



“We are not cured of alcoholism. What we really have is a daily re-
prieve contingent on the mainte-
nance of our spiritual condition.”

The Rerieve: District 8 AA Newsletter

The Club

There’s the Alano Club in down-
town Oly, and then – did you know?
– there’s the Online Club on Face-
book.

Here’s what they say about them-
selves: “ This group is not affiliated
with AA or any other 12 step pro-
gram. It is a place where like minded
folks can get support in recovery on
Facebook in a way that doesn't break
their anonymity in a public way.
Club was created after a few of us
noticed how many people posted
their sobriety date's and things about
12 step recovery groups on Facebook.
(breaking their anonymity in a public
medium) We ask that before you add
ANYONE to this group please ASK
them if they want to be in it. Adding
someone without their consent
breaks that persons anonymity and is
against the 12 traditions. It also some-
times causes alot of drama and who
really wants that? Otherwise have
fun! Thanks!”

Send the newsletter an email via
the website (aadistrict8.org) asking to
join.



Squaxin Island Spiritual Fellowship AA

Speakers Meeting and Potluck

When: February 28, 2018

What time: 6:00ish p.m. Eating starts about 6:30ish p.m.

Where: The Kamilche Community Kitchen at 50 SE Squaxin (The Community
Kitchen is just across the pond and parking lot from the Tribal Center
and the Elders' Bldg. where we usually meet.)

Speakers: Tyler S. and Terry P. Tyler and Terry will start speaking about 7:30ish

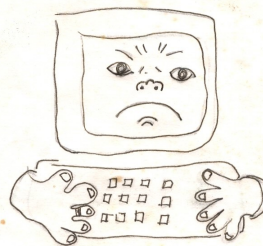
We are in the hands of Microsoft

Not long ago I was travelling on a
dark and rainy night (is there any
other kind here in Thurston County?)
and, being a relative newcomer to
these parts, I was using trying pretty
hard to follow the verbal directions
on my iPhone mounted in its little
holder on my dashboard: Turn left at
this, turn right at
that. Nice feminine
voice, a robot, of
course. And then she
told me to make a
turn and it was a dead
end road and sudden-
ly I was sitting there
lost as lost can
be. The machine
sweetly said some-
thing about turning a
U-turn. I cursed at
it. I think, actually, I
said something about a goddamned
son of a bitch. And the machine
said – honest! – “There’s no need to
swear.”

Years ago my grandfather took his
one dollar Ingersoll pocket watch and
put it down on the
chopping block in
our woodpile. He
took a 16 pound
sledgehammer and
flattened the thing
by hitting it again
and again, cursing
the whole time. It
didn't make the
watch keep better
time. It did make
him feel better. He
had had his satis-
faction.

Over the last
month I have con-

fronted many times in myself a simi-
lar feeling in relation to the equip-
ment we use to initiate, edit and
publish this newsletter. First the
computer died. No warning. Just
suddenly a tiny error message on
the great big otherwise blank screen.
The message was something like
Error! 83ksi[qk9dod? I
googled it on another
computer but got No Re-
sults.



Of course being alco-
holics (my wife helps me
here and we are in the
Program together), we
hadn't backed our stuff
up. Only alcoholics put
off backing things up ex-
cept, back in the day, we
were careful to back up
our supply of red wine...

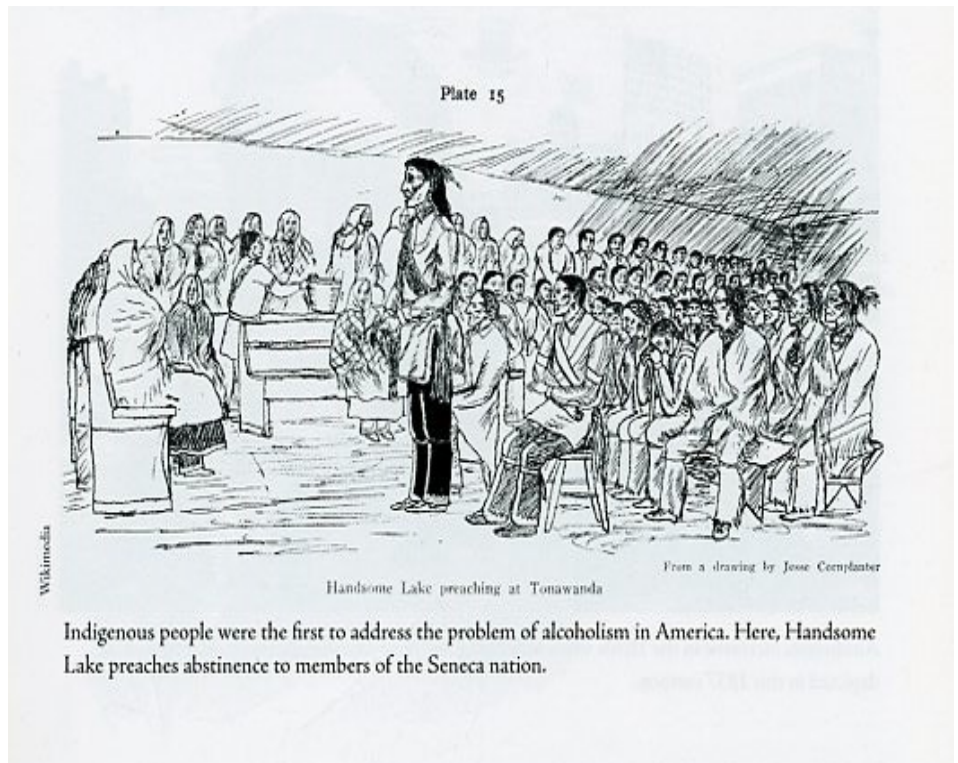
but you knew that, right? So we
had to lug the old tower to a repair-
man to get our data. \$405 later we
had our data, mostly, and we were
now the proud owners of an Exter-
nal Hard Drive.

Then the monitor quit. It just
wouldn't turn on. Once or twice it
turned on, laughed at us, and went
black. So we bought a new monitor
but it wasn't big enough to see the
whole page of the newsletter as we
were working on it. So scroll
around, scroll around, screw
around.

Worst of all, and at this point we
were going to meetings twice a day
just to get that one minute of silence
and the saying of the Serenity Pray-
er amid a group of sober alcohol-
ics – worst of all, our ancient and
honored publishing program, Ado-

continued on page 3

This is from the book (below), a drawing of the Native American abolitionist (for lack of a better term!) Handsome Lake talking to an audience about the necessity of eliminating the drinking of alcohol by Native Americans.



Book Review

Drunks: An American History by Christopher M. Finan, Beacon Press, 326 pages, with Notes and Index. Boston, 2017.

This is a history of the treatments of alcoholics in the USA from the beginning, appropriately by a sober alcoholic and historian and author of several other books of American history.

As members of the greatest organization in the world that nobody wants to join, Alcoholics Anonymous, we are apt to think that recovery begins and ends with AA and the daring duo of Bill W. and Dr. Bob. But this is not so.

In America we can go back to a Native American named Handsome Lake, a member of the Seneca Nation of the Iriquois Confederacy in what is now New York State, an old drunk by the early 19th Century who in a desperate state experienced a series of visions that led him to preach against drinking alcohol, which had been a curse upon the Natives since it had been brought by white traders nearly a century before. Alcohol was a special problem for them and Handsome Lake led the way into the idea of total abstinence from alcohol as the only cure.

But it was then maybe even more than it is now a broad social problem for all Americans. In the 1840s a Washington Temperance Society was formed that among other things called upon sober drunks to tell their own stories to groups gathered to become sober themselves. These "Washingtonians" got people to "take the pledge" not to drink at all and as word spread got a lot of attention and got a lot of people sober. One John Hawkins, a reformed drunk, became a leader and spoke to groups far and wide.

Like AA much later, "the Washingtonians were able to help drunks [Finan writes] because they knew their problems and because they continued to need help themselves. 'I tell you that we keep close watch of each other,' Hawkins said. 'Is there a moderate drinker who says he can use a little or much and quit when he pleases? I tell him from experience he can't do it. Well, he can if he will, but HE WON'T WILL! That is the difficult and there is the fatal mistake.'" For a time the Washingtonians were wild-

ly successful, even forming a women's branch called "The Marthas" (for Martha Washington, George's wife) and sobering up a great many women drunks. But as Finan points out, ultimately they found it was easier to get sober than it was to stay sober, and their influence waned.

The next step in what might be thought of as the national crusade to stop the ravages of alcoholism was to come to recognize it as a disease. A young doctor named J. Edward Turner studied the problem and opened a state of the art (as we would say today) "asylum" for the cure of inebriates. Dr. Benjamin Rush, one of the signers of the Declaration of Independence, was in the forefront of seeing alcoholism as a medical problem rather than as a moral failing. As any alcoholic today knows, in spite of more than a century of progress about that attitude, it still persists today. Why can't he stay sober? relatives and friends ask of the alcoholic. And the answer has never been entirely medical, even though alcoholism is seen as a medical problem.

And that has led to the "search for a Higher Power," as Finan puts it, really a search for a spiritual angle, and not only God, but also via Science: various scientific and/or pseudo-scientific miracle cures, one popular one for a time was a gold chloride cure invented and promoted by one Keeley.

And then there was Carry Nation, the apostle of prohibition, who carried her hatchet and using force, closed up many, many saloons starting in her native Kansas and eventually elsewhere. [See p. 3] Finan calls this chapter of the history of the treatment of alcoholism in America, "False Dawn," and then, by 1935, the development of AA as we more or less know it today.

Interesting reading that every serious student of alcoholism and the search for a cure will want to read. Finan himself is a recovered alcoholic. ▲

Microsoft... continued from page 1

be Pagemaker, refused to convert into the necessary pdf format. We tried everything twice and more. Error message. Error message.

By this time I'm wishing I had that sixteen pound sledgehammer I left on the farm back in Kansas. But the worst was yet to come: We had to learn Microsoft Publisher, a whole new world to us, in order to publish the issue. And everything was different from Pagemaker, everything!

So for nearly a month we have lived in a world turned upside down. Our spiritual tools were scattered Our serenity was shot. We did not drink. But we did indulge in that confection



Our AA Ancestor?

Carrie Nation (1846-1911) was an American woman who was a radical member of the temperance movement, which opposed alcohol before the advent of Prohibition. She was known for attacking taverns with a hatchet. She described herself as "a bulldog running along at the feet of Jesus, barking at what He doesn't like."

In the 1860s Carrie met and married a physician who was an alcoholic and died within a year of alcoholism after the birth of their only child.

No doubt influenced by the death of her husband, Carrie Nation developed a passionate activism towards alcohol. She remarried but began her temperance work in Medicine Lodge, Kansas by starting a local branch of the Woman's Christian Temperance Union and campaigning for the enforcement of Kansas' ban on the sale of liquor. Her attacks continued and her methods escalated from simple protests to serenading saloon patrons with hymns accompanied by a hand organ, to greeting bartenders with pointed remarks such as, "Good morning, destroyer of men's souls."

Her fame spread through her growing arrest record. After she led a raid in Wichita her husband joked that she should use a hatchet next time for maximum damage. Nation replied, "That is the most sensible thing you have said since I married you."

Alone or accompanied by hymn-singing women, she would march into a bar and sing and pray while smashing

that the Big Book calls "a dubious luxury" for alcoholics: anger.

So how to deal with anger at a machine?

Of course all the tried and true methods: go to meetings, call your sponsor, call your mother if she's still alive — all these things and more. Pray. Most of all, pray.

People designed and built those machines. People wrote the programs. I was having some very unprincipled thoughts about those people. It wasn't that far up to Seattle...I could just go up there unannounced and say a few words...to whom? Bill Gates?

No, none of that would work. 4th Step. Make a list of all the computers I have wronged and be willing to make amends to them all?

I am an old man. I come from a time when machines had two instructions: On and Off. My electric toaster said Light and Dark.

I understand that this is all within me. I bought these machines. It's a problem. Finally, we need to keep in mind that AA is a practical program.. It is not a theology nor even a philosophy of life. The practical thing is to accept some things about your computer.

1. You bought it, it didn't buy you.
2. Do you want it to work for you? Or do you want to get even with it?
3. As with almost anything, we have to give it a chance. That means surrendering our own ways...at least for now.
4. And most of all, remember that a resentment is where you drink the poison and expect the other guy to die. -CK, editor

bar fixtures and stock with a hatchet. Between 1900 and 1910, she was arrested some 30 times for "hatchetations", as she came to call them. Nation paid her jail fines from lecture-tour fees and sales of souvenir hatchets.

Suspicious that President William McKinley was a secret drinker, Nation applauded his 1901 assassination because drinkers "got what they deserved."

Near the end of her life, Nation moved to Eureka Springs, Arkansas where she founded the home known as "Hatchet Hall". In poor health, she collapsed during a speech in a Eureka Springs park. She was taken to a hospital in Leavenworth, Kansas, the Evergreen Place Hospital and Sanitarium located on 25 acres at Limit Street and South Maple Avenue just outside the city limits of Leavenworth.

Evergreen Place Hospital was founded and operated by Dr. Charles Goddard, a professor at the University of Kansas School of Medicine and a distinguished authority on nervous and mental troubles, liquor and drug habits.

Nation died there on June 9, 1911. She was buried in an unmarked grave in Belton City Cemetery in Belton, Missouri. The Woman's Christian Temperance Union later erected a stone inscribed "Faithful to the Cause of Prohibition, She Hath Done What She Could" and the name "Carry A. Nation".

Her home in Medicine Lodge, Kansas, the Carrie Nation House, was bought by the Woman's Christian Temperance Union in the 1950s and was declared a U.S. National Historic Landmark in 1976. ▲

The Poetry of Drinking

We alcoholics aren't supposed to say anything nice about drinking. And I'm not here to recommend anyone's going back to it or even starting for the first time. But there was for me, and I hope for you too, some time early on where in the drinking we sought something quite spiritual, really, even without knowing it.

Recently I ran across this old, old song that reminded me of that idea, with the special meaning of love for one another--

If you don't know this song, go to Youtube and hear it sung by the great Johnny Cash or the even greater Paul Robeson.

Keep in mind that this is not a song in praise of drink, but really the opposite--that in sobriety and the love of another human being we can find something far greater.

Song: to Celia by Ben Jonson

Drink to me only with thine eyes,
And I will pledge with mine;
Or leave a kiss within the cup,
And I'll not ask for wine.
The thirst that from the soul doth rise
Doth ask a drink divine;
But might I of Jove's nectar sip,
I would not change for thine.

I sent thee late a rosy wreath,
Not so much honouring thee
As giving it a hope that there
It could not withered be.
But thou thereon did'st only breathe,
And sent'st it back to me;
Since when it grows, and smells, I swear,
Not of itself, but thee.

(written in 1610)

The Reprive is published monthly by District 8 of Washington AA for Mason and Thurston Counties. Contact the editor, Charley K., through their website at newletter@aadistrict8.org or phone him at 785-564-1118, leave a message and he will likely return your call the same day.

We appreciate your comments and suggestions for improvement. We welcome your contributions.

There will be a print copy of each issue in your group's announcement folder. If you want the newsletter sent to your email, go to the District 8 website aadistrict8.org and sign up. The newsletter will come to your mailbox as a pdf.

June K. assisted with the art and layout of this issue.



2018 Capitol Jamboree - June 8th - 10th 2018
Speakers - Workshops - Panels - Fellowship

2018 Speakers:

June G.
Oxnard, CA

Butch M.
Toronto, Ontario

Bob B.
Minneapolis, MN

Linda B. (AI-Anon)
Minneapolis, MN

Events: Talent Show, Golf Tournament, Poker Run, and More!
To register for events, and for additional details, see the Capitol Jamboree website.

Lodging Information:
Hotel RL, Olympia
2300 Evergreen Park Dr. SW
Olympia, WA 98502

Web: redlion.com
For the Jamboree Discount
Use Coupon Code: CAPI0608
Tel: (800) RED-LION (800-733-5466)

For more information and to Register Online: capitoljamboree.org



An Experience You Must Not Miss!

<p>Name: _____</p> <p>Address: _____</p> <p>E-mail: _____</p> <p>Badge Name: _____</p> <p>2nd Badge: _____</p> <p>Home Group: _____</p>	<p>Full Fellowship Experience (\$95): # _____ \$ _____</p> <p>or</p> <p>Admission (\$40 ea.): # _____ \$ _____</p> <p>Coffee Mug (\$5 ea.): # _____ \$ _____</p> <p>Meals:</p> <p>Sat. Dinner (\$35 ea.): # _____ \$ _____</p> <p>Pork: _____ Chicken: _____ Vegetarian: _____</p> <p>Sun. Breakfast (\$23 ea.): # _____ \$ _____</p> <p style="text-align: right;">Total: \$ _____</p>
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E-mail address required to receive registration confirmation.
For mail in registration send to: Capitol Jamboree, PO Box 7205 Olympia, WA 98507

ALANO CLUB

MEMBERSHIP DRIVE





The Alano Club provides a welcoming environment to those in recovery. It serves as a first place of contact for many people new to recovery. Maybe you have gone to a few meetings there yourself but now are in a different recovery groove. Maybe you want to be of service but don't know how. Here is your chance! Please support the Alano Club by paying your dues or donating dues for someone who can't afford them. We need your help to stay open for the new comer!

Membership

Dues:

Monthly: \$15.00

Quarterly \$40.00

Yearly: \$150.00

The Alano Club is not A.A., and gladly accepts tax deductible donations.

Alano Club
120 Olympia Avenue NE,
Olympia WA.

360-753-9934



RECOVERY