A Week: History has neither the venerableness of antiquity, nor the freshness of the modern. It does as if it would go to the beginning of things, which natural history might with reason assume to do; but consider the Universal History, and then tell us, — when did burdock and plantain sprout first?

Thoreau’s Journal Entries

Cannabis
Cannabis sativa (HEMP)

IX ............................................................................................80

Cannabis sativa (HEMP)

II ............................................................................................390
IV ............................................................................................295
VI .......................................................................................... 420[EP]
Archeological remains indicate that cannabis (hemp) was one of our early cultivated plants. Hemp textile making apparently started more or less simultaneously in Europe and Asia.
Chinese folklore attributes to this fantastically early year the description by “Shen Nung” of cannabis (hemp) as a “superior herb” for treatment of malaria, female disorders, etc. (Presumably this folklore actually has arisen at some considerably later point, perhaps during the 1st millennium of our common era.)
In about this timeframe, Zoroastrians, Therapeutia, Coptics, Essenes, and other African and Eurasian religions were adopting the use of cannabis.
For three centuries Scythian horsemen would dominate the plains of central Asia. These dudes sometimes made the quiver for their arrows from something readily available to them, the skin of a human arm and hand. Their idea of saddle accessorization definitely included severed human heads — you didn’t want to meet one of these dudes in an alley on a dark night or anywhere else at any other time. They were potheads (each of these dudes had his own conical tent just big enough for him to sit inside, and while sitting inside his little conical tent to confine the fumes, he would burn coals of cannabis in a brazier) but they were not mellow fellows.
The Zend-Avesta made mention of cannabis’s “intoxicating resin.”

First known conference of Peloponnesian League. Empedocles. Threat of Persian Empire to Greece. Persian invasion of Greece defeated. In classical Greece and Rome the only drug that would present a significant drug-abuse problem would be alcohol. Although opium would be widely employed as a medicine, great caution would be being advised in its use, it would seldom be used alone, and there would remain no historic trace of any phenomenon of dependence and abuse. While cannabis was widespread in Asia Minor and Assyria, the Greek and Roman cultures would seem to us to have displayed remarkably little interest.
There is a record that Siddhartha Gautama Buddha survived by eating cannabis. Presumably this was the seed of the hemp plant, which is of significant nutritional value (it is nowadays a principal ingredient of the sort of birdseed one buys in a supermarket in a big sack).

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<thead>
<tr>
<th>Plant</th>
<th>Name</th>
<th>Place</th>
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<tbody>
<tr>
<td>Artichoke</td>
<td>Cynara scolymus</td>
<td>Western Mediterranean</td>
</tr>
<tr>
<td>Cabbage</td>
<td>Brassica oleracea</td>
<td>Europe</td>
</tr>
<tr>
<td>Lettuce</td>
<td>Lactuca sativa</td>
<td>Mediterranean/Asia Minor</td>
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<tr>
<td>Carrot</td>
<td>Daucus carota</td>
<td>Afghanistan</td>
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In about this period in China, paper was being made out of cannabis (hemp) and mulberry fibers.

Dioscorides, who had been the Emperor Nero’s surgeon, praised cannabis (hemp) as making the stoutest cords as well as for its medical properties.

Fields and ball courts appeared in Mexico.
Cannabis was cultivated for the first time in Britain, at Old Buckham Mere.
The 1st botanical drawing of cannabis appeared in Constantopolitanus (Constantinople).
During the 7th century of its existence, the Christian Church would give rise to the doctrine known as “monotheletism” — to wit, that Christ had one person and one nature. However, this would be being replaced in some areas by Islam, which would eventually take over the Arabian Peninsula, Mesopotamia, and North Africa. The more Eastern portion of the Christian domain would uphold marriage for priests. Britain would be completely evangelized, and Christianity would spread into the Frisians.

Isidore appointed an archbishop of Seville.

Mohammed was part owner of a shop in Mecca, trading in plant products such as myrrh, frankincense, and spices.

“According to legend, Mohammed was cured of narcolepsy with coffee.”


Moslem teachings would allow the use of cannabis while proscribing the use of alcohol.

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<tr>
<th>Plant Name</th>
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<tr>
<td>Spinach</td>
<td>Iran</td>
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¹ Schivelbusch points out that this legend is a dubious one, since Mohammed died in AD 694; although coffee was in use as medicine “as early as the 10th century” its popularity as a beverage in Islam dates to “certainly no earlier than the 15th century” (nevertheless, might we not recommend this as a form of argumentative outreach, to the Pope?).
There was at that time a square old temple in Mecca, the Ka’bah, full of idols.

In one of its corners a black-metal meteorite had been set. Eventually people would be telling each other that this heavenly stone had been given by Gabriel to Abraham. They would be kissing it and touching it. It would be worn hollow by centuries of constant frottage.

Viking invasions begin — mostly coastal towns.

At about this point, as the Muslims spread Chinese techniques of papermaking, and the hemp it required, throughout the Middle East, Islamic law begins to be promulgated by writing as a supplement to memory. The four orthodox schools of Islamic jurisprudence, all created during the 8th and 9th Centuries of the Common Era, would discourage sectarianism by encouraging legal rather than military solutions to problems, and as such would be one of the more important creations of early Islam.
July 22: Jerusalem having been captured by Crusaders, Godfrey of Bouillon was elected as the first Latin ruler there.

The knights of the 1st Crusade would plant sugar cane in the Holy Land.

Cane sugar, although intended as a condiment, would during the siege of Acre in 1104 come in handy as bulk food for the soldiers.

One of the responses to the Crusades would be the Assassins, a fanatical Moslem sect organized under a chief called the Old Man of the Mountain, whose stronghold was a rock fortress at Alamut in Persia. This sect would devote itself, in this era before the invention of explosives and the invention of the suicide bomber, to the
assassination of all enemies of the Moslem faith. The devotees anticipated, accurately, that immediately after their sudden deed they would be hacked to pieces by the swords of the slain person’s bodyguard. They were referred to as hashishins (assassins) because they would brace their nerves for their deed of blood so quickly to be followed by their death with draughts of an intoxicating liquor distilled from hashish. (A Tartar force would burst upon them in their stronghold in 1256 and put them wholesale to the sword.)

“Hempe” appeared as a recorded word usage in the British Isles.

At Europe’s first paper mill, on the Iberian peninsula, Moslems began to use cannabis (hemp) fibers. Most paper made during the next 800 years would include such fibers, to increase the material’s tear strength.
August 3, Friday (Old Style): The Spanish Admiral Cristóbal Colón, with the ships the Niña, the Pínta, and the Santa María and 119 men, departed Palos, Spain, traveling toward the west across the ocean to a new land that they would name Nuéva España and Tierra Nova (New Spain and New Found Lands).

The 100-ton Santa María has a crew of 52.

Martín Alonso Pinzón, a shipowner, was part owner of the Niña and Pínta. Don Pinzón procured crews, prepared the ships and was commander of the Pínta during this expedition. Don Pinzón’s brother Vicente Yañez commanded the Niña in 1492 and 1493 and remained with Cristóbal Colón throughout the expedition. Hempen sails, hempen caulking, and hempen rigging would help these little ships to reach the New World of their dreams.
Chronological observations of America

Christopher Columbus sent to discover the West-Indies by Ferdinando King of Arragon, and Isabella Queen of Castile, who descended from Edward the Third King of England.

The Caribby-Islands the Antilles or Canibal, or Camerean-Islands now discovered by Christopher Columbus, who took possession of Florida and Hispaniola for the King of Spain.

BY John Josselyn Gent.
A

Chronological Table

Of the most remarkable passages in that part of America, known to us by the name of NEW-ENGLAND.

A Nov Dom. 1492. Christ. Columbus discovered America.
Hemp (cannabis) papermaking started in England.

1494

The Vatican library founded at Rome.
The sea breaks in at Dort in Holland, and drowns 100,000 people.
1453 Constantinople taken by the Turks, which ends the eastern empire, 1123 years from its dedication by Constantine the Great, and 2206 years from the foundation of Rome.
1454 The university of Glasgow, in Scotland, founded.
1460 Engraving and etching in copper invented.
1477 The university of Aberdeen, in Scotland, founded.
1483 Richard the III. king of England, and last of the Plantagenets, is defeated, and killed at the battle of Bosworth, by Henry (Tudor) VII. which puts an end to the civil wars between the houses of York and Lancaster, after a contest of thirty years, and the loss of 100,000 men.
1486 Henry establishes fifty yeomen of the guards, the first standing army.
1489 Maps and sea-charts first brought to England by Barth. Columbus.
1491 William Grocyn publicly teaches the Greek language at Oxford.
The Moors, hitherto a formidable enemy to the native Spaniards, are entirely subdued by Ferdinand, and become subjects to that prince on certain conditions, which are ill observed by the Spaniards, whose clergy employ the powers of the inquisition, with all its tortures; and in 1609, near one million of the Moors are driven from Spain to the opposite coast of Africa, from whence they originally came.
1492 America first discovered by Columbus, a Genoese, in the service of Spain.
1494 Algebra first known in Europe.
1497 The Portuguese first sail to the East Indies, by the Cape of Good Hope. South America discovered by Americus Vespusius, from whom it has its name.
1499 North America ditto, for Henry VII. by Cabot.
During this century, psychoactive drug use in Europe would be becoming more widespread and diverse as European explorers and travelers would discover and bring back a wide variety of new drugs: tobacco, coca leaves or cocaine, cocoa, and cassina from the New World; coffee from Arabia and Turkey; the kola nut from Africa; and tea from China. At the same time, major sociocultural changes make the Western world more receptive to the adoption of innovative drug use. Previous social and religious controls were loosening and society generally was becoming more urban, complex, secular, and freeform. As the recreational consumption of new distilled spirits spread, as religious, social, and political changes weakened traditional controls, the problem of uncontrolled alcohol consumption was increasing. The Reverend Martin Luther, the Reverend John Calvin, and other Reformation leaders would emphasize the need for temperance; for the first time entire books would be devoted to such subjects. During this century the Dutch would achieve their Golden Age in part through cannabis (“hempe”) commerce. However, in North America the hemp plant was growing wild.

In China, the medicinal use of pure opium was fully established, but recreational use was still limited. In India, we find the earliest western records of the production and widespread use of opium.
The Spanish began cannabis (hemp) cultivation in Peru.
Queen Elizabeth decreed that landowners with 60 or more acres must grow some cannabis (field hemp grown for naval fiber: you don’t smoke this, you bind your enemies with it) or pay a fee of five pounds.

The choirmaster “William Hunnys” became Keeper of the Royal Gardens at Greenwich, at a salary of 12d a day and the chance of some few perquisites. In this capacity he would need to provide for the Queen’s satisfaction seven gallons of “sweet waters” annually.

1563

Knives first made in England.
1569 Royal Exchange first built.
1572 The great massacre of Protestants at Paris.
1579 The Dutch shake off the Spanish yoke, and the republic of Holland begins. English East India company incorporated; established 1600.
1580 Sir Francis Drake returns from his voyage round the world, being the first English circumnavigator.
1582 Pope Gregory introduces the New Style in Italy; the 5th of October being counted 15.
1583 Tobacco first brought from Virginia into England.
1587 Mary queen of Scots is beheaded by order of Elizabeth, after 18 years’ imprisonment.
1588 The Spanish armada destroyed by Drake, and other English admirals.
1589 Coaches first introduced into England; hackney act 1693; increased to 1000, in 1770.
1590 Band of pensioners instituted in England.
1591 Trinity college, Dublin, founded.
1597 Watches first brought into England from Germany.
1602 Decimal arithmetic invented at Bruges.
1603 Queen Elizabeth (the last of the Tudors) dies, and nominates James VI. of Scotland (and first of the Stuarts) as her successor; which unites both kingdoms under the name of Great Britain.
1605 The gunpowder plot discovered at Westminster; being a project of the Roman catholics to blow up the king and both houses of parliament.
1606 Oaths of allegiance first administered in England.
1608 Galileo, of Florence, first discovers the satellites about the planet Saturn, by the telescope then just invented in Holland.
1610 Henry IV. is murdered at Paris by Ravaillac, a priest.
King Philip of Spain ordered cannabis (hemp) to be grown throughout his empire, which stretched from modern-day Argentina to Oregon.

Priests brought the European grape vine to California via Mexico.

The British began cannabis (hemp) cultivation in Virginia.
The Virginia colony made cannabis (hemp) cultivation mandatory. In Europe, hemp bounties were being paid.

The makers of clay pipes in London sought to associate themselves into a charter body choosing for themselves, as a sign, an image of a Moor holding a pipe and roll of tobacco. Although anything that smacked of the encouragement of smoking made King James I unhappy, he did feel obliged to go along with...
this economic activity of his subjects.

By this point Jamestown had exported 10 tons of tobacco to Europe and had become a boomtown. The export business was going so well the colonists were able to afford two imports which would greatly contribute to their productivity and quality of life. Upon arrival, 20 blacks and 90 “Young maids to make wives for so many of the former Tenants” were paid for in tobacco at so many pounds per person. The Virginia Company dictated they were to be priced at not less than “one hundredth and fiftie [pounds] of the best leaf Tobacco.” The Blacks were bought as indentured servants from a passing Dutch ship, but the young maids had been supplied by a private English company. The price the men paid for the young maids was primarily reimbursement of this company for the cost of their transportation.

Robert Burton’s *The Anatomy of Melancholy, What It Is; With All the Kindes, Causes, Symptomes, Prognostickes and Several Cures of It: In Three Main Partitions With Their Several Sections, Members, and Subsections, Philosophically, Medicinally, Historically Opened and Cut Up, by Democritus Junior*, in which he recommended cannabis for depression.

- All my joys to this are folly,
  Naught so sweet as Melancholy.
- I write of melancholy, by being busy to avoid melancholy.
- What can’t be cured must be endured.
- All places are distant from heaven alike.
It has been argued that this book amounts to the first major text in the history of Western cognitive science. That assertion has been made not because its author was the first to theorize the nature of cognition or to engage in cognitive modeling (we can see on the basis of Burton’s many quasi-plagiarisms, as well as in the work’s numerous citations of other thinkers, that this is part of a very large context of effort), but because of the eclectic and comprehensive manner in which he has simply assimilated everything that anyone ever knew or thought they knew on this topic of morbid psychology.

Burton is not a mind/body dualist. Mind and body are obviously two parts of one thing — as is directly implied in his title THE ANATOMY OF MELANCHOLY. In his study of what might be the anatomy of the mind he begins with what was known of the anatomy of the body. Harking back to doctrines of Laurentius and Hippocrates, he asserts that anything in the body must be categorized either as a Humour, such as the blood, or, if whatever it is is not a Humour, then categorized as a Spirit. “Spirit is a most subtle vapour, which is expressed from the blood and the instrument of the soul, to perform all his actions; a common tie or medium betwixt the body and the soul” (today we would say that parts of the body coordinate with one another sometimes by means of chemical signals traveling with the blood and lymph, other times by means of electrical signals traveling over the nerves). Then Burton asks himself, since these Spirits have to come from somewhere, and have to be created somehow, in what part of the body are these Spirits being produced, and how?

Some Spirits he alleges are being produced in the liver, some in the heart, and some in the brain. The sorts of Spirit which originate in the liver, he classes as Natural Spirits, and he supposes that these travel through the body by way of the veins. The sorts that originate in the heart, he classes as Vital Spirits, and he supposes that these travel through the body “by the nerves, to the subordinate members, giving sense and motion to them all.”

[I]n the upper region serving the animal faculties [the head], the chief organ is the brain, which is a soft, marowish, and white substance, engendered of the purest part of seed and spirits, included by many skins, “divided into several parts, each with a unique function. The “fore part hath many concavities distinguished by certain ventricles, which are the receptacles of the spirits, brought hither by the arteries from the heart, and are there refined to a more heavenly nature, to perform the actions of the soul. Of these ventricles there be three — right, left, and middle. The right and left answer to their site, and beget animal spirits; if they be any way hurt, sense and motion ceaseth. These ventricles, moreover, are held to be the seat of the common sense. The middle ventricle is a common concourse and cavity of them both and hath two passages, the one to receive pituita, and the other extends itself to the fourth creek: in this they place imagination and cogitation....

The fourth creek behind the head is common to the cerebel or little brain, and marrow of the backbone, the last, and most solid of all the rest, which receives the animal spirits from the other ventricles, and conveys them to the marrow in the back, and is the place where they say the memory is seated.
Granting that this 17th-Century dude was doing 17th-Century groping, he was groping pretty well! But what about the soul itself, which is “infused” into the fore part of the brain? Burton understands the soul as divided into three principle faculties, which he calls “vegetal,” “sensitive,” and “rational.” The vegetal soul, which includes digestion, is “a substantial act of an organical body, by which it is nourished, augmented, and begets another like unto itself.” We digest our food without having any idea of how we do it. The sensible soul, which includes such activities as seeing and walking, is “an act of an organical body, by which it lives, hath sense, appetite, judgment, breath, and motion.” This faculty of the soul is seated in the fore part of the brain and is further divided into “apprehending” versus “moving.” “By the apprehensive power we perceive the species of sensible things, present or absent, and retain them as wax doth a seal. By the moving the body is outwardly carried from place to place.”

The apprehensive sensible soul is further divided — it has a set of outward senses and a set of inward senses. The outward senses include sight, hearing, taste, touch, smell, and a “sixth sense of titillations,” by which presumably Burton meant sexual responsiveness; and the inward senses are common sense, fantasy or imagination, and memory. “Their objects are not only things present, but they perceive the sensible species of things to come, past, absent, such as were before in the sense.” “[C]ommon sense is the judge or moderator of the rest, by whom we discern all differences of objects.” Fantasy or imagination, which in “the middle cell of the brain” is “an inner sense which doth more fully examine the species perceived by common sense, of things present or absent, and keeps them longer, recalling them to mind again, or making things new of his own.” Memory “lays up all the species which the senses have brought in, and records them as a good register, that they may be forth-coming when they are called for by phantasy and reason.”

The last remaining faculty of the soul to be taken into consideration is the Rational. The rational soul is a higher-level abstraction containing both the other faculties of the soul — the vegetal and the sensible — and it mediates between them. This is “the first substantial act of a natural, human, organical body, by which a man lives, perceives, and understands, freely doing all things, and with election.” The Rational Soul is divided into two chief parts, “differing in office only, not in essence”: Understanding, and Will. The Understanding is “a power of the soul, by which we perceive, know, remember, and judge, as well singulars as universals, having
certain innate notices or beginnings of arts, a reflecting action, by which it judgeth of his own doings, and examines them.” It knows of God, and of good and evil, by an interior knowledge: “Synteresis, or the purer part of the conscience, is an innate bait, and doth signify a conversation of the knowledge of the law of God and Nature, to know good or evil.” However, the only way it obtains any understanding of the outside world is by way of what it is told by the senses. “The object first moving the Understanding is some sensible thing.” “There is nothing in the understanding which was not first in the sense.” 

John Locke, in 1690, would use much of Burton’s model and its terminology. This model of cognition would dominate European science for three centuries. For more than a century after its publication, THE ANATOMY OF MELANCHOLY would be almost as widely studied as the BIBLE. It would go through five subsequent editions (1624, 1628, 1632, 1638, and 1651) as the author incorporated rethinks.
Robert Burton put out a revised version of his The Anatomy of Melancholy, What it is; with all the Kindes, Causes, Symptomes, Prognostickes and Several Cures of it: In Three Main Partitions With Their Several Sections, Members, and Subsections, Philosophically, Medicinally, Historically Opened and Cut up, by Democritus Junior. (The work would go through four additional revisions during his lifetime, in 1628, 1632, 1638, and 1651.)
Robert Burton put out a revised 3rd edition of his *The Anatomy of Melancholy, What it is; with all the kindes, causes, symptomes, prognostickes and several cures of it: In three maine partitions with their several sections, members, and subsections, philosophically, medicinally, historically opened and cut up, by Democritus Junior*. (The work would go through three additional revisions during his lifetime, in 1632, 1638, and 1651.)

1628

Hemp (cannabis) was in use for bartering throughout the American colonies.

1631

During this year, from native informants, the intrusive Europeans were learning about local cannabis (hemp) cultivation.

Robert Burton put out a revised 4th edition of his *The Anatomy of Melancholy, What it is; with all the kindes, causes, symptomes, prognostickes and several cures of it: In three maine partitions with their several sections, members, and subsections, philosophically, medicinally, historically opened and cut up, by Democritus Junior*. (The work would go through two additional revisions during his lifetime, in 1638 and 1651.)
THE ANATOMY OF MELANCHOLY

What it is, with all the kinds, causes, symptoms, proportions & several cases of it, in three Partitions, with their several Sections, numbers & subsections, Philosophically, Medically, Historically, New and Up.

BY
Democritus Junior.

With a Surprising Prospect containing the Following Discourse.
The Sixth Edition, corrected and augmented by the Author.

Some subtle passages, yet marvellously dilate.

“Stack of the Artist of Kouroo” Project 33
The General Court of Hartford, Connecticut ordered all families to plant at least a single teaspoonful of cannabis (hemp) seed.

Each New England town was required to establish a man to sell wines and “strong water” so that the public would not suffer from lack of proper accommodations.

In France, King Louis XIII, who enjoyed snuff, repealed restrictions on its use.
Robert Burton put out a revised 5th edition of his *The Anatomy of Melancholy, What it is; with all the Kindes, Causes, Symptomes, Prognostickes and Several Cures of it: In Three Maine Partitions With Their Several Sections, Members, and Subsections, Philosophically, Medicinally, Historically Opened and Cut up, by Democritus Junior*. (The work would go through one further revision during his lifetime, and be published in a 6th edition posthumously in 1651.)
The Massachusetts court followed the General Court of Hartford, Connecticut in ordering that the hemp plant (cannabis) was to be grown.

The final, 6th, posthumous version of Robert Burton’s *The Anatomy of Melancholy, What it is; with all the Kindes, Causes, Symptoms, Prognostickes and Several Cures of it: In Three Main Partitions With Their Several Sections, Members, and Subsections, Philosophically, Medicinally, Historically Opened and Cut up, by Democritus Junior.*
December: A suggestion was made by a society of Gentlemen, that for the benefit of the People of England, rather than making paper from the perennially inadequate supplies of linen and cotton rags, it might be possible to fashion it of the hempen fibers used for cordage.

(Eventually the American Declaration of Independence—which would originate as a mere broadside roughly printed on newspaper-quality paper stock—would for ceremonial purposes be inscribed in ink on such hempen paper.)

A shipload of immigrants from Silesia settled in Pennsylvania, introducing there the *Crocus Sativa* that produces saffron.

An article in *Newsweek* has reminded me of a problem that has been repeatedly rearing its ugly head, to wit, "Austin, you don’t know nearly enough about the influence of drugs on the lives of the people you are studying."
Kendall Hamilton reported in this article on the designer drugs of history, that laudanum had been a tincture of opium and saffron. Was this a principle reason for the cultivation of the Crocus sativus? I have been studying how the reputation of religious dissenters such as the Quakers, for probity and plain dealing, was turned to good use not only in the manufacture and merchandising of fine chocolate, as in Cadbury, but also in the manufacture and merchandising of reliable designer drugs, as in Black Drop and many other preparations. And if the Crocus sativus fields around Saffron Walden in England were significantly used in this drug business, then there was perhaps an involvement of Huguenot religious refugees from France similar, say, to today’s newspapers and the “minority Christian farmers” of the Bekka Valley in the Lebanon, with their machineguns and their rockets and their primary cash crop of hashish. Or, at least, that was what first sprang to my mind when I read in my Newsweek of laudanum consisting not only of opium but also of saffron. In the 19th Century, the best opium was coming from Turkey, but the Greek independence movement of the 1820s closed the port of Smyrna and that led to new opium fields first in Bengal and then also in Burma, and of course in Persia. Saffron has always been very expensive (costing considerably more than 19th Century opium) because of the complexity of its cultivation. The saffron colored robes of the buddhist monks from some opium growing areas (e.g. Thailand) might be relevant here. While I was in the Middle East, the Shah’s twin sister was getting arrested with suitcases full of Iranian opium in Switzerland, and claiming diplomatic immunity. I kept running across case after case of dope stuff having to do with historic Persia. For an instance of the curious stuff which I am convinced remains to be discovered, I’ve found out that the turquoise used by Navajo silversmiths was, from an exceedingly early date, almost exclusively imported from Persian mines. Well before the lands in the American southwest became divided up into states, well back into the days of the first stagecoaches, white traders were going down there and essentially obsoleting the local sources of inferior turquoise with very superior, easily portable gemstone from Persia. They were also carrying in fast artificial dyes, such as the latest coal-tar derivatives from Germany, to replace the non-fast dyes made from local plants, so that it was at a very early point that the native weaving began to make this crossover. In general, what I think we haven’t been paying adequate attention to is that there is an entire range of commodities which spread very rapidly, because 1.) their usefulness is obvious to everyone, as in the case of saffron or opium or turquoise or fast dyes and mordants, and because 2.) they were just absolutely easy to transport, being something that maybe one person could carry along in his saddlebag wrapped in a greasy cloth. I would suspect that the discoveries we are going to make are on the order of back when we were discovering, say, that a particular species of bird that disappeared from New England in the autumns was doing this disappearing act every year because it was flying to say Bermuda for the winter, and had just as much of a life in Bermuda as in Connecticut. Chemistry handbooks and encyclopaedias mention saffron only as a coloring agent (e.g. for liquors, in former centuries for cloth) and as substance to make perfumes from, making no mention of any drug effects. However, by checking saffron (azafra’n) in a dictionary we can find that it has been considered to be a stimulant, and in medeaeval herbals one can find also that:

- According to ancient legend, a Greek girl, partaking of saffron for an entire week, could not resist a lover. The reputation of saffron as an aphrodisiac has not wholly disappeared although it is now used largely as a condiment in food. According to WEDDEK’S DICTIONARY OF APHRODISIACS. (NY: Philosophical Library, 1961, pages 212-13), “A concoction consisting of saffron, orange blossoms, dried dates, anise, wild carrots, and egg yolk, boiled in clear water into which honey and the blood of two freshly killed doves have been poured, is recommended by Arabs as a sexual inducement.”
- According to THE MEDICAL FORMULARY OR AQRABADHIN OF AL-KINDI as translated by Martin Levey (Madison WI: U of Wisconsin P, 1966, pages 275-76) saffron is credited in different parts of the world with helping in problems of the eyes, stomach, hysteric depressions, and “in pessaries and cataplasms for the uterus and other organs.”
- The article “Laudanum” in the ENCYCLOPEDIA BRITANNICA indicates that this tincture, first produced by Paracelsus, contained many ingredients –presumably the list of ingredients would have been a trade secret of every provider– including saffron but always among these ingredients was opium. It seems plausible that the powers ascribed to saffron were transferred to the one ingredient in the popular mind, from the other ingredient.
According to the *Dictionnaire universel de la vie pratique*, red. G. Beleze, Hachette 1876, page 1225, at the end of its article on “Opium,”

Le Laudanum liquide de Sydenham s’obtient en faisant macérer, pendant douze ou quinze jours, au soleil, dans un demi-litre de vin d’Espagne ou de Malaga, 8 gr. d’opium, 4 gr. de safran, 4 gr. de cannelle et 4 gr. de girofle; on passe et on filtre. Vingt gouttes de ce liquide contiennent 5 centigr. d’opium en dissolution. Il est tonique et calmant; on le administre à la dose de quelques gouttes. Pris à plus forte dose, il occasionnerait l’empoisonnement.

Also, on pages 1585/86, in its article on “Safran,”

(Econ.domestiq.) Il est employé comme assaisonnement dans quelques préparations culinaires, et principalement dans la cuisine méridionale. Il sert aussi à colorer certaines pâtes, telles que la vermicelle, des crèmes, des gâteaux, le beurre etc. Enfin, il entre dans la composition de quelques liqueurs de table. Dans tout les cas c’est une substance stimulante dont on ne doit faire usage qu’à petites doses.

(Medicine domest.) Les stigmates du safran sont employés en médecine comme antispasmodiques excitants. C’est un stimulant inoffensif, à la dose d’un ou deux décigrammes en infusion dans une tasse d’eau bouillante.
Carolus Linnaeus issued *Museum Tessinianum*, and in *Species Plantarum* he named the plant genus of tobacco, *Nicotiana*, and described two species of this genus, *Nicotiana rustica* and *Nicotiana tabacum*.

*Species Plantarum* would establish a new standard for plant classification as well as nomenclature. This treatise eventually would be recognized as the beginning-point for today’s binomial nomenclature.

From 1748 to 1751 Peter Kalm had collected plant specimens in northeastern North America. His botanical collections were at this point extensively accessed by this Swedish botanist Linné as nomenclatural types for many of our northeastern US and southeastern Canadian species.

Linné also classified *cannabis* sativa.

From this year to 1767 there would be such a shortage of *cannabis* (hemp) fiber, that a Virginia planter might be threatened with jail for failing to grow this plant.
THE NEW ENGLISH DISPENSARY suggested applying cannabis (hemp) roots to the skin to reduce inflammation.
Publication, in London, of a book a copy of which would wind up on the shelves of Henry Thoreau’s library, and then in Special Collections at the Concord Free Public Library: A CODE OF GENTOO LAWS, OR, ORDINATIONS OF THE PUNDITS, FROM A PERSIAN TRANSLATION, MADE FROM THE ORIGINAL, WRITTEN IN THE SHANSCRIT [sic] LANGUAGE.

In this year but 60 tons of opium were produced in all of India (primarily in and around Patna and Benares).

Although the distribution copies of the Declaration of Independence would be sent out as a mere broadside roughly printed on newspaper-quality paper stock, as soon as it would become more or less safe for the delegates to set their names to this anonymous document, presentation holographic copies would be inscribed for the purposes of posterity on cannabis (hemp) paper.

Cannabis indica was classified by Lamarck.

April 12, Tuesday: Along the way, as the New York legislature dealt with such important matters as the granting of “a bounty on hemp to be raised within this State,” they also laid out an agenda for gradual elimination of the local slavery system, through discontinuance of supply and emancipation of the remaining slaves:

"... And be it further enacted by the authority aforesaid, That if any negro or other person to be imported or brought into this State from any of the United States or from any other place or country after the first day of June next, shall be sold as a
slave or slaves within this State, the seller or his or her
factor or agent, shall be deemed guilty of a public offence, and shall for every such offence forfeit the sum of one hundred pounds lawful money of New York, to be recovered by any person,” etc.

“And be it further enacted ... That every such person imported or brought into this State and sold contrary to the true intent and meaning of this act shall be freed.” LAWS OF NEW YORK, 1785-88 (edition of 1886), pages 120-21.

W.E. Burghardt Du Bois: The early ordinances of the Dutch, laying duties, generally of ten per cent, on slaves, probably proved burdensome to the trade, although this was not intentional. The Biblical prohibition of slavery and the slave-trade, copied from New England codes into the Duke of York’s Laws, had no practical application, and the trade continued to be encouraged in the governors’ instructions. In 1709 a duty of £3 was laid on Negroes from elsewhere than Africa. This was aimed at West India slaves, and was prohibitive. By 1716 the duty on all slaves was £1 12½s., which was probably a mere revenue figure. In 1728 a duty of 40s. was laid, to be continued until 1737. It proved restrictive, however, and on the “humble petition of the Merchants and Traders of the City of Bristol” was disallowed in 1735, as “greatly prejudicial to the Trade and Navigation of this Kingdom.” Governor Cosby was also reminded that no duties on slaves payable by the importer were to be laid. Later, in 1753, the 40s. duty was restored, but under the increased trade of those days was not felt. No further restrictions seem to have been attempted until 1785, when the sale of slaves in the State was forbidden.

The chief element of restriction in this colony appears to have been the shrewd business sense of the traders, who never flooded the slave market, but kept a supply sufficient for the slowly growing demand. Between 1701 and 1726 only about 2,375 slaves were imported, and in 1774 the total slave population amounted to 21,149. No restriction was ever put by New York on participation in the trade outside the colony, and in spite of national laws New York merchants continued to be engaged in this traffic even down to the Civil War.

2. O’Callaghan, LAWS OF NEW NETHERLAND, 1638-74, pages 31, 348, etc. The colonists themselves were encouraged to trade, but the terms were not favorable enough: DOC. REL. COL. HIST. NEW YORK, I. 246; LAWS OF NEW NETHERLAND, pages 81-2, note, 127. The colonists declared “that they are inclined to a foreign Trade, and especially to the Coast of Africa, ... in order to fetch thence Slaves”: O’Callaghan, VOYAGES OF THE SLAVERS, etc., page 172.

3. CHARTER TO WILLIAM PENN, etc. (1879), page 12. First published on Long Island in 1664. Possibly Negro slaves were explicitly excepted. Cf. MAGAZINE OF AMERICAN HISTORY, XI. 411, and N.Y. HIST. SOC. COLL., I. 322.

4. ACTS OF ASSEMBLY, 1691-1718, pages 97, 125, 134; DOC. REL. COL. HIST. NEW YORK, V. 178, 185, 293.

5. The Assembly attempted to raise the slave duty in 1711, but the Council objected (DOC. REL. COL. HIST. NEW YORK, V. 292 ff.), although, as it seems, not on account of the slave duty in particular. Another act was passed between 1711 and 1716, but its contents are not known (cf. title of the Act of 1716). For the Act of 1716, see ACTS OF ASSEMBLY, 1691-1718, page 224.

6. DOC. REL. COL. HIST. NEW YORK, VI. 37, 38.

7. DOC. REL. COL. HIST. NEW YORK, VI. 32-4.

8. DOC. REL. COL. HIST. NEW YORK, VII. 907. This act was annually renewed. The slave duty remained a chief source of revenue down to 1774. Cf. REPORT OF GOVERNOR TRYON, in DOC. REL. COL. HIST. NEW YORK, VIII. 452.

Constitution\textsuperscript{12} declared slavery illegal, and in 1786 stopped by law the sale and transportation of slaves within her boundaries.\textsuperscript{13}

10. The slave population of New York has been estimated as follows: —
In 1703, 2,258. \textit{N.Y. Coll. MSS., XLVIII.;} cited in Hough, \textit{N.Y. Census, 1855, Introd.}
In 1712, 2,425. \textit{N.Y. Census, 1855, LVII., LIIX.} (a partial census).
In 1756, 13,548. \textit{London Doc., XLIV.} 123; cited in Hough, as above.
In 1771, 19,863. \textit{London Doc., XLIV.} 144; cited in Hough, as above.
In 1774, 21,149. \textit{London Doc., XLIV.} 144; cited in Hough, as above.
In 1786, 18,889. \textit{Deeds in Office Sec. of State, XXII.} 35.
Total number of Africans imported from 1701 to 1726, 2,375, of whom 802 were from Africa: O’Callaghan, \textit{Documentary History of New York, I.} 482.

11. Cf. below, Chapter XI.

12. \textit{Vermont State Papers, 1779-86,} page 244. The return of sixteen slaves in Vermont, by the first census, was an error: \textit{New England Record, XXIX.} 249.

President George Washington set duties on *cannabis* (hemp) to encourage a domestic industry. Thomas Jefferson termed this plant “a necessity,” and urged planters to grow it in preference to *tobacco*.

Here is a *snuffbox* that was crafted in approximately this year:

The logo reads “NATURE ET VERITE.” The image is that of Jean-Jacques Rousseau. On the base of the box is a view of Rousseau’s island tomb surrounded by tall trees, inscribed “TOMBEAU DE JEAN JACQUES ROUSSEAU ... MORT A L’AGE DE 66 ENTERRE 4 JUILLET 1778.”
The French army, returning from Egypt, introduced cannabis use (hashish, marijuana) to France.

Avante-garde artists and writers in Paris developed their own hemp ritual, leading, in 1844, to the establishment of Le Club de Haschischins.14

The cotton gin was producing a fibre, cotton, cheaper than hemp.

Britain was purchasing 90% of its maritime hemp products from Russia.

July 30: The Principality of Hildesheim was annexed by Prussia.

In a lengthy letter, Sir Joseph Banks, President of the Royal Society, informed Lord Glenbervie of the present state of hemp cultivation in Russia, British North America, and in India, and the costs of obtaining a supply for Great Britain from these locations. Banks referred to papers sent to him from the India House and the Board of Control which described the variety of plants grown in India that produce fibres similar to hemp and flax, noting in passing that there was a recreational aspect as well as a practical one:

[A] kind of Hemp similar to that of Europe is cultivated in the Gardens of the Natives in most parts of India, for the sake of its intoxicating Qualities which are described to be very analogous to those of the Nepenthes of the Ancients, and that altho’ it does not thrive well in the neighbourhood of Calcutta, there is no doubt that it may be cultivated to advantage in the interior Country of Bengal and Bahar.

May 20, Friday: The Charleston Courier carried an article on the “Intoxicating Quality of Hemp”:

HEMP is cultivated in the plains of upper Egypt, but it is not spun into thread as in Europe, although it might probably answer for that purpose. It is, nevertheless, a plant very much in use. For want of intoxicating liquors, the Arabs and Egyptians compose from it different preparations, which throw them into a sort of pleasing inebriety, a state of reverie that inspires gaiety and occasions agreeable dreams. This kind of annihilation of the faculty of thinking, this kind of slumber of the soul, bears no resemblance to the intoxication produced by wine or strong liquors, and the French language affords no terms by which it can be expressed. The Arabs give the name of keif to this voluptuous vacuity of mind, this sort of fascinating stupor. The preparation most in use from this hemp is made by pounding the fruits with their membranous capsules; the paste resulting therefrom is baked, with honey, pepper, and nutmeg, and this sweetmeat is then swallowed in pieces of the size of a nut. The poor, who soothe their misery by the stupefaction produced by hemp, content themselves with bruising the capsules of the seeds in water, and eating the paste. The Egyptians also eat the capsules without any preparation, and they likewise mix them with tobacco for smoking. At other times they reduce only the capsules and pistils to a fine powder, and throw away
the seeds. This powder they mix with an equal quantity of tobacco, and smoke the mixture in a sort of pipe, a very simple, but coarse imitation of the Persian pipe. It is nothing more than the shell of a cocoanut hollowed and filled with water, through which a pungent and intoxicating smoke is inhaled. This manner of smoking is one of the most ordinary pastimes of the women in the southern part of Egypt.

As well these preparations, as well as the parts of the plant that serve to make them, are known under the Arabic name of haschish which properly signifies herb, or plant of plants. The haschisch, the consumption of which is very considerable, is to be met with in all the markets. When it is meant to designate the plant itself, unconnected with its virtues and its use, it is called [illegible].

Although the hemp of Egypt has much resemblance to ours, it, nevertheless, differs from it in some characters which appear to constitute a particular species. On an attentive comparison of this hemp with that of Europe, it may be remarked, that its stalk is not near so high; that it acquires in thickness what it wants in height; that the port or habit of the plant is rather that of a shrub, the stem of which is frequently more than two inches in circumference, with numerous and alternate branches adorning it down to the very root. Its leaves are also not so narrow, and less dentated or toothed. The whole plant exhales a stronger smell, and its fructification is smaller, and at the same time more numerous than in the European species.
Hemp was introduced into the Los Angeles, California area by the government: “[H]emp bade fair to succeed in California.” By 1810 there would be such a surplus of this stuff locally, that it could be relied upon as a cash crop only by farmers prepared to take a great risk.

Napoléon Bonaparte signed the Treaty of Tilsit with Tsar Alexander I of Russia, and the king of Prussia, outlawing all Russian trade with Britain. (Britain would blackmail and press-gang American sailors into pirate transportation of Russian hemp.)
Napoléon Bonaparte wanted to place French Troops at Russian ports to ensure obedience to the Treaty of Tilset. The Czar refused, and continued to turn a blind eye to Britain’s pirate trade in Russian hemp.

June 18, Thursday: Franz Schubert begins instruction in counterpoint with Antonio Salieri in Vienna.

Unaware of course that Great Britain had already rescinded its offending actions two days before, President James Madison signed the joint congressional Declaration of War. This 2d war of the United States of America upon Great Britain, which would take place over a number of years, is now denominated in our history books the “War of 1812” (evidently we spare ourselves embarrassment when we do not give this war an accurate name). Not that any of this makes any difference (only a fool would suppose that nations go to war for the reasons they proffer)!

Upstate New York was woefully unprepared. Fort Niagara had deteriorated during the decade after 1800 as its garrison had become increasingly smaller. Many of the old buildings, some of them dating to the French occupation, had disappeared. The walls on the land side remained in place, but there was never a large enough workforce to keep them in good condition. At the outbreak of hostilities the Americans could muster only 150 soldiers to man this strongpoint. However, the British preparedness was not much better. The Napoleonic Wars in Europe had been sucking up all of England’s attention, with Canada on the back burner at best, so there were in this year only a couple of thousand of British regular soldiers in all of what is today the province of Ontario. The United States Army although far larger was composed mostly newly organized units consisting of untrained recruits. The Americans were confident, but without justification. Some of the bloodiest fighting would occur along the Niagara River. Captain Nathaniel Leonard would do what he could to improve his defensive readiness, while the corresponding enemy commander likewise concentrated on organizing a defense. Much of the summer would be spent in preparation as units of the state militia were activated and moved toward the Niagara Frontier. In order to keep the regular army and the militia well separate and diminish friction, the militia camp was established at Lewiston, six miles away upriver.

At some point during this period of intermittent scattered hostilities, John Thoreau would become the commissary for Fort Independence on Castle Island in Boston Harbor. Thoreau would make a note of this in his journal in 1850:

After October 31, 1850: ... My father was commissary at Fort Independence in the last war. He says that the baker whom he engaged returned 18 ounces of bread for 16 of flour, and was glad of the job

15. Interestingly, the federal government of the USA stated that one of the reasons why it was declaring war on Britain was the British embargo on hemp. After the Brits had lost this one, the analysis made by the Arthur Wellesley, Duke of Wellington would be that their forces had suffered from a lack of command discipline: “They wanted this iron fist to command them.”

16. This is what we would consider similar to “running the PX” at a smallish current military base.
Friend Stephen Wanton Gould wrote in his journal:

5th day 18 of 6th M 1812/

Our Meeting was very large. Anne Greene was concerned in supplication, then Micajah Collins in an acceptable testimony, then David Sands in a very extensive & powerful testimony.

In the last (Preparative) David had a few close remarks on the subject of Rainess [?]

At 5 OClock a meeting was appointed for the people of colour, many attended but not all of them by a very considerable - D Sands was by far the greatest laborer amongst them, Anne Willis Hannah Dennis & James Hazard had small testimonies to bear. —

June 24, Wednesday: The unwieldy Grande Armée of Twenty Nations (Anhalt, Austria, Baden, Bavaria, Croatia, Dalmatia, Denmark, France, Hesse-Darmstadt, Holland, Illyria, Italy, Lippe, Mecklenburg, Poland, Portugal, Prussia, Saxony, Spain, Switzerland, Westphalia, and Wurttemberg) of the Emperor Napoléon, the largest military force assembled to that date, crossing the Niemen River near Kovno (Kaunas), entered Russia with the objective of intercepting the British navy’s main supply of high-quality cannabis for use as its maritime cordage. — England could not obtain such high-quality maritime cordage from the USA not only because of the state of war that existed between Britain and the USA at this time but also because the hemp farmers of Kentucky were using a “dew-rotting” process of leaching the resin out of the hemp fiber (as opposed to “water-rotting”). For the same reason the US Navy was avoiding the purchase of cordage made from this domestic hemp, and mostly the Kentucky produce was being used for bag fabric and as rope binding.
for the baled cotton of the Deep South.

At the Middleton Colliery in West Yorkshire, England, John Blenkinsop introduced the public to his coal-powered rack-and-pinion locomotive *Salamanca* capable of pulling heavy loads of coal, replacing the labors of 50 horses and 200 men.

In Providence, Rhode Island, news of the War of 1812 was unwelcome, but the “patriots” organized nevertheless — organized to the extent even of formalizing and placing under discipline a group of “those who were exempt by law from the performance of military duty,” such as the followers of the Peace Testimony of the Quakers (evidently with the idea of obligating them to free corvee labor in general support of the war effort):

1812. The news of the Declaration of War with Great Britain was received June 24, and was noticed by the tolling of bells and displaying the flags at half mast. The majority here was opposed to the war and to the administration of the general government, but they promptly held meetings and passed spirited resolutions to make united efforts against a foreign enemy. The chartered companies were filled with new members, volunteer associations were formed, and those who were exempt by law from the performance of military duty, were organized into several corps, and officered and disciplined for service.

Friend Stephen Wanton Gould wrote in his journal:

> 4th day 24th of 6th Mo// The times are such, as, is felt at the heart of every considerate man, every countenance continues to wear a gloom & as they pass the streets look piteously. altho’ the Act of warfare has not commenced, yet it has been declared by Congress to exist between this Country & England. Vast numbers of property is exposed on the seas & will doubtless be taken & much property in England will be confiscated which stares many in the face with ruin, & those of more indigent circumstances feel the strong probability of starvation, for the want of buisness to procure food to eat. My circumstances are streightened. I have nothing but what I earn from day to day, & how I am to pass the coming Winter is
yet a sealed thing. I can but feel very keenly at the heart, but am disposed to labor to think as little about the future as may be & receive the present blessing with as much gratitude as I am capable of—

The homeopathy journal American Prover’s Union published the 1st of many reports on the effects of cannabis.

February 10, Monday: The wedding of Queen Victoria with Prince Francis-Albert-Augustus-Charles-Emmanuel, Duke of Saxe, Prince of Saxe-Colburg and Gotha, her first cousin Prince Albert. It was a rainy day. The bride wore a white dress — which ever after would be the trend for brides. She wore only items of British manufacture (lamentably, this has not become equally popular). The Queen’s wedding band was a gold serpent with its tail in its mouth — such a singularly appropriate symbolization of the British Empire!– adorned with a dozen small diamonds (it would be buried with her, although, lamentably, not on her tiny finger). During the following eighteen years of royal wedded bliss the hubby would inflict a total of nine childbirths upon Victoria — while meanwhile her personal bodyguards would be thwarting four more assassination attempts.17

17. There seems to be no record to corroborate the urban legend that Queen Victoria used cannabis to help her endure menstrual cramping. If she did happen to utilize the drug for that purpose, however, there is in addition no record that her royal “we” was ever amused — that is, that it occurred to her that this drug might have a function that was merely recreational. We note, despite the party hat, that her expression is halfway between a scowl and a sneer, which is not the characteristic expression of a doper:
A Scottish physician working in India, Dr. W.B. O’Shaughnessy, introduced cannabis to Western medicine.
At the Bicetre in Tours, Dr. Jacques-Joseph Moreau used hashish in treatment of mental patients.

Monier Williams transited from the East India Company College to University College, Oxford.

The psychologist and “inventor” of modern psychopharmacological and psychomimetic drug treatment, Dr. Jacques-Joseph Moreau of Tours, documented the physical and mental benefits of cannabis in his book *Du Hachisch et l’Alienation Mentale*: “Surely there was never a nicer intoxication, an ecstasy that only the heart of a parent can understand... The hashish user is happy, not in the manner of the glutton, the ravenous man who satisfies his appetite, or even the hedonist who gratifies his desires, but in the manner, for example, of a man who hears news which compounds his joys, of the miser counting his treasures, of the gambler whom luck favours, or the ambitious man whom success intoxicates.”

At about the middle of the century, a light cigar wrapped in paper was beginning to be popular — the “cigarette” this was termed. It was a Russian habit. Thus, England’s 1st cigarette factory would be opened in 1856 by a veteran of the Crimean War, Robert Gloag, who would begin manufacturing a tobacco product he termed “Sweet Threes.” Unlike cigars, these cigarettes were typically inserted into a mouthpiece. Having a smoke was going from about the length of time it takes to have a meal, without being nearly as much fun as having a meal, to about the length of time it takes to have sex, without being nearly as much fun as having sex.

Rooms were being set aside as “smokers” in well-to-do homes, and smoking was being discouraged in the other rooms. From the very beginning of rail travel, as a concession to the ladies, smoking had been forbidden in first-class carriages.
Indentured laborers from India arrived in Jamaica, bringing with them the multi-purpose use of cannabis, their ganja. At this point, however, in the United States, despite ready availability and general use in medical practice for a wide range of conditions, hemp was being little used for purposes of intoxication.

The moon-and-stars symbol now associated with Procter & Gamble would be beginning to appear during this decade, as wharf hands marked boxes of Star Candles. By the 1860s, this Moon and Stars would be appearing as a corporate logo on all P&G products and correspondence. (Although Star Candles would of course eventually decline in sales with the availability of distributed electric power and the electric light bulb, P&G would not entirely discontinue candlemaking until the 1920s.)

Although the smoking of cannabis was rather rare in America, in the mid/late 1850s there grew up a hashish-eating craze. Articles with titles such as “My Experience with Hashish” regularly appeared in such magazines as Harpers and Putnam’s Monthly Magazine of American Literature, Science and Art. It is possible to find scattered references to hash consumption in letters and journals, and as one example of this George Templeton Strong’s New-York diary of this year describes experimentation with hash.

The Haschish, by John Greenleaf Whittier.

Of all that Orient lands can vaunt
Of marvels with our own competing,
The strangest is the Haschish plant,
And what will follow on its eating.

What pictures to the taster rise,
Of Dervish or of Almeh dances!
Of Eblis, or of Paradise,
Set all aglow with Houri glances!

The poppy visions of Cathay,
The heavy beer-trance of the Suabian;
The wizard lights and demon play
Of nights Walpurgis and Arabian!

The Mollah and the Christian dog
Change place in mad metempsychosis;
The Muezzin climbs the synagogue,
The Rabbi shakes his beard at Moses!

The Arab by his desert well
Sits choosing from some Caliph’s daughters,
And hears his single camel’s bell
Sound welcome to his regal quarters.

18. Despite whisper campaigns by fundamentalist Christians, the logo does not indicate that the company secretly indulges in Satan worship.
The Koran’s reader makes complaint
Of Shitan dancing on and off it;
The robber offers alms, the saint
   Drinks Tokay and blasphemes the Prophet.

Such scenes that Eastern plant awakes;
   But we have one ordained to beat it,
The Haschish of the West, which makes
   Or fools or knaves of all who eat it.

The preacher eats, and straight appears
   His Bible in a new translation;
Its angels negro overseers,
   And Heaven itself a snug plantation!

The man of peace, about whose dreams
   The sweet millennial angels cluster,
Takes the mad weed, and plots and schemes,
   A raving Cuban filibuster!

The noisiest Democrat, with ease,
   It turns to Slavery’s parish beadle;
The shrewdest statesman eats and sees
   Due southward point the polar needle.

The Judge partakes, and sits ere long
   Upon his bench a railing blackguard;
Decides off-hand that right is wrong,
   And reads the ten commandments backward.

O potent plant! so rare a taste
   Has never Turk or Gentoo gotten;
The hempen Haschish of the East
   Is powerless to our Western Cotton!
Fitz Hugh Ludlow’s The Hasheesh Eater: Being Passages from the Life of a Pythagorean (NY: Harper and Brothers).

The heavily bearded Smith Brothers of Edinburgh marketed a highly active extract of cannabis indica that would be used as a basis for innumerable tinctures. 19

Charles Baudelaire’s *Les Fleurs du Mal* and real misogyny as of 1857:

"Woman is nature, hence detestable."

It is a delusion under which many a previously incontinent man suffers, to suppose that in newly married life he will be required to treat his wife as he used to treat his mistresses. It is not so.... He need not fear that his wife will require the excitement, or in any respect imitate the ways of a courtesan.... The majority of women (happily for them) are not very much troubled with sexual feelings of any kind.... Many men, and particularly young men, form their ideas of women’s feelings from what they notice early in life among loose or, at least, low and vulgar women.... Such women however give a very false idea of the condition of female sexual feelings in general.... The best mothers, wives, and managers of households, know little or nothing of sexual indulgences. Love of home, children, and domestic duties are the only passions they feel. As a general rule, a modest woman seldom desires any sexual gratification for herself. She submits to her husband, but only to please him; and, but for the desire of matrimony, would far rather be relieved from his attentions. No nervous or feeble young man need, therefore, be deterred from marriage by any exaggerated notion of the duties required from him. The married woman has no wish to be treated on the footing of a mistress.

— William Acton, MD, *The Functions and Disorders of the Reproductive Organs*

(Evidently the poet regarded pot as unnatural and therefore delectable, for he said: “These drugs have always aroused a great longing in me, and I’ve got some excellent hashish made up for me by Gastinel the chemist.”)

Late in this year, in Kentucky, Clara Hawes wrote a cousin: “have Hasheesh parties been introduced in Owensboro? ...A party in Lexington lately met to take it, and wishing to see the effects of it in perfection, took too much and were made alarmingly ill by it.”
The 1st American government-commissioned study of cannabis and health was conducted by the Ohio State Medical Society.

Cannabis was listed in the US PHARMOCOPOEIA as a medicine for various ailments.
Kahlil Gibran (Jubran Kahleel Jubran) was born in Bsharri — a town in what is now northern Lebanon that once upon a time had been surrounded by the famed “Cedars of Lebanon,” near the “Holy Valley” of the Maronite Christians that has since become so productive of the very highest quality hashish and opium. His father Kahlil Gibran was a clerk in his uncle’s apothecary shop until on account of gambling debts he needed to become an enforcer for Raji Bey, a local Ottoman-appointed administrator. As a child he would sustain an injury to his left shoulder, which would leave it weak and semi-paralyzed.

Dr. Oliver Wendell Holmes delivered himself of a biography of Waldo Emerson in which he was, basically, unsympathetic:

Of course no one can hold Emerson responsible for the “Yoga” doctrine of Brahmanism, which he has amused himself with putting in verse. The oriental side of Emerson’s nature delighted itself in these narcotic dreams, born in the land of the poppy and of hashish. They lend a peculiar charm to his poems, but it is not worth while to try to construct a philosophy out of them. The knowledge, if knowledge it be, of the mystic is not transmissible. It is not cumulative; it begins and ends with the solitary dreamer, and the next who follows him has to build his own cloud-castle as if it were the first aerial edifice that a human soul had ever constructed.
As an aside Dr. Holmes also made a profoundly snide comment anent Henry Thoreau, amounting to an implicit accusation that such concern over nature could have amounted only to a sublimated sexuality: Thoreau “told the story of Nature in undress as only one who had hidden in her bedroom could have told it.”

HERE WE FIND HENRY, STILL HIDING IN HER BEDROOM
At this point 26 states and territories had outlawed the sale of *cigarettes* to minors (the age of majority in any particular state was varying between 14 and 24). During the 1890s the Women’s Christian Temperance Movement would be distributing E.B. Ingalls’s *NARCOTIC*, a pamphlet discussing the evils of numerous drugs including *tobacco* as well as *cocaine, ginger, hashish*, and headache medications.
As the 1st recorded use of the term *marijuana* for *cannabis*, by supporters of Pancho Villa in Sonora, Mexico, the song “La Cucaracha” described a soldier looking to score a stash of *marijuana por fumar* (to smoke).

Johannes Eugenius Bülow Warming’s *ÖEKOLOGY OF PLANTS (PLANTESAMFUND – GRUNDTRÆK AF DEN ØKOLOGISKE PLANTEGEOGRAFI)* Basing his ecological system on water use and plant growth form, he essentially founded the modern methods of descriptive plant *ecology*. The terms xerophyte, mesophyte, hydrophyte, monocarpic, and polycarpic date from his usage.
Bayer pharmaceutical corporation registered and marketed Felix Hoffmann’s acetylsalicylic acid under the brand name “Aspirin.”

The 1st edition of the Merck’s Manual of the Materia Medica / Together with a Summary of Therapeutic Indications and a Classification of Medicaments: A Ready-Reference Pocket Book for the Practicing Physician, for carrying in the black bag of physicians making house calls, although it contained but 192 pages (it now has 2,833), found space to record the following list of potential remedies for that most prevalent American complaint, melancholy (only the first half of the lengthy list is shown below):

**Melancholia. — See also, Hypochondiasis, Hysteria, Insanity.**
- Acid, Hydrocyanic.
- Acid, Nitrohydrochloric after meals : if associated with oxaluria.
- Alcohol.
- Arsenic : in aged persons along with opium.
- Belladonna.
- Bromides.
- Caffeine.
- Camphor.
- Cannabis Indica.
- Chloral Hydrate : as hypnotic.
- Chloroform : for insomnia.
- Cimicifuga : in puerperal or uterine despondency.
- Cocaine.
- Colchicum.
- Colocynth.
- Galvanism.
- Gold.
- Ignatia.
- Iron.
- Morphine.
- Musk.
- Nitrous Oxide.
- Opium : in small doses especially useful.
- Paraldehyde.
- Phosphorus.... [etc.]
By this point Cadbury’s Dairy Milk had become the firm’s biggest line. During World War I this formerly Quaker firm would proclaim itself in support of its nation’s war effort, entirely disregarding the Quaker Peace Testimony. More than 2,000 of its male employees would enlist in the British armed forces—or so it would brag—and the firm would send books, warm clothes, and of course chocolate to the front lines. The company would augment the Government’s allowances to the dependants of its workers who had become warriors. At the end of the war the former employees who had become warriors would either be invited to return to their previous jobs, or be sent for education, or be looked after in convalescent homes at company expense.

(That the firm was on a morally slippery slope should have been apparent—for during World War II it would become a weapons contractor, and afterward it would brag about such warlike activity.)

Marijuana smoking had been appearing in the United States, among laborers in towns along the Mexican border, and was spreading along the Gulf Coast. Between this year and 1931, 29 states, most of them west of the Mississippi, would be prohibiting its nonmedical use. However, this anti-drug legislation would initially receive only limited media attention.

US forces occupied Vera Cruz and a fleet arrived off Tampico in consequence of hostile acts by Mexicans. After pressuring the Mexican President to resign, Veustiano Carranza attempted to supplant him but became engaged in a civil war with one of his former lieutenants, Pancho Villa.

In the US, 27 state and city laws prohibited the smoking of opium.

The federal Harrison Act treated cocaine as more dangerous than opium, classifying it (incorrectly) as a narcotic. Fears over cocaine use, particularly by blacks, had led by this point to regulatory laws in 46 states of the United States of America—whereas only 29 states had enacted such regulatory laws in regard to opiates. In result of this legal situation, cocaine use would become surreptitious, and the substance would be used primarily by bohemians and musicians, and in the urban ghettos. Ostensibly a tax measure designed to control the marketing of opium, this required all persons authorized to handle or manufacture narcotic drugs to register, pay a fee, and keep a record of the drugs in their possession. The act did not prohibit the supply of opiates to users by registered physicians “in the course of their professional practice.” Subsequent Supreme Court decisions and government enforcement policies would, however, restrict the right of doctors to prescribe opiates.
Cadbury chocolates were put onto trays in special 5.5lb boxes and sold loose to customers, at 3.5d per lb. (A deep lined box would be introduced in 1916 and a one-pound box in 1924.)

The United States prohibited the import of cannabis for nonmedical purposes.
The use of cyanide gas was introduced with the execution of Gee Jon, a 29-year-old member of the Hop Sing Tong, born in China, who had in an outbreak of tong warfare killed Tom Quong Kee in Mina, Nevada. First the government of the state of Nevada in its compassion attempted to pump cyanide gas into this prisoner’s cell while he slept, but this didn’t work so a gas chamber had to be constructed. During this decade and the following one in the United States of America, there would be a resurgence in capital punishment. (There would be an average of 167 executions per year here during the 1930s, adding up to more than in any other decade in American history.)

Concern grew among the white land-owning population of the island of Jamaica over the its demoralizing, criminogenic influence of ganja smoking among poor native laborers. Being a poor native laborer ought not to be so much fun. The Dangerous Drugs Law of 1924 increased penalties for use of opium or cannabis.

The increase in heroin use among urban male youths led to a fear of the “dope fiend,” and to a ban of its manufacture and import.

In England, the Rolleston Committee emphasized that it considered that non therapeutic use of opiates did not represent a serious threat. After assessing the situation that obtained in the USA subsequent to the federal Harrison Act, it again affirmed the legal right of British physicians to prescribe opiates.

The All-India Congress Committee, in conjunction with Mohandas Gandhi, resolved that the British opium policy was contrary to the moral welfare of the Indian people.
In Jamaica, the Great Depression, the rise of Rastafarianism, and racial fears increased concern over the use of marijuana. The Panama Canal Zone Report concluded that there was no credible evidence that cannabis was habit forming or that it was having any “appreciably deleterious influence” on American soldiers in the Zone, and recommended that no action be taken. However, urban legends that associated horrible crimes with marijuana and Mexicans were given credence in a Surgeon General’s Report.

During the era of prohibition, Sanka would be introduced and coffee consumption would reach new highs. By this year, in the United States, a widespread illicit liquor trade had become well established. “Speakeasies” had made their appearance, and consumption had increased particularly among women. A local businessman named Al Capone, none too smart, none too efficient, and not at all charismatic, was able to seize primacy in Chicago’s underworld due to opportunities offered by prohibition of the legal sale of alcoholic beverages.

In the midst of all this, a young graduate of Englewood Technical Prep Academy on the South Side of Chicago, Milton Sanford Mayer, matriculated at the University of Chicago.
The Panama Canal Zone Report reaffirmed what it had concluded in 1929, that there was no credible evidence that cannabis was habit forming or that it was having any “appreciably deleterious influence” on American soldiers in the Zone, and again recommended that no action be taken. The Federal Bureau of Narcotics, however, sensing a great opportunity for empire building, began to emphasize the need for adoption of a Uniform State Narcotic Drug Act to control it and characterized it as “the worst evil of all.”

Cadbury’s Dairy Milk with WholeNut was launched.

A Marijuana Tax Act was passed, establishing a prohibitive tax and regulatory procedures.
As the United States of America careened toward entry in World War II, things began to get a bit crazy. Fear was endemic, and so penalties were increased not only for cultivation and sale of marijuana but also for possession. Hollywood scriptwriter John Milius would create a comic script set in this era of worry and overreaction, titled “The Night the Japs Attacked” (this would be changed first to “The Night the Japanese Attacked” and then to “The Rising Sun” before Stephen Spielberg would finally decide on the simple “1941”).

Elsa Smuskevich, a 16-year old Latvian sniper, made the Red Army newspapers by killing her first German outside Murmansk. “A woman has to have a reason to fight, a reason to leave her home and go to war,” Smuskevich would comment to an interviewer 45 years later. “If she has that reason she is a wonderful soldier.”

The La Guardia Report stressed the relative triviality of the effects of marijuana. Amphetamine was further limited in Sweden under the Swedish Narcotic Act.

20. Spielberg’s “1941,” which would be released in 1979, details the ridiculous but exceedingly real invasion panic that gripped Southern California as Japanese-American citizens were being moved by rail through San Diego to concentration camps inland. Dan Aykroyd and John Candy were in a tank crew trying to set up a cannon in Ned Beatty’s backyard. Robert Stack, as an Army general charged with protection of the Californian coastline, opined that:

“Madness. It’s the only way to describe it: madness. This isn’t the state of California. This is the state of insanity. G2 should pour knockout drops into the water....”
Drug history is booming. There are new cultural and social histories of drug use, histories of the international drug conventions, as well as some intriguing books that examine drugs as global commodities and trace the connections between drugs, colonialism and empire. But so far, most of this work has focused on opium and, to a lesser degree, cocaine. James Mills's new book, *Cannabis Britannica*, fills the gap by focusing on marijuana. This wide-ranging book examines the use of hemp for cordage, for medicine, for intoxication and, finally, and perhaps most importantly, the place of hemp in the politics of empire. From the sixteenth century onwards, the British navy required hemp for cordage. In 1563, Queen Elizabeth I decreed that all landowners with sixty acres or more had to grow hemp, and by the nineteenth century, the British government wanted to encourage hemp-growing in her colonial possessions as well. In India, frustrated colonial officials noted that hemp was grown for intoxication purposes instead, making its fibers unsuited for use as cordage. This did not stop the East India Company, and later colonial officials, from taxing it. Not surprisingly, smuggling was rife. Mills argues that because of the illicit trade, cannabis became associated with criminality in the minds of British officials. Cannabis also became associated with insanity, especially in India. Annual reports from Indian asylums showed that marijuana was the leading cause of insanity. Mills argues that these statistics were inaccurate. The asylums in India had become a convenient way of dealing with vagrants and other undesirables. When someone was brought to the asylum, frequently by police, the superintendents filled out forms which required them to state the “cause” of the insanity. If someone smoked marijuana, this would frequently be put down as the cause, leading to the shocking statistics. Although cannabis was always a side-show to the more important anti-opium campaign, anti-drug crusaders jumped on the asylum statistics and spiced them with other tales of bhang leading to crime, wife-beating and suttee, to bolster their campaign in Parliament. In 1893, as the anti-opium campaign gathered steam, the British government created the Indian Hemp Drugs Commission. Mills argues that this was a diversionary tactic, done to create the impression of action on the part of the government. The Commission had five “official” members—all of whom were British colonial officials—and three “non-official” members.
from the Indian elite. The Commission reported that hemp drugs were used medically, in religious rituals and for relaxation. The Commission concluded that the statistics on cannabis and insanity were inflated, that the stories about cannabis and crime were exaggerated, and that moderate consumption might even be beneficial. They recommended that a strict system of control should be put in place, and that there should be limits on how much any individual could possess. This, of course, would protect British taxation revenues! Interestingly, two of the Indian members dissented, with one saying that he thought that hemp drugs were in fact more harmful than the Commission suggested, while the other advocated prohibition over the long-term, and a register of hemp users in the short term.

In the meantime, doctors were experimenting with new medical uses for hemp drugs. Early in the nineteenth century, William Brooke O’Shaughnessy (best known as Director-General of Telegraphs in India, but also a well-published medical researcher), undertook a series of experiments on dogs and humans to determine the effects of cannabis and its usefulness as medicine. He advised that cannabis was a very valuable anti-convulsant, and useful for rabies, tetanus, cholera and delirium tremens. Other doctors recommended it for headaches, psychological problems and heavy menstrual bleeding. By the late-nineteenth century, British artists and rebels were smoking marijuana, as part of larger experiments with opium, cocaine and other drugs. And so, at the turn of the twentieth century, medical and recreational use of hemp drugs in Britain grew, while in India, regulations controlling hemp were only slowly put into place.

Cannabis prohibition in Britain itself would come about as a result of international drug treaties. The first of these, the Hague Anti-Opium Convention, was signed in 1912, and went into effect in 1919. Signatories, including Britain, agreed to control the manufacture and sale of opium and cocaine. Cannabis was not included. But in the early 1920s, a number of countries, especially Egypt, began agitating for the inclusion of Indian hemp. The British were not enthusiastic, but ironically, the Egyptian delegate who made a powerful, and successful, case against hemp drugs at the Second Opium Conference in 1924 relied heavily on a report by a British doctor who had been in charge of the Egyptian Lunacy Department when Egypt was a British protectorate. As Mills put it, “The many tentacles of the empire seem to have become entangled on the issue of cannabis” (p. 187). Britain ratified the Geneva Opium Convention in 1925, placing control over the import, export and manufacture of cannabis.

There had been some wartime panic about cannabis use in the armed forces, and the only opposition came from people who were concerned about the use of cannabis in corn plasters. In 1928, the Coca Leaves and Indian Hemp Regulations made it illegal to possess cannabis unless you were a medical professional or had a prescription. Mills ends his story here with the promise of a second volume that will take the history up to the present. Readers would have been better served by a single volume that covered the entire history. Mills relies heavily on long quotes from primary documents, needlessly lengthy prose and long digressions on marginally relevant topics. Do we really need six
pages on how the drug was cultivated in India or four pages on
the maneuverings of Sub-Committee F of the Second Opium
Conference?
Throughout the book, Mills argues that knowing the history of
marijuana can help us with policy-making for the present. He
believes that the prohibition of marijuana was a mistake, and
is sympathetic to the arguments for the medical use of
marijuana. I agree; but he neglects the sources that talk about
the harmful effects of nineteenth-century *cannabis* use. We know
today that there are people who become very heavy users, to the
detriment of their health and relationships (although alcohol
is far more dangerous by any measure). There are reasons why
people supported the banning of the drug, and this too may hold
lessons for the present. Finally, on a more positive note, by
placing hemp in political, economic and medical context, Mills
clears up many of the historical myths surrounding cannabis. By
focusing on the international context, he is able to demolish
the theory that it was the chemical company DuPont which lobbied
for the criminalization of cannabis, because it was threatened
by the potential commercial uses of hemp. He also says that there
is no evidence for the popular myth that Queen Victoria used
cannabis to relieve her menstrual cramps (p. 142). Every
cannabis crusader who misuses history (and unfortunately it is
quite common) should be forced to read this book!

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“It’s all now you see. Yesterday won’t be over until tomorrow and tomorrow began ten thousand years ago.”

– Remark by character “Garin Stevens” in William Faulkner’s INTRUDER IN THE DUST

Prepared: December 6, 2013
This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot “Laura” (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.
Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology—but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

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