

he said, "You got to leave that boy alone." And he got the very same thing from the head disciplinarian. "Who's that boy you got? I know who it is. I gave him permission to leave the grounds and he came in on time. You don't like him. You going to get in serious trouble, because you're mistreating a lot of boys." He says, "Well, you're a privileged character. You better get on to where you belong," he said. "From here on, don't bother me. I'm not bothering you. I'm not running over no rules." It wasn't four months till he got transferred to Chilocco. There's one boy that followed him down there to give him a good working over. Which he did. The boy got expelled. So that's where I got in contact with the church movement. And when I came back home I started working with my people down at Geary. And we moved up--I got married and we moved up here. And got my church transferred into the Mennonite movement by letter. So I been working ever since.

(When you left Haskell--in coming back, did you start living in the Geary district at that time?)

Yes. Because, just like I told you, I didn't have a home for myself. I had to move in on my in-laws. Which that house belonged to my wife.

(How long did you live there before you came over here?)

Oh, about nine years. Nine or ten years.

BAPTIST MOVEMENT

(Was the Baptist church very strong among the Indians over there at Geary?)

Oh, yeah. That's the only movement that's going on now among the Indians down there.

(Would that be the same church that the McElhaney's have today?)

Yes. That's the northern movement.

(How is it different from the southern Baptists?)

Well, the southern Baptists, they just divide--like dividing a quarter-section over here. Certain ones got the north part and the southerners got theirs.

(But their belief--?)

Their belief is the same. The Mennonites and the Baptists have