



THE SPOREPRINT

SIT DOWN BEFORE FACT AS A LITTLE CHILD, BE PREPARED TO GIVE UP EVERY PRE-CONCEIVED NOTION, FOLLOW HUMBLY WHERE EVER AND TO WHATEVER ABYSSES NATURE LEADS, OR YOU SHALL LEARN NOTHING. T.H. HUXLEY



grose 77

A.G.M. 1 P.M. NOV. 19, 1995 GIANT MUSHROOM BEACON HILL PARK VICTORIA BC

B.C. Anti-Prohibition League

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FANE OF THE PSILOCYBE MUSHROOM ASSOCIATION

HEMP ALLIANCE

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

First B.C. class suits filedBy Richard Watts
Times Colonist staff

1995

Two class action suits were launched Tuesday — the first day the law allowing such suits came into effect.

Victoria lawyer Deborah Acheson filed papers initiating lawsuits on behalf of approximately 800 B.C. women who received breast implants and 2,000-old homeowners who purchased radiant heat panels which were subsequently ordered disconnected.

The lawsuit over the heating panels names the province, the Canadian Standards Association, municipalities and distributors of the panels.

The breast-implant lawsuit names 16 corporate defendants. Radiant heating panels were or-

dered disconnected by B.C.'s chief electrical inspector after the Canadian Standards Association withdrew its approval.

American courts have found breast implants harmful to women.

The lawsuits were made possible after the B.C. government passed the Class Proceeding Act last May. B.C. is the third province to enact such legislation.

Patrick Guy, a lawyer working with Acheson, said the new law permits a case to be fought on behalf of a large number of people whose cases may be similar but not necessarily identical.

Guy said the law is a break for the little guy since it is often just too expensive to fight a big corporation, or government, when the claim is relatively small.

"Even if you have a claim of

\$20,000 — to litigate against the big players — you simply can't afford to play," he said.

But when a large number of people with similar claims are grouped together the lawsuit then becomes worthwhile.

And big players get the advantage of dealing with all the potential claimants all at once, said Guy.

He said if a case is won a judge will rule on the amount of damages, and the amount each defendant has to pay.

An administrator will then be appointed to hand out the money to all the people who have suffered damage until the money is gone.

He also said a defendant may only be assigned 10 per cent of the total damages, but may be liable for 100 per cent of the damages should fellow defendants not pay up.



[Speech]

**THE WAR ON DRUGS:
A JUDGE GOES AWOL**

From a speech given in April by Federal Judge Jack B. Weinstein of Brooklyn, New York, at the Cardozo School of Law, in Manhattan. As a protest against federal drug policy and the mandatory minimum sentences for drug offenders enacted by Congress in 1987, Judge Weinstein recently announced that he would no longer preside over trials of defendants charged with drug crimes; Weinstein, as a senior judge, is allowed wide latitude in choosing the cases he hears. Although few judges have made a public pronouncement like Judge Weinstein's, reportedly about 50 of the 680 federal judges no longer accept drug cases.

The sentencing guidelines which Congress requires judges to follow result, in the main, in the cruel imposition of excessive sentences, overfilling our jails and causing unnecessary havoc to families, society, and prisons. Most judges today take it for granted, as I do, that the applicable guideline for the defendant before them will represent an excessive sentence. Drug cases, particularly those involving low-level smugglers or "mules" who are poverty-stricken, present a special problem, because the sentences mandated are so overwhelming.

I am now so depressed by the drug situation that this week I sent a memorandum to all the judges and magistrate judges in my district stating:

One day last week I had to sentence a peasant woman from West Africa to forty-six months in a drug case. The result for her young children will undoubtedly be, as she suggested, devastating. On the same day I sentenced a man to thirty years as a second drug offender—a heavy sentence mandated by the Guidelines and statute. These two cases confirm my sense of frustration about much of the cruelty I have been party to in connection with the "war on drugs" that is being fought by the military, police, and courts rather than by our medical and social institutions.

I myself am unsure how this drug problem should be handled, but I need a rest from the oppressive sense of futility that these drug cases leave. Accordingly, I have taken my name out of the wheel for drug cases.

This resolution leaves me uncomfortable since it shifts the "dirty work" to other judges. At the moment, however, I simply cannot sentence another impoverished person whose destruction can have no discernible effect on the drug trade. I wish I were in a position to propose some solution but I am not. I'm just a tired old judge who has temporarily filled his quota of remorselessness.

Until we can address and deal with the rotten aspects of our society that lead to drug dependence, we will not deal effectively with the drug problem.

I believe that in the future we will look back on this horrendous period of overpunishment as a temporary American aberration. Apart from everything else, the expense of this foolishness is too great for the taxpayers to bear.

China bans poppy seed seasoning in restaurants

BEIJING — China's public security ministry has issued an order banning poppy pod seasoning in restaurant fare, saying some chefs were using the addictive opiate to hook customers permanently.

The official China Daily said that police were determined to crack down on poppy pod restaurants, which have sprouted up across the country. Though poppy pods are the basic ingredient for opium, it is not clear how addictive they are when used in ordinary cooking.

"Private food business owners who are found using the pods will be seriously punished according to the state regulations on forbidding narcotics," the China Daily said, quoting a police circular.



CONFESSIONS OF AN AMERIKAN LSD EATER

by Dale R. Gowin

So here I am, locked in a cage in an ancient, crumbling dungeon, doomed to spend a decade of my life marching through these murky corridors under the watchful gaze of club-wielding cops with bloated guts and beady, piggish pink eyes -- cops that will routinely open my mail, control the food I eat and the clothes I wear, examine my urine for outlaw molecules, and search my rectal cavity to make sure I'm not hiding any forbidden objects.

For companions in these corridors I have a motley crew of social misfits, some like Arlo Guthrie used to say "mother-stabbers and father-rapers", some thieves, bank-robbers, muggers and con-men, some revolutionary warriors and enemies of the State, and an increasing number like myself who are condemned to this fate because of a fondness for forbidden visionary vegetables.

Yes, I am one of that most despised and despicable of media monsters, that blight of corruption against morality and decency and law'n'order -- one who chooses to partake of consciousness-altering flowering herbs and alchemical essences -- a drug user!

Ever since my discovery in the late 1960s of the miraculous and magical mind-manifesting powers of psychedelics, I have continued to occasionally use and enjoy these heretical vegetable products. Further, I have spoken out honestly, in print and from the public stage, about my belief that these products should be legal so that those of us who chose to use them can do so without fear. It has been my opinion that the lungs, stomachs, bloodstreams and brains of individual citizens are beyond the legitimate limits of governmental authority -- and that in a free society, people should be free to grow, prepare, use, and exchange whatever vegetable products they like, without interference from the State.

BUSTED

Over the last couple of decades, I have continued to publicly oppose prohibition laws and other forms of social and political authoritarianism. This open activism caused me to come under the surveillance of the "authorities", and it came to pass that I was busted in a sting operation in the city of Syracuse, New York, late in the evening of October 17, 1990.

A "friend" who I had known and trusted for many years had decided to earn some extra income for himself (or, perhaps, exculpate himself from a legal embarrassment of his own) as a paid informant to the Thought Police. He arranged to introduce me to an undercover police agent, who expressed an interest in LSD and asked me if I could find him some.

This wolf in sheeps' clothing (a skillful agent who specializes in entrapping drug heretics, whose name is Christopher A. Wiegand, and who bears Syracuse Police Department badge #487) wove a web of lies and deceit around me to establish his credibility. He wore his hair long and shaggy; he dressed in old, ragged jeans and motorcycle boots; he affected counter-cultural mannerisms of speech and demeanor; he smoked pot with me at my house on a number of occasions. I located some LSD for him, and he came to my house to pick it up. At first he bought a few hits, and then he returned for increasingly larger quantities.

On the final occasion, he had worked his way up to a bundle of ten sheets (each sheet containing 100 doses of LSD in little squares of blotter paper). On this visit, he brought a team of

heavily armed police thugs with him. They were waiting at my front door when I opened it to let him out. Suddenly I found myself looking down the barrels of six 45-caliber pistols.

I was thrown to the ground, pummeled, kicked, handcuffed, and hauled back into my home for a few hours of interrogation. While two of the thugs "questioned" me (trying to convince me to turn informant so that I could "get off easy"), the rest of the team proceeded to "search" my apartment. They had a great time and did a very thorough job. They ripped up and smashed everything in sight -- pulling books down from the shelves, ripping them apart and heaping them on the floor; demolishing the shelves; tearing paintings from the walls and trampling them; hurling computers and stereo equipment across the room. Records and tapes and files of documents were strewn about like rubble. They confiscated a selection of books and documents to be used as evidence against me. In the course of the search, they found some more sheets of LSD, a small amount of marijuana, some dried mushrooms, and a set of scales.

I found myself facing six felony charges and a handful of misdemeanors (including multiple counts of sales, possession with intent to sell, and possession of a controlled substance). My court-appointed attorney told me that, since I had a previous drug-related indiscretion on my record, I faced a probable 25-to-life sentence, unless I was willing to switch sides and help prosecute my comrades. I spoke of challenging the charges on constitutional grounds, but I was told that this would virtually guarantee a maximum sentence. Other lawyers I sought advice from concurred, citing the prevailing political climate. (Shortly after I was busted, an undercover cop was killed during a failed cocaine sting -- unfortunately not the cop that nailed me -- and the media was filled with anti-drug hysteria that approached a lynch-mob mentality. The judge assigned to my case was evidently persuaded that my offenses exceeded in seriousness such paltry crimes as mere murder, rape, or grand larceny.)

After I had cooled my heels in the county jail for three months (in lieu of \$50,000 bail), the D.A. evidently realized that I wasn't going to "cooperate" with the Unholy Inquisition, and I was offered a "plea bargain" in which the original charges against me were dropped and a charge of "conspiracy" was substituted -- a handy, all-purpose charge which can have any meaning they choose to give it. At first, this deal came with a 12-to-life sentence (twelve years in prison followed by life on parole), but eventually, as I continued to hold out, they dropped it down to 6-to-12, and I was told that this was the final offer -- I could take it or demand a jury trial and get the maximum 25-to-life sentence. So, swallowing my misgivings, I took the deal.

My experience was not an uncommon one. Recent statistics indicate that there are more than 1.2 million Americans currently incarcerated in jails and prisons, and that something close to 50% of us are locked up for prohibition violations.

BEHIND THE SCENES IN THE "WAR ON DRUGS"

So, here I am: a prisoner-of-war in the "war on drugs".

A look beneath the veneer of propaganda shows that this "drug war" is a deceptive and insidious attack on human freedom, waged by an ultra-rich class of corporate profiteers who have

successfully subverted the American political system and are attempting to establish a stranglehold on the entire world -- a "new world order" that will ensure their global economic and political dominance. The drug prohibition laws are one element in their conspiracy, one cog in their machine of global domination.

The "drug war" is the epitome of hypocrisy. The politicians who wage this war against users of non-approved drugs are nearly all addicted to alcohol, tobacco, and caffeine, which are among the deadliest drugs ever used by humans.

Tobacco alone causes over 400,000 deaths of Americans annually.

Alcohol is the direct cause of over 125,000 U.S. deaths each year, and it is responsible for many times that number of deaths because of its causal relation with traffic accidents, homicides, and domestic violence.

Even caffeine, which is considered relatively innocuous and is loaded into children's candies and soft drinks, causes up to 10,000 U.S. deaths annually.

In comparison, all illegal drugs, including the most harmful, cause less than 5,000 U.S. deaths annually. And the #1 target of the "drug war", marijuana, has never caused a single death in all of history anywhere in the world, despite the fact that it has been more widely used, and more thoroughly studied, than any other mind-altering vegetable product.¹

This fact was admitted by Francis L. Young, a D.E.A. administrative law judge, in an official ruling in 1988. He confirmed that there are no known deaths attributable to marijuana use, and stated that marijuana is "one of the safest therapeutically active substances known to man", and added, "In strict medical terms, marijuana is far safer than many foods we commonly consume."²

Tobacco, besides being more deadly to human health than any other legal or illegal recreational drug, is also one of the most addictive. It is often easier to kick a heroin habit than to stop smoking tobacco. Yet, the U.S. mass media is littered with seductive ads urging consumers to get hooked. These ads are prominently displayed on giant billboards in every major American city, on highways and at concerts and sporting events. They use subliminal techniques to manipulate the minds of the people. And the U.S. government subsidizes tobacco growers at taxpayers' expense.

SECRET GOVERNMENT DRUG TRAFFICKING

But there is another level of "drug war" hypocrisy that is even more insidious. While the U.S. government has been prosecuting users of illegal drugs, it has been engaging in secret trafficking in heroin and cocaine, with the aid of the CIA, to finance "covert" military operations.

Many veterans returning from Vietnam in the early 1970s described how they had witnessed, or had been forced to participate in, the smuggling of tons of heroin into the U.S. from the Southeast Asian "golden triangle" during Nixon's "secret" incursions into Laos and Cambodia. The heroin was loaded into sealed coffins supposedly containing the dismembered corpses of American soldiers.³

In the 1980s, the same type of government-sponsored drug trafficking occurred with cocaine (and there are indications that it continues today). The CIA arranged the importation of thousands of tons of cocaine into the U.S. from Central and South America and the Middle East, to provide covert funding for the Nicaraguan "contra" war. Details of these dealings leaked out during the Iran-Contra congressional hearings, and the story was widely reported by the newspapers of the world -- except in the U.S., where it

was totally suppressed.⁴ The government of Costa Rica identified Oliver North, John Poindexter, and Richard Secord as conspirators in a cocaine trafficking plot, along with CIA operative John Hull, whose Costa Rican ranch was used as a transshipment point for drugs and arms.⁵

This covert government involvement in drug trafficking was designed to serve a dual political purpose.

On the international level, it provides financial support for covert military operations in the Third World, in furtherance of the strategy of "low intensity warfare" in support of U.S.-based multinational corporations.

Domestically, the proliferation of debilitating drugs is used to destabilize the oppressed populations of the inner cities, to counteract potentially revolutionary tendencies, and to provide a pretext for the militarization of domestic law enforcement and the erosion of traditionally protected civil liberties, bringing us a step closer to the monolithic police state that the corporate oligarchs have planned for America and the "new world order".

Heroin flooded the streets of U.S. cities during the late 1960s and early 1970s, plummeting in price, giving Nixon the diversion he needed to veil his major crackdown on dissidents and revolutionaries (including the FBI's "CoIntelPro" purges and the police assassination attacks on the Black Panther Party, and the frame-up of Timothy Leary on pot charges as he was putting together his campaign for governor of California). Part of this wave of repression was the draconian anti-drug law that was sponsored in New York State by governor Nelson Rockefeller, the Butcher of Attica.

Under the Carter administration, there was a brief, partial thaw in the anti-drug rhetoric, during which some marijuana "decriminalization" bills were passed by state legislatures, and some research was conducted on marijuana's many medicinal properties. But with Reagan's "October surprise" takeover of the federal government, this liberalization abruptly ended. Positive findings about marijuana's value in medicine were suppressed. Cocaine flooded U.S. cities in unprecedented abundance, dropping rapidly in price. George Bush, former CIA director under president Ford and Reagan's top anti-drug enforcer, toured the country making speeches about the new menace of "crack" just as it was being introduced into America's underground markets, as if he were a soap salesman drumming up interest in a new brand of detergent.

THE ANTI-CANNABIS CONSPIRACY

Under Nixon/Ford and Reagan/Bush, the major prohibition enforcement target was the least harmful of all recreational drugs: marijuana. Why this irrational national vendetta against this harmless, healing herb?

The carefully suppressed truth is that the marijuana plant -- cannabis sativa or Indian Hemp -- was once a major industrial resource that threatened the monopoly profits of the petrochemical industry and other interrelated corporate interests. Paper, textiles, plastics, paints and varnishes, medicines, and thousands of other products were made from hemp. It was also a source of clean-burning fuels that are viable alternatives to gasoline and coal.

Technical advances in hemp processing in the 1930s caused a resurgence in the hemp industry that could have triggered a revolutionary shift in the American economy, putting the giant petrochemical-based monopoly corporations out of business and transferring their profits to a "grass-roots" network of independent, agriculturally-based enterprises.⁶ Hemp products were in the public domain and could not be controlled by exclusive patents; thus they eluded the control of monopoly-based



megabusiness conglomerates.

The incestuously interlocked petroleum, chemical, paper, banking, and pharmaceutical corporations (DuPont, Hearst, Mellon, GM, Rockefeller, etc.) joined forces in a blatant conspiracy to destroy the hemp industry, which they couldn't compete with in a free market. Through control of the nation's media, they fabricated the "reefer madness" campaign of anti-drug hysteria, and under its influence the fraudulent "Marihuana Tax Act" was pushed through congress with a minimum of debate.

Before hemp prohibition began in 1938, marijuana and hashish were widely used and commonly accepted by the U.S. population with no hint of negative effects. Cannabis was listed in the U.S. Pharmacopoeia with over 100 different medical uses, and it was as popular an over-the-counter medicinal ingredient as aspirin and tylenol are today. "Turkish smoking parlors" were open for business in all major U.S. cities, and hashish smoking concessions were a popular attraction at the Worlds' Fairs. Hashish candy was sold openly in corner drug stores and through the Sears catalog. Yet, a few years after hemp prohibition began, all traces of cannabis and the hemp industry had vanished from the American media, school curricula, and history books, in one of the most thorough Orwellian cover-ups in modern history.⁷

PSYCHEDELICS: MIND-MANIFESTING MAGICAL MEDICINES

There is another reason that the State tries fanatically and fruitlessly to keep the people from using marijuana: it gets you high.

Like the other psychedelics, marijuana can expand human consciousness. This is threatening to the State, which bases its power on the ignorance and superstition of the masses.

Drugs like alcohol and tobacco, or heroin and cocaine, are useful to the State: they induce an intoxicated stupor, keep users dumb and gullible, and promote attitudes of competition and aggressiveness. They set up chain reactions of addictive cravings, insuring a steady stream of customers and profits.

Psychedelics, on the other hand, tend to awaken the mind from the hypnotic somnambulism of Amerikan consumer culture. Psychedelics are "anti-brainwashing agents", stimulating users to question the assumptions of the establishment and to break through the indoctrination and conditioning that the State uses to turn us into obedient robot consumer / worker / soldier / housewife / bureaucrats. Psychedelics can widen the horizons of the mind, awakening the creative imagination.

Besides cannabis, the major psychedelics are LSD (made from ergot, a purple fungus that grows on rye, or from the seeds of certain varieties of morning glory flowers), mescaline (from peyote, a cactus native to the deserts of the Southwestern U.S. and Mexico), and psilocybin (from "magic mushrooms"). Each of these has its own unique subtleties of effect, but they all share the same basic characteristics. They expand the scope and complexity of perception, thought, comprehension, and imagination. They amplify the brain's access to input through all sensory channels. Previously "subconscious" and "unconscious" mental contents are brought into the spotlight of conscious awareness.

These effects have been noted by investigators since the mid-19th century, including scientists, writers and poets, mystics, and many others. Aldous Huxley, for example, described the effects of mescaline as an opening of "the doors of perception" and wrote that it provided access to "the antipodes of the mind".⁸

Psychedelics are not "hallucinogens": this derogatory term is used in State-sponsored anti-drug propaganda, just as all illegal drugs are often included under the blanket term "narcotics" --

including cocaine, which is a powerful stimulant, the opposite of a narcotic.

The alterations of perception caused by psychedelics are not hallucinations in the strict sense of the term. Rather, they are amplifications or magnifications of perceptions and mental functions, analogous to the altered perceptions caused by looking through the lenses of a telescope or a microscope. There are some drugs which are true "hallucinogens" -- i.e., which induce a confusion of the senses in which false perceptions are mistaken for real -- such as the belladonna / jimson weed / henbane family of herbs, sources of the drugs atropine and scopolamine. These drugs are in a distinct class from the psychedelics, as unbiased scientific studies of the subject make clear.

The term "psychedelic" was coined by Dr. Humphrey Osmond in the 1950s. It is derived from the Greek words *psyche*, soul or mind, and *delos*, to manifest or make clear; thus, the meaning of the term is "mind-manifesting" or "soul-clarifying". Since the 1960s, the word has entered into popular usage to describe such varied subjects as clothing styles and techniques of musical or artistic expression, but in its original sense it remains the most accurate scientific term for the unique class of consciousness-expanding drugs.

Simply stated, psychedelics affect consciousness by triggering increased amounts of neurotransmitters to flood the synapses of the brain, thus allowing the brain to process a larger percentage of the information streaming in through the nervous system. The effect is like switching on a bright light in a dimly lighted room, or like waking up from a lifelong semi-sleep, to a higher degree of wakefulness than you've ever known.

LSD and the other major psychedelics were made illegal in 1965, at a time when they were having a major effect, both in the world of scientific, medical, and philosophical research, and in the world of popular culture where they were triggering a worldwide renaissance in music, art, literature, and fashion that was affecting human society in innumerable ways.

Research with LSD showed that it had tremendous value as an aid to psychotherapy and in the treatment of alcoholism. LSD therapy was found to provide more permanent recovery from alcohol addiction than any other method, before or since. Other studies showed that a few LSD sessions could cause a major drop in recidivism among prison inmates convicted for violent crimes, and that LSD could ease the fear of death in terminal cancer patients. Yet, despite these and many other positive discoveries, all research with psychedelics was curtailed when prohibition was enacted.

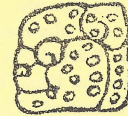
Passage of laws against psychedelics was supported by a proliferation of distorted and fabricated propaganda in the mass media, in a replay of the successful anti-marijuana campaign of the 1930s. Popular myths remain today among the majority of the public that is unaware of the scientific literature on the subject: that LSD causes chromosome damage, for instance -- news stories correcting this fallacy were buried on the back pages of the daily papers and had little effect on the impressions made by the banner headlines that had originally proclaimed the scare stories.

FREEDOM OF RELIGION

Millions of us who sampled the psychedelics in the 1960s experienced profound, life-changing spiritual and philosophical revelations that were of incomparable personal value.

These experiences paralleled discoveries made with the aid of sacramental vegetable products by indigenous peoples from all parts of the world since ancient times -- discoveries that are en-





shrined in the sacred scriptures and spiritual traditions of many of the world's religions.

The "legal" persecution of those of us who freely choose to follow this ancient and honorable spiritual path -- the yoga of light-containing herbs -- is ethically indistinguishable from the medieval persecution of witches and heretics. Whether or not the use of sacramental vegetables meets with the approval of the civil authorities (or anyone else), it is a personal matter that clearly deserves the protection of the First Amendment to the U.S. Constitution, which promises that the "free exercise of religion" will not be abridged.

In my own experience, the vistas opened up by LSD and the other psychedelics were among the most interesting and important events of my life. Under the spell of these elixirs of light, I was filled with a sudden, overwhelming reawakening of the quality of consciousness that I remembered experiencing as a young child -- yet with the addition of a mature, fully functioning rational intellect. The fundamental questions of philosophy suddenly emerged from the dusty academic realm and assumed a living immediacy: who am I? what is this reality, this thing we call "life"? how did this universe come to be? And following on the heels of these questions came answers, flooding forth from within me and from everywhere I looked in the world around me. A transcendental understanding flowered in ecstasy; the scales fell from my eyes and the mysteries of nature were revealed like an unsealed book in the light of the awakened gnosis. The insights of Eastern philosophy and Western mysticism, of William Blake and Vincent Van Gogh, were unlocked with a spontaneous revelation of their relevance to the collective inner human condition. I felt renewed, reborn in the purging brilliance of the revelation.

This power lies latent within us, locked in the cells of our bodies, in the molecules of the matter that makes up the matrix of reality, awaiting the chemical keys that will release it into conscious awareness.

This is not to say that the use of psychedelics is the only way to release this transcendental understanding. But it certainly is one way -- a way that works.

REPEAL PROHIBITION NOW

Prohibition laws are an encroachment by government into the most sacred areas of individual liberty and personal privacy.

Prohibition enforcement relies on the basest malignancies of human nature, rewarding the treachery and deceit of paid informants and the lies and deceptions of undercover agents, encouraging children to spy on their parents and citizens on their neighbors, turning public life into a miasma of hypocrisy and paranoia.

Already, prohibition is bringing American society closer to a total police state, with mandatory urine testing at our places of employment, police roadblocks on our highways, and the maintenance of detailed secret police files on every citizen.

Thomas Jefferson ("life, liberty, and the pursuit of happiness") and Patrick Henry ("give me liberty or give me death") must be squirming and writhing in their graves as they look back on their progeny of two centuries.

I appeal to all who read these words: the use and exchange of visionary vegetable products is not a crime!

Demand an immediate end to all prohibition laws.

Demand that all prisoners of prohibition be freed under a general amnesty, and that reparations be paid for their lost property and disrupted lives.

Organize and act to stop this mad Juggernaut of misguided government, before it succeeds in crushing out the flame of

liberty from the face of the Earth!

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¹These statistics are all reported in The Emperor Wears No Clothes by Jack Herer (Van Nuys, CA: Queen of Clubs Pub., 1990. [For ordering info, see note 7 below.]

²Washington Post, 9/7/88, p. 42.

³Documentation of these assertions is given in the books Kiss the Boys Goodbye by Monica Jensen, and The Politics of Heroin by Alfred McCoy. Both of these are available from The Christic Institute, 8773 Venice Blvd., Los Angeles, CA 90034. Also, see The Bamboo Cage by Nigel Clawthorne, published by Leo Cooper in England in 1990.

⁴See, for example, the British daily Guardian, 6/22/89: "North Accused of Running Drugs Ring".

⁵For further information on the CIA/cocaine connection, see: Cocaine Politics by Dale Scott and Jonathan Marshall; Drug Wars by Jonathan Marshall; Out of Control by Leslie Cockburn; Deep Cover by Michael Lavine; and The Bluegrass Conspiracy by Sally Denton. These, and other related items, are available from the Christic Institute (the address is given in note 3 above).

⁶See "New Billion Dollar Crop", Popular Mechanics, February 1938 (reprinted in The Emperor Wears No Clothes by Jack Herer).

⁷The history of hemp and documentation of the anti-cannabis conspiracy is spelled out in full detail in The Emperor Wears No Clothes by Jack Herer (available for \$15.00 postpaid, from H.E.M.P. [Help End Marijuana Prohibition], 5632 Van Nuys Blvd., Suite 210, Van Nuys, CA 91401.) The following are also good resources on the real marijuana story -- ask for them at your local alternative bookstore or public library: Marijuana: The First 12,000 Years by Ernest A. Able; Reefer Madness by Larry Sloman; The Marijuana Papers, edited by David Solomon; Ganja in Jamaica by Vera Rubin and Lambros Comitas; and for information on the medical uses of marijuana, see: Marijuana Medical Papers, 1839-1972, edited by Tod Mikuriya; Therapeutic Potential of Marijuana by Drs. S. Cohen and R. Stillman; and Marijuana as Medicine by Roger Roffman, Ph.D.

⁸Aldous Huxley's essays "Heaven and Hell" and "The Doors of Perception" are reprinted in his Moksha: Writings on Psychedelics and the Visionary Experience (NY: Stonehill, 1977).

Dear Omni

Thanks for a rare unhysterical look at drugs and consciousness in your fifteenth anniversary issue [October 1993]. I was one of the divinity students involved in Dr. Pahnke's Good Friday Experiment mentioned in the "Short History of Consciousness" sidebar. Unlabeled, if the age of scientific study of hallucinogens and their role in religious ecstasy began there, it also ended there -- in this country at least. A 26-year follow-up of that double-blind experiment was done a few years ago. Interestingly, almost all of us who got the psilocybin are still in the ministry. Most of those who got the placebo are not. Would I participate in a project like that again? Without a moment's hesitation.
Rev. Mike Young
Tampa, FL

On June 13, 1993, my rights as guaranteed by the Canadian Charter of Rights and Freedoms were violated. The violators were the White Rock RCMP.

Voyages

By Randy Cain

The Arrest

What had started out as an afternoon of quiet conversation between two friends was quickly changed. A *fishing trip* undertaken by the police bicycle patrol (we were sitting in a parked van) rapidly escalated when they caught a whiff of a recently smoked joint. What I mean by "fishing trip" is that we had not been approached by the police due to a complaint or a disturbance but solely out of curiosity. It was only following a lengthy conversation which included questions as to what we were doing, if we had any alcohol in the vehicle or whether we had been drinking, that the officer finally brought up the subject of drugs.

"You are under arrest" were the officer's next words. All we had been doing was smoking a joint, and hadn't I heard somewhere that they didn't do this anymore? Feeling that this must be a simple misunderstanding, I willingly offered up the roach believing that this would help resolve the problem. I felt certain that when the police officer saw that this wasn't a major dope deal things would lighten up a little.

Much to my surprise, this act of good faith on my behalf only served to heighten the tension. I was immediately asked to step out of my vehicle and was bodily searched. Within moments a squad car pulled up on the scene and I was placed in the back. The experience was surreal. Here I was, sitting in the backseat of a police car, watching my friend being questioned and searched while my vehicle was being dismantled. A crowd had begun to gather and a reporter from the Peace Arch News was on the scene snapping pictures.

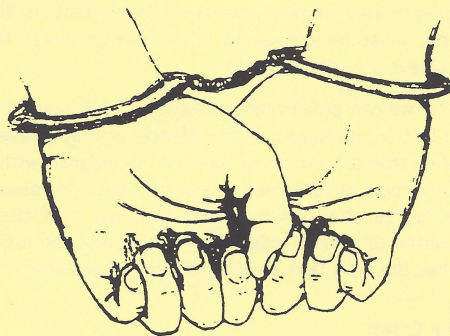
In the end, my friend was found in possession of a 1/4 oz. and I was discovered with .5 gm., less than a half a joint. We were set free upon signing a notice to appear in court.

There was however, one final assault to come. I was told that if I attempted to operate my vehicle within the next few hours they would arrest me on the charge of impaired driving. I was assured that they (the police) would be watching my activities. All this fuss over a little pot.

So much for the rumour suggesting that possession of small quantities of marijuana is being treated with discretion. Don't believe it. This case is by no means a rarity. I regularly hear of and am witness to this continued misuse of authority.

One of the most disturbing elements of the bust was the crowd that had gathered to witness this assault. As I looked out at the gathering crowd, I saw many parents who were pointing and discussing the situation with their children. It became apparent that my friend and I were being used to "educate" their children. As a parent, and a very proud one at that, I was insulted by the suggestion that I could somehow be used as an example of what a person should not be.

I see myself as a loving parent, a supportive partner, a believer in humanity, and over-all a fairly decent individual, but these qualities had been rapidly erased, if at all noticed. It became apparent that in the aftermath of the discovered marijuana these qualities were to go unnoticed. All attention was focussed on the one thing I was not: a supporter of our drug policies.



The Accused

Since the age of 14 I have been a regular marijuana user and, as a youth, a psychedelic voyager. I am now 41, and throughout these many years the greatest threat to my well being has not come from my use of marijuana, but rather in the threats to my person that I have experienced due to the laws themselves. This episode has been but one more example.

The journey I am about to detail is not only about what oppression was doing to me, but what it does to us all at some point. This journey also details the experiences of one individual in attempting to overcome that oppression. What has shocked me the most is how it was me who had really had built the walls around my life. It was me who had become content to hide.

If that police officer had said to me, "I'll let you go this time but you had better watch yourself," I would have done just that, I would have watched myself better. I would have learned to hide better. I would have been further silenced. I would have remained content to bitch at my friends about how dreadful the laws are. But I would not have been willing to act.

The day I was busted signaled the beginning of a greater process. What that officer did when he busted me was to remove the carrot that I had been chasing. I had been willing to hide simply to avoid a criminal record. I will remain eternally grateful to that officer, for he alone served as the catalyst that broadened my awareness and social activism. I often wonder if he would be pleased.

It became clear that I would not be able to admit to the amount of guilt the court wanted me to. Yes, I was in possession of marijuana and yes, there is a law that prohibits this, but was I criminal? To this I would not plead guilty. If the court

felt that such a verdict was necessary to prop up their pitiful little laws, then they could reproduce one, but not with my assistance. This was a verdict that they would have to work for. After three court appearances the trial was set for January 24, 1994.

And what of my friend? Due to the real and potential threat that fighting the charge would have had on his career (he works with the physically and mentally challenged), he eventually plead guilty to possession. The court, in its infinite wisdom, chose to ignore his community involvement. He was fined \$75 and received a criminal record. This was his first offense.

The Defence

A lawyer by the name of John Conroy became part of this voyage in November of 1993. I was in dire need of legal advice. John is the kind of person you take to right away. There were no airs, no bullshit. He was as concerned about these laws as anyone I have ever met. His sincerity was and remains genuine.

My first meeting with John included all the formalities of such meetings, as we traded details and ideas. Part of this exchange included John's suggestion that I could fight this charge on its technical difficulties. I argued that the problem I had in taking this line of defense was that it presumed that the drug laws themselves, if carried out properly, were just. To me a just law is one that protects the person and property of one individual from attack or threat by another. Since I believe that what took place in White Rock was an attack and a threat to my person and property by another (the police), and that this attack was supported by laws, then by my understanding those laws are unjust. As I could not except these laws as just, the procedures themselves meant nothing.

What was at issue here was not the law and procedure but rather the law and *liberty*. At the end of our conversation John stated that he would see what he could find regarding the latest court decisions.

John Conroy's background is one that reveals his commitment not only to the legal system but to Canadians as a whole. He is also very active with regards to penal and criminal law reform at a national and international level. He was one of the founding members of NORML Canada back in the early 70's, and was awarded the 1992 Commemorative Medal for the 125th Anniversary of Canadian Confederation for significant contributions to Canada, community, and fellow Canadians. John is someone I am extremely pleased to know.

In the first week of 1994 John called and raised the idea of challenging the marijuana laws on constitutional grounds. If I was in agreement, the necessary paperwork would be drawn up. We had to act quickly as the notice for such a challenge had to be filed no later than 14 days before the trial date. Although unsure of the legal aspects of such a challenge, I was certain of the advice I was being offered. John Conroy formally became my legal representative on that day.

On January 24, 1994, the court agreed to hear the challenge. We were granted a full day in court to present our case. The date was set for April 28, 1995. For me this signaled a small victory; at least I would be heard.

The Constitution

What is at issue here is liberty and freedom. To what extent should any one group be able to impose their views on another? To disapprove of a behavior or dislike an individual due to a specific behavior is one thing, but it is another matter entirely to force those views upon others with the full weight of the law. That is simply coercion.

The Constitution guarantees all citizens of Canada certain fundamental freedoms. Under Section 2, everyone has the following fundamental freedoms:

Freedom of conscience and religion

Freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication

Freedom of peaceful assembly

Freedom of association

Clearly the goal of the Charter lies in Section 2: freedom. This also is where the problem arises. When we discuss freedom of conscience, of thought, of belief, or of expression it is vitally important that we also discuss who's conscience, who's thought, who's belief or who's expression is free.

It is evident that within each of these freedoms there lies a subjective interpretation. I, for example, interpret these fundamental freedoms to include the private use of marijuana, or any other drug I might choose to use.

Prior to 1982 the definition of these freedoms was left solely to the interpretation of the government. There was little if any recourse in challenging poorly legislated law. With the Constitutional amendments of 1982 however, the Supreme Court of Canada was formally given the right and obligation under Section 52(1) of the Canadian Charter of Rights and Freedoms to ensure that all laws are just according to the Constitution.

Section 52(1) states:

The Constitution of Canada is the supreme law of Canada, and any law that is inconsistent with the provisions of the Constitution is, to the extent of the inconsistency, of no force or effect.

Further, under Section 24(1) of the Charter, the court has been given the authority to remedy any and all laws that the court deems to be unjust. This is essentially what we will be asking the court to do: remedy the existing drug laws.

The Challenge

The Constitutional challenge rests on two parts of the Charter, Sections 7 & 1. Within the Charter of Rights and Freedoms, under the heading "Legal Rights" Section 7, it states that:

Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice.

This phrase carries a lot of weight. While recognizing that all are entitled to certain rights, there are limits. Those limitations though, also have limits.

An offence that provides for penalty of imprisonment, as does possession of marijuana, is one that clearly affects "liberty" and "the security of the person". What we must prove to the court, with regards to marijuana use, is that my right to life, liberty and security of the person is being affected otherwise than in "accordance with the principles of fundamental justice".

The Supreme Court of Canada has ruled that the creation of an absolute liability offence coupled with potential imprisonment as a penalty violates Section 7 principles and is unconstitutional. An absolute liability offence is one where there is no requirement on the part of the Crown to prove an intention to commit the offence and where there is no defence of due diligence in trying to avoid the commission of the offence. As anyone who has been busted knows, possession, not intent, is all that must be proved by the Crown in order to achieve a verdict of guilty.

If we can prove that possession of marijuana is in fact an absolute liability offence, or that I have been affected otherwise than in accordance with "principles of fundamental justice", then the onus shifts to the crown, under Section 1 of the Charter, to provide evidence that supports and justifies the drug laws and the associated penalties.

The Crown

Section one of the Charter states:

The Canadian Charter of Rights and Freedoms guarantees the rights and freedoms set out in it only subject to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.

Given the fact that most research suggests that any harm from marijuana use is more directly caused by the drug laws themselves rather than the drug use, it should prove to be quite a challenge for the crown to support the legitimacy of the laws as they pertain to marijuana use, or the use of any drug for that matter.

It will not be enough for the crown to simply supply opinions and rhetoric, they will need to present solid evidence: evidence that can demonstrably justify the penalties associated with the existing drug laws.

In order for the crown to do this, two conditions must be met. The first condition is that the issue, in this case marijuana use, must be sufficiently important as well as pressing and substantial in relation to societal concerns in order to over-ride constitutional rights. Secondly, the means used, i.e. the laws and penalties, must be reasonable and proportionate to the objective. To this end, a proportionality test is used which states that

The measures used must be fair and rationally connected,

Such measures must impair the Charter as little as possible,

There must be a proportionality between the effect of the limiting measure (the law and penalties) and the objective.

The recent report handed down by Vince Cain (no relation), BC's Chief Coroner, represents but one aspect of what the crown will be faced with in their attempt to support the existing drug policies. The most interesting aspect within this trial will be, and has always been, that much of the evidence to support the decriminalization of marijuana has been supplied by the government and their own studies. What this will mean for the crown is that they will have to attack and discredit the government research while at the same time looking to that same government for research that supports the existing drug policies. Not a task I would envy.

The Figures

Statistics Canada reports that in 1993 there were 35,998 Canadians charged with marijuana offences - nearly one hundred Canadians each and every day. This represents a 6% increase over 1992 statistics. Of the 1993 figures, over 24,200 individuals were charged with simple possession, a 7% increase from the previous year. Trafficking charges also increased by 5% to 8,286 in 1993. All indications suggest that this trend will continue.

These figures represent only those who were formally charged, not the thousands who received community-service time as punishment rather than a criminal record. There are also thousands of individuals who are found not guilty yet must defend themselves in the courts. This also does not include the tens of thousands of Canadians who were subjected to police interrogations and searches. A conservative estimate as to the number of Canadians who are assaulted each year because of alleged or known use of marijuana would be in the hundreds of thousands.

As noted earlier in this article, I was busted during a "fishing trip" by the police. Due to the great infringements that the drug laws have on our rights, the police are free to harass and intimidate whoever they please, whenever they please, as long as it is under the guise of a drug investigation.

Every time a person pleads guilty to a possession charge they end up supporting the existing legal system. The time is long overdue for each person who is attacked to fight back. Politicians will soon get the message when the courts are so bogged down that they can no longer function. It is estimated that the prohibition on marijuana costs the legal system \$5 billion a year to administer. Added resistance towards these laws will greatly increase these costs as well as increasing the pressure on Ottawa to rethink its position. We must begin to actively oppose the continuing brutalization of Canadians.

The Address

Following this article is a kit to launch your own Constitutional challenge. Although I have tried to make the kit as user-friendly as possible, if you have any problems I can be contacted at:

Randy Caine
Canadian Activists Coalition
4651 - 240th Street, Langley BC V3A 4R1
Tel: (604)534-9971 Fax: (604)534-5971
E-Mail: vcaine@uniserve.com

CANNABIS CANADA

Suite 405 - 21 Water Street
Vancouver, B.C. V6B 1A1

<http://www.hempbc.com>
V6B-1K5Tel: (604) 669-9069

Victims of this 72-year war have seen it all: police beatings, 10-year jail sentences, prison rape, loss of property, loss of job, loss of family, murder by police (sometimes over 2 joints), jail time, prohibition prices, intimidation, political hypocrisy, insanely severe judges. It's a war on us from beginning to end, and we've got the million victims to prove it.

Today we stand on the threshold of OUR great victories. While the state has every ferocious and dastardly advantage, the government is plagued with defections which acknowledge, in some way or another, our right to exist. Every day, another police chief, politician, doctor, coroner or lawyer comes forward to state the war on cannabis is futile. That it is counter-productive. In a few cases, you'll even hear it whispered that this war is wrong.

Every day, we get another convert in the media, in the universities, in the business community, in political parties, in schools, in popular culture. Our old supporters are also getting vocal and militant again.

Few are joining the state's side. Our economic infiltration advocating the beauty of marijuana & hemp becomes more unavoidably obvious: everyone is becoming aware of the many aspects of our hemp culture. We are winning the other Canadian citizens over to our side, and we have to keep the information barrage going at full tilt. Tell everyone. Tell your friends. Tell your parents. Tell your children. Tell your politicians.

End the war.

It's Not Just a Fantasy: This is the Real Thing

Don't believe it will happen? It will. Invest in the hemp culture. Get on the internet. Open a store. Make hemp products. Start a local hempzine. Organize a disciplined public cannabis planting this spring (be sharp and look serious for the media). Use hemp paper at school and at the office. Wear your opinion on your sleeve. Talk to your MP. Rebut ignorant prohibitionist editorials. Buy your library a subscription to this magazine. Show it to friends in school. Please, do something. Tell us about it and we'll share the news.

TORONTO STAR - 8-4-94

Pot-growing farmer sent to prison for 15 months

By MARK BELLIS
SPECIAL TO THE STAR

GUELPH — A local marijuana grower and merchant will spend the next 15 months in jail for possessing what he felt was merely raw material for a school project. Wearing his trademark blue spectacles and hemp shirt, Kase Klevering, 43, represented himself in court yesterday at his sentencing for possession of marijuana for the purposes of trafficking. He was found guilty last month. The sentencing provision for possession is "arbitrary" and "cruel and unusual punishment," Klevering argued

unsuccessfully before Mr. Justice Bourke Smith. "I can sentence you to anything from a suspended sentence to life," Smith said. "What's arbitrary about that? You want to replace judges with slot machines?" Smith, who also placed Klevering on three years probation with 100 hours of community service, accused him of "hiding behind an academic facade." The 12 kilograms (27 pounds) of marijuana seized at his home had a street value of \$32,000, the court was told. Klevering is a member of the Church of the Universe, which considers marijuana and nudism to be sacred. Klevering maintains that the marijuana found in his house was for research. He has a diploma in agriculture from the Ontario Agricultural College at the University of Guelph. He specializes in hemp growing. Klevering actively supports the decriminalization of marijuana, and says he hopes that one day the law will prevent people "like myself, farmers across Canada, from being prosecuted for an act which I believe is basically non-criminal."

The 5 Conditions For Peace

The Canadian Cannabis Culture must demand the following five conditions to ending this 72-year old war against us.

- 1 The legalization of cannabis, and then as quickly as possible to all other herbs and entheogens.
- 2 NO regulatory controls on who may cultivate and distribute cannabis: marijuana, hashish, hemp and all their by-products. No government controls on the economic aspect of our culture is to be permitted. (No provincial marijuana control boards, or quotas in cultivation, no discriminatory licensing requirements for vending, etc.)
- 3 That all Canadians convicted of any cannabis related offense are to receive a complete and unconditional pardon from the Government of Canada and to have their cannabis convictions expunged from the record.
- 4 That all money, legal fees, a per-diem sum for each day spent in jail, property (to the 1995 value) to be restituted to all victims (or their heirs) of cannabis prosecution. Such payments to be paid for from income taxes, sales tax and GST revenue on the sale of cannabis goods and produce (in such cases as taxes are fairly applicable), thus not increasing the tax or economic burden on Canadians to rectify this outrage.
- 5 An official apology from the Prime Minister of Canada to the effect that the government acknowledges its 72-year war on cannabis and cannabis consumers was a vicious, murderous bigotry with no legitimate health concerns whatsoever. The apology must express regret and order a cessation of this cultural genocide and admit it was a ceaseless persecution of Canadians of the cannabis culture for no valid reason whatsoever.

Dear Fane,

I wish to thank you for the Fane's Voltaire Award. To be fair, the constitutional challenge was drawn up in my defense by my counsel, John Conroy, while it was me who developed the "kit". As is the case with many ideas, this one came from a unified effort. I will be sure to tell John about the award and your support.

In the not too distant past the Crown would most likely have chosen to not argue the case and to simply allow the existing rulings to speak for themselves. In that case the presiding judge would have had few options open and generally will bow to higher court decisions. In our case the Crown has agreed to argue. This will allow for additional evidence to be heard and argued within the trial. On this, the presiding judge, Her Honour Judge Howard, will be able to rule somewhat in isolation from previous decisions.

The new trial dates are November 27 & 28, 1995 as well as March 21 & 22, 1996. The November dates are to argue sec. #7. If we can prove that my rights were violated under sec. #7 then we will proceed to argue sec. #1 in March, 1996. Under sec. #1, the crown will be obligated to offer evidence and support for, and in relationship to, the criminalizing of marijuana use. The length of time granted to examine the issues was largely on the insistence of Judge Howard. She felt that this time was needed to hear all of the evidence as well as the arguments. The Crown has also been very professional in the handling of this affair. In all appearances (appearances being what they are) it would seem that the Crown and Judge Howard are addressing this trial and the issues raised in a fair and responsive manner. Your interest in the "Challenge Kit" is greatly appreciated. We believe that this kit is a vital tool for those who wish to fight back. To a large degree, the financial burden of "bucking the system" has prohibited most individuals from doing exactly that. This kit however can reduce this burden, if not totally, at least to a fraction of the cost. It works on the principle of buying in bulk: the more people involved, the lower the costs to each. I have included a copy of the kit as the "Cannabis Canada" version was more informational than accurate. As for assisting in publishing the kit for broader distribution, I would be in your debt. The impact of this kit would be improved the more it is implemented. As well, the "central registry" is a wonderful idea. I see that this would not only serve those who are challenging the constitutional validity of our drug use policies but would also serve as a basis of encouragement for those interested in but unsure of such an undertaking. I have also included the "Memorandum of Argument" that pertains to my trial. The full argument is nearly a foot and a half thick. Thanks again for your interest and support. In unity, Randy Caine

Let's rethink drug laws

Tuesday, May 3, 1994

DEAR ABBY: I read the letter you published from "Inmate 711895" and had to respond. Inmate stated that he smoked marijuana for 20 years and, during that time, he also used cocaine. If his consumption of those substances was so harmful, how was it that he was married, had a good job, a home in the suburbs and a clean record? In other words, if used in moderation, drugs do not prevent a person from leading a normal, productive life. His letter was much more of an indictment against drug prohibition. His letter could have been written 65 years ago by someone convicted of selling beer or whisky. It took a commission headed by a fellow named Wickersham to bring an end to the folly of alcohol prohibition in the United States. Surgeon-General Elders has called for a similar commission to study whether the benefit of some forms of drug legalization might outweigh the tremendous cost of prohibition. Abby, if cocaine were a drug

sold by licensed dealers, Inmate 711895 would still be home supporting his family.

ROBERT E. POTTRATZ,
MINNESOTA ATTORNEY



DEAR ABBY Advice

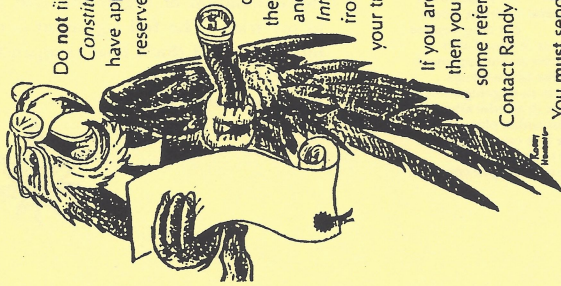
DEAR MR. POTTRATZ: Just as bootleggers were forced out of business in 1933 when Prohibition was repealed, making the sale of liquor legal (thus eliminating racketeering), the legalization of drugs would put drug dealers out of business. It would also guarantee government-approved quality, and the tax on drugs would provide an ongoing source of revenue for drug-education programs. An added plus: There would be far less crowding in our prisons due to drug-related crimes. It's something to consider.



How to fill out your Notice of Constitutional Challenge

Court File No.

Registry



Do not file the Notice of Constitutional Challenge until you have appeared before the court and reserved a date for the trial.

The majority of information needed to fill out the challenge will be found on the Trial Scheduling Memo and the form called an Information. You can get them from the courthouse where your trial is to be held.

If you are not in British Columbia then you can still file the Notice, but some references must be changed. Contact Randy Cain for assistance.

You must send a copy of the Notice of Constitutional Challenge to the following people:

The Attorney General of Canada, (the Attorney General's BC office is located at #900-840 Howe St., Vancouver, V2Z 2S9, otherwise send to the Department of Justice in Ottawa).

The Attorney General of your Province, (in BC, send to Legal Services Branch, 5th Floor, 609 Broughton St., Victoria, V8V 1X4).

The Office of Crown Counsel, (usually located in the courthouse where your trial is set).

The prosecutor that is handling your trial.

Use direct delivery or registered mail. All copies must be received at least fourteen days in advance of your trial so allow ample time for delivery.

Be sure to keep a copy for your records.

If you would like a copy of the Constitutional challenge kit faxed to you please include your fax number. I will do everything I can to assist you in your challenge. There is no charge for this service.

I would like to take this opportunity to acknowledge and thank all those who have assisted me along the way. I could not have come this far without your help and reassurance.

CANADA
IN THE PROVINCIAL COURT OF BRITISH COLUMBIA

REGINA
V.

NOTICE OF CONSTITUTIONAL CHALLENGE (Pursuant to Section 8(2) (a) or (b) of the Constitutional Question Act, R.S.B.C. 1979, c. 63)

TAKE NOTICE that an application will be made before the Honourable Judge presiding at the courthouse at British Columbia, at o'clock in the noon or so soon thereafter as counsel may be heard, on the day of 199 , for relief by way of an appropriate and just remedy pursuant to Section 24(1) (a) declaration that the provisions of the Narcotic Control Act pertaining to the simple possession of cannabis, are inconsistent and of no force or effect, by virtue of Section 52 of the Constitution Act, 1982) of the Canadian Charter of Rights and Freedoms, Part I, Schedule B of the Constitutional Act, 1982, on the grounds that:

- (1) the inclusion of cannabis sativa, its preparations, derivatives and similar synthetic preparations, including all those substances set out in the Schedule under 3(1) to (6) to the Narcotic Control Act, R.S.C. 1985, chap. n-1 as amended to date, insofar as it relates to personal possession and use contrary to Section 3(1) and (2) of the Act, is in violation of the Applicant's constitutional right to liberty and the security of his/her person and the right not to be deprived thereof except in accordance with the principles of fundamental justice as set out in Section 7 of the Canadian Charter of Rights and Freedoms;
- (2) the Applicant's rights under Section 7 of the Charter as guaranteed by Section 1 thereof are subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society and the Applicant says that Schedule 3(1) to (6) to the Narcotic Control Act is not a reasonable limit and is not demonstrably justifiable in a free and democratic society and invites the government to prove otherwise.

AND TAKE FURTHER NOTICE that in support of the application, the Applicant will refer to:

- (1) Information no. 10 , sworn 11 199 12 , and the proceedings that will be taken pursuant to it in the Provincial Court of British Columbia at 13 B.C. on the 14 day of 15 , 199 16 ;
- (2) the report to Crown Counsel in these proceedings to the extent that it applies to the Applicant;
- (3) the common ordinary meaning of the word "liberty" and security of the person and those various decisions of the Supreme Court of Canada and other courts defining those terms to date in the context of the Charter;
- (4) those decisions of the Supreme Court of Canada and others defining the term "principles of fundamental justice" in the context of the Charter;
- (5) such further and other materials and authorities as counsel deems advisable at the hearing of this matter.

Dated at 17 , British Columbia, this 18 day of 19 20 , 19 20

Applicant.

CANADIAN ACTIVISTS COALITION

4651 - 240th Street, Langley BC V3A 4R1



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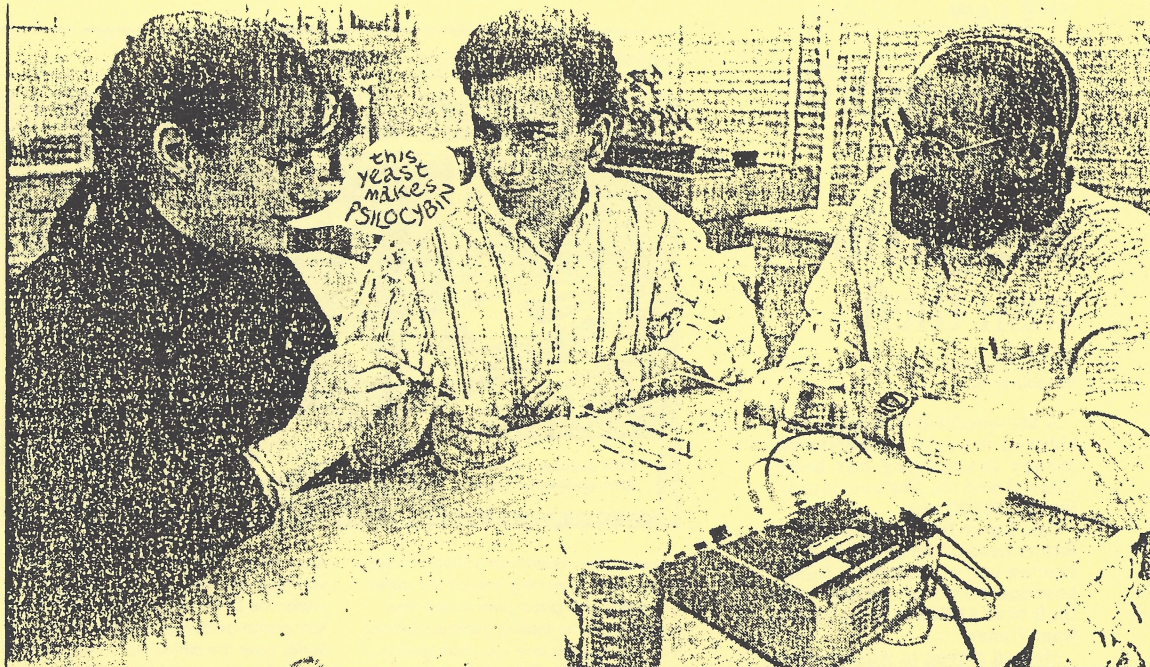
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CELL WORK — Bethlehem High School students Lila Kawas, left, and Jason Laks study DNA, the substance that carries genetic codes, with biology teacher Roger Quackenbush, right, Thursday. The advanced placement class is using experimental techniques.

DNA building blocks

Times Union
1-19-90

Biotechnology students learn genetic engineering

By Barbara Hayden
Staff writer

BETHELEHEM — Some Bethlehem Central High school biology students have gone way beyond dissecting frogs, working instead with the building blocks of life to create new cells in genetic-engineering experiments.

"It really is amazing and tough, hard to understand at first because you have to concentrate so much, but it is not often you get to do something like this."

Mike Moran, a 17-year-old junior, was talking about genetic engineering being taught to advanced-placement biology students by Roger Quackenbush. The students work with DNA, or deoxyribonucleic acid, the chief constituent of chromosomes and the substance that carries the genetic code to determine inherited characteristics.

Moran was right about not often getting a chance to take part in such laboratory work. "While most other high school biology students are reading about genetic engineering, our AP biology students are practicing the techniques in the laboratory," said Quackenbush.

The students work with the genes of a bacterial cell. Many college undergraduate students are not offered similar opportunities, said Quackenbush. "Not until the graduate level do most college students actually work in this area," he said.

He defined genetic engineering as "the manipulation of genetic information." He noted

that this cutting-edge technology has made headlines in court cases involving genetic fingerprinting, which matches the gene patterns of suspects with the gene patterns found in materials left from crimes.

Quackenbush explained that the biotechnical work also involves "introducing a human insulin gene into a bacterium, with the bacterium in turn producing insulin that can be used by diabetics and also offers the possibility of cloning a whole organism from just one of its cells."

Quackenbush said such research, up until a few years ago, was only being done in "highly sophisticated molecular biology research laboratories. Today, using the same tools as molecular biologists, the students at Bethlehem Central are duplicating some of the same investigations."

The classes, which are elective for the students, started after Quackenbush received a National Science Foundation grant two years ago to study recombinant DNA (combining two different traits from two different organisms) and molecular biology techniques through a program with Cold Spring Harbor Laboratory on Long Island.

So far, 45 students have taken the course. Quackenbush explained that the students "are able to cut or slice the DNA from what is called the Lambda virus into fragments which, when subjected to a special technique called electrophoresis, separates the fragments into organ-

ism-specific bands or patterns called fingerprints."

This technique, he noted, is being widely used in criminal cases and "in the field of population genetics to determine the family relationships between group members."

Students also have been involved in cloning whole plants by manipulating plant growth hormones. Last year, four students were able to produce whole tobacco plants from just a few stem cells, Quackenbush said.

Having taught biology at Bethlehem for 25 years and four years before that in Schuylerville and Troy public schools, Quackenbush believes that today's high school student "should be exposed not only to the theory of genetic engineering but also to the techniques, since these are techniques that many of the students will be using in their future work."

Students taking the course are enthusiastic about it. Jennifer Platt, a 17-year-old senior, said she found "the way we get bacteria to grow interesting and unusual. It is so easy to make a mistake because the cells are so small."

Gayle Simidian, a 17-year-old senior, said, "It was insightful. You usually don't get a chance to experiment like this in biology class. It really raises a student's interest and is an interesting hands-on experiment that can be so beneficial to the future."

Quackenbush, when asked whether any of his students were overwhelmed by the complex course, replied "To them, anything is new."

Sacred Mushrooms and the Law (1995)

By Richard Glen Boire, Esq.
Published by Spectral Mindustries — "dossier series." 36 pages + paper cover, 4.25 x 7 inches.

"This is an interesting and useful book for anyone with an interest in mushrooms containing psilocybin/psilocin. After an introduction to the mushrooms and compounds, the main body of the book describes the federal and (all) state laws regarding them. The California law against spores is covered, as well as a number of state cases regarding the legal difference between the mushrooms themselves (not often mentioned in the statutes) and the active compounds. Finally, it mentions the possible use of the Religious Freedom Restoration Act as a defense against prosecution for the religious use of the mushrooms or compounds."

— ProMind Books

Sacred Mushrooms & the Law is published and distributed by Spectral Mindustries, Box 73401, Davis, CA 95617; \$5.00 + \$1.50 shipping/handling (+ 0.50 tax in California).

Resources

Psychedelic Abstracts On-line. An incredible searchable database packed with obscure references to esoteric topics constellated around entheogens and integral states of consciousness. (<http://cyberverse.com/cgi-bin/L4?searchable>)

Fall 1995

The Entheogen Review. A quarterly newsletter networking entheogen users around the world. Issues often run 20 pages and are filled with the latest entheogen discoveries, suppositions, and user reports. The very best way to keep up with the ongoing metamorphosis of practical experiential entheogen know-how. Edited by Jim DeKorne, author of *Psychedelic Shamanism*. (The Entheogen Review, POB 800, El Rito, NM 87530; twenty dollars per year w/i the USA; Thirty dollars elsewhere.)

HerbalGram. A glossy quarterly magazine published by the American Botanical Council and the Herb Resource Foundation. An excellent way to keep tabs on medicinal plants and the FDA's attempts to regulate them. (HerbalGram, POB 201660, Austin, TX, 78720; twenty-five dollars per year w/i the USA; Thirty-five dollars elsewhere.)

Ethnobotany and Chemistry of Psychoactive Plants. Two 7-day intensive field courses will be held at the Mayan temples of Palenque in the remote tropical rainforests of Southern Mexico. January 13 to 19 and January 22 to 28, 1996. Price \$1,200 includes most everything except transportation to and from Palenque. Instructors include Alexander and Ann Shulgin, Terence McKenna, Jonathan Ott, Paul Stamets, Stacy Schaefer, and others. For more information call Ken Symington at 818-355-5571. Sponsored by the Botanical Preservation Corps.



High-profile Mountie charged in cash theft

NEAL HALL

Vancouver Sun

A high-profile B.C. Mountie considered a world authority on money laundering has been charged with stealing a court exhibit of \$138,000 cash.

Sgt. Larry Bernard Silzer, the former head of the anti-drug profiteering unit at Vancouver RCMP headquarters, was charged with theft over \$1,000 as he returned from Vienna.

He had moved to Austria with his wife and two children while on loan to the United Nations during a one-year leave of absence from the force.



SILZER

He was teaching police from around the world how to conduct international drug investigations and how to crack complicated money laundering schemes.

The alleged theft took place on March 8, 1991, but the cash was found to be missing only about two weeks ago.

The charge shocked senior Mounties at Vancouver RCMP headquarters, who considered Silzer one of their top cops.

"It has a profound impact on the members who worked with the individual and it impacts on the RCMP itself," Vancouver RCMP media liaison Sgt. Peter Montague said Monday.

"He had a spectacular career," he said of Silzer, who had been with the force for almost 25 years. Silzer, 42, was the first officer put in charge of the Vancouver RCMP anti-drug profiteering unit, which was formed in 1989.

Silzer was summoned back to Vancouver after it was discovered nine days ago that documents recording the amount of cash seized in a drug case didn't match the amount of an exhibit held by the Crown. He was arrested and charged Friday after he stepped off an international flight at Vancouver International Airport.

He was released on bail after signing a \$50,000 surety. He is scheduled to appear Sept. 16 in Vancouver provincial court.

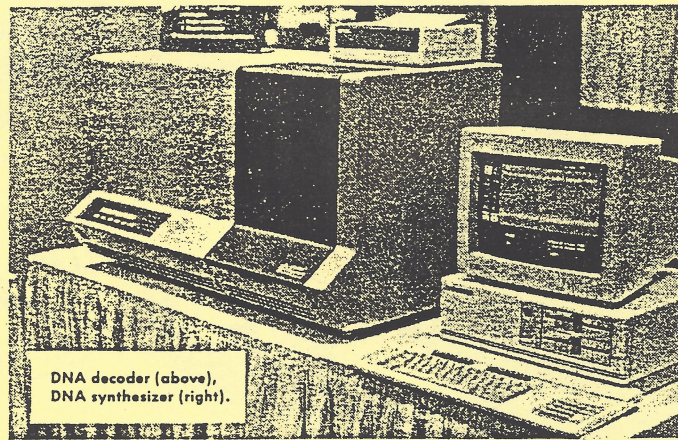
Silzer has not been suspended by the RCMP because he still is on leave of absence, which expires the day of his court appearance.

Montague said the alleged theft was investigated by the Vancouver RCMP serious crimes unit and nothing was found to implicate any other officer.

"It is alleged he (Silzer) acted alone," he said.

Montague said the missing \$138,000 has been returned

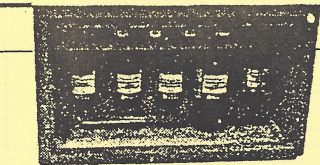
Desktop Genetic Engineering



I spent a day recently at a biotechnology trade show, snooping around the aisles of plumbing and lab gear to see how close we are to having gene equipment that would work in a suburban garage. I was looking for off-the-shelf components that could be assembled by a dedicated individual into a lab for homebrewed DNA. I was surprised by how close it has come. While most of the equipment for biotechnology is either delicate but cumbersome laboratory research instruments, or massive industrial/chemical plumbing for production purposes, there are a couple of items that have miniaturized the research methods into a suggestive desktop space.

The leader in self-contained DNA coding gear is Applied Biosystems. Their star contraption is a table-top box linked to a Macintosh computer that will assemble a

short string of DNA from the order that you type into the Mac. The unit generates the DNA sequence from the same four amino acids that cellular DNA does. In this case the amino acids are provided in small bottles in the front of the box, along with bottles of solvent to drive the process. The DNA is "outputted" into a tiny capillary tube. While the machine is 99.8% accurate in what it constructs, the major (and it is major) drawback is that it can assemble sequences that are no more than 180 units long, which would make one short gene, at most. (Genes, like words, vary in length.) Since human genes come in the order of about one billion units, there is a way to go in improvements. On the other hand, since the alteration of even one gene can make a big difference in a living organism (many congenital diseases are due to a single



gene), there is still power in being able to rewrite a couple of hundred units.

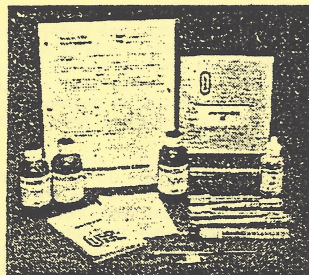
A complementary box made by Applied Biosystems works in reverse. Rather than going from code to DNA, it goes from DNA to code. It takes a bit of existing DNA and "reads" its sequence out as a display on the computer — ATTCGGACA, etc., for instance. Not only can this verify a sequence one builds, but its main purpose is to unravel the genetic code encrypted in all living things. It too is severely limited in the amount of DNA it can handle at one time. But the task of deciphering chromosomes that are 5 million genes long would be a bummer without it. The two machines work as a pair. Both together would fit onto a kitchen countertop.

These units by themselves are not enough to do biotechnology research. Sundry other hi-tech items, as well as low-tech ones like incubators, cold rooms and basic labware, are essential. But these two systems are the heart of the hard work; they automate what was tedious and unpredictable toil just a few years ago. I'd guess that true basement biotechnology is still at least a decade away, if only because of the price (\$50,000 for each of these machines alone) and the expertise (Ph.D.) needed to get them going. —Kevin Kelly

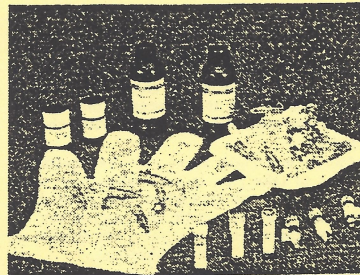
Information from:

Applied Biosystems, Inc., 850 Lincoln Center Drive, Foster City, CA 94404.

Cabisco Biotechnology DNA Kits



21-1170J Gene Regulation BioKit



21-1150J DNA Restriction Analysis Kit

Gene Regulation BioKit[®]. For a class of 30. Students observe repression and induction of the galactosidase gene. By providing various combinations of sugars to *Escherichia coli*, students "turn on" and "turn off" the lac operon. Test tubes, test tube racks, and an incubator are needed but not provided. Simple procedure can be completed in one hour. Please specify use date on order.

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21-1170J Per kit...\$54.29

Perfect for high-school students: a better way than sex to fool around with genes. Biotechnology techniques are routine enough that they can be distilled into foolproof methods to be used in science classes. Cabisco sells very explicit kits that give hands-on experience in this mysterious world. They sell a lab manual called *DNA Science: A First Laboratory Course in Recombinant-DNA Technology* which is exactly what the title says. Their catalog features all the other fundamental paraphernalia and concoctions you'd need for experimenting with DNA. Please follow directions. —Kevin Kelly

Cabisco Biotechnology

Small catalog free;

large catalog \$15.65 from Carolina Biological Supply Company, 2700 York Road, Burlington, NC 27215; 800/334-5551 (in NC: 800/632-1231).

32 WHOLE EARTH REVIEW SUMMER 1990

Pair charged in tobacco bust

Canadian Press March 17, 1994
Nanaimo

Two men charged with possessing tobacco without a licence will appear in provincial court March 29 to elect their mode of trial.

Robert Vandervall, 56, and Ken Spaidal, 55, are charged under the federal Excise Act.

RCMP seized \$10,000 worth of raw leaf tobacco out of the back of a pickup truck in Nanaimo.

Police believe the tobacco — estimated to weigh 500 kilograms — originated in Ontario.

Monster mushrooms a tourist lure

Canadian Press

VILNA, Alta. — Officials in the village of Vilna are hoping tourism will mushroom after they unveil Alberta's latest giant oddity.

On Saturday, a good chunk of the community's 314 residents are expected to turn out to see their latest attraction: a trio of giant, steel mushrooms in the centre of town.

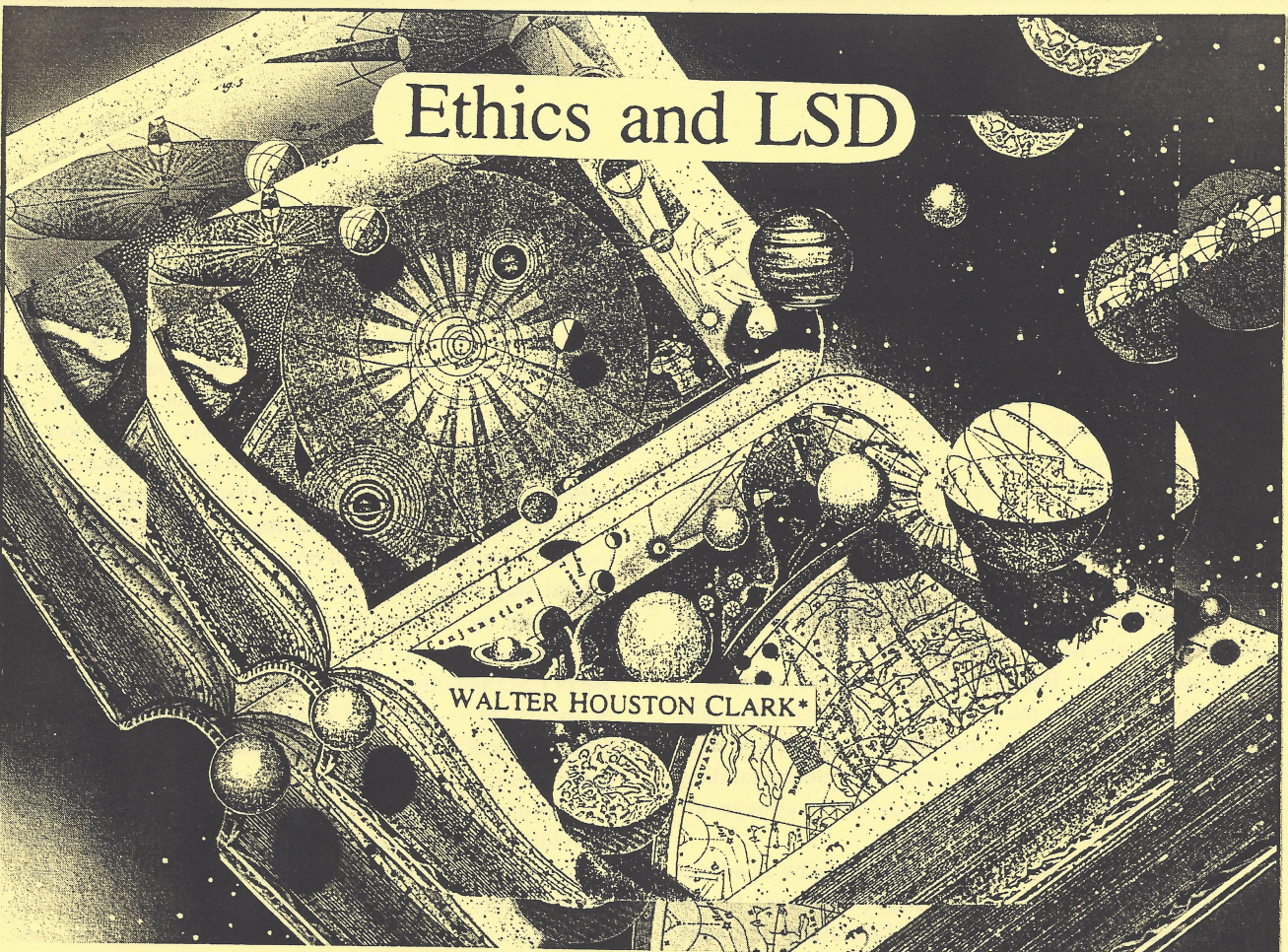
"It'll bring tourists in like you wouldn't believe," predicted Ozzie Sopracolle, who came up with the idea of building the fantastic fungi for Vilna, the self-proclaimed mushroom capital of Alberta.

The super-sized mushrooms — the largest of which is almost seven metres high — are the latest entry into Alberta's oddity field.

It's a bizarre assortment that includes the Ukainian Easter egg in Vegreville, the two-storey high fibreglass pyrogy in Glendon pyrogy and the UFO landing pad in St. Paul.

Sopracolle said Vilna, a tiny community 100 kilometres north-east of Edmonton, has been famed as a prime spot for picking mushrooms, which were a tasty staple of early settlers.

The project cost nearly \$30,000.



Ethics and LSD

WALTER HOUSTON CLARK*

There are two basic sources from which to derive ethical standards for the use of lysergic acid diethylamide (LSD) and other psychedelic drugs. First, there are considerations arising from normal social consensus, which demand that any tool or process be designed and used in such a way that society will benefit and will not be harmed. LSD can be seen as a tool to be used in some manner or other to achieve social benefit, such as pleasure, religious experience or psychotherapy. A typical statement related to ethical procedures in general and also to the use of drugs in particular may be found in *Ethical Standards of Psychologists* (American Psychological Association 1979). If harm results from the use of LSD, as has occasionally been the case, then it should be demonstrated that the drug's benefits outweigh its dangers. The second and more radical source of ethics is an extension of the first and will be examined in the second part of this article.

At first glance these principles would seem to put a forthright veto on any use of LSD or its near relatives. The general public has been frightened by a medley of accounts of LSD-related disasters pouring from media and cautionary lectures delivered to young and old alike. As a result, most people are horrified by even a suggestion that LSD has wholesome and promising aspects. Furthermore, conventional thinking—secure in the conviction that only ignorance can bring—insists that LSD and other similar drugs are dangerous narcotics with no therapeutic

medical uses.

As a matter of fact, systematic studies dating back to the early 1940's have shown that, particularly in responsible hands, risks with LSD are minimal. Sidney Cohen (1960) summarized reports from 44 investigators covering results from about 5,000 persons, both mentally ill patients and healthy individuals who had been given LSD a total of 25,000 times. In the latter group, there were no reported suicides and the incidence of psychoses lasting longer than 48 hours was 0.8 per thousand. Among mentally ill patients, suicides were reported at the rate of 0.4 per thousand and psychoses lasting longer than 48 hours were reported in 1.8 per thousand administrations.

In another study (Clark & Funkhouser 1970) carried out among physicians and psychotherapists showed that the closer the practitioners had come to systematic experimentation with LSD, the safer they thought it was—although most recommended careful supervision. Of the 617 researchers and professionals who answered a questionnaire, only four reported suicides, which were all by mentally ill patients. At the same time, 25 respondents stated that they had observed alleviation of suicidal urges. From these data one could conclude that on balance LSD, properly used, appears to actually reduce the danger of suicide.

In addition, a somewhat less ambitious study was also conducted by this author that scrutinized over 500 individuals who had ingested psychedelic chemicals—100 of whom were carefully and systematically surveyed via questionnaire. Some of these subjects had taken the drugs under what were judged to be irresponsible con-

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ditions, yet generally their reports seemed not out of line with Cohen's results. One subject, for example, spoke of a breakdown that may have lasted longer than 48 hours. Yet the same subject spoke very enthusiastically about the benefit of the experience because it brought problems from his unconscious to the surface where he could deal with them more rapidly and efficiently. Another subject reported experiences of phlegm and blood filling his lungs, which were interpreted to be a birth memory, similar to those described by Grof (1976) in his book *Realms of Human Unconscious*. The experience had at first alarmed the subject, particularly when the doctors he consulted had not helped him, but after a few weeks the symptoms subsided. Based on Grof's theories, one could conjecture that further doses of LSD might have brought the young man successfully through the crisis. As it was, he complained of the coldness and lack of understanding shown him during his overnight stay at his college infirmary.

Another student was thrown into a panic by a bad trip when he took LSD alone in his room. He went to the university health service for help and the alarm of a staff psychiatrist only worsened the panic and led to a week of extreme tension. Finally he visited a psychiatrist experienced with psychedelic drugs who calmed his fears and restored his perspective in about 20 minutes.

Other problems with the drugs mentioned by respondents were definitely minor. There were no reports of either suicides or attempted suicides and several cases of the alleviation of suicidal urges were reported. Nearly all of the more than 500 subjects were pleased that they had taken the drugs. Only a few were neutral and two were negative about their experiences. Many psychiatrists make the point that experiences following LSD ingestion are unpredictable. One could agree with this general estimate based on available research data, but there is one outcome that can be predicted with a very high degree of accuracy, especially for cases in which the drug is pure and an experienced guide is in charge. And that is, whatever the reason for the ingestion, the subject will be glad that s/he took the drug and had the experience.

Another danger associated with LSD that has received much publicity is the claim that it causes injury and deformation to the fetus when the mother has ingested the drug (Cohen, Marinello & Back 1967). Probably the publication of this frequently cited report was motivated in part by the desire to warn young people against the irresponsible use of psychedelic drugs. However, subsequent research has demonstrated that the danger is exaggerated (Grinspoon & Bakalar 1979)). It is true that animal studies have indicated that if LSD is injected into the bloodstream at certain periods in early pregnancy there is

the possibility of damage to the fetus. There are a larger number of spontaneous abortions and deformities, but there is no indication of genetic damage (Long 1972; Dishotsky et al. 1971). However, it turns out that almost any drug, including caffeine and alcohol, may have a similar effect under similar conditions (Grinspoon & Bakalar 1979). There is no indication that LSD use by the father at any time or by the mother late in pregnancy will result in this kind of harm. But there is no doubt that any mother wishing to give full protection to an unborn child should stay away from any drug that is not specifically prescribed by her physician during pregnancy.

There is another noteworthy hazard in regard to the use of LSD and other hallucinogens. And that is, obviously, the danger in engaging in the operation of any machinery, such as driving a car, when under the influence of any consciousness-altering drug.

Information such as the foregoing suggests that the individual has the ethical responsibility to use care when taking LSD or other psychedelic drugs. But there is also a responsibility to keep one's mind critically open, lest many hopeful and creative uses of these drugs be prematurely foreclosed. Additionally, it is also the responsibility of all psychiatrists, psychotherapists and mental health professionals to inform themselves of the phenomenology of LSD, lest their advice and ministrations to users in trouble do more harm than good.

Two such cases have already been cited where the actions of professionals appeared to cause at least temporary confusion and harm in situations that should have defused or at least diminished considerably the alarm and tension felt by the patients. In the case of panic brought on by a bad trip, the alarm showed by the subject's psychiatrist at the university health center was a factor in extending the patient's panic and tension over an entire week. On the other hand, the knowledge of the second psychiatrist, who had done research with the drugs and had in fact tried them himself, supplied the background that should have been part of the training of the first psychiatrist, particularly because he had been employed to care for students. Ironically, the latter worked under a director of health services who was so frightened by secondhand reports that he tried to make sure that none of his professional staff had ever taken LSD.

It would seem that the ignorance displayed by the directors and staff in both of these cases was little short of unethical. A modicum of natural curiosity and sense of professional responsibility on the part of any of the professionals would have qualified them to help rather than harm the patients who frequently came in with reports of bad trips.

Both of these cases occurred in the early 1960's,

about the time that public hysteria was leading to a rash of laws that resulted in the almost complete interdiction of any use of LSD, either rational or irrational. Both of the admitting physicians had previously had the opportunity to learn more about LSD research. Moreover, the director of the university health services had been particularly concerned about the situation, yet he had never availed himself of the opportunity to witness and study even one of the experimental administrations of LSD or other similar drugs that had been taking place on the university campus where he served.

Although examples of this type of negligence are still prevalent today, they are less widespread due to the fact that many of the new generation of psychotherapists attended college and medical school when psychedelic experimentation was common, and thus many have had firsthand experience with such drugs. Also, fewer cases of bad trips that cause problems are seen in clinics. The fact that irresponsible experimentation with LSD and other psychedelic drugs has diminished and that greater sophistication about psychedelics is to be found both in and out of hospitals and mental health clinics has led to this result.

If physicians or healers consider it their duty to diminish human suffering when the opportunity is presented, it would seem that they are ethically bound to consider the claims of those who have responsibly investigated the possibilities of LSD and similar drugs. Many such researchers have reported that personal problems could be alleviated at a very deep level. For example, it is well known that LSD has helped many people to face death with peace of mind and that this improvement in attitude has also reacted beneficially on the experience of pain. While this effect does not take place with all patients, about 75 percent report some improvement (Grof & Halifax 1977), and many of these report that improvement has been dramatic and long lasting. Much of this research was done at the Maryland Psychiatric Research Center in Baltimore with terminal cancer patients. At the University of Chicago, Kast and Collins (1964) compared the length of time severely ill patients suffering from terminal cancer were free from pain after a low dose of LSD, as compared with conventional analgesics. They found that LSD was 10 times as effective.

Obviously, however, with laws and bureaucratic regulations what they are and the views of the medical establishment so adverse to almost any experimentation (Clark et al. 1975), one cannot expect professional therapists and physicians to risk their careers by breaking laws in order to carry on the experimentation that needs to be done or the humane therapy that can be advanced so much more rapidly with LSD and other similar drugs. Richards

Berendes (1977-78) have demonstrated therapeutic effects of LSD in a notable case report, while Roquet and colleagues (1975) have described the use of such drugs in notably effective and efficient psychoanalytically-based therapy developed in Mexico.

It is indeed deplorable that there are so few physicians sufficiently dedicated to following up these promising findings, and that there is such ignorance, timidity and lethargy in governmental bureaucracy. The result is that very little effective research has been done in these areas recently, as compared with 20 years ago. The situation speaks of a humanitarian insensitivity and a passive ethical dullness that is hard to understand. As Grinspoon and Bakalar have noted in their excellent book *Psychedelic Drugs Reconsidered* (1979: 231): "Psychedelic drugs were used for more than fifteen years by hundreds of competent psychiatrists who considered them relatively safe as therapeutic agents, and no one has effectively challenged this opinion."

The 1979 revision of the American Psychological Association's (APA) *Ethical Standards of Psychologists* states that "investigations of human participants using drugs should be conducted only in such settings as clinics, hospitals, or research facilities maintaining appropriate safeguards for the participants." It has been previously stated that among the uses to which LSD can be put are those of an agent for pleasure, psychotherapy and religion. While the APA's standards are completely appropriate for psychologists conducting research in psychotherapy and other areas, would they be suitable for LSD use in the pursuit of pleasure? This question will need to be answered should LSD ever be societally condoned for pleasurable pursuits in addition to its use as a research tool and psychotherapeutic agent.

In the meantime, the social rules for the pursuit of pleasure do not differ so much from those governing the activities of psychotherapists, so essentially the same ethical principles apply. If any form of pleasure is harmful to the person participating or to others, it merits ethical condemnation. Considering the abuse of perfectly legal, but more dangerous drugs, such as alcohol or nicotine, it is hard to ethically condemn the pleasure sometimes enjoyed from LSD, except on legal grounds.

But it is LSD's religious agency that demands a different ethical treatment and raises issues that become puzzling and ambiguous. William James considered the mystical consciousness the "mother sea and fountainhead of all religions" (Allen 1967: 425). In the chapter on mysticism in *The Varieties of Religious Experience*, James (1902) described a personal experiment with nitrous oxide, the popular psychedelic of his day, from which he gained cogent insights into the nature of mysti-

cism. W.T. Stace (1960: 71), late member of Princeton University's Philosophy Department, made clear in his book *Mysticism and Philosophy* his cautious belief that an LSD-type drug, mescaline, triggered mysticism in a particular case that he cited. This author's own conviction is that LSD and similar drugs can facilitate profound religious experiences of a mystical nature (Clark 1969). This has been confirmed through personal experiences dating back to 1962, but especially through participation in an American Indian peyote ceremony and a Mazatec session with sacred mushrooms.

The mystical consciousness, as all mystics and most students of mysticism know, raises ethics to a higher plain. The experience seems to have a value in its own right, which the nonmystic often can neither share nor understand. It comes to be pursued for its own sake. This is why, in the eyes of ecclesiastic politicians—and ordinary politicians as well—it is so dangerous. It is the pursuit of the ultimately satisfying experience of the unity of all peoples and all things, the most captivating and transforming of all human experiences. It is the search that makes heroes and martyrs of weak men and women who can make so profound a mark on a small society or even a large one that it will never again be quite the same. It is the assertion of this human right that compels those in power to respect religious experience at the same time that they fear it. And it is the assertion of this fundamental right that forces power to make a place for it, as has been done in the U.S. Constitution and the Bill of Rights by granting freedom of the exercise of religion.

A good example of the effect that LSD and similar drugs may have on personality is that of six convicts, five armed robbers and one rapist, who were incarcerated at a state maximum security prison in Concord, Massachusetts. This author first encountered this group in March 1962. Two of the leaders of the inmate population, along with about 30 others, volunteered for an experiment with psilocybin, an LSD-type drug first derived from a Mexican mushroom. By the time of the encounter only the six remained incarcerated; most of the others had served their shorter sentences and had been released.

One of the leaders described in detail his most cogent experience with the drug. He had seen a vision of Christ carrying the cross toward Calvary. After the vision faded, he remarked that "I looked out of the window and all my life came before my eyes and I said, 'What a waste!'" This was the turning point in this convict's life. Afterward he and his close companion, who was also a volunteer in the experiment and an associate in controlling the inmate population, formed a group within the prison to rehabilitate themselves and others.

After befriending these six men it was possible to

follow their careers for a number of years. They had been perennial recidivists, and the two leaders had a reputation for being among the most difficult and violent of all the convicts in Massachusetts. Before losing track of them, all had been out of jail for six to 14 years and none had returned.

It cannot be said that mystical experience, whether or not triggered by LSD or similar drugs, invariably makes a crooked man straight or a saint from a murderer. Confirmatory evidence is needed, and positive results are more often seen after consistent effort and actual practice of the resolutions made under the euphoria of a profound religious experience. Obviously it was not the experience alone that converted the hardened and cynical convict. It was also the personality of Timothy Leary, from whose fertile mind had come the idea for the experiment (Leary & Clark 1963). Then at Harvard and in charge of the investigation, Leary became the first person the convict had ever really trusted. Then there was the experience of organizing and following up his resolves through what later came to be known as the Self Development Group.

However, none of this convict's transformation would have been possible without the psilocybin sessions. It was his sixth session in particular. Ironically, he and his companion had volunteered for the experiment in order to get control of it: to gain the power to dictate who would and would not be allowed to volunteer. But the drug released powerful urges buried deep within his unconscious and broke through his tough-guy defenses until the idealism that he had unknowingly been carrying around with him all his life came to expression. Before that he had never been out of jail for more than a few months since his first arrest for stealing a car at the age of 11. The man had been a professed atheist, yet few Christians have had an experience as fateful and cogent as his. When he was released from jail at the age of 40, one of his friends offered him a job in the loan business at \$300 a week. "I was tempted," he stated, "for I had no money. But I knew that if I took the job I would lose the inner freedom I had acquired at the time of my vision."

Since the association with the Self Development Group this author has met several other convicts, both at Concord State Prison and elsewhere, who reported that LSD and similar drugs have helped them to leave the criminal world in order to embrace a law-abiding self-respect. They all had secured LSD illegally within prison. A number of convicts have agreed that it is important to convert the most difficult type first: those who have refused to be treated like animals and therefore have retained their self-respect, no matter how twisted. These individuals are leaders among the prison populations. Because they themselves have converted through

psychedelic ingestion, they see no reason why others cannot be converted, and they lead others in that direction. This was the intent behind the Self Development Group.

Subsequently, while a consultant to the Maryland Psychiatric Research Center, this author drew up a wider and more careful research plan to follow up Leary's very successful pilot project. Unfortunately, the research design has only been gathering dust for years.

The particular and detailed account of these men illustrates the fact that LSD may have an effect on some people that is quite contrary to its popular image. How irresponsible is the desperate criminal who, anxious as s/he is to climb the prison walls to freedom, longs even more for freedom from those antisocial urges within him/herself that make him/her a recidivist. Those who took the drug from Leary took it legally, but what about the three or four other convicts who took it on their own and so freed themselves from lives of crime. Was this act basically ethical or unethical? As has been previously noted, the U.S. Constitution assures every citizen the freedom to worship in his/her own way. What if that way involves the ingestion of drugs, which despite the fact that they are not unduly dangerous, are proscribed so harshly that the penalty for using them is often more severe than that for certain types of murder? At the very least one must acknowledge considerable ambiguity in such cases.

It seems that at the present time such activity would require membership in a well-established religious institution that is accepted by the more respected elements in society and eventually the courts. Unfortunately, these elements of social control do not readily understand the use of an active sacrament, such as that probably used by Aristotle, the Roman Emperor Marcus Aurelius and other famous Romans and Greeks in the Eleusian mystery religious rites during the Classical Ages (Clark 1978; Wasson, Ruck & Hofmann 1978).

Moreover, there does exist an established church today that uses a hallucinogenic plant in its rituals. The Native American Church, a group of American Indians numbering in the hundreds of thousands, customarily use peyote in religious rites that have been handed down by their ancestors over centuries. There was a time when government and local police, pressured by Christian missionaries who sometimes found the Indians difficult to convert, arrested and jailed members of the Church. But gradually over time the Indians have been supported by several social scientists who have testified in court that the Indians are sincere and have demonstrated that peyote helps them particularly in their perennial battle against alcohol abuse, to build their tribal communities and to live responsible lives. Some of these rites are syncretic and are carried out within a Christian context with quotations

from the Christian Bible. In general, the courts have ruled favorably on the Native American Church's use of peyote (La Barre 1975).

In 1967, the Church of the Awakening—founded and headed by two New Mexico physicians, John and Louisa Aiken—petitioned the Justice Department and the Bureau of Narcotics and Dangerous Drugs for an exemption to the laws and regulations barring the use of peyote. After several summary denials of the petition, the Department finally granted a hearing in Washington during which expert testimony was given on both sides. The Department denied the petition, chiefly on the strange ground that although the Native American Church was entitled to use peyote because it regarded peyote as God, the Church of the Awakening should be forbidden to use it because it considered peyote to be merely a sacrament that led members to God. On this basis the court concluded that the Church of the Awakening was not a religion. The ruling was upheld when it was appealed and heard by the U.S. Ninth Circuit Court of Appeals (1971).

There have been many cases where illegal acts have been performed by those ingesting LSD or similar drugs with religious intent. In at least two cases known to this author, individuals have appeared before law officers and openly ingested LSD, declaring their religious intentions. They then fought their convictions in court, but unsuccessfully. It was similar behavior that finally brought legal support to the Native American Church for its use of peyote.

There have also been several cases of religious and quasi-religious bodies whose members have been arrested for the use of drugs similar to LSD. It is a pertinent reflection that the Christian Church would never have become established had it not been for the usually secret and illegal defiance of the cult of the Roman Emperor. The history of religion all over the globe abounds in stories of martyrs and potential martyrs whose consciences directed them to break the law because they felt that they owed primacy to their own particular form of worship and belief. It is evidence of this kind that has led the world's democracies to give all religions that are not patently antisocial the right to the free exercise of their religious faith.

Members of such religious bodies as the Church of the Awakening feel that it is an offense to their religious and ethical sensitivities to be denied the right to seek and worship God through the use of psychedelic drugs. This clearly is based on an ethical law that is higher than that acknowledged by the ordinary citizen as the right to life, liberty and the pursuit of happiness. Yet laws enforced by police and the courts result in the arrest, jailing and fining of those whose consciences tell them to worship God

through the ceremonially controlled use of psychedelic drugs.

In discussing the ethical issues related to the use of LSD and similar drugs, it has been pointed out that responsible investigation and experimentation has shown that in the proper hands and under appropriate circumstances these drugs are not dangerous to those who ingest them. Therefore, such drugs may be ingested and admin-

istered when other ethical obligations and legal conditions have been met. Furthermore, it has been argued that because of their religious agency, the use of such drugs with sincere religious intent carries a higher religious sanction, confirmed by respected religious bodies both in the past and modern times. In such cases, ethics allow and even enjoin the religious use of these drugs, even when their use is interdicted by the law.

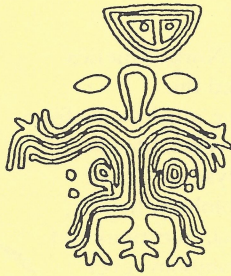
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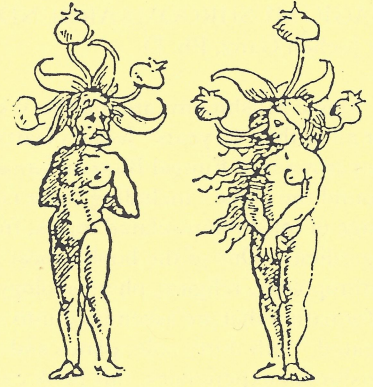
NEW YORK TIMES, WED. DEC. 21, 1994 Dr. Walter Huston Clark, a retired professor of psychology of religion at Andover Newton Theological School in Mass. and a former dean at Hartford Seminary, died Thursday at his home in Cape Elizabeth, Me. He was 92. Dr. Clark taught at Andover Newton in Newton Center near Boston from 1962 until his retirement in 1969. Before that, starting in 1951, he was dean of the School of Religious Education at the seminary. He explored the importance that mystical experience can have in religion, which led to an association with Dr. Timothy Leary and others who advocated the use of hallucinogens to expand their consciousness. In the early 1960's Dr. Clark took part in religious ceremonies in which peyote, mescaline and similar hallucinogens were taken. He spoke out for people arrested for using LSD and other hallucinogenic substances for what they said were solely religious purposes. He was born in Westfield, N.J., graduated from Williams College in 1928 and received a doctorate in psychology and education from Harvard University in 1944. In 1926 he was one of four founders of the now-defunct Lenox School in Lenox, Mass., which was formed as an alternative to the more expensive Episcopal boys' schools in the area. Dr. Clark taught at Lenox for 19 years, and subsequently was on the faculty of Bowdoin College and Middlebury College until his appointment as Dean in Hartford. While still studying at Williams College, he found lifelong interest in understand the significance of religious experience as distinct from belief. It began when he attended a revival meeting led by Frank N.D. Buchman, the American evangelist and founder of an international movement variously called the First Century Christian Fellowship, the Oxford Group, Moral Re-Armament and Buchmanism. It was an evangelism of personal and national spiritual reconstruction or as Mr. Buchman put it, "world changing through life changing." Dr. Clark wrote about it in his "The Oxford Group: Its History and Significance" (Bookman Associates, 1951). He also wrote a textbook "The Psychology of Religion" (Macmillan 1958). Another book "Chemical Ecstasy" sought to define the parameters of the use of hallucinogens in religion. Dr. Clark is survived by two sons, Walter, Jr., of Hancock, N.H. and Jonathan, of Brookline, Mass., and two grandchildren. He is also the author of "Religious Experience: Its Nature and Function in the Human Psyche," which records several lectures he gave on the use of psychedelics at Fuller Theological Seminary (Charles T. Thomas 1973). The book contains comments by three other scholars and Dr. Clark's responses to them.

INTERNET COMMENT: Walter Clark was a wise and courageous man. A model of Civil Disobedience. He carried on the Dionysian Mysteries in his Andover Newton Theological garb handing out LSD at his wedding when he was well into his seventies. He knew LSD as spiritual food, a way to God, and he devoted his life to sharing what he knew. A beautiful man with a huge spirit.

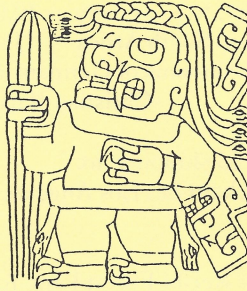
ETHNOPHARMACOGNOSTICAL BOOKS BY JONATHAN OTT



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 poition *via* psychonautic 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.]



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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. Pharmacothæon 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.

The Ottawa Citizen, Saturday, January 29, 1994 A5

Top court refuses to hear pot protest

By Stephen Bindman
Citizen legal correspondent

Robert Hamon won't get to take his pot protest to the country's highest court.

The Supreme Court of Canada this week refused to hear the 52-year-old Ormstown, Que., taxi driver's challenge to the constitutionality of Canada's marijuana laws.

Hamon, who smoked up daily until about a year-and-a-half ago, claims the criminalization of marijuana in the Narcotics Control Act violates the Charter of Rights and Freedoms.

He was seeking to appeal convictions in 1985 and 1991 for possess-

ing and cultivating marijuana.

As usual, the Supreme Court did not give reasons for refusing to hear the case.

Despite the top court's rebuff, Hamon is vowing to continue his fight to legalize marijuana.

"I'm devastated," he said in a telephone interview. "I am not a criminal, I haven't stolen from anybody, there's no victim. I've been branded a criminal for putting something that God gave us into our bodies, for choosing one way to get high instead of another."

Hamon says it's discriminatory that marijuana is outlawed but other drugs which cause far more harm are legal.

"Tobacco kills 40,000 people a year and yet there's zero deaths for cannabis. You can go and get totally looped on alcohol, where you can barely crawl along the ground, but I can't even get a little bit high on marijuana without facing potentially life imprisonment. It's absurd."

The former hippie, now a salesman and taxi driver for senior citizens, smoked marijuana virtually daily for more than 20 years, but gave it up when he got married.

"It makes me feel good, it takes the edge off... But my wife has a child and he's going to school and they have all that anti-drug propaganda going on. To avoid any scan-

dal, I thought it's easier to quit." Last September, the Quebec Court of Appeal unanimously rejected Hamon's constitutional challenge.

"It's not the job of the courts to take a position in the debate between those who are in favor of the status quo and those who promote a liberalization of the restrictions on the growing and possession of cannabis," wrote Mr. Justice Marc Beauregard. "The only task of the judiciary is to assure that the prohibition decreed by the state is not arbitrary, irrational, xenophobic, imprecise or racist."

Southern News

1979
TIMES COLONIST, MAR 17
PM Promises Pot

OTTAWA (CP) — Prime Minister Trudeau promised Thursday to move ahead with legislation that would remove marijuana possession from the Criminal Code if his government is re-elected.

Pot crusader gets 90 days

VANCOUVER SUN, MAY 31, 1978

A man who said he wanted to free people from oppressive laws against marijuana was sentenced to 90 days in jail Tuesday for cultivating the weed.

John Allen West, 42, of Richmond, was also placed on probation for one year by county court Judge Arthur McClellan.

West was charged after police found 41 plants growing on West's property in Richmond and quoted him as saying in a statement that the marijuana did not belong to him alone but anyone who wanted some could have some.

West said he was guilty of "illegality"

only and said he was trying to act responsibly in an irresponsible environment to attempt to end the "nonsensical repression" of marijuana.

West has been in custody since May 12 when he tried to flee from courtroom 113 at the courthouse after Judge McClellan had remanded him for sentence.

The judge had offered to allow West to go free on his own recognizance if he agreed to abstain from marijuana in the interim but West said he could not accept that condition and tried to bolt from the courtroom. He was captured and restrained by two sheriff's officers.

'Sacrament' Pot Plea a Failure

TIMES COLONIST, APRIL 25, 1979

OTTAWA (CP) — John Allan West of Vancouver, who describes himself as a political and spiritual philosopher, also is not a hard loser.

After hitch-hiking here, he pleaded and lost his own case Tuesday before the Supreme Court of Canada. He was seeking a review of his conviction of growing marijuana.

Shortly after having his case dismissed by a panel of judges including Chief Justice Bora Laskin, West left a single artificial flower to be

presented to the court. West already has served his 90-day sentence for growing marijuana, which he calls his sacrament. He says he did it as an act of civil disobedience and to show his belief that drug laws in Canada inhibit freedom of religion, contrary to the Bill of Rights.

In his arguments to the Supreme Court, West tried to quote Prime Minister Trudeau. He was told that judges including Chief Justice Bora Laskin, West left a single artificial flower to be

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by Kenneth Jones

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Majority of B.C. users 'take cocaine safely'

'... as far as I'm concerned, people shouldn't use it. But it's nothing like the menace that was created.'

LINDSAY KINES

Vancouver Sun APRIL 7, 1995

People from all age groups, all jobs, all ethnic backgrounds and all parts of B.C. use cocaine, a team of researchers at Simon Fraser University says.

Psychologist and team leader Bruce Alexander said Wednesday the study found cocaine is not just a big-city phenomenon in this province.

"I mean, it is in the city, of course," he said. "And a lot of the hard-pressed people are right where you'd expect them down on skid road."

"But it's all over the province."

"It's everywhere."

"It's only a minority of people who ever use it at all — in any part of the province. But it just doesn't seem to matter where you are in the province; it plays the same role."

The B.C. research team completed two reports — *Country Profile: A Century of Cocaine Use in Canada* and *The B.C. Key Informant Study* — as part of a global project investigating cocaine use in 22 cities and 19 countries around the world.

The SFU team interviewed 60 subjects in the summer of 1993, most of whom were current or former cocaine users.

Alexander said the B.C. study and others like it around the world also found there is no average cocaine user.

"We found people that have been taking it for decades, once a month, twice a year, once a week."

"We found couples where it's like an anniversary thing, they get together, spend an evening and do a little cocaine."

People can use the drug in a destructive way or they can use it safely, but the majority of people use it without harming themselves, he said.

"I'm hopeful that maybe now we don't have to be hysterical about cocaine anymore, and therefore we can respond to it in a measured, pragmatic way."

Alexander said many media stories about cocaine in the past decade simply don't hold up under scrutiny. He said media myths range from reports that smoking crack is instantly addictive to claims that cocaine is to blame for ghetto violence.

"That went on for 12 years," he said. "None of it's true."

"I mean there's grains of truth; here and there, there's grains of truth."

"But you take the mythology apart bit by bit and it just doesn't stand up."

"This drug is indeed something people can hurt themselves with and people should be very careful and, as far as I'm concerned, people shouldn't use it."

"But it's nothing like the menace that was created."

Alexander said the World Health Organization was surprised by the B.C. team's findings that Canadian drug police steer clear of bribery and brutality.

"We got a letter back from the WHO saying: 'Well, wait a minute, don't your people who get arrested tell you that police beat them and steal their money and they have to bribe their way out of it?'"

"And absolutely no."

"Nobody ever told us that."

"And that's just not typical of the rest of the world," Alexander said.

JAMA[®]

The Journal of the American Medical Association

June 21, 1995

Commentary

Marihuana as Medicine

A Plea for Reconsideration

BETWEEN 1840 and 1900, European and American medical journals published more than 100 articles on the therapeutic use of the drug known then as *Cannabis indica* (or Indian hemp) and now as marihuana. It was recommended as an appetite stimulant, muscle relaxant, analgesic, hypnotic, and anticonvulsant. As late as 1913 Sir William Osler recommended it as the most satisfactory remedy for migraine.

Today the 5000-year medical history of cannabis has been almost forgotten. Its use declined in the early 20th century because the potency of preparations was variable, responses to oral ingestion were erratic, and alternatives became available—injectable opiates and, later, synthetic drugs such as aspirin and barbiturates. In the United States, the final blow was struck by the Marihuana Tax Act of 1937. Designed to prevent nonmedical use, this law made cannabis so difficult to obtain for medical purposes that it was removed from the pharmacopeia. It is now confined to Schedule I under the Controlled Substances Act as a drug that has a high potential for abuse, lacks an accepted medical use, and is unsafe for use under medical supervision.

In 1972 the National Organization for the Reform of Marijuana Laws petitioned the Bureau of Narcotics and Dangerous Drugs, later renamed the Drug Enforcement Administration (DEA), to transfer marihuana to Schedule II so that it could be legally prescribed. As the proceedings continued, other parties joined, including the Physicians Association for AIDS [acquired immunodeficiency syndrome] Care. It was only in 1986, after many years of legal maneuvering, that the DEA acceded to the demand for the public hearings required by law. During the hearings, which lasted 2 years, many patients and physicians testified and thousands of pages of documentation were introduced. In 1988 the DEA's own administrative law judge, Francis L. Young, declared that marihuana in its natural form fulfilled the legal requirement of currently accepted medical use in treatment in the United States. He added that it was "one of the safest therapeutically active substances known to man."¹ His order that the marihuana plant be transferred to Schedule II was overruled, not by any medical authority, but by the DEA itself, which issued a final rejection of all pleas for reclassification in March 1992.

Meanwhile, a few patients have been able to obtain marihuana legally for therapeutic purposes. Since 1978, legislation permitting patients with certain disorders to use marihuana with a physician's approval has been enacted in 36 states.

From the Department of Psychiatry, Harvard Medical School and the Massachusetts Mental Health Center, Boston.
Reprint requests to Harvard Medical School, 74 Fenwood Rd, Boston, MA 02115 (Dr Grinspoon).

Although federal regulations and procedures made the laws difficult to implement, 10 states eventually established formal marihuana research programs to seek Food and Drug Administration (FDA) approval for Investigational New Drug (IND) applications. These programs were later abandoned, mainly because the bureaucratic burden on physicians and patients became intolerable.

Growing demand also forced the FDA to institute an Individual Treatment IND (commonly referred to as a Compassionate IND) for the use of physicians whose patients needed marihuana because no other drug would produce the same therapeutic effect. The application process was made enormously complicated, and most physicians did not want to become involved, especially since many believed there was some stigma attached to prescribing cannabis. Between 1976 and 1988 the government reluctantly awarded about a half dozen Compassionate INDs for the use of marihuana. In 1989 the FDA was deluged with new applications from people with AIDS, and the number granted rose to 34 within a year. In June 1991, the Public Health Service announced that the program would be suspended because it undercut the administration's opposition to the use of illegal drugs. After that no new Compassionate INDs were granted, and the program was discontinued in March 1992. Eight patients are still receiving marihuana under the original program; for everyone else it is officially a forbidden medicine.

And yet physicians and patients in increasing numbers continue to relearn through personal experience the lessons of the 19th century. Many people know that marihuana is now being used illegally for the nausea and vomiting induced by chemotherapy. Some know that it lowers intraocular pressure in glaucoma. Patients have found it useful as an anticonvulsant, as a muscle relaxant in spastic disorders, and as an appetite stimulant in the wasting syndrome of human immunodeficiency virus infection. It is also being used to relieve phantom limb pain, menstrual cramps, and other types of chronic pain, including (as Osler might have predicted) migraine.² Polls and voter referenda have repeatedly indicated that the vast majority of Americans think marihuana should be medically available.

One of marihuana's greatest advantages as a medicine is its remarkable safety. It has little effect on major physiological functions. There is no known case of a lethal overdose; on the basis of animal models, the ratio of lethal to effective dose is estimated as 40 000 to 1. By comparison, the ratio is between 3 and 50 to 1 for secobarbital and between 4 and 10 to 1 for ethanol. Marihuana is also far less addictive and far less subject to abuse than many drugs now used as muscle re-

laxants, hypnotics, and analgesics. The chief legitimate concern is the effect of smoking on the lungs. Cannabis smoke carries even more tars and other particulate matter than tobacco smoke. But the amount smoked is much less, especially in medical use, and once marihuana is an openly recognized medicine, solutions may be found. Water pipes are a partial answer; ultimately a technology for the inhalation of cannabinoid vapors could be developed. Even if smoking continued, legal availability would make it easier to take precautions against aspergilli and other pathogens. At present, the greatest danger in medical use of marihuana is its illegality, which imposes much anxiety and expense on suffering people, forces them to bargain with illicit drug dealers, and exposes them to the threat of criminal prosecution.

The main active substance in cannabis, Δ^9 -tetrahydrocannabinol (Δ^9 -THC), has been available for limited purposes as a Schedule II synthetic drug since 1985. This medicine, dronabinol (Marinol), taken orally in capsule form, is sometimes said to obviate the need for medical marihuana. Patients and physicians who have tried both disagree. The dosage and duration of action of marihuana are easier to control, and other cannabinoids in the marihuana plant may modify the action of Δ^9 -THC. The development of cannabinoids in pure form should certainly be encouraged, but the time and resources required are great and at present unavailable. In these circumstances, further isolation, testing, and development of individual cannabinoids should not be considered a substitute for meeting the immediate needs of suffering people.

Although it is often objected that the medical usefulness of marihuana has not been demonstrated by controlled studies, several informal experiments involving large numbers of subjects suggest an advantage for marihuana over oral Δ^9 -THC and other medicines. For example, from 1978 through 1986 the state research program in New Mexico provided marihuana or synthetic Δ^9 -THC to about 250 cancer patients receiving chemotherapy after conventional medications failed to control their nausea and vomiting. A physician who worked with the program testified at a DEA hearing that for these patients marihuana was clearly superior to both chlorpromazine and synthetic Δ^9 -THC.³ It is true that we do not have studies controlled according to the standards required by the FDA—chiefly because legal, bureaucratic, and financial obstacles are constantly put in the way. The situation is ironical, since so much research has been done on marihuana, often in unsuccessful attempts to prove its dangerous and addictive character, that we know more about it than about most prescription drugs.

Physicians should offer more encouragement to controlled research, but it too has limitations. Individual therapeutic responses can be obscured by the statistical results of group experiments in which there is little effort to identify the specific features of a patient that affect the drug response. Furthermore, much of our knowledge of synthetic medicines as well as plant derivatives comes from anecdotal evidence. For example, as early as 1976 several small, methodologically imperfect, and relatively obscure studies had shown that taking an aspirin a day could prevent a second heart attack. In 1988 a large-scale experiment demonstrated dramatic ef-

fects. This story is suggestive, because marihuana, like aspirin, is a substance known to be unusually safe and to have enormous potential health benefits.

Cannabis can also bring about immediate relief of suffering measurable in a study with only one subject. In the experimental method known as the single-patient randomized trial, active and placebo treatments are administered randomly in alternation or succession to a patient. The method is often useful when large-scale controlled studies are impossible or inappropriate because the disorder is rare, the patient is atypical, or the response to the treatment is idiosyncratic. Many patients, either deliberately or because of unreliable supplies, have informally carried out somewhat similar experiments by alternating periods of cannabis use with periods of no use in the treatment of various disorders.² (pp133-136)

The American Medical Association was one of the few organizations that raised a voice in opposition to the Marihuana Tax Act of 1937, yet today most physicians seem to take little active interest in the subject, and their silence is often cited by those who are determined that marihuana shall remain a forbidden medicine. Meanwhile, many physicians pretend to ignore the fact that their patients with cancer, AIDS, or multiple sclerosis are smoking marihuana for relief; some quietly encourage them. In a 1990 survey, 44% of oncologists said they had suggested that a patient smoke marihuana for relief of the nausea induced by chemotherapy.⁴ If marihuana were actually unsafe for use even under medical supervision, as its Schedule I status explicitly affirms, this recommendation would be unthinkable. It is time for physicians to acknowledge more openly that the present classification is scientifically, legally, and morally wrong.

Physicians have both a right and a duty to be skeptical about therapeutic claims for any substance, but only after putting aside fears and doubts connected with the stigma of illicit nonmedical drug use. Advocates of medical use of marihuana are sometimes charged with using medicine as a wedge to open a way for "recreational" use. The accusation is false as applied to its target, but expresses in a distorted form a truth about some opponents of medical marihuana: they will not admit that it can be a safe and effective medicine largely because they are stubbornly committed to exaggerating its dangers when used for nonmedical purposes.

We are not asking readers for immediate agreement with our affirmation that marihuana is medically useful, but we hope they will do more to encourage open and legal exploration of its potential. The ostensible indifference of physicians should no longer be used as a justification for keeping this medicine in the shadows.

Lester Grinspoon, MD
James B. Bakalar, JD

1. *In the Matter of Marihuana Rescheduling Petition, Docket 86-22, Opinion, Recommended Ruling, Findings of Fact, Conclusions of Law, and Decision of Administrative Law Judge, September 6, 1988.* Washington, DC: Drug Enforcement Agency; 1988.
2. Grinspoon L, Bakalar J. *Marihuana, the Forbidden Medicine.* New Haven, Conn: Yale University Press; 1993.
3. *In the Matter of Marihuana Rescheduling Petition, Docket 86-22, Affidavit of Daniel Dansac, M.D.* Washington, DC: Drug Enforcement Agency; 1987.
4. Doblin R, Kleiman MAR. Marihuana as anti-emetic medicine: a survey of oncologists' attitudes and experiences. *J Clin Oncol.* 1991;9:1275-1290.



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.

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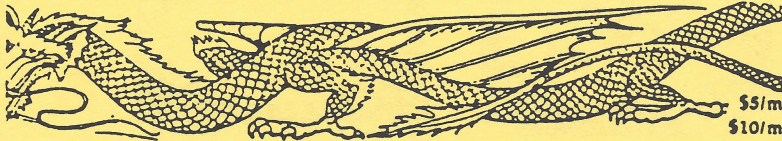
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