

THE  
*Psychozoic Press*  
Erowid Editions

The *Psychozoic Press* was a subscription-based quarterly “informational advisory and communication exchange paper” on psychedelics, edited by Elvin D. Smith. Ten issues were produced between fall 1982 and summer 1985. In issue #9, which came out in autumn of 1984, Thomas Lyttle—a regular contributor to the publication—came on board as a second editor. Following issue #10, the editors continued publishing under the new name, *Psychedelic Monographs and Essays (PM&E)*. Originally envisioned as a bi-annual publication, six issues of *PM&E* were released between 1985 and 1993, with Lyttle taking the editorial lead, and Smith providing assistance until his death in 1988. Lyttle remained active in the psychedelic community until his death in 2008.

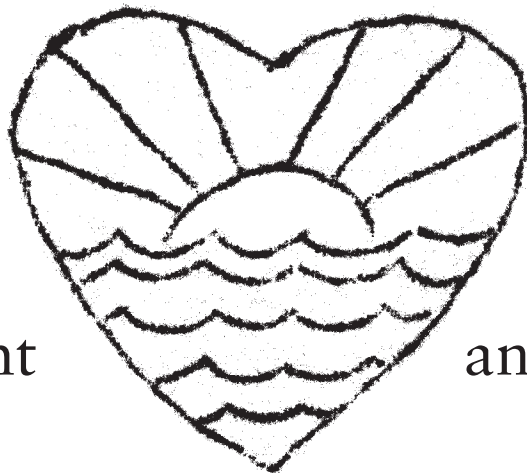
The *Psychozoic Press* was banged out on a typewriter during a time before computer-based desktop publishing was commonplace. Presumably each issue had a modest production run; responding to a request for back issues from Oscar Janiger that appeared in the final issue, the editors mentioned that many of the original issues of the *Psychozoic Press* were out of print, noting that “good clean xerox copies might be provided to the truly interested.” Unfortunately, Erowid has never borne witness to any “good clean” photocopies of this publication. Instead, there has been limited distribution in the years since then of horribly muddy photocopies, in some cases with sections of the text cut off entirely.

In order to preserve and disseminate this interesting window into psychedelic culture of the early 1980s, Erowid is creating newly typeset digital copies of the *Psychozoic Press*. Whenever possible, illustrations presented in the issues will be scanned from original copies of the publication. All contact addresses and advertisements contained in these issues should be considered out-of-date. Although Erowid strives to remain true to the original content, minor edits—corrections of typos and misspellings, in addition to formatting improvements—have been made. Not all information contained within these issues is factually correct, and content corrections have largely not been attempted; these texts should be supplemented with readings from contemporary sources of information on psychoactives.

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THE  
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Spring, 1983 • Issue No. 3



“In Light and Love.”

An informational advisory and communication exchange paper on psychedelics.

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by  
E.D. Smith  
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## Spiritual and Sacramental Use of Psychedelics

The use of psychedelics as sacraments in religious ceremonies has been well established by scholars such as Slotkin, Schultes, Wasson, and many others. The Native American Church, for one example, had their beliefs well established long before there were any laws about peyote, and the roots of this church can be traced at least as far back as the time of the Aztecs, and possibly back to the first century B.C.<sup>1</sup> Similar antiquity holds for the seeds of the morning glory, known among the Zapotecs as *badoh negro*, and the related varieties of *Rivea corymbosa*. Peruvian use of the hallucinogenic cactus San Pedro has been dated by some authorities back to the tenth century B.C.

Numerous authors have also noted that religious and philosophical thought are often founded from experiences with extraordinary states of consciousness, while others have pointed out the relationship of mind-altering drugs to religious experience in a number of individuals.<sup>2</sup> What is the common denominator which relates religious experience and the psychedelic experience? One of the answers is transcendence. Transcendence, in fact, also links Eastern and Western religious teachings; nearly all religious teachings have some form of transcendence incorporated into their doctrines. The Judeo-Christian teaching of being born again is the Hindu equivalent of seeing beyond the net of illusion. Resurrection corresponds to reincarnation; both are referring to the transcending of the physical body in an eternal life. Hallucinogenic drugs have been used as a means of allowing the

individual to transcend his sensory perceptions and ordinary mental processes. Whether this is a higher or lower place is a subjective value judgment of the drug's effect as interpreted by the individual. Millions have found it to be that higher place, but even more millions have not found it so, nor do they want to find it, at least not through the vehicle of hallucinogenic drugs.

Cohen has suggested that if we assume that religious experience does have an anatomical locus (within the nervous system) and is based on a particular pattern of electroneural stimulation within the brain, it would still not diminish the intrapersonal impact of it.<sup>3</sup> The subjective interpretation and awesome significance of the experience will remain regardless of whether it is understood in physiological elements or not. Yes. But it seems to me that if the physiological aspects *are* understood; if a person realizes that the potential for a divine or mystical revelation exists within himself, it becomes more meaningful than if he believes the experience originated from an external God.

In 1962, Walter Pahnke did an experiment which clearly demonstrated the potential of psychedelics to bring about a religious experience.<sup>4</sup> The renowned "Good Friday Experiment" (Leary calls it "The Miracle of Marsh Chapel") was a carefully planned project; a double-blind study which proved unquestionably that psilocybin used in an appropriate setting could help bring about a religious experience. Pahnke listed nine basic characteristics which are common to the religious experiences (either drug-induced or not), among which transcendence is ranked high on the list.

- 
- 1) *The Peyote Religion: A Study in Indian-White Relations* by J.S. Slotkin. The Free Press. Glencoe, Illinois, 1956.
  - 2) See *The Varieties of Religious Experience* by William James, 1929, and *Chemical Ecstasy* by W. H. Clark. Shreed and Ward, New York, 1969.
  - 3) *The Beyond Within: The LSD Story* by Sidney Cohen. Atheneum Books, New York, 1972.

That man is capable of having a religious experience is nothing new; history is filled with references to such events. What seems to be alarming to the fundamentalist Christian churches of today is that such an experience can be brought about by use of a chemical. The conventional churches have declared almost unanimously that such experiences are *not* from God, and they are certainly not going to try it to find out. If such churches were to recognize the psychedelic experience as a valid spiritual or divine inspiration, the existing organizational fabric of the church would be in deep need of radical overhaul. Perhaps it is.

It is not at all surprising to me that psychedelics have religious significance. All information on which we base our attitudes, beliefs, thoughts, and expectations is at some point processed through the brain and nervous system, and there is no way we can deny the factor of the brain's operation in formulating our religious convictions. Only recently have scientists developed means sophisticated enough to begin to understand the operation of the brain, and the vast complexity of interacting biochemical and chemo-electric energy systems which influence formulation of thought and perception. Little wonder that accurate manipulation of these systems (such as the insertion of psychedelic drugs) would produce profound effects on our belief systems.

I cannot subscribe to the theory that psychedelic drugs will destroy people's belief in God. What is more likely is that we will have to recognize how to incorporate these phenomena into our belief system in a way which integrates both the old, concrete objectivity of fundamentalists with the dynamic, startling, subjective experiences of psychedelic revelations.

Nor can I follow exactly Leary's "Brain is God" arguments.<sup>5</sup> No matter how profound my understanding of the world becomes, no matter how many revisions I make in my thinking to accommodate an ever-increasing wealth of knowledge about external aspects of my universe, there will always be something beyond, something more to learn in order to gain progressively accurate approximations as to how, when, and where I am supposed to coordinate my spirit and being in the kaleidoscope of an ever-changing universe. The brain not only enables its owner to know what and who he is, but also what and who he is not. "Brain is a microGod" seems to be a more fitting phrase. In using psychedelics as sacraments, we should not treat our brain (or body) as if they have unlimited capabilities, nor constrict them to our own imperfect definitions of what is possible and what is impossible.

About two thousand years ago, Jesus said:

"All who live by the sword shall perish by the sword."\*

I don't think we would be stretching the truth too much to give this statement the following contemporary translation:

"All who live by the bomb shall perish by the bomb."

Are you listening, Mr. RayGun?

\*Matthew 26:52

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4) Pahnke briefly describes this experiment and adds other comments relating religion and LSD in "LSD and Religious Experience" from *LSD, Man, and Society* by DeBold and Leaf, editors. Wesleyan University Press, Middletown, Connecticut, 1967.

5) *Changing My Mind, Among Others* by Timothy Leary. Prentice-Hall, Englewood Cliffs, New Jersey, 1982.

## The Peyote Way Church of God

On November 11, 1980, a small group of Peyote Way Church of God members were on their way to gather peyote from the deserts of Texas for use as a sacrament in their spiritual rituals. Police from nearby Richardson arrested the members, but the charges were later dropped because of an illegal search. But the members of the church would still face harassment and possible criminal charges at any time in the future if they went back to collect more peyote. The police, having records of the first bungled attempt to stop these gentle folk from obtaining their sacrament, would surely be inclined to handle a future situation in more careful compliance with the law.

What course of legal action could the church take to insure their right to go back to Texas to collect peyote without interference from law enforcement agencies? The fault is not with the police, who are only doing their job in enforcing the law as it is written, but with the law itself. Texas civil statutes grant protection to people using peyote as a sacrament *if* they can prove they are a member of the Native American Church, *and* have at least twenty-five percent Indian blood. A civil suit would be necessary to have the courts recognize that such a statute is discriminatory.

Now the Peyote Way Church of God is officially recognized by their home state of Arizona. Their articles of incorporation were filed and notarized by the Arizona State Corporation Commission on May 11, 1979. Although the church is not affiliated with the Native American Church, they do have the same protection under the Arizona Revised Statutes as the Native American Church (or any other church) to procure and use peyote in bona fide religious ceremonies. The Texas law however, not only singles-out the Native American Church, but also singles-out a specific racial group (Indians) for protection.

“The provisions of this Act relating to the possession and distribution of peyote shall not apply to the use of peyote by members of the Native American Church in bona fide religious ceremonies of the church. ...The exemption granted to members of the Native American Church under this section does not apply to a member with less than twenty-five percent Indian blood.”<sup>6</sup>

The Texas statute is clearly making a special law for a specific race and religion, so the Peyote Way Church people therefore took the case to attorney Richard Allen in Dallas and filed a suit against the state. If a favorable ruling is made, the state will have to change its laws, and the Peyote Way Church members will be allowed to get their peyote.

Cases such as this involving fundamental freedoms often bog down in the quagmire of bureaucracy and red tape before a decision is handed down, and this one seems to be no exception. Conceivably, it could go before the state Supreme Court, and take several years before being heard. New Mexico and Arizona both have statutes allowing religious use of peyote, but they don't talk about specific churches or racial groups as does the Texas law.

The Native American Church has a well-established right to use peyote which has been upheld by courts over other laws banning peyote because it was an integral part of the Indians' religious ceremonies long before the law was enacted. The Peyote Way Church does not restrict their membership to a specific racial heritage as the Native American Church does, so a favorable outcome in this lawsuit could conceivably set a precedent to allow other non-racist peyote-using churches to form in other states.

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6) *Texas Civil Statutes, Food and Drugs*, Article 4476-15, Section 4.11.



Even the most conservative definitions of religious practice would have to recognize the Peyote Way Church of God. Like the Mormons, they recognize Joseph Smith as a prophet, and like other conventional churches, they recognize the Bible, the ritual of baptism, and the teachings of Jesus as instrumental in achieving their goal: "...to introduce communicants to the Light of Christ: to teach the awareness and presence of Christ within."<sup>7</sup> The use of peyote is not required; rather it is an option, and is carefully controlled. Peyote is never referred to as a drug; always as a sacramental psychedelic or a Holy Sacrament.

The Orthodox Ritual for the use of peyote centers around a private, three-day "Spirit Walk" into a remote area of church land, where the peyote must be eaten in its natural form, or drunk as tea with plain water. The idea is to minimize external stimuli, and to allow the spiritually clarifying effects of the psychedelic sacrament to come through to the individual uncontaminated—another good reason for the preliminary fast. The sacrament is carefully and sparingly dispensed by the Counselor, and records are scrupulously kept.

In the interest of promoting morality, industriousness, charity, and self-respect among its members, the church has some rather rigorous bylaws. Their 160 acres in southeast Arizona is loved and well cared for by resident members, who support the church by donations and via the sale of pottery at nearby towns. Work days are twelve to fourteen hours for resident members; visitors are not expected to carry a share of the work load, but are expected to comply with the bylaws, and conduct themselves in a manner befitting the integrity of the church. Visitors are welcome, but a two-day purification fast is required before partaking of the Holy Sacrament. And the church does not tolerate unrestricted indulgence in psychedelics, nor are visitors allowed to take the sacrament off the

church land. The use of peyote is limited to the Spirit Walk—and then only with the blessing of the church leaders.

These restrictions and rigorous rules of the church are good in several ways. They keep out the freeloaders and thrill-seekers—the recreationalists and those who want to use the "religious freedom" clause as an excuse to have all the high times they want. No one will long survive in the Peyote Way Church of God who is not seriously dedicated to the idea that peyote can provide a spiritually meaningful experience, or who cannot at least recognize that it can be so for some people. Such rules also help promote a sober consciousness, a reverent respect for God, and harmonious love for fellow men. While conventional churches have much the same goals, it hardly seems fair to discriminate against those who partake of peyote to achieve these goals. It obviously works, or the use of peyote as a spiritual aid would have collapsed centuries ago.

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7) *Revised Bylaws for the Peyote Way Church of God*, Annotation II, Sacramental Procedures.

## The Church of the Tree of Life

The Church of the Tree of Life (CTOL) was first formed about 1972 in San Francisco, California. Their main objective is to preserve as sacraments the natural plants and some synthetic drugs which are now legal, by declaring them as sacramental substances before the law can put a total ban on them. All the remaining legal hallucinogens have been declared, and a number of other drugs, such as stimulants, controversial vitamins such as laetrile, and hypnotic sedatives have also been declared.

The center of this loosely knit organization's belief is the idea that each person is sovereign over his own body, and may ingest whatever he pleases, so long as there is no harm to others. They have nothing to say about God, Satan, heaven, hell, or the afterlife; these subjects are left to each individual member.

The church publishes a statement of their sacraments, identifies each by its botanical name, tells what chemicals each contains, and gives a brief historical review of how the sacrament has been traditionally used.<sup>8</sup> It's informative and has photographs, and also includes references to related literature.

CTOL also produces a quarterly bulletin called *Barkleaf* which lets members know what new sacraments are under consideration, what legislation affects potential sacraments, and tips on appropriate use and dosage. *Barkleaf* is an extension of *The First Book of Sacraments* as well as being an update on church activities.

The idea of declaring these substances as sacraments is an interesting and worthy cause. I would certainly agree that legislation has already made

too many inroads on personal freedoms with respect to psychedelics. But I'm inclined to think, "If this is a religious organization, where is the religion?" If, for example, one of their current sacraments was outlawed, and the church went to court, arguing that it was used as a sacrament before the law existed, there would be a possibility that the courts would reject their argument on the grounds that they have no systematic religious practice established.<sup>9</sup>

I think just such a case could likely come up. There are some declared sacraments which are synthetic compounds just a molecule or two outside existing laws, and these will surely be under close surveillance by the DEA. The DEA will be watching for social effects from misuse, as well as keeping an eye on total sales through quantity dealers. But it seems reasonable to assume that if no social problems can be associated with such drugs, they are going to be less concerned about public use. CTOL's publications are valuable in this respect, since they do describe how the various drugs are to be appropriately used, and if drug users pay attention, they will experience few undesirable reactions.

## The Fane of the *Psilocybe* Mushroom Association

The Fane of the *Psilocybe* Mushroom Association was formed as a loosely knit organization about 1973. However, the official recognition of the Association by the Canadian government as a non-profit organization did not occur until the fall of 1979. After a brief flurry of correspondence with the Registrar of Companies in British Columbia during which minor adjustments were made in their Constitution, the final copy was filed and certified on January 22, 1980.

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8) *The First Book of Sacraments of the Church of the Tree of Life* by John Mann, editor.

9) *Webster* defines religion as "a personal set or institutionalized *system* of religious attitudes, beliefs, and practices". (Emphasis added.)

Preparation of the Fane's Constitution took considerable work on the part of the early members and officers. The purpose of the Association is to encourage Enlightenment, which is the realization that life is a dream, and the externality of relations is an illusion, and also to promote the social and religious welfare of the community. The bylaws give equal rights to all members, as well as requiring dues payment. (Failure to pay dues could result in loss of membership.) Biannual meetings are held twice a year, and special meetings can be called by agreement of ten percent of the members. There is nothing secretive about the Fane—its records are open to inspection by all members. The bylaws also allow for the formation of independently governed branch organizations known as "Spores", but use of the Fane's name requires written permission.

Although magic mushrooms were legal at the time the Fane was incorporated, it became clear that legislative processes were under way to have *Psilocybe* mushrooms restricted on a basis equal to that of the isolated drug psilocybin.

On November 14, 1980, President Ethan Marcano wrote to the British Columbia Civil Liberties Association to ask for their help in maintaining the legality of the Fane's Sacrament. The B.C.C.L.A. offered their sympathy, but pointed out that their intervention would only be helpful if a bill were introduced to Parliament which would change the laws. The Fane also submitted a proposal to the Senate Special Committee on the Constitution for the insertion of a sub-clause to fundamental Freedom of Religion in the Canadian Constitution:

"Everyone has the right to expand consciousness and to stimulate aesthetic, visionary, and mystical experience by whatever means one considers desirable without interference from anyone, so long as such practice does not injure another person or their property."

The clerk of the committee acknowledged receipt of the Fane's proposal, and promised to circulate a copy of the proposal to the members of the committee.

The Fane didn't have long to wait before a test case was scheduled to come before the Supreme Court. The outcome of this case in relation to the existing laws would have significant bearing on whether the Fane could legally continue to use magic mushrooms as a sacrament. A negative decision would mean their sacrament would be regulated by the Food and Drug Act.

On January 28, 1981, Ethan sent two more letters, one addressed to the Victoria Civil Liberties Association, and the other to the British Columbia Civil Liberties Association, asking for their advice and help in preventing legislation from including the sacred mushrooms under control of the Food and Drug Act. The B.C.C.L.A. then wrote to Monique Begin, Minister of Health and Welfare in Parliament, defining their support of the Fane's sacramental use of mushrooms, and asking for opportunity for public hearings.

Ms. Begin replied that there would be an opportunity for a hearing. But the judges of the Supreme Court are insulated from the public by uncountable layers of procedural regulations and protocol. The Fane therefore enlisted the services of attorney Alan J. Short to organize the paperwork and wade through the bureaucratic red tape necessary to present a motion to the Supreme Court.

Now the case before the court concerned one Barry Wayne Dunn (not associated with the Fane), who had earlier been snagged by legal webs, and the Fane wanted to present their case as an interested third party, since the outcome of the Dunn case would affect the rights of the Fane with regard to the use of magic mushrooms as a religious sacrament.

Ethan went to Alan Short's office on April 13, 1982, and described the gravity of the Fane's interest in the upcoming case, which was scheduled for April 29th. It seems that laws regulating intervention of a third party in a court case have a requirement that the motion would have to be filed so many days in advance to be recognized. Short explained that it was a time-squeeze situation, but he nevertheless proceeded to draw up the papers for the submission of the Notice of Motion to be heard.

In the meantime, President Marcano wasn't just sitting around waiting. He drew up a special edition of the Fane's newsletter to ask support of all members in paying for the services of the attorney who had proceeded with the legal paperwork on faith. In that issue, Ethan wrote:

"...The Fane's upcoming legal costs of \$2,500 is a mere pittance against the value of psychedelic liberty, and the privilege of presenting the Fane's position before the highest court in the land, thus protecting the new Constitution and Bill of Rights from a legal decision which without the Fane's intervention may otherwise instantly destroy the credibility of the Constitution... Let's pull together on this, folks!"<sup>10</sup>

It was a valiant effort put forth by all members of the Fane as well as by their attorney. But the rigors of regulation refused to bend, even for such an important issue as the preservation of the right to a religious sacrament. Mr. Alan Short's documents were returned to him with the notice that "...under Rule 60, the last day for service and filing would be...the 20th of April." Mr. Short's papers representing the Fane had arrived April 21st.

So it goes. Mr. Short expressed the opinion that the appeal failed not because of any disinterest the courts had in hearing their side of the story, but because of the "Rule 60" technical obstruction. In a final letter to the Fane, he commended the directors of the Fane for the effort they had put forth on behalf of their members, and acknowledged that there would be opportunities for the Fane to express their interest in future cases.

Barry Wayne Dunn lost his case, magic mushrooms were ruled illegal in Canada, and the Fane members would now face possible criminal charges for the simple act of pursuing their religious beliefs.

But they were not ready to give up the ship. On November 25th, Marcano again petitioned the B.C.C.L.A. for help in making a court challenge or Constitutional exemption, pointing out that, "Religious freedom may even be the well-spring for freedom in general...this is why one usually finds it as the first article of most constitutional democracies."

The B.C.C.L.A. was almost apologetic in their response. R. H. Robson, president of B.C.C.L.A., seemed sympathetic to the plight of the Fane, but doubtful that his organization could effectively help the situation. Nevertheless, Mr. Robson promised to present the material before the executive board for consideration.

The Fane responded to Mr. Robson's doubts just a few days before the situation was scheduled to be presented to the executive board, again emphasizing the fundamental significance of the right to freely pursue a chosen religious life:

"...we generally consider it an imposition that we should have to engage in any assertions and legal wranglings regarding our rights... The Fane administers to a growing congregation of individuals and families...it would indeed be a sad chapter in the history of Canada were these

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10) *Sporadic* #4, Spring, 1982.

people to find themselves arbitrarily subject to the terrorism of religious repression.”<sup>11</sup>

But the Fane nevertheless offered to help the financial aspects of B.C.C.L.A., and suggested that their case would be further strengthened if B.C.C.L.A. would pool their resources with other civil liberties unions.

The Fane is currently soliciting testimonials (anonymous or otherwise) of a spiritual or religious nature which can be used to present a sizable volume of material to enter into court documents to establish their case. If you feel their right to use psilocybins as sacraments is truly inalienable, you should seriously consider contributing such a testament to the Fane. Their address is given on page 10. Don't delay; do it today!

## Conclusion

The formation of religious organizations claiming psychedelics as sacraments has occurred quite a number of times since the 1960s when psychedelics became popular. Though most have not had much success, the fact that they keep appearing again and again indicates there is a very fundamental drive operating which motivates these people to undertake a venture which to straight-thinking society must seem doomed to failure. But those who become involved in the formation of these churches feel it is inevitable; an inner force drives them to continue trying, no matter how many failures have gone before, or how high the risk of rejection and retribution. The early Christians faced much the same situation.

All the churches described in this issue attempt to the best of their ability to operate within the framework of the law. They are not violent rev-

olutionaries, seeking to destroy other churches, nor foot-stomping fanatics insisting that theirs is “the Only Way, and if you don't do as you're told, God will cook you over a fire”. They are kindly and tolerant toward others' beliefs, and for the most part, seldom have troubles with the law, except in situations involving their declared sacraments.

They are concerned not only about their own members' safety and health, but also about society in general. They all distribute accurate information about the use of psychedelic sacraments, how to use them properly and avoid misuse while realizing spiritual benefit. Within any organization, intra-communication is of crucial importance for the survival of the whole. The psychedelic experience itself speaks emphatically of communication, and any serious adherent to spiritual values will recognize that communication is a necessary foundation for the success of organizational cohesion.

Because communication is relevant in this respect, and because these churches are all in a fledgling state, it seems inevitable that eventually we will see the formation of a congress on the use of psychedelics as sacraments. Such a meeting of people heading these various churches (there are undoubtedly others I'm not aware of) could be used to discuss relevant laws concerning psychedelics and religious freedoms, and to map strategies for effectively dealing with those laws. Economic resources are needed, for court battles are often long and very expensive. Inter-church differences could be recognized and discussed with an eye to compromising opposing views and coordinating divergent goals. And finally, such a conference would inevitably attract the attention of legislators and cause them to recognize that the rights of psychedelic churches are as inalienable as the rights of any other church. The activities could be published in a small paper for distribution to members of each church. If this is what it takes to have psychedelic sacraments released from the constricting coils of law enforcement, it's time to get on with it.

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11) Letter to B.C.C.L.A. from the Fane, January 20, 1983.

The addresses of churches discussed in this issue are listed below for those who care to write for more information. They are all operating with limited budgets, so when asking for information, it would be thoughtful to send a dollar or two to cover postage and printing expenses. You'll always have money for the things you put first.

Peyote Way Church of God  
Bonita Route Box 7X  
Willcox, AZ 85643

Church of the Tree of Life  
401 Columbus Avenue  
San Francisco, CA 94133

The Fane of the *Psilocybe* Mushroom  
Box 1295, Stn. E  
Victoria, British Columbia  
Canada V8W 2W3

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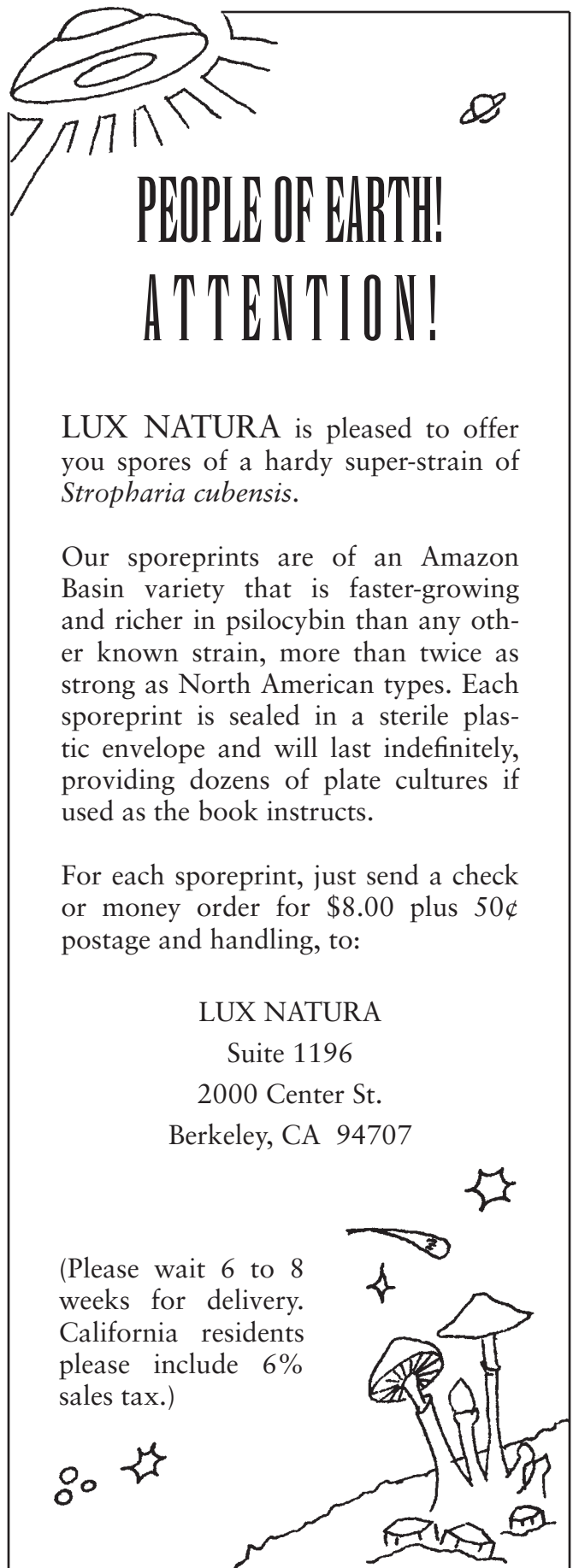
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## Psilocybians: Chemistry and Pharmacology

Most species of *Psilocybe* which are psychoactive contain psilocybin, 4-phosphoryloxy-*N,N*-dimethyltryptamine and psilocin, 4-hydroxy-*N,N*-dimethyltryptamine. *P. baeocystis* and some *Gymnopilus* species contain baeocystin and nor-baeocystin as the psychoactive principles, which are demethylated relatives to psilocybin (see page 12).<sup>1</sup>

Relatively little research has been carried out on baeocystin and nor-baeocystin, though some authors say *P. baeocystis* provides a more visual trip. Note that all of these contain the indole structure which is characteristic of several hallucinogens, including LSD. Some research has shown that psilocybin is first converted to psilocin by the enzyme alkaline phosphatase before being assimilated, so the effects commonly attributed to psilocybin may be the same as psilocin.<sup>2</sup> A similar action with the phosphate radical of baeocystin and nor-baeocystin could be expected, though again, little research has been done on these latter two.

Psilocin is about 1.4 times as potent as psilocybin, though it is usually contained in lesser amounts than psilocybin. Also, the psilocybin/psilocin-containing mushrooms are believed to retain potency better when dried than those containing baeocystin.

Effective doses of psilocybin are from five to fifteen mg., making it about 100 times less potent than LSD. An optimum dose is about ten

mg., equivalent to roughly five grams dried *P. cubensis*. There is little reason for exceeding this optimum dose, as higher doses do not produce any more variety of effects or profoundness of the experience—only an intensification—sometimes to the point of discomfort—of those experienced at ten mg.

The so-called “blueing reaction” which occurs in the stem of *P. cubensis* when it is bruised does not occur with species of *Panaeolus* and *Psilocybe* found in the northern parts of the country. And the blueing reaction also occurs in non-hallucinogenic species such as *Boletus*, some of which contain gastrointestinal toxins. Metol, a photographic developer, is listed in some literature as a chemical to detect the presence of psilocybin, but this is not an unambiguous test for the drug’s presence. A positive reaction will occur in the presence of any indole compound, including some amino acids. Dr. Richard Haard describes a simple chromatographic test to detect the presence of psilocybin and psilocin, but emphasizes that there is no field test for these hallucinogens.<sup>3</sup>

Some of the physical effects include activation of the parasympathetic nervous system as indicated by pupil dilation, loss of appetite, feelings of relaxation, increases in blood pressure, heart rate, and body temperature, though these latter symptoms are usually very minimal.<sup>4</sup> Muscular weakness and frequent yawning are also common. Nausea or a brief stomach queasiness

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- 1) Schultes and Hofmann, *The Botany and Chemistry of Hallucinogens*. Charles C. Thomas, Springfield, Illinois, 1973.
  - 2) J. Beck and D. Gorden, “Psilocybian Mushrooms”. *PharmChem Newsletter*, Vol. 11, No. 1.
  - 3) Richard and Karen Haard, *Poisonous and Hallucinogenic Mushrooms*. Cloudburst Press, 1975.
  - 4) Stephen H. Pollock, “Psilocybian Mycetismus with Special Reference to *Panaeolus*”. *Journal of Psychedelic Drugs*, Vol. 8, 1976.

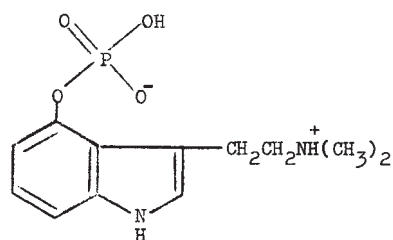
occasionally occurs with heavy doses, but usually vanishes within an hour. Generally, though, if nausea does occur, it usually indicates either a hypersensitivity or an excessive dose. The most characteristic effect is a kind of compulsive laughing state in which the brain makes previously inconceivable associations, which seem absurdly funny. It is for this reason that psilocybin is sometimes referred to as "psillycybin" among the counterculture groups.

Only one death has been reported from the Pacific Northwest in a child who ate a large number of the very potent *P. baecystis*.<sup>5</sup> It is thought that children are more sensitive to body temperature increase (which with normal doses is very small) and this effect is therefore more disruptive to physiological stability in children than in adults. In other words, the death was probably from excessive fever rather than from extremes of psychedelic effects.

Cross-tolerance occurs between LSD and psilocybin, as well as mescaline. While cross-tolerance could be easily understood because of LSD's similar chemical structure, the same cannot be said for mescaline. This emphasizes the need for more research in this area, and the need for understanding the effects of psychedelics in general upon the brain.

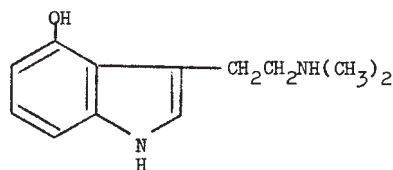
The peak of the experience occurs about an hour to an hour and a quarter after ingestion on an empty stomach. There follows a period of another hour or more on the "plateau of transcendence" during which the mind seems to perceive thought and input data with extraordinary clarity. Out-of-body travels are fairly common, though not every trip will bring such an awareness. Time perception is extremely dilated during this phase, and some users have felt capable

of entering and returning at will into alternate time-space awarenesses. The hallucinatory effects are extremely intricate and detailed, and of a higher resolution than those experienced with LSD. Effects such as confusion, anxiety, and ataxia indicate lack of preparation, excessive dose, or poly-drug misuse. Phasing down into ordinary reality brings the inevitable laughter and light-hearted euphoria which has contributed to making magic mushrooms a popular recreational psychedelic.



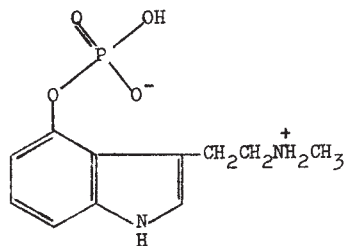
Psilocybin:

4-phosphoryloxy-N,N-dimethyltryptamine

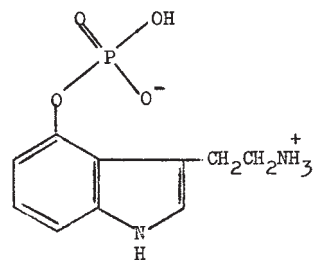


Psilocin:

4-hydroxy-N,N-dimethyltryptamine.



Baecocystin



Nor-baecocystin

5) G. Lincoff and D. H. Mitchel, *Toxic and Hallucinogenic Mushroom Poisoning*. Van Nostrand Reinhold, New York, 1977.



But it is important to note that adverse reactions do occur, though these are more often than not caused by excessive dose. More recent studies have shown that various flushings of a single type of mushroom can vary considerably in potency, and this has undoubtedly been a factor in some cases of inadvertent overdosing. There is a good potential here for a profitable and extremely needed invention by someone knowledgeable in chemo-analysis who could develop a kit to differentiate the relative variations in concentration of psychoactive constituents of mushrooms. Magic mushrooms are currently the most popular psychedelic in America and southern Canada, and it seems likely their use will increase even more in the future. •

### **The Latest on Mushrooms**

Magic mushrooms, also referred to by the effects they produce such as psychedelic, hallucinogenic, and entheogenic (leading to divine or religious experiences), are known to have been used ritually in many cultures in the past, and to be a popular drug among contemporary users. Unfortunately, there is very little objective, useful information about this class of drugs. User information and folklore tell us more than the technical, scientific literature. The extent of use is not really known, though they have been identified as a popular social drug in the United States (primarily in the Pacific Northwest, Gulf States, Alaska, and Hawaii), Great Britain (especially Scotland and Wales), Australia, South and Central America, and a number of other places. The various species of mushrooms (most notably *Psilocybe* and *Panaeolus*) which contain psychoactive substances (e.g., psilocybin, psilocin, and baeocystin) are indigenous to most states in the U.S. and many countries around the world.

The study of psychoactive mushrooms has been hampered by the cultural phobia that most people in this society have regarding

mushrooms and by the lack of understanding that scientists have about the true nature of these substances. Andrew Weil and Gordon Wasson have pointed out that many advanced Western societies have an inherent dislike for mushrooms. Certainly, if one is not fond of eating mushrooms per se, then more than likely one will not eat a particular mushroom for its potentially toxic effects (the prevalent notion is that all psychoactive mushrooms are poisonous). Many non-Western cultures who employ these mushrooms for ritual (mostly entheogenic) purposes are mycophilic—mushrooms are consumed for a variety of reasons. The mycophobic tendencies of our culture also influence many scientists who study mushrooms. Most of them tend to consider all psychoactive mushrooms as dangerous poisons; accounts in medical literature only report emergency room episodes in which seriously toxic effects are observed. In most of these latter cases, a totally different species of mushroom or other psychoactive substances were involved. The toxic nature of these mushrooms has been overrated in the scientific literature (except for the fly-agaric mushroom, *Amanita muscaria*, identified by Wasson as possibly being Soma, the sacramental drink of early Vedic religions; this mushroom can be extremely poisonous, especially in later fruiting cycles).

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### TRANSCENDENTAL TRIVIA

Every problem is an opportunity.

What you were born with is God's gift to you.

What you become is your gift to God.

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Another set of problems confronts the user and the grower of mushrooms. Some recent research has shown that the key psychoactive substances occur in some species but not others, and that the concentration can vary greatly from mushroom to mushroom of the same species. The amount of psilocybin present in mushrooms collected in the Pacific Northwest was 10 to 20 times greater in some of the samples as compared to others. The concentration of psilocybin was twice as great in the cap as it was in the stem; psilocin, the other major psychoactive substance, was found to be present in the stem, rarely in the cap. There also appears to be a great variation in the amounts of these chemicals in various flushings (fruitings) of home-grown mushrooms. The initial fruitings have very low concentrations, while the third or fourth cycles have the greatest concentrations. Of course, the addition of other drugs (e.g., LSD, PCP) to street samples also takes place.

The legal status of these substances has also become confused lately. Technically, the chemical constituents of magic mushrooms, psilocybin and psilocin, are controlled substances (as is any material which contains them). However, in Great Britain, a number of cases involving possession of hallucinogenic mushrooms have been dropped or resulted in acquittal. The judge either stated that a drug is a drug and a mushroom is a mushroom, but a mushroom cannot be a drug, or that it is ridiculous to charge someone with a crime of picking something, mushrooms, which grow everywhere. It may be that one can possess mushrooms (not knowing what one has picked, in effect) and yet not be guilty of possessing a controlled substance. Court cases in this country will have to straighten this out.

Consumers of mushrooms which contain psychoactive substances face three basic problems. First, identification is very difficult if you plan to go out hunting for them. Certainly a mushroom identification guide should be

used; some writers feel that novices should not attempt it without the assistance of someone knowledgeable about the subject who has collected them before. The problems inherent in obtaining mushrooms from illicit sources are obvious. The second problem is one of potency, the amounts of the various substances that might be present in a specific mushroom. More research is needed before a good consumer tip can be given (but if you really want to know, you could send a sample to a street drug analysis laboratory). Finally, once a quality sample of mushrooms is in your possession, the proper use of them is the only way to experience positive desirable effects. Inappropriate use means taking of mushrooms without a good reason or purpose in mind, taking them often or in non-ritualized (unstructured) ways, poly-drug use involving alcohol and other drugs (the reports of adverse or toxic reactions to mushrooms in the medical literature quite often state that the person had taken alcohol with the mushrooms), and taking them in a less-than-desirable setting or frame of mind (the same rules which hold for the use of any powerful hallucinogenic drug). Proper use means taking mushrooms in a ritualized manner (in the presence of friends for a single, specific purpose, such as a concert, to observe a particularly scenic spot in nature, for ceremonial or celebrational purposes, to enhance artistic creativity, or whatnot), in an appropriate setting, and not in extremely large amounts or very often.

For further information, read Gordon Wasson's *The Wondrous Mushroom* (1980), J. Ott and J. Bigwood's *Teonanácatl: Hallucinogenic Mushrooms of North America* (1978), and the chapters on mushrooms in Andrew Weil's *The Marriage of the Sun and Moon* (1980).

— M. Montagne, 1982

## Freedom of “Drugs”, Freedom of “Religion”, and the Golden Rule\*

Maybe a good description of a psychedelic trip would be that it is a way of finding out what is better than what you had imagined. This proposition doesn't conflict, by the way, with the belief that the events of day-to-day life are a way of finding out what is better than what you had imagined, since it is among these events that the magic puff and the thinking man or woman's trip of mystery are to be found. Of course, this idea requires extensive testing—probably nothing less than a lifetime will do. In the meantime, and along the way, there are some lesser matters to attend to—like the question of whether or not smoking (or eating) marijuana and taking occasional major psychedelic trips is best described as a “religion”, and the problem of trying to get enough people to agree at least that there should be no law with the effect of prohibiting anyone from ingesting LSD, marijuana, or any other substance, just as surely as that there should be no law requiring anyone to take any substance he or she doesn't want to take, i.e., as certainly as the Golden Rule is true.

If the word “religion” means anything, then there must be some things that are properly called by that word and other things that aren't. The problem facing someone who claims that getting stoned on psychedelics is a religion is that he or she must either say that such is the only truly proper use of the word “religion” or that getting stoned on psychedelics has something in common with other things that are properly called “religion”.

What would such a common feature be? One possible answer would be that taking occasional psychedelic trips and smoking marijuana has in common with other religions the attribute of being a distinct and separate way of life. But

in that case, is there any criterion that distinguishes a way of life as “religious” rather than “non-religious”? Does a freethinker who says he believes all religion is nonsense nevertheless follow a religion of his own? If there is no such criterion, with the result that even the freethinker is religious, then of course taking psychedelic trips and smoking marijuana is a religion. There would be an infinite number of possible religions and innumerable actual ones. One might even say there would be one for every human.

On the other hand, if “religion” is used so as to make a distinction between two different types or ways of life—the religious and the non-religious, then some distinguishing feature or features must be chosen. It might be belief in a Supreme Being, or the attribute of having been called “religion” by one's parents, or, as I suggested in “Sense and Coincidence”, the use of words that mean nothing more than the way they are used in association with other words as if they mean something more. But I can't think of a likely candidate that would allow *in* taking psychedelic trips and smoking marijuana without keeping *out* ways of life ordinarily referred to as “religious”, such as Christianity, Islam, Buddhism, or Judaism.

Are the *satori* of Zen Buddhism and the *samadhi* of Hinduism the same sort of wisdom as that produced by LSD? For the most part, those who call themselves Zen Buddhists and those who follow Hindu gurus consistently disavow any identification of *their* sorts of “wisdom” with that experienced by psychedelic trippers. I have yet to hear of a single case of LSD-induced *satori* that has been officially recognized by a Zen master. Those of us who believe that these facts are evidence of anti-drug superstition rather than an unprejudiced desire for the truth *could* say that those who meditate to the exclusion of getting stoned aren't *true* Zen Buddhists or Vedantists, but why not let them have their traditions, if *that* is what they want?

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I believe that logic and the evidence of the senses show that taking occasional psychedelic trips and smoking marijuana is far superior, all other things being equal, to a way of life that excludes psychedelics; or, in other words, it is my destiny to have had and probably continue to have periodic major psychedelic trips, but I don't think such a belief or fate is *best* described as "religious", *unless* in an extraordinary sense of the word or in a sense which would include any way of life whatsoever. As for describing a psychedelic trip, wouldn't the word "profound" imply all that is intended by using the word "religious" *without* implying any of the superstitious or metaphysical beliefs and customs normally associated with religion?

Be that as it may, the conflict between those who believe that psychedelics are a good thing and those who believe they are evil and a threat to civilization is a conflict between individuals who live in ways that are different in a respect every bit as important as that which divided the Christians and the Moslems during the Crusades, the Protestants and the Catholics during the Reformation and Counter-Reformation, and the Dissenters and the Established Church of England during the period when the Pilgrims came to America.

In this, as in those or any other conflicts, might does not make right. Which side has the bigger army (or DEA or smugglers' boats and airplanes) has nothing to do with which side is right. It must have been recognition of this fact, it seems to me, that prompted the founding fathers and mothers of the United States to agree in writing to Freedom of Religion.

Whether or not psychedelic trips are most accurately described as "religious", the laws against

psychedelics and other drugs violate the principle of freedom from coercion in the matter of religion—the freedom *not* to conform with any set of religious or superstitious beliefs as well as the freedom *to* conform with any particular set of beliefs (assuming, in both cases, that no one else's rights are violated). Anyone who claims that the drug laws are based upon rational concerns for public safety or mental health or other such secular motives, rather than upon religious convictions about the sinful nature of using drugs for what are assumed to be hedonistic purposes, would only have to explain why those same secular concerns do not prompt the individuals forming the political consensus that created and maintains the drug laws to pass similar laws entirely prohibiting, for example,

hand guns, alcohol, and tobacco, motorcycles, and powerful stereo speakers, all of which have shown themselves to be at least as dangerous and/or annoying as the use of "controlled substances".

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**Would you really want to be forced, by a collection of anonymous strangers, to do something or quit doing something "for your own good", as they define it without bothering to consult you?**

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To one whose fate has been to take an LSD trip voluntarily, with expectations of a profound experience, and in a tolerably decent setting, the very idea that there should be a law against it is as ridiculous and as disquieting as, say, a law against giving birth or against dying would be. But to anyone who doesn't fall into this category, I address the following:

Would you really want to be forced, by a collection of anonymous strangers, to do something or to quit doing something "for your own good", as they define it without bothering to consult you? Wouldn't you think that if it were really for your own good, you could be convinced and wouldn't have to be forced? Wouldn't it occur to you that if the individuals who collectively wish to coerce you were

genuinely convinced that they had such a good thing going, they wouldn't feel the need to force their attitudes about the good life on anybody else but instead would be content to compete in a free and open "marketplace of ideas"?

In cases of true drug abuse, the most common form of which is alcoholism, the individual could be said to be victimizing himself or herself and his or her family, but how could imposing legal punishment improve the situation?

Simply passing and enforcing a law can't cure or improve in any way the problem of true drug abuse any more than it can make the positive and helpful use of a drug or other substance automatically become "drug abuse", except in a purely false, legalistic sense.

Everyone has the right to do anything he or she wants as long as he or she doesn't infringe on anyone else's rights. Putting someone who hasn't violated anyone else's rights in jail or fining him or her is a violation of that person's rights. The drug laws are unethical and should be repealed. •

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### ***Ololiuhiqui* and *Badoh Negro*: Nature's Cousins to LSD**

*Ololiuhiqui* was the name given to the seeds of *Rivea corymbosa* by natives of Mexico long before the Spanish conquest. Hernández and Serna, Spanish physicians reporting on plants used for medicinal purposes, wrote about the seeds as early as 1575. Schultes translates these authors:<sup>1</sup>

"The seed is round and very much like coriander, whence the name (in Nahuatl, the term 'ololiuqui' means 'round thing') of the plant. The seed has some medicinal use...it is said to cure eye trouble. Formerly, when the priests wanted to commune with their gods and to receive a message from them, they ate this plant to induce a delirium. A thousand visions and satanic hallucinations appeared to them."

As they tried to do with magic mushrooms, the Spanish attempted to abolish the use of the seeds by cruelly punishing the natives and making them publicly renounce their beliefs.

"They place offerings to the seeds...in secret places so that the offerings cannot be found if a search be made. They also place these seeds amongst the idols of their ancestors.

...The natives do these things with so much respect that when some transgressor of the law is arrested...he denies vehemently that he knows anything about the practice. The natives do this not so much because of fear of the law as because of the veneration in which they hold the seed *ololiuhiqui*. They do not wish to offend *ololiuhiqui* with demonstrations before the judges...and with public destruction of the seed by burning."

— Serna

The identification of *ololiuhiqui* was somewhat confused until Schultes made a positive identification as *R. corymbosa*. Reko, in 1919, had made the correct identification, but it was refuted by William Safford who mistakenly

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1) *The Botany and Chemistry of Hallucinogens* by Schultes and Hofmann, 1973. Charles C. Thomas, Springfield, Illinois. Translations from the *Florentine Codex*, 1629.

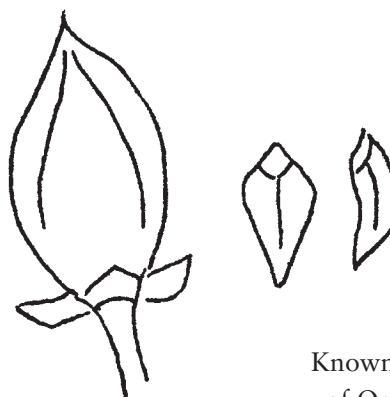
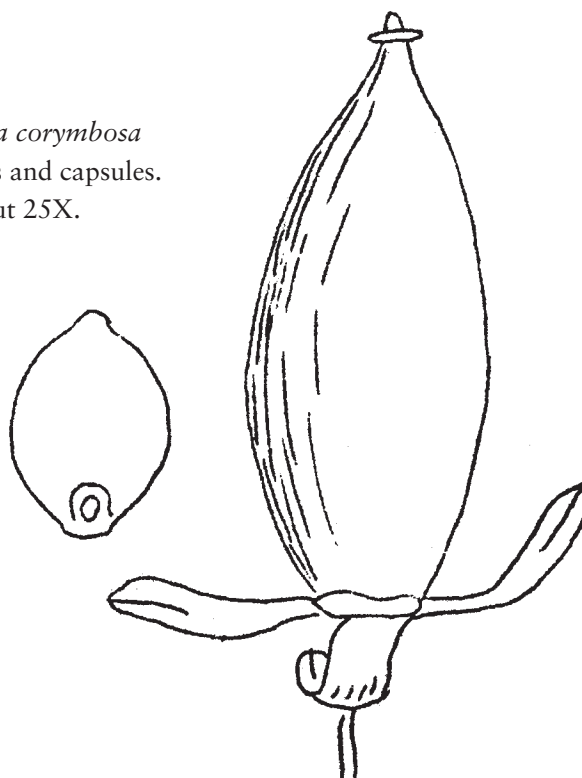
identified *ololiuhiqui* as *Datura meteloides* of the Solanaceae family. Safford disregarded the early Spanish accounts because, “it is not known that any of the *Convolvulaceae* are narcotic, though many of the *Solanaceae* are.”<sup>2</sup> The flowers of *R. corymbosa* are smaller than those of the morning glory (*Ipomoea violacea*), and grow in clusters of five to seven or more on branchings from the main vine. Morning glories, on the other hand, have their flowers distributed fairly uniformly along the vine branches. (The drawings on pages 18 and 19 are modified from Smith and Dillon in Schultes and Hofmann’s book.)

About 1960, Albert Hofmann extracted lysergic acid compounds from *ololiuhiqui*, but the reports he made were not generally accepted by botanical chemists. Ergot compounds had previously been found only in the lower fungi, and it was considered extremely unlikely that ergotic alkaloids would also show up in higher plants. Some critics of his work suggested that Hofmann’s *ololiuhiqui* seeds had become contaminated with spores of these lower fungi which had been floating around in Hofmann’s laboratory. But Hofmann’s work was later verified by other researchers, mainly Taber and Heacock (1962) and Genest (1964).

About the same time Hofmann was doing his extractions with *ololiuhiqui*, botanist T. MacDougall reported that the seeds of *Ipomoea violacea* were being used in conjunction with, or in place of, *R. corymbosa* seeds by groups of Zapotec Indians in Oaxaca who referred to them as *badoh negro*. These seeds are black, long, and angular, whereas the *ololiuhiqui* seeds are brown and round. R. Gordon Wasson suggested that

*badoh negro* was the Aztec narcotic *tlitliltzin*, derived from the word for “black” with a reverential suffix.<sup>3</sup> Hofmann also analyzed these seeds and found them to contain similar ergotic alkaloids, though in lesser quantities.<sup>4</sup>

*Rivea corymbosa*  
seeds and capsules.  
About 25X.



*Ipomoea violacea*  
seeds and capsules.

About 3X.

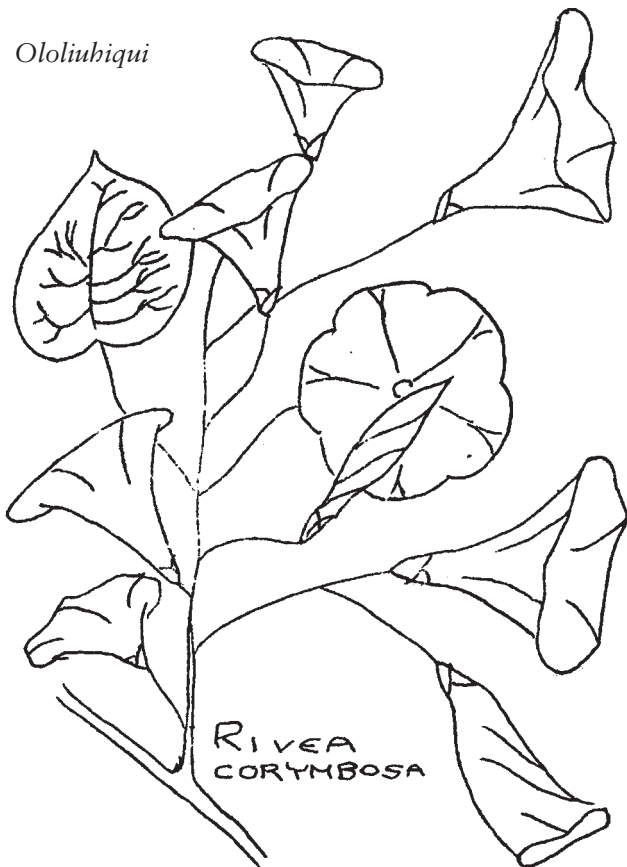
Known among the Zapotecs  
of Oaxaca as *badoh negro*;  
To the Aztecs, *tlitliltzin*.

2) *The Hallucinogens* by Hoffer and Osmond. Academic Press, New York, 1967.

3) “Notes on the Present Status of *Ololiuhiqui* and the Other Hallucinogens of Mexico” by R. G. Wasson. *Botanical Museum Leaflets* 20(6): 161–193, Harvard University, 1963.

4) “The Active Principles of the Seeds of *Rivea corymbosa* and *Ipomea violacea*” by A. Hofmann. *Botanical Museum Leaflets* 20(6): 194–212, 1963.

Ololiuhiqui

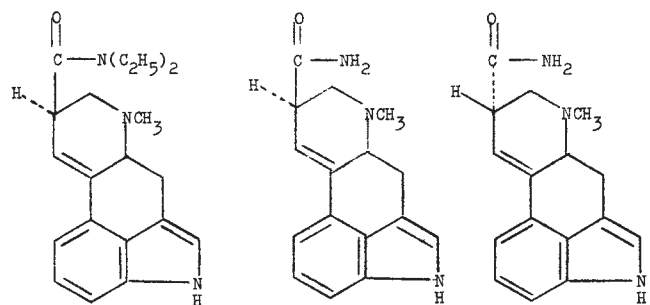


Schultes and Hofmann have stated that the seeds of *R. corymbosa* are about twice as potent as those of *I. violacea*, listing alkaloid contents as 0.12 percent and 0.06 percent respectively. Several other chemists have analyzed varieties of morning glory seeds, conflictingly indicating both the “Pearly Gates” variety and “Heavenly Blues” were the highest in psychoactive alkaloids. All seem to agree, however, that these blue and white varieties are the most potent; the red varieties such as “Scarlet O’Hara” contain only small traces of lysergic acid amides. Sidney Cohen has suggested that variations in results from quantitative analysis may be linked to harvesting the seeds at different stages of maturity.<sup>5</sup>

*Ipomoea violacea* is the popular morning glory well known to horticulturists and popularized by the hippies in the late ’60s as a substitute

for LSD. In regard to chemical constituency, *Ipomoea* and *Rivea* are nearly the same. The two main active principles are *d*-lysergic acid amide (ergine) and *d*-isolysergic acid amide (isoergine). Other minor constituents are chanclavine, elymoclavine, and lysergol. *I. violacea* has ergometrine in place of lysergol, but this is not among the major psychoactive principles, so it would be difficult to tell them apart in terms of their psychic effects. Ergometrine is used in obstetrics as a uterine stimulant and hemostatic agent, therefore these seeds should not be used by pregnant women.

Humphry Osmond did some preliminary experiments with ololiuhiqui as early as 1955 to determine the extent of their psychedelic effect, varying doses from 14 to 100 seeds in five separate trials. It is interesting to note that Osmond took care to collect as much information as he could about the seeds before he began his experiments, noting how they were used by natives, their chemistry, his own prior experience with other psychedelics, and the setting in which he took them. Although Osmond doesn’t define *set* and *setting* as such in his writings, he was obviously aware of their significance long before Leary, Alpert, and Metzner made their formal definitions in the ’60s.



LEFT TO RIGHT:

lysergic acid diethylamide  
lysergic acid amide (ergine)  
isolysergic acid amide (isoergine)

5) *The Beyond Within: The LSD Story* by Sidney Cohen. Atheneum, New York, 1972.

There were few effects until he had eaten sixty of the ground seeds. He noted effects of nausea, lethargy, and irritable apathy, with only minor pattern hallucinations. He referred to the experience as “a waking dream”, and returned to normal in about four hours.

His final experiment with 100 seeds was more profound in effect, though not like LSD. The experience started in about twenty minutes with feelings of nausea, apathy, and withdrawal. He noted that after about three hours a “paralysis of will” made it very difficult to make decisions, or to do anything. As the effects began to wane after about six hours, his energy returned and he became more active. Osmond makes little reference to visual hallucinations, but did note that things seemed “newer, brighter, silence deeper, and noises crisper.” In a conclusive write-up after the experiment, he noted that the “paralysis of will” was analogous to some schizophrenic states, and this observation gave him insight into aspects of that form of mental illness.<sup>6</sup>

Some producers of morning glory seeds have become aware of the use of these seeds as hallucinogens, and have coated them with an emetic agent. Northrup King Company, of Fresno, California, coats their seeds with “Thirium 50” to discourage their use as mind alterants. Ferry Morse, Burpee, and American Seed Company are among those who do not adulterate their seeds with toxic materials. If any company contaminates their seeds with toxic substances, the information must be stated on the package.

My own experience with morning glory seeds can serve to indicate the tremendous power of these seeds as a hallucinogenic agent. It turned out to be a bad trip, done in a poor set, with no clear purpose or expectation in mind, other than to have a high time. It was a trip from which it took about two years to recover my mental confidence in psychedelics. The ill out-

come was, of course, due to the reckless indulgence in an enormous overdose for which I was totally unprepared. Nevertheless, the experience was valuable in that I learned from it to have more respect for the power of hallucinogens on the mind. It motivated me to write my first notes on the psychedelic experience, and I have felt emphatically that because of this experience we should not neglect to realize that there are both positive and negative effects to these drugs. But if we are to realize the value of the psychedelic experience, we have to “hit the target” so to speak, not overshoot or undershoot, or assume biased prejudices based on one-sided propaganda, whether it be positive or negative. This applies not only to dosage, but also to mental preparation, setting selection, and purposefulness of usage. My experience was deficient in all these categories to some degree, but the principal cause was dosage.

My prior experience with psychedelics had been only a single tab of LSD the year before. The experience had been profound and intensely pleasurable, but I had no access to any more. I therefore began an investigation within the realm of my limited knowledge, to search out my universe for a means of repeating that experience.

I read all the information I could find on LSD and on drug experiences in general. Eventually, I encountered references to the psychedelic effects of morning glory seeds—specifically the blue and white varieties. Within hours I had made the rounds to grocery stores and garden supply centers, bringing home fifteen or twenty packets of Pearly Gates and Heavenly Blues. “Pearly Gates” was certainly an appropriate name for a “heavenly” experience—if it was true. It took me two days to crush all fifteen packets with pliers. There were 70 to 80 seeds per packet in those days, and I recall calculating that I had between 1,000 and 1,200 seeds. I had read that about 300 seeds are sufficient, but I figured that

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6) *Journal of Medical Science* 101: 526–537, 1955.



was probably a minimal dose; I might as well make sure of getting off really good.

I got home from work about 1:30 A.M. and soaked my ground seeds in warm water for about 15 minutes, then ate the mush. Horrible-tasting stuff it was, but I managed to get it all down except the last teaspoonful or two. I could stomach no more, and abstaining from that last bit may have saved me more trouble than I'd like to think about.

In about 30 minutes I started coming on, and initially there was considerable nausea, though it subsided within another hour. My wife had gone to sleep earlier; I had stayed up with the light on listening to music. Soon notes of music were floating through the air; the walls became filled with geometric patterns of yellow and beige. Accelerated thought took me through a regression tour of my memory banks to the time of my childhood. Rather pleasant.

And now, a sort of numbness spread throughout my body. It was not an anesthetic numbness, but more of a neurological numbness; I felt as if my body was encased in a thick, warm gel. It was now after 3:30 A.M. and I spent the next couple hours engrossed in pleasant tripping, though I noticed the hallucinations were not so energetically vibrant as those I had experienced with LSD.

Eventually I began to phase into colors; thin wires of electrical blue and neon red accentuated the wall and ceiling intersections of the room. The advent of color-predominant hallucinations progressed rapidly; they boiled into frothy undulations of tonal variations, which, for all their brilliance, were not entirely enjoyable because of their dynamic instability.

Presently I realized that this trip was going far higher and faster than I liked. Displacement hallucinations were occurring, all over the wrinkles of the bed sheets, the walls, and on the sleeping form of my wife beside me. I began to realize

there was no way I could determine whether any given wrinkle was concave or convex, as light/shadow differences were also displacing, and they could no longer be associated with specific parts of the visual field.

Anyway, wrinkles on a bed sheet aren't too important; it's the overlying pattern that counts. A pattern of overlying white snowflakes appeared—here, there, overlapping, converging on one another. I dared not allow my gaze to fix on one spot, for those ominous patterns of dull white light would soon entirely obliterate visual perception.

I turned over after several centuries, looking up at the lightshade in the center of the ceiling, trying to see it as I knew it should appear. Instead, the displacement phenomenon returned, causing it to move about, as well as all the shadows on the room walls and furnishings. It was daylight outside now, nearly 6:00 A.M. I tried to see the light shade in its entirety, but I could only visualize partial aspects of it; i.e., I perceived it in a sequence of simpler forms, of which each was only a partial element of the whole thing. A square, an outline of a square, an undulating plane, a cross wide at the center, narrow at the points. On and on it went, in a thousand permutations of its sub-elements.

(I should interject at this point that the accompanying thought processes were quite beyond description. Also there was by now a multitude of auditory compliments to the illusions. The interpretation I write here is derived from interjections of my mind into the consciousness I was perceiving. In spite of the fact that I was so high that the illusions were vastly predominate over reality perceptions, I was still aware of what the external was "supposed" to look like, and that I was a long ways away from it.)

One of the hallmarks of the psychedelic experience is its induction of an apparent acceleration of thought processes. I suppose this is caused by stimulation of brain cells at lower than normal

thresholds of activity. Presently, however, this increases to such an extremely rapid rate that the individual's "point of consciousness" (ego, the "I am") can only integrate the vast amount of data by transferring to a more elementary state, or a higher state of consciousness, as some would say. Suffice it to say that a written or verbal description of the psychedelic experience provides only a rudimentary outline of the totality of it.

I looked away from the lightshade at the wall on the opposite side of the room. Anyway, time was beginning to collapse, and I knew that I had been through it once before or something like this once before. This same thing had already happened to me again, or was it that this same thing would just happen to me again? When time itself begins to collapse, how would I ever find the way back to my own time?

Shifting my gaze to the wall on the opposite side of the room, I saw coming toward me very rapidly, increasing in size, what I can only refer to as "the spinner". This was beyond anything I had ever experienced before and I'm convinced it would represent a phase of consciousness beyond perceptual alteration (illusionogenic hallucinations). It was beyond hallucination because the form was constant, rather than changing, color absent, and its center was my center of consciousness; whereas with visual hallucinations, they usually appear peripherally to the center of the visual field. The only variable aspect was its direction of spin, alternating clockwise and counterclockwise. Two or three times it approached, nearly filling the room, and I became really frightened then, fearful of dying. There was no escaping it; that center of rotation was the center of my own visual field, my own axis of rotation. With a terrible infinite energy it alternated its direction of spin; as it approached, I could feel myself melting into it, being absorbed; drained of identity and consciousness, a goner forever.

I turned over on the bed, and now two great rivers of fire red and brilliant green split my mind and I began to learn the dichotomy of mind/brain as only one expression of a perfectly dichotomous universe, from electron/proton to the bi-lobed cerebrum which generated my own conscious thought: All is split; eternally as divided as heaven and hell.

Now very much alarmed, I demanded my wife take me to the hospital. Somehow I managed to get dressed, but as I exited the bedroom, my split mind wanted to go either to the door on the left or into the living room on the right. My reason and logic seemed to be intact in reacting to what I was experiencing, but I could not have explained to anyone else what that experience was like. I was alarmed because I couldn't find my way back to ordinary perception—not enjoyable at all when it can't be turned off or controlled. Like the sorcerer's apprentice, I had started something here with no forethought as to how it could be turned off.

It was about 7:15 A.M., and there was no emergency doctor on duty. We had to wait for about an hour, but it seemed to be hundreds, thousands, even millions of years passing through my consciousness. I went through periods of acute nervous tension, building up to such a crescendo, I thought my body would snap in an apocalyptic convulsive seizure preceding death itself. It was such an incredible battle to maintain muscular homeostasis, yet each time I managed to override. Then the tension would subside, and I'd think at last I was going down—yet, down, down, and further down, below and opposite to those previous states. I knew I appeared to others to be in a catatonic stupor, but they weren't aware of what I was perceiving, seeing, knowing. I could hear the phase differences of the piped music coming from two different speakers, but what good would it do to try to explain that to anyone? I seemed to be regressing back through countless generations of life, back through the simple-minded, through prehistoric man, back through the genetic chain

of the molecular memory of DNA to a reptilian consciousness. Snakes, lizards, and strange amphibians appeared, projected onto the floor tiles—half-real, half-synthesized from the chaotic, scrambled information which used to be my memory banks.

Eventually I saw the doctor, but my communicative attempt was a failure. I was doubtful if he knew much about the psychedelic state and I tried to explain. Apparently he thought I was trying to give him some fantastic revelation. “I don’t have time for this,” he said. “Go home and drink fluids; get it out of your system.”

The phases of tension were also accompanied by very different types of hallucinations from those experienced during catatonic regression periods. There were often wire-like lines of red, green, and blue, and I knew these to be visualizations of neural circuitry within my brain, trying to become reorganized. Occasionally peripheral rainbows would appear, and I became fearful when they approached the central visual field, which would indicate I was going up again. The lines were most predominant though, and I could judge by their sequence, intensity, and complexity whether I was getting higher or going down. These were the primary circuits, the strongest and last to go out, consisting of straight parallel lines and concentric curves about external objects. Blue indicated my brain was capable of a little higher order of complexity (three colors instead of two). The more lines there were, the less visual energy allotted to each; thus less brilliance and more lines indicated lower states. The goal was to have the lines match exactly with external objects, reducing to invisibility. At times the colored lines would weave into complex serpentine arabesques, signifying increasing capability of complex mental function.

I returned home and spent the rest of the day trying to come down. But early in the evening I returned to the hospital and saw a different doctor who seemed more understanding. He gave me a heavy sedative, after which I returned

home and slept for about ten hours. The total period of hallucinosis was about eighteen hours, or three to five times as long as would be expected with a moderate dose of the seeds. Needless to say, it was a long time before I returned to experimenting with psychedelics. Yet I knew that it was inevitable that eventually I must do so, for the pleasant recollection of the earlier LSD trip would remain as vivid as that of the bummer.

Looking back on it, I consider myself fortunate to have had such an experience, for it allowed me to see so clearly the neurological network in operation, and to realize the obvious analogy to collective consciousness as manifested in political organizations and other forms of social order. But I also became aware of how easily the mind can become constricted by the physical limitations of brain and body, and the necessity for transcendent principles to operate if the human spirit within is to survive. And I saw the continuity of life, and how we are all linked through the molecular heritage of genetic thread.

I could not avoid the feeling that I was stuck there; that I couldn’t get down. Later I realized that it was only a plateau of transcendence, from which the descent took much longer because I started from a place much higher. I felt the terror of a mind helplessly naked in the fire of chemical sabotage, and I feared for my very existence.

Yet I did return to normal, and to my job at the mill the next week, and in the weeks following, things rolled along as smoothly as ever. I did not have any recurring flashbacks weeks or months later, but I could not help spending considerable time reflecting on the experience. All totaled, I could not be paid enough to repeat the experience, yet I wouldn’t trade my memory of it for anything.

I do not mean this story to be a scare tactic to make people paranoid of using morning glory

seeds as psychedelic agents. In more recent years I have eaten these seeds a number of times and had really fine experiences. But I've been more cautious about dosage since then, and have learned to approach these excursions with serious purposefulness, and not as a form of recreational entertainment.

People using morning glory seeds (or any other psychedelic) should be aware of their potential, and by relating this story to others, I hope to

enable them to avoid making the same mistakes I have made. With the current repressive atmosphere of governmental propaganda about drugs, information sharing becomes of crucial importance; this is one of the primary functions of the *Psychozoic Press*. Truth about psychedelics transcends both positive and negatively biased statements, and the simple truth I learned from this experience is that an overdose can be worse than no dose at all—but that doesn't negate the value of an appropriate dose. •

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### A Short Note on San Pedro in Spiritual Healing

The tall, columnar San Pedro cactus, known among botanists as *Trichocereus pachanoi*, is a native to mountainous elevations in Peru. Its use goes back at least 1,000 years, and possibly 3,000. An article by Douglas Sharon includes a photograph of an ancient ceramic vessel which depicts a ribbed, columnar cactus in close association with a jaguar, an animal long known for its mystical significance in Indian folklore.\* Over the centuries, the Spanish influence became assimilated into various rituals, and Christian artifacts and symbolism now play an important part in the folk healings practiced today.

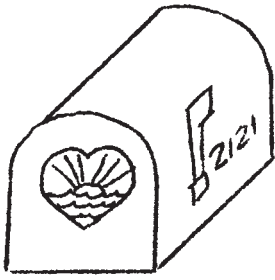
The *curandero* makes an infusion of San Pedro called *cimora*, by boiling sliced sections of the cactus in several gallons of water for seven hours. A blanket is spread on the ground on which a number of symbolic objects are placed. This blanket, or *mesa* (table), as it is called, is divided into two unequal "fields"; the one on the left governed by Satan, on which negative artifacts are placed, and the one on the right governed by Christ, on which positive artifacts are placed.

The San Pedro infusion, to be drunk during the healing ceremony, is placed in a large bucket in the right zone, while its counterpart, a bottle of cane alcohol, is placed on the left.

Now this aspect of dichotomy is a theme which turns up repeatedly in spiritual teachings throughout the world. It is interesting, though, that the Peruvian *curanderos* have associated each of the elements with a type of drug; the psychedelic San Pedro on the positive side, and the alcohol on the negative side. Obviously they are keenly perceptive in recognizing the spiritual value of San Pedro as a positive value, while at the same time seeing alcohol as a negative spirit. Having experienced both alcohol and San Pedro myself, I can only nod in affirmation at the healer's placement of these two drugs on opposite sides of the *mesa*. San Pedro feels soothing to my mind; alcohol makes my mind feel the malady of dysfunctional inefficiency. •

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\*D. Sharon, "The San Pedro Cactus in Peruvian Folk Healing" in *Flesh of the Gods* by Peter T. Furst, editor. Praeger Publishers, New York, 1972.



## THE MAILBOX: Our Readers' Writes

Dear Friends,

Having recently read about your magazine, I would be very interested in reading it. I look forward to reading about the "Psychozoic Age". I think this is a rather late stage in our evolution! Just kidding. Anyway, hope to receive it soon.

Sincerely,  
C.W.  
Santa Cruz, CA



Dear Mr. Smith,

We have received the first copy of the *Psychozoic Press* and found it to be quite interesting. We hope that it will grow into an acceptable alternative to the propaganda and false information which exists, whether generated by the government or *High Times*. To this end we should like to offer our assistance in any way you can use it to help with the future of this publication.

We have enclosed two short pieces for your review and possible use in the newsletter. We look forward to hearing your comments about them.

We think that the freestyle format for the newsletter is a good one. Our only suggestions at this point would be:

1. Encourage contributors to include a reference or two (if relevant) in their articles so that the interested reader could pursue it further.

2. Include a section which would occasionally review pertinent books on drugs and drug taking.

3. Think about including some cannabis products (particularly hashish) if the discussion warrants it, since many people describe these experiences in psychedelic terms (but then we are not really into structuring a discussion or article by drug alone).

Finally, I noticed that you will be including some information on legal highs in the next issue. I have enclosed a paper of mine which will appear in the *Journal of Drug Issues* in Fall, 1983. I find it to be a fascinating phenomenon and one in which drug taking consumers can be ripped off.

We look forward to the next issue.

Sincerely,  
Michael Montagne and Donald D. Vogt  
University of Kentucky, Lexington

*I believe that cannabis, hashish, and associated products would be more appropriately termed "sub-psychedelic", since their effects are generally not so profound as those produced by peyote, mushrooms, and LSD. Also the use of cannabis in this country is principally social and recreational, whereas with psychedelics more people are using them constructively and those who do use them recreationally eventually realize they can't do so indefinitely. I think this rift will continue for a number of years yet, till there remains only a very small percentage of people who use psychedelics recreationally. Cannabis, on the other hand, seems to be fairly stabilized in social and recreational use, with perhaps only a small minority using it ritualistically.*

*But other readers are also interested in cannabis, so we'll try to include some information about it in the future issues.*

*The article which is referred to in their letter was a study conducted at University of Kentucky's College of Pharmacy with a legal stimulant, touted as a coke substitute. Its only active principle was caffeine, yet most subjects felt a "coke-like high" when they were not aware of this fact. When they did know that it contained caffeine, the effects were generally not perceived as being like cocaine. Part of the report pointed out the significance of social knowledge and expectations as having an influence on perception of effects, and this could be generalized to relate to psychedelics as well. Possibly the phenomenon of reverse tolerance could be linked to this. When a drug taker knows what to expect, he becomes more sensitive to its effects. Note the reference to "cultured appreciation" in the next letter. — Editor.*



Dear Sir,

The organic hallucinogens and herbs (including of course cannabis) interest me the most. Toxicology is always an important consideration. I feel the people have a right to know that there is no known lethal dose of cannabis ever reported—a good reason why one does not experience a hangover symptom with pot. It in fact is not a narcotic because it (pot) has no pain killing property. It does not lend itself to abuse because there is no tolerance build up; in fact "reverse tolerance" has been reported after one has "cultured an appreciation" for the mental state known as euphoria.

Yours for Greater Sobriety,  
— Skye King  
Miami, OK



Dear Mr. Smith,

Thanks for your prompt mailing...

I agree with you that these chemical substances can help mankind if used in an environment of enlightenment and responsibility. Currently, the predominantly repressive atmosphere in this nation is actually causing people to be irresponsible with strong mind alterants, as well as creating "bad trips".

Keep up the good work—it is encouraging!

Sincerely,  
G.R.L.  
Federal Way, WA



Dear Elvin,

It was good to see your issues of the Psychozoic Press, and your devotion to the sacraments and the initiative to greater understanding is exemplary. Your "Conversation with Jim Weaver" was quite a hit; a good demonstration to me of refined spiritual development buttonholing public figures on the question of psychedelics. Bravo!

You might read *The Don Juan Papers: Further Castaneda Controversies* by Richard De Mille, for a good outline on what kind of a fraudulent fantast Carlos is... It is a source of moral pain to me, to find him in the non-fiction section of bookstores. As far as I'm concerned, a good spiritual practice which you might find instructive is to always avoid using the term "reality". This is one of those meaningless words in the language which when avoided, and replaced by some more appropriate distinction/term, will lead to a clarification of ideas that can be truly amazing, and as experience is often conditioned by concept, the clarification of ideas often leads to the clarification of experience and understanding.

Best Wishes,  
Ethan

## BOOK REVIEWS

### *The Scientist: A Novel Autobiography*

by John Lilly

Lippincott Publishing Co., Philadelphia, 1978.

It seems rather startling that a person with the intellectual integrity of John Lilly would be willing to do some rather extreme experiments on himself with psychedelic drugs. Yet in another way it seems almost inevitable—questions about the relationship of mind/brain had preoccupied much of Dr. Lilly's early life. And it was these questions which lead to his research with dolphins, and his development of refined methods of electrode insertion into the brains of animals. Eventually though, he was to realize that even the most delicate procedures were far too damaging to the brain to be applied to practical research questions about mind/brain relationships.

Lilly had a habit of wandering around outside his body, which as he grew older, was necessarily suppressed, as society is not very tolerant toward those who talk about such experiences. His experience with ketamine revitalized those memories, though he was careful not to let the prescribing physician know about it. It seems that ketamine had been prescribed for Lilly's chronic migraine attacks and the experience was to become a starting point for him to continue his mind/brain experiments on himself with psychedelic drugs for a number of years.

Lilly was also the first researcher who used Sandoz LSD in an isolation tank, despite the ominous warnings of the National Institute of Mental Health which coordinated the LSD research in the mid-1960s. It was almost inevitable for a man with his degree of inquisitiveness—he had invented and refined the tank for his research projects long before he had any thought of experimenting with psychedelic drugs.

It's a fascinating story and a difficult book to lay down, Lilly has a remarkable way of presenting his material so as to continually keep his readers feeling they are on the verge of some remarkable revelation—a feeling which has obviously driven him through a hierarchy of goals in his research throughout his life. He is quite adept at projecting his emotions, his fears and anxieties, as well as joys and raptures, into his written works.

From his very vivid descriptions, I wouldn't say that his experiences are extraordinary, though at the time they were done, very little was known about psychedelics, so they were certainly extraordinary to him in a temporal sense. What is extraordinary is the fact that he would put

the whole story into print for the world to see. The straight scientific community will reject his works as the product of a

psychotic mind, or worse. Yet the story is all the more believable for its candid presentation. It is already so fantastic that any imaginative embellishments which could be added would seem trivial. Lilly has pulled out all the stops on his autobiography without regard to how the cement-brained intellectuals may judge him.

The writing of this book required real courage. I would highly recommend it to anyone who has faith that eventually the truth will be known about psychedelics, no matter how much one-sided propaganda now exists. Lilly clearly has this faith himself or he couldn't have written it.



### *The Natural Mind*

by Andrew Weil

Houghton Mifflin Co., Boston, 1972. 229 pages.

When skating around on the thin ice of controversy about psychedelics, it always gives me a little added confidence to encounter the works

of an author whose ideas interface closely with my own intuitive precepts. In this respect, Andrew Weil's work exceeds all probability of ordinary coincidence. He has pointed out clearly the folly of government institutions and legislation in failing to distinguish drug use from drug abuse.

But Weil goes beyond merely differentiating use and misuse; he discusses why some experience beneficial effects, and others wind up in trouble. The desire to experience altered states of consciousness is an innate drive—one which children often learn spontaneously even before they start school. Spinning around, hyperventilation, and riding the merry-go-round are all elementary ways of responding to this innate drive; changing perceptions and thus altering consciousness.

But it is a drive which becomes suppressed or restricted to socially acceptable forms (such as alcohol use) as the individual grows older.

His chapter on "Clues from the Amazon" points out that psychedelic drugs have been in use for centuries by natives of that region, but curiously (naturally!), the use of such drugs has not caused the degree of social problems which are seen in the United States. Why not? Because those natives use natural drugs in natural ways, and they generally use drugs ritualistically. They have thoroughly educated themselves about the effects of various drugs, and they take care to communicate their knowledge to their children. As a result the natives are able to apply psychoactive drugs for positive results, and to apply them in a way which is beneficial to their personal well-being, or in ways which strengthen social bonds and overall unity of the tribe.

In differentiating between stoned vs. straight thinking, he points out the perception of unity (as opposed to the perception of differing parts) as being at the heart of the mystical experience.

Weil draws definitive lines between these two types of thinking, then goes on to list some concrete, potential applications of stoned thinking in medicine, psychiatric treatment, and development of extrasensory perception. His arguments are a bit difficult to follow at times, but the book progresses with such close-knit continuity that even a skeptic would have a hard time finding loopholes.

His conclusion about the drug problem in the United States is that it is being antagonized by the very actions intended as solutions. Programs to prevent drug misuse will not be successful unless they are staffed by those who have already learned how to use drugs intelligently.

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**The perception of unity...[is] at the heart of the mystical experience.**

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Although Weil has had extensive experience with hallucinogenic drugs

himself, he is not a proponent of drug use. He recognizes that non-drug methods of consciousness expansion are the better way in his call for "a new science of consciousness...free from stifling materialism." I think it would be fair to say Weil does not encourage drug use, but he does recognize that for some people there is a proper time-space for it. This book will be remembered fifty years from now; Weil will be recognized for his revolutionary approach and keen insight into existing social and medical problems which now plague our society.

(Available from Mycophile Books; see page 5).



*Marijuana: Your Legal Rights*

by R. J. Moller

Addison-Wesley Publishing Co., 1981. 267 pages.

It is surprising how often people literally give away their rights because they simply are not aware of what they should, or more often, should not do when confronted by police in a



bust, or even for simple questioning. Police and prosecuting attorneys are quite adept at leading a potential suspect into putting his own neck into the noose. The author presents a series of situational examples based on case histories in explaining how to avoid giving away your rights. Lying during an interrogation, for example, can often get a person into more trouble than if he had just remained silent.

Often the police will use illegal procedures during searches, seizures, or questioning. Unless you are a student of law school, you may not realize that illegally confiscated material may not be used as evidence, or even be aware that the police acted illegally.

In some situations, inappropriate timing of police procedures during a bust makes their actions illegal. Needless to say, the author, being an attorney himself, recommends giving the police as little information as possible before seeing your attorney. And if you are held in jail, for example, talking to fellow prisoners about your case can be as bad as talking to the cops.

Read this book to find out how police can use legal loopholes to subject you to warrantless searches at home and in your car. How far can they go? And be careful at the airport or customs office. The entrapment defense? That's a slippery clause that is more often than not only successful according to the judge's definition of how far the investigators may go in proving the violation was an on-going situation—and some states do not recognize entrapment at all.

Moller discusses at length how to choose a lawyer, with some surprisingly favorable comments for public defenders. He points out that public defenders are often better than one would think. Many choose their careers because they genuinely want to help the "small people" who haven't the resources to pay for an expensive

lawyer. Acting as your own defense attorney may be all right if it's a small case, but if it is one in which a conviction could lead to a jail sentence, you are better off to get a professional lawyer at the beginning.

Moller has good cause to condemn the grand jury probe as little more than a modern-day inquisition. For example, there is no defense attorney allowed during questioning. And a skillful prosecutor can manipulate you into waiving your fifth amendment rights before you even know what's happening! You may then be forced to implicate friends and relatives, or go to jail for contempt. The author summarizes his

discussion on grand juries with the observation that they no longer serve to protect people from false accusations.

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**A number of fractures have been made in constitutional rights...within the last couple decades.**

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A common theme which runs through Moller's book is that he is convinced that a number of fractures have been made in constitutional rights through decisions handed down within the last couple decades. But he also points out that the Supreme Court's decisions are seldom unanimous in such cases, and interpretations of rights tend to vary through the years as new judges are appointed; each interprets the Constitution according to his own conscience.

Right or wrong, the laws are there, and the best we can do to protect the rights of the marijuana user is to become knowledgeable about how the laws interact with those rights. But there are laws governing police actions too, and people who are well informed about those limitations are at a decided advantage if a confrontation does occur.

Moller's concluding chapter is a very logical commentary on the absurdity of existing drug laws. He seems to favor legalization of all drugs, banning of advertisement (including tobacco,

alcohol, and coffee), and taxing to finance educational and abuse treatment programs. But selectively legislating against some and in favor of others creates a double-standard which jeopardizes the integrity of the legislative system.

Moller also includes an appendix on state-by-state marijuana laws and numerous references to court documents for readers interested in looking up specific cases. •

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TRANSCENDENTAL TRIVIA

Be Your Brother's Keeper

Not his jailer,	Not his butler,
Nor his foreman,	Nor his servant,
Nor his preacher,	Nor his slave,
Nor his God,	Nor his dog.

Keep your brother as your brother  
Just by loving one another.

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### Invitation for Contributions

The *Psychozoic Press* is a non-profit experimental project; an informational advisory and communication exchange paper. We welcome contributions and are always open to comments, criticisms, and suggestions on how to improve the *Press*. Factual information, poetry, opinion, short stories, essays, newspaper items, and current events relevant to psychedelics would be acceptable. Contributors may wish to be recognized, remain anonymous, or use a pen name, and the *Press* will comply with the wishes of the contributor in this respect. No articles on buying, dealing, or availability of illicit drugs, please, though it's all right to talk about them. Contributions will become the property of the *Press* unless you already have copyright rights, in which case we can only reprint the article with your permission.

**NEXT ISSUE:** June, '83  
More on San Pedro  
Psychedelics and Creativity  
Leary's Latest Book  
More from Dr. Montagne

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### Drug Analysis Labs

The following analysis labs each have their own special procedures for submitting drug samples. Write or call them first for details about costs and how to submit a substance for testing. **DO NOT** send drugs before you have the instructions.

Community Counseling and Resources Center  
10400 Richland Rd.  
Cockeysville, MD 21030  
(301) 628-6120

Drug Information Center  
1763 Moss St.  
Eugene, OR 97403  
(503) 686-5411

PharmChem Labs  
3925 Bohannon  
Menlo Park, CA 94025  
(415) 328-1600

S.P. Labs  
5426 NW 79th  
Miami, FL 33166

United Health Services  
184 Salem Ave.  
Dayton, OH 45406  
(513) 225-3003

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The phrase "In Light and Love" was added to the *PP* emblem on the cover of this issue based on a suggestion in a letter from C.W. of Santa Cruz. Very fitting, don't you think?