Tim Miller: So, we are here having an interview with Mary Miller about her own experiences with the Lawrence Unitarian Fellowship and other related matters. I do want to say at the outset that we are hoping to make this a public record freely available. We’ll let you make a final judgment when you’re done, but we do want these stories to be out. We think there are a lot of tales that need to be told, so we hope that’s ok.

Mary Miller: That’s ok.

Tim Miller: So, if you have something that you want to start out with that’s fine. Otherwise I can ask questions.

Mary Miller: Well I was just going to take the first one that you have on here about my background in other religions. I was reared a Presbyterian. I went to a Presbyterian college: Park College across the river from Kansas City. This was in the 40s. At that time. People would have talk sessions until the wee hours of the morning. And the subjects would be either religion or sex. I will talk about the religious one. (laughter) I had just always considered myself a Presbyterian but I wasn’t a strong one. I went to Sunday school because I was supposed to and all that sort of thing. So it wasn’t until I got to Park that I really had a clear idea about what Presbyterians thought or what a lot of various religions were into and the way that it was taught was very objective. It taught how the churches were governed, which I had never thought any about and a lot of things that were not spiritual, it was really practical. But this was in a period that there was quite a bit of skepticism at the college that I went to and after I found out what all various religions believe I thought “I’m not any of these for heavens sakes.” That began my skeptical, or my search for something different that I could participate in and feel that I was on the right track. What can I follow up with?

Tim Miller: How did you get from there to Unitarianism?

Mary Miller: At Park College at this particular time there were a lot of skeptics, and every year they would have a religious emphasis week and by golly one year nobody showed up at anything except the skeptics corner and they had to move it to the chapel because it was such a large group, so from then on I became--well I decided from my denominationalism class--that I must be a Unitarian or a Reform Jew so it was much easier to become a Unitarian. (laughter) So of course we hashed this all over, all my roommates and we came to the conclusion that several of us were really Unitarians.

Tim Miller: now at that point you’re still at Park College right? So how did you get to Lawrence?

Mary Miller: Ok, after graduation, my former husband went to Washington U in St. Louis and I had to work on Sundays so I really wanted to pursue the Unitarian group in St. Louis but I didn’t have a chance to then. So then when we moved to Peoria, Illinois, was my first opportunity to go to a church like that, only it turned out to be Universalist. Which was a lot more spiritually oriented than the other churches that I had been to. So we did join there but when we moved to Rockford, Illinois, was my first opportunity to go to a real Unitarian church and it was a church with a minister and a church building and so forth and some instruction before you join about what you’re getting into, so that was really my first time to be satisfied that I had found
something that I could go along with. We lived in Rockford and then came to Lawrence in the late 1950s, 1958. We were very relieved to learn that a Unitarian fellowship had started just before we decided to move here. That meant we didn’t have to organize one ourselves. This was an era of do-it-yourself. There were all sorts of magazines about how you could build your own cabinets and do all these things yourself. One of the things that this group tried to do was build their own fellowship and do it without a minister and without the burdensome things you might have to do if you’re following a certain dogma or a certain way about going at things. So, we were very fortunate to find this group here in Lawrence and it turns out that they had just started the year before, in 1957. Again, it was this do-it-yourself thing. The organization in Boston, and that is the headquarters of the Unitarians, had a fellow, Monroe Husbands, that would come out to small groups that were wanting to know how to form a fellowship and so Amby Saricks someone really important here at the university contacted him and he came out and eventually they formed a fellowship that was really quite successful. I notice that one of the questions that Tim gave me was on early day Unitarians and in this group that helped formed the fellowship there were several physicians. Dr. Gillas (maybe some of you if you grew up in Lawrence you would have had her as a pediatrician) and a number of people at the university. Amby Saricks I think was vice chancellor. Bill Balfour who was provost or ombudsman. Later on there was Sherry Rowland, who later on won a Nobel Peace Prize for I think greenhouse gases. Something environmental, but he was my daughters’ 3rd grade Sunday school teacher. We didn’t have many Nobel Prize winners as Sunday school teachers. But again, it was this do it yourself sort of thing. Also, you notice the theatre at KU is the Crafton-Preyer theatre. Crafton was in the fellowship and was quite a theatrical person, so we had some very good programs. This is another thing that we did by ourselves. We didn’t have a minister and didn’t want a minister at that time, but we had some very talented people who were willing to put on a program each Sunday.

Student: You said the first church that you were involved with was very spiritual; what’s the practice of your belief here in Lawrence?

Mary Miller: If I said that I didn’t mean it. We were more humanistic. So, Centron, where the Oldfather studios is on 9th Street (it is a former building of Centron), which was quite a successful movie producer in the 50s and 60s, so a number of the people from Centron came to the fellowship and they would do play readings and things like that that was really neat.

So I think it was the people. Why are people attracted to this religious body? There are a bunch of negatives that I can tell you that the Unitarians were called, or which they enjoyed being called. And that was that Unitarians didn’t have any dogma, so you were responsible for your own dogma. No dogma, no proselytizing. In fact, you could keep coming forever before someone would be so churchy as to say that they were glad that you came. You’d think, “do these people hate me?” Well, no, they just don’t want to proselytize. It’s kind of cocky but for years we were trying to overcome that, we were trying to say that we need to quit talking in our little groups afterwards and take care of some of these people, but, who knows. So, no dogma, no proselytizing, no pressure for money. People were very tired of having a church group come to them and say, “you really need to pay us so much money so we can support this church and people were very prone to dislike that and to this day they do not pass a collection basket; that was too much, too much pressure. Also we did not have a minister until this past year. So for about fifty years we operated on our own, we did it all and I think we did a pretty good job.
But this is a different era, this is a more spiritual era and people want things, people coming into
the fellowship now want more traditional sorts of things. There has been some conflict over that
but we settled it by saying we’ll have two services instead of one. So one of our services is
spiritual and the other one is more reasonable, more give and take. Hopefully, the program
speaker will be stimulated or stimulate the audience to talk among themselves and debate some
of the ideas that were presented in the program. Ok, so what we do stress then is reason,
humanism, atheism and agnosticism. So there are a number of people that are willing to admit
that they are atheist. And even more I guess, agnosticism. So this led to the attitude by many
townspeople that all Unitarian fellowship was, was a glorified country club. We said “okay.”
We were having a good time and doing it our way and so that was it. So there was a certain
mocking to this. We felt a little superior. We got over it I guess. Actually right now we have a
half time minister whom we like a lot. She’s quite remarkable to step in the kind of place where
the old members are questioning the new members and so forth and not quite sure if they’re
going to stick together or not, so she’s done a good job. Ask me something, Tim.

Student: You mentioned earlier how when you were beginning to learn about all the different
churches and things and something didn’t feel right, you didn’t really like it, I was wondering
what it was about those religions or those churches that made you so skeptical?

Mary Miller: Well to start out with, the biggie, would be the miracles and other discussions about
angels dancing on the heads of pins and things like that. So my roommates and I really stirred
things up together and tried to get it all figured out. Was that all?

Student: Yeah I was just wondering if there was something in general with the belief or with
the church themselves that made you realize “you know I just don’t think this is for me”?

Mary Miller: No, it was with the beliefs. Ok, well I’ll go into some history, early history that
involves Lawrence and I don’t know how many of you are from Lawrence but if you’re from
here you probably know some of the dates and founders and so forth. So Lawrence was founded
in 1854 and one of the major groups that founded it were the Unitarians from Massachusetts.
Massachusetts Immigrants’ Society was made up in large part, but not completely, of Unitarians,
and they formed a group to come to Kansas to vote against slavery, so they were an abolitionist
group. The bell down in the high school lobby, Lawrence High School lobby was given by
some Unitarians in Boston to the Unitarians here to be a warning bell because this was before
1863 when Quantrill’s raid was; they had already had several raids. So someone, one particular
person, as I understand it in Boston donated the silver for the bell and it was brought here under
very shaky circumstances. It had to travel up the Mississippi, it wrecked in a storm and they lost
it and when they got up toward Kansas City they had to be more careful about the Missouri
raiders finding the bell. So they had it packed in a barrel with several layers of dishes so you had
to really be looking for something down in the bottom to see it. So they buried it, and
courageously got the bell to Lawrence. So those were the early day Unitarians and I’m sure they
were spiritual because people just were. And Dr. Robinson, the leader of the group, was a
Unitarian and so was his wife. His wife was the one that had written the book on Kansas history,
of course this was back in the 1860s. So, let’s see what else?
I’ll skip now ahead, I didn’t get finished with my person that came out and established the fellowship. I’ll tell you about the first meeting places there were. The medical arts building down by the hospital was where they met for several times before they found another place and a couple of, at least three, people in the fellowship were doctors. So they had a tie in with that. Then when we came, the building that was in this spot, Meyers Hall, was a frame building and we borrowed it or rented it, I don’t know what. But the kids were in the upstairs and the adults were downstairs and they used material from the publishing house in Boston, Beacon Press Sunday school material was relied on for that. And Bill Balfour who was vice-chancellor or something like that taught the Sunday school, managed the Sunday school in fact some of the kids thought that he owned the Sunday school. So, there were several things that happened. After Meyers Hall we moved across the street to the Union and we would meet there every Sunday. Then it got so that the kids were under a little bit of pressure. There were some teachers in the public schools that on Monday would ask each kid what Sunday school they had been to the day before, so that’s pretty pushy. So the Unitarian kids didn’t know what to say so they would say they belong to the Strong Hall Sunday school. Oh, and another thing that would happen was that the teachers would take them out on a nature hike and they would take a little egg carton and they were going to put little flowers or something in each hole and they came back with cigarette butts and all that sort of thing. So the adults decided something had to be done. One other thing that was cute about the Strong Hall thing, was that we met up on the third floor. I think at that time there was a third floor auditorium and we always had coffee. That is practically communion to Unitarians. So here we are on the third floor and the psychology department was in the basement. And the head psychologist was also in the Unitarian fellowship so we had this cart, a kitchen cart that we kept the coffee maker, the sugar and the cream and all that stuff on in the closet down in the basement and we’d roll it out and have coffee. So we really needed a building.

I ran into another name here that was a prominent person and that was George Waggoner. And he was really a strong person in the days of the university. I don’t know if you would have known him?

Tim Miller: He was dean of the college for quite a few years.

Mary Miller: And established a lot of programs.

Tim Miller: He did. It was a great development and growth period for the college

Mary Miller: Especially the connection with foreigners, the whole thing with study abroad and things like that, he was very influential in the Costa Rican program, way back then. Well when we would have potlucks and things like that we would borrow the facilities of Plymouth. We would use their facilities for potlucks and then for picnics we used to go out to a school house in the country about two and a half miles from Lawrence. And Dr. Oldfather, Charlie Oldfather, was head of the board of the school that was there. Again we would borrow facilities and have our picnics out there. And he was a very prominent person in the music field. He preserved old music. For posterity I guess?

In that era, this was early 60s, there was a movement to consolidate schools all over Kansas and it was a really upsetting thing. And so it came about that they were going to abandon the school where we had been having our picnics. They auctioned it off and we bought it and I’m
pretty sure that price was $4100 for this still very well preserved school, if you realize that a lot of professors were not paid more than $4100 and if you got 6000 that was pretty good. So we bought it and we paid off the mortgage early. Nobody asked anybody, got after anybody about how much money they were going to give. People simply wrote down on a piece of paper what they were able to give and they folded it up and gave it to one person and that person added it up and said “yep we’ve got enough” and that was it. We went ahead and built a wing onto the old school and had it for Sunday school. And since then, in the last year we have done a really nice remodeling job on the interior of the old one. Not only did we raise the money without a big push, we also paid off the mortgage early and went on. Okay now I’ll have to talk about the other ramification of do-it-yourself. I think I remarked before that it was a do-it-yourself era and people did their own cabinets and did all that sort of thing. Well a lot of the work that was done on this old school house and on the wing that was built for the Sunday school was done by people with their PhDs and so forth. So that was a binding thing too.

I think I’m about through. Since we’re a little loosely hung together, there are a lot of variety in Unitarian groups. Each one has its own personality. And some people must get upset or surprised if they go to various ones of the fellowship groups because they are all different. One thing that has changed is people are no longer afraid of being churchy. I told you that people weren’t greeted when they came. Another thing Dr. Miller is involved in is the licentiate of the fellowship. We didn’t have anybody in our own group who could legally marry people, so it happened that one of the head fellows in the Attorney General’s office in Topeka was a Unitarian and so he helped us with this difficulty that we had. They got that changed. Now I think we have three licentiates and you can pick your own. I think that’s it.

Tim Miller: Who was that in the AG’s office? I thought Eldon Fields always did the services.

Mary Miller: Well, Eldon couldn’t legally marry somebody until this Attorney General’s office person got somebody to say that they could. And then as for funerals, the Unitarians are known for their meaningful funeral or memorial services. And now I think this is one thing that other churches have followed along with. I think they are a lot more compassionate and reflected of a person’s life than funerals used to be. Funerals used to be a sermon and not anything, one would fit all you know. We have several people in the fellowship that are really good at putting together a compassionate memorial service.

Ok then it said “how did your membership and participation affect your own private life outside of the religious group?” Well I think for myself, I chose several organizations that I wanted to work in at that stage of my life, when my children were young and I wasn’t working. And at one time almost all the people on the League of Women Voters board were Unitarians. And then there were other groups, like the LLPD, Lawrence League for the Practice of Democracy. I think that’s all I’ll mention right now.

Tim Miller: Can you describe what the LLPD was? I suspect most people don’t know, and that was an important piece of Lawrence history.

Mary Miller: Yes it was. They helped get a swimming pool. Is that what you were thinking of? We were out of town so we missed that. But there was an Olympic pool over here someplace and it was the only pool in town except for the private ones but the blacks weren’t allowed to use it,
so the LLPD organized to help and Petey Cerf, who was quite a mover and shaker, got it so the
swimming pools, the public ones, not the private ones, were open to black people.

Tim Miller: So you Unitarians were pretty important civil rights pioneers.

Mary Miller: Yes. And they still are, I’m not as active, but there are a number that went to a
meeting today about the migrant workers and so forth. It wasn’t Unitarians particularly, but
that’s one of the things that Unitarians are working on now.

Tim Miller: Let me see if I can just get a little bit more. You talked about the Sunday school a
little bit; can you describe it maybe in a way relating more to your family? What did your
children do?

Mary Miller: After they got done picking up cigarette butts you mean?

Tim Miller: Right.

Mary Miller: They were quite enthusiastic Sunday school kids. There were games and activities
and so forth. When they got to be in junior high, the Unitarian group in Boston put out a program
on human sexuality and we had that running for several years, I think it still goes, when they
have a group of kids that haven’t had it. But I was supposed to be the leading programs and one
of the best planned for sexual education and this was back in the 50s or 60s, the early 60s and
other churches have used that same program. But then in junior high they had a liberal religious
youth group for the junior highers and senior highers and boy oh boy, talk about worry. They
were very liberal. Liberal religious youth, but that same gang still gets together. They live in
Omaha and Kansas City and all around and they come here and get together, I’m not sure it’s
every year, but darn near it.

Dr. Miller: Were there any conflicts? What kinds of things would be argued about?

Mary M.: Oh yes, let’s see, there was, this was early early, a group, it was a gay and lesbian
thing. Several people from the lesbian group came and wanted to use the Unitarian facility and
that really brought out the feelings on that sort of thing. It turned out that they just kind of
dropped it I guess. Then again I was gone for part of it, I was out of town. Part of it was a
legitimate concern, that our building was way out in the country and could be easily vandalized.
And another reason was that someone would have to stay with the building and close it up at
night and we didn’t have someone, we had never hired a janitor at that point. So it got postponed
and now the Unitarians are some of the leading ones for an open group, pro-group for lesbians
(the whole list- Lesbian, Gay, Bisexual, Transsexual). So that the Unitarians are very supportive
of those groups belonging and I think we probably have a number who come to Lawrence.

And then, as for my own kids, I never knew if they would keep on being Unitarians or not and I
determined that I was not going to force them to. One of my daughters is in some sort of co-op
place, you know, on Two Rivers Farm. Shelley used to say “I don’t know how these people find
each other.” Another of my daughters went to a Unitarian church as long as she lived near one
but now she’s not within commuting distance of that. Another one was a Unitarian all her life. And my son isn’t much of anything and I don’t push him.

Tim Miller: Are there any other really memorable characters that you haven’t mentioned?

Mary Miller: Oh we always have at least one person that’s kind of way out there. And I think it’s good for us. We can be kind of smug and know that we’re PhDs and that sort of thing, but these other people kind of let us know differently.

Student: What’s the size of your fellowship, like how many people?

Mary Miller: Gosh I was afraid somebody would ask me that. I think it’s around a hundred or a hundred and fifty. Isn’t it? In the early days if we got forty we thought we were doing pretty well. Well another group really has taken over a lot of the fellowship and they are the spiritual group and again I think that’s the way people are moving now, is more towards a spirituality type thing and the rest of us have to wait until the next cycle of skepticism comes around.

Student: So you have mentioned that you’ve been to Unitarian churches that are outside Kansas.

Mary: Yes, not very many.

Student: I was just wondering with your experience with those other churches, is there something that you noticed might be different or uniquely “Kansas” about your experience here in Lawrence?

Mary: Oh, let’s see, well I don’t know if it was uniquely Kansas but at times we have shared a minister. Topeka has shared a minister with Manhattan or something like that. Well, a lot of times we copy off of each other and they will say “oh they do that in Manhattan so let’s try it” or something like that.

Student: What about differences among the Kansas Unitarians?

Mary Miller: Well, there are differences within our fellowship but I don’t think the Kansas Unitarians have been that cohesive.

Tim Miller: Can you describe the facility physically beyond what you’ve said? I mean are there distinctive religious symbols or anything like that.

Mary Miller: Oh we have a chalice that is part of the service. It’s just a pretty little bowl with a stand on it and it has a little alcohol flame I guess, I don’t know what that is. It’s a Unitarian Universalist symbol, not just for Lawrence. And then I brought, to counter act that part about everything being negative, I copied off the seven principles. Supposedly this is about as close as we come to a dogma and I’ll read them real quickly. There are seven principles which Unitarian Universalist congregations affirm and promote. Number one, the inherent worth and dignity of every person. Number two, justice, equity, and compassion in human relations. Number three, acceptance of one another and encouragement
of spiritual growth of our congregations. Number four, a free and responsible search for truth and meaning. Then, the right of conscious and the use of democratic process within our congregations and in society at large. The next one is the goal of world community with peace, liberty, and justice for all. And the last one is the respect for the interdependent web of all exist of which we are a part. That would be your ecological considerations. So you can find that one the web.

Tim Miller: Did you have a time that you thought about leaving, that it wasn’t serving your needs?

Mary Miller: Well, lately, I’m recovering. All this business about spirituality and so forth doesn’t sit well with me. So I like a reasonable approach to things and discussion of it and so forth. But there are a number of young families that seem to want a meld of the spirituality and the churchiness.

Student: When you say spirituality can you verify what you mean? Do you mean a belief in other realms, kind of a form of Christianity that you see being merged with this? Could you clarify?

Mary Miller: Oh, probably not. Let’s see, here are some of the outward things that I see. The responsive readings, unless they really say something, I don’t care for that. That really doesn’t fill it though.

Student: Do you follow the Bible?

Mary Miller: You can, yes, quite often service with begin with a reading but it’s not necessarily from the Bible. It can be Thoreau or Franklin, somebody. But I haven’t answered your question…

Student: It’s okay. Would it be more along the lines of a conformation of an afterlife, the soul, is that what these people seek to affirm or…

Mary Miller: They would be comfortable with the word “soul” and they would use a deity more often, refer to a deity.

Student: These concepts might be imposing upon the Unitarians now were not initially a part of it, or at least during your time, you don’t think they were a part of it?

Mary Miller: Oh yes, there were always some people in our group who were urging for more spirituality. I guess everyone interpreted that in their own way.

Student: So do you worship God?

Mary Miller: Not necessarily.

Student: So if atheist were to attend your church, because you mentioned them, what would they or how would they participate?
Mary Miller: Well they would probably believe that there was at most one god and they would not, well for instance if they weren’t quite atheists they might be agnostics and question things and they would be more skeptical and… you’ll have to wait; I’m not getting the word right now.

Student: Could you describe how a typical service would go? What is involved in a service, you indicated that there were readings, what other kinds of activities comprise a typical service?

Mary Miller: Well, we have several musicians in our group that can add to any service. But also, our services start out with the lighting of candles, of the chalice and reading something that is meaningful to the group. I’m beginning to wear out.

Student: The chalice is the bowl you were talking about?

Mary Miller: Yeah, it’s the symbol of truth. Give me your question again and I’ll get back on track.

Student: Just describe how a typical service would go.

Mary Miller: There is a special hymnal for Unitarians. It’s said that the reason Unitarians are such bad singers is because they are always trying to read ahead to see if they agree with the words. (laughter) So there can or cannot be, depending. The first service at the fellowship is more spiritually constituted and they would have more hymn singings and responsive readings and things like that. The second group would want time for some sort of discussion. They would feel cheated if they didn’t get time to mull things over a bit. So there would be that. Did you have your hand up?

Student: That was the same thing I was going to ask.

Mary Miller: I still didn’t answer yours did I? I’m looking for a word and I haven’t found it, so sorry.

Tim Miller: What do you think the future of Unitarianism, looking ahead away? Is this going to be something, I mean it’s pretty small now, it’s not a big movement nationally. Is it going to be something that eventually will catch on in a big way or is it going to continue marginally or will it fade out altogether? Do you have any sense of direction?

Mary Miller: I think the whole country is moving to more spiritual types services and songs and that sort of thing. And therefore, people will be looking for something like that as they expect more religious services, that some of them will again feel that Unitarians are more to their liking, because it is an alternative.

Tim Miller: Well I’ve wondered a little bit, participation in American religion across the board is gradually going down. The long term trend is down.
Mary Miller: Is that right? I didn’t know that.
Tim Miller: It’s not severe but it’s declining slowly. Gradually church attendance goes down a little bit and belief in God is going down a little bit. Slowly but surely it seems like. And I just wonder, I don’t know this in my own mind, but will Unitarianism follow that trend and start fading down or is it different enough that it will rise up and fill the gap? I don’t know.

Mary Miller: I guess I don’t worry about it.

Tim Miller: Do any of you have any last questions?

Student: So do you personally believe in a god or do you just do it for the community sort of?

Mary Miller: I don’t believe in God and for a long time I couldn’t quite bring myself to say that out loud. So at that time I decided I was at least an agnostic. But I never would know if there was a god or not; therefore I think you choose the best type of life you can.

Student: So do you participate just for the community unity?

Mary Miller: Yes, most of my friends are there and most of us believe similarly. I wouldn’t say we are exact, because that wouldn’t be good. There and a few social movements, like League of Women Voters are when I sort of get my inspiration from.

Student: Sorry that was a little personal, I was just curious.

Mary Miller: No, that’s alright.

Tim Miller: Did your Unitarianism ever get you in trouble? You taught Spanish in a pretty small town environment, did anyone ever take offense?

Mary Miller: Well one girl told me, it was just about Christmas time, and she was a Jehovah’s Witness and she was challenging me and telling me that she could not participate in any Christmas festivities. And I told her it was part of the culture, that I wouldn’t make her participate but that she had to know what it was and what they did. So that was all. Oh! No, there was one. The coach brought in a bunch of military guys and they had these plastic guns. I mean they looked like the real thing and they had all the boys come up during lunch hour you know. And I just went sky high, and this was down in Baldwin, I don’t live in Baldwin. And I called Mr. Doudna and told him what was going on and he came down and had a little talk with the principal. So I felt like that was a religious thing.

Student: What was the purpose of them having the fake guns?

Mary Miller: Oh, well, this was past the Vietnam era. They were just recruiting really, with the help of this coach. He’d pat them on the back you know. Anyway, I couldn’t take it.

Student: You mentioned that after the service, the congregation will have coffee afterwards. It’s the ongoing cliché, that if the Universalist church is on fire, the minister will run in and grab the coffee pot. But I’ve been to a couple services there and I was just wondering if you could maybe
commit on how important is that period of time after the service proper to the whole experience to the community. The service is officially over, but everyone runs downstairs and has coffee and mulls over it. How important is that? Could it be considered a significant part of the service even though it is technically not part of it?

Mary Miller: I think you would assume that. We laugh about it. In fact one minister up in Omaha made up this song “Coffee, coffee coffee, dum dum dum dum dum.” To “holy holy holy”.

Student: Is that the Unity Church off 9th Street?

Mary Miller: No, no. There would be a contrast.

Student: It’s south on Iowa past 31st.

Mary Miller: Go past the Wakarusa Bridge and there’s a sign there to the right that points to the Unitarian fellowship. You have to look for it.

Student: You don’t want visitors. I’m just kidding.

Mary Miller: Well all I can say to sum it up is, it has been very important in my life and been important in my kids’ life. Anything that you can find that you hope makes yourself a better person, then go for it.

Tim Miller: Well I really appreciate you coming in. This is nice. I want to reiterate that we want to gather the stories and make them available. To me this is an important part of it all and I appreciate your doing it.