they've got to provide candy and nuts and fruit for--these mosquito-bar sacks. And how many they're going to give little presents to--like stockings or hood or gloves or something like that. Old folks will maybe get a sweater or something like that. And the rest of it, they buy food. They go to wholesale (stores) in Oklahoma City and get fruits and nuts and candies and meat. And to big baker shop--maybe get doughnuts and pies and bread. Then they come out and distribute these to four or five or six places--to women. And they (the women) cook that and then they hire this hall over here--the Legion Hall--and they announce the date. And we all go there and eat. We also pay for the use of the hall--five or six dollars. And of course they have a committee to clean the hall up after the dinner's over. All that. All that's provided for--from this tribal money. But the Native American Church and the Baptist people, they will have used their own money. But that's been going on for several years, now. When I was chairman of the Tribal Council and active in Bureau work, I used to have six acres--I'd put out cotton myself. And at Christmas--well, say, Thanksgiving -when cotton picking time come, I'd have a camp and I'd kill a hog or a young beef. And the people would come in there and I'd have them pick cotton. I'd provide for our first wagon, team. And I'd furnish meals for those that pick cotton. Of course they'd all volunteer to do their share of the work. And we'd bring the cotton in and whatever money I'd get, I'd put in the bank--maybe there would be two or three loads of cotton. And when Christmas come and we'd have (a Christmas Party) committee, I'd give that money to them. They'd get the number of kids--ages, sex. Their old folks. I'd go buy presents for them at El Reno and Oklahoma City. Besides nuts, candy, and all those things for sacked sweets. And when we'd have a Christmas teee, why they'd have presents to go around, besides the dinner, I used to do that.