



---

**No. 17 Jan./Feb.99**

---

**A History of N.A.? I'm Not So Sure**

Recently, I received and read of copy of "My Years with Narcotics Anonymous: A History of N.A.", by Bob Stone. For those who may be unaware, Bob Stone was the "Co-Executive Director" of the world service office for about seven years. In the spirit of stimulating discussion, and because I can, I have decided to right a brief report of my impressions of the book.

The very first thing I noticed, not even four pages in, and it wore on me the rest of the way, was the writing itself. Especially horrible grammar, syntax errors, spelling mistakes, abrupt tense changes, incomplete sentences, run-on sentences, etc.

Now, I'm no Lit. prof., and many can say my own writing is inconsistent, but from a major publication, I found this to be both obnoxious and inexcusable. Mr. Stone was not, nor did he claim to be, a professional writer. However, this book could've used a much better edit than it got.

The "language condition" of this work made a challenging read even tougher. The book didn't flow, and its choppiness often distracted from the actual information being presented. So the writing itself sucked, more or less. Besides, with all the professional writers and editors hanging around the office in those years, and the years to follow, they could've found \*somebody\* to give this work some better treatment. The editor(s) dropped the ball.

On to the content of the book. The first half (about) was impressive. The deep look into NA history was extremely educational and inspiring. There were 2 things I pulled from that, on a personal level:

(1) Gratitude. For many, many years, people like us just died. Even during the first attempts to adapt AA's steps to drug addicts, many didn't get clean, the atmosphere wasn't in place to support recovery, there were a lot of holes in the understanding of how to treat addiction, etc. On a self-centered level, I've got to be grateful that on any given night, there are at least 7 meetings within 15 minutes of my house. At least!. And on top of all the efforts to get this thing going, there were people absolutely devoted, and doing anything and everything, while they themselves were still new and struggling just to stay clean. We've got it easy, in comparison.

(2) The Traditions. Of the several main efforts to start a Fellowship for drug addicts, the only one that survived was the 2nd incarnation of the So. Cal. collective, including Jimmy Kinnon. IMO, the only reason they caught on, and other efforts fizzled, was they took seriously, became aware of, and attempted to practice, the Traditions. (It was only when the money started rolling in that they kicked them to the curb.)

So the first half was pretty interesting and informative, however roughly it is presented. The second half, which is essentially written through Bob's perspective as he joined the conference as parliamentarian, and then replaced Jimmy Kinnon as the office manager, is a little different.

The author(s) made it a point early on to declare that some of what was presented was biased, and some of it was recounted from fading memories, and in some cases written documentation wasn't consistent with memory, etc. In other words, the reader was warned that it wasn't all pure fact, and I give Mr. Stone credit for making that disclaimer.

Unfortunately, in the later writing, he usually did not differentiate between what was hard fact, and what was speculation, and what was someplace in between. As a result, it kind of casts doubt on the integrity of the whole presentation.

The content was often a blur of names, locations, committees, etc., and to sort them out and effectively comment on them would probably take another read on my part. This didn't bother me much, though, because it is a historical account (sort of).

As much as I would like to, I won't use this as a sounding board for my opinion of Mr. Stone's actual job performance or beliefs, other than to say that there is some gut-level disagreement between him, and myself, on fundamental issues pertaining to NA.

I will say there was a lot of "personality" contained in those pages, and that bias was often clear. His blanket attack on the "standing minority" as malcontents and disunifiers, without ever really going into detail as to why he believed so, or even what "they" were actually doing, as well as his assertion (on several occasions) that "they must be stopped" was a solid example of this. He put other accusations on members, especially several of

those involved with the writing of our Text, without any foundation or support. At \*best\*, this style he continuously employed throughout the book was arrogant and irresponsible.

I know a lot of people who read this, and got very angry. Others who shrugged it off and said "so what?" Personally, I was disgusted at a lot of things that happened, a lot of the half-truths in the book, and I was saddened at how low are "trusted servants" can go. The account he provides is a wonderful demonstration as to dangers of "money, property, and prestige" in connection with a spiritual fellowship, and how tainted and corrupt a lot of that shit was, and is. (And, IMO, our "new" structure will not make anything better.) The arrogance and ignorance that has plagued that level of the structure are astounding, as is the greed, and the obsession with the bottom line.

And I won't open the door on the 4th Edition fiasco. Yet.

I'll stop going on at this point (for now), by saying that I walked away from those 541 pages a little more jaded than I was (about World Services), but more committed to doing what I am able to do with, and for, the addict seeking recovery.

---

This Newsletter is being provided to any and all interested members of N.A. at COST please feel free to copy and give out as many of these as you like. We will be printing bi-monthly. Our cost is \$0.64 (includes postage) each so 1 yr, subscription would be \$3.84 (.64x6) Please send articles and newsletter money to:

New Attitudes  
P O Box 447  
Vestaburg MI 48891

please make checks payable to:

"New Attitudes/I Can't We Can"



[e-mail: frbeetz@nethawk.com](mailto:frbeetz@nethawk.com)

P.S. We also deal in the barter system if you would like to send supplies instead of \$, we need stamps, paper (#20 8 x 11), ink cartridges for Lexmark WinWriter 150C.

---

## IF GOD SPOKE TO NARCOTICS ANONYMOUS, HE MIGHT SAY THIS.

Into your weak and feeble hands I've entrusted a power. To you have been given that which has been denied to the most learned of your fellows. Not to scientist, not to statesman, not to wives, nor mothers. Not even to my priest and ministers have I given this gift of healing other addicts which I entrust to you.

It must be used unselfishly. It carries with it, grave responsibilities. No day can be too long. No demands upon your time can be too urgent. No case too pitiful. No task too hard. No effort too great.

It must be used with tolerance. For I have restricted its endowment to no particular race, creed, or denomination.

Personal criticism, you must expect. Lack of appreciation will be common. Ridicule will be your life. Your motives will be missed judge. You must be prepared for adversity. For what men call adversity is the ladder you must climb towards spiritual perfection.

I shall not expect of you that which is beyond your capabilities. You have not been selected because of your exceptional talents. Be careful always of success that tends your efforts not to subscribe to personal superiority, that which you can lay claim to only by virtue of this mission the power would of been entrust to the position in the scientist. If I had wanted elegant men there would of been many anxious for this assignment, as talk is the easiest used of all the talents in which I have endowed mankind. If I had wanted scholarly men, the world is filled with better qualified than you. You were selected because you have been the outcasts of the world. And your long experience as an addict has made you humbly alert to the cries of distress that comes from the lonely hearts of addicts everywhere.

Keep ever in mind the admission that you made on the day you surrendered to Narcotics Anonymous. Namely, that you are powerless. That it is only with your willingness to turn your life and will over to my keeping, that relief finally has come to you.

Think not because you've been clean 1, 5, or 10 years, that it is the result of your unaided efforts. The help which has kept you clean, will keep you clean just as long as you live this program, which I have mapped out for you.

Beware of the pride that comes from growth. Comparisons between yourself and other organizations whose success depends on money, property and prestige. These materials are not a degree. The success of material organization, comes from the pulling of joint assets. Yours from the union of mutual liability.

Appeals from membership in other organizations comes from a boastful recital of their accomplishments. Yours, from the humble admission of weakness.

## New Attitudes...

*We shall attempt to print all articles promoting a change in our intolerance and indifference towards spiritual principles. We seek any and all ideas for this publication to become a venue for change. All materials shall be printed in a spirit of anonymity. We encourage the use of humor and lampoon to stimulate thought and levity. Our hope is to find ways to transgress the perceived separation that exists amongst members of our society.*

The motto of successful commercial enterprise - he who profits the most, who serves best. Yours, who serves best and who seeks no profit.

The wealth of material organization, when they take their inventory, is measured by what they have left. Yours, when you take your moral inventory, is always measured by what you have given another addict.

---

## The 12 Traditions of NA

In the Basic Text essay on the 12 Traditions Chapter 6, it states that "personal recovery depends on NA unity, and that unity depends on how well we follow our Traditions." This is so important for all of us to know and absorb into our very beings that this statement has been added to the Traditions reading cards that are read (hopefully) at every NA meeting. This is a fact that those of us who are really sincere about our recovery can never forget.

From the very first Tradition right through the 12<sup>th</sup>, what is the message that we are being given? What is it that we individual members, MUST do (yes, there are many musts in NA in spite of what you have erroneously been told) in order to insure our recovery?

Well, the whole thing actually begins with our 12<sup>th</sup> Tradition and the spiritual principle of Anonymity because we are told that "Anonymity is the Spiritual foundation of ALL our Traditions." Next we realize that we must even (always) put "principles before personalities." That means especially our own personalities folks, not just others.

The language of the Traditions is really strong and final. It allows for no slack at all. There are no loopholes-always, every, never, ever, forever, are key words in our Traditions. The 12 Traditions are NOT NEGOTIABLE. It is really amazing to me that the majority of our members are either ignorant of, or indifferent to, our Traditions, after all, they keep our fellowship "alive and free."

Right in the First Tradition we find out that we must put our selfish interests aside and concentrate on our "common welfare", because our very own "personal recovery" depends upon it. Next we see that we must lead by example and in humility, no influence or control allowed. Our leadership must be based on moral and spiritual living so that we may attract those that want what we have without any need for promotion.

Anonymity and unity still rule as equality is the key in membership. No addict is excluded for any reason. In granting autonomy to all groups we ensure that the greatest

number of venues, topics, and possibilities can exist so all different kinds of addicts can find it possible to recover as long as it isn't at the expense of another group or NA.

Focus, focus, focus, we are about one thing and one thing only! The recovery from the disease of addiction, all else is NONE OF OUR BUSINESS. This is so, so important that it is explored from all possible angles in Tradition 6 thru 10.

Our non-affiliation with related facilities and outside enterprises like other fellowships, treatment centers, clubhouses, churches, etc. is paramount. The possible dilution of our message is totally unacceptable. We must be fully self-supporting so we owe nothing to no one, our freedom depends on this.

Our service structure may employ special workers (who may or may not be addicts) and that structure is made up of service boards and committees, but none of these has the power to dictate, censor, or rule the NA group. We (NA) created them only to serve the fellowship, but they are not really a part of NA as a whole.

We have no opinion on outside issues and everything other than recovery from addiction is an outside issue. As effective promoters, as we all can be, that stuff just does not work around here. The only ones to stay are those who really want to change their lives because their old lives were unmanageable. The only thing that really works is attraction. If I am living in a moral and spiritual manner this will be easily apparent to whomever is really watching. They will automatically be attracted. We get this program by example, not by direction.

In the end (or beginning), as we become more and more capable of placing spiritual principles before petty personality issues in our daily lives, we become more effective channels for God's love. There is no better guarantee for recovery than working with another addict. This whole thing is about surrender and service people, isn't it time we got to it?

---

## The Perfect High or The Quest of Gimmesome Roy

There once was a boy called Gimmesome Roy, he was nothing like me or you.

Cause laying back and getting high was all he cared to do.

As a kid he sat down in his cellar sniffing airplane glue.

And then he smoked bananas - which was then the thing to do.

He tried aspirin and Coca-Cola, breathed helium on the sly,

And his life was just one endless search to find that perfect high.  
But grass just made him wasn't to lay back and eat chocolate-hip pizza all night,  
And the great things he wrote while he was stoned looked like shit in the morning light,  
And speed just made him rap all day, reds just laid him back,  
And Cocaine Rose was sweet to his nose, but her price nearly broke his back.  
He tried PCP and THC, but they didn't quite do the trick,  
And poppers nearly blew his heart and mushrooms made him sick.  
Acid made him see the light, but he never remembered it long,  
And hashish was just a little too weak, and smack was a lot too strong,  
And Quaaludes made him stumble, and booze just made him cry.  
Till he heard of a cat named Baba Fats who knew of the perfect high.  
Now, Baba Fats was a hermit cat who lived up in Nepal,  
High on a craggy mountaintop, up a sheer and icy wall.  
"But hell," says Roy, "I'm a healthy boy, and I'll crawl or climb or fly.  
But I'll find that guru who'll give me the clue as to what's the perfect high."  
So out and off goes Gimmesome Roy to the land that knows no time.  
Up a trail no man could conquer to a cliff no man could climb.  
For fourteen years he tries that cliff, then back down again he slides,  
Then sits -- and cries -- and climbs again, pursuing that perfect high.  
He's grinding his teeth, he's coughing blood, he's aching and shaking and weak,  
As starving and sore and bleeding and tore he reaches the mountain peak.  
And his eyes blink red like a snow-blind wolf and he snarls the snarl of a rat,  
As there in perfect repose and wearing no clothes -- sits the godlike Baba Fats.

"What's happening, Fats?" says Roy with joy. "I come to state my biz.

I hear you're hip to the perfect trip. Please tell me what it is.

For you can see," says Roy to he, "that I'm about to die,

So for my last ride, Fats, how can I achieve that perfect high?"

"Well, dog my cats," says Baba Fats, "here's one more burnt-out soul,

Who's looking for some alchemist to turn his trip to gold.

But you won't find it in no dealer's stash, or on no druggist's shelf.

Son, if you seek the perfect high -- find it in yourself."

"Why, you jive motherfucker," screamed Gimmesome Roy, "I've climbed through rain and sleet,

I've lost three fingers off my hands and four toes off my feet.

I've braved the lair of the polar bear and tasted the maggot's kiss.

Now you tell me the high is in myself, what kind of shit is this?

My ears 'fore they froze off," says Roy, "had heard all kinds of crap,

But I didn't climb for fourteen years to listen to that sophomore rap.

And I didn't crawl up here to hear that the high in on the natch,

So you tell me where the real stuff is or I'll kill your guru ass."

"OK, OK," says Baba Fats, "you're forcing it out of me.

There is a land beyond the sun that's known as Zaboli,

A wretched land of stone and sand where snakes and buzzards scream,

And in that devil's garden grows the mystic Tzu-Tzu tree.

And every ten years it blooms one flower as white as the Key West sky,

And he who eats of that Tzu-Tzu flower will know the perfect high,

For the rush comes on like a tidal wave and it hits like the blazing sun,



And the high, it lasts a lifetime and the down don't ever come.  
But the Zaboli land is ruled by a giant who stands twelve cubits high.  
With eyes of red in his hundred heads, he waits for the passers-by.  
And you must slay that red-eyed giant and then swim the River of Slime  
Where the mucous beasts, they wait to feast on those who journey by,  
And if you survive the giant and the beasts and swim that slimy sea,  
There's a blood-drinking witch who sharpens her teeth as she guards that Tzu-Tzu tree."  
"To hell with your witches and giants," laughs Roy. "To hell with the beasts of the sea.  
As long as the Tzu-Tzu flower blooms, some hope still blooms for me."  
And with tears of joy in his snow-blind eye, Roy hands the guru a five,  
Then back down the icy mountain he crawls, pursuing that perfect high.  
"Well, that is that." says Baba Fats, sitting back down on his throne,  
Facing another thousand years of talking to God alone.  
"It seems, Lord," says Fats, "it's all the same, old men or bright-eyed youth,  
It's always easier to sell them some shit than to give them the truth."  
The End

---

## **Recovery From Addiction**

Recovery from addiction...a simple phrase, but so difficult to live.

I believe there's more to it than just abstaining from drugs or their substitutes. Not to minimize the need for abstinence; no recovery exists if using drugs is a option. Perhaps no real recovery exists if any known symptom of the disease is an option. Most of my experience is with recognizing symptoms after the act. If some activity causes me to

dislike myself, then it must be a symptom of addiction. Addiction is a disease of self-destruction. Abstinence permits recovery to begin.

Our basic text says "recovery begins with surrender", but I believe recovery begins with acceptance. My recovery sounds like this in terms of the order of active spiritual principles...acceptance, faith, commitment, obedience, introspection, disclosure, performance, surrender, humility, willingness, amendment, evaluation, guidance, sharing. I equate at least one active spiritual principle with each step.

Constant and primary, foundational to any recovery are honesty, open-mindedness, and willingness to change. Before working any steps can have an effect on my personality, character or outlook on life, I must be honest about reality; I am an addict! I want to stop using; I want to stop doing those things that hurt me; and I will consider doing those things that others have done to stop. My way doesn't work so I'll try doing what you have done. Even if it seems strange or unlikely to help I'm willing to change.

Acceptance (acknowledgment, recognition)

Faith (hope, trust, conviction, persuasion)

Commitment (decision, obligation, resolution, stand)/obedience (submission)

Introspection (self-analysis, examination/inventory)

Disclosure (expose, uncover, reveal)

Performance (action)

Surrender (resignation)/humility (modesty, simplicity - opposite of arrogance)

Willingness

Amendment (correction, change)

Evaluation (measure ,repair)

Guidance (direction, instruction, counsel)

Sharing (giving, contributing)

Sharing recovery from addiction. Purity is the key; principles of effective sharing reinforce principles of recovery from addiction.

In final analysis recovery is a gift. To keep the gift we give it to others.

---

## Asleep

How many times will we repeat the same mistake expecting different results? How long will we let this current world service organization continue to use the NA name?

They claim we are too lazy, too apathetic to make our own decisions. So they must make these decisions for us. They claim we are not sophisticated enough to understand all the nuances of dimension inherent in issues regarding policy for our Fellowship.

We must simply defer our interest to our representative delegates, and trust them to act in our best interest.



Ready everybody...bend over!

There are only two choices: STAY ASLEEP- allow the horrid, evil, life-limiting situation to continue... or DEMAND CHANGE- now before any more harm is done...it's our FELLOWSHIP, or is it?

I choose to stand for principles, rather than fall for any more lies. My mind, full of disease, told me it was no use to even consider recovery. It was unreasonable, not based on any conceivable reality, yet it happened because God wanted it to happen, against insurmountable odds. Do you really think it's God's will for this lie that is NA World services to continue? Is that recovery? Let's do something positive. Let's stop co-signing disease. I won't put up with the lie anymore. The simple TRUTH, told without compromise, will set NA free.

And until then, until the truth is common knowledge fellowship-wide, I suggest boycott, filibuster, and a sensational media expose' of the evil.

**ARE YOU STILL ASLEEP?**



NEW ATTITUDES  
P O BOX 447  
VESTABURG MI 48891