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Interview with Jeremiah Reedy, Professor of Classics

Jeremiah Reedy

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Macalester College Archives, DeWitt Wallace Library
Oral History Project

Interview with: **Jerry Reedy**
Professor of Classics 1968-2004

Date: **Tuesday, August 14, 2007, 2:30pm**

Place: Macalester College DeWitt Wallace Library, Harmon Room
Interviewer: Laura Zeccardi, Class of 2007

Edited interview run time: 1:30:52 minutes

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Subjects:

00:00	Coming to Mac; hiring by Garvin; good financial times
05:34	Financial crisis in early '70s; faculty cuts
13:50	Arthur Flemming; Carl Drake
19:20	John Davis
20:25	Curriculum; course requirements; defining liberal arts
29:00	Liberal arts at Mac
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40:03	Rumors about spending and Arthur Flemming
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46:23	John B. Davis; DeWitt Wallace
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1:01:00	Classics Department; classes taught
1:06:39	Department curriculum, other faculty and courses
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Favorite classes

Interview with Jerry Reedy

Laura Zeccardi, Interviewer

**August 14, 2007
Macalester College
DeWitt Wallace Library
Harmon Room**

LZ: My name is Laura Zeccardi and I am a new graduate of Macalester College conducting interviews for the Macalester Oral History Project. Today is Tuesday, August 14th, 2007 and I am interviewing Jerry Reedy, Professor of Classics, in the Harmon Room in the DeWitt Wallace Library. Maybe we'll just have you state your name, and where you're originally from, and when you came to Macalester and then you can start.

JR: Well, my name is Jeremiah Reedy. I'm a Professor Emeritus of Classics. I came to Macalester in 1968 from the University of Michigan where I was in graduate school.

LZ: And then if you want to start with what you have and then we can go from there.

JR: Uh, right. What I wanted to say first of all is that I'm relying on my memory, so this is a memoir, not history. I'm not a historian. I did not do research, although I pulled a few things out of my file before the interview today. And the second thing I'd like to stress is that I am loyal to Macalester College and actually very fond of it. It's a wonderful place and it's very close to being the institution that I always hoped it would be. It's not perfect, but it's about as perfect as anything like this can be. So in the Spring of 1968, I was at the University of

Michigan in Ann Arbor, finishing up my dissertation. And on the very day that I was about to accept a position at a university in Ohio, I got a call from one Lou Garvin, who said he was from Macalester College. And I had never heard of him and I had not heard of Macalester College, either. And he was in Lansing, and asked if I would be interested in coming up from Ann Arbor to Lansing for an interview on that day or the following day. So, I grew up in South Dakota, and always thought that the Twin Cities would be a wonderful place to live. So I decided to go for the interview. And I called the university in Ohio and they gave me another week to make my decision. So I drove up to meet with Dr. Garvin, who was the Provost of the college. And I was very impressed by what he had to say about Macalester. You might even say I was dazzled by it. The fact that the endowment was \$25 million, which was a lot of money in 1968. And the founder of the *Reader's Digest*, DeWitt Wallace, was pouring more money into the college. They had some extraordinary fringe benefits for faculty members such as faculty foreign fellowships. You could get money to travel or study in Europe, or I suppose Asia, or any place in the world, during the summer. New faculty members received a thousand dollars to buy books for the library for their field. And, believe or not, \$300 to buy books for their own personal library. There was even a babysitting fund. If a faculty member and his or her spouse went to a college event, the college paid for the babysitter. So these are not fringe benefits that are commonly found. Plus, there were—the college owned many houses in the neighborhood which were rented to faculty members, too. And then finally, Macalester had, I was told, more Merit Scholars than Harvard. And I'm sure that's true. So the interview went well, and he told me that if I wanted to visit the campus, to simply call his secretary and she would get tickets from Northwest and I could come up and visit the campus. So I did. And, again, the visit went well. I met with several individuals one by one. And at the end of the day, Dr. Garvin asked me

what the university in Ohio had offered me. And I told him and he offered me a thousand dollars more. What's very unusual about this is that as far as I know, the position was never advertised, nobody else was interviewed, there was no affirmative action or anything of that sort, and I got the job. That was the spring of 1968. So we moved here in August of '68. I'll mention one other unusual thing, which would upset young faculty members, or will upset young faculty members if they find out about it. I was given tenure at the end of my second year on the basis of a half-page memo, which the chair of the department wrote to Dr. Garvin. I myself was not asked to provide anything, documents or any information, or anything. That's certainly not the way it's done these days. As you're gonna see, this was one of the luckiest things that ever happened to me in my life. I'm very fortunate that I got tenure at the end of my second year. I did have prior teaching experience at the University of Michigan, and also at the University of South Dakota. So that was 1968, and Macalester was clearly on a roll, believe me.

[05:34]

Now fast forward three years to the summer of 1971. And I'm going to leave this with you. This is a memo or letter from Ken Goodrich, who was the Vice President for Academic Affairs and the Provost of the college. And it's addressed to students who are returning in September, and it's dated 7/7/71, July 7th, 1971. So what this memo says is that, on page three under the rubric "The Supporting Staff This Fall," "as one part of overall budget reductions required by income projections, there will be a total of 91 fewer full and part-time positions on the support staff. In some cases positions were allowed to lapse as persons retired or left Macalester," et cetera, et cetera. "Altogether, 44 full-time and 14 part-time employees have received termination notices". On the next paragraph under "Faculty Reductions for 1972-73," "In regard to the year after next, 1972-1973, the Executive Committee of the Board of Trustees adopted on June 10 a

comprehensive plan for reducing faculty personnel expenses by \$300,000, below the level during '71-'72. The plan was recommended to the Board by its Education Committee and was based on the report and recommendation of the Ad Hoc Review Committee, composed of six faculty members, six students (each with five-sixths of a vote), and three non-voting administrators. Altogether, there will be 23 fewer full-time equivalent faculty positions in 1972-73" and so forth. And you can see, the list here, one position in Biology, one and two-thirds in Education, two in English, one in French, one in German, half a position in Mathematics, three in Physical Education. The major in Physical Education and Kinesthesiology was eliminated. And then one in Physics, one in Religion, one in Spanish, and three in the Speech Department. So if you add up 91 and 23, this covers 114 positions which were being eliminated during '71-'72 and '72-'73. Now the reason this is etched so clearly in my mind [laughs]—and I am a person who tends never to throw anything away, so I have these, a lot of these things on file—the Ad Hoc Review Committee, which was known in the vernacular as the Chop Committee—you know, chopping here and there—met and called our department in for a kind of hearing on two occasions. Well I shouldn't say that, it wasn't the whole department. The chair was out of the country and my colleague Ted Brooks and I went before the committee twice. The first time we got the impression that the whole Classics Department was going to be abolished. Now, it is true that Classics was under-enrolled in those days. As you will see as we go on, it's also obvious why many students were not interested in Latin and Greek in those days. So we thought the whole department was going to be abolished. And everybody on campus did, too. All the faculty members did anyway. The second time we were called in, we were told that one position in the Classics Department would be abolished, and that would have been my position I assume because I was the junior member of the department. And we had purchased a house in the

summer of 1969. My son was born in 1968 so he was three years old. My wife was a nurse but she believed mothers should stay home with the kids. She was not planning to go back to work or interested in going back to work. And I was facing unemployment after three years at the college. I could also say that the bottom of the job market in Classics had fallen out in 1969. That was the year [laughs] after I had two very good offers. So there were no positions in Classics.

[10:10]

The 23 faculty positions eventually devolved, or whatever word you want to use, to I believe 14. They axed 14 faculty members, who lost their positions. I also recall—and I hadn't thought of this for a long time—but, there were students, students were down on Nicollet Mall with buckets collecting pennies for professors, trying to save some of these positions. And that was not very good PR for the college, I'll say that. At the last minute, the night before the Ad Hoc Review Committee was to turn in its report to the Board of Trustees, we got a phone call saying that they had decided not to violate tenure. And all three of us in the Classics Department had tenure, so the Classics Department survived intact, believe it or not. So this was a very traumatic experience. Many of the faculty members who lost their jobs then never found jobs again in academia. They found other things to do in the Twin Cities. So you can see, we had gone—well the endowment had gone, as I recall, from \$25 million to \$17 million in three years. And we had gone from, as I described it being on a roll, to laying off large numbers of people. So what on Earth had happened? The fact is, as I mentioned—and I'm sure he doesn't care if I say this—I interviewed Mr. Drake, Carl Drake, who was the Chair of the Finance Committee of the Board, and then Chair of the Board. And I asked him if it was true that the college was technically bankrupt, and he said "Yes". We had come to a point where we had restricted endowment, but

we didn't have liquid assets and we couldn't borrow money. One member of the Board of Trustees, a wealthy person, had to guarantee Macalester's checks one Spring at the First National Bank. And also, returning students one year were required to make a down payment of \$500 towards tuition for the following year, so the college could meet the payroll in May or June. Our salaries were frozen, and then they were cut. And then the cuts were restored, and we got subsequent years of increases—maybe two percent or three percent. But this was when Jimmy Carter was president and we had double-digit inflation. So a lot of, believe me, faculty members [laughs] were feeling hard up, and wives were going back to work. And people were finding grants or jobs for the summer, etc. I always wondered if the college could have gone bankrupt. And Mr. Drake said, "Yes, it could." I don't know anything about finances, but couldn't imagine a college like Macalester going bankrupt. What would happen? Well now we know what can happen, because Antioch, which was at one time a better known college than Macalester and better established than Macalester and an older college than Macalester, recently went bankrupt.

[13:50]

Antioch has closed. What they hope, that it'll be closed for two or three years, I suppose during which they will do fundraising and so forth and so forth, and they hope and hope to open up again. But you can imagine how disruptive that could be to the lives of students and faculty and staff and so forth. And according to Mr. Drake, it could have happened here. So how did we get into such dire straits in such a short time [laughs]? Well, I blame one person, and that is Arthur Flemming, who was the President. And he came in the Fall of 1968, the same year I came. And he had been president of Ohio Wesleyan, he had been Eisenhower's Secretary of Health, Education, and Welfare—a member of the Cabinet—and he was at present, at that time, the

President of the University of Oregon. So the way it was explained to me was that Mrs. DeWitt Wallace was an alumna of the University of Oregon. She also served on the Board of Trustees there, and she was very fond of Arthur Flemming. She thought he was the fourth person of the Blessed Trinity. That's my phrase, not hers, or Mr. Drake's. And she thought that he would be the perfect person to be president of Macalester College. The president of Macalester at the time was Harvey Rice. I never met him, but the Board made him an offer, a retirement package, which he couldn't turn down. And it included, like, income for his wife for the rest of her life, too, and so forth. So he was persuaded to retire. And Arthur Flemming came then in the Fall of 1968. I don't think Mr. Drake would mind if I quote him, because I did ask him if he wanted this on the record, and he said it was okay with him. He called Flemming "a dishonest son of a bitch" and "an arrogant bastard" [laughs] and said that Flemming was used to spending HEW's billions of dollars, and he found budgets boring. He didn't like to be bothered with budgets. Once there was a picture in the faculty lounge—in those days we had a faculty lounge—on the bulletin board and it showed Arthur Flemming who was waving or something like this, and someone drew a string of dollar bills, and labeled it "The Liberal Art" [laughs]. It was like this [gesture] with the money. He invaded restricted funds. In other words, you know, people make donations to the college for scholarships in Geology or something. Well, he didn't pay any attention to that. He would spend that on his private projects or whatever. At one point I was told that "Liberal Art" wanted Macalester to get into urban housing. And this was at a—there was a faculty retreat. There was a retreat for a certain number of faculty members, not everybody is invited. But he was talking about the college getting, I don't know, building housing somewhere, in the inner city of St. Paul. That's a pretty wild idea for a president of a college and for a college to get into. I'm not mentioning names of people who are still alive, except for Carl

Drake [laughs]. I met a judge once at a social occasion, Judge Otis Godfrey, and he told me that if Flemming had been president of anything but a liberal arts college, he would have gone to jail. I don't know. I asked Mr. Drake if it was true that some Trustees thought that Arthur Flemming was mentally unbalanced, and he said, "Yes, that that was true." Once I met John Dozier, who was the Vice-President for Financial Affairs during those days. I ran into him at the airport, and I told him he should write his memoirs—write a little history of that period. He said it would be considered a great work of fiction [laughs]. People wouldn't believe what was going on. I asked him how long he thought it would take Macalester to recover from Flemming's administration, and he said, "Never." He said the college would never recover. Well, he was wrong, because the college has recovered. Here we are with an endowment of half a billion dollars, and we are, I understand, a "hot college" with thousands of students applying for 500 positions or whatever, and we're selective. We have excellent faculty, wonderful facilities. So we recovered from that. There's no doubt about that. And what I've said isn't going to damage the college's reputation, or the college in any way. Otherwise I wouldn't say it. It might damage Arthur Flemming's reputation, but not Macalester.

[19:20]

So we've had three outstanding presidents. John Davis came in 1975. And then Bob Gavin, and now President Rosenberg. And even Jim Robinson, who came after Flemming was fired, Jim Robinson did about as well as anybody could do in the situation. So we've been blessed with good leadership. The Macalester alumni magazine a few years ago had a picture of John Davis on the cover, and it was labeled "John Davis, the Man Who Saved Macalester." And it's definitely true. When you think of what's happening at Antioch, and what could've happened here, you see what a great accomplishment it was for John Davis, coming in 1975, to turn the

college around in a very short period of time. And I might say something more about that later.

[20:25]

So as you'll find out, I'm a person who's very interested in liberal arts education and distribution requirements and things of that sort, so let me say something about the academic side of things here. When I came in 1968, Macalester had typical distribution requirements. All students had to take Freshman Composition. They had to take two years of a foreign language. A religion course was required, a history course, and then two courses in the social sciences, and two courses in math or hard sciences, and also there was a physical education requirement. And those were typical requirements all across the country. Now very quickly all of those requirements were abolished. Flemming said that "The Pursuit of Excellence" was an outmoded slogan, and that it had been replaced by the individualization of learning. Now, the "individualization of learning", in the vernacular, became a "do your own thing". So liberal arts education came to be "Do your own thing for four years." There were, there were some certain requirements. To graduate one had to pass 31 courses. In those days we didn't have credit hours. Going to Macalester for four years, and taking four courses per term, one would take 32 courses. A person had to pass 31 courses and three interim terms and that was one rule. The other one was that student couldn't take more than 27 courses in one division. So that means you couldn't come to Macalester and take 31 courses in Math and Science, or 31 courses in Psychology and Sociology and Anthropology or Political Science, or you couldn't take all your work in Humanities. So this was to bring in some breadth, but it was pretty...vague, and as some of us said, pretty hard for a student to hang around here for four years and not fulfill this requirement. What this meant was that a person could graduate from Macalester and get a BA degree without having ever studied a foreign language, without taking a course in History or

Philosophy or Religion or Literature. And these are the sorts of courses that people associate with liberal arts education. I used to give lectures in a course in Education here, and the instructor called me an Essentialist. I was exhibit one in the section on Essentialism. So an Essentialist, in this context, would be someone who thinks that there are certain courses that everyone who is certified with a BA degree as liberally educated, should have taken. And I thought also, and I still think, that there are certain works that everybody who goes to a liberal arts college should read, like, say, the Hebrew Scriptures, and Homer, and maybe Virgil, and Dante and so forth. So I was labeled an Essentialist. Now what would the opposite be? Well one spring, just before graduation, 40 seniors were interviewed by a team from the ACM, the Associated Colleges of the Midwest—a team of faculty members from the Associated Colleges of the Midwest. And these students were asked questions like “What is a liberal arts college?” “What is a liberal arts education?” and so forth. One student said, “If this is a liberal arts college, I must have a liberal arts education”. Several students said a liberal arts college is one that attracts liberals. Politically liberal, I guess. Most of them said the word “liberal” in the phrase “liberal arts” means that you’re free to do your own thing. You can take anything you want to take [laughs]. These, I’m probably going to get into trouble, but these faculty members said that the students had apparently never been involved in a discussion of what liberal arts education was. And what I said was that if these interviewers had interviewed 40 faculty members, the answers wouldn’t have been much better. We didn’t talk about liberal arts education much in those days. Now, the student who said, “If this is a liberal arts college I must have a liberal arts education,” I would call an Existentialist. In other words, I am an Essentialist, but the Existential approach to liberal arts education would be to go to a liberal arts college for four years and then at the end look back and say “Aha! That’s what a liberal arts education is”.

[25:44]

But you could have ten people who would have nothing in common, and who would all have a liberal arts education because that's a...there's no essence in that approach. Now, it happened that about this same time, some of our colleagues in say the social sciences, were defining liberal arts education as "self-actualizing." And I thought we ought to be able to do better than that. And it happened that I was asked to write a history of the study of the Humanities for a little book on how to teach the Humanities. So I did quite a bit a research and I discovered that the study of the Humanities can be traced back to the Sophists who appeared on the scene in Greece in the early 5th Century B.C. They were people like Protagoras and **Gorgius [sp?]**. And because democracy had evolved recently there, there was a need for a new kind of education. In other words, if you wanted to run for an office in a democracy, you had to be able to make speeches. If you wanted to participate in a debate at the assembly, it behooved you to know something about rhetoric, too. So there was a need for a new kind of education, and the Sophists came forth and they were offering it. We think of them as maybe teaching rhetoric, but some taught mathematics, they taught political science, they taught religion, theology, all kinds of subjects. Since what they were doing was brand new and had never been done before, there wasn't a word for it in the Greek language. They could've coined a new word, but instead what they did, they took an existing word, paideia, which had meant child rearing. And they used that as the name of their curriculum. Paideia. The Romans—I suppose we would say the elite Romans—used to, like junior year abroad, go to Athens to study philosophy, and then go to Rhodes to study rhetoric. These are people like Cicero and Caesar and Pompey, and so forth. They were fluent in Greek, and they studied in Athens and Rhodes and traveled around, all over the Greek world. They encountered this new kind of education, paideia, and brought it back to Italy. And, again,

there wasn't a word in the Latin language for it. They could have used the Greek word, which they didn't want to do, so they translated paideia in two ways. One was artes liberalis, the liberal arts, and the other was humanitas. Artes liberalis means the sort of pursuits that free people engage in, if you have leisure. Before television and radio and so forth, you'd read history or study philosophy or foreign languages, or something of that sort.

[29:00]

So that's...liberal arts education is an education for, well we always say it's liberating, but it's really, etymologically, it was the kind of pursuits that free people engaged in for their own sake. So it's not vocational. Then the other way they translated paideia was by humanitas. And they translated it that way because they actually thought, as did the Greeks, that the study of poetry, and drama and history and philosophy, and so forth, had the capacity to make people more humane. That is, more understanding, more tolerant, and so forth. And it doesn't work infallibly, but there is something to that. So what I discovered in my research was that the history of the humanities was the same as the history of liberal arts education, because from the beginning, until quite recently, a liberal arts education was essentially an education in humanities with some work in the sciences and math and social sciences to provide a breadth. And but here we were, giving BA degrees to students who might not have, as I said before, ever studied a foreign language or literature on the college level, or history or philosophy or religion. So I thought this was outrageous, but I was a member of the minority. My position, to support this position, I did some research on the history of Macalester. And I think it was in 1964 there were big changes here, and I think it was prior to 1964 that Macalester offered two degrees, a BS degree and a BA degree, a Bachelor of Science degree and a Bachelor of Arts degree. The BA degree was for those students who had a liberal arts education. But if somebody wanted to come

to Macalester and didn't want to study foreign languages or literature or history or philosophy or wanted to really specialize in science, it was possible to do it, but they got a BS degree. But what you could say is that the distinction between the BS degree and the BA degree was deconstructed, not only here, but probably at most places around the country. And everybody got a BA degree.

[31:34]

It's obvious that, as you know I'm sure, that the '60s and the '70s were a very turbulent time all across the country. There was the war in Vietnam, and demonstrations and protests and so forth. Let me...something just came to mind. I recall being told that during the year '67-'68, the year before I came, the big controversy on campus was whether the boys should be allowed to visit girls in girls' dorms on Sunday afternoon for an hour or two, and vice versa. And if so, how wide open the door had to be. This was the big controversy in '67-'68. In '68, when I arrived here, and Arthur Flemming, too—and that had nothing to do with it—the radical student movement that had begun at Berkeley in '64, hit Minnesota. So suddenly we had protests and marches and rallies and demonstrations, and students taking over faculty meetings and presenting us with non-negotiable demands, and so forth. So it was a wild and crazy place. But I would say the turmoil at Macalester was not caused by the war in Vietnam or demonstrations against the war and so on and so forth. Again, as I said before, I blame it on Arthur Flemming. There was a kind of death wish, and this was something I was just thinking about this morning. There were people on campus who wanted to abolish almost everything that was traditional or ceremonial, like the Classics Department [laughs], and required courses, but other things, too. There were faculty members who wanted to do away with Latin honors. You know, you can graduate cum laude or magna cum laude. They wanted to abolish that. There were students who

wanted to abolish caps and gowns. And actually they were made optional. They didn't want a commencement speaker, so one year we didn't have a commencement speaker. They might have wanted to abolish commencement, I don't know. So, as I said, I was saying a kind of death wish or something, to abolish all these things that were traditional and had to with rites and rituals of liberal arts colleges. The yearbook was abolished. Certainly we didn't have homecoming or homecoming queen or king. There was talk of abolishing grades, exams and grades. You would find this hard to believe. And there was a faculty member in the Education Department who talked about doing away with classes. Now, this sounds preposterous. And you might think it's a joke, but about that time we had a Classics major who graduated and married a Religion major. And they moved to San Francisco, where he was going to study to be a Presbyterian minister. And he before—and I met him maybe at the wedding—and he told me he thought he'd be studying New Testament Greek the following Fall and so forth. So at Christmas time I got a call from them, they were back in the Twin Cities. And my wife and I invited them to lunch and I was very eager to find out about New Testament Greek and also what she was doing with a Classics major. Well, she had a job, she was playing in a jug band in a bar [laughs]. And not only was he not taking New Testament Greek, all the classes had been abolished at, this is San Anselmo, the seminary. And each morning, the students would gather in People's Park and decide where they were going to march that day [laughs]. So the feeling was, he said, that the situation was so urgent that they had to get out and do something, there wasn't time to study. So I don't know what this professor of Education had in mind when he raised the subject of abolishing classes. I don't know what the faculty would have done [laughs] if that had happened. But it apparently happened at least in one place for one semester. At Commencement one of those years, Arthur Flemming thanked the students for educating us, the faculty, and the

administration. So it was a kind of reversal there, too. And there was a lot talk about abolishing football. And that continued over quite a period of time. I am not a football fan. And, let's see, next year will be my 40th year at Macalester, and I have only attended one football game. And that was the year that Macalester set a new record for the longest losing streak [laughs]. Did you know that?

[37:13]

LZ: I knew they had a pretty bad record.

JR: Yes. They set the record, and it was a big event. The national press was here, reporters from *Sports Illustrated* and so forth [laughs] to see Macalester set a new record. So I went to that game. The thing I remember most vividly, besides the fact that Macalester lost [laughs], was the halftime entertainment. Guess what? A guy threw a Frisbee to a dog. That was the entertainment. No marching band [laughs] or anything of that sort. A guy throwing a Frisbee to a dog. So, anyway, in my opinion we lacked the rights and rituals and traditions and mythology and school spirit and so forth. There seemed to be—there were people who wanted to abolish what little we had that could have created school spirit and so forth. I want to also show you, and I'll—did I give you one thing?

[38:22]

LZ: I have...

JZ: Yeah, you can keep that.

LZ: Okay.

JZ: I'll xerox this page and give it to you, too. This is something I just ran across this morning, dated February 15th, 1969. And this is the consultant's report to the committee and student and faculty seminars. And this was a project called the Educational Resources Committee. It was, I guess, a faculty seminar and apparently student [?]. And what these consultants said here was that "During the last half century there has been a sharp decline in educational interest in theology and the classics." You could have just as well said religion, I think, "Offset by greatly expanded interest in the social and pure sciences. In such circumstances, a well organized library, the primary purpose of which is instruction, should not only have added the newly wanted materials, but should also have reduced its holdings in the obsolescent fields." So, in other words, classics and religion were considered obsolescent fields and the social sciences and the sciences were where the action is and they were increasing. So this was their report on library holdings, that the library should reduce its holdings in classics and religion. Needless to say, religion at present time is a red-hot subject, and we also have one of the most flourishing and active Classics Departments in the country.

[40:03]

I was a lowly Assistant Professor, and even though I had tenure, I spent most of my time trying to develop courses that would attract students. I wasn't on any important committees during those early years, and I wasn't a part of the inner circle or the establishment or whatever you would want to call it. So I heard a lot of rumors, but I didn't know whether they were right or not. Some of these I tried to verify later. But we were told, for instance, there was a rumor that

students were going to a travel agency over here by the St. Clair Broiler—it was called Delaney Joyce—and charging airline tickets to the college, and that Arthur Flemming paid for them.

There were rumors that students got loans to buy cars and buy stereos, and Arthur Flemming approved that. There were rumors that students got loans, and were not required to sign promissory notes to repay them. The rumor was around the campus that students would go to Flemming and demand something, like three new counselors or something, and he would chide them for not demanding more—being to bashful, things of that sort. Now, these are rumors. Whether they are true or not, I couldn't say. I will stop in a few minutes.

[41:45]

The low point of all this came in the Fall of 1974, not '71, but '74. And in the Fall of 1974—I found many Macalester students have heard about this—21 students occupied 77 Macalester Street, which was the administration building in those days, for the first twelve days of the year. At the opening Convocation during Orientation period—this was when parents came with their students, the freshmen, first year students—the radical students took over the podium and forced the president, Jim Robinson, to sit in the audience, and presented their non-negotiable demands. They had, like, six non-negotiable demands. There were students around the campus with walkie-talkies, and it was kind of like a war zone. Convoys of cars would come and deliver supplies to the occupiers at 77 Macalester Street. And there were rallies in the football field and some radical leaders came from California and around the country to show support for the occupiers. The students at the rallies were chanting various things, some of which were very obscene, and upset the neighbors I remember [laughs]. I lived near Macalester, and when I came in '68, I had neighbors who told me that when their kids graduated from high school they didn't even bother applying, having them apply to Macalester, because they didn't think they would get

in. By 1974, these same neighbors were telling me they wouldn't let their kids go to Macalester, even if it was free [laughs]. So we lost the support of DeWitt Wallace and other donors and alumni and neighbors. And there was also a kind of—oh well, back to the occupation, and the opening convocation. A lot of parents, when they saw what was going on on campus and saw students take over the podium and so forth, took their kids and left. And so the enrollment declined, which obviously added to our financial, to the financial crunch. There was a kind of total breakdown of community. And I remember students coming to me after class, saying, “Whatever happened to this place? There's no school spirit here or anything.” Many faculty members came to campus, taught their classes, and went home. There was one year when month after month we couldn't get a quorum at faculty meetings so business wasn't conducted. We would gather and someone would call for a quorum count and we wouldn't have a quorum and the meeting would be adjourned. I think it's fair to say that during those years, like '68-'74, faculty members who could find positions elsewhere took them and left. Recently an alumna confronted me during alumni weekend, or whatever it was. And, because I had been critical of Fleming, she said, “Well if I was so unhappy here, why didn't I leave?” And I said, “Well I couldn't find another job [laughs].” Actually I wasn't...well I was very unhappy from '68-'75. But, as I said, when John Davis came, we started getting back on an even keel and things changed radically in a short time.

[45:44]

It was during that occupation that students came to a faculty meeting and told us that many of them didn't want a liberal arts education at all. And of course the reaction on my part and some faculty members was “Then what the heck are you doing here?” What they wanted, they wanted courses in urban warfare and guerilla tactics and jujitsu, and things of that sort, rather than

traditional liberal arts subjects. I'll stop there for a while.

[46:23]

LZ: So when John Davis came into the college, I guess, what sort of things did he pursue and I guess other administrators pursue, to get the college back to where it is now?

JR: Well, John Davis was the Superintendent of schools in Minneapolis. When it was announced that he had been chosen to become the president of Macalester, a lot of people were very depressed because elite colleges, or colleges that are aspiring to be top national liberal arts colleges, don't generally go to the public school system for administrators. So we were very depressed. But Davis is a very remarkable leader. Like **that** he changed the mood on campus. He raised the morale of the faculty and the students and the staff. He brought some unity back. And probably most important of all he brought hope. You see, DeWitt Wallace had been giving I believe it was a million dollars a year to the college, which went right into the operating budget. And apparently, well even the Wallaces became disillusioned with Flemming, and they stopped those payments. So we lost the support of DeWitt Wallace. One of the best things John Davis did was he won back DeWitt Wallace. He went to New York, met with him. There were certain agreements about avoiding deficits and operating in the black and so forth. And John Davis was able to do that. And so DeWitt Wallace then remembered Macalester in his will—this is all very, I'm simplifying it greatly—with Reader's Digest stock, which, again, I'm not an expert in this at all, but had never been traded publicly and nobody knew what it was worth. But when it went on the market, it skyrocketed and our endowment went up to a half a billion. And then subsequently it declined [laughs] before the trustees were able to diversify the portfolio. But

still, that's probably how we got back in the black. But, John Davis does deserve to be called the savior of the college. And if you've ever met him you know that he is a remarkable person, very positive and enthusiastic and also, obviously, very savvy when it comes to leadership. So that's, off the top of my head, how it happened.

[49:36]

LZ: What did the tension that developed because of the financial crisis, and because of kind of this upheaval of things, what kind of tension did that, or did it create tension between faculty members in different departments? Was there kind of a sense of competing for...?

JR: Absolutely. As I said, everybody thought the Classics Department was going to be abolished. When we survived intact, there were colleagues in other departments who were very unhappy and very hostile towards—at least I felt that—because they had lost a position and maybe a friend, and we survived. And then there were deeper disagreements about like what is liberal arts education. As I said, a small group of us—you could call us the loyal opposition—thought that we should have a language requirement. And I still think we should have a writing course in composition. It would be a very good idea. So some of us thought that it was a mistake to let the students do their own thing, take pretty much what they wanted to take. All students had to have a major. I didn't say that before. And the major would have requirements. But as far as the work done outside of the major, there was very little structure and basically students could take whatever they wanted to take. And people used to say we needed an advising system with teeth. But advising systems don't have teeth. Advisors can suggest that students do this or do that, but... So there was a big disagreement over what liberal arts

education is, and what the college should be requiring.

[51:41]

I guess I didn't say anything about the Interim term. That was also a controversial thing. And Macalester was the one of the inventors of the interim term—a one month term in January in which students studied one course and faculty members taught one course, and we were urged to teach experimental and innovative courses. The courses that, if they worked, might eventually become part of the regular curriculum. And there were very good courses. And I enjoyed the Interim term but there were also some courses that lacked academic quality [laughs]. I remember I was on the Curriculum Committee. I said I wasn't on important committees, but I was on the Curriculum Committee. Students could—well, there were student-led courses. If a student could find a faculty member to sponsor the course, a student could offer a course. Like, suppose you wanted to, with your experience, offer a course on interviewing. If you could get a faculty member to sponsor it, you could teach that course. A group of students came to the Curriculum Committee, and they were calling themselves the New College. It was like six or seven students, and what they wanted to do was get in a Volkswagen microbus, and just head south for the month of January. They didn't want to be tied down to an itinerary or anything of that sort because it might inhibit spontaneity and creativity. So they didn't want to tell us exactly what they were gonna do, other than head south. And then they would keep diaries or logs, and at the end of the term turn that in for a grade. The Interim term grades, I believe, were all on a pass/fail basis. That also encouraged students to try, like, say physics or something, if they were afraid to try for fear of a bad grade during the regular term. And I voted against that so-called New College, but I was on the losing side. They were given permission to do that for their Interim term project. I remember another young lady who was going to Florida with her

boyfriend, who was going to dress like a hippie and then they would go places like to the public library. And he'd go over and sit close to somebody, and she was off observing to see how people reacted to hippies or [laughs] people who were, look like street people or something, and that was her project. There was a course in pornography, Interim term course in pornography. Probably the first course in the country. And it was offered by one of my friends. And, if I'm not mistaken, The Today Show sent a camera crew and reporter out here to see what was going on [laughs]. It wouldn't be so shocking today. But this was probably the first course in the country on pornography, taught by somebody who said he liked it. And that's what upset the feminists. So... There was a course on igloo building. And there was a course called Cold Behavior that was a sociology course. And students went out around the Twin Cities to see how people behaved when it was really cold. And in those days, we had winters where it was 28 and 30 below [laughs]. So they observed people at bus stops and so forth, to see how they behaved when it was really cold. That course attracted national attention too, otherwise I wouldn't mention it. I had course called Philology for Logophiles. Philology is an older name for linguistics, and it's broader than linguistics because it involves reading manuscripts and so forth. And the classicists are classical philologists, so I'm a philologist really. So Philology for Logophiles, and logophiles are word lovers. So it was a kind of introduction to linguistics, and it was a kind of vocabulary-building course. And what I was hoping to do was get students interested in Latin and Greek, and maybe they would continue the following semester or the following year. And not very many, it didn't work that way. But I know students went to linguistics as a result of my course. Through other colleges, there were courses like sailing in the Caribbean. That's a wonderful thing to do in January if you're in Minnesota [laughs], sailing in the Caribbean. And there was a popular course, which I'm sure was very academically

respectable, and that was the Biology of the Hawaiian Islands, taught by Jim Smail from the Biology Department. That was a good course. I taught Philology for Logophiles. And my friend Truman Schwartz from the Chemistry Department planned a course called Enology for Enophiles. Do you know what enology is?

LZ: No, I don't.

JR: It's the study of wine, wine-making. So this course was going to involve two weeks studying the chemistry of winemaking, and then they were going to the Napa Valley to visit wineries and do wine tasting. In those days I think the drinking age was 21 [18?] so most Macalester students could have gone. For some reason I don't think the course was ever offered. But those were the innovative kinds of courses that were offered during the interim term.

[58:00]

LZ: Why was it then finally dropped? It seems like there were probably some courses that weren't maybe worth the credit, but it did seem like a very, kind of, worthwhile thing.

JR: An unusual thing happened at Macalester. Again there are many people who could explain this better than I could. But, a large number of faculty members were hired between 1964 and 1968, because in 1964 there was curriculum reform here, and I think that was when Wallace started giving money, too. So the faculty expanded, and a large number of people were hired then. And as a result, a large number of people, like my age, retired about three or four years ago. So you've had complete turnover in departments like the English Department. You had

departments where everybody was pretty much the same age. And you mentioned factions and feud and so forth that developed during the difficult times. Those lasted until, let's see. So suppose someone came in '65 and was here, say, 30 years. That would be '95 they might have retired. So those various factions were at the college until that generation retired. And it was my impression that the senior faculty members liked the Interim term. But as they were retiring, a large number of new people were hired, who didn't like the Interim term, and who claimed—and this is certainly true—that more was being expected of them, in terms of publishing and research and for tenure, than was expected, for instance, of me, who got tenure at the end of my second year and didn't even know I was up for it and wasn't required to do anything for it. So they wanted the January term to do research and writing. And they outvoted the senior faculty members who wanted to keep the Interim term. And so the Interim term was abolished under Bob Gavin. But the teaching load at one time had been three courses one term, an Interim term course, and then two courses the other term. When the Interim term was abolished, the course load, the teaching load was reduced, too. It remained at 3-2. It may even be lower now, I'm not sure. So that's how it happened.

[1:01:00]

LZ: So, as we were talking about, I just wanna, and maybe we could start after the financial decline, because I assume things were probably, you know, a little hairy then. But maybe talk about what you specifically taught in the Classics Department, and who else was there with you and just kind of changes, if there have been changes, within that department, from when you started to when you retired.

JR: Well, I have made many very serious mistakes. But at the same time, had a very exciting career, and a wonderful career. In graduate school, my special interest was comparative Indo-European linguistics. You know, you can compare Latin and Greek and Sanskrit and other languages like Old Icelandic, Old Church Slavonic, and so forth, and reconstruct what's called Proto-Indo-European. That's the prehistoric language from which all these languages were derived. It's a very exciting field, a very interesting field. If you want to know something about it, go to the *American Heritage Dictionary of the English Language*. At the end of it there is an article on Indo-European and the Indo-Europeans, and there's a dictionary of Proto-Indo-European roots. So that was the thing I was really interested in in graduate school. It did not occur to me when I came to Macalester that it was a subject that I would never teach at a liberal arts college, because this is something that is usually studied on the graduate level. So the first year I was here, I was asked to team teach a course with David Hopper from the Religion Department, and that course was called Athens and Jerusalem. And Athens stands for the classical tradition, and Jerusalem stands for the Judeo-Christian tradition. This course had been designed before I came, and I was asked if I would teach it. So I said, "Sure." My undergraduate major was philosophy. So Dr. Hopper and I taught that course for thirteen years and it was a very exciting course and a wonderful course, in which we compared—we had generalizations about Greek thought, Greek philosophy and, basically, like, Reason and Faith and so forth. And that course got me back into philosophy. So I started taking courses. I took courses at the University. I spent a sabbatical at Oxford for one term where I was in what they call the sub-faculty in philosophy. And I spent that whole term doing research on Richard Rorty. Then starting in, let's see, 1990, I started going to Greece in the summer for conferences on Greek philosophy. And I just got back last week, and this was the 19th year in a row that I've

gone to Greece and given papers. And sometimes I attend two conferences in Greece and sometimes give two papers. And I've collected one batch of these papers and published them in a book called *In Love with Logos*. And logos means reason and language. And I'm getting ready, I have almost enough papers for another book now. And I'm also honored to be elected one of the honorary presidents of the International Association for Greek Philosophy. So philosophy, for the last 25 years or so, has been my main interest. Oh, I also—there was a question about interdisciplinary teaching, and so forth. I also was privileged to teach with Henry West for ten years, the last ten years that I was teaching here, in a course called Ancient and Medieval Philosophies. That was a kind of history of philosophy from the earliest Greek philosophers that I mentioned like the Sophists and the Pre-Socratics, through Plato and Aristotle, the Church fathers all the way up to Thomas Aquinas and the Scholastics. And that was a marvelous experience. I learned a lot from Henry. We had a lot of fun in class. In both of my experiences with team-teaching, with Dr. Hopper and Henry West, I didn't agree with them on anything. Actually, we disagreed on everything. But we got along fine. I think we exemplified for the students a rational discourse, and showed them that it's possible to argue rationally and dispassionately about things, and you don't have to lose your temper or start calling names or anything of that sort. So both Dr. Hopper and Henry West had profound influences on my special interest of philosophy.

[1:06:39]

LZ: Did you also teach things like basic or elementary Greek, elementary Latin?

JR: Right. We offered elementary, intermediate, and advanced Latin and Greek. And generally

we had good enrollments in elementary Latin and Greek. But then it would be down to five or six in intermediate, and some years we didn't have anybody in advanced Latin or Greek. But then in addition to the language courses, we had courses, like I taught Classical Mythology probably for 25 years. In the morning I would teach mythology, and in the afternoon I would teach philosophy. This is Mythos and Logos, too [laughs]—one of these dichotomies—the difference between mythical thinking and, say, philosophical thinking. Then my colleague Bill Donovan was an archaeologist, and he taught Archeology and Classical Art, Greek and Roman Art, and, I think, Medieval Art. And when he retired Andy Overman came. And Andy's also an archaeologist and is interested in religion. And Joe Rife is interested in—he's an archaeologist, he's also a historian, and he also does literature in English and the original languages. And his wife Mireille is an art historian who specializes in classical art and she's taught courses. And the Classics Department set, well just before I retired, began teaching Hebrew. Nanette Goldberg teaches Hebrew, which is a classical language. And I understand now they are offering Arabic, but Arabic is housed in the Classics Department. So basically we taught language courses and then, you could call them, civilization courses. Bill Donovan taught Greek history, and Ted Brooks taught Roman history. And then we had, like, Classical literature in translation, and so forth. I could also say that we've had very outstanding students. One of our students who was here, probably in '69 or '70, Jim Benson, just zoomed through both elementary Latin, intermediate Latin, and also Greek. And he went on to Stanford to get his Ph.D. in Classics, where he got interested in Sanskrit. So Stanford let him take his scholarship and go to India to study Sanskrit for I think it was going to be two years. He stayed four years. He was able to live in India on this fellowship, or whatever it was, for four years. Then he finished up his dissertation and was at Harvard for a few years, and then he went to Oxford. And he's been at

Oxford probably for 20 or 25 years. He's their man in Sanskrit. He specializes in reading palm leaves. His specialty is Sanskrit grammar, and there are ancient treatises which are written on palm leaves, and he deciphers those and translates them. So he is one of our outstanding graduates. But we've had many graduates, many Macalester majors go to the University of Chicago, to Berkeley, to Princeton, Harvard... I've forgotten where else. But top schools in the country and in the world. So we've had very good students. I never complained about the students. But obviously during this period, say from '68 to '75 or so, there wasn't a lot of interest in Classics. There were several attempts to abolish the Classics Department. There were people who object to the fact that everything we taught was written by a dead white European male. These are the so-called "DWEMs". We have one poem by Sapho, an ancient Greek poetess, one poem. But otherwise, everything we taught in our department was written by Plato or Aristotle or Aeschylus, Sophocles, Euripides, and Manander and Aristophanes and so forth and so forth. We were criticized for that. Actually, I think it was good for us to have to defend what we're doing all the time, because it forced us to examine our assumptions all the time. And, I think too, that we tried harder, tried to make—people expect courses in dead languages to be boring, but they can be very exciting. So we tried to make our language courses very interesting. And since Andy Overman came we have one of the most flourishing programs in the country. As I mentioned, there was an article in *The Chronicle of Higher Education* about our department, because we have like 25 or 30 majors, and lots of students in the languages and other courses, too, now.

[1:12:30]

LZ: One question I just thought of that's not on the list is, I know the Classics Department is

very active in going on digs every summer.

JR: Right.

LZ: Were you ever involved in the planning of that, or the starting up of that?

JR: Well, I'm not an archaeologist, and so I wasn't really involved in that. I mentioned that when I came to Macalester there were these faculty foreign fellowships. So once, I think the second summer I was here, I got one of those. It was \$900, which was enough to live for six weeks or so, and I went on an archaeological dig in France. And I actually felt that I should have an experience in archaeology, because it comes up in all the other courses that we teach. We're always talking about...well, in mythology or Greek history and so forth, it's all based on archaeology. So I had one experience in archaeology. But these programs... Bill Donovan took students to Greece to excavate. Andy Overman started taking them to Israel, and Nanette Goldberg is involved in that dig, too. And then Joe Rife got a permit to excavate near Corinth in Greece, and he's taken I think this summer a large group of students. So that, of course, is a wonderful experience for a young person or for anybody. And no doubt archaeology has stimulated a lot of interest in our other courses, too.

[1:14:08]

LZ: Well I wanted to move on and talk about kind of...or did you?

JR: Well you mentioned the charter school.

LZ: Yes. I wanted to talk about the charter school, and then also if you've done, kind of, research and publication.

JR: Right. Well, I mentioned that I did research on the history of the—started out as the history of the study of humanities. It turned out to be the history of liberal arts education and its origin in ancient Greece. And I've got some publications on that. But I came to think of myself as an educational reformer. And I used to write essays for *Colloquy*, which was the faculty newsletter here, about liberal arts education and about what I thought we should be doing, and so forth and so forth. By the way, I never accomplished anything as far as reforming the curriculum here or bringing back some structure and distribution requirements, et cetera. But I also got interested in K-12 education and I used to write editorials and letters to the editors and so forth about a progressive education. Progressive education is the philosophy of education that's generally taught in schools of education, and it's sort of the philosophy of education of the public schools. What the earliest progressive educators, like John Dewey and William Kilpatrick did was they rejected classical education. They rejected the methods, the goals, and the content of classical education, and replaced it with what some people call romantic notions about little children and education. So probably ten or eleven years ago, a person who wanted to start a charter school in Frogtown but didn't have academic credentials, came to me and asked if I would be interested. This was a person that I had met in various organizations that were promoting school choice and citizens for educational freedom, and so forth. And he asked me if I would be interested in going in with him to start a charter school in Frogtown. And I said "Well, on one condition, and that is that it have the core knowledge curriculum." The core knowledge curriculum is a curriculum.

It's a very classical curriculum designed by a guy named E.D. Hirsch, and was first described in his book *Cultural Literacy* which came out in 1987. And then subsequently he had another book called *The Schools We Need and Why We Don't Have Them*. So I said to my friend **Mike Ritchie [sp?]** that I would love to be involved if we could have the core knowledge curriculum. He said well, that he had never heard of it. So I gave him the literature and so forth and he said "That's the kind of curriculum we want". This a curriculum in which first graders study ancient Egypt and Mesopotamia. In second grade they study the ancient Greeks. I third grade they study the Romans and generally, too, Latin is offered. And then they study the Middle Ages and Renaissance and so forth. Then in sixth grade there's a review of the whole thing. It's a very traditional, and very solid—it's described as content-rich curriculum. So Mike **Ritchie [sp?]** and I went ahead and I was the chair of the founding committee, which became the school board. And we planned the school for about two years. And there are federal funds and state funds to start the school. And it opened probably eight years ago and it was a huge success. It now has about 350 students in K-8. We started with K-3, then each year would add one more year. Much to our surprise, the first year about 75 percent of our students were Hmong. We hadn't planned a school for Hmong, but partly because of the neighborhood, and the fact that some Hmong parents felt that their kids were lost in big schools with a thousand students or whatever, about 75 percent of our students were Hmong. That dwindled as the student body increased to 65 percent. And the other 35 percent are minority students, too—black and Hispanic. And I don't know if we have any Caucasian students there at all. I'm not involved in that school.

[1:19:15]

When I retired three or four years ago, first thing I was thinking: "What am I gonna do now?"

The college is very kind and generous to us emeriti faculty. We have cubicles over in the

Lampert building, with computers and access to the help desk and so forth. So actually I have two cubicles over there, and like a little office. I come to my office every day. So, I was wondering, "What am I gonna do?" I thought why not try to start another charter school? So, by this time companies had evolved which would help people who wanted to start charter schools. They would help you write the proposals, get the federal funds, like \$150,000 a year for three years and so forth. So I got together a group of college teachers and friends and we worked with a company called School Start and we got a charter. We got federal funds. We found a wonderful building in Bloomington, which had been a public school, and was purchased by a church, Cedar Valley Church, which only used it on Sunday morning for Sunday school and Wednesday nights for special classes or something. So we were lucky enough to find the perfect building. And we called it the Seven Hills Classical Academy and it opened last year. Well, we were hoping to recruit 140 students for K-3. We ended up with 257 confirmed registrations. We had to add a third section of kindergarten, and we had a fourth grade and fifth grade. And every grade is full and we have a waiting list of about a hundred. So it was a huge success. And we have an outstanding principal. Everything worked out, and it's taken on just a life of its own. It was very stressful and the work was very difficult during the planning period. But once we hired the principal, and then she recruited teachers and so forth. There are a million things to do when you start a school. But the burden shifted from the school board to the administration. And so it's a huge success. And we were going to offer Latin in kindergarten, first grade, second grade, third grade. But when we added fourth and fifth grade we decided, well, it's more appropriate for older kids to study Latin. So we have Spanish in kindergarten, first, second, and third grade, and Latin in fourth and fifth grade. Or maybe Latin in third? No, I think it's just fourth and fifth grade. My dream is to get someday to the seventh and eighth grade and have Greek offered in

seventh and eighth. So, it's one of the most satisfying things I've ever done, and something I'm very proud of and also very grateful for.

[1:22:40]

LZ: Do you have anything that you're currently working on now?

JR: As far as the school is concerned, I had two goals. One was to do what we're doing in Frogtown—to give a kind of very special education to certain kids, who wouldn't otherwise get it. You know, the kind of education that's offered in elite prep schools where the tuition is 20,000 dollars a year or something. So we're doing that but I'm also hoping that student achievement at these schools will show that this is the best way to educate almost everybody. So I hope that these schools will be models for the state and the whole country. As far as research, once I started going to conferences in Greece, I had a set of deadlines. Like, February 1st you have to have an abstract for your paper for the following summer. They have conferences every summer, so the deadline for the abstract is February 1st. Then on May 15th or so you're supposed to submit your paper. Most people don't make that deadline. Instead we go to the conference, we give our papers, and then the deadline is September 30th to turn the paper in for publication in the proceedings. So this gave structure to my research life, by having these deadlines. And so, and some years there were two conferences in Greece. So I have 19, probably, maybe a total of 24, 25 papers that I've given on Greek philosophy since 1990. Before that I wrote things on liberal arts education and philosophy of education. So I'm doing several things at the moment. I'm preparing the paper I gave a couple weeks ago for publication. I'm already working on the topic for next year. Oh, this year, by the way, the topic for the conference in Greece, and this is

the International Association for Greek Philosophy, was one that I suggested a year ago. The topic was Paideia: Education in the Age of Globalization. So my paper, I gave the opening paper at the opening session, which was a real honor, too. And I just will revise that slightly to be published in the proceedings. The topic for next year is the relevance of Greek thought for contemporary issues—a very, very broad topic. And I'm already working on, I'm already collecting literature on what I'm going to work on for that paper. As I said I've been to conferences in Greece every year for 19 years in a row. About half of these conferences have been on the island of Samos, where the organizer has a summer home. This is a very beautiful island in the Aegean, one mile from Turkey. The other years we've met at different places. For instance, when the topic was Philosophy of Medicine, we met on the island of Cos, which was the home of the Hippocratic School of Medicine. When the topic was Philosophy and Art we met on the island of Lesbos, probably because of Sappho. It was art in general. Twice we've met in Macedonia near Aristotle's birthplace. One summer we met in Athens on the site that archeologists think was where Plato's Academy was. So I have papers on philosophy and medicine and philosophy and art and philosophy and religion, faith and reason. I can't even remember. I've given papers on Nietzsche and Greek thought, and so forth and so forth.

[1:27:11]

Then meanwhile, I work in both Medieval Latin and Greek philosophy. My collaborator from St. Thomas asked me about ten years ago if I would be interested in helping him translate a work by a Spanish Jesuit named Suárez. And so we translated a work, not a very exciting work. The book is entitled *On the Formal Cause of Substance* [laughs]. And that was published by Marquette University Press in their series Medieval Latin Works in Translation. Now we're doing the footnotes for another volume, and this one is on a more interesting subject [laughs].

This is Suárez's commentary on Aristotle's *Treatise on the Soul*. And in a way it's a marvelous thing because it unites my knowledge of Latin, especially Medieval Latin and scholastic philosophy of the Middle Ages, with Aristotle and Greek philosophy. So we have about 120 footnotes left to do, and then this will be completed. Earlier we translated another work, which was entitled *On Uncreated Being*. These were, you could say, Suárez's arguments for the existence of God. And we were 99% done with that when it got published by somebody else. That's a warning. So in any case, for at least the last 20 years, I've been involved in research in Greek philosophy and Suárez, which is Medieval interpretation of Greek philosophy, for the most part.

[1:29:32]

LZ: Well, I only have one last question and I'd like to close with it, and you can kind of interpret it as you want. But I'm curious if you have a favorite memory or fond time of Macalester, a favorite class, or even just kind of a reflection on your years spent at Macalester.

JR: Boy. I suppose my favorite classes were the ones I team taught. Athens and Jerusalem with David Hopper, and Ancient and Medieval Philosophies with Henry West. Those were really outstanding experiences and opportunities. I have lots of favorite students. Basically what I tell people, and I think I said this before, is that one might think that teaching dead languages would be boring. But I've had a very exciting career. It couldn't have been better. That's probably it.

LZ: Alright. Thank you very much.

[End of Disc 1:30:52]