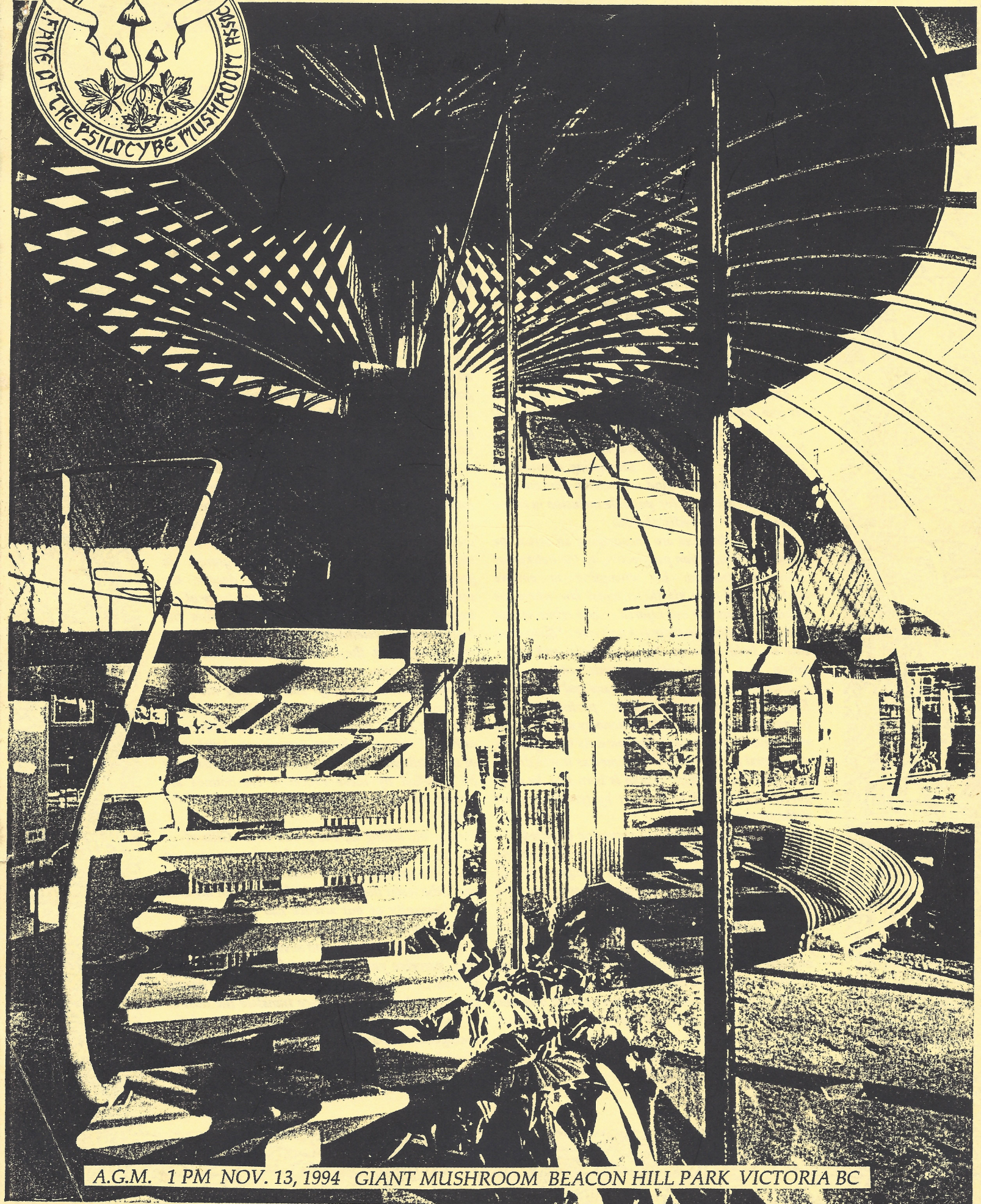


THE SPOREPRINT



A.G.M. 1 PM NOV. 13, 1994 GIANT MUSHROOM BEACON HILL PARK VICTORIA BC

A welcome to our many new members and hats off to friends and associates that have continued to enliven the Fane with enthusiasm, interest and support. A special thanks to everyone who is keeping in touch with reports from locales around the world, for your collecting of footnotes to the enterprise of discovery, for your pursuits of psychoactivism and for keeping up to date with your dues.

Members are encouraged to write their testimonials on the significance the sacramental experience plays in on going life. These will be archived as written witness in the event of a constitutional challenge on religious grounds. Encourage your friends to do so also. Universal Defense Sheet available upon request. So the Inquisition will not pass without a record, encounters with the law, should also be recorded.

There is a standing request to all members to retrieve and forward to headquarters any and all print on the psychedelics both pro and con; news-clips, books, papers, cartoons, jokes, anecdotes, antidotes and any items of interest illustrating advances of enlightenment of any kind are welcome for the Fane Library and Archives, for possible inclusion in future Sporeprints or for redistribution.

The Fane directors are encouraging an across the board anti-prohibition perspective, as the betrayal of individual freedom by attempting to enforce conformity of taste via the criminal law where the rights of others are not injured is a crime against humanity. Although there is a universe of distinction that we hold between the psychedelics and drugs, (given the potentialities known and as yet undiscovered) and while the means and ends of the Sacraments and drugs differ profoundly, the paramount importance of the autonomy of individual conscience in both cases is the same. As the legend on the funeral car of Voltaire exclaimed as it was drawn through Paris in 1791; "If man is born free, he must govern himself, if he is beset by tyrants he must dethrone them."

Without the Prohibitionists corrupting knowledge, censoring free inquiry, and blurring distinctions about the relative merits and dangers of all psychoactive substances, the various appetites of a truthfully informed populace will subside into the natural limits assigned to them by the character of the people. As freedom loving nations we must trust ourselves and determine that there is a clear difference between a crime everyone can recognize as an injury against another and these peculiar offences conjured through warrant of paper and language that recreate citizens into victims of the law. The first instance is the sole utility of the rule of law, the second a blunder of oppression.

The psychedelics may be easily viewed as active principles of Truth, the long sought for philosophers stone, a touchstone of hope and renewal, of ecstatic insight, healing and inspiration. In the most sacred of precincts they serve the explorer of mind as the crown of contemplation. In expanding cultured and culturing circles, for generations, the Experience has been regarded fondly as a challenge of transformation, an opportunity, door to unitive experience, an adventure of cosmic inquiry. Doubtless never to be fully understood by anyone, the sacred edible literature, be it a mushroom, a cacti, a portion of parchment, will always have the shine of the Great Mystery about it. A mystery of joy and exuberance that we can clearly touch taste and feel. The destiny recovering promise of the all good, a dynamic gift amidst the contradictions and difficulties that face humanity, and even the generating potential of the benign yet to be uncovered in the heart of human nature.

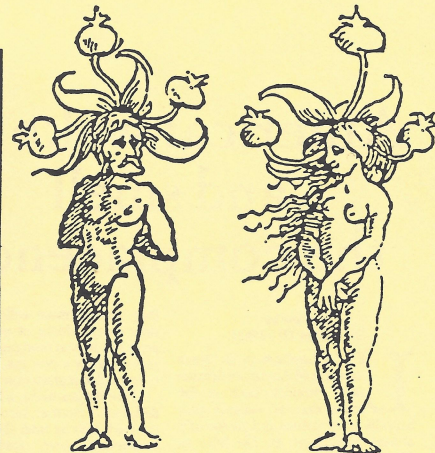
As instruments of culture the sacraments have had, and do have, much to contribute to the humane endeavour. Independently appreciated, beyond the limits of verbal teaching, speaking directly through the faculties of being, in the singularities of solitude, in small groups, in gatherings of many, they are, despite the uncertainties of existence, striking evidence of the benevolence of the universe. Unmasking the boundaries of systems of thought and attitude that may entangle us, they shed light on personal and public circumstance, releasing consciousness from her conditioned moorings and granting the great boon of fresh winds and flowing tides to see and live new truth, uncovering innate formations of universal values in living experience. Awakeners of the intuition of love, the states of mind that may be unveiled by these evocative compounds are among the chief counterweights to the evils of the world.

Turning on, tuning in, and proud of it! Gifts of Nature, our instruments of truth spring up growing from the ground, taking nourishment from the earth, the water the air and the brilliance of the sun. The ingenuity of our science has discovered yet further marvels adding to her mansions.

Scattered vagabonds and sovereigns of Nature's Way, perceive yet again the fair designs of mind written in the design of Life revealed by sacred chemistry that may by grace translate the dust of us into the Living Infinity. Opportunity of the courageous, reward of the humble, prize of the playful, sport of the wise, gift of love, Hail bounteous Life!

LSD-25

50th RE-BIRTHDAY

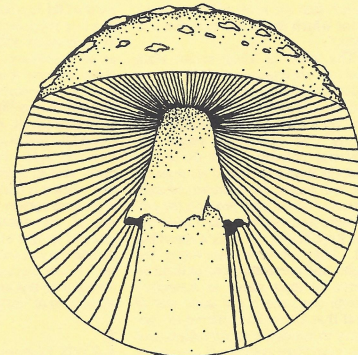


integration

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journal for mind moving plants and culture

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- ✱ issn 0939-4958



IN HONOUR OF THE FIRST BICYCLE 'TRIP'...
A Special Thanks to Dr. Albert Hofmann

SWISS ACADEMY OF MEDICAL SCIENCES
COMMEMORATES THE 50TH ANNIVERSARY OF
DR. ALBERT HOFMANN'S DISCOVERY OF LSD

ON October 22 and 23, 1993, the Swiss Academy of Medical Sciences held its LSD conference in Lugano -Agnò, Switzerland amidst mountain lakes near the Italian border. By the end of the conference, I felt that the consensus of the participants was that LSD should indeed be the subject of renewed scientific inquiry. This conclusion seemed to be echoed by all concerned including experts in the treatment of drug abuse, therapists, brain neurochemists, and even government regulators from several countries. While the renewal of psychedelic research is still in its infancy, the Swiss Academy of Medical Sciences conference made an important contribution toward strengthening the scientific arguments and political consensus for its continued growth. Perhaps Albert Hofmann's problem child, like so many of us whose path to adulthood was turbulent and troubled, may yet grow into a responsible citizen. Much hangs in the balance.

At its heart, the Swiss Academy conference was a tribute to the very important scientific and medical contributions made by Dr. Albert Hofmann. In his wonderful synthesis of the science of chemistry, the art of living, and the spirituality of the psychedelic experience, Dr. Hofmann has been a profound inspiration to many people all over the globe. For those who know the value of LSD, the world seems doubly gifted, first by LSD's discovery and second by the fact that it was Dr. Albert Hofmann who discovered it. ■

Multidisciplinary Association for Psychedelic Studies

I just joined the editorial board of a new bilingual German journal *Integration: Journal for Mind-Moving Plants and Culture* (\$80.00 for three issues from Bilwis Verlag, Eschenau Nr. 29, D-8729 Knetzgau, Germany - Luna is also an editor, as well as the founder. German artist Herman De Vries and two German scientists, W. Bauer and M. Hanslmeier). The goal of this journal is to establish an international forum for positive research on entheogens, and to integrate art and science (all of the issues will have good graphics and some color plates... the first featured seven plates of Pablo Amaringo's *ayahuasca* paintings, previewing the book *Ayahuasca Visions*; the second and most recent, a double issue devoted to mushrooms, had a dozen color plates of *Amanita muscaria* and a black-and-white poster of 123 carpophores of *Psilocybe semilanceata*). I am happy to have this closer connection with the European scene, as I think the short-term prospects for legalization there are far better than in North America. My participation will make the journal more accessible to non-German speakers (in any case, about half the articles are in English, and there are always summaries in English, which will be made more detailed) - do you think you might mention the journal and subscription data in a future newsletter, in a more prominent way than in the most recent *Sporeprint* I received?

Thanks again for the valuable information, sincerely yours,

America: wake up and smell the complacency

Review by
WILLIAM THORSELL

LEWIS Lapham is the court moralist of American democracy, moralist both in the sense that he believes profoundly in its virtues and profoundly abhors its failings. In *The Wish for Kings: Democracy at Bay*, Lapham goes beyond the brilliant, entertaining crankiness of his monthly column in Harper's magazine (the moralist sometimes acting as jester), and deeper than he did in his book *Money and Class in America* to dissect the ve-

THE WISH FOR KINGS Democracy at Bay

BY LEWIS LAPHAM

Grove Press, 213 pages, \$29.95

nality of American leadership class.

What is democracy, and what is the wish for kings?

"A democracy is about individuals who trust their own judgments, rely on the strength of their own thoughts, and speak in their own voices. Citizens, not courtiers. People who live for others, and not for the opinion of others, who believe that they can forge their energy and their intelligence into the shape of their own destiny and their own future. People who recognize in other people the worth of their variant theories, tastes, customs and opinions, who know, as did Justice Leonard Hand, that the spirit of liberty is the spirit which is not too sure that it is right."

The wish for kings results from fear of uncertainty and fatigue at practicing democracy, the desire of individuals to delegate responsibility for "their own destiny and their own future" to others in return for material comforts. "To the extent that the wish to be cared for replaces the will to act, the commercial definition of democracy prompts the politicians to conceive of and advertise the Republic as if it were a resort hotel. They promise the voters the rights and comforts owed to them by virtue of their status as America's guests (i.e., much the same sort of deal that Louis XIV offered the nobility in residence at Versailles), and the subsidiary arguments amount to little more than complaints about the number, quality and cost of the available services." Among the prime comforts is the promise of security:

"The wish for kings is the fear of freedom, and under the pretext of rescuing people from incalculable peril, the government over the last 50 years has claimed for itself enormously enhanced powers of repression and control."

The wish for kings is, of course, met by the willingness of many people to act as royalty. The state becomes a market transaction in which power and responsibility are ceded in return for the answer Yes to the question, "Are you better off today than you were four years ago?" If the answer is No, the penalty is loss of the White House. If the prospect of No arises even with the other party in the two-party system, the wish for kings transfers with startling ease to a Ross Perot — the aspiring citizenking. The Republic may be a hotel, but dissatisfied guests cannot check out. Beware the dissatisfaction of spoiled subjects who have nowhere else to go.

Lapham makes his point with typically wicked, delightful prose attacking the "courtier spirit" in every quarter of the U.S. leadership class. "As more people become more fearful of losing their place in the world,

they become more willing to trade their independence of mind for the price of a second mortgage, and third motorboat or a new hat." Everyone is devoted to ingratiation.

"Like the journalist, a lawyer is by definition a courtier, hired to arrange the truth into its most flattering and convenient poses, mediating between his patron and the rudeness of the world outside the palace gates." In the tenured universities, "the range of acceptable opinion bears comparison with the wingspan of a bumblebee." In the private economy, "Deferring to the bias against risk, a generation of business executives submits to the consensus of dithering committees, and a generation of critics polishes the furniture and amuses itself with brilliant glosses on the work of genius long deceased."

All this has led to crushing national debt and pervasive cultural dissolution, with the special debauchery of the press, "the first and foremost of the nation's courtiers. . . . The soul of the major American news media would be that of the dandy or the fop — Rosencrantz or Guildenstern, an anxious and smiling gentleman, pathetically eager to please, forever worrying about the quality and number of his dinner invitations, glad to do the king's bidding, quick to repeat the gossip heard on the palace stairs, a credulous and servile little friend to all the world."

Here Lapham breaks ranks and restates most wonderfully the case for the Old Journalism: "The virtues of a free press inhere in its character as a necessary affliction rather than as an exemplary comfort. It is precisely because it is an affliction, for exactly those reasons that require of its practitioners little refinement and less compassion, no sense of esthetics and the gall of a coroner. Like history and Lear's Fool, journalism is better able to diagnose than to cure, and when it is faithful to its purpose, it presents society with a rude measure of the distance between the graceful images of an approved reality and the awkward facts of the matter." (Does Lapham's own Harper's accord with this zealous vision, or he as the man of "little refinement"?)

LEWIS Lapham himself does not offer solutions — never has. In his view, that is not the business of journalism. Nor does he explain the dotage of American democracy by reference to political structures or the dynamics of capitalism or technology. Like the French novelist, Romain Rolland, who explained the First World War as "the treason of the intellectuals" against the unknowing masses, Lapham ascribes America's problem fundamentally to the failure of elites. Herein lies the source of Lapham's inexhaustible outrage and brilliant polemical force, as in *Wealth and Class in America* — the judgment that his peers have betrayed their historic role, not to be kings, but to be the most exemplary of democrats in the nation's population.

Lapham's critique is, in this way, profoundly conservative, never challenging anything more than individual behaviour — an analytic tendency that runs deep in American life. By implication, nothing more radical need be done to cure America than the pulling up of bootstraps by people who have come to know only the lacing of shoes. To the pulpit then, the revival of honour, self-respect, responsibility — and reform!

William Thorsell is *The Globe and Mail's* editor-in-chief.

Music and spatial task performance

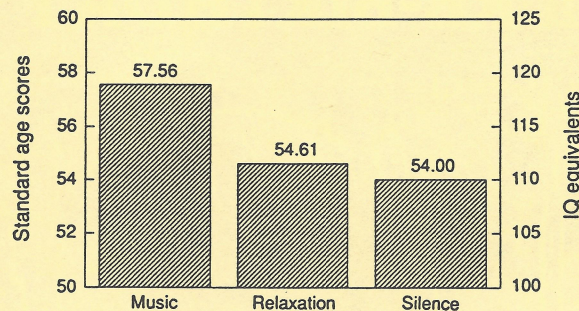
SIR — There are correlational¹, historical² and anecdotal³ relationships between music cognition and other 'higher brain functions', but no causal relationship has been demonstrated between music cognition and cognitions pertaining to abstract operations such as mathematical or spatial reasoning. We performed an

spatial IQ scores of 119, 111 and 110, respectively. Thus, the IQs of subjects participating in the music condition were 8–9 points above their IQ scores in the other two conditions. A one-factor (listening condition) repeated measures analysis of variance (ANOVA) performed on SAS revealed that subjects performed better on the abstract/spatial reasoning tests after listening to Mozart than after listening to either the relaxation tape or to nothing ($F_{2,35} = 7.08$; $P = 0.002$). The music condition differed significantly from both the relaxation and the silence conditions (Scheffe's $t = 3.41$, $P = 0.002$; $t = 3.67$, $P = 0.0008$, two-tailed, respectively).

The relaxation and silence conditions did not differ ($t = 0.795$; $P = 0.432$, two-tailed). Pulse rates were taken before and after each listening condition. A two-factor (listening condition and time of pulse measure) repeated measures ANOVA revealed no interaction or main effects for pulse, thereby excluding arousal as an obvious cause. We found no order effects for either condition presentation or task, nor any experimenter effect.

The enhancing effect of the music condition is temporal, and does not extend beyond the 10–15-minute period during which subjects were engaged in each spatial task. Inclusion of a

delay period (as a variable) between the music listening condition and the testing period would allow us quantitatively to determine the presence of a decay constant. It would also be interesting to vary the listening time to optimize the enhancing effect, and to examine whether other measures of general intelligence (verbal reasoning, quantitative reasoning and short-term memory) would be similarly facilitated. Because we used only one musical sample of one composer, various other compositions and musical styles



Standard age scores for each of the three listening conditions.

Testing procedure. In the music condition, the subject listened to 10 min of the Mozart piece. The relaxation condition required the subject to listen to 10 min of relaxation instructions designed to lower blood pressure. The silence condition required the subject to sit in silence for 10 min. One of three abstract reasoning tests taken from the Stanford-Binet intelligence scale⁴ was given after each of the listening conditions. The abstract/spatial reasoning tasks consisted of a pattern analysis test, a multiple-choice matrices test and a multiple-choice paper-folding and cutting test. For our sample, these three tasks correlated at the 0.01 level of significance. We were thus able to treat them as equal measures of abstract reasoning ability.

Scoring. Raw scores were calculated by subtracting the number of items failed from the highest item number administered. These were then converted to SAS using the Stanford-Binet's SAS conversion table of normalized standard scores with a mean set at 50 and a standard deviation of 8. IQ equivalents were calculated by first multiplying each SAS by 3 (the number of subtests required by the Stanford-Binet for calculating IQs). We then used their area score conversion table, designed to have a mean of 100 and a standard deviation of 16, to obtain SAS IQ equivalents.

experiment in which students were each given three sets of standard IQ spatial reasoning tasks; each task was preceded by 10 minutes of (1) listening to Mozart's sonata for two pianos in D major, K488; (2) listening to a relaxation tape; or (3) silence. Performance was improved for those tasks immediately following the first condition compared to the second two.

Thirty-six college students participated in all three listening conditions. Immediately following each listening condition, the student's spatial reasoning skills were tested using the Stanford-Binet intelligence scale⁴. The mean standard age scores (SAS) for the three listening conditions are shown in the figure. The music condition yielded a mean SAS of 57.56; the mean SAS for the relaxation condition was 54.61 and the mean score for the silent condition was 54.00. To assess the impact of these scores, we 'translated' them to

Scientific Correspondence

Scientific Correspondence is intended to provide a forum in which readers may raise points of a scientific character. They need not arise out of anything published in *Nature*. In any case, priority will be given to letters of fewer than 500 words and five references.

VIOLATION OF HUMAN RIGHTS BY THE UNITED NATIONS ORGANIZATION

When the General Assembly of the United Nations Organization adopted and proclaimed the Universal Declaration of Human Rights on December 10, 1948, it ruled against earlier international agreements such as the Hague Convention of 1912, designed to "control" opium.

This fact has since been overlooked and the United Nations Organization has itself, in direct violation of principles laid down in the Declaration, orchestrated international agreements to prohibit human beings from deciding the course of their own individual lives regarding the consumption of psychoactive substances. The Declaration is refreshingly positive. Some excerpts:

UNIVERSAL DECLARATION OF HUMAN RIGHTS

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind . . .

Now therefore, the General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations . . .

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

In spite of this Declaration, the United Nations Organization apparently saw nothing wrong in assigning some people the task of dictating what biochemicals other people would be 'allowed' to use to increase awareness, relieve pain or boredom, enhance creative endeavours and recreation, and explore the age-old mysteries of the inner worlds. Nor did they recognize the problem of taking away the dignity of consumers by forcing these choices upon us through armed intervention, espionage, intimidation, and the breaking and entering of private dwellings and human bodies.

In contradiction of their own Declaration, the UNO apparently assumed that most people are not endowed with sufficient reason to choose their intake appropriately, nor with sufficient conscience to adequately control the use of their preferred substance, and therefore are not equal in dignity and rights and should not be free.

This "disregard and contempt for human rights" has "resulted in barbarous acts that have outraged the conscience," among them: people killed in their own homes by 'peace officers' looking for so-called 'illicit' plants; people severely beaten during body-searches for so-called 'illicit' medicines, children taught by schoolteachers to inform on their parent's personal private activities; parents encouraged to throw their children out in the street for enjoying a herb with a twelve-thousand year history; people jailed for decades because they assisted an undercover liar obtain a valuable product; and millions of people living in fear of being assaulted by their own police simply because they follow their own conscience regarding what they consume.

Please address your concern to your elected representatives, the leaders of your government, the United Nations World Health Organization, Avenue Appia 1211, Geneva 27, Switzerland, and the Center of Human Rights, Room S-2914, United Nations, New York, NY, 10017, USA

PATRIOTIC CANADIANS FOR HEMP

LEAGUE FOR ETHICAL ACTION ON DRUGS

FRIENDS INTERNATIONAL

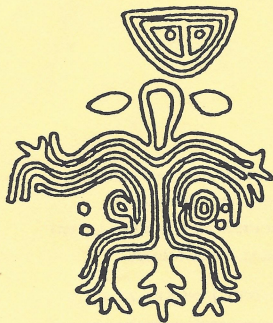
B.C. Anti-Prohibition League

P.O. Box 8179, Victoria, BC, V8W 3R8 CANADA (604) 382-7758

FANE OF THE PSILOCYBE MUSHROOM ASSOCIATION

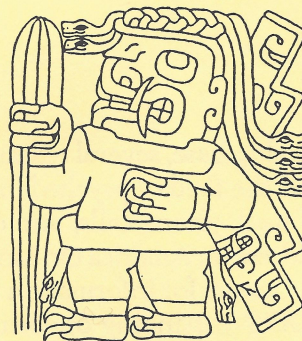
HEMP ALLIANCE

ETHNOPHARMACOGNOSTICAL BOOKS BY JONATHAN OTT



Ayahuasca Analogues—Pangæan Entheogens is the first book to explore in detail the human pharmacology of *ayahuasca*, the jungle *ambrosia* of Amazonia. In the alembic of his own brain, Ott elucidates the basic pharmacology of this rainforest potion *viapsychnonautic* experiments with *pharmahuasca* [pure compounds in *ayahuasca* capsules], and describes the brewing of *ayahuasca*-like potions using commercially-available temperate-zone plants as sources of the enzyme-inhibiting *ayahuasca* β -carboline, and of the key entheogenic active principle DMT. Nine tables, including two lists of DMT and β -carboline-containing plants, document Ott's contention that there are at least 4000 possible combinations of plant infusions which can yield entheogenic potions using technology no more complicated than that employed for making coffee or tea. These are the Ayahuasca Analogues of the book's title. A detailed index and 418-source bibliography make this a valuable reference book, as well as a psychonautic account of "travels in the universe of the soul" with *ayahuasca*. Available as a \$15 paperback [ISBN 0-9614234-5-5], \$30 clothbound [ISBN 0-9614234-4-7] and \$60 signed, numbered, limited edition [200 copies] with cloth slipcase. Publication: March 1994. [128 pp.]

Pharmacotheon—Entheogenic Drugs, Their Plant Sources and History is the most comprehensive multi-disciplinary book on the subject of shamanic inebriants and their active agents and artificial cousins. Featuring a bibliography of 2440 sources—three times greater than any previous book—Pharmacotheon is the reference book specialists have long needed, which has been written in an engaging style making it accessible to the layperson. Extensive personal experiences with entheogenic drugs imbues Ott's treatment of the subject with insight, passion and energy. Two years of writing following twenty years of research into the ethnopharmacognosy of entheogenic drugs have distilled the quintessence of the subject for your enlightenment and delectation. Six tables and 5 appendices [*Sundry Visionary Compounds* with 8 mini-chapters; *Putative Entheogenic Species* with annotated lists of lesser-known visionary drugs; *Index of Entheogenic Chemistry* with condensed chemical data on the 50 most important entheogenic compounds; *Botanical Index* to the more than 1100 species cited in the text; and *Suggested General Reading*] complement the text and bibliography. Available as a \$40 softcover [ISBN 0-9614234-3-9] or as a \$70 hardcover [ISBN 0-9614234-2-0]. [640 pp.]



The Cacahuatl Eater—Ruminations of an Unabashed Chocolate Addict is a witty, irreverent, iconoclastic, enlightening and eminently informative satire of our provincial and prejudiced attitudes toward drugs. A period piece, stylishly written in antiquated English prose. *The Cacahuatl Eater* is the first book to treat chocolate first and foremost as a drug, and to suggest the chemical basis for the chocolate habit, a type of drug addiction. Unrepentant chocolate addict Ott provides an entertaining survey of the natural history of cacao and chocolate, and reviews the secret entheogenic pre-Columbian history of *cacahuatl*, the drug more valuable than gold! He punctures medical myths regarding the specious association of chocolate with acne, tooth decay, allergies, obesity, migraine and benign breast disease. His withering attack on carob, which he shows to be nutritionally inferior to cacao and chocolate in detailed tables, launched a retaking of health-food store shelves by nutritious chocolate products [the book was published in 1985], and the Chocolate Addict pokes fun at organophiles, the medical establishment, drug laws, and at times even himself. Available as a \$10 paperback edition [ISBN 0-9614234-1-2] or a \$20 hardcover [ISBN 0-9614234-0-4]. [128 pp.; 27 photos]



Researcher finds merit in chocolate

Knight-Ridder Newspapers

STATE COLLEGE, Pa. — Chocolate isn't the cholesterol disaster some people have claimed, a U.S. researcher says. You just have to be careful about how much you take.

Penny Kris-Etherton, a professor of nutrition at Pennsylvania State University's College of Health and Human Development, says stearic acid, a prominent component of the cocoa butter in chocolate, is a saturated fatty acid that will not elevate blood cholesterol levels and will not promote blood clots associated with heart disease.

In fact, Kris-Etherton said, her research indicates that stearic acid may lower cholesterol levels. The bottom line is that eating chocolate in moderation shouldn't hurt healthy people.

Moderation means eating one or two candy bars a week, she said.

Kris-Etherton and colleagues tested high-fat diet on 33 men whose age averaged 26. Selected members were fed controlled diets over eight months with high levels of fat from either cocoa butter, soybean oil, olive oil or butter and then had their blood analysed for cholesterol levels and clotting.

Those eating the butter diets showed the highest levels of blood cholesterol and clotting factors, while those eating the cocoa butter and soybean oil diets showed essentially no change.

All of these books are published by Natural Products Co., and are available from Jonathan Ott Books, Post Office Box 1251, Occidental, California, USA 95465. All books, including paperbacks, have sewn bindings for permanence. *Pharmacotheon* and *Ayahuasca Analogues* printed on recycled, acid-free paper. For all domestic orders, please include \$3.00 per book for postage; foreign surface shipping and handling is \$5.00 per book. Please allow one month for domestic; two months for foreign orders.

A blooming mania

*Globe Mail
March 5/94*



This year, the Netherlands celebrates the 400th anniversary of the first planting of tulips in its soil. These flowers are a major export item, a big tourist draw and are rooted in the country's heritage. In 1944,

when German occupiers stripped the country of its foodstuffs, starving Dutch ate tulip bulbs to survive. In the 17th century, many of the Dutch succumbed to a notorious "tulipmania." Some notes:

- The tulip came to western Europe from Turkey in the 16th century. (The word "tulip" is a "vulgar Turkish pronunciation of Persian *dalbānd*, or "turban," which the flower is thought to resemble," according to the Oxford English Dictionary. The Turks themselves call the flower *lâle*.) When cultivated, a virus can cause the tulip to "break," or bloom, inexplicably into a new colour or shape that is passed along to offspring.



SOCIAL STUDIES



A DAILY MISCELLANY OF INFORMATION BY MICHAEL KESTERTON

These variegations are often beautiful and valuable.

- Rich people in Amsterdam sent to Turkey for tulip bulbs and paid extravagant prices for them, writes Charles Mackay in *Extraordinary Popular Delusions and the Madness of Crowds*. The middle classes were soon caught up in the rage for possessing them.
- In 1634-37, a mania to possess tulips became so great that "the ordinary industry of the country was neglected, and the population, even to its lowest dregs, embarked in the tulip trade," writes Mr. Mackay.
- A trader in Haarlem paid half his fortune to buy a single bulb. Some workers sold everything they had, including their tools, to buy a few tulips of any variety.

(Given a good break, they might possess a winner.) Eventually, tulips traded as "futures" — bulbs that people didn't yet own were sold for money that people didn't yet have. In two separate years, the variety called *Semper Augustus* failed and no bulbs were produced; this did not dampen trading in that tulip.

- By one account, a Dutch sailor returning from the Orient visited a merchant and was given breakfast in return for the news he brought; left alone, he carried off what he thought was an onion and ate it. It was a rare tulip, worth enough to feed a ship of sailors for a year.
- Near the peak of the craze, tulips were more valuable than gold or silver. Growers were understandably worried about leaving their bulbs in the field at

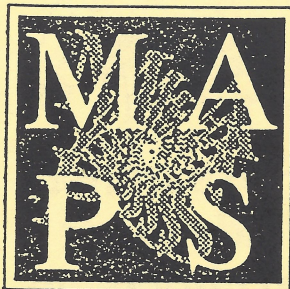
night, says Joseph Bulgatz, author of a book on *More Extraordinary Popular Delusions*.

- Not everyone was a player. One Dutch professor of botany was so enraged at the speculative frenzy that he would attack tulips ferociously with his stick whenever he saw them.
- In early February, 1637, the market broke. People lost fortunes on paper. Tulip contracts were unsalable and courts were inclined to view them as gambling debts. It took the country's economy many years to recover.
- History records other speculative run-ups in flowers, including a French dahlia craze and a Dutch hyacinth mania (in the 18th century).

Thought du jour



"People from a planet without flowers would think we must be mad with joy the whole time to have such things about us."
— Irish-born novelist Iris Murdoch in *A Fairly Honourable Defeat* (1970).



Multidisciplinary Association for Psychedelic Studies, Inc.

"WE MUST FREE SCIENCE AND MEDICINE
FROM THE GRASP OF POLITICS AND
GIVE ALL AMERICANS ACCESS TO THE VERY LATEST
AND BEST MEDICAL TREATMENTS."

PRESIDENT W. J. CLINTON, JANUARY 22, 1993

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A Time of Tests

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The MAPS Newsletter:

Each quarterly newsletter will report on MAPS research in progress. In addition to reporting on our own studies, the newsletter may focus on psychedelic research both in the US and abroad and on conferences, books and articles of interest. Issues raised in letters and calls from members may be addressed, as may political developments that effect psychedelic research and usage.

General Membership: \$30.

(If outside US add \$10 postage.)

General members will receive the newsletter and a copy of Drs. Kurland, Yensen and Dryer's *LSD in the Treatment of Substance Abuse Protocol* as well as Dr. Abrams' *Study of smoked marijuana and oral THC in the treatment of the HIV-related Wasting Syndrome*

Supporting Membership: \$100.

(If outside US add \$10 postage.)

Supporting members will receive all the benefits sent to the General Members plus the audiotape from the 50th Anniversary of LSD event in Santa Cruz, April 16, 1993

Patron: \$250 or more.

(If outside US add \$10 postage.)

Patrons will receive all the benefits sent to Supporting Members plus one item of your choice from among the videotapes from the 50th Anniversary of LSD events. Patrons may also request research updates at any time on matters of personal interest and will receive advance information and discounts to MAPS events.

MAPS HAS BEEN experiencing growing pains since the last newsletter was mailed to members. MAPS has been successful in enlarging its mem-

bership base, several research projects that MAPS is coordinating are coming to fruition, and the field of psychedelic research in general is experiencing a renaissance. The flow of mail, phone calls, and e-mail messages has increased (MAPS now has an internet address on America On Line: RICKMAPS@aol.com), as has the number of requests from the media for information (see article on drug trends in Newsweek, December 6, p. 62). MAPS' expanding opportunities and responsibilities have also coincided with a very personal and joyous but time-consuming series of celebrations, namely my marriage. ■ This MAPS newsletter is written almost entirely by myself, unlike the last issue which was more like a journal. MAPS has so many projects underway that I wanted to let you know about them in some detail. I should have more time to put out a lengthier newsletter with the next issue. Very fortunately, MAPS has recently obtained the part-time assistance of Sylvia Thyssen, a bilingual University of North Carolina at Chapel Hill liberal arts graduate (page 12). If contributions to MAPS are sufficient, it is our hope that Sylvia will be able to work full-time for MAPS in the not too distant future. ■ MAPS' growing pains are primarily a result of the recent developments in MDMA and marijuana research. After eight years of effort, FDA-approved Phase I human studies with MDMA are commencing at UCLA's Harbor Hospital under the direction of Dr. Charles Grob (page 2). MAPS recently donated \$2,700 to pay for high-tech brain scans for two of Dr. Grob's experimental subjects. Research into the use of MDMA in the treatment of pain and distress in cancer patients will follow after the Phase I study. ■ During the last several months, three additional MAPS-coordinated research projects have cleared most of the hurdles required prior to actual implementation. Dr. Donald Abrams' marijuana project exploring the use of smoked marijuana in the treatment of the HIV-related wasting syndrome has been approved by the FDA (page 5). The MAPS-California NORML project to investigate the effectiveness of water pipes in filtering marijuana smoke will begin in early 1994. The necessary \$28,800 has been obtained, due in part to the generous gift of \$18,000 from a MAPS member who gave \$14,000 and also bid \$2,000 each for the two original Doonesberry cartoon strips donated to MAPS by Garry Trudeau (page 10). An exciting new MDMA research project, not previously discussed in any MAPS newsletter, will explore the use of MDMA-assisted psychotherapy in the treatment of post-traumatic stress related to war trauma. This study will take place at the Military Hospital in Managua, Nicaragua. Permission for the study has been granted by the Nicaraguan Minister of Health (page 3). ■ After enormous and sustained effort by advocates, the FDA has approved Phase I human trials designed to explore the physiological and psychological effects of the African psychedelic root, ibogaine. Phase 2 trials examining the use of ibogaine in the treatment of cocaine addiction will follow (page 4). ■ Your previous support of MAPS has nurtured the infant field of psychedelic research. Your continued support will help enable the field to continue its long, slow walk toward scientific maturity and social sanction. ■ Rick Doblin, MAPS President

The Entheogen Law Reporter

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Magic Mushrooms & The Law

In the United States, the substances psilocybin and psilocin were declared illegal in October 1970, with the enactment of the Drug Abuse Prevention and Control Act of 1970.¹ Today, all fifty states have controlled substance laws that are largely modeled on the federal act. To date, psilocybin has been confirmed in over 80 different species of mushrooms, 46 within the genus *Psilocybe*. (Ott 1993: 309-314.) This article surveys the published court decisions directly examining the legality of possessing mushrooms endogenously containing psilocybin or psilocin.

The first published case directly addressing the issue of mushroom legality is *Fiske v. State* (Fla. 1978) 366 So.2d 423. Mr. Fiske was arrested as he emerged from a field in Collier County, Florida. (It is not clear from the opinion, but it appears that he was initially arrested for trespassing.) Near him, the officers found a bag of freshly picked wild mushrooms which laboratory testing revealed to contain psilocybin. Following a jury trial, Mr. Fiske was found guilty of possessing psilocybin in violation of the Florida Drug Abuse Prevention and Control Act. Mr. Fiske appealed his conviction arguing that the state statute, which only explicitly outlawed the substance psilocybin and said nothing about mushrooms, violated his federal and state constitutional rights to due process when applied to outlaw possession of wild mushrooms. (*Id.* at p. 424.)

The Florida Supreme Court examined the language of the Florida statute which placed in Schedule I, "any material which contains a quantity of the hallucinogenic

substance psilocybin." The court held that it was unconstitutional to apply the statute to wild mushrooms, explaining:

The statute makes no mention of psilocybin mushrooms or, for that matter, of any other psilocybin organic form that grows wild. If the statute were to specify that psilocybin was contained in certain identifiable mushrooms and were to name those mushrooms as unlawful, it would not be unconstitutional as applied. The statute as presently framed, however, gives no information as to

(Continued on p. 17.)

Spore Seller Raided Log-book of 600 customer names seized!

On or about May 6, 1994, Alaska drug enforcement agents, armed with a search warrant, raided Power Products, an Alaska company selling *Psilocybe cubensis* mushroom growing kits. During the search, agents seized: books, glass jars, letters, and business records, including a log-book of all people (estimated at approximately 600) who corresponded with the company or ordered mushroom growing kits since the company began doing business in March 1993.

The raid was evidently the result of a Washington man who alerted authorities after finding his fourteen year old daughter in possession of either a Power Products' growing kit, or mushrooms produced by such a kit. Washington drug enforcement agents then traced the kit to Power Products in Juneau, Alaska.

(Continued on p. 24.)

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Statement of Purpose:

Since time immemorial, mankind has made use of entheogenic substances as powerful tools for achieving religious insight and understanding. In the twentieth century, however, these most powerful of religious and epistemological tools were declared illegal and their users decreed criminals. It is the purpose of this Journal to provide the latest information and commentary on the intersection of entheogenic substances and the law.

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Entheogens & the Free Exercise Clause

Practical Legal Aspects for Individuals

"The government's war on drugs has become a wildfire that threatens to consume those fundamental rights of the individual deliberately enshrined in our Constitution. Ironically, as we celebrate the 200th anniversary of the Bill of Rights, the tattered Fourth Amendment right to be free from unreasonable searches and seizures and now the frail Fifth Amendment right against self-incrimination or deprivation of liberty without due process have fallen as casualties in this war on drugs. It was naive of this Court to hope that this erosion of constitutional protections would stop at the Fourth and Fifth Amendments. But today, the war targets one of the most deeply held fundamental rights -- the First Amendment right to freely exercise one's religion."

-Chief Judge Burcinga, *United States v. Boyd* (D. N.M. 1991) 774 F.Supp. 1333, 1334.



LETTER FROM PRISON
DALE R. GOWIN
#91 - B - 0209
P.O. Box 500
Elmira, NY 14902 USA

TO ALL INTO WHOSE HANDS
THIS LETTER MAY FALL:

GREETINGS AND PEACE

I write from within a maximum-security prison, where I am serving a 12-year sentence for the use and distribution of heretical vegetable products: medicinal herbs, cacti, and fungi that have been used since before recorded history began as consciousness-raising sacraments. I believe that these plant substances are an important part of the living heritage of human life on Planet Earth—powerful tools that can be used as philosophical and spiritual instruments of science—Holy Sacraments provided to us by our Creator, the living Mother Earth, of whom we are a part. I have held these beliefs during all my adult life; experience and research have strengthened and upheld them. I have made no secret of these beliefs; rather I have spoken out publicly from the stage of public forums, in the columns of newspapers and magazines, over the air in radio broadcasts, and in personal discussions in the schools, churches, factories and streets that I have wandered through during three decades of life in America. I have not sought to convert others to my beliefs—only to bear witness to them, to share my insights in honest dialogue as is my duty as a responsible member of an evolving society, and to proclaim that I, and others who may be so inclined, have a legitimate and inalienable right to make use of these sacramental plants.

In a free and democratic society, government is not an absolute power. Rather, it is limited to the protection of the natural and inalienable rights that all humans share as their birthright. The principles upon which the American government was founded, deriving from the Magna Carta, the tradition of English common law, and the classical liberalism of philosophers like John Locke and John Stuart Mill, are stated in the Preamble to the Declaration of Independence: all human beings are born with certain inalienable rights, among them "life, liberty, and the pursuit of happiness." Governments are instituted to protect these rights by "the consent of the governed." If a government becomes destructive of these ends, it is the right and duty of the people to alter or abolish it, and to replace it with a new system that will fulfil its legitimate functions without abusing its authority.

The U.S. government (and, to a lesser degree, the other Western democratic states that are influenced by U.S. economic imperialism) has strayed from the libertarian revolutionary ideals it was founded on. It is now a bloated, bureaucratic monster that is owned and controlled by the ultra-rich class of top-level corporate profiteers, a tiny minority of the nation's people. There is no longer any connection with the basic tenets of legitimate authority, as defined by the U.S. Constitution. This government wields tyrannical and arbitrary police force, routinely violating the private homes, property and persons of its citizens. These dictatorial excesses are supported by the corrupt courts, and the people are conditioned to accept them by the indoctrination that is mandated for all in the compulsory state-controlled educational system, and the all-pervasive, corporate-controlled mass media, which combine to hypnotically induce attitudes of unthinking obedience, subservience, and aggressive competitiveness. From a nation of freedom-loving individualists, we have been transformed into a nation of brainwashed sheep. Instead of an impartial referee of the free market system, government has become an abusive surrogate parent before which the people cower like naughty children.

Prohibition laws have no legitimate basis in a democratic society. If a person's actions do no harm to others, they are no one else's business—least of all the government's. Your body and your mind are your own property, not the property of the state. What substances you choose to eat, drink, smoke or ingest by whatever other means you like, are no one else's business. In a constitutional democracy, a plant or vegetable product, whether distilled, extracted, or synthesized, cannot be a "controlled substance."

You can't legislate morality in a free society. Church and State are not one entity; they are totally distinct and separate. Questions of morality are decided by each individual, with the aid and guidance of whatever churches or gods or ideals s/he chooses to accept. Prohibition laws are an attempt to encode a particular set of moral judgements into a secular legal system: they are based on the idea that drug-taking is a moral evil.



This is an independent, non-profit, underground publication, produced by & for prisoners incarcerated for prohibition violations. YOUR HELP IS NEEDED to make this project a success. TO SUBSCRIBE, please send a generous donation (we suggest a minimum of \$1.00 per copy); prisoners, please send some postage stamps if you can. Write to:

PPN, 107 TALL TREES CT.,
FRANKFORT KY 40601

It is not up to the government to say what actions are right or wrong; so long as one's actions are not harmful to the person or property of other citizens, they are no concern of government. If you should harm yourself by your own freely chosen actions, it is no concern of government; freedom of action necessarily implies responsibility for the results of one's own actions. Yet prohibition laws are based on the idea that government must protect us from ourselves. Such laws may be expected in totalitarian, fascist, or communist states; they are totally alien to a free, democratic society.

I am one of 600,000 or more U.S. citizens currently incarcerated under the drug prohibition laws. The prohibition mania continues to increase, even as the massive social and economic chaos it causes continues to spread. Urban crime and violence, blamed on "drugs" by the prohibitionist lobby, are really the direct result of prohibition. Alcohol prohibition caused the same results in the 1920s; the gang warfare of Al Capone's era and our own are the same. The excessive profits of 'black market' prices in combination with grueling urban poverty form an explosive mix. Dangerous products like 'bathtub gin' or 'crack' disappear when responsibly produced alternatives are available on the free market. The currently prohibited drugs were sold openly and used by millions before anti-drug laws were enacted, without causing a crime problem. It is prohibition, not 'drugs,' that causes crime. The only real 'drug problem' we have is prohibition. It must be ended now!

Your help is needed. Please make copies of this letter and pass them out to your friends and neighbours, and send them out with your mail. Talk to your neighbours, family, and co-workers about prohibition; organize and work toward the end of the phoney "war on drugs." Demand an immediate end to all prohibition laws and the immediate release of all prisoners of prohibition!

The B.C. Anti-Prohibition League
urges you to follow this sage
advice and help
FREE NORTH AMERICA

Fair Trial Security; Notice and Instructions

This document that you have received is a controversial tool to strategically end the undeclared civil war popularly known as the War on Drugs.

To use the Fair Trial Security is simple: just get it notarized and then take it to your local county clerk's office and file it under miscellaneous. The clerk assigns it a docket number, a page number and affixes a seal. There is a fee for this. Be sure to get an extra copy certified.

Then make ample copies of the certified copy and uncertified copy. Distribute these, along with copies of this letter, to every thinking American and anyone persecuted over marijuana or other drugs.

If you are arrested for a drug crime, demand a jury trial. Present a certified copy of the security to the trial judge, the prosecutor and your defense attorney. Instruct them that the Fair Trial Security is your defense. Here is where it gets scary: you will be threatened and urged to accept a plea bargain. It is understandable if you accept a plea bargain. Standing your ground takes courage. Before it goes to trial the judge may find a "technicality" to dismiss the case. If it goes to trial be prepared to tell the jury "the court is withholding proof of my innocence from you. The proof is on file at the (state which county clerk's office, docket number, page number and index)." Memorize the file numbers and rehearse this script. It may be necessary for you to speak out of order. The prosecutor will object and the judge will order your remarks stricken from the record. And that will prove to the jury that something terribly wrong is going on.

Will it work? This document has been assembled from cases that never went to trial. One, for example, was a case where a man charged with "manufacturing" marijuana told the judge that his defense was P.L 97-280 Year of the Bible, and Genesis 1:29; in order to prove "manufacture" the court would have to prove that the defendant had "the divine power of creation." The judge dismissed the case on a technicality which he had earlier said was no obstacle to conviction. The defendant kept his freedom, but lost his house.

Civil forfeiture is criminal piracy lacking the constitutional authority of a Congressional letter of marque and reprisal. That is another issue deserving of being filed as a fair trial security. And on that point put your best case together that the War on Drugs should end, and why, on paper and file it. Do not wait for them to come and get you. File it now!



Ronald Tavares
16566 - 016 Del A
PO Box 903
Raybrook NY 12977

May 9, 1994

Dear Friends,

On March 11th 1994, you printed Volume 1, #3 of the DSM Reform Initiative Newsletter RX. Included in it was a civil action submitted by a prisoner attacking the validity of the Drug Laws. A few of us here at FCI Fort Dix have expanded on the idea and find that there is incredible merit, not only as a Bill of Attainder, but also Due Process, Equal Protection and other rights being violated by the Attorney General's power to schedule drugs based on (the) medical and scientific (opinion) of the Secretary of Health and Human Services. The Attorney General has subdelegated this power to the DEA who now answers to no one but themselves and schedules the drugs via Administrative Procedures Act. Many, if not all of the drugs listed automatically apply to the Sentencing Guidelines which is further usurpation and diversion of judicial review. This War on Drugs must stop before we become completely (subjugated) by the powers that be.

We have also drawn a direct link of the drug laws to the World Health Organization who is accountable only to the United Nations. If WHO wants to list a drug they recommend to the UN who then passes it to the Secretary of State (Warren Christopher) who in turn makes a recommendation to the DEA. The DEA is bound by the Single Convention Act signed in 1973 to submit in the Federal Register which, if no comment is made, automatically becomes law that the DEA can then enforce. However, if the DEA's regulations in 21 CFR are contrary to the Attorney General's directive by the Congress, the act is arbitrary, capricious and violates others laws.

Anyway, we are putting together some legal documents to get a perspective on a possible class action suit. There are many obstacles and we want to know if you are aware of any other such activity so we can make a collective effort. Also, any lawyers involved or other information that may act as a stepping stone to push further our cause. We are very serious and all effort must be made to stop this attack on the Constitution, the people and this country. It's all very much part of the New World Order. (It must be) exposed as an attempt of the UN to destroy the foundation of this country. In addition, I ask for the other causes of action not listed in the March 11th issue of the RX, if available (editor's note - provided). Please put me on your mailing list and I eagerly await any and all assistance you may provide in the name of solidarity, and righteous indignation (in the face) of an oppressive government.

Peace & Love & Freedom Ron
PS - (Another) way to get this War On Drugs stopped is by "jury nullification". The juries must be (informed) of their power to review the law as well as the facts.

Call F.I.J.A. 1 - 800 - TEL - JURY

Edited by Bartlett Ridge, DSM Reform Initiative, PO Box
1562, Albany NY 12201

»FAIR TRIAL SECURITY«

YOU BE THE JUDGE

That justice may prevail this document has been filed to help people accused of breaking unconstitutional drug laws secure a fair trial. This is a plea to the good sense and faith of both the judge and jury in this matter, and a record for posterity. Herein follows proof that the laws in question are unconstitutional.

In fact, the jury has the power to legally nullify the law in any one particular case simply by returning a "not guilty" verdict. "The jury has a right to judge both the law as well as the fact in controversy" - John Jay, First Chief Justice, U.S. Supreme Court, 1789. "The pages of history shine on instances of the jury's exercise of its prerogative to disregard the instructions of the judge." - U.S. vs. Dougherty, 473 F 2d 1113, 1139 (1972), and see also State of Georgia vs. Brailsford, et al 3 Dall. 1, and U.S. vs. Moylan, 417 F 2d 1002, 1006 (1969).

The U.S. Constitution is the supreme law of the land (Article VI), and any statutory law must be in total agreement with the Constitution to be valid. "NO one is bound to obey an unconstitutional law and no courts are bound to enforce it." - 16 American Jurisprudence 2nd Edition, Sec 177, late 2nd, Sec 256. "All laws which are repugnant to the Constitution are null and void." - Marbury vs. Madison, 5 US (2 Cranch) 137, 174, 176, (1803). See also Miranda vs. Arizona, 384 US 436 p. 491 and Norton vs. Shelby County, 118 US 425 p.442.

The Controlled Substances Acts (hereinafter the acts) comprise a bill of attainder in violation of Article I Section 9 of the U.S. Constitution

Congress never had the authority to enact prohibition or "drug control" statutes unless they were intended to regulate interstate commerce (Article I, Section 8, clause 3). See also Nigro vs. U.S., 276 U.S. 322 (1926). It took a Constitutional Amendment (the Eighteenth) to enact alcohol prohibition in 1920. It took a Constitutional Amendment (the Twenty-first) to repeal the Eighteenth in 1933.

In fact, there has never been a Constitutional Amendment to outlaw drugs and there is nothing in the Constitution that would give our federal government the power to do so. The Ninth Amendment states that the enumeration of particular Constitutional rights "shall not be construed to deny or disparage others retained by the people" and the Tenth Amendment where all powers that are not delegated in the document are reserved to the states "or to the people." In Griswold v. Conn (1965) 381 U.S. 479 (and see

Goldberg's concurring opinion) it is established that the Ninth Amendment of the Bill of Rights secures our unwritten common law rights. In West Virginia State Board of Education v. Barnette 319 U.S. 624 the U.S. Supreme Court held that Constitutional rights cannot be voted on.

The acts, in several instances, violate the right of all persons to equal protection of the laws - Article XIV Section 1 of the Bill of Rights. The most trenchant of these is that the acts enshrine into federal law the opinions of licensed professionals, i.e., the medical community, and whereas the Constitution says nothing about licenses said federal laws are invalid.

It is said to be unlawful and mala prohibita to possess, manufacture, dispense or even abandon said controlled substances except in the course of recognized and professional medical or research practice as determined by the Secretary of Health and Human Services on the basis of consensus of views of the American medical community - 21 USC 801a, 802(B), 841, 844. This office (formerly Health, Education and Welfare) is also authorized to make grants, and enter into contracts, for the collection and dissemination of drug abuse education material, and develop and evaluate such programs, and , acting through the National Institute of Mental Health, to serve as a focal point for the collection and dissemination of information relating to drug abuse - US PL 91-513. This substantially prejudices law enforcement philosophy, jurisprudence and legislation.

The presumption of innocence until proven guilty is set aside in cases of drug possession by placing the burden of establishing innocence upon the defendant who must demonstrate medical permission - 21 USC 885, and Section 259(g) of the Executive Law of the State of New York.

Criminal legislation in the field of medicine should apply only to specific instances of individual danger, and then only at the state level. The acts, on the other hand, make the subject of criminal legislation differences of opinion with the consensus of views of the American medical community. The acts authorize conviction irrespective of conduct, loss of self-control or finding of scienter endangering or threatening to the public health, safety or morals, and welfare.

Another violation of the right to equal protection is the legal standing of people charged with breaking the laws that regulate alcohol and tobacco products. Those whose charges involve Controlled Substances, cultivation of marijuana for personal use, or sale between consenting adults without complainants, for examples, are dealt with much more harshly and severely than merchants who illegally sell tobacco

(the number one killer drug) to minors, and alcohol related violations of motor vehicle law.

Another instance where the acts violate equal protection is that the acts, as applied, are racist.

United States Public Law 97-280 "Year of the Bible - Designation" re-affirms the scriptural basis of our laws and culture. Many of our common law rights extend back to the Bible. For example, in Genesis 1:29 GOD grants us every herb bearing seed.

Provision for the protection of human rights is also made in the Charter of the United Nations; Chapter I Article 1 (1) respects "the principle of equal rights and self-determination of peoples..." Article 1 (3) promotes the fundamental freedoms for all without distinction as to race, sex, language or religion." Article 19 promotes the free exchange of ideas and information. Further, the U.N. Universal Declaration of Human Rights Article 4 declares that participation in the cultural life of the community is a right.

Drug control treaties can not compel the United States to violate its Constitution - Reid v. Covert 354 U.S. 1 at p.17 that the U.S. Supreme Court has regularly and uniformly recognized the supremacy of the U.S. Constitution over a treaty.

While it is clear to some people that the War on Drugs violates Constitutional and human rights, the view of those who are vested with the power to make laws and interpret rights seems to be a foregone conclusion that the drug laws are Constitutional and do not violate those rights. To even bring the topic of rights may harden the resolve of lawmakers and judges because it implies that they have failed to understand the true meaning of the Constitution. I pray that the judge recognizes that I know what risk this argument involves. I pray the jury does too and that they courageously adhere to the natural law of justice - tempered perhaps by the radiant glow of a little kindness, understanding, or mercy.

Sept. 18, 1994

To Whom It May Concern,

I am a 24 year old DEAD HEAD facing LIFE WITHOUT parole for federal LSD charges. I found your address in Relix. I am also a PRO-SE litigant in my cases.

Could you please send me information on what it is that you do and the names and addresses of anyone locally that I may contact.

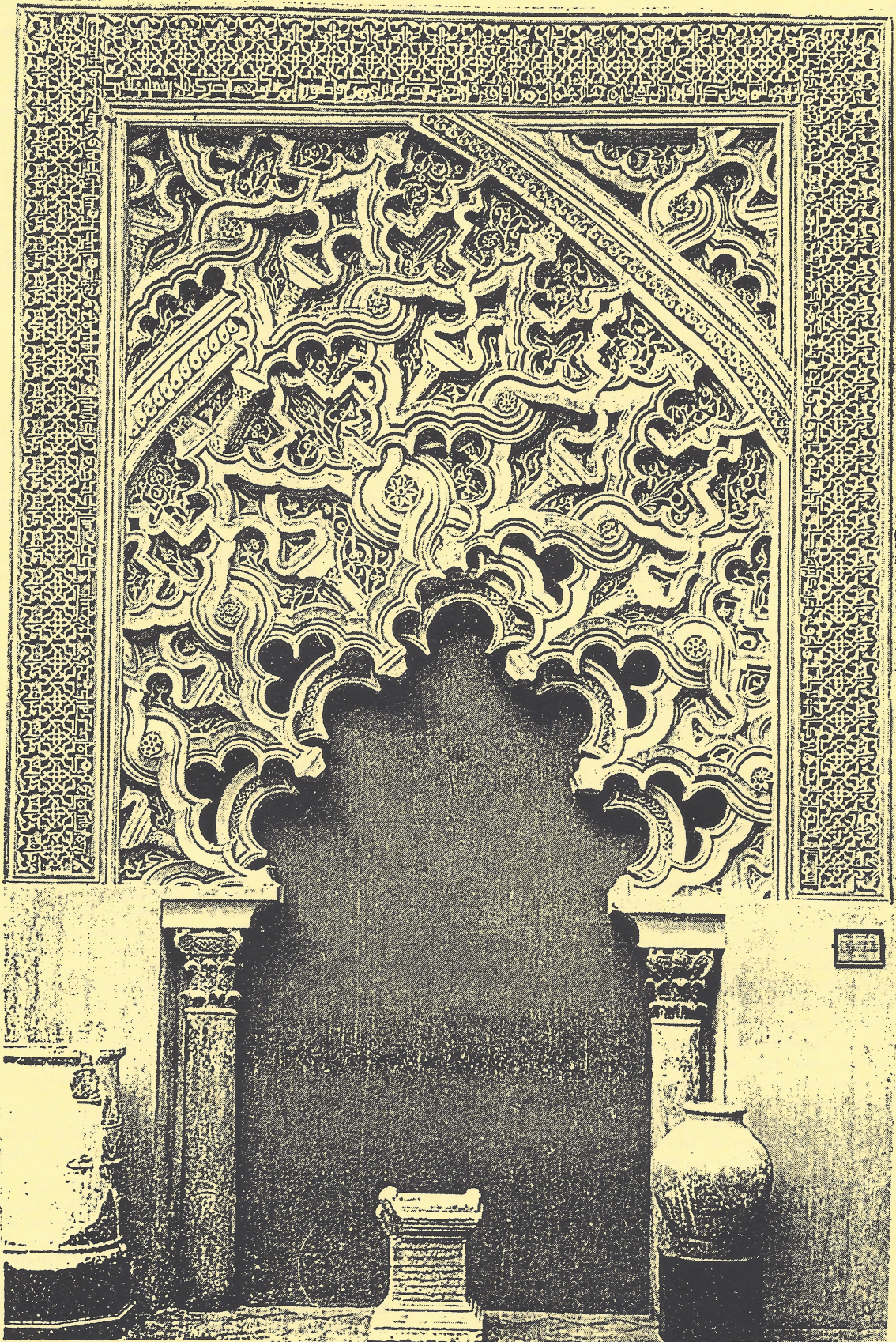
I would also like to share with you my discovery of the Constitutional Court of We the People in and of the United States of America. It is a True Constitutional Court pursuant to Article III of the Constitution. I am working on having my case transferred to this court as the courts I am already in are corrupt. If I win this other prisoners of the War on Drugs may do the same.

For more info you may contact:

EMILIO IPPOLITO
CONSTITUTIONAL COURT
901 South Rome Ave.
TAMPA, FL 33606
ph. 813-251-9306

Thank you for your assistance.

Sincerely
Karen Hoffman
UGE - 771
525 Broder Blvd.,
Dublin, CA 94568



A much more extreme state of mystical consciousness is described by J. A. Symonds; and probably more persons than we suspect could give parallels to it from their own experience.

"Suddenly," writes Symonds, "at church, or in company, or when I was reading, and always, I think, when my muscles were at rest, I felt the approach of the mood. Irresistibly it took possession of my mind and will, lasted what seemed an eternity, and disappeared in a series of rapid sensations which resembled the awakening from anæsthetic influence. One reason why I disliked this kind of trance was that I could not describe it to myself. I cannot even now find words to render it intelligible. It consisted in a gradual but swiftly progressive obliteration of space, time, sensation, and the multitudinous factors of experience which seem to qualify what we are pleased to call our Self. In proportion as these conditions of ordinary consciousness were subtracted, the sense of an underlying or essential consciousness acquired intensity. At last nothing remained but a pure, absolute, abstract Self. The universe became without form and void of content. But Self persisted, formidable in its vivid keenness, feeling the most poignant doubt about reality, ready, as it seemed, to find existence break as breaks a bubble round about it. And what then? The apprehension of a coming dissolution, the grim conviction that this state was the last state of the conscious Self, the sense that I had followed the last thread of being to the verge of the abyss, and had arrived at demonstration of eternal Maya or illusion, stirred or seemed to stir me up again. The return to ordinary conditions of sentient existence began by my first recovering the power of touch, and then by the gradual though rapid influx of familiar impressions and diurnal interests. At last I felt myself once more a human being; and though the riddle of what is meant by life remained unsolved, I was thankful for this return from the abyss—this deliverance from so awful an initiation into the mysteries of scepticism.

"This trance recurred with diminishing frequency until I reached the age of twenty-eight. It served to impress upon my growing nature the phantasmal unreality of all the circumstances which contribute to a merely phenomenal consciousness. Often have I asked myself with anguish, on waking from that formless state of denuded, keenly sentient being, Which is the unreality—the trance of fiery, vacant, apprehensive, sceptical Self from which I issue, or these surrounding phenomena and habits which veil that inner Self and build a self of flesh-and-blood conventionalities? Again, are men the factors of some dream, the dream-like unsubstantiality, of which they comprehend at such eventful moments?"

In a recital like this there is certainly something suggestive of pathology.² The next step into mystical states carries us into a realm that public opinion and ethical philosophy have long since branded as pathological, though private practice and certain lyric strains of poetry seem still to bear witness to its ideality. I refer to the consciousness produced by intoxicants and anæsthetics, especially by alcohol. The sway of alcohol over mankind is unquestionably due to its power to stimulate the mystical faculties of human nature, usually crushed to earth by the cold facts and dry criticisms of the sober hour. Sobriety diminishes, discriminates, and says no; drunkenness expands, unites, and says yes. It is in fact the great exciter of the *Yes* function in man. It brings its votary from the chill periphery of things to the radiant core. It makes him for the moment one with truth. Not through mere perversity do men run after it. To the poor and the unlettered it stands in the place of symphony concerts and of literature; and it is part of the deeper mystery and tragedy of life that whiffs and gleams of something that we immediately recognize as excellent should be vouchsafed to so many of us only in the fleeting earlier phases of what in its totality is so degrading a poisoning. The drunken consciousness is one bit of the mystic consciousness, and our total opinion of it must find its place in our opinion of that larger whole.

Nitrous oxide and ether, especially nitrous oxide, when sufficiently diluted with air, stimulate the mystical consciousness in an extraordinary degree. Depth beyond depth of

truth seems revealed to the inhaler. This truth fades out, however, or escapes, at the moment of coming to; and if any words remain over in which it seemed to clothe itself, they prove to be the veriest nonsense. Nevertheless, the sense of a profound meaning having been there persists; and I know more than one person who is persuaded that in the nitrous oxide trance we have a genuine metaphysical revelation.

Some years ago I myself made some observations on this aspect of nitrous oxide intoxication, and reported them in print. One conclusion was forced upon my mind at that time, and my impression of its truth has ever since remained unshaken. It is that our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence; but apply the requisite stimulus, and at a touch they are there in all their completeness, definite types of mentality which probably somewhere have their field of application and adaptation. No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded.

UNREALITY OF THE WORLD

Thereupon the thought came to some of the Gods in that assembly: What the fairies talk and murmur, that we understand though mumbled. What Subhuti has just told us, that we do not understand!

Subhuti read their thoughts and said: There is nothing to understand, there is nothing to understand. For nothing in particular has been indicated, nothing in particular has been explained.

Thereupon the Gods thought: May the holy Subhuti enlarge on this! May the holy Subhuti enlarge on this! What the holy Subhuti here explores, demonstrates and teaches, that is remoter than the remote, subtler than the subtle, deeper than the deep.

Subhuti read their thoughts, and said: No one can attain any of the fruits of the holy life, or keep it,—from the Streamwinner's fruit to full enlightenment—unless he patiently accepts this elusiveness of the Dharma.

Then those Gods thought: What should one wish those to be like who are worthy to listen to the doctrine from the holy Subhuti?

Subhuti read their thoughts, and said: Those who learn the doctrine from me one should wish to be like an illusory magical creation, for they will neither hear my words, nor experience the facts which they express.

The Gods: Beings that are like a magical illusion, are they not just an illusion?

Subhuti: Like a magical illusion are those beings, like a dream. For magical illusion and beings are not two different things, nor are dreams and beings. All objective facts (dharma) also are like a magical illusion, like a dream. The various classes of Saints,—from Streamwinner to Buddhahood—also are like a magical illusion, like a dream.

The Gods: A fully enlightened Buddha also, you say, is like a magical illusion, is like a dream? Buddhahood also, you say, is like a magical illusion, is like a dream?

Subhuti: Even Nirvana, I say, is like a magical illusion, is like a dream. How much more so anything else!

The Gods: Even Nirvana, holy Subhuti, you say is like an illusion, is like a dream?

Subhuti: Even if perchance there could be anything more distinguished, of that too I would say that it is like an illusion, like a dream. For illusion and Nirvana are not two different things, nor are dreams and Nirvana.

Thereupon the Venerable Sariputra, the Venerable Purna, son of Maitrayani, the Venerable Mahakoshthila, the Venerable Mahakatayana, the Venerable Mahakashyapa, and the other great Disciples, together with many thousands of Bodhisattvas, said: Who Subhuti, will be those who grasp this perfection of wisdom as here explained?

Thereupon the Venerable Ananda said to those Elders: Bodhisattvas who cannot fall back will grasp it, or persons who have reached sound views, or Arhats in whom the outflows have dried up.

Subhuti: No one will grasp this perfection of wisdom as here explained, (i.e. explained in such a way that there is really no explanation at all). For no Dharma at all has been indicated, lit up, or communicated. So there will be no one who can grasp it.

CHUANG TZU: GENIUS OF THE ABSURD

"How do I know that the love of life is not a delusion? That the dislike of death is not like a young person's losing his way and not knowing that he is really going home? Li Chi was a daughter of the border warden of Ai. When the ruler of the state of Chin first got possession of her she wept till the tears wet her dress. But when she came to the place of the king, shared with him his luxurious couch, and ate his grain-and-grass-fed meat, then she regretted that she had wept. How do I know that the dead do not repent of their former craving for life?"

Those who dream of the pleasures of drinking may in the morning wail and weep; those who dream of wailing and weeping may in the morning be going out to hunt. When they were dreaming they did not know it was a dream; in their dream they may even have tried to interpret it; but when they awoke they knew that it was a dream. And there is the great awaking after which we shall know that this life is a great dream. All the while the stupid think they are awake and with nice discrimination insist on their knowledge, now playing the part of rulers and now of grooms. Bigoted was that Confucius! He and you are both dreaming. I who say that you are dreaming am dreaming myself. These words seem very strange; but if after ten thousand ages we meet with a great sage who knows how to explain them it will be as if we met him unexpectedly some morning or evening.

Confucius said, "I sought it in measures and numbers; and after five years I had not got it."

"And how then did you seek it?"

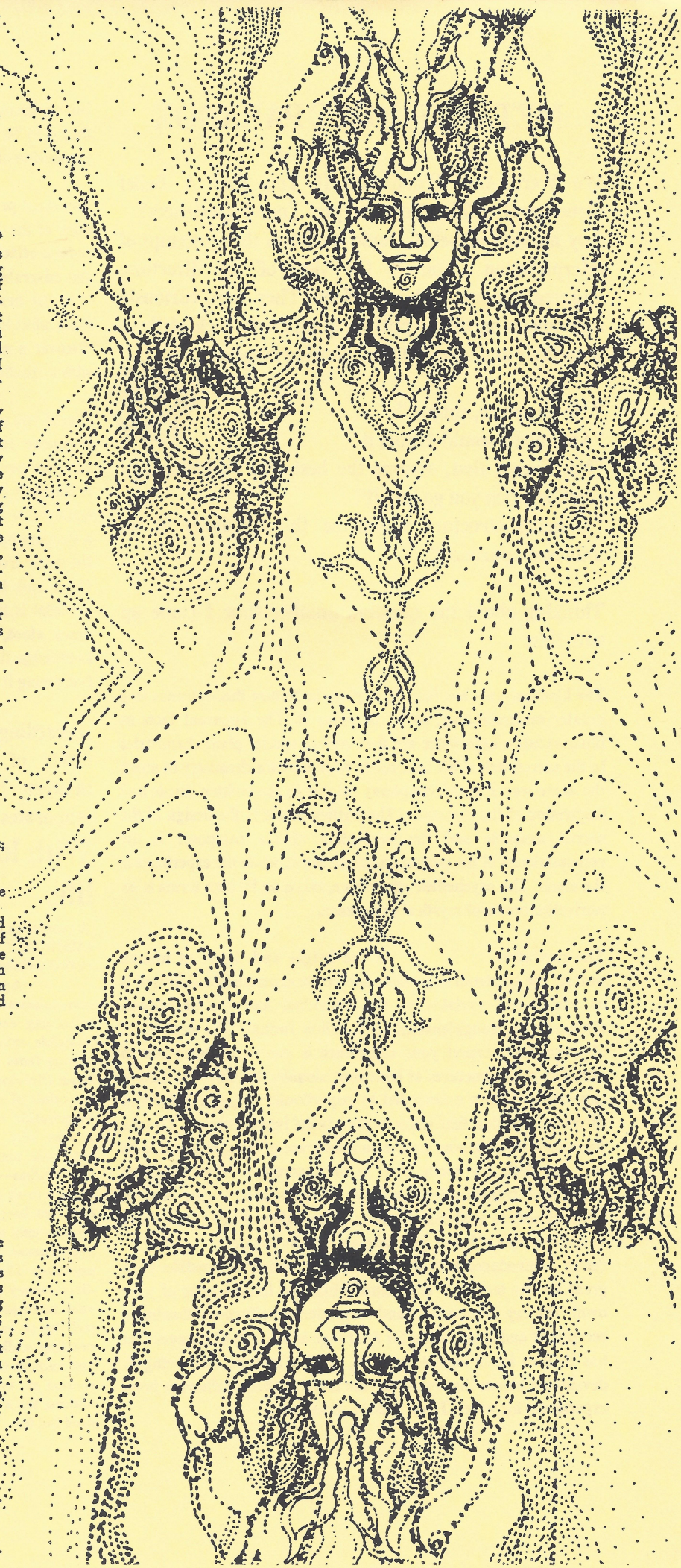
"I sought it in the yin and yang, and after twelve years I have not found it."

Lao Tzu said, "Just so! If the Tao could be presented to another, men would all present it to their rulers. If it could be served up to others, men would all serve it up to their parents. If it could be told to others, men would all tell it to their brothers. If it could be given to others, men would all give it to their sons and grandsons."

HUANG-PO'S SERMON, FROM "TREATISE ON THE ESSENTIALS OF THE TRANSMISSION OF MIND"
(DENSIN HOYO)

The master¹ said to Pai-hsiu:

Buddhas and sentient beings² both grow out of One Mind, and there is no other reality than this Mind. It has been in existence since the beginningless past; it knows neither birth nor death; it is neither blue nor yellow; it has neither shape nor form; it is beyond the category of being and non-being; it is not to be measured by age, old or new; it is neither long nor short; it is neither large nor small; for it transcends all limits, words, traces, and opposites. It must be taken just as it is in itself; when an attempt is made on our part to grasp it in our thoughts, it eludes. It is like space whose boundaries are altogether beyond measurement; no concepts are applicable here.



METAEUPHORIC PARADOX

We Were Also Wondering If You Had A Belief Structure By Which You Interpret Your Experiences?

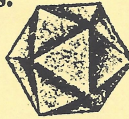
Any number of beliefs could be set to the attempt of interpretation and in the view of the directors, apparently none of them will do. They were curiously unanimous on this. I put the question to each of them separately and received the following responses.

"No structure, simple."

"Any model would distort it"

"No. Except that, assume the best and be loving and trusting when you go into it"

"A belief structure would be the antithesis of an unbiased approach"



Thinking about the question another time I came up with this;

The kind universe has seen fit to place in Nature this entrance to a greater understanding, so let us enjoy it. The apparent facts as illuminated in experience are that certain special plant chemistries in the sacred web of life interrelate with our own chemistry in much the same way a great symphony relates to the written music and inspiration of the composer. The written music is the design of the sacred molecule and the inspiration of the composer is the responsiveness of the person encountering it, while the experience is the music. The psychedelic experience, taken on its own terms is an unrivalled crown of mystical experience.

The revelation of the height and depth of human nature: the spectrum of possible subjective experience and insight is as varied and variable as the individual and the individuals circumstance; enlightenment in 5 billion forms. The best belief structure to interpret your experience is one that allows you to abandon such structures at least provisionally, to allow the field of experience to open unimpeded by superfluous baggage. A form of direct communion that soars beyond belief into discovery. To take the encounter of human nature and the grace of the sacrament to its core zen flesh zen bones, even to the marrow, the alchemical exercise of transforming baseline consciousness (the seed of buddhahood) to gold consciousness (the awakened mind) may have as few elements of belief, pre-judging, expectation or desire introduced into the field of observation as possible. How great are the terms of experience when you impose none of your own! The key is relaxation and surrender. An effortless allowing, a receptivity and cooperation for the range and zenith of changes that has its own inner logic to present, native to your own being. A developing bloom that opens to the most rarified of dharma jewel experiences for which Truth is but a metaphor.

Not to discount the entertainments and utilities of models for what they may be worth to the "relative understanding" but the positive suspension of assumptions is the gateway to the way.

You must prepare yourself for the transition in which there will be none of the things to which you have accustomed yourself. If you remain attached to the few things you are familiar, it will only make you miserable. The stream winner at the open door, puts away what is in the head- imagined truth, preconceptions, conditioning, and faces what happens with trust and love. With this attitude one can discover a natural inclination to participate in confidence and joy with a creation of inexhaustible variety, beauty and delight.

Would you recommend any particular variety of meditation?

Permeate experience with awareness. Certainly meditation is an excellent preparation, method, and means to awakening. But what is meditation? A listening with every faculty of being. Amidst a convivial setting earnestly come to peace and become as tranquil as a sleeping baby yet alert as a hunting tiger. From this position give the mind free rein to the flow of awareness that opens and opens. Good and bad are not the point, whether you make your self peaceful is the point and whether you persist to do so. There is grace afoot, accept every manifestation of experience with the knowledge that all things pass and allow yourself to show yourself everything it has to offer.

Discarding likes and dislikes one discovers the sublime utility of suspended judgement and the difference between heaven and earth, nirvana and sangsara evaporates.

With love dream freely the miracle of life.

A postscript from the other shore.

LUMINOUS BEINGS, ELF MACHINES, ENTITIES AND OTHER reified COSMIC DEBRIS

Apparently there is abroad in the slipstreams of consciousness as encountered by the naive realists and occultists of our latter-day era, a penchant for identifying and pinning down into 'tangible existence' any number of appearances, images and curios arising from the hyperventilated regions of expanding consciousness. Fane Directors, who in their enthusiasm for truth have reduced the essentials of experience to the void clear light of that perfect blissful evaporation of every image in the abandonment of identities, see no reason why other voyagers have been beguiled into the abject sidetrack marvel comic cosmologies of the figments of their own imagination---In the diamond realm there isn't a stick of furniture nor anyone to sit upon it for a zillion miles. As if the perennial voices of old have not long since set the perfectly free example of discovering that the contents of consciousness are in a fundamental sense mere illusory appearances disguising that greater light of awareness unattached to anything. These attachments however entertaining are really merely diversionary projections of the "grasping ego" splashing about in a vain attempt to convince itself of its own ontological existence by striving to establish the existence of the 'other.' As a strategy for creating endless copy and confusion and many dollars for publishers and authors there is no doubt that this has its profitable side, but in the context of contemplation in the essence of the moment opening, it is nothing but a ruse and a spoof that neither audiences within or without need fall for.

Couple face high jump for smoking toad venom

By John Hiscock
in Los Angeles

NARCOTICS agents in northern California have uncovered what they believe to be a large cult of drug-takers who get high by smoking dried toad venom.

The venom, secreted from glands on toads' backs, produces the hallucinogenic drug bufotenine, which researchers say has even more psychedelic properties than LSD.

A couple from Calaveras County have been charged with possession and face up to three years in jail if convicted, after police confiscated four toads from their home. Robert Shepard, 41, a former Explorer Scout leader and schoolteacher, and his wife, Connie, are due to appear in court next month.

"We discovered some literature at their house that leads us to believe there are quite a lot of people smoking this stuff," said Commander Matt Campoy, head of the drug task force. "Some folks will do some pretty peculiar things to get high."

Unrelated laws bar possession of the toad, *Bufo alvarius*, because its numbers are dwindling.

"Mr Shepard told us he obtained the toads in Arizona, where they are quite plentiful," said Mr Campoy. "He said he got so high smoking the venom that he could hear electrons jumping orbitals in his molecules."

He said that until the Shepards were arrested, drug agents had very little information about bufotenine or how it was obtained.

"It is secreted from glands on the toads' backs, and we thought at first it was taken orally, but that's not the case. In fact it is a toad's defence mechanism and it can make you very sick," he said.

"It has to be dried first and then smoked."

Scientific journals trace the use of the drug to ancient times, but it was rarely heard of until the 1950s, when the Pentagon and CIA began, and then abandoned, experiments with bufotenine as part of efforts to develop brainwashing drugs.

Mr Campoy has been unable to find any records of anyone previously having been arrested for possessing it. "I heard that someone in Arizona was arrested for having 62 of the toads for sale, but I haven't established it as a fact," he said.

Calaveras County is, in fact, renowned for its jumping frogs, referred to in a short story by Mark Twain.



AMPHIBIANS IN NATIVE FOLK-LORE AND ART

Among the Indians of British Columbia, amphibians played a conspicuous part in folk tales and other tribal legends; this is particularly true of the frog or toad, of which there are many tales and which is often represented in totem-poles and other handicrafts.

It is interesting to note the prominence given to frogs (toads?) in the legends of some of the native tribes of this Province. For example, a resident among the Haidas of the Queen Charlotte islands wrote that these Indians considered the frog to be the embodiment of wisdom, whence the Shamans or Medicine men obtained their power from their favourite spirits. Another retailer of Haida myths reports that the Thunderbird had as guards in his celestial kingdom two large frogs whose duty it was to croak loudly and thus give warning of the approach of strangers. They served also as messengers and prevented birds and other creatures from disturbing their employer's rest. Possessed of far-carrying voices they could act as guides for travellers along the dangerous coasts of the islands in foggy weather and the fierce grizzly bear was believed to be afraid of them. Further reference to the protective powers is found in the reason given for the frequent carving of frogs on totem-poles, where their presence prevented the destruction of these poles by jealous persons or enemies of the tribe.

One legend referring to the origin of the Frog Crest traces it to the appearance of a most important chief at a great potlatch to which he had been summoned, with a necklace of live frogs tied leg to leg; since that time his family adopted this creature as their crest. The frog was also the principal crest of the Haida Chief Edensaw, who is perhaps the best known member of this tribe. The use of the frog motif in a design for a blanket border is shown in Figure 7.

To-day, the Frog Crest is nearly universal among some Tsimshian Clans on the Skeena river, and it is said to be the oldest emblem owned by certain families.



The Bomba Shack, Tortola, British Virgin Islands

Psychedelic mushrooms are legal in the BVI, as evidenced by the Full Moon parties, where cups of psilocybin tea are served. Those who Just Say No can contemplate the architectural oddity of the Shack itself, built from driftwood and other flotsam.



Figure 7. Blanket border of frogs (toads?) from drawing by Charlie Edensaw, Haida Indian, Masset, Q.C.I.

(Since toads are abundant on the Queen Charlotte islands and frogs are entirely lacking, and since toads are far more common on the adjacent mainland than are frogs, it seems more likely that the animal represented in native carvings and legends, as noted above, is the common toad, *Bufo boreas*, and not the frog. The error could easily arise as a result of ethnographers failing to distinguish clearly between these animals when first recording their work among the natives.)



Priest dismissed from teaching post because he doesn't believe in God

Reuter
London

An Anglican clergyman was fired from his post as a tutor to priests because he does not believe in God.

"I was saddened that it was felt I had to go but I suppose it was unsurprising," Rev. Anthony Freeman said Saturday.

Freeman, fired for refusing to withdraw his new book *God In Us*, said he believes in a Christian humanism which means, God is merely "the sum of human aspirations" rather than "a supernatural being intervening in man's affairs."

Church authorities said his views are incompatible with his job as a post-ordination trainer of priests but allowed him to stay at his church in Staplefield, southern England, for a year.

In his book Freeman wrote: "There is nothing 'out there' and if there is, we can have no knowledge of it."

The mystical religious poetry of the Lingayat culture of southern India is interesting on a number of counts not least that we find in its rich variety some of the most radical approaches to mystical union to be encountered in the East. Re-active against the perennial cultural drifts into rigid established forms and superstitions, the poet saints of the Dravidian Virasaiva movement were part of a 10th century social upheaval by and for the poor against the overly structured social and religious forms of the rich and privileged. Monotheists, lovers of Shiva, 'the auspicious one,' their ardent experiments to encounter direct mystical experience as ecstatic grace were both a revolt against the inherited caste system which granted access of the sacred to a favored few, and a protest against ritual, priest, and temple which were seen as mediators that veiled more light than they revealed.

"The rich will make temples for Siva. What shall I, a poor man, do? My legs are pillars, the body the shrine, the head a cupola of gold. Listen, O lord of the meeting rivers, things standing shall fall, but the moving, ever shall stay."

Here one of their leading poets, Basavanna, identifies the living moving body that remembers, as a superior sacred site than the rich petrified temple that forgets. In a rejection of premeditated art and in a courting of the spontaneity of experience, in another writing he becomes an instrument of celebration. "Make of my body the beam of a lute, of my head the sounding gourd, of my nerves the strings, of my fingers the plucking rods. Draw me close and play your thirty-two thousand songs, O lord of the meeting rivers."

Preferring the original Experience to the Symbol, the free verse spoken truths of these poets grappled directly with the inner potentiality and original inspiration of the traditional religious forms of their culture. Iconoclasts critical of exclusive times and places for the apprehension of the sacred, they set out to transform the present with an unmediated vision and way of being accessible to every class and trade, from kings to untouchables.

Ritual was rendered unnecessary because the vision perceived that all of nature was in a state of worship.

"Sunlight made visible the whole length of the sky, movement of the wind, leaf, flower, bush and creeper, all this is the day's worship. The light of moon, star and fire, and all things that go by the name of light are the night's worship. Night and day in your worship I forget myself. O lord white as jasmine." Mahadeviyakka.

To the conventions of ritual and worship at appointed times and places their songs often show contempt and ridicule.

"In a brahmin house, where they feed the fire as a god, when the fire goes wild, and burns the house, they splash on it the water of the gutter, and the dust of the street, beat their breasts and call the crowd. These men forget their worship and scold their fire, O lord of the meeting rivers!"

Distaining pilgrimage they arrive without awaiting special days and the fanfare of long journeys. "To the utterly at-one with Siva, there's no dawn, no new moon, no noonday, nor equinoxes, nor sunsets, nor full moons: his front yard is the true Benares, O Ramanatha." sings Dasimaya.

To these mystics once the truth was suspected their passion for it led directly to the treasure of the Absolute, no longer hidden.

"Looking for your light, I went out: it was like the sudden dawn of a million million suns, a ganglion of lightnings for my wonder. O lord of caves, if you are light, there can be no metaphor." Allama.

One amusing legend tells of a Saiva saint who lived in the world, devoting his energies to converting the worldlings to the Saiva faith-- by any means whatever: bribes, favours, love, and if needed, physical force, coercing or persuading them to wear the Saiva emblem of holy ash on the forehead. One day the God himself comes in disguise to see him but he did not recognise Siva and proceeded to convert him, offering him holy ash, trying to force it on him when he seemed reluctant. When his zeal became too oppressive, Siva tried in vain to tell him who he was, but was forced down on his knees for the baptism of ash-- even Siva had to become a devotee.

Of perhaps peculiar interest to contemporary rumours of the direct Experience school is a poem from this tradition by Allama Prabhu. "When the toad swallowed the sky, look, Rahu the serpent mounted! And wonder of wonders! The blind man caught the snake. Thus O Lord, I learned without telling the world."

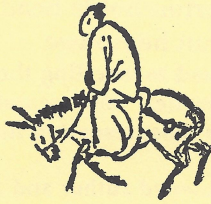
In the footnotes to this poem we are informed by the translator (Speaking of Siva, A. K. Ramanujan, Penguin Books 1973) that this is a description of enlightenment. The sky is the soul, and the toad is the life-breath in its highest center (brahmarandra). Rahu the cosmic serpent is the "serpent path" that winds through the body's centers awakened by yoga. The blind man is the devotee who sees without the benefit of eyes and grasps the cosmic serpent.

We may be reminded of that ancient new world re-discovered by those who practice the way of attention, that makes of the present the entrance to the sublime. Facilitated through the current of pleasure and joy that is the gift of the wellsprings of biodynamic truth, life for its own sake, tasting of paradox, humour and change, of shining clouds, sunbursts, thunder and lightening, and then... captivating the open mind, receiving as it may, the infinitude of itself.

Dancing in all the worlds at once
The fire of nature form and energy
The endless becoming and passing
away

The cosmic play
Playing for the sake of playing
Like the child of the order of things
The play within the stars and
atoms
at play within every living thing
And from the dwarf state of being
Arises the dance of liberation
The dreaming awakening of
love.





A LETTER FROM THE SPORADES OF JAPAN
 ○○○○○○○○○○○

We have been growing hemp freely for about 2700 years. But after World War II, the General Headquarters (G.H.Q.) of the occupation forces ordered Japanese law makers to prohibit all hemp cultivation in 1945. The law was modified to allow some licensed farmers to grow hemp in 1948 but since then it has been under the strict control of the law. Besides, the development of synthetic fibers and changes in our life-style makes the demand for hemp less every year. For example, until 30 years ago we had to have mosquito nets which were made of hemp. There were many mosquitoes and no air conditioning; so, we used to open all the windows in our houses and sleep in large nets during the summer. We didn't have many robbers nor was there anything much to be stolen. It is hard to find someone today who is still using a mosquito net. It is also hard to find hemp fishing nets although some people still love to wear hemp clothes in summer because of the high temperature and humidity in Japan.

The place I was born on Shikoku Island is named OEGUN(). O() is the old name for hemp and I believe is specifically restricted to the hemp plant. Today the character is usually pronounced ASA although we also pronounce it MA in Chinese reading. E() means to plant and GUN() means county. So my birthplace must have been a well known place for hemp in old times but there have not been any hemp farms there during my lifetime. Today, there are legal hemp plantations only at Kanuma in Tochigi prefecture. The hemp is planted very densely so that the plants grow straight and tall. The growers also try to protect the hemp from thieves because the thieves often cut off the top of the plants causing them to branch out and to no longer grow straight. However, the leaves of the Kanuma hemp may be useless for enthusiasts. I have heard that a Japanese laboratory developed a hemp plant which has no THC and that they were planning to replace the ordinary hemp plants at Kanuma with this new strain a few years ago.

Even though we have a long history of hemp cultivation, we never developed the custom of smoking the leaves. Even today most people have never smoked it in Japan. They are told that hemp is a very evil and dangerous drug and most of them simply believe it. When the Taima (hemp) Control Act was created, many hemp growers did not know what TAIMA() meant because people had been calling hemp ASA(). The words TAIMA and MARIFANA (Marijuana) have become popular in the last 20 years because the words often make big headlines in the newspapers. But still many Japanese do not know that ASA and TAIMA are the same plant.

I bought a pack of hemp seeds at a pet shop recently. 400 grams of hemp seeds cost ¥280 (about \$2.00).

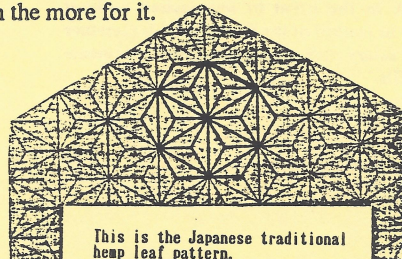
The seeds are not labeled as such on the package. There are drawings of two birds and a squirrel on the package with the label *PETTO NO ESA* (pet food). Possessing hemp seeds is not illegal in Japan. We can sell, buy, and eat them freely. But when you feed them to birds, BE CAREFUL NOT TO DROP THEM IN YOUR GARDEN. If they happen to grow there, you will be in big trouble. (What a wonderful law we have!!)

Some enthusiasts grew hemp plants from pet food some years ago. Since most of the seeds were imported, the police ordered the importers to sterilize all hemp seeds by heat treatment before selling them in Japan. This order is only an administrative guidance and is not obligatory; so, some importers are not eager to sterilize the seeds, because birds do not like the dead seeds.

If you go to a Japanese restaurant try UDON (a Japanese noodle). They will give you a small case which contains SHICHIMI-TOHGARASHI (seven flavors spice) with the UDON. Put the SHICHIMI-TOHGARASHI on the noodles and look at it carefully. You will find some hemp seeds in it. Most of the Japanese do not realize that they eat the seeds of this so-called "evil drug" in everyday life.

When I was young, I heard a famous story (a fiction) that Ninja used hemp for their jumping training. A Ninja master put a hempseed into the soil and asked his pupil to jump over it everyday. It seems very easy at first but hemp grows very fast and becomes tall, so it is very hard to catch up. But the pupil must go through this training to become a true Ninja.

The paper amulet issued by the Shinto Shrines of Ise is also called TAIMA. The Grand Shrines of Ise consist of the Inner and the Outer Shrine. The Inner Shrine is dedicated to the Sun-Goddess who according to Japanese myth is the ancestor of the Emperor. The Shrines serve as the ancestral mausoleum of the Imperial family and have kept The Mirror which is one of the Three Treasures of the Imperial House. I have never seen the paper amulet but a book says that there is a picture of a hemp leaf on the amulet. The point is why have these shrines been issuing the amulet which is called TAIMA. Does the Sun-Goddess have something to do with hemp? After enthronement the Emperor stays alone for several days at the shrine in the palace to perform a private and very important religious ceremony in which he will receive spiritual power as an Emperor from the Goddess. I have never heard that the successive Emperors smoked hemp, but I wonder whether or not they smoked or ate hemp leaves because the Sun Goddess seems to like hemp. I believe that if the new Emperor smoked hemp in the ceremony, the Goddess loves him the more for it.



This is the Japanese traditional hemp leaf pattern.

BRITAIN

Royals' drug habit bared in old records

DAN BINDMAN
 Guardian News Service

LONDON — The British Royal Family has endured many scandals, but none has involved the taking of large quantities of hard drugs. Until now.

Records dating from the early 1900s show that members of the Royal Family and their guests at Balmoral Castle, the royal residence in Scotland, were regularly supplied with medicines containing cocaine, heroin and other narcotics.

Four ledgers, dating from 1897 to 1914, of A.R. Clark's chemists at Braemar, Deesside, which is near the Castle, include references to the Royals and their rich and titled guests who flocked to Balmoral to shoot grouse.

The hand-written entries reveal a now-disappeared world of strange preparations, containing substances long since restricted.

On Sept. 7, 1906, for instance, the Princess Alexandra received a "chloroform, belladonna and acornite" mixture for her sore neck. In the same year, the Princess Royal received cocaine in both solution and in ointment form.

On Sept. 9, 1912, no less a personage than MP Winston Churchill was sold "cocaine hydrochloric".

Before the supply of drugs was restricted by a series of laws beginning in 1908, it was common practice to sell drugs on a scale that would now invite lengthy prison sentences.

In the late 1800s, Angelo Mariani of Paris became the largest importer of coca leaves in Europe. His coca wine, Vin Mariani, sold in vast quantities. His grateful fans included U.S. presidents McKinley and Grant, Queen Victoria and the Prince of Wales. Pope Leo XIII, who carried a hip flask of the "wine" everywhere he went, described Mariani as a "benefactor of humanity".

Jasper Woodcock, director of the Institute for the Study of Drug Dependency, whose patron is the Princess of Wales, said opium and cocaine were widely used as painkillers around the turn of the century.

Dr. Sheila Sedgwick, of Ballater, Scotland, who owns the ledgers, is a minister of religion and preaches to members of the Royal Family.

"I have to live between the Queen and the Queen Mother and I don't want any trouble," she said.

JOINT DISCUSSIONS:
 Rebel director Robert Altman had to give up drinking two years ago because of heart problems but he hasn't gone totally straight.

"I smoke grass now," the director of MASH and Nashville told The New York Times. "I say that to everybody because marijuana should be legalized. It's ridiculous that it isn't."

PROV. APR 6/92

Rev. Don Hogan, High Priest of Pot
Box 75, Hornby Island, B.C. V0R-I20
April 18, 1992

Director, Amnesty International
130 Slater St., Suite 900,
Ottawa, Ontario. K1P-9Z9




Dear Sir,

In view of the recent German Court ruling giving Germans the constitutional right to use marijuana; in view of the Dutch attitude toward drug use, and in view of the fact that the European community has just decided that the Dutch were right after all, I would like to draw your attention to the Prisoners of Conscience of the Drug War.

Will Amnesty International now recognize that the laws we refuse to obey are unconstitutional ones?

Sincerely,

Rev. Don Hogan
High Priest of Pot 

Lawyer Eugene Oscapella, a former member of the Law Reform Commission, called for the abolition of laws prohibiting the possession, sale and distribution of drugs.

He said: "They represent an utterly inappropriate application of the criminal law. They cause far more harm than they prevent. They are witch hunts; they are a pharmacological pogrom; they are chemical McCarthyism."

Am Bar Ass. Note:

On February 12 1990, the American Bar Associations' House of Delegates' repealed its eighteen-year old policy endorsing the decriminalization of simple possession of marijuana by users, noting that "marijuana and other harmful drugs ... have become one of the nation's most serious and growing public health problems." American Bar Association recinds policy on decriminalization of marijuana," National Drug Policy Network's Newsbriefs (February 15, 1990): 1-2.

IBM; Part of the Proxy Statement to Stockholders March 15 1993

Under the Companies employment agreement with Mr. Gerstner, he shall serve as the Chairman and CEO of the Company. Such agreement provides for an annual minimum salary of \$2,000,000, an annual incentive target award opportunity of at least \$1,500,000 with a minimum 1993 award of \$1,125,000, a long term performance incentive with a target annual opportunity of at least \$500,000, and a special one time payment for the value of benefits under various plans of his former employer that were forfeited as a result of his resignation, the amount which cannot be calculated precisely but is expected to approximate \$5,000,000. He shall be awarded a stock option for 500,000 shares of Common Stock of the Company at a price equal to the market price on the date of grant. Mr. Gerstner's annual pension at age 60 from IBM will be approximately \$1,275,000. In the event of termination without cause, or due to a change in control of the Company, Mr. Gerstner would receive 36 months salary plus prorated incentive payments and other specified benefits.

Pierre Berton holds head high on hemp use

A publication devoted to extolling the values of cannabis - both practical and mental - reports that one of Canada's most respected historians is himself a puffer.

"Pierre Berton, renowned author and *Front Page Challenge* star, was recently questioned by (University of BC) CiTR Radio show host, Nardwar the Human Serviette, on whether he had experimented with any drugs in the 60s, like LSD or marijuana," said the December/February issue of *Hemp Patriot*, published by the Patriotic Canadians for Hemp, based in Ucluelet. (box 293 Ucluelet B.C. Canada V0R 3A0)

"Berton replied that he didn't experiment with pot, he smoked it. This pillar of Canadian society went on to say he still enjoyed the occasional toké with his kids.

Contacted by the *News*, Nardwar confirmed that the exchange with Berton took place during an interview in Berton's hotel room in Vancouver.

"Pierre Berton, Patriotic Canadians salute you!" added the *Hemp Patriot*.

The publication listed several other famous folk "speaking out in defense of hemp," including musical artists The Black Crows, Sinead O'Connor, Sound Garden, Cypress Hill, Willie Nelson, Pearl Jam and others, who "have been educating the public about the many benefits of this wonderful plant."

Nardwar, who says he never gives his full name, said his recording of Berton's statement has been used as an introduction to a record single put out by Thee Headcoats on the Nardwar label. The A-side single is a version of the old rock standard *Louie Louie*, done as a tribute to Louis Riel.

Nardwar said Berton was a member of the CiTR society in the 1970s. After being broadcast on Nardwar's radio program, the quote first appeared in print in UBC's *Discorder* magazine.

Dear Fane,

I get the feeling sometimes that our Repeal Movement is like a little burning spark in a huge and heavy pile of wood - reaching out to one mind, then another. The weight of the logs above us is heavy, but the wind won't put us out. Those logs represent the social institutions that constrict and oppress us. It's just a question of time before the whole thing combusts and we can build again anew on the ashes that remain. Keep the faith!

Peace, Terry Resplendant of Albany.

Swallow tail sets a lazy trail
thru the flowers
Bumble bees
rapid in their blossom fever
stumble spellbound
with a powdery intoxication

Moses 94



Once Chuang Chou dreamt he was a butterfly, a butterfly flitting and fluttering around, happy with himself and doing as he pleased. He didn't know he was Chuang Chou. Suddenly he woke up and there he was, solid and unmistakable Chuang Chou. But he didn't know if he was Chuang Chou who had dreamt he was a butterfly, or a butterfly dreaming he was Chuang Chou. Between Chuang Chou and a butterfly there must be *some* distinction! This is called the Transformation of Things.

LABYRINTHS

Jorge Luis Borges

A New Refutation of Time

Once the idealist argument is admitted, I see that it is possible – perhaps inevitable – to go further. For Berkeley, time is 'the succession of ideas in my mind, which flows uniformly, and is participated by all beings' (*Principles of Human Knowledge*, 98); for Hume, 'a succession of indivisible moments' (*Treatise of Human Nature*, I, 2, 2). However, once matter and spirit – which are continuities – are negated, once space too is negated, I do not know with what right we retain that continuity which is time. Outside each perception (real or conjectural) matter does not exist; outside each mental state spirit does not exist; neither does time exist outside each present moment. Let us take a moment of maximum simplicity: for example, that of Chuang Tzu's dream (Herbert Allen Giles: *Chuang Tzu*, 1889). Chuang Tzu, some twenty-four centuries ago, dreamt he was a butterfly and did not know, when he awoke, if he was a man who had dreamt he was a butterfly or a butterfly who now dreamt he was a man. Let us not consider the awakening; let us consider the moment of the dream itself, or one of its moments. 'I dreamt I was a butterfly flying through the air and knowing nothing of Chuang Tzu,' reads the ancient text. We shall never know if Chuang Tzu saw a garden over which he seemed to fly or a moving yellow triangle which no doubt was he, but we do know that the image was subjective, though furnished by his memory. The doctrine of psychophysical parallelism would judge that the image must have been accompanied by some change in the dreamer's nervous system; according to Berkeley, the body of Chuang Tzu did not exist at that moment, save as a perception in the mind of God. Hume simplifies even more what happened. According to him, the spirit of Chuang Tzu did not exist at that moment; only the colours of the dream and the certainty of being a butterfly existed. They existed as a momentary term in the 'bundle or collection of perceptions' which, some four centuries before Christ, was the mind of Chuang Tzu; they existed as a term n in an infinite temporal series, between $n-1$ and $n+1$. There is no other reality, for idealism, than that of mental processes; adding an objective butterfly to the butterfly which is perceived seems a vain duplication; adding a self to these processes seems no less exorbitant. Idealism judges that there was a dreaming, a perceiving, but not a dreamer or even a dream; it judges that speaking of objects and subjects is pure mythology. Now if each psychic state is self-sufficient, if linking it to a circumstance or to a self is an illicit and idle addition, with what right shall we then ascribe to it a place in time? Chuang Tzu dreamt that he was a butterfly and during that dream he was not Chuang Tzu, but a butterfly. How, with space and self abolished, shall we link those moments to his waking moments and to the feudal period of Chinese history? This does not mean that we shall never know, even in an approximate fashion, the date of that dream; it means that the chronological fixing of an event, of an event in the universe, is alien and external to it. In China the dream of Chuang Tzu is proverbial; let us imagine that of its almost infinite readers, one dreams that he is a butterfly and then dreams that he is Chuang Tzu. Let us imagine that, by a not impossible stroke of chance, this dream reproduces point for point the master's. Once this identity is postulated, it is fitting to ask: Are not these moments which coincide one and the same? Is not one repeated term sufficient to break down and confuse the history of the world, to denounce that there is no such history?



LETTERS TO THE FANE

I must relate an incredible experience I had consulting with the intelligence of the sacrament on the Eve of the Columbus Invasion Day October 12. Spirit guided me to make a solo vision quest to a sacred cave site 20 miles from Breitenbush and to consume some cubensis of small amount - 1 cap and 2 stems. I opened my circuits up to feel the wilderness power and to "take back the night" after so many years of fearing the dark and the violence that people inflict upon each other. The full moon rose, illuminating the cavern at 5500 feet on a windless and balmy night, fire glowing on the cave ceiling. Gaia reached out her arms from the recesses of the womb and cradled my inner child who needs to heal. Trust was restored and the courage to walk with other women in safety anywhere in the dark with torches held high to light the way for all to be free of terror came as a vision for the crumbling cities and suburbs. Even on Lasqueti Island a violent assault occurred against a woman and it needs to be healed by us all. The mushroom people have the knowledge to pass on if we take time to listen and sit with ourselves.

Towards Global
Healing and Truth
Willow

Hi Everyone,

We just had our second Keeha Bay Rainbow Gathering and it was a great success. We figure there were at least 500 people; half came from the USA and some from as far as Australia.

Keeha Bay is a totally secluded beach outside Bamfield on the West Coast of BC. The "Hell Trail" took an average of 1 1/2 to 4 hours for some and it was unlike any trail you've been on. Some places you'd be up to your knees in mud. But almost everybody agreed that this trail was worth the troubles to come to one of the most beautiful paradises still existing on this planet.

There were two miles of white sand beaches, caves on each end, woods behind and blue ocean in front. There were eagles, whales and seals which many had never seen. And no tourists.

This was a very special gathering, for the full moon was in Aquarius and sisters and brother were filled with universal love and many experienced great revelations. The music and feeling was so uplifting many claimed it was better than any Dead

show and others claimed it was the best Rainbow they had been to!

Next year we will return to Keeha Bay for gathering number 3.

Peace, Jan.

... Follow the example of the running water, the wind as it blows, the rising and setting of the sun, the growing plants and trees, the beasts as they run and gambol, the wane and waxing of the moon, the stars as they come and go again; all these do move, and do perform their labours. For all which has life does move, and only that which is dead is still.

The Essene Gospel of Peace
Edmond Bordeaux Szekely

Dear Fane,

... To answer your question as to when I will get out ... well? ... I'm thinking a decade maybe?!+ # As to how I got in here, I was mainly railroaded because of my life style by the Capitalist judicial system, but what got me snared to begin with was an extremely negative consequence of imbibing in too much alcohol and losing the capacity for carefulness. It was a situation which caused me great sorrow, and something I will take great pains to avoid in the future! A mistake well learned from.

I've been a tripper for a number of years and I don't know why I got off into the "alcohol" bit, but I have made a pact with myself not to engage in any awareness- deadening substances in the future. Things that close you to life are basically useless and detrimental.

... While I'm locked up I intend to take as much college as they have to offer here. It's the one redeeming feature of this place. My goal when I get out is to be an environmental scientist and maybe work for Greenpeace in some useful capacity. I would also like to start an organic farm somewhere in the Pacific North West on a communal style, alternate reality emphasis basis. The only bad thing is that, as far as my objective, the classes they offer aren't really that conducive to it. I'll be getting a double major degree in both psychology and sociology at the bachelor level and a humanities at the master level. But hey! that's cool! It all links together. I'll just have to go to school a bit more when I finally emerge from here... Peace, Good Cheer

Captain Paisley

DARK AGE CANNABIS

They didn't have to worry about helicopters full of agents, or poisonous paraquat sprayed on their crops, so the cannabis farmers of the dark ages were free to cultivate the plant in the open. According to two researchers from Scotland, Cannabis sativa, occurs in great abundance in Scottish sediments between 800 and 1,000 years old.

"The conclusion one can draw is that the cannabis was being grown agriculturally", says Graeme Whittington, chairman of the department of geography and geology at the University of St. Andrews in Fife, Scotland. Whittington and colleague Jack Jarvis discovered the fossilized cannabis pollen in sediments from Kilconquhar Lock in Fife. Cannabis of roughly the same age has also been found in East Anglia, Wales, and in Finland.

Apart from its well known modern use, cannabis may also have served as lamp oil and condiment or medicinal aid when added to butter. As for early Europeans using the herb specifically for its psychedelic properties, the researchers acknowledge the possibility.

One fact of interest is that the pollen was found in areas occupied by religious factions of the day. "Whether or not they used cannabis for religious or mystic purpose, I couldn't say," says Whittington. "But," adds Jarvis, "the decline of these ecclesiastical establishments may have coincided with a decline in the growing of hemp.

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Rick Boling

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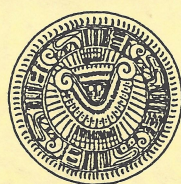
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Primarily the Fane is a fourth way mystical school that celebrates the psychedelic experience as the most sublime and gracefully efficient access to the expansion of consciousness, which is what we define as the religious experience.

Our principal goal is the illumination and enlightenment of individuals through the liberation of awareness and the cultivation of understanding. To that end, a large part of our activity will be devoted to the presentation of various ideas and philosophies that facilitate the dissipation of illusions in favour of newer and better apprehensions of Truth.

Another function of the Fane is an information resource and exchange centre on all topics relating to the psychedelics in their many fields of application.

Ideally this newsletter will be of a participatory nature with articles, anecdotes, poems, prose and critiques submitted by the membership for publication.

Among our actual and possible membership are people from all walks of life. This would be a great forum for the general discussion of anything that you think would be of interest to other stoned people, which is quite a broad spectrum when you consider that one of the qualifying aspects of truly stoned people is that they are interested rather than bothered by life

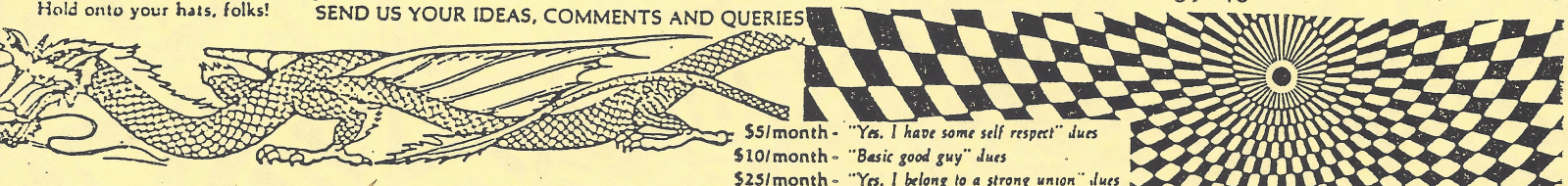
Aside from attempting to secure our religious freedoms within a state that we feel confident will eventually uphold and preserve these inalienable rights, we have other plans and enterprises whose scope and direction can be expanded upon by your ideas and participation in this, the most revolutionary of religious novelties ever to occur in the history of Canada, if not the world.

One of our major objectives is the acquisition and creation of real estate session-centre meccas. Elysian gardens, Psychedelic playgrounds, serviced by alternative technologies, outside of every major city in Canada.

These centres will provide suitable facilities for pilgrims and will be located with inspiring natural settings amid flowering fruit trees, waterfalls, fountains and babbling brooks; mushroom and strawberry fields, where the climate allows; labyrinths of mystery, delight and surprise; nitrous oxide in fire hydrants inconspicuously appointed in sylvan glades (no dogs allowed!), and a host of other various fair designs in architecture, music, art and science to provide the ideal circumstance to explore, enjoy, enhance and develop every faculty of human nature

These Islands of illumination and sensibility will eventually multiply, as the Psychedelic Religion spreads, and extend themselves and replace the world amid universal acclaim, as we historically move into the Millenium.

Hold onto your hats, folks! SEND US YOUR IDEAS, COMMENTS AND QUERIES



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- 1. That all mushrooms of the Genus Psilocybe are sacraments and their ingestion is a religious practice and an aid to enlightenment.
2. 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.
3. We do not encourage the ingestion of the sacraments by those who are unprepared.

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