

Just part of them. The following year in 1890, Sitting Bull--the Arapaho Sitting Bull who had visited this Jack Wilson, a Paiute Indian, that gave him this Ghost Dance craze--the idea--he came to Oklahoma. He's a northern Arapaho. Well, he was a southern Arapaho, but he married up in Wyoming. And he brought that Ghost Dance in 1890. And just when there's been talk about allotment, that peyote already had started here. Well, those peyote people wouldn't take to this Ghost Dance, but those that were not peyote people all took this Ghost Dance. So there was friction out here then. Of course, they didn't object to that themselves--they didn't dislike each other for it--conflict in their opinion--but that's their way. So each one took their position as their faith indicated.

(What about the missionaries--was there any conflict between the peyote people and the missionaries?)

Not that time. There was no missionaries here then. There was just a Mennonite school at Darlington, Mennonite school at Cantonment, and Mennonite school at Thomas or somewhere in there. There was three Mennonite schools. Of course the agencies was at Colony, Cantonment and Darlington. But they're the ones that opposed peyote after they found out what the Indians were doing and what they were using, and what they were told--what effect it had on them. And then in 1895, I think, the first missionaries came to Darlington. W. L. Wellman, a Congregational preacher or missionary, and he left and R. H. Harper came after him, succeeding him, and that's when I joined the church--in 1896. Then he left and the church's affiliation to the Dutch Reform (?). And then Mr. Rounds came to Darlington, after that. And then after that I don't know who it was came to Darlington, but I left then. And then the missionary for the Baptists came in afterwards--Rounds, I think it was. Yeah, Rounds--Baptists--and so was F.L. King that was here at Greenfield, and that D.O. Wood at Lawton and Klaus at Kiowa Rainey Mountain--