

Interview Log

Interviewee: Bart Murphy (B.M.) Tape
#: OH 203

Unidentified Speaker (Speaker)
Scott Leavitt (A.)

Interviewer: Lila Line # of
Tapes: 1

Unidentified (Q.)

Date: # of
Sides:

Location:

Topic:

Theme:

Comments: There are several different recordings on this tape
which appear to be unrelated.

Speakers are seldom identified. Transcriber has
guessed at speakers or identified them
simply as "speaker".

Field Notes:

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Bad

Murphy

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Pane:

Bart Murphy

BEGIN SIDE A

B.M.: This was a very, this was a very flexible group. Everything did not have to be planned out in advance, and plans could be changed.

SPEAKER: And that may be indicative of the age group, you know, that they were high school.

B.M.: Uh-huh (affirmative).

SPEAKER: One of the things I was pleased with was this morning when we asked the evaluation, Luke was the first one to say I really liked this, and I got a lot out of it and I want to do it again, and I thought, 'he's the oldest, you know, I wonder what the youngest would say,' and Jenny said she liked it and thought it was real interesting. So -- and she was the one who kind of played Solitaire through the whole thing, so I was pleased that she responded that way 'cause she had, I think she felt comfortable enough to say no, I really would rather do -- 'cause she's been to other friends' gatherings and she could've said no, I would've rather played games, I thought it was boring. I mean some -- Brie, I guess, said it went on for a long time, for her, she was one of the little ones.

L.L.: Thirteen.

SPEAKER: Yeah, it did go on for a long time, but I don't think it was intrusive. She had her head down and was kind of dozing off, so --

L.L.: Are you all going to go home and take a nap?
(Off record.)

B.M.: -- of historic Easton. We think we'll come up with a -- our finished look will be Colonial -- more Williamsburg than Colonial. I guess that's a little more recent than Colonial, but in the style and in the look of 18th Century Easton.

L.L.: And why are you renovating the interior of the church?

B.M.: Well, the church -- the present sanctuary was dedicated in 1968, and it just is time to make some changes to bring it up to date. I guess anybody who lives in a house after 30 years, or approximately 30 years --

Bart Murphy

(Off record. Different Interviewee??)

B.M.: This is superfluous to your story, and it's disputable anyway. So you get right into it fairly -- you set your locale, the leads, your leads okay. This business of Native American Indians will probably confuse a British audience. They refer to them as Red Indians or American Indians, and this business of Native Americans is an insult to everybody, but they're descendents of the original aborigines who was born here.

L.L.: Okay. It's like Eastern Shore.

B.M.: Politically correct that it may be. I'm a Native American.

L.L.: Okay.

B.M.: See -- dugout is usually one woni. White man assumed -- I thought I'd stick that in there because, as you know, there's some log bugeyes.

L.L.: Uh-huh (affirmative). Okay. That really looks so much better.

B.M.: All these are just suggestions.

L.L.: That's great.

B.M.: Waterman is a term that an Englishman applies to an entirely different kind of person who works on the water. Waterman in the Thames River Valley are people who operate passenger boats and cargo boats. And the term crossed here and became applied to fishermen. SO --

L.L.: So should I use it?

B.M.: Sure. Watermen. The Bay Country is named for commercial fisherman.

L.L.: Oh, okay.

B.M.: Or not, you know. You --

L.L.: When you say Bay Country, you use a capital B?

B.M.: Uh-huh (affirmative). I usually capitalize.

L.L.: Yeah.

B.M.: Just -- for himself, that's just redundant. If he never owned it, of course it would be free.

L.L.: Right, right.

Bart Murphy

B.M.: I don't know, I just put surge here. The wind in the sails. If you feel -- you don't feel the wind in the sails, personally, except its impact on the boat.

L.L.: That's true.

B.M.: Now this -- this is -- all this is sort of okay. I just -- that's an awkward thing. I had an editor who would kill me. "The age of". He would kill me. But this paragraph here, frankly, it's confused. And so we have fairly established that he was going to build himself a bugeye. No we haven't -- Oh, yeah, okay, there we go. So gave him a little bit of detail there. All right. Now her name is peculiar. It's a little story attached to it. So I took, I mentioned a name -- or you mentioned the name early as well as dimensions of the vessel and what she was. So then he named -- lets see, he named the boat after an old girlfriend of his father, a name he'd heard since a child. He remembered his father saying -- would have been a joy to live with. Mr. Jim looked forward to experiencing the joy of living with his Jenny Norman. You know, ifs just a suggestion.

L.L.: Okay. Put this whole part up here, and then do the working --

B.M.: Right, new graph, working primarily with hand tools.

L.L.: Okay. Yeah, I felt that was not good --

B.M.: All right. Okay. I altered that maybe just to make sure that they understood how big this thing was. Or if you know the dimensions, the 55-foot, I don't know what the dimensions are, 55-foot. Let them know that he had a real big vessel

L.L.: I know.

B.M.: All right. I 'would say something like the -- (inaudible).

L.L.: Okay.

B.M.: Period. Okay. Now plans, he did use plans, but it was in his head. I would say something about blueprints, what kind of-- what's the word for a plan -- those long plans?

L.L.: I don't know-- plans.

B.M.: But they were --

L.L.: (Inaudible). I know you know this, I should know this by now, I've got my markings all through this.

B.M.: I would (inaudible).

•

L.L.: Well, would it be better to say he ordered the log canoe for the keel from a nearby lumber mill, rather than the-- for the keel he ordered --

B.M.: No. Say it that way to break it up.

L.L.: Okay. I wanted to -- a solid lead to the ground, but I put --

B.M.: That should be froze --

L.L.: Okay.

B.M.: There you go, saved you a word. I really admired all this. It's unclear to me why it is desirable or unique that the stem post and horn timber cut from the same --

Li.: Because as he said later on, he -- broke at that point, and I've already put two together.

B.M.: Okay.

L.L.: And this was an actual bend. I had pictures of that.

B.M.: Maybe you need to expand on this a little bit and tell us why it's important.

L.L.: Did he say later on that he had taken some apart that he found that they came across --

B.M.: Said something about keel, so --

L.L.: Both of them had (inaudible).

B.M.: Stem post and hom timber are two at either ends, right? Stem post? Don't have anything to do with keel. Not part of the keel, are they?

L.L.: I thought one of them was just one piece that came out. Which did you say that --the stem post and the hom timber?

B.M.: Yeah. The hom timber, I don't know. Maybe --

L.L.: Is the hom timber the one in the front?

Bait Murphy

L.L.: You know, I bet that Jim Garrison (phonetic) down at -- I'm going to go down there.

B.M.: Jim -- (inaudible) plans. That's the best I can -- you know, that's kind of a little (inaudible). Anyway -- plans for building for his boat -- model by eye and from the knowledge stored in his head. The Jenny Norman -- made a half model and showed it to people -- sail on a bugeye and to several marine or naval architects, whichever-- when he was satisfied that his plan would work, he set

Bart Murphy

B.M.: I would think so if the stern post is the one in the back.

L.L.: I think that is the one that just comes up right in the bow.

B.M.: Yeah, but it's attached to the keel, it's not part of it.

L.L.: But that's one piece rather than two pieces. I had pictures, and I gave them to Jerry Smith, and I'm sorry, I can get them back, but they're terrible pictures.

B.M.: It might be useful for you to find out more about horn timbers and stem posts.

L.L.: Okay.

B.M.: And

I just took, you know, what he said.

B.M.: Yeah. Might call Ed Farley. He could tell you.

L.L.: Uh-huh (affirmative).

B.M.: Okay. Now here's something that completely confused me at this stage of the game. He put shelves in the bug-eye because it's easier for him since he is building her alone. Now shelves, I don't understand the term in relation -- is it like scaffolding along the side of the boat?

L.L.: Actually, as I understand it, it's actually shelves, like a shelf along the hull.

B.M.: Is it on the outside or the inside of the hull?

L.L.: Inside.

B.M.: Inside the hull.

L.L.: I took that from an article in Wooden Boat, and I took that from what he said. I -- that's right, but I can ask Ed Farley that too. Better to explain at length, some of the -- he would explain it and then he'd get annoyed. I remember him explaining about the shelves to me. I wonder if that's necessary, about the shelves in case that's not right.

B.M.: Uh-huh (affirmative). In fact, I wonder about that too. Although now what you're doing here is imparting a valuable piece of information or a valuable idea. Because if there are other people who want to build a large vessel single-handed, and they can't -- they don't have a helper, then the shelf idea is a good one. But I just can't picture it. I just can't picture it. So we've got to come across -- Ed Farley is the only person I know who would remember anything like this.

Bad Murphy

Li.: Okay, because here it says taking measurements off-- to make the shelves up on the ground so that they would fit correctly under the deck beams. So that doesn't really make sense.

B.M.: Well, it does when you think about it in this way. Taking measurements -- he made the shelves up on the ground so they would fit correctly under the deck beams. He built the shelves maybe on the ground.

(Off record - telephone.)

L.L.: What do we do here?

B.M.: Probably this because we've already established -- part of his own wood. All right, you're going to have to carry your inquiries a little farther, but the rest of this seems to make sense to me. I could picture it because I have been in a position so many times of having some job that an extra pair of hands is essential, and no way to do it. It's either too bulky, too heavy by some kind of a margin there.

L.L.: Okay. So that part, we're going to leave to --

B.M.: Ed. See what he remembers.

L.L.: I've got that, actually the whole thing, in a quote from him on tape, from Mr. Jim. I just turned it around. This is -- do you notice anything here, sound familiar?

B.M.: Uh-huh (affirmative).

L.L.: (Laughter). I know you don't -- you don't mind?

B.M.: Not at all.

L.L.: This part, I feel, is a little stilted.

B.M.: It's all cut and dried, yeah.

L.L.: Okay. That --

B.M.: You should see Nicky. Time just flies.

L.L.: Before I forget, the woman in Pasadena, Dell, her name's Dell, would love to have pictures of her-- anything, and she says she'll put it right as you enter.

B.M.: Considering the way my grandfather lived, I put it where they have trouble with mice and rats.

L.L.: Told me about what he does, haunting the house.

Bart Murphy

B.M.: I never heard that. They do, huh?

L.L.: Yeah. She -- some things in the kitchen fell down --
when they were talking about him.

B.M.: Uh-huh (affirmative). I think you need the time today -
-

L.L.: (Inaudible) -- step?

B.M.: Steps, yes. Steps in mast. This is unnecessary, I
believe. This whole graph.

L.L.: The whole paragraph?

B.M.: Yeah.

L.L.: Why don't I just --

B.M.: Okay, it's not germane to the story, really. Keep the
passive voice out of your story
wherever you can. Who made them in Hong Kong? That would be
interesting.

L.L.: I could --find out from (Inaudible).

B.M.: It might be worth it because, you know, the British
still have a lot of connections in Hong
Kong.

L.L.: Let's see, was it Hong Kong?

B.M.: Yeah.

L.L.: Jim --

B.M.: Lila, there's a -- I don't know about this particular
publication for sure, but my guess is
that they would want some -- a fairly detailed description of her
interior workings. And in place of this --
give me a piece of paper if you would, please.

L.L.: I didn't get the sail (Inaudible). They were asking for
sail plans.

B.M.: No, there's no detail -- is there?

L.L.: No. They have asked for it in here, and here I'm just
looking at an article they have in
here that's about the sail. I can put that in somewhere.

(Off record.)

Unidentified Speaker

(New interview - speaker not identified.)

SPEAKER: Can help him interpret that visual world. So when we're looking at something, we may want to know its color, we may want to know its size, but ultimately, we want to know something about what we're seeing. And we're so visual that imaging tends to be applied, it's beginning to be applied in areas it was never, ever imagined that it could be applied. One of the most bizarre things I ever got called about was the U.S. Golf Association. They wanted to use image analysis to compute trajectories on golf balls from videotape.

L.L.: What is that word?

SPEAKER: Trajectory, T-R-A-J-E-C-T-O-R-Y. Trajectories would be R-I-E-S.

L.L.: Uh-huh (affirmative), I-E-S.

SPEAKER: So if they're going to analyze the golf - not only the swing, but say the trajectory or the technique of a famous pro, they might want to know just how high that ball gets at a certain point, so many hundred feet away or so many hundred yards away before it peaks and then drops over on the green. And they may want to know this, and they can replay videotapes, frame by frame by frame, and measure the height or the distance. They might want to know rate of speed, and they're doing this sometimes through image analysis. (Laughter). It's amazing.

L.L.: Interesting. Aside from what you do, which is you sell --

SPEAKER: Sell the whole system.

L.L.: You sell the system, do you feel that this field will open up to people for jobs?

SPEAKER: Definitely. There's a need for not only sales people, but technical people. The technical person is assisting in the configuration of the hardware, and the functioning of all these components. Because you know from your own experience if you're typing a document and your printer doesn't work, you're in trouble. So now is it the printer, is it the cable, or is it the software, or is it something you did wrong? And a technical person in an imaging application could be called upon not only to assemble the system, but to troubleshoot something that may not be coming out right, maybe the measurement is wrong. So do they calibrate correctly, is the camera focused correctly, is there something that's not working correctly? And a technical person is called upon to answer questions from

Unidentified Speaker

the customer in order to solve whatever the current situation is. So you not only sell it and install it, you have to support it.

L.L.: So it's a field of work.

B.M.: It is a field of work_ In fact, from a technical side, some of the other exciting applications involve using programming techniques in order to string together a series of repetitive steps or commands --

(End recording on Side A.)

Unidentified Speaker

(SIDE B - New interview, unidentified interviewer)

SPEAKER: - I'm not a Christian, and I don't belong to a religion that has a basis in Western, what would be considered Western Religion, but I'm a Buddhist and have been a Buddhist since I was 18 years old, and that's the majority of my life. I don't know how much detail at this point you want to go into. I don't know what you want to do at this particular point.

O.: You get to tell us now the things you like to do.

SPEAKER: Things that I like to do. Well, I'm a professional musician. I like to perform.

Q.: What do you play?

SPEAKER: Guitars, stringed instruments. I writ e--

Q.: Do you take classical?

SPEAKER: No.

(Off record.)

Q.: You're a Buddhist, you've been a Buddhist since you were 18, and my mind went off on that because I was thinking --

(Off record.)

Religion

L.L.: Could you spell your last name for me?
A.: L-E-A-V-I-T-T
LL: L-E-A-V-I-T-T. And how long have you been on the shore?
A.: Well, actually, we moved to Salisbury in the Autumn of 1991, and then we moved to Easton this past September.
L.L.: Thank you. Easton, this past September.
(Off record.)
SPEAKER 1: - and that's while Scott and Lila came. Its possible that we'll have another guest in about a half hour, 40 minutes, but he wasn't sure. He had to work from 11:00 until 8 tonight, and he really wasn't--
(Off record.)
SPEAKER 1: -- so that they could share with you some information about their heritage, their culture, their beliefs. And maybe, maybe the way to start would be, if you feel comfortable, I don't know which of you would like to go first. Arm wrestle about it, draw straws or just pick. Perhaps if you wanted to just speak for a few minutes. And if you feel comfortable doing it this way, sort of allow questions to happen maybe.
SPEAKER 2: That's fine with me.
SPEAKER 1: Okay. You want to start, you want to start?
(Off record.)
A.: - on the telephone, and I basically said this usually does not work out being a member of a non-Western religion because what I say can and will be held against me. And a basic conflict of Christianity is that I am right and everyone else is wrong. And, therefore, by being a member of another religion, I'm wrong, and everything I saw and believe is false, so what is the point? And also, there's a great deal of trust involved to say that -- or to believe that if I come and I speak that what I say will be taken sincerely and listened to and thought about. Buddhists are fairly private people. If you had 10 Buddhists in this room, we probably all would be doing different things. And basically, that is because when Buddha died, Siddhartha Gautama, who we know as the Shakyamuni or the Tathagata, we do not usually refer to him as Buddha very often unless I'm with American friends. The word Buddhism really is

Religion

not the name of our religion. It's what you all call us. And since there's so many more of you than there are of us, that's what we've become known as. We consider ourselves followers of the Dharma. And there are — all religions are Dharma. We follow our Dharma. But what I was going to say is that when Buddha died and his disciples gathered around him to ask him what they should do, he said you should be a light unto yourself, and that's usually interpreted to mean that you should work out your own life, your own enlightenment.

Buddhism is very different from Western Religions and the Judeo-Christian stem. We consider the Western Religion salvation religion. There is a concept of being saved, of being forgiven for what you've done, of going to a place where there's heaven and to be with God. And these concepts are not our concepts. We are not forgiven for what we do. We call this karma. Karma is probably the most important part of being a Buddhist. It means that whatever you do stays with you. We're pacifists. Many of us are vegetarians, although not all Buddhists are vegetarians, and some of us are more vegetarian than others. So you find all different interpretations of that. Again, it goes back to what Buddha said in being a light unto yourself. And so we tend to evaluate our lives from a personal experience and do the things that feel intuitive to us. Intuition is a very, very important part of Buddhism. If you know anything about Zen, you probably can probably pick That up right away. I am not a Zen Buddhist, but it seems to be the things that Westerners are most familiar with, for some reason, the Japanese version of the Chinese version of Indian Buddhism is the version that came to the United States. So usually, everybody is used to a Zen Buddhist, and they get these wonderful — things like that where there's usually an antidote or something that talks about an individual's intuition.

Buddhism is probably the smallest religion in the world. It's a very difficult religion to practice. I do not go to a temple or to a church or anything of that nature. I think the nearest Buddhist temple is probably in Washington, D.C. Temples to us are private. I worked with some people in Connecticut who were from Cambodia, and they were Buddhists, and we've worked for a year and a half--

(Off record.)

L.L.: So how did it all come about?

Religion

SPEAKER: It was Camilla's idea. Really, we were talking about religious ed. and our responsibilities as a committee and what we wanted to do.

L.L.: Do you want to -- I've got Camilla's name on my list.

SPEAKER: Sure.

L.L.: Okay.

SPEAKER: And she wanted to -- she wanted to share Buddhism_ She was reading up on Buddhism, and she thought it would be wonderful -- she thought it would be wonderful to share Buddhism if we got the older kids to learn about the different religions. And our problem here at meeting is we don't have enough older kids to create the critical mass that you need in order to have learning occur.

L.L.: What's the critical mass?

SPEAKER: About five -- well, at least five or six kids, you know, where you have enough kids to get a discussion going, and you have the strong ones and the weak ones, you know, you have a dynamic.

L.L.: And how many did you get?

SPEAKER: We had 10.

Uh-huh (affirmative).

SPEAKER: Who stayed overnight, from Chestertown, Camden --
L.L.: Camden, New Jersey?

SPEAKER: Camden, New Jersey. No, Delaware. Camden Wyoming, Delaware. And it's called Camden Meeting, but it's -- the town is called Camden Wyoming. Is that how it works, or is it Camden Wyoming Meeting, and the town is Camden?

L.L.: I thought it was Delaware. I just said to somebody Delaware, and they said --

SPEAKER 2: Yeah. The meeting house is in Camden, Delaware, Camden Wyoming or just bordering one another.

L.L.: Yeah, okay.

SPEAKER 2: And I think it's called the Camden Meeting.

L.L.: And how many children came from there?

Religion

SPEAKER: Three.

SPEAKER 2: Three.

L.L.: And what were the ages of the children?

SPEAKER: It was offered to kids grade 6th through 12. And we had 6th graders and then we had 10th graders, 6 through 10th grade. I don't think we had a 7th grader, but we had 6th graders and 8th graders, 9th graders and 10th graders. A nice spread. But that was how it came about. And we decided because we didn't have enough kids at meeting to do that kind of thing in any depth with any measure of success, I mean you plan these great Sunday School classes and then nobody comes that week, or you get one, and it's real frustrating. So we thought we would just try to concentrate it in a gathering. And also, there was a feeling that the kids at the quarterly gathering, none of the quarterly, none of the quarterly meetings have that many high school aged kids. So we thought if we pool our resources and create interesting things for them to do, they love to go someplace. I mean Lindsey would rather go for an overnight than go someplace for a lecture. So if you couch it to them in terms of oh, come and spend the night on the floor at meeting, oh, that sounds like an adventure.

L.L.: What about the quarterly? What do you mean by quarterly?

SPEAKER: We sent flyers out to all the meetings of our quarter. So we send them to Chestertown, Camden.

L.L.: What's a quarter mean?

SPEAKER: Oh. Are there four quarters in a yearly meeting?

L.L.: Well, yeah, I know, but for -

SPEAKER 2: For them.

L.L.: When you said when we have our quarterly meetings --

SPEAKER: Come on, Lila, you have to do some of this work.

L.L.: No. It's you talking. Quarterly meeting is when other meetings get together with each other.

SPEAKER 2: Yeah. It's an association of monthly meetings.

L.L.: Yeah, I know that, but I just wanted to get it on here.

Religion

SPEAKER: All right, that's a good way to put it, an association of monthly meetings that share -- that get together --

SPEAKER 2: Quarterly.

SPEAKER: Quarterly, yeah, four times a year, although we only do it twice.

SPEAKER 2: Well, no, we do it four times now.

L.L.: Can't just say it's meetings. You don't have to say monthly meetings, because people won't know what monthly meeting means, they'll think you mean once a month. It's meetings, Quaker meetings that get together on a regular schedule, and there's not that many children, as you were saying, at the meetings. Okay, go ahead.

SPEAKER: Individually at the meetings, right. So by inviting the other meetings to attend, to send their kids, we hoped that we would get that critical mass. You know, we would get at least 10 kids, which we did. And also, expose our kids to other Quaker children so they don't feel so isolated. I think that's the tremendous problem is these outlying meetings. And by outlying, I mean meetings beyond the Philadelphia -- the city, the urban area, they really don't come in contact with other Quakers. It's -- and I don't think-- although many of them do talk about being Quaker, I know Jake and Luke are very definitely Quaker in their personalities and they talk about it, nobody else is, so they're very -- they're very isolated. So by bringing all the quarterly meeting kids together, the thought is they can share and learn from each other and at least get that solidarity, that sense of I'm not the only one.

L.L.: Belonging.

SPEAKER: Yeah. Some belonging and identity. So that was, that was where the idea came from and the idea of bringing the kids here.

L.L.: And you had someone speak on --

SPEAKER: Buddhism.

-- Buddhism.

SPEAKER: Our focus for this meeting was world religions. And as it happened, we had you come to do the --talk about Jewish heritage, and then Scott Leavitt who came and spoke about Buddhism, and we had invited others to come who were unable to join us, but we'll schedule those for another time.

Religion

L.L.: So different religions other than Quakers.
SPEAKER: Uh-huh (affirmative).
L.L.: Didn't he say that he doesn't call them --
SPEAKER: They don't call their selves Buddhists, right. I don't remember --
L.L.: What do they call --
SPEAKER: I couldn't pronounce it.
SPEAKER 2: It was a Sanskrit --
SPEAKER: Yeah. But he said -- it seemed like he felt comfortable with being called a Buddhist.
LL.: But he said Buddhism is not a word that they use.
SPEAKER: Right, right.
L.L.: And when did the gathering start?
SPEAKER: Kids began to arrive at three, and that was when we --
L.L.: On Saturday --
SPEAKER: On Saturday.
LL: Afternoon.
SPEAKER: Correct. And we basically -- we, literally, broke the ice by going out and playing in the snow, and building the snow sculptures that were on the front stoop.
LL: Tell me a little bit about the sculptures. What do they mean?
SPEAKER: They ended up just being greeters. We started out wanting to just build a snow sculpture, and the thought was to focus the kids on let's create a God, let's build a God. That had been Camilla's idea when we talked about playing in the snow. And the kids, really, were having such a great time throwing snowballs at one another that it was hard to get them focused. And when they finally got focused, it became snowmen. And then we thought, well, let's put the snowmen up at the front door so they can be greeters.
L.L.: And every week, the meeting has greeters at the door to greet people.
SPEAKER: Yes.

Religion

L.L.: And, luckily, the snow came. You were saying something earlier that the weather helped.

SPEAKER: The weather, yeah, it really cooperated because this is the first time we'd done this and we really had no idea what to expect, you know, how long their attention span would be, what their level of commitment would be to the group. And so having the snow, it gave us always that lets go outside and go for a walk, let's go outside and have another snowball battle, let's go outside and do the snow sculpture. It was a way for them to bum off some energy. And, you know, for us to put that in line for next time to remember to bring a soccer ball or something.

L.L.: And what did you all do, what kind of activities did you have planned?

SPEAKER 2: Well, making our own supper was one plan. Camilla knows how to make pizza crusts, and so she taught the kids how to make the dough from scratch, and we got to form it and watch it rise, and then the kids put all the toppings on the pizza.

SPEAKER: That's very authentic because she's Italian.

SPEAKER 2: Although she says she doesn't make it for herself very often, but it's -- what it is is it's her bread dough recipe. She makes bread every week, so it was very second nature for her.

L.L.: How many pizzas did you make?

SPEAKER 2: We made eight, eight pizzas.

L.L.: Very large.

SPEAKER 2: And we ate about five of them. Yeah, they were very filling.

L.L.: And they were vegetarian pizzas, all vegetarian.

SPEAKER 2: Uh-huh (affirmative).

SPEAKER: Yeah. We made a decision to do the vegetarian pizzas because we knew that the Buddhist friend was coming, and we knew that he was a vegetarian. And we just thought that that would be an appropriate gesture.

SPEAKER 2: And some of the -- some of the kids might be vegetarian.

L.L.: And what other activities did you have planned?

Religion

SPEAKER 2: After the guest speakers, then we had a movie for the kids to watch. In fact, they watched two movies. They watched the Power of Myth, which is a discussion of various myths in various cultures, and seeing the kind of common truths that various cultures have tried to express through myths over the centuries. And then we had a Walt Disney movie just for their entertainment kind of at the end of the night to wind down. And we cooked some late-night brownies and popcorn, and the kids just kind of gathered around in their sleeping bags and just kind of talked and played and unwound that way, and Janey finished the night off with a bedtime story for all of us.

Li.: And what time did they -- did you all settle down?

SPEAKER: I started reading the story at 12:30, so I think by 1:00, they were-- I'd say.

SPEAKER 2: Yeah. I was asleep at about 12:31, I think. (Laughter). I remember the first few lines of the story and that was it.

L.L.: And did you -- the kids have their sleeping bags all around the common room?

SPEAKER: No. They tended to stay right in one little group.

SPEAKER 2: Yeah. Clustered kind of in a circle right around here.

SPEAKER: Around the TV, yeah.

L.L.: Oh, that's neat.

SPEAKER: They snuggled right up.

L.L.: And were there Quaker activities, were there Quaker teachings during this gathering, particularly Quaker teachings?

SPEAKER: There were no Quaker teachings, per se. Of course, we did silent, silent grace and tried to center before we began things with a few moments of silence, Quaker traditions.

SPEAKER 2: And, you know, there were many instances where we would see parallels between these other religions that were discussed and Friends. And that was really one of the purposes was to see that, you know, religion is a need that people have to understand and fulfill their lives, and that this is happening in different religions, but there are comparisons, just like the myths, the myths that we looked at, one of the myths was the myths that were portrayed in the movie Star Wars, and paralleling those myths with myths that were created by other cultures thousands of years ago, but they

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all -- they all demonstrate these universal needs and universal desire to understand what it is that our lives are about.

L.L.: You had other than Quaker children here, I understand.

SPEAKER: The children were welcome to bring their friends, so we had --well, we had one friend come who had never been to Quaker Meeting. And then the other friend who came had been attending Quaker Meeting with the friend who brought him, although his family doesn't attend. And then we had a visitor stay with us till early in the evening, and he has not attended Meeting.

L.L.: And then he left?

SPEAKER: And then he had to leave, so he wasn't able to participate in the evening program. He just got to throw snowballs.

L.L.: And you had a little Jewish -- not little, you had a Jewish girl here.

SPEAKER: Right. That was the friend who came who had never been to Meeting, didn't really know what Quakerism was all about.

L.L.: And she seemed comfortable?

SPEAKER: She seemed -- yeah, well, she knew people, so that was nice. That was one of the bonuses, I think, is that she came in and already recognized some of the people here. And because we were talking about the different cultures, she was able to share quite a bit of information about Judaism.

Lt.: Quite a bit. A lot more. I had another question. Oh, what is your background with dealing with children, aside from having two of your own?

SPEAKER: I'm a mommy. I'm a teacher. I've always been a teacher, and I've always been a youth leader, Girl Scouts and things like that.

L.L.: And are you teaching now?

SPEAKER: No. No, I'm writing kids' stories.

L.L.: Wonderful. And how long have you been -- where did you teach?

SPEAKER: I taught at the Key School in Annapolis, and then I've done long-term substituting jobs here in Talbot County. But my -- when I think of my teaching career, it was my teaching career at the Key School.

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L.L.: And I see that you do a lot of volunteer work working with children.

SPEAKER: Uh-huh (affirmative).

L.L.: You work at the Community Center, St. Michaels' Community Center, do you?

SPEAKER: I was the -- I'm the past director of the St. Michaels' Community Center. Right now my volunteer activities are-- I'm part of the Talbot County Equity Council, the Board of Education. I'm not sure what the formal title of it is, the Equity Council, which has been formed by the Board of Education to address equity issues in the school system, and I'm very involved with that. That's become my priority right now.

L.L.: And I know your Wednesday -- you're not -- you just showed up one Wednesday at the library. That isn't the regular --

SPEAKER: Right. I was invited. I was the speaker that day.

L.L.: And, Pete (phonetic), what's your background in working with children?

SPEAKER 2: Well, I was a child once. (Laughter).

L.L.: No kidding?

SPEAKER 2: I can dimly remember those days. But, you know, raising my two grade-school aged kids.

Li.: And your son was here.

SPEAKER 2: Uh-huh (affirmative). My son and daughter came for the afternoon activities and for supper, and they ended up staying for --

SPEAKER: They were friendly helpers.

SPEAKER 2: Yeah. They ended up staying for about half of the evening because they were waiting for their mother to get off work and pick them up.

L.L.: And your son's name is?

SPEAKER 2: Neil.

L.L.: N-E -- spell it for me.

SPEAKER 2: N-E-I-L.

L.L.: N-E-I-L. And Elise?

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SPEAKER 2: And Elise.
L.L.: And Elise stayed for awhile. How old is Neil?
SPEAKER 2: He's nine.
L.L.: And Elise is?
SPEAKER 2: Elise is six.
L.L.: Six.
SPEAKER 2: So they were younger than the other kids in this age group, but they -- I think Neil, even though he did not want to be a part of the group, he wanted to be outside of the group, I think he was absorbing quite a bit of it. I'll find out in the days and weeks to come, he'll let me know how much of it he soaked up.
L.L.: And how about you, Janey? You had Lindsey here.
SPEAKER: Oh, Lindsey was here, yes.
L.L.: And Lindsey is 14?
SPEAKER: Lindsey is on the edge of 15, she'll be 15 on Tuesday. Isn't that amazing?
L.L.: Yes, it's amazing. And she's -- what grade is she in?
SPEAKER: She's in 9th grade.
L.L.: And how about -- is it -- what are the two brothers' names?
SPEAKER: Luke and Jake.
L.L.: Luke and Jake. How old is Luke?
SPEAKER: He would be 16 -- he's on the edge of 16, he's about a year older than Lindsey, and Jake is about a year younger.
L.L.: And these children really seem to be very much involved.
SPEAKER: Oh, very much. And I think Emily Pile, from Chestertown meeting.
SPEAKER 2: She's 12.
SPEAKER: She just turned 13, she told me, she just turned 13.
L.L.: And how would you -- what would you say about the children as far as attention and interest?

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SPEAKER: Highly interested, to the point that today when we did our evaluation this morning, they all said they wanted us to continue. They liked it, they wanted to come back, and they wanted to do -- they wanted us to do Islam, they wanted us to do Quakerism. They said they'd like to learn more about Quakerism. So those are two already, I've got those two speakers already lined up, so we'll have two more weekends, or two more Saturday night gatherings.

L.L.: And do you have any idea when you might be having them?

SPEAKER: Not any time soon. We think every three months. If we do them four times a year, I think that's --

L.L.: Oh, I think that's wonderful.

SPEAKER: -- adequate.

L.L.: The children have something to look forward to getting together. This is like a camp. Did you go, did either one of you go to -- did you go to camp as a youngster?

SPEAKER 2: Uh-huh (affirmative).

L.L.: And it felt like a camp last night when I was here. It was, it was camping out.

SPEAKER 2: Yeah, we were camping out.

SPEAKER: Oh, yeah.

SPEAKER 2: And everyone helped with the food preparation and the cleanup, and positioning of things around. And they were willing to break off their activities to get all this done, and they did it quickly, and then went back to whatever--

SPEAKER: Yeah. They had to be commandeered a little bit. We'd have to say you and you do this job. But once they were directed that way, and that's very age appropriate, that's a very age-appropriate response is I'm going to sit here while you tell me to clean the room until you hand me the broom and tell me to sweep. I'm perfectly willing to sweep, but I don't know what to do when you tell me to clean the room, you know. So they were more than responsive, you know, in terms of when you gave them a specific task to do. Here, you cut the onion.

L.L.: Did you find a good amount of bonding between the children?

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SPEAKER: I think so for the amount of time they spent. They certainly, I don't think anyone was isolated particularly. There are personalities within the group that tend to stay by themselves, but even those people were part of the group, I felt.

L.L.: Were there any mishaps? Did anybody get hit in the eye by a snowball?

SPEAKER: Oh, many times. No, I don't think there -- I mean did anything go wrong?

SPEAKER 2: Well, Emily was upset when they dumped snow on her after she had told them not to.

SPEAKER: Oh, she did tell them not to.

SPEAKER 2: Yeah.

SPEAKER: That would be -- that's not a friendly thing to do.

SPEAKER 2: Yeah, she was unhappy about that, I know. And I tried to make her, not feel forgiving, but just feel that that's one of those things that kids do in exuberance, you know, and you have to give them the benefit of the doubt.

L.L.: And you two are the people who generally run the first day of school, are you?

SPEAKER: Well, Religious Ed. Committee. Peter, you're the convener for the Religious Ed. Committee, which means he gets to tell us when the meetings are. But otherwise, I think we have a fairly strong committee now.

SPEAKER 2: Yeah. There are six, six people on the committee who are active.

L.L.: And you're on the committee of religious education for this meeting.

SPEAKER: Uh-huh (affirmative).

L.L.: Is this the group you were talking about that you were thinking of having an outside gathering? Remember they said something that this is the age you could have it outside?

SPEAKER 2: Oh, that was the quarterly meeting, you know, gathering of these four meetings on the Eastern Shore. And Third Haven will host a quarterly meeting in July.

L.L.: Oh, I see.

SPEAKER 2: And there was talk of having an outdoor retreat here at Third Haven because the, you know, in July it would be weather appropriate.

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L.L.: Hopefully. And not mosquito appropriate, but weather appropriate, that you could sleep outdoors.

SPEAKER: They probably spray for mosquitoes out in town. I'll bet there aren't any mosquitoes within a mile, Easton.

L.L.: Probably not. But that's a fun thing to look forward to.

SPEAKER: Uh-huh (affirmative). Well, the other thing we're doing that you may also be thinking of is we've invited the neighborhood service centers summer program to come here on Mondays, and we are going to do an outdoor sort of a nature program for them on Mondays, which would include our own kids as well that it would be in conjunction with the neighborhood service center.

L.L.: And Monday during which months?

SPEAKER: July and August.

L.L.: Is that for publication?

SPEAKER: Sure.

L.L.: I think that's --

SPEAKER: Oh, yeah. I think I'd like to let people know that kind of partnership can exist between a lot of these youth groups, if so many other churches would get off their duffs.

L.L.: Uh-huh (affirmative). I should put that in the article now that we've got it on tape.

SPEAKER: But you wouldn't quote me on that, would you?

L.L.: No. At some time, would you consider inviting children from some of the other places?

I'm not going to say other churches because this is a meeting and not a church.

SPEAKER: Well --

SPEAKER 2: Well, that was really the intent of, you know, asking kids to bring friends.

L.L.: Oh, I see.

SPEAKER 2: To bring a friend a long so that those other guests would feel comfortable coming into this meeting, because they would be coming with a friend. And I think that was successful.

L.L.: How many children brought friends?

SPEAKER 2: One, two, three -- four.

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SPEAKER: Well, there were Kevin and Brie and Ron, although again, Ron has been going to Meeting with Jason, so he was maybe farther along in the process.

L.L.: And what kind of feelings do you have to sum it up about the weekend?

SPEAKER: Real positive, real positive. I learned a lot.

• L.L.: Did you?

SPEAKER: I got a lot out of it.

SPEAKER 2: I learned a lot about Buddhism, and I was impressed at -- these kids love to play, and there's no doubt about that. But underneath it, there is a time, and this Meeting gave them an opportunity, there is a time when they have questions which have been on their mind, and they are inquisitive, and this really came out, I think, when they were speaking, especially about Buddhism. And I thought the depth of questions that were asked and the attentiveness they gave to Scott when he answered, I was very impressed with that.

SPEAKER: Well, also, the fact that they already knew about Buddhism. I mean some of the questions they asked, they were using -- well, this question about what is Nirvana, and of course, he hadn't said a word about Nirvana. So there was already a prior knowledge that the kids had, had an idea what Buddhism is -- that's when they do this, this or this. So they were able to, you know, it wasn't brand new to them, and it was something that maybe they had questioned and wondered about before, and knew a little bit, but the tip of the iceberg always makes you want to --

L.L.: Uh-huh (affirmative). So you'll be inviting people from other churches to come to speak to the group the next time you have it also?

SPEAKER: I think probably instead of saying other churches, it would be more appropriate to say other religious --

L.L.: Other religions?

SPEAKER: Other religions or other --

SPEAKER 2: A couple of the kids asked about Native American religious beliefs, so there's another thing that we might want to explore.

SPEAKER: Right. And I hesitate to say churches because I think church is a Christian terminology.

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L.L.: Right. You said Islam.
SPEAKER: Islam would be one of the speakers, and then even focusing on Quakerism.
L.L.: So you had a good time?
SPEAKER: Uh-huh (affirmative).
L.L.: Did you? Did you have a good time?
SPEAKER 2: Yeah, I had a good time.
L.L.: Are you tired?
SPEAKER 2: I'm very tired.
Li.: Is there anything that you want to add?
SPEAKER 2: The kids were our alarm clock. They woke us up at 6:30, and they jumped up and they were ready to go.
SPEAKER: I don't think so. We covered why we did it, and what the outcome of it was, and how we feel about it and stuff.
L.L.: Sounds like a wonderful day.
(End of recording.)