

White, W. (2005). Book Review: The Road to Fellowship: The Role of the Emmanuel Movement and the Jacoby Club in the Development of Alcoholics Anonymous by Richard Dubiel. *Journal of the History of Behavioral Sciences*, 41(4), 405-406.

Richard M. Dubiel. *The Road to Fellowship: The Role of the Emmanuel Movement and the Jacoby Club in the Development of Alcoholics Anonymous*. New York: iUniverse, Inc. (Hindsfoot Foundation Series on the History of Alcoholism Treatment), 2004. 191 pp. \$17.95 (paper). ISBN 0-595-30740-X.

The rapid rise of alcohol-related problems in America during the late eighteenth and early nineteenth centuries sparked the birth of alcoholism recovery mutual aid societies and a network of inebriate homes, inebriate asylums, and private addiction cure institutes (White, 1998). The collapse of this network of alcoholism treatment institutions in the opening of the twentieth century created a vacuum of need filled at mid-century by a “Modern Alcoholism Movement” represented institutionally in the founding of Alcoholics Anonymous, the Research Council on Problems of Alcohol, the Yale Center of Alcohol Studies and the National Committee for Education on Alcoholism (Johnson, 1973). The connecting tissue between these two eras was provided by a little known system of lay alcoholism therapy pioneered within a clinic and social club operated by the Emmanuel Episcopal Church of Boston. Only a few seminal papers have been written on the heyday of lay psychotherapy in America (McCarthy, 1984a), but there is growing interest in the larger Emmanuel Movement (Caplan, 1998; Gifford, 1998) and the influence of the Emmanuel Clinic on the birth of Alcoholics Anonymous and the rise of modern alcoholism treatment. Richard Dubiel provides the most definitive account to date of these influences in his well-researched and well-written *The Road to Fellowship: The Role of the Emmanuel Movement in the Development of Alcoholics Anonymous*.

The Road to Fellowship details the birth of a clinic within the Emmanuel Episcopal Church in Boston in 1906 that integrated religion, psychology and medicine in the treatment of alcoholism. The clinic spawned such influential lay therapists as Courtenay Baylor and Richard Peabody and a unique mutual aid society, the Jacoby Club. Dubiel skillfully traces the links between the ideas and practices of the lay alcoholism psychotherapists and the Jacoby Club and the emergence and character of Alcoholics Anonymous. His research is most distinctive as it draws on

previously undiscovered documents to recount the history of the Jacoby Club's birth, separation from the Emmanuel Movement, collaboration with and influence upon AA, and its later lost focus on alcoholics. Also in the category of new historical ground is Dubiel's exploration of the nature of the contact between Rowland Hazard and Dr. Carl Jung—an episode that is central to the legend of AA's birth. Dubiel's documents Hazard's treatment by Courtenay Baylor (creating a previously unknown link between the Emmanuel Movement and AA) and summarizes documents that will trigger new speculation and debate on Carl Jung's role in the history of AA..

The Road to Fellowship will find an appreciative readership among those interested in the history of Alcoholics Anonymous and other therapeutic social movements and among those interested in the cyclical discovery, loss and rediscovery of the role of spirituality within health and human service systems.

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