

PSYCHEDELIC REVIEW

NUMBER 6 / 1968

NOTES ON CONTRIBUTORS

RENE DAUMAL died at 56, in 1955, a poet, philosopher, Orientalist. His *Mount Analogue* (A Novel of Symbolically Assisted Non-Euclidean Adventure in Mountain Climbing) (Vintage Books, London; Panther Books, New York) carries an introduction by the translator, Roger Sheerock. . . . **DAVID DRAKE** is assistant professor of mathematics at the University of British Columbia, Vancouver. . . . **GERALD HEARD** has also appeared in our first and third issues. His recent book, *The Five Signs of Man*, will be reviewed in our next issue. In the Winter, 1965, number of *The Kenyon Review*, he contributed "The Program Progress," reminiscences of Aldous Huxley. . . . **WILLIAM JAMES** was perhaps the first American psychologist and scholar of mysticism. . . . **GEORGE LITVIN** is an instructor at the Harvard Business School. . . . **EDWARD W. MALPIN, Ph.D.**, does research at the Neurophysiologic Institute, University of California Medical Center (Los Angeles). . . . **RALPH METZNER, Ph.D.**, co-editor of the *Review* and co-author of *The Psychedelic Experience*, has recently been traveling in India. . . . **TERRY WINTER OWENS** and **SUZANNE D. SMITH** are two first-time writers who are students of the Cornell class under Dr. William S. Wislizenus. . . . **CAMPTHER M. WHEEL, Ph.D.**, is co-editor of the *Review* and assistant professor of psychology at Brandeis University, Waltham, Mass. . . .

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Editorial

This introduction of psychedelic foods and drugs into our culture is following a sequence of stages the shape of which is familiar to us from the history of similar movements, particularly, hypnosis and psychoanalysis. Both of these provided a methodological breakthrough in the understanding of human nature and attendant threats to our self-image (we learn that we are less masters of ourselves than we like to imagine). In both cases an initial period of honor and public debate, centered primarily around the issue of safety vs. danger, was followed by a period in which an attempt was made to provide a suitable model and ethic for the use of the new technique. In these cases the model that was finally adopted was medical: both psychoanalysis and hypnosis have become medical treatment specialties, in spite of the consistent opposition of their innovators and some of their most energetic practitioners. William James, for example, opposed the simple reiteration of hypnosis and other "mental" techniques to a medical framework, and Freud himself to the end of his life argued convincingly that psychoanalysis should be the province of specially trained laymen.

We do not want to see psychoanalysis swallowed up by medicine, and there is food in his long-crying plea in *Outcasts of Psychiatry*—in the chapter headed "Therapy," next to procedures such as hypnotic suggestion, auto-suggestion, and persuasion. . . . It may become indispensable to all the branches of knowledge having to do with the origins and history of human culture and its great institutions; such as art, religion, and the

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Editorial

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Freud's fears have turned out to be justified for psychoanalysis. Hypnosis also suffers from being put on the shelf of medical treatment specialties.

The psychedelic drugs are now passing through analogous stages. Initially, the debate centered around the issue of safety and danger. Medical and psychiatric warnings based on psychosomatic experiments were countered by statements from many eminent scholars and artists. The names of Havelock Ellis, W. H. R. Rivers, William James, Aldous Huxley, Timothy Leary, René Daumal, Gerald Heard, Alan Watts, Robert Graves, Henri Michaux, William Burroughs, are drawn at random from a long list of serious men who have documented the value, importance, and safety of the chemically aided exploration of human consciousness. The first stage of the debate seems to be almost over. There is general agreement among researchers in this field that the drugs per se are safe and that the potential and real dangers come from the way they are used.

The psychedelic controversy is now entering a second stage of debate: there is growing agreement among psychiatrists, pharmacologists, and psychologists that set (expectation) and setting are the crucial variables in determining the nature of the psychedelic experience as well as its potential benefits or dangers.* There is now sufficient evidence to indicate that continued psychiatrically oriented, double-blind, psychosomatic experiments are ethically questionable. As in the case of hypnosis and psychoanalysis, the scientific and ethical relationship between drug-giver and drug-taker is of the utmost importance.

The need for a model and ethic of psychedelic research is clearly apparent. The dangers of using the psychedelics without an explicit contract and ethical code, in other words allowing the enormous power of liberated neuro-psychic energy to be channeled into the usual goals of money, power, sex, and status, can be countered by anyone who observes patterns of drug use in major metropolitan areas. A recent fictional treatment of a psychedelic-
*The author is indebted to this issue's contributors

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Unveiling the Energy of Verbal Art: An Mental Sojourn through **Psychedelic Review No6 1965**

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