

the same beliefs on their receiving membership from other churches--by using a letter. But the other churches don't. They want to re-baptize the people. That's the difference in their church belief.

(Did the Mennonite movement ever get over into the Geary district or Calumet?)

No. But they got in to Concho there. They used to go there once a month to hold service for the kids. So some of the kids were taken into the Mennonite church movement by baptism. So the members are just scattered here and yonder.

MENNONITE CHURCH AT CANTON

(Among the Cheyennes and Arapahoes--especially the Arapahoes--is the Mennonite Church, has it done more work, or is there another denomination with more people--?)

Well, mostly the Mennonites got the field here. When anyone passes away, they're the ones they mostly come to--use our church. And we got the cemetery there. But the Baptists just begun here working several years back. They have no cemetery for their people. They come and use the cemetery out here. The Mennonites started saying that that place was just for their members only, and I told them, "No, you got it wrong." I said, "I happened to hear the very words the old lady that owned this land once--she said, "I'm just going to sell this land cheap to you Mennonites in order for my Indian people to be buried on this ground." And I brought that out to them. They just throwed it open again.

(Who was the lady that owned that land?)

Oh, some old lady--I don't know who the name of that old lady. A number of years back. She was an Arapaho lady. So we began to take over the field just gradually. They want to turn everything over to us--the land and the buildings, so we can take over. And this is what I asked them while I was in Denver. "Who does this land belong--which name does this belong to--that land?"

"Well," they said, "It belongs to the Mennonite Conference."

"Then how are you going to turn this land over to the Indians? Have you got the clear title to it? And that title I must see