

way he said it, you know. So, I went back and I still, I go ahead. But when I go in there, I don't pray to that peyote, I pray to the good Lord, my maker. I pray to him. So, that way, I would stand on the ground that my dad had taught me. See. I ain't going to say that - - here's what I said, "Peyote aint't go no more over God, more power than God. God's got more power than Peyote." That's what I always say.

(Do members in a meeting, pray to the Chief Peyote or to God through it or does it depend on what each person wants to do?)

Well, it would depend on what each person wants to do. But the way I look at it, well, they pray to God through that. They use it as a sacrifice - - sacrament, or whatever you call it. That way the Lord might have pity on ignorant peoples, you know, ignorant Indians.

(It seem a little different from the way Christians use pieces of bread?)

Yeah. - - same thing. That's the way I look at it too, you know, at times. It's all right. I go. I aint got no kick against it or nothing. But it makes you feel - - the peyote - makes you feel glad. It makes you want to make friends with people, makes you want to do things for peoples in the line of Christian, see. The Christian people - see the Christian peoples, - - see they want to help peoples whoever needed help, they're willing to, help them. That's the way - - if you eat that peyote, next day, same night maybe, there's somebody over there want help; or maybe you want to do something for him. That's the way it makes you feel. Makes you feel good. Makes you want to talk to your enemies, whoever it is, let's say done something wrong to you and done you wrong. It makes you feel, give you willing to go talk to them. You know, go and shake hands. Say, "I'm glad you my friend," or something like that. That's the way peyote works.

(That's a good way.)

So that's the reason why I stayed with it and, one of these days, I hope that I pick up my dad's way of living, you know, like before he died. One of my brothers,