



MACALESTER COLLEGE
Macalester College Archives, DeWitt Wallace Library
Oral History Project

Interview with: **Don Gemberling**
Class of 1964

Date: **Tuesday, June 10th, 2008, 9:30a.m.**

Place: Macalester College DeWitt Wallace Library, Harmon Room
Interviewer: Kayla Burchuk, Class of 2010

Interview run time: 2:00:39 minutes

Accession: 2009-09-10-02

Agreement: Signed, on file, no restrictions

Subjects

00:00	Brief introduction
00:47	Decision to attend Macalester
01:57	Mac alumnus as high school teacher
03:03	Application process
03:55	Impression of the campus upon arrival
04:45	Layout of the campus at the time
06:28	Weyerhaeuser Chapel Other campus buildings
08:17	Montana background
10:16	Initial impressions of student body
11:35	Campus cliques
12:45	Political clubs at Mac, largely conservative
13:50	Lack of liberal radicals
15:34	Being introverted
17:22	Professor Ted Mitau, a favorite
18:19	Intro to Political Science with Mitau
19:14	Mitau's reaction to a political button
21:26	Valuable lessons from Mitau
22:24	Falling asleep in class

23:11	Mitau's death
24:49	Jewish students on campus
25:56	Political Emphasis Week
28:50	Living on campus
30:04	Life in the dorms
32:10	Regulations for female dorms
33:37	Drinking on or off campus
34:31	Carding at O'Gara's
35:39	All-College Dance
	Holidays on campus
37:06	School dances
38:32	Academic challenges in the first years
39:47	Typical class sizes
40:50	Graduation requirements
43:07	Required course: "Personal Hygiene"
44:26	"Personal Hygiene" curriculum
45:37	Embarrassment in "Personal Hygiene"
47:11	PE requirement
48:16	Success in "Social Dance"
50:29	Vocational programs at Mac
52:06	Masters in teaching
53:42	Prevalence of vocational Christian studies
54:52	Conservative student Art "Bud" Ogle
56:46	Rooming with Bud
59:01	Becoming more disciplined
1:00:44	Bud's Wallace Fellowship
1:03:29	Bud's career as a Christian radical
1:04:58	Initial experience in the History Department
1:06:24	History professor J. Huntley Dupre
	Hill Reference Library
1:08:08	Dupre's departure from Mac
1:09:38	Interim project: Russian anarchist Bakunin
1:12:36	Location of history classes
1:13:02	Extracurricular involvement, social activism
1:15:13	Democratic-Farmer-Labor Party with classmate Ron Weber
1:16:28	Socialist activity
1:17:19	Speaker on campus: conservative Bruce Alger
1:18:23	Nuclear disarmament; origin of peace sign
1:19:38	Nuclear non-proliferation, big issue
1:21:17	Spring peace march led by Mulford Sibley
1:23:10	Picketing St. Paul theaters
1:24:52	Other political and liberal religious activity
1:26:44	MMPI testing at Mac
1:28:47	Working as Assistant Chaplain Russ Wigfield's typist
1:30:43	Religious composition of campus
1:31:49	Religion in Life Week

1:33:12	Harvey Rice, a “beautiful man”
1:34:58	Freedom of speech controversy
1:36:59	Having a Communist speak at Mac
1:38:35	Compulsory chapel and convocation
1:40:31	A sit-in in chapel
1:41:48	Campus discussion on compulsory chapel
1:42:41	Student Peace Union on campus
1:44:47	Clubathon: introduction to student groups
1:46:35	Picketing Barry Goldwater
1:47:47	Goldwater at convocation
	Being labelled a comsymp
1:49:27	Campus reaction to peace activities
1:51:33	Vietnam-era changes to campus
	Trying to avoid the draft
	Working on campus as a janitor
1:54:49	Lack of racial diversity on campus
1:56:46	Reunion: discussing changing gender roles

Interview with Don Gemberling

Kayla Burchuk, Interviewer

**June 10th, 2008
Macalester College
DeWitt Wallace Library
Harmon Room**

[00:00]

KB: My name is Kayla Burchuk, and I'm a Macalester College student, Class of 2010, conducting interviews for the Macalester Oral History Project. Today is Tuesday, June 10th, and I am interviewing Don Gemberling, Class of 1964, in the Harmon Room in the DeWitt Wallace Library. So, if you could just state your name, and when you were born, and how old you were when you first came to Macalester, and also where you were born.

DG: Oh, okay. Uh, my name is Don Gemberling. What's on the papers is Donald E. Gemberling, but I've almost always been Don. Uh, I was born in Great Falls, Montana, in April of 1942, so when I came to Mac I was a little over—well, I was eighteen-and-a-half. So, basically, so...

[00:47]

KB: Great. And, um, how did you decide to attend college at Macalester?

DG: Uh, it was a combination of things. Um, in the summer of 1959, I went on the American Field Service program. I went to the Netherlands. And in those days, AFS—almost everyone took a boat to Europe.

KB: Oh wow.

DG: So I think I'd been out of Montana once, twice. So, I'm on this boat with eight hundred kids from all over the country. I think there were two of us from Montana. And it was very, it was, in and of itself, it was a really incredible kind of cultural experience. We're all seventeen years old, and I realized—and it took nine days to get to Europe, so—and so part of what I realized in those nine days is a lot of people I kind of identified with and felt comfortable with were kids from the Midwest. The people from New York and California were way too sophisticated for a Montana boy.

[01:57]

And so when I was thinking about college then, in my senior year, I had a teacher. Uh, he taught history, and he taught a course called “American Institutions and Problems,” which was basically kind of like a sociology course. He was a guy named Jack Schuster [sp?], who graduated from Macalester. And Jack was a really good teacher, and he was a really funny guy. And one of his pedagogical [sic] techniques, he was—he'd talk about things he'd learned at Macalester. And his usual way of saying that was, “When I was at Macalester College, the house of knowledge, a small, Christian liberal arts college for small Christians...” Uh, and he was— So anyway, he was kind of my introduction to Mac. So at some point I said, “I, I want to get out of Montana. I

want to go to a college that's in a city. And the Midwest feels okay." And Jack had given me an intro to the place, so that's how I ended up here.

[03:03]

KB: Um, was Macalester your first choice school, or had you considered others?

DG: Oh, pretty much. My parents didn't want me to leave home. That was a long discussion, but... I, I thought about Carleton, but I didn't have those kind of grades, even in those days, so. And, you know, Macalester came up with some money, which helped. Certainly helped my parents. [laughs]

KB: And what was the application process like for Macalester?

DG: Yeah. That—I don't remember much. It was, it was fairly straightforward. You know, you filled out some kind of questionnaire, you—you certainly didn't write any kind of life bio or "what I want to be when I grow up" or—or something like that. And I, I think the application fee was like fifteen or twenty bucks at the most. So it was pretty straightforward, so...

[03:55]

KB: Great. So, you got into Macalester, and you came. Um, when you first arrived, what was your impression of the campus?

DG: Um, I had another teacher in high school who had gone to the University of Minnesota. And when he found out I was going to Mac, he said, “Why do you want to go to a place that has such an ugly campus?” And when I first got here, I said, “Yeah, I see what Ben was talking about.” And some time after that I went with a friend down to St. Olaf, and it was like—if you’ve been to St. Olaf, St. Olaf has just this absolutely gorgeous campus. And—but, the physical thing didn’t affect me very much, I mean, it was just I was here, and it was in the city, and that was a big thing to me, and so, it was okay.

[04:45]

KB: How was the layout of the campus different than it is today?

DG: Um... Hmm. There have been so many changes. Uh, I was thinking about that when I was walking across and watching even more changes. [laughs] Where the campus center is now was Coffman Union. It was a smaller building, but it basically had the same purpose, the same place. And there was a dorm next to it, which was the first dorm I lived in, which was Dayton Hall. It’s gone now, and good riddance—it was a horrible place to live. [laughter] Just—God, it was ugly. You know, it was very utilitarian, absolutely sterile. And Kirk was there, the old gym, and the swimming pool, and the field house—the old field house—were there. The corner where the stadium is now was still married student housing. It was called Macville, and it had been built, I think, primarily after the war, when a lot of, a lot of guys—and it was guys in those days—came on the GI Bill. And it was uh, I can’t remember, was it Quonset huts? Or, just like, old converted barracks. I think it was old wooden barracks. And I can’t remember when they tore that down. It was not long after. It was ’61, ’62. The library was—well. The old library,

which is the alumni center or whatever they call it, was there. Old Main was here. This wing, of course, was torn down at some point, which was sad for a lot of us, because it had a lot of memories. The chapel, the uh—what is that?

[06:28]

KB: Oh, the Center for Religious and Spiritual Life?

DG: Whatever that thing is.

KB: Yeah, yeah.

DG: That, that ugly thing that sits out there. Once upon a time was named after—it was the Weyerhaeuser Chapel; that was the family who came up with the bucks. I remember when they built that there was a real strong reaction, because that was a nice grassy area, and it kind of kept the campus open. And that building was so unlike the rest of the campus, it was like, “What is this thing?” And I’ve been to a lot of events in that building, and I’ve always thought that it was some really consistent view of Presbyterianism that you had to have a chapel that was absolutely uncomfortable. You’ll die if you sit on those chairs for more—or, those pews for more than a couple hours. None of the buildings on the corner of Snelling and Summit were there. Saga wasn’t there; those two dorms weren’t there. The women’s dorms were Wally, Bigelow, and Turck. The Summit House was there, but it was two buildings, and that’s where senior women primarily lived. There was nothing... Oh yeah, over here, southeast of this—or southwest of this building was another building. I think it had been built after the war, by stringing together

old barracks. It was called the Little Theatre Complex, and it had a lot of charm, but God, it was ugly. So, um, we don't— I think it was in 1963 or around there that DeWitt Wallace kicked in a huge amount of money, and that's when they built the fine arts complex, and they built the sci— no, the science hall came from somebody else's money—but I think most of Wallace's money went to the fine arts complex.

KB: Interesting.

DG: That was a long answer. [laughs]

KB: No!

DG: It's had a lot of changes, so.

[08:17]

KB: It was good, really informative! Um, what was your impression of the student body when you first came to Macalester?

DG: Um, [coughs] excuse me. One of the things I always got a kick out of was I would say to people I was from Montana, and they'd kind of look at you. And I—there were probably, maybe there were twelve of us on campus from Montana. And they always kind of expected that number one, you rode horses; number two, you must be from some really rustic place, you went to a dinky high school. Well, the town I grew up in was, at that time, the largest city in Montana.

There were twenty-three hundred kids in my high school. You know, the high school I went to was bigger than almost all the high schools anybody went—you know, who came here, had gone to. So I'd—you know, I would find some way of saying, "Yeah, I, my, my high school was kind of dinky, it was only twenty-three hundred of us." And, um—but in a big high school like that, and interestingly enough, part of what I learned about all this, I learned here, is you had cliques. That's how you survived. And I keep trying to—uh, I always tried to think of what the clique I was in, but basically it would have been what we would now call the "nerd/slightly rebellious" clique. We were all decent students, but we weren't working real hard, and we found lots of ways to get into trouble, but not, not like, not like the greasers, you know. We did things like, oh, put out underground newspapers, which in 1959 in Great Falls, Montana, was a definite no-no. [laughter] And—but part of the clique thing in the hierarchy of my high school, was the jocks were at, at the pinnacle. I mean, they were, you know, they, they got to wear the sweaters, and the jackets, and have all of the really good-looking women, and sometimes get them pregnant, much to the shame and disgust of the community, haha. [laughter]

[10:16]

And, uh, so when I got here, part of what I noticed was a large number of letter jackets. Because a lot of the people went to Mac in those days were from small cities, small towns in Minnesota, where everybody's a jock, for all intents and purposes. So I thought, oh my God, I'm going to die in a sea of jocks. And then I walked through the parking lot, the one that used to be back here. And it was full of really nice cars. I'm from a blue-collar family—I don't, I don't think I said that. And I'm going, "My God, I'm in a sea of rich jocks." [laughter] Well, um, that belief somewhat persisted. I, I remember, for—thinking at some point, and in part in getting ready to do this, that, that I've always kind of had a love-hate relationship with this place. And part of it

has to do with some of the, the elitism that was here when I arrived, and I think is still here today, okay. And much of the elitism was hooked to money, but, but not totally. So, I of course then started looking for my own clique. [laughs] So, so it was, it was an interesting experience when I got here.

[11:35]

KB: Wow. So, so who ended up being in your clique?

DG: Um, a really strange collection of people. You know, one of the questions—I can't remember which one—got me to thinking, you know, this is a small school, and it's a big reason why I came here. And you really did get to know a lot of very interesting personalities, and a real, a real range of people. And how you came together was a function of situation and where you lived, particularly if you lived in a dorm, and I lived in a dorm all four years. And so, and in, at least in the early '60s, this was a fairly political campus, but it was political in a very different way. In part as a joke, at one point I joined—I, I was already a member of the Young DFL [Democratic-Farmer-Labor]—and as a joke, I joined the Young Republicans. Young College Republicans.

KB: Yeah, I read that in your senior profile in the yearbook.

[12:45]

DG: Yep. Yeah. [laughs] And, but, what I remember, one of the other things is, you know, there were like—if there were thirty of us who were YDFLers, I'd be surprised. There were

three hundred Young College Republicans. And they were a serious group. We also had the functional equivalent of a Young Americans for Freedom chapter. It was called the Conservative Club, I remember. Uh, as years went by, and I used to run into some of those guys who'd been in the Conservative Club, who had become either very liberal or right on the edge of radical, I used to kind of chuckle, because a big, a big part of what changed their political views was the war in Vietnam. And, you know, because—when we went here, we were all draft bait. No, I mean, there was an exemption system, but... So, suffice it to say, there were a few DFLers, and we all knew each other [laughs], and we did stuff together, but not a lot.

[13:50]

And, but in terms of there being radicals, there weren't any. Well there were—I think there were five of us, okay, if I remember right. And by radicals, I mean people who were to the left of Hubert Humphrey, which, in those days on this campus, was extraordinarily left. I remember sitting in a dorm probably when I was a freshman, and Humphrey came up. And, you know, I came from a labor union family. My dad was a, was the treasurer of his union. And, you know, everybody in the room except me was talking about what a horrible human being Hubert Humphrey was. You know, and this guy wasn't a saint in my family. Franklin Delano Roosevelt was, was the saint, and sometimes I even thought when I was young that he was God. But, um, but to these guys, and these are all people from middle class, upper-middle-class Minnesota families, primarily, I mean, this guy was anathema. He was evil! It was like, "God, this is really weird." So, uh, the few of us who were a little bit more left found each other and started doing things. So... Yeah. But I don't want to leave the wrong impression. I had, let's see. My roommate when I was a junior was a business major, and we did stuff together. A major activity was to go to his parent's house—his parents lived in Roseville—and drink his

father's booze. [laughter] That was always fun. And, uh, so you know, I had—in part because the place was small, you really did have people who weren't necessarily, didn't necessarily share all your views, that kind of thing, so...

[15:34]

KB: Interesting. That's great. Um, and then, and just to get quickly back to when you first came, um, what was your impression of the faculty and administration?

DG: Um... Okay. Part of what I've realized in retrospection is how introverted I was when I got here. Um, I'm one of those people who does very well at being an extroverted introvert, but I'm really an introvert. And um, I also realized many years later that I was subject to bouts of depression. Uh, I remember—and I wasn't the only one who did this—you'd refer to them as being in some kind of existential crisis. It sounded a whole heck of a lot better than saying, "God, I'm depressed. I just want to die." And so, um... And I, in part because of the uh, fact that I was kind of introverted, I didn't know how to ask for help. And, uh, finally I—again, in part because there were some really wonderful people here—uh, I found ways to do that, and to find some counseling and deal with some of my issues. But when I first got here, it was like: "Mm. I don't know." Uh, I had a—I thought a lot about leaving, so... But I, I stayed, obviously. [laughs] Somewhere in this transcript, it says I have a BA, so... But um, it—that, that was a little bit intimidating to begin with. And of course, you know, after I'd been here a while, um, people on the faculty notice you for whatever reason, and, um, in those days, you know, some of them would really reach out to you.

[17:22]

Um, one of my favorite professors, and I suspect you'll hear this from anybody who was here in, uh, the late '50s, '60s, '70s, and on into the '80s, was G. Theodore Mitau. Um, and I always feel sad that people as young as you folks would never have had a chance to know Ted, because *he* was special. He was an absolutely dynamic professor. He was, he wasn't a stereotype of a professor, but he was a very unique personality. He had some, uh, behavioral kind of things that he did that it, you know, it kind of drove you crazy, but it was fun. He, he always made you rearrange the room that you were in with him, because he liked circles, so he could be in the middle, and he could get right in your face.

[18:19]

KB: Whoa.

DG: Yeah. Uh, he was the chairman of the Political Science Department. One of his specialties was he, he really worked hard at—a lot of the poli sci majors were pre-law, and that's—he worked real hard at preparing people to be lawyers, people my age I still run into who are lawyers who, who got started as lawyers here. And, um, I had “Intro to Political Science” from Ted—and I call him Ted because later on we became friends—in the Carnegie, what was then the Carnegie Hall of Science. And how they stuck him in that room, I never know, because it was tiered seating, and it was fixed. So he—he couldn't get at you, except for those of us who were dumb enough to sit in the front row.

[19:14]

Uh, and, um, I remember one time, I'd been in class maybe a month, and he ran by me. Ted didn't walk, he basically ran. And he stopped in front of me, and I had a peace button on. Now

this is 1961, and there weren't any peace buttons. Well, there were a few. I can't claim that I had the first one on campus, but I may have. And he stopped and he looked at it, and he looked at my face real hard, and I thought, "Oh, God, I'm dead." And um, so, for the next, maybe, three weeks, whenever he was looking for some kind of butt to pick on, uh, wanted to make some kind of example of left-wing thinking, he'd pick on me. And, I kind of hung in there, although again, at this time I'm thinking, "What am I doing in this place?" And one day at the end of class, he walked up to me and he said, "Do you have class now?" And I said, "No." He said, [in a deeper voice] "Come to my office!" Uh, now, G. Theodore Mitau was about five foot, meh, three, maybe four. So, of course, compared to him, I was huge. I wasn't as huge as I am now, but... Um, and he was, he was a refugee from Germany. Jewish. And he had a, he had a German accent. But he was very well spoken. And, so he said, "Come to my office!" So. His office was, what used to be here, on the third floor. And he, of course, runs, and I'm running after him. And his office [was] just full of political memorabilia, just tons and tons of stuff, and it was just chaos. It was kind of like, "God, where do you, where does he, how does he ever find anything in here?" And so he sat me down, and he said something like, "You may have been feeling I've been picking on you." And I kind of said something like, "Yeah!" [laughter] He said, "Well, you are one of the few people on this campus who chooses to wear their political beliefs on their lapel. And I'm going to teach you how to defend them."

[21:26]

And even when I tell that story, I can still see that and still feel the way I'm feeling now. And so, um, I was one course short of being a political science major, and he taught me well. And, uh, he wrote some recommendations for me for graduate school, and I—I had the chance to see one of them, and he recounted that story, and said something in the end about how well I'd

learned. And, and you know—so people like Ted, and a variety of other people, you know, once you kind of—that was the joy of a small college. Once you got to know them, they got to know you; you found ways to relate to them that were really very positive and very helpful. So. But, Ted’s kind of on the top of the list, even though I majored in history. [laughs] I think I fooled him. I think he thought I was a political science major. [laughter] So. But, I was almost a major.

[22:24]

Oh, one more story. I gotta tell this. Mitau loved early morning classes. Either that or he loved teaching at night, so he could keep you more than three hours. And I’m not a morning person. I never was a morning person. And I was taking political philosophy from him, and it was spring of our senior year. That’s when you took it, basically. And I went to sleep in class. And I woke up, and this pair of eyes behind a pair of glasses, and he’s about that far from my nose.

[gestures] And he said—and I thought, “Oh God, I’m dead again”—he said, [whispers] “Mr. Gemberling, go down and get some coffee!” [laughter] Away I went. [laughs] So, it was a fun spring, let’s put it that way. So...good guy.

KB: That’s great. Yeah.

[23:11]

DG: Yeah, he, uh—yeah, you know, he taught here until sometime in the uh... I’m trying to remember when Ted died. He taught here, and then he left and went on to be the founder and first chancellor of the [Minnesota] state university system.

KB: Wow.

DG: Yeah. But he always kept teaching. He always wanted to teach, and, um, when he got sick, he was teaching here and at the U [University of Minnesota], and he was teaching at Metro State, and he'd become very interested in issues of personal privacy. And that's a field that I ended up working in for a number of years. And he was in the hospital—he had pancreatic cancer, that's what killed him. And his wife, who was also a very special person and is, and is still with us, his wife Charlotte called me and said, "Ted would like to talk to you." So I went to the hospital, and he asked me to teach two of his classes for him.

KB: Wow.

DG: And it was like, one of the biggest honors I've ever had. The only, the only downside was, we taught one of the classes at his house, and he'd come out and sit with us. And watching somebody die from pancreatic cancer is not something you want to do, so uh, but, uh... Yeah, he is tremendous, just a tremendous human being. And particularly when you were raised by an anti-Semitic mother. [laughs]

KB: Huh. Wow.

DG: It was a real interesting personal experience for me. So, you know, there aren't very many Jewish people in Montana, suffice it to say.

KB: Right. I, I remember in my archival work learning that um, they originally had a rule that non-Christians couldn't be presidents of departments. But there was an exception made for Ted, I think?

DG: Yeah, it would have to be.

[24:49]

KB: Was, was Ted's—was Ted's Jewishness like a distinguishing factor for him? Was it noticed by students, or not? Was it exemplary at that time? Were there many Jews at Macalester?

DG: Oh, God no. [laughs]

KB: Yeah.

DG: No, no. Uh, I can't—I really don't know how many Jewish faculty there were, other than Ted. I, I do know there were three Jewish students. I know that because of the work I did with Russ Wigfield. One of my strange jobs. And, um, Ted, by that time, had a, had a lore associated with him, and part of the lore was that he had escaped Nazi Germany. And, you know, he would talk about it. He didn't make a big thing out of it, but he would talk about it. Um, I don't know how—I, I, if I— Yeah, well Ted was buried, from...Mount, Mount Zion. So I think he was, he, you know, he was a reform Jew. I don't think he was a secular Jew, I think he was a practicing

reform Jew, but that was a part of his life I didn't know much about, so... Just that he was Jewish.

KB: Oh. Interesting! Okay. Wow, he sounds like a wonderful, wonderful man.

[25:56]

DG: Oh, God, he was great. Yeah he, um, one of the things that he did, and it's something that— Oh, there's a question here about: "What do you think about the campus as opposed to when you were here?" something like that. But Ted was a big mover and shaker in something called Political Emphasis Week.

KB: Oh, yeah.

DG: Which I don't think is done here anymore.

KB: Unh-uh.

DG: And that's unfortunate, uh, because if you were interested in politics, it— it was on a, it was on a four-year cycle. And in the year of a presidential election like this one, you would have a mock national convention. Then the next year, I think was a mock US House of Representatives, the next year was Minnesota House of Representatives, and then the next year after that was the United Nations. And it was all week, and you signed up to be part of a delegation, and you did the business of that body. I think we started, like, mid-afternoon or

something when classes were over, and, depending upon how much interesting, how many interesting things you were doing, it'd go late into the night. And that was something that Ted pushed, so that it gave you both the learning experience of understanding how those, those things work, but it also gave you the practical experience if you later went on and did political stuff. Uh, and so I remember—I was active in the Democratic–Farmer–Labor Party, for a number of years—and I remember the first time that I got elected to the state convention as a delegate. And I walked onto the floor of the arena in Duluth, and it was kind of like: “Hmm.” Then I heard myself saying, “I know how to do this. Ted Mitau taught me how to do this.” And so for a number of years in the DFL, um, I was a floor leader for various candidates and, and did a lot of convention-related stuff. I became kind of a small rules maven and that sort of thing, which is, in the DFL, is a big deal, to know how the rules work. And that all came from Political Emphasis Week.

KB: Wow.

DG: And, and some of the academic stuff, from... And so that's, that's something that I always wish the college would do again, because, you know, I live, I live in this neighborhood, so I deal with Mac kids and the political process, and... And it's always kind of fun to, number one, watch them, but also be a little bit frustrated, because they, they're, they get upset with the process. And that's a function, I think, of not understanding that there is a process. And sure, it can be a real pain in the tush, but it's a process. So. Yeah, so...

[28:50]

KB: That's great. That is so interesting. So, just to change gears for a little bit, and talk about campus life, while you were here, did you live on campus?

DG: Yeah, I lived for two years in Dayton and two years in Kirk. You could only get into Kirk— There was some kind of draw system, and seniors got the first draw and then juniors, so basically by the time it got down to sophomores and freshmen, it was all full up, because that's where guys wanted to live. [coughs] Excuse me. Unless they had the money to live off campus, so...or their parents would let them off campus. And of course, guys could live off campus. Girls—girls, pardon me—young women could not—

KB: Ah, interesting.

DG: —unless they lived in campus-approved housing. Now, when I was a senior, they started approving seniors living off campus, but these are twenty-one-year-old women, but they still had to have their parents' approval and consent. Yeah, a woman I dated in those days, and whom I date now, she lived down on Grand in one of those apartments, and she was, she and her roommate were the first two women who were able to live in an apartment by themselves that wasn't campus approved.

KB: Wow.

DG: Yeah. Long time ago.

[30:04]

KB: How would you describe dorm life in general at Macalester?

DG: Um...noisy. [laughs] Um, Dayton was just— I already, I already told you I'm glad they tore it down. It was just, it was a real sterile place. It was all cinder block walls, and everything was built in. And the only thing you could move in the room was the, the beds were movable, and the chairs. And that was about it. The desks, even, were built in against the wall. Yeah, they hung off the wall, so you, you know, so kind of set up how the room was. But, um, so it, it was a combination of— There was always lots of discussion about everything on the face of the earth. There was a certain amount of card playing. I remember the last year I was in Kirk— there's a Stephen King novel, I think it's *Hearts of Atlantis*, where there's this long, this marathon 500 game that goes on. I sat in a marathon 500 game just like that in Kirk Hall for, I don't know, it went on for like, six, eight weeks. It was always a changing cast. I mean, we didn't play twenty-four hours a day, but somebody would get up and leave, and somebody'd be standing there and say, "Here, sit down, take my hand," and they'd go to class, and they'd come back, and it was just weird, so... And there was a fairly—what I remember is, even though a lot of people who lived in the dorms from, were from Minnesota, they didn't go home every weekend. Some of them did and had a girlfriend or boyfriend, that kind of thing, they might, but most people didn't go home every weekend. You know, they'd, they'd go, certainly go home for short holidays like Thanksgiving. So, and, um... Oh, there's probably some things I can't talk about in dorm life, because they're unspeakable. [laughs] But you spend a lot of time talking, a certain amount of time studying.

[32:10]

Dorm life was fairly regimented. It was much more regimented for women than for men. All the women had hours. I think weeknights it was 10:30; Fridays and Saturdays were 12:00. There were very detailed—and I mean very detailed—rules about physical contact in the women’s lounges and that kind of thing. There was the famous newspaper rule. If you were sitting together in one of the women’s lounges, you had to have at least the width of a normal-sized newspaper between your bodies. And it was enforced.

KB: Wow.

DG: You know, it wasn’t rigidly enforced, but if one of the dorm mothers went by and saw you doing a little, uh, necking, that was the end of that, and you were out the door. [laughter] Now, at the doors to all of those, those dormitories, at, you know, 10:30 on weeknights and 12:00 on weekends, there was a lot of necking going on. [laughter] Necking, by the way, you know what that means?

KB: Yeah. [laughter]

DG: Okay. It’s an old, it’s an old phrase. [laughter] But um, so, in— There were always a lot of activities on campus. Serious programs, artistic programs, lots of dances. Absolutely no drinking, that got you kicked out. Yeah, yeah. It might not get you kicked out of school, but it got you into deep trouble.

[33:37]

KB: So there was no drinking in the dorms at all at that time?

DG: Oh, God. Well, there was if you were willing to run the risk. And, and not very many people were. And, uh, there wasn't the, just—there were other places to drink, number one, even if you were underage. And by the time you got to be a senior, why would you want to sit around in your dorm room and drink? You know, it was like, "God, I can go to the Mill!" And, um— or, "I can go down to O'Gara's." O'Gara's was a different, a very different bar then. It was, it was very Irish, very serious and very Irish. It wasn't even, it wasn't what I'd call a kid bar. And, um, as a matter of fact, O'Gara's had a love-hate relationship with Macalester, in particular. I think, you know, because some days you go in there, and you go through this rigorous test as to whether or not you were old enough to be there.

KB: What was the drinking age at that time?

DG: It was twenty-one.

KB: It was twenty-one, still. Okay.

[34:31]

DG: I remember I went into O'Gara's one night with uh, with a woman named Freya Manfred, who was a poet, a Minnesota-based poet. Freya's, uh, Freya was an English major. And Freya's dad was a guy named Fred, who was a novelist. They were from Luverne, Minnesota. Freya was six foot, two inches tall. She was as tall as I am. You know, she was one of the first women

I ever met I could look in the eye. And she had long red hair. And Freya and I arrived at O’Gara’s in one of their “we don’t like Mac and other students here,” and we walked up to the bar and ordered a drink, and the bartender asked us for ID. And I’d been in there, I think, more than Freya, I must confess. And, uh, so he carded me, and it was: “Okay, fine.” And he looked at her, and he looked at the license, and he said, “How do I know this is you?” And she leaned over the bar and she said, “How many 6’2” red-haired women do you know, Jack?” [laughter] And he said, “You got me there.” He was about five-eight. [laughter] It was one of those, “Okay!” just nice moments.

[35:39]

So... So, uh, but like I say, there was a lot of stuff that went on on campus. Oh, in those days, you had formal dances. There was something called the All-College in the spring, in which you rented a tux, you went to a big hotel in downtown Minneapolis. I never—how is—never knew why they didn’t have it in St. Paul, but... And, you know, the young women got all dressed up, and you had a banquet kind of meal, typical of a hotel—it was bad. And then some band you’d actually heard of played afterwards for the dance. And uh, so there was a lot of stuff that went on on campus. Um, one of the kind of social things that evolved, at least for me, was that because I was from far enough away, I didn’t go home for short holidays. The one that really sticks in my mind was, you know, you only got like a week off at Easter, maybe even less. So part of what evolved was that a few of us from the West, and a few—there were a few more people from the East—you kind of had this group that kind of got together, because you were the only people here on those kind of holidays, because everybody else went home, if they were from fairly close. So, so I, you know, I developed friendships with people from the East, and that, that kind of thing, too. But, you know, in those days, most people on this campus were

from the Midwest. There weren't a lot of people—putting aside the international population, so...

KB: Interesting.

DG: Yep.

[37:06]

KB: Um, can you tell me anything else about clubs or organizations that stick out in your mind? Or activities? Things like maybe homecoming, or, I mean, I don't—not that—you don't have to be involved in that particularly. Anything like that that sticks out in your mind?

DG: Oh, you know the kind of, for lack of a better word, big name dances, uh, homecoming, there was Snow Week. There was something else; those were big deals. And you know, there were queen candidates, and you got to vote for them. And you know, you— One of the things that I, that I hope is somewhere in the history is that the homecoming queen when I was a freshman was a woman named Yolanda Ridley. Yolanda was from, I think, North or South Carolina. North Carolina. And she was perhaps one of the most beautiful people I've ever— women I've ever seen in my life, and she was an Afro-American. And she's just— And she was one of the nicest people, and she was smart. And of course again, there aren't a lot of black people in Montana either. [laughter] So...and I remember thinking, "You know, this is really cool." You know, that the campus would, number one—but, but it was also kind of like, who else would you have voted for, because she was the nicer looking of all the women, and perhaps

the nicest. Now, that doesn't say bad things about the other candidates, but I don't remember any of them. But, no, she was, she was just a really good person. So... Yeah.

[38:32]

KB: That's wonderful. Um, how would you describe academics at that time at Mac?

DG: In my personal case, the first two years were somewhat challenging. [laughs] I didn't end up on probation, but I came close. And it was mostly because I didn't know how to study. I was one of those people who just cruised through high school, not because I'm brilliant, but because I was smart and high school wasn't that challenging. [laughs] So, uh, but when I got here, I was in deep trouble. You know, some of the courses weren't any problem to me, because I, I'd taken, for example, advanced courses in history in high school. So that—and I was, I was always a history nut, anyway. Still am. So, but some of the other things, where there was some rigor involved, I was in trouble, so... I was taken in by a wonderful fellow student, for all kinds of reasons. And he taught me how to study, and once I got through learning from, how to study from him—and he was the most disciplined person I've ever met in my life [laughs]—then I did fine.

[39:47]

And of course, by the time—and I, I don't know how much of this is the same here, but there was some question here about class size? Um, because most people were trying to get rid of the required stuff when they were freshmen or sophomores. That's when you ran into the fairly good-size classes. And by good-size, oh, I think my world history class, which was a requirement, probably had forty people in it. And they taught more than one section. We had an

intro to psychology class that I think had, maybe, one hundred and twenty in it. But then you, at some point, broke into smaller groups. So, but by the time you got to be a junior or senior, then you were getting into classes that had— Mitau's classes tend to have, tended to have maybe twenty-five or thirty people in them. Most of the history classes maybe had, the advanced classes had twelve, fifteen. And so you were really able to, to engage much better with what you were studying and also get to engage with more professors.

KB: That's great.

DG: Yeah.

[40:50]

KB: You uh, you mentioned required courses. So I was wondering, at that time, what courses were required? What were graduation requirements? How rigid was the curriculum, or fluid, at that time?

DG: Oh, I seem to remember there were like... There was almost two full years of stuff you had to take.

KB: Ooh.

DG: Yeah, I mean, you just, you know, I may be a little bit exaggerated there, but it felt like it. And, thanks to some higher power or whatever, they changed the curriculum between my junior

and senior years, or I'd still be here. [laughs] In the original curriculum, you had to have twelve credits of science, and all the science courses were four credits. But you had to have what we thought of as—you had to have eight credits of one kind and four credits of the other. And the kinds were either soft science or hard science. And, um, I would have never gotten through hard science. [laughs] Hard science was chemistry, physics, and math. And I'm not a chemistry, physics, or math person, I'm just not. Never have been. So I got through geology. I got an A in astronomy, like virtually everybody on the campus did. And then you—I was faced with what I'm going to take now. And so there was a supposedly an easy math course. Well, I kept meeting people who'd flunked it, who were like me. Well, they changed their curriculum, and so you only had to have four credits of science—or eight credits of science in this transition period, and [laughs] that's the part of the reason why I graduated. Yeah, that's when they started what was then called interim term, where you had January for— Basically, there were courses that were offered that were real intense, but you could also do independent study. And I think almost all of us who were seniors did independent studies of some kind. It was, it wasn't required, but it was kind of encouraged. So, there was a lot of stuff that was required, but you pretty much got it out of the way by the time you were a junior. You know, unless you'd somehow fouled up your schedule. Except for—yeah. Two things I wanted to make sure it somehow got into the historical record—

KB: Uh-huh. Yeah.

DG: —everyone had to take “Personal Hygiene.”

[43:07]

KB: Yeah, I wanted to ask about that! I was so fascinated by that in the archives. Yeah.

DG: Yes. And, but you—they were gender-separated classes.

KB: Right!

DG: Yes. So the women took “Personal Hygiene,” and the men took “Personal Hygiene.” It was a half a credit. I think it met for an hour a week. Our instructor, the guys’ instructor, was a guy named Charlie Miller. Charlie was—he had all—he taught that class, he taught something else, he was the coordinator of the nursing program, which was here then, but he was also the college recruiter. You know, Macalester in those days was pushing real hard to have a campus full of merit scholars. Well, Charlie was the guy that went out and recruited them. Charlie was a—had been a nurse, that had been his career, and he was just a fun guy. You know, he was one of those guys who—he would have been a great politician. You know. Because he was just a nice guy, you know, and he’d meet you once and he’d know your name. He came to Great Falls to interview a woman I graduated with for—to come here as a Merit Scholar. He didn’t interview me as a Merit Scholar. [laughs] And he met me one time in Montana, and he knew my name when I got here. Now, he probably—I don’t know if he reviewed things, but—and he was just—he was fun. And so we had “Personal Hygiene” for a semester.

[44:26]

KB: What was the curriculum of “Personal Hygiene?”

DG: Um...a little bit of health stuff. A little bit of—I don't remember serious lectures about avoiding venereal disease. [laughter] We got a little bit of that at the freshman orientation. [laughter] The women—the course was taught by the—what, well, there was a Dean of Women. And she was famous. It was a woman named Sue Lund. And what women from those days will tell you is that part of what she taught in the personal hygiene course was: “Don't wear patent leather shoes, because they reflect. [laughter] And, and the wrong kind of young man will look at your patent leather shoes and be able to see up your dress.” [laughter] I'm serious! Now, you could verify that by talking to people who were—women who were here during—and she was a very—she was one of these women who was always, you know, she was always a picture of rectitude. Oh yeah, and don't wear red. Red inflames the passions of young men.

[45:37]

Uh, so meanwhile, Charlie Miller is—I remember—one of the things I really remember about “Personal Hygiene” was that nobody ever asked a question. I mean, you're eighteen-year-old guys. You're sitting there going... You know, some people had trouble being in the shower room! You know, it was just like: “God!” But one guy, he was one of the jocks. He was a nice guy. He was a basketball player. He finally raised his hand one day and said, “Well, Professor Miller, um, could you tell me how to get rid of, um, hem, haw, uh, body odor?” And Charlie didn't lose it. The rest of us are sitting there going [laughing sound]. He said, “Well...” He looked at him. He said—he then gave a little lecture about how, how germs in your, the hair under your arms die. [laughter] Not germs. What's the word for little critters, creatures. Not bugs. They die, and that's part of what causes body odor. And he said, you know, basically the thing to do if, you know, just make sure you take showers. Take baths. He said, “Now, if you're

really serious about getting rid of your body odor, about all I can tell you is you have to shave your pits.” [laughter] And Arlen turned the color of this folder, and the rest of us remember that about him for the rest of our lives. [laughter] So—and he’d been the only one dumb enough to ask a question. Not dumb, enough. Brave enough is probably better. So that was “Personal Hygiene.”

KB: Wow.

[47:11]

DG: Yep. You also had to take P.E.

KB: Right.

DG: Yes. You had to take four P.E. classes. And, uh, they were [laughs]—you wanted, you know, you kind of wanted to do stuff that made sense. And I remember I took advanced swimming, because I was a pretty decent swimmer. And the basketball coach, who was a guy named Doug Bolstorff, taught advanced swimming. And Doug’s idea of advanced swimming was, “Well, you already know how to swim, I’m not going to teach you how to swim. Do laps.” [laughter] So you’d go to the pool for fifty minutes, or whatever, and you’d do twenty, uh, twenty Australian crawls, and twenty backstrokes, and twenty butter—butterfly? Is that what they call it? That’s the one that would, would kill those of us who weren’t jocks. And then there was another—oh, it was the breaststroke. And that was the end of class. You got out of the pool, you know, and I think everybody got an A if they could basically hang in there.

[48:16]

But it was like—but then, other people thought, “Well, I’ll be more creative. I’ll take things like—” They had “Modern Dance” and “Social Dance.” And I took “Social Dance.” Well, that was one of the things, I, I wasn’t much into P.E. And somehow I managed to screw my schedule up so that I ended up taking “Social Dance” when I was a senior, the spring of my senior year. And “Social Dance” was at 8:00 in the morning. So, I did okay for a while. But then, the social things you do when you’re a graduating senior started intervening. And about the only requirement the professor, Wiesner I think her name was, had was you had to come to class...and basically demonstrate you knew your right from your left foot. But if you missed more than three classes, you flunked. Well, I missed four. So, I spent a couple of days before graduation in her office, basically on bended knee, begging her to let me graduate. So... The highlight of “Social Dance” was that I noticed that when we had free dance, that I was—and you could pick your partner. And they’d switch. Male—men could pick women, and women could pick men. But I was very popular with the women. And I thought, “My! I didn’t realize I was such a good dancer!” So one of the women who was in the class was a woman, I think, a year behind me. Her name was Sue Moxley. She was a—she married a good friend of mine. And, so, Sue and I are dancing one time. And I said, “You know, Sue, I, I feel really good about—” because she asked me to dance, I said, “I feel really good about this.” I said, “You know, I’m real popular here. You know, this is kind of unique for me.” And, you know, “Am I that good a dancer?” And Sue, Sue, who was a very straightforward person, said, “No, Don. You’re one of the few guys who comes to class and has brushed his teeth when he got here.” [laughter] “Oh, well. Okay. At least I’m doing something right.” So... So anyway, that was P.E. and “Personal Hygiene.”

KB: That's hilarious. So, I understand at that time, P.E. was actually an academic department?

DG: Oh yeah. Yep.

[50:29]

KB: And, um, at that time a lot of vocational programs were part of Macalester? Do you remember anything about that?

DG: Well, when I ran into that question, I thought, "What are you talking about?"

KB: Yeah.

DG: Yeah, because we had nurses.

KB: Right.

DG: Yeah. There was a, there was a cooperative program with a couple of the teaching hospitals in Minneapolis. So we had nurses. They bussed them onto the campus. They didn't live here; they lived in dorms by the hospital. And then I realized, as I was thinking about it more, is that what you're really talking about is teaching, education courses, business majors, uh, P.E., and stuff like that. Um, that's just part of what was here. You know, in terms of, you know, how the place was different then, that was one of the big differences. I would think if you

went back and checked that, probably the largest single, largest single major, at least when I was here, was a combination of business and economics. There were a lot of business and economics majors. Okay. There were a lot of people who were not necessarily getting degrees in education, but certainly taking the req—enough courses to be able to get a teaching license when they got out of here. There were, there weren't a lot of people who did P.E. that I remember, but, you know, those were people I, I knew, but I didn't spend any time with. One of my roommates was a jock, and he didn't stay. He, he left after our freshman year, so... So those, those are the ones that come to mind.

[52:06]

There—also, there was a master's program in teaching, which had a very good reputation. And they discontinued that not too long after I graduated. But it, it had a real good reputation. Now, now the education—it had a much better reputation than the Education Department had. There were some professors in the Education Department who may have been the worst teachers I ever had here. They were just awful. My favorite was a guy who spent—most of it, it was—the course was basically testing and evaluation. How you tested kids, et cetera, et cetera. He spent most of the semester telling us that the worst kinds of tests you could give are true and false and multiple choice questions, because they don't do a very good job of testing. And guess what the final was. It was all multiple choice and true and false questions. [laughs] And there was just some kind of nice, uh, what's the—symmetry to his having done that, because, oh God, he was a bad teacher. Just, oh! So... I should be kind; I think he's still alive. So, um, he's just—he wasn't good. Now, there were a couple, a couple of people in the Education Department who had big reputations, and they were well-deserved. One of the guys who taught the master's program, he had a—I can't remember the name of the course. It was like “Philosophy of

Education” or something. You know where he had class? At the Green Mill. [laughter] Mm-hm. I don’t know if he had it there all the time, but, yeah, he had class at the Green Mill quite often. Of course, the Mill was different then. It was a very different place, so, uh... It was much smaller and quieter. So, yep... He—and he was a good teacher.

[53:42]

KB: Wow, interesting. Um, and were they, were they phasing those programs out by the time you left?

DG: The nursing program they got rid of, well, while I was still here. I remember it went. Uh, I don’t remember there being any discussion about the other things, because at that time they were big draws, okay. Oh, yeah, the other, the other vocation I just thought about was religious education. There were a lot of religion and education majors here. And, you know, there were a lot of people preparing for Christian vocations. Let’s put it that way. Yeah, that was, I think, part of what’s probably different than what the campus is now.

KB: Like, to enter the clergy?

DG: Oh yeah. Yeah, yeah, there were a lot of pre-sem[inary] students. Uh, because of, you know, again, difference, a lot of denominations would not ordain women. So typically women would, if they were really serious about a Christian vocation, they’d be religious education majors. Yep. Now, one of my roommates, the roommate who I kind of think of as having saved me from lots of things, was pre-sem. And he’s a minister now.

KB: Wow.

[54:52]

DG: Yep. One of the truly memorable people who ever went to this school and a memorable person in his adult life, so... Yep. Guy named Art Ogle. Um, I met Art when we were freshmen. We lived in Dayton. He lived down the hall from me. Uh, his, his real—his name was Arthur Harrison Ogle the Third. Everybody called him Bud. Bud was a high school champion debater. He gave a nominating speech for a guy who was running for freshman class president, and we all sat there and went [facial expression?], because this was not a kid's speech. This was not an eighteen-year-old's speech. This guy knew how to speak. And, uh, but his family was very conservative. His dad was perhaps the most prominent lawyer in Mankato, Minnesota. And when I say conservative, I don't mean, John McCain. [laughs] His dad later on was Midwest chairman for the Goldwater campaign in '64. And Bud's graduation present from high school was a lifetime subscription to *National Review*, Bill Buckley's magazine, which in those days was not very old. And so Bud was very conservative. He was also a very, very devout Christian. And, uh, and a pre-sem, which was a source of major disagreement, because his father wanted him to be a lawyer. And Bud would have been one hell of a lawyer. Smart, quick-thinker, you know, the, uh, oratory, oratorical ability.

[56:46]

Um, so, um, toward the end of our freshman year—and as I mentioned, I was not the easiest person to be around—Bud asked me to room with him when we were sophomores. And he'd just been elected Dayton Hall President, and when you got elected dorm president, the chief

bennie [benefit] was you got to pick your room. And so, uh, most of the rooms in Dayton Hall ran parallel to Snelling. And, you know, every—when I watched them build those condos down Snelling that are right next—you know, south of Randolph, I thought, why would anybody be stupid enough to buy one of these things? Because I lived next to that street, and it's awful. Well, Bud picked— Dayton Hall was shaped like an "L." So we had the room that faced the campus that was as far away from Snelling. And, um, and I, you know, I learned basically he was taking me in, because he knew I was kind of damaged goods. Uh, and we had an *astounding* year. Um, we fought continuously about anything you could fight about. There were no two people who could be less alike. In addition to being a very strong conservative, which I wasn't, he was also a very, very devout and thoughtful Christian, which I wasn't. Uh, he was a jock. [laughs] He was disciplined. I was anything but disciplined. And that man, he was—he had a twenty-four hour a day schedule that he held to. And I, I really mean this. It was posted. It was broken into fifteen-minute increments. [laughter] If it said dinner from 6:30—er, 6:00 to 6:30, at 6:29 he got up, went back to the dorm. If it said—he wouldn't use this expression—but if it said bull session or discussion for fifteen minutes, he'd sit in for fifteen minutes, and get up and leave.

[59:01]

KB: So where we left off, we were talking about your very different but compelling roommate Art Ogle.

DG: Yep, Bud. Um, Bud had a way of studying that I'd never seen before. Of course, there weren't ways of studying I'd ever seen [laughter], very closely anyway. And I, I didn't do it

exactly the way he did it, but I, I picked up the general technique from him. And so, if I was on the edge of academic probation midway in my sophomore year, after the first semester of my junior year, I was on the Dean's List. Now that's not the total explanation, but what I learned from him was to be more disciplined. Uh, and, but in the, in the midst of our intellectual [unclear]. I, I use the word "fight," I mean, we didn't physically fight, but we just—there wasn't anything we agreed on. I think we agreed that his girlfriend was nice and my girlfriend was nice. [laughter] Yeah, they, they eventually became roommates, actually. And, things like that. But, you know, he didn't drink. He didn't smoke. I drank, I smoked, you know. I was a physical—less than a good model of physical things, you know. He worked out every day, he ran track, he was on the track team; I think he even held some records for a while. But we shared a passion for politics, just different kind of politics. He was, he appreciated the peace stuff, because he was, he was a Christian. And he struggled with that, and so, um, after that year together, then we went our separate ways.

[1:00:44]

And, he got—I think it was after our sophomore year—he got a Wallace Fellowship. Now, one of the things I've learned over the years was how much money DeWitt Wallace poured into this place, that you never knew was there. Bought books. Gave money to professors for books. And then these fellowship things. And so Bud got one of the fellowship things, and he designed a just incredible experience. He wanted to know whether or not ministers really did have an effect on their congregations. So it was, it was a combination, like, religion and sociology kind of thing. And he picked four or five churches across the country. And he went and spent a couple, three weeks at each of them. And I remember, the couple that stick in my head, were... He went to a ghetto church in New Haven. Uh, and he went to one of the churches of one of the guys in

Atlanta who had written to Martin Luther King and said, “Don’t bring the civil rights movement to Atlanta.” Are you familiar with the *Letter from a Birmingham Jail*? No, okay. Martin Luther King wrote this really wonderful letter when he was in a jail in Birmingham that was basically a response to these ministers, and I think at least one rabbi, who said, you know, “We hear you’re coming to Atlanta. Don’t come. We’ll fix things,” basically. And it’s a really eloquent statement of Martin Luther King’s philosophy and his views on non-violence and that kind of thing. Well, Bud picked one of the guys who sent the letter to Martin Luther King, because he wanted to see whether or not this guy was reflective of his congregation, that kind of thing. And then I think he went to a, I think he went to a barrio church in either New Mexico or California. I mean, it, it would have been, wouldn’t have been, would have been a Catholic church. Well, you know, Bud was from Mankato, Minnesota. If I had known a couple, three black people when I was a kid, he didn’t know any. He was from an upper-middle-class family.

KB: Wow.

DG: And, uh, he wasn’t somebody that you thought of as living in the lap of privilege, because that isn’t the way he lived. But there was a whole lot of life he had never seen, and he saw a lot that summer. And I, and I always kind of hoped that part of, part of what he also went to was—he’d gotten to know me and to know that people with opposing views weren’t necessarily people that you had to just totally be in conflict with.

[1:03:29]

So anyway, Bud is, Bud went on to a great academic career—graduated from Yale Divinity School, got a Ph.D. from the University of Virginia, and he now, he's, he's a Christian radical, has been for forty years.

KB: Wow.

DG: Uh, he doesn't pay taxes. Doesn't pay income taxes, to protest defense spending. And he runs a project on the north side of Chicago that basically builds housing, rehabs housing, and provides social services people, social services for, for poor people, so... But, you know, he—his influence on me, in very personal terms, was just fantastic, because he helped, helped me understand that I could actually thrive here. And, uh, deal with issues like lack of discipline in a more positive way. So yeah. So...

KB: That's wonderful.

DG: Yeah. See, I think at some point Macalester has given him some kind of award. But they—if there's a "Super Distinguished Alumni" award, he ought to get it. Because he's just—he's very special. So, yeah, he was at the last reunion and, and did a presentation on his beliefs on war and peace and the Christian role.

[1:04:58]

KB: Great. That's really interesting. So, so, you mentioned that you were a history major.

DG: Mm-hm.

KB: Um, what can you tell me about the History Department when you were at Macalester?

DG: Um, small. Pretty dominated by the chair, who was Dr. Yahya Armajani, an immigrant from Iran. One of the reasons I thought about leaving here was [that] Dr. Armajani and a high proportion of the history faculty were into world history. And I—my great love was American history. It isn't that I did poorly with world history; I was just more interested in American history. Some of that had to do with growing up in the West, uh, and, uh... But uh, well, I suppose I should be honest. Dr. Armajani and I didn't get along. [laughs] So... He started out as my advisor, and, uh, we just—it was like, we weren't linking up. So after a couple years I switched to Dr. Spangler, and he and I were a good match. He was one of the people on the faculty who taught American history. And he was just a good guy, just a super good guy. And he wasn't the most dynamic professor who ever lived, but he, you know, he knew his stuff, and... So...

[1:06:24]

So the History Department was for me kind of a mixed bag, but, uh, the History Department also had J. Huntley Dupre, after whom Dupre Hall was named. And J. Huntley Dupre was like Mitau. He was very, very special. Very demanding, uh, and he taught pretty much advanced history courses. I took “French Revolution and Napoleon” from him. I took “German History” from him. I think I took “Modern European History” from him. His basic approach was you wrote a paper every week. Uh, he gave you a list of topics. You didn't have to use those topics; you could come up with your own. But, you know, most of the topics he offered, you know, and

it was like, I think there were maybe twelve or fourteen of us in a class, you know, each week you had a choice of twenty or thirty topics, so, you know, there was a good range of things. And, uh, it was a really good way to learn. Um, that's where I learned to spend most Saturdays in the Hill Reference Library. Because the topics he offered tended to tax the library, the old library. And Hill Reference Library, at least at that time, had a really good older historical section. And I, I spent enough time there that they, they, they extended me the privilege of being able to go into the stacks by myself. [laughs] It was a big thing at the old reference library. It's a wonderful library, by the way. It's, it's becoming a business library now, which is sad, but it's a wonderful library.

[1:08:08]

Uh, so, uh, but he was, he was just a fantastic teacher. And you basically kind of presented your papers, and he always turned them around fast. He had very high standards. He had a very kind way of telling you, on a given occasion, you didn't meet his standards. And it wasn't nasty, it was just—but you went away from it thinking, “I don't want to do that again, because I'm disappointing this really nice man.” He was older. It wasn't too long after I graduated they made him retire, because he was seventy or seventy-five. He immediately went to St. Kate's [St. Catherine University] and taught there for, I don't know, ten years. [laughter] I, I don't know, I—there was always rumors that there was more to his leaving than, than just age. But, uh, you know, if, if when I had him, he was seventy years old, you, you wouldn't know it. Yeah, he was kind of the old, kind of classically trained prof, and he was just—he was a nice man. He was very courtly. He had a little tiny mustache, he spoke French with— You know, you know, it was just kind of—he was neat. And he, later on, we all found out he did art. After he died, his, his wife had an exhibition of his art at the Alum—what used to be another alumni house that I

think isn't anymore, but... And was it the world's greatest art? No, but you could kind of see that—

[1:09:38]

But I worked with him during the only interim term when I was here. And so I went to him and I said, “Well, I have this project in mind. I want to do a comparative analysis of communism, socialism, and anarchism.” And typical of Dr. Dupre, he just kind of looked at me and said, “Hmm. Let's see. We have a month to do this, huh?” He said, “Well, here's, here's some volumes for you to check out. Why don't you go off and look at them, and come back next week and we'll talk about finalizing your project.” So I came back in a week having discovered that, you know, there were people who'd been working on this kind of thing for fifty years and never finished. And uh, I kind of said something like that, and he said, “Well, I, I figured you'd probably be able to figure that out for yourself.” So anyway, I settled down, and I did a, I did a project on anarchism, focusing on a guy named Bakunin, who was perhaps the preeminent nineteenth-century anarchist. And somewhere in the course of that, Dr. Dupre said, “Oh there's this book that you'd probably find interesting. Uh, it's a life of Lenin.” And he said it was published after his death. And he hands me this book. It's about this thick. [gestures] And it was, it was a big book, and it was full of pictures, including color pictures. And it was, of course, published by International Publishers, which was the commie publishing company in Moscow. And it was a really impressive book. He said, “Well, take it away, and, you know, bring it back sometime.” It was very casual. So I had this thing for, I don't know, like six, eight, weeks. And I thought—I wasn't using it to hold up furniture or anything, because I've always been respectful of books. But I brought it back to him, and I said, “You know, this is really a neat book. And, I thank you for loaning it to me.” And he said, “Well, you know, one of my

former students at the University of Ohio was a, was a high functionary in the Communist Party of the USA, and, and he gave this to me.” I said, “Oh, that’s, that’s cool.” He said, “Yeah, there were only thirty of them in the world.” [laughter] It was like, God, I didn’t drop any ashes on it; I don’t think I spilled any coffee on it, but you know, that, that kind of trust, you know, it was—so. So the History Department was, was kind of a mixed bag. Yeah, I— Dr. Armajani found out about my project on Bakunin and was not real impressed. He taught Russian history, and he, he wasn’t impressed with Russian anarchists, so... And I thought there were some things about them that were interesting, so—particularly their persistence, so... But...

[1:12:36]

KB: That’s great. Where were um, where were classes held in the History Department?

DG: They were almost all in Old Main.

KB: Okay.

DG: Yeah, yeah. It—you kind of worked up to the third floor, because there were a lot of small classrooms on the third floor. And so most of the—yeah, I think all of the history classes were in this building. What used to be this building. Yeah.

KB: Great.

DG: Well, over there, too. The other wing. Yep.

[1:13:02]

KB: Great. So moving on to your more personal experience at Macalester, um, what activities were you specifically involved in when you were here?

DG: I spent a certain amount of time when I first got here getting on the bus and going to Minneapolis. [laughs] Because it was kind of like, “Oh, I can look at the big buildings!” [laughs] And um, um, pretty soon I—I had some fairly unique experience in high school because I had a, uh, a radical high school teacher, in Great Falls, Montana, [laughs] who was very careful, to, to not get into trouble, and he got into trouble anyway, but... And he’d, he’d studied for his Ph.D. at the University of Minnesota, and they wouldn’t give it to him because he belonged to the Communist Party. And uh—they had a conservative department at the U, very conservative. So he, he gave me some names of people he knew here. And he also was somebody who oriented some of us in things like the early civil rights movement. And so, part of what I did when I got here, is I went, I eventually went to the U looking for radicals, uh, because there [laughs], there weren’t any here. There were a few. And I got active and volunteered with the NAACP [National Association for the Advancement of Colored People]. And in those days, the NAACP was picketing Woolworth’s across the country. And so we picketed the Woolworth’s in downtown St. Paul. I remember I’d go down there on Saturday and [had] taken the bus. And of course for me, it was again this kind of strange experience, having coming from Montana. I think there were—if there were twenty of us picketing, I think there were two of us who were white. And the other eighteen people were St. Paul, uh, people of

color, who, you know, lived here longer than my people lived in Montana. So, um, so at some point, the political stuff—

[1:15:13]

Oh, and, and one of my classmates introduced me to the Democratic Farmer Labor Party. How he got started, I don't know. He was a guy named Ron Weber. Ron was in my class, but he'd been in the Navy for four years, so he was older than the rest of us. And he was a St. Paul native, and I don't know if that had something to do with it. Ron went on to a very distinguished career as an academic. He got his Ph.D. and taught at LSU [Louisiana State University], and I think his last stint was he taught at the University of Wisconsin in Milwaukee. He's another person of incredible discipline. He was one of the first people who did political science with statistics.

KB: Mm.

DG: Yeah. And of course, he didn't have computers. So he did everything with, you know, adding machines and that kind of thing. Yeah, and he, uh—and as a matter of fact, he turned that pretty much into a big chunk of his career. He did a paper for Mitau that analyzed voting patterns in the South that was used by civil rights lawyers. Because he would, he would get down to the county level and establish that County X, that had eighty percent black population, had never voted, had never elected a black official in a hundred years, because people wouldn't let them vote.

[1:16:28]

So, um, through Ron, I, I did some Young DFL stuff. Hanging around at the U, I met peace people. Quakers, primarily. I met some of the Socialist Worker Party, Young Social Alliance radicals. I quickly learned that being a Trotskyist was not going to be my thing. Oh, they were something else. Ugh. And, in those days, because the left was kind of just coming out of, uh, years of being battered in the McCarthy time, there were really strange coalitions of people. And also, some of the things that happened on this campus, kind of opened your eyes.

[1:17:19]

The—right at the time of the Bay of Pigs, there was a speaker who came to the campus. It was a guy named Bruce Alger. He was a very conservative Republican, probably a John Birch Society Republican from Texas. And, you know, part of his speech was talking about the heroism of the Cuban people trying to take back their country from the evil commies. And I remember, I was out in the hall afterwards, and there was one of the foreign students who basically walked up to Alger and said something along the lines of, “You really can’t believe this is just the Cubans, can you? Isn’t this the CIA [Central Intelligence Agency]?” And Alger said, “Oh, no. No, no. It’s just the Cuban people trying to take back their country.” And of course, he [the student] was absolutely right. And I remember that, that one always stuck in my head as, you know, there’s more to all of this than you really realize, Don, so uh... So, um, um, brought some of that stuff back to campus in the sense of starting the Student Peace Union and trying to get more people interested.

[1:18:23]

And, in those days, peace was really focused on nuclear disarmament. That’s, you know, this little button, which most people—I don’t know, everybody know where, what the origin of this is?

KB: No, not specifically.

DG: Okay, if you take international semaphore, you know that thing people do with flags to signal, and you hold it down like that, that's the letter "N." If you hold them straight up and down like this, that's the letter "D." So, this is an "N" superimposed on a "D—"

KB: Ohh.

DG: —which stands for nuclear disarmament, so... And the nuclear disarmament movement really started in Britain. That was its big focus. And every spring the British pacifists and peace people would march—I don't know exactly where—but they'd march to a place called Aldermaston, which was kind of like the Oak Ridge, Los Alamos of England. It was a protest against the research in developing nuclear weapons in Britain. And this was their symbol—nuclear disarmament.

[1:19:38]

So, so, um, the focus really was not—by then, the Vietnam had started but nobody knew it had started, and so the real focus was on nuclear disarmament. And of course, I came from a place where every once in a while they'd tell us not to drink milk, not to spend a lot of time outside, because there were times when the wind would blow from Nevada up into Montana. And, uh, it would be bringing that stuff with it. And of course, you know, those were the days of—oh, was I in fifth grade? Sixth grade? When you had to watch the film called *Duck and Cover*. You ever seen *Duck and Cover*? Yeah, mm-hm. Yeah, I went to, I went to the latest Indiana Jones flick

and there's—have you seen it? It's, it's fun. Well, you know what I'm talking about. One of his adventures is he gets in the middle of an atomic blast. But, um, so you know there was this thing always in the back of your mind. And the other, the other one that really popped into my head is the film *On the Beach*—came out in the spring of '60—which is based on a Nevil Shute novel, in—which is basically— The only people left in the world are in Australia, because everybody else has been killed off by either atomic weapons or by radiation. And that's pretty powerful. And so all kinds of things like that led a lot of us to be very, or some of us, to be very interested in nuclear disarmament. So that's what we did.

KB: Wow.

[1:21:17]

DG: So there was a, here in Minnesota, there was a peace march every spring. It was led by a guy named Mulford Sibley, who was a prof at the U. Mulford was one of the truly memorable people who ever lived in Minnesota. Mulford was Quaker, very Left, but old Left. Mulford was kind of like—he was one of those people who believed in, in freedom. At one point there was a group of Nazis at the U, trying to get a charter to be in an organized group at the U, and they had to have a faculty sponsor and nobody would sponsor them. So Mulford sponsored them.

[laughs] Just did. You know, he said, “You know, scum like—the more people see them, the more they'll understand why nobody wants to be a Nazi.” I mean he was just—and interestingly enough, his wife worked here at the library. They lived not too far from here. Mulford was a tall, skinny guy, kind of eccentric looking. He had, he always wore some variation of, not tennis shoes, but something like that, because he walked everywhere. And he had two ties. He had a

red tie and a green tie. He wore the green tie for peace activities. He wore the red tie for political activities. And the first time I went on the spring peace march, I was not very well prepared, because it was spring in Minnesota. And we marched from the gates of Fort Snelling to Loring Park. And I thought I'd freeze to death, because we walked right into the wind. So I, I learned to dress better. Well, um, that led me to know more people at the U and to be able to find ways to be active in the nuclear disarmament movement. And many of the people who were active in that movement were also active in the civil rights movement, so...

[1:23:10]

And the other thing that happened at Mac—and this is, I think, spring when I was a freshman—the representatives of the National Student Association came to the campus to give a presentation about what the National Student Association was trying to do about civil rights. And one of their projects was to try and bring pressure on national theater chains to desegregate in the South. And their strategy was to picket them everywhere. Even in the North. And so they asked if we'd like to have a project, to picket theaters in downtown. And I volunteered. We had some training on non-violence. I can't remember who did it, but it was good training, I remember that. Eventually I think I was chairman of the picketing committee and did the non-violence training. And we picketed two, maybe three theaters in downtown St. Paul for, oh, I'm going to say three or four months. You know, and we—it was Sunday nights. Uh, that, that—for some reason in those days, it was a busy theater night. Uh, and so, we'd just go down and picket them. Take a certain amount of harassment, not a lot. The college...supported it in the sense of they, they certainly didn't say we shouldn't be doing it. J. Maxwell Adams, who was the chaplain then, I remember he'd show up every once in a while. Russ Wigfield, who was the assistant chaplain, I

think he picketed us, with us quite a few times, but essentially it was a student-run thing. It was, you know, nobody from the administration.

[1:24:52]

And we did that for several months, and then we, you know, we morphed into doing other, other stuff. Russ, in particular, organized people to go south and do voter registration and that kind of thing. We had fairly active linkages with organizations like the Congress on Racial Equality and the Student Nonviolent Coordinating Committee. Uh, people would come to the campus and give talks, and, you know, a lot of it is educational stuff. There was a group called the Freedom Singers, a mixed gender Afro-American group. They came and spent, oh, a day-and-a-half on the campus one time. One of the guys stayed in, in the room, in our room over in Kirk. They're on a cover of a Pete Seeger album I still have at home. Yeah, so, uh... Album, you know, those are record things. [laughter] I'm sorry. So, um, generally, my campus stuff had to do with, something to do with politics, uh, and through Russ, not entirely, but kind of through Russ, I also did, uh, liberal religious stuff, for lack of a better word. Okay. Um, I mentioned that I knew—that there were three Jews on the campus. Well, when, when I got here, we went through this, it's like—it's either three, or four, or five days of orientation when you got here. And I was thinking about it—that this morning. You know, we did some really strange things. We took the full-scale MMPI, all eight hundred questions. I always wondered what happened to that stuff. Uh, and, you know, and it was like—you ever taken the MMPI?

[1:26:44]

KB: What's the MMPI?

DG: Oh, the Minnesota Multiphasic Personality Inventory.

KB: Interesting.

DG: Yeah, it's, it's a psychological test that was developed at the U, oh God, at least thirty years ago—more than that, because I took it more than [laughter] thirty years ago. [laughs] God.

Let's try sixty years ago. And it, it's one of those tests that they keep re-validating, and so it has a high, has a reputation for a high degree of reliability. But it asks you some really strange questions, and it's got a lie scale, so they ask you variations on the same questions over and over, but you could tell, you know, when there's four hundred of us sitting over in the old gym taking this thing, when people got to like question twenty-seven, because you'd see people going [makes face?] [laughter] or you'd see people going [another face?]. [laughs] It asks you things like—I think my favorite was: “Do you have black, tarry bowel movements?”

KB: Oh my god.

DG: Oh yeah. Yeah, I asked somebody about that later, what that was there for, and that's an, supposedly an indication of having ulcers. I don't know. [laughter] Well, the guy who was the shrink here at Mac, a guy named Larry Young, there was—and another one of the rumors was that this was one of Larry's projects, and he talked the college into letting him test everybody whoever came here for years and years, and he was doing something with it, but... And he was a decent guy. He had eyebrows that were the hugest [laughter] eyebrows you'd ever seen on a

human being. They were just incredible. God! [laughs] So, uh... Uh, but, so you took the MMPI? [to someone off-camera] [Yes.]

KB: What was the reason for taking the test?

DG: They never told you.

KB: Ah.

DG: I think there was some kind of general statement, like, you know, it would, it would reveal it if you needed counseling or something, but I, you know, I think it had more to do with Larry Young than it had to do with anything else, so... Um, I can't even remember how I got on the MMPI.

[1:28:48]

KB: You were talking about civil rights?

DG: Oh. Okay. Yeah, yeah, that's part of it.

KB: Oh, we were talking about the three Jews at Macalester, uh, liberal-religious stuff.

DG: Oh yeah, yeah. Okay. So, um, like I say, partly through us, and partly because I, I did have some interest in spirituality—I wouldn't have called it that at the time. One of the things that

Russ did for me was that—oh, yeah, okay, the testing, that’s where— Well, one of the things you did in this orientation week was I had what was called a work grant that was a part of my financial aid, so you filled out a vocational aptitude—er, not aptitude, but assessment preference thing. And I made it real clear that I was not very good at typing, okay. We also filled out a religious preference thing, and I made it real clear that—I think I told them I was an agnostic. So in my first lesson in real bureaucracy, what did they do? They made me Russ Wigfield’s typist. [laughter] So... Now, that turned out to be a wonderful experience, even though it was kind of weird in its arrival, but, so part of what I did every fall was all of those little cards that asked your religious preference ended up in Russ’s office and his typist, me for four years, typed them into a religious directory. So, I knew the religion of everybody on the campus.

KB: Would the religious directory be distributed?

DG: Oh yeah, yeah.

KB: So you could look up a name and find out just the person’s religion in the book?

DG: No, you could find out where they lived and their phone number...

KB: Oh.

DG: ...and, and that came out before the student directory, which was called the Spotlight, because the Spotlight was a big elaborate production where they took pictures and everything.

So the religious directory was real popular, and I liked it a lot, because if you could get a girl's name then you, you had her phone number and where she lived. [laughter] So, yeah...before you had the Spotlight, so...

[1:30:43]

KB: Great.

DG: So that's how I, I got to learn the religious composition of the campus, you know, because we had three Jews; I think we had six Greek Orthodox, they all worked at St. Clair Broiler, okay, because the guy who owned the St. Clair Broiler for years was Greek Orthodox. I swear, every one of them worked down there [laughter], so... So, uh, the largest denomination was Presbyterian, the second largest was Lutheran—surprise, surprise in Minnesota—and then there was a real small group of serious atheists—there was one, actually. [laughter] He was a friend of mine. Uh, and then there were religious liberals: Unitarian; Quakers, probably, qualified. And there were, ehh, I'm going to say there were probably ten, twelve Quakers. Uh, yeah. I had, I had a Quaker roommate, actually, when I was a senior. And uh, but—so at some point, I think with Russ's backing, we started a religious liberals group. We didn't meet a lot, but we did. And see, another thing the campus had in those days is an organized college-sponsored activity was we had Religion in Life Week.

KB: Right.

[1:31:49]

DG: Okay. And it was a big deal. They'd bring in some big-name scholar to kind of kick off the week. I don't think Paul Tillich was here, but, you know, people of comparable names. And then, it was kind of—the schedule was a little like P.E. [Political Emphasis] Week; they'd have lots of individual seminars, um, which we now call breakout sessions, all through the week, and they were small. There were probably some that were bigger than others, but, uh, so... One of the things I ended up doing was that, um, whoever they were bringing on as the religious liberal, I'd be the student leader for the session. So, uh, Mulford Sibley came one time, and Mulford Sibley, among other things, was into uh, uh—I'm going to lose it here—uh, investigating psychic phenomena. Yeah, the paranormal. That was one of his interests. And I remember that was, that was, I think, the most popular religious liberal gathering we ever had, I think mostly because people came to see him because he, he had a real big reputation because he, the legislature was always trying to get rid of him at the U, the conservatives and—because he was, he was so liberal. And so, typically, I'd be the seminar leader. I'd, I'd have the Quakers and the Unitarians and, like I say, mixed attendance.

[1:33:12]

Well, the other thing that was happening at the campus, and it had started before I got here, was there'd been a big fight, because somebody, some group had invited a communist to the campus in 19...spring of 1960, yeah. And the alums went crazy, okay. Now, we've kind of talked about this before, but this was a very conservative place. Um, President Turck, who was gone before I got here, had been kind of a, as I understood it, a kind of classical liberal arts college liberal president. He was replaced by a guy named Harvey Rice. Harvey was here to raise money. His academic credential was, you know, he had a Ph.D. in something, but he had no great, huge

claim to academic fame, and it was clear to everybody he was here to raise money. Beautiful man. He was one of the most beautiful men you have ever seen in your life.

KB: Like handsome?

DG: Oh, God, yes. [laughter] He had teeth that would make Milton Berle die. There—in one of the, one of the, uh, yearbooks, there’s a, there’s this two-page spread of Harvey. And Harvey wore a Macalester tartan blazer, and it’s over here against the fall trees, so it’s gold. It’s Harvey—and he had silver gray hair, not long like mine, but, but very prominent silver hair and these beautiful teeth—and Harvey’s got his blazer on and he’s got his dog, who was a Scottish Terrier [laughter], who had on a, a tartan blazer [laughter] —er, tartan, what do you—whatever you—it is a gorgeous picture. You, you gotta, you gotta look at it.

KB: Okay.

[1:34:58]

DG: It’s color; it’s two full pages. This was a *beautiful* man. And he knew how to raise money. Uh, but he wasn’t real liberal. [laughs] So there’d been this big fight about this commie coming in to campus. It was a, it was a free speech fight, and there were free speech fights in those days. The most famous one was in, was at the University of California, Berkeley, uh, but, so there was— The college was trying to not get the alums mad at them; not shut down enrollment, because a lot of the kids that went here were from conservative parents, but they wanted somehow to find some middle ground to do, to say, “It’s okay for a communist to come to this

campus and speak.” So, what finally worked out as a strategy was there was a small, uh, activity called the Religious Forums Commission, and it had a student body steering committee. It was all students, and Russ was our advisor, and I was on the commission, and I think, if I remember right, the chair was a woman named Marilyn Vigil, who was one of the one or two Hispanics on the campus at the time. Marilyn went on to be, among other things, the commission—commissioner of human rights for Minnesota. And so what was worked out was a communist would come, but he would only be part of a larger program on, uh, political philosophies and how they related to religion, okay. And so we had this long series—not long—five, six speakers who came speaking on their political beliefs and the mixture with their religious beliefs. And one of the guys who came and actually gave a really challenging talk was my roommate’s dad, who was devout Christian and very conservative. He’d—sure, these days he would be an Evangelical.

[1:36:59]

And, but it, it all worked up to having a commie. And, uh, I’m trying to remember exactly when he came. I’m going to say—it took long enough that he didn’t really get here until sometime, I think, when I was a junior. Uh, and it was an interesting experience. Uh, he—we picked him up at the airport. And, um, he turned out to be, he was not, he was not real compelling as a speaker. He was a former academic who found his way to the Communist Party because he was a biologist, or a physicist, who was deeply enchanted with dialectical materialism and how it related to the real world. [laughter] And that’s kind of what his speech was like, but it was okay. The commie came and he spoke. But when we picked him up at the airport, he stopped, and he said, “I’ve lost my FBI man, and he gets real nervous when I lose him.” And we’re going, “Yeah, yeah, sure. You tell this to all of the hicks from the Midwest.” And so he said,

“Well, there he is over there. We can go now.” Uh, when he gave his speech that night, you know who was in the second row? The same guy. So... So that was, um, that was another thing I somehow found myself in mostly through Russ Wigfield. What I learned from Russ is that there’s a lot more to spirituality than Christianity, so... Yep.

KB: Mm.

[1:38:35]

DG: Now, the one I, I want to make sure that we don’t miss, among—I got all kinds of stuff I hope we don’t miss, but—you asked about chapel.

KB: Yes, compulsory chapel.

DG: Well, we—now, we had compulsory chapel and compulsory convocation.

KB: Ah.

DG: I think chapel was Tuesdays and convocation was Thursdays.

KB: Was convocation religious?

DG: No, no. It was, it was a mixture. Um, Barry Goldwater was compulsory convocation one day. We had a woman one time who came and talked to us about how important it was to

scream [laughter] to let out tension. She had us, you know, she had twelve hundred of us in the old gym, screaming at the top of our lungs. Uh, yeah, it—convocation was in the old gym, chapel was in Macalester Plymouth, whatever it is over there.

KB: Oh, wow. Yeah.

DG: Uh, chapel you, you got a chip going in and you handed it out, handed it back going out, and somebody, somebody kept track. Um, convocation they had people who were up in the running track, and it was a job. You got paid a buck an hour like the rest of the jobs. You basically had a seating chart—you had to sit in the same seat, always—and they checked off whether or not you were there. You got three cuts, if I remember right, of each, and if you got more than that, you were in trouble, so... And by trouble, I mean you'd be threatened with no graduation. My atheist friend cut chapel all the time, and when he was a senior, they said, "You got too many chapel cuts. You can't graduate." And he said, "Well, okay. Um, I think I know enough now to call that reporter who called me about the Fulbright Scholarship I got and how well it reflected on the college, and uh, if you want me to call him and tell him I can't go to Germany on a Fulbright because you won't let me graduate, I'll, I'll do that." [laughter] They let him graduate, so...

[1:40:31]

I think when we were juniors, maybe we were seniors, a bunch of us got together and said, "You know, we've been doing all this civil rights stuff, and, and they're making us go to chapel. No matter what our beliefs, they're making us go to chapel. And this just isn't right. So what can we do?" Well, we sat-in chapel. Now, I don't mean we went and occupied the building and sat

there for months. What we did is we made sure we got to chapel early, and then we filled up all the front rows. And when people said, “Let’s rise and pray,” we sat. When people said, “Let’s rise and sing,” we sat. Now, to the college’s credit, they did try and bring in chapel speakers who were a broad range of people and, not always dynamic, but decent, preachers or speakers. Well, this became a huge source of embarrassment. You know, they, they got the, the uh, head pastor from House of Hope Presbyterian Church, and he’s looking down and, you know, somewhere between fifteen and a hundred people are just sitting there going like this [mimes something?]. Basically, we were just—we went and meditated and looked ticked off.

[1:41:48]

So, so then there was a big dialogue on the campus about whether or not compulsory chapel was consistent with the Christian tradition. And David Hopper, who’s been retired I don’t know how long—wonderful, wonderful man—David actually wrote a Christian defense of compulsory chapel. I can’t remember, I think it was published in the Mac Weekly or something. And then somebody wrote a counter-response, but eventually, by the end of—I think we still were all having to go to compulsory chapel, but it finally got to the point where they came up with alternatives. Yeah, actually I think they had the—they may have had the alternative system in place when I was a senior. You had to do something. You could go to chapel if you wanted to. You had to do something, I can’t remember what it was, but eventually they, they just got rid of it, so, yep...

[1:42:41]

KB: Um, before we move on, I just wanted to talk really quickly about the Student Peace Union.

DG: Mm-hm.

KB: Um, could you tell me how that organization formed and what you guys did?

DG: Um, the Student Peace Union came into existence in 1961. It was primarily founded by people from the University of Chicago. I actually found stuff from back in those days. [laughs]

KB: Wow.

DG: Yeah, Student Peace Union.

KB: Oh, cool.

DG: And the, the thing that I didn't know I even had was I found the national, yeah, the meeting—the Minnesota National Convention in 1962, which has names of all the attendees, probably offering the opportunity to, uh, blackmail some of these people, so... [laughs] Um, it was, it was a very soft group. Uh, it primarily focused on, uh, nuclear disarmament. That, that was its real history, and they had a very loose organizational structure. Uh, this reminded me that if—any, any campus that could get together five people who would subscribe to the basic principles was, uh—you could get chartered. And so, five of us got together, and got chartered, and started a branch here. There was a much larger branch at the U, and we used to do a lot of stuff with them. Our big activity, I think, when I was a senior was we had a fundraiser for the Student Peace Union or for other peace groups, and brought Pete Seeger to town, and he did a

concert at the U. It was a wonderful concert. I had never seen him live until then, so uh, so it—
Uh, a lot of educational stuff.

[1:44:47]

Um, [laughs] a certain amount of slightly outrageous stuff. There was an event, I think it was called the Clubathon, yeah. It was every fall, right after school started, and all of the clubs and all of the campus organizations set up tables in the, in the Union and uh, basically presented themselves as things you might want to join. Uh, [laughs] I remember—I can't remember, it must have been a very stranger mood than usual, but I, I was walking around in the Student Union with a big sign that said, "The end is nigh. Join the Student Peace Union." [laughter] So, I met my wife that way, my former wife. [laughs] She walked up to me and said, "Are you crazy?" [laughs] So, uh, that's kind of characterized our relationship until we got divorced [laughs], but um, oh, we had—in retrospect, things were almost kind of ridiculous. One of our big campaigns was to get rid of the, uh, civil defense shelter signs. Yeah. Um, but four or five buildings were on the campus had big civil defense shelter and in the event of nuclear or other emergency, this is where you went to hide, to wait to get nuked and die of radiation, and so, the theory was—keep, keep in mind, we're not very old, and maybe we were right—this conditioned you to a war mentality. So, uh, that, that was one of our campaigns was to try and get the signs off the campus and get the—because the college had to accept being, having shelters.

[1:46:35]

KB: I think I read something—not about the, specifically the Student Peace Union—but while I was going through Mac Weekly articles, there was a controversy because there was some picketing at a Barry Goldwater event that was then blamed on the Student Peace Union.

DG: Oh, no. We did it. [laughter]

KB: You did it?

DG: Oh yeah, sure.

KB: Oh great! So what do you recall about that?

DG: That's, that's—well, one of the great moments of my life. We went, we went and picketed him at the airport, and um, I—you know, in those days, you could actually find out when they were coming. You can't anymore. But, yes, Barry Goldwater gave me the finger!

KB: [gasps] Really?

DG: Oh yeah. Yeah, it was great. Yeah, it, it made my, probably made my life. Or, it didn't make my life, but it was, you know... Uh, he, um—we, we knew because of where the limousines were that he was coming out that top level. By then, the airport was—the new building had been built. And I'd done a lot of demonstrating by that time, so I said, "Well, you know, we don't want to be right around the car. He, he won't notice it." So I went way to the end, where you had to slow down to turn, and I can't remember what my sign said, but I held it up, and when he, when he went by, he looked out at me and he went: "fff" [gestures?].

[laughter] That's the kind of guy Barry was, and some of us came to appreciate him later.

[1:47:47]

So, uh, no, no, it, it—see, then he was, he was here at required convocation, and we had—we, we picketed in, in the convocation. I mean, we didn't get in—you know, stand up and throw ourselves at the stage. I, I do remember the sign, because there's a picture of it in um, in one of the yearbooks. He had made some kind of comment about—some real elitist comment about one of the problems with this country is we got too many common people or something, and I had this wonderful quote from Abe Lincoln that said, "God must've loved the common man, because he made so many of them." So, that was my sign. I don't think anybody understood it, except the three of us, so... Yeah, and, and that provoked a controversy on the campus about what we were doing, and the woman who was then the editor of the Mac Weekly didn't, didn't like us much, and we had an exchange of letters and, I—the one I remember was my friend the atheist, he and I wrote a joint letter that—something like "The Philosopher King and the Commissar Reply," or something, I being the commissar, so, yeah, because one of the questions in the uh, in the stuff was: "What did your fellow students think of you?"

KB: Right, yeah. I wanted to ask that.

DG: Yeah, it um, it was mixed. The reason I brought this [holds something up]: comsymp, short for communist sympathizer. This came from my student mailbox in 1963.

KB: Oh, wow.

DG: Somebody put it in there. Yeah, I never knew who. Uh, it's also an illustration, again, that this place was not a hotbed of liberalism. [laughs] In the early 1960s, it was anything but.

[1:49:27]

KB: Right, so what was the campus reaction to the peace activities you and your fellow students were engaged in?

DG: Well, I think most people kind of went: "Eh." You know, it was kind of like—you know, I, I think we engaged some people. I think we got some people thinking, uh, you know, I think, uh, we may have planted some seeds that, as, you know, as opposition to the war in Vietnam got to be bigger and better and more extensive, that may have had some effect. I thought it was interesting in the questions you talked about the anti-Vietnam protests as being a plague on the campus?

KB: Does it say that? Yeah, oh.

DG: Yeah, it says, yeah it says that.

KB: Yeah, oh. Well that's not necessarily what I believe.

DG: Yeah.

KB: Um, yeah, I think that's, that's kind of the general alumni form question, I guess.

DG: Yeah. It—I, I know that—well, after I left here, I did a grad—a year of graduate work trying to avoid the draft. I, I failed. Uh, so I went in the army and did two years in— I came back—moved back to the Twin Cities in '68, and not long after I got back, there was some announcement that the campus socialist club was sponsoring an appearance by a classmate of mine who'd been a correspondent in Vietnam. And I went, and there were like two hundred people there. And I talked to somebody from the club, and I said, "Are these students?" He said, "Well most of these are our members." And I went: "You've got to be kidding me!" And I knew there, I knew there'd been a change. And then not too long after that, I did some fundraising college—uh, for some—you know, call your, your—people from your class to raise money, and oh, did I get some nasty comments. They weren't directed at me; they were directed at the college.

KB: Oh, yeah.

DG: Actually, the one—oh yeah, one of the guys said, "Yeah, you're the kind of guy who'd be raising money for them now, Gemberling." [laughter] Yeah.

KB: Wow.

DG: He'd already unloaded for about five minutes about what a, what a communist den this had become.

[1:51:33]

KB: So tell me more about how you saw the campus change and alumni reaction to that and general community reaction to that as you approach the later '60s, more Vietnam-era.

DG: Well, for most of that, I wasn't here.

KB: Right, you weren't here.

DG: Yeah, yeah, so...

KB: Right. When you came back, though.

DG: When I came back, um, you know, it—some of that had already—well— [laughs] I worked here for three months. Um, I—because of some of the political stuff I did, what I finally—when the army—when I lost all of my ways of trying to stay out of the army, when you went into the military, you had to fill out a form. I'll never forget it—it was DD298. And it was the subversive activities form.

KB: Mm.

DG: And so there's this long list of organizations and then a—like twenty questions that related to any kind of involvement with them. The biggest question was: "Did you ever belong?" Uh, but it also had questions like: "Did you ever associate with members of...? Did you ever give

them money?" all of those kinds of things. And I didn't answer yes to the big question, but I answered yes to three other questions. So, that put me in, uh, draft purgatory for about six months, because they were trying to figure out whether or not they should have somebody as loathsome as me out killing people. Uh, and, so, because I was in limbo like that, I couldn't look for a job, you know, I—so anyway, I ended up coming back here, in part to see, see some friends and—and I talked to Earl Spangler, who had been my advisor, who was also a colonel in the reserves, and I—frankly, I talked to him about whether or not there was a spot in his reserve unit, because he ran a mili—he ran a civil affairs unit, so that was kind of soft, you weren't going to be shooting people there. And uh, he couldn't do that, but he got me a job, on campus. I was the janitor in the fine arts complex and the, and the music building. I cleaned the music building, and I cleaned the Janet Wallace room, and I cleaned the hallway, the big hallway, around that center atrium. And boy, I had a good time. Best time was when students would come up to me and they'd say, "Somebody told me that you graduated from here." And I said, "Yeah." And then they'd have that look on their face that I came to recognize as: they wanted to say, "So what are you doing being a janitor?" So I'd say, "Well, you're probably wondering why I'm a janitor here." And they'd say, "Yeah." I'd say, "You'll find out when you graduate." [laughter] I was terrible. So, um, I did see—because I was here then, and then when I moved back here—this wasn't something that happened overnight. You know, earlier, there were—the, the campus finally began to deal with the fact that—uh, I may be, I may be—this may be an overstatement.

[1:54:49]

This was a white place, okay. We had people of color, but they were primarily Africans, okay. Uh, the college had a great emphasis on internationalism, but if there were people of— Afro-Americans, I'm going to say, there were at most ten, in a student body of fourteen, fifteen

hundred. And through this organization that did the picketing, which actually had a name, it was called Student Action for Human Rights, we started some of the early discussions about why aren't there, you know— Hell, I'm trying to think if there was any black faculty. I don't think there was, no. Again, we had some, you know—we had some international kind of faculty, but I, I don't remember there being faculty of color. And so, some of, you know, some of that kind of protest stuff had already started. Uh, so, it—to the extent that, you know, part of what I did there was to learn history, you start understanding that things are on a continual. And, uh, it was no wonder given where the college was in '64, and what happened with the civil rights movement, and then what happened with the peace movement, and then what happened with gender equality, that it was, you know, it was part of what was happening in the country. And uh, you know, it, it just was the way it was. And, you know, from the perspective of somebody like me, I saw it as a positive thing, not a negative thing. Yeah, it—and so, I try to reflect that in doing stuff with the college, and my contributions, and that kind of thing, so... Yeah.

[1:56:46]

KB: Okay.

DG: At the last reunion, um,—and, you know, I'll re—I'll quite happily repeat this—but I was on the reunion committee for whatever reunion that would have been—oh, forty. [clicking noise] Can't believe it was forty—uh, and the committee was probably two guys, and I'm going to say, four or five women. And so we talked about trying to do something serious, uh, and so somebody said, “Well, you know, why don't we try and have a forum on issues that were big when we were at Mac, and whether or not there are any equivalent issues now, and that kind of

thing.” And so we’re going around the table trying to come up with issues, and, of course, that was at the beginning of the war in Iraq, so it was a similarity there. There was at that point a certain amount of discussion about racial divides, so there was a similarity there. And then one of the guys in my class, a guy named Bob Stimson, said, “Well, we should really talk about—” I can’t remember exactly how he put it, but it was something like: “how men have become wimps,” or something like that. Only, it was, it wasn’t put that way; it was put in a way that was— I thought the women in the room were going to hang him. And...now part of—hate is not— Bob Stimson is perhaps one of the sexiest guys who was in my class. [laughter] I mean, women to this day look at him and they go: “Heh!” you know. And he’s still a good-looking man, you know, but they’re about to hang him. So anyway, we ended up doing this forum, and part of what we talked about was the change in gender roles. And it was really good. I mean, it was just really good, because, you know, there were like a hundred and fifty people who turned out. They put us in a little dinky room over in the basement of the science building. We moved to a bigger room, and then we had to move to a bigger room, and there were people out in the hall. And I thought it was a real good, uh, kind of overall impression of the kind of things we were talking about. Because primarily, while was a—what they call a cluster reunion, so it was ’64, ’65, and ’66. And so, in a—we really are people who saw major changes out in the larger world, which, of course, touched the college—greatly. Yeah, in those years, and—so it was, it was fun. And nobody hung Bob, and the— So... Well you see, I thought he was real courageous, because basically what he was trying to say is—what he really was trying to say is: “The role of men really has changed in the last forty years.” Absolutely. Just has. And, you know, we spent a lot of time talking about how the role of women has changed, but there’s a concomitant effect. Yeah, I—[laughs] my, my ex-wife, we’d been married about three years,

and we'd been working, and every Friday, she gave me her paycheck. And, you know, I put it in our joint account and did the, did the guy thing, and one Friday she said, "Why do I give you my money?" I said, "Because—" the answer was: "because it's always been that way." [laughter] And of course, I wasn't going to give that answer; I was too much of a liberal. So, after that, she had her own account. [laughs] You know, little tiny thing, but big, big implication, so...

[2:00:39] Tape ends