THE ANNOTATED EDITION

THE FAR-OFF LAND

LSD, Mescaline, and a Lost 1959 Classic of Psychedelic Research, Memory, and Consciousness



"A fascinating detour" — Stanley Krippner

EUGENE SEAICH

Edited & Annotated by Eric Hendrickson

ADVANCE PRAISE

In The Far-Off Land, Eugene Seaich discusses the perennially fascinating topic of such mind-altering substances as mescaline, psilocybin, and LSD — both how they appear in nature and in the laboratory. This road has been traveled before, but Seaich takes a fascinating detour. He goes back millennia, glimpses the future, and goes deeply within his own psyche to assess how his life was changed by these chemicals. The reader might start reading about this "far-off land," thinking it is an exotic destination. But after a few chapters, the engrossing prose will be reminiscent of one's home turf.

Stanley Krippner, Ph.D.

Co-author, Demystifying Shamans and Their World; Professor Emeritus of Psychology, Saybrook University

Eugene Seaich's The Far-Off Land is a gem of a book — short enough to be read in a day and with enough substance to feed the reader's head and soul for a lifetime. Written over fifty years ago, this little-known work is now seeing the light of day and has all the attributes of becoming a classic of psychedelic literature. Connecting with eloquent style and sensitivity the portals of psychology, philosophy, cultural anthropology, and spirituality, Seaich brings closer to our access an awareness of a "far-off land" whose essence is both dream and primal human identity. We are fortunate that Eugene's grandson Eric Hendrickson has surfaced The Far-Off Land, and I invite everyone interested in understanding a higher calling to reflect on this text.

George Douvris

Author and Consciousness Researcher

✧ ✦ ✧

The Far-Off Land

LSD, Mescaline, and a Lost 1959 Classic of Psychedelic Research, Memory, and Consciousness

THE ANNOTATED EDITION · 2026

With Contemporary Analysis of the Psychedelic Renaissance — Including FDA Breakthrough Therapy Designations, Clinical Trials, and Modern Research

Eugene Seaich

Edited and Annotated by Eric Hendrickson

SEAICH LEGACY PUBLICATIONS
SALT LAKE CITY · 2026

ADDED BY THE EDITOR

We are such stuff as dreams are made on, and our little life is rounded with a sleep.

— William Shakespeare, *The Tempest*, IV.i

...the quality of any conscious state depends on the system's entropy...

— Robin Carhart-Harris et al., "The Entropic Brain," *Frontiers in Human Neuroscience*, 2014

Today I still see these subtle landscapes through illuminated eyes, an undeniable benefit of my revelatory experience.

— Eugene Seaich, from his autobiography

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APPARATUS & BACK MATTER

In the Author's Words

The Origin of The Far-Off Land

The Origin of The Far-Off Land

Decades after he wrote it — an old man, long after the door on such research had closed — Eugene Seaich set down in his unpublished autobiography the story of how The Far-Off Land came to be. He recalled the brief, open season of the late 1950s, when a handful of university colleagues could pool their money, order LSD by mail, and study its effects with the encouragement of their professors. His account is reproduced here as he left it.

During the late fifties there was also a growing interest amongst the intelligentsia for the newly discovered LSD and mescaline. Writers like Aldous Huxley had begun to describe the remarkable effects which these chemicals had on the brain, producing visions of beauty which he likened to beholding "the First Morning of Creation." The newspapers were also filled with accounts of famous personalities like Cary Grant, who had experimented successfully with them, and who reported their beneficial effects. Indeed, at the time, these substances were entirely legal, and no one tried to conceal them; and since the hippies had not yet discovered them, they were used solely by the educated and scientifically oriented.

Five of my colleagues and I thus decided to contribute ten dollars each toward the purchase of 100 milligrams of LSD from K&K Laboratories in New York City. When our tiny package arrived in the mail — in a vial no larger than a pencil stub — we took it to the chemistry department and had it divided into portions, using a sensitive analytical balance. We then took one of the portions to the pharmacy department and had it triturated with milk-sugar, so that it could be conveniently administered in capsules, each

containing 50 micrograms of LSD. I and a close friend also purchased a few grams of mescaline from K&K, which we wanted to compare with the LSD.

The openness with which all of this was done is shown by the great amount of professional help which was willingly given us. We obtained, for example, a large envelope full of instructions in the use of LSD from the prestigious Sandoz Company, the people who commercially manufactured it; and Dr. Goodman — the co-author of the world's leading text on pharmacology — gave us additional instructions for its administration. Today, any of these individuals or institutions would have immediately called for the police and had us arrested!

Today, any of these individuals or institutions would have immediately called for the police and had us arrested!

Well-attended by families and friends, and fore-armed with injectable Thorazine as a potential antidote, we took turns discovering that LSD was indeed a magical substance, just as the literature had described it. I recorded my own experience in a monograph entitled *The Far-Off Land*, suggesting the depths of memory which the drug uncovered and released. It further taught me for the first time to perceive new beauty in Utah's barren landscape, which I suddenly realized was alive with pastel colors and exciting textures, none of which I had previously appreciated. Today I still see these subtle landscapes through illuminated eyes, an undeniable benefit of my revelatory experience.

I was further fascinated by the curious phenomenon of automatic writing which the LSD produced. When I took notes, I simply pushed my wrist to the right, and my pen formed the words without conscious effort or direction. The writing, moreover, was much clearer than usual, and I had only to think of an idea in order to see it appear as legible symbols. A couple of years later I gave an account of my experience before the faculty and stu-

Introduction

The 1959 Manuscript and the Psychedelic Renaissance

CHAPTER OVERVIEW

Seaich opens with a masterful survey of the global history of psychedelic plants — from Aztec Teonanácatl to Hofmann's synthesis of LSD — before advancing his central thesis: that psychedelic substances are uniquely suited to accessing the "far-off land" of deep unconscious memory that shapes all human experience. Written in 1959, this introduction anticipates the central questions of contemporary consciousness research.

When the Spaniards entered Mexico in the early sixteenth century, they found the natives using a family of strange new drugs, unlike any they had known before. [1] The Aztecs had given one of them the name *Teonanácatl* ("The Flesh of the God")[2] in honor of its miraculous properties, which enabled one to see visions, to foretell the future, and to obtain supernatural revelation. Farther north, the Conquistadors discovered a cult surrounding a mysterious, turnip-shaped cactus, almost indistinguishable from the stones of the desert, which enabled its users to behold the secrets of the universe. Duly noting the properties of these drugs, the Spaniards succeeded in stamping out their use. Through the centuries, they remained all but forgotten, until in the last century settlers in the American Southwest observed that the cult of the peyote cactus still survived among certain Indians, although in an altered form.

As they became converted to Christianity, these tribes adapted their worship of the magic plant to its celebration as a Sacrament; in its new form, the cult spread as far north as Canada and is today incorporated as the Native American Church of the United States.

Men of letters learned of peyote after the middle of the nineteenth century. Its properties were explored by cultured Europeans, such as Havelock Ellis and Alexandre Rouhier, who discovered for themselves the marvelous visions which the drug produced. The German pharmacologist A. Heffter finally isolated an active chemical from the plant, which was called mescaline.

In the meantime, confusion reigned among historians regarding the descriptions of the other Aztec drugs. In 1923, Dr. Blas Pablo Reko discovered that the sacred mushroom, *Teonanácatl*, was still employed by Indians deep in the mountains of Oaxaca. Subsequent investigators established the identity of the *ololiuqui*, the seeds of a narcotic bindweed, employed by the Mazatec tribe.

In 1943, a Swiss chemist, Albert Hofmann, accidentally absorbed through his fingers a minute quantity of a powerful synthetic substance, which caused him to behold the same sort of visions produced by the ancient American drugs. [3] It received the designation LSD-25 (for d-Lysergic acid diethylamide, the twenty-fifth of a series of chemicals being investigated). Since that time, a number of other synthetic drugs capable of producing hallucinations have been created, including DMT (dimethyl tryptamine); T-9 (diethyl tryptamine); and adrenolutin, which closely resembles the metabolic hormones of the human body. In 1959, the sacred mushroom yielded its secret, in the form of the drug, psilocybin, a relative of the tryptamines mentioned above, and its psychogenically active precursor, psilocin. [4] Most recently (1960), the *ololiuqui* has been found to contain an isomeric form of lysergic acid, isolysergic acid amide, which possesses the same properties as LSD.

Ever since mescaline became available, the close resemblance between its effects and the symptoms of schizophrenia has been noted. In a classic study of the "mescaline psychosis," Tayleur Stockings (1940) observed that both "paranoia" and "catatonia" can be produced by administration of the drug. [5] Psychiatrists and pharmacological researchers have accordingly

suggested that mescaline, LSD, and related chemicals might provide a clue to the nature of insanity. Many studies have been made, and continue to be made, in hopes that an ultimate cure for mental illness might be found.

But other studies of the human mind await the application of hallucinogenic tools — studies which might prove even stranger and more illuminating than those of the pharmacological laboratory.

Deep within each of us, the past slumbers on. All of the patterns of our understanding lie buried in the unconscious memory, shaping our desires, our inspirations, and our dreams.

EUGENE SEAICH · THE FAR-OFF LAND, 1959

Deep within each of us, the past slumbers on. All of the patterns of our understanding lie buried in the unconscious memory, shaping our desires, our inspirations, and our dreams. ◎ It is these ancient memories, particularly those at the deepest level of the organism, that perpetually appear as haunting suggestions of a prior existence, or a higher reality, which prefigures our picture of human life. This vast residue of mental experience is what the Greeks recognized as the *daimon* — the sense of destiny which drives our conscious energies toward their necessary fulfillment. ◆[6] As an active repository of intuitive knowledge, it integrates and guides our understanding of reality; whatever we know, or feel, or hope to attain is rooted in its primal soil.

It has seemed to me that the well-established properties of the hallucinogenic drugs might be well employed to enable us to explore this far-off land, which is in effect our subconscious mind. ◎ Were we to learn its secrets, we would better understand our own desires and the motives which drive us through life. Still better, the secrets of human history would perhaps be discovered as the eternal patterns of imagination which have shaped our spiritual existence. But perhaps most important of all, to penetrate the well of

the past might restore to us that visionary perception that we think we once possessed. Legend and myth are curiously persistent in their suggestion that the human race formerly enjoyed the delights of paradise; actually, I believe that this paradise has been fashioned perennially by each of us from his own recollection of life's initial innocence, and therefore awaits recreation from the depths of primal memory. ◎ If this is true, the strange drugs that the Indians left to us might prove to be the very Hermetic Secret sought after by the alchemists. ◆[7]

In the study which follows, I have attempted solely to analyze my own experiences with two of these drugs, LSD and mescaline. I have not avoided treating them subjectively, since this aspect of the experience especially reveals what is operative beneath the surface of the mind when hallucinogenically stimulated. A cardinal principle has guided my observations: the human mind stands behind all phenomena, organizing, integrating, and interpreting; the nature of its "abreaction" to experience reveals its inner functions, just as our tastes and prejudices reveal our personalities. This principle is not proposed in an extreme Berkeleian sense as a denial of objective existence, but as a recognition of the essential role played by our total past in experiencing "reality," according to the image we bear within us.

Quite obviously, the hallucinogenic experience is not stereotyped by a single type of personality; the details which follow are only suggestive of certain imaginative processes involved, rather than their necessary psychogenic form. Thus, one might comprehend in them a picture of human consciousness in general; for the deeper one penetrates the subconscious mind, the more impersonal it becomes and the closer one approaches the state which existed before conceptual egotism drove us into our separate worlds. ◎ There are, indeed, sufficient similarities between the experiences investigated here and those recorded in both psychological journals and the world's great literature to suggest an essential agreement between all subconscious memory. Accordingly, the present study attempts to discover the broader realities which lie behind psychogenic phenomena, and to seek for a pattern

which would explain the longing of human beings for the beyond, for the otherworldly substance of their intuition. Whether or not we are successful, it is hoped that fruitful directions for further investigation will be perceived, and that the use of our new hallucinogenic tools will be extended to much broader fields than is presently the case.

EDITOR'S COMMENTARY

Historical Background

Seaich's account of the Spanish conquest's impact on indigenous psychedelic practices is supported by primary sources including the Florentine Codex (c. 1569–1582) compiled by Bernardino de Sahagún — the most comprehensive ethnographic record of Aztec culture produced in the colonial period. The prohibition Seaich describes was formalized in the Edicts of the Inquisition of 1616 and 1620, which explicitly condemned the use of peyote and other visionary plants as "diabolical trickery."

The Native American Church, formally incorporated in Oklahoma in 1918, gained federal protection for religious peyote use through the American Indian Religious Freedom Act Amendments of 1994 (42 U.S.C. § 1996a). Today, the Church represents hundreds of thousands of members drawn from dozens of tribes. Seaich's sympathetic treatment of these traditions — written in 1959, well before such perspectives became mainstream — reflects both his scholarly breadth and his genuine respect for non-Western epistemologies.

EDITOR'S COMMENTARY

Scientific Development

Hofmann's discovery of LSD's psychedelic properties — which Seaich correctly dates to 1943 — is now recognized as one of the most consequential accidents in scientific history. The precise date was April 19, 1943, now celebrated annually as "Bicycle Day." (The compound itself had first been synthesized five years earlier, on November 16, 1938.) His account is preserved in his memoir *LSD: My Problem Child* (1979), which remains essential reading alongside the present volume.

The Controlled Substances Act of 1970 classified LSD and psilocybin as Schedule I substances, effectively halting clinical research for over thirty years. Only in the twenty-first century has scientific interest fully resumed. As of this edition's publication, psilocybin has received FDA Breakthrough Therapy designation for

treatment-resistant depression and major depressive disorder, with late-stage clinical trials underway at institutions including Johns Hopkins, UCSF, and Imperial College London. Today's neuroscientific framework centers on how these substances temporarily disrupt the brain's Default Mode Network (DMN) — a finding that aligns remarkably well with Seaich's intuition about accessing pre-conceptual layers of consciousness.

EDITOR'S COMMENTARY

Psychological Perspective & the Default Mode Network

Seaich's description of the "far-off land" of unconscious memory bridges Freudian and Jungian frameworks while anticipating later developments in consciousness research with remarkable precision. His hypothesis that psychedelic substances could access deep layers of unconscious memory has received empirical support from modern neuroimaging studies demonstrating that these compounds reduce activity in the brain's Default Mode Network — the system that normally constrains consciousness to habitual, ego-bound patterns of self-reference (Carhart-Harris et al., 2012; 2016).

His connection between paradise myths and early childhood memory displays remarkable prescience, anticipating developmental psychology research. Alison Gopnik's concept of "lantern consciousness" in children — broad, undifferentiated, wonder-saturated attention — closely parallels Seaich's intuition about "life's initial innocence" and the paradise of early perception. The REBUS model (Carhart-Harris & Friston, 2019) provides the most direct contemporary vindication: psilocybin relaxes high-level beliefs and predictions, allowing suppressed memories and perceptions to reach consciousness — exactly the mechanism Seaich proposed in 1959.

NOTES TO THE INTRODUCTION

1. ⊕ Seaich's account corresponds closely to primary colonial sources, most notably the Florentine Codex (c. 1569–1582) compiled by Bernardino de Sahagún. For a modern scholarly edition, see Sahagún, B. de, *Florentine Codex: General History of the Things of New Spain*, trans. Anderson & Dibble, 13 vols. (School of American Research, 1950–1982).

2. *Teonanácatl* (Nahuatl: *teo*, divine or god; *nanacatl*, mushroom) — "Flesh of the Gods." Modern botanical identification established the primary species as *Psilocybe mexicana* and related species.

A Note on the Text

The Far-Off Land was written in 1959–60, at a moment when inquiry into the effects of lysergic acid diethylamide (LSD) and mescaline belonged to a still-forming field of pharmacological, psychological, and philosophical investigation. Its language, assumptions, and manner of observation should therefore be read in their historical setting. Eugene Seaich wrote neither a clinical report in the modern sense nor a systematic treatise in experimental psychology. He wrote as a scholar and pharmacist concerned with the character of experience itself: with memory, perception, religious feeling, music, and the changing apprehension of the self and the world.

The text's central figure — the "far-off land" — names Seaich's conviction that unusual states of consciousness may disclose strata of recollection and meaning ordinarily unavailable to reflective attention. That proposition is presented here as his own philosophical and phenomenological claim. It is not offered as an established account of memory, unconscious process, or brain function. Terms such as *unconscious*, *paradise*, *vision*, and *earliest memory* carry intellectual and religious associations particular to Seaich's formation and to the mid-century conversation in which he participated. They ought not to be silently translated into the technical vocabulary of a later neuroscience.

At the same time, the manuscript deserves attention precisely because its questions remain alive. Recent work in consciousness studies has renewed inquiry into altered self-experience, the organization of large-scale brain networks, the conditions under which experiences are felt to be meaningful or sacred, and the roles of expectancy, setting, music, and integration in shaping reports of unusual mental states. Such research does not verify Seaich's interpretations as a whole; still less does it convert his private observations into general law. It does, however, give contemporary readers a more precise context in which to recognize the range and seriousness of the questions he posed.

This edition preserves the 1959 text as it stands in the original typescript. Obvious typographical slips have been corrected silently where the intended reading is certain. Any editorial intervention that affects wording, dating, or interpretation is identified in the notes. Punctuation, capitalization, and idiom have been retained wherever possible — not as quaint survivals but as elements of the author's method and voice. The field journals are reproduced as documentary records of the author's observations. They are not clinical data, and their inclusion should not be mistaken for an endorsement of self-experimentation or for evidence of safety, efficacy, or therapeutic value.

The annotations have been prepared with two obligations in view. The first is historical: to clarify persons, publications, terminology, and circumstances that would have been familiar, or at least available, to a reader in 1959. The second is interpretive: to indicate, without collapsing the distinction between then and now, points at which Seaich's concerns meet later scholarship in psychology, neuroscience, religious studies, and the study of consciousness. The marginal marks and chapter notes are guides to comparison, not certificates of anticipation. The fact that a modern reader can recognize a contemporary problem in an earlier text does not mean that the earlier author possessed its subsequent methods, evidence, or conclusions.

Readers are accordingly invited to approach *The Far-Off Land* both sympathetically and critically. It is a primary document from an early period of psychedelic inquiry; it is also a work of philosophical imagination, written before the professional and legal frameworks governing contemporary research had taken their present form. Its value lies not in offering a program for conduct but in preserving a distinctive attempt to describe the difficult territory between sensation and meaning, private experience and public language, memory and world.

This volume is a historical and scholarly edition. It is not medical advice, a clinical manual, or a guide to the use of any substance.

I

The Buried World

Memory, Consciousness, and Primal Experience

CHAPTER OVERVIEW

Seaich explores how our earliest memories persist beneath the surface of consciousness — occasionally resurfacing in dreams, and ultimately returning with striking clarity in our final moments. He introduces the remarkable capacity of certain psychedelic substances to provide conscious access to this buried reservoir of experience, and situates this capacity within a vast tradition of human longing for the "otherworldly."

> *We are such stuff as dreams are made on, and our little life is rounded with a sleep.*
>
> — Shakespeare, *The Tempest*, IV.i

We are told that, in those moments immediately preceding death, the world of our earliest infancy frequently opens up to us. [1] We are also assured that senile reason passes readily into a state of second childhood, wherein the light of rationality is obscured by the resurrected past, experienced as fully as if the intervening years had rolled away.[2] Normal adults occasionally dream of long-forgotten events, which have otherwise passed into oblivion. These facts, together with Freud's rediscovery of the unconscious mind,[3] suggest that within each of us the past slumbers on, occasionally reasserting itself in the fragments of a sudden recollection, the perception of some haunting perfume, or the unexplained appear-

ance of an ancient face in our dreams. Most striking, however, is the fact that it is this earliest layer of the human memory that persists to the moment of death, even after the adult memory and its powers of reason are gone. Knowledge recently gained disappears, while that mysterious world of the long forgotten is reawakened, showing that our earliest experiences indeed have a vitality that rational intelligence does not possess. ⊕

The strange discovery in recent years of certain drugs that can open up this buried world at will seems to me to be worthy of our best romances, wherein men have ever dreamed of piercing the veil of memory in search of the ultimate secrets of Being. I can scarcely describe the excitement that possessed me when I first held in my hand a tiny vial of whitish powder, extracted from the sacred cactus, which the ancestors of the Aztecs worshipped millennia ago, when men believed in the Mysteries of Existence, now laid open to the dead knife of scientific analysis. ⬥[4] Before me, in a heap of delicate needles, lay the divine power, which the ancient Indians identified with life itself — a supernatural and invisible force pervading the visible world, referred to by anthropologists as *mana*. ⊕[5] Modern Indians say that God has sent His Holy Spirit in the form of the peyote plant, and he who eats thereof may take into himself this Power; he will see visions, obtain hidden knowledge, and be led to the Truth that evades his grasp. Even stranger claims have been made for the sacred mushroom, *Teonanácatl*, which can extend man's vision to the future, to the past, or to remote occurrences of the present. Today, a third such chemical has emerged from the synthetic laboratory, derived artificially from the ergot fungus. All three substances have one thing in common: the power to penetrate that deepest layer of the human mind, that mysterious realm which lies beyond the veil of ordinary perception.

All three substances have one thing in common: the power to penetrate that deepest layer of the human mind, that mysterious realm which lies beyond the veil of ordinary perception.

EUGENE SEAICH · THE FAR-OFF LAND, 1959

The existence of man's subconscious has been known for countless ages. Oriental psychology recognized it long before Dr. Freud redirected our attention to it. It has also been pointed out by the school of Jung that this subconscious operates through recurrent patterns of memory which are imposed upon our waking knowledge. Plato's "ideas," Swedenborg's "correspondences" (derived in turn from the medieval *correspondentia*), or Kant's "categories of reason" are but older varieties of this idea that human life is a reflection of some prior kind of knowledge — a knowledge which antedates the world of rational experience. ◆ Poets have longingly searched for this otherworld; whole races have created myths symbolizing their shadowy recollections of it. Men throughout history have employed in their sacred mysteries such drugs and intoxicants as they possessed, with the hope that they might regain a fleeting glimpse of the beyond. So universal is the human longing for the "otherworldly" that it constitutes an archetypal experience in itself. ⊕ Whether or not it reflects the memory of the race, as Jung has suggested, or is merely the result of our cultural experience, is immaterial. The fact alone explains how, in passing from life, the dying man finds the well of his childhood opened up once more... how, at death, he attains the Unknown by way of his earliest existence.

EDITOR'S COMMENTARY

Contemporary Neuroscience — Memory & Psychedelics

Modern neuroscience has substantially confirmed Seaich's observations about memory persistence. The phenomenon he describes — early memories resurfacing near death — aligns with what researchers now understand about the

"reminiscence bump" and the differential encoding of early autobiographical memories. Hippocampal memories formed during childhood's "critical periods" appear to be encoded differently than adult memories, potentially through stronger synaptic consolidation.

Seaich's description of early memory as possessing a "vitality that rational intelligence does not possess" anticipates the distinction between implicit (procedural, emotional, somatic) and explicit (declarative, narrative) memory systems — not formally articulated until the work of Larry Squire and others in the 1980s. His "slumbering past" corresponds precisely to what neuroscience now calls the implicit memory system, stored in structures (the amygdala, cerebellum, and basal ganglia) that are phylogenetically older and more resistant to neurodegeneration.

The Default Mode Network's role in maintaining narrative identity and suppressing peripheral awareness helps explain why psychedelics can "open up this buried world at will." Research led by Robin Carhart-Harris suggests psychedelics create a state of "unconstrained cognition" — characterized by increased entropy — allowing access to memories normally filtered from conscious awareness (Carhart-Harris et al., *Frontiers in Human Neuroscience*, 2014).

KEY FIGURES REFERENCED IN THIS CHAPTER

Carl Gustav Jung *1875–1961.* Swiss psychiatrist and founder of analytical psychology. Developed the concept of the collective unconscious and the archetypes. His *Archetypes and the Collective Unconscious* appeared in English the very year Seaich was writing.

Sigmund Freud *1856–1939.* Founder of psychoanalysis. Seaich's precise word "rediscovery" of the unconscious reflects his awareness that pre-Freudian theorists — including Myers, Janet, and von Hartmann — had already mapped this territory.

Heinrich Klüver *1897–1979.* German-American neuropsychologist. Identified recurring "form constants" in mescaline experience — spirals, lattices, tunnels — now explained by mathematical models of the visual cortex's self-organizing activity.

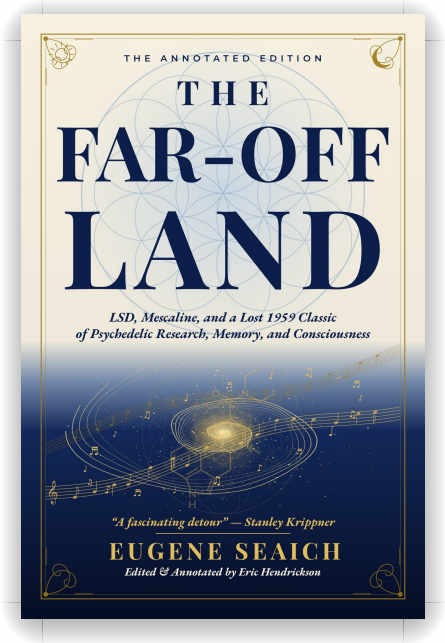
Emanuel Swedenborg *1688–1772.* Swedish scientist and mystic. His "correspondences" doctrine — every natural object symbolizes a spiritual reality — provides a direct pre-modern antecedent to Seaich's exploration of the relationship between outer perception and inner reality.

FURTHER READING

Carhart-Harris, R. L., et al. "The entropic brain: a theory of conscious states informed by neuroimaging research with psychedelic drugs." *Frontiers in Human Neuroscience* 8 (2014): 20.

END OF THE FREE SAMPLE

Continue reading



The full book contains all eleven chapters of the 1959 essay, the nine experiment journals (August 1959 – October 1960), the editor's commentary and notes, a glossary, an annotated bibliography, a topical guide, and facsimile pages from the original typescript.

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