

add, that the custom is, that whoever is in charge of that peyote meeting-- the first one, they bear all the expenses and the following meeting, if the family should desire to hold one, they would bear the expenses. It is just one of our ways and this--in the custom of our people that their meeting is to be held, they will bring his belongings that he had used in the peyote faith and distribute them to the people who are congregated there at that time. And of course I don't know as yet, what the family intends to bring down and it is just something that people will have in remembrance of him. And that really completes the ceremonial--peyote ceremonial in a manner of this way. I would like to add at this time, that its, I think, it was good in many ways that our chief lived a peyote life in his early days and he wished to return to the old old ways. And I wish the family had attempted to fulfill his wishes in every way and I think that it is the--one of the--our rituals that will probably never be seen again in this manner. And like we all know, the ways of the Indians are more or less fading away and before long there won't be anyone to practice any of these things. And it shows that, the late chief wished it that way-- I mean, not the fading of it, but the way that he wanted to go back to his old ways. I would like to say at this time, I was in a conversation at the grave site of Chief Paul Pitts, the chairman of the Co-operative Party of which he headed....Chairman Mr. John Shaw of Burbank, Oklahoma, related to me that it was the intentions of the Co-operative Party to go ahead and try to elect the late Paul Pitts to the ticket, even though he was gone. And he asked me what I thought of it and at that time of course, he, more or less, caught me unexpectedly, and he said that it would be in his honor and that the tribal council had decided to go ahead and leave his name on