

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Dorset United Methodist Church

Personal Experience

O.H. 981

MARJORIE STAINFIELD

Interviewed

by

Patricia Beckwith

on

November 9, 1977

Marjorie Stainfield

Majorie Florence Brown was born to Guy B. and Maude E. (Webster) Brown on November 30, 1922, in Wilkinsburg, Pennsylvania. She attended the Wilkinsburg Schools until her family moved to Dorset, where she completed high school.

On October 27, 1944, she was married to Merle B. Stainfield. They became the parents of one daughter, Marjorie Diane Maes.

Marjorie is a member of the Dorset United Methodist Church and the Dorset Rebekah Lodge. In Lodge, she has received the Past Noble Grand Jewel and the Past District Deputy President Jewel. Another award is her twenty-five year membership jewel. Mrs. Stainfield is also a member of the Floral Chapter of Eastern Star of Andover, Ohio.

Her hobbies include travel, sewing, flowers, and reading.

B: This is an interview with Mrs. Marjorie Stainfield for the Youngstown State University Oral History Program, on the Dorset United Methodist Church, by Patricia Beckwith, on November 9, 1977, at 2847 Route 193, Dorset, Ohio, at 1:20 p.m.

Where were you born and where was your early schooling?

S: I was born in Wilkinsburg, Pennsylvania, at the hospital in Wilkinsburg, Columbia Hospital. I went to grade school at Allison, which was named after the doctor that attended me when I was born. I went to junior high school there and up to the first years of high school there. Then, I moved to Dorset with my mother to take care of my grandparents, and I finished my two years here in Dorset when they had the high school. If I graduated in Wilkinsburg that year, there would have been over four-hundred, and in my class in Dorset, there was eleven. I graduated with second highest honors.

When I was at home, the Depression was on. My father had died in 1929, so I was raised by my mother. My brothers and sisters helped.

B: You were the youngest one? You were the baby?

S: I was the youngest one. I am the baby of five children. My oldest brother and I were born in November, and he was twenty-five years older than I.

B: Oh, wow, that is quite a stretch in your family.

S: I do not remember a whole lot about my father because he died when I was six years old.

B: Why had your parents settled in Wilkinsburg? Did you ever hear them say?

S: My father was a railroad man. He was born in Burghill, Ohio, and she was born here in Dorset. He came up here as a station agent, and Charley Kennedy introduced him to my mother. At the time, Charley Kennedy was going with my mother, and that was the end of that. So, my mother and father were married, and they moved to Osgood, Ohio. He was stationed in different places. One of them, I know, was over here in Springboro, Pennsylvania. Then he finally was transferred to Pennsylvania, near Pittsburgh. So, they settled in Wilkinsburg, and they lived there a number of years because my sister, Lucy, and I were both born in Wilkinsburg.

He finally built a home for himself there and lived in it one year when he died.

B: Do you remember any of your favorite teachers or anything from elementary school?

S: When I started out in school, I was having a hard time with colds, so I missed a lot of school. My first grade teacher was a Mrs. Carns. At that time, they started without teaching you phonetics. It was sight reading. I did all right for about a week, and then after that, I was lost. I had a hard time learning to read and spell, so that put me back. They had like two groups then. They had an "A" group and a "B" group or something to that effect. So, they put me in the other group because I missed school and all. I do not remember, but my parents said that I called my teacher Mom. I do not even remember her name. She let me do it. Evidently, my schooling was not coming along so well. They said, "Well, if she feels relaxed calling you Mom, let her do it. She is doing her work all right."

Then, I had a teacher that I called Mrs. McFadden. I remember that she was a tall and very attractive-looking woman, and I loved her. She was my fourth grade teacher. She was very friendly to the children, and I think that is why I liked her. I felt at home with her.

Then, because of my sickness, I kept seeming to have a cold all of the time. My mother took me when I was in fifth grade to Florida to see if I could get over this. They gave me some material for us to work on while I was there. Well, instead of doing that, my mother let me play out in the sunshine, which made me healthier. I never had trouble anymore, but I was put back because I missed too many days. Then, I started to do all right. Like I said, when I came to Dorset, I ended up second highest in the class.

B: Do you remember your reaction moving from a class of four-hundred to eleven?

S: Oh, I was lonesome. There was nothing to do in this town. We did not have a car, my mother and I. She did not know how to drive, and I was not old enough to drive. So, there was nothing to do. You could go to town from Wilkinsburg to Pittsburgh on that streetcar. You could do anything that you wanted in a larger city. In Dorset, oh my, it was so dead.

But, my favorite subject in school, when I was in junior high, was biology. I loved biology. I wanted to be a veterinarian. I liked animals, and I got straight A's in that.

Then, when I came to Dorset, we had an English class. I do not even remember her name, but we had one month of making up stories. I could do

that all right. I could not do the spelling worth a darn, but I could make up the stories. That month, I got A's. Then, when we had to go back to structural and doing the breaking down of a sentence, I went down to C's because I could not do that. There was another girl in school who later became a teacher. She was very proficient at the structural part, but she could not write a story worth a darn. She had no imagination. So, we had an open house one night, and the teacher had five of my stories out. She asked me before she put them out, "Did you make these up or did you copy them from something from a book?" I said, "No, they are my original stories." She said, "I think that you ought to be a journalist." I said, "I cannot spell. I have to ask everybody how to spell." She said, "Well, you can learn, or somebody can do it for you." But, I never did. Then, I met Merle.

B: How did you meet him?

S: Well, they had a bowling alley in Dorset. My girlfriend and I used to go down on the weekends to bowl. So, he asked me if he could take me home one night. So, that is how I met him. Of course, after I graduated, we went together for two years, and then I married him. That ended the schooling and everything else that I wanted to do.

B: Yes, your journalism hopes, right?

S: I would have preferred to be a veterinarian, though, than a journalist.

B: What was your first impression, besides that it was very dead, of the people in Dorset when you moved here?

S: My impression of the people was backward.

B: Yes, coming from a big city.

S: What surprised me was that I thought that in a small town, they were very friendly, but I found that a lot of them turned out to be cold. They have a feeling that the city folks are trying to put something over on them until they get to know you. I did not know that was how they felt about city folks coming in.

B: It would be very hard to come from four-hundred to eleven. That would be a big change. Did you feel, in a sense, that you were coming home, since your grandparents were here and everything?

S: No, I never felt that this town was my home. I never have ever since I

have been married. Maybe, it is because I never liked the country life that well. I do not know. I used to visit my grandmother as a little child.

B: Do you remember coming here to visit?

S: Yes, and I used to visit my aunt. She lived in Burghill on a farm with my uncle. I liked to go visit the. They felt more like home that this old place. I do not know why. See, that was my father's people. Maybe, it is because I went there more often than I came here. No, this town always seemed dead to me.

B: I agree with you.

S: If you do not belong to an organization, there is nothing to do here.

B: I think that that would have been a very hard change to make, especially when you are in high school, and you are thinking that these are your exciting young years. Then, you move to something like Dorset.

So, what year did you come to Dorset?

S: 1941, the summer of 1941.

B: You were still in high school then?

S: Yes.

B: What were your impressions of the school? Of the teachers? Did you think that the school was as good a quality?

S: Yes. I think that you got more attention in some of the classes that you did in the larger school, but we did have one teacher here that did not know beans, really. When I came here, they doubled up in some of the classes. They mixed the juniors and seniors together. This guy was a senior, at the time, and we were having bookkeeping. Because the school was small, evidently, and it was war time and all, she had to teach a class that she really was not prepared for. She was trying to teach us bookkeeping, and she did not really know anymore about it than the ones that were trying to learn it, except this one senior boy who knew it. He caught on. So, I remember Jimmy Spencer? I nick named him Andy. He would stand up and say, "I do not understand this problem that we were supposed to be working on," and explained that he did not know. She hesitated, and pretty soon, this Ferguson Boy pipes up and says, "Oh, yes, that is right. That is the way."

Then, she was not supposed to, but in between while we were working our problems, she would sit there and knit a sweater for her husband who was in the Navy. When she heard the principal's door close, which was right next to our room. She would slam the drawer shut. We all said that we would not tell on her that she was working on a sweater instead of teaching us. Really, she was not trained for the class, and it showed. The ones who could not catch on were suffering from it. Now, that was a drawback in having a little school.

B: Yes, where they did not have the teachers for each particular subject.

S: They knew what they were doing. They were putting it on to them.

B: That they had to teach that course even if they were not prepared to do it.

S: That is right.

B: Do you remember any particular instances or interesting things about how your family went through the Depression?

S: My family went through the Depression the hard way. Of course, like I said, my father died. Then, my brothers were out of work. My one brother was a violinist.

B: Oh, I did not know that.

S: Yes, my oldest brother had trained to be a violinist. He worked before the Depression came in the symphony orchestras. Then, there was no work for the music department. My older brother was a mechanic, and there was not too much work going on that way. So, my sister Lucy came and stayed with us in the home. She found a job for fifty dollars a month as a record librarian at the hospital. For a while, she was supporting the family until they finally found odd jobs. Ethlyn and her husband, Bruce, were on their own by then. He was just coming out of medical school and setting up his own practice. That was hard for them because times were hard. Then, my brothers finally found some work. Before they did, we were eating chocolate pancakes, soup, or anything that we could find. The nextdoor neighbor had no money at all. There was nothing coming in. I remember when somebody gave him cucumbers and another man gave him some bread. For a week, they were eating cucumber sandwiches. That was all that they had.

B: You think that it was harder because you were in the city?

- S: Yes, because there was no way of raising your own food.
- B: The people that I have talked to lived in the country during the Depression. They felt that even though they had it hard, they had it a lot better than the people in the city. They had it hard, but they never had to go to soup lines or anything like that. Do you remember having to sacrifice your favorite things?
- S: As a child?
- B: Yes, do you remember feeling resentful because of that?
- S: No, never. No, I see it in my husband's family that money is the top priority. In my family, we were never taught that. I do not know how the older ones felt. The feeling that we should feel sorry for ourselves because we were poor and had nothing. There was a love in our family that I do not see as I get older and in some of the other families that I know. While we had nothing, except the bare necessities, we were a musical family, and my family read. Even as an older child, I lived with my sister and brother-in-law for a while. They would get a book and read it out loud. They would take turns reading it out loud, and I would sit there and listen.
- B: That was your entertainment?
- S: Yes. Of course, my brother played the violin, and my sister, Ethlyn, and brother-in-law, Bruce, knew how to play the piano. We would sing. When we got together, we were always a musical family, and we sang. Being all together in the neighborhood and all about in the same bracket money-wise, we would play out on the street because that was all there was. We would play out on the corner. We would play kick the can, tag, and all of that stuff. We never had the feeling that we were lacking anything. I know that I wore hand-me-down clothes, but that did not mean anything to me because who cares? I think that when you are small, you do not realize, as long as there is love in the family.
- B: Right. The family is musical.
- S: Very much.
- B: Are you?
- S: I do not play anything. I started to learn to play the accordion. My Dad

would how. My kids, including Diane, who was five years old at the time, could not stand it. So then, I went to take a lesson up in Ashtabula one cold day. All that I had to drive up in was our jeep truck, which we still have. It will be thirty years old next year. I hit the ice. I was only going twenty miles per hour, and I spun around and ended up turning the way that I was coming about two feet from a tree. That scared me, and then I even was scared more when I realized that I left my drivers license at home in another purse. We have four-wheel drive on it, so I crawled all of the way home at ten miles an hour on snow and ice. I came home. I was not going to Ashtabula.

B: That was the end of your musical career?

S: That was the end of my musical career. I do sing, and I have in school. There was Beverly Keep and Gene Hinkle. The three were asked quite a bit to sing in a trio. I would sing the high part, and the others would sing the second and the low part. I like to sing.

B: You said that your family moved here in 1941. What was your town like or what was your family like during the war?

S: There was nothing to the town. We did not even have a hardware, at the time. They had a little store. Mrs. Westlake owned the store, at the time. There was a gasoline station down at the corner here. Then, there was the depot. You could ride the train to Andover, to Pittsburgh, or something like that. Now, you do not even have that. You have no way of getting out of town if you do not drive a car or if you do not have a friend to take you out. That was all that there was in the town, outside of the school. They had the post office, which was a little old building.

B: I do not remember that.

S: Well, it was not much larger than a ten by ten. It seemed that way to me. That was all there was to the town, so my girlfriend came up to visit me one time.

B: From Wilkinsburg?

S: Yes, and she brought a girlfriend with her. She said, "My, I have heard of fresh air, but now, I know what you mean. There is nothing here but fresh air."

B: I will bet that was embarrassing.

S: Oh, I will take that back. We did have the bowling alley.

B: Oh, yes.

S: The duck pins were those little ones that you held in your hand or the little balls that you held in your hand.

B: It was not regular pins?

S: No, it was not like ten pins are. They called them duck pins because they were the little, wee round ones. Of course, nothing mechanical, so the men would have to take turns to set up the pins. Or, they would hire kids if they could.

B: My mom worked there for a while.

S: Yes. So, I joined that. I was on a team, the ladies' team. We won.

B: Oh, I never knew that they had a team.

S: Yes, we had a team. With the money that we won at the end of the term, we went to Ashtabula and had a spaghetti supper. Big deal.

B: Who else was on your team?

S: Well, there was Verna Nelson, Byrell Walker, and myself. I cannot remember, but those two stand out in my mind for some reason. I do not know.

B: I never knew that we had a team.

S: Yes, they used to have men and women, too, but then that gave you something to do outside of school.

B: Do you remember sacrificing things for the war? The Second War World?

S: The thing that I remember is that you could not buy bananas.

B: Other people talked about sugar.

S: I do not remember that part. The bananas, for some reason, I do not know why, stick out in my mind. You could not buy any, and when they came back on the market, oh boy, you thought that you would just eat

them all. About two times and you had enough of them. That is the only thing that stands out in my mind, outside of gasoline. You could not have gasoline.

B: It was rationed, right?

S: Yes, and, at that time, they were arguing who was going to take them. This was when we were in school and we were seniors. We were going to have our senior class pictures, and we had to go to Generva, I believe it was, to have them taken. Well, there was only one boy, Bob Pebbles, in school who had a car. So, they were going to have him drive us up. Well, he wanted so much from each one, and we would not pay him. So, he would not drive his car. Mr. McNut was the principal, at the time. He came in, and he said, "I will give you one last chance. Are you or are you not having your pictures taken?" Well, by that time, we were all arguing amongst ourselves, so we said, "No." So, we are the only class that I know of that did not have their pictures taken, and that is why.

But then, when we had our senior prom and all, we had to go to the town hall because we had no gasoline to get out of town. You did not want to waste your tickets.

B: That was this town hall, right?

S: Yes, right here in Dorset, and we had our long dresses on to dance and all that. Oh, we had a good time, anyhow, but we did not get to go out. But the class ahead of us, they had enough money to go to Pittsburgh. Some of them got in trouble for drinking, I understand.

B: That was their first time away, right?

S: That was their first time away. Oh, what a mess.

B: Do you remember food stamps and stuff like that?

S: I know that we had to have coupons for food that they would pass out. You had a book of them. Something was green. One of the types of stamps that we had were green, and some were blue. They were not much bigger than half of a postage stamp. Teeny, just like that. That is all.

I remember that they used to eat in the town hall down in the basement. When you wanted to have lunch for school, you walked down to the town hall, and they would serve it down in the town hall.

B: They did not have a cafeteria at the school?

S: No, not at that time. They still had the toilets outside. You would walk down there, and they asked for volunteers to help pass out the tickets and help wash the dishes. Well, they asked me if I would pass out the tickets, and I said that I would. Well, Beverly Keep's father was a school teacher, at the time, and she would belly-ache about having to wash dishes. So, I said, "It does not matter to me. I will trade with you." So, Beverly and I would trade, and, at that time, they told them what they could eat and would plan meals. Every Tuesday, they would have noodles and beef. We always would throw away half of the noodles and beef. That hated it. Still, they had to serve it.

Then, if you wanted to play gym, you all had to walk down the street and have gym in the town hall. We did not have the extra gymnasium that we now have in Dorset. So, that was fun.

B: When did the old town hall burn?

S: That was before my time.

B: So, you are talking about the actual one that we have now?

S: Yes. At that time, if they had any entertainment school-wise, it was always over here at the town hall. Any school plays, proms, or anything were held at the town hall. Banquets were, for the athletics.

B: Now, was this when Dorset had a good basketball team?

S: No, that was before I came.

B: When you first came to Dorset then, what was your first contact with the church?

S: My first contact with the church? Well, I think that I went one time to something with Mary because, you see, I used to come up and play with Mary Lawyer. I was very close with her. I was in school with her, at the time. I should have been ahead, but I told you that through all of my sickness, I was put back too many times. I never started until I was almost seven.

B: So, you were behind before you started?

S: Yes, right, but that did not matter to me. So then, once in a while, it came

up in the summer vacation that they went to and the parties that they had. I never went. Then, Thelma Comp called one time, and she said, "Now, you do not have to give me your answer now, but you think about it. Would you like to come and join our Sunday School class?"

B: This was the teenage class?

S: No, this was the married one.

B: Yes, the young-married one.

S: Well, they were middle-aged because Leta Mellinger and that bunch were in it.

B: Was it the Friendship Class?

S: Yes, the Friendship Class, and they were my age that I am now. So anyhow, I said all right, that I would. Three days later, she said that she would call me back. So, she did three days later. She said, "What do you want to do?" I said, "I think that I will go with you to the next meeting. So, after I went to a couple of their Sunday School parties, which they had once a month, they asked me if I would like to join the church. I said, "Well, I will think about it." So, I started going to church. I went for a year or so before I joined, I think. I had never been baptized, and by that time, my daughter was, I believe, four years old. So, Diane and I were baptized together. I remember it because I was thirty years old, just like Christ was when He was baptized. Diane was four. We were sprinkled on our heads like the Methodists so. Then, he place a rose on each one of us, and then we got the rose.

B: Oh, I did not know that.

S: Yes, and Silliman was the preacher, at the time. That was how I got started. Then, when I did start going, Oh, I never could miss those parties, but I had a good time. I do not know why, but they were fun.

B: What did they do?

S: Well, after their regular meetings and all, we would have games and eat.

B: Now, you meet on Sunday morning, right, like a regular Sunday School class?

S: At these parties, no. We met in the homes.

B: Yes, but you would have a regular Sunday School class, and then you would have the party?

S: Yes, Bessie Spencer was our leader. She would have us read the Bible and then talk about the lessons and all. She said to me one time, "I am enjoying this class since you have joined." She said, "Because you are not afraid to speak up and because of that, the others will follow, and they will talk in class." So, that made me feel good. Then, we had a project where we had to read the Bible all the way through, and you would tell how ever many chapters that you could remember. So, that got me to reading the Bible. So, I did read the Bible all the way through, once, anyhow.

B: About the party, what else did you do at your party? Everybody always tells me what a good time that they had, but nobody remembers what they did.

S: Well, we used to have a party at Halloween, and we dressed up. So, I know that one year, I came as a chicken. I had my mother help me make the costume. We took a sheet and all, and I made the body. We had chickens, at the time, so I put some feathers here and there on it. We made the head and wrapped my legs and feet. Then, I had a hole in the back, and I had hard-boiled eggs, two of them. Now after I got my costume on, I had to bend over, walk. I could not move, so my husband picked me up, literally picked me up and put me in the truck to take me over there. He took me out of there, and I walked, bent over. That was how I had to be until we could take our costumes off. At the time, we had a new member, and she was Mrs. Hoenich. So, I sat on her lap, and when I got up there, an egg was laying on her. Without thinking, she said, "Oh, my God." It was so funny, and we laughed about it. Then, they were giving prizes, and they said, "Well, Marjorie won the prize." There was some kind of a little cup that she had, and it said, "the most original chicken out."

Later, that chicken outfit was used by one of the kids at school because Siama remembered that I had a chicken costume, and she gave it to Sheila Spencer to be in a play. Then, we had like a guessing contest to see how much you weighed. I took the scales over, and the ones that weighed the most got the bouquet of celery, carrots, and rye crisp.

B: Diet foods?

- S: Yes, and the ones that weighed the least, which was Bessie Spencer. She got candy bars and everything that would make her fat. Then, we would have secret pals at Christmas time, and on birthdays and things like that, we would get each other gifts.
- B: When did you find out who they were?
- S: I believe that it was at Christmas time after you open the gifts.
- B: Do they still have that at the lodge?
- S: Yes, we still have that at the lodge. When I first joined the lodge, they had a deal where every time that you had a birthday, every member that came to this party brought you the same thing. So, maybe you would get twenty wash clothes. I still have some of them, and they are over twenty years old.
- B: That is one way. Why did they give you wash clothes?
- S: Something practical. See, there you are again in the country, practical. I often remember a story that I read once. This little child was very poor. Evidently, she had been raised in an orphanage and all. This woman gives the little girl a really pretty slip with lace and everything. They were condemning her for doing it because the child needed warm clothing. She said, "Yes, but she also needs something pretty to remember."
- B: Had your family always gone to church?
- S: No, my family is not that religious, really. My grandmother and grandfather here in Dorset used to go quite a bit, I guess, from what I can figure out. You hear stories. My grandmother would sing and all. My grandfather was in charge of the cemetery. They would go around and place the wreaths. There was something about white flowers. I do not know whether they put white flowers on certain graves or whether they dressed in white when they marched around. There was something that I can remember as a kid, but now, I cannot remember. They used to sing at all of the Christmas doings and at funerals. I know that my grandmother used to sing for the funerals that they had. My mother said that they never had a Christmas tree because the church always had it. Everybody would bring their gifts. That was the thing that you did. You brought your Christmas gifts and put them on the tree or under the tree. If you could not bring them, you put a picture on it. One time, her picture was hanging there of a little kitten. Well, then she knew that when she got

home, that was what she was going to get for Christmas. She said that they never had oranges, except for at Christmas time. That was a treat. You got candy and oranges in your stocking.

B: But, no big Christmas, not tons of presents like we do today?

S: No, no.

B: No, just one or two, right?

S: My grandmother, one time, got a lamp, and on the way home, it was slippery. She slipped and fell, and it broke. My mother said that she cried and cried because her mother's lamp was broke. Another time, Root Gates used to have a variety store with food, clothing, and all. I used to stop there with my mother as a child. She saw a really pretty scarf, and she wanted that for Christmas. Then, when she walked by one day, it was not there in the window. She thought, "Oh, somebody bought it. I will never get it for Christmas." Here, that scarf was hanging on the tree at the church.

B: That is interesting. Nobody has said that about bringing the presents up to the church.

S: Well, that is what they used to do in my mother's day.

B: Your mother, when she was a little girl here, that is what they used to do?

S: Yes, that is what they used to do.

B: I suppose that it made it seem like a bigger party that way. Everybody shared.

S: Probably. Well, maybe some did, but my mother said that they never bothered with Christmas trees and ornaments at home like that. They would hang up a stocking or something somewhere, but your main Christmas was the church. Everything was based around the church.

B: Do you remember not being allowed to do things, not playing cards or dancing?

S: No, my mother never said that I could not do this or that I could not do that. She always said, "When you are old enough, you know right from wrong, and I do not have to call you up when you are going to a party to

find out if you are behaving yourself because you are the one who is going to have to suffer the consequences. And, I expect you, from the training that you have had at home, to tell the truth and do what is right and not get into trouble."

B: So, do you think that society was more liberal by the time that you were growing up?

S: It is more liberal now. No, society was not that liberal back then.

B: I mean, it was getting more liberal, though? Before at church, they did not have dancing, smoking, playing cards, or anything, but then by the time you were growing up, it was getting more liberal? Do you think so?

S: In some churches, yes, but not in your little country churches.

B: I still think that there is some of that left.

S: Yes, I know that it is. I remember that they wanted to have dancing over here one time, some of the young folks, and Bessie Spencer said, "Oh! What do you think Christ would say if He saw you dancing with somebody."

My mother always taught us to always tell the truth, and she said that if you are going to do anything, do not sneak about it because you are going to be found out anyhow. If it is worth doing or if you think that it is worth doing, do it openly, so that people know. There is no use lying about it. We were always trained not to lie.

B: That solves most of the other problems.

S: Sure, and she says, "I trust you, and if you are old enough that I trust you, then I am depending on you to live up to your part of the bargain." That was the way that I trained Diane, too. I have never had any trouble with her. I always taught her that if you are going to do it, like my mother says, do it openly, and you suffer the consequences. You must remember that what you do is going to fall back on your family, too.

B: Yes, it effects everybody around you. So, then, what would you say was the thing that attracted you to the church?

S: The fun that I had at the parties, and the women that I have met there.

B: So, it was a social thing to start with to bring you to the church. Do you

remember the Sunday School class that you went to? What were some of the activities that you had? Did you ever have money-raising activities?

S: We used to have traveling baskets. They put food or whatever they wanted in them, and then they pass it on to the next one. They throw a little money in with it. You would take out something that you want, and if you thought that the pie that they put in the basket was worth one dollar or fifty cents, you put that in. Then, you put something else in and passed it on. We had those. We had white elephant sales. Of course, we had ice cream socials. They had bake sales, and they had their bazaars. Dorset was known, at one time, for their wonderful turkey dinners. I have been to places now, and people do not know that I am from Dorset. I have heard them say, "Oh, we used to go to Dorset and have wonderful turkey bazaar dinners."

B: Do you remember going to prayer services or the church having prayer services?

S: Yes, they used to have prayer services. At one time, they had them on Wednesday nights. I went to a few of them, but I did not care for them as well.

B: What did they do at the prayer services?

S: Discuss the chapters and talk about like Bibles studies.

B: Hymns, things like that?

S: They would sing a few songs, and then they would read, study, and talk about the Bible.

B: Did they have Sunday evening worship services?

S: They tried that for a while, at one time, but it did not work out. Evidently, not enough people wanted to come.

B: Do you remember there being three churches?

S: Yes.

B: How did the minister take care of three churches?

S: Silliman ran around in a hurry. Silliman would come here, and I believe that he had Cherry Valley and Richmond. Then, she started to teach,

Mrs. Silliman. She worked for a while. I often wondered how he felt at the end of the day if he had to say the same thing three different times.

B: How did he time them?

S: His actual sermon was not over fifteen or twenty minutes. He said, "If you cannot get said what you want to say in that amount of time, it was not worth it."

B: So, where did he go in the morning?

S: He was over here, and then I believe that he went to Richmond, then Cherry Valley. I do not remember that it has been so long.

B: So, they were all three in the morning or one in the afternoon?

S: No, I think that there was one in the evening, but it has been so long that I cannot be sure on that.

B: All right, you were never in the Youth Group, then?

S: No, by the time I joined the church, I was already married, but I used to help in the Bible School study. In fact, I was a teacher because when Diane came along, there was not enough teachers, so I volunteered to teach Sunday School class. I did it for several years.

B: What age group was that?

S: One time, I worked with the six-year olds, and one time, I worked with the twelve-year olds. In the twelve-year old class, we would study and make things, too.

B: Arts and crafts?

S: Yes, and evidently, somebody thought that we were playing instead of studying, but they were studying. I worked with the little six-year olds one time, and we were having such a good time making things and studying about our lesson. They were laughing and joking, but still, they were coming out. They were doing their things. Lois Lynagh got a little peeved because her kids were peeping under the curtain to see what our class was doing. So, they moved my class down into the basement even farther, and the poor little kids are sitting in the water. I went to the board meeting, and I told them about it. Nobody listened, evidently, because

one time, Bessie Spencer came to get her grandson and saw him sitting there in the water. I said, "Well, I told them, but nobody listened." Well, that was the end of my teaching. I said, "I have had enough."

B: Do you remember the move to get the new Sunday School building? Who started it?

S: No, I do not remember that part.

B: No one seems to remember who was responsible for getting it started.

S: I know that at the board meeting, at that time, there was Olive Freeman, and I do not remember whether it was started under Jones or which minister. I do know that they had an architect come in and tell them what to do for ten-thousand dollars. I know Jimmy Comp, who I think was the superintendent, at the time, and I think that they finally did hire somebody to come and tell them how to make things and all. I know that was a great discussion because they said that they did not need ten-thousand dollars worth to tell them that we need an extra room. We knew that and how to make it. That is about the time that I was getting out of church work anyway.

B: Some people have said that under Jim Comp, they had a really good Sunday School.

S: Yes.

B: Do you remember some of the things that went on?

S: I know that he was a very ambitious person, and he tried to keep things pepped up. Then you-know-who. across the street from you, stopped it. He said that he was taking over. Under Jones, I remember this very well: Reverend Jones said, "We have got to get new people in," and our church is for everybody, not for the select few that come. He said, "Let us have a program in the summertime where we will build a shuffleboard court, and we will have horseshoe and games for outside. We will have our activities around the church for the people in the church and outsiders that want to come. Maybe when they come and see how much fun we are having at the church, then we can suggest: "You come and join our church." Albert said, "No, we do not want that." So, that squelched that.

S: Yes, I can see that. Everybody that I have talked to is concerned about the declining membership and everything. I do not think that Dorset is

unique. I think that it is all over.

S: Personally, I think that it is all over, yes.

B: Can you give any good, intelligent guesses as to why this is occurring?

S: I would say that in this church, it is because there is a certain few who have gotten older and do not want the new ones coming along with new ideas.

B: They are fighting changes?

S: Fighting changes. Because the young ones want to be heard and they cannot be heard, they give up and say, "Why bother?" Walk away from it.

B: Everyone seems to be concerned about the young people leaving the church.

S: There is not enough to let them go ahead and help run the church. The older ones do not want them to help run the church because they think that they do not know how. They should instruct them how or help them. When somebody takes an office, instead of keeping their mouth shut, or if they would show them how or say, "I will work with you," or "Do you need some assistance?" There is nothing to back them up over here.

B: Then, when it is time for them to take over, it is hard.

S: It was awfully hard for an older person to give and let somebody else take over because then, they know in their own minds they think, "This is the end of me. I am getting old. They are putting me out," which is not the way they want it to be. The young folks do not, but the young and the old have different ideas. Neither one will give in. Usually, it is the young who have to give in, and they get tired of the old ways.

B: As long as you have known the church, has there always been a financial hardship?

S: More or less. When Silliman was here, I was over at his house one time visiting his wife. He was looking at the books, and he said, "Look here, so and so makes this much money, and so and so, I know that he has a good job. They do not even give a penny a week." That was gee, twenty-five years ago, almost. Twenty, anyhow.

- B: Do you think that people used to tithe more than they do now?
- S: No, not over here. They do not tithe anymore than they ever did.
- B: You do not think that it was a general important feeling?
- S: No, I do not even think that they know, when they join this church, what they are joining, because we had a session one time on what this church means, and some of us bought those books on Methodism. I learned a lot from it, but some of the older folks were so upset because Reverend Jones, one time, came with a robe on and looked like a Catholic. Well, you are allowed to wear a robe in the Methodist Church. He raised his hands, and he turned and prayed up to Christ with his back to the audience. They said that looked like Catholic, which is not so. It is Methodist. John Wesley belonged to the Church in England, and he never gave up his priesthood. So, all of these little characteristic things, they did still go into the Methodist Church. You are allowed, but the do not know that.
- B: Do you think that this church is more centered on itself or on community and world problems?
- S: Itself.
- B: Do you think that should be changed?
- S: I do not like these political and radical ideas of the church getting into politics that much because I think that they get away from the church and the Christ part of it. Although, Christ said, "Help your fellow man," I do not believe in laying down in front of a tractor and all that because you want your way, too. I do not believe that.
- B: Involvement in some ways then?
- S: Involvement in helpful ways, but not this radical way. I do not think that you get anywhere with that. You just upset people and turn them against you even more.
- B: I have a list of old ministers. Can you remember any interesting tidbits or interesting stories about some of them?
- S: I do not know half of these.

B: No?

S: Kelly, I do not know that man, but Haskell Keep married Kelly's daughter. I have heard them talk about that. The preacher's boy used to live, of course, across the street.

B: Now, Merle, Marjorie's husband, lived where?

S: Merle stayed and was born in this house. When Kelly was the preacher, evidently, he chewed snuff or tobacco. He used tobacco. The boy came over to play with Merle and his brother and brought his father's tobacco. I have heard Merle tell that.

B: I would not have thought that went over very well.

S: Well, nobody knew it probably. Merle said that when he came over for the first time, he was sort of like a sissy, but by the time his father was ready to be transferred on, he was just as tough as the rest of them. They would wrestle and do what boys do. He became one of the gang, played ball, and everything.

B: Chewing his tobacco.

S: Then, when I joined, of course, it was Don Silliman.

B: Now, what makes him so special? Everybody talks about him.

S: Oh, he was a slap you on the back, happy-go-lucky type, going to heaven, or you are going to hell idea. He had a way with people. Well, I do not want today it, but he smoothed things over. He made you feel welcome whether he cared about you or not. He always made sure that he visited everybody who was sick. He was just like that kind of person that you are always right. You are never wrong attitude, even if he felt different. His wife, I went over there one time, and she was talking about hoeing, and he said, "Oh, Edith, you did not go out and hoe in the garden on Sunday morning after I asked you not to do that?" She said, "Oh, I was blessing the beans!"

Of course, when a preacher comes, he has been told by the higher ups what he is supposed to do for the year. A lot of people do not know that, but when a preacher comes, he has his set of guidelines. Silliman was to bring in the youth, which he did. Jones was to bring in the money, which he did, but he made everybody mad about it. But he said once, "At least I have you coming, even if you do not like me as a preacher." That is just about the time they were

moving him on. He said, "At least I have you coming to church and reading your Bibles to see if I am right." And once he said this, just before he left, in one of the last sermons, "I will say this much for Dorset: You have a form of religion, yes, but you do not have Christianity in your heart and until you do, this church will never grow."

B: So, what were his means of getting the money in?

S: Oh, that I do not even remember. But I know he was told to hark on the subject of money and Silliman was to bring in the youth.

Macelroy was a very religious person in his own way, but openly he was not a leader. He was more like a follower. He was not a strong personality. If you had a bazaar, you would never even know the preacher was there. He did not come in and shake hands and say, "Hello, I am the preacher." He would bring in the background. But he was a very religious person himself.

B: Still, that would be hard to be a minister though. You have got to do a lot of things. You have got to take initiative a lot of the times.

S: Yes, but he did not. And the others I do not know about. Henry King came here one time and he said to Merle, at that time he was getting into the Evangelistic idea, and he said, "Would you let us rent some of your land to put up a tent?"

B: I remember coming to that, yes.

S: And Merle said, "No, I am not going to rent it to you, I will let you use it," and he gave him a choice of two different places. And Reverend King took the one out back of our barn. And he said, "I prayed about that and my prayers have been answered." But he got a lot of criticism from the town because of that. And I had people calling up, and even having friends, supposed to be close neighbor friends, calling me up and telling me about it and asking me how much we were getting for that. I said, "Nothing, we are doing this for the Lord," but they did not believe me. And they said, "We know Merle would not do anything for nothing." I said, "Well this is one time that Merle is working for the Lord." And when you have people that way, who are supposed to be your friends and neighbors, no wonder they turn people off of religion. When you try to do something honestly, you think you are helping. You can see, that is how the town is.

And they have a saying: No matter what you do and how you turn from bad to good or anything, and try to improve yourself, you never can rise above what they say behind your back. And I think it happens that way lots of times.

B: You really have to do extra to overcome all of that.

- S: And we were married by this Edgar Smith, but I did not go to church under him. And the two little trees that are in front of the parsonage now were planted by Reverend Smith. We were married in the parsonage. At that time they had a little imitation fireplace, which is now their dining room, and that is where we were married. After he left Dorset, he went out to work with the Blackfoot Indians.
- B: Oh, as a missionary?
- S: Yes, as a missionary. And he came back once to talk and he said he went into one of the Indian Villages and he ate a meal with them and afterwards they said, "You were eating puppy." That is all I know about these preachers.
- B: Do you remember your reactions or anything that you heard at the time about having a Korean come in when Reverend Won was here?
- S: Oh yes. Some said, "We have got enough food Americans, why do they want to bring in a Korean?"
- B: How do you think he was generally received in the end?
- S: Better than I thought he would be, but I still think there were people that resented it.
- B: I think he was extremely super intelligent, and I think that it was hard for him to relate to people here and vice versa.
- S: Yes.
- B: What do you think about having a woman minister?
- S: I cannot say because I have never been to her. I do not know. If they know what they are talking about, it makes no difference to me than the man.
- B: What do you think about the Methodist, seemingly, tradition of moving ministers every two or three years? What do you think about that practice?
- S: In one way maybe the idea is all right, you get fresh ideas coming in; but in another way I think it makes the congregation look like they cannot get along with people. If they have to run things their way, they do not want new ideas. They have always heard that the country folks are very close, very religious, very helpful; then they find out they are back-biting. I think they get discouraged. They see that these people are set in their ideas. They do not want change.

That is my feeling about it.

B: Do you think they have to kind of, overcome that shock, first of all? They probably had ideas all set and then all those are destroyed and they have to turn around and change their tactics.

S: That is right.

B: I had not thought of it that way. I can see your point.

S: Because now, say with Jones, they do not give the benefit of the doubt why people act like they do. Maybe it is because they are country folks, and maybe it is just, well, they have not been around to see how other people react to things. That could be too. They have always lived in a small community. They do not know. But when you find out what somebody's background is, you can see why they act like they do, too, like the preachers. For instance, Jones, I found out, was raised by maiden aunts; maybe that is what made him a little peculiar to them. They do not give anybody the benefit of the doubt.

Another thing that I thought was always strange, when they had bazaars; you are working for the church, you are not working to make money for yourself. I mean, it is supposed to be for the church. All right, they will make something personally. Instead of saying, "Here it is. Do not count my time. Do not count the money I put into it. You sell it for whatever you want. If you want to sell it for a dime, I do not care." It is, "Oh my you sold it for ten cents and it is worth a dollar or five dollars." Why do they care? The money seems to be the most important thing in their minds. They do not say, "Here it is. I do not care what you get for it. I am working for the church."

And instead of saying, "We need a paint job done, everybody bring a brush and we will buy the paint and we will all paint, and we will have a good time while we are doing it," it is, "Oh, I do not want to do it. What does she expect me to do it for? What does she think I am?" There is no cooperation when it comes to actually doing the dirty work or actually paying off the extra little money we need.

And it used to be you go over there with an idea that you are going to have good fellowship and you come home depressed. One time I was told not to speak to the other half because they were mad at them. I said, "Well, I am not mad at them." But it is that attitude that has been in this church.

Then there were some children that lived down from the cemetery and they were raised poor. They could not help that, but they would walk all the way up. They lived down by the cemetery, beyond the cemetery and they would walk as children; and they looked like whoever got up had the best things to wear, nothing matched. But that was all right, it was clean, the best they had. They came up here and they sat in the first two rows of seats, as little children, and

yet, big enough to know what people were doing and saying about them, and coming to Sunday School and church because they wanted to. And they were never asked to be in the Easter program. Now, they understood that, and they never came back.

B: Being left out, everybody knows that.

S: And the people did not care. And I had another lady come and she said, "Your church is not very friendly." She said, "I feel like a stranger in this church and I am not coming back." She went to the Nazarine Church and joined that and she said, "They welcomed me." I have heard that over and over again. Whether it is the nationality of the people or what it is I do not know. I had a lady that lived down below me come in and she said, "This town," not just the church, "why, I would not dare ask them to take me anywhere without offering to pay." She came from Cleveland to live here and that is what she said.

B: That is embarrassing.

S: It is.

B: What did you think of the music part of our church when you were at the church?

S: Yes, while I was there, they earned money to buy an organ.

B: That was the first time they ever had one, right?

S: Yes. And I sang in the choir for a while under Silliman. I cannot remember whether I sang under Wilma Spencer or not. I do not remember that part. But I know Mrs. Silliman, that is when I was in the choir and all.

B: She was the choir leader then?

S: Yes. And they used to ask Opal Roberts to play her violin once in a while. And I have heard Mr. Liezert sing, and he has a very nice voice. For a little church, I think that the music, from what I have been connected with, has been very well, very.

B: What do you think has been, besides what we have been talking about, the lack of friendliness and things like that, the main problems of our church. What do you see as the main problems that we have?

S: Well, of course, it is always money. I understand they want to buy, or did at one time, have a larger church, a new church. Now, what do they want a new church

for when there is not that many people that came out?

B: They can hardly afford to support this one, I do not know how they are going to build a new one.

S: That is right. Well, one time we tried to have, it seems like everything is under Silliman because that is the minister I was connected with the most, he took me up to Cleveland with his wife and we chose some films, religious films, and then we had a cartoon, like a Mickey Mouse cartoon or something like that. We were going to have family night and have religious films and Bible sermons, studies and all, and then a dinner, a little pot-luck supper. And that went on for about three different times. And then Albert got the idea that was a waste of money, a waste of time, why do we not have amateurs from Dorset entertain? Nothing came of it. Like I say, every time you wanted a new idea, the same old ones squelched it because of the money.

B: Yes, and those things could have brought more people in; maybe they would not have had to worry about the money later on, or worry less.

S: The same ones always squelch everything.

B: Do you remember when you first came here, you said Reverend Silliman, do you think that the church was more evangelistic than it is now?

S: No, no, because every time they tried to have an evangelistic meeting, there was always a few that did want to go along with it. They did not like the idea of the ministers doing it; some did and some did not. They did not seem to want to be singled out, come forward.

B: I am not sure of the day even, do you remember any opinions or anything that was said at the time when the Methodist Church joined with the EV Church?

S: No.

B: So far no one has said anything at all. I think all we did was change our name, that was about all, I guess.

S: I know there was a discussion on the world service and belonged to that because they figured it was Communist.

B: I know people my own age here in Dorset who think things are Communist and I cannot believe it.

S: Well, I can.

B: A politician or something like that, a communist. Now to me, that is really old fashioned and backward to do that, and there are kids my age that say those things.

S: Oh yes, but not every politician that comes along you are going to think is a communist. How did they ever get the idea that World Service was Communistic?

S: Because of where some of the money went.

B: Oh, it was going to held different countries.

S: Helping the Communistic countries that were promoting Communism. In fact, some of the speakers at some of those meetings were Commies. Silliman came back from extra training; and he said in the church school that he went to, he said there was an outright Communist. They were teaching Communism, and he was very much upset about it. Now, that was back in the 1950's.

And at one time over here, this church that gave up the literature because you could see the socialism and communism coming into the Methodist literature, so they changed some of it. It comes in so gradual people do not realize it and they think because the church sponsors it is all right. And that is how they work it in.

B: Do you remember Mrs. Moses, the lady that painted the paintings of the disciples?

S: Not a whole lot, but I know she painted them. I did not know her that well, but I knew she painted them.

B: Do you know who she dedicated them to?

S: The church, I thought.

B: Well, I got two different stories; she gave them to the church, but that she dedicated them to her husband, and some people said to her husband's parents.

S: Now that I do not know.

B: I thought maybe I could get an answer. I suppose they are on the paintings maybe. I know one of them says to her husband. One of them says that, but she painted a couple big ones and all the disciples. I will have to check them, I

guess.

S: It seems to me that one of the people that stood in for a model was Ruby Van Winkle, but I am not sure about that.

B: She is related to her, right?

S: Yes. I think they said they used her for a model to get an outline of it. Now that is what I have heard.

B: I never heard that. Next year is our 100th birthday of the church.

S: Well, I was the head of it when they had the seventy-five years and we had a program. I ordered a cake like an open Bible. I was on the decorating committee no matter where I belonged it seemed that way. We had candles in each window and we had a certain amount of seats roped off with the crepe paper like they do. And we went and we tried to get everybody we could that belonged right from the beginning that had joined the church, the old members. And we had five rows of these people. They put on a program. They had the youth doing something. And they sang songs, the whole congregation, and they had the preacher, and another preacher, an old preacher. I think Mary Pelton played the organ and Wilda Spencer, and then they had singing. And like I said, each one tried to take part in it. We had a church full. And I think they invited Richmond over I believe. Richmond was to come and all. And then they had their party, their eats, down in the basement. It was the old church. It was not the new one now that has since been remodeled.

B: Do you remember the 85th birthday?

S: No.

B: Oh, I know they had a 75th and an 85th. Do you remember the dedication of the Sunday School; they burned the mortgage?

S: Yes.

B: What was that?

S: Well again, they had a program like they do and singing and all. And then they took a little old, round, silver looking metal dish of some sort and they put the mortgage in there and they burned it up and they were all laughing about it that somebody did that and burned the church down one time. And you know what they say about painting the odors red? And they used to, years ago, as I

understand, if they still had a mortgage on that church, they would paint the door red and when the mortgage was paid, then they could go out and paint it like the rest of the church.

- B: My mom always thinks the doors should be red. She says, "I think the church's doors should be red," and I will bet that is where she got the idea. She never told me that part, but she always thought the church's doors should be painted red. I imagine that is how it was when she grew up or something.
- S: It could have been. I mean, whether that was true or not, or whether that was a custom, I do not know; or just a myth that they always said if the door was painted red that the mortgage was not paid off.
- B: There was some country, I am sure which it was, I always laugh when you go down and all these new houses with the black eagle over the garage doors or something. There is some country in Europe that when your mortgage is paid off you put an eagle in the peak of your house or something. So I always laugh when I go by these brand new houses you know darn well are not paid off and their black eagle is up on the garage already.
- B: What are some of the goals that you would like to see our church set for the next hundred years, some of the changes, or some of the ideas that you would like to see brought about?
- S: I wish they would have things that they could do at the church on the outside, not just for the youth, but for adults. Like Reverend Jones said, "Why do they not have for men, recreation things they could do at the church?" Have them be at the church if they would.
- B: I think our town needs something like that, for the town too.
- S: Horseshoe, I remember in Pittsburgh one time where my sister used to live; she lived right next to a church and all summer long we could hear these horseshoes, click, click. They had lights on, but I do not think our church would do that.
- B: In the summer you could do that.
- S: Well, it was in the summer and they would play horseshoes, the men would. I can remember seeing that. But if they would have some outside activities that way for them, a place to hang out. They always talk about the youth wanting a place to hang out. Why do they not have a place for the adults to hang out and have it at the church? And like Jones said, maybe they could get people to

come and join the church if they thought we were having so much fun that we could not be away from the church. Fellowship.

B: Do you remember the old town festivals we used to have?

S: No.

B: Do you have favorite hymn?

S: "In the Garden. When he walks with me and talks with me and tells me I am his friend."

B: Yes, I like that one, too. Do you remember any minster, on TV or anything that you ever hear? Do you have a favorite sermon or a sermon that really stand out to you?

S: No. I used to like to listen to Bishop Sheen. I thought he was sincere, even if he was Catholic and his beliefs were different than mine, I thought he was sincere in what he believed in.

B: You heard him on TV right?

S: Yes.

B: I remember when we were little we would listen to him on TV on Sundays like 5:00 or something. Late afternoon. Yes, I remember that. If you had one word to describe our church, what would it be? What word would you use? Good or bad?

S: Mediocre.

B: What do you think about out clothing center that we have at the church?

S: I think it is all right for those that need the clothing or think they do. I see nothing wrong. That is part of being a Christian. Again, I have heard there are some comments about having it in the church; they think there are some comments about having it in the church; they think they are having money changing. But I do not see anything wrong it that, because you are not cheating the public, not at the prices.

They said that one time when they wanted to sell plates in the church. They had some plates. Maybe that was for the 75th or 85th or something. They had some kind of memorial or some kind of a plate and they were wanting to sell them and they fussed about that, selling them in the church. They have

rummage sales, and they have bazaars, they are all making money in the church. I do not see what the difference is, I really do not.

B: How did you get interested in your hobbies? You have traveling, sewing, growing flowers and reading?

S: Sewing, years ago I used to sew for my dolls, and then when my daughter came along, she was such a tall girl for her age, she is five foot ten now, that I never could get pajamas and slacks long enough for her, so I started to sew for her. And then I became interested in sewing for myself then, too, and so I just kept it up.

Travel, I love to travel. I have always traveled. I like to see different countries and different ways. I think it goes clear back to the days when I was in school learning about history. I did not care about modern history as well as I did the old ancient history because I wanted to learn about other countries and other people and other things.

That is why I think in the church even, why do they not bring out more of the helping the other people, missionaries? They do not seem to want to back it up over here. They think it all should be centered around their own little community. I do not look at it that way, never have.

B: Going back to the money thing, they always complain about money. They might like that idea, but they might immediately reject it because they cannot afford to help anybody else. We cannot do our job, so we cannot afford to send money someplace else.

S: That is right. And that is not religion to me.

B: I can see their practical, everyday viewpoint. I can understand it, but at the same time, like tithing or something like that; they say if you give tithe, then what you have will suffice you, too.

S: No only that, the more you give the more it gives back to you and it happens that way.

B: How did you get interested in reading?

S: I never was a very good reader as words go and spelling. I am still dumb at it, but I like to read anyhow. And I started out, as a child, reading about animals. My love is animals. Then from there, I graduated into historical novels because I love to read about things like that. And then I am always interested in other people's ideas.

B: You like to experience different things?

S: Yes. I think that is why I like to travel. And when I go to country, I always try a food that they are known for.

B: Even if you do not thing you are going to like it right?

S: Yes.

B: I know I almost went to Greece during school. I went to England. I almost went to Greece. While I was getting ready to go and everything and I was real excited about going, in the end I did not get to. I was afraid I was going to have to try squid or octopus or something and I did not want to do that. Blah.

S: I used to give parties here, Sunday School parties and Past Noble Grand Jewel parties. And they always said, "Well Marjorie is always giving you some weird thing." And I gave them caviar one time just to see what they would say and then I bought some octopus. You can buy it in a can and it is not bad tasting. It is rubbery, sort of chewy.

B: Kind of like mushroom almost?

S: Yes, about that color too. And I have always wanted to try camel meat and I thought I would get to taste a camel when I went to Morocco that time, but I did not. But I ate their lamb they have over there and their Cush Cush, which is form of wheat that they pulverize and it looks almost like rice.

End of Interview