

never believe. Just hang around long enough and see, but, it's something to see. Something, to, something you'd feel, oh, you'd be amazed, you might get sick a couple of times, but I mean, you'd get over it in time. But at least you've got somebody you can trust.

(What opinion or view, would you have, say of the religion of another man or the culture or the way of life someone else follows?)

Well, we don't, what you call ridicule, we don't, no, that's not the word for it, we don't try to puncture a man while he's down. All we try to believe is just our own belief that, hoping that everybody would see it the same way we do. But it plainly speaks out even from the book that every individual was, every tribe it says, was left a pattern to follow and something to do and to carry it through. Now we believe that we were meant to keep something like this, and does now as an example, now you can go to a church house and you won't get as much welcome as you would a stomp dance goer. Now you go to a church house and all they do is look at you. And carry on, "What's he doing here?", it's most less, kind of gossipy deal between the Indian church and the stomp ground. You have more feeling of respect at a stomp ground than you would at a church house because all there is at a church house is sadness. And a stomp ground you don't but happiness. And we found it that it's a very sacred thing in our own belief. That it was meant for every individual, every tribe to have his own belief but yet work with the same man because he has given us this way of life. And but we don't turn him away and we don't turn the church away either. But we respect those that look upon us as we got something going. (You've got a number of people, that, I guess the word's christianized in the church. Do they maintain your traditions or are they pretty much, turn their back on you?)