

# CASQ

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This thirteenth new issue of the CA&SQ (since its revival in October 2004) is Volume III, no. 5. After a "News and Notes" section devoted entirely to News on the biochemical front (two "Notes" on early AA in preparation are postponed to Vol. III, no. 6, so as to get this issue out in something close to a timely fashion), we summarize some of the editor's research on the "Messengers to Ebby" (Rowland, Shep, Cebra) – who lie *behind* the early days of A.A. This issue reports on Rowland H. and makes use (besides the editor's work) of a large amount of information provided by "Cora Finch" in her online *Stellarfire* site. After the report on Rowland is a fourth installment 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 Chapters IV and V of *Cutting It Out*, which concludes this part of our series. We will come to *The Old Game* in Volume III, nos. 6-8. Blythe (*Cutting It Out*) is followed by numbers 17, 18, and 19 in our series of "Washingtonian Notes and Queries," on Anniversaries (nos. 17-18) and Medallions (no. 19), though not apparently medallions *for* anniversaries. Our next issue (III, 6) 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, and information on work in progress. – Jared Lobdell, *December 31, 2007* [published *March 2008*]

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## NEWS AND NOTES

### ***NEWS: RECENT BIOMEDICAL RESEARCH [KEEPING ABREAST OF THE LITERATURE]***

Several recent research articles and at least one research letter provide interesting and relevant information answering some previously-noted questions and suggesting lines for future research. The letter is in *The American Journal of Drug and Alcohol Abuse*, Volume 34, Issue 2, pp. 235-36, "Are the Effects of Gamma-Hydroxybutyrate (GHB) Treatment Partly Physiological in Alcohol Dependence?"

"It has been hypothesized that the therapeutic effects of Gamma-hydroxybutyrate (GHB) in alcohol dependence could be related to ethanol-mimicking action of the drug and that GHB could reduce alcohol craving, intake and withdrawal by acting as a "substitute" of the alcohol in the central nervous system. Nevertheless, alcohol being the strongest trigger of craving and intake, it is difficult to ascribe reduction of craving and intake to ethanol-mimicking activity of GHB. I have recently proposed that alcohol/substance dependence could result from a GHB-deficiency-related dysphoric syndrome in which alcohol/substances would be sought to "substitute" for insufficient GHB effect. GHB is the sole identified naturally occurring gamma-aminobutyric acid B (GABA (B)) receptor agonist. Here, I propose that exogenous GHB might in fact "substitute" for deficient endogenous GHB and represent true substitutive treatment for GHB-deficiency. And that baclofen and GHB could both compensate for deficient effect of the physiological GABA (B) receptor agonist(s)."

In other words, is this a GABA-based "alcohol in a pill"? In fact, GHB is the best-known of the so-called Date Rape Drugs and can have the following effects (among others): drowsiness, dizziness, nausea, problems seeing, unconsciousness (black out), seizures, memory loss, problems breathing, tremors, sweating, vomiting, slow heart rate, dream-like feeling, coma, and death. Should one say "drunkenness in a pill"?

The following articles provide illuminating material:

(1) "Family History of Alcoholism Does Not Influence Adrenocortical Hyporesponsiveness in Abstinent Alcohol-Dependent Men" in *The American Journal of Drug and Alcohol Abuse*, Volume 34, Issue 2, pp. 151-60.

"Early abstinence in alcohol-dependent subjects is marked by adrenocortical hyporesponsivity. However, it is uncertain whether the blunted response is primarily attributable to a genetic vulnerability or to the chronic abuse of alcohol. In the present study, the authors investigated the influence of a family history (FH) of alcoholism upon suppressed glucocorticoid reactivity. Neither a parental history or familial loading of alcoholism had a significant effect upon glucocorticoid responsivity in abstinent alcohol-

dependent men. Adrenocortical responsiveness in recently abstinent alcohol-dependent men does not appear to reflect a preexisting biologic vulnerability to alcoholism.”

In other words, blunted response to adrenocorticoids/glucocorticoids comes from active alcohol abuse/dependence (Alcoholism-1 in the editor's *This Strange Illness*) not directly from *preconditions* for alcoholism (Alcoholism-2 in *This Strange Illness*).

(2) “Clinical Implications of Tolerance to Alcohol in Nondependent Young Drinkers” in *The American Journal of Drug and Alcohol Abuse*, Volume 34, Issue 2, pp. 133-149

”Ten percent of teenagers and young adults with no alcohol diagnosis and a third of those with alcohol abuse report tolerance to alcohol. However, relatively few data are available on the clinical implications of tolerance in nondependent men and women. Data were gathered from 649 18-to-22-year-old drinking offspring from the Collaborative Study on the Genetics of Alcoholism (COGA) families. The prevalence and clinical correlates of tolerance were evaluated across [1] subjects with no *DSM-IV* alcohol abuse and no tolerance, [2] similar individuals with tolerance, [3] subjects with alcohol abuse but no tolerance, and [4] individuals with both alcohol abuse and tolerance. Tolerance was associated with an almost doubling of the number of drinks needed to feel alcohol's effects, and correlated with additional alcohol-related problems. In regression analyses, the most consistent and robust correlates of tolerance were the maximum number of drinks and alcohol problems, and tolerance remained informative after co-varying for drinking quantity. Tolerance to alcohol may be a useful concept regarding nondependent drinkers that is not just a proxy for alcohol quantity [consumed] but also reflects the presence of additional problems.”

In other words, kids who can “drink their friends under the table” will have “additional problems” – in particular, alcoholism. But note that the population was taken from drinking offspring of COGA families.

(3) “Chronic Binge-Like Moderate Ethanol Drinking in Rats Results in Widespread Decreases in Brain Serotonin, Dopamine and Norepinephrine Turnover Rates Reversed by Ethanol Intake” in *Journal of Neurochemistry* Online Accepted Articles 12n

”This research was initiated to assess the turnover rates (TORs) of dopamine (DA), norepinephrine (NA), serotonin (5-HT), aspartate (Asp), glutamate (Glu) and GABA in brain regions during rodent ethanol/sucrose (EtOH) and sucrose (SUC) drinking and in animals with a history of EtOH or SUC drinking to further characterize the neuronal systems that underlie compulsive consumption. Changes in the TOR of 5-HT, DA and NA were detected specific to EtOH drinking, SUC drinking or a history of EtOH or SUC drinking. An acute EtOH deprivation effect was detected that was mostly reversed with EtOH drinking. These results suggest that binge-like drinking of moderate amounts of EtOH produces a deficit in neuronal function that could set the stage for the alleviation of anhedonic stimuli with further EtOH intake that strengthen EtOH seeking behaviors which may contribute to increased EtOH use in at risk individuals.

In other words, changes in turnover rates of serotonin, dopamine, and norepinephrine from binge-like ethanol/sucrose consumption leading to acute ethanol/sucrose deprivation trigger further binge-like consumption of ethanol/sucrose in test animals with a “drinking” history. The same does not hold for turnover rates in GABA, aspartame, or glutamate.

(4) “Pathways to Substance-Related Disorder: A Structural Model Approach Exploring the Influence of Temperament, Character, and Childhood Adversity in a National Cohort of Prisoners” in *Alcohol and Alcoholism Advance Access* published online.

“Using Cloninger's model of personality, we aimed to specify the relative influence of the more biologically determined variables, *temperament and character* and more environmentally driven influence, *childhood adversity* in the development of addiction; and to compare patterns found among alcoholics with those found among drug addicts. We studied a group of prisoners, at a high risk of substance abuse and past history of childhood adversity. Using a stratified random strategy we selected (i) 23 prisons among the different types of prison in France, (ii) 998 prisoners. Each prisoner was assessed by two psychiatrists—one junior, using a structured interview (MINI 5 plus), and one senior, completing the procedure with an open clinical interview. At the end of the interview the clinicians met and agreed on a list of diagnoses. Cloninger's Temperament and Character Inventory was used to measure personality. Structural equations models, which have been advocated to disentangle the respective influence of complex risk factors, were used. The “novelty seeking” temperament was a crucial vulnerability factor, for both alcoholics and drug addicts, in the same proportion. Character and childhood adversity played a significant part only in the development of drug abuse. In a prison population, a common biological loaded factor, novelty seeking is found both at the core of alcohol- and drug-related disorder whereas environmentally loaded factors play a greater role in drug problems.”

In other words, both “alcoholism” and “drug addiction” involve a “novelty-seeking” temperament or character, but only “drug addiction” is strongly correlated with environmental factors (“nurture”). Alcoholism has a stronger genetic character.

(5) “Interaction between a functional *MAOA* locus and childhood sexual abuse predicts alcoholism and antisocial personality disorder in adult women” in *Molecular Psychiatry*, 13, pp. 334–347

“Women who have experienced childhood sexual abuse (CSA) have an increased risk of alcoholism and antisocial personality disorder (ASPD). Among male subjects, a functional polymorphism (*MAOA-LPR*, monoamine oxidase A linked polymorphic region) in the promoter region of the monoamine oxidase A gene (*MAOA*) appears to moderate the effect of childhood maltreatment on antisocial behavior. Our aim was to test whether *MAOA-LPR* influences the impact of CSA on alcoholism and ASPD in a sample of 291 women, 50% of whom have experienced CSA; we also tested whether haplotypes covering the region where both *MAOA* and monoamine oxidase B (*MAOB*) genes are located predict risk of alcoholism and ASPD better than the *MAOA-LPR* locus alone. The

*MAOA-LPR* low activity allele was associated with alcoholism, particularly antisocial alcoholism, *only among sexually abused subjects* [editor's emphasis]. Sexually abused women who were homozygous for the low activity allele had higher rates of alcoholism and ASPD, and more ASPD symptoms, than abused women homozygous for the high activity allele. Heterozygous women displayed an intermediate risk pattern. In contrast, there was no relationship between alcoholism/antisocial behavior and *MAOA-LPR* genotype among non-abused women. The *MAOA-LPR* low activity allele was found on three different haplotypes. The most abundant *MAOA* haplotype containing the *MAOA-LPR* low activity allele was found in excess among alcoholics ( $P=0.008$ ) and antisocial alcoholics. Finally, a *MAOB* haplotype, which we termed haplotype C, was significantly associated with alcoholism, and to a lesser extent with antisocial alcoholism. In conclusion, *MAOA* seems to moderate the impact of childhood trauma on adult psychopathology in female subjects in the same way as previously shown among male subjects. The *MAOA-LPR* low activity allele appears to confer increased vulnerability to the adverse psychosocial consequences of CSA. Haplotype-based analysis of the *MAOA* gene appeared to strengthen the association, as compared to the *MAOA-LPR* locus alone. A *MAOB* haplotype was associated with alcoholism independently from ASPD."

In summary, the *MAOA-LPR* allele was associated with alcoholism, particularly antisocial alcoholism, *only among sexually abused subjects*; the most abundant *MAOA* haplotype containing the *MAOA-LPR* low activity allele was found in excess among alcoholics and antisocial alcoholics; one *MAOB* haplotype was significantly associated with alcoholism (including antisocial alcoholism) but not specifically with antisocial personality disorder (ASPD); in general *MAOA* activity appears to inhibit effects from childhood sexual abuse, so that the *MAOA-LPR* low-activity allele will fail to provide that inhibition. Note: in specified sub-populations, alcoholism but not ASPD seemed to have a significant genetic component.

(6) "Physiology and pharmacology of alcohol: the imidazobenzodiazepine alcohol antagonist site on subtypes of GABA<sub>A</sub> receptors as an opportunity for drug development?" in *British Journal of Pharmacology* advance online publication.

"Alcohol (ethanol, EtOH) has pleiotropic actions and induces a number of acute and long-term effects due to direct actions on alcohol targets, and effects of alcohol metabolites and metabolism. Many detrimental health consequences are due to EtOH metabolism and metabolites, in particular acetaldehyde, whose high reactivity leads to nonspecific chemical modifications of proteins and nucleic acids. Like acetaldehyde, alcohol has been widely considered a nonspecific drug, despite rather persuasive evidence implicating inhibitory GABA<sub>A</sub> receptors (GABA<sub>A</sub>Rs) in acute alcohol actions, for example, a GABA<sub>A</sub>R ligand, the imidazobenzodiazepine Ro15-4513 antagonizes many low-to-moderate dose alcohol actions in mammals.... We recently showed that low-dose alcohol enhancement on highly alcohol-sensitive GABA<sub>A</sub>R subtypes is antagonized by Ro15-4513 in an apparently competitive manner, providing a molecular explanation for behavioural Ro15-4513 alcohol antagonism. The identification of a Ro15-4513/EtOH binding site on unique GABA<sub>A</sub>R subtypes opens the possibility to characterize this alcohol site(s) and screen for compounds that modulate the function of EtOH/Ro15-4513-

sensitive GABA<sub>A</sub>Rs. The utility of such drugs might range from novel alcohol antagonists that might be useful in the emergency room, to drugs for the treatment of alcoholism, as well as alcohol-mimetic drugs to harness acute positive effects of alcohol.”

In summary, inhibitory GABA<sub>A</sub> receptors in highly alcohol-sensitive GABA<sub>A</sub>R subtypes may be sensitive to a GABA<sub>A</sub>R ligand, imidazobenzodiazepine, opening up possibilities for the use of imidazobenzodiazepine for treatment of alcoholism or as an alcohol-mimetic drug to “harness acute positive effects of alcohol.” This line of research goes back to “A Selective Imidazobenzodiazepine Antagonist of Ethanol in the Rat” (*Science* Vol. 234, 1986, pp. 1243-47, which noted that “the identification of a selective benzodiazepine antagonist of ethanol-stimulated <sup>36</sup>Cl<sup>-</sup> uptake in vitro that blocks the anxiolytic and intoxicating actions of ethanol suggests that many of the neuropharmacologic actions of ethanol may be mediated via central GABA receptors.” The close pharmacological connection between benzodiazepam, chlordiazepoxide, and imidazobenzodiazepine may make this ligand open to the charge of being “alcohol in a pill” for alcoholics.

(7) “Neurokinin 1 Receptor Antagonism as a Possible Therapy for Alcoholism”  
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“Alcohol dependence is a major public health challenge in need of new treatments. As alcoholism evolves, stress systems in the brain play an increasing role in motivating continued alcohol use and relapse. Here, we investigated the role of the neurokinin 1 receptor (NK1R), a mediator of behavioral stress responses, in alcohol dependence and treatment. In preclinical studies, mice genetically deficient in NK1R showed a marked decrease in voluntary alcohol consumption and had an increased sensitivity to the sedative effects of alcohol. In a randomized controlled experimental study, we treated recently detoxified alcoholic inpatients with an NK1R antagonist (LY686017; *n* = 25) or placebo (*n* = 25). LY686017 suppressed spontaneous alcohol cravings, improved overall well-being, blunted cravings induced by a challenge procedure, and attenuated concomitant cortisol responses. Brain functional magnetic resonance imaging responses to affective stimuli likewise suggested beneficial LY686017 effects. Thus, as assessed by these surrogate markers of efficacy, NK1R antagonism warrants further investigation as a treatment target in alcoholism.”

In other words, genetically derived (heritable) low levels of the neurokinin-1 receptor (NK1R), mediating behavioral stress response, lead to decreases (in mouse populations) in voluntary alcohol consumption and increased sensitivity to the sedative effects of alcohol. So, perhaps, if we treat alcoholics with a NK1R antagonist, they’ll fall asleep when they drink and the craving for drink will be reduced.

### Notes

One of the principal implications of (4), and possibly of (5), is that alcoholism is heritable, while drug dependence (in [4]) and ASPD (in [5]) are more general conditions, though of course there may be particular alcoholic types with ASPD co-morbidity (though studies have generally looked at male ASPD alcoholics, not at female as here). The GABA neurotransmission system appears singularly sensitive to GABA agonists and

perhaps antagonists, as against serotonin, dopamine, and norepinephrine (letter, 3, 6), while glucocorticoid/adrenocortical responses (1) are not certainly part of the preconditions for alcoholism, though these may be connected with norepinephrine. The conclusions on tolerance and alcoholism (2) seem to support conventional wisdom, while the neurokinin 1 responses (7) suggest further research and may eventually be connected with cortisol responses.

## PROGRESS REPORT: THE MESSENGERS TO EBBY

### Rowland H: A Summary Sketch (Yale, Tennis, Marriage, Cousins, Jung, Drinking)

Rowland H[-----] ('Ike' 'Roy' 'Rowley') (according to the *Class of 1903 Yearbook*) was born at Peace Dale RI October 29<sup>th</sup>, 1881, "prepared at Taft's, and came to Yale, 'impelled by a mad desire to investigate the primordial sources of culture,' and to drink from that well of knowledge personified by Kid Aldrich [editor's emphasis]. Ike has sung a little tenor, baritone, and bass on the Freshman and 'Varsity Glee Clubs and the chapel choir, and has written drools of a high literary order for the record and New Haven Register. He considers the prominent characteristic of 1903 'a high, lofty, noble, inspiring, uplifting ambition that permeates its every act.' His father ... is a manufacturer." The *Triennial Record of the Class* (1906) notes his membership in Elihu (in its founding year of 1903) and previously in the appropriate sophomore society (Alpha Delta Phi) – appropriate to become a member of Skull and Bones, which he did not. On Hazard's failure to be tapped for Skull and Bones – there is, in Owen Johnson's *Stover at Yale* (1911), many of whose characters are based on real students and events on real events, the son of wealthy parents, considered a shoo-in for Bones, who is passed over when Stover is (surprisingly) chosen. His name is Joe Hungerford, and in a book where Tom Shevlin is a model for Stover and Jim Hogan for Tom Regan, and Charley DeSaulles for Charley DeSoto, Ike could be a model for Joe Hungerford. Here's what happens when Stover is waiting with Joe Hungerford for last place in Bones, the greatest honor. "It was LeBaron [last man for Bones].... Straight to the two he came, never deviating, straight past Dink Stover, and suddenly switching around almost knocked him to the ground with the crash of his blow. "Go to your room!" ... About him pandemonium broke loose. Still dazed, he felt Hungerford leap at him, crying "God bless you, old man. It's great, great – they rose to it. It's the finest ever!" ... The last thing he remembered through his swimming vision was Joe Hungerford, hatless and swinging his arms as though he had gone crazy, leading a cheer, and the cheer was for Bones." (*Stover at Yale*, p. 285)

If Ike is indeed a model for Joe Hungerford, we can see here the enthusiasm that was one of his characteristics (and if he is not a model, the enthusiasm is still there). Here is what Joe says to Stover at the end: "'Don't speak of it, old fellow,' said Hungerford. 'Now let me talk. I did want to make it, but I know now it's better I didn't. I've had everything I wanted in this world; this is the first I couldn't get. It's better for me; I know it already.'" And right after Tap Day, Ike and some others who hadn't been

tapped made the Elihu Club into a Senior Society, which more than fifty years after (in my senior year) still had the reputation as rather a religiously-inclined ("low church") Senior Society.

One other question arises in my mind about Rowland's Yale career. Although lawn tennis was something of a family sport, Rowland did not play for Yale, and there is no indication of his playing except in the years 1913-1916, principally at Point Judith CC at Narragansett Pier (Newport), but also at Longwood Cricket Club outside Boston. Both of these were centers of American tennis at the time. In 1914 he lost to William J. Clothier (1881-1962) of Philadelphia (U. S. national champion in 1906, and a member of the Tennis Hall of Fame), in men's singles at Longwood, after which (the newspaper reports) Clothier split sets with the California sensation, Maurice (Red) McLoughlin. In 1916 Rowland teamed with Philadelphian Craig Biddle (1879-1948) in doubles at Point Judith against the left-handed Japanese sensation Ichiya Kumagae (1890-1968, fifth-ranked in the United States that year) and his partner Hachishiro Mikami. Biddle's career is recalled in a brief *TIME* obit, January 5, 1948. "Died. Craig Biddle, 68, gay blade of the mauve decade, socialite, sportsman; of a heart ailment; in Wakefield, R.I. Brother of famed Marine Jujitsu Instructor Anthony J. Drexel Biddle, uncle of ex-U.S. Ambassador to Poland Anthony J. Drexel Biddle Jr., Craig Biddle was a society leader on two continents, ran two showplace mansions (Lauranto in Radnor PA, Nethercliffe in Newport), played Davis Cup tennis, married three times."

Rowland was clearly not a top-ranked player, but for a club player in his thirties, who hadn't played in college, he was traveling in fast company indeed – Davis Cuppers, national champions, Olympic medalists. And Bill Tilden (1893-1953) began his meteoric rise by beating that same Craig Biddle in the 1916 Pennsylvania State Championships that same year. I suspect he was good enough to play at Yale – but perhaps he had more pressing responsibilities (or perhaps he ran into the same situation I did in 1961, when the number one and two players at Yale were number one and two on the Davis Cup team – though I'm sure he was a much better player than I) From the fact he contributed to the *Record* rather than the *Lit*, I suspect his contributions were light-hearted rather than not – and the one "literary" post-Yale item that may be traced to him (though produced under his father's name) *When Robin Hood Once Was a Wait* (Peace Dale 1912), is certainly a light-hearted production, in which the outlaw and a few of his band join the waits in singing Christmas Carols.

Though this book (of only twenty-seven pages, bound in green boards) was copyrighted 1910 by R. G. H., our Rowland's father (published at Peace Dale in 1912), I suspect that the moving spirit in the production of the masque at the Peace Dale Congregational Sunday School at Christmas 1910 was the recently returned Rowland ("Ike" or "Roy"), playing Robin Hood, who was dressed "in a close-fitting green, buttoned to the throat" (p. 9). I have wondered if this was not from Ike's days at Yale when the archery club (the "Robin Hoods") dressed in green for their matches and festivities (though the earliest photograph I have seen of the "Robin Hoods" is 1904). "King Arthur, he had three sons," which introduces Robin Hood and his men in the masque, was a Yale drinking song, and the catch or glee "In spite of the weather / Let's be merry together" which follows "King Arthur" I heard at Yale fifty or more years later.

This masque was right after Rowland's marriage (at Peace Dale) to the orphan Helen Hamilton Campbell, a graduate of Briar Cliff Manor, born on 13 Apr 1889 in



Chicago, Cook County, Illinois. She died on 17 Oct 1946, less than a year after Rowland, from pneumonia which developed after she was overcome by Carbon Monoxide fumes in her garage. She married Rowland on 5 Oct 1910. He died on 20 Dec 1945, of a coronary occlusion while at his office desk. Rowland and Helen had four children: Caroline Campbell H----- (d. 1954); Capt. Rowland Gibson H-----, born on 17 Feb 1917, died in 1944; Peter Hamilton H-----, born 27 Jun 1918, died in 1945 Charles Ware Blake H----- (born 1927 died in the 1990s). Helen was effectively an only child, as her brother Benjamin Hamilton Campbell, born on 26 Apr 1882 in Chicago, Cook County, Illinois, died on 10 Mar 1886; and her brother, Augustus Scott Campbell, born in Jun 1890 in Chicago, Cook County, Illinois, died on 12 Jul 1891. Her parents both died in the 1890s also. Passport descriptions from 1921 show that Rowland was then (April 22 1921) 39 years old, 5'10" tall, high forehead, brown eyes, medium nose, regular mouth, square chin, dark hair, dark complexion, long oval face. [Note: His 1919 passport description is the same except age is 37, nose is "medium and straight," and chin is "square and prominent"] and Helen was then (May 2 1921) 32 years old, 5'1" tall, high forehead, gray eyes, medium nose, medium mouth, round chin, light brown hair, fair complexion, oval face.

From the Class book biography, quoted above, one clue to Rowland's life at Yale and after comes obviously and immediately to mind. It was unusual for Rowland to mention another member of his class so prominently in his own biography, or for his collaborator (the "biographer") to mention him. We should be repaid for taking a look at Charles Roberts Aldrich (1877-1933), formerly of 1902, who graduated with 1903. (Aldrich, by the way, was not a connection of the Rhode Island Aldrich family: he was the son of U. S. Solicitor-General (1892-93) Charles Henry Aldrich (1850-1929) of Indiana, who was the son of Hamilton Metcalf Aldrich (1823-1889), who is identified as the son of Asa Aldrich (b 1778), who was the son of Jonathan Aldrich (1749-1815) of Uxbridge MA and VT – no Rhode Island. This may be an Aldridge family respelled.) While at Yale, "Kid" Aldrich produced with Lucian Kirtland (Class of 1903) an edition of an Elizabethan "novel" by Thomas Deloney – still the standard edition. And lo! and behold! the preface to his 1931 book *The Primitive Mind and Modern Civilization* (his only other book, I think) thanks Rowland for his support and has front matter by both Carl Jung and Bronislaw Malinowski.

It may be that Rowland's son Charles was named after Charles Roberts Aldrich. What is certain is that Aldrich's death had a major effect on his friends, including Rowland Hazard, for reasons that may become clear from the following (abridged) quotation from the Oakland Tribune April 4, 1933 (provided by my friend "Cora Finch"):

"Charles Roberts Aldrich, world-famed psychologist, for weeks before his sudden death last Saturday [at 56] had been examining into his own mind to determine in the name of science the mental reaction of a man he knew was about to die. Not only did Aldrich submit himself to exhaustive psycho-analysis, but he left a record by which his scientific colleagues – who include Prof. C. G. Jung of Zurich, Switzerland – hope to be able to fathom the mental processes of person for whom life is about to end. And Aldrich conducted these experiments on himself, fully confident he was 'doomed' to almost immediate death, despite a thorough physical examination recently which disclosed him to be in perfect condition. These startling disclosures were made today by his widow, Mrs. Wilma Aldrich, who declared that when her husband

retired last Saturday night, he knew he was going to die. Aldrich succumbed from a heart attack less than an hour after falling asleep.

"The scientist not only discussed the probability of his death a few days ago with several close friends, but outlined his observations and theories to Professor Jung in a letter dispatched several weeks ago. 'I believe that the banquet of life is left without regret by those who have feasted and drunk deeply,' Aldrich wrote in a final article following his communication with Jung. 'The procrastinator and nibbler dread being torn away from the table.' Aldrich's theory, his wife explained, was that every person, if he cares to probe his mind, can predict his own death weeks ahead. Having concluded that he was about to die, Aldrich placed his business in order last Saturday – the day of his death – walked about Carmel saying good-bye to his friends, and went to bed early for what he was certain would be his last night on earth. A few hours before Aldrich was stricken, the mailman brought a letter from Jung commenting on Aldrich's article on death. 'I congratulate you on your theories,' Jung wrote. 'Your experiments sound remarkable.' Jung also congratulated Aldrich because he had chosen his own death as the theme for other articles. 'It is quite in keeping with the mood of the world,' Jung pointed out."

Here follows a quotation from Aldrich's final article: "As a matter of fact, the will to die co-exists with the will to live; but normally the will to live is conscious up to a certain age, when it begins to fade away, leaving the field to the conscious or sub-conscious will to die. When the time has come, death is usually not fought against or even dreaded, provided that the person is not a prey to superstition, and provided also that one has really lived and has accomplished one's work. On the other hand, people who have not enjoyed the full richness of life, dread leaving it. It has been my opinion that when you come to die, you will compare the shortness of youth with the length and sadness of the years that come after, and you will be thankful if you enjoyed the years that were open to you to enjoy. If you have really lived, you will not mind dying."

To this I would add three quotations from Aldrich's book. From p. 124, "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." From p. 148, "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. And from pp. 114-115, "In civilized life a person meets obstacles at every stage ... 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."

Now this is the view of alcohol in a book by Rowland's closest friend, a book which Rowland supported both financially and (I believe) emotionally. Aldrich was certainly a mystic by most standards, and Rowland would appear to have been one also. It was, after all, in connection with Rowland that Jung issued his "spiritus contra spiritum" dictum. Should we be surprised that upon Aldrich's death, Rowland went on a bender just beginning to end sixteen or eighteen months later, that without "Kid" Aldrich

on life his life appeared weary, stale, flat, and unprofitable, and that drinking himself into a trance appeared a good thing to do – and that even with the Oxford Group and his career and his children and his wife, nothing seemed as interesting as it used to be? Then young Rowley dies in the War and Peter dies in the War, and within the year Rowland is dead, and his wife Helen within the next year (at 56), and daughter Caroline a few years later, and only Charles – “Kid” Aldrich’s namesake – remains, with his children (and Caroline’s son Troy, who is killed at 19 in Viet Nam in 1968). (It should be noted, however, that Rowland Gibson Hazard, our Rowland’s son, left a widow and an infant daughter, who was two when her grandfather died: the widow remarried. I have written the daughter to see if she has any information or letters – she could scarcely have recollections of her grandfather, still less of her father.)

An interesting Yale (and family) connection concerns some of the sons of the Reverend Leonard Woolsey Bacon (1830-1907) of New Haven, the eldest being Nathaniel Terry Bacon (1858-1926), who married Helen H----- of Peace Dale, R I, (b. 1861), the daughter of Rowland Gibson H-----, who had a son Rowland, Jr. (1855-1918), whose son was our Rowland. The Rev. Leonard also had a son Leonard Woolsey Bacon Jr., and a son Selden Bacon. Nathaniel Terry Bacon and Helen H---- Bacon had a son Leonard (1887-1954), Pulitzer-Prize-winning Yale poet, friend of the Benéts, whose papers are at Yale. Selden Bacon had a son Selden Daskam Bacon (1909-1992), who was thus Leonard Bacon the poet’s first cousin. Leonard Woolsey Bacon Jr. had a son Leonard Woolsey Bacon III (1894-1975), nicknamed “Breakfast” in his time at Phillips Andover (Class of 1913), who was thus Leonard the poet’s and Selden’s first cousin. And Rowland Gibson H-----, Helen H. Bacon’s brother, had a son Rowland H----- III (1881-1945), our Rowland, who was Leonard the poet’s first cousin (and Selden B=D. Bacon’s and “Breakfast” Bacon’s) on his mother’s side.

From the Leonard Bacon Papers at Yale we have learned that Leonard Bacon and Helen H Bacon were involved in the decision of Rowland-III to seek help from Dr Carl Jung for his alcoholism. A look at a family biographical note on “Breakfast” Bacon suggests possible run-ins with alcohol, though that may be imagination. “During World War I he was called the ‘singing captain.’ He was charming. He chased after women. He was tricked into marrying Eileen when she falsely told him she was pregnant. She had a nine-year old son. He was a promoter, at one point selling Rubbermaid. . He never really did very much. He was always resentful that he hadn’t been taken to Switzerland with the family; that he had been sent to Uncle Ned in Montana. It had been suspected that he had TB, but he hadn’t understood. He died at the age of 83.” But besides the Singing Captain and the man who brought the message to Ebby T. (and thus to Bill W.), there was Selden D. Bacon, for years the head of the Yale (and then the Rutgers) School of Alcohol Studies, and the man who employed Bunky Jellinek. I have found no papers directly connecting our Rowland and Selden Bacon, but I believe the cousins of Leonard Bacon (1887-1954) are worth investigating in this context.

But let us get back to Rowland and Carl Jung. In 1926 [this and the next few pages are from “Cora Finch,” working in the Bacon Papers at Yale, and publishing on her *Stellarfire* website], Rowland and Helen Hazard had been on vacation in Bermuda with Rowland’s sister and her husband. Rowland apparently lost control of his drinking, an argument developed, and Helen sent him home by himself. The letters are vague, but there is an implication that the crisis was precipitated by a revelation of infidelity on

Rowland's part. Helen cabled Leonard asking him to meet Rowland in New York when he arrived on 25 March and take him to Dr. Riggs's sanitarium in Stockbridge, Massachusetts. But Rowland and Helen agreed with Cousin Leonard Bacon (who had been in treatment with Carl Jung), that going to Europe to see Dr. Jung together would be the best thing, rather than going to Dr. Riggs's sanitarium. George Porter, an old friend of Rowland's, supported Leonard's campaign of persuasion. Rowland and George were in the same class at Yale, and George was an usher in Rowland's wedding. George Porter was a former patient and active supporter of Jung. Jung's popularity with wealthy Americans had begun with his treatment of Porter's friend, Medill McCormick, in 1908.

In any case, by 17 April 1926, Rowland and Helen were on a steamer bound for Europe. After short stops in London, Paris and Brussels, they arrived in Zurich 6 May. A letter from Rowland to Leonard, dated "May 15," is written on the stationary of the Dolder Grand Hotel of Zurich. Details in that letter match closely those of a letter from Jung to Leonard dated May 16th, 1926 ("H---- and his wife are here"). Both letters indicate that Rowland had begun work with Jung, and Helen with Jung's assistant, Toni Wolff. "I think we get along splendidly. The first day he saw me, J. asked for dreams. That night I produced three corks — He read them and remarked, 'these are fine, fine — but for God's sake don't dream any more.' We've been at work interpreting them and it all seems most fascinating and logical to me. Old boy, this is the dope for me, I'm sure. Thank God for it, and for you for sending me here."

On 24 June 1926, Rowland's bank account showed an expense of \$5,002.50, "to cover charge put through by F.L. & T. Co. a/c sum cabled to RH on his request." It is itemized to "travel." The equivalent in today's dollars would be more than \$50,000. Some of the money would have been needed for hotel expenses and meals, but even the H---- family could not have spent very much of it on travel. Most of the money was presumably needed to cover Jung's fees. The New York *Times* social notes column of 24 July 1926 included a mention that "Mr. and Mrs. Rowland H[-----] of Peace Dale, RI are at the Ritz-Carlton." By 2 August, Rowland was back in Peace Dale. He told Aunt Caroline about his analysis and showed her the drawings he had made ("The drawings are quite astonishing, symbolical things — Roy seems well and vigorous").

Here we may make a slight (though relevant) detour into the work of Carl Jung. Specifically, as "Cora Finch" and others have noted, Jung subscribed to the so-called phylogenetic law by which ontogeny (individual development) recapitulates phylogeny (the development of the species). For Jung, this law led him to look at the "primitive" potential of the psyche, the two-million year old person in each of us. It also shaped his approach to religious experience. In 1920, Jung made a trip to the northern coast of Africa. It opened his eyes to the possibility of learning psychic truths by studying people who were still practicing the ancient spiritual traditions. During a trip Jung made to the United States in 1924-25, friends arranged a visit to the Taos Pueblo in New Mexico. A small group of Californians, including Leonard Bacon's friend Chauncey Goodrich, had been hoping to bring him to the Southwest. Jung had often backed up his theories with material from non-western cultures, but his knowledge of those cultures was second-hand. His American followers thought he would benefit from some direct observation.

George Porter (Yale '03) provided most of the funding for the trip and was the main organizer. There is no evidence that Rowland had any interest in Jung at the time. Jaime De Angulo, whose former wife was then studying with Jung in Zurich, had spent

years in linguistic and cultural study in the American Southwest and was Jung's main guide. De Angulo introduced Jung to a Hopi elder, Antonio Mirabal (aka Mountain Lake), who was willing to listen to Jung's theories and discuss Hopi mythology with him. Soon after returning to Zurich, Jung began preparations for his most ambitious psychological expedition ever, a five-month trip to eastern Africa. He was accompanied by his English disciple Peter Baynes (full name, Helton Godwin Baynes) and George Beckwith, an American former patient.

Jung's trip began in England, where he boarded a steamer traveling along the Atlantic and Mediterranean coasts to Italy. He was met in Genoa by Baynes and Beckwith, who had taken the overland route. The steamer continued to the Suez Canal, through the Red Sea and along the coast to Mombasa, thence by train to Nairobi. A team of guides and servants led them from a settlement near Nairobi into the Rift Valley, to spend several weeks camping at the foot of Mount Elgon. The main purpose of the trip was to study the beliefs of an isolated Rift tribe at Mount Elgon. From there they traveled to Uganda, to Lake Albert, and north on the Nile to Cairo. Jung arrived back in Zurich on 14 March 1926, eight weeks before his first consultation with Rowland. Now look at Rowland after he visited Jung in 1926.

To be sure, his father, Rowland Gibson H----- Jr. had been a collector of Africana, but his father had been dead these eight years, and we may think it was Jung's trip that sent Rowland off to Africa. But this is to get ahead of ourselves. "There is no doubt," Cora Finch writes, "that Rowland ... benefited from his 1926 visit to Zurich. He returned to his usual round of family obligations through the rest of the summer, taking children to camps in New England and spending time with his mother and aunt in California. He was still working for an investment firm in New York, although his work there was probably winding down and he resigned the next year. By the summer of 1927 he was preparing for his trip to Africa. It was to be a classic safari, but it also seems that part of Rowland's motivation had to do with his experience with Jung. Rowland's cousin Susan Keith understood the trip to be in the nature of search for wholeness." Rowland Hazard left the United States in September 1927. Checks written to hotels indicate that he was in London on 6 October, Paris on 17 October and Naples on 21 October. Like Jung, he followed the typical route to East Africa, from Genoa to the Port of Said. In November, his aunt, Caroline H-----, received a letter from the Red Sea. She was impressed by the gratitude and insight in his letter. Rowland wrote that he had begun a "new cycle."

In late December, however, the family received ominous news. He had contracted amebic dysentery and possibly also typhoid. These diseases were sometimes fatal to travelers of that time. Rowland had checked onto a hospital in Arusha, (in present-day Tanzania) around 15 December. By 21 January he was strong enough to travel to Nairobi by ambulance, about 200 miles. In Nairobi he suffered a setback, and was told he had a liver ailment. Although the doctors considered the possibility that the amoeba had formed an abscess in the liver, they knew that the liver problem could have had a separate cause. The possibility of alcohol-related liver damage must have occurred to them, if Rowland was honest about his medical history. On 2 March 1928, Caroline wrote to Leonard Bacon: "It seems as if a miracle has happened to Roy! He wrote a long letter to his mother telling her that in the solitude he came to a realization that it was want of faith which had been the trouble with him, and he began to read the Bible, a copy Miss Minnie had given him to take with him, and to use the Prayer book his mother had given him,

and now he could say, "I know that my Redeemer liveth" — that he felt 'his wickedness' — his own words — had been taken from him, and he was happy and at peace."

Two (unidentified) books Susan Keith, Leonard's sister, had sent him played an important part. He wanted them sent to Helen, and sent the titles. Susan Keith, was an enthusiastic follower of Frank Buchman and his movement, the "First Century Christian Fellowship," soon to be renamed as the Oxford Group Movement. The books Susan sent him are not named in the letter. Rowland's brother Pierre made the long trip to join Rowland in Nairobi. Rowland's recovery was now progressing well, and his liver problem (not caused by the amoeba, as it turned out) was no longer an immediate threat. In March Rowland and Pierre sailed for France. They were joined in Paris by Pierre's wife, Nancy, and Leonard Bacon. Pierre and Leonard attended to some family business while in Paris, and the group left for London at the end of March. Pierre and Nancy left for home soon after arriving in London. Rowland stayed at the Cavendish Hotel where it appears that he had an active social life.

Caroline had been greatly relieved concerning Rowland's spiritual state in early March, but it seems that the situation changed for the worse while he was in London. Some information about what happened next can be gleaned from Leonard Bacon's memoirs. "Troubles not my own," he writes, "took me to Europe again in the spring of 1928." Leonard does not identify the troubles or whose they were in his book, but he sought the advice of a well-known Londoner in the solution to his dilemma. She was the manager of the Cavendish Hotel and appears to have known most of the people worth knowing. A biographer has described her as a "nanny" to the stylish and self-indulgent guests at the hotel. "Presently Rosa returned and over a bottle of champagne gave me as sensible advice about the matter of my visit as could be desired. That settled we went for a walk. A few days later I was in Zurich with an even more various character. Dr. Jung had a camp on the lake, and there I spent several days with him. It was the first time I had seen him in his private capacity, as a friend rather than as a patient."

Leonard's letters to his wife indicate that he lost patience with Rowland during their stay in London. He tried to persuade Rowland to go to Zurich, but was not sure if he had any influence. Roy, he wrote, was worse than ever and "drink is the least part of it." When Leonard left for Zurich (around April 5), his understanding was that Rowland might or might not follow later. Apparently Rowland did not. On April 14, Leonard wrote to his wife "I gave up Roy in London. Unless he saves himself everything is lost as far as he is concerned." Rowland settled his bill at the Cavendish on April 13 and his ship, the *Berengaria*, left Southampton the next day. After returning to the United States, he went into treatment with Dr. Edward S. Cowles in New York City. Dr. Cowles subscribed to an allergy theory of alcoholism. The allergy, he believed, irritated the membranes of the brain and spinal cord. His treatment included repeated lumbar punctures. Dr. Cowles believed that drawing off spinal fluid would decrease the pressure and protein content of the cerebrospinal fluid, and that this would eliminate the craving for alcohol. His methods were unorthodox and controversial, even by the standards of the time. Judging by his check ledger, Rowland had frequent treatments from late May through July, 1928.

By the fall of 1928 he had returned to his busy life of cross-county travel and family responsibilities. His drinking problem was apparently in remission. Jung's associate, Helton (Peter) Baynes, had a practice in northern California that year and

Rowland was seeing him intermittently. Helen had told Rowland before he left for Africa that she would be filing for divorce, and the couple lived apart after his return. Letters suggest that Rowland had at least one affair during the 1926-28 interval, but by 1929 he was repentant and trying to save the marriage. Early in 1929 Rowland purchased land near Alamogordo, New Mexico, "something like a thousand acres ... of absolutely wild land with one or two springs upon it, but no water development." He spent the next few years developing the land, building a house and establishing a clay products business. His reasons for choosing this area are unclear. The reputation of New Mexico as a pristine, healing environment may have been a factor. The Southwest had long been a traditional destination for health-seekers. New Mexico was also an area of interest to Carl Jung and his American disciples.

Rowland and Helen divorced in February of 1929. Attempts at reconciliation continued afterward, however, and they remarried on 27 April 1931. Caroline wrote to Leonard and Patty, who were then living in Italy. "The great news, of course, just now is that of April 27th. The ceremony took place in the chapel of St. Bartholomew's Church and there were only eight people present: Pierre and Wallace Campbell, Mr. Poor (the lawyer for the defense) (Roy's) and Mr. Taylor (the lawyer for the prosecution) (Helen's) the latter with his wife, Dr. Taylor, Mr. Webber, and Mr. Perkins. Pierre writes that it was a very touching and simple ceremony, and that everyone is very happy. I have had a dear letter from little Carol and you can fancy the joy of the boys who are devoted to their father. They(R & H) sent me letters which reached me the day of the ceremony. I had no idea of such a possibility and you can imagine that the shock was almost overwhelming, although such a joyful one. Things seem to have become increasingly difficult and it was hard to see any way out, so that we are very happy over it."

In June through September of 1931, the Hazards and their four children (then aged 11-20) toured Europe. They went to England, France and Italy, and Helen and Rowland apparently visited Switzerland without the children. All indications are that Rowland was neither drunk nor depressed at the time, and it would be difficult to imagine Helen traveling to Europe with him if he had been. Rowland and Helen may have visited Jung to tell him about their happy ending. There were difficult times ahead. Rowland was hospitalized for alcoholism in February and March 1932. He gave an account of what happened later that year at an Oxford Group event, in 1935. "Roland H-----, a New York business man, spoke of his early college education, his career as an engineer and manufacturer, and declared that he had made "a fizzle" of his life then, because he had "left God out of it." Although for 20 years he "has had luck financially," he was "going to pieces spiritually" and in 1932 discovered the fact, he stated. He said that he had come into contact with the movement through his daughter, a 20-year-old college girl who was no longer attracted to the life of a debutante after becoming interested in the Oxford Group, and that after he had become an adherent, it had taken "liquor out of his life" and given him the courage to face "a desperate and humiliating situation;" that now he is "in the process of becoming a Christian and has found a life full of peace."

It should come as no surprise that he left Jung out of the story. In the Oxford Group, as today in Alcoholics Anonymous, stories were somewhat bound by convention. Rowland also left out his earlier exposure to Frank Buchman's movement, through Susan Keith. Rowland also failed to mention a relapse in 1933, during which he was under the care of Courtenay Baylor, trained as a lay therapist by Elwood Worcester and Samuel

McComb of the Emmanuel Movement. It is hard to imagine Rowland rejecting the value of all his previous experiences and attributing his recovery entirely to one conversion experience, as with the Oxford Group – but at times he seems to have convinced himself (or others) he had done just that. And one must make allowance for his mysticism.

Some of Rowland's vicissitudes can be traced through the company Rowland Third Inc. Rowland Third Inc. was a holding company incorporated in 1930. The incorporation was done in the state of Delaware, because of lenient tax laws. It was apparently set up by the family to assist Rowland III in his various investment plans (that is, to put his affairs in trust until he was capable of managing them). All its one hundred shares of stock seem to have been initially held by Rowland's mother Mary Pierrepont Bushnell H---- (1859-1936). When her assets were placed in the H---- Trust in 1932, that trust became owner of all one hundred shares. The H---- Trust advanced large sums of money to Rowland Third. In return, as a security on this investment, Rowland deeded his many of his various land holdings to Rowland Third. With this capitalization, he was able to manage his three New Mexico-based businesses. In 1930, the Aguadero Corporation was incorporated as a wholly-owned subsidiary of Rowland Third Incorporated, and was also known as "Rancho el Aguadero". Timonel Farms and La Luz Clay Products Company were both incorporated later that year. The Aguadero Corporation was the primary stockholder in both La Luz and Timonel, but was not the sole owner. Initially, the administration of the company was carried out in offices in New York City, mainly under the administration of Rowland's secretary, Mrs. K.R. Young. After 1933, the administration was carried out in Peace Dale, Rhode Island by a long-time family accountant, Earl W.G. Howard (1894-1989), who served as Assistant Treasurer.

Rowland III served as president of Rowland Third from its incorporation through 1941. After 1941, Rowland's brother Thomas Pierrepont (Pierre) H---- was chosen as president and oversaw the settling of its affairs. In addition to its New Mexico subsidiaries, Rowland Third Inc. owned the following properties directly (all obtained through Rowland III) and possibly others: (1) A building at 52 East 52nd St. in Manhattan, which served as Rowland's New York residence. This was transferred to Rowland's new corporation, the What Cheer Realty Company, in 1932. (2) The "Hope Ranch" property in La Cumbre Estates, Santa Barbara, California, sold in 1949. (3) The "Sugar Bush" estate in Glastonbury, Vermont and several neighboring lots. This was used both as an occasional summer home by Rowland (as in 1933-34) and a rental property. It accounts for Rowland Third's sole full-time employee: a caretaker named Lloyd Mattison whose paychecks were issued by the company, until Sugar Bush was sold to Martin Horrell in 1943. (4) "Druid's Dream" in Narragansett, R.I. Druid's Dream was deeded by Rowland Third Inc. to Rowland III and his wife Helen in 1938. (5) The "Pied-a-Terre" estate in Narragansett, sold in 1933. Rowland Third and its subsidiaries initially lost large sums of money. Though expenses were cut after the New York offices were closed, the company never declared a profit on its tax returns, and its subsidiaries were all virtually defunct even before Rowland's death in 1945. The Aguadero Corporation was formally dissolved in 1948. Rowland Third Inc. was formally dissolved in Delaware charter in 1949. It had virtually no assets, and carried a massive debt to the Hazard Trust, still the owners of all one hundred stock shares. Its only remaining asset, the La Luz Clay factory, was bought in 1950 by the Royal Hickman Corporation.



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

In *CA&SQ*, Vol. 3. no..3 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. Last issue's selection from *Cutting It Out* was Chapter III (pp. 31-44), "What I Quit," Here we print Chapter IV (pp. 45-55), "When I Quit," and Chapter V (pp. 57-60), "After I Quit." After that, in subsequent issues, we may go on to the sequel, *The Old Game* (1914). Here are Chapter IV and Chapter V of *Cutting It Out* (pp. 45-60):

### Chapter IV "When I Quit"

"For purposes of comprehensive record I have divided the various stages of my water-wagoning into thses parts: the obsession stage; the caramel stage; the pharisaical stage, and the safe-and-sane stage. I drank my Scotch highball and went over to the club. The crowd was there: I sat down at a table, and when somebody asked me what I'd have I took a glass of water. Several of my friends looked inquiringly at me and one asked: "On the wagon?" This attracted the attention of the entire group to my glass of water. I came in for a good deal of banter, mostly along the line that it was time I went on the wagon. This was varied with predictions that I would stay on from an hour to a day or so. I didn't like that talk, but I bluffed it out – weakly, to be sure. I said I had decided it wouldn't do me any harm to cool out a bit.

"Next day, along about first-drink time, I felt a craving for a highball. I didn't take it. That evening I went over to the club again. The crowd was there. I was asked to have a drink. This time I rather defiantly ordered a glass of water. The same jests were made, but I drank my water. On the third day I was a bit shaky – kind of nervous. I didn't feel like work. I couldn't concentrate my mind on anything. I kept thinking of various kinds of drinks and how good they would taste. I tried out the club. I may have imagined it, but I thought my old friends lacked interest in my advent at the table. One of them said: "Oh, for Heaven's sake, take a drink! You've got a terrible grouch on." I backed out.

"I did have a grouch. I was sore at everybody in the world. Also, I kept thinking how much I would like to have a drink. That was natural. I had accustomed my system to digest a certain amount of alcohol every day. I wasn't supplying it that alcohol. My system needed it and howled for it. I knew a man who had been a drunkard but who had quit and who hadn't taken a drink for twelve years. I discussed the problem with him. He told me an eminent specialist had told him it takes eighteen months for a man who has been a heavy drinker or a steady drinker to get all the alcohol out of his system. I hadn't been a heavy drinker, but I had been a steady drinker; and that information gave me a cold chill. I thought if I were to have this craving for a drink every day for eighteen months, surely I had let myself in for a lovely task!

"I stuck for a week – for two weeks – for three weeks. At the end of that time my friends had grown accustomed to this idiosyncrasy and were making bets on how long I would last. I didn't go round where they were much. I was as lonesome as a stray dog in a strange alley. I had carefully cultivated a large line of drinking acquaintances and I hardly knew a congenial person who didn't drink. That was the hardest part of the game. I wasn't fit company for man or beast. I don't blame my friends – not a bit. I was cross and ugly and hypercritical and generally nasty, and they passed me up. However, the craving for liquor decreased to some degree. There were some periods in the day when I didn't think how good a drink would taste, and did devote myself to my work.

"I discovered a few things. One was that, no matter how much fun I missed in the evening, I didn't get up with a taste in my mouth. I had no katzenjammers. After a week or so I went to sleep easily and slept like a child. Then the caramel stage arrived. I acquired a sudden craving for candy. I had not eaten any candy for years, for men who drink regularly rarely take sweets. One day I looked in a confectioner's window and was irresistibly attracted by a box of caramels. I went in and bought it, and ate half a dozen. They seemed to fill a long-felt want. The sugar in them supplied the stimulant that was lacking, I suppose. Anyhow, they tasted right good and were satisfactory; and I kept a box of caramels on my desk for several weeks and ate a few each day. Also I began to yell for ice cream and pie and other sweets with my meals.

"Along about this time I developed the pharisaical stage. I looked with a great pity on my friends who persisted in drinking. I assumed some little airs of superiority and congratulated myself on my great will-power that had enabled me to quit drinking. They were steadily drinking themselves to death. I could see that plainly. There was nothing else to it. I was a fine example of a full-blown prig. I went so far as to explain the case to one or two, and I got hooted at for my pains; so I lapsed into my condition of immense superiority and said: 'Oh, well, if they won't take advice from me, who knows, let them go along. Poor chaps, I am afraid they are lost!'

"It's a wonder somebody didn't take an ax to me. I deserved it. After lamenting – to myself – the sad fates of my former companions and pluming myself on my noble course, I woke up one day and kicked myself around the park. 'Here!' I said. 'You chump, what business have you got putting on airs about your non-drinking and parading yourself round here as a giant example of self-restraint? Where do you get off as a preacher – or a censor, or a reformer – in this matter? Who appointed you as the apostle of non-drinking? Take a tumble to yourself and close up!'

"That was the beginning of the safe and sane stage, which still persists. It came about the end of the second month. I had lost all desire for liquor; and, though there were times when I missed the sociability of drinking fearfully, I was as steady as a rock in my policy of abstaining from drinks of all kinds. Now it doesn't bother me at all. I am riding jauntily on the wagon, without a chance of falling off.

"At the time I decided it was up to me to stop this pharisaical foolishness, I took a new view of things; I decided I wasn't so much, after all; ceased reprobating my friends who wanted to drink; had no advice to offer, and stopped pointing to myself as a heroic young person who had accomplished a gigantic task.

"Friends had tolerated me. I wondered that they had, for I was a sad affair. Surely it was up to me to be as tolerant as they had been, notwithstanding my new mode of life. So I stopped foreboding and tried to accustom my friends to my company on a

strictly water basis. The attempt was not entirely successful. I dropped out of a good many gatherings where formerly I should have been one of the bright and shining lights. There are no two ways about it – a man cannot drink water in a company where others are drinking highballs and get into the game with any effectiveness. Any person who quits drinking may as well accept that as a fact; and most persons will stop trying after a time and seek new diversions; or begin drinking again.”

#### Chapter V “After I Quit”

“I had a good lively tilt with John Barleycorn, ranging over twenty years. I know all about drinking. I figured it this way: I have about fifteen more good productive years in me. After that I shall lose in efficiency, even if I keep my health. Being selfish and perhaps getting sensible, I desire the remaining productive years of my life to be years of the greatest efficiency. Looking back over my drinking years, I saw, if I was to attain and keep that greatest efficiency, that was my job, and that it could not be complicated with any booze-fighting whatever.

“I decided that what I might lose in the companionship and social end of it I would gain in my own personal increase in horsepower; for I knew that, though drinking may have done me no harm, it certainly did me no good, and that, if persisted in, it surely would do me harm in some way or other.

“Sizing it up, one side against the other, I conclude that it is better for me not to drink. I find that I have much more time that I can devote to my business; that I think more clearly, feel better, do not make any loose statements under the exhilaration of alcohol, and keep my mind on my number constantly. The item of time is the surprising item. It is astonishing how much time you have to do things in that formerly you used to drink in, with the accompaniment of all the piffle that goes with drinking! When you are drinking you are never too busy to take a drink and never too busy not to stop. You are busy all the time – but get nowhere. Work is the curse of the drinking classes.

“Any man who has been accustomed to do the kind of drinking I did for twenty years, who likes the sociability and companionship of it, will find that the sudden transition to a non-drinking life will leave him with a pretty dull existence on his hands until he gets reorganized. This is the depressing part of it. You have nowhere to go and nothing to do. Still, though you may miss the fun of the evening, you have all your drinking friends lashed to the mast in the morning.”

## **WASHINGTONIAN NOTES & QUERIES Nos. 17, 18, and 19:**

### **Number 17**

**The First Anniversary: April 5, 1841**

**Reported by Lydia Maria Child [1802-1880]**

Despite the fact that the description is of the great Baltimore procession of April 5, 1841, the first anniversary of the Washington Temperance Society of Baltimore, and the first anniversary of the sobriety of David Anderson, Archibald Campbell, John F. Hoss, James McCurley, William K. Mitchell, and George Steers, the text is in Mrs. Lydia Maria

(Francis) Child, *Letters from New-York* (3<sup>rd</sup> edition, New York: C. S. Francis, 1845), pp. 20-21. Mrs. Child is perhaps best known for the lyric "Over the River and Through the Woods [to Grandmother's House We Go]" but she was a feminist, abolitionist, "Indian" rights advocate, as well as a Temperance advocate

"The other day, I stood by the wayside while a Washingtonian procession, two miles long, passed by. All classes and trades were represented, with appropriate music and banners. Troops of boys carried little wells and pumps; and on many of the banners were flowing fountains and running brooks. One represented a wife kneeling in gratitude for a husband restored to her and herself; on another, a group of children were joyfully embracing the knees of a reformed father. Fire companies were there with badges and engines; and military companies, with gaudy colours and tinsel trappings. Toward the close, came two barouches, containing the men who first started a Temperance Society on the Washingtonian plan. These six individuals were a carpenter, a coach-maker, a tailor, a blacksmith, a wheelwright, and a silver-plater. They held their meetings in a carpenter's shop, in Baltimore, before any other person took an active part in the reform. My heart paid them reverence, as they passed. It was a beautiful pageant, and but one thing was wanting to make it complete; there should have been carts drawn by garlanded oxen, filled with women and little children, bearing a banner, on which was inscribed, WE ARE HAPPY NOW! I missed the women and the children; for without something to represent the genial influence of domestic life, the circle of joy and hope is ever incomplete. But the absent ones were present to my mind; and the pressure of many thoughts brought tears to my eyes.

"But the absent ones were present to my mind; and the pressure of many thoughts brought tears to my eyes. I seemed to see John the Baptist preparing a pathway through the wilderness for the coming of the Holiest; for like unto his is this mission of temperance. Clean senses are fitting vessels for pure affections and lofty thoughts. Within the outward form I saw, as usual, spiritual significance. As the bodies of men were becoming weaned from stimulating drinks, so were their souls beginning to approach these pure fountains of living water, which refresh and strengthen, but never intoxicate. The music, too, was revealed to me in fullness of meaning. Much of it was of a military character, and cheered onward to combat and to victory. Everything about war I loathe and detest, except its music. My heart leaps at the trumpet call and marches to the drum ... The instinct awakened by martial music is noble and true; and therefore its voice will not pass away...."

## Number 18

### Further Notes on a One-Year Anniversary

In an earlier Washingtonian Note in *CASQ*, II, no. 1 (December 2004), we printed an 1843 letter suggesting the possibility that the Washingtonians celebrated DLD (Date-of-Last-Drink) Anniversaries. This letter from Ellis Fish was sent without stamp (manuscript notation 18 3/4, no postmark) from Girard PA18 Feb to Mr. Lyman Fish, Gilbertsville, Otsego County, NY., mentioning the first Washingtonian anniversary of Lyman Fish. Lyman Fish was resident at Gilbertsville, Butternut Township, Otsego County, in 1850

(*New York Census 1850, Otsego County, 220*), though not in 1840. Ellis Fish was apparently resident in Erie County PA in 1870. The letter is dated Feb the 16<sup>th</sup> 1843

Dear Brother

It is with heartfelt sorrow that I now attempt to address a few lines to you. Little did I think on opening your letter that it contained such intelligence as the death of your companion. I feel to shed the disappointing tear with you for your loss and the loss it will be to your dear children. It is a loss that never can be made good again in this world. But now, my dear Brother, you have responsibilities resting upon you which you never realized before. You have a family of interesting children on your hands to bring up, to give instruction, to give examples, and may the God of Heaven enable you to set them such examples and give them such instructions as shall be profitable for both you and them in the day of judgment. It was with gratitude to God that I read those few words in your letter *viz*, that you had joined the Washingtonians and had not drank a drop for one year past.

My prayer to God is that He will strengthen your resolution in keeping the pledge for which you have taken. Dear Brother, I feel to commend you to that God for consolation, who has ever watched over you & me. Put your trust in him and may this dispensation of His Providence be sanctified to your good. Dear Brother, I feel it my duty to advise you as it regards your children, and I want you to ever have in mind the condition that you and I was placed in. Lyman, I would say to you, if it is possible, never bind your children out, but if you can't keep your children together, keep a home for them. I want you to do that if you can but you must consult your own feelings and interest. I suppose Henry is old enough to take care of himself, Sarah must be nearly old enough to do the same, all though they want a great deal of care. I do not know what you will do with your youngest.

If it was here I would take care of it a while, although my wife's health is very poor. I can't say how long we could keep it if we had it but as long as we were able to take care of it. But this I would say to you, give your children all good instruction, send them all to Sabbath schools, go to meetings yourself and take your children, set them good examples. Lyman, get religion, do not put off the day of your repentance any longer, but seek Christ while it is today. Look at the responsibility now resting upon you. A parent with four immortal souls committed to your care that you now will prepare yourself and children to meet your companion and your offspring in that World of Bliss where pleasures never cease and troubles come no more.

I want you to tell Henry for me that I want he should be a good boy, be good to his sisters, take good care of them, be good to his father, go to meetings with his sisters and get to be a good boy and love Christ and his people, and Christ will love him. My Elizabeth sends her love to your Sarah & Elizabeth, and says she wants to see them very much. My wife sends her love to you and your children and prays the God of Heaven to Bless you and your children in your affliction. I want you to write to me again soon and tell me how you are getting along. May God bless you and have mercy upon you.

Ellis Fish to Lyman Fish

## Notes

Besides the information on Lyman and Ellis Fish noted in the introduction to the letter, there is now some additional information on Ellis Fish, who was born in Massachusetts in 1800, married to Sophia (b. between 1801 and 1803), with children Elizabeth (b. 1825/6 and Charles b. 1835/6). Elizabeth was unmarried and a dressmaker in Girard in 1870. Although Lyman is listed in the proper place in the 1850 New York Census (as noted in the introductory paragraph), his name is not indexed properly in the on-line records of that Census – it is indexed as *Fisher*, though clearly written as *Fish*.

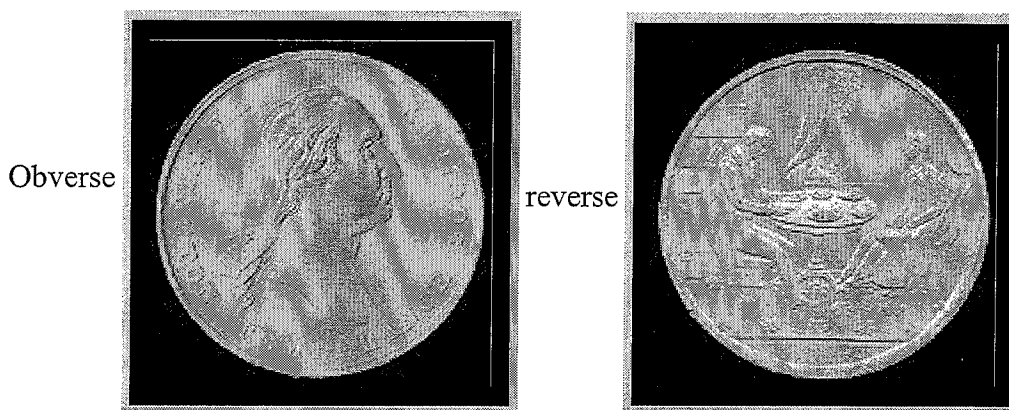
In 1850 Lyman is about 55 years old (b. Massachusetts), working as a shoemaker with Levi Comstock (44, b. New York) and Robert Moulton (38, b. Massachusetts). In 1850, Ellis's business is "forwarding" and in 1870 he is a tax collector. It may be worth noting that in 1850, Henry Fish (the name of Lyman's son) is a "forwarder" in Joliet, Will County, Illinois, and in 1860 a lumber merchant (b. 1822) with a wife Mary (b. 1825/6) and young children George (4) and Charles (1).. In 1870 he is in real estate, with a son Henry b. 1862, and in 1880 a banker, with his younger two sons still in school. Lyman was the older, Ellis the younger brother. I have been unable to trace Lyman Fish, Levi Comstock, or Robert Moulton further: a search through John A. Comstock, *History and Genealogy of the Comstock Family in America* (1949) reveals no U. S. Levi Comstock born at the proper time, though there was a Levi Comstock (1783-1868) who was a shoemaker early on in Utica, coming ca. 1809 with his brother-in-law Ezra Barnum from Danbury CT (Samuel Durant, *History of Oneida County, New York* 1876, p.284). It might be possible that this Comstock in Butternuts was known as "Levi" because he was a shoemaker, though the only Comstock of the right age from Butternuts at the time was Lucius Samuel Comstock, an attorney.

In any case, evidently Lyman Fish could not keep his family together after his wife's death, and we have no certain record of him or his colleagues to determine whether he stayed sober, nor to determine when he died. A Catherine Fish, daughter of Lyman and Elizabeth Fish (b. 1836), married one Albert Ramsdell (b. 1821) of Pittsford MI, according to Thomas Spooner, *Record of William Spooner of Plymouth Massachusetts and His Descendants* (1883): this may be one of our Lyman Fish's daughters. In short, we have been unable at this time to determine whether Lyman Fish had a second anniversary of sobriety to celebrate.

## Number 19 Washingtonian Medallions

*Washington Medals 1840-1849 in Rulau and Fuld, Medalllic Portraits of Washington.*

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**Baker 329B**    Washington Temperance Society    Lovett    New York City

Obverse: WASHINGTON TEMPERANCE SOCIETY [below bust] LOVETT N Y  
Reverse: HOUSE OF / TEMPERANCE

White metal    Weight: 344.6 g (22.32 grams)    Diameter: 41.6 mm  
Reverse die alignment: 360°

Rulau and Fuld, *Medalllic Portraits of Washington* (Iola WI: 1985) tells us that "The Washington Society of Baltimore was originally formed in 1840 as an organization devoted to total abstinence from alcohol and soon changed its name to the Washington Temperance Society. The organization commissioned the engraver Robert Lovett, Sr. of New York City to design a pair of medals for them. These were minted and distributed during the 1840s."

Both medals had the same obverse, a bust right portrait of Washington with the motto, WASHINGTON TEMPERANCE SOCIETY and below the bust the engraver's name "LOVETT N Y." One medal, Baker 328, had a reverse with the seven line pledge WE AGREE TO ABSTAIN FROM ALL INTOXICATING LIQUORS EXCEPT FOR MEDICAL PURPOSES AND RELIGIOUS ORDINANCES and then around the edge the words TEMPERANCE DECLARATION / TEMPERANCE IS THE FOUNTAIN OF HEALTH. This medal was issued in copper, brass and bronze.

The companion medal had a reverse displaying an interior home scene showing a family which does not use alcohol. The father is reading at a table while the wife attends to their

little daughter. In exergue is added: HOUSE OF / TEMPERANCE. An example of this medal is shown above.

Several other Washington temperance medals were struck at this time. The Washington Temperance Benevolent Society struck three different medals, all with a bust right of Washington on the obverse. This obverse was combined with three different reverses as follows; one reverse had the motto UNITED WE STAND, DIVIDED WE FALL (Baker 330), another depicted a water fountain (Baker 331) and a third contained the motto WE SERVE THE TYRANT ALCOHOL NO LONGER (Baker 333). A related medal from the 1840s, but not attributable to any specific group, has a bust left of Washington on the obverse and on the reverse the legend, TO THE CAUSE OF TEMPERANCE TEN DOLLARS TO KING ALCOHOL NOT ONE CENT (Baker 334).

From Russell Rulau and George Fuld, *Medallic Portraits of Washington* (Iola WI: Krause Publications 1985) pp. 147-148, being an illustrated, priced revision of W.S. Baker's 1885 *Catalog of the Coins, Medals and Tokens of the Father of his Country*.

These medallions were *not* issued for anniversaries.