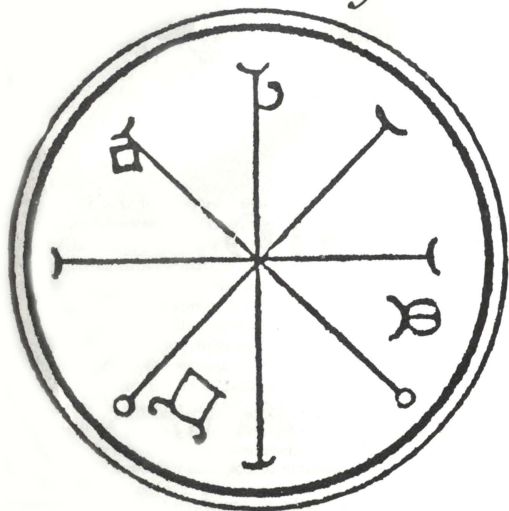
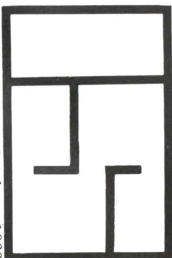
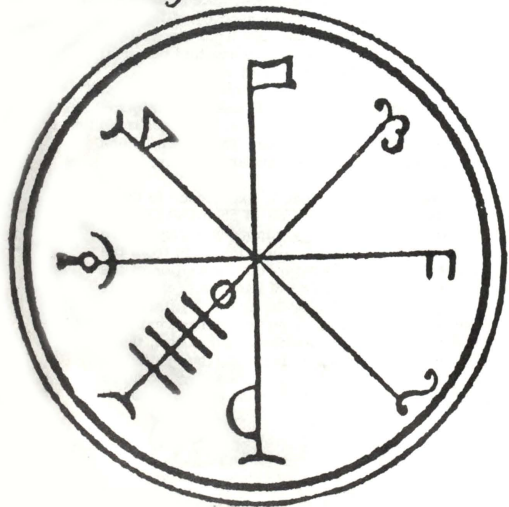


*Whofoever beareth this Sign
all Spirits will do
him homage*

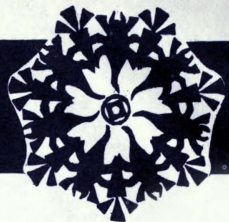


*Whofoever beareth this Sign
nead fearno Foe*



INNER SPACE

Box 212 Chelsea sta NY 10011



A MANIFESTO

As a species, we face an evolutionary crisis. The geometrically increasing pressures of population and modern technology make it evident that we have reached a fork in our evolutionary road: the left-hand path leads to race extinction, the right-hand path to an evolved, more conscious race taking forms nearly inconceivable to our present states of perception.

It is our idea that there exists millions of persons knowledgeably working toward the radical expansion of their consciousness. In Western society in particular, this revolutionary implosion into inner space has been precipitated by the use and availability of psychedelic materials, consciousness expanding drugs. This revolution holds within it the seeds of evolution.

It is symptomatic that those who hold the keys of power would lead us down the left-hand path and put such outrageous restrictions on these psychedelic substances that only a handful of scientists are able to study them in the sanctity of legality. The National Institute of Mental Health, which controls the only legal stockpile of LSD in this country, has licensed only 14 agencies to do research using this powerful psychedelic. Of these 14 researchers, only four are using human subjects.

All media, ranging from daily newspapers to highly esoteric medical journals, are full of negative sociologically-oriented information (or in most cases non-information).

Rarely does any positive useful data seep down to the layman. Thus the millions who are using these substances for their own personal reasons are working in intellectual isolation.

We do not mean to limit the definition of the psychedelic experience to those contemporaries who are encountering it through the ingestion of chemicals which, after all, have been synthesized only recently. These contemporary voyagers are practicing a human ritual as old as human history. Their tradition descends from the ancient practitioners of tantric and Tibetan Buddhism. From the conception of the Christian ordeal, the thirty days in the desert. From the rite of passage of the Sioux warrior. From the mushroom culture of the Aztecs. From the Greek Mysteries of Eleusis. The list could extend indefinitely. Psychedelia is no new thing: what LSD and the other psychedelics offer is the opportunity to re-experience that awe, those rites of passage, without which human life becomes less than human. The synthetics are new, and they come at a time in history when that crucial connection with the Source of all things is in danger of being washed away by the demands of the external world.

There is a turned-on underground, if you will, which cuts through every layer of social achievement and endeavor. Each traveler in psychedelia brings to the experience the benefit of his own talents, his own background, his own karma. The transient poet can benefit from the discipline of the rigidly-trained scientist; the scientist from the unifying vision of the mystic; the mystic from the bone-grasp of the builder. There can no longer be any question as to the potential benefits of the psychedelics, but only the question of how best to implement that potential.

It is to this latter question that Inner Space addresses itself. There is evolving a new language, new life-styles, a new organization of information, new ways of relating to man and the cosmos: Inner Space would serve as a forum for these ideas.

Our central intention is to serve as a clearing-house for information, and as a forum for the discussion of the use of psychedelics and the applications of that experience in the active life. Eventually, we hope to serve as a basis for the initiation of private research, communal set-ups, legal funds, etc. Inner Space is available by subscription at the rate of five dollars per twelve issues. (Approximately a year.) Successive issues will include articles and letters from people engaged in psychedelic research, programs, and thought; news of the same with addresses when feasible; current legal information; listing and commentary on all currently published relevant materials in the mass media, in book form, in professional journals, and elsewhere. Among our projects at present are a bibliography of Timothy Leary, and a bibliography on "Nutrition and Consciousness."

We are sitting on top of an overwhelming stockpile of data, information, plans, fantasies, prophecies, disciplines, and such, which have been pouring in ever since we let it be known that we were about to create an outlet for such material. It is stuff which we feel should be made available to everyone who wants it. Thinkers, writers, scientists, and visionaries from around the world will be speaking from our future issues. Timothy Leary. Bart Hughes. Thaddeus Ashby. Lisa Bierberman. Peter Stafford. Arthur Kleps. David Calloway. Allan Katzman. Robert Dorris. E. L. Hazlewood. Plus all those who are formulating blueprints for the new social order who don't yet realize that they are prophets rather than crazy people.

One day all this knowledge will be available to everyone: the new technology holds that promise within it: coal and diamonds. For now, however, it's hard work; it demands all the energy of several editors to collect, collate, and disseminate the information. So we're charging money to keep an office over our heads.

We believe, that at this point in history, we are the only publication with just this point of view. We also believe that the survival of inner space is important. That survival depends on two things: subscription and participation.

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The Price of National Pathology

By Peter Stafford

One of the most serious dangers brought about by the hysteria against psychedelics is increased erosion of our basic constitutional liberties and the development of a pathological intolerance of deviation per se. If we take the attitude that the use of psychedelics is equivalent to the use of narcotics, and that both are evil contagions that cannot be tolerated, before long (as I hope to make clear) we may be coerced into permitting authorities to strike against our most cherished liberties to an unprecedented degree. There are indications that "narcotics charges" can be -- and are being -- used effectively to "black-wash" liberal proposals and reforms. Already we have moved decisively in the direction of a greater police-state by granting FDA agents the right to carry guns and enter homes without a warrant. And as time passes, we are likely to acquiesce in a series of other illegal practices, such as widespread wire-tapping -- since it will be argued that the fight against the use of psychedelics necessitates special privilege.

In most criminal investigations, the police stick to legitimate methods, for evidence is easily accumulated and there are "victims" who are willing to lodge complaints and testify. But in the case of the psychedelics, as with most cases of homosexuality, adultery, and statutory rape, we are attempting to stop "victimless" crimes in which no one involved complains. This means that authorities will tend to turn more readily to "dirty tactics" in order to establish guilt. Since in many psychedelic cases it is difficult to imagine what might constitute evidence, we are here likely to see real abuses develop.

Already we have permitted some very serious violations of civil liberties to occur which would frighten us, if we were not so afraid of the specter of "drugs." So far, most such cases have been marijuana cases, since the marijuana laws are extremely harsh and since civil libertarians tend to become unnerved at the word "marijuana." Nonetheless, these cases indicate the tendencies for the future as new drug laws are passed and as the use of psychedelics spreads.

Now that the FDA and the Narcotics Bureau are launching "full-scale education programs" regarding the dangers of LSD and other psychedelics, we will probably see widespread commitment of young people to mental hospitals, much of it spearheaded by college deans. Already the pattern has been set. Last year in New York State, for instance, some 300 participants, about half from college campuses, attended a day-and-a-half training institute for college administrators sponsored by the State Health Department's Bureau of Narcotics Control and the International Narcotic Enforcement Officers Association.

"The purpose," said John J. Bellizzi, director of the State Health Department's Bureau of Narcotics Control, was "to acquaint administrators with current knowledge of narcotics and to encourage them to let the police stop sales before a campus habit develops. Mainly what we want is cooperation by the police, the state authorities, and the colleges."

Dr. Robert Osnos, the only psychiatrist present, suggested that many drug-using students could be allowed to continue at college with the condition that they stop experimenting with drugs as "the thing to do" and accept treatment. "Remember," Dr. Osnos said, "that there's a big difference between the certified dope fiend and the young marijuana user. The need with most students is for immediate and discreet psychiatric evaluation. Most young marijuana users are accessible to psychotherapy."

At present time in this country we have a great drinking problem which we regulate hardly at all. More than twelve hundred New Yorkers last March were charged with being drunk and disorderly (not merely with "possession" of alcohol). Of these, 46 pleaded guilty, one was convicted and the rest were acquitted -- a tally which led Justice John M. Murtagh, chief administrative judge of the Criminal Court to remark that "the system is not working."

"The police should not arrest a drunk if he is minding his own business and not bothering anybody," Murtagh told a con-

ference of the National Council on Alcoholism. "We have the right to sin until the cows come home," he said, "But we're accountable to someone else, not the police and the courts."

Compare this attitude toward a problem which exacts an enormous social toll -- broken homes, the tragedies of over six million alcoholics, the deaths on the highways -- and the attitudes we take toward the person unlucky enough to be caught with a "joint" (marijuana cigarette) or an amphetamine pill. James Klein (the medical student of the cases above) had four pills on prescription, and for that spent three days in jail. Had he not had a prescription, he might have spent five years. The students at the University of Oklahoma were raided after "weeks of investigation," and as a result of their use of marijuana, two 19-year-olds were ordered to a mental hospital. Leary was staked out for months and since then has been indicted for "possession" because a visitor -- and there are about 200 a week at Leary's center -- possessed a small quantity of marijuana. (Since Leary's mansion is rented, it was lucky for the owner that no one also thought to charge him.)

In marijuana cases, we hardly blink when the narcotics squad raids without cause (or warrants) and never think that any restitution is in order if, as frequently happens, the state decides to drop charges "for lack of evidence." Because of our hysteria on the matter of "drugs," we often allow innocent people to be dragged through the press, to be dismissed from jobs and to suffer the agonies of being jailed on a "narcotics charge" -- and don't even feel something is amiss when it is announced that the "narcotics" were soap powder or acknowledged that the suspect was telling the truth about a prescription. A stock broker's son and eight other young people from well-to-do families, aged 16 to 20, were recently raided in the Bronx and arrested for having two \$5 bags of marijuana and two bottles of wine in the refrigerator. They were guilty, sure -- but is it any wonder that their parents wept and a mother collapsed when they learned that their children "were being booked on a dope rap"?

It is convenient to think that such incidents are "unfortunate," but the exception. In fact, however, thousands of people are being charged with "possession of marijuana" or other drugs each year, and arrests are on the increase. At the present time, the State of California arrests some 3,700 marijuana users annually, and California jails now hold close to 6,000 people who are in for breaking the marijuana laws. The Department of Justice does

not list drug arrests in its "uniform crime statistics," but the figure of 20,000 has often been cited as the number of marijuana prisoners in the U. S. today. Most of those imprisoned are under the age of 25, and the typical sentence for mere "possession" is from four to five years. In 31 states, the possession penalty is a minimum of at least two years' imprisonment, in most cases with no possibility of parole or time off for "good behavior," and in 44 states the user can get anywhere from five years to life.

Another convenient thought is that such arrests only affect individuals. This also is untrue. There is probably not a political group in the country which is not in jeopardy because many of its members use marijuana or LSD. Doctors, computer operators, PTA members, ministers -- in every group there are people obviously guilty of breaking the drug laws, who some day may be "busted" (arrested) and whose arrest may have the most serious effects upon their organization. As an illustration of what may happen, consider recent events at the Dobbs Ferry High School.

It all began when Westchester County Sheriff Hoy spoke before a school assembly on the evils of narcotics addiction. "He really painted an extreme, lurid picture, complete with slides of people shooting themselves up and everything," one student remarked, "and he lumped marijuana in with everything else. It was really too much."



Scene in della Corca galea; pasci, ambasci, fegaci, fegaci. Hecce Eraldi fidei pasci, ambasci, fegaci.

Hoping to stir up "some intelligent discussion on the subject," three students distributed a questionnaire about attitudes towards marijuana, and then mimeographed a handout which announced the results: Of 141 students, 15 had tried marijuana; 14 had enjoyed it; 15 more would like to try it; and 40 said they believe marijuana should be legalized. The uproar was immediate. Among other things, the issue was seized upon by many parents who have been uneasy about the administration's "newfangled" ways. At the school budget meeting, it became the pivotal question in a 101-57 vote which defeated the \$2,000,000 annual budget. The parents also called for the dismissal of several teachers and elimination of pay raises for administrators.

What we are creating in our hysteria over "the indiscriminate use of LSD and marijuana" is a national pathology comparable to the blind anti-Communism which decimated Hollywood and under McCarthy had such far-reaching effects. Most people right now are extremely emotional regarding the matter of "drugs," and unless we come to our senses and respond more responsibly than we are at the present time, a marijuana or LSD charge is going to become a convenient way to attack any unpopular cause or liberal innovation. Despite the present hysteria, such a large segment of the population is enthusiastic about the psychedelics that in a sense we are all vulnerable to anti-drug opposition. The laws now have repercussions which go far beyond the jailing of a few individuals.

The most obvious place where this is true is in the country's colleges. All of them are vulnerable, and there is very little which administrators can do about it. President Perkins of Cornell University last year thought that harsh action might be the answer and announced that Cornell viewed "with the utmost concern" the availability and use of marijuana "even by a few students." He added that it therefore intended "to do all within its power" to remove the opportunity for use. Later weeks proved that in this area Cornell had virtually no power at all. But what was more startling (and what ought to be seriously considered by all who are alarmed at "the drug menace") was the immediate reaction to this statement. It didn't come from the students, but from educators and college presidents throughout the country. They phoned to say that the problem was much more serious than Mr. Perkins realized, and several asked him to handle this matter more discreetly. One university president reacted by telling Mr. Perkins this about the "drug problem": "We've got it under the rug, but the rug is getting lumpy."

In discussing some of the consequences of the proposed legislation against the psychedelic drugs, I have tried to make it clear that there isn't the slightest chance these laws will work effectively in terms of what they set out to do, and that they have such serious drawbacks that their implications are appalling. Rather than dealing adequately with the desire for and distribution of these drugs, what this legislation will do is encourage rampant lawlessness and guarantee disastrous "trips" for many individuals -- both to mental hospitals and to the penitentiary. Because we are overreacting to admittedly disturbing developments, we are not thinking clearly. Railroaded through the legislatures bills which are

designed for the narcotics, not the psychedelics, will simply compound our problems. If we continue in the proposed direction, we will not be clamping down on the black-market, but will in fact be relinquishing controls altogether.

I am aware that in discussing the proposed legislation, I haven't dealt with the crucial problem of how we can begin to put reasonably effective controls on the psychedelics. But that discussion is in the future yet. Our first job is to begin assessing the situation realistically. Until we realize that we are stuck with this psychedelic problem and that the laws offer no solution, we can't even begin to talk responsibly about controls.

So far I haven't said much about the future. But as reflective people in the past few months have come to realize, the future of psychedelics is nearly upon us. Over half of all Americans are now under the age of twenty-five. We should understand that these people are growing up to think of the psychedelics as simply one more product, perhaps "the ultimate product," in the great American "super-market of sensation." We are living in an affluent, uneasy, technological age, where the spirit of the times is rather hedonistic; as a result, significant sectors of the younger generation today form, as it were, "an ideal drug-using society." As time passes, this will come more and more to be the case. Six months ago, most young people might have been horrified at the thought of ever smoking marijuana, but following the recent onslaught of publicity, this is no longer true -- they are interested and are looking around.

Just as the discovery of atomic power made certain matters which before had been of interest only to a few philosophers and scientists tremendously important to us all, so today's widespread dissemination of the psychedelics is drastically changing our relationships to each other and our concept of the world-stage which must be integrated now into day-to-day existence, just as were the automobile, electricity, television, and atomic energy. Despite some increasingly-expressed longings for a return to pre-Huxley days when the "psychedelic revolution" had not even been conceived, we can no more do that than wish away today's dreadful means for waging nuclear warfare. The "psychedelic revolution" has passed through its embryonic stage, and within recent months has been born.

The difference between the "nuclear" and the "psychedelic" energies is that atomic power is expensive and can be harnessed or released only after extraordinary scientific collaboration, while LSD is cheap and readily available to

all who want it. Thus in the first instance we have the "nuclear club" which presently has only five members and therefore can be controlled (to an extent).

As far as the psychedelics go, everyone is potentially a member of the "club," which makes control very difficult indeed. There is another difference: Though it is rare, a few people can live without paying much attention to or being greatly influenced by The Bomb; but one of the primary effects of the psychedelics (as more and more people are discovering) is the changing of personal relationships, and this can and will affect people much more deeply -- even those who never have and never intend to use these drugs.

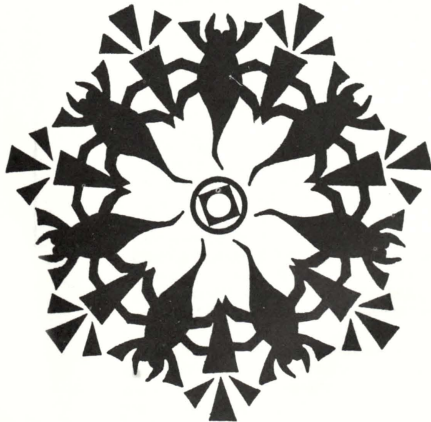
In the immediate future, we are likely to go through an agonizing period in regard to the psychedelics during which serious efforts will be made to stem the black-market traffic in LSD. During this period, however, more and more people will become involved in the "LSD movement" until we reach the point when there will be no alternative but to set up "LSD centers" and begin licensing procedures in an attempt to bring reckless use of the psychedelics under control. "LSD Centers" or "reservations" will necessarily emphasize pleasurable and creative (as well as purposeful) potentials in these drugs, and licensing will have to be rather permissive, since the only way to control the desperate or reckless member of the "psychedelic club" will be by enticing him to a "center." This means the government will little be able to realize any dream of "brainwashing centers"; "LSD reservations" will have to be run by an independent body of experts.

Most of these developments will be unsettling, especially to those in the second camp, since we in the West are traditionally antagonistic to the mystical state, to "a turning inward" and to the notion of chemically induced alterations of existence -- all of which are natural derivatives of the "psychedelic revolution." Many people who notice that there is much happening in the world which is very disturbing will blame the younger generation which seems "out of control"; and because the psychedelic drugs are an easy thing at which to point, these drugs will in a sense become a scapegoat. Furthermore, many of those most attracted to the psychedelics will be those least likely to benefit -- we must realize that we will have to expect many terrible LSD incidents in the future, incidents such as those of the past months.

This being the case, it is better for us to consult the experts rather than to panic.

In other areas we manage all right, even though similar threats are posed. Some three hundred children die each year from overdoses of aspirin; yet we understand and don't become hysterical. We put up with some six million alcoholics, and are not overly concerned that about half of the fifty thousand deaths on the highways each year can be directly traced to liquor. We are not even fazed by the knowledge that some die from lung cancer as a result of cigarette smoking. With the psychedelics it is much more difficult to avoid hysteria, but we must attempt to understand the new drug developments, to take them in stride and to work at solving some of the underlying problems.

Perhaps therefore the time has arrived for public and official encouragement of the services which these men might render. If we are looking for solutions, we must chance a new approach. We must ask the aid of people from various disciplines who have thought and worked in the area of the psychedelic drugs for the purpose of embarking on an encompassing dialogue on the impact of these drugs on our society, and an approach to their use and control. This must not be a three-day conference; exchange will necessarily proceed for many months, perhaps years. It will doubtless entail the establishment and funding of new experimental projects and studies. It may require efforts similar to those we have expended on nuclear energy. With such an approach we may solve most of the dangerous problem with the psychedelics and realize their great but delicate potentials. If on the other hand, we simply rely on the resources of law-enforcement personnel, we are headed for trouble -- and had better begin to get the wards ready.



TURN TURN TUNE TURN TUNE TURN

TURN ON-TUNE IN-DROP OUT TURN ON-TUNE IN-DROP OUT

By Timothy Leary, Ph.D.
COLUMN III:
Basic "Turn On" Methods

Consciousness is energy registered by a structure and decoded.

There are as many levels of consciousness in our universe as there are levels of energy--solar, nuclear, radioactive, electrical, cellular--and structures for receiving and interpreting these energies.

There are as many levels of consciousness available to the human being as there are anatomical structures within the human body for registering and decoding energy.

The anatomy of consciousness is the anatomy of the nervous system, sense organs, cells and molecular structures within the body.

The human body is a microcosm of the universe--since it contains structures for decoding and responding to every known form of energy. Every process that science discovers outside you can ecstatically contact inside your own body.

Your external sense organs can respond to light, heat, sound, vibratory pressure, electricity, etc.

Your internal sense organs (circulatory, respiratory, digestive, sexual, etc.) can respond to cellular, tissue, electrical and chemical stimulation.

Your cells respond to molecular messages.

Molecular structures within your cells (for example, the genetic code) respond intelligently to messages at the level of radiation and atomic energy.

The challenge for man is to learn how to recognize, decode, control, harmonize with the vast range of energies, the vast range of consciousness which resides within and without, i.e., to "turn on."

Consciousness, at every level, is a chemical process.

Learning, memory, growth, sleep, attention, forgetting, sensation, perception, thinking--all are bio-chemical events.

Chemicals, psychoactive chemicals, determine every second of our mental life.

Everyone knows instinctively and intuitively the power of chemicals to change consciousness. Our intellect, our social mind, resists the notion but our cells know that the language of consciousness is chemical. He who understands and controls the drug, can control consciousness. This ancient truth has been passed down in the legends of every culture. The alchemist--feared and revered. The old witch and the cauldron. The medicine man. The shaman with the magic plant. The sorcerer and his potion. The sacred drink. The secret elixir. The dreaded, sought-for power.

Let no one (including your own egocentric mind) deceive you about the power of drugs. Chemicals are the key to wisdom. Nothing of great importance happens to a human being that does not involve a chemical transformation. When your life is ending you will look back at your years of experience and your cherished memories will not involve symbols, books, things, material possessions, status victories, social rewards. You will remember the trembling, live, fragile interactions of tissue, raw sense organs, membrane reactions.

The esoteric secret which underlies all philosophy and religion, is the chemical message. The control and expansion of consciousness involves the harmonious, judicious and disciplined use of psychoactive chemicals. The power-holding establishment in every society does not want you to know this truth. The power-holders do not want you to control your own consciousness. That part of your own mind which is socially conditioned also resists this knowledge.

The understanding and use of psychoactive chemicals is a most complex science--art, much more complicated than the

LEVEL THREE: Sensory Awareness

use of external machinery. The use of psychoactive chemicals requires a detailed understanding of the most intricate instruments known to man--the ancient "soft-machinery" of your sense organs, your 13 billion cell nervous system, your cellular structures, your genetic code.

This science-art requires, first of all, a clear grasp of the energy-receptive systems of the body, the different levels of consciousness (sleep-stupor, symbol, sense, seed-cell, soul-molecular), the different chemicals which "turn on" these five levels (narcotics, alcohol, five levels (narcotics, alcohol, pot, mes-caline, LSD). You cannot move consciousness from level to level unless you understand the structure, the map of consciousness and unless you have the proper chemical key.

Each of these levels has its unique ecstasies, its endless revelations, its own space-time dimensions, its own terrors, hang-ups, paranoidias, its possibilities of meaning and of confusion.

Each level of consciousness has its center. You must learn the center of each energy system. You enter each level through the center. He who loses the center is lost. He who knows the center is in harmony. The key to the psychedelic method is the working out of centers. Each person is a unique galaxy of energy systems, consciousness systems. The aim of psychedelic yoga is to discover and elaborate and map out your unique set of centers.

CENTERING EXERCISES

LEVEL ONE: Sleep-Stupor

As you fall asleep or fall into stupor your fixed symbol system begins to fade-out, becomes fuzzy. The center of the sleep-stupor level of consciousness is dark-void. During the next week observe at bed time how your consciousness drifts from symbolic thinking into dream-fantasy and then into dark-void.

LEVEL TWO: Symbolic Awareness

Your mind is an enormous spider-web chessboard of conditioned associations, a sticky black molasses network of ideas. Each concept, each idea is threaded to a cluster of associated ideas. There is no way to break out of your mental web by thinking or rational techniques. The only way out is bio-chemical. The average person can escape from his mind only by sinking into a state of stupor. Most people sleep too much in order to escape the sticky web of their dull minds. They escape into unconsciousness.

The psychedelic way out of the mind is to come to the senses.

The first step in the psychedelic spiritual voyage is sensory.

The block to sensory awareness is the symbolic net which films and muffles your sense organs.

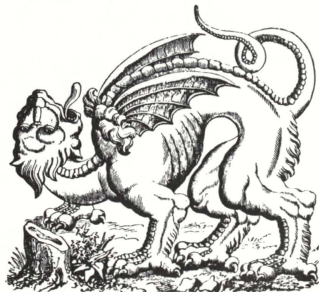
This film must be dissolved chemically. You cannot turn off your molasses mind and "turn on" to your senses by any means except chemical.

The direct, natural way to "turn on" your sense organs is the judicious use of drugs.

Marijuana is the specific bio-chemical trigger for the senses. But, low doses of other psychedelic drugs can focus consciousness on the senses.

The classic yogic methods are all sensory - mantra (sound), posture, mudra (gesture), yantra (visual-mandalas). These methods cannot produce the sensory experience, they cannot turn off the mind, but once you have turned off your mind chemically, these ancient methods must be used to control and guide consciousness. This is to say, the beginner cannot hope to "turn-on" with mantra, mudra, mandala, yoga, etc., but once he has "turned on" chemically, these structured sounds, structured gestures, structured visual methods can center and enrich the "high."

To smoke pot without a carefully prepared centering device for each sense--tactile, visual, auditory, smell, taste -- is to waste your "high." Practice these sensory centering methods, not to get "high," but to control and enrich your sensory experience. More on this (including tantric sex-yoga methods) in later columns.



In future columns I shall be presenting methods for "turning on" to different levels of consciousness.

If you learn and practice these methods you will have greater control of your consciousness, you will be able to use psychedelic instruments with precision, serene confidence, radiant certainty.

BOOKS



NIGHTMARE DRUGS

Donald Louria, M. D.
Pocket Books, Inc., in association w/THIS
WEEK Magazine, New York, 1966

Dr. Louria, as chairman of the N. Y. State Council on Drug Addiction, knows a great deal about heroin and its use. He knows very little about the use of psychedelics. Unfortunately, nobody is very much interested in heroin and heroin addiction these days, while almost everybody is interested in LSD and the other mind-manifesters. Thus the book is touted on both its paperback covers as having LSD as "the focus of this highly penetrating, uncensored study." In actuality, only two of the eleven chapters deal with psychedelics. A few quotes from those chapters indicate where the doctor is at:

"... while LSD and related drugs may be destined to play a significant part in medicine, their use for non-medical purposes may well become such a threat to the public that the very research needed to discover how to harness these drugs for productive purposes will be hindered." (p. 41)

"The problem is that the differentiation between a stable and an unstable personality can only be made after careful evaluation by a physician. Those who are tempted to take LSD in uncontrolled illicit situations are likely, whether they know it or not, to have considerable personality instability."

"... hallucinogens in a non-medical setting are taken primarily for hedonistic purposes."

"Indeed, it would make sense to simultaneously reduce the penalties for marijuana and substantially increase those for the illicit manufacture or sale of LSD."

A lengthy pamphlet could be written concerning the attitudinizing, the lack of documentation, the bias, the plain errors in these chapters, but it would be unfair to a conscientious public servant trying to deal level-headedly with the grave social problem of narcotics addiction. But psychedelics have nothing to do with narcotics addiction. We can only wonder at Dr. Louria's orientation when he implies that the threat of general hedonism is a problem in the same category.

This book is only of value for a knowledge of the context out of which so many of the future attacks on the use of psychedelics will be taken.

RNA

PSYCHEDELIC POEMS after the TAO TE CHING

Timothy Leary
Poets Press, Kerhonkson, New York, 1966

Timothy Leary most likely knows as much about the chemically induced psychedelic session as any man alive. In this book, he gives us the best of what he knows. This is a book of many genres, poetical, spiritual, and visionary.

It is a genius of sorts to have chosen the "Tao Te Ching," that most non-committal and silent of books, as the vehicle. Whereas the "Tibetan Book Of The Dead" sets up highly structured rigid expectations for the psychedelic session (such preconceptions will act as hindrances as often as helps), the central theme of the "Tao Te Ching" is "Look around, look within, get with what is." The tone of the poems as synthesized here is joyous calm; the mood, non-interference.

As for using "Prayers" for a session: they work. I've found personally most effective the "Prayers for Preparation" and the "Prayers for Re-entry (Homage to the Symbolic Mind)." Art Kleps tells me that he has used the prayers from the middle section at random during sessions, as if casting from the I Ching, and that there always seems to be a magical "rightness" to whatever prayer he uses.



Be empty
watch quietly while the ten thousand
forms
swim into life and return to the
source

Do nothing
Return to the source
Deep repose is the sign
That you have reached
The appointed goal

To return to the source is to
discover the eternal law of seed
He who returns to this eternal law is
enlightened
Being enlightened he is serene
Being serene he is open-hearted
Being open-hearted he is beyond social
games
Being beyond social games he is in
tune with seed
Being in tune with seed he endures

Until the end of his life he is not in peril

But I think there is a more important use for the book, and that is in the form of a prayer-book, in the oldest sense of the form. If the psychedelic session is to be of any lasting, pervading benefit, the period between sessions is more important than the session itself. Unless we are able to pay increasingly more attention to what energy sources we have tapped during the session, the slide back into symbol-locked game identification is inevitable; the session itself becomes a thrilling memory, a psychic roller-coaster ride. Here's where the Prayers come in. Prayer has always been central to any spiritual discipline, not in the sense of dogmatic re-affirmation of specific articles of faith, but as a way "to contact energy beyond your game," to guide your attention back to

the Source. It is when one is at the greatest psychic distance from the session that it is most necessary to wrench one's attention away from everyday ego-involvement and back to primal energy, the source, the void, Tao. Try spending a few moments with a specific prayer at the beginning of each day. Those of you whose bag is meditation might try using one of the prayers as a focal point for your attention. Read them to your children, especially once they are in school. **Keep the book on your mantelpiece. Begin psychedelic group meetings with readings from it. Keep a copy in the bathroom.**

"Psychedelic Prayers after the Tao Te Ching" can be obtained directly from the Castalia Foundation, Box 175, Millbrook, N. Y., for three dollars. The introduction alone is worth the money.

Lisa Bieberman

Dear Sidney:

I am the young woman who stood up in the San Francisco Conference and told you I was "angry as hell" over your endorsement of California's anti-LSD bill. The comment was not directly related to your speech, but I find it impossible to evaluate a person's words apart from his history of personal involvement in the issues.

I was thus somewhat surprised to note that in your new book, "LSD" by Sidney Cohen and Richard Alpert, you acknowledge the existence of at least a few sincere and responsible non-medical people who are using psychedelics. Thanks. But how come you didn't put in a word for them in your testimony before the legislative committees -- when it mattered? I heard you on television and I don't recall your mentioning this group.

With certain exceptions which I will take up, your share of this book is reasonably accurate. That is a relief after some of the wilder pronouncements of politicians and journalists. I even agree with most of your criticism of the careless LSD users. Unfortunately you tend to fall into sarcasm and scolding, in the course of which your scientific perspective gets left behind.

Your Conclusion in which you reiterate your "disappointment" in Richard's "expanded consciousness" because of some errors on his part (some of which were errors on YOUR part) is an example of your impulse to sarcasm getting the better of your judgment. Where did Richard claim to have written the book while in a state of expanded consciousness? Or where did he say that LSD improves accuracy? This reflects a form of unfair argument that runs through your book, namely, the invention of a straw man you can knock down easily. The straw man claims everything for LSD with no reservations. He is easily refuted, but he never existed.

There is no more justification for linking Richard's mistakes to his "expanded consciousness" than for linking your errors to your "contracted consciousness." You did make a few - undocumented claims and plain mistakes. Your sweeping attribution of escapist motives to the majority of LSD users is implausible and presumptuous. On page 54 you say that moral and social values may be "erased completely" by LSD. That's claiming quite a lot for LSD and I don't see how you would prove it. The recent Federal amendment (p. 75) was to the Food, Drug and Cosmetic Act, not to the (nonexistent) Dangerous Drug Act, and its violation is

a misdemeanor not a felony. You take Richard to task on page 92 for saying "that LSD can't hurt you"! I have been through the book five times and can't find anywhere he says that in the same or other words. In the next paragraph you commit a puzzling non sequitur. You reply to Richard's claim that LSD is safer than a four-year liberal-arts education by saying that none of the nine adverse reactions reported in your paper were in college students. What does that have to do with it? The claim is that statistically there is a higher percentage of mental breakdowns and suicides among college students as a group than among LSD takers as a group. I don't know whether this is true or not, but your reply to it is irrelevant. Richard got the figures on LSD casualties from you; I presume he got the statistics on student casualties elsewhere. He should have said where, but since you took it upon yourself to contradict him, YOU should have given a source.

On page 17 you posit in the brain a number of psychological abstractions, with a theoretical looseness that would do credit to Tim Leary: critical capacity, filtering mechanism, reducing valves, observer ego. Nobody knows exactly what LSD does in the brain, but it's safe to say that there are several layers of abstraction between its pharmacological action and "loss of critical capacity." Not everyone loses critical capacity, even on high doses. And what evidence is there that intensification of color happens "because of the loss of the ability to evaluate and scrutinize"?

But your biggest (and unfair) blooper is at the top of page 93, where having outlined the abuses attendant upon the black-marketing of LSD you ask "are you going to blame it on restrictive laws that have not yet gone into effect as of the date this is written?"

Clearly a history lesson is called for. But before I launch into the story of how the Food and Drug Administration repressed LSD, you might stop and ask your sober consciousness where it got the self-contradictory notion that there could be criminal operations without law to define them as such, or that anyone would buy LSD from criminals if a respectable source existed.

LSD has been an illegal drug for most practical purposes since 1962. In that year Congress passed the "new drugs" amendment to the Federal Food, Drug and Cosmetic Act. It wasn't passed with LSD in mind; it was a product of the thalidomide panic. But it soon became the FDA's big weapon against the psychedelic movement.

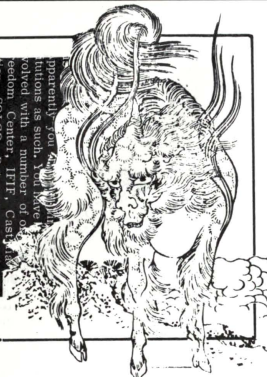
AN LSD USER ANSWERS COHEN

Under this amendment, anyone wishing to distribute a new drug in interstate commerce, even for research purposes, had to file with the FDA an application reporting the preclinical tests, including tests on animals, performed with the drug. In 1963 only Sandoz Pharmaceuticals had filed such an application. The International Foundation for Internal Freedom tried to file one like it. We asked if we could skip the reports of animal tests, since Sandoz' reports had already been accepted. The FDA refused. We then asked Sandoz for a copy of their reports. Sandoz refused to supply it. When asked why, the Sandoz representative replied, "The FDA asked us not to." In other words, the FDA, in collusion with Sandoz, had created a neat little double bind. In order to sponsor research with LSD, one would have to duplicate Sandoz' extensive tests. Neither IFF nor any other group in the field had the resources to do this, especially with no guarantee that the FDA wouldn't find something wrong with the application after the tests had been done. Meanwhile Sandoz entered into another agreement with the FDA, to limit its own distribution of LSD to those investigators whose work was financed by the state or federal government. It is reasonable to assume that none of this hanky-panky was foreseen by the legislators who passed the "new drugs" amendment. Another thing they may not have anticipated is that some drugs would remain "new drugs" forever; this seems to be the FDA's intention with respect to LSD.

But manufacture and distribution of LSD within one's own state was still legal. Theoretically. In 1963 two Californians tried it. Their names were Roseman and Copely; they were chemists. Their story is available in a paperback called THE AGE OF MIND, by Bernard Roseman. To make a long story short, the FDA tricked them, a sale agent and had them arrested for smuggling. Both men got 17 years. When they protested that they had manufactured (not smuggled) the LSD, the prosecutor argued that no mere private chemist could perform the synthesis. (Ironically, politicians are now taking the equally absurd position that any high school student can make the stuff in his lab.) Was Roseman telling the truth? He could have been. I saw some of his product and it didn't look as though it came out of a commercial laboratory. We may never know the details of this story because nobody has heard from Roseman or Copely in

the legal limits of responsibility. The fact that the legal limits of responsibility are not imaginary, the extent of Sidney and others' activities, the ability to support them, because they are tripping two or three times a week, the mistaking of a press for game transcendence, the circulation of cart or adulterated LSD in the name of LSD, the long and short of it, I think the first, very toward educating the press might be the adoption of the standards, as the basis for a League to find a harmonious place for psychedelics in the United States. You would be a good person to initiate such a organization, as you are in communication with several thousand psychedelics in the West Coast. Membership in the League should be open to anyone who wishes to help in the following resolutions: E. WILL take responsibility for our own actions. We will not live by someone's support. We will not live by someone's friends, relatives, or other people. E. WILL take responsibility for our own mental health. We will not go to psychiatrists who lack experience with LSD or commit ourselves to mental hospitals. If problems arise in connection with a psychotropic session we will seek out a psychiatrist who meditates the help of friends who are familiar with psychedelics who are familiar with the administration of psychedelics.

ALPERT



years. Rumor has it they filed an appeal, posted bail, and went into hiding. Can't say I blame them. I could go on and on. Did you know about the raid on John and Louisa Aiken (also in 1963)? They are two middle-aged osteopaths who were quietly using mescaline for religious and therapeutic purposes. The FDA seized their mescaline, on the pretext that it wasn't labeled right. When they asked how they should label it the Aikens were told there was no right way. They never got it back.

All this, remember, happened long before the cubehead revolution at a time when, as you point out, LSD was taken mainly by non-medical explorers in a semi-religious setting. It was back then that the FDA moved with every legal and extralegal lever at its command to drive psychedelics underground. If we are now witnessing all the abuses that typify underground operations the FDA deserves a major portion of the blame. It is particularly ironic that you blame the IFIF group, because we were among the few people seeking alternative solutions.

We saw early that complete "control" (read "suppression") of LSD by a tiny, government-selected elite had as its corollary complete lack of control in the hands of standardless black-marketers. We recommended several alternative policies, such as a system of limited licensing of individuals, or a network of professionally staffed centers where individuals could go for guided sessions. The FDA couldn't have been less interested.

It's odd that you didn't comment on any of these suggestions. Were you unaware that they had been made? On page 78 you can think of no alternative to restrictive legislation except doing nothing. Where were you when we tried to find a middle course between anarchy and prohibition? You were secure in your medical immunity, sniping at us from the sidelines.

End of history lesson. If we ever have time for another I'd like to brief you on what the IFIF group said, did and advocated, because your version is drawn from a journalistic stereotype and not from reality. But there are other matters to be taken up.

The first is your tendency to forget everything you know about the properties of LSD when discussing the motivations of those who take it. The young folks, you say, are motivated by pure hedonism and a desire to flee the conflicts of life. Here are some of your quotes: "random LSD taking by ad-

olescents seeking an evasion of life stress or a pleasurable interlude." (p.11); "An elated 'trip', full of fun and other goodies" (p. 15); "We want pleasure without obligation, answers rather than problems... What of Nirvana? What about the unutterable pleasures, infinitely prolonged?" (p.18); "most of it is being consumed for the very same reasons that alcohol and marijuana are used" (p. 24); "most LSD experiences of euphoria, hebephrenia, lapses of self-awareness accompanied by perceptual delights and sensory extravaganzas, have no relationship to mystical experience whatsoever." (p. 58); "Hard work, the very thing that they try to avoid, remains" (p. 64); "The great majority admittedly 'drop their caps' for the 'high' without any pretense that it will be more than 'kicks.'" (p. 71); "widespread current use as a high 'high' -- from consciousness expansion to 'kicks'" (p. 79); "a mindless, sensory-sensual winding" (p. 89).

What drug are you talking about? This image doesn't fit anything that is known about LSD. Admittedly expectation and setting play an important role in the reaction, but not to the point of converting a psychedelic into an opiate. In fact one study showed a significant correlation between the expectation of a "good time" and a depressed or anxious reaction. Which is not surprising, since the person who expects only a good time is not prepared for the overwhelming nature of the experience. See the documentary in your book starting on page 42. This girl took LSD for a kick, but if she ever takes it again it won't be for a kick.

What of the terror, the struggle against letting go? What of the hypersensitivity, the paranoid feelings, the depressions, the confusion? What of the confrontation with unexamined areas of one's life? Do you think these things don't happen to kids? They do. I have never seen an LSD session that consisted of continuous unconflicted euphoria. How can you say that they take it only for pleasure?

I think you know better because on page 66 you give a more plausible explanation:

The superficialities of our aspirations, our striving for material things and for status, are all too evident. It discourages the young to see the shallow ambitions of their elders. They trash about for better answers, rejecting the valuable in our society along with the unsatisfactory. (p. 66)

But you are unable to maintain this much perspective. Somehow the spectacle of youths thrashing about, rejecting their elders' values gets your goat to the point

where you launch into near-hysterical tirades:

The hedonistic cults take over, the dance gets wilder, everything goes, the music is louder, the strobe lights flash faster, every stimulus maximizes.

The capsules which two years ago contained 250 mcg of LSD now have been fortified to 700 mcg. More, Stronger, Longer, Forever.

Let's not speak of the dangers. "Sure, some people fail the acid test, so what?" Let's just talk about where the young people go from here. Where do they go after all the stresses and strains, all the strivings, all the frustrations, all are gone? No more work, no more values, no more reason, no learning, no planning. No becoming, just being. Where do they go from here? NOWHERE. (p. 28)

Well the usual thing that happens to kids is that they grow up. Do you think LSD has changed this, and produced a generation of Peter Pans? If so, you are farther out than Tim Leary.

Most adolescents have been on the "scene" for less than two years. They don't know how to use LSD, but I don't know anybody who did, first year. Many of those who have been around for three or four years are modifying their views in the direction of less frequent ingestion, better planned sessions, and greater commitment to life games (though they may not be playing the pre-LSD games).

Where are the LSD kids going? Well most of them are probably not going into the standard high-status upper-middle-class games; that much is clear. Beyond that it is impossible to say.

It is unreasonable to draw long-range conclusions from the antics of nineteen-year-olds and to suppose that they will spend the rest of their lives dancing to strobescopes. A few things should be borne in mind: many of them are highly intelligent; they are dissatisfied with available social roles and have enough courage to forego the security of the educational and occupational assembly lines to look for something better; they are not uncreative, they have their own rituals, music, art, poetry. It isn't very good, but what do you expect -- a polished culture in two years? People thrashing about are seldom graceful.

And they are idealistic. They think they are bringing about utopia. Time, I fear, will disillusion them, but the experience of having sought an ideal is not a wasted one. They believe in their acid experience -- and there are worse things one could believe in.

The question here is whether life has meaning. LSD is only the occasion for its being posed. You have chosen to believe that all is illusion (even the sober state!) Others have answered the question differently.

Sincerely,
Lisa Bieberman

Dear Richard,

How did you like the Conference? I enjoyed your talk, even if you did cut off the questioning just before I had a chance to heckle you.

My reply to you is necessarily offered in a somewhat different spirit from my reply to Sidney. That's of course because we're on the same side. Our being on the same side is not so much a matter of agreement on specific questions as it is a function of our existential situation -- having somehow gotten ourselves committed to this psychedelic thing, any argument between us would more likely be on policy than on goals.

With this in mind, I have a few criticisms of your half of the book. First, I wish you would avoid flights into pseudoscientific metaphor, as in your talk about imprinting, the microscope, and the number of cells in the brain. I realize that you got these metaphors from Timothy, and goes much farther out with them than you do and becomes downright pontifical. Why he does this I can't imagine, unless he supposes that anything that sounds "scientific" will impress people. It doesn't succeed; it only sounds quackish. We are already regarded by too many people as cranks and kooks. The only remedy is to pitch our arguments honestly and not claim more than we can demonstrate.

I don't want to belabor this point because I think that on the whole you have tried to be honest. I appreciate your candor in admitting that all you can answer to the question of how LSD has affected you is "It sure feels different inside." That's all most of us can say.

A more serious area of criticism is your failure to offer a realistic social program for the psychedelic movement. Sidney thinks the successful incorporation of the psychedelic experience into our culture is a lost cause (p. 66). How can we prove him wrong?

The basic fallacy of your approach to the social problems of LSD people is expressed in the first sentence of your reply to the question "What are the dangers involved in taking LSD?" -- where you say "THE DANGER OF GETTING CAUGHT." (p. 26) The habit of thinking in terms of "getting caught" has been, I am convinced, the major internal stumbling block of the psychedelic movement.

"Getting caught" is a concept applicable to malefactors and mischievous children. It is not appropriate to religious groups or people working for social or political change. It should be impossible to "catch" such people because they should not be running. They should be working for their goals in the open. Misguided efforts at secrecy have been responsible for major embarrassments and setbacks in the history of our movement, from your betrayal by a Harvard student to Susan Leary's attempt to cross the border with marijuana in her pants.

The FDA, with its policy of intimidation and obstruction, created the conditions for underground activity. Nevertheless we share some of the responsibility for getting sucked into that game. Other alternatives were, and still are, available.

For instance, in 1963 when your group moved into a large estate in Millbrook, N. Y., there were no state laws against manufacture and possession of LSD. The New York anti-psychedelic law was not passed until the summer of 1965, two years later. Federal restrictions then applied only to interstate commerce. By obtaining

good legal advice, and refraining from selling psychedelics, you could have averted a repeat of the Roseman fiasco. Your group could have manufactured its own psychedelics, or purified them from plant materials, and launched a systematic scientific study, religious program, or anything you thought worth doing. Had you done so you would have had:

- (a) created an example to other experimenters of how LSD might be used responsibly outside of a rigid medically-controlled setting;
- (b) given the public a working demonstration that consciousness-expanding substances can be used safely by non-medical people;
- (c) carried out systematic investigations and published the results;
- (d) built a program that would serve to unify and boost the morale of psychedelic people during later political difficulties.

Instead you went around saying you had no psychedelics, (which nobody believed) and turned away many sincere seekers. As a result, your successors are having to do the job you neglected, under far more difficult political conditions.

Your sanguine predictions on page 90: Training Centers, Ecstasy Centers, Om Homes -- who do you think is going to build them? The disorganized beatniks? Will the purveyors of "psychedelic art" and colored geegaws tackle the big task of testing and changing the laws, and creating viable new institutions? One can hardly count on it. If you, a leading psychedelic spokesman, are unwilling to take on this job, who do you think will do it?

If you are waiting for today's young acidheads to become tomorrow's "priests of the Establishment" and change all the rules, you are kidding yourself. They aren't headed for administrative careers.

Likewise it should be clear that petitioning government agencies is not the answer. That has been tried by your group enough times already, and the government hasn't shown a bit of interest. Your letter to Secretary Gardner on page 74 is valid as well as entertaining, but nobody expects Mr. Gardner to take it seriously.

There is one government institution that has traditionally protected the liberties of the individual, namely the Supreme Court. It is with mixed feelings that I view the approaching trial of several psychedelic cases before that court. You see, they are all people who "got caught," and therefore don't make the best possible test cases. A good test case is planned for. Even so, they have, I think, a fair chance of succeeding. If they fail, we must make better cases.

There is a crying need to put our own house in order, and this can be done only by open, honest, well-planned programs which create an alternative to underground, haphazard use of psychedelics. To organize and set up such programs in today's political climate will be exceedingly difficult, but the sooner we get started the better. I wish you had offered some advice toward this end.

Apparently you have nothing against institutions as such. You have been centrally involved with a number of organizations: Freedom Center, IFIF, Castalia Foundation, SOLCO. But your organizations have skirted the center -- they have talked about psychedelics but, since the demise of the short-lived Mexican experiment, haven't done anything with them, except in secret -- and in secret doesn't count. Things done in secret don't count

for a number of reasons: (a) they are off the record. Tim can talk about his 3000 successfully run sessions, but what is there to prove it? (b) they are demoralizing, they give rise to paranoia, they weaken commitment by blurring the distinction between religious practice and criminality; (c) they don't always succeed in remaining secret, to the dismay of all concerned; (d) they make it difficult to apply any sort of standards.

The government has created a vacuum of standards by lumping all users, responsible and irresponsible alike, in the same legal limbo. It is up to us to fill that vacuum. The abuses Sidney outlines are not imaginary, even if he does misplace the blame. Young people freaking out, acidheads unable to support themselves because they are tripping two or three times a week, the mistaking of plain laziness for gawk, incompetence, the circulation of cut or adulterated LSD by dis honest dealers.

I think the first step toward cleaning up this mess might be the adoption of a set of standards, as the basis for a League devoted to finding a harmonious place for psychedelics in the United States. You would be a good person to initiate such an organization, as you are in communication with several thousand psychedelic people on the West Coast. Membership in the League could be open to anyone who agreed to the following resolutions:

1. WE WILL take responsibility for our own support. We will not live by sponging from friends, relatives, or the state.
2. WE WILL take responsibility for our own mental health. We will not go to psychiatrists who lack experience with LSD or commit ourselves to mental hospitals. If problems arise in connection with a psychedelic session we will seek solutions through meditation and the help of friends who are familiar with psychedelics.
3. WE WILL NOT administer psychedelics to anyone without his knowledge and consent.
4. WE WILL NOT pressure, persuade or dare others to use psychedelics.
5. WE WILL respect the psychedelic session. We will not enter into it without planning, or on the spot of the moment. We will honor agreements made before the session with other participants.
6. WE WILL conduct our sessions in a manner such as not to annoy, shock or frighten others. In observing this resolution we will show tolerance and respect toward the feelings of non-psychedelic members of the community.
7. WE WILL NOT use psychedelics to manipulate, embarrass or take advantage of participants, nor for financial profit.
8. WE WILL acknowledge our use of psychedelics. We will not accept jobs or other associations that require us to keep our use of psychedelics or our membership in the League secret.
9. WE WILL respect the privacy of other users and dealers. We will not play the part of informers.
10. WE WILL try to live in accordance with the best ethical insights of both our psychedelic and our ordinary consciousness.

Who knows -- maybe Sidney will sign!
Love,
Lisa

CHRISTIANITY TODAY July 8, 1966 Page 44
"The Gospel According to LSD" John
Warwick Montgomery

Interesting in that a Christian thinker feels that the religious interpretation of the psychedelic experience is becoming so widespread as to present a threat to his way of looking at the world. The gospel according to LSD is not viable, says Mr. Montgomery.

LIFE September 9, 1966 Page 61
"Psychedelic Art" (Cover story) Photo-
graphed by Yale Joel

This article will provide yet more fuel to the great controversy: "Is Life magazine turned on?" A good pictorial presentation devoted for the most part to the recent USCO show at the Riverside Museum in New York and to Richard Aldcroft and his Infinity Projector.

THE ATLANTIC MONTHLY September 1966
Page 64, "LSD and the Third Eye," John
N. Bleibtreu.

Here's a fine example of a highly intelligent layman tracing and translating the arcane progress of the scientific community for the lay reader. Mr. Bleibtreu discusses research done to date concerning the relationships between the pineal gland (the third eye of the title), serotonin, and LSD.

In as fine an example of scientific belletrism as we've seen, he also manages to bring Kundalini, high holy days, William Blake and Susan Sontag into the discussion. Highly recommended.



TOBACCO DISTRIBUTOR AND CONFEC-
TIONARY GUIDE, July, 1966
"Only in America" Harry Golden

Harry Golden (!) says booze is more dan-
gerous than LSD.

ARCHIVES OF OPHTHAMOLOGY July 1966
Page 134, "Ocular Pharmacology and Tox-
icology," Ellis

"LSD was demonstrated to produce an in-
creased activity in the visual pathway of
the cat."

THE EAST VILLAGE OTHER
September 15, 1966 Page 6

"LSD and the Law" by Peter Stafford
The first of two articles. A highly artic-
ulate documentation on the irrationality of
grouping psychedelics and narcotics. The
article goes on to examine the ineffective-
ness and the difficulties of enforcement of
the FDA laws aimed at psychedelics.
Recommended.



PSYCHIATRIC NEWS July, 1966 Page 1
"APA Formulates Statements on LSD and
Drug Addiction"

Documents the official APA (American Psychiatric Association) stand on LSD. While the APA deplores the inavailability of the drug for "legitimate research", it also "particularly deplores its use by some persons as a 'mind expanding' or 'consciousness expanding' experience." The organization considers "effective control of abuse of the drug" prerequisite to the drugs being made available for "responsible research."

JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION August 8, 1966 Page 109
"The Dangers of LSD" Ungerleider, Fisher and Fuller

Statistical cautionary tale presented in AMA trade journal intended for the physician at large rather than the individual in specific psychiatric practice. On the whole a rather poorly reasoned attempt to buttress the case against private non-medically supervised use of LSD, using data obtained in a study of some 70-odd admissions to the Health Center at UCLA. Granted the researcher can only work with the information at hand, but from this rather sketchy sample of LSD users (students and young white unemployed males) many general conclusions of somewhat specious intent have been drawn, attempting to cast doubt on the movement as a whole. Nice piece of logically inconsistent institutional thinking. Dr. Ungerleider drives a Corvette and is currently a member of the Playboy Club of Los Angeles.

PAGEANT August 1966 Page 58
"Danger! With LSD I Saw God." Rev.
Arthur J. Kleps and R. E. Miles

Despite the inanity of the title, a good exposition of the philosophy of Art Kleps and of the position and aims of the Neo-American Church. Highly recommended.

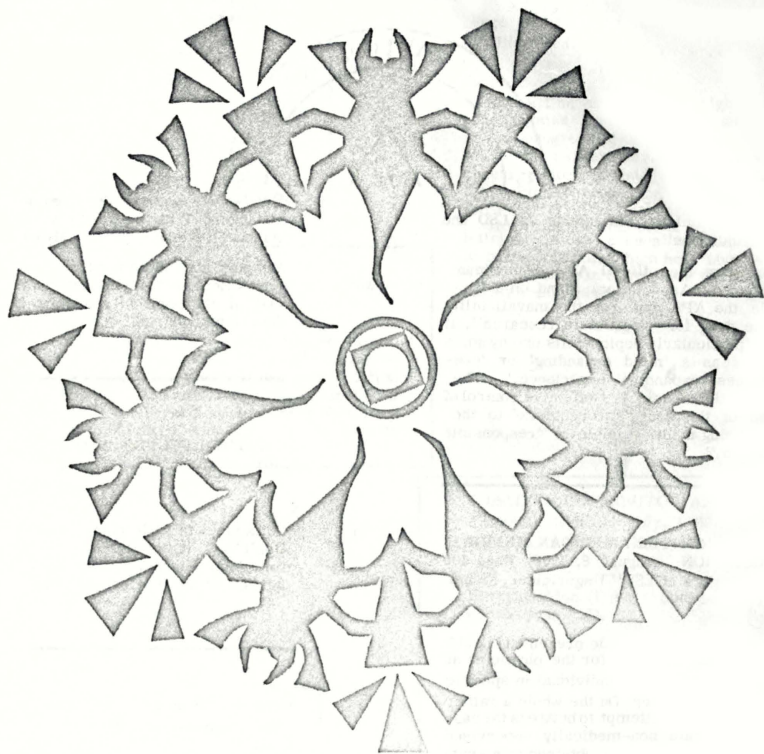
CAPITOL RECORDS TAO 2574
LSD

"...a piece of yellow journalism." T. Leary. Don't buy it but listen to a friend's copy for Alan Ginsberg chanting prayers and sutras while playing the finger-cymbals.

RAMPARTS August 1966 Page 41
"The Soprano on West 15th Street" by
Gene Marine

Mr. Marine deals here with the surreal set of those members of the establishment responsible for repression and persecution in so many areas of American life. While dealing with the psychedelic scene only peripherally, Mr. Marine's observations are at their most acute when applied to this area: "...young people are outraged because the conduct of their leaders does not square with reality. Their leaders are outraged because the young people are right."





subscribe.... see page 23!

BOOKS

THE BEST OF ALL POSSIBLE WORLDS

The Varieties of Psychedelic Experience, R. E. L. Masters and Jean Houston; Holt, Rinehart & Winston.

"The Varieties of Psychedelic Experience" brings together within a single book what has been missing for a long time - a rational understanding of the world of expanded consciousness, a book that speaks with the clear voice of reason, yet still retains the insight of people who have directly experienced the effects of psychedelic substances.

Psychedelic substances, and LSD in particular, have been looked at in as many ways as Cyrano's nose. Some books, which if used as they are intended, as tools for use within the psychedelic session, come pretty well up to the mark. Others range from splendid pieces of scholarly obscurity concerned with the empirical data obtained in tests on small animals to outright lies and scare propaganda, articles, that in themselves would be enough to put one on a bad trip.

The husband and wife team of R. E. L. Masters and Jean Houston have combined a total of some fifteen years of experience with psychedelic substances; Mrs. Masters in particular has been involved with the training of individuals in the proper techniques of guiding a psychedelic session.

They have put together a book based on the specific reports of 206 sessions that they have observed or guided. Rounding out these specific reports with historical and experimental data necessary to an understanding of the subject, they have succeeded in compiling a remarkable survey of the model usage of psychedelic drugs.

Neither of the authors are doctors, although they have worked closely in conjunction with a number of therapists. They both are in agreement with Dr. Leary and others who state that medical training per se is not a sound criteria for the choice of the psychedelic guide or researcher. As anyone familiar with the experience knows, the prospect of being pushed, prodded and otherwise interfered with while in the midst of the psychedelic state is uncomfortable in the extreme. The Masters feel that the researcher, unaware of what it means to be turned on, is operating completely in the cold, and may well cause his research subjects a great deal of discomfort. (They themselves seem rather apologetic for the few research tasks

they inflicted on their subjects.)

Further, they give credit to the capable medical practitioner able to function with and make use of psychedelic substances, but they point out that one of the major pitfalls that many medically trained people get hung up in is the inability to let go of their analytical structures and experience the full potential of the session. This seems to be a problem confronted by analysts and analytic patients alike.

The systems at which the authors have the system at which the authors have arrived has been worked out over a period of several years, beginning quite a while before there was any general awareness of psychedelic phenomenon in the United States. They and the subjects they have chosen are, for the most part, highly rational well-motivated people. The approaches they offer to the session follows directly from the world of the rational yet open and sensitive academic.

The characteristics of this approach take in a number of points, a few of which are briefly enumerated as follows:

Proper selection and intensive training of adept guides.

Careful screening of subjects prior to the inner journey.

Cautionary limits on the number of trips.

Much of what they say will no doubt seem completely inappropos to the casual users of psychedelics.

While Bob Dylan is out there telling Mr. Jones that there is something going on, the authors raise a number of points that people inside psychedelia might well reflect upon. For one thing they recommend that people under 25 do not turn on. Well that has already happened.

The young wanderer on Sunset Strip, the seekers of words of hidden enlightenment in each new pop release, the laughing, beautiful, sad, lonely aliens who have turned their backs on Mr. Jones, and all his things, they fall way outside the Masters.

In saying that no one under twenty-five should turn on, they posit an idea that has little to do with the dance of today, sane, maybe but impossible.

Many many people under the age of twenty-five, under the age of eighteen, HAVE turned on, dropped out, split, set up their own world, and just walked out of this whole United States - Lyndon Johnson type thing.

Gone. Of course the relationship of this book to the metabeatnik fringe is tangential, but any individual proposing a program for the administration of psychedelic substances must take the "is" of what is happening now into consideration. Granted,

as they say, that the meta-beatnik fringes of psychedelia are those clinging most precariously to identity most likely to become non-functional, most likely to provide ammunition for those who wish to restrict the usage of psychedelics completely, but they are there.

What the Master's point is though, and it does deserve respect, is that adolescents and people of college age simply are lacking the depth of experience necessary to cope with themselves at the profound level that the trip may require of them, and that unprepared for the voyage they may well have opened a Pandora's box of shattering doubt and confusion.

What the authors are dealing with is the ideal state of psychedelic usage, or one as close to that as is possible, and the suggestions that they make in this regard are of considerable value.

One major accomplishment is the degree to which they have developed a careful understanding of the role of the guide; the type of individual required, the way in which he should function in the session, and the ways he may be selected.

The guide, they say, takes responsibility for the preparation of his subject well before the session, works actively with him during the trip, and maintains contact afterwards, working to help the subject integrate the experience into his every day life. To do this successfully they maintain that the guide himself should not be "on" during the session. He must of course, be fully familiar with the experience, but the Masters have found that being "on" oneself interferes almost completely with the ability to guide another person.

This of course, means a much more formal understanding of the session than many people have been willing to encounter, but they feel strongly that the influence of the guide and the degree to which he is able to relate to the subject is of paramount importance.

In regards to this they set up a rather exact schema of four distinct levels: The Sensory Realm, The Reflective Analytic Stage, The Symbolic Level, and the Integral Level. Procedures are given for the guide to follow in taking the voyager through each one of these particular stages. Quite frankly these stages begin to lose me, seeming rather a sort of descriptive parametric thinking too formal in nature, and not fluid enough to allow for the constant change that one experiences when on.

Do read the book, if nothing else for the sheer joy of it. The descriptions of the trips contained are some of the most incredible verbal descriptions of the psychedelic voyage ever, and there are many to trip out on.

PW

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ANNOUNCEMENTS

John and Louisa Aiken, founders of the Church of the Awakening are currently traveling and lecturing in Canada. Mail will be forwarded from Box 1079, Socorro, New Mexico.

*** **

On September 19, 1966, Timothy Leary announced the founding of a new religion, the League for Spiritual Discovery. Dr. Leary stated that the League at present has 411 members but that millions of Americans would find their spiritual center in the League's activities. Structurally, the League is headed by a group of 15 Guides, all of whom have given up their secular activities in order to devote all of their energies to the work of the League. The sacraments of the league are psychedelic substances to be administered in shrines in the homes of individual members. Dr. Leary stated that new members would be initiated through a psychedelic session administered by one of the guides, but did not elaborate on the logistics of obvious legal problems.

The League is currently holding weekly Psychedelic Celebrations on Tuesday evenings at the Village Theater in New York City for the education of the public. By the beginning of 1967, such Celebrations will be held in San Francisco and Los Angeles, and within a year, the League hopes to be holding them in every major city in the Western world.

Dr. Leary stated that he considered the League co-religionists with such already operative churches as the Neo-American Church headed by Arthur Kleps, and the Church of the Awakening headed by John and Louisa Aiken.

The mailing address of the League is Box 175, Millbrook, New York.

*** **

The Neo-American Church has moved its headquarters from Morning Glory Lodge, Cranberry Lake, New York to Washington, D.C. Mail, Membership applications, and contributions may be sent c/o J.D. Kuch, Boo Hoo of Washington, 2323 Nebraska Ave NW, Washington, D.C.

At their August convention in Chicago, the AMA adopted the following policy statement on LSD and other hallucinogenic drugs:

1. That the manufacture and distribution of LSD be continued as needed under very strict control, and that it be made available to highly competent research workers on approval of the Department of Health, Education and Welfare;

2. That no hallucinogen (LSD, mescaline, psilocybin, or DMT) shall be administered except by a physician trained in its use, and this shall apply even if the current studies show LSD to be of value in the treatment of psychoneuroses, sexual perversions, frigidity, alcoholism, or other illnesses. The AMA stands unalterably opposed to any expansion of the use of psychedelic drugs beyond use by physicians. Even use by trained physicians should continue to be limited to carefully controlled experiments until incontrovertible data are available documenting LSD's efficacy and safety;

3. That appropriate educational materials shall be made available to the public emphasizing the potential dangers of the more potent hallucinogens as well as the amphetamines and barbiturates;

4. That medical societies should prepare adequate educational materials for physicians so that hallucinogenic (and also barbiturate and amphetamine) toxicity can be readily recognized;

5. That the dangers of LSD and other potent hallucinogens such as mescaline, psilocybin, or DMT are so great that the effectiveness of the Federal Dangerous Drugs Act of 1965 be watched closely to see if its provisions are sufficient to control the situation adequately;

6. That the intentional administration of LSD, mescaline, psilocybin, and DMT to any person without that person's knowledge is a serious offense. These drugs should not be administered without appropriate informed consent.

Canadian scientists have come up with a method of detecting LSD in sugar cubes. (See Abstracts). Since the methodology of detection is quite complicated, we can assume that it will be some time before local law enforcement agencies will have this process at their disposal. At the same time, we must assume that agents of the FDA's Drug Abuse Control Agency have these methods at their disposal now.

*** **

The order adding certain hallucinogenic drugs to the schedule of the Drugs (Prevention of Misuse) Act of 1964 has been approved by both Houses of Parliament in England. This means that the sale and possession of psychedelics is now illegal in England.

*** **

The competition for the committee with the most surreal title has been ended by unanimous acclamation of the judges. The Committee on Substances Not Under International Control met for five days in August in Geneva to consider ways and means of bringing various drugs, including the psychedelics, under international control. The Committee is sponsored jointly by the US Commission on Narcotic Drugs and the World Health Organization. No information is available on what conclusions the Committee reached.

The October 13 meeting of the Ad Hoc Committee for Psychedelic Warfare (AHCPW) has been cancelled, due to a move of Committee headquarters. New date will be announced.

*** **

PSYCHEDELIC REVIEW #8. Out in October. Hallucinogenic Mushrooms and ESP. Timothy Leary on Arthur Koestler. LSD and Brain Chemistry. Leary on DMT. Mysticism and Regression. Arthur Kleps. George Andrews. Robert Mogar. And others.

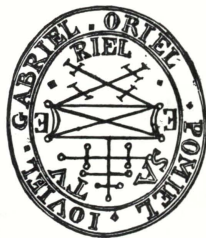
NEW ADDRESS. Circulation and Subscriptions: Box 498, Peter Stuyvesant Station, New York, N. Y. 10009. Editorial: 5 East Ninth Street, New York, N. Y. 10003.

*** **

As part of our information service, "Inner Space" wishes to maintain a running account of the legal aspects of psychedelic usage. In this regard any local incident which a reader becomes aware of is of interest to us. If possible include as much specific information on manner of arrest, charges brought and disposition of the case. Unofficial "busts" involving expulsion from school, loss of job, censorship of pop records, also are of interest.

Eventually we would like to have on hand material encompassing all the pertinent information in every state, and where possible, in other countries. At this stage much of the work of obtaining this rests in the hands of our readers.

Most important to our readers is the judicial handling of the case, the sentences handed down, and possible lines of defense and appeal.



IN FORTHCOMING ISSUES

Who Is Thaddeus Ashby ?

What About Bart Hughes ?

What Is The Kreenex Syndrome ?

Does Anybody Really Know Anything ?

Is There Something To Know ?

Will Meher Baba Win ?

Art Kleps : Magical Thinking & Synchronicity.



Why Is Berkeley Training FDA Agents Instead Of Guides ?

Timothy Leary's Real Whereabouts !

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