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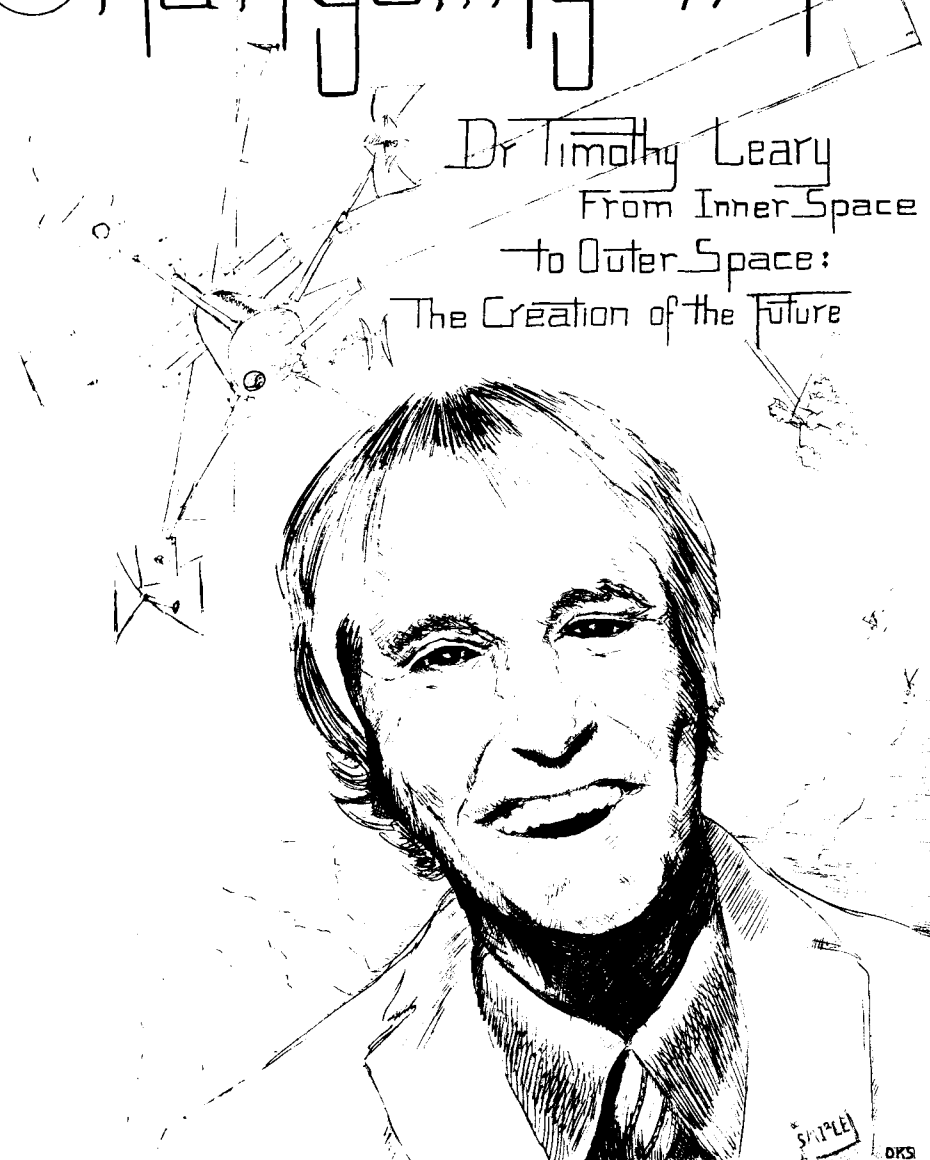
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Changeling Times

Dr Timothy Leary
From Inner Space
to Outer Space:
The Creation of the Future



CHAMELEON CLUB

NO. 00001



It has been said that the disorder which we perceive in the universe is merely an illusion, an interpretation of our surroundings as unpatterned or unplanned based on an inadequate supply of information, either too little or too faulty, and by a mind whose limits include a tendency to conclude that no answer exists where we have found none. Yet the same can be said about the order we have found: it is a product of the same mind, with the same information, and it resulted from the same function of our minds to gather, assimilate, and interpret the data our senses are designed to receive in their own unique manner and to fit certain specific needs. One might say that the reality which we perceive, regardless of its similarities and/or difference from any theoretical "objective reality", is a "special reality" specific to ourselves and in which, perhaps, the balance between order and disorder is of greater importance than either alone.

This, basically, is the Discordian principle, and it is one of the concepts around which the Chameleon Club was formed. Our symbol is based on the Eastern symbol of the principle of balance, the Yin-Yang, and features a rose ascending and a comet descending, symbolizing the union of the heavens and the like which resides on Earth. This idea is reflected in the club's interests on a spiritual, physical, and artistic level, with an orientation towards exploration of the frontiers of science, art, and self. Our fields of study range from religion to psychology, from magic to science-fiction, from audio-visual entertainment to crafts to, well, this magazine. We have pooled resources to accomplish projects which would be difficult or impossible for a single individual.

We are non-partisan and non-affiliated: our only political philosophy is a basic agreement with Jeffersonian Libertarianism--all people should be free to do as they please, where it does not conflict with their fellow-person's identical rights. We believe that Life, Liberty, and the Pursuit of Happiness are, indeed, inalienable rights (though the opportunity to exercise them is, sadly, limited). We are actively supportive of humanitarian and charitable organizations, where they are not exclusive, and we initiate and run our own community service programs.

For more information about the Chameleon Club and its campus affiliate at C.W.R.U., please write to: Chameleon Club, P.O. box 174, Perry, Ohio 44081.

We welcome your comments, feedback, inquiries, and submissions to our publication, the first issue of which you are holding right now. We truly wish to make this an interesting, creative, and entertaining forum for some unusual ideas.

C.C. Posencomet

excerpt from **NEUROPOLITICS**

by Timothy Leary

SEEDS OF THE SIXTIES

In January 1960 I accepted an invitation to come to Harvard University to initiate new programs in what was then called behavior change. I was convinced that mental illness could be cured...

I believed the nervous system to be a bio-chemical-electrical network capable of receiving and creating a changing series of adaptive realities if and when the chemical key for altering consciousness was found and employed in the context of an adequate theory. In the then zeitgeist of Salk, Fleming, Pauling, I believed that the right chemical used correctly was the cure. The career ailment I had selected as curable was human nature. To oversimplify, I believed that man did not know how to use his head, that the static, repetitive conditioned circuit known as the normal mind was itself the source of dis-ease and that the task of the psychologist-neurologist was to discover the neuro-chemical for changing mind, that is, to allow for new imprints of new realities and new conditioned sequences. Our initial experiments at Harvard suggested that LSD might be such a drug.

In the early sixties we tested these hypotheses in a series of control experiments, administering LSD to several hundred persons under the following conditions: the set or expectation was for philosophic exploration and self-discovery; the setting was supportive, secure, and respectable. There was not one casualty or bad trip. Our subjects would routinely experience meta-mind intensities and were encouraged to contemplate the personal and social implications of the new signals.

The results of these and other psychedelic drug experiences led us to conclude that organic neuro-chemicals could be used as instruments for studying the nervous system, for freeing brain from the limits of mind, in training human beings to develop new neural circuits (new minds) for reception and transmission.

The implications of these conclusions for human freedom could be far-reaching. A new science is defined. I have suggested the term neurologic: the understanding the control of one's own nervous system. More important a new mythic of human nature emerges. The human being is seen as having several minds (defined as neural circuits) which evolve during the course of individual development and which can be turned on and off selectively and adaptably as one tunes and tunes the many external electrical circuits with which modern man surrounds himself.

In 1960 to 63, we tested these theories in a series of objective studies of prison rehabilitation, psychedelic psychotherapy and personality change. The hypotheses were confirmed. We cut the prison-return rate by 90%. We demonstrated quantitative psychometric improvement in personality. It was prize-winning elegant research. Our subjects shared our enthusiasm but the medical directors didn't. We were naive enough to be surprised that many administrators didn't really want to eliminate the pathologies they administer.

God knows they liked me personally, respected our results and, in their secret hearts, hoped that we were right. But there is this larval inertial fear of change. Three times I was offered tenure at Harvard --and the post of chief psychologist at Massachusetts General Hospital--if I would just play down the drug research. But by then more than careers were at stake. We had entered the dialogue of myth, tapped into that ancient current of passionate hope and risky belief that mankind can evolve into a higher wisdom...

In 1963 I left Harvard, abandoned the role of conventional academic scientist and became, without knowing it, a shaman. This shift in occupational role was accomplished slowly, hesitantly, exploringly and not without self-conscious humor. First, a diligent study of religious history revealed that psychedelic plants had been used in the great philosophy-generating cultures of the past--Egypt, Persia, India, China and Greece--always for initiation into adulthood, initiation into the spiritual life and for the training of shamans, prophets and special priests who played colorful and apparently necessary public ceremonial roles. At the same time I began personal training in Hindu Vedanta, Buddhist Tantra and Taoist techniques for understanding the flow of various energies. The obligatory pilgrimage to India was made.

In 1963 We started centers for training in consciousness expansion, a scientific journal and lecture tours for communicating the results of our research. We were particularly concerned with the development of neurological language of verbal and, more important, electrical and electronic patterns to communicate the broadened range of consciousness.

By 1966 Congress was beginning to consider bills to criminalize LSD and similar drugs...My own political position then was by no means radical or solitary. Indeed, during the Johnson administration, a bitter battle was fought on this issue. Medical and scientific people (backed by the Kennedys) urged that drugs be administered by the Department of Health, Education and Welfare while law-and-order people politicked for the Department of Justice. History may well decide that the second great, belligerent disaster of the Johnson years was the decision to turn drug control over to the police. LSD was made illegal and most of the top drug scientists began their steady exit from government responsibility. Another war on heresy had been declared...

It is my folly to believe deeply in the Jeffersonian vision and the First Amendment. I accept this Merlin Heritage, this national trust. Can this first America be saved? Well, we said, if they can make laws, we can repeal them. With the other dissenting spokesmen I opposed the war and defended marijuana and LSD against unscientific slanders. We warned against the heroin peril and unlicensed, ill-informed drug abuse.

-no one had to do that--but a rational, philosophic, scientific understanding of drugs. It was the time (can we remember?) of civil rights, of nonviolent dissent debated openly, registered in the polls and litigated in the courts.

I was followed, set-up and busted like everyone else, fought test cases, got the Federal marijuana law declared unconstitutional. It was in the American tradition to defend what you believed. Every court decision and every poll showed that a new-consciousness was growing. The real thing had to do with the way people looked each other in the eye and smiled knowing that something new and self-responsible was happening in their heads. The world listened. Messages came to us from the dissenting underground in Russia and Brazil. The real revolution of the sixties was neurological...

The systematic questioning of orthodoxies led inevitably to the Nixon counter-reformation, the attempt to re-impose the old authority by means of police power. But the history of inquisitions teaches that cultural-philosophic matters cannot successfully be legislated despite-heresy trials, sumptuary laws, informer-provocateur espionage tactics and secret police.

A classic reaction to the collapse of authority is existential loneliness. Once you have accepted that your nervous system creates, from the Heraclitan flow, your own reality, what guideposts, what compass readings, what new goals?

The divergence, individualism and Utopian optimism of the sixties were crushed by violent reaction. This philosophic vacuum was temporarily filled by a renaissance of old dogmas which have latched on to the new energies--experiential Christianity, homogenized Buddhism, TV Hinduism. These pessimistic, nostalgic creeds have served to turn-off, shallow-out, calm down the explosive expansions of the last decade.

We are now experiencing a quiescent preparatory waiting period.

Everyone knows that something is going to happen.

The seeds of the sixties have taken root underground.

The blossoming is to come...



That Place on Bellflower

Restaurant Francais

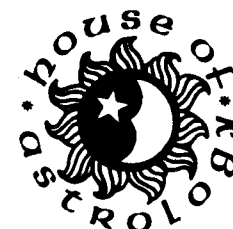
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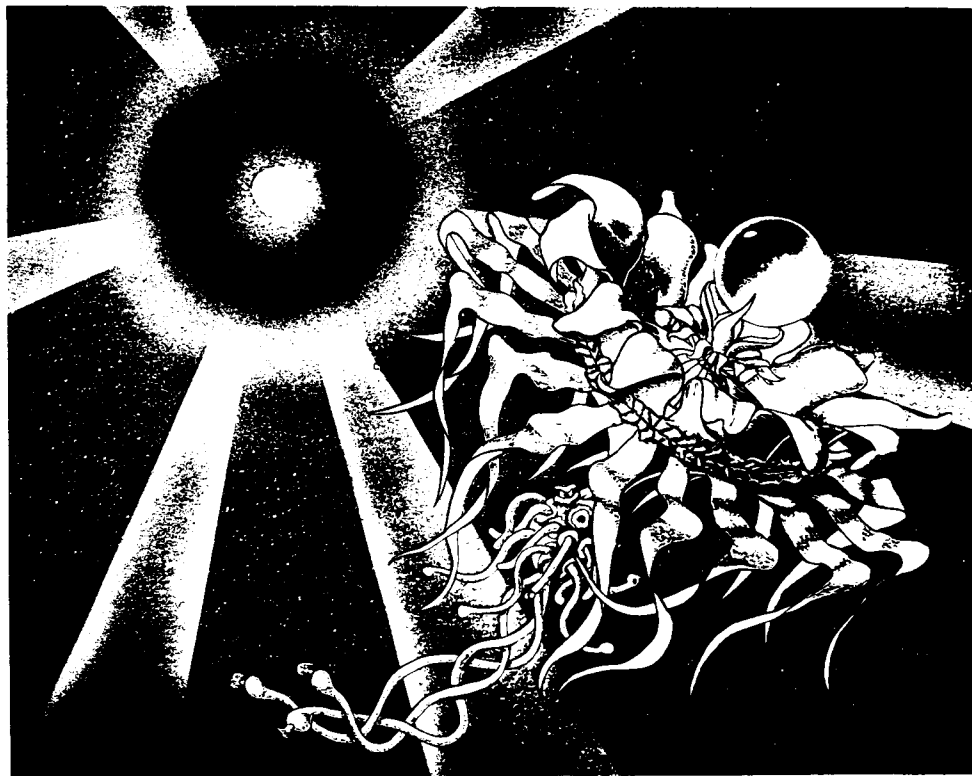
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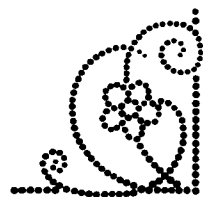
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GIFTS FOR THE ANGELS

1. And so it was (that) a great drought (was upon) the land.
2. And the rainy time had not yet (come) to bless our fields.
3. And the Children of the Sky wept, and then cried out unto the Heavenly Host on the dawning of each day (and on) the setting of each sun for their aid. 4. And the skies answered not. 5. And the fruit of the fields began to wither.
6. And it came to pass (as) the great bell sounded the final knell to summon the Children of the Sky to morning prayer.
7. (And) Kona the son of Kanda, who (was) a man of wisdom, cried out unto them saying. 8. Behold, in the western sky, a star falls to the ground. 9. And as the Children of the Sky looked and saw, the star grew until it nearly filled the sky, and (it) became (a) great bird of metal.
10. And from the bowels of (this) great bird came an angel.
11. And He wore only white, and (around) His head was a globe of silver. 12. And the angel removed his silver sphere (that) He might speak with men. 13. And the angel spoke (unto them) saying:
14. Behold I have come unto you (from) the Heavens. 15. I am but one of a great host of peoples in the skies. 16. I and my company are but messengers, we who (are) the Legion of Peace.
17. We have come to teach you (to) help yourselves. 18. If you will give of yourselves, we shall give of ourselves. 19. And there shall (be) food for all, and we shall all be richer for it.
20. And when we heard Him speak (thus), we pledged to give of ourselves.

1. And the angels (of the) Legion of Peace showed us how to dig a furrow to plant (in) a straight line. 2. And beautiful were the fields of even furrows.

3. And they showed us how to dig the shallow ditches among the furrows. 4. And how to line (them) with clay, to bask in the sun; and the ditches of red (were) wondrous to behold.

5. And thou told us to block the river with wood and stone and clay, as (did) the kurru creatures of (the) river banks, and so we did. 6. And it came to pass that the water ran (over) the river banks, and into the ditches, and flowed unto the fields, and all of the fields grew fruitful once more.

7. And when the Children of the Sky saw what thou had done, they rejoiced and made (a) great feast. 8. For seven days and seven nights they celebrated, and sang hosannas (to) the angels from the Heavens. 9. And every father offered his most beautiful daughter to carry (an) angel's son. 10. And they made garlands of flowers (for) their hair, and wine and honey (was there always) upon the table, also spicebread and oil, and the new-ripened fruit of the fields. 11. And all (of them) were joyous.

1. And it came to pass that (on) the eighth day the angels of the Legion of Peace were led to the morning prayer. 2. And Kona son of Kanda spoke before them saying. 3. You have made our home a wondrous place. 4. We cannot improve on your homes (in) the sky. 5. We thank you, therefore, for your great bird of metal, that we (might) consecrate it in (your) honor, for it is thus (that) we (have prepared) gifts for the angels.

6. And the angels (who were) the Legion of Peace came unto their great bird of metal. 7. And, Behold, the men of the village

had consecrated it. 8. And they had released the noxious gases and fumes from the lower parts (thereof), and anointed (them) with incense and oil. 9. And (they had) taken out the tables of iron and put, in (their) place, tables of hammered gold, all (of) one piece, with threads of silver. 10. And (they had) taken out the tubes of glass and ornaments of clay, and set (in their place) gems of many colors and precious stones.

11. And when the angels had seen all (that had been done), they wept mortal tears, and cried (out) saying. 12. We did so much for you. How shall we return to (our) homes in the sky?

13. And when thou (had) heard their request the men of the village, as (one) man, drew their hunting knives. 14. And they released the Legion of Peace from (their) bodies to return to the skies.

15. And there was much rejoicing. 16. And the angels had given of themselves. 17. And we feasted on (the flesh of) them, and it was good. 18. And there was food for all, as they (had) said. 19. And the rains fell that very morning.

J. Rosenbaum



ARNIE APPLE ASKS:

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Case Western Reserve

Saturday, Nov. 17

10 am - noon: **Opening Inner Doorways**



How to communicate with the subconscious and collect the unconscious areas of the mind. Guided meditation, visualization, self-diagnosis, meditation techniques and exercises.

1 - 3 pm: **Dream Dynamics**



How to better recall, interpret, and work with Dreams - practical pointers on the use of Dreams for greater self-awareness. Survey of psychic, lucid and magical dreaming and astral projection processes.

3:30 - 5:30: **Psychic Healing Workshops**



Metaphysical views on the origins & purpose of disease; who can & cannot be healed psychically; spiritual preparation for healing work; and how to generate & transmit healing energies to those in need. Demonstrations & practice sessions of Auric cleansing, laying-on-of-hands, and absent healing.

7 - 9 pm: **Magical Music Concert**



Circle music for higher consciousness. Includes performance of not published and unpublished Circle songs.

Sunday, Nov. 18

noon - 2 pm: **Herb Magic**



Survey of 11 major magical herbs & their uses, plus how to prepare a variety of herb teas, potions, charms, amulets & incenses to help & to heal self & others. Also, how to work with earth spirits & divas.

2:30 - 4 pm: **the Pagan Spirit Today**



Music, slides & commentary on the Pagan Revival movement in the U.S. today. Focusing on rituals, festivals & a discussion of various Wiccan and Pagan traditions in parts. Slides in presentation include: Stonehenge & the Pagan Revival; 1978 - 1979 and the 1979 Wiccan Book of Shadows; & more.

4 - 5 pm: **Chancing Circle**



A magical Pagan Chancing Circle for promoting greater self-awareness & spiritual growth in participants.

Co-sponsored by Circle & Chameleon Club



Cost is \$15 for Saturday's seminar or \$5 per session; Sunday seminar is by donation. Sunday Chancing Circle: Free. For more information, call Jeff, 216-321-9359, or write: P.O. Box 176, Perr., OH 44081.

in the Fribley Commons Lounge



THE HELL LAW



10. The HellLaw states that Hell is reserved for them that believe in it, and that the lowest rung of Hell is reserved for them that believe in it on the assumption that if they don't they'll go there.

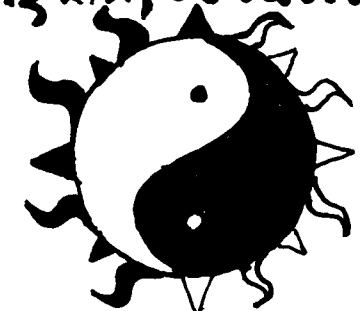
Principia Discordia



Our special thanks to the patrons of the event, who helped us bring Dr. Timothy Leary to lecture at Case Western Reserve University.



Manifestations



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Timothy Leary

Timothy Leary was born in Springfield, Massachusetts in the fall of 1920. After receiving his BA from the University of Alabama and his MS from Washington State University, he went on to receive his Ph.D. in Clinical Psychology from the University of California at Berkeley in 1950.

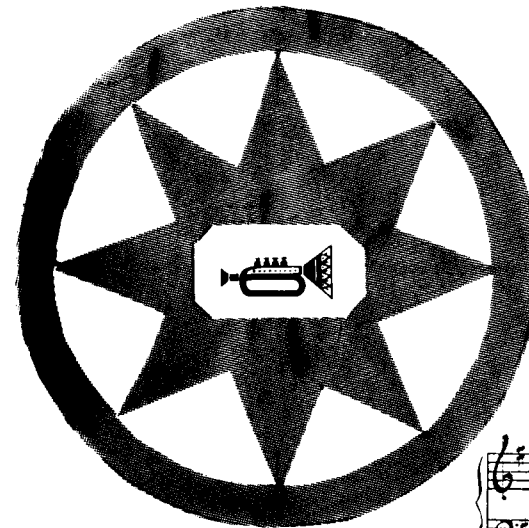
Dr. Leary's most important accomplishments of the 1950's were in connection with his position as the Director of Psychology Research at the prestigious Kaiser Foundation in Oakland, California. It was during this time that he became a founder and leader of the new "humanistic" psychology movement; his ground-breaking work in the field helped revolutionize traditional approaches to psychotherapy. His noted work, Interpersonal Diagnosis of Personality was cited by the Annual Review of Psychology as the "best book on psychotherapy of the year" in 1957, and has since become a classic psychological text.

In 1959, Dr. Leary left the Kaiser Foundation to accept an appointment at Harvard University as Lecturer in Clinical Psychology. During the summer of 1960, he had his first psychedelic experience at the home of a friend in Mexico. Back at Harvard, he became the Director of the Psychedelic Research Project at the Center for the Study of Personality. In its first year, carefully controlled psychedelic sessions were conducted with over two hundred volunteer subjects. Also during this time, Leary initiated the Concord Prison Project using psilocybin in conjunction with other support and therapy in an experiment in prisoner rehabilitation. The prison-return rate was cut by 90%.

Both the Harvard and Concord Prison work proceeded quietly, until publicity about these projects began to make headlines. Three times Dr. Leary was offered tenure at Harvard - and the post of chief psychologist at Massachusetts General Hospital - if he would agree to play down the drug research. But by then, more than careers were at stake. In Dr. Leary's words, "we had entered the dialogue of myth, tapped into that ancient current of passionate hope and risky belief that mankind can evolve into a higher wisdom..." In 1963, Leary and his close associate, Richard Alpert, left Harvard amidst high controversy.

Upon leaving Harvard, Dr. Leary and his associates started centers for training in consciousness expansion, a scientific journal, and lecture tours for communicating the results of their research. His work continued to generate headlines and controversy, and served, for many, as a key focal point of this volatile decade. In December of 1965, Dr. Leary again made world-wide headlines when he was arrested for transporting less than half an ounce of marijuana across the U.S.-Mexico border.

While free on appeal he continued to lecture at many leading American universities and was involved in a series of legal struggles, one of which resulted in his getting the Federal marijuana law declared unconstitutional. The control of psychedelic drugs (like LSD) was quickly becoming a political issue, and legislation soon removed these drugs from the domain of the medical and scientific professions. Dr. Leary urged that qualified professionals be allowed to administer psychedelic drugs of pure quality in therapeutic settings as an accepted form of psychotherapy, and in 1966 testified before the Senate Committee headed by Ted Kennedy. During this testimony he asked that Congress provide proper licensing for those professionals wishing to administer these drugs in a therapeutic environment. Despite these efforts and the efforts of his many distinguished colleagues, LSD was made illegal and most of the top drug scientists began their steady exit from government responsibility.



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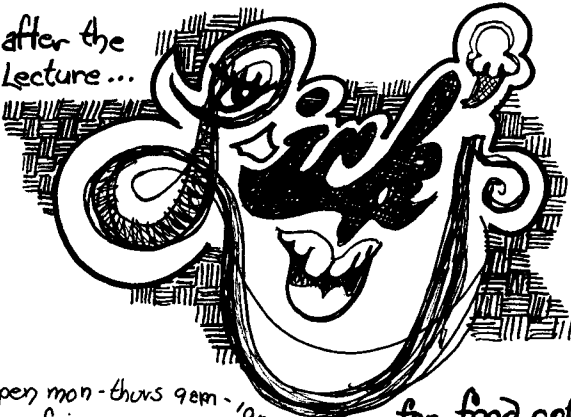


The Musicians' Music Store

By this time, Timothy Leary had become an internationally-known leader of the consciousness movement and champion of personal freedom. He became known as the "High Priest" of the 1960's (publishing a book of the same name), and coined the phrase "Turn-On, Tune-In, Drop-Out," which echoed a statement of self-discovery and self-actualization throughout the world. His activities were followed closely by the world media, highlighted by an April, 1966 LIFE Magazine cover story on LSD, including an endorsement of controlled, conscious use by the publisher, Henry Luce. But the overall political climate was turning increasingly repressive.

In December of 1968, Dr. Leary was again arrested, this time for possession of two marijuana cigarettes found in the ash tray of a car which wasn't his. With a new trial pending, he announced his candidacy for Governor of California on the Democratic ticket. He travelled extensively throughout the state and country giving campaign speeches, using the campaign slogan "Come Together" (the Beatles subsequently recorded a song of the same name in dedication).

after the
Lecture...



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READ SOMETHING
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POLITICS PHILOSOPHY RELIGION ADVERTISING SCIENCE

In our modern world, our attention and belief are clamored for by many factions. Christians with their bible, Politicians with their law and order, the TV tells us to go out there and consume, all are encouraging us to believe one thing and fear another. (Hell, Communism, whatever). All these ideologies have one purpose:

To mold and control humans so that they will supply needs or desires for the Controllers.

Belief inevitably sets one's mind in a pattern such that certain thoughts are unacceptable and others may be unthinkable. Is this desirable?

Convictions Cause Convicts!

you are invited to

★ Wake Up! ★

Read other opinions, investigate accepted facts (when does 2+2 not make 4?). Investigate whatever the "authorities" want to keep hidden. Blind faith is death, intelligent inquiry is Human life. Of course belief systems are an inescapable part of life, but let us try to find those which will bring tolerance and kindness to all, whether they share our belief or not.

Opening the mind cannot help but make us wiser, more informed, and better able to enjoy the immense diversity of our world and ourselves. (P.S. Everything said in this applies to everything said in this!)

God is a Girl and His name is Eris!!



ΣΟΖΑ

BY SOMEONE YOU DISAGREE WITH AT LEAST ONCE A WEEK!

In December of 1969 and January of 1970, Dr. Leary went on trial for his two arrests and was sentenced to two consecutive ten-year sentences. Faced with twenty years of imprisonment ahead of him and little hope for release by the Nixon administration, he escaped from San Luis Obispo State Prison in September of 1970. With the aid of a group of young political activists called the Weathermen, Leary fled the country and presented his case to the government of Algeria. There, he and his wife befriended Black Panther leader Eldridge Cleaver (who was also in political exile), only to be placed under "house arrest" by Cleaver a few months later over an ideological split (Cleaver called for armed revolution, Leary for neurological revolution).

Dr. Leary spent the next eighteen months in Switzerland, where he was granted political asylum. During this period he was quietly active in the intellectual and cultural life of the country as a writer and lecturer. During this time, his book Confessions of a Hope Fiend was released in America. In this book, he told the story of his imprisonment, escape from prison and exile in Algeria.

On January 14, 1973, arriving at the Kabul Airport in Afghanistan en route to Ceylon, Dr. Leary was illegally kidnapped by American agents (there exists no extradition treaty between Afghanistan and the United States) and forcibly returned to the United States. Back in the country, he was placed in solitary confinement with bail set at \$5,000,000 -- the highest bail in history for an American citizen. For the next 3 1/2 years, Dr. Leary was kept imprisoned; at least half of that time was spent in solitary confinement. During this time he wrote constantly, while supporters on the outside continued to work towards his release. In April of 1976, Dr. Leary was released on parole.

Since that time, he has written several books including ExoPsychology, What Does WoMan Want? and Intelligence Agents, and has lectured extensively. His recent talks have focuses on the personal and species aspects of evolution and "the creation of the future." His message of personal freedom and growth has recently taken the form of three ideas whose time have come: Space Migration, Intelligence Increase and Life Extension (S.M.I².L.E.). In his long and continuing career as a "change agent," the controversial philosopher-scientist has written over twenty books, and has made countless media and lecture appearances throughout the world. Dr. Leary currently resides in Los Angeles with his wife and son.






Mother of us all, Remember we who remember

Through dark waters flowing and the falling of fruit
The land raises its cry in winters face — All Hallows Eve
In the whirling of wind and the bonfires blaze, the Earth
turns onward to the ancient drum — All Hallows Eve

In cities sprawling and the ancient hills
The tune sings to call the people — All Hallows Eve

Answer the summons, All Hallows Eve

 Eldest spirits rise as the Earth
falls into sleep

Father of us all, Remember we who remember



ELIXIR OF PHOEBE

Mesmerize us, Lunar Goddess,
Man within you.
We're wandering children, Mother of Spheres,
Traveling through your matrix in space.

Table sky holds silvery chalice,
Luminescent crescent.
Reaching for celestial goblet,
Nectar spills in droplets.

Rare teeth bite plump dimpled dewdrops,
Worshipful wild-eyed wooly things.
Icon breakers, shadow makers,
Skybourne geese with silver linings.

Lovely Lady of lightning bugs,
Unhatched works are we.
Cradled in your crescent,
Awaiting descent.



Bonnie Shore