

No, you learn as you work. Like, you learn to drum as you-- You go in there and someone says, "Sit by me and drum for me." Then I have to do the best I can. Then after a while I get the swing. And I find that the more I drum the better I get, and pretty soon I'm considered a good drummer, and a good singer. (Could you explain to me what it means to be a member of the peyote lodge back then? Were people known to be members, or did people just come whenever they had a meeting?)

Well, there are several reasons. Now a man might have a sick boy or he, himself, might be sick, or his wife might be sick. Well, when he hears that a peyote lodge is going to be put up, he makes up his mind. He tells his family, "Son, I'm going to take you over there." Or, to his wife, "I'm going to take you over there to that meeting--you can eat peyote and maybe it will get you well." That's all volunteer. Any anybody is not barred. So he cleans up, takes some food over there and gives it to the family that's going to have that meeting and is going to give that dinner, and says, "My wife's going in there, and I'm going to take my boy in." And after a while when they go in there--of course they get to like the form, like the prayers, and then after a while they get self-indulgent, you know. It's just voluntary. They go and attend those meetings, but pretty soon they become regular members. That's the old form. Well, even now this Native American Church, we don't have no cards or passes or anything like that. Just all free will and voluntary. And contributions--like sometimes they'd say, "That's my sister that's going to have that meeting," or "My brother's going to carry that meeting." Or, "My uncle is conducting that meeting--I'm