

at their convention anymore. But then the National Congress sent a representative to the Council saying that the organization was not responsible for the remarks that was said to Mr. Pitts at that convention. And even at that, the Council was more or less reluctant to go ahead and with their financial help or dues as a tribe, they were, more or less, reluctant to continue, but said that they would go ahead and see. So they went ahead and sent their dues in and Mr. Pitts had been with them to their convention and everything went rather smooth at that time. And just remarking a few things that Mr. Pitts has achieved in his life time--and in the past--I don't recall just when Mr. Pitts moved from Hominy, but I remember after his first wife died he was, more or less, a lonely man. And we would see him--he was a neighbor of ours--lived at our old place out northwest of town and he lived adjoining--the farm adjoining my wife and I, our country home. We would visit with him and have a conversation pertaining to politics. And during the years that my father and my wife's father were living, we had peyote meetings at our place and at my father's place out north of town. And Mr. Pitt's father, George Pitts, he attended these meetings and we were, more or less, you might say, one large big happy family. I mean, we just enjoyed each other's company and we, in all our ways, like I say, after his wife passed away, he was rather a lonely man and a few years ago he purchased a home in Pawhuska and he--we didn't quite visit him as much as we did when he was living down here among us. He re-married up there and it seemed to me he found--regained his, you might say, something to go on to achieve his goal. And Mr. Pitts was one of the men that thought about this claim. Of course, he wasn't the only one, but while he assumed his role of Chief he had more--he could do more than