Peyote
Harm Reduction Information

Lophophora williamsii; the crowns are called buttons

Last updated 10/28/2026

Please Read First

This page is educational. It is not medical, legal or professional advice, and I am not a physician or an attorney. This information was gathered from published harm reduction organizations, medical and legal sources, and my own training and experience, and I may have made mistakes. You are responsible for confirming anything here before you act on it, with a qualified medical provider and, for questions of law, an attorney. Laws and knowledge about psychedelics change quickly, and some of what is written here may have changed since the date above. Nothing here encourages anyone to break the law. It exists to reduce harm for people who will make their own choices. I do my best to keep up with current law and research, but I cannot promise that anything here is current or complete.

It is advisable to meet with a psychedelic-informed physician for an assessment before using any psychedelic or related substance.

Where this information came from: The sources listed under References, and my own training and experience.

This document was drafted with the support of Claude, an AI assistant. I reviewed it, and AI and I can both be wrong, so check anything that matters to you before you act on it.

What Peyote Is

Peyote is a small, spineless, slow-growing cactus, Lophophora williamsii, and its best-known active compound is mescaline [1]. The round top of the plant, the crown, is cut off as a button and eaten fresh or dried, or steeped as a tea [1][2]. Peyote is a sacrament of the Native American Church and of older Indigenous traditions, and that comes before any talk of effects. Whose Medicine This Is, below, gives the voices of the people who hold it as sacred, as closely as I could reach them.

For the compound itself (how mescaline acts, how it compares with other psychedelics) see the Mescaline sheet. This sheet covers the plant and what surrounds it, which is law and ethics, along with the parts of the body picture that belong to peyote in particular, such as the whole-plant alkaloids, the vomiting, and the risks that come with how the buttons are stored.

Where It Comes From

Peyote is also called Hikuri by the Wixarika (Huichol) people of Mexico, who hold it as one of their principal deities and Wirikuta, where it grows, as sacred territory [1][3]. In Navajo it is Azee' [4]. A second species, Lophophora diffusa, grows in a small area of Queretaro and Hidalgo in Mexico and is sometimes confused with peyote; I come back to that under Testing and Purity [5].

Peyote grows wild in Mexico (Chihuahua, Coahuila, Nuevo Leon, Tamaulipas, San Luis Potosi and Zacatecas) and in South Texas [1]. In the United States it grows naturally only in Texas [6]. Most of the habitat is in Mexico [7].

The plant holds dozens of alkaloids. By one tertiary source, mescaline makes up about 30 percent of the total alkaloids, with pellotine at 17 percent, anhalonidine at 14 percent, anhalamine and hordenine at 8 percent each, and smaller shares of lophophorine and anhalonine [1]. Only mescaline is clearly hallucinogenic. Pellotine is described as sedating [1]. A pharmacology review adds lophophine, which is psychoactive in people [8]. Fresh plant is about 0.4 percent mescaline and dried plant about 3 to 6 percent [1][8]. Crowns that have regrown after cutting are smaller and hold about half the mescaline of a mature crown [9].

Buttons found in Shumla Cave in Texas have been dated to roughly 3780 to 3660 BCE, so peyote has been used for at least 5,500 years [1]. Berkeley's page gives a similar age, and says the Huichol pilgrimage may go back to about 200 CE and is considered the oldest sacramental use of peyote in North America [10]. Wikipedia says the Rarámuri (Tarahumara) share a veneration of peyote with other Uto-Aztecan peoples [11].

North of Mexico, Tonkawa and Apache peoples (the Mescalero and Lipan among them) were early practitioners, and the Navajo began using peyote later, after the Ute introduced it [1]. US authorities tried to suppress peyote ceremonies from the 1880s into the 1930s [1]. The Native American Church was formally created in 1918 by one account, though the sources I read disagree on several dates around it [12]. The Controlled Substances Act listed peyote in 1970, and Congress passed the American Indian Religious Freedom Act in 1978 [12]. In 1990 the Supreme Court decided Employment Division v. Smith: two Oregon men had been fired and denied unemployment benefits for peyote use, and the Court held that a neutral law could apply to them anyway [13]. Congress answered in 1994 with amendments that are the foundation of legal Indigenous use today, described under Legal Status [14]. Church leaders say tribal legal access to peyote was secured only in 1994, after a long struggle and broken treaties [15].

Whose Medicine This Is

This section is longer than the usual cultural note because, for peyote, the ethics are a safety question for other people: the people for whom the plant is a sacrament and whose supply is shrinking. I relay what Indigenous organizations have said. The choice is yours, and nothing here is legal advice.

What Indigenous voices are asking.

National Council of Native American Churches and the Indigenous Peyote Conservation Initiative, March 2020. Their joint statement was signed by Steven Benally (Azee Bee Nahgha of Diné Nation), Sandor Iron Rope (Native American Church of South Dakota), Arlen Lightfoot (Native American Church of Oklahoma), Andrew Tso (Native American Church of North America), Dawn D. Davis (Shoshone-Bannock, a peyote researcher) and the IPCI board [15]. It asks that peyote not be named in decriminalization lists or local resolutions, and that non-Native people who are seeking entheogenic healing look for alternatives that do not harm peyote populations or disrespect Indigenous customs. It also asks people not to cite these groups as supporters without permission, and it offers educational materials and Indigenous speakers to anyone with questions [15][16].

Their reasons. Peyote is scarce and needed for Indigenous practitioners. It grows naturally in a small part of South Texas. Federal and Texas law let only members of federally recognized tribes lawfully handle it. And decriminalization messaging could give non-Natives a false sense of legality, sending people to Texas or to illegal sellers, widening the black market and bringing trespass and destructive picking that undercut conservation work with local ranchers [15].

Wixarika Regional Council for the Defense of Wirikuta, May and December 2020. The council is a body of authorities from communities in Jalisco and Durango. It calls Hikuri a sacred plant and Wirikuta sacred territory threatened by mining and agroindustry since 2011. It names the NCNAC and IPCI as its only formal partners on peyote matters, asks non-Indigenous people to defer to Indigenous leadership, and asks that no U.S. decriminalization effort describe the Wixarika as supporters [3]. In December it stated that it never authorized anyone to speak as its ambassador to Decriminalize Nature, and that representing the communities, about 8,000 members, requires the approval of each community assembly [17].

National Congress of American Indians, October 2021. Resolution SAC-21-038 opposes legalizing or decriminalizing peyote at federal, state and local levels except for use by an Indian for bona fide traditional ceremonial purposes, opposes extracting mescaline from peyote for other purposes, and opposes state and local efforts to authorize peyote use by people who are not American Indian or Alaska Native. It names the decline of wild populations, slow growth and the Vulnerable listing as reasons, and warns that wide commercial or personal cultivation could threaten the plant's genetic integrity [18].

Navajo Nation Council. Two proposed resolutions, 0131-24 (sponsored by George Tolth, posted 6/24/2024) and 0197-25 (sponsored by Germaine Simonson, posted 8/21/2025), would oppose decriminalizing peyote and mescaline, including mescaline extracted from peyote and synthetic variants, and call for consultation with tribes that use peyote, including out-of-state tribes where a state has none [19][4].

Individual voices. Tracy Willie of Azee Bee Nahgha of Diné Nation told the Arizona Republic that decriminalizing would make an already scarce plant harder for traditional users to get. Earl Morris Jr., a Native American Church member, said recreational use and commercialization would turn a sacrament into a mass-produced product [20]. Sandor Iron Rope criticized harvesters who make no prayerful offerings [21]. Larry Wright Jr. of the NCAI said the group supports the Native American Church of North America's position on harvesting [20].

Colorado. A state working group of federally recognized tribal members and Indigenous community members, created by a 2023 law, reported in June 2025. It asked that mescaline, DMT and ibogaine stay out of legal therapeutic use for now, citing sustainability and cultural misappropriation for mescaline and DMT [22]. Members worried that Proposition 122's inclusion of mescaline cacti could affect peyote, because San Pedro is commonly used as grafting stock to speed peyote growth, so more legal mescaline could mean more demand for peyote [23]. An Indigenous Boulder Weekly columnist wrote in 2023 that the law was built without tribal consent, and said she spoke only for herself [24].

Not one voice. People who hold this medicine do not all say the same thing in the same words, and I may have missed statements from people I could not reach. The organizations above are the ones whose statements I could actually read, and they point the same direction on non-Native use.

The other side of the debate.

Decriminalize Nature, an advocacy group, put peyote into early city resolutions. After the objections, Decriminalize Nature Santa Cruz apologized, said it had neglected to ask the keepers of the sacrament, and moved to remove every explicit mention of peyote [25]. The Santa Cruz City Council removed it unanimously in September 2021 [26]. Labate and Feeney wrote in 2022 that the national organization kept peyote in its efforts after Native objections and overstated Wixarika support, which is their critical commentary and not a neutral finding [27]. The group has also argued that decriminalization could protect wild plants, by allowing tribal and church cultivation and personal cultivation by non-Indigenous people while limiting wild harvest to Indigenous communities and penalizing poaching [20]. The Indigenous organizations above did not accept that.

What this means if you are not Native.

Put plainly, the people who hold peyote as sacred have asked non-Native people not to use it, and to look elsewhere if they are seeking this kind of experience [15][18]. I am passing that on as the main thing I found, before any word about effects or safety. If you decide differently, the rest of this sheet is here to reduce harm, and I would rather you had the full picture, including the part of it that is about other people.

Conservation: what is happening to the plant.

The International Union for Conservation of Nature lists Lophophora williamsii as Vulnerable [9][18]. A Texas Standard story reported an IUCN figure of a decline of at least 30 percent over 20 years [28]. A licensed Texas peyote harvester told Texas Monthly that her crews once cut 1,000 to 1,500 buttons a day and now find 300 to 500, from smaller plants, and the IPCI director said the decline has run since the 1960s [7].

Peyote grows slowly. Sources give different times to maturity: more than a decade [18], three to fifteen years to reproductive maturity [29], 12 to 16 years [20], and up to ten years [1]. The honest summary is that a plant takes many years and nobody agrees on the number.

Cutting matters. Harvesters usually take only the crown and leave the root so that new heads can grow [9]. A 2011 study found that a single harvest cut above-ground plant volume by almost 80 percent after two years, repeated harvest slowed growth, and plants cut too low on the stem or root die. Researchers concluded that present harvest rates are unsustainable [9]. The NCNAC and IPCI statement lists root plowing for ranching, oil extraction, urban sprawl, wind farms and psychedelic tourism as pressures [16], and Dawn Davis advises cutting only buttons at least 2.5 inches wide, at ground level [16]. IPCI's own rules for harvesters limit them to larger buttons, and some landowners have required pickers to uproot whole plants to deter poachers [7].

Texas has four active licenses to harvest and distribute peyote [6]. The harvest is reported to the state and the licensees must register annually [28]. In Mexico, which holds most of the habitat, tens of thousands of acres have been cleared for greenhouses and farmland growing crops for the U.S. market [7]. Peyote has special protection status in Mexico [29]. A preprint on South Texas populations calls for restoration involving Native American communities and landowners [30].

IPCI, an intertribal coalition, formed in 2017 and bought 605 acres in South Texas as a preserve; the sources I read give 2017 or 2018 for the purchase. It runs a nursery there under DEA licensing [7][21]. Critics are uneasy about fencing a sacred plant, and IPCI answers that fencing protects it for the long term [6]. The Cactus Conservation Institute estimated in 2021 that up to 261 greenhouses would be needed to supply a church of more than 500,000 members, and that fast-grown cultivated plants may carry little mescaline [20]. I treat that estimate as one group's claim.

A survey of 284 people who had used mescaline cacti in the past year (Global Drug Survey 2022) found that about 20 percent of peyote users had used peyote harvested from native habitats [31]. The authors concluded that wild peyote is not the most popular mescaline source, but that the use looks unsustainable.

Other mescaline cacti, and their limits.

The Indigenous statements ask non-Native seekers to consider other plants [15]. San Pedro and its relatives (Peruvian torch among them) also contain mescaline and are far easier to grow; they are covered in the San Pedro and Peruvian Torch Cacti sheet, and

the compound is covered in the Mescaline sheet. Researchers on the Global Drug Survey data suggested that promoting San Pedro as a substitute could reduce peyote use, and PsychonautWiki asks readers not to wild-harvest peyote and points to cultivation or San Pedro [31][32].

That is not a clean answer, and I do not want to present it as one. The Colorado working group raised cultural misappropriation concerns about mescaline as well as peyote [22], the Navajo resolutions oppose commercialization of synthetic and extracted mescaline [4], and grafting San Pedro onto peyote can tie the two together [23]. San Pedro has its own Indigenous traditions, which its sheet goes into. Whether another mescaline source is lawful is a separate question that the law does not settle the same way for each plant; see Legal Status.

About the Sources

Nobody has run a clinical trial of peyote. The human trial data I found are for pure mescaline given to healthy volunteers, and I mark them that way [33]. For the whole plant I have a handful of case reports, one study of long-term ceremonial users [34], reviews, and community wikis (Wikipedia, TripSit, PsychonautWiki, Erowid), which I name when I lean on them. The HealingMaps page on peyote is largely unsourced and contradicts itself, so I used it only to cross-check [35].

What It Feels Like rests on Ellis's 1898 self-experiment, which I read in full, and a long excerpt of Mitchell's 1896 one; an Alabama church-community interview study, which I read through a news summary and abstracts; and a first-person essay by a non-Native guest at a ceremony, read in full [36][37][38][39][40]. Drug Science and TripSit supply the general picture, and I name them as a charity page and a community wiki. The Halpern study of long-term Navajo church members was read as an abstract.

For the Indigenous statements I could not open the Indigenous Peyote Conservation Initiative's own website (its address redirected to a domain-for-sale page), so I read their statements as published by Chacruna and Psymposia, and as reported by Lucid News, and I name each one. The Navajo Nation Council items are proposed resolutions. PubMed and PMC were blocked, so several papers were read through abstracts or summaries, and the reference list says which.

What I did not find. I found no interview study of Native American Church or Wixarika members describing a night in their own words, so What It Feels Like leans on historical self-experiments, one church community in Alabama and one non-Native essay. I found no heart rate, blood pressure or temperature data for peyote itself, so the Heart section uses pure mescaline in healthy volunteers. I found no study of peyote taken with any medicine, so Contraindications borrows from mescaline sources and pharmacology. I found no analysis of what is sold online as peyote and no testing of buttons for heavy metals, mold or pesticide. I found no test kit instructions that list mescaline or peyote colors or cover whole cactus material, and I did not confirm that any mail-in lab reports on

peyote buttons or tells cactus species apart. I found no peyote-specific first aid protocol and no case details on botulism from stored buttons, so those parts of Warning Signs rest on general medical knowledge. I could not confirm the current state statutes on peyote exemptions, the current Colorado statute on religious use, whether either Navajo Nation resolution passed, or the IUCN assessment behind the reported decline.

What It Feels Like

No one can promise you what a night with peyote will be. The sources describe a bitter plant that upsets the stomach for many people, a slow rise into heightened color and feeling, and a slow return. Nausea and vomiting are the most consistent part; almost everything else varies with the person, the amount and the room. Outside the church, people report changes in perception and emotion and in the sense of time, with nausea often first [41][42]. For members of the Native American Church and for the Wixarika, peyote is a sacrament, and their own words about it are under Whose Medicine This Is. This section is about the body and mind of a person eating a cactus. There has been no clinical trial of peyote, so it rests on two 1890s accounts by physicians who took it themselves [37][36], an interview study of a church community in Alabama [38][39], a first-person essay by a non-Native guest at a ceremony [40], and general references [2]. The long, slow shape of the compound itself is on the Mescaline sheet.

The Body and the Purge

Nausea and vomiting are the most consistent physical feature. General references list vomiting among the reported responses [2]. Mitchell, taking an extract of the buttons in 1896, had great stomach discomfort soon after the first dose, then distension, and headache and stomach distress lingered into the following days [37]. Ellis called the dried button nauseous and bitter [36], and a recent ceremony guest called the fresh one juicy and bitter [40].

In church practice the vomiting is read as part of the work. Drug Science notes that some traditions treat it as a purposeful part of the ceremony [41], and participants in an Alabama church community described the bitterness and the purging as part of a healing process (abstract only) [39]. A guest at a ceremony led by a Huichol roadman writes that the roadman called it getting well, that others in the tipi were sick too, and that the fire-tenders cleared it away without comment [40]. The same writer came to doubt that the vomiting was clearing anything, and saw it as her stomach pushing back against a toxic plant [40].

Mitchell described a flushed face, widened pupils, a strong pulse, a pleasing languor and an unusual physical endurance early on [37]. Ellis, taking a decoction alone, felt a burst of energy, then faintness and unsteadiness with a low pulse, shaky hands, muscle weakness and every sound magnified [36]. An artist he gave a larger amount had a far harsher time: pain and numbness at the heart, trouble breathing, trembling legs, nausea, widened pupils with a dread of light, and the feeling that he was dying [36]. One of Ellis's

poet friends, who had a weaker heart, found his breathing unpleasant, and another, in good health, had almost no unpleasant reaction [36]. These are single cases from the 1890s, taken as a decoction or extract, so they show the range and not the odds. The measured rises in heart rate, blood pressure and temperature from pure mescaline are under Heart, Blood Pressure and Body Temperature.

How the Night Tends to Move

A Native American Church service runs from sundown to sunrise in a tipi, led by a person called the Roadman [12]. A recent guest describes sitting upright around the fire all night, with the buttons passed around in several forms (the cactus itself, powder mixed into chocolate, tea), each person encouraged in turn to lead a song or speak, and the group answering each testimony together [40]. Ellis, relaying what he had read of Kiowa ceremonies, describes men sitting around a fire through the night with continual singing and drumming, getting up around noon the next day without depression or other unpleasant after-effect [36].

Taken alone in a room, the rise was slow. Ellis felt energy and mental clarity first, then faintness. His visions built through the evening, from a vague play of light and shade into crowded patterns and then distinct fields of jewel-like color, and faded toward dawn into human figures before he slept [36]. Mitchell had a stretch of languor and a sense of mental competence, then bursts of color, and by the end of the evening nothing more to see, though he could recall the visions for a while with less and less sharpness [37]. Ellis's artist friend described the end as sudden: the visions thinned, a short heavy spell followed, then the body felt sober all at once and the ordinary world came back with a bound, looking strange for a moment [36]. That is one account; Ellis and Mitchell both describe a gradual fade.

Drug Science and TripSit both describe a long experience with a slow start; the figures they give differ and are under How Long It Lasts [41][42].

Seeing and Hearing

In the church the point is not visions. Wynema Morris, an Omaha Tribe member and church member, told Voice of America that peyote is not used to get high, and she objected to the word hallucination for it [21]. For members it is a medicine and a way to pray. A guide to peyote ceremonies, quoted by one guest, says many Native Americans see it as wrong to use peyote to have a vision, and that the ceremony is for introspection and for praying for the ill [40].

Reports from outside the church describe color first. Ellis saw a pale violet shadow around the point of his gaze on the page, objects at the edge of sight looking heightened and almost monstrous, and vivid afterimages [36]. With his eyes closed, light and shade became crowded symmetrical patterns, then fields of jewel-like color, flower shapes, butterfly forms and the textures of insect wings, which he called living arabesques; they never settled into familiar things and he could not steer them [36]. He saw them best with

his eyes shut in flickering firelight [36]. Mitchell saw floating films of purple and pink, a rush of white points of light, zigzag lines of bright color, and then a Gothic tower hung with jewel-like fruit; opening his eyes ended it at once [37]. Later in the night Ellis turned on a gas light and found the room itself changed: the flame sent out swelling waves of light, shadows were flushed with red, green and violet, and the walls and floor looked tremulous [36]. Toward the end the pictures turned to fantastic human figures [36].

Music shaped what he saw. Lying with his head near a piano, Ellis found that steady, monotonous music stimulated and supported the visions, while sudden changes in it blurred them [36]. A poet friend saw pictures like dissolving views, and playing the piano with his eyes closed he saw waves of pure color [36]. In the church, singing with the traditional instruments passes from person to person through the night [40].

Feelings

The feeling ranges widely. Mitchell had a gentle exhilaration, a sense of mental competence and an unusual sense that the things around him had a more positive existence [37]. Ellis felt delight at the jewel fields and a delicious calm, with some vague alarm at the novelty of his state that kept him awake [36]. One poet friend in good health had a marked sense of well-being and beatitude [36]. His artist friend felt something else: the sudden glow on objects seemed to him a kind of madness beginning outside him, and its strangeness affected him more than its beauty; the heart pain and breathless spells that followed brought a sense of dying [36]. General references list euphoria and mental clarity among the reported responses, along with vomiting [2].

The guest at the ceremony led by a Huichol roadman had a mostly miserable night: she was sick, grew irritated by some of what was said in the tipi, and felt like an outsider on ground that was not hers [40].

Insight and Presences

Participants in the Alabama church community (27 people interviewed over several ceremonies) spoke of new perspectives on life, a deeper connection with their spiritual selves and what they called rewiring of the brain, and tied the changes to getting through the hard parts of the night [38]. They described peyote as an earth medicine that calls for respect and non-recreational use [39]. That is how they describe it, and it is not a measurement.

Ellis and his artist friend both describe the mind staying clear while the senses ran wild. Ellis concluded that the mind stays a calm observer of the sensory storm, and the artist said his reason seemed the sole survivor of his being, and that afterward, as the body came back, he felt he had an objective view of his own personality [36].

Ellis and Mitchell describe no beings or voices; the figures in Ellis's night were pictures [36][37]. In Wixarika belief hikuri is a deity, and the church holds peyote as a sacred medicine [1][3][21]; what that is like from inside is theirs to tell.

When It Is Hard

For most people the hard part is the stomach: vomiting, the bitter taste, and sitting upright through a night of it [40][2]. Some people are hit much harder in the body than others; the artist's dread, heart pain and sense of dying, and the poet's trouble breathing, are under The Body and the Purge and Feelings, and they are the reports behind the heart cautions under Contraindications [36]. The setting can be hard as well. The guest in the California tipi, which was overbooked, found some of the talk wearing and did not feel she belonged [40]. Whether a non-Native person should be there at all is taken up under Whose Medicine This Is.

What Shapes the Night

In the church the ceremony holds the night: a Roadman, a fire, singing, prayer and a community who sit up together [12][40]. Alabama church researchers describe set, setting and intention as the framework participants use [38]. They also found that calling peyote an earth medicine shaped how people read its effects, so that bitterness and purging counted as part of healing [39]; the guest at the California ceremony, hearing the same frame from the roadman, read her own vomiting differently [40]. In a study of a Native American religion that uses peyote in large quantities, serious emotional disturbance was very rare, which the authors tie to the church's belief and practice, with its built-in safeguards [10]. A person taking it alone has none of that container.

The Days After

Alabama church participants described an afterglow, with depression and anxiety eased from the next day to a few months after, and spiritual lessons that were easy to recall and apply in that stretch [38]. The authors say the lessons were most salient in the short term, and the study is an ethnography of people who chose to attend, reporting solely their own experience, so it cannot say what peyote itself did [38].

Ellis woke without fatigue, with eyes unusually sensitive to blue and violet, and said he stayed more alert to light, shade and color afterward; his artist friend slept very little for days without feeling tired [36]. Mitchell had headache and stomach distress in the following days and called the experience worth it once and not twice [37]. The guest at the California ceremony felt unstuck in the days and weeks after a night of vomiting, and could not say whether it was the peyote, the intensity of the night, a break in routine or the mood of the time [40].

How It Is Taken

Almost everything I found about routes comes from the church context and from community pages. The risks below are the ones that have a source.

Swallowed as Buttons or Tea

The crown is cut, and the button is eaten fresh or dried; a general reference says it is chewed [2]. The risks are heavy nausea and vomiting, an unknown amount of mescaline per button, and storage, covered under Vomiting, Fluids and Salt Balance and under Testing and Purity [41][8]. Mescaline content falls as plants age and varies with growing conditions, which is why a button is unpredictable [41].

The buttons are boiled or steeped, and the tea is sipped over time [43][2]. Nausea with the tea is covered under Vomiting, Fluids and Salt Balance.

Forms You May Meet

Dried buttons are ground and sold or taken as powder or capsules [43]. Powder hides what the plant looked like, so the questions of identity and storage matter more, as covered under Testing and Purity.

Live peyote plants, seeds and look-alikes are sold online as ornamental cacti. Whether that is lawful is unsettled and depends on the state; see Legal Status. Buying one does not tell you what you have, how old it is, or what the Indigenous organizations say about taking it from the supply, under Whose Medicine This Is.

Other Routes

Peyote taken with harmala plants is a combination, covered under Other Substances and Combinations. I did not find enough reliable information on any route other than swallowing.

How Long It Lasts

Sources agree that this is a long experience and disagree on the edges. Drug Science gives onset in about 45 to 90 minutes, a peak at about 2 to 4 hours and a total of 8 to 12 hours, with some people reporting up to 14 [41]. TripSit gives onset anywhere from 60 to 180 minutes or more, main effects of 6 to 12 hours, after-effects of 3 to 5 hours and a total of 10 to 20 [42]. PsychonautWiki gives 8 to 14 hours in total and after-effects of 6 to 36 hours, all from user reports [44]. Berkeley and Wikipedia say about 10 to 12 hours [10][1]. The length of a church service is under How the Night Tends to Move.

Plan around the longer numbers. Peyote tea or buttons are slower to start than many people expect, and the temptation to take more because nothing has happened yet is one of the best-known ways to get into trouble. TripSit advises against redosing [42]. Dose amounts are left to the sources and your medical provider, not to this page.

About Peyote and Its Effects on the Body

How It Works in the Body

Mescaline acts mainly on serotonin receptors, especially 5-HT2A, 5-HT2B and 5-HT2C, with some effect on dopamine; it is the least potent of the classic psychedelics, and

because it is a phenethylamine it also has a sympathomimetic (adrenaline-like) side that raises heart rate and blood pressure [8]. The Mescaline sheet goes through the compound in detail. What belongs to peyote is the rest of the plant: dozens of other alkaloids whose effects in people have barely been studied, and the fact that the dose in any button is unknown [41][8].

Heart, Blood Pressure and Body Temperature

In a pooled analysis of two controlled trials of pure mescaline in 48 healthy volunteers (96 administrations), heart rate, blood pressure and temperature rose moderately with dose. Systolic blood pressure passed 140 in 38 percent of administrations and 160 in 2 percent, with a top reading of 166; diastolic passed 90 in 36 percent and 100 in 6 percent, with a top reading of 105. Heart rate passed 100 beats a minute in 3 percent, with a maximum of 108. Temperature passed 38.0 C (100.4 F) in 5 percent, with a maximum of 39.0 C (102.2 F). There were no severe high-pressure readings, no dangerously high temperatures, no abnormal heart rhythms and no serious adverse events recorded [33]. These were young, mostly psychiatrically healthy people in a monitored clinic, taking a measured compound, so the numbers say little about an older person with a heart condition eating cactus at night in a field.

Drug Science says mescaline raises heart rate, blood pressure and body temperature, and advises people with cardiovascular disease, uncontrolled high blood pressure, or blood pressure medicine to avoid it [41]. A poisoning review describes a sympathomimetic picture: fast heart rate, agitation, high temperature, widened pupils and seizures, mostly in mild cases [8]. An emergency reference lists mild tachycardia and hypertension, high temperature and widened pupils, and says mescaline is not usually associated with significant illness or death and does not show on routine drug screens [45]. In an isolated tissue study, mescaline did not increase the force of human heart muscle contraction, which the authors tie to its not acting on adrenaline receptors; that study measured tissue, not safety [46].

One theoretical concern appears on Drug Science's page: drugs that act strongly on the 5-HT2B receptor have been linked to heart valve changes with chronic use. Mescaline binds that receptor, and there is no evidence of valve harm from occasional use [41].

Vomiting, Fluids and Salt Balance

Nausea is the signature trouble with peyote. In the controlled trials of pure mescaline it was the dose-limiting effect, and vomiting happened at the highest dose tested [33]. TripSit calls nausea and vomiting extremely common, especially with cactus tea, and says nausea is less common with purified mescaline salts [42].

Vomiting is not harmless, and the one fatal peyote case I found centered on it (see Toxicity and the Mind).

Repeated vomiting strains the throat, the stomach and the body's fluid and salt balance. That is inference from how vomiting works (THEORY).

Toxicity and the Mind

Overdose and deaths. Drug Science and TripSit say no deaths have been attributed to mescaline alone [41][42], and a pharmacology review found little human fatality data and concluded that taking a lethal dose would be very hard [8]. Peyote is a different question from the pure compound. I found one published fatal case: a 32-year-old man with alcoholism, who drank peyote tea and then collapsed in respiratory distress. His autopsy showed four tears at the junction of the esophagus and stomach (Mallory-Weiss tears) from forceful vomiting, about 45 mL of blood in his stomach and blood in his lungs; his blood mescaline was 0.48 milligrams per liter, and his liver showed heavy fatty change. The authors thought the cause was blood in the airway from the vomiting-related bleeding, and could not rule out a direct heart effect [47]. A commentary pointed out that the report left out whether he had esophageal varices or clotting problems from liver disease, which could have made the bleeding much worse [48]. Wikipedia mentions a person who jumped from a cliff while taking a high amount, which I could not verify [49].

Botulism. A review lists botulism from improperly stored buttons as a rare complication [8]. It fits how buttons are kept: dried is one thing, and damp or sealed is another. Call Poison Help if you have any doubt about a button's storage or smell.

Seizures. Poisoning reports include seizures [8]. PsychonautWiki calls them rare, more likely in people prone to them and under dehydration, exhaustion, poor nutrition or overheating, and flags tramadol [44]. An all-night ceremony without food or water stacks several of those.

Fear, panic and the pull of the experience. Drug Science says psychedelics intensify emotion and that setting and company shape the experience, and that a calm setting and a sitter ease hard ones [41]. In the pooled trials one person had a mild, self-limiting low mood after dosing [33].

Psychosis and mania. Hallucinogen-induced psychotic disorder is described as rare, under 1 percent of users, and most likely in people with a personal or family history of mental illness [49]. A review mentions prolonged schizophrenia-like psychosis in some reports [8]. Wikipedia reports a four-year study of the Navajo that found one psychotic break linked to peyote in an otherwise healthy person, and other episodes tied to pre-existing conditions or substance misuse; I could not read the original [1].

Lingering effects. In the pooled trials, brief flashback-like experiences followed about 2 to 4 percent of administrations (the abstract and the text give different figures), and no one had persistent perceptual changes [33]. Drug Science lists hallucinogen persisting perception disorder as a recognized risk and long-delayed flashbacks as highly unlikely [41]. Wikipedia says religious use was not linked to flashbacks [1].

Long-term ceremonial use. A 2005 study of 176 Navajo adults compared 61 regular church peyote users with 79 people with minimal use of peyote, alcohol and other substances, and with 36 people in recovery from alcohol dependence. The peyote users

showed no psychological or cognitive deficits compared with the minimal-use group. The authors cautioned that this may not apply to people who use illicit hallucinogens, and the lead author said the likely reason for the peyote group's good scores on a mental health inventory was the support of the church community [34]. It is a cross-sectional study, so it cannot say what peyote did over time.

Legal Status

Last checked 10/28/2026.

Federal

Peyote is a Schedule I controlled substance, and so is mescaline [1][49][13]. Possession and distribution outside the exemption below are federal offenses, per a legal information site [50].

The exemption has two layers. A DEA regulation, 21 CFR 1307.31, says the Schedule I listing does not apply to the nondrug use of peyote in bona fide religious ceremonies of the Native American Church, that church members using it are exempt from registration, and that anyone who manufactures peyote for the church or distributes it to the church must register every year [51]. The American Indian Religious Freedom Act Amendments of 1994 (42 U.S.C. 1996a) go further for Indigenous people: use, possession and transport of peyote by an Indian (a member of a federally recognized tribe) for bona fide traditional ceremonial purposes is lawful and may not be prohibited by the federal government or any state, and Indians cannot be penalized for it. The DEA may also register and regulate people who cultivate, harvest or distribute it, and Texas rules in effect on 10/6/1994 remain. Safety-sensitive federal jobs, traffic law and the military can set limits [14].

Who is covered, then: members of federally recognized tribes using it in traditional ceremonies. Who is not: the general public, anyone using it for recreation or personal healing outside those ceremonies, and, on the weight of what I read, non-Native people who are not part of the church [14][50]. The picture for non-Native members of the Native American Church is unsettled. A 1981 Justice Department opinion reasoned that the exemption rests on religion and could extend to other bona fide groups where peyote is central [52]. The Fifth Circuit in 1991 ruled against the Peyote Way Church of God, a non-Native group, and treated the exemption as a political rather than racial classification tied to tribal membership [53][54]. Wikipedia says one branch of the church limits attendance to Native Americans with at least one quarter blood quantum, and another has no such requirement [12]. A law-information site says that claiming religious use without tribal enrollment has not succeeded as a defense in reported cases, though that site contradicts itself elsewhere [50].

Texas, the only state with a legal harvest, exempts members of the Native American Church using peyote in bona fide ceremonies and anyone who supplies the church, but

not a member with less than 25 percent Indian blood [55]. Four distributors are licensed; they register with the DEA and then the state, report what they harvest, renew each year, and sell only to registered members who prove ancestry [28]. Older sources say several states have their own exemptions, some tied to Native American Church membership and some open to any bona fide religious group, [56][54].

Peyote seeds, live plants and look-alike cacti sold online are a gray area in the sources. One site says growing, owning or possessing peyote in any form, including live plants and seeds, falls under the same exemption-only rules [50]. Another says California bars cultivating any Lophophora [54]. I found no definitive federal statement on ornamental live plants, so I will not call it either way. The Indigenous organizations under Whose Medicine This Is ask non-Native people not to rely on that gray area.

Mexico lists peyote as a species with special protection [29]. In Canada, Wikipedia says mescaline is Schedule III but peyote is exempt [49].

Colorado

Proposition 122, the Natural Medicine Health Act (passed 11/2022), decriminalizes personal possession and use of mescaline for adults 21 and older, and the state's official voter analysis says plainly that the measure does not decriminalize the possession or use of peyote, a type of mescaline, and that federal law already permits use by certain Native American tribes for ceremonial purposes [57]. A law-information site says the same, describing the exclusion as covering peyote-derived mescaline [50]. Mescaline from cacti such as San Pedro falls inside the measure, and DoubleBlind reported in 12/2025 that the Department of Regulatory Agencies had temporarily paused San Pedro in the regulated program, with plans to return to it later [23]. The Division of Natural Medicine page I read on 10/28/2026 lists 2026 rule changes but nothing on mescaline or peyote [58].

For religious use, an older source says Colorado is one of several states that exempt use by members of a bona fide religious organization [56]. Federal law applies in Colorado whatever the state measure says, and Proposition 122 does not reach it.

City measures: the Santa Cruz, California resolution, adapted nearly word for word from Oakland's, named peyote, and Santa Cruz removed it in 9/2021 after Native objections [25][26]. The NCNAC statement warns that local measures can create a false sense of legality and send non-Natives toward illegal sellers [15].

Contraindications

A contraindication is a reason to avoid something, or to be very careful with it, because of a medicine you take or a condition you have. Nearly all of this is borrowed from mescaline sources, inference from how the compounds work, and community experience, and I say which. Evidence key: CT means controlled trial data, CASE means case reports, REPORTS means self-reports or community experience, THEORY means from

pharmacology. Anything marked THEORY is my inference and not a finding. Please take this list to a psychedelic-informed physician before you decide anything.

Medications

MAO inhibitors (phenelzine, tranylcypromine, moclobemide, selegiline, and natural ones such as harmine and Syrian rue). Drug Science says MAOIs can prolong and intensify mescaline and are generally best avoided [41]. TripSit strongly discourages irreversible MAOIs because of tyramine reactions [42]. Whether mescaline is broken down by MAO at all is unclear in the pharmacology literature; some researchers think a different enzyme does the work [8][49]. REPORTS and THEORY; no controlled data.

SSRIs and SNRIs (sertraline, fluoxetine, escitalopram, venlafaxine, duloxetine). Drug Science says they may alter effects unpredictably [41], and notes that antidepressants may dampen the experience. I found no peyote-specific case of serotonin toxicity. Mescaline works at serotonin receptors, so combining it with serotonin-raising drugs is a reasonable worry (THEORY). REPORTS.

Tricyclics, mirtazapine, trazodone and other serotonin-active antidepressants. I found no mescaline-specific source. They also act on serotonin systems, so the same caution applies (THEORY).

Lithium. Drug Science lists a theoretical seizure risk and says to avoid it [41], and TripSit advises against mixing mescaline with lithium [42]. Lithium with classic psychedelics was linked to seizures in online reports of other psychedelics, but I did not read that study for mescaline. THEORY and REPORTS.

Tramadol. PsychonautWiki flags tramadol because it lowers the seizure threshold and mescaline can also cause seizures [44]. REPORTS and THEORY.

Bupropion. I found no source for mescaline. It lowers the seizure threshold, which makes it a concern next to something that can cause seizures (THEORY).

Other opioids (codeine, morphine, oxycodone, hydrocodone). I found nothing specific. Opioids sedate and can slow breathing, which matters if you are also vomiting (THEORY).

Stimulants (amphetamine, methylphenidate, cocaine and similar drugs). Drug Science says stimulants add cardiovascular strain and are not recommended [41]. TripSit says mescaline potentiates stimulants and advises cutting any stimulant by a large fraction [42], and PsychonautWiki warns that amphetamines and cocaine amplify focus and anxiety and the risk of thought loops [44]. REPORTS, plus THEORY from mescaline's own rise in heart rate and blood pressure [33].

Antipsychotics (risperidone, quetiapine, olanzapine, chlorpromazine). These can block or reverse mescaline's effects [49]. Using one to end a hard experience is a clinical decision and not a do-it-yourself step. CASE and THEORY.

Benzodiazepines and barbiturates. Barbiturates have been reported to reduce mescaline-induced anxiety [49]. The one fatal peyote case had a trace of chlordiazepoxide in the blood, which the authors did not treat as the cause [47]. I found no safety data on combining them.

Blood pressure medicines and beta blockers. Drug Science advises people taking blood pressure medicine to avoid mescaline [41]. Mescaline raises blood pressure and heart rate [33], so the reasoning is that your condition or your treatment could be pushed off balance (THEORY).

QT-prolonging drugs (some antipsychotics, antibiotics, antiarrhythmics and anti-nausea drugs such as ondansetron). The summary of the safety trial I read did not report QT data [33]. I found no source, so this is only a flag (THEORY).

Triptans, St. John's wort, 5-HTP and dextromethorphan. I found no mescaline-specific source. They all raise serotonin activity, so they join the serotonin worry above (THEORY).

Conditions

Personal or family history of psychosis, schizophrenia or bipolar disorder. Advised against by Drug Science and by Wikipedia, which lists them as contraindications [41][49]. Psychosis in a few people is described under Toxicity and the Mind [1][8]. CASE and REPORTS.

High blood pressure and heart disease, including arrhythmia. Mescaline raises blood pressure and heart rate in healthy volunteers [33], and Drug Science and Wikipedia say people with severe cardiovascular disease should avoid it [41][49]. CT in healthy people; the extension to people with disease is THEORY.

Seizure disorders. Seizure risk is described under Toxicity and the Mind [41][44][8]. REPORTS and CASE.

Liver disease, heavy alcohol use, esophageal varices and clotting problems. The fatal case, described under Toxicity and the Mind, involved a man with alcoholism and a heavily fatty liver [47][48]. Vomiting is common with peyote, and people with liver damage can bleed badly from a tear. CASE.

Stomach or esophageal ulcers, reflux, ongoing GI bleeding. Violent vomiting caused the tears in the fatal case [47], and a review lists Mallory-Weiss tears as a rare complication [8]. Anyone with conditions that make vomiting risky has reason to stay away. CASE and THEORY.

Eating disorders, especially with purging. No source, but repeated vomiting is a strain, as described under Vomiting, Fluids and Salt Balance (THEORY).

Dehydration, exhaustion, under-eating and long fasting. PsychonautWiki links them with seizure risk [44], and the churches' all-night format makes fasting and fatigue common. REPORTS.

Pregnancy and breastfeeding. Drug Science says evidence on fetal effects is conflicting and use in pregnancy is strongly advised against [41]; Wikipedia lists pregnancy as a contraindication without teratogenicity data [49]. I found no source on breastfeeding.

Kidney disease. The trial labs showed no meaningful change in liver or kidney tests in healthy volunteers [33], and I found nothing for people who already have kidney disease.

Heart valve disease. The 5-HT2B concern is described under Heart, Blood Pressure and Body Temperature [41]. THEORY.

Alcohol dependence and other substance use disorders. The Navajo study found problems in the recovery group that were not tied to peyote [34]. Early reports of benefit for alcohol use among church members are under Addiction and Misuse. The risk to flag here is the physical strain of the combination, not a conclusion about recovery.

Other Substances and Combinations

Combinations of medicines get their own document with a large warning at the top; this section is the short version. I found no interaction study with peyote itself, so these come from mescaline sources and the cautions under Medications and Conditions.

MAO inhibitors and harmala plants (peyohuasca). Harmala alkaloids (from Syrian rue or the ayahuasca vine) are reported to potentiate mescaline, a combination sometimes called peyohuasca. The evidence is mostly animal studies, a few human reports and anecdotes, with too little data to predict reactions, and Drug Science and TripSit advise against it [49][59][41][42]. The prolonging and strengthening of effects is the reason it carries risk.

Cannabis. Drug Science and PsychonautWiki mention user reports of unexpectedly strong and unpredictable effects when cannabis and psychedelics are combined [41][44]. REPORTS.

2C-B. User reports suggest it may potentiate mescaline [41].

5-MeO tryptamines. PsychonautWiki calls the combination unpredictable [44].

Other psychedelics. Cross-tolerance means that a second psychedelic may feel weaker, which tempts people to take more [8][49].

Covered under Medications. Stimulants, tramadol, lithium, antidepressants and antipsychotics are listed there, with what each source says.

Alcohol, ketamine, kratom and nitrous oxide. No source I could rely on covers these with peyote or mescaline, so I give no guidance on them. Ask a physician.

Addiction and Misuse

Physical dependence has not been shown, and I found no withdrawal syndrome described in any source. A review found no evidence of addiction or dependence [8], Drug Science calls physical dependence unlikely [41], and Wikipedia reports no evidence of dependence [49]. PsychonautWiki says the urge to use usually fades with use and is self-regulating [44]. That is mostly an absence of reports and not a proof.

Tolerance builds quickly and falls off within days: about half in roughly 3 days and baseline in about 7, by PsychonautWiki, or 3 to 4 days by Wikipedia [44][49]. Cross-tolerance exists with LSD and psilocybin, so another psychedelic taken soon after will feel weaker [8][49]. Chasing the lost effect means taking more, which means more strain on the heart and stomach [41].

Nausea and the intensity of the experience tend to discourage frequent use, and mescaline is not a major drug of abuse in population data [41]. Early reports of benefit for alcohol use among church members exist, and I treat them as thin [10]. Participants in an Alabama church community also described less drug and alcohol misuse, in their own words and without measurement [38].

Addiction means loss of control, craving and use that continues despite harm, often with withdrawal. Misuse means using in a way that causes harm, or in a way that was not intended, and that need not involve addiction at all. With peyote there is a second meaning of misuse that the Indigenous voices above bring: taking a sacrament from a limited supply for recreation or commerce. Earl Morris Jr. described recreational use and commercialization as turning a sacrament into a product [20].

Testing and Purity

What Is Really in the Product

With peyote the first question is identity. Lophophora diffusa has only trace mescaline (about 1.2 percent of its alkaloids) and mostly pellotine; reports of sedation or clumsiness from it are described, and some reports of hallucinations may reflect mix-ups with L. williamsii [5]. The conservation nonprofit United Plant Savers says poachers sometimes confuse peyote with the critically endangered Astrophytum asterias, and both are sought in illegal markets [29].

Potency is also not a fixed property. Mescaline varies with growing conditions and plant age [41], and regrowth crowns carry about half of a mature crown, as noted under Where It Comes From. A button from one source can be several times stronger or weaker than one from another, and nothing on the label tells you.

Storage matters; botulism from improperly stored buttons is described under Toxicity and the Mind.

Test Kits and Labs

Reagent kits change color with certain chemicals. DanceSafe's instructions say reagents cannot show potency, purity or the exact contents of a sample, a darker color can hide a lighter one, and results are red flags and not green lights [60]. A reagent also cannot tell you which cactus species you have, because the plant body is not a clean compound.

Mail-in labs that test powders and plant material exist. Plasma testing for mescaline is not widely available, and many reports of poisoning lack confirmation of what was taken [8].

Preparation and Integration

No dosing or timing numbers are given here. Those are left to the sources and a medical provider.

Before

Read Contraindications first, especially the heart, blood pressure, liver, seizure and psychosis items. Meet a psychedelic-informed physician and talk through the medicines you take. Do not stop or change a prescribed medicine on your own.

Ask where the peyote came from. If you are Native and a member of the church, that is a matter for your elders and your Roadman. If you are not, the Indigenous voices under Whose Medicine This Is ask you to reconsider, and to look at other mescaline sources if this is what you are seeking [15]. Taking from the supply means taking from people who are short of it [7].

Many accounts describe fasting beforehand because early nausea is so common [2]. Choose a place where you can be sick without risk, with water in reach, a basin, no stairs and no driving. Clear the next day, because user reports describe after-effects well into the next day [44].

Sit upright or on your side when you are sick, and never lie flat while vomiting, since aspiration was the cause of death in the fatal case [47]. Sip water; do not force down more fluid than you can keep. Keep to the plan you made while sober.

Choosing a Facilitator

If you are a member of a federally recognized tribe or of the Native American Church, you will have a Roadman, elders, a ceremony and a community that carry the preparation and the care far better than a web page can. Nothing here replaces them.

In a church ceremony, the leader and the community hold this for you. Outside the church, a solitary or small-group experience has no such container, which is part of why the hard moments hit differently.

Have a sober sitter who knows your medicines and has read the Warning Signs below. Calm company and a safe setting ease hard experiences [41]. A sitter should stay within

reach, watch breathing and color, and keep the person from driving, climbing, or going outside.

After

Allow a full day or more. User reports describe after-effects well into the next day [44]. Eat, drink, sleep, and avoid mixing in other substances while the body works through it. The ceremonial context ties integration to a community, as the Halpern study under Toxicity and the Mind suggests [34]. If you are outside it, find a trusted person, a therapist who knows psychedelics, or Fireside Project, and write down what you want to remember [61].

If you took from a limited supply, consider what you owe back. The IPCI and Native American Church organizations accept education requests and offer Indigenous speakers [15]; the IPCI runs a nursery for replanting [6], and the Cactus Conservation Institute publishes research on the plant [9].

If You Need Help Now

In a medical emergency, call 911. If you are in emotional crisis, you can call or text 988. Fireside Project has trained volunteers who talk with you by phone or text during and after a psychedelic experience, and DanceSafe sells kits for testing what you hold.

Warning Signs

Call 911 for vomiting blood or material that looks like coffee grounds, black tarry stools, collapse, choking, trouble breathing, or a person who is drowsy and vomiting while lying flat. Place a breathing person on their side. The one fatal peyote case involved this kind of bleeding, as described under Toxicity and the Mind [47].

Call 911 for any seizure. Do not put anything in the mouth, move hard objects away, and note the time. The risk factors are under Toxicity and the Mind [44][8].

Call for chest pain, severe palpitations, shortness of breath or fainting, and for a temperature that keeps climbing with agitation or rigid muscles. If you take an antidepressant, an MAO inhibitor or a stimulant, add confusion, heavy sweating, jerking or stiff muscles, and shivering to the list. Those are signs of serotonin toxicity; that is my inference from how the drugs work (THEORY) and I found no mescaline case that shows it. Tell the responders everything that was taken.

Botulism is a rare danger from improperly stored buttons, as noted under Toxicity and the Mind [8]. If double vision, drooping eyelids, trouble swallowing or speaking, or spreading weakness appears in the hours or days after eating stored buttons, call 911 and Poison Help.

Get medical help for confusion, paranoia or psychotic symptoms that do not pass after the experience should have worn off [1][8]. For extreme agitation or danger to self or others, call 911.

While you wait, stay with the person, keep them from driving or going outside, speak simply, do not argue with what they report seeing, keep them cool if overheated, give nothing more, and gather the buttons, tea or packaging to show responders. If breathing stops, start CPR as the 911 dispatcher directs [61][62]. These are standard first aid steps.

For suicidal thoughts, call or text 988, any hour [63]. Poison Help at 1-800-222-1222 is free and confidential [62]. Fireside Project at 62-FIRESIDE (623-473-7433) is open daily from 11 a.m. to 11 p.m. Pacific time, which is noon to midnight Mountain time. Its volunteers are trained peers rather than clinicians, and it is not a medical service or a suicide line [61]. Fireside can help with panic that does not settle.

Where to Find More Information and Support

Amounts, timing and combinations are best checked against these sources and with a medical provider, because they are updated more often than this sheet. Erowid, TripSit and PsychonautWiki include user reports and community writing, so read them as experience as well as research.

Erowid: https://erowid.org

DanceSafe: https://dancesafe.org

TripSit: https://tripsit.me

PsychonautWiki: https://psychonautwiki.org

Zendo Project: https://zendoproject.org

Fireside Project: https://firesideproject.org

MAPS: https://maps.org

Poison Help: 1-800-222-1222

For Peyote Questions

Chacruna, the statement by the National Council of Native American Churches and the Indigenous Peyote Conservation Initiative: https://chacruna.net/?p=14423

Wixarika Regional Council for the Defense of Wirikuta: https://www.wixarika.org

Cactus Conservation Institute, research on peyote and other cacti: https://cactusconservation.org

Berkeley Center for the Science of Psychedelics, mescaline: https://psychedelics.berkeley.edu/substance/mescaline

Drug Science, mescaline: https://drugscience.org.uk/drugs/mescaline/

Colorado Division of Natural Medicine: https://nmd.colorado.gov/

Mailing Lists

Erowid Monthly, a free email list: https://www.erowid.org/about/about_announcements.shtml

Erowid Extracts, the members' newsletter: https://erowid.org/membership/

MAPS email newsletter: sign up at https://maps.org

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