

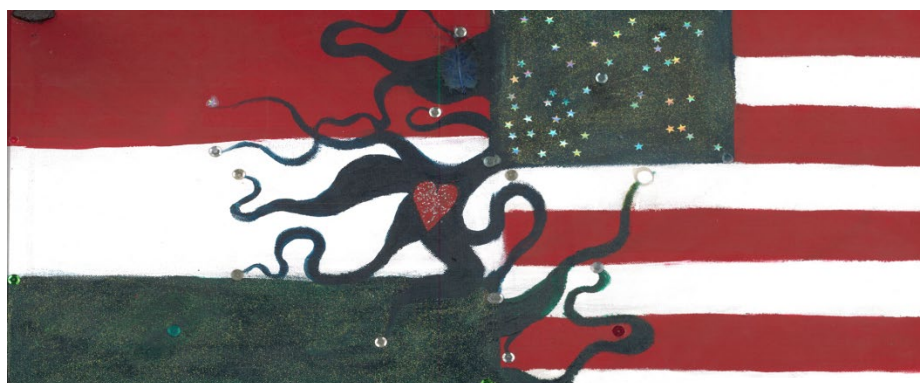
# Center of Alcohol Studies Information Services Newsletter

Special Issue No. 3

## Bunky @ 125

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### 1. Who remembers Jellinek?

In 1982, Mark Keller, editor of the *Journal of Studies on Alcohol*, wrote an article with the title "I remember Jellinek." In 2015, 125 years after Elvin Morton Jellinek was born, a better question to ask would be if and how the world remembers Jellinek, or "Bunky," as he preferred to be called. It is quite probable that not too many are still with us who met him in person, however, his legacy prevails, despite fading memories.

In remembrance of Jellinek, the first questions should be, as suggested by Thelma Pierce Anderson, Jellinek's ex-wife,

Which Jellinek are we talking about? Bunky, the man? Bunky, the scientist? Bunky, the humanitarian? Bunky, the screwball? Bunky, the kind? the ruthless? the genius?  
(Anderson to Keller, August 22, 1984)

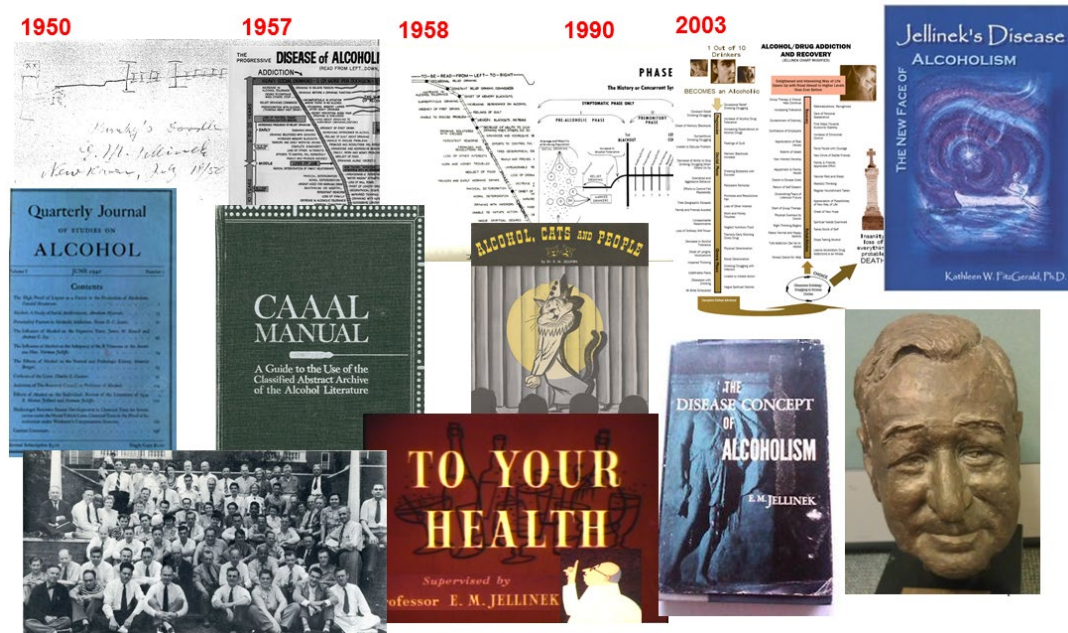
This special issue of the [Center of Alcohol Studies Information Services Newsletter](#) aims to present Jellinek's colorful personality through his own words, deeds, and scholarship, coupled with thoughts and opinions from some leaders of the field. Our goal is to show that Jellinek was everything but the average researcher. Letters, memories, and articles (by him and about him) outline a controversial scholar. He might have been scorned by many and idolized by others, but no one could just ignore him and what he did, whether as a charming gambler in Hungary or an alcohol scientist in the United States.

E. M. Jellinek was He, more than others, saw “the big picture” regarding what was necessary to establish a beachhead for mainstream science’s cultural “ownership” of the nation’s alcohol-related concerns in the post-Repeal period.  
(Roizen, 2014, p. 78)

Perhaps Jellinek's most enduring contribution to the field of alcohol studies is his idea of “phases” of the alcohol addict, exemplified by his famous

doodle, later tweaked by Dr. Max Glatt to include a recovery element, but still popularly referred to as the “Jellinek Curve.” This curve has been modified and applied to all sorts of addiction disorders over the years, and is still highly cited to this day.

His wide-ranging appeal to audiences of all sorts was also remarkable. For the scholars, he was one of the first editors of the pioneering *Quarterly Journal of Studies on Alcohol* (QJSA), still being published at the Center under the title [Journal of Studies on Alcohol and Drugs](#) (JSAD). He also appealed to the layperson, highlighted below by the short animated feature “To Your Health” (starring his cartoon likeness), and the publication “Alcohol, Cats and People,” describing experiments with alcohol on cats and featuring amusing illustrations. And finally, spanning both popular and scholarly audiences is perhaps his most comprehensive work, the book [The Disease Concept of Alcoholism](#), published in 1960, which, combined with his other work, has left an impact exemplified by the fact that alcoholism is occasionally referred to as “Jellinek's Disease.”

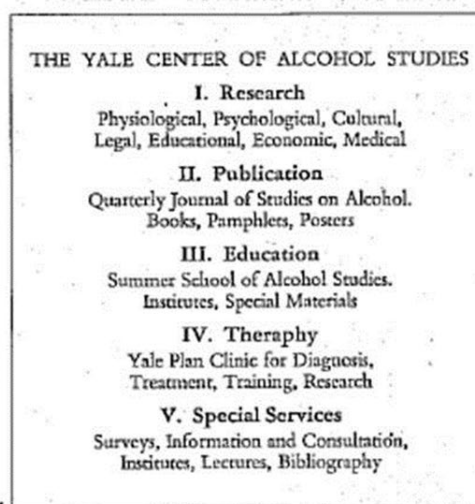
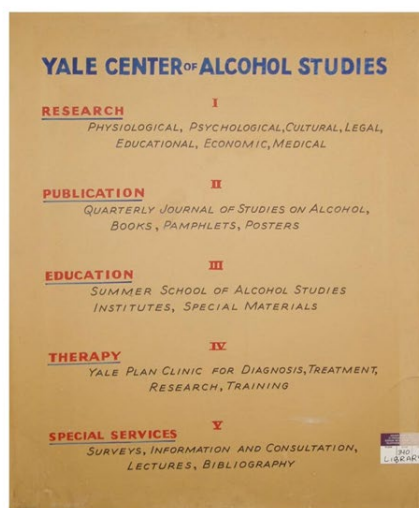


Highlighting Jellinek's work at the 2014<sup>th</sup> SALIS conference

As its first director, he developed the idea and curriculum for the [Summer School of Alcohol Studies](#), which still holds annual sessions at Rutgers University. His appeal to librarians and information specialists may be best represented by his work on the [Classified Abstract Archive of the Alcohol Literature](#) (CAAAL) collection, an

organizational system for all of the alcohol literature available at the time. And finally, his legend lives on via the periodically-granted “Jellinek Memorial Award”, in which the Canadian-based [Jellinek Memorial Fund](#) recognizes scholarly contributions to the alcohol field.

## The five pillars of alcohol studies



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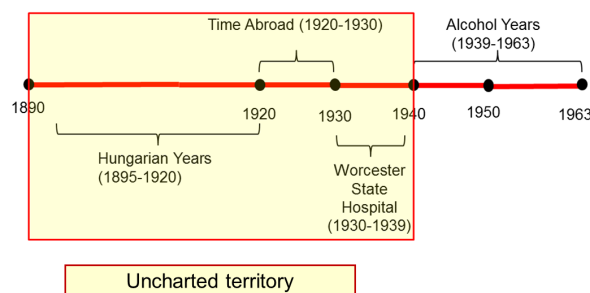
We at the [CAS library](#) like to think of Jellinek as a 21<sup>st</sup>-century sort of scholar. The original multidisciplinary nature of the Center reflects Jellinek’s global thinking and big-picture approach, which includes research, therapy, publication, education, and special services as listed on this hand-crafted poster above from our library collection and popularized in print. The Center was the first to depoliticize the alcohol question, and Jellinek was instrumental in approaching it from a scientific perspective. In addition, by establishing the prototype of modern-day alcohol education and training institutions, the Summer School of Alcohol Studies, Jellinek managed to bring all interested parties under one umbrella, including temperance workers, the clergy, military and health professionals, educational and research-oriented participants, and representatives of the alcohol industry. Jellinek launched the first Yale Plan

Clinic as a treatment facility oriented towards addicts. Documenting and disseminating alcohol information were also in the focus of the Center’s early activities. The Center’s model was so effective that new institutions followed the model established at Yale. The [Rutgers Center of Alcohol Studies](#) still operates under the same principles.

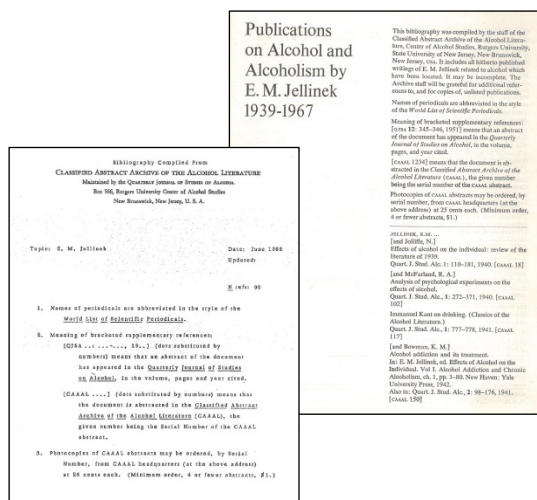
Indeed, E. M. Jellinek was a man of mysterious origins. Nonetheless, his influence on the field remains strong, particularly within the AA community, which embraced the disease concept and transformed the lives of many because of it. Likewise, the scientific community received a beacon to guide itself through the early days laying the groundwork for many of today’s theories of addictive disorders. Mystery man or pioneer – either way, the field will always remain indebted to his forward thinking.

—Dr. Robert Pandina (2015)  
*Director of the Rutgers Center of Alcohol Studies*

[Recent research at the CAS library](#) focused on his pre-alcohol studies years to understand Jellinek the scholar. Jellinek was born of a Hungarian father and American mother in 1890 in New York City. He moved to Hungary along with his family when he was only five years old and lived there until he was 30, mysteriously disappearing in the period labeled as “Time Abroad” between 1920 and 1930. Previously, the highlighted pre-alcohol studies years were difficult to research due to a scarcity of information as well as language barriers.



We seized a unique opportunity, with a native Hungarian librarian, who could do much of the research in both countries. The pre-alcohol years also include almost a decade in a mental health facility in which Jellinek worked as a biostatistician. During our research process, we discovered that we were also sitting on a historical collection of Jellinek’s contributions to alcohol science, much of which had not been touched or documented since 1967.





Jellinek's situation and talent for selling science's future prospects to American society may well provide the deepest link – and perhaps subtlest, too – between his alcohol-related activities at Yale and his much earlier preoccupation as a rogue currency trader in post-WWI Budapest. Both enterprises, of course, involved the prospect and hope of great gain; both involved, I'm sure, deft salesmanship; and both also traded on the dramatic aspects of their respective historical situations.

—Dr. Ron Roizen (2015), alcohol historian

As part of our research, we reached out to several substance abuse librarians in North America, Europe, and Australia from the [Substance Abuse Librarians and Information Specialists](#) (SALIS). In tracking down Jellinek's pre-alcohol publications, we faced the challenge of investigating the first 50 years from a biographical point of view, more than anyone else had done before. We have the enormous benefit of working with alcohol historian Ron Roizen by inviting him to be our resident expert. We shared the [preliminary findings](#) at the 36th annual conference of the Substance Abuse Librarians and Information Specialists a year ago, and published our panel, comprising seven articles, in the inaugural issue of the open access journal [Substance Abuse Library and Information Studies](#).

With all the myths and legends related to his life, Jellinek belongs to the list of the most controversial figures in the history of science, and "*The Disease Concept of Alcoholism* remains one of the most frequently cited and least read books in the alcoholism field" (White, 1998, p. 215). The following collection aims to illustrate Jellinek's unique personality and character through his own texts and what others said about him, with the latter just as important as the former.

When one discovers a new angle, it should be borne in mind that "[...] His own writings were often more cautious in tone than the absolute interpretations put upon them by those who read him carelessly, or who wanted to make him the high priest of the disease definition of what counts as the problem with alcohol" (Edwards, 2000, p. 98).



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—Judit H. Ward, William Bejarano

Being a graduate student at Rutgers when the Center moved from Yale was an exciting time. Though Jellinek died in 1963, his ideas and legacy were very much alive and shaped the Center's goals at that time. His broad vision of the world, his belief in the multidisciplinary approach, and his use of scientific analysis were important principles that were instilled in those of us who were new to the alcohol field. Jellinek developed the model for alcohol education which brought diverse people (e.g., clergy, educators, physicians, etc.) to the School. For that, I'm eternally grateful, as the atmosphere created was electric and spirited. The model gave us the chance to learn from each other in significant ways.

—Dr. Gail Milgram (2015), Director of the Rutgers Summer School of Alcohol Studies (1980–2011)

## 2. E. M. Jellinek: Highlights

**1890:** Born August 15th in New York, NY  
**1908:** Studies biostatistics and physiology at the University of Berlin\*  
**1911:** Studies philosophy, philology, anthropology, and theology at the University of Grenoble; studies languages, linguistics, and cultural history at University of Leipzig\*  
**1912:** Publishes his first article, a book review in Hungarian  
**1917:** Publishes his first book, *The origin of shoes*, in Hungarian  
**1920:** Leaves Hungary due to his involvement in extralegal currency exchange  
**1927:** Works in plant research in Sierra Leone\*  
**1925:** Works as biometrician for United Fruit Co. in Honduras\*  
**1928:** Publishes studies on bananas under the alias A. N. Hartman  
**1931:** Works as chief biometrician studying neuroendocrine research for Worchester State Hospital in Massachusetts  
**1939:** Commissioned to conduct a study of scientific literature on the effect of alcohol on the individual for the Research Council on Problems of Alcohol, sponsored by the Carnegie Corporation  
**1941:** Begins alcohol research at Yale Laboratory of Applied Physiology as Associate Professor of Applied Physiology  
**1941:** Elected to the board of editors of the *Quarterly Journal of Studies on Alcohol*  
**1942:** Appointed managing/associate editor of the *Quarterly Journal of Studies on Alcohol*; publishes *Alcohol addiction and chronic alcoholism*; edits *The effect of alcohol on the individual*; Writes *Alcohol explored* with Dr. H.W. Haggard  
**1943:** Begins as director of the Section of Studies on Alcohol (later named Center of Alcohol Studies) and Yale Summer School of Alcohol Studies  
**1944:** Establishes the Yale Plan Clinics; launches the National Committee for Education on Alcoholism (now the National Council on Alcoholism and Drug Dependence) with Marty Mann  
**1946:** Publishes on placebo effect  
**1948:** Establishes the Yale Institute of Alcohol Studies in the Southwest at Texas Christian University.  
**1950:** Retires as director; retires as professor  
**1951:** Serves as a consultant on alcoholism for the World Health Organization in Geneva, Switzerland; develops a formula estimating the rate of alcoholism  
**1952:** Publishes *The phases of alcohol addiction*.  
**1955:** Retires from WHO; begins as secretary general of the International Institute for Research on Problems of Alcohol  
**1957:** Begins a worldwide survey of the progress being made in alcoholism control, under the auspices of the Christopher D. Smithers Foundation  
**1959:** Works as a consultant for the Alcoholism Foundation of Alberta  
**1960:** Publishes *The Disease Concept of Alcoholism*; acts as consultant for the Alcoholism Research Foundation of Ontario in Toronto and with medical students at University of Alberta in Edmonton  
**1961:** Takes a position at the Cooperative Commission on the Study of Alcoholism at Stanford University, funded by the National Institute on Mental Health  
**1963:** Dies October 22 in Palo Alto, CA while working on the Encyclopedia of Problems of Alcohol (nicknamed "Project X")

\*To be verified

### See in this newsletter (pages to read more)

The scientific community received a beacon to guide itself through the early days (p. 3).

Recent research at the CAS library focused on his pre-alcohol studies years to understand Jellinek the scholar (p. 4)..

His own writings were often more cautious in tone than the absolute interpretations put upon them by those who read him carelessly (p. 5).

He was the Renaissance Man who brought alcohol studies out of the Dark Ages (p. 5).

The family's cultural and educational background and the creative atmosphere of the era at the turn of the century had a great impact on the early life of Jellinek (p. 7).

Jellinek's high school report card from 1908 shows that he studied religion, Latin, Greek, and German (p. 8).

Jellinek, talented in many languages, takes great pleasure in mocking English orthography (p. 9).

The Biometric Bulletin was founded by Jellinek in 1936, and ran for four issues (p. 9).

Reading and reflecting on the classics was one of Jellinek's lifelong intellectual preoccupations (p. 10).

Jellinek, or "Bunky," entertains himself throughout this biographical dictionary cum gossip column by retelling classical legend in contemporary language. Aphrodite is a "beautiful doll," while Athena lacked "sex appeal" (p. 11).

Jellinek's field of expertise shows up in a couple of these creative anachronisms (p. 12).

After publishing two book reviews in Hungarian, Jellinek wrote a book entitled *A saru eredete* (The origin of shoes) in 1917 (p. 14).

One wishes to distort the footprints, or hide them, not only from the enemy, but from demons too (p. 15).

[...] through virtually all of them there moves the shadowy figure of a man who has never been interviewed by the British Journal of Addiction (p. 17).

I began to get a feeling that this man came very close to what I would call genius (p. 17).

Thelma's correspondence with Mark Keller in particular proved to be invaluable in understanding some of the difficulties (p. 19).

An unorthodox 4x5-inch ex libris marked with the initials E.M.J. features a perplexed ape contemplating a human skull while sitting on a book entitled "Darwin." (p. 20).

Thelma Ada Pierce was Jellinek's ex-wife. They married October 18, 1935 in Keene, NH. He was 45 years old and she was 24 years old. Their daughter, Ruth Surry was born on June 29, 1936. They divorced on March 2, 1946. (p. 20).

As recently as the 1990s, Hungarian addiction researchers denied E. M. Jellinek's Hungarian roots (p. 22).

[...] the first Bunky was created in plaster and painted to resemble bronze (p. 23).

[...] I was to try to keep Jellinek on an even keel (p. 24).

The *Jellinek Quarterly* (1994-1998) was a news bulletin of the Jellinek Institute and the Amsterdam Institute for Addiction Research (p. 25).

[...] there is a recovery/treatment facility under the auspices of the Jellinek Society in Edmonton (p. 27).

### 3. The world according to Jellinek

#### A. From the CAS Archives: To the Jellinek mystery: Correspondence between Mark Keller and Thelma Pierce Anderson (1963-1990): Part 3

*This is the third part of a series featuring a great treasure of the Center of Alcohol Studies Archives: the correspondence between Mark Keller and Thelma Pierce Anderson, one of Jellinek's former wives. Part 1 was published in the [March 2014 issue](#) of the CAS Information Services Newsletter (pages 6-7). Part 2 is available in the [February 2015 issue](#) (pages 1-4). The correspondence between Thelma and Keller is a great resource to find out more about Jellinek, the person. The last part of the series highlights Jellinek's many talents as discussed in these letters.*

The subject of writing Jellinek's biography came up in the first round of letters in the 1960s, immediately after Jellinek's death. It was picked up again in the letters dated 1984. Although Thelma can be considered one of the rare people who could understand Bunky at many levels, she expresses her doubts about the project and her ability to complete it. Her words reflect on the complexities of Jellinek's character.

I am not sure what should be the focus of the book, I THINK it should try to demonstrate the complex character of the man; should reveal, but not emphasize, some of the warts; should give enough inkling of his personal suffering and resultant empathy with sufferers to make credible his interest and involvement with a challenging field; should show a man who loved a challenge and who knew the satisfaction of winning against odds; should show a man who could fail and rise above failure; should, by anecdote, demonstrate his pride in accomplishment and in the receipt of honors; should include his playfulness and sense of humor; and should, by glimpses and innuendo demonstrate his fantastic versatility. (Anderson to Keller, August 22, 1984)

A person of many talents, Jellinek was described as a great actor, singer, and even a female impersonator in the infamous book *Conmen, vagabonds* by László Frank (Frank, 1957). Thelma sheds some light on the family heritage of acting and singing:

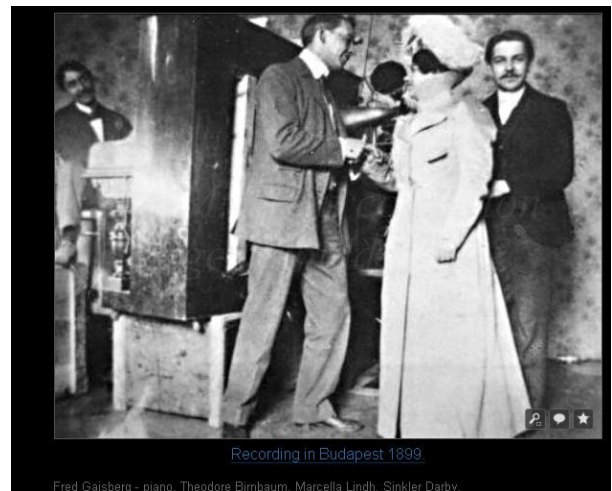
His father was Erwin Marcel Jellinek who, at that time was an actor whose "Hamlet" had been proclaimed in Europe.

(Anderson to Keller, April 16, 1988)

We already referred to his mother, Marcella Lindh, the soprano, famous in the United States and Europe too.

Bunky's mother was a friend not only of Verdi but of John Philip Sousa with whom she did a tour.

(Anderson to Keller, April 16, 1988)



Recording in Budapest, 1899  
Fred Gaisberg – piano, Theodore Birnbaum,  
Marcella Lindh, Sinkler Darby

The family's cultural and educational background and the creative atmosphere of the era at the turn of the century had a great impact on the early life of Jellinek, as suggested by Thelma.





Two new texts were also recently discovered in the Keller Collection, proving Jellinek's education and outstanding talent—"two very witty (and erudite) essays, better, in my opinion, than the nonsense verse" (Keller to Anderson, 1988, May 20). Keller collected them from Vera Efron, QJSA Associate Editor, CAAAL indexer, and a talented artist (her sketches of Jellinek in this issue serve as illustrations). The first is a rendition of the Greek mythology, a Jellinekian description of Greek Gods and Goddesses (see excerpts later in this issue). The second is on the evolution of English spelling. Both are authored by Bunky and dated 1956.

## THE EVOLUTION OF ENGLISH SPELLING By Bunky

The ancient Danes were a lusty, rough and cussed people. Their cussedness bordered upon perversion of the mind. They delighted in spelling their words so that no outsider should be able to guess what the pronunciation would be.

When the Danes invaded England, they found there a straight-spelling, guileless Anglo-Saxon people, so guileless, indeed, that they would have spelt it: guyleless.

The Danes always beat the English at scrabble, because whenever a guileless Angle and/or Saxon put a word on the scrabble board, the Danes would cry "hix" and nullify the Englishmen's scores on the grounds of bad spelling. [...]

In contrast to the Danes who took a fiendish pride in spelling, the Normans simply did not know how to spell, and just guessed at it. Insecure as they were in this matter, they sought safety in their adding a few more letters to each word than seemed absolutely necessary. Much rugged individualism went into Norman spelling and, in the end, the ones who added the greatest number of supernumerary letters to a word prevailed. The classic example of this trend is the name Cholmondeley of whose 12 letters only 6 are pronounced, and these rather indistinctly. [...]

Spelling does not stagnate, but is in constant flux. Much of the fluxing comes from the U.S.A. At first, the Youessayers wanted to outdo the Britishers in the mystic discrepancies between the written and the spoken work. The most influential snobs of the U.S.A. wished to introduce the pronunciation Niffles for Niagara Falls, but met with the resistance of the Honeymooners Union.

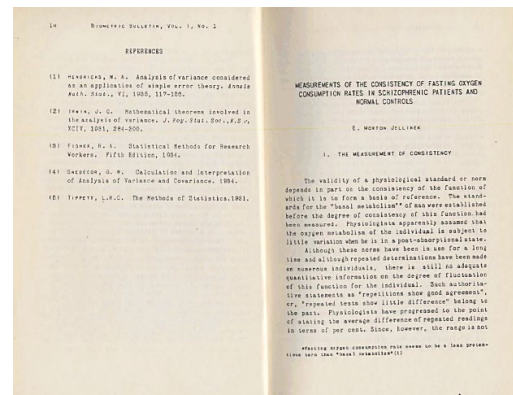
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from the perspective of a native speaker of Hungarian, a language with highly consistent correspondences between the written symbols and significant spoken sounds.

Thelma's letters also brought into attention one more interesting tidbit about Jellinek as a scientist, who demonstrated such a marked interest in disseminating research. As early as 1936, Jellinek had journal publishing experience prior to becoming involved with the *Quarterly Journal of Studies on Alcohol*. Here is how Thelma refers to Jellinek's attempt to run a scholarly journal.

[...] he started a publication called, I believe, the BIOMETRIC QUARTERLY. It was varityped by one Michaelena Cecelia Kaseta (of course Bunky loved that wonderful resounding name) and lived through possibly three issues. (Anderson to Keller, December 2, 1963)

The actual name of the journal is [Biometric Bulletin](#). It was founded by Jellinek in 1936, and ran for four issues [during Jellinek's years at the Worcester State Hospital](#). The Biometric Society launched a scholarly journal of its own with a similar title, [Biometrics Bulletin](#), in 1945. The editor, Chester Bliss, who was instrumental in forming the Biometric Society, acquired the journal title from Jellinek for one dollar (Fertig, 1984). Jellinek, already the editor of QJSA by this time, supported this publication by contributing an article of his own in 1946.



Jellinek's article in the *Biometric Bulletin*

Jellinek's education in the classics remains observable in his later works related to alcohol studies. His annotations to some "firsts" in the alcohol literature were published along with the original texts in QJSA, and later in a bound volume entitled *Classics of the Alcohol Literature*, including the following articles:

- Immanuel Kant on drinking
- Erasmus Darwin on the physiology of alcohol
- Old Russian church views on inebriety
- Magnus Huss' alcoholismus chronicus
- The observations of the Elizabethan writer Thomas Nash on drunkenness
- A specimen of the sixteenth century German drink literature: Obsopoeus' Art of Drinking
- The ocean cruise of the Viennese: German poem of the thirteenth century
- Montaigne's essay on drunkenness (Bibliography..., 1966)

Reading and reflecting on classics occupied Jellinek's mind throughout his life, even if publications are scarce. His notes and tape recordings later were carefully edited and professionally compiled by R. E. Popham and C. D. Yawney in 1966, and published as an article in the *Journal of Studies on Alcohol* in 1977 under the title *The symbolism of drinking: A culture-historical approach* (A bibliography..., 2015). They were also instrumental in making available another "classic" Jellinek article, *Drinkers and alcoholics in ancient Rome* (Jellinek, 1961), first as a substudy, then in JSA in 1976.

Discovering the correspondence between Keller and Thelma can be considered another milestone in investigating Jellinek's life. These texts can provide new leads to follow and point alcohol historians to the right direction in many instances. The Center of Alcohol Studies Library continues to encourage librarians and archivists to explore their collections and share the wealth of hidden treasures. A great example of recent, unexpected discoveries is [the only known existing sound recording](#) of his voice, dated 1957, in a private collection. Concluding Part 3 is an excerpt from

his 77-minute talk, in which Jellinek speaks about his daily routine of reading the classics.

[...] In the morning I scan the papers for the most recent news. In the evening it is my custom to take into my hand the works of some ancient Roman or Greek author, and to read some twenty or thirty pages. And then I begin to wonder whether what I read in the evening was the oldest news, or what I read in the morning was the newest olds. Of course, we are accustomed to saying that there is nothing new under the sun. [...]  
(Jellinek's address, 1957)

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—Judith H. Ward

## **B. Bunky's Pantheon**

The study of alcoholism does not just reward but practically demands an interdisciplinary approach, a capacity to navigate and synthesize medical science, psychology, sociology, and more. In this way we might say it takes after its father: E. M. Jellinek, a polyglot and polymath who delighted in jumping between registers of meaning – a fascination apparent in not just his scholarly work but also his private amusements. A recently uncovered typewritten and hand-corrected short document, titled “Who Was Who in Greek Mythology,” shows off his classical learning, linguistic dexterity, and inventive sense of humor, and offers some fascinating traces of his academic pursuits and personal life.

Jellinek, or “Bunky,” entertains himself throughout this biographical dictionary cum gossip column by retelling classical legends in contemporary language. Aphrodite is a “beautiful doll,” while Athena lacked “sex appeal”; Hermes had “a terrific racket” as god of commerce and of thieves, while Zeus was “chief of all the Olympic bigshots.” He has fun modernizing myth: Chiron founds a “prep school” for heroes; the Argonauts and their descendants form a snobbish “Mayflower Society”-esque club; Orpheus becomes an ancient Elvis, “first of the crooners,” and is “torn to pieces by Thracian teenagers” caught up “in a wild scramble for autographs.” Jellinek seems to enjoy wordplay above all. In his neoclassical neologisms Medea becomes “Jason’s argonaughty mistress,” while Poseidon is “tridentified as a sea god.” In a memorable flourish of tautology, Hera is described as “a handsome dame of Junoesque stature.” This philological fun extends to some inventive false etymologies. Helios, Jellinek writes with mock authority, “was probably of Basque origin, as Halieia, the name of his chief festival, seems to be the Greek mispronunciation of the Basque jai alai.” The apex of this humor is probably the entry for the pastoral deity Pan, who “used to be a god (son of Hermes) but, because of his vulgar

### **WHO WAS WHO IN GREEK MYTHOLOGY**

By Bunky

APHRODITE was a beautiful doll who grewed it from sea foam. She was married to Hephaestus and/or Ares; unmarried to Adonis, Hermes, several other gods, half-gods and quarterbacks.

Not satisfied with her own love affairs, she meddled with those of others. Her chef-d’oeuvre in meddling was the entanglement between Helen and Paris which got the Greeks and Trojans into a terrible muddle. The Greeks forgave her, because the Trojan war furnished Homer with swell material for two epics which, after 2800 years, are still on the best-seller list, in spite of pain-in-the-neck translations. [...]

ARTEMIS was a typical out-of-doors girl, a good-looker, but boring and frigid. Zeus appointed her goddess of the hunt. She was a phenomenal long-distance runner, as well as a permanent virgin.

ATHENA sprung from Zeus’ head, after Hephaestus performed a caesarian on it.

She always wore full armour and flannel underwear and she was too darned intellectual. These facts account for her lack of sex appeal. She remained a spinster.

Athena had a weak spot for Odysseus, but he was too busy with other broads, e.g., Circe, the loosest woman in all Aeaea (not a typographical error, but an island) and Nausicaa, the leading ingenue of the Greek stage. [...]

ECHO. An insufferable chatterbox who could only repeat what others said. In ancient Greece this latter trait may have made her conspicuous, but in present-day society nobody would notice it.

Echo faded out like the Cheshire cat, and only her voice remained.

EROS, founder of the Greek matchmaking industry. Some think that he had parents, but most authorities agree that somebody laid an egg.

Eros was an excellent archer. He dipped his arrows into sex hormones and when he shot these missiles at men or women they became very erotic.

Originally Eros and Aphrodite each carried on their trades independently, but after they met at a wedding reception they formed a partnership and did a thriving business in sex magazines and aphrodisiacs. [...]

HADES, alias Pluto, was the founder of capitalism. In order to protect his wealth from grasping hands he retired to the underworld which he headed up as a god. Nevertheless, he did not give up business, but invested his money in a huge hotel for departed souls. The transportation of the latter he farmed out to Cha[insertion: i]ron who ferried them over the Styx for one obol. [Note in margin: ?] In view of the great passenger mileage he made quite a fortune even at that low rate.

Hades married Persephone who developed involuntional melancholia.

habits, was demoted to the rank of a prefix (e.g., in pantheon and pancake)." Jellinek seems to have found his satyr-satire endlessly funny; manuscript revisions add "pants" and [pan]-"demonium" to the list of derivatives.

Jellinek's jokes also show off his professional knowledge. He includes "Erysipelas" in his list, which "would have made a wonderful name for a mythological figure" but unfortunately "was preempted by the Committee for the International List of Diseases and Causes of Deaths." He has particular fun with the namesakes of Freudian concepts. Narcissus is described as "an entirely insignificant figure in Greek mythology who rose to sudden fame in the twentieth century, A.D., when a high-power press agent sneaked him into psychoanalytic terminology," and likewise Psyche "plays a greater role in the modern U.S.A. than she did in ancient Greece." A manuscript note to the latter entry claims that "she is worshipped in secret temples by psychiatrists and psychologists, but none of them will admit ever having met her" – perhaps a playful jab at the cultish mysticism of some strains of Freudian orthodoxy. In a parallel vein of humor, Jellinek delights in diagnosing classical figures with modern disorders. Thus Persephone "developed involuntional melancholia" in the underworld, while for Dionysus "the most appropriate psychiatric label seems to be 'manic-depressive.'" Jellinek's field of expertise shows up in a couple of these creative anachronisms. "Hera hated Dionysus so intensely that out of opposition to him she founded the antialcoholic movement," he writes, "recently and much belatedly adopted by M. Mendes-France." Interestingly, he crossed out the suffix "-ic" in manuscript. Perhaps Jellinek was wary of implying that true alcoholism could be said to exist in antiquity; after all, in *The Disease Concept of Alcoholism* he writes that habitual individual drinking purely for the purposes of intoxication ("utilitarian" as opposed to "ritual drinking") "is made possible only through advances in the techniques of brewing beers and fermentation of wines, preservation and storage of the beverages, distribution facilities (the tavern, transportation,

HELIOS, the Sun god was probably of Basque origin, as Halieia, the name of his chief festival, seems to be the Greek mispronunciation of the Basque jai alai.

Helios drove the chariot of the sun every day of the year from East to West, and at night he floated back in an oversized cup. It may be surmised that the cup contained wine as -- although the gods hushed it up -- his driver's license was withdrawn on account of his "driving under the influence." Since substitute drivers, e.g., his son Phaeton, were inexperienced and caused such troubles as eclipses and sunspots, the driver's license was restored to Helios, on the condition that he'd join Alcoolicoi Anonymoi. [...]

HERACLES, heavyweight world champion for several thousands of years.

He was celebrated for his 12 labors. The Greeks were particularly grateful for his killing the Bore (Boar is an incorrect reading) of Erymanthus, who had been boring them with pre-Hellenic jokes. Heracles' favorite task, however, was his depriving the Amazon queen of her girdle.

In commemoration of his 12 labors, the Government of Argos decreed labor day which is still being celebrated in the U.S.A. with numerous [in]human sacrifices.

Incomprehensibly enough, his weekend episode with the 50 daughters of Thespius is not counted among his labors. Well, perhaps the episodizing was not done by Heracles, but some other athlete. [...]

HERMES. A messenger boy who worked his way up to become President of the Chamber of Commerce. At the same time he was appointed the god of thieves, and worked a terrific racket, as he raked in protection money from both sides. His hobby was magic and he invented some card tricks which are still shown at picnics.

He must have suffered from some endocrine disorder, as he sired Hermaphroditus and some other freaks.

NARCISSUS, an entirely insignificant figure in Greek mythology who rose to sudden fame in the twentieth century, A.D., when a high-power press agent sneaked him into psychoanalytic terminology. [...]

ORION was a famous hunter. He made a wisecrack, or rather unwise-crack about Artemis who liquidated him. After his death he became a constellation in cross-word puzzles. [...]

PSYCHE, a goddess who plays a greater role in the modern U.S.A. than she did in ancient Greece. [She is worshipped in secret temples by psychiatrists and psychologists, but note of them will admit ever having met her.]

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etc.), and through lower cost of the commodity” (p. 151). He has no qualms about the potential historical pitfall, however, when it’s unmistakably marked as part of the joke, like the “Alcoolicoi Anonymoi” meetings that Helios must attend in order to regain his solar chariot license.

The last entry of the piece, for Zeus, comes to seem almost like a mythic autobiography. Jellinek’s Zeus is a jovial trickster and true chameleon who “could impersonate any person and inanimate any animal,” not unlike the man himself. The two also share a knack for reinvention. According to Jellinek, “Jupiter frequently issued declarations to the effect that he was not identical with Zeus and he repudiated paternity claims and damage suits for alienation of affection which Zeus wanted to palm off on him.” Is the move from Greek to Roman mythology a genuine change of identity, or a clever ruse to shake off familial and financial obligations? Much like Jellinek’s own convoluted migrations and rechristenings, it’s hard to say for sure.

—Nick Allred

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Photo credit: Rutgers Center of Alcohol  
Studies Library Archives

### C. The “shoe book”

After publishing two book reviews in Hungarian, Jellinek wrote a book entitled *A saru eredete* (The origin of shoes) in 1917. With its 59 pages, this work is longer than an essay but shorter than a book, meant to elaborate on his presentation at the Ethnography Society in November, 1916. The book is dedicated to his ethnographer friend, [Géza Róheim](#), who later came to work with Jellinek at the Worcester State Hospital.

Contrary to what the title promises, the main topic is not the origin of shoes, but their various appearances in traditions, folk customs, religions, and cults all over the world. Jellinek's novel approach involves a psychological angle, i.e., tying the object to its uses and functions, instead of merely focusing on describing the object itself as an ethnographer would do.

In chapter 1, Jellinek argues that comparing myths has already yielded to psychological explanations of ethnographic facts, not necessarily presented by ethnographers or ethnologists. He mentions fire as an example, related to sexual acts, as suggested by Kuhn, Abraham, and Jung (in separate articles) from a psychoanalytical angle. In a footnote, he also credits Róheim as the only scholar who adopted this approach.

#### The origin of shoes

##### Chapter 1

##### About the tasks of ergology

The object of our analysis was taken from the field of material culture. Ergology, the science focusing on the material culture of mankind, diverges from the usual procedures of folk psychology in its methods, but even more in its goals. However, if we are looking for salvation in an entirely different direction throughout our analysis, ignoring the traditional methods of objective folklore, the justification of this method lies in the goals we set for ourselves rather than in the topic. Since our goal separates us from the objective ethnographers, our paper aims not to abandon the usual methods, but instead, to raise

points which, while not new, have hitherto been given less attention, and to blaze the paths to these points. Objective ethnography researches mostly the evolution and history of material culture, and attempts to construe the relationships between peoples from them. Material, forms, and technique are the components that serve this purpose. We do not possess any better methods to accomplish these important tasks than the tried and true.

By contrast, in ethnology, the science of the collective mental life, the focus of the analysis has shifted in a particular aspect. Although ethnology researches the relationships between peoples based on myths, rites, and social forms, its final goal and synthesis of all problems can be found in discovering the psychic roots of collective phenomena.

Since the objects of material culture, including weapons, tools, and clothing, etc., should be considered human, that is, intellectual products, just like myths and the forms of religion and society, the issue of psychic origin is just as justified and important in relation to the former as to the latter. It is obvious that this goal cannot be achieved by merely comparing forms and analyzing material. We will also use these methods sometimes, but only as auxiliary methods, because we will focus on factors that in objective ethnography are considered *quantité négligable* [sic]. If we want to find out the significance of a particular object, we will not avoid the detailed analysis of symbolic systems, in which the particular object is included as part. We will cover the customs and concepts related to the use of the object, and perhaps the folk tales related to the object. We believe that this route will bring us closer to the actual origin than would traditional methods. [...]

##### Chapter 2

##### Kurdaitcha

[...] If we review the material discussed so far, we can claim that various tribes across a large area invented shoes not to protect the foot, but to make the footprint unrecognizable. But only one instance of this function has been discovered, and we found that its sacral nature prevented use in ordinary life. Since we encountered this in Central Australia, among the most primitive people of mankind, it can be hypothesized that these are the initial motives for the development of sandals or shoes in general. We will confirm this view only if we can find at least rudimentary traces of this origin in other cultures.

We have to investigate whether sandals are used elsewhere to alter footprints and whether the sacral nature of sandals or shoes can be shown at least in a rudimentary form.

### Chapter 3

#### Shoes and footprints in magic

The footprint has a double role in many cultures' way of thinking: first as a telltale clue, second as the object of magic. Accordingly, activities to cover up traces can be detected everywhere, not only among primitive peoples, but also in advanced cultures. Lao-Tze, the classical Chinese philosopher who analyzes the most complex problems of life, revisits this ancient and primitive problem when he says '*Skillful travelers leave no tracks.*'

One wishes to distort or hide footprints not only from the enemy, but from demons as well. The former can be seen in the folklore of advanced cultures, because tracking footprints is hardly of interest to them any more, and they consider the skill of recognizing them demonic. Altering footprints is common particularly in war or after murders in primitive cultures. The Masai people of East Africa put their shoes on backwards before going to war in order to mislead the enemy about the direction of their maneuvers. North American Indian tribes prepare moccasins of various cuts, so that the footprints left behind can identify the tribe; hence, when the Osage Indians go to war, they walk barefoot. [...]

Morton Jellinek, Budapest, 1917

Chapter 2 starts with a fairly lengthy summary of the "revenge expedition," a ritual reprisal against those suspected of evil magic, citing [The native tribes of Central Australia by Spencer and Gillen](#). Shoes (or rather "sarú," which in Hungarian refers to a specific style of sandals) are used to hide their footprints or as a decoy to mislead the enemy. After presenting examples from various cultures, he concludes that across a large geographical area, shoes were not used to protect the foot, but to hide one's footprints.

Chapter 3 presents more examples in which shoes are used to hide or alter footprints or have

acquired a sacral function. He lists examples from various areas of study, sources, and cultures, ranging from small, isolated Hungarian villages to African, American, and Asian mythology and folklore. Besides the function of shoes in wars and combat, other examples include magical–mystical uses, witches and superstitions, brides and pregnant women, and so on. Jellinek's shoe narrative ends with the author's suggested questions for further research: how did actual shoes develop from their primitive form of sandals? He suggests that protecting the foot might come into consideration at that point.

The Hungarian text, written by a young scholar still in search of his own style, is an enigmatic read. Some Jellinekian traits are definitely noticeable, such as the tendency to find new connections, approach questions globally and from a fresh perspective, quote in four different languages, and provide evidence of a wealth of knowledge in several fields.

Jellinek's book was cited by Géza Róheim in his book, *Mirror Magic* (1919, p. 68), and mentioned in the bibliography "Collective review: Ethnology and folk-psychology" compiled for a review article in *The International Journal of Psycho-analysis* (Róheim, 1922, p. 190). It has not been translated into English yet, and it will be a great challenge to decipher Jellinek's tortuous prose. Published here are excerpts of a draft translation by Judit Hajnal Ward, with the assistance of William Bejarano and Nicholas A. Allred in June 2015.

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—Judit H. Ward

### 4. Jellinek according to the world

How did Jellinek's contemporary colleagues regard him? The following quotations, from two edited volumes, offer us an insight: the first volume, the recorded proceedings of a conference dedicated to Jellinek's memory; the second, a collection of interviews with notable addiction scholars.

#### **A. *Alcohol and alcoholism* (edited by R. E. Popham, 1970)**

The International Symposium on Alcohol and Alcoholism was held in the memory of E. M. Jellinek at the University of Chile, under the direction of Dr. Jorge Mardones in Santiago, August 15-19, 1966. Proceedings of this conference were compiled into a book, edited by R. E. Popham at the Alcohol Research Foundation in Canada. The selected quotes were published in the introductory pages, before the text of the scholarly presentations.

Source: Popham, R. E. (Ed.) (1970). *Alcohol and alcoholism*: Papers presented at the International Symposium in memory of E.M. Jellinek, Santiago, Chile. Toronto: University of Toronto Press.

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"If one thing could be said to characterize the work of Jellinek, it would be his keen analytic ability, which allowed him not only to discover new facts, but to establish order among the known ones and to differentiate clearly between a valid judgment and a misinterpretation of the evidence."

--Mark Keller, x

"Jellinek realized that if civilized society were ever to become able to cope successfully with the problems of alcohol, then science must replace sheer emotion as the basic means of coping."

-- Mark Keller, xiii

"He taught us all how to handle alcohol statistics sensibly and how to interpret them rationally."

-- Mark Keller, xiii

"We honor him, furthermore, because we consider him a distinguished exponent of the modern concept of health that goes beyond the biological content and which makes of health a service to individual well-being and social progress."

-- Abraham Horwitz, xxiii

A citizen of the United States, he was nevertheless above all a citizen of the world, not only because of his broad knowledge of various conditions of life and his work in various parts of the world, but also by virtue of his broad vision and great powers of adjustment and understanding."

--H. J. Krauweel, xvii

"Dr. Jellinek not only had an unequalled fund of knowledge but a singular talent for evoking tolerance among clashing viewpoints. He was beloved by people with sharply conflicting philosophies about drinking and he was always ready to counsel those whose lives had been adversely affected by alcohol."

-- R. Brinkley Smithers, xviii



E. M. Jellinek with  
R. Brinkley Smithers  
(Photo credit: Center  
of Alcohol Studies  
Archive)



### B. Addictions (edited by Griffith Edwards, 1991)

The journal *Addiction* has published over 100 interviews with figures notable or influential in the field, also collected in three books. The first in the series features scientists who either worked directly and closely with Jellinek, or knew him in a less formal way.

There are nine interviews in this section of the book. If you read them one after another, you could be forgiven for thinking that there are ten. The reason is that through virtually all of them there moves the shadowy figure of a man who has never been interviewed by the British Journal of Addiction, but whose influence was clearly felt by all with whom he came into contact. That man was E. M. Jellinek.

--Marcus Grant, p. 445

Source: Edwards, G. (1991). *Addictions*. New Brunswick, NJ: Transaction Publishers, Rutgers, the State University of New Jersey.

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"I suppose the first impression I had when I first met him [...] was, 'What a funny little man' [...] I began to get a feeling that this man came very close to what I would call genius."

--Selden Bacon, xiv

"I was most impressed by Jellinek [...]. I visited Jellinek in his hotel room in Geneva which he had transformed into a library and in fact spent half a day with him talking and talking."

--Ketil Bruun, xiv

"Jellinek was a memorable personality, a fascinating person, very strange, brilliant sometimes and childish at other times. He bought large areas of forest in Brazil, hoping that one day they would make a road through it and he would become a millionaire."

--Joy Moser, xv

"Jellinek was a man of amazing intellectual depth and a man credited with much of the pioneer work in moving the field scientifically. I have mixed feelings about Jellinek. He was brilliant, but he loved to play intellectual games."

--Robert Straus, xiv-xv

"I can only say that I think that Jellinek was the most all-round intellectual, and almost a paragon, for his scope and his incisive questioning."

-- Selden Bacon, 70

"There are no simple answers; no sociological answer, no physical answer, no theological or other type of answer, which will alone solve our alcohol problems. If researchers and scholars are to make a contribution, their contribution must fit that larger field. Jellinek was an awfully good example of someone meeting this challenge."

-- Selden Bacon, 72-73

"I didn't know him very well, but I always admired him, as I still do although I no longer agree 100 percent with what he said. [...] He had a very broad vision, he seemed to know everything about alcoholism that was going on in all countries in the world. He was a very stimulating character and (perhaps similar to Freud) he was always putting forth lots of hypotheses."

-- Max Glatt, 217

"For about the first eight years our major research efforts were inspired by hypotheses that Jellinek had suggested to us."

-- David Archibald, 304

"For example, Jellinek's style of work was to show up occasionally in his office, and be totally indifferent to issues of budget. He would not understand accountability as it is required today. He simply looked at the research product – either he liked it or he didn't like it."

-- Wolf Schmidt, 343

### 5. Jellinek in our world

#### A. Research at Rutgers



The Jellinek Corner at the Center of Alcohol Studies Library, featuring the famous "Bunky's Doodle" (donated by G. Strachan to the Summer School and preserved G. Milgram); the "Bunky," awarded to Mark Keller; and some of his publications

In the spring of 2014, the Center of Alcohol Studies Library hosted the 36th annual conference of the Substance Abuse Librarians and Information Specialists (SALIS). On the final day of the conference, current and former members of the CAS Library, along with our long-time collaborator, alcohol historian Ron Roizen, presented on a panel documenting the mysteries and legends surrounding the late E. M. Jellinek. Our panel was entitled *Mystery and speculations: Piecing together E. M. Jellinek's redemption* and my task was to provide an introduction to

perhaps the most influential figure in the field, while setting up some of the titular mysteries, and giving a taste of what would be explored more in-depth by the subsequent panelists. I was to do this all inside of a fifteen-minute span.

By this point, I had spent several months attempting to piece together Jellinek's scholarship, career, and private life, picking up on the years of prior research by the CAS Library and numerous others. From this perspective, my first inclination was to show the gaps and

inconsistencies in our research as well as the roadblocks that we had run into along the way. Indeed, much of the introduction did focus on these inconsistencies, but a more compelling find were the numerous aborted biographical attempts from those who personally knew and interacted with him, including his very own daughter, Ruth Surry; perhaps his closest professional colleague, Mark Keller; and his ex-wife, Thelma Pierce Anderson. Thelma's correspondence with Mark Keller in particular proved to be invaluable in understanding some of the difficulties. In fact, a particularly verbose passage about a potential biography in one of Keller's letters to Thelma highlights these difficulties. To wit:

"O.K., he was born in New York. Must have been taken to Hungary as a young child. Age? What University? What did he do before he left? When? Married there? Divorced? Worked for United Fruit (is that the name?) – in South America? Which country? (Vaguely: Africa?) To Worcester – what year? What year married die zaubernde Thelma? [...] What year (a) divorced? (b) When married What's-her-name? (c) She died when? (d) When did he marry next What's her-name? (e) And what happened to her?"

(Keller to Anderson, 1988)

With this narrative conceit established, I highlighted some of the likely elements that stalled and ultimately derailed these biographical attempts. Included among these are his shifting academic credentials, his spotty early career, a troublesome CV, and a potentially self-authored biographical sketch.

I would also be remiss to exclude Ron Roizen's pointed critiques, always constructive and supported by his vast knowledge of the subject at hand. Upon review of an initial draft, he offered a few suggestions, including providing context with a brief summary of Jellinek's contributions to the field and highlighting Jellinek's inarguably versatile education while discussing his potentially problematic credentials.

It was certainly a lot to cover in fifteen minutes, and of course impossible to properly encapsulate the breadth and depth of his personal and professional life, but [the table was adequately set](#) (Bejarano, 2014), and the presentations that followed revealed much of the new information that we had obtained, including details about his [mysterious Hungarian past](#) (Ward, 2014), about [his immediate and extended family](#) (Bariahtaris, 2014), and his alleged "[banana book](#)" (Goldstein, 2014), written under a pseudonym. There is also a more detailed account of [his time working at the Worcester State Hospital](#) (Thomas, 2014) as well as a closer look at his personal and professional relationship [with Mark Keller](#) (Stewart, 2014). The panel was then [summarized](#) by Ron Roizen (2014), who was careful to point out that the research is far from finished and commented on the existing gaps and potential new areas of focus going forward.

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### Jellinek in the previous issues of the CAS Information Services newsletters

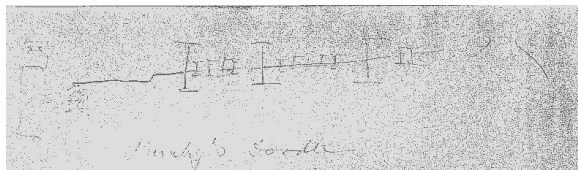
*The CAS Information Services Newsletter dedicated quite a few pages to Jellinek's life and the resources that the CAS Library owns in its holdings related to his work. Here is a collection of the previous articles, including links to the original publications.*

The positive feedback on some of the historical treasures of the collection gave us the incentive to start a new series in 2012 entitled *From the CAS Archives* to highlight famous or infamous items from the collection. The first one was on Bunky's Doodle, the rest is history.

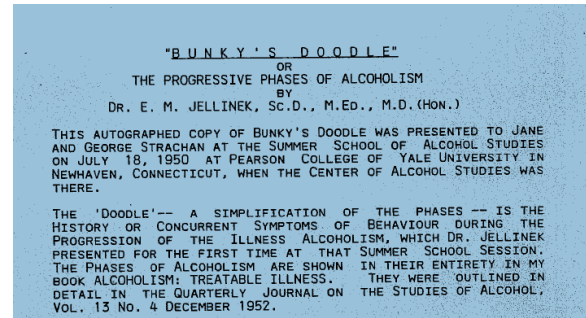
[Phases of "Phases of Alcohol Addiction": The story behind Bunky's Doodle](#) (December 2012 pp. 1-4.)

E. M. "Bunky" Jellinek's fascination with the progression of alcoholism began after the publication in 1946 of his "Phases in the drinking history of alcoholics." The study was controversial: it relied on a questionnaire designed by and given to members of Alcoholics Anonymous, and only a small sample of the responses – 98 hand chosen by Jellinek from 158 received out of 1600 – figured into the analysis. Still, it was enough to convince him that the progression of alcoholism followed a discernible pattern.

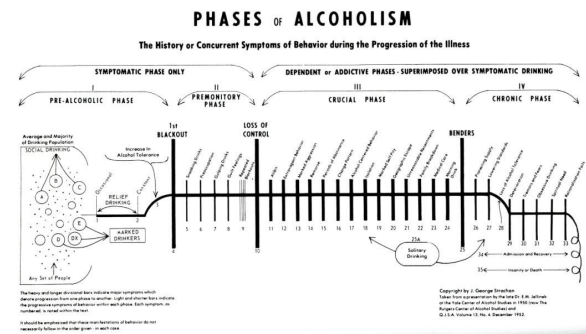
By 1950, an initial sketch (literally!) of what the progression looked like was presented to an audience at the eighth annual Summer School of Alcohol Studies at Yale University.



An autographed copy of Bunky's Doodle at the Center of Alcohol Studies Library.



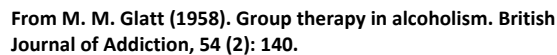
A more detailed questionnaire was then developed and administered to over 2000 male alcoholics. Originally published as an annex to a 1952 World Health Organization report, his "Phases of alcohol addiction" elaborated on what he took to be the four phases every alcoholic experienced with corresponding physical and mental characteristics.



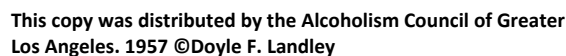
"Phases of Alcoholism" in J. George Strachan, *Alcoholism: Treatable Illness* (Victoria, BC: Orca Book Publishers, 1990), 108.

Within a few years, Max M. Glatt, a doctor and founder of the Alcoholism Treatment Unit at Warlingham Park Hospital in England, noticed that former patients recounted similar recovery experiences after leaving the hospital. Glatt revised Jellinek's chart to include this upswing of recovery. Although Jellinek himself was not responsible for this addition, the "Jellinek curve" still bears his name.

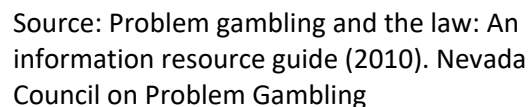
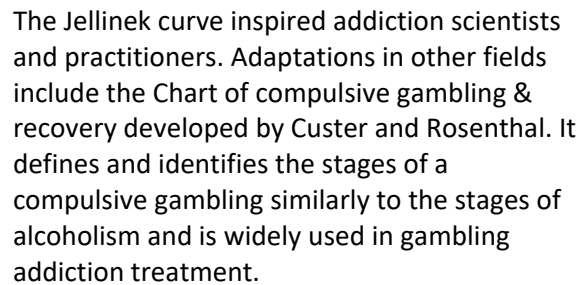




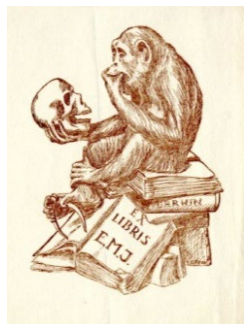
Varieties of the Jellinek curve include, for example:



an “average trend,” only applies to the class of alcoholics called “alcohol addicts.” By 1960, when *The Disease Concept of Alcoholism* was published, Jellinek would call them gamma alcoholics, noting that “[i]n gamma alcoholism there is a definite progression from psychological to physical dependence and marked behavior changes such as have been described previously” (p. 37).



[A bookplate from E. M. Jellinek](#) (March 2013, p. 3)



Discovered accidentally among a stack of unrelated documents in the Mark Keller Collection, this image symbolizes the big EMJ-mystery, as we call it in the library. An unorthodox 4x5 inch ex libris marked with the

initials E.M.J. features a perplexed ape contemplating over a human skull, while sitting on a book entitled Darwin. The original sculpture, often attributed to Francisco Ramo, reflecting on Rodin's Thinker and Darwin's evolution theory, was very popular in the 20th century and replicas show up for sale all over the Internet. However, the "Philosophizing Monkey Statuette", as it's also known, was actually created by a late-19th century German sculptor Hugo (Wolfgang) Rheinhold This bronze, entitled "Affe einen Schädel betrachtend" (i.e., "monkey viewing/contemplating a skull"), was first exhibited at the Große Berliner Kunstausstellung (Great Berlin Art Exhibition) in 1893. More at [http://library.uwsp.edu/aschmetz/rheinhold%27s\\_monkey/rheinhold%27s\\_monkey\\_page.htm](http://library.uwsp.edu/aschmetz/rheinhold%27s_monkey/rheinhold%27s_monkey_page.htm).

The bookplate replaces the word "Evolution" with "Darwin" and the book in the front reads EX LIBRIS E.M.J. in block capitals. The sketch might have been made by a talented Yale CAS member, whose artwork shows up in various formats. The controversial original sculpture and this rendition raise a few questions, and we are looking forward to finding out more about the EMJ bookplate. Suggestions are welcome.

[To Your Health](#) (May 2013, p.1)

The CAS Library recently became aware of a cartoon film that E. M. Jellinek was involved with during his time at the World Health Organization. Buried in the last paragraph of his June 1964 American Journal of Psychiatry obituary is a reference to a film called "To Your

Health." We tracked down a copy on magnetic tape from Pennsylvania and, with the help of Rich Sandler at the Douglass Library Media Center, converted it to a DVD.

The ten-minute educational film is a delight to watch, alternating between whimsical and lurid. It was made in 1956 by Halas and Batchelor, the famed British animation company that produced propaganda films and other animated features from the 1940s through the 1960s.



Many of the characters in the cartoon bear a striking resemblance to researchers then at the Yale Center of Alcohol Studies. The strongest resemblance, however, seems to be reserved for the doctor in the white lab coat: short, stout, balding, and wearing glasses, he looks uncannily like Jellinek himself!

[Keller – Anderson correspondence Part 1](#)  
(March 2014, pp. 6-7)

Following up on the new discoveries in Mark Keller's papers from the previous issue of the CAS Library Newsletter, several typed letters resurfaced written by Thelma Pierce Anderson, also known as Thelma Jellinek. The CAS Library is still processing these letters, and has not given up the hope to find more. Here is Part I of a sneak preview to the recently discovered

correspondence between Mark Keller and Thelma Anderson.

**The background:** Thelma Ada Pierce was Jellinek's second wife (first in the United States, with one marriage documented in Hungary). They got married on October 18, 1935 in Keen, NH. He was 45 years old and she was 24 years old. Their daughter, Ruth Surry was born on June 29, 1936. They divorced on March 2, 1946. Thelma died on December 6, 1995 in Santa Barbara, CA.



Thelma met Jellinek at the Worcester State Hospital. Thelma worked for Jellinek as a statistical assistant starting in October 1932. She found out after three months that her salary was paid by Jellinek personally (together with many others), as the Foundation could not afford paying assistants. According to Thelma, Jellinek had the job of Statistical Director, even though her opinion was *"I doubt that Bunky knew his ear from his elbow, biometrically speaking"* (Anderson to Keller, December 2, 1963).

Thelma and Keller knew each other from the Yale years. Keller often visited the Jellinek family in their home. Keller seems to have been genuinely impressed by Thelma:

*"I visited your apartment the first time Bunky came to our office in Bellevue—but you were not home that afternoon. Bunky served me some chartreuse, but he didn't drink any. When I first met you later, I was bowled over, and it raised my estimation of*

*Bunky a notch...."* he writes (Keller to Anderson, December 6, 1963).

After Jellinek's death in 1963, Keller reached out to Thelma before his planned trip to California to assess the status of the Encyclopedia after Jellinek's death. At that point, a correspondence started between them, mostly reminiscing on the past. Keller was eager to locate sources of information on Jellinek's life for an obituary in QJSA, a Jellinek bibliography, and a potential biographical article. Apparently, Thelma had a lot to offer.

She is being modest in the letters, and at first she is trying to stick to the years spent together during Jellinek's Worcester and Yale years. She points out several other possible contacts who might know or remember more about Jellinek. Thelma shares some stories about Jellinek's personality, e.g., his talent to become an expert overnight, first in the bridge story:

*Parenthetically — on some occasion, I believe it was while he was with United Fruit, he was asked to supervise the construction of a bridge. Now, you and I know that Bunky had the mechanical sense of a billygoat but — he had a weekend to get the bridge project worked out. He gathered together a pile of books and went to bed. On Monday morning, the plans for the bridge were ready!* (Anderson to Keller, December 2, 1963).

Parallel with the bridge story is Thelma's recollection how Jellinek got involved in alcohol science:

*So far as I recall, it went something like this: Bunky had to go to New York on some business of the Foundation, a meeting perhaps. In some way, Sam Bernard Wortis was connected with this occasion. Bunky and Sam fell into conversation and the matter of the Research Council's getting some money for a review came up. Bunky expressed some interest and one thing led to another. I do remember Bunky coming*

*home and saying, 'How would you like to be married to an alcohol expert?' I said something along the line of, 'But you don't know one damned thing about it'. Bunky reminded me about the bridge episode (mentioned earlier) and I said I thought he could probably learn enough to bull his way along until he needed to know more.*


*Again, Bunky took to the books, and I swear that within ten days he had developed a number of really good and original ideas on a subject about which he (nor anyone else as it turned out) had had not one reasonable notion in 50 years.*  
(Anderson to Keller, December 2, 1963).

Also noteworthy is Thelma's very precise description of the mysterious banana book written by Jellinek during his years with United Fruit Co. (according to one source under the pen name Nikita Hartman):

*"....bound in dark green, hard cover; about 5"3"x8 in size, and approximately 3/4 inch thick"* (Anderson to Keller, December 2, 1963).

Thelma claims to have seen a copy. This is probably the first time anyone gave the specifics about this enigmatic publication. Thelma also suggests that a biographical article should begin not earlier than the banana book, and preferably with the Worcester years. She explains:

*"I should be happy to tell you my reasons privately, but I do not want to put them on paper; believe me they are good reasons!"*  
(Anderson to Keller, December 2, 1963).

Love,  
  
Thelma Pierce Anderson  
(Mrs. Alfred O. Anderson)

—Judith Ward

### [Keller – Anderson correspondence Part 2](#)

(February 2015, pp. 1-4)

This is the second part of a series to feature a great treasure of the Center of Alcohol Studies Archives, the correspondence between Mark Keller and Thelma Pierce Anderson, E. M. Jellinek's former wife. Part 1 was published in the March 2014 issue of the CAS Information Services Newsletter (pages 6-7). These letters, along with other recently discovered material about Jellinek, were used as the main source to highlight the results of the CAS Library staff research on Bunky's early life in a panel of seven presenters at the 36th Annual Conference of the Substance Abuse Librarians and Information Specialists at Rutgers in April, 2014.

Due to a significant amount of new information, including his [mysterious Hungarian past](#), now we know more about the nearly 50 years of Jellinek's pre-alcohol science life. Although there have been attempts, it is virtually impossible to write a Jellinek-biography, [because of scarce and contradictory information](#). Thelma's letters were first used as guidance, but the content was verified by other sources in many instances, such as about [Jellinek's family](#), and his alleged "[banana book](#)". There is more information about [Jellinek's years in the Worcester State Hospital](#), but Thelma's recollection is invaluable, since they were married during this time. We are greatly indebted to Mark Keller, friend and colleague, for passing on all the knowledge and insight he had into Jellinek's personality [during their friendship](#). The [Jellinek research has been enriched](#) via this correspondence, since it not only provided new leads, but also inspired CAS staff to turn to unorthodox research methods.

### **New thread, starting in 1984**

After a two-decade gap, the correspondence between Thelma and Keller picks up again in 1984, when, apparently, Vera Efron came up with the idea that someone should eventually write a biography on Bunky. At this time, Keller



thought Thelma would be the perfect candidate and invited her to start working. In her response, she expresses her doubts politely, questioning her ability to properly present the material. However, she contemplates on the content:

*What should be the basic orientation of the book? Bunky, the man? Bunky, the scientist? Bunky, the humanitarian? Bunky, the screwball? Bunky, the kind? the ruthless? the genius?* (Anderson to Keller, August 22, 1984)

She is confused, but comes up with the following, which can be considered excellent guidelines for anyone trying to accomplish the impossible and write an accurate Jellinek biography.

*I am not sure what should be the focus of the book, I THINK it should try to demonstrate the complex character of the man; should reveal, but not emphasize, some of the warts; should give enough inkling of his personal suffering and resultant empathy with sufferers to make credible his interest and involvement with a challenging field; should show a man who loved a challenge and who knew the satisfaction of winning against odds; should show a man who could fail and rise above failure; should, by anecdote, demonstrate his pride in accomplishment and in the receipt of honors; should include his playfulness and sense of humor; and should, by glimpses and innuendo demonstrate his fantastic versatility* (Anderson to Keller, August 22, 1984).

We know now that this book has not been written. Later, however, invited by Griffith Edwards, Keller decides to write a biographical sketch of Jellinek for the British Journal of Addiction in 1988. He reaches out to Thelma one more time to help with the “Bunkyana” as he calls it (Keller to Anderson, April 7, 1988). Thelma’s response starts with an unpublished Bunky verse, saying that *“I think a biographical*

*sketch of EMJ would have to carry the essence of the verse. He did indeed swim in the soup of life, rising and falling in the boiling pot”* (Anderson to Keller, April 7, 1988).

### THE SOUP OF LIFE

The soup of life was boiling on the stove  
And the mysterious cook who grimly strove  
To emphasize this esoteric act  
Was calling on Mahatma for a pact, -  
A pact which should embrace each human soul  
From Marmaroneck to the Northern Pole.  
They spoke of love and intrapsychic pigs,  
Of balibuntl, and of old man Jiggs,  
And their systolic pressure rose and rose  
Sufficiently to bust a garden hose.  
They delved down to rock bottom of truth,  
They saw the future and they said the sooth.  
Oh human race, you may now rest and sleep;  
Mahatma and the cook and thousand sheep  
Shall guide the compass of the human brain,  
And when the last man on this earth is slain  
There will arise the glorious Jack Horner,  
And the depression will have turned the corner.

— E.M.J. (between 1932 and 1935)

What follows this is a fascinating, five-page summary of Jellinek’s life, neatly organized in bullet points. Thelma’s recollections are based mostly on word of mouth, but partly on Ruth Surry’s earlier data collection sponsored by the Smithers Foundation on Jellinek (Surry, Ruth, 1966, *Memo to R. Brinkley Smithers*, in: Christopher D. Smithers Foundation Files, Mill Neck, NY). We can read about Thelma’s first-hand experience with Jellinek’s family, including the famous mother, with whom Jellinek did not get along. Thelma recalls, however, that Jellinek was very fond of his father, Marcell, and felt devastated when he died, since Bunky could not go to the funeral. On the other hand, Jellinek and his mother had their differences and *“he was less than delighted when he knew that she and his sister would be arriving in America after WWII”* (Anderson to Keller, April 16, 1988).

Subsequent letters add tidbits about Jellinek's life, including a few more Bunky verses (see more in Part 3). On the topic of Jellinek's controversial educational background, Thelma recalls,

*When I asked Bunky what degrees he obtained from the several universities, he said, "European degrees are not comparable to American degrees but they were like doctorates" (Anderson to Keller, April 16, 1988).*

One of the most interesting stories Thelma recalls may shed a light on Jellinek's upbringing, and as a result, somewhat aristocratic comportment:

*While at Worcester, in 1936, Bunky was made a Fellow of the American Academy of Arts and Sciences. He was most pleased to receive the honor and went to Washington, D.C. for the induction, or whatever it's called. [...] We were very short of money at the time (probably in early Fall) and had to scrounge to get together the funds not only for the trip but for the rental of tails and the purchase of the white shirt, white tie and white gloves. It was to be a very formal affair. Bunky returned to tell of his sorrow in seeing the great difficulty President Franklin D. Roosevelt had in walking, his pleasure in hearing the Star Spangled Banner conducted by Arturo Toscanini, and (drawing on his earlier experience in diplomatic circles) how he received an approving look from the usher because he knew the proper way to deal with the white gloves (wear the left and carry the right). He could not resist putting on his "superior face" when he mentioned that some inductees had committed a breach of etiquette by wearing both gloves. I believe the occasion carried him back to a time when he was not only rich but, even though in a somewhat minor way, a person of importance. I was glad to see him so happy.*  
(Anderson to Keller, April 16, 1988).

Jellinek's [\*Hungarian past\*](#) has been proven by other sources by now, but Thelma's letters also provide some interesting details on his upbringing:

*Bunky grew up in Budapest, Berlin and Vienna in rich, influential and scholarly surroundings. Rose was a great friend of Giuseppe Verdi and Bunky remembered evenings when Verdi and other musicians would gather at the Jellinek home for "jam sessions." [...] Bunky's mother was a friend not only of Verdi but of John Philip Sousa with whom she did a tour.*  
(Anderson to Keller, April 16, 1988).

Speaking of his parents, now it is verified by his birth certificate that Jellinek was born as the first child to a Hungarian father and an American mother in New York on August 15, 1890. The parents, called met in Germany while both were involved in theatrical performances.

*His mother was Rose Jacobson (de-Hebrewized to "Jackson"). The probably romanticized story was that Marcel saw Rose (whose professional name was Marcella Lindh) in a performance of Siegfried under the baton of Walter Damrosch. Her role may have been that of the "tropic bird." In any case, she was a coloratura.*  
(Anderson to Keller, April 16, 1988).

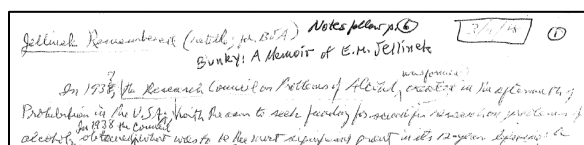
Jellinek was known to have a special talent in languages, and was said to speak more than ten. This goes back to his family roots too, as Thelma remembers the Jellinek family heritage:

*It is possible Bunky inherited his gift for languages from his father, who was said to have spoken 13. Within the family, they spoke English, Hungarian (except Rose, who never learned it well) and German.* (Anderson to Keller, April 16, 1988).

*Bunky was very, very fond of his paternal grandmother, Johanna Fuchs Jellinek, who read four newspapers each day, each in a*

*different language.* (Anderson to Keller, April 16, 1988).

The correspondence ceased again for two years or so. But when it picks up again in 1990, the reason might be Keller's newly found interest and aspiration to write the Jellinek bibliography. Keller even crafted a title, "Bunky: A Remembrance of E.M. Jellinek", which is mentioned in a letter from Thelma wishing Keller luck in its undertaking (Anderson to Keller, 1990). A copy of about eight pages taken from an early draft of that attempt has also been found recently.



To be continued.

Judit Ward

[Jellinek Panel at the SALIS Conference](#)  
(Special Issue #1, 2014 p. 14-15, 18-21)

### Day 3: Friday, May 2, 2014

We have been collecting information on his past for six years now, which explains the long list of acknowledgments and the seven presenters on the last slide. Bill Bejarano and Judit Ward were joined by four former CAS graduate assistants, now librarians working and living in different states (Christine Bariahtar, Scott Goldstein, Karen Thomas, and Molly Stewart), who enjoyed working on the topic, and volunteered their time to put together 15-minute segments of the Jellinek panel. They all sacrificed a vacation day, since this was not work related for them as for us! The nearly two-hour long panel introduced the new data about Jellinek's early life collected at the CAS archives and from Hungarian sources. With still a lot of white space on the canvas of Jellinek's life, the presenters also allowed some speculations and reached out to SALIS members for further resources. The evaluation and analysis of the

Jellinek research was summarized by none other than the ultimate Jellinek-expert, Ron Roizen, on the phone. While technology cooperated, the audience was listening to him in awe. It was a very special experience for us at CAS, and we are glad that SALIS members were part of it.

There was another ignite/poster session right after the panel, which started with a talk related to Jellinek by Mária Palotai and Beatrix Kovács from the National Health Sciences Library of Hungary, namely, Jellinek's Hungarian reception and the new research interest toward him over there too. Five major articles on Jellinek were highlighted, among them one from the 1990s denying his Hungarian origin.

Two CAS-related posters by graduate students of the Rutgers School of Communication and Information followed. First, Christine Rambo and Jessica Maratea presented their class project for their Digital Library Technology course taught by Judit Ward—a prototype of a digital collection on alcohol, based on materials from the CAS library. Daniel Geary next talked about digitizing confidential material, such as the CAS Summer School registration cards, which included the use of zonal OCR. Finally, Mary Kelly showed us her lovely infographics on the changing role of state documents, which inspired us to put the SALIS conference data into one too!

Unfortunately, by this time, many people left, even though we advertised the conference as a three-full-day event. Or fortunately for others perhaps? Most full time attendees won a door prize Friday afternoon! The last event of the conference was the second general meeting, where the new board was announced. As CAS-related news, Judit Ward was elected SALIS Chair and Bill Bejarano became member of the Executive Board as Member at Large.

### **The big adventure: SALIS conference in the United States**

In 1999, our library, the National Health Science Library of Hungary, joined Elisad, and we participated in European events such as the PHARE Drug Information System and several Elisad conferences. We are very proud that the 21st Elisad annual meeting was organized by our Library in 2009 in Budapest, Hungary. At Elisad meetings we met with Andrea Mitchell, Executive Director of SALIS, and other colleagues, as well as Christine Goodair and Judit Ward. We have kept in touch with Judit in person and via e-mail. We were glad that we could help her in collecting the Hungarian materials for the Jellinek archive, including several articles and five books in Hungarian related to Jellinek.

We were very happy that our poster, "The impact of E. M. Jellinek's personality and work in the Hungarian literature" was accepted at the SALIS Conference. Invited by Rutgers colleagues, we have contributed to the newly discovered information about Jellinek's Hungarian connections with our poster as part of the Jellinek panel.

This was our first trip to the United States, and also the first time Hungarian librarians provided first-hand experience to American substance librarians. We found the conference venue of very high quality. The well-planned program remained on schedule throughout the whole time, which attests to the professionalism of the organizers. It is very unusual in Hungary not to have delays at a conference. The event featured a welcoming and friendly atmosphere. We had a great time at the tour of the Rutgers Center of Alcohol Studies and its library with the Jellinek corner, and we appreciated the opportunity to participate in the JSAD celebration. We really liked the telephone conversation with Ron Roizen while his presentation was projected. The ice-breaking "bingo" game was a great idea from the first

attendees' perspective, because it helped us get to know each other better from day one.

After returning home, the conference presentations and other documents we collected were archived in the special collection of documents on addictions at the National Health Science Library of Hungary. During the conference and the CAS Library site visit we gained a lot of knowledge on digitization, a modern technology which will be used in our library in the near future. We are confident that the experience will help us in our forthcoming digitization efforts.

We enjoyed the conference very much, as we had the opportunity to meet some American colleagues face to face and to taste the life of another continent. Thank you all for the huge and comprehensive work of the organizers and, most of all, for the opportunity to present our poster.

*Mária Palotai, Beatrix Kovács*

### **Conference convert: How SALIS changed my views on library research**

Having worked at the Center of Alcohol Studies Library at Rutgers as a graduate student, naturally I was very curious to meet others who work in the field of substance abuse. It presents unique challenges to librarians and information specialists, especially those without a background in the sciences like myself. Speaking with other librarians not only allowed me to learn how to become a professional in the field, but also to about the issues and concepts prevalent in the research. The structured nature of the conference and the thoughtful presentations proved that conferences can strike a balance between informative and social.

Presenting in such an environment was a wonderful experience. A lot of time and effort has gone into slowly piecing together E. M. Jellinek's life. My focus was on a single decade but proved to be full of insight on his character and research habits. Amongst the most useful



resources found were the Worcester State Hospital Annual Reports. Being able to make connections between the research being done each year and the changing focus of the institution was important. Of course, having the reflections of people who were actually present was another important resource. Articles by David Shakow and published interviews with numerous people recollecting their time at Worcester provided an understanding of the social atmosphere.

Beginning by creating a timeline of the decade during which Jellinek was at Worcester State Hospital, I was able to amass articles written by Jellinek and his colleagues while placing letters written by his ex-wife Thelma in context. By the end, I had a wall covered with abstracts, letters, and limericks which painted a colorful picture of an equally colorful man.

Jellinek's limericks are certainly a great treasure. I'd seen some of his later limericks and verse while doing general alcohol-related research as a graduate assistant. These short verses give so much insight into his character. I can only imagine how wonderful it would have been to work with him. What I think is really unique about this research is that it provides a balanced overview of the man. Too often the amazing work Jellinek did for schizophrenia, alcoholism, and numerous other diseases is disregarded. A more rounded portrait will, hopefully, increase interest in the early history of alcohol studies and spur further research.

*Karen Thomas*

### **Keeping up with the Jellineks**

When I began my research on E.M. Jellinek's family during my time as a graduate assistant at the CAS library, I was not expecting to uncover any remarkable information. My role, as I saw it, was to verify the information at hand, and confirm or refute apocryphal stories or speculative theories as to how Jellinek became a founder of modern alcohol studies. Over the course of my research, I was introduced to a

family that has consistently amazed, impressed, and baffled me. I was delighted to have the opportunity to share my findings on the Jellinek family at this year's SALIS conference and revisit their stories. Synthesizing the information into a conference presentation proved to be a difficult and rewarding challenge.

When I first opened up the files I had kept with the information I had collected on E.M. Jellinek and his family, I was excited at the change to delve into their trials and accomplishments once more. However, I had never realized the sheer quantity of data I had collected. While doing research with documents on Ancestry.com and US census data, I had kept a written document that traced the Jellinek and Jacobson families chronologically. It included information on E.M. Jellinek, as well as his parents, sister, cousins, wives and children. However, the information was not found in chronological order, and I found upon rereading the document that I could only recall the highlights – there was about four times as much information as I expected. In the end, I decided that “the highlights” was also the best approach for the conference presentation – the select information I could recall instantly was mostly likely also the information that would grab the audience. My goal for the presentation was to present a narrative that would be appealing and educational. My ability to edit was, admittedly, hampered by my enthusiasm for my subject. Even after submitting my final draft, I needed to cut it down by half!

The 2014 SALIS conference was my first experience as a presenter. My primary concern was timing, since our panel was rather large. It was a great experience to speak in front of a room of library colleagues, and be forced to edit as necessary to make sure the time requirement was not exceeded. My previous library conference experiences have been as an attendee at both the state and national level, where I found it difficult to meet new people simply due to the overwhelming size of the events; people often remained in their own

groups. However, the SALIS attendees truly felt like a group that was eager and willing to educate each other and take new members into their fold. I was thrilled when attendees told us that they enjoyed our presentation, and even had some colleagues contribute information that could aid in my future research on the Jellinek family.

I hope that I can continue to be a part of both the SALIS and CAS community through this project, which has been a highlight of my academic career.

*Christine Bariahtaris*

### Thoughts on the Jellinek Panel

I was honored when Judit and Bill invited me to sum up the several presentations offered on the Jellinek panel. Performing that task somehow brought to the fore of my mind both how much we'd learned about Jellinek and how much we still didn't know. The "how much we'd learned" message came through loud and quite clear from the fact that it was difficult for me to summarize and select from all the things the panel offered. I had only 15 minutes for my entire summary. I had to be very selective – even a little arbitrary – in what I actually used. Still, and despite this bounty, there was also so much that we still don't know. Jellinek's years in Honduras, for instance, are still nearly a blank page; his years in Africa are even blanker. Much has been gathered about his currency trading caper in Hungary, but a lot of that source material still hasn't been translated into English. We're not even entirely sure, yet, how many wives Jellinek had. And there exist – we suspect – real treasure troves of Jellinekian archival materials out there in the world that we have not laid our hands on. In this sense, the Jellinek panel was no more than a waystation somewhere between the beginning and the conclusion of our inquiry. But it was a useful waystation, too.

One of the things I found myself wondering after the SALIS conference closed was whether

it wouldn't make more sense to shoot for some sort of biographical product other than a monograph. A documentary film or a multi-media web page, for instance, might make more manageable mediums for what we have to offer. A web-based medium, moreover, would allow for revising and expanding the biography's content as new sources came in. The exercise of putting together my presentation also raised, for me, the question of how much SALIS members and other interested audiences might already know about Jellinek. I was more or less "brought up on him" in my early years in alcohol studies in Berkeley. But how much do younger librarians and researchers know – or for that matter, care – about this fascinating man? The answer to this question has implications, of course, for what the panel and the summarizer (i.e., yours truly) should say about him. Judit informed me that the Jellinek panel and the conference in general came off well. I'm glad for this, as I know how much work went into its staging.

*Ron Roizen*

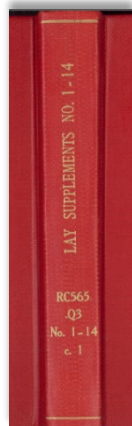
### [The Lay Supplements from the Yale CAS](#) (May 2015, pp. 1-2)

*Working on the compilation of E. M. Jellinek's comprehensive bibliography resulted in some unexpected findings. Although the primary goal of the project was to expand the collection to Jellinek's pre-alcohol studies years, various publications and documents were unearthed from his years at the Yale CAS as well. These also include numerous republished and reprinted works, which allowed us to look into some series published along with the QJSA, such as the **Lay Supplements**. Targeting lay audiences, the first twelve brochures were authored by Jellinek between 1941 and 1944. Reprinted in 101 versions total, the fourteen Lay Supplements can be considered a best seller in the publishing history of the Center.*

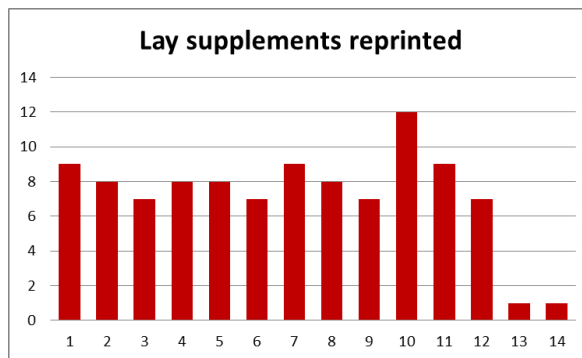
In addition to publishing his scholarly articles in the first *Quarterly Journal of Studies on Alcohol*, Jellinek's ability to relate to broad audiences is

demonstrated by launching a series of popular titles on alcohol-related topics entitled *Lay Supplements*. Based on the information found in *Lay Supplement No. 1*, the original plan was to publish standalone pamphlets of 10-25 pages on 14 distinct topics in 1941, with “a suitable reading list of reliable works for those who are interested in studying the subject beyond the scope of the Supplements” (Jellinek, 1941, p. 2). There is no author attribution on the title page, however, the first 12 of the series, published during the years 1941-1944, were attributed to Jellinek by the CAAAL bibliographers in the only published bibliography of E. M. Jellinek, which appeared at the end of the proceedings of the *International Symposium on Alcohol and Alcoholism*, held in the memory of E. M. Jellinek at the University of Chile, under the direction of Dr. Jorge Mardones in Santiago, August 15-19, 1966, edited by R. E. Popham.

The *Lay Supplements* were not published in the planned chronological order, which explains the non-sequential list in the bibliography below. The titles are listed by their first year of publication, with additional reprints added underneath their primary records. The first twelve titles of the series, authored by Jellinek, were printed a total of 101 times, with *Lay Supplement 10, The drinker and the drunkard*, as the most popular with its 12 editions. The last two *Lay Supplements*, were published in 1955, after Jellinek had left Yale. Additional copies of the titles in this series are considered reprints, since the only changes were minor updates to the “selected reading” lists on the back covers. The *Lay Supplements* were bound as a single volume, similar to the *Classics of the Alcohol Literature*, and were even assigned a Library of Congress call number (RC565.Q3), as shown on the spine.

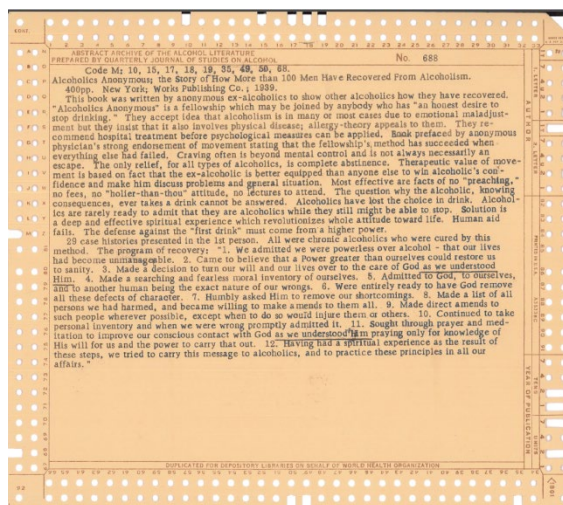


Lay Supplements bound



Total reprints of the 14 volumes: v. 10 was reprinted 12 times

—William Bejarano



Jellinek's review of the Big Book on a CAAAL punch card  
(See full article in the Fall 2015 issue of the [CAS Information Services Newsletter](#))

## B. New Hungarian interest in Jellinek

As recently as the 1990s, Hungarian addiction researchers denied E. M. Jellinek's Hungarian roots (Kelemen, 1990; Métneki, 1996), even though Jellinek's connections to Hungary were already acknowledged in biographies about [Géza Róheim](#), anthropologist, Jellinek's longtime friend, and QJSA author (e. g., Verebélyi, 1977). Jellinek's Hungarian origin was not mentioned at the first E. M. Jellinek Memorial Lecture, presented in Budapest on June 9, 1969 by Mark Keller, which challenged some of Jellinek's ideas (Keller, 1969).

Jellinek's Hungarian past resurfaced in a 2009 biographical essay on Róheim (Hárs, 2009). Their correspondence, cited in the essay, evidenced a close and enduring friendship between the two scholars stretching back to their student years (Hárs, 2009). The news of Jellinek's ties to Hungary and his life in Budapest as a young man soon released a flood of new interest in his Hungarian experience (Kelemen & Márk, 2012; Márk & Brettner, 2012; Kelemen & Márk, 2013; Palotai & Kovács, 2014; Kelemen & Márk, 2014; Hajnal Ward & Bejarano, 2015a ; Hajnal Ward & Bejarano, 2015b). Renewed interest among Hungarian addiction researchers and librarians has occasioned greater opportunities for collaboration, mutual assistance, and cross-fertilization in future Jellinek studies.

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—Judith H. Ward

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Absztrakt





### 6. Eponymously Jellinek

#### A. The Jellinek Memorial Award

*The Bunky head. The small, bronze, possibly birthday hat wearing bust you may have noticed as you entered the Center of Alcohol Studies Library. Whose face deserved its very own sculpture? What is the history of this piece? And how did it come to rest at CAS?*

*I first learned about the “Bunky” head in my time as a graduate assistant at the Library. The inscription at the bottom reads “Mark Keller, scholar, editor and documentalist”. It was later while working on a project about the relationship between E. M. Jellinek and Mark Keller that I discovered the history of the sculpture and how it represented the friendship and admiration between these two men.*



#### The E. M. Jellinek Memorial Fund

In 1965, two years after E. M. Jellinek's passing, several world organizations in the alcohol field established the E. M. Jellinek Memorial Fund. Some of these organizations included the National Council on Alcoholism, the Addiction Research Foundation of Ontario, the International Council on Alcohol and Addictions, and the Rutgers Center of Alcohol Studies. In a 1972 speech given by Mark Keller, he says, "...all the organizations and leaders in this field felt it was necessary to establish a grand memorial to the name of E. M. Jellinek" (Bill Wilson Bunky Award, 1972). The first meeting of the Board of Directors was held on June 2, 1964 in New York City. At this meeting, Mark Keller was elected President and R. Brinkley Smithers Vice President and Treasurer (Meeting Minutes, 1964). In honoring Jellinek, the fund created the E. M. Jellinek Memorial Award, a prize "to be awarded periodically to promising scientists and scholars who were making outstanding contributions to the advancement of knowledge and understanding of alcoholism" (Bill Wilson Bunky Award, 1972). Along with a cash prize, each recipient, chosen by a selection committee, would receive a "Bunky". The very first Jellinek Award was given to Dr. Jean-Pierre von Wartburg in 1968 for his excellence in genetics and biochemistry research.

#### The Bunky

What exactly is a "Bunky"? Bunky was E. M. Jellinek's nickname. The true origin of the name is unknown and somewhat of a mystery (Ward, 2014). As detailed in a letter to Mark Keller, the first Bunky was created in plaster and painted to resemble bronze in order to be ready for the awards presentation. In 1968, the bronze casting cost \$165 and was paid for by the Christopher P. Smithers Foundation. All subsequent Bunkys would be provided by the Jellinek Memorial Fund (Eggers to Keller, 1968). According to a 1972 speech given by Keller, the Bunky was originally created by Marjorie Reed / Marjorie Post and is a casting of the head of E. M. Jellinek. Interestingly, the artist receives no further mention in any Jellinek-related archival material held by CAS Library. Additionally, an online search turned up no information about a sculptor named Marjorie Reed, Marjorie Post or Marjorie Reed Post. The sculptor, like many other associations with Jellinek, remains a mystery.

#### Mark Keller receives the Bunky

In 1977 Mark Keller was the recipient of the E. M. Jellinek Memorial Award and received his very own Bunky for his work documenting alcohol science. The great admiration and

friendship between Mark Keller and E. M. Jellinek was evident from letters, speeches, articles, and interviews. The working relationship between Keller and Jellinek began in the late 1930s when the Research Council on Problems of Alcohol received a Carnegie grant to review the literature on the effects of alcohol on the individual. Jellinek was appointed executive director of the project, while Keller was unofficially appointed as Jellinek's overseer, especially when it came to the budget. Keller describes in a letter to Jellinek's ex-wife, "...I was to try to keep Jellinek on an even keel" (Keller to Anderson, 1963). Jellinek and Keller would continue their working relationship at the Center of Alcohol Studies at Yale University. Even after Jellinek's departure from YCAS, he and Keller would continue collaborating during a productive 25-year partnership. More than a working relationship, the two developed a close friendship.

Reading through letters, speeches, and interviews in the CAS archive, the respect and admiration Keller felt for Jellinek is palpable. Keller describes Jellinek as having "boundless imagination and vision" (Blume, 1980) and calls him "a universal scholar" (Keller, 1970). It seems appropriate that Mark Keller was given the Bunky, an award he helped create, for his own contributions to the alcohol field.

The Rutgers Center of Alcohol Studies Library is fortunate to have a large collection of materials inherited from Mark Keller. Including photographs, letters, memos, meeting minutes and speeches (including drafts), these materials are an invaluable resource for learning about the history of the E. M. Jellinek Foundation and provide a snippet of the history of Jellinek. Mark Keller's Bunky head now resides in the Center of Alcohol Studies Library.

### The Jellinek Memorial Award today

The E. M. Jellinek Memorial Fund continues to award Bunkys. Interest garnered from a capital fund is used to provide an award to "a scientist who has made an outstanding contribution to

the advancement of knowledge in the alcohol/alcoholism field" (Jellinek Memorial Foundation). The Memorial Fund's Board of Directors designates a specific area of research for the award and appoints an expert selection committee to determine a winner. Past winners have been chosen from all over the world. Awardees are still given a bust of E. M. Jellinek in addition to \$5000 CDN.

Past recipients of the award include Kettil Bruun, Robert Popham, Harold Kalant, Bill W, Nancy K. Mello, Jack H. Mendelson, J. Griffith Edwards, R. Brinkley Smithers, Robin Room, H. David Archibald, G. Alan Marlatt, Jorge Mardones, Max Glatt, Kaye Middleton Fillmore, Thomas F. Babor, and Marc A. Schuckit.

For more information on the current E. M. Jellinek Award and a full list of past winners visit: <http://www.jellinekaward.org/>

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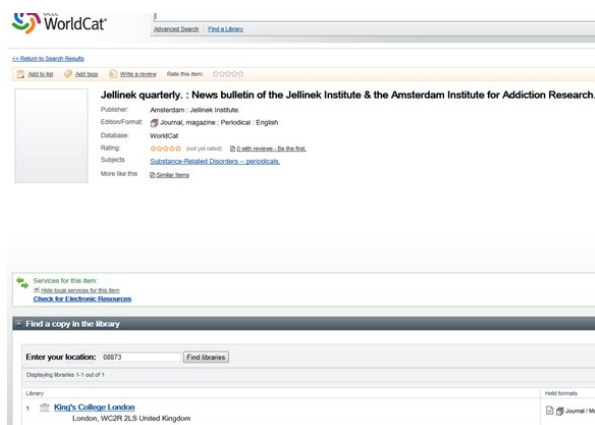
—Molly Stewart

## B. The “Jellinek Quarterly” and “The Jellinek” in Europe

### Jellinek Quarterly (1994-1998)

The National Health Science Library of Hungary is a proud owner of a title called *Jellinek Quarterly* in its special collection. It was a short-lived newsletter published in the 1990s by a popular recovery institute in the Netherlands.

The *Jellinek Quarterly* (1994-1998) was a news bulletin of the Jellinek Institute and the Amsterdam Institute for Addiction Research with updates on current research in the addictions field. With a circulation of 3,000, the *Jellinek Quarterly* was published by “The Jellinek,” a center for the prevention, care and treatment of dependence and addiction problems, and the Amsterdam Institute for Addiction Research, a national research institute that seeks to advance the treatment and prevention of addiction through interdisciplinary clinical research.



The record from OCLC WorldCat shows the only registered copy at King’s College London; with perhaps a few more hiding in European libraries.

The first issue was published in March, 1994. Its regular columns included Editorial, Articles, News, and Book Reviews. The first editorial on page 2 of the first issue states:

This is the first issue of the *Jellinek Quarterly*, a

magazine that will keep you informed of developments in and around the Jellinek every three months. This first issue is a small sample of our intentions. We want to include a wide range of articles in the field of alcohol, drugs, medications and gambling, articles that might interest you as a person active in treatment, prevention, research or policy-making. [...]

In this *Quarterly* we wish to contribute to the international exchange of experiences and visions. We shall not hesitate to take a critical stand. We not only wish to keep you informed, we also intend to feed the debate.

Following Jellinek, this is exactly what they were trying to accomplish, including the discussion of controversial topics, such as whether short-term intervention and short stays at a recovery facility help in the long run, pictured here from the June 1997 issue.



The *Jellinek Quarterly*, June 1997  
(Copy of the National Health Science Library of Hungary)

### “The Jellinek” today

#### JELLINEK CLINIC

After more than 100 years of addressing issues of addiction, the Jellinek Clinic has become the best-known addiction institution in the Netherlands. Since 2008, it has been part of Arkin, an umbrella foundation and one of the largest mental health care institutions in the Netherlands, where clients can find treatment for their psychiatric and addiction problems.

#### PREVENTION

The clinic can answer questions about risky substance use for youth and adults. With its unique combination of expertise and services, it provides information, specific advice, training, and online self-help.

#### TREATMENT

The Jellinek offers both outpatient and intensive inpatient treatment with cognitive behavioral therapy, e-health, medical care and treatment utilizing the Minnesota Model. It aims to offer a suitable solution for everyone in need. In short, the Jellinek provides professional, high quality and responsible relief, prevention, and treatment to aftercare.

#### Jellinek Amsterdam



At this location, the Jellinek offers treatment for adults with addiction problems (e.g., alcohol, cannabis, cocaine, other drugs, sleeping pills, sedatives, gambling and gaming). There are several detoxification programs available.

#### Jellinek Minnesota



#### Organization chart



In the clinic, people with addictions to alcohol, drugs and gambling are treated based on the American Minnesota model. The clinic has 42 sites, including 5 detox clinics. Additionally, Jellinek Minnesota has 12 day-time care facilities. The program lasts 8 weeks, including detoxification.



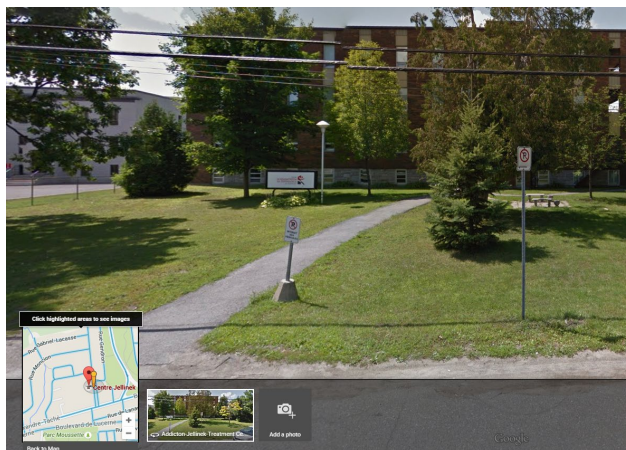
Source: <https://www.jellinek.nl/over-jellinek/waarom-jellinek/>

–Beatrix Kovács and Mária Palotai



### C. “The Jellineks” in North America

A few examples below illustrate how the word “Jellinek” has gained a new meaning in various languages, i.e., referring to a recovery facility, in the United States and Canada.



[Centre Jellinek](#) at 25 Rue Saint-François, Gatineau, QC J9A 1B1, Canada (Source: Google Maps).



[Jellinek Society](#), Edmonton Canada (Source: Website)

Their web site quotes Jellinek:

Alcoholism might be the source of  
human suffering, but it is human  
suffering that causes alcoholism.  
Dr. Elvin Morton Jellinek (1890-1963)

Known as the Jellinek House in 1959, there is a recovery/treatment facility under the auspices of the Jellinek Society in Edmonton, where Jellinek actually worked for a little while. Their programs also include golf tournaments and a car show.

\*\*\*\*\*



The Hazelden Betty Ford Foundation Jellinek Unit serves patients who are recommended or opt for extended stay after residential treatment). The Jellinek Unit is located at the main campus/headquarters of the Hazelden Betty Ford Foundation in Center City, Minnesota.

The Jellinek Unit at the [Hazelden Betty Ford Foundation](#) in Center City, Minnesota (Photo by the Hazelden Betty Ford Foundation, presented with permission)

## CAS Library News

[...] the E. M. Jellinek Center, Inc. located in Knoxville, Tennessee, was named in conjunction with the Frank G. Kolinsky Treatment Center.



[Jellinek Center](#), Tennessee (Source: Website)

[...] Their website states:

The center was founded in 1971 to provide a safe, substance-free environment where adult men could receive treatment for substance abuse regardless of their ability to pay. In those early days, it consisted of a single house on the verge of being condemned, and the staff would struggle for the first nine years to keep the doors open. (<http://emjellinekcenter.org/>)

[...] After countless of hours of researching the significant connection between Jellinek and the treatment center in Tennessee, I came across an article written by Mike Gibson, *The house that Frank built: The E. M. Jellinek Center faces funding cuts*. The article provided specific details regarding the history of the treatment center, as well as some background information about Jellinek's impact on the treatment center. According to the article, the outreach center was in dire need which resulted in the establishment being created in 1971. Gibson also states (2012)

The meeting resulted in the chartering of E. M. Jellinek, a halfway house named for a Yale professor who was an addiction research pioneer. Local Realtor Gene Monday leased an old house at 130 Hinton St. to the committee for one dollar a year. (p.4)

—Jonathan Torres

See this full article in the Fall 2015 issue of the [CAS Information Services Newsletter](#)

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## Happy Birthday, Bunky!



**Elvin Morton  
Jellinek**

August 15, 1890 – October 22, 1963

The special issue of the Rutgers Center of Alcohol Studies Information Services newsletter was edited by  
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Photos from the Rutgers Center of Alcohol Studies Archive, unless otherwise noted