

was too slow. It takes too much time to have a white man preaching and Indians interpreting. He said we'll work it this way--we'll put Indians in school--Methodist school--and let them learn. Then they could go out and preach to their own people and talk to them their own way. That would be easier and quickest. That's the way it is today. We got Indian preachers today. But they don't talk Indian to us. They talk English most of the time. Lot of old people, they don't like it because they don't understand English. Yeah, that's how come some of them don't go to church. Yeah, they don't understand the preacher. That's how come they don't go to churches.

One of these early Indian church workers (name not caught on tape) told the Kiowas, "If you listen to white men, whatever they say and go ahead and do it, he's going to be pretty good to you. White man will be good to you. But if you don't do whatever they tell and, it ain't going to work." A lot of Kiowas at that time, they didn't like him. Said, "Oh, he's just for the white people." But he was right. He was telling the people right. Like today, now, you have to get right in there and get out and work and everything.

There was a building that used to sit way down there. That's where I first went to school. Mrs. Templeton was the teacher. I don't know if she's still living or not. There used to be a road through there. And in the bottom about half a mile there was a bridge. That bridge is still there. The road goes toward Lawton. They built this lake--Lake Lawtonka--about 1912 or 1913. They say it's going dry. There used to be an Indian camp right over where that water is--Comanches and Kiowas. They moved them out and start building that dam. We used to stay over here with one of my cousins. They used to haul sand from way up here (for the dam). There was one old man that used to go down there and catch a ride with them to that dam over there, and go to the store at Medicine Park and get meat and come back. Every