmond and John Smythies. She tells ABC News that two-thirds of the alcoholics stopped drinking for at least 18 months after receiving one dose of LSD, compared to 25 percent who stopped after group therapy, and 12 percent after individual therapy. ... Dyck told the *Independent* newspaper of London, "The LSD somehow gave these people experiences that psychologically took them outside of themselves and allowed them to see their own unhealthy [behavior] more objectively, and then determine to change it." But those Canadian-based experiments in the '60s were widely criticized by others as either unwise or unreliable. Amid the growing alarm over LSD abuse by large numbers of young people, the drug, and any potential good use, was locked outside of the establishment. Now, some scientists around the world are planning to experiment once again with the effects of LSD on psychiatric disorders, possibly even revisiting the question of whether acid can help alcoholics. "There's a lot of renewed interest in psychedelics in general," Robin Carhart-Harris, a researcher on LSD and psychotherapy at the University of Bristol, in England, said to ABC News. The Royal College of Psychiatrists in Britain has been discussing the possibility, and Carhart-Harris tells ABC News that Swiss doctors are planning look into LSD for psychotherapy. "I certainly think it's an interesting subject scientifically," he said. "I think I've heard the analogy of a knife before – you can use it for positive means, and for negative means." Ironically, if LSD had stayed in the controlled environment of research labs in the '60s -- and never hit the streets and mixed into the social cauldron that was swirling out of control in places like San Francisco -- the drug might have evolved as a responsible medical treatment for alcoholism and psychiatric illnesses. It is an intriguing medical issue that scientists can resume work on only if and when governments are ready to view acid as a potential solution, not just an old problem.

Note: "Hope springs eternal in the human breast / Man never is but always to be blest."

NOTE: "HITTING BOTTOM" 1989 AND 1949:

From the children's book by Madeleine L'Engle [Camp] (1918-2007); *An Acceptable Time* (1989), p. 330 (note: there has been *no* mention in the book of alcohol or alcoholism, up to this point): "The bishop said, 'Often an alcoholic can start to recover only when he's gone all the way to the bottom. When there's no place to go but up. Zachary's self-centeredness was an addiction just as deadly as alcoholism.' He bent over the stricken young man. 'Open your eyes.' It was a stern command."

Although Madeleine L'Engle's father, Charles W. Camp (d. 1935) was believed by some in his family to be an alcoholic, there is evidence Miss L'Engle did not learn this until some years after *An Acceptable Time* was published. And this is interesting as a case in which the "hitting bottom" of an alcoholic is used didactically in another context. One might compare, for example, an early (didactic) discussion of alcoholism and sobriety in an American novel, specifically [James] McCreedy Huston (1895-1973), *The Right People* (1949), pp. 68-69, discussing lawyer John Hartley's rescue from alcoholism: "'I'll make it just as simple as I can. You'll have to go back in your memory a long time for the words. They are very old-fashioned. I know people who think they are ridiculous. One word is 'converted.' Hartley was converted. In a downtown mission when he had hit bottom. If you've noticed, Clay, men don't go all the way down at once; they go by steps ... You may have tried to speak to somebody on the way down; I have. But ... it usually is a waste of time to talk to a man before he comes to whatever level spells bottom for him ... he seems to have to go to the place where nothing human can help him. Now you have it, Clay. I'll try you on another word. Hartley was saved. ... John told me it was a worker among the derelicts who explained to him in one of his sober moments that God didn't want him to be lost, that if he would ask God's pardon for his failure and would trust Him for His forgiveness, he would not need to be hounded by remorse. He would be a free man from then on.'"

This was McCreedy Huston's first published book in fifteen years: he published seven novels and a book on Knute Rockne up to 1934, and seven more from 1949 to 1965. There are remarks on alcoholism and sobriety in several of the later novels, none that I have found in the earlier.

NOTE: EARLY AA – TRACKING DOWN JOE W.

In Jim B's account of early AA, one Joe W. (Jim actually records the last name, but it will not be used here) is identified as the man who told Bill to call the book (and the fellowship) *Alcoholics Anonymous* rather than *Anonymous Alcoholics*. Jim records that this Joe W. was with the *New Yorker*, but no *New Yorker* records available confirmed this. Research among various Joseph W's who might have been ours provided a Joseph Hooker W., Jr., b. Bridgeport CT February 2, 1895, son of Emma (b. 1875) and Joseph Hooker W. Sr. (1868-1941), a telegrapher and then metering clerk for the railroad. This identification was confirmed when the first page of signatures in the "First Big Book Bought" in the Archives at GSO showed the name Joseph Hooker W-----, Jr. Further research (*Bridgeport Post*) indicated he was married in the late summer of 1923, when

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

At some point thereafter the marriage broke up, and Joe's wife took their son and returned to her parents' house in New Jersey, or rather to live with her sister and brother-in-law in Hackettstown. Her age in 1930 is given as twenty-five, young Joe's as five. Eventually she remarried – a distinguished citizen of New Jersey, a Chosen Freeholder for his county, and had a second son (b. 1940), named after her second husband. The elder son, Joe, was in the service in World War II: efforts are underway to trace him further. The second son was born in 1940, and we got in touch with him, by mail, as, even though he is no relation to Joe W. (b. 1895), our Joe W., it was hoped he might be able to provide a connection or perhaps some information.

His letter of January 3, 2008, is quoted here: "My half-brother, Joseph Hooker W. was born on October 19, 1923, and died January 14, 1964. He never married and had no children. Following his service, during World War II, in the India/Burma theater, he briefly studied at the British Shakespeare Academy and later graduated from Lafayette College in Easton PA in 1949. Following that he was a "Field Editor" for Charles Scriber's & Son and at the time of his death he was working for Viking Press, also of New York. His mother and mine died on January 19, 1946. My father died October 18, 1980. My mother, as best I know, was a graduate of the Parsons School of Design in New York City. I know that in the late 1930s she was involved in a very serious motor vehicle accident, but this is only third party information, and the vehicle was most likely driven by her first husband. The rumor was that Joseph Hooker W., Jr., was in fact a heavy drinker, and that was partially responsible for my mother's disillusionment with her marriage to him. Gossip also had it that Mr. W. was a person of some talent and worked in some official capacity in New York City. As far as I know, my half-brother ... was the only child of Joseph Hooker W." [Note: the writer in fact refers to his half-brother as Joseph Hooker W----- P-----, P----- being his own last name and that of his father.]

The last specific evidence so far on our Joseph Hooker W. is a draft registration card from New York City, April 27, 1942, where his address (crossed out) is given as the Bowery YMCA, he is listed as unemployed, and the "person to contact" is the Editor/Publisher of the magazine *Editor & Publisher*. He is listed as 5' 9½" and 160 pounds, grey hair, brown eyes, and a mailing address is given as 286 W. 70th St. (close to West End Avenue, an apartment building with – at least at one time – doctor's offices in it). On the front of the card is a notation, "Temp Reg Card 1/12/1943" – the last reference we have to him.

Information in Census (and Social Security) records indicates two brothers, Milton, of Pasadena CA (1910-1973) and Mead Z. (1917-93), of Stratford CT. By 1930 Milton was working in New York City for the *New York Herald Tribune*. A long time member of AA in California recalls a Milton W. around Pasadena in the earlier 1970s. We are attempting to follow up on Milton and Mead Z. W.

PROGRESS REPORT: THE MESSENGERS TO EBBY

Passages on Alcohol from C. R. Aldrich, *The Primitive Mind and Modern Civilization* (1931)

In 1931, Kegan Paul Trench Trubner & Co., Ltd, published, in its International Library of Psychology, Philosophy, and Scientific Method, Charles Roberts Aldrich, *The Primitive Mind and Modern Civilization*, with Introduction by Bronislaw Malinowski and Foreword by Dr. C. G. Jung, dedicated to George French Porter (Yale 1903) In his Preface, Aldrich cites what has been done for him "by Jung himself, by my wife, by George French Porter, by Miss Toni Wolff and Harold McCormick, and by Rowland Hazard." We know Rowland Hazard was a huge admirer of his older classmate "Kid" Aldrich (G. F. Porter was another classmate) and that he underwrote at least part of the costs of the book.

He may also have contributed to the discussion of alcohol. And the fact that many of Aldrich's examples are drawn from the Southwestern United States at a time when Rowland was living there may not be coincidental. In reading what follows, it may be well to remember that Rowland Hazard's great binge of 1933-34 came on the heels of Aldrich's death, and the 1936 binge began to New Mexico. Here are the relevant passages on alcohol, which were published more briefly in our last issue:

(pp. 114-115) "In civilized life a person meets obstacles at every stage, especially in the transition from childhood to adulthood, in finding sex-objects, in winning the object of one's love, in earning one's livelihood, and in accomplishing the work which one wishes to accomplish, or even the work that is required of one. Normally each serious obstacle calls a halt to progress, during which imagination works upon the problem, and energy is gathered to attack the difficulty. If morale fails, and the problem is avoided, the stored-up energy may burst in the form of a neurosis. Or a substitute outlet may be found. This is usually sexuality or alcohol, or both; in short, it is the orgy.

"The orgy is also a relief from the monotony of work and our self-imposed respectability. Monotony is simply the objective side of what, psychologically considered, is subjective onesidedness – a condition that lies at the root of neuroses and of many cases of insanity. The physical lives of primitives are dull and uninteresting I the extreme, consisting mainly in a perpetual search for something to eat and in continuous physical discomfort. As a set-off to this, the primitive has art, especially in the fashioning of his weapons and implements but, above all, in his rites and ceremonies and myth-making. As soon as he has peopled the world with demons and ghosts it becomes less dull. And if the scattered small group that are out hunting food come together to perform ceremonies of dancing and drinking and worship, they are seized by what Durkheim has called 'the religious thrill.' That is, they are back in the paradise of the unconscious. Their limited consciousness, that has been attained by so much effort and privation, disappears ..."

(p. 124) "To the primitive mind, epilepsy, fits, convulsions, insanity, dementia, and even drunkenness are sacred, filled with the fascination of mana; and the ravings of a

person in one of these abnormal conditions are listened to with awe and reverence. The use of intoxicants to produce states of trance, during which the mystic powers speak through the medium, is practically universal in all stages of culture. The savage knows that alcohol or other drugs free him from his limitations to such an extent that he feels himself possessed by a divine power ...”

(pp. 148-149) “A curious form of the phallic religious impulse is found in exhibitionism ... The exhibitionist plays the role of a god or goddess. Various drugs, notably alcohol, have the power to produce an illusion of escape from one’s limitations and unimportance; and this temporary illusion of boundless power and happiness would in itself be enough to account for the universal use of them ... The modern exhibitionist seems to secure the same divine inflation as the more statistically normal man derives from alcohol, or an Indian devotee gets from hashish or the opium smoker derives from his pipe – the use of drugs to obtain religious mystical experiences being well known.”

Summarizing Cebe’s Recorded 1954 Conversation with Bill W. Part II: Rowland and Dr. Jung

A transcript of Bill W.’s conversation with Cebe G. and his (fifth) wife, Lucette, is in the Alcoholics Anonymous General Service Office Archives in New York. By the courtesy of the Archivist, Amy Filiatreau, a copy of the transcript was made available to me in June 2007. The story of Rowland’s work with Jung (or Jung’s with Rowland) seems to have come from Cebe to Bill in this conversation. Cebe recalls Rowland’s telling him (during an afternoon spent with Rowland and Philip Marshall Brown) that he knew he had been having trouble with liquor, had tried a lot of places, and had gone to see Dr. Jung. (Cebe says he can’t remember the year this occurred, but he thinks it was 1930 or 1931.) The mention of Dr. Jung intrigued Cebe, because he had read *The Psychology of the Unconscious* (in the Hinkle translation) and thought it a fascinating book. But, in 1954, Cebe recalled wondering how Jung could psychoanalyze anyone, so to speak, from German into English, especially Jung, with his symbolism, race consciousness, all that sort of thing, and how could Jung, no matter how smart he was, understand the “race-consciousness” of an Anglo-Saxon born in America?

Rowland told him that after he had been going to Jung, more or less successfully, for a year or so, Jung discharged him – and in a month, he got drunk again, and came back in a state of panic or despair – and that was when Jung told him he needed a religious conversion. At this point, Cebe’s chronology becomes somewhat (or even more) confused, as he is under the impression that all this had been relatively recent, perhaps a matter of months between his leaving Jung and his interaction with Cebe in Vermont in 1933-34. In any case, on a drive from South Williamstown to Pittsfield, Massachusetts, Rowland had taken his usual bottle along as a companion, and that, all of a sudden, he had heard a voice saying to him, “You will never take a drink again.” He took the bottle and threw it into the bushes, and that was the story Rowland told Cebe at Philip Marshall Brown’s house in July or August 1934.

At this point in his reminiscence to Bill, Cebe remarks that he thought Christianity was all very well – he didn’t disbelieve in it – but Jung was a very considerable person indeed, and flinging a bottle away was something no alcoholic was likely to think of with

the monkey on his back. He remembered asking Rowland about the hangover, and being told more or less that Rowland could bear it – which was more than Cebe thought he ever could. In fact, he tells a story about going to an Oxford Group meeting and commenting on a young lady there, to the effect “There’s a good looking doll,” and being told that he was offending against the laws of Purity, and responding to the effect, “Purity, my eye! I joined this outfit to get over a hangover.” (On the “good looking doll,” we should remember Cebe was once a Broadway actor, and he was married five times. He remarked in his conversation with Bill that he didn’t do well with the rarefied spiritual atmosphere of the Oxford Group.)

We can see that much of Bill’s information on Rowland may have come from Cebe (unless of course Cebe’s came in a roundabout from Bill). Three other points emerge from the conversation, besides what has been noted here and in our last issue. One is that Cebe joined AA in New York in 1940. One is that it was Cebe (not Shep and certainly not Rowland) who knew Ebby before 1933: Cebe recalls playing golf with Ebby, and says he had known him for many years in Manchester. And one is that Cebe remembered Bill telling him, at Calvary, that the Oxford Group was fine, one couldn’t complain about its principles, but he (Bill) didn’t think it was the right thing for alcoholics.

SAMUEL GEORGE BLYTHE (1868-1947), *CUTTING IT OUT* (1912)

Last issue we briefly rehearsed the life of Samuel George Blythe, born of English emigrant parents in upstate New York in 1868, newspaper editor, journalist, frequent contributor to the *Saturday Evening Post*, political correspondent and in the 1930s a foreign correspondent before he settled permanently in Carmel, California, where he was living when he died in 1947. We noted that his best-known book is probably *The Fun of Getting Thin, How To Be Happy and Reduce the Waist Line*, and he was considered by the humorist Irvin S. Cobb as one of the three funniest authors in America. This issue’s selection from *Cutting It Out* begins with Chapter II, “How I Quit” (pp. 21-30). In the next two issues we intend to present Chapter III (pp. 31-44), “What I Quit,” Chapter IV (pp. 45-55), “When I Quit,” and Chapter V (pp. 57-60), “After I Quit.” After that, we may go on to the sequel, *The Old Game* (1914). Here is Chapter II of *Cutting It Out* (pp. 21-30):

“This took some time. I didn’t dash into it. I had done that before, and had dashed out just as impetuously. I revolved the matter in my mind for some weeks. Then I decided to quit. Then I did quit. Thereby hangs this tale.

“I went to dinner one night that was a good dinner. It was a dinner that had every appurtenance that a good dinner should have, including the best things to drink that could be obtained, and lashings of them. I proceeded at that dinner just as I had proceeded at scores of similar dinners in my time – hundreds of them, I guess – and took a drink every time anybody else did. I was a seasoned drinker. I knew how to do it.. I went home that night pleasantly jingled, but no more. I slept well, ate a good breakfast and went down to business. On the way down I decided this was the day to make the plunge. Having arrived at that decision, I went out about three o’clock that afternoon, drank a Scotch highball – a big, man’s-sized one – as a doch-and-doris, and quit. That was almost a year

ago. I haven't taken a drink since. It is not my present intention ever to take another drink; but I am not tying myself down by any vows. It is not my present intention, I say; and I let it go at that.

"No man can be blamed for trying to fool other people about himself – that is the way most of us get past; but what can be said for a man who tries to fool himself? Every man knows exactly how bogus he is and should admit it – to himself only. The man who, knowing his bogusness, refuses to admit it to himself – no matter what his attitude may be to the outside world – simply stores up trouble for himself, and discomfort, and much else. There are many phases of personal understanding of oneself that need not be put in the newspapers or proclaimed publicly. Still, for a man to goldbrick himself is a profitless undertaking, but prevalent notwithstanding.

"When it comes to fooling oneself by oneself, the grandest performers are the boys who have a habit – no matter what kind of a habit – a habit! It may be smoking cigarettes, or walking pigeon-toed, or talking through the nose, or drinking – or anything else. Any man can see with half an eye how drinking, for example, is hurting Jones; but he always argues that his own personal drinking is of a different variety and is doing him no harm. The best illustration of it is the old vaudeville story, where the man came on stage and said" 'Smith is drinking too much! I never go into a saloon without finding him there.'

That is the reason drinking liquor gets so many people – either by wrecking their health or by fastening on them the habit they cannot stop. They fool themselves. They are perfectly well aware that their neighbors are drinking too much – but not themselves. Far be it from them not to have the will-power to stop when it is time to stop. They are smarter than their neighbors. They know what they are doing. And suddenly the explosions come!

"There are hundreds of thousands of men in all walks of life in this country who for twenty or thirty years have never lived a minute when there was not more or less alcohol in their systems, who cannot be said to have been strictly and entirely sober in all that time, but who do their work, perform all their social duties, make their careers and are fairly successful just the same.

"There has been more flub-dub printed and spoken about drinking liquor than about any other employment, avocation, vocation, habit, practice or pleasure of mankind. Drinking liquor is a personal proposition and nothing else. It is individual in every human relation. Still, you cannot make the reformers see that. They want other people to stop drinking because they want other people to stop. So they make laws that are violated, and get pledges that are broken and try to legislate or preach or coax or scare away a habit that must, in any successful outcome, be stopped by the individual, and not because of any law or threat or terror or cajolery.

"This is the human-nature side of it, but the professional reformers know less about human nature, and care less, than about any other phase of life. Still, the fact remains that with any habit, and especially with the liquor habit – probably because it is the most prevalent habit there is – nine-tenths of the subjects delude themselves about how much of a habit they have; and, second, that nine-tenths of those with the habit have a very clear idea of the extent to which the habit is fastened on others. They are fooled about themselves, but never about their neighbors! Wherefore the breweries and the distilleries prosper exceedingly.

“However, I am straying away from my story, which has to do with such drinking as the ordinary man does – not spree, nor debauches, or orgies, or periodicals, or drunkenness, but just the ordinary amount of drinking that happens along in a man’s life, with a little too much on rare occasions, and plenty at all times. A German I once knew told me the difference between Old-World drinking and American drinking was that the German, for example, drinks for the pleasure of the drink, while the American drinks for the alcohol in it. That may be so; but very few men who have any sense or any age set out deliberately to get drunk. Such drunkenness as there is among men of that sort usually comes more by accident than by design.

“My definition of a drunkard has always been this: A man is a drunkard when he drinks whisky or any other liquor before breakfast. I think that is pretty nearly right. Personally I never took a drink of liquor before breakfast in my life and not many before noon. Usually my drinking began in the afternoon after business, and was likely to end before dinnertime – not always, but usually.”

THE PRINCETON H. ALEXANDER SMITH PAPERS PART II

Smith, H. Alexander (Howard Alexander) 1880-1966. Papers, 1897-1966 (bulk 1920-1966) (Repeated from *CA&SQ*, III, no. 2): H. Alexander Smith served as the executive secretary of Princeton University and was later elected to the United States Senate from New Jersey. Smith made contributions to United States foreign policy while serving on the Senate Foreign Relations Committee. The bulk of documentation focuses on his tenure in the Senate and the period immediately after his retirement; reports, correspondence, and printed material from his work at Princeton are also included. The papers contain diaries, correspondence, speeches, notes, photographs, and memorabilia. 283.53 linear feet (665 boxes).

Call Number MC120.

Princeton University Library.
Dept. of Rare Books and Special Collections.
Seeley G. Mudd Manuscript Library.
Public Policy Papers.
Princeton, New Jersey 08540 USA

H. (Howard) Alexander Smith served as the executive secretary of Princeton University and was later elected to the United States Senate representing New Jersey. Smith made contributions to United States foreign policy while serving on the Senate Foreign Relations Committee. But their principal interest here is in Smith’s long connection with Frank Buchman and the Oxford Group.

While in Washington with the Food Administration during World War I, Smith developed a renewed interest in his alma mater. Smith was encouraged by

fellow alumni critical of current university policy to visit Princeton, and after receiving approval from President John Grier Hibben, he spent two months of 1919 interviewing administration, faculty, and trustees. Shortly after completing this task, Hibben offered Smith a position at the University. Smith spent the next year chairing the Committee on University Organization, which surveyed finances, academics, campus life, the endowment campaign, and the University's future goals, and concluded that the University needed to operate in a more business-like, streamlined manner. Among the committee's recommendations were plans to overhaul alumni activities, expand fundraising, raise faculty salaries, and reorganize administrative offices and operations. Included in the committee's suggestions for administrative reorganization was the proposal to create the position of executive secretary, a role intended to serve as an assistant to the president. Smith became the first person to hold the position in the fall of 1920, and he spent the next several years attempting to implement many of the committee's recommendations. His relationship with Princeton became strained after he differed with administration's handling of the Philadelphian Society, a campus religious group that fell under the influence of the controversial Frank N. D. Buchman. The basic tenants of Buchmanism preached living a life free of sin while setting aside time each day for quiet reflection in which one searched for divine guidance. However, the Buchmanites tended to be aggressive in their tactics when they evangelized to those they considered sinners. After Buchmanism caused a small national stir in the mid-1920s, President Hibben ordered an investigation of the Philadelphian Society on campus. Hibben concluded that the Philadelphian Society was distracting students from their studies and recommended that the Society's campus activities be scaled back. Smith disagreed, was sympathetic toward Buchman, and felt that President Hibben did not take Buchman's criticism of the University seriously enough. Smith converted to Buchmanism shortly after the controversy. He was a deeply religious person and remained in correspondence with Buchman and other followers of the movement throughout his life. Smith ultimately resigned from his executive secretary position as a result from his dispute with President Hibben but remained at Princeton. In the fall of 1928, he began a new position as a lecturer in the department of politics. Smith's courses focused on international relations and United States foreign policy. However, Smith quickly became disillusioned with the secular direction of Princeton and teaching and left the university in 1930. His political career is less relevant to those studying the Oxford Group – but he remained in contact with Buchman and his movement until his death.

The papers are organized into the following series:

- *Series 1: Education and Early Legal Career, 1897-1924*
 - Subseries 1A: Correspondence, 1906-1924
 - Subseries 1B: Legal Files, 1903-1924
 - Subseries 1C: Education, 1897-1916
- *Series 2: Relief Work and Princeton University, 1915-1934*
 - Subseries 2A: Federal Relief Work, 1916-1932

- Subseries 2B: General Correspondence, 1918-1932
- Subseries 2C: Princeton University, Administration and Faculty, 1915-34
- *Series 3: New Jersey Politics, 1919-1945*
- Subseries 3A: New Jersey State Republican Affairs, 1930-1944
- Subseries 3B: Personal, 1925-1945
- Subseries 3C: Public Issues, 1919-1942
- Subseries 3D: Public Relations, 1934-1944
- *Series 4: Senatorial Career, 1931-1958*
- Subseries 4A: Campaigns, 1943-1958
- Subseries 4B: Correspondence, 1943-1958
- Subseries 4C: Media and Public Relations, 1941-1958
- Subseries 4D: Proposed Bills and Voting Record, 1943-1958
- Subseries 4E: Public Issues, 1944-1958
- Subseries 4F: Senate Committees, 1945-1958
- Subseries 4G: Speeches and Addresses, 1931-1958
- *Series 5: Post-Senatorial Career, 1959-1966*
- *Series 6: Diaries, 1902-1959*
- *Series 7: Miscellaneous, 1917-1965*

A slightly more detailed guide to Series 1 through Series 4 Subseries C has been given in the previous installment. Slightly more detailed material on Series 4 Subseries C through Series 7 is given here. No attempt has yet been made to catalogue individually all the materials relating, say, to Samuel Shoemaker or Hanford Twitchell or Francis Shepard Cornell, either in the last installment or this.

Subseries 4C: Media and Public Relations, 1941-1958 (13.51 linear feet in 24 boxes)

Subseries Description. The Media and Public Relations Subseries includes the majority of the material related to Smith's public relations efforts. The bulk of the material is newspaper in the form of loose clippings or scrapbooks. The loose clippings cover a variety of subjects; some mention Smith directly while others appear to be subjects that held his interest. The clippings in the scrapbooks, however, appear to have been gathered by a clippings service and all mention Smith directly by name. Also included in this subseries are photos and press releases. The bulk of the photos are public relations photos of Smith, but a small amount are personal and seem to have been taken by Smith himself. Although the time period includes dates before Smith took office, the bulk of the material covers Smith's activities in the Senate.

Arrangement. The Media and Public Relations Subseries is divided into document type groups and arranged alphabetically. The Newspaper Clippings section is arranged alphabetically by subject. The Photographs, Press Releases, and Scrapbooks sections are arranged chronologically.

Subseries 4D: Proposed Bills and Voting Record, 1943-1958 (4.8 linear feet in 12 boxes)

Subseries Description. The Proposed Bills and Voting Records Subseries contains copies of legislation, much of it sponsored or co-sponsored by Smith, and documents Congressional voting results. Also included is correspondence covering the history of the bills. Much of the legislation sponsored by Smith related directly to his constituency in New Jersey, including bills funding various transportation projects and cases involving amnesty to immigrants.

Arrangement. The Proposed Bills and Voting Records Subseries is maintained as Smith arranged the files, into a Proposed Bills section and a Legislation and Voting Record section. Folders are arranged chronologically by Congress within each section.

Subseries 4E: Public Issues, 1944-1958 (59.21 linear feet in 142 boxes)

Subseries Description. The Public Issues Subseries contains documents that are related to issues beyond Smith's involvement in Senate committees. The bulk of this material documents domestic issues. The documents consist of letters to Smith from constituents, correspondence between Smith and other legislators, newspaper clippings, pamphlets, reports, and photographs. The range of subjects covered include many of the important issues of the day; national defense, commerce and trade, transportation and federal highways, civil rights and race relations, labor, social security, veterans affairs, and taxes. This subseries also contains a significant amount of material related to New Jersey including documents related to the Delaware River bridges, highways and transportation, the State Republican Party, shipping, and farming.

Arrangement. The Public Issues Subseries is arranged chronologically by year and alphabetically within years; Smith's original arrangement has been maintained.

Subseries 4F: Senate Committees, 1945-1958 (51.08 linear feet in 123 boxes)

Subseries Description. The Senate Committees Subseries consists of documents collected by Smith during his service on various Senate Committees. The materials in the Foreign Relations Committee section document Smith's involvement in U.S. foreign policy matters such as the Korean War, post-World War II Japan, Taiwan, and Communist China. This section also reflects Smith's continued interest in European recovery efforts. Other material of interest includes documents pertaining to President Truman's demotion of General MacArthur, the formation of NATO, and Senator Joseph McCarthy. The materials in the Education and Labor Committee section document Smith's involvement in U.S. domestic policy matters such as labor unions and management relations, the Taft-Hartley Act, health care, and public education. The Other Committees section includes documents related to the District of Columbia, Judiciary, Military Affairs and Privileges, and Elections Committees. Documents in this subseries include correspondence, bills, reports, notes, surveys, press releases, and photographs.

Arrangement. The Senate Committees Subseries contains three sections: Foreign Relations Committee, Education and Labor Committee/Labor and Public Welfare

Committee, and Other Committees. Documents are grouped chronologically by year and arranged alphabetically by subject within each date range.

Subseries 4G: Speeches, Addresses, and Engagements, 1931-1958 (6.05 linear feet in 15 boxes)

Subseries Description. The Speeches and Addresses subseries includes documents related to public appearances and publications. The Articles and Speeches section contains both drafts and printed articles and speeches. The bulk of the documents were either penned by Smith or relate directly to him. Some of this material pre-dates his Senate tenure. The Itineraries section contains daily logs of Smith's activities. They also note meetings and appointments. The itineraries cover Smith's Senate activities. The Engagements section consists of correspondence, programs and other documents related to Smith's public appearances and meetings. The Appointment Books section consists of date books in which Smith listed appointments such as lunches and meetings. The Statements section includes press releases and statements to the media from Smith.

Arrangement. The Speeches and Addresses Subseries is arranged in five sections: Articles and Speeches, Itineraries, Engagements, Appointment Books, and Statements. Smith's original order has been maintained.

Series 5: Post-Senatorial Career, 1959-1966 (12.93 linear feet in 31 boxes)

Series Description. The Post-Senatorial Career series contains personal correspondence between former colleagues, friends, and family, personal artifacts, memorabilia, newspaper clippings, and pamphlets collected by Smith after his retirement from elected office through the time of his death in 1966. Included in this series are documents created while serving as Special Consultant on Foreign Affairs to John Foster Dulles, including notes, reports, and photographs from a diplomatic tour of Asia. Also included is material documenting Smith's involvement in causes that had long held his interest. Subjects of note include China, the Belgium-American Education Foundation, the 1960 presidential campaign, Moral Re-armament [The Oxford Group], and Smith's Princeton class of 1901.

Arrangement. The Post-Senatorial Career series is grouped chronologically. The folders are arranged alphabetically by subject within each date group; Smith's original organization was maintained.

Series 6: Diaries, 1902-1959 (4.59 linear feet in 11 boxes)

Series Description. The Diaries series contains diaries, notebooks, and scrapbooks kept by Smith. The earliest diaries included in this series cover Smith's marriage, honeymoon and early professional life in Colorado. The "Record of the Great War" is a series of scrapbooks, in which Smith pasted letters and newspaper clippings. These scrapbooks cover Smith's work with the Food Administration and his visit to Europe after World War I. Smith began keeping a daily diary in 1927, which continued until he left the

Senate in 1959. Subjects in the diaries range from the mundane, like daily errands, vacation notes and golf experiences, to notes on important meetings with key figures in American politics and foreign policy. Notable colleagues of Smith mentioned in the diaries include Harry Truman, Dwight Eisenhower, Richard Nixon, Dean Acheson and John Foster Dulles. These diaries, along with documenting Smith's daily life, document his attitudes and approach to life, especially in regards to his religion.

Arrangement. The Diaries series is arranged chronologically.

Series 7: Miscellaneous, 1917-1965 (5.44 linear feet in 5 boxes)

Series Description. The Miscellaneous series includes transcripts from the Columbia University Oral History Project interviews with Smith as well as all of the oversized material in the collection. The interview for the oral history project was conducted over the course of three years, and within it Smith recounts his entire life's story, focusing closely on his Senate career. The Oversized section contains acetates of radio interviews and meeting minutes, a framed cartoon, awards and citations, photographs, and a tape recorded interview. The date range spans the length of Smith's professional career.

Arrangement. The Miscellaneous series is divided into two sections: Oral History, which contains all of the material related to Smith's interview, and Oversized, which includes all of the oversized material for the entire collection. Within the Oversized section, materials are arranged alphabetically by document or media type.

**WASHINGTONIAN NOTES & QUERIES No. 15:
FROM THE LIFE OF JOHN H. W. HAWKINS (pp. 61-76)**

"The organization of the Washington Temperance Society took place in the city of Baltimore, early in the month of April 1840. Mr. Hawkins connected himself with the society about the 14th of June, in the same year. He immediately commenced the work of a temperance missionary among his old companions, who were addicted to intemperate habits. He was punctual in his attendance at the weekly meetings of the society, and did all in his power to add interest to them by detailing his own past, sad experience, and in encouraging others.

"He spoke at several public meetings, and in the winter succeeding his reformation, on the 25th of February, he attended the anniversary of the Maryland State Temperance Society, at Annapolis, and related his experience there, before the members of the State Legislature, with great power and effect. The singleness of his aim and his simplicity of manner seemed to carry every heart with him.

"The following communication from Christian Keener, whose name cannot be mentioned in connection with temperance without love and veneration, conveys a very vivid idea of Mr. Hawkins' visit to Annapolis. 'The House, it is said, was dissolved in tears ... He commenced his speech by letting them know that he stood before them a reformed drunkard, less than twelve months ago taken almost out of the gutter; and now in the Senate chamber of his native State, addressing hundreds of the best informed and

most intelligent of men and women, and they listening with almost breathless, I was going to say, but certainly tearful, attention. The circumstances had an almost overpowering effect on his own feelings, and those of his audience. He is a man of plain, good common sense, with a sincerity about him, an easy way of expressing himself, that every word told like a point-blank shot. His was the eloquence of the heart; no effort at display; indeed, none is needed where all is honesty and sincerity.'

Early in March, 1841, it was determined to send for a delegation of these Baltimore reformers, to come to New York, and add their enthusiasm of their addresses to the interest which was then but slightly awakened. Mr. Hawkins accordingly proceeded to New York, with four or five companions, and commenced a series of public meetings. The first meeting was held in the Methodist church in Green Street, on Tuesday evening, the 23rd of March, 1841, Anson G. Phelps, esq., presiding The modesty and earnestness of Mr. Hawkins in his address, was a subject of special remark in the public journals of that day.

"Mr. Hawkins and his missionary brethren continued their labors in New York for three weeks, addressing crowded audiences almost every night. He did not, however, intermit his labors during the day, but sought out those unfortunate men who had been induced to visit their meetings and commence their reformation.... So great was the confidence inspired by Mr. Hawkins ... that he was solicited to act as a mediator between the wife and husband, to effect their reunion, and aid in restoring them to their former social happiness. Mr. Hawkins took so deep an interest in such cases, that he visited different cities to search out the wife who had been compelled to desert her once happy home.

"We select one among the many instances that came to his knowledge. Among the miserable inebriates snatched, as thousands were, from the depths of degradation and wretchedness, was James McC-----; once in the enjoyment of the society of a loved partner. The Fiend of inebriation had entered their once happy home, and drove from his bosom, his companion, the sharer of his joys and sorrows. To escape the miseries of her situation and to save her scattered offspring, she had gone to a distant city in search of employment, to procure the means for her support. This was in 1840. Mr. Hawkins learned these unhappy circumstances from the now rescued man, and advising him to industrious habits, set himself immediately about the restoration of the scattered family to the enjoyments of home. The wife had left her husband in utter hopelessness of ever witnessing his reformation; dark despair seemed to have thrown its pall over her heart.

"It was in this state of feeling that Mr. Hawkins found her in the city of B-----, toiling at some menial service for the loved ones at her side. The history of her husband's reformation was joyous news, told to her by a heart that yearned over her with compassionate sorrow. She believed his words, and consented to return to the deserted home, and to her renovated husband. Oh, who can tell the joy of such a meeting, and the emotions of pleasure which must have thrilled the bosom of their benefactor! He left them, but not to forget them; this he never did. He lived to witness their restoration to social happiness, to society, and to the church; the father walking in company with his family, Sabbath after Sabbath, to the sacred portals of God's house. As years rolled on, he continued to prosper in business, and there were added to his circle of loved ones, two babes, one of whom was called Hannah Hawkins, and the son, John Hawkins. Could they have given him more gratifying tokens of their love and gratitude? Mr. Hawkins

enjoyed the fruit of his labor before he passed to his reward on high. On his return from Vermont in July last (1858), he stopped for a night and a day in the city of New York. On the morning after his arrival, he proceeded with his wife and daughter Hannah to the residence of Mr. James McC-----, and had the pleasure of dining with them. Little did they think they should see his face no more.

“During the stay of Mr. Hawkins and his companions in New York, the interest in the meeting was unabated These labors over, Mr. Hawkins returned to Baltimore, to be present at the Anniversary of the founding of the Washington Temperance Society, to take place on the 5th of April. On this occasion six thousand individuals walked in procession with banners and music. This was indeed a great triumph for the cause of temperance in Baltimore. It was said that during six months of 1841, the whisky inspections for the city of Baltimore alone had fallen short of those in the preceding six months in 1840, by 405,582 gallons, being a decrease of 25 percent. The number of licenses granted in 1841 for the same place, was less than that of the former year by 166.”

Notes

John Henry Willis Hawkins was born in Baltimore, September 28, 1797, and died in Pequea (Lancaster County), Pennsylvania, on August 26, 1858. Some keepsakes from the later 1840s, showing the photographs of the founders of the Washington Temperance Society of Baltimore, have his name and picture in place of that of the much less well-known George Steers (1798-1842), one of the real founders. He was active in the hatters and cordwainers strikes in Baltimore in the early 1830s (he was a hatter), and an advocate of the ten-hour day – which would give him a connection with at least one of the fifteen incorporators of the Washington Temperance Society of Baltimore (a cordwainer active in the strikes at that time)..

His son's life of Hawkins gives us three different kinds of materials – (1) letters and diary entries from others (including, for example, Christian Keener, quoted above, and John Zug), (2) diary entries from diaries of John H. W. Hawkins himself (apparently not available for the period covering the first year of the Washington Temperance Society of Baltimore), and also some of the letters of John H. W. Hawkins, and (3) – the least valuable – a kind of generalized third-person account written by his son, the Reverend William Hawkins (1823-1909, an Episcopal minister), presumably based on what his father had told him, but therefore subject to misunderstanding and erroneous conflation. The account of James McC----- may be one of these. It is in any case part of a generalized third-person account. (On the other hand, this was not the only effort of its kind William Hawkins made. In 1863 he published in Boston, *Lunsford Lane, or, Another Helper from North Carolina*, the life of the Abolitionist and former slave, Dr. Lunsford Lane, which has generally gotten pretty good marks from historians.)

The possibility of erroneous conflation or recall is important here because the James McC----- could be Washingtonian founder James McCurley, particularly since the year given is 1840, when the only Washingtonians were the Baltimore Washingtonians. But James McCurley did not live in New York in 1858, and his two post-Washingtonian children were not Hannah and John but Sarah (b. 1845/6) and James (b. 1847/8) – and James (d. 1883) was James Booth McCurley. On the other hand, John H. W. Hawkins may well have taken it on himself to serve as a go-between for James and Elizabeth

(Wallace Graham) McCurley. If so, I suspect his picture of her poverty is overdrawn. The "city of B-----" is presumably the city of Baltimore, where she had been living all along. As to the "McC" – well, his sister was Frances McC. Schaeffer, and his old tutor was Alexander McCaine, and I daresay other McC's came his way. But the only 1840 reformed drunkard McC was James McCurley.

In looking at what John Hawkins says, or is reported to have said by his son, the Reverend William Hawkins, it is important to remember that the record of his life shows intemperance followed by conversion followed by intemperance followed by reconversion followed by intemperance – and so on and on – and that there had been a conversion in 1836 followed by a relapse in 1838, and it is also important to remember that he was a Methodist, a Sunday School teacher in his younger (temperate) days, educated by the Rev. Alexander McCaine, an enthusiast, as a youth rebellious, much given to both self-reflection and relapse. He was in Baltimore for his 45th birthday, September 27, 1842, but thereafter his life was centered in Boston (where his mother visited him), and he traveled not only throughout New England but southward to Georgia, westward to Indiana, Michigan, Illinois, and Wisconsin. He was still traveling, ostensibly (at least in part) on behalf of the Washington Temperance Society, when he returned to Massachusetts on his 52nd birthday (September 27, 1849) to meet Father Theobald Mathew (Taunton, Massachusetts, October 6, 1849). He moved his family to Baltimore on January 11, 1851, but continued his travels. By 1854, he had apparently ceased even to mention the Washington Temperance Society in his historical accounts of the rise of Temperance in the United States, in his lectures.

His son's *Life* mentions – indeed quotes from – a letter John H. W. Hawkins received in Baltimore in 1856 from "A Stranger" – urging him to "be discreet, be moderate, and yet energetic, earnest, and you will accomplish more in this way" (p. 399). But he kept up his schedule, kept up his enthusiasm, and while visiting his son in Pequea for a rest, he died a month short of his sixty-first birthday. His mother survived him, as, of course, did his son (who, by the way, tried to hawk a copy of the *Life* to Henry David Thoreau). This is not the place to evaluate the work of John Henry Willis Hawkins for the cause of Temperance. But it is certainly possible to suggest that his association with the Washington Temperance Society of Baltimore was not an unmixed blessing for the Society. What had made that local organization successful at the beginning may have been, at least in part, that it was a local organization. Hawkins was a Baltimorean, and he was a reformed drunkard, and though "A Stranger" may have had doubts, so far as we know, he remained reformed. But he did not remain a Baltimorean and he did not remain a Washingtonian. It may be worth noting that he was praised by Charles Jewett, who took, as we have previously noted, a very jaundiced view of William K. Mitchell and of the Washingtonians generally.