

The Bill W. Carl Jung Letters

January, 1963

Here is a vital chapter of *Alcoholics Anonymous* (A.A.'s) early history, first published in the Grapevine in January 1963, and reprinted in January 1968 and November 1974. This extraordinary exchange of letters revealed for the first time not only the direct historical ancestry of A.A., but also the bizarre situations which Jung, deeply involved with scientists and with a scientific reputation at stake, was confronted with. Dr. Jung felt that he had to be cautious about revealing his profound and lasting belief that the ultimate sources of recovery are spiritual.

Permission to publish Dr. Jung's letter was granted to the Grapevine by the Jung estate.

January 23, 1961

My dear Dr. Jung:

This letter of great appreciation has been very long overdue.

May I first introduce myself as Bill W., a co-founder of the Society of *Alcoholics Anonymous*. Though you have surely heard of us, I doubt if you are aware that a certain conversation you once had with one of your patients (a Mr. Rowland H.) back in the early 1930's did play a crucial role in the founding of our fellowship.

Though Rowland H. has long since passed away, the recollection of his remarkable experience while under treatment by you has definitely become part of A.A. history. Our remembrance of Rowland H's statement about his experience with you is as follows:

Having exhausted other means of recovery from his alcoholism, it was about 1931 that he became your patient. I believe he remained under your care for perhaps a year. His admiration for you was boundless, and he left you with a feeling of much confidence.

To his great consternation, he soon relapsed into intoxication. Certain that you were his "court of last resort," he again returned to your care. Then followed the conversation between you that was to become the first link in the chain of events that led to the founding of *Alcoholics Anonymous*.

My recollection of his account of that conversation is this: First of all, you frankly told him of his hopelessness, so far as any further medical or psychiatric treatment might be concerned. This candid and humble statement of yours was beyond doubt the first foundation stone upon which our Society has since been built.

Coming from you (one he so trusted and admired) the impact upon him was immense.

When he then asked you if there was any hope, you told him that there might be, provided he could become the subject of a spiritual or religious experience - in short, a genuine conversion. You pointed out how such an experience, if brought about, might remotivate him when nothing else could. You did caution, though, that while such experiences had sometimes brought recovery to alcoholics, they were, nevertheless,

comparatively rare. You recommended that he place himself in a religious atmosphere and hope for the best. This, I believe, was the substance of your advice.

Shortly thereafter Mr. H. joined the *Oxford Group*, an evangelical movement then at the height of its success in Europe, and one with which you are doubtless familiar. You will remember their large emphasis upon the principles of self-survey, confession, restitution and the giving of oneself in the service of others. They strongly stressed meditation and prayer. In these surroundings, Rowland H did find a conversion experience that released him (for the time being) from his compulsion to drink.

Returning to New York, he became very active in the "O.G." group here, then led by an Episcopalian clergyman, Dr. Samuel Shoemaker. Dr. Shoemaker had been one of the founders of that movement and his was a powerful personality that carried immense sincerity and conviction.

At this time (1932 – 1934), the *Oxford Group* had already sobered up a number of alcoholics, and Rowland, feeling that he could epically identify with these sufferers, addressed himself to the help of still others. One of these chanced to be an old schoolmate of mine named Edwin T. ("Ebby".) He has been threatened with commitment to an institution but Mr. H. and another ex-alcoholic "O.G." member procured his parole, and helped to bring about his sobriety.

Meanwhile, I had run the course of alcoholism and was threatened with commitment myself. Fortunately, I had fallen under the care of a physician – a Dr. William D. Silkworth – who was wonderful and capable of understanding alcoholics. But just as you had given up on Rowland, so had he given me up. It was his theory that alcoholism had two components – an obsession that compelled the sufferer to drink against his will and interest, and some sort of metabolism difficulty which he then called and allergy. The alcoholic's compulsion guaranteed that the alcoholic's drinking would go on and the allergy made sure that the sufferer would finally deteriorate, go insane, or die. Though I had been one of the few he had thought it possible to help, he was finally obliged to tell me of my hopelessness; I, too, would have been locked up. To me this was a shattering blow. Just as Rowland had been made ready for his conversion experience by you, so had my wonderful friend Dr. Silkworth prepared me.

Hearing of my plight, my friend Edwin T. came to see me at my home, where I was drinking. By then it was November 1934. I had long marked my friend Edwin for a hopeless case. Yet here he was in a very evident state of "release," which could by no means be accounted for by his mere association for a very short time with the *Oxford Group*. Yet this obvious state of release, as distinguished from the usual depression, was tremendously convincing. Because he was a kindred sufferer, he could unquestionably communicate with me to a great depth. I knew at once I must find an experience like his or die.

Again I returned to Dr. Silkworth's care, where I could be once more sobered and so gain a clearer view of my friend's experience of release, and of Rowland H's approach to him.

Clear once more of alcohol, I found myself terribly depressed. This seemed to be caused by my inability to gain the slightest faith. Edwin T. again visited me and repeated the simple *Oxford Group* formulas. Soon after he left me, I became even more depressed. In utter despair, I cried out "If there be a God, will He show himself!" There

immediately came to me an illumination of enormous impact and dimension, something that I have since tried to describe in the book *Alcoholics Anonymous* and also in *A.A. Comes of Age*, basic texts which I am sending you.

My release from the alcohol obsession was immediate. At once I knew I was a free man.

Shortly following my experience, my friend Edwin came to the hospital, bringing me a copy of William James's "The varieties of religious experience." This book gave me the realization that most conversion experiences, whatever their variety, do have a common denominator of ego collapse at depth. The individual faces an impossible dilemma. In my case, the dilemma had been created by my compulsive drinking, and the deep feeling of hopelessness had been vastly deepened still more by my alcoholic friend when he acquainted me with your verdict of hopelessness respecting Rowland H.

In the wake of my spiritual experience, there came a vision of a society of alcoholics, each identifying and transmitting his experience to the next – chain style. If each sufferer were to carry the news of the scientific hopelessness of alcoholism to each new prospect, he might be able to lay every newcomer wide open to a transforming spiritual experience. This concept proved to be the foundations of such success as *Alcoholics Anonymous* has since achieved. This had made a conversion experience – nearly every variety reported by James – available on an almost wholesale basis. Our sustained recoveries over the last quarter-century number about 300,000. In America and through the world there are today (1961) 8,000 A.A. Groups.

So to you, to Dr. Shoemaker of the *Oxford Group*, to William James, and to my own physician, Dr. Silkworth, we of A.A. owe this tremendous benefaction. As you will now clearly see, this astonishing chain of events actually started long ago in your consulting room, and it was directly founded upon your own humility and deep perception.

Very many thoughtful A.A.'s are students of your writings. Because of your conviction that man is something more than intellect, emotion, and two dollars' worth of chemicals, you have epically endeared yourself to us.

How our society grew, developed its traditions for unity, and structured its functioning will be seen in the texts and pamphlet material that I am sending you.

You will be interested to learn that in addition to the "spiritual experience," many A.A.'s report a great variety of psychic phenomena, the cumulative weight of which is very considerable. Other members have – following their recovery in A.A. – been much helped by your practitioners. A few have been intrigued by *the I Ching* and your remarkable introduction to that work.

Please be certain that your place in the affection and in the history of your Fellowship is like no other.

Gratefully Yours,

William G. W _____

January, 30, 1961

Dear Mr. W.:

Your letter has been very welcome indeed.

I had no news from Rowland H. any more and often wondered what had been his fate. Our conversation (which he has adequately reported to you) had an aspect of which he did not know. The reason that I could not tell him everything was that those days I needed to be exceedingly careful of what I said. I had found out that I was misunderstood in every possible way. Thus I was careful when I talked to Rowland H. But what I really thought about was the result of many experiences with men of his kind.

His craving for alcohol was the equivalent, on a low level, of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God.¹ How could one formulate such an insight in a language that is not misunderstood in our days?

The only right and legitimate way to such an experience is that it happens to you in reality, and it can only happen to you when you walk on a path which leads you to higher understanding. You might be led to that goal by an act of grace or through a personal and honest contact with friends, or through a higher education of the mind beyond the confines of mere rationalism. I see from your letter that Rowland H. had chosen the second way, which was, under the circumstances, obviously the best one.

I am strongly convinced that the evil principles which prevail in this world leads the unrecognized spiritual need into perdition if it is not counter-acted either by real religious insight or by the protective wall of human community. An ordinary man, not protected by an action from above and isolated in society cannot resist the power of evil which is called, very aptly, the Devil. But the use of such words arouses so many mistakes that one can only keep aloof from them as much as possible.

These are the reasons why I could not give a full and sufficient explanation to Rowland H., but I am risking it with you because I conclude from your very decent and honest letter that you have acquired a point of view above the misleading platitudes one usually hears about alcoholism.

You see, "alcohol" in Latin is *spiritus*, and you use the same word for the highest religious experience as well as for the most depraving poison. The helpful formula therefore is: *spiritus contra spiritum**.

Thank you again for your kind letter, I remain,

Yours sincerely,

C.G. Jung

**The phrase spiritus contra spiritum translates into the principle of using spiritual communion against the addiction of alcoholic spirits; substituting God (in whatever form that has meaning for that individual) for (in this case) alcohol ... excerpted from www.lovefreely.blogspot.com/2004_01_01_lovefreely_archive.htm*

¹ "As the hart panteth after the water brooks, so panteth my soul after thee, oh God" (Psalm 42:1)