

in Oklahoma church here, we had quite a few, but I'm sorry to say that the pastor of the Clinton church didn't show up. But some of his members came. And one of their members from the Clinton church is our secretary. And the treasurer is another woman from Hammon and she is our treasurer. And our vice-president is a woman from Seiling. And I'm the only man in that group.

(These officers are all Indians?)

Yes, all Indian women.

(These four churches you're talking about--Seiling, Clinton, Hammon, and here--they are Indian churches?)

Yes. And they have been saying that they're Indian churches, but now, last year, our church voted to quit bearing this "Indian Church". And now we stress that our church is called "Zion Mennonite Church", open to everybody. Regardless of creed or color. After I became chairman, all that's been taken place.

(In these movements like the Mennonite and Baptist--do Indians have their own churches and whites have their own, or did they ever have mixed congregations?)

Well, it used to be like that. But since we went to that meeting in Denver they gave us the word that we should open our doors to all races of people. So now we changed our--switched over into that line of words. They still say our church is an Indian church. But no, it is not--it is open to everybody. We have a few of our different white church members come to visit our church to see what kind of work we're doing. So we, in turn, go to other churches, and see what kind of work they're doing. So I invited the Baptist preacher here at Clinton to come over to visit our church to see what kind of work we're doing. And we, in turn, some night go over to visit his church to see what kind of work they're doing. And this is the reply I got from the pastor of the Baptist Church--"My Indian people's not ready to have that kind of meeting". So therefore, I feel to myself that I accomplish a little as long as I work with them, by trying to be friends to all them church movements they have in Canton.