

Start the New Year Right; Use the Palladium Classified Advertising Columns

"PERSONAL LIBERTY" QUESTION COMES UP IN MOVEMENT AGAINST PEYOTE, INDIAN DRUG

WASHINGTON.—In the files of the Committee on Indian Affairs of the House of Representatives there slumbers a bill which has designed to take away from the American Indian a certain drug-plant, which he uses to bring him dreams and make him forget his troubles, as alcohol is used by white men and opium by yellow ones, and hashish in India and something or other by almost every tribe of men on the globe.

Bill Had Strong Support

The bill was strongly backed. It was given a place on the calendar and a large sum of the people's money was spent in holding hearings upon it, which were duly printed, bound and filed along with the bill. It never came to a vote. The reason it did not was, in all probability, that it was made clear to the committee that the Indians would not stand for it.

They would have resented to the last ditch what they regarded as an infringement of their personal liberty. The Government does not hesitate to take alcohol away from millions of white men who believe they have a right to use it, but it does hesitate to try to take peyote away from a few thousand Indians who believe they have a right to use it. It would seem that the Indian here has a force of conviction which the white man has lost, and a little conversation with the Indians on this subject confirms one in that opinion. The white man, living in a tangled wilderness of laws, has almost lost his sense of personal liberty. It has been violated so often that he scarcely knows what it is. The Indian, who long lived a life of savagery and who has never really become a part of civilization, really values his liberty as he values his life, and is ready to stake his life for his freedom.

"The use of peyote is an Indian custom. The Indians had peyote before the white men came. God gave it to them. What right has the white man to take it away? We will never give it up!"

This was the reply of a "Peyote Chief" to a question as to whether the Indians would give up peyote if the Government passed a law forbidding it.

What Peyote Is

Peyote is a plant related to the mesquite of Mexico and growing in that and other southern countries. It appears to be a sort of cactus. Its fruit is in the form of little "buttons" about as big as a quarter. These contain various drugs which produce a powerful effect on the nerves, something like that of opium or cocaine, but differing in some respects from that of any other known substance. Peyote is taken by steeping the substance in water and drinking the resultant beverage. It has different effects on different individuals, but its unique effect is that it gives the one taking it a feeling of extreme philanthropy. He feels that he is the brother of all men and would do anything for their good.

Several white men have experimented with the drug for scientific purposes, and one of these, who testified before the committee, described his sensations as following:

"I seemed incapable of having a base thought, but all were of a high order. I seemed to have forgotten that there was any evil in the world, all was pure and good."

There is usually no tendency to violence in one under the influence of peyote. His need for sleep is abolished and he stays awake, though incapable for 24 hours at a stretch. During this time he is filled with emotions of joy and of love for all mankind. His sensibility to color is greatly heightened, so that the world suddenly strikes him as a bright and beautiful picture. At times he is said to see visions, though the white men who have tried the drug seem not to have that experience. Afterward there is a reaction as there must be from the use of any such powerful nerve stimulant, but those who experimented with the drug do not seem to have suffered any prolonged or severe after-effects.

The use of peyote is undoubtedly growing and has been growing for years. At first it was used only by a few tribes of Indians, but now it seems to have spread to nearly all of them. There is a sort of national peyote society with local chapters, which is well organized for the purpose of distributing peyote buttons. It has doubtless helped to promote the feeling of solidarity among all the different Indian tribes which has been growing of recent years. Few white people realize that Indians of different tribes travel long distances to visit each other. As one Indian said:

"We used to kill each other, but now we are always good friends."

The use of peyote is a religious rite among the Indians, which makes it all the harder to interfere with. The peyote society meets at regular intervals. The amount of the drug taken by each Indian is prescribed by the chief of the society. Their prayers are said and songs are sung. The effect of the plant is to heighten the mood of religious ecstasy. Most of the Indian agents will tell you that the religious ceremony is a mere pretext for the use of the drug, but many of the Indians seem convincingly sincere in this as in all of their other religious exercises.

Effect of the Plant

The question as to how much harm the drug is doing the Indians is one upon which you can gather any amount of conflicting testimony. Some will tell you that the peyote Indian is a worthless fellow, and that peyote is rapidly debauching the whole race. Many cases are cited of Indians that have become shiftless and poor as a result of its use. On the other hand, there are undoubtedly industrious and prosperous Indians who have been using it for years. One argument the Indian makes in behalf of his peyote is that the peyote user seldom drinks alcohol. Alcohol will ruin an Indian more rapidly than anything else. Peyote has been used by some of the Indians since time immemorial, but it has never destroyed a tribe, while whiskey in a much shorter time has worked great havoc.

The probable truth is that peyote stands among the Indians much as alcohol does among the whites. It ruins some of the weaker ones, but many of them use it without conspicuous harm to themselves. If peyote were taken away from them they would merely take to other stimulants.

EATON MAN BURNS MONEY IN FURNACE

EATON, Ohio, Jan. 2.—In the face of the money stringency, Andrew H. Weir, local man, just burns his by the hundreds. And the currency is devoured by real flames, too. How comes? Well, this is the how and why of it:

Andy, as he is best known locally, discovered the fire low in the furnace in his home. While stooping over to gather up kindling to renew the fire, a billbook containing \$160 in "Uncle Sam's" perfectly good bills and several hundred dollars' worth of checks, dropped from his inside pocket on to the basement floor. Next thing it was the furnace, along with a shovelful of fire. Discovering the loss of the wallet shortly afterward, Andy opened the furnace door and peered in just in time to see his "leather" and "dough" fading away in the flames. The money was gone for "keeps," but the checks can be duplicated.

Andy has been traveling representative for a number of years for the Sucker Packing company of Dayton.

DISTANT RADIO CALLS HEARD AT LEWISBURG

LEWISBURG, Ohio, Jan. 2.—Lewisburg has an amateur radio expert of whom the town is proud. He is O. S. Douglas, who has installed a radio phone by which he is "catching" some of the long range "stuff" that is being transmitted from station to station.

On Monday evening of last week he enjoyed a radio phone entertainment being given by the station at Rosedale Park, N. J. While sitting at his phone he caught a faint conversation from the Canadian station in which congratulations were being sent to the Rosedale station.

Attaching his instrument to the waves of the Canadian instrument he soon was getting the entire message very distinctly. Before he stopped his "listening in" process that evening he had caught messages from the stations in Missouri, Illinois, Connecticut, New York and Tennessee. Mr. Douglas has manufactured all his own instruments and installed them himself.

Ohio Lad Decides Home Better Than Cold World

LEWISBURG, Ohio, Jan. 2.—E. J. Kenworthy, 14-year-old son of Mr. and Mrs. Jess Kenworthy, of this place, who disappeared recently from his home, has returned voluntarily, having decided that home was a better place than to be buffeted around by a cold and indifferent world. He got as far as half way between Richmond, Ind., and Indianapolis, when he decided to retrace his steps and return to the parental roof. His father had just finished mailing out cards giving a description of the lad to all of the officials of surrounding towns and cities when the lad walked into the house.

Big Chicken Hawk Captured at Coletown

GREENVILLE, Ohio, Jan. 2.—John Brady, who resides near Coletown, captured a big chicken hawk which he presented to Frank Reiter, the blacksmith, who will kill the bird and place it in the hands of a taxidermist to be mounted. The hawk measures four feet from tip to tip of its wings, and is one of the largest ever caught in this vicinity. Owing to ice and snow being frozen on its wings, it was unable to fly, and was run down and captured by Mr. Brady after a fierce tussle.

1922 TO SEE

(Continued from Page One.)

will give rather than by the remuneration. Mr. Moorman is a stalwart Republican and several years ago was a congressional candidate in his district.

Interest centers this week in the selection of a new site for the Indiana state reformatory. The advisory commission for relocation will meet at the statehouse Thursday and at that time it is understood a process of elimination will be adopted. Proposals for many sites have been presented and the commission will have a wide field to work over. It is generally believed that those who are most interested in the relocation will favor a site somewhere east or west of Indianapolis on the national road. This appears to some as offering the best way for a central location.

Local of Institutions

At the east end of the national road in Indiana is the Eastern Indiana Hospital for the Insane at Richmond, Southwest on the national road are the state penal farm and the Indiana School for Boys. Then of course in and around Indianapolis are various state institutions such as the Indiana Girls School, Women's Prison and Central Hospital for the Insane.

THE RICHMOND PALLADIUM

CLASSIFIED ADVERTISING

Standardized and indexed for quick reference according to the *Basil L. Smith* system (Copyright).

All ads are restricted to their proper Palladium style of type. Orders for irregular insertions, the one-time rate applies.

TRANSIENT RATE PER LINE Charge Cash

1 time, per line, 10c
3 times, per line, .10c
5 times, per line, .9c
Count 6 average words to the line, not less than 3 lines taken.

Classified ads accepted until 11 a.m. for publication same day.

Minimum cash ad accepted, 30c. Minimum charge ad accepted, 35c.

Phone 2854 or 2872, and ask for an ad taker. They will assist you in writing your ad.

CLASSIFICATION GUIDE

ANNOUNCEMENTS

Automobiles

EMPLOYMENT

EMPLOYMENT