

we went along, and then I'd re-read them explain them to them, then they adopted them, section by section. When they came to the By-Laws that were in questioned. Through the influence of one fellow from Kingfisher to the older ones--he was a young man, went to school--the question came up by some church members of the old Indians--especially Menmonites--the word, "swear," and "oath." I swear that I do this--" and so on. Well, this young man, he told them, "You're using profanity by that word." So we tried to explain it to the Indians, but he had them pretty well established on that point. "Well," I said, "I'll change it. So first make a motion that you object to that word, 'swear' and 'oath' and then I'll substitute a word." So they made a motion and voted that they were opposed to the words, 'swear' and 'oath.' And I said, "Well, we'll just put in the word, 'affirm!'" So a lot of the different men explained it, and I explained it, so the old fellows said, "Well, that's all right. Just so that wasn't the word, 'swear'." They hadn't committed anything objectionable, but just the word, 'swear'--that's how this Indian convinced these old fellows--gave the wrong impression. So we changed the word from 'swear' to affirm. The other provision was that some of the Indians--Cheyennes from Kingfisher, and I think Clinton--brought out a problem where some girls--unmarried girls--had had a child by Negroes. And that the old chiefs had said, "We don't want no Ethiopians in our tribe. Strike 'em off! Don't let 'em be enrolled." So a young man--oh, he was older than I was, then--got up and says, "let me explain this, the way I look at it. I know a lot of you probably will charge your minds on what you already thought. Some of these girls might be even your own grand-daughters, that got a child by a Negro--unmarried. You love your girl--your grandchild, maybe, and you know she loves her child because she brought him into this world. Well, as long as they are of our blood--Cheyenne-Arapaho blood--I don't think we should exclude them. After all, they're your grandchild's baby, and she's your child; whether it's colored or white, it'll be your great-grandchild." So they put that to the vote and they struck that off. Just ignore any opposition to the girls that had colored children--colored child. These were the only two things they object to.

(So they left those colored children on?)