Arapaho School.

(How did you happen to get one, or what did you use it for?)

The Victor people came out to demonstrate that. Around the school and the Agency. Probably for commercial purposes. They used to have a little dog always pictured along side a Victrola--a little white spotted dog. And the same year, that fall, we saw an ad of a big old barrel--open barrel of whisky--with a dog sitting there. You know it says on that Victor machine, "His master's voice"? Well, when this barrel of whisky came out there was the same kind of dog sitting there and it said, "His master's breath"! (laughs)

EFFORTS OF CHRISTIAN CHURCHES AND GOVERNMENT TO CHRISTIANZE INDIANS

(Was there any other thing you were going to tell me about that year as far as anything notable happening?)

Well, there was quite a movement on the Christian problems of the reservation-a man by the name of Dr. W. M. Wellman, a Congregationalist preacher, came out and took the place of R. H. Hopper, previous minister there at Darlington--Congregational preacher. He had left and this Dr. W. M. Wellman came out. And that was about the second or third year that Cheyenne and Arapaho kids became baptized. The Congregationalists always sprinkle water on your head to baptize you. But Dr. Wellman followed the same suite. And he left the next year, 1899, and a man by the name of Rounds came out. I forgot his initials. He was a Baptist. He wanted immersion Baptism.

(At that time were very many of the Indians going to the Christian Churches?)

Not the adults--mostly school children. Oh, there were a few that were Christians from other schools, like Haskell or Chilocco or Carlisle. But they were different denominations, like Episcopalian, a few Catholics, Methodists, and others, that came out. We had a few Indian preachers. The older ones that had