

Bernard VonTrapp/TC1992.0056
Mad River Valley Project/VFC1991.0004

JB Jane Beck
BV Bernard VonTrapp
Place
Date June 10, 1992

JB Give me your name so I get a level. Make sure
that.

BV Okay. It's Bernie VonTrapp. [.46] And, the fact
that both of them were from the same area, from
Saltzburg, gave them a real, strong common history and
traditions. See when we grew up, we didn't have Santa
Claus, we didn't have, various holidays that were,
they were, noticed and recognized, but they were not,
the emphasis was not put on them like those
traditional ones were, and that slowly, that slowly
subsided as the years went by, they, they were, they
were more for when we were children. [1.37] Growing
up, that those, those traditions were really adhered
to.

JB And say, just take Christmas, how would you celebrate?

BV Christmas was, had nothing to do with Santa Claus, the

sixth of December was St. Nicholas Day, and I remember spending Christmas in Austria when I was, I think three, I was three or even maybe less, and I remember St. Nicholas coming and there was a, a horrifying, and I've told people about it, and they just, that's ridiculous, you know, they'll say because along with St. Nicholas comes Compos which is the devil, and he is there to take you away if you haven't been a good boy or girl. And, I remember, I recall I don't know how, what impressed me as a little kid at that point was, my grandmother's house was a two, or actually a three level house, town house, and there was a balcony on the second level, and that's without, those were the living quarters, and they were hot, I mean, when you're a little kid, it's higher yet, but you entered into the lower level, and came up the stairs, and my grandmother just barely got the door closed before the grump was, was beating his, willow, you know switches, you know a big bundle of them tied together, I can remember looking out the window with one of my, either my sister or brother, and some how this, this grumpus had gotten high enough so he could hit the window, and

I thought you know this guy has got some magic, he can just stretch up, and hit the window. Ha! But those were the kind of things that would really impress you as a kid. [3.25] And, so the sixth of December was St. Nicholas Day and he would come and always bring, mostly nuts and, and fruit and things like that, there were pretty healthy. You think about it. Okay and so Christmas was, Christmas was the, the Christ child and the angels, and the angels brought all the presents and every thing else and it was a real, it was more of a, it was a very, in a child's, understandable for a child, it was more, much more based around, or it was all based around the Christ child and, on a, more of a religious slant.

JB And that was here? You practiced that here?

BV Oh, yeah, absolutely.

JB Would St. Nicholas come here? Or only in?

BV Oh they, he came, yeah they would have some friend, or the pastor or whatever, he would walk up the road, and some people drive by and go who is that?

JB Ha! Ha!

BV You know things like that, and.

JB And would they have the devil too?

BV Oh yeah he would come and you know as we got older, we schemed about how we could, you know, do something, there's always somebody we knew and the voices would sound somewhat familiar, and but still it was just too awesome [4.47] to, you know ever, ever, _____ ever realize what was going on.

JB Now was this in, in Waitsfield or was this?

BV Oh yeah, absolutely, right here, well we moved here in 59, and you know some of my, my brothers or sisters and I, you know we, we would spend Christmas or period of time for schooling or whatever. Elsewhere but. Basically they were always in, you know people there, enough people and it wasn't just us, we had a, we always had summer, either cousins, or friends, children of friends, or my parents who would stay the whole summer, and things like that, so there were always people living there, some year round, went to the school system here, that kind of thing, so it wasn't just, us, it wasn't, so there was, there was definitely.

JB Extended family.

BV Extended family and friends. So it, it was, definitely know to us that that was, the, it was a cultural thing, there was definitely that impression there. And, but as, as when we were younger, I mean we would experience that, in Stowe as well. [6.04] With all my aunts and uncles and everything. And, because a lot of, because it's so, Germanic, and my mother prefers speaking German anyways so that a lot of that was in German too. And all of the.

JB Yeah I was gonna ask you.

BV And all the Christmas carols, all the cakes and cookies, and everything were all German names and things like that, and so it was very, it was, it was very authentic, I mean my mother is a very, you know, she was a stickler on, how it was done. And, well let's see Easter, was the same thing, was, it was the Easter bunny, but it was, it was really, it was, it really was around hunting, you know, and Easter egg hunt, I mean just the classic thing that's still going on in Austria. I mean, you know. You, I would [6.59] recognize it, there were a few things that might of

been different but, I think that would vary over there too, so it wasn't anything. I mean for example, Christmas was, the Christmas room, was just, no one was allowed in there, you know which is very different from, from the, you know the American thing. You weren't, you, you know as a kid you came in and there were no electric lights, they were all candles, you came in and there was this, you know, tree just and all the presents around. Most, most of the time they weren't wrapped, or very few were wrapped. Some were wrapped but very few, it was just, they were laid out, is what more of what it was like. And, oh, so you didn't know what was going on until, I mean you knew something was going on but it was something that just that night there was a big dinner, and it was evening, the 24th.

JB Yeah.

BV Rather than Christmas day. Or Christmas morning. I'm trying to.

JB Did you do the?

BV My kids, you know, I'm trying to, trying to get them to understand that it's very different all over the

world and that, and basically in the Christian areas that it's celebrated but it's celebrated in different ways, and I don't know I guess, I, I have a real, having been brought up that way, it's not that we didn't get lots of presents and everything, but the commercialism was just not part of it as a kid you, you didn't go shopping, you didn't buy things to decorate a tree, that wasn't the focus. It was very different, and I'm trying to impart whatever I can, you know to the kids in that respect, and it's, it's.

JB Would you make your own ornaments and?

BV Well, no, we weren't at all involved in that, that was all done by the parents in that room. [8.57] They would make a lot of the ornaments, I mean, my mother had the candle holders from Europe, you know, she, she used to go to Europe to spend time with her mother, you know a couple of months in the summer, let's say or whenever it was a good time. Some years she was ailing in later years so, it was, it was pretty much when she was needed over there. But she would bring all these things back, I mean they were all straight from, you know, Salzburg or where ever, and so they

had, they were candles with the, you know the clip on holders and one of the things they'd used is, she used was a, would be various colored tissue, with sort of gilded string, and they'd be candies inside there. And, you know you weren't allowed to eat them for awhile, ha, ha. But they would be covered with that, and then, some wax ornaments, things like that, but it was very, it was very, there was no plastic and, and things like that, I mean, you know some, and angel on the top of the tree, but that was it, you know that was, that was a, you know there were.

JB _____. [10.14]

BV Candles on a tree are, is definitely a different.

JB My grandmother always.

BV Did she?

JB Yeah.

BV Yeah. Everyone would be, a gasp, you know.

JB Oh I know it.

BV They'd think, they'd think you're gonna burn the house down. But.

JB And then, you aunts and so forth would, or mother would make a, different cookies?

BV Oh my gosh, it was just a, an endless, I mean it, just smelled like a bakery there for you know two weeks, three weeks before and you know you'd eat cookies right into January. I mean that was just.

JB And were there, particularly special cookies, for that time?

BV Well she, see my, my great grandmother, my mother's mother, ran a, she was a tremendous cook, a well known cook in, and she was a widow, she ran a guest house, in Saltzburgh, a really well known, I mean she ran it single handed, I don't know how she did it, I mean she was a very dynamic person, and of course her daughter learned a lot of cooking from her, but never liked it, and my mother was, you know, by most standards, a good cook, she's a good cook, but, my grandmother always said, you never like, you never took on cooking like you should have, you know, so it was, there was a progression or a digression whatever in their eyes anyway. And, but [11.40] there were certain recipes that had been passed on so, and there's just some well known, you just say the name and any Austrian would know what you're talking about. But there were, at

least, oh there had to be ten to fifteen different kinds of cookies, and then the _____tus, you know all kinds of those. [12.00] Everything, you know, imaginable. And they were all authentic too because she would get the, the essential ingredients sent or go get them herself, to make these things so. [12.14]

JB Does your sister do any of this?

BV One of them does. Yeah. She's, she's, she went to school in Salzburg and lived with my grandmother, yeah she, you know, everything from, from, in fact she, well the school itself was a designer, and a, I'm not sure whether's, it's not a tailor school, and that was one of the big things and she studied, or seamstress I guess you would call it, she studied that, among all the other curriculum but that's what they specialized in and she ended up, doing pretty well and made some, some replicas for a museum in London, you know, she was so, it just came naturally to her.

JB Does she live there now, or?

BV No she lives right here in Waitsfield.

JB Oh she does.

BV Yeah but she does have a, a shop where she does, a lot of the work for the lodge, which you know a lot of the people up there, still, they wear, dirndl, okay, the waitresses, and the [13.25], and the bus boys or whatever the bartenders and all, they wear something similar, vests and shirts and whatever. So she makes all their outfits for them, so she, and my mother is a very good seamstress, and she always wore, the traditional dress, she always has, she, now I think she wears more, she, part of the time she wears, whatever, I mean what you would call it, just. Not American necessarily but, not the traditional dress that they.

JB Um, hum.

BV And they were, she, she knows a lot about it too, my mother does, she used to model and so she has some interest, the ones she pulled out some things that are, just really ornate things that were only worn for occasions. You know, so they had different, different levels of dress too that, that they, that she was familiar with, and used occasionally, but.

JB Let me back up a sec, cause I've got a sort of, way all this together. The family as a singing group, broke up in, 56, and then, people moved to separate places, and I guess, the core stayed in Stowe.

BV Well that was.

JB The lodge?

BV Well the reason that, many stayed there was because, that became their home base.

JB Um hum.

BV So, I think even before 56, there were one or two, or maybe three members, who had, either married, or, or stopped singing but they, the main group, and they were always, other friend who would come, see because their touring was usually eight, maybe ten months of the year, and then they would, they would recuperate, and. So, that was their home base, and my grandfather died there in the house in 48. [16.04] (short pause) (tape off and then on).

JB Sort of your family moved down to Stowe.

BV They were based in Stowe, yeah, and, and the difficulty there for all the members was the, the basic premise that every one, that every one

contributes and everyone benefits in the place, so to speak, it was very, it was a very nebulous kind of a, of a idea, an idea and it was very difficult for anyone to either start a family or and particularly, while they were still singing, and at that point too, things were, when they bought the place, it was just a totally run down, Vermont farm. [17.06] So, until that was done and I think also my grandmother, or step-grandmother, had some, fairly bazaar ideas. And I don't think financially she, you know she had things, things could of progressed to a certain stage a lot quicker than they did, in order for people to have, from that point on some sort of freedom or whatever, so it was, it was, it's still though there home base. And.

JB And did your father, was he, did he sing or did he?

BV My father was, was one of the, the members of the singing, you know, the group, and then in 56, we still, I'm trying to think, we, I remember us living up there, in one of the farm houses, there are three, different farm houses, as a family and I think my youngest brother was born, at that time. [18.06]

And, that was probably 57, 58, and then 59 we moved here to the Mad River valley.

JB And then, you, I think you told me that, your father bought a farm, and that that was sort of although he wasn't really a farmer that was the most comfortable.

BV That was something that, that he and my mother decided would be, a good frame work to raise a family, you know because I had five siblings, and they needed some, sort of, you know a rock to stand on. [18.47]
Ha! Of their own and that was really what, what I think prompted them to come down here and do this, and, I think it was, it was another, similar move for my father in that, you know striking out on his own, I knew he wanted to do it, I think it was, with some in trepidation that he, that he did that, but I, it was a difficult time, I know for them, but they, they managed and, and you know it worked out for them.
[19.22]

JB But did the, singing or the music continue in your family?

BV Well I think more, there was some, hard feelings I think because it had, it had, the family situation,

the in Stowe had, had lasted that long but I think, what really, what really, it wasn't so much the music but the family itself, that, you know people, there were annual, huge, reunions, which, which where everyone would again see each other, and that was the nice part, I mean I remember that really well and because we lived geographically so close, every holiday, we would have, you know a formal dinners or whatever, in at the lodge, and friends, you know, you name it, I mean anyone who was around or happen to be there, and it, we knew, we grew up knowing, a lot, I think, I think, because we were so close, I think and I was always pretty grateful for my father in deciding that. [20.41] Just not, taking off to some, your know far off corner some where, I mean this was a, this was his, in 59 was his remote as he would need, anyway, but that we were able to, in a half, or an hour, forty five min in those days it was a little more in the winter, let's say, but in a drive you could go up there for the day and see whoever was there and get together and visit, and you know we had a blast as kids, you know doing whatever.

JB And you all were, fluent in, I suppose _____.

[21.18]

BV No it's, it's, it's Austrian. Yeah, I would say Austrian, I mean it was German originated in Vienna, from what I understand and, and the Austrians just like Vermont have, you know, a ten minute bike ride and you can, you can be in another dialect, which is, you know, for me it would take me, you know, half a day to really start understanding someone, and but we, we my mother spoke to us, we all, that was our mother tongue, German was, because we, in those, in, at that time when we were real young, you know our aunts would baby-sit for us, things like that, and a lot of their friends spoke German, and it was, I think, I remember my older brother and sister, saying when they first went to school, they can, they could remember going to school and, and not understanding a word of English.
[22.25] And just, having to cope with that. And, you know kids are resilient, but I think that wasn't the easiest thing in the world to them, I can remember Martin telling me just saying, you know I didn't understand anything for days and then I think we, the

younger ones began learning English from not only my, my father was, and he was very fluent in English anyway but, he spoke with my mother and he spoke at home, but through my father, with my, from my father and my, my older brother and sister, that I began learning English so, it wasn't I don't recall that, in school, having that problem at all. That I didn't know English, and, but we, my mother still speaks to us, in German and we, reply in English. [23.15] So.

JB How about your kids?

BV They know very little, they know very little. I think they heard enough that, they could pick it up easily, I'm certain, I'm sure my, my I think my second child, Gardner probably could pick it up pretty easily, he's pretty, he just remembers things. Ha! That's the most important thing. But, no and I, you know I remember, you know a lot of the music and prayers and things like that were all in German. And, that would be a, a Saltzburger dialect [24.01] which you know people in Austria can target you immediately, and it's, in Vermont it's a little more difficult, in the United States if you, if you are from, the south, you

know somebody can pin point the south, the west, probably the mid-west and New England, certainly but in Austria it's, it's like that as well, but there's, there I spent a year there, in 73, and every one would, would they would never know where I was from, they would say you're from so and so, you know you're from Vienna, or you're from, not Vienna necessarily but they would always guess some other region that I was from, and I love to imitate dialects anyway, you know I just, you know my parents, were very aware of dialects and things like that and it was kind of a, a thing, a funny thing to do, you know to imitate it, I guess I do it with Vermont accents too. Ha! Ha!

JB Oh I mean, I was thinking as you were talking and I could hear right across Vermont, and north and south I could hear all the different dialects.

BV Yeah. Well, the German itself was, I think, the German that I know, if I were to go to Austria now, I think people would, kind of look, a little perplexed because some of the vocabulary would date back, I mean my mother told me that happened to her, when they spent some time there, that at times, at times, they,

some of their German is out dated, it's archaic.

JB But they don't keep up with the current slang I guess.

BV Yeah. Well it wouldn't even be so much slang as, just words that just aren't used anymore, just so it was, it's and I'm not fluent, I shouldn't say I'm fluent, I can certainly get along, easily, you know I spent a, I spent some time in Bourge_____, which they have their own dialect and I immediately pick it up, I mean I just start talking like they do and, my, I don't think my vocabulary is you know if I were to read a legal document I probably would be lost, I would be lost.
[26.26] But I, you know I used to read the paper quite a bit and.

JB Well you're comfortable in it.

BV Yeah well it took a little while for the rust to wear off and you know I think as a kid, we always grew up, resenting, the fact that we had to speak German to her, or even listen to it, at times you know, but it's pretty normal I think.

JB I think well one of the themes that we're getting, you know talking with families is either, grandfather, once he learned English, wouldn't talk it anymore,

cause he wanted his family to be American.

BV Yeah. Yeah. [27.04]

JB Or the attempt to keep it up and the children
resenting cause it made them different.

BV Yeah. I think, I have a feeling and I think, one
thing, you know my family had to do this because they,
it wasn't just English they were exposed to, but the
multi-cultural you know, world wide, they, they just
had a different approach and I remember that really
well, I mean I remember I didn't know a thing about,
racism, okay, or that kind of bigotry, that, that you
felt from even some of the native people here.

JB Ah ha.

BV That just wasn't, wasn't the case. And there was I
don't know I just felt a real high level of respect
for any, any kind of culture and I mean, you know,
growing up, and it was just a parade, and I, I don't
know I just really, that mental, I realized you know
later on, as I got older, you know how important that
is for, you know people to understand, other peoples
and cultures and things like that and I, I don't know,
I always, I'd always embraced the, that diversity, in,

and it always seemed on a, on a really positive level, you know it was never, at least in Stowe, it wasn't in any kind of a, antagonistic situation. So it was a real learning experience. It was.

JB Did you feel, American or Austrian or what, a Vermonter? [28.57]

BV Oh certainly a Vermonter, certainly a Vermonter, I mean, knowing, some how in Vermont, well it's an interesting question, that you say that because before you had said you, the theme that runs through is that people were trying to Americanize, and I think I'm sure there was some of that in, involved but you know my family was so large, and, and this multicultural exposure there wasn't there, I don't think there was any striving to be one thing, it was.

JB Yeah.

BV It was, it was more of a, of a open your eyes, and learn attitude. That's what I came.

JB Yeah.

BV Away thinking. And, I've always felt very, very much tied to Vermont. And I think that, progressed into, later years where well even, even from, it's the same

thing today, that people come here for, you know the pristine, or the environment, or just the political aspect of Vermont, that people have, really tried to, have and have tried to treat this place as a special place not in the sense of, it being, necessarily better than anywhere else, but just that valleys that people have and those things I just, I mean my parents settled here for that reason, the geography. And, and what it was. And, I don't know, that just, rubbed off and politically I feel the same way now. It took them probably pretty adamant about it, and, and kind of a conservationist in, that you know, more than anything, for that, I just remember, you know having grown up here, in 59, I mean in this valley, it's really, really reluctant to, to see that disappear because I feel most peoples. [31.22]

END OF SIDE ONE

SIDE TWO

BV That they really like, they can't put their finger on it, and, but I can, I can, you know I grew u with it, I you know, I was describing you, well you know John Lamberton and people like that who, who just, they're

the living part of that.

JB And Harry Smith.

BV And Harry Smith, who are and I should say, you know all of the, the community of Waitsfield, I mean having gone into the school systems and things like that.

[.36] That, that you that it's just the living aspect of that and then when you see the physical, you can pinpoint it, you can say it, I mean I, some of my work involves that, that I, you know working with the land, it's, kind of a landscape, would be described as landscaping and I, and I know, I'm really influenced with that, and when I see people using land I, I really, I really draw on that a lot and because I know, I know that's what, what people want and I, I guess I lean towards natural, naturalistic landscape as well but that's, I know that influenced me a lot, that, that the rural agricultural and the, and the culture that you found here. [1.35] In the valleys those people had.

JB Yeah well, the whole Mad River Project has been a fascinating, well for me, it probably in that regard I might ask you a little bit more, we were talking when

I first came about how your older brother took over the dairy, and your younger brother and you branched out into a sawmill and another one did the, plants.

BV Greenhouse, yeah.

JB Greenhouse. But that's interesting to me because it's all, one of the things that, that, you, realize is how diversified farming has to be, to survive and many of these farms, and farmers were diversified in terms of lumbering and sugaring, and cows and potatoes, and you know a diversement, a number of things and it interests me that your family has gone that way.

[2.33]

BV Well, I'm not sure, I think my, my mother had and my father, I mean my father started, there were probably four, sugar houses on the property or five, on the Stowe properties and he started sugaring there, that's, he already had that, I think we, we, we some how followed in his foot steps in a way.

JB So you still sugar here?

BV My brother does. [3.00] I, he and I, started, we sort of, we swept the cobwebs out of it and this was a

number of years ago, and since then he has kept it up, with, with his, you know my younger brother, and now he does it by himself, with help but that, the sugarhouse was there originally and in 57, just before my father bought this farm, there was a sugar bush here, around here and it was cut off, in sort of a desperate moment, for some capitol. And, so most of the sap is brought in here, but that was, I was saying that my father did some of that in, in Stowe and that was the, he did it, more as a hobby than anything, and Martin and I did, too, we started and he helped us out with the equipment that needed to be replaced and everything, so the, but the, the thing that, that economically this place just was not, big enough or viable enough for any, for three or even four people with families and that was something we, we knew was coming up, and I decided to, branch out into the forestry thing, I had, I had, had a real strong interest in, in horses and had worked with horses a lot, and ended up shoeing horses, that's one thing that I, really enjoy doing, I do it now still but it's, it's more of a hobby than anything, I mean it's,

it's just an interest that draws me to it, and, I did that in Stowe as well, because we always had, horse up there that we, I tried, you know very hard to use them for, agricultural purposes not just, recreational purposes. [5.04] And that was, generally the, the managements view but it, it never really amounted to, as much as I wanted to. So, I don't know and I ended up with, sort of a real, in fact when I was excavating here, I found an old horse shoe and a, and the irons for a, for a turning hook, and those two, I don't know it was kind of a funny thing because I, I'd been shoeing and at the time and I was starting this little venture here, and, and it was a way to, to utilize what was here, but also expand a little bit, beyond so that, it would be viable enough for sort of independent operations. And, I think my father encouraged us to, to be, independent too, just like he had to. [6.02] From when he left Stowe, and so it was, it was a difficult time when things were sorting out, because you know they're, there's limited real estate and we all had different needs so.

JB Well it sounds like though that the next generation

has really congregated, your generation, your siblings and so forth, family have congregated in a sense, I mean the main congregation is around _____. [6.31]

BV Well I would, I would have to say that because I, there are three of us, brothers that are right here, and my parents do live near by they wanted to, they had an option of buying a place that was near enough and my sister also lives in town here, so. (Tape off)
(tape on)

JB To the beginning again, when we were talking about Christmas, and the way you remembered celebrating it, and the way you now do it with your kids, is there any of the sort of the vestigial stuff that you did with your family that you carry on as tradition? [7.16]

BV Well it, it's been a little.

JB It's tough, it's more difficult situation.

BV It is, it definitely is, I think, fortunately my parents live here and in that respect I kind of rely on them a little bit.

JB Yeah.

BV For the, for the, the exposure, that they get and it's, you know it's, it's a, it's a help because I, I

do want them to, to see what it was like for me and we, we always tell, I always tell them about it. And, and they're all, all, you know they're very keen [7.55] and interested about it.

JB And I suppose also, I should ask about, the religion, cause that was such a strong part of the Austrian part of your family and that, is that?

BV The religion, it was a, it was something that, I think, I know from myself growing up, I, I recognize that as more of a political thing than, than, anything else, not that I don't have, you know spiritual beliefs and everything but, but I felt very, manipulated by it and I, and I mean you, you know having spent a year in Austria, I you know it was, crystal clear to me, this was in 73, when I spent a year there, and I just, I really it's something that I, I steer away from and I also, I want my children to understand both sides. And, and it's very hard to know where to go, you know to, to show them, but I, I do make an effort to show them, and have them understand. But I certainly, you know Europe, you know when you go there, I mean the cathedrals, and the

fan fare that's involved and every social aspect has a, just an extremely strong and evident aspect of the religion. And it, you just can't get away from it where, where in this, you know in the states here, it's, it's more of a matter of choice, you almost don't have a choice over there. And that's something I don't think is, is necessarily good, I just, I mean I don't know, it just didn't work for me, I guess I'll say it that way and I certainly wouldn't force it on my children. So I, but I do want them to, to really understand it, and respect it. [10.12] I really do, that to me is more important than it, than anything else. And they can decide from there, because it's, it's a, it's too much of something to just, have them take a, a ridiculing or a, a to think of it as insignificant.

JB So I guess really to wrap up, along with, family values and so forth, what is it of your heritage that you most want to pass on to your children? [10.56]

BV As I said before, I never, I never met my grandfather, but I think, I think what, what I, I, it's very hard, it's a little bit hard to explain in a few words but,

I feel like, in many ways, we're coming to a cross roads, globally and I think, I think in similar ways, my kids I think will, will be right at the, just at the junction, I mean at the decision to turn one way or the other, and I, I, my grandfather I think, made the turn which is difficult, and he knew it was the right thing, I know that and so did, so did my whole, my aunt explained to me, when they had a meeting about this whole thing, and they knew it was the right thing, there was no objection from anyone, and I think, it's almost that, that right there is probably what those kids are gonna have to decide on, and I, I really, I want to do it in a way so that, they understand it's the right way, I realize myself I have to do this almost daily, in, in things, regarding, just the well, the well being of humanity, I'd have to say. I just, it's just coming down to that, the environment, conservation, just, just the survival, you know, as the quality and the, and the survival of humanity, it sounds pretty grim but, I think, I think it's really a, it's really true. And, those are some of the decisions that I think, I think, I know I want

them to, to weight on their own, and, I think my.

JB Do you mean?

BV I think my, my most important function would be to, to make them aware of what's involved not to force them or tell them or, or even direct them, I want them free and willingly to come to that conclusion and know that that's the right thing.

JB To make a decision you mean as to which direction to go in in life, where to live, what to do, that?

BV Yes, but I mean, I feel it's not just, it's not as simple as that, I think, what has to be done is, is stock taken on a global basis, and that what they do, that they have a, a absolute positive impact, not to survive, you know I think they can do a lot better than that, and that they can contribute in some way that, that will really stand out and, and there, even, you know I'm only thirty-nine, or thirty-nine, whatever, but a, I think, they have such a fresh and open mind that, I think they need that same kind of a thing where, where, they don't take a, they don't have a bias when they, when they look and scope out the

situation. And that they, that they absorb all the positive aspects, in order to when they, when they mature or whatever, that they can function and work back, with the knowledge, of all these, these, diversified, things that they need to deal with and I think it's really important that they decide to, you know the right thing that, that what they do and, and what they sacrifice is worth the effort and I, I just know that, you know we as, as you know, firstly a, Americans are gonna, we're definitely going to have to sacrifice something, you know that the ante is going up day by day. And, you know I just, I don't know that, that's I think probably the most important thing and then the second thing I really would want them, in more of a traditional sense maybe is, is to, to treat where they grew up and I hope they grow up you know to, into their, well I'll be here so I hope they're, you know with me, but that they treat this place, the same way that they really, because they, I think they have, you know I really believe in the, that same act, think globally and act or act locally. [16.21] And I think that's really important that, that they, they

see that and in this homogenized world I think it's more important than ever. It's something I feel people are overlooking. It's so very easy to say well I'll move over because it's a little bit nicer, but it's hard to contribute if you don't really have roots somewhere, and, and I don't mean that people can't travel and explore and experience other things but somewhere the line has to be drawn to the responsibility that you have to a given place. That, that you have more control over, or can help the destiny of. You know. So I think those are probably the two things it's hard to describe quickly.

But. [17.17]

END OF TAPE