

Evidence of Religious Use

Provided by Trevor Douglas to the Eagle County District Attorney's Office

January 2010

State vs. Douglas

Clear Creek County Courthouse Date Time Court Hearing type Last Name First Name Case # Division
11/17/2009 08:30:00 AM County Court Arraignment DOUGLAS TREVOR 2009M215 Courtroom F

The First Amendment of the United States Constitution states;

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

US Constitution - 4th Amendment

"The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized."

Statement

The religious use of cannabis is mandated by my god, just as wine and bread or peyote used by Indians. Cannabis has been used by my family for generations for prayer, communion, healing and spiritual enlightenment. My religion is that of my fathers. My religious beliefs are protected by our Constitution and the Church ID I showed Trooper Graham clearly states so. I own and operate an Organic Meat Distribution Company in Vail, CO and work as a Electronic System Technician. I have a very good record as a citizen and try to give back to my community in every way. These charges are a clear violation of my first amendment rights and I request that they be dismissed.

The Church of Universal Sacraments

"A place of individual faith and practice"

*I have been mandated by God, and appointed by the church,
to cultivate, care for and prepare the holy sacrament Cannabis.*

Trevor Douglas



*Thank you for honoring my human and
religious rights as bestowed upon me
by God and protected by law.*



0016

www.thechurchofus.org

Office: 808-935-1791

**The Free Exercise Clause of the First Amendment
of the Constitution, made applicable to the States
by the Due Process Clause of the Fourteenth
Amendment, states in relevant part that
"Congress shall make no law prohibiting the free
exercise [of religion]."**

**The cultivation and use of Cannabis is MANDATED
by my religion for Baptism, Prayer, Communion,
Healing and Spiritual Enlightenment.**

Legal Precedents

290 F.3d 1210

People of GUAM, Petitioner,

v.

Benny Toves Guerrero. 00-71247.ERO, Respondent.

No. 00-71247.

Argued and Submitted November 5, 2001.

Filed May 28, 2002.

We must decide whether the Supreme Court of Guam may interpret the Territory of Guam's "Bill of Rights," which is a federal statute, to allow greater religious freedom than that provided by the First Amendment to the federal Constitution.

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* Police officers of the Territory of Guam arrested Benny Toves Guerrero¹ at the Guam International Airport after they found five ounces of marijuana and ten grams of marijuana seeds in his belongings. He was duly indicted under Guam's statutes criminalizing the importation of controlled substances. 9 Guam Code Ann. §§ 67.23(d)(10), 67.89(a), 80.33.7. Guerrero moved to dismiss his indictment on the ground that the statutes violated his right freely to exercise his religion — Rastafarianism — under the Organic Act of Guam ("Organic Act"), 48 U.S.C. §§ 1421 *et seq.*, and the Religious Freedom Restoration Act ("RFRA"), 42 U.S.C. §§ 2000bb *et seq.*

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The Superior Court of Guam found, and the government does not dispute, that Rastafarianism is a legitimate religion² of which Guerrero is a legitimate member. *People v. Guerrero*, No. CF0001-91, at 4 (Sup.Ct. Guam July 23, 1999). It also found that marijuana use is sacramental in the practice of that religion. *Id.* Using RFRA's standard — namely, a law of general applicability that substantially burdens the free exercise of religion is invalid unless the government demonstrates that the law is the least restrictive means of vindicating a compelling government interest — the trial court found that the government had alleged neither a compelling interest nor that its drug laws were the least restrictive means of carrying out their purpose. *Id.* at 5-6. As such, the trial court held that the importation statute, as applied to Guerrero, violated both RFRA³ and the Free Exercise Clause of the Organic Act, 48 U.S.C. § 1421b(a).

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The Supreme Court of Guam affirmed based solely on its interpretation of the Organic Act. While it discussed whether RFRA was constitutional as applied to Guam as a federal instrumentality, its decision was based on its own interpretation of § 1421b(a). *People v.*

Guerrero, 2000 Guam 26, 2000 WL 1299635, at *6 (2000). The Supreme Court of Guam construed the Organic Act's Free Exercise Clause, § 1421b(a), as providing the level of protection found in RFRA and prior U.S. Supreme Court decisions:⁴ "the government must demonstrate that some compelling state interest justifies the infringement [that substantially burdens religious exercise] and that the least restrictive means are used to accomplish that objective." *Id.* at *3.

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Applying this compelling interest test, the Supreme Court of Guam held that Guam's controlled substance statute substantially burdened Guerrero's right freely to exercise his religion. *Id.* at *6. It went on to conclude that the government had not demonstrated that its statute was necessary for the pursuit of a compelling state interest: "The issue then is whether some compelling government interest exists and whether the least restrictive means of obtaining that objective are used. No evidence on this score was presented [T]his court is unable to make the evaluation of whether a compelling state interest is embodied in the instant statute or whether that interest is achieved by the least restrictive means." *Id.*

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The Guam Supreme Court thus affirmed the trial court and held that Guam's prosecution of Guerrero violated his right freely to exercise his religion as guaranteed by § 1421b(a) of the Organic Act. We granted Guam's timely petition for a writ of certiorari pursuant to 48 U.S.C. § 1424-2.

Gonzales v. O Centro Espírito Beneficente União do Vegetal, 546 U.S. 418 (2006)^[1], is a case decided by the [United States Supreme Court](#) involving the Federal Government's seizure of a sacramental tea, containing a [Schedule I](#) substance, from a [New Mexican](#) branch of the Brazilian church [União do Vegetal](#) (UDV). The church sued, claiming the seizure was illegal, and sought to ensure future importation of the tea for religious use. The [United States District Court](#) for [New Mexico](#) agreed and issued a preliminary injunction under the [Religious Freedom Restoration Act](#) (RFRA), [42 U.S.C. § 2000bb](#). The Government appealed to the [Appeals Court for the Tenth Circuit](#) which upheld the previous ruling, which was then appealed to the Supreme Court.

The Supreme Court heard oral arguments November 1, 2005, and issued its opinion February 21, 2006, finding that the Government failed to meet its burden under RFRA that barring the substance served a compelling government interest. The court also disagreed with the government's central argument that the uniform application of the [Controlled Substances Act](#) (CSA) does not allow for exceptions for the substance in this case, as [Native Americans](#) are given exceptions to use [peyote](#), another Schedule I substance.

Background of the case

In 1999, [U. S. Customs](#) agents seized over 30 gallons of *hoasca* ([ayahuasca](#)) tea which was shipped to the [Santa Fe, New Mexico](#) branch of the [Brazil](#)-based UDV; ayahuasca contains [dimethyltryptamine](#), a Schedule I substance. While no charges were filed, the United States chapter, led by [Seagram](#) heir [Jeffrey Bronfman](#), filed suit claiming that the seizure was an illegal violation of the church members' rights; they claimed their usage was permitted under the 1993 Religious Freedom Restoration Act, a law passed by Congress in direct response to the [Employment Division v. Smith](#) (1990) ruling, in which the Court ruled that unemployment benefits could be denied to two Native Americans fired for using [Peyote](#).

In filing suit, the UDV sought a [preliminary injunction](#) preventing the federal government from barring their usage of hoasca; the [New Mexico](#) district court ruled in favor of the UDV; on appeal by the government, the [Tenth Circuit Appeals Court](#) upheld the previous ruling, which was then appealed to the Supreme Court.

As it worked its way through the appellate courts, the Supreme Court lifted a stay in December 2004 thereby permitting the church to use hoasca for their Christmas services.

Presidents Quotes on Cannabis

George Washington grew cannabis and stated "Make the most of the Indian hemp seed, and sow it everywhere!"

"May 12-13: Sowed Hemp at Muddy hole by Swamp. August 7: Began to separate the Male from the Female at Do - rather too late."

George Washington - Former President (from his diaries)

"The commission has come to the conclusion that the moderate use of hemp drugs is practically attended by no evil results at all. ...moderate use of hemp... appears to cause no appreciable physical injury of any kind,... no injurious effects on the mind... [and] no moral injury whatever."

Indian Hemp Drugs Commission - 1894

"Hemp is of first necessity to the wealth and protection of the country!"

"If people let government decide which foods they eat and medicines they take, their bodies will soon be in as sorry a state as are the souls of those who live under tyranny."

Thomas Jefferson - Former President & Hemp Farmer

"Penalties against drug use should not be more damaging to an individual than the use of the drug itself. Nowhere is this more clear than in the laws against the possession of marijuana in private for personal use" ~ Jimmy Carter (Former President)

"Prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself, for it goes beyond the bounds of reason in that it attempts to control a man's appetite by legislation, and makes a crime out of things that are not crimes. A Prohibition law strikes a blow at the very principles upon which our government was founded."

Abraham Lincoln - Former President



US006630507B1

(12) **United States Patent**
Hampson et al.

(10) Patent No.: US 6,630,507 B1
(45) Date of Patent: Oct. 7, 2003

- (54) **CANNABINOID AS ANTIOXIDANTS AND NEUROPROTECTANTS**

(75) Inventors: **Aidan J. Hampson**, Irvine, CA (US);
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Maurizio Grimaldi, Bethesda, MD (US)

(73) Assignee: **The United States of America as represented by the Department of Health and Human Services**, Washington, DC (US)

(*) Notice: Subject to any disclaimer, the term of this patent is extended or adjusted under 35 U.S.C. 154(b) by 0 days.

(21) Appl. No.: **09/674,028**

(22) PCT Filed: **Apr. 21, 1999**

(86) PCT No.: **PCT/US99/08769**

§ 371 (c)(1),
(2), (4) Date: **Feb. 2, 2001**

(87) PCT Pub. No.: **WO99/53917**

PCT Pub. Date: **Oct. 28, 1999**

Related U.S. Application Data

- (60) Provisional application No. 60/082,589, filed on Apr. 21, 1998, and provisional application No. 60/095,993, filed on Aug. 10, 1998.

(51) Int. Cl.⁷ A61K 31/35
(52) U.S. Cl. 514/454

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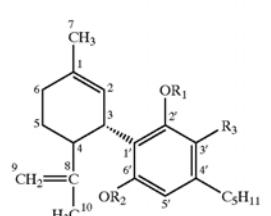
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(57) ABSTRACT

Cannabinoids have been found to have antioxidant properties, unrelated to NMDA receptor antagonism. This new found property makes cannabinoids useful in the treatment and prophylaxis of wide variety of oxidation associated diseases, such as ischemic, age-related, inflammatory and autoimmune diseases. The cannabinoids are found to have particular application as neuroprotectants, for example in limiting neurological damage following ischemic insults, such as stroke and trauma, or in the treatment of neurodegenerative diseases, such as Alzheimer's disease, Parkinson's disease and HIV dementia. Nonpsychoactive cannabinoids, such as cannabidoil, are particularly advantageous to use because they avoid toxicity that is encountered with psychoactive cannabinoids at high doses useful in the method of the present invention. A particular disclosed class of cannabinoids useful as neuroprotective antioxidants is formula (I) wherein the R group is independently selected from the group consisting of H, CH_3 , and COCH_3 .



26 Claims, 7 Drawing Sheets

Prophylaxis

Prophylaxis ([Greek "προφυλάσσω" to guard or prevent beforehand](#)) is any medical or [public health](#) procedure whose purpose is to prevent, rather than treat or cure a disease. In general terms, prophylactic measures are divided between *primary prophylaxis* (to prevent the development of a disease) and *secondary prophylaxis* (whereby the disease has already developed and the patient is protected against worsening of this process).

[\[edit\]](#) Examples

Some specific examples of prophylaxis include:

- [Influenza vaccines](#) are prophylactic.^[7]
- [Antibiotics](#) are sometimes used prophylactically: For example, during the [2001 anthrax attacks](#) scare in the United States, patients believed to be exposed were given [ciprofloxacin](#). In similar manner, the use of antibiotic ointments on burns and other wounds is prophylactic. Antibiotics are also given prophylactically just before some medical procedures such as pacemaker insertion.^[8]
- [Tricyclic antidepressants](#) (TCAs) may, *with caution*, be an example of a [chronic](#) migraine preventative (see [Amitriptyline](#) and [migraines' prevention by medicine](#)).
- [Antimalarials](#) such as [chloroquine](#) are used both in treatment and as prophylaxis by visitors to countries where [malaria](#) is endemic to prevent the development of the [parasitic Plasmodium](#), which cause [malaria](#).
- [Condoms](#) are sometimes referred to as "prophylactics" because of their use to prevent the transmission of [sexually transmitted infections](#).
- [Low-molecular-weight heparin](#) is used as a *prophylaxis* in [hospital](#) patients, as they are at risk for several forms of [thrombosis](#) due to their immobilisation.

The RFRA Act

The [Religious Freedom Restoration Act](#) ([42 U.S.C. § 2000bb](#), also known as [RFRA](#)) is a [1993 United States federal law](#) aimed at preventing laws which substantially burden a person's free exercise of their [religion](#).

(a) FINDINGS.--The Congress finds (1) the framers of the American Constitution, recognizing free exercise of religion as an unalienable right, secured its protection in the First Amendment to the Constitution;

(2) laws "neutral" toward religion may substantially burden religious exercise as surely as laws intended to interfere with religious exercise;

- (3) governments should not substantially burden religious exercise without compelling justification;
- (4) in Employment Division of Oregon v. Smith the Supreme Court virtually eliminated the requirement that the government justify burdens on religious exercise imposed by laws neutral toward religion; and
- (5) the compelling interest test as set forth in Sherbert v. Verner and Wisconsin v. Yoder is a workable test for striking sensible balances between religious liberty and competing governmental interests.

(b) PURPOSES. -- The purposes of this Act are --

- (1) to restore the compelling interest test as set forth in Federal court cases before Employment Division of Oregon v. Smith and to guarantee its application in all cases where free exercise of religion is substantially burdened; and
- (2) to provide a claim or defense to persons whose religious exercise is substantially burdened by government.

SEC. 3. FREE EXERCISE OF RELIGION PROTECTED.

- (a) IN GENERAL. -- Government shall not substantially burden a person's exercise of religion even if the burden results from a rule of general applicability, except as provided in subsection (b).
- (b) EXCEPTION. -- Government may burden a person's exercise of religion only if it demonstrates that application of the burden to the person --
 - (1) furthers a compelling governmental interest; and
 - (2) is the least restrictive means of furthering that compelling governmental interest.
- (c) JUDICIAL RELIEF. -- A person whose religious exercise has been substantially burdened in violation of this section may assert that violation as a claim or defense in a judicial proceeding and obtain appropriate relief against a government. Standing to assert a claim or defense under this section shall be governed by the general rules of standing under article III of the Constitution.

History of Cannabis in Religion

[Cannabis](#) has an ancient history of ritual usage as an aid to [trance](#) and has been traditionally used in a [religious context](#) throughout the [Old World](#). [Herodotus](#) wrote about early ceremonial practices by the [Scythians](#), which are thought to have occurred from the 5th to 2nd century BCE. Itinerant [sadhus](#) have used it in [India](#) for centuries, and in modern times it has been embraced by the [Rastafari movement](#). Anthropologist [Sula Benet](#) claimed historical evidence and etymological comparison show that the [Holy anointing oil](#) used by the [Hebrews](#) contained cannabis extracts, "kaneh bosm" (קְנֵה בָּשׂמִים), and that it is also listed as an incense tree in the original Hebrew and [Aramaic](#) texts of the [Old Testament](#). [Early Christians](#) used cannabis oil for [medicinal purposes](#) and as part of the baptismal process to confirm the forgiveness of sins and "right of passage" into the Kingdom of Heaven.^[citation needed] The [Unction](#), Seal, [laying on of hands](#), the Counselor, and the [Holy Spirit](#) are all often synonymous of the [Holy anointing oil](#). Early Gnostic texts indicate that the [Chrism](#) is essential to becoming a "[Christian](#)" Some [Muslims](#) of the [Sufi](#) order have used cannabis as a tool for spiritual exploration.

Ancient shamanic use

Several of the mummies found near [Turpan](#) in [Xinjiang](#) province of Northwestern China were buried with sacks of marijuana next to them. Based on this, archaeologists concluded that they were [shamans](#): "The marijuana must have been buried with the dead shamans who dreamed of continuing the profession in another world." The mummies were dated to circa 1,000 BCE.^[4]

The early Chinese pharmacopeia 神农本草经 [Shen nong ben cao jing](#) referred to magical uses of marijuana such as seeing demons and communicating with spirits. Early [Taoists](#) also believed that combining marijuana with [ginseng](#) allowed one to see into the future.^[5] A 6th-century CE Taoist medical work, 五脏经 [Wu Zang Jing](#), recommended marijuana for seeing demons or spirits, and in this [Joseph Needham](#) found evidence for the influence of cannabis in the communications with [immortals](#) recorded by a Taoist named Yangxi in the 4th century.^[6]

[Herodotus](#) wrote: "The Scythians, as I said, take some of this hemp-seed, and, creeping under the felt coverings, throw it upon the red-hot stones; immediately it smokes, and gives out such a vapour as no Grecian vapour-bath can exceed; the Scyths, delighted, shout for joy."^[7] What Herodotus called the "hemp-seed" must have been the whole flowering tops of the plant, where the psychoactive resin is produced along with the fruit ("seeds").^[8]

[\[edit\]](#) Ancient Pagan use

In ancient [Germanic culture](#), cannabis was associated with the [Norse](#) love goddess, [Freya](#).^{[9][10]} The harvesting of the plant was connected with an erotic [high festival](#).^[19] It was believed that Freya lived as a fertile force in the plant's feminine flowers and by ingesting them one became

influenced by this divine force.^[11] The [Celts](#) may have also used cannabis, as evidence of [hashish](#) traces were found in [Hallstatt](#), birthplace of Celtic culture.^[12]

Hindu and Buddhist use

[Sadhu](#) offering charas to Shiva.

Cannabis was used in [Hindu](#) culture as early as 1500 [BCE](#), and its ancient use is confirmed within the [Vedas](#) ([Sama Veda](#), [Rig Veda](#), and [Atharva Veda](#)).^{[13][14]}

Cannabis or [ganja](#) is associated with worship of the Hindu god [Shiva](#), who is popularly believed to like [the hemp plant](#). Ganja is offered to Shiva images, especially on [Shivratri](#) festival. This practice is particularly witnessed at temples of [Benares](#), [Baidynath](#) and [Tarakeswar](#).^[15]

Ganja is not only offered to [the god](#), but also consumed by [Shaivite](#) (sect of Shiva) [yogis](#). [Charas](#) is smoked by some Shaivite devotees and cannabis itself is seen as a gift ("[prasad](#)," or offering) to Shiva to aid in [sadhana](#).^[16] Some of the wandering ascetics in India known as [sadhus](#) smoke charas out of a clay [chillum](#).

During the [Hindu](#) festival of [Holi](#), people consume a drink called [bhang](#) which contains cannabis flowers.^{[15][17]} According to one description, when [elixir of life](#) was produced from the [churning of the ocean](#) by the gods and the demons, Shiva created cannabis from his own body to purify the elixir (whence, for cannabis, the epithet *angaj* or *body-born*). Another account suggests that the cannabis plant sprang when a drop of the elixir dropped on the ground. Thus, cannabis is used by [sages](#) due to association with elixir and Shiva. Wise drinking of [bhang](#), according to religious rites, is believed to cleanse sins, unite one with Shiva and avoid the miseries of [hell](#) in the [after-life](#). In contrast, foolish drinking of bhang without rites is considered a sin.^[18]

Researchers claim that in the 5th century BCE [Siddhartha](#) ate only [hemp](#) seeds for six years, prior to becoming the [Buddha](#). Cannabis continues to play a significant role in the meditation ritual of [Tibetan Tantric Buddhism](#), and has been a practice since 500 BCE when cannabis was regarded as a holy plant.^{[14][19]}

[\[edit\]](#) Ancient Hebraic use

According to [Aryeh Kaplan](#),^[20] cannabis was an ingredient in the [Holy anointing oil](#) mentioned in various sacred [Hebrew](#) texts. The herb of interest is most commonly known as *kaneh-bosem* (קְנֵה בּוֹסֵם^[21]) which is mentioned several times in the [Old Testament](#) as a bartering material, incense, and an ingredient in Holy anointing oil used by the high priest of the temple.

The [Septuagint](#) (300 BCE) translates *kaneh-bosem* as [calamus](#), and this translation has been propagated unchanged to most later translations of the Torah (1500 BCE+). However, [Polish](#) anthropologist [Sula Benet](#) published [etymological](#) arguments that the [Aramaic](#) word for hemp

can be read as *kannabos* and appears to be a [cognate](#) to the modern word 'cannabis'^[22] with the root *kan* meaning reed or hemp and *bosm* meaning fragrant. Both cannabis and calamus are fragrant, reed-like plants containing [psychotropic](#) compounds. While Benet's conclusion regarding the psychoactive use of cannabis is not universally accepted among [Jewish](#) scholars, there is general agreement that cannabis is used in [talmudic](#) sources to refer to [hemp](#) fibers, as hemp was a vital commodity before linen replaced it.^[23]

[\[edit\]](#) Muslim use

In [Islam](#), the use of cannabis is deemed to be *khamr* (intoxicant), and therefore [haraam](#) (forbidden).^{[24][25]}

Although cannabis use in some societies in Islamic countries has been present, often but not exclusively in the lower classes,^[26] its use explicitly for spiritual purposes is most noted among the [Sufi](#). An account of the origin of this:

According to one [Arab](#) legend, [Haydar](#), the [Persian](#) founder of the religious order of [Sufi](#), came across the cannabis plant while wandering in the Persian mountains. Usually a reserved and silent man, when he returned to his monastery after eating some cannabis leaves, his disciples were amazed at how talkative and animated (full of spirit) he seemed. After cajoling Haydar into telling them what he had done to make him feel so happy, his disciples went out into the mountains and tried the cannabis for themselves. So it was, according to the legend, the Sufis came to know the pleasures of hashish.^[27]

[\[edit\]](#) Rastafari use

Members of the [Rastafari movement](#) use cannabis as a part of their worshiping of God, Bible study and Meditation. The movement was founded in [Jamaica](#) in the 1930s and while it is not known when Rastafarians first made cannabis into something sacred it is clear that by the late 1940s Rastafari was associated with cannabis smoking at the Pinnacle community of [Leonard Howell](#). Rastafari see cannabis as a sacramental and deeply beneficial plant that is the [Tree of Life](#) mentioned in the [Bible](#). [Bob Marley](#), amongst many others, said, "the herb [ganja](#) is the healing of the nations." The use of cannabis, and particularly of large pipes called [chalices](#), is an integral part of what Rastafari call "reasoning sessions" where members join together to discuss life according to the Rasta perspective. They see cannabis as having the capacity to allow the user to penetrate the truth of how things are much more clearly, as if the wool had been pulled from one's eyes. Thus the Rastafari come together to smoke cannabis in order to discuss the [truth](#) with each other, reasoning it all out little by little through many sessions. They see the use of this plant as bringing them closer to nature. In these ways Rastafari believe that cannabis brings the user closer to [Jah](#), [Haile Selassie I](#), and pipes of cannabis are always dedicated to His Imperial Majesty before being smoked. While it is not necessary to use cannabis to be a Rastafari, some feel that they must use it regularly as a part of their faith. "The herb is the key to new understanding of the self, the universe, and God. It is the vehicle to cosmic consciousness" according to Rastafari philosophy,^[28] and is believed to burn the corruption out of the human heart. Rubbing the ashes from smoked cannabis is also considered a healthy practice^[29].

[\[edit\]](#) Other modern religious movements

Elders of the modern religious movement known as the [Ethiopian Zion Coptic Church](#) consider cannabis to be the [eucharist](#),^[30] claiming it as an oral tradition from [Ethiopia](#) dating back to the

Cannabis as a religious sacrament in the United States

And God said, Let the earth bring forth grass, and the herb yielding seed...

-Genesis 1:11

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...

-The United States Constitution

In many different cultures and religions that predate the United States or Christianity, the cannabis plant has been used as a spiritual and religious sacrament. Much like the use of wine in Christianity, cannabis has also been used as part of spiritual rituals and ceremonies. From Hinduism to Rastafarianism to Christianity, many cultures and religions have adopted this plant.

By Rich Michaels

Hindus have used cannabis in religious ceremonies as early as 1000 BCE. The plant has been consumed in a ritual observing the goddess Shiva. Also, during the festival of Holi, the plant is consumed in a religious drink called bhang. According to the Indian Hemp Drugs Commission Report: "there is abundant evidence... which shows not only that ganja[cannabis] is offered to the god and consumed by these classes of worshippers, but that these customs are so intimately connected with their worship that they may be considered to form in some sense an integral part of it." To outlaw the use of cannabis would be to outlaw traditional Hinduism, which is essentially what the U.S. has done.

While Hinduism (one of the worlds largest religions) is the most obvious example of religious cannabis, there are many other religions in the U.S. that have a history with the plant. In Christianity and Judaism, the "holy anointing oil" mentioned by the Old Testament had cannabis as one of the main ingredients. The more modern religion of Rastafarianism (recognized by the Supreme Court as a religion) is quite popular among youth and african-american culture. Bob Marley, a famous supporter of Rastafarianism explained cannabis as a symbol of religious freedom in his popular quote "The more man smoke herb, the more babylon fall." Babylon is seen as an oppressive government that limits religious freedom... in other words, the exact government that the Founding Fathers did not want to make.

Even more recently has been the emergence of an entirely new religious philosophy: [cantheism](#). Cantheism is a word that signifies any and all attitudes towards the cannabis plant as a religious experience. While not technically a religion itself, it is a philosophy that examines the inherent religious nature of man's interaction with the cannabis plant. The current legal argument in the U.S. against cannabis is that the laws are constitutional because they prohibit no specific religion from growing or consuming this plant. The fact is, they are openly prohibiting all religions from performing an ancient religious action: interacting with the cannabis plant. My conclusion is that all laws that prohibit cannabis in any way contradict the Constitution of the United States on behalf of Christianity, Judaism, Hinduism and especially Rastafarianism and Cantheism.

Not only that, but the Constitution itself was written on hemp!

time of Christ.^[31]

Like the Rastafari, some modern [Gnostic](#) Christian sects have asserted that cannabis is the Tree of Life.^[32]

Other organized religions founded in the past century that treat cannabis as a sacrament are the [THC Ministry](#), the [Way of Infinite Harmony](#), [Cantheism](#), the [Cannabis Assembly](#), the Church of Cognizance^[33], the [Sinagogue of Satan](#), the [Church of the Universe](#).^{[34][35]} The Free Marijuana Church of Honolulu.^[36] and The Free Life Ministry Church of Canthe.^[37]<span

Modern spiritual figures like [Ram Dass](#) and Eli Jaxon Bear openly acknowledge that the use of cannabis has allowed them to access "another plane of consciousness" and use the drug frequently. (http://en.wikipedia.org/wiki/Religious_and_spiritual_use_of_cannabis)

Richard E. Schultes, a prominent researcher in the field of psychoactive plants, said in an article he wrote entitled "Man and Marijuana":

"...that early man experimented with all plant materials that he could chew and could not have avoided discovering the properties of cannabis (marijuana), for in his quest for seeds and oil, he certainly ate the sticky tops of the plant. Upon eating hemp the euphoric, ecstatic and hallucinatory aspects may have introduced man to an other-worldly plane from which emerged religious beliefs, perhaps even the concept of deity. The plant became accepted as a special gift of the gods, a sacred medium for communion with the spiritual world and as such it has remained in some cultures to the present."

The effects of marijuana was proof to the ancients that the spirit and power of the god(s) existed in this plant and that it was literally a messenger (angel) or actually the Flesh and Blood and/or Bread of the god(s) and was and continues to be a holy sacrament. Considered to be sacred, marijuana has been used in religious worship from before recorded history.

According to William A. Emboden in his book *Ritual Use of Cannabis Sativa L*, p. 235:

"Shamanistic traditions of great antiquity in Asia and the Near East has as one of their most important elements the attempt to find God without a vale of tears; that cannabis played a role in this, at least in some areas, is born out in the philology surrounding the ritualistic use of the plant. Whereas Western religious traditions generally stress sin, repentance, and mortification of the flesh, certain older non-Western religious cults seem to have employed Cannabis as a euphoriant, which allowed the participant a joyous path to the Ultimate; hence such appellations as "heavenly guide".

According to "Licit and Illicit Drugs" by the Consumer Union, page 397-398:

"Ashurbanipal lived about 650 B.C., but the cuneiform descriptions of marijuana in his library "are generally regarded as obvious copies of much older texts." Says Dr. Robert P. Walton, an American physician and authority on marijuana, "This evidence serves to project the origin of hashish back to the earliest beginnings of history."

THE USE OF MARIJUANA AS INCENSE

According to the Encyclopedia Britannica: "Pharmacological Cults"

"...the ceremonial use of incense in contemporary ritual is most likely a relic of the time when the psychoactive properties of incense brought the ancient worshipper in touch with supernatural forces."

In the temples of the ancient world, the main sacrifice was the inhalation of incense. Incense is defined as the perfume or smoke from spices and gums when burned in celebrating religious rites or as an offering to a deity. Bronze and gold incense burners were cast very early in history and their forms were often inspired by cosmological themes representing the harmonious nature of the universe.

The following piece was taken from "Licit and Illicit Drugs", page 31.

"In the Judaic world, the vapors from burnt spices and aromatic gums were considered part of the pleasurable act of worship. In proverbs (27:9) it is said that 'Ointment and perfumes rejoice the heart.' Perfumes were widely used in Egyptian worship. Stone altars have been unearthed in Babylon and Palestine, which have been used for burning incense made of aromatic wood and spices. While the casual readers today may interpret such practices as mere satisfaction of the desire for pleasant odors, this is almost certainly an error; in many or most cases, a psychoactive drug was being inhaled. In the islands of the Mediterranean 2,500 years ago and in Africa hundreds of years ago, for example leaves and flowers of a particular plant were often thrown upon bonfires and the smoke inhaled; the plant was marijuana." (Edward Preble and Gabriel V. Laurey, Plastic Cement: The Ten Cent Hallucinogen, International Journal of the Addictions, 2 (Fall 2967): 271-272.

"The earliest civilizations of Mesopotamia brewed intoxicating beer of barley more than 5,000 years ago; is it too much to assume that even earlier cultures experienced euphoria, accidentally or deliberately, through inhalation of the resinous smoke of Cannabis?" (Ritual Use of Cannabis Sativa L, p. 216.)

"It is said that the Assyrians used hemp (marijuana) as incense in the seventh or eighth century before Christ and called it 'Qunubu', a term apparently borrowed from an old East Iranian word 'Konaba', the same as the Scythian name 'cannabis'." ([Plants of the Gods](#) -- Origin of Hallucinogenic Use by Richard E. Schultes and Albert Hofmann)

"It is recorded that the Chinese Taoist recommended the addition of cannabis to their incense burners in the 1st century as a means of achieving immortality." (Marijuana, the First Twelve Thousand Years by Earnest Abel, page 5)

"There is a classic Greek term, cannabeizein, which means to smoke cannabis. Cannabeizein frequently took the form of inhaling vapors from an incense burner in which these resins were mixed with other resins, such as myrrh, balsam, frankincense, and perfumes." (Ritual Use of Cannabis Sativa L)

"Herodotus in the fifth century B.C. observed the Scythians throwing hemp on heated stone to create smoke and observed them inhaling this smoke. Although he does not identify them, Herodotus states that when they "have parties and sit around a fire, they throw some of it into the flames. As it burns, it smokes like incense, and the smell of it makes them drunk, just as wine does us. As more fruit is thrown on, they get more and more intoxicated until finally they jump up and start dancing and singing."

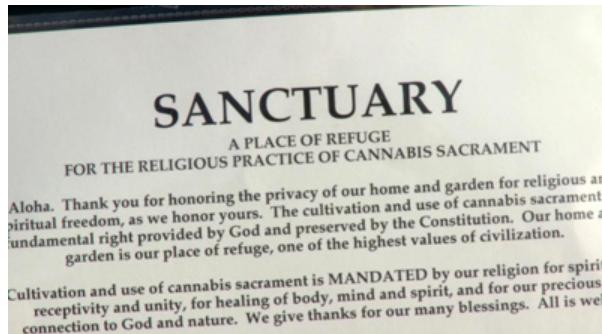
(Herodotus, Histories 1.202.)

GOD commands us to use all herb-bearing seed (Genesis 1:11, 29). The cannabis plant has also been identified as the Tree of Life, whose leaves will be for the Healing of the Nation (Revelations 22:2)."

Oh Heavenly Weed; Boulder ministry lets you buy, smoke marijuana

Heidi Hemmat KDVR Investigative Reporter

9:31 PM MST, November 12, 2009



BOULDER, Colo. - You've heard of people taking advantage of Colorado's medical marijuana laws by faking an illness, getting a doctor's prescription and getting a license to smoke pot. But now there's a ministry where you can get higher than the heavens, smoke your sacrament, without any license required.

And you'll find it right in the heart of Boulder, Colorado.

The THC Ministry sells pot to pretty much anyone who agrees to use it for spiritual purposes.

We took a hidden camera to the Boulder office to see what it would take to buy 'religious'

marijuana. As it turns out, it was easy.

All you need is \$50 dollars in cash, a valid identification, and the "Cannabis Minister" who owns the business, or Ministry, will make you an "Ordained Cannabis Minister." After that, you can buy as much marijuana from him as you can smoke. No license, no doctor's prescription, no problem.

I asked, "So this works not just in Boulder, but Denver too?"

The minister replied, "It is international."

Heidi: "What do I say if (a police officer) pulls me over?"

Minister: "You are an Ordained Cannabis Minister."

The Minister says marijuana use for religious purposes is a constitutional right guaranteed by the first Amendment, which protects the freedom of religion.

Colorado Attorney General John Suthers, however, disagrees.

"The guy wants to make money selling drugs and he's adopted this as a defensive front," Suthers said. "I would suggest he's breaking the law."

And when I tried to use my Cannabis Ministries certificate to buy marijuana from a medical marijuana dispensary, I was quickly turned away.

Still, the minister selling the marijuana says it is "legal." And he says if you're caught with religious marijuana, you can fight it in court.

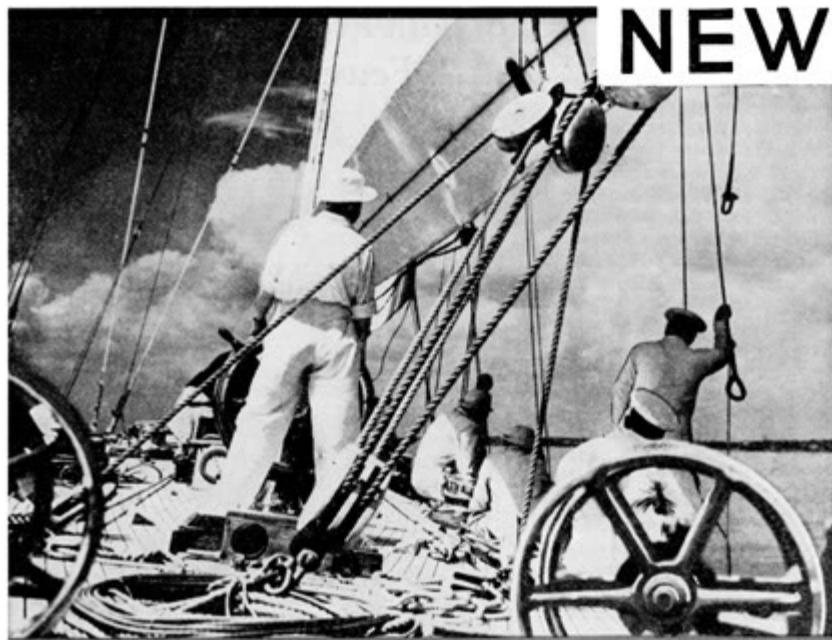
He may be right about that, a federal court recently ruled Rastafarians have the right to smoke marijuana for religious purposes.

Breckenridge voters overwhelmingly approve marijuana legalization!!!

Passing by a whopping 71% Initiative 2F now makes possession of under an ounce of marijuana, and marijuana paraphernalia, legal for adults 21 and older under city law. Breckenridge now joins Denver as the only two cities in the country to have successfully decriminalized adult possession of marijuana! This successful campaign was a collaborative effort between Sensible Colorado and local activists and leaders who formed the group Sensible Breckenridge. Under the new law, which goes into effect on January 1, local resources will no longer be used to arrest and

prosecute people for possessing a drug far less harmful than alcohol. Although marijuana prohibition still exists on the state level, Breckenridge Police Chief Rick Holman said his department with exercise discretion when enforcing state marijuana laws. Proving once again that Colorado is leading the way in the national marijuana reform movement, the entire staff of Sensible Breckenridge deserves a tremendous amount of thanks and praises for all of their hard work.

Photo credit Summit Daily News



AMERICAN farmers are promised a new cash crop with an annual value of several hundred million dollars, all because a machine has been invented which solves a problem more than 6,000 years old. It is hemp, a crop that will not compete with other American products. Instead, it will displace imports of raw material and manufactured products produced by underpaid coolie and peasant labor and it will provide thousands of jobs for American workers throughout the land.

The machine which makes this possible is designed for removing the fiber-bearing cortex from the rest of the stalk, making hemp fiber available for use without a prohibitive amount of human labor.

Hemp is the standard fiber of the world. It has great tensile strength and durability. It is used to produce more than 5,000 textile products, ranging from rope to fine laces, and the woody "hurds" remaining

after the fiber has been removed contain more than seventy-seven per cent cellulose, and can be used to produce more than 25,000 products, ranging from dynamite to Cellophane.

Machines now in service in Texas, Illinois, Minnesota and other states are producing fiber at a manufacturing cost of half a cent a pound, and are finding a profitable market for the rest of the stalk. Machine operators are making a good profit in com-



Top, sailing the seas with sails and rope made of hemp. Bottom, hemp fiber being delivered from machine ready for baling. Pile of pulverized hurds beside machine is seventy-seven per cent cellulose

BILLION-DOLLAR CROP

petition with coolie-produced foreign fiber while paying farmers fifteen dollars a ton for hemp as it comes from the field.

From the farmers' point of view, hemp is an easy crop to grow and will yield from three to six tons per acre on any land that will grow corn, wheat, or oats. It has a short growing season, so that it can be planted after other crops are in. It can be grown in any state of the union. The long roots penetrate and break the soil to leave it in perfect condition for the next year's crop. The dense shock of leaves, eight to twelve feet above the ground, chokes out weeds. Two successive crops are enough to reclaim land that has been abandoned because of Canadian thistles or quack grass.

Under old methods, hemp

(Continued to page 144A)



Top, modern version of linen duster made from hemp. Bottom, harvesting hemp with a grain binder. Hemp grows luxuriously in Texas

POPULAR MECHANICS

February, 1938

New Billion-Dollar Crop

(Continued from page 230)

was cut and allowed to lie in the fields for weeks until it "retted" enough so the fibers could be pulled off by hand. Retting is simply rotting as a result of dew, rain and bacterial action. Machines were developed to separate the fibers mechanically after retting was complete, but the cost was high, the loss of fiber great, and the quality of fiber comparatively low. With the new machine, known as a decorticator, hemp is cut with a slightly modified grain binder. It is delivered to the machine where an automatic chain conveyor feeds it to the breaking arms at the rate of two or three tons per hour. The hurds are broken into fine pieces which drop into the hopper, from where they are delivered by blower to a baler or to truck or freight car for loose shipment. The fiber comes from the other end of the machine, ready for baling.

From this point on almost anything can happen. The raw fiber can be used to produce strong twine or rope, woven into burlap, used for carpet warp or linoleum backing or it may be bleached and refined, with resinous by-products of high commercial value. It can, in fact, be used to replace the foreign fibers which now flood our markets.

Thousands of tons of hemp hurds are used every year by one large powder company for the manufacture of dynamite and TNT. A large paper company, which has been paying more than a million dollars a year in duties on foreign-made cigarette papers, now is manufacturing these papers from American hemp grown in Minnesota. A new factory in Illinois is producing fine bond papers from hemp. The natural materials in hemp make it an economical source of pulp for any grade of paper manufactured, and the high percentage of alpha cellulose promises an unlimited supply of raw material for the thousands of cellulose products our chemists have developed.

It is generally believed that all linen is produced from flax. Actually, the majority comes from hemp—authorities estimate that more than half of our imported linen fabrics are manufactured from hemp fiber. Another misconception is that burlap is made from hemp. Actually, its source is usually jute, and practically all of the burlap we use is woven by laborers in India

who receive only four cents a day. Binder twine is usually made from sisal which comes from Yucatan and East Africa.

All of these products, now imported, can be produced from home-grown hemp. Fish nets, bow strings, canvas, strong rope, overalls, damask tablecloths, fine linen garments, towels, bed linen and thousands of other everyday items can be grown on American farms. Our imports of foreign fabrics and fibers average about \$200,000,000 per year; in raw fibers alone we imported over \$50,000,000 in the first six months of 1937. All of this income can be made available for Americans.

The paper industry offers even greater possibilities. As an industry it amounts to over \$1,000,000,000 a year, and of that eighty per cent is imported. But hemp will produce every grade of paper, and government figures estimate that 10,000 acres devoted to hemp will produce as much paper as 40,000 acres of average pulp land.

One obstacle in the onward march of hemp is the reluctance of farmers to try new crops. The problem is complicated by the need for proper equipment a reasonable distance from the farm. The machine cannot be operated profitably unless there is enough acreage within driving range and farmers cannot find a profitable market unless there is machinery to handle the crop. Another obstacle is that the blossom of the female hemp plant contains marijuana, a narcotic, and it is impossible to grow hemp without producing the blossom. Federal regulations now being drawn up require registration of hemp growers, and tentative proposals for preventing narcotic production are rather stringent.

However, the connection of hemp as a crop and marijuana seems to be exaggerated. The drug is usually produced from wild hemp or locoweed which can be found on vacant lots and along railroad tracks in every state. If federal regulations can be drawn to protect the public without preventing the legitimate culture of hemp, this new crop can add immeasurably to American agriculture and industry.

Popular Mechanics Magazine can furnish the name and address of the maker of, or dealer in, any article described in its pages. If you wish this information, write to the Bureau of Information, inclosing a stamped, self-addressed envelope.

Research done by Jack Herer

Emperor Wears No Cloths

Rag paper, containing hemp fiber, is the highest quality and longest lasting paper ever made. It can be torn when wet, but returns to its

full strength when dry. Barring extreme conditions, rag paper remains stable for centuries. It will almost never wear out. Many U.S. government papers were written, by law, on hempen "rag paper" until the 1920s.⁵

For instance, in 1935 alone, 116 million pounds (58,000 tons*) of hempseed were used in America just for paint and varnish. The hemp drying oil business went principally to DuPont petrochemicals.⁸

*National Institute of Oilseed Products congressional testimony against the 1937 Marijuana Transfer Tax Law. As a comparison, consider that the U.S. Drug Enforcement Administration (DEA), along with all America's state and local police agencies, claim to have seized for all of 1996, 700+ tons of American-grown marijuana: seed, plant, root, dirt clump and all. Even the DEA itself admits that 94 to 97 percent of all marijuana/hemp plants that have been seized and destroyed since the 1960s were growing completely wild and could not have been smoked as marijuana.

Congress and the Treasury Department were assured through secret testimony given by DuPont in 1935-37 directly to Herman Oliphant, Chief Counsel for the Treasury Dept., that hempseed oil could be replaced with synthetic petrochemical oils made principally by DuPont.

Oliphant was solely responsible for drafting the Marijuana Tax Act that was submitted to Congress.⁹ (See complete story in Chapter 4, "The Last Days of Legal Cannabis.")

In the early 1900s, Henry Ford and other futuristic, organic, engineering geniuses recognized (as their intellectual, scientific heirs still do today) an important point, that up to 90% of all fossil fuel used in the world today (coal, oil, natural gas, etc.) should long

ago have been replaced with biomass such as: cornstalks, cannabis, waste paper and the like.

Biomass can be converted to methane, methanol or gasoline at a fraction of the current cost of oil, coal, or nuclear energy, especially when environmental costs are factored in, and its mandated use would end acid rain, end sulfur-based smog, and reverse the Greenhouse Effect on our planet, right now!*

*Government and oil and coal companies, etc., will insist that burning biomass fuel is no better than using up our fossil fuel reserves, as far as pollution goes; but this is patently untrue.

Why? Because, unlike fossil fuel, biomass comes from living (not extinct) plants that continue to remove carbon dioxide pollution from our atmosphere as they grow, through photosynthesis. Furthermore, biomass fuels do not contain sulfur.

This can be accomplished if hemp is grown for biomass and then converted through pyrolysis (charcoalizing) or biochemical composting into fuels to replace fossil fuel energy products.*

*Remarkably, when considered on a planet-wide, climate-wide, soil-wide basis, cannabis is at least four and possibly many more times richer in sustainable, renewable biomass/cellulose potential than its nearest rivals on the planet, cornstalks, sugarcane, kenaf, trees, etc. (*Solar Gas*, 1980; *Omni*, 1983; Cornell University; *Science Digest*, 1983; etc.).

Also see Chapter 9 on "Economics."

One product of pyrolysis, methanol, is used today by most race cars and was used by American farmers and auto drivers routinely with petroleum/methanol options starting in the 1920s, through the 1930s, and even into the mid-1940s to run tens of thousands of auto, farm and military vehicles until the end of World War II.

Methanol can even be converted to a high-octane lead-free gasoline using a catalytic process developed by Georgia Tech University in conjunction with Mobil Oil Corporation.

In the 20th century, cannabis research has demonstrated therapeutic value and complete safety in treating many health problems including asthma, glaucoma, nausea, tumors, epilepsy, infection, stress, migraines, anorexia, depression, rheumatism, arthritis, Alzheimer's disease and herpes.

Hempseed can be pressed for its highly nutritious vegetable oil, which contains the highest amount of essential fatty acids in the plant kingdom. These essential oils are responsible for our immune responses and clear the arteries of cholesterol and plaque.

Hempseed can be pressed for its highly nutritious vegetable oil, which contains the highest amount of essential fatty acids in the plant kingdom. These essential oils are responsible for our immune responses and clear the arteries of cholesterol and plaque.

The byproduct of pressing the oil from the seed is the highest quality protein seed cake. It can be sprouted (malted) or ground and baked into cakes, breads and casseroles. Marijuana seed protein is one of mankind's finest, most complete and available-to-the-body vegetable proteins. Hempseed is the most complete single

food source for human nutrition. (See discussion of edestins and essential fatty acids, Chapter 8.)

Hempseed was, until the 1937 prohibition law, the world's number-one bird seed, for both wild and domestic birds. It was their favorite* of any seed food on the planet; four million pounds of hempseed for songbirds were sold at retail in the U.S. in 1937. Birds will pick hempseeds out and eat them first from a pile of mixed seed. Birds in the wild live longer and breed more with hempseed in their diet, using the oil for their feathers and their overall health. (More in Chapter 8, "Hemp as a Basic World Food.")

*Congressional testimony, 1937: "Song birds won't sing without it," the bird food companies told Congress. Result: sterilized cannabis seeds continue to be imported into the U.S. from Italy, China and other countries.

Because one acre of hemp produces as much cellulose fiber pulp as 4.1 acres of trees,* hemp is the perfect material to replace trees for pressed board, particle board and for concrete construction molds.

*Dewey & Merrill, *Bulletin #404*, United States Dept. of Agricultural., 1916.

Abraham Lincoln responded to this kind of repressive mentality in December, 1840, when he said "Prohibition/goes beyond the bounds of reason in that it attempts to control a man's appetite by legislation and makes a crime out of things that are not crimes. A prohibition law strikes a blow at the very principles upon which our government was founded."

- 1.** *Oxford English Dictionary; Encyclopedia Britannica*, 11th edition, 1910; U.S.D.A. film, *Hemp for Victory*, 1942.
- 2.** Ibid.
- 3.** Levi-Strauss & Company of San Francisco, CA, author's personal communication with Gene McClaine, 1985.
- 4.** Ye Olde Spinning Jennys and Wheels were principally used for fiber in this order: cannabis hemp, flax, wool, cotton, and so forth.
- 5.** Frazier, Jack, *The Marijuana Farmers*, Solar Age Press, New Orleans, LA, 1974; U.S. Library of Congress; National Archives; U.S. Mint; etc.
- 6.** Adams, James T., editor, *Album of American History*, Charles Scribner's Sons, NY, 1944, pg. 116.
- 7.** Frazier, Jack, *The Marijuana Farmers*, Solar Age Press, New Orleans, LA, 1974; U.S. Library of Congress; National Archives.
- 8.** Sloman, Larry, *Reefer Madness*, Grove Press, New York, NY, 1979, pg. 72.
- 9.** Bonnie, Richard and White bread, Charles, *The Marijuana Conviction*, Univ. of Virginia Press, 1974.

