

that, and that they believed this and that. But the military didn't have no objection. They had no opposition. In fact, they once sent a troop out somewhere--a company of soldiers or a squad or batallion--and the soldiers said, "No, we don't have nothing to do with that. The Constitution says that everybody has the right of religious conscience as his mind dictates to him and if the Indians are dictated by that kind of mind, that's his business. That's his right, his freedom." So the soldiers--the military--wouldn't exceed their departmental wishes. And that's the way it is today yet. Missionaries. You take this Indian--full blood Arapaho and Kiowa--opposed to all Indian ways, practices, beliefs, peyote, and yet she goes to a big Baptist convention in New York, Philadelphia and Iowa and Tennessee. Well, she goes there and she dresses in buckskin. And she wears her hair Indian style all the time and wears earrings and bracelets and rings. If you ever notice her, that's the way she dresses every day. Last night she come to our prayer meeting and she had a blanket on--a shawl. And she had Indian style earrings, bracelet and her hair slicked, parted..... But her husband's half--well, he's three-quarter white and a quarter Cherokee, but he believes in Indian ways. He believes in the Ten Mothers of the Kiowa and the--all those other Kiowa traditions. He believes in them, but she don't.

QUANAH PARKER'S INFLUENCE ON PEYOTE RITUAL:

(I just thought of another thing I wanted to ask you. Going back to this story you were telling me about the young man who got lost and had these experiences--you said you heard that a long time ago. Tell me where you heard it--who told it to you?)

Well, I heard it two or three times among these Arapahoes. I heard it once from Jim Hutchinson. He used to run our meetings here. He became a good Baptist--convert--after that. And then there was the old Medicine Bird--the original Arapaho founder of the Arapaho way, who had married in the