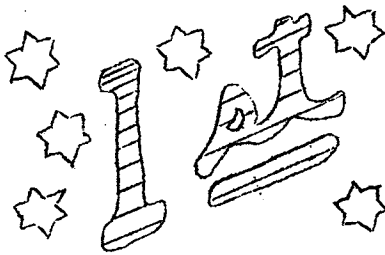
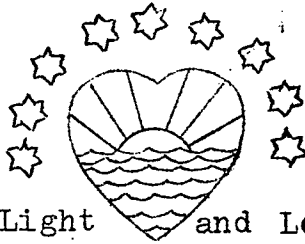


THE PSYCHOZOIC PRESS

Fall, 1983, No. 5



ANNIVERSARY
ISSUE

An Information and
Communication Exchange
Paper on Psychedelics.

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 have not yet learned to recognize intel-
 legent life on our own planet, much less
 the depths of the galaxy.



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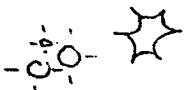
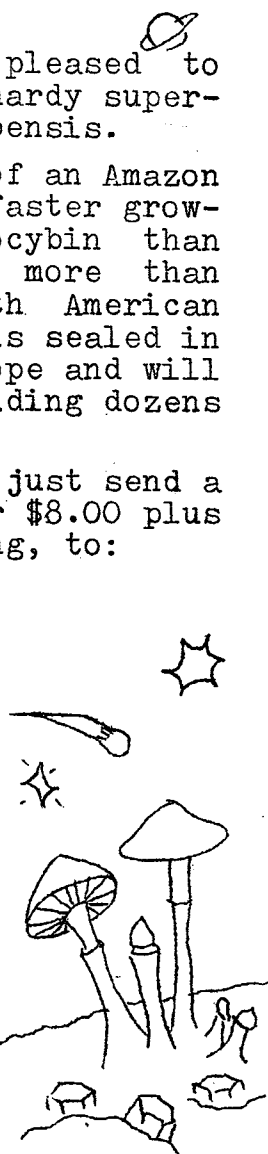
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Notes from the
Church of the Universe

April 8th, 1983

The Psychozoic Press
E.D. Smith, Editor

Dear Editor,

First, we would like to thank you for your interest in our cause, and of course, that of millions of other Canadian citizens currently being harrassed by Her Majesty's Law Enforcement Agencies, for no apparent reasonable and probable grounds or just cause ever being mentioned in the institution of the Narcotic Control Act as there should have been for the legislation to be validly enacted legislation with respect to the Charter of Rights and Freedoms and the rights anterior to it. As we all know, this law is just a hidden tax, (illegal), and makes possible an incredibly large amount of monies for the lawyers and Her Majesty's and her Law enforcement agencies. Whom, it appears, would rather be harrassing decent people that are harming no one other than themselves, (if in fact they are harming themselves, a fact which has not been proven) than preventing real crimes of the criminal type such as rape, theft, and other forms of violations against the peaceful enjoyment of the person and property of the people of Canada; work which would make us proud of our legal system and earn the respect of us all.

When people pray, they say "Our Father," and this makes us all Brothers

and Sisters. Whether we like it or not, we must even love those that are our enemies. We are a Christian church and teach Christ and His Father's word. So much good is in the Bible to be learned by everyone who looks to God for help, and of course to Jesus, His Son.

The Barons of Canada and the Church use the articles of Constitution that Robin Hood, Little John, and Friar Tuck and the other freemen of their day fought for with the help of the English Church. You will find this document enclosed in the Supreme Court of Canada book, The Magna Carta, literally, "The Great Charter."

GOD BLESS YOU IN PEACE
Rev. Bros. Blacklock
Baldasaro
Tucker

Statement of Facts

Regarding

Defense Appearance

On the 21st day of August, 1980, while under arrest by the Hamilton-Wentworth Regional Police Force, Ontario, the Rev. Bro. Michael Baldasaro, Archbishop, Baron, D.D., began his defense to the charges being laid by the officers of possession of marijuana for the purpose of trafficking, contrary to Sec. 4 (2) of the Narcotics Control Act.

Bro. Michael informed the arresting officers of his duties, obligations, and rights as a minister of the Church of the Universe which he was exercising in

the course of obtaining the now seized sacrament (marijuana), and that as a minister of the church, he was in lawful possession of the sacrament.

This marked the beginning of the Constitutional appeal before Her Majesty's Law enforcement agencies in the defense

THE CROWN HAS AN INEXHAUSTIBLE SUPPLY OF FUNDING...THE CHURCH COUNCIL HAS BEEN FORCED TO PLEAD THIS APPEAL WITHOUT BEING PAID.

of Bro. Michael, the Mission of Brothers and Sisters, and that of the Church of the Universe.

On January 15th, 1982, the police in Hamilton-Wentworth obtained a search warrant to enter the Mission of Brothers and Sisters at 115 Charlton Avenue West in Hamilton, and left Bro. Michael with the charge of possession (of marijuana) under the N.C.A. (Narcotics Control Act) Again Bro. Michael informed the officers of the violation of his rights as a Minister of the Church in the process of executing a religious meeting at the mission.

Bro. Michael appealed the police action to the officers present as illegal, informing them of the potential danger that such actions by them would create a situation which would eventually bring the administration of justice into disrepute. They were also told that they were misinformed in the information used to acquire the warrant, which states that the substance to be seized is not in the lawful possession of the church. In fact, there is no decision from the

Supreme Court of Canada that renders the Church sacrament as unlawful.

On March 12, 1982, before his honor Mr. Stiles, Rev. Bro. Michael, church council, appeared with Rev. Bro. Walter Tucker, Abbot, M.D., of Clearwater Abbey and Rev. Bro. Peter Blacklock, D.D., Baron, Interpreter-Agents for the respondent Bro. Michael. The following Points at Issue were discussed:

1. The Narcotic Control Act is ultra-vires Her Majesty the Queen in right of the Parliament of Canada, and ultra-vires the Parliament of Canada.*
2. The substance seized was in fact church sacrament, and therefore not unlawfully in the possession of any of the Church ministers of agents.
3. That there is no jurisdiction in this court to try this case as the charges are Federal non-criminal, and the Honorable Judge is a judge of the Provincial Court, criminal division.

Church council acting in the aforementioned capacities were not even allowed to advise the respondent during the submissions by Bro. Michael, nor were they even allowed to sit at the counsel-council table, and under the threat of contempt of court, Bro. Michael was not allowed to argue further on the denial of council as Mr. Stiles had ruled on this matter at an earlier date. Also, even though church council had not been allowed to assist the respondent at

the council table, (the reason being given was that they were not lawyers) Bro. Michael noticed that a police officer who is not a lawyer was allowed to give counsel to the crown in and during the proceedings. It was also felt and has been confirmed by the Supreme Court that the Crown has an inexhaustible supply of funding in the defense of the claims to the constitutional questions made that day, and the respondent has, along with the Church-council aforementioned, been forced to plead this appeal without costs incurred to the Church or the respondent Bro. Michael being paid. Bro. Michael has also been ordered into the prisoner's box on many occasions, and the court has refused to this date to justify the order being upheld with the threat of contempt of court if not adhered to.

Under duress, Bro. Michael argued his motions, and presented in the courtroom a brief of argument to the court and Crown. He was told not to read what the Judge considered verbatim into the record, and this led to skipping all over the place in the brief of arguments.

Finally when Mr. Stiles said he wanted to hear why the N.C.A. is ultra-vires and not to read the Magna Carta, Bro. Michael replied that if an act of Parliament infringed upon an existing right or freedom which is in the Canadian Bill of Rights or the Great Charter (Magna Carta) such as the Freedom of Religion (which was why the Charter was being read) that the act would be declared ultra vires, a fact which has been con-

firmed by the New Charter of Rights. Mr. Stiles said that for an act to be declared unconstitutional it would have to involve the British Narcotics Act and not the Constitution. Thus Point at Issue #1 was upheld. #2 was not allowed any argument as the judge felt that this issue would be better heard at another date. #3 was heard and a date for judgement was set for March 19th, 1982. On that date the judgement was pronounced in the negative...

On December 20, 1982, the Church of the Universe filed with the Supreme Court of Canada, an application for Leave to Appeal from the Provincial Court. The motion was essentially a legal request to transfer the case to the Supreme Court, since Bro. Michael was going to be arguing the case from the standpoint of parliamentary infringement on religious freedoms. Bro. Michael's Motion for Leave to Appeal was recognized by the Provincial Court of Ottawa. Justice Huges was quoted by the press as saying "The applicant had a very novel point at law, and he did not wish to detain him on his way to the Supreme Court." Judge Stiles told Bro. Michael, "Things are moving right along. You are proceeding as is your right, and doing it quickly."

But on January 24, 1983, the Supreme Court rejected the appeal, and the Church of the Universe was understandably upset. The Church sent an open letter to the Supreme Court Justices expressing their dismay:

Dear Justices:

We were not overjoyed to hear from our local television station, and again in our local newspaper, the Hamilton Spectator, that you had convicted our Church and its people without even allowing us to present our case.

Is that an independent and impartial tribunal? (Charter of Rights and Freedoms, Sec. 11).

Or Equality before the law? (Sec. 15).

Or is it our right to Life, Liberty and the Security of the Person? (Sec. 7)....

Your servants of the Queen are disobeying Her Just Declarations of our Rights and Freedoms. You are profaning our beliefs as well as continuing to allow our Government to criminally extort at the point of a gun, millions of dollars from people who not only have to pay to stay out of Her Majesty's jails, but are branded with what will be considered a criminal record for the rest of their lives.

ARE THE COURTS AFRAID OF RECOGNIZING THE SACRAMENTAL USE OF PSYCHEDELICS BECAUSE SUCH USE MIGHT DESTABILIZE PEOPLE'S RELIANCE ON THE POLITICAL SYSTEM?

We do not know why you, our most responsible Court, would deny such obvious Rights and Freedoms to a people who have just been told by their Queen that those Rights and

Fundamental Freedoms which were entrenched in the Magna Carta have been re-recognized in the Canadian Charter of Rights.

What are you afraid of?

God Bless you on behalf of us all.

The Church of the Universe

The Barons of Canada

Rev. Bros. Walter Tucker

Peter Blacklock

Michael Baldasaro

So the Church of the Universe has now incurred legal costs in excess of \$50,000 to be told that their sacrament is still illegal. Quite a burn from a government that considers itself free and democratic.

The bottom line, whether anyone recognizes the beliefs of the Church of the Universe or not is: Does it cause harm to someone else in the society? It appears to me that the courts are afraid of recognizing a sacramental use of such materials for much the same reason that the communist governments are afraid of unregulated freedom of the press: People might come to recognize that the organized power structures are rapidly degenerating into a cancerous bureaucracy in which individual rights are infringed, manipulated, regulated, and sacrificed for the survival and maintenance of "Babylon the Great."

On Psychedelic Sacraments:

Ganga and Peyote

by

Skye King

Vision yourself sitting inside a tipi standing in an open field outside Ponca City, Oklahoma, the site of an all night peyote ceremony of the Native American Church. On the primitive alter burns a bright ceremonial flame. Next to the fire, resting on a crescent-shaped mound of earth, is a sacramental peyote button. More of the buttons have been crushed and mixed with water in a quart jar that is being passed around to the congregation.

A TRADITIONAL PICTURE OF JESUS HANGS AT THE VERY TOP OF THE TIPI....NOT UNUSUAL.

Now the Spiritual Leader prays from his heart, in words revealed to him by the psychedelic drug mescaline. The other worshipers join in as an assistant passes around fresh whole buttons to everyone seated in the circle around the central alter and fire. The members chew the buttons in much the same manner as the Roman Catholics receive their sacred communion wafer.

The worshipers take turns singing hymns, accompanied by a small waterdrum, a gourd rattle, and an eagle-bone whistle. Strangely enough there hangs a traditional picture of Jesus at the very top of the tipi. (This is not unusual, as most priests of the Native American

Church are also Christians.) You spend the entire night sharing visions of the Creator as facilitated by peyote. The vibrations of the waterdrum and the chanting prayers seem to fill every fiber of your body as audio illusions seem to fade into full-blown hallucinogenic experiences. According to one participant, "The white man, who knows how to read, learns God's way from the Bible; the Indian, who doesn't know how to read, learns God's way from peyote."

The Indians who use LSD-like drugs learned long ago the importance of set and setting (expectation and environment). They only took these drugs within the framework of favorable conditions. Even today, all meetings of the Native American Church are held for the specific purpose of prayer with and for

ALCOHOLISM WAS SUCCESSFULLY CONTROLLED BY THE EMERGENCE OF THE RELIGIOUS PEYOTE CULT.

others. The peyote use in this context is regarded as a very serious matter. The drug is taken as a part of a very formal ceremony which stresses a strong sense of communion with other people and "Wocunda," the Creative Force within nature. Because Indians use peyote in such a responsible and controlled manner, bad trips are very uncommon.

The spread of peyotism is often regarded as a productive effort by Indian leaders to counter the breakup of their culture in the period following the Civil War. For example, after white tra-

ders introduced the indians to "fire-water," alcoholism emerged as a major problem. This major threat to Native American culture was successfully controlled, in many instances, by the emergence of the religious peyote cult, which strictly prohibits its members from drinking alcohol.

Although the ancient religious use of hallucinogenic plants is reported in histories from all over the world, these plants were most basic to the Aztecs and other indians of Mexico and South America. This was especially true of peyote, but other "divine" plants included the sacred mushrooms and morning glory seeds. Hallucinogenic organics have always been used in religious and ritual ceremonies for the purpose of healing, telling the future, and producing visions during rites of passage. The psychedelic experience seems to naturally be associated with new ways of thinking, especially about oneself.

Today, in many native religions of Africa, Asia, and the Americas, as well as among individuals in more "advanced" societies, hallucinogenic substances such as marijuana and peyote continue to play a prominent role in bringing men and women face to face with their personal God or gods.

In Jamaica, the Rastafari worshiped the late Ethiopian emperor Haille Selassie as "the first Asian King of Creation, the conquering Lion of the Tribe of Judah, God of the Black Race." And they still worship ganja (pronounced GON-jah) a potent form of marijuana as a gift

from the Creator.

According to Rasta beliefs, which are very similar to those of another Jamaica sect, the Coptics, God or "Jah" enjoins them to smoke ganja in scripture, where it is synonymous with "the herb" mentioned in Genesis: "And God said, Let the earth bring forth grass, the herb yeilding seed...and God saw that it was good."*

Like the Native American peyote used, the Coptics use the eannabis herbs for medical cures and spiritual conception

"THROUGH GOD, HERBS ARE OUR SECOND COMFORTER."

of the nature of God. "When we are oppressed, when we are hungry, we smoke our little herb, and we meditate on our God. Herbs to us are truly a comfort; through God they are our second comforter," explains one Coptic Church member.

According to the Coptics, God Himself smokes ganja, and his children must do likewise to keep His laws and attain spiritual, mental, and physical health. "This divine sanction of herb usage in the Bible," writes Tracy Nicholas in his book Rastafari, makes outlaws of governments who would forbid its use. It is thought that Babylon (represented as the "slavemasters" of the West) is afraid ganja will lead people to see the truth: that the Babylon-way (the established way set forth by the establishment) is a rotten, unholy way to live.

The Coptics regard Jamaica (and the

*Genesis 1:11-12

Unites States where many have emigrated) as only a temporary pit stop--or pot stop--on their spiritual sojourn. So they often refuse to participate in the social and political life of this modern day "Sodom and Gomorah" as they see things. It seems that greatly elevated spiritual consciousness does not go along with material wealth, as most Coptics are unemployed or hold menial jobs.

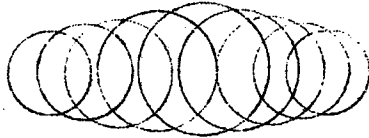
Until his death in 1963, British novelist Aldous Huxley frequently used mescaline and LSD to help him "open the door" to a visionary experience. "I have taken mescaline about six times now," Huxley wrote to a friend, "and have been taken beyond the realm of vision to the realm of what the mystics call esoteric wisdom--realization and insight into the nature of things. I have seen that, in spite of pain and tragedy, the universe is all right."* Like other seekers on the peyote way or the Coptics, Huxley reported he had developed his spiritual insight through the use of psychedelics.

It has been said that the reason birds sing is to remind us to be happy. If the Creator gave us birds to remind us to be happy, then He gave us the green plants and flowers to find that happiness. Does any man or law have the right to take away that which is God-given?

*The Doors of Perception, 1954. Harper and Row, New York.

Heaven and Hell, 1956. Chatto and Windus, London.

For this reason, the drug companies cannot put a patent on a natural substance, and the organic hallucinogens have been declared illegal. If a patent could be taken out on cannabis' active ingredient, tetrahydrocannabinol, it could be sold. The big drug companies (and the alcohol and tobacco industry) do not want a competing drug on the market which can be grown anywhere. They would much rather sell a toxic chemical to which the body becomes addicted. But the best things in life are freely God-given!



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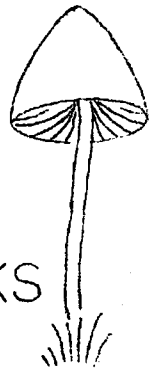
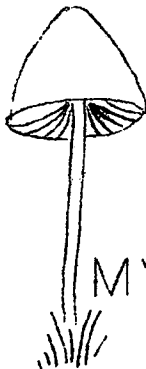
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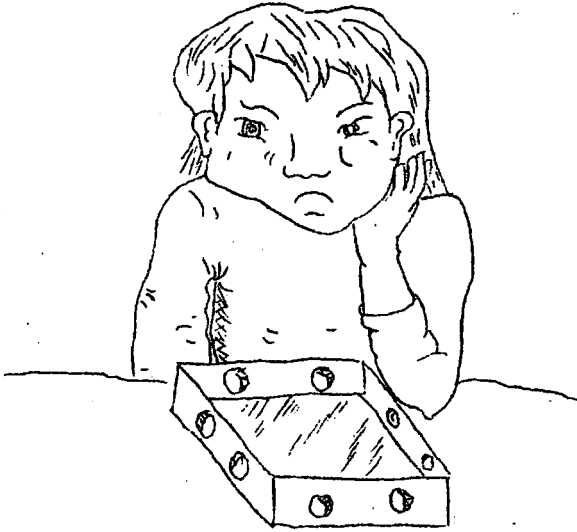
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What's Trumpet Lilly?

Maybe your readers can help me out with some research that I'm doing? Recently I was given some dried leaves of what was called "Trumpet Lilly." This is supposedly toxic/hallucinogenic and probably contains the active alkaloids atropine, scopolamine, and hyoscyamine. I hate to resort to an analysis lab. If you have any information about this please write to the Press and we'll pass it along.

SHROOMERS, ATTENTION!



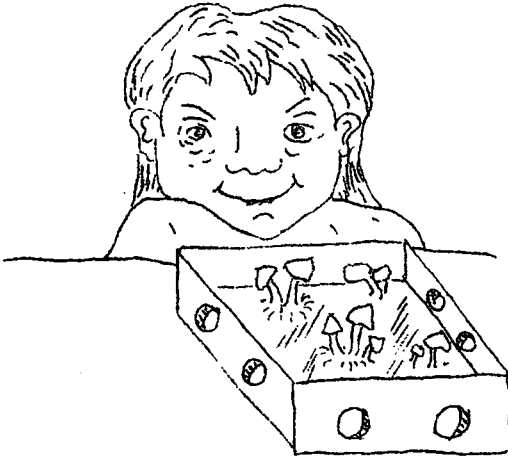
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THE DAILY FLASH
THE RISING SONS
6 WALTON BALLROOM
ON GUTTER STREET AT VAN NESS
SAN FRANCISCO

#7(3) →

The
Ethiopian Zion Coptic Church

by

Elder Walter M. Wells

Ethiopian Zion Coptic Church is the Bible meaning of human history in the present generation

Equal rights and equal justice.

Goud moral law.

Brotherhood of man and Fatherhood of Goud.

From pain and toil from sin we must be free. Let perfect love and friendship reign through all eternity.

History of the Church

The Coptic Church has been the first true Christian Church, since the early days of christianity, in the reign of the Roman empire. Since the fall of the Roman empire, and the rise of the British empire, its members were taken into slavery, in various parts of the British West Indies, and both North and South America.

The Coptic Church is a covenant of four hundred and thirty years which cannot be dis-annuled. We spent one hundred and thirty years under slavery building the Panama Canal and three hundred years under colonial oppression. The rest of the time they have ruled over us has been borrowed time. It is now the

people's time and the Coptic is the church of the living man, the gatherer of the people. It is Coptic time now.

In Jamaica, the headquarters of the slave trade, the work of the church was continued by the great black advocate, Paul Bogle, assisted financially by the great William Gordon, to whom millions worldwide have paid homage as Patriarch and National Heroes. Since the departure of these two advocates of black freedom from slavery, the race has been manipulated by oppressive colonial governments.

The year 1914 had marked the end of colonial oppression of the black race, and the establishment of the black man's government. It was in this year, that the slave masters of the time conspired against the freedom of the black race, and organized the United Nations, a worldwide political organization, whose duty it is to deprive the black race of its freedom. Seeing that the black people had rebelled against their true Goud, He rose up the prophet Marcus Garvey, to declare to the black race worldwide, their rights, nationality, history, and the declaration of the true and living Goud of Israel, Love, who is from the foundation of the earth.

The world at large is well acquainted with the works of this great prophet, and today the world is now seeing the fulfillment of his prophecies on the worldwide political system, which stood in opposition to his true spiritual solidarity. It was the leaders of the world's political governments, who opposed Marcus, and later manipulated the



Marcus Garvey

people by introducing party politics, which divided the people, thus causing wars, strife, and hatred among the race.

Today it is the same political system which continues to usurp the rights of the people, causing political warfare and violence. Each part (so rightly called, since they divide the people against themselves) are armed with their political gangsters, whose tool of plunder are the guns and the bombs and the atrocious acts of violence upon a defenseless people. During the imprisonment of the prophet Marcus, worldwide

politicians were able to indoctrinate the people into believing that he was dead. As a result the vast majority of his followers held the political belief that he had risen as the physical and now deceased Haille Selassie, political king of physical Ethiopia.

Yet, among his many disciples, was one faithful in heart, fervent in spirit, wisdom, and knowledge, who like Marcus has spiritual hope in the redemption of the black race, as Goud's chosen people. I speak of Louva Williams, a man eminent for his wisdom, and no less so for the genius to which not only men of piety, but the world at large, must today pay homage.

Louva Williams, the continuance of the spiritual deity of Marcus Garvey, had resurrected the true name of the ancient christian church, "THE ETHIOPIAN ZION COPTIC CHURCH," first on the University of the West Indies lands at Mona, Jamaica, then after strong political opposition, to Halls Delight, in the hills of St. Andrews, overlooking the city of Kingston. Braving the storm of political harassment, the physical building was removed to White Horses, St. Thomas, Jamaica where today it has established a firm foundation, both locally and in many other nations abroad.

Non-political

The Coptic church is not politically originated, and this was firmly expressed when we met with the political directorate of the land during the period of

pre-incorporation. We support no political organization, pagan religion or commercial institution since religion,

ALL IMPLEMENTS OF HUMAN DESTRUCTION ARE THE TOOLS OF THE WORLDWIDE POLITICAL ORGANIZATION.

politics, and commerce are the three unclean spirits which separate the people from their Goud. We declare that guns, drugs, and all implements of human destruction are the tools of the worldwide political organization, so that the people would continue to fight morally, against the establishment of Goud's peaceful kingdom on earth and thus be dis-inherited in His Paradise.

The Coptic Church is the representative of Goud's Theocratic government in today's world. Our aims and precepts are the teaching and spreading of belief in the Bible, the Moral Laws of Goud, the Fatherhood of Goud, and the Brotherhood of man.

Our Declaration

We declare that man, because of disobedience, transgressed the Moral Laws of Goud, whereby he is worthy of death under the law, yet through the love of the Father, he sent his only Son for the remission of our sins, that we would have eternal life.

We declare that in order to partake of this new life, we have to confess these wrongs before one another, and thus be forgiven one of another in Love.

We declare that the bound duty of man is to praise his Goud and live, not die. (Ecclesiastes 12:13-14).

We declare that in order to live we must talk face to face with our Goud as natural man and reason together. (Deuteronomy 5:4, 24).

We declare that the blood of Christ was shed for the entire world, and as such every individual has to account for the many deeds of shame, which they commit in their temple against the living Goud.

We declare that the apostles of Goud are given the power to forgive sins also. (John 20:23).

We declare that the rulers of the people are false, and only feed themselves, not caring for the people. (Ezekiel 34:1, 2).

Devotion and Sacrament

The Coptic Church believes fully the teachings of the Bible, and as such, we have our daily oblations, and offer our Sacrifices, made by fire unto our Goud with chants and Psalms and spiritual hymns, lifting up holy hands and making melody in our heart. It would have been an empty void, if I close without making a few comments on the Church's rights to its Sacrament.

Herb is a Goudly creation from the beginning of the world. It is known as the weed of wisdom, angel's food, the

BEHOLD, I HAVE GIVEN YOU EVERY GREEN HERB BEARING SEED. (Genesis 1:29)

tree of life, and even the "Wicked old Ganja tree." Its purpose in creation is as a firey sacrifice to be offered to our Redeemer during oblations. The political worldwide organizations have framed mischief on it and called it a drug. To show that it is not a dangerous drug, let me inform my readers that it is used as food for mankind, and is still cooked as callaloo, and used as medicinal cure for all divers diseases. Ganja is not for commerce; yet because of the oppression on the people, it was raised up as the only liberator of the people, and the only peacemaker among the entire generation. Ganja is the Sacramental right of every black man worldwide and any laws against it are only part of the organized conspiracy of the United Nations and the political governments worldwide who assist in maintaining this conspiracy. Let them know this is our liberation, let us all unite; for Ethiopia sons and daughters to win this fight.

Yours in the Master's service,
Elder Walter M. Wells
Ethiopian Zion Coptic Church, Inc.

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The Coptic Time:

Communication and Current Events

The Coptic Church also publishes its newspaper, Coptic Time, which is widely distributed in the United States and in Jamaica. "This Paper is Free" is proclaimed in bold letters across the top of page one. Not only is it free, but you can have a lifetime subscription just for sending in the subscription blank enclosed in the paper. Nowhere in the paper could I find an appeal to send money. By contrast, most of the so-called "free" papers published by religious organizations (e.g., Decision by Billy Graham) include a plea for donations of money (or property!) strategically sandwiched between stories of how givers are blessed by God.

Coptic Time talks about social, cultural, and historical aspects of ganja,

GANJA IS NOT A DRUG, IT IS AN HERB; A GIFT OF GOUD'S CREATION TO THE PEOPLE. IT SHOULD NOT BE PLACED UNDER CONTROL BY ANYONE.

and how these interface with the Coptic belief that ganja is "a gift of creation--not a drug." Interesting too, are the numerous references to biblical scriptures to evidence the deterioration of the political and economic fabric of society. They condemn on biblical grounds such things as homosexuality, weapons-enforced "peace," and persecution of the Coptic Church. From a sociological viewpoint, the articles on how ganja is used

in various cultures are well worth reading also.*

One of the primary functions of the paper is to keep people informed of the legal proceedings in regard to its use of ganja as a sacrament. The fundamental tenant is that ganja, being an herb of Goud's creation, cannot be placed under control by anyone. The political institution, therefore, is actually usurping the rights of the people when they do so. Add to this the history of black slavery and colonial oppression mentioned in the article by Elder Wells, and the reason for their outcry against the world's legal systems becomes self-evident.

On November 20, 1979, the Federal Government of the United States viciously attacked the Ethiopian Zion Coptic Church. The Drug Enforcement Administration came in with their guns drawn and arrested priests and members of the church on bogus conspiracy charges concerning ganja.** Elder Laurenton Dickens was one of those who testified on behalf of the defense. Dickens testified that the Coptic Church existed long before its charter was granted by the Jamaican Parliament in 1976. It appears that the charter was taken out because the government political leaders wanted to squelch the use of their sacred herb.

*"Ganja in Africa" and "Man and Ganja," Coptic Time, Vol. 3, No. 43.

**Coptic Time, Vol. 2, No. 39, "The Great Coptic Ganja Case."



Laurenton Dickens

"Ganja is my Goud-given right. It's my daily sacrament."

Laurenton Dickens described how his teachings had been handed down from his grandfather, and his use of the herb for most of his 50-plus years of his life.

"PRAYER SHOULD BE LIKE YOUR DAILY BREAD."

--L. Dickens

"Every day I'm in prayer and every night I'm in prayer," said Dickens, "for the whole duty of man is to pray, to pray to God and to keep his commandment and live. So prayer should not be only for one time or for once a week. It should be every day. It should be like your daily bread."

Jeffery Brown, a feature writer for the Coptic Time, was also recently arrested for trying to bring about three pounds of marijuana from Jamaica to Miami. Jeffery's lower court conviction was appealed. Carl Olsen, another Coptic member and attorney, presented a brief to the Justice Department showing reason why the Jeffery Brown case should be heard before the Supreme Court. Olsen cited a number of relevant cases regarding the sacramental use of otherwise prohibited substances:

The bona fide religious use of peyote by the members of the Native American Church is analogous to the religious use of marijuana by members of the Ethiopian Zion Coptic Church. In State v. Whittingham,* the defense to the charges was that the use of

*State v. Whittingham, 19 Ariz. App. 27,504 p. 2d 950 (1973).

peyote during a religious ceremony of the Native American Church was constitutionally protected.

In Town v. State of Florida,* the Supreme Court of Florida agreed that the Ethiopian Zion Coptic Church represents a religion within the first ammendment to the Constitution of the United States and that the use of cannabis is an essential portion of the religious practice....Further, the Ethiopian Zion Coptic Church is not a new church or religion but the record reflects that it is centuries old and has regularly used cannabis as part of its sacrament.

The State Supreme Court of Florida has has similar trials with other Coptic Church members. It is noteworthy that Justice Boyd (who, unfortunately for the Coptic defendant, was in the minority) wrote,

"I concur with the majority opinion to the extent that it does not conflict with People v. Woody.....I dissent from that portion of the majority opinion which totally forbids the use of cannabis by the Coptic Church. In my opinion the state cannot totally prohibit such a practice.Bona-fide members have a right to worship in the manner that the Coptic Church has done for centuries before the adoption of the United States Constitution or the discovery of America."

*Town v. State of Florida, Opinion of the Supreme Court of Florida, Case No. 55,987; decided Nov. 1, 1979.

But Jeffery Brown's case fell on deaf ears. A Miami newspaper recently reported:*

A pot-smoking priest in the Zion Coptic Church of Star Island must begin serving a nine-month prison term, after the U.S. Supreme Court refused Monday to hear his appeal.

Like his Coptic cohorts, (he) used marijuana to achieve "a greater communion with God," his attorneys said.

That argument is "threadbare," contended the U.S. Justice Department, in a brief urging that the conviction be upheld. The government said Congress has a right to pass laws banning drugs it considers harmful, even if they're used for religious purposes.

Laurenton Dickens' testimony that he had never been to a doctor in his life was apparently forgotten. Dr. Lester Grinspoon of Harvard and Dr. Thomas Ungerlied of UCLA spoke of cannabis possible medical uses. Yet in spite of this, the Coptic members have often been accused and incarcerated by the legal system.

Aside from all this, aside from whether anyone is a member of a church or believes in smoking marijuana or abstaining, in eating mushrooms, peyote, or any other psychedelic, the real test of spiritual development is the test of love. And the most difficult kind of

*Miami Herald, March 29, 1983. "High Court Rejects Coptic's Pot-Conviction Appeal."

love is loving your enemy, as Jesus suggested.* In this context, a Portland, Maine paper reported on the conviction of two other Coptic defendants:

Minutes after being sentenced Friday on drug convictions, two Ethiopian Zion Coptic Church members expressed compassion for U.S. District Judge Edwar T. Gignoux.

"The judge is a court official who really doesn't have a lot of discretion in these cases," defendant David Nissenbaum, 34, of Monson, Mass. said in a courtroom interview.

"I thought the judge was caught in an unfortunate circumstance," added defendant Donald N. Rush, 40, of Miami.


Rush said Gignoux "was caught in a trap" set by lawmakers who outlawed marijuana use.

The ability to see from another man's eyes, even when such insight only deepens one's own suffering, is surely one of the wellsprings of empathy and true spiritual love.

Perhaps the government could learn a lesson from the Coptics in this regard. Perhaps if the government spent only a tiny fraction for empathy of what is spent on weapons of death and destruction, perhaps we wouldn't need those weapons nearly so much.

*Luke 6:27

**Press Herald, Feb. 19, 1983. "Coptics Given Jail Term," by Ted Cohen, Staff writer.



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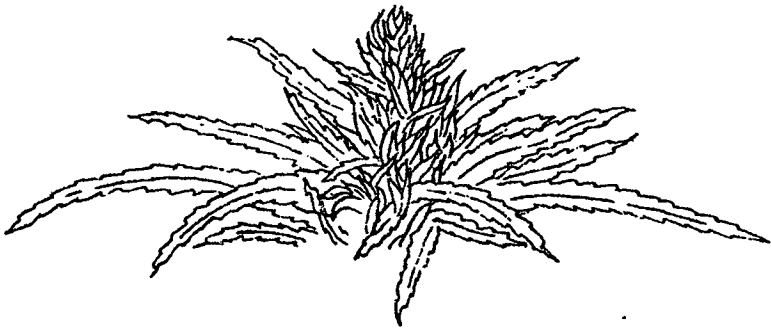
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Muscarians:

Magicians of Deception

Old Claud waited patiently in the cab as I unloaded the two and one-half cords of firewood from the back of his big truck. Finally, every stick was out and into the customer's yard. As I returned around the side of the truck to climb into the cab, I noticed a large robust specimen of Amanita muscaria growing under the bull-pines lining the driveway. I reached down and plucked it from the ground before climbing in next to my boss.

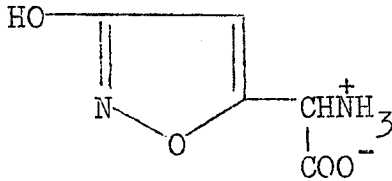
Old Claud looked at the mushroom and looked at me. "Don't you know a mushroom from a toadstool?" he queried. I told him I wanted to look it up in my mushroom book at home. Claud just shook his head in unspoken confusion at what kind of weird mushrooms these crazy hippies would be up to trying next. I stashed the Amanita in my lunchbox and held my peace.

At home I placed it, along with a dozen other I had collected, near a sunny window to dry. By the weekend they had dried cracker-hard, and I was ready for my first experiment with the notorious fly agaric.

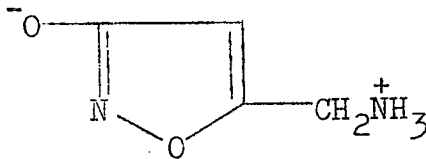
Most of the literature I had read on Amanitas had referred to them as highly poisonous, with some species being more toxic than others. The muscarians, however, have been intentionally used for their mind-altering properties since ancient times. R.G. Wasson has concluded from his studies of the ancient Rig Veda

hymns that this was the "Soma," made from the mushroom which figured importantly in Siberian shamanic rituals.*

Eskimos of western Siberia have used the Amanitas for centuries, preparing them by drying, then making an infusion of the pulp with water, reindeer milk, or berry juice. Drying has been scientifically confirmed to increase the potency by decarboxylating ibotenic acid to the psychoactive chemical muscimole.**



Ibotenic Acid



Muscimol

*Soma: Divine Mushroom of Immortality, by R.G. Wasson, 1967. Harcourt, Brace and Janovich, New York.

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

Muscarine was at one time thought to be responsible for the psychoactive effects of the Amanita but, has recently been shown to exist only in traces too small (0.0002-0.0003 %) to account for mental effects.

The related A. pantherina contains similar mind altering principles, but in greater concentration. A particularly dangerous aspect of the panther mushroom is that it could easily be confused with other species of Amanitas which can be deadly poisonous when eaten. The toxins in the deadly Amanitas destroy cells in the liver and kidneys two or three days after ingestion. The white A. virosa is appropriately regarded as the "destroying angel," and the A. phalloides and A. verna are to be completely avoided because of their toxicity to the liver as noted above. There are no less than twenty-three species of Amanitas, so stalking the wild Amanitas should not be attempted without the aid of a trained mycologist.

Stafford cites several examples of the effects of eating A. muscaria, two of which are quoted here:*

Numbers of the Siberians have a way of intoxicating themselves by the use of these mushrooms....The effect shows itself immediately by sallies of wit and humor, which by slow degrees arises to such an extravagant height of gaiety, that they begin to sing, dance, jump about, and vociferate: they compose amorous sonnets,

*Psychedelics Encyclopedia, Peter Stafford, 1982. J.P. Tarcher, Los Angeles.

heroic verses, and hunting songs. This drunkenness has the peculiar quality of making them uncommonly strong; but no sooner is it over than they remember nothing that has passed.

--Johann Georgi, 1776

Other authors, however, seem to give a picture which contrasts sharply from the one written by Georgi:

Among the numerous persons whom I have seen intoxicated in this way, I cannot remember a single one who was raving or wild. Outwardly the effect was always thoroughly calming--I might almost say, comforting. For the most part, the people sit smiling and friendly, mumbling quietly to themselves, and all their movements are slow and cautious.

--Carl Dittmar, 1900

In Andrew Weil's latest book, a vivid description of A. pantherina intoxication is given in his chapter of first person accounts.* He relates how a young Oregon man ate an infusion of A. pantherina, and became so confused he was continually climbing up on a log, falling off, and repeating the sequence, because he was never sure whether it had really happened, or was just something he had thought about doing.

Back to my own story. Over a period of a month or more I had collected and *Chocolate to Morphine: Understanding Mind Active Drugs, A. Weil and W. Rosen, 1983. Houghton-Mifflin Co., Boston.

dried several Amanita muscarias, and was ready to begin my experiments. First I ate about one-half cap, but nothing unusual seemed to happen. A couple days later, I ate a large dried cap (4 to 5 inches across when fresh). A slight drowsiness came over me in about an hour, then passed within another hour. It was clear that the dosage was too small.

The next weekend I ate three large caps, and this time the effects were unmistakable. After about forty-five minutes, I could no longer remain awake. My body had a clammy perspiration about it, though my room was rather cool in the late fall weather.

I tried to sleep, and strange dreams skittered around and skittered around and around inside my head. A point jumping around the vertices of a hexagon. A second point tracking the first point, jumping around the vertices inside my mind. But what was I, the hexagon or the jumping point/tracking point? (AS if it mattered!) Probably some sequence of enzyme inhibition/activation, repeated over and over, ad nauseam.

In fact, I was a little nauseated, at that. I thought I had been sleeping, but now I realized I had only been lying there in a half-sleep with my eyes closed. I stood up and realized I didn't dare go anywhere, for my coordination was so poor I could scarcely walk across the room. To top off this stuporous sensation, I couldn't seem to stop drooling.

After about an hour and a half, things seemed to be leveling out fairly well, and I strolled down to the beach near where I lived. The whole experience

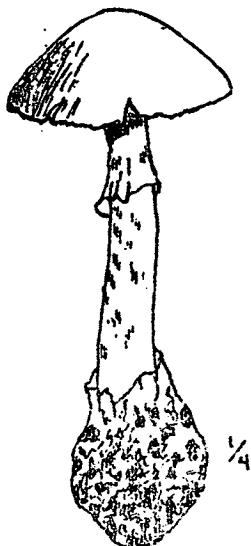
which had lasted about three hours, was not really intense, but I disliked the inebriating aspect. The "jumping point" mental images visualized while lying down were rather monotonous, but I surmised that I was at the verge of breaking through to a more profound and visual experience. But because of the ataxia and other physical symptoms, I did not care to experiment any further.

A final note of warning to those who might be interested in trying the Amanitas: In some people, the effects are primarily on the skeletal muscles, producing an annoying series of spasms and twitching of the arms and legs. Richard Haard refers to this as the "toggle switch" intoxication: i.e., the Amanita intoxication can be manifested either mentally or physically; one aspect is always dominant over the other.*

Another risk of A. muscaria involves what I call toggle-switch intoxication. In most cases, the desired intoxication is attained, but under a few circumstances, the mushroom acts on the skeletal muscles rather than the cerebellum. Some muscular spasms have been reported with heavy doses of this mushroom as well as with A. pantherina. In extreme cases, one of which I personally observed, the unfortunate patient had to be physically restrained for four hours because of intermittent epileptic-type fits.

*Poisonous and Hallucinogenic Mushrooms
Karen and Richard Haard, 1975. Cloud-
burst Press, Seattle, Washington.

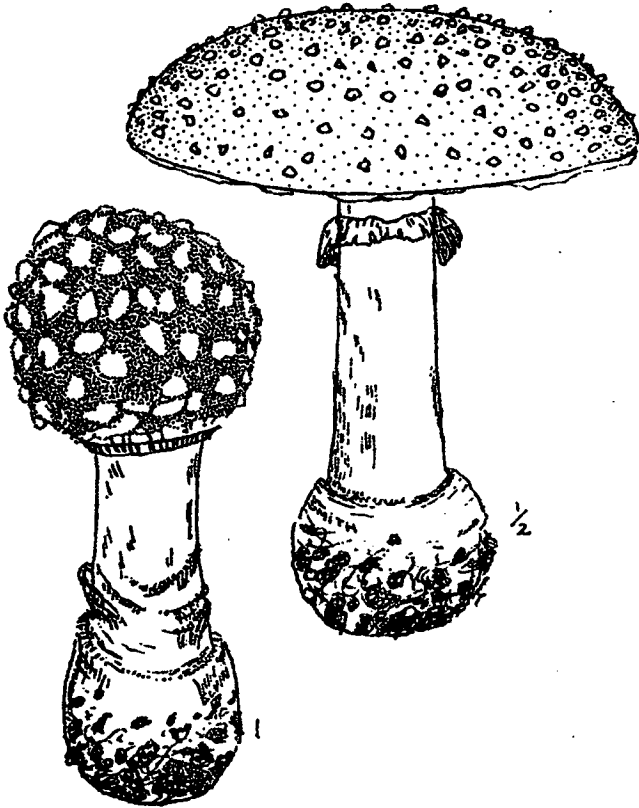
Dr. Montagne has also noted that the potency of many types of mushrooms may vary with successive flushings.* A moderate dose of a given number of mushrooms may prove to be an uncomfortable overdose when the same number is picked from a later flushing.**



The pure white A. virosa has been aptly named "Destroying Angel," for it is considered deadly poisonous. Some edible species of Agaricus appear very similar.

**"Flushing" refers to the sequential appearance of mushrooms growing from the underground mycelial network. A single mycelial network may produce four to six or more flushings in a season.

**"The Latest on Mushrooms," by Dr. Montagne. Psychozoic Press #3, Spring, 1983.



A. muscaria (l.) and A. pantherina are the two muscarians used for their mind altering potential. A. pantherina has a golden yellow to light brown cap and could be easily confused with more toxic Amanitas.

All totaled, the muscarians are probably neither singly inebriating, nor solely psychedelic, but instead would be more appropriately termed as hallucinogenic inebriants. The inebriating aspect would tend to make a person forget his experience is the result of ingesting a drug, sharply in contrast to the true psychedelic mushrooms, which have effects characterized by an extraordinary lucidity of perception and mental function.

I have heard of A. muscaria being sold on the black market in some cities where they are referred to as "popcorn." My advice is; save your time, save your body, save your mind. The muscarians (and the panthers) are, after all, the "toadstool" of hallucinogens. I should have listened to Old Claud. I certainly won't be bringing them home in my lunch-box any more.

Transcendental Trivia

How often have we seen an apparently wealthy individual become so psychologically addicted to societal infrastructures such as economics and technology that even a tiny disruption in the stability of these systems can prove disastrous? Not that there is anything wrong with the system per se being used, but dependance on it weakens the psyche by creating a situation in which many potentialities of consciousness become neglected and atrophied to the point of being forgotten when they are needed. Better to be independant in your poverty than wealthy in your slavery.

TERENCE MCKENNA
TALKS TO THE
PSYCHOZOIC PRESS

Part I

Q. When is a book more than a book?

A. When the material presented therein triggers within the mind of the reader conceptualizations greater than those which can be expected as a consequence of logical deduction.

The Invisible Landscape by Terence and Dennis McKenna is just such a book. When Terence sent me a review copy of this book some time ago, I was astounded, to put it mildly. The authors have shown how scientific knowledge in fields such as quantum physics, chemistry, genetics, and information theory interfaces with subjective metaphysical precepts manifested by the psychedelic experience. Science, they're telling us, has nearly reached the end of its rope by restricting its investigations to aspects of the physical world which can be repeatedly produced in controlled situations. Science has a difficult time getting an investigative handle on phenomena such as telepathy, UFO experiences, and similar paranormal phenomena, because these situations are difficult, if not

impossible to investigate from the laboratory bench.

Terence and his brother are also the authors of Psilocybin: Magic Mushroom Grower's Guide, (And/Cr Press, 1976) written under the pseudonyms O.T. Oss & O.N. Oeric. Terence has lectured extensively on hallucinogens and consciousness at the Esalen Institute, and is currently working on another book soon to be published. His brother is busy preparing a doctoral thesis on plant hallucinogens.

The writings of the McKenna brothers are fascinating to me, not because I agree with everything they are saying, (I don't) but because they are presenting ideas which are self-propagating. The Invisible Landscape triggered more questions in my mind than it answered; the impression is that the ideas presented are just the tip of the iceberg, a single needle on the redwood tree, one cell within the nervous system. In this sense, The Invisible Landscape is a book that's more than a book. I decided to talk to the author.

Press: Mr. McKenna, what's the most important shortcoming as you see it of science's approach to studying the world around us?

McKenna: Science is interested in the kind of phenomena where when you recreate the initial conditions, the same effect is always observed. And yet in life, in experience,

you never experience the same set of initial conditions: they're always different. Every set of processes that are really interesting have many end states. So you can think of science as a kind of large grid description of the world. It only explains the simple phenomena that can be repeatedly triggered. All the complex phenomena, consciousness, memory, culture---these things slip right through it.

Press: In the lecture you gave at the Esalen Institute on "Tryptamine Hallucinogens and Consciousness," you talked about calling yourself an explorer. You referred to LSD, psilocybin, mescaline, and other hallucinogens as each being a distinct phenomenological universe. Would the physics of concrecence you're talking about in The Invisible Landscape be a sort of protoscience which seeks to integrate these various phenomenological universes?

McKenna: Concrecence is a philosophical term taken from Alfred North Whitehead, and it means the growing together of something, and on the highest level, the growing together of everything. And in that sense, yes, these psychedelic drugs anticipate future states of human consciousness. The historical process is an exploration of these psychedelic states at the cultural

level. So you can actually say society is becoming more psychedelic; it means that society is becoming more and more reflective of the modalities of mind, and that process can be seen as an informational "growing together," a conrescence.

Press: Yes. Well, when you stop to think about the way thinking has evolved in physics, you can see that it covers larger and larger domains in trying to describe the material aspects of three dimensional matter.

McKenna: Well, science has outsmarted itself by pushing its analysis of the physical world to such a limit that it becomes recursive, and you discover that you're no longer talking about velocity and momentum and charge and spin, you're talking about syntax and language and point of view and perspective and emphasis--the language of psychology almost emerges as a necessary consequence of examining matter at the very deepest level. This is symbolized by the oroboric snake taking its tail in its mouth. Any analysis pursued deeply enough will lead back to the question of who analyzes, and this is what has happened in physics.

Press: Some of the labels they have come up with to name these different qualities reflect that too; Charm,

color, and beauty. The problems they have with labeling these things are kind of interesting in themselves.

McKenna: Well, they intuitively feel them to be primary qualities, so they want to label them with primary philosophical values. It's very platonic; almost Pythagorean.

Press: Yes, I was reading something not long ago about the "truth" quark--that's getting pretty fundamental.

McKenna: That's right, the search is on for the truth quark, now that naked beauty has been observed!

Press: You also spoke of "tuning" images so that the intent of meaning could be beheld in 3-d space; a technique of communication for which language is just a fore-shadow. I understand what you're talking about, but it seems you're avoiding the term "telepathy."

McKenna: Telepathy I assume to be mind to mind transfer of thought but with no ontological transformation of language. In other words, if you could hear what I'm thinking without me speaking, that would be telepathy.

But I'm talking about something very different. It's actually an ontological transformation of the language so that language is no longer perceived with the ears, it's perceived with the eyes.

(Continued next issue)

Neurotransmitters and MAO Inhibitors

There are, within the brain, as well as at neuronal junctions on other parts of the body, certain chemicals which transmit electrical impulses across the small gap between the axon of one nerve cell and the dendrite of the next. These neurotransmitters are essential in getting information across the synaptic junction both in sensory signals traveling to the brain and response signals coming from the brain. Obviously, if something modifies these neurotransmitters, potentiates or inhibits their action, the effect will produce a deviation from normal transmission of electrical impulses (information) to the next nerve cell.

One of the important neurotransmitters found in the brain is serotonin. Serotonin is important to the brain's electrical activity like trucks are important to the national trade. Anything which interferes with the operation of trucks (such as the supply of fuel, condition of highways, route alterations, etc.) in moving manufactured goods and raw materials is going to have a subsequent effect on the economic structure of the nation. Now with the hum of electrical activity among billions of neurons in the brain which depend on serotonin to cross each synaptic gap, you can see that anything (such as a drug) which interferes with serotonin or its transmission across the synapse

is going to have far-reaching consequences in terms of final output or sensory perception of the brain's owner.

A popular theory about how psychedelic drugs affect perceptions is that they act on the serotonin at the synaptic junction. But let's back up a minute and take a closer look at how transmissions across the synaptic junction occur.

First, the serotonin (and other neurotransmitters as well) must be synthesized from other compounds. It is then stored in the presynaptic axon until an electrical impulse comes through the cell. Next, it is released and flies across the synapse to the receptor sites in the dendrite of the next cell. This of course initiates the electrical impulse in that cell. Finally, once the serotonin has done its work, it cannot just hang around the receptor site, because it would continue to stimulate the cell, though no impulse was being transmitted. It must be quickly removed from the receptor site so that the cell will be ready to receive the next impulse. So there are special enzymes whose job it is to break down the serotonin so it can be carried off in the bloodstream.

There are two basic theories regarding the relationship of hallucinogenic drugs to the neurotransmitter serotonin. One is that hallucinogens such as LSD and psilocybin somehow stimulate the release of higher-than-normal quantities of serotonin from the axon terminals, and this high quantity of serotonin

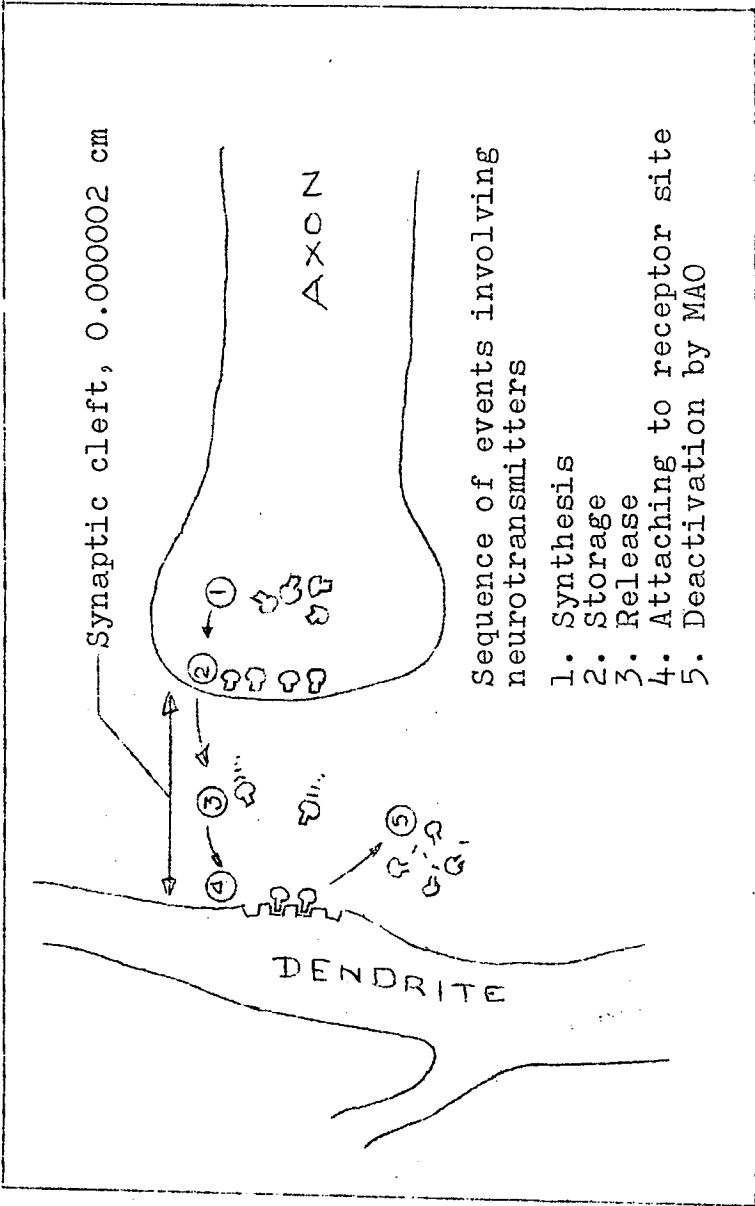
cannot be removed by the limited availability of deactivating enzymes, so the serotonin stays around the receptor site, continuing to stimulate electrical activity until the deactivating enzymes have a chance to "catch up" on the overproduction. But a more popular theory is that the hallucinogen itself takes the place of serotonin at the receptor site. When the deactivating enzyme comes along, it doesn't know quite what to do with the "strange merchandise" occupying the receptor site (which, in the meantime, is continuing to stimulate the nerve cell) so it takes longer for them to deactivate the drug than the normal neurotransmitter.

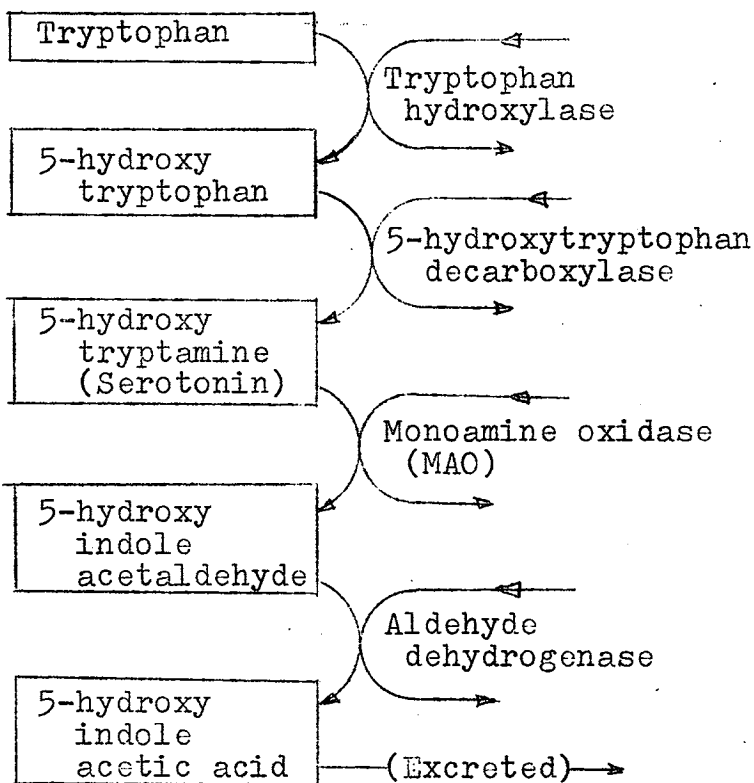
A moment's digression here will presently be justified. A letter received not long ago from a Psychozoic Press reader noted:

How about an article on MAO inhibitors? I have accrued direct personal evidence that passionflower tea (containing harmine, an MAO inhibitor) noticeably lengthens a psychedelic trip. It's a good tasting tea, the stronger, the better. Harmine is a short term inhibitor (about two hours) compared to the synthetic long-term MAO inhibiting prescription drugs on the market.

--O.H., CA

Monoamine oxidase, or MAO, is in fact one of the enzymes which deactivates serotonin, changing it into a simpler form which is eventually excreted. If the perceptual changes of hallucinogens





Synthesis of serotonin begins with the essential amino acid tryptophan. The catalytic enzymes on the right cause the chemical changes necessary to produce the compound in each successive step. MAO inhibitors temporarily block the deactivation of serotonin by "disabling" the enzyme monoamine oxidase. (Modified from Drugs, Society, and Human Behavior by Oakley Ray, Ph. D., 1978. C.V. Mosby Co., St. Louis.)

are caused by an over-production of serotonin, as described in the first theory, or if MAO is also the enzyme which deactivates the substitute molecule in the second theory aforementioned, it would cause a longer trip on LSD or psilocybin, as this reader has discovered.

But before you rush out to buy a supply of passionflower in hopes of getting a better and longer trip from your next psychedelic excursion, it would be well to note the comments of the McKenna brothers, who have experimented with Psilocybe (Stropharia) cubensis in combination with the harmine-containing vine Banisteriopsis caapi, from which the hallucinogenic ayahuasca is made.* One of the authors experienced a trip of eleven days which was apparently due to an irreversible MAO inhibition:

While harmine and its analogs are known to exhibit strong MAO inhibition, this action is reversible and is on the order of three to six hours. If, however, we succeeded in creating a superconducting configuration in harmine and its analogs, ((by reason of ingesting an infusion of ayahuasca and mushrooms)) then we should expect that they should irreversibly bond to MAO....and may have produced the symptoms which followed our experiment.

*The Invisible Landscape, Dennis and Terence McKenna, 1975. Seabury Press, New York.

Apparently the MAO inhibition continued until new MAO was synthesized within the brain. To get an eleven-day trip when one is expecting only an extension of only a few hours could turn out to be an uncomfortable surprise, to say the least.

To further complicate matters, MAO inhibitors are known to have caused serious complications when taken in combination with foods containing large amounts of naturally occurring amines such as tyramine.* These most often occur with long-term MAO inhibitors which are dispensed as prescription drugs. Rapid increases in blood pressure, capillary hemorrhaging, general stimulation, and even death (though rare) has been caused by food/MAO interactions, as well as by interactions with a number of antidepressant drugs. Foods to avoid are liver, wine, cheeses, sour cream, raisins, soy sauce, and bananas.

But unlike ayahuasca, passionflower is relatively low in concentration of harmful alkaloids, about one gram per kilo of dried plant. Harmine is active by itself orally at 200-400 milligrams. Two cups of strong tea made from passionflower would probably not exceed 25 to 50 milligrams of alkaloids, so a moderate use of this tea is relatively safe.
(to p. 66)

*The Pill Book: The Illustrated Guide to the Most prescribed drugs in the United States, by Dr. H.M. Silverman, and Dr. G.I. Simon, 1979. Bantam Books, New York.

The
PEYOTE WAY CHURCH OF GOD

is seeking officer candidates to administer the offices of Secretary and 2nd Counselor.

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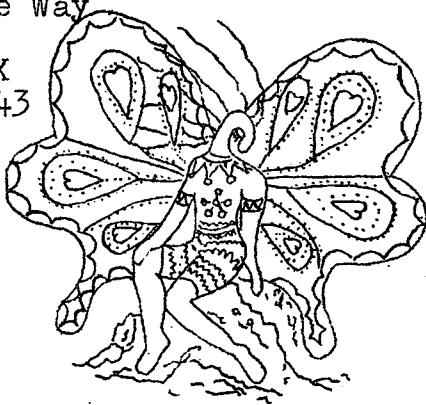
--show evidence of religious interests as demonstrated by travel, residence, study, or work in past years.

--not be in a rush to start something new.

--be willing to take the time to see all that we of the Peyote Way Church of God are up to and how you can best serve God's work.

To explore A VOCATION as clergy of the Peyote Way Church of God, you may start by sending us a letter and your resume, referring to the specific qualifications stated above, and including aspirations, skills, strengths, weaknesses, and dietary practices. Graduate study or military service is a plus. The Church will respond to all written inquiries.

Secretary, Peyote Way
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Bonita Rt. Box 7X
Willcox, AZ 85643



On Natural Dosage Forms

by

Dr. Michael Montagne, Ph. D.

It has been suggested in the works of Andrew Weil (especially in The Natural Mind, 1972, and The Marriage of the Sun and Moon, 1980) that natural dosage forms of drugs are in some ways better than synthetic or manufactured products of the same drug. Lysergic acid amides, in the form of morning glory seeds or Hawaiian baby woodrose seeds, mescaline, in the form of peyote, psilocybin and psilocin, in the form of hallucinogenic mushrooms, or even cocaine and related compounds, in the form of coca leaves, might be preferable to the same drugs in the extracted, purified form produced in a laboratory or by a pharmaceutical manufacturer. This idea has a great deal of merit in many drug taking situations, and while scientists and others may not be paying much attention to plant and other natural sources of drugs, drug takers may want to carefully consider the benefits and drawbacks of such a notion in the context of personal pharmacology.

Weil based his thoughts upon his observation that societies and cultures in which drugs are used in natural forms (e.g., plant material) appear to experience fewer drug use problems than those societies in which highly refined, often synthetic chemicals are preferred. He offers four reasons for explaining the apparent value of natural dosage forms over synthetic ones. First, the isola-

tion and extraction or synthesis of a single drug entity creates a product which is purer and thus more potent. Refined products usually only contain the drug entity itself, sometimes in a slightly altered state if chemical manipulations were also performed on the molecule, while natural products are less potent, since the focus of preparation and administration is not on a single substance. Natural products contain more than one active ingredient, all of which contribute to the pharmacological action of the whole plant. Weil suggests that some of the other chemical entities present in the natural material might be important in enhancing the effects of the principal active drug substance present in the natural material. Some entities might act to modify or suppress certain undesirable effects which have a greater probability of occurrence when the principle drug is taken by itself in a refined, manufactured dosage form. Additionally, the use of synthetic dosage forms allow one to use more invasive means of administration, such as hypodermic injection, which can allow for the administration of larger doses and a much quicker onset of action with an associated increase in the probability of having certain types of drug use problems. Finally, most drugs in natural dosage forms are used in a ritualistic manner, while drugs in finished dosage forms (due to the ease of preparation and administration) are often just taken without ceremony or forethought regarding reason for use. Such rituals have been shown to be useful in

reducing inappropriate drug use, allowing for an understanding of one's drug-taking experiences, and aiding in the prevention and recognition of drug use problems.

What are the advantages and disadvantages of natural dosage forms? Besides those benefits recognized by Weil, natural dosage forms might connote a more positive "back to nature" approach to the use of drugs. Such dosage forms might be healthier, in terms of nutritional or other pharmacologically active substances present in the material. Natural dosage forms might also be easier to obtain and less expensive, and of course they can be grown and cultivated for personal use. The disadvantages of using

FINISHED DOSAGE FORMS CAN CONTAIN A SPECIFIC AMOUNT...NATURAL DOSAGE FORMS CAN CONTAIN DIFFERENT AMOUNTS FROM PLANT TO PLANT.

natural dosage forms are related to the uncertainty of what they might contain. The trend towards refined and synthetic forms of drugs evolved from a need to isolate the active substance of interest so that people know exactly what it is they are taking. Sometimes it is even difficult to identify the correct plant or natural material itself, as is the problem with gathering hallucinogenic mushrooms in the wild. It is also important to know how much of the drug is being taken; finished dosage forms can be produced to contain a specific amount while natural dosage forms can contain a variety of active drugs in different

amounts from plant to plant. (For instance, the amount of psilocybin and psilocin in hallucinogenic mushrooms can vary greatly from one mushroom to another). Additionally, with the lack of good research data concerning the physiological and other effects of many chemical substances in natural materials, it is difficult to know what can possibly occur, should the natural dosage form be taken. The variation in one's experiences with a particular drug can be greater if natural dosage forms are used. Finally, it is more difficult and time consuming to consume drugs in natural forms.

What can the drug taker do? If the use of natural dosage forms is preferred, the drug taker should try to collect as much information as possible about the botanical, chemical, and pharmacological aspects of the substance. Information concerning other user's experiences with the particular substance is also important. It is vital that the drug taker know what problems can potentially occur as a result of using natural dosage forms (e.g., mistaking poisonous mushrooms for hallucinogenic ones, experiencing momentary nausea and vomiting from their toxic substances present in the material). Finally, the drug taker should be cautious in self-experimentation with unfamiliar substances. The assistance of more experienced users is always helpful, as is using the substance in a ritualized manner. Much work is needed, both by laboratory scientists and drug users, before the true value of natural dosage forms

can be ascertained. Drug takers are encouraged to share their successes and failures with their fellow users, and with others through the Psychozoic Press so we can expand our knowledge of drugs and drug taking.

M. Montagne, 1982

(from p. 60)

Don't try drinking ten cups, or boiling a pound of the stuff down to a concentrate to augment your next LSD or mushroom trip. Use discretion with all your actions, and all your drugs with discretion.

Note of Thanks

Now that a year is behind us I must take a short break to thank all the people who have shown interest in the Psychozoic Press and provided us with desperately needed words of encouragement. Some rather tough times were experienced during the initial phases of development, and more than once I've thought seriously about scrapping this project.

Particular thanks goes to several who have contributed articles, artworks, or other forms of energy toward the production of the Press:

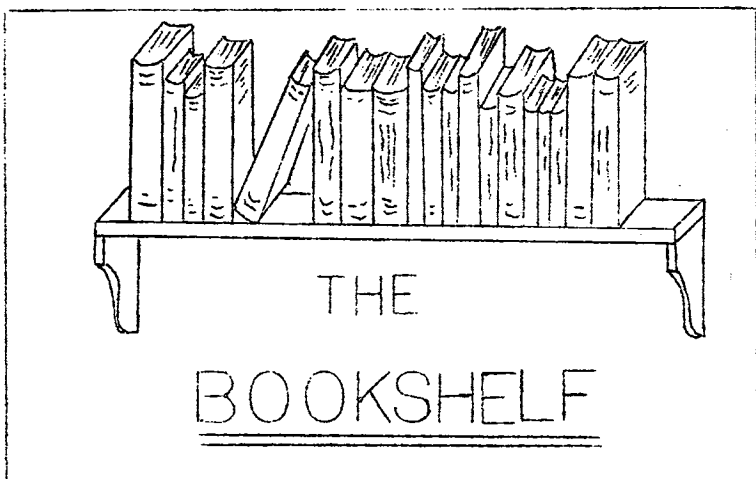
Dr. Stanley Krippner

Steven Daniels

Jack Call

Sevcik

(more on p. 75)



Flashbacks: An Autobiography by Timothy Leary, 1983. J.P. Tarcher, publisher, Los Angeles, CA. 395 pages; \$15.95.

Flashbacks--an appropriate name for a story told by a man who has certainly viewed the panorama of events in his life as being just that. The first half of the book is presented as an interwoven tale of how events of his early years were followed years later by a resonance of those experiences. Every flashback has its "alpha and omega" parts, and Leary is aligning these in pairs rather than telling his life story as a simple linear chronology. The technique works extremely well for presenting his early life and the story of how he became involved with psychology research and the Harvard psychedelics project. All these flashbacks were going on in Leary's life long before the world at large had ever heard his name. These

times were for Leary, a period of "Metamorphosis: The End of the Old." The first of his two-section book couldn't have been more appropriately titled.

As the consequences of his research became more widely discussed throughout the political, social, and academic regiments of the country, he encountered enormous resistance which created situations progressively difficult for him to control. Nevertheless, he did try to warn the existing power structures of the impending problems which would appear if individuals were refused the right to modify their consciousness through the vehicle of psychedelics. As logically as the sequential harmony of a musical masterpiece, the drug culture emerged as a reaction to the paranoia of the conservatives against anything which might change people's dependence on the traditions of the establishment:

My understanding of the situation was this: America was experiencing a quantum jump in intelligence. For the first time in our history a large and influential sector of the populace was coming to disrespect authority, not as members of organized dissident groups, but as intelligent individuals, highly selective political consumers who demanded responsive and effective leadership, which no existing party, no religion, no labor union seemed able to provide.

But the lawmakers refused to listen. The politicians were not about to start educating and licensing people to change

their consciousness. Leary knew the people would do it anyway, with or without the recognition of their government. And without some guidance, the drug culture would inevitably shatter into a chaos of disoriented and misdirected factions. The "high priest" position was about to be thrust upon him whether he was ready or not. He saw it coming:

One morning, while I was ruminating about what kind of slogan would succinctly summarize the tactics for increasing intelligence, six words came to mind. Dripping wet, with a towel around my waist, I walked to the study and wrote down the phrase: "Turn on, Tune in, Drop out."

....Unhappily, my explanations of this sequence of personal development were often misinterpreted to mean "get stoned and abandon all constructive activity."

And it was just such misinterpretations which motivated the drug opposition forces to garner every legal resource (as well as an array of illegal and underhanded operational plots) to bring Leary to his knees and to their prisons. The absurd sentence for possession of a miniscule quantity of marijuana was an attempt to make a public example of what happens to drug users and to destroy Leary's credibility. "But it's incredibility I'm after," Leary told a close friend, though understandably, he didn't appreciate the price he had to pay. Indeed, Leary was a scapegoat victimized by establishment traditionalism.

It is my opinion that Leary has escaped in more ways than the institutions have record of. He is more interested in psychedelics from a scientific and psychological viewpoint rather than as a vehicle to get himself into the mystical limelight. He writes his autobiography with an almost pointed negligence of discussion on spiritual topics, considering his extensive experience with them. He has escaped the "high priest" position which was attached to him more by circumstance than by his own personal interest in becoming a spiritual leader. But anyway, my hat is off to Dr. Leary's straightforwardness in the rest of his story.

Whatever one's feelings are about Timothy Leary, his societal impact has been undeniable. A symbol of change and self-discovery for an entire generation, Leary's story is a history of our times. William Burroughs has called this book "...an essential history of the beginnings of the new human race."

The style of writing Leary uses is quite unique from his other books. With much dialog and adventurism, he can present a story that is at times hilarious, insightful, solemn, and even sorrowful. He will make you feel the despair he experienced in prison, the hopelessness of his exile, and then top it off with the triumphant jubilation of his escape and reunion with beloved friends and family. Flashbacks is so outstanding from his other works it appears he has had much help from those who love him in getting

it into its final highly-polished form. It is surely a jewel in the archives of literature on psychedelics.

Chocolate to Morphine, Andrew Weil and Winifred Rosen. Houghton Mifflin Co., Boston, MA, 1983. 211 pages; \$8.95.

Anyone who has read The Natural Mind (1972) knows that Andy Weil is capable of some of the most lucid writing on the subject of drugs and drug abuse. He speaks from an admittedly subjective viewpoint, as he does have personal experience with many of the substances on which he writes. But unlike so many other writers, he manages to present a balanced viewpoint neither too strongly in favor nor hysterically opposed to drugs.

Central to Weil's thinking is his hypothesis that there is a biological drive to alter one's consciousness. And drugs are one means of doing this. He set forth to test his hypothesis in the field and reported his experiments in The Marriage of the Sun and Moon (1980).

Now he applies his expertise to the problem of drug abuse. In Chocolate to Morphine, a book aimed at the general public, he enlists the talent of young people's writer Winifred Rosen to create what this reviewer finds to be among the finest books on this topic.

Surely this will be viewed as a radical approach, perhaps to be banned in conservative circles. It attacks the myths that have arisen from scare tactics and other ineffective programs to "stem the tide of drug abuse." The auth-

ors state in their introduction:

Drugs are here to stay. History teaches that it is vain to hope that drugs will ever disappear and that any effort to eliminate them from society is doomed to failure.

They distinguish drug use from drug abuse by defining how people relate to drugs. A drug abuser is one who has had a bad relationship with drugs. Weil and Rosen create guidelines for the safe use of the various drug groups, guidelines through which one could establish and maintain good relationships with drugs.

They also tell us that

A period of experimentation with drugs is today a normal phase of adolescence---a period that most children pass through unscathed.

And more would pass through unscathed if they had accurate information that could lead to intelligent use rather than abuse. The authors draw a parallel between sexual experimentation and experimentation with drugs to further illustrate the need for education and understanding rather than moralistic prevention.

The authors take an honest, no nonsense approach backed by sound reasoning, personal experiences, objective facts, and carefully selected references for further reading. They cover topics ranging from history, problems, advantages of, and alternatives to drug use in a clearly written, well illustrated format. The authors are neither radicals

nor proselytizers. They are educators from whom we can all learn.

--Francis Gerard
June, 1983

Psychedelic Drugs Reconsidered by James Bakalar and Lester Grinspoon, 1981. Basic Books, Inc., N.Y. 383 pages, \$7.95.

As the title suggests, Psychedelic Drugs Reconsidered takes a second look at this controversial topic. It would seem the book is a reaction to much hysterical and unfounded irrationalism about psychedelics; an understandable reaction for anyone fortunate enough to have had a positive experience with psychedelics before the government began a public campaign to imply that people were supposed to have wierd and frightening reactions to psychedelics. As a result of this reaction, the book is pointedly taking a positive view of psychedelics, but this positive view is backed by a good volume of factual information.

Psychedelic Drugs Reconsidered seems to mark the beginning of an era of slowly reversing attitude about psychedelics--an era in which the obsolete scare stories and public and political hysteria of the seventies will be replaced by a more logical, factual, and conservative recognition of the fact that psychedelic drugs will not fade into obscurity nor provide an instant solution to the problems which plague the evolving societies of the world.

The authors have arranged some sections of their book in consecutive chapters presenting polarized views on psychedelics. Chapter five on "Adverse Effects and Their Treatment," for example, is followed by the chapter on "Therapeutic Uses," while "Psychedelic Drugs and the Human Mind" is consecutive with "The Future of Psychedelic Drug Use and Research." They also give a two-chapter historical outline of the use of psychedelics in preindustrial society compared with use in the twentieth century, which naturally includes some discussion on the religious use of psychedelics.

The authors have presented an integrated approach to reconsidering psychedelics. Carl Sagan has commented that

"(It is) an exceptionally well-balanced scientific discussion of every aspect of psychedelic drugs.... A courageous book which succeeds for both popular and scientific audiences."

Coming from two Harvard professors, it is a comprehensive source of factual information on psychedelics which is used as a foundation for some very interesting and insightful comments about the potential of psychedelics in the future of man.

An impressive bibliography of over 500 published works provides an excellent source for the material assembled into an easily readable form. Much of the information from technical papers has been translated into layman's language while focusing more on essential

facts than on conjectural theories. The authors Grinspoon and Bakalar have built a solid case showing how far off base public consensus about psychedelics has been, and how we should adopt a more correct, but still conservative attitude so we can knowledgably apply their potential for constructive purposes in the future.

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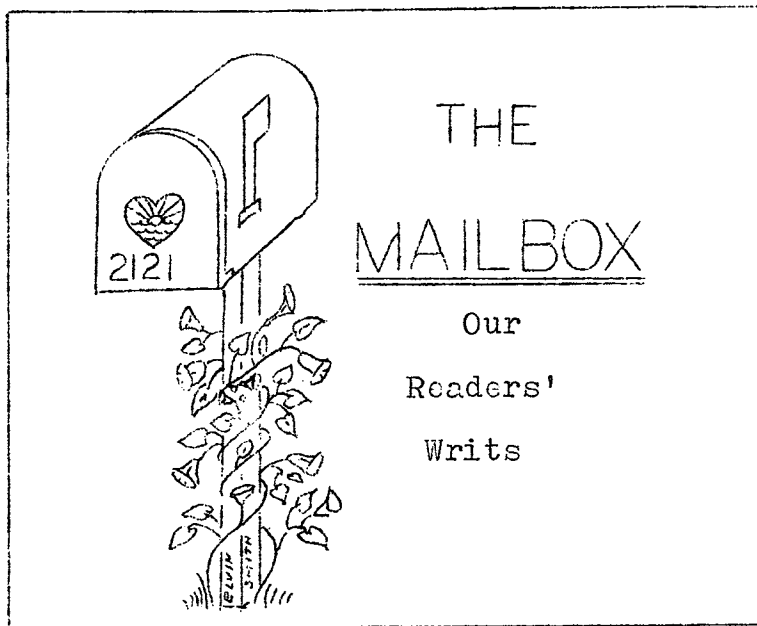
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(from p.66)

The Fane of the Psilocybe Mushroom As'sn
 Peyote Way Church of God
 Ethiopian Zion Coptic Church
 Church of the Universe

Dr. Michael Montagne	Cathy W.
Dr. D. Vogt	Francis Gerard
Leo M.	Skye King
Jerome Beck	Walter Wells
Terence McKenna	"Jim and Toad"
Tom Alexander	Jeremy Tarcher
Lief Zerkin	

Also, a multithanks to the many people who have written to offer constructive criticisms, order back issues, gift subscriptions, and ad space. Clearly, people are interested in seeing the Press develop further, and as long as the interest is there, it will.



It is time for the true family of God to meet, exchange skills, and cement the foundation for the days to come.

Take Care, God Bless,
A.F., OR

Thanks for the Spring and Summer issues of Psychozoic Press. They're great! Open, honest discussion of these topics can only benefit all of us and prove that we do have some sense of literary freedom in the U.S., thank God! As well, articles like "Ololiuqui and Badah Negro--Nature's Cousins to LSD" might very well prevent some accidents like the one described in the article.

Live long and prosper,
T.L., Florida

I urge you to vote against the Oregon Marijuana Control Act of 1983 because it provides for a maximum penalty of life imprisonment for sales to a minor. Such a provision is absurdly unjust, and defending it on the grounds that it "...is more of a 'signal' than a practical penalty" doesn't change that fact one iota.

I don't know why anyone thinks that having the gov't turn from outright prohibition is what large numbers of voters are even going to want. What is needed, and most wanted, is repeal, not reform. I think this is why NORMAL is losing influence.

Sincerely,
J.C., CA

((The OMCA of 1983 was executed in the committee hearings. IN "Pot Politics" by Uncle Dave, (Sinsemilla Tips, Vol. 4, No. 1) the author notes the final circumstances:

The bill came up for a hearing in the Oregon Legislature on May 24th, a hearing which served mainly to show how hollow the political system is and how shallow the arguments of the opponents of marijuana law reform are.

About 150 people showed up--evenly divided pro and con--but as the hearing progressed, it became apparent that it was meaningless. Committee members came and went as they pleased, until by the end of the afternoon only two of the seven were present. Testimony was limited to three minutes per person (although the State

Attorney General was given 45 minutes)...the OMCA of 1983--a piece of legislation to which I was rather attached--is dead.

Actually, I agree with L.C.'s comment about the absurdity of a life imprisonment penalty, but for a different reason. Youngsters who are seriously bent on drug abuse will simply transfer their drug abuse to other substances if one becomes unavailable. Alcohol, glue, solvents, and other such drugs are actually far more dangerous to the body, so it seems peculiar that we don't have similar legislative penalties to deal with those problems. (Mind and law don't mix.))

I like what you did with the back cover. It took me a week to rip my eyes from the illos and get to the meat of the journal.

etc, etc,
J.S., CA

I enjoyed #4, especially your article "Psychedelics and Creativity." I also appreciated the article on San Pedro cactus, which seems to be increasing in popularity lately.

M.G., MA

I wish to express my sincerest thanks for your intelligent editorial efforts in producing the Psychozoic Press. I am encouraged to complete research on articles which may now find an appropriate place for publication.

F.G., IL

I would like to add my vote for including information and articles on the sacramental use of marijuana. Smoking charas (hashish) is an ancient and hallowed spiritual practice among the Shavite saddhus who are devotees of Lord Shiva; the destroyer of that which is time bound, destroyer of illusion, destroyer of ego.

Meditation and marijuana prove to be highly synergistic. The mantra "Om Namah Shivaya" (I bow to Shiva, to that Consciousness within me) is often used...

Namaste,
M.R., CA

Addresses of drug analysis labs are available to anyone who wants to know. Send an SASE or 25 cents in stamps. They are also listed in issues 2,3, and 4.

Invitation for Written or Graphic Works
If you're interested in doing some written or graphic works for the Press sometime, it would surely be welcome. With the Press operating on a non-profit basis, I can't afford to buy written works, but then I can publish material which would be rejected by a bigger publisher. Here's your chance to let the world know (anonymously or otherwise) the facts and impressions about psychedelics as you see them. Factual information, short stories, poetry, graphics, or whatever you can dream up that is relevant to the topic of psychedelics is what the Press is looking for. Communication is preferable to isolation.

"However, there are some undesirable side effects to this drug, like being unable to operate a motor vehicle--or a physical body."

