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IF YOU ARE NOT ALREADY a customer of ours resolve now that you will turn a new leaf and trade where you can get everything good to eat under one roof; where they keep everything and never try to substitute; where they sell so fast that groceries are always fresh. Four delivery wagons and one rush order wagon.

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A Card.  
This is to certify that all druggists are authorized to refund your money if Foley's Honey and Tar fails to cure your coughs or cold. It stops the cough, heals the lungs and prevents serious results from a cold. Cures la grippe, coughs and prevents pneumonia and consumption. Contains no opiates. The genuine is in a yellow package. Refuse substitutes. Sold by Hoffman Drug Co., City Drug Store.

Jealousy is an explosive that has wrecked many an air castle.

Don't follow in the footsteps of your competitors; set the pace.

**MESCAL AS MEDICINE**

PLEA MADE BY INDIAN CHIEFS BEFORE COMMITTEE.

Chief Quannah Parker, Otto Wells, Apache John and Others Appeal to Committee on Sanitation to Be Allowed Their Beverages.

During the session of the constitutional convention held, three Indian chiefs, Quannah Parker and several other members of the tribe were called upon by the committee of health and sanitation to state their objections to the manufacture of mesquite and other Indian medicines.

All of the chiefs responded and addressed the committee, some through their interpreters and some in English.

The following are the speeches as taken down in shorthand:

The chairman of the committee stated the purpose and the call of the Indians from the different tribes to the committee and then called upon Chief Quannah Parker to present his case, and he said:

"I am chief of Comanche tribe of Indians. I am a good man. I come before you this evening. I am chief of my Indians and I come here for two kinds of matters. I am chief of Comanches—other chiefs here too, from Kiowas and Cheyennes. Chief Standing Bird here too. These two matters I come here for. The first matter, I do not want that kind of country. No, I do not want that kind of country. I do not want to cut out of Comanche. The Oklahoma Indians come as you people pay taxes and big taxes. We think too much taxes. My people don't want county cut that way why we come here. This is all that I want to say on that matter to you now."

Chairman—Now we want you to tell us about the mesquite or the medicine that you come here about.

Otto Wells, a Comanche Indian, then took the floor.

Dr. Billy—Does this mesquite make the Indian drunk or affect them like liquor?

Otto Wells said: "This mesquite as the white people call it, is not what we use—what we use is called peyote. It is a plant that is used for medicine by the Indians. No, sir, it is not grown in the territory; it is grown in Mexico and is a plant and the Indians use it for medicine and not to get drunk on."

Quannah Parker—He told you about the mesquite. It is called peyote and the Indian he use it for medicine it is good medicine. The Indian use peyote fifty years ago. It made Indians well. When I got sick, I use some of the white doctor's medicine but don't get well and use peyote and it makes me well. Four years ago the department he sent inspector and he investigated peyote. He is commissioner now I think name Rumpke. He inspector talked to me and he say you Quannah Parker you good man you right man, you tell me truth, you tell me about this mesquite this medicine of the Indians and I tell him that mesquite is good medicine for my people. I tell him this four years ago and he says you right man Quannah. And when I explained to him he says to me, Mr. Parker, this is good medicine. He go back and tell the secretary of the interior four years ago good medicine.

Some people tell us that you going to make us quit our medicine and we come to tell you that want to keep our medicine."

Dr. Billy—Do they not make a tea out of it or a drink of some kind?

Otto Wells said "No. They make no tea out of it, they put it in water and let it set for about an hour and then give it as medicine. If it is a child they give a teaspoonful if it is grown person they can eat it. They do not use it for liquor or make anything out of it but medicine."

Dr. Billy—They do not make whiskey out of it?

Otto Wells—No, sir, they do not make whiskey out of it. Mr. Parker has some letters that will explain to the committee what it is and what it is used for."

Dr. Billy—"I believe that you said it was grown in Mexico."

Otto Wells—"Yes, sir."

Dr. Billy—"What shape does it grow in?"

Otto Wells—"It is like a cactus."

Otto Wells then passed up some pictures that he had taken of the mesquite. Quannah Parker then passed up some communications and affidavits which were read by the clerk of the committee. Communication number one was from Chief Quannah Parker as to his use of peyote as a medicine for fifty years.

No. 2. Communication from the Smithsonian Institute at Washington,

telling the difference between the peyote and the mesquite, one being a white key and the other a medicine. Peyote is a medicine; mesquite is a weed. Nos. 3, 4 and 5 and up to No. 12 were statements from citizens of the Comanche county, telling of their experience with the Indians and of their knowledge of peyote, commonly known as mesquite and that they had never known of it having any effect in any of the Indians and looked on it as Indian Medicine. Dr. Rumpke having read it and being chief of the committee, he said that the permission to come before him and tell you about this medicine."

He says that he has before you and that he is chief of his tribe and that he is a genuine Indian and for you to take a look at him. He says that he is the chief of the head of the Kiowas. He says that he wants to talk to you about the medicine that his tribe uses and tell you his experience. He says that it is the best medicine that he has ever used. He says that he has tried some of the best white doctors but that they did him no good and that he has taken the medicine that they gave him but that the peyote is the medicine that always cured him. He says that he hopes that the committee will not take the medicine away from him."

He says that there is another matter that he wants to talk to you about. He says that he wants to talk to you about his way of religion. He says that he wants to be able to have his ghost dance and also he says that this is the way his people pray to God. They dance awhile. He says the ghost dance and that he is sent here by the leader and that he also prays to the Lord. He says that he believes that he is doing the right way and that he does it for the good of the Indians.

Quannah Parker here made another talk. "I want to tell you some more about the medicine. I had a talk with Governor Frantz about this medicine and told him that I would like for the white folks to try it and wanted to put it in the drug stores to sell and he told me all right."

"I got all my children educated in school and they good educated, too. One of my sons he got consumption at school. Two of my daughters they got consumption at school and when they came home I gave them peyote. They got better and are well now. I will put it in the drug store. I been at Washington and they try to beat out about the medicine and they tell me they believe it is good medicine and they say that I put it in drug store and doctors use it with their medicine."

Apache John of the Apache tribe, next addressed the committee and said, through his interpreter: "He says that the three chiefs here in front of you are telling you about the medicine. He says that you can look at the three chiefs yourself and you can tell that they are right about what they say. He says when you look at the three chiefs you can think for yourself about the medicine. He says they all mean to do the right thing for their people therefore they have come before you to straighten up the matter about this medicine, hoping that you will let them use this medicine as you use your own kind of medicine. He says that you have letters from people that know about the Indian and the medicine and that you can tell from what they have told. He says that he knows from a lifetime that this medicine is good and that as you people look to the Lord he does too. He says that he wants to go on that road to the Lord and that he wants the medicine. He says that you know that you don't stop your people from taking medicine when they get sick and that if you make laws making him quit his medicine and his people that they will not feel right."

Leonard Tyler from the Cheyenne tribe—"I thank the committee for letting me come before them. I was educated at Carlisle and Haskell Institute in Kansas. Coming from there I was sick with hemorrhages of the lungs and tried medicine but it did not stop me. It is to 1887 that I was sick. I took the peyote. I looked all around for the medicine before I found it. Since I took it for awhile I have not been sick since that time. I want to tell you gentlemen that is a good medicine. We all want to live and have families and want them to live. We want them to have this medicine and we want the Indians to keep it as long as they live. I know it is good medicine and want to keep it so that when they get sick it is there. The Indians have got no money and when he has to go for a doctor it costs money and if he has peyote he don't

need a doctor because when he use this medicine he get well. We heard that since Oklahoma become a state that they would keep us from using this peyote and we come down here to ask this convention to make a law to give us a right to use this medicine so any Indian in Oklahoma could use it. Two-thirds of the Cheyennes and Apaches are using this medicine and they are getting better and we want what is good to be done with this medicine that is used in sickness."

Joe Blackbear of the Cheyenne tribe—Mr. Chairman, and members of the committee. I am very glad that you have given the opportunity of talking to you. I am a Cheyenne and I want to tell you what the medicine will do. I want to give testimony of myself. It has been four years since I came to know this medicine. I am an education in Pennsylvania and then came home and was sick and I took the medicine. I took the medicine and some of them and no one would. I had a doctor and I was not getting any better and after I took peyote about a month I began to get better in size and I realized that the medicine was good. I am relieved with this medicine and now I am well. We all know that God created man and we all know that he made white men, Indian and negro, and he also gave them lands and places to live. He gave each a natural law and with this nature came the Indian herbs or medicine. The Indian get his medicine from the roots and herbs. The Indian gives this medicine to his family and to his child when sick. You have read testimony brought here by Quannah Parker about this medicine and I appear to this honorable convention to do the right thing."

Chief Standing Bird then next addressed the convention. He said he was glad to be present to give his testimony before the men that were going to write the constitution. He says that this medicine was prohibited by the agent in his tribe and that he hopes that you will fix it so that he can use it and that is why he come to give testimony. He says that he believes that man is a man, and that woman is a woman. He says that he has a family of children and loves them like any man and wants to keep them from getting sick and he says that the only thing to keep a person from getting sick is a good medicine. He says the way to do is to keep a good medicine to keep from getting sick. He says that he is pleased to talk to you and wants to tell you that this is a good medicine. He can testify that he was sick and used this medicine and got well from it, and that is the reason that he came here to testify and talk for his tribe, the Cheyennes, and appear for your consideration. They know that you will treat them right."

He says that all the different people have different kinds of medicine when they are sick. Then why not let the Indian when he gets sick use this medicine? He says that this is a good medicine and that he would like to have it for his wife and children. He says that they only use it as a medicine among his people. He says that the men who have appeared before you want you to consider this medicine. That this is all that he wants to say.

One of the committee—"Ask him if the Indian agent has stopped him from using it."

He says that the agent told him that it was against the law to use it and that his tribe must not use it, but he don't think the agent was right."

One of the committee—"How is this made? Does each man make it, or does he go to a doctor?"

Indian—"He has some one to give him the directions if he has none, but most every family has it."

Committee—"Is it used for any other purposes?"

Indian—"No, sir; it is used only for medicine. No, sir, the Indian does not drink mesquite whiskey."

Chief Coney of the Kiowa Indians next addressed the committee. He says that he will also say a few words to this committee about this medicine. He says this mesquite or peyote is a good medicine. He says what Quannah Parker says to you he says also—he says what Quannah Parker says is right. He says all of his Indians use this peyote when they get sick. He says that he has one other thing that he would like to say before this committee. It is about his way of worship. The kind his Indians use in worshiping. He says that he don't know how he came to think about worship but that it came to him and he wants this committee to let him worship in his own way. He says that he worships the God and that he teaches all his young men to worship Him and to be good and that is the reason that he comes here because he does not want to disobey the law. He says that is why he come before you. His way of worship is once every year to have a meeting in a big tent and all to dance and get happy and then all to pray and worship. He says that his big tent is like your big churches.

Committee asked him if they do not drink at this dance.

Indian—"No, sir, they do not drink anything; they just sing and worship."

Committee—"Ask him what kind of marriage ceremony they have and if they are married like the white people."

Otto Wells, at this point addressed the committee and said: "We do not come here about marriage. We come here about our medicine and we don't want to talk to you about our marriage. If they want to have two or three wives let them have them. We use three and we can have more and we do like the white folks to see only what we want and we want our rights and we want to keep this medicine; that is what we come here for. We pay taxes on our personal property and want our rights. We have followed what the white men have done and we just want him to do the same."

Chief Quannah Parker again addressed the convention. "I would like to say one thing. We Indians have no such money. We come here to know about this medicine. Would like to know what committee says about it. So can tell my people."

Chairman—Committee—"Well, that will have to come up with the other medicines. We will take it up along with all other medicines, and let you know about it. The committee will give you and your medicine fair treatment."

Indians—"Good, Good!"

**The Grip.**

"Before we can sympathize with others we must have suffered ourselves." No one can realize the suffering attendant upon an attack of the grip, unless he has had the actual experience. There is probably no disease that causes so much physical and mental agony, or which so successfully defies medical aid. All danger from the grip, however, may be avoided by the prompt use of Chamberlain's Cough Remedy. Among the tens of thousands who have used this remedy, not one case has ever been reported that has resulted in pneumonia or that has not recovered. For sale by F. J. Ramsey, W. B. Frame, Armore Drug Co., Bonner & Bonner.

**A Chicago club woman declares** that a man does not truly love his wife unless he is willing to eat anything she cooks for him. In other words, the man who really loves his wife would be willing to die for her from indigestion.

**The Original.**

Foley & Co., Chicago, originated Honey and Tar as a throat and lung remedy, and on account of the great merit and popularity of Foley's Honey and Tar many imitations are offered for the consumer. These worthless imitations have similar sounding names. Beware of them. The genuine Foley's Honey and Tar is in a yellow package. Ask for it and refuse any substitute. It is the best remedy for coughs and colds. Sold by Hoffman Drug Co., City Drug Store.

"Can a man be a Christian on \$5 a week?" asks a religious paper. He possibly can, but a man with that income should not be censured for closing his eyes in silent prayer while the contribution basket was passing him.

**A Jamaican Lady Speaks Highly of Chamberlain's Cough Remedy.**

Mrs. Michael Hart, wife of the superintendent of Carl Service at Kingston, Jamaica, West Indies Islands, says that she has for some years used Chamberlain's Cough Remedy for coughs, croup and whooping cough and has found it very beneficial. She has implicit confidence in it and would not be without a bottle of it in her home. Sold by F. J. Ramsey, W. B. Frame, Armore Drug Co., Bonner & Bonner.

**SANTA FE OFFICIALS**

CLOSED DEAL FOR CONSTRUCTION OF VIADUCT.

A. P. Hall Will Succeed Robins as Superintendent—Improvements to Be Made in Local Property.

Within the next thirty days the people who live in the northeastern section of the city will see a large force of hands at work constructing the Fourth street viaduct. This matter was settled Friday afternoon at a conference held between the city fathers and the Santa Fe railroad of delays in the viaduct.

Afternoon Session has been at work for some time securing the necessary signatures and permits from the property owners, whose property lies contiguous to the site of the proposed viaduct, and since these have been secured, and the agreement reached, the viaduct is no longer a thing of speculation and guess work. The Fifth avenue viaduct will in all probability be built as soon as the Fourth avenue viaduct has been completed and with the completion of the two thoroughfares, the citizens living across the railroad will no longer have to wade and to cross the tracks or wait until a train passes by.

The construction of these two bridges will not necessitate the closing up of any of the streets or alleys as a few of the citizens thought would be at first.

General Superintendent W. E. Maxon of the Santa Fe, with headquarters at Galveston, accompanied by Superintendent J. W. Robins of Cleburne, Chief Engineer C. W. F. Felp, Galveston; Resident Engineer F. Herritt, Cleburne, and Superintendent A. P. Hall, Beaumont, arrived this afternoon and closed the deal whereby the viaduct across Fourth avenue may be built.

For the past several weeks, a number of car loads of material have been arriving and placed on the ground awaiting the final action of the city council in the matter, which has been slow on account of the delay in securing signatures to the releases and the proofs thereof, but since these details have been completed the erection of this necessary bridge at that point has been made a certainty.

General Superintendent Maxon also stated while here that it was the intention of the Santa Fe to look carefully after the welfare of the city, and that the company would make a large number of improvements in its property here as the demands call for it. He said: "If your city keeps on growing as it has, there is no telling how many more side tracks we will have to put in, and what new buildings we will have to erect to keep up with the procession. It is our intention to lay a considerable amount of new side tracks, and relay the yards with a quantity of new and heavier street rails so as to meet the needs as they exist. Armore is one of the best towns along our line, the best south of Oklahoma City, and we feel an interest in its growth."

It was also announced here this afternoon that A. P. Hall, superintendent of the system at Beaumont, had been appointed as superintendent of the system at Cleburne to succeed Mr. Robins who has resigned to accept the vice presidency of the Chicago, Rock Island and Gulf railroad in Texas. The change of Mr. Hall to this division is a promotion, and a deserved one. The appointment is made effective January 1, when Mr. Robins will assume the duties of his new position.

The new superintendent has been with the Santa Fe for a number of years, having won his way by dint of hard work and close application to business. While the employees of this division regret very much to lose Mr. Robins, and wish him luck in his new position, they extend a hearty welcome to the new superintendent. The citizens of this city will miss the genial countenance of Mr. Robins, but also extend the new superintendent a welcome and only hope that he will be as generous to our people as his predecessor.

The party arrived here in a private car in the afternoon and left shortly after finishing the business for Shawnee, Oklahoma, where they spent the night, returning to Galveston Saturday morning.

**An Insidious Danger.**

One of the worst features of kidney trouble is that it is an insidious disease and before the victim realizes his danger he may have a fatal malady. Take Foley's Kidney Cure at the first sign of trouble as it corrects irregularities and prevents Bright's disease and diabetes. Sold by Hoffman Drug Co. and City Drug Store.

**We Gave Main Street the High-Ball...**

The rents were too high, and I built a big box store house on Caddo street and have filled it full of new goods. I sell, rent, repair and exchange furniture from 10 to 50 per cent cheaper than my competitors, as they all have to make you pay their rents. Call or phone 366.

**C. P. HALL**

At Texas Wagon Yard on Caddo Street, three blocks north Whittington Hotel.

**W. P. POLAND**  
Dealer

**FARM LANDS**

Wants to buy 1000 acres in tracts not less than 80 acres.

See Me at Once

Office over First Natl. Bk.