That's true for every other

race. Supposing I try to have a white man come and live an Indian life. And teach him the Indian ways. He wouldn't take it over the way he would the white man way—the way he's been taught. That's just the way it is with Indians. But now an Indian just cannot help himself—he has to go lean as far as how fast the world is moving at the present time.

(Do you think that maybe the Indians in the past have sort of resented the way some of the missionaries in these churches have gone about trying to get converts?)

Yes. They came into the field by saying, "This is the way I want you to live, This is the way I want you to believe." But now it's different. We are told to lay off that kind of practice. We go in there and just feel what the people needs and what they want from the church, and how they can help their church. In other words, we want to give them the feeling that they are

wellcome to help participate in the church movement. And years

being on the outside looking in. But now they got a free move-

ment and feel free, when they're asked to do a certain part of

back they felt that they weren't wanted in the church. Just like

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the church work, they re willing to do it.

into things that he does not want.

(You mentioned this Reverend Haury as being one of the first to bring the Mennonite movement to the Arapahoes—do these Arapahoes that have the last name of Haury today—were they named after him?)

I believe so. Down here at Colony, I believe they got that name. I ain't for sure. But that really fits in to that man's name—Haury. Sounds the same. And this Haury that's living at the present time, his father was one of the people that went to one of their schools, you know. In Pennsylvania. Carlisle. Because he didn't have no English name when he went to school and they gave him that name. And in those times the white man translated the person's name from an Indian name. But the white man just turned the name around. The last name was the beginning. Of the Indian language.