

## **Please Note**

**This oral history transcript has been divided into two parts. The first part documents the presidency of John G. Kemeny and is open to the public. The second part documents the presidency of David T. McLaughlin and will be open to the public in June 2012.**

**This is part one.**

**Fred Berthold '45**

Professor of Religion Emeritus  
Dean Emeritus of the Tucker Foundation

An Interview Conducted by

Jane Carroll

Thornton Hall  
Hanover, New Hampshire

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Dartmouth College

Hanover, New Hampshire

INTERVIEW: Fred Berthold  
INTERVIEWED BY: Jane Carroll  
PLACE: Thornton Hall, Hanover, NH  
DATE: May 12, 1998

CARROLL: Today is the 12th of May, 1998, and I am speaking with Professor of Religion Emeritus, Fred Berthold, Class of 1945. I am curious. You grew up in St. Louis. How did you get to Dartmouth?

BERTHOLD: My scout master was a fellow by the name of Tom Curtis, who was an avid Dartmouth fan, later a Trustee of the College and also Congressman from Missouri and he talked Dartmouth to me endlessly, showed me pictures of Dartmouth and the pictures were so beautiful I thought, "That's where I want to go." Also there were a lot of people from my high school, Webster Groves High School, that had come to Dartmouth and I knew those people. So that's where I wanted to go.

CARROLL: Do you have any family connections with Dartmouth?

BERTHOLD: None whatever. No.

CARROLL: When you came to Dartmouth, it was 1941. What was the campus like?

BERTHOLD: Very male. Very male chauvinist. I think in many ways a wonderful place. I always used to say that I was extremely fortunate because I was here at a time when many of the students had things other than the academic life on their minds, which meant that the professors were so delighted to see anybody [laughter] who actually took more than a casual interest in their subject that I got to know a lot of wonderful faculty people very well.

I think it was a lonely place for men without women. I was a scholarship student. I had very little money. I had no way to

get off to Smith or wherever for the weekend, and there were a lot of students like that who felt cut off from things.

CARROLL: Do you remember, in particular, any course or any professors?

BERTHOLD: Oh, yes. Professor Wheelwright in philosophy...a marvelous philosopher, but the paradigm of the absent-minded professor. He was, as far as I know, the only faculty member ever apprehended by the campus police for trying to sneak into the window of the Dean's office in the middle of the night. He was so super conscientious he figured that he had given a student too low a grade. This student was about to graduate. He thought to himself, "What will this be on this man's record?" He knew that he wanted to go on. Well, he was going to get into the Dean's office, by golly, and correct that grade, you know. [Laughter] It created a bit of a sensation. Everybody had a good laugh about that. But he was a superb scholar and marvelous teacher.

CARROLL: Were you a religion major?

BERTHOLD: There was no religion department. I was a major in psychology and philosophy.

CARROLL: Oh. And then you were Phi Beta Kappa.

BERTHOLD: Yes.

CARROLL: Did you know immediately that you wanted to go on and study further?

BERTHOLD: Yes. In the freshman year, I knew that. I thought I wanted to go into medicine, but Dr. Syvertson, who was Dean of the Medical School at the time, lined us all up...all of us who thought we were pre-med and said, "Okay. Now these are the courses you will take." I said to myself, "Ye gods, I will have no room to take some of the things I am interested in." So I veered off from that.

Besides that, I really was quite interested in the ministry at that point, you know. I soon got involved in the Dartmouth Christian Union. I began going out Sundays to preach in

little churches that were without anybody. So I got involved in that.

CARROLL: What church had you grown up in?

BERTHOLD: Baptist. A very conservative Baptist. When I got to Dartmouth and began reading Darwin, Freud, Marx, yikes. Was that a shock! So my mind began, in terms of ideas, began changing pretty rapidly.

CARROLL: How did your parents feel with this change in you?

BERTHOLD: They thought I was going to hell. [Laughter]

CARROLL: I can imagine.

BERTHOLD: Yeah.

CARROLL: Then you were a Rufus Choate Scholar?

BERTHOLD: Right.

CARROLL: What is that?

BERTHOLD: That designation is just given to people who have a certain grade point average. Rufus Choate was a very distinguished judge, I think, and had other offices in the administration way back, you know. It is just automatically applied to people who have a certain grade point average.

CARROLL: You were here during World War II, then?

BERTHOLD: You are right.

CARROLL: Do you remember when it was declared?

BERTHOLD: Oh, indeed I do. Yes.

CARROLL: Where were you?

BERTHOLD: Walking across the campus, going to work in Thayer Hall. No. Actually, it was College Hall...the old commons, back in those days. When the word came, one of my classmates

ran up to me and told me about this. We all rushed to radios and began listening.

CARROLL: Did you speed up the academic process at that point?

BERTHOLD: Yes. Went straight on then. Summers and everything from that point on.

CARROLL: So when did you actually graduate?

BERTHOLD: '44.

CARROLL: Then did you go into the service?

BERTHOLD: No. I was a Conscientious Objector. I had been raised in such a way that I was a pacifist. My intention was to go to seminary, become ordained and go into the chaplaincy; but the war ended before that course was ever completed.

CARROLL: So that is when you went on to get your Bachelor of Divinity?

BERTHOLD: Right. Right. I thought I was going to be a preacher. [Laughter]

CARROLL: Well, professor, preacher. They are very close.

BERTHOLD: Yeah, except the only trouble is that I kept running into more and more questions; the answers to which I just couldn't figure out. So I kept studying. [Laughter]

CARROLL: How did you choose the University of Chicago?

BERTHOLD: The pastor of the church here, Fisk was his name...Chet Fisk...his wife was the daughter of the president of the Chicago Theological Seminary and Albert Palmer was his name and he visited Hanover quite frequently. I got acquainted with him and he convinced me that was the place to go. I think he was right. It was a marvelous...At that time Chicago Theological Seminary and four other seminaries were in cahoots, and all part of the University of Chicago setup, which was a marvelous institution at that time. It still is.

CARROLL: I would say. It hasn't gone down hill. So you went there to study to be a minister.

BERTHOLD: Right.

CARROLL: And that would have given you an entree into any denomination you chose?

BERTHOLD: Yeah. Pretty much. It was very inter-denominational, except those conservative Baptists wouldn't have wanted me.  
[Laughter]

CARROLL: What attracted you to religion?

BERTHOLD: Oh, from a very early age, my parents were very pious people. Church was it. I mean most of our friends belonged to the church and, even though my ideas about theology changed very radically, there was something about the whole thing that still struck me as being essentially right, you know.

CARROLL: Did you have in mind the activist church or the sort of thinkers' church?

BERTHOLD: Both. I was one of the few people in Webster Groves high school that joined the Young People's Socialist League.  
[Laughter] Much to the disgust of everyone around me, including my own parents. So I was always interested in social activism. But the thinking part of it was equally important, really.

CARROLL: So did you end up with a Master in Divinity?

BERTHOLD: In those days, they called it a Bachelor of Divinity. Now that same degree is called a M.Div....Master of Divinity.

CARROLL: What did you write on?

BERTHOLD: Anxiety. I wrote anxiously about the concept of anxiety which is, you know, the fear of God. Kierkegaard, a great philosopher, argues that anxiety is the essential mark of being a human being...one of the essential marks of being a human being. It has very great theological importance and I

will be kind enough not to tell you what he says about that.  
[Laughter]

CARROLL: Okay. Did you always want to teach?

BERTHOLD: I thought I was going out into the parish ministry until about maybe the third year of my Bachelor of Divinity degree and then I thought I would like to go into teaching.

CARROLL: What was it that changed your mind?

BERTHOLD: As I say, the theological intellectual questions became more and more difficult, but also more and more interesting.

CARROLL: I was not clear on your chronology at that point. Did you go then to Columbia? What happened next?

BERTHOLD: Yes. Leaving Chicago...I intended to get my Ph.D at Chicago, which I finally did; but they didn't care whether you stayed there or where you went, so I wandered a bit to Columbia...eventually over to Tübingen in Germany and so on. My wife also intended to go into the parish ministry, which she did eventually. She had one more year to go and wanted to finish at Union Theological Seminary in New York where she worked under Reinhold Niebuhr.

CARROLL: Really?

BERTHOLD: Yeah. So I went with her and I sat in on Niebuhr's courses and Paul Tillich's course, but also worked with John Herman Randall across the road in Columbia on the history of philosophy.

CARROLL: What a wonderful pedigree.

BERTHOLD: Yeah. These were all giants, I think, of their field.

CARROLL: So Niebuhr was at Union. Who else did you say?

BERTHOLD: Paul Tillich. Yeah.

CARROLL: Did they change the way you viewed religion at all?

BERTHOLD: Absolutely.

CARROLL: In what ways?

BERTHOLD: Well, Chicago was a bastion of what was called "liberalism". We had been so inculcated in that. We wanted to go...Niebuhr was the great name in theology. We wanted to go to Union Theological Seminary to straighten him out. [Laughter] But it worked the other way. From that time on, I have thought of Niebuhr as one of the really great thinkers in the field of theology.

CARROLL: What was there about his approach to religion that you thought...that grabbed you?

BERTHOLD: Oh, many, many things. He had a way of making what seem to be very abstract...theological ideas come to life by relating them to social and political and historical movements, to indicate how these ideas worked out in actual life, you know. I think that is one of the great gifts that he had. He also had a marvelous way of combining what I think of as the essence of the Biblical point of view with a...in a way that took account of modern thought.

CARROLL: Who was at Tübingen when you were there?

BERTHOLD: Let me see if I can remember. Helmut Thielicke was his name. He was a great professor of ethics and also about Martin Luther. I had decided...I had also at Chicago a professor who was a great, great scholar of Martin Luther. I became very much interested in Luther and I wanted to go over to Germany to improve my German and also to learn more about Luther. So, as a consequence, even though my major work has been in modern theology, I have always also taught a course on the Reformation and Luther.

CARROLL: Germany must have been in chaos at the time you were there.

BERTHOLD: Oh, yes. The results of the war were still very much evident. Yeah.

CARROLL: So when did you teach at Syracuse?

BERTHOLD: 1948, '49. I still hadn't gotten my Ph.D., but I was so sick and tired of sitting on my fanny and reading that I wanted to get out and start teaching. I decided that I wouldn't do it until I finished my Ph.D., but the springtime came along. I couldn't stand it any longer and I got this offer from this little tiny community college, it's part of Syracuse University. I had a friend who was teaching there. So I went for one year and then I got Dartmouth. The Dean of Faculty called me and said he would like me to come up here and discuss whether Dartmouth should begin teaching courses in religion. So, sniffing around a little bit, I decided maybe there was going to be actually a job possibility.

CARROLL: Who was the Dean of Faculty then?

BERTHOLD: Don Morrison. So anyway, I came up here with my wife and, as we came over Pico Peak at almost sunset time and looked at that purple sky, I said to my wife, "If they offer me a job as janitor, I am going to take it." [Laughter]

Well, anyway, a job offer was forthcoming and I took it. I came here in 1949.

CARROLL: Was she okay with that?

BERTHOLD: Oh, yeah.

CARROLL: What was Don Morrison like? How did he persuade you to come here?

BERTHOLD: He didn't have to do much persuading. I love Dartmouth. The idea of being able to begin, you know, teaching some courses in religion was just exactly what I wanted to do. He was a fantastic, marvelous dean. A great man, I think.

CARROLL: So you were part of the founding of the Religion Department at Dartmouth?

BERTHOLD: They had hired a person two years before I came to begin teaching courses in religion and, for some reason or other, that did not go well.

CARROLL: Do you know who that was?

BERTHOLD: Yeah, I do. I am balking a little bit on the name and maybe I shouldn't say it anyway. It will come to me...maybe it will come to me. Anyway, that did not work out well and he departed and then a very famous philosopher by the name of Hocking [William Ernest Hocking] who was an emeritus professor from Harvard. He was a philosopher but he had done most of his work in philosophy of religion, and he was invited to come to Dartmouth and was here for two years and taught a course in religion. But there was no department as such.

Roy Chamberlain was the Chaplain of the College. He taught one course on the Bible. [Thomas S.K.] Scott-Craig in the Philosophy Department taught one course on Philosophy of Religion. Wing-Tsit Chan, who was in Chinese Civilization taught a course which included a lot of stuff about Chinese religion; but that was about it.

CARROLL: So were you the first then...were you a lone figure that was brought in?

BERTHOLD: That's right. Actually Don Morrison hired me in the Philosophy Department. When I was cleaning out things to come down here, I found his initial letter of appointment. He said to me, "I am appointing you in Philosophy because there you will..." Well, I had done a lot of my work in philosophy anyway, but..."I am appointing you in Philosophy because there you will have good mentors and, besides, this will help me meet the objection of many people that you are far too young to begin this enterprise." [Laughter]

CARROLL: Well, you were tremendously young.

BERTHOLD: I was rather young. Yeah.

CARROLL: You had only been out four years...five years.

BERTHOLD: Yeah. I had a funny experience in that regard. I was sitting here working on my first year's lectures in the summer. It was real hot. I decided to go down to the store. I was real thirsty and a cold beer would taste great. So I went down to what is now the Grand Union and got a six-pack of beer and, as I was at the checkout line, the girl said, "Show me your I.D." Well, I didn't even know what an I.D. was; but Al

Lousier, who owned the store was right near by and heard this. He shouted out in a voice that could be heard throughout the store, "That's all right. You let Reverend Berthold have all the beer he wants." [Laughter]

CARROLL: As everyone in the store heard.

BERTHOLD: Oh, yeah.

CARROLL: So people knew you in town.

BERTHOLD: Yeah.

CARROLL: As a minister? Did you preach while you were here?

BERTHOLD: No. My wife took a little church down in Plainfield, New Hampshire, and she stayed with that until our first child came along.

CARROLL: When did the Religion Department then come into being?

BERTHOLD: It came into being in 1949 because, even though I was appointed in Philosophy, we constituted something called the Department of Religion, which included myself and Scott-Craig and Chan and Roy Chamberlain.

CARROLL: Okay. So you drew from other departments.

BERTHOLD: Yeah.

CARROLL: Then you became Chair of that department in '54?

BERTHOLD: It must have been before that. I don't know. I don't remember things like that; but, in effect, I functioned as chair from the beginning because I was the only one full-time in the department.

CARROLL: '51. I am sorry. '51.

BERTHOLD: Yeah. '51. That's when I was first appointed as Assistant Professor of Religion. I got changed from Assistant Professor of Philosophy to Assistant Professor of Religion.

CARROLL: When that became the case, did they then begin to hire more people?

BERTHOLD: Well, let's see. Again, my time scale...it is all in the archives some place...but what happened is that I started teaching a course called the Judeo-Christian Tradition. It was a comparative study of Judaism, Catholicism and Protestantism. For some reason, this course became quite popular. At one point, I had to use Webster Hall as a lecture hall and so, obviously, we needed more help. We began hiring new people. I don't remember when. '51? Maybe '52. And it just sort of gradually grew from that point.

CARROLL: Do you know some of the first people you hired?

BERTHOLD: The first person I hired was an old friend of mine from the Seminary who I knew could only come for one year and his name was Phil Anderson. He only stayed for one year. His field was really psychology and religion.

Then we hired a man in Bible by the name of James Ross. Incidentally, we got very good people but, in those days, they tended to leave Dartmouth and go on because they all, for some crazy and I think wrong-headed idea, wanted to teach graduate students. These guys were invited to go off and teach in seminaries. I never wanted to do that because I thought that most of the graduate students going into the field of theology and religion couldn't hold a candle to our Dartmouth undergraduates. You know, I found them more stimulating.

CARROLL: I can see that. How did you then...somehow I have it here that you went to Yale during this period as well.

BERTHOLD: I had a sabbatical leave. I went down there to study with a guy who was an expert on logic and the philosophy of science, which was another...Carl Hempel. That was always also another interest, so I taught religion and science. That was one of the courses I taught.

CARROLL: That's fascinating. Did you teach it after the atomic, well you must have taught it after the atomic bomb. Was that...

BERTHOLD: The first chain nuclear reaction that took place took place at the University of Chicago at the old field there. What do you call it?

CARROLL: Soldier's Field?

BERTHOLD: No. There at the University.

CARROLL: Football.

BERTHOLD: The football field. I used to play tennis under the eaves of that thing and I keep thinking, ye gods, the first chain reaction probably went on right across, through the wall there, on the other side of where I was playing tennis; but the interesting thing is that, when the atomic bomb actually worked, those people at Chicago went into a frenzied crisis of conscience. The Bulletin of the Atomic Scientists was formed, and these guys kept asking the question, "What have we done?" You know, "Should we give up work in physics if this is what it leads to?" It was a very troubled time.

CARROLL: Did you ever hear J. Robert Oppenheimer speak?

BERTHOLD: Oh, yes. He came there often. Yeah.

CARROLL: Did that affect at all your understanding of what religion needed to do at that stage?

BERTHOLD: No. Not really. I think my ideas about it were really pretty well set by that time. You mean...with regard to issues like that anyway.

CARROLL: So in 1954, you got your doctorate.

BERTHOLD: Right.

CARROLL: From Chicago. Did that change anything in your life? I can't understand how you could possibly teach and study the same time. You must have been going really 100%...120%.

BERTHOLD: Well, I think the reason that it took me so darn long to get that Ph.D. was because every year I had to develop new courses, you know. Yeah. It was a busy time.

CARROLL: Did you have your first child during that time?

BERTHOLD: Yeah. She came along in 1952.

CARROLL: Did you sleep? [Laughter]

BERTHOLD: Well, I was young, you know. A lot of energy.

CARROLL: Amazing. Now, in 1957, you got the Howard Foundation award. You wrote...was that your first book, Fear of God?

BERTHOLD: Yeah. That was a development out of the doctoral thesis; really still dealing with anxiety, you know.

CARROLL: And that came out, again, also of what you had done for your Bachelors in Divinity.

BERTHOLD: Yeah. That's right.

CARROLL: That's fascinating. What I am curious about is how you have seen the Religion Department change over the years. How did it change and grow?

BERTHOLD: Yeah. I think the major changes...I mean, what was my notion of what a religion department should be? Well, it was shaped by my own experience which was...and I often think of the early days as being in a way a kind of a mini-seminary. I mean, the kind of courses that occurred to me were the same kinds of courses I had had in the Christian seminary. I knew, of course, that we had to do some things with the Eastern Religions and so on, but the real emphasis was on Western, Christian, Judaism and so on. We didn't even have Islam in the picture then.

Then, I don't know when...maybe Hans Penner was our first important hire, important for many reasons, but also because he was the first full-time person we hired who was in a non-western religion. So it was at that time, as we began thinking about whom we should add to the department that my thinking, anyway, began to change. We are not a seminary. We are an undergraduate institution and we ought to be acquainting students with the phenomena of the religious life in a broadly humanistic way, which is going to

include other religions and other disciplines. So I think we consciously set out to try to bring in, each time someone was hired, someone who was interested in a different area of religious experience or a different kind of discipline within religious studies.

CARROLL: Did this parallel what was happening in religion departments in other colleges?

BERTHOLD: Yes. I think very much so. Yeah.

I think another way that the department has changed is, if I can use the term, it has become in a way more secular; that is, people in our department now by and large do not think that it is their job to try to get undergraduates to become religious. You know. That is the job of the church. It is our job to teach, as best we can, to describe what is involved in the religious life and in religious thought. So, in a way, we are historians, philosophers, ethicists, rather than theologians.

CARROLL: Are there still theologians around?

BERTHOLD: Well, I am one; but, you know...maybe...I don't know how Ehud Benor would describe himself. He is obviously involved in Jewish theology very much. Charles Stinson works with it; but, from a historical point of view. But no one who is interested in, as it were, selling a theology to the students.

CARROLL: Have the demands of the major changed over the years or curricular changes?

BERTHOLD: Well, as I said, from one we have grown to twelve now, so there was a much wider variety of things that we could offer and we have tried to...well, at least insist that students not focus only on western or only on eastern, but to get as broad a thing as they can while, at the same time, getting some depth in something.

CARROLL: The Tucker Foundation...and I really want to talk about the Tucker Foundation to some extent...were you part of the founding of it in 1951?

BERTHOLD: Well. I don't know. In a peripheral way. They formed a committee advisory to the Tucker Foundation. I was not on that committee, but I was consulting with that committee fairly often.

CARROLL: What was the impetus behind the formation of it?

BERTHOLD: William Jewett Tucker was a phenomenal guy. I think of him in a way as the savior of Dartmouth. I think Dartmouth could well have gone down the drain because, when he came in, it was a small provincial college. There was almost no work in science. There were no labs to speak of.

Now, it is interesting. Here is a guy who was the last president to be a Christian clergyman who wanted to change that. He did something totally unprecedented in higher education. He borrowed money to build dormitories, to offer scholarships, to build laboratories, to get a really competent faculty in the sciences so that the College was really transformed by this man. So anyway and I think a lot of people regarded him very highly, but there was really no real memorial to him.

**[End Tape 1, Side A - Begin Tape 1, Side B]**

BERTHOLD: ...be some appropriate memorial to Dr. Tucker. Instead of a building, they thought of a foundation that would carry on something of his work.

CARROLL: What were the goals of the Tucker Foundation?

BERTHOLD: It was always said, "To further the moral and spiritual aspects of higher education." It was to incorporate the chaplaincy side of things, but also to carry on something that had been going on already under the rubric of the Dartmouth Christian Union--namely, outreach in all kinds of practical ways to the community.

CARROLL: So it became an umbrella organization then.

BERTHOLD: Right. But the idea was that the dean was, in those days, to report directly to the president and was to, in a sense, have

the ability to speak out on any kind of issue that came up that had import for ethical or religious matters.

CARROLL: So did the dean become the conscience of the College in a sense?

BERTHOLD: That was the term that was used by some people. I never liked that term. Yeah. Ye gods! Everybody ought to be the conscience of the college, you know.

CARROLL: It was founded in '51 and you became the first dean in '57. What happened in those intervening six years?

BERTHOLD: Argument. [Laughter] People trying to figure out what kind of beast this was, you know. Some people had the notion that we should get a great preacher who would, you know, fill Rollins Chapel every Sunday. Whenever I consulted with them, I said, "Hey, that ain't going to work." There were all kinds of different ideas about the sort of person who should come, the sort of work that the foundation should do. So it took a long time.

CARROLL: What kinds of ideas were out there?

BERTHOLD: Well, I mentioned one of them. At one point, they wanted...they interviewed seriously for the job a man who was trained as a lawyer who then also went on to get a degree in theology. He was a preacher; but he was involved in governmental, ethical things. Okay. So here is another model. Not the great preacher, although this guy was also a preacher; but the person who is going to go down to Washington and influence them and, you know, a national figure who would carry a lot of weight in ethical matters.

Then, of course, there was the notion of somebody who could be the great counselor to students. I think in a way I can understand all of those things. In a way, the committee didn't know what to do. I think they interviewed three or four pretty high-powered people and finally, in desperation, turned to a local person and that was me.

CARROLL: What was your vision when you took it on?

BERTHOLD: I studied under Paul Tillich, so one of his great ideas is what he called the dialectic of religion--that philosophy, psychology--all of these other disciplines, raise, at least in part they did...they raise important questions about human existence. It is the task of the theologian to...I don't think he said to give "the answer", but to say what, from his or her perspective, an answer to those questions might be.

So I saw the Foundation as having a double role of stirring up on campus as much as possible discussion of ethical and religious issues. Inviting to the campus people from a variety of persuasions who could get people thinking about these things. Then, also, the dean having, in those days, the Rollins Chapel as a platform from which to address some of these same issues from his perspective.

CARROLL: Did you have an advisory group or committee?

BERTHOLD: Oh, a wonderful group. I established something called the Tucker Council which had five students on it and two faculty members and an alumnus. The five undergraduate students were elected by the undergraduate body to this group. They were a wonderful group of people. Yes. And we met every other week and talked about everything and they had lots of suggestions.

CARROLL: How was the money raised to enable this institution's foundation to function?

BERTHOLD: Through the Development people. Another amazing thing about Dr. Tucker is that alums who knew him regarded him as, you know, I was going to say "a saint"...maybe something even higher than that. He used to preach an evening service on Sundays, every Sunday. Students, if they went away for the weekend, they wanted to get back to hear him. He was a charismatic figure. So there were lots and lots of alums who were waiting for the time when something was going to be done to honor Dr. Tucker. So, you know, it was in a way a natural raising of money from amongst alums.

CARROLL: I was looking at some of the groups that came under the umbrella and support of the Tucker Foundation and a couple of them just, you know, sprang to my mind and got my

attention. One of them was the ABC [A Better Chance] program. Was that begun by the Tucker Foundation?

BERTHOLD: Yes. During the regime of Doc Dey [Charles F. Dey '52], who was a genius at raising money. He raised what is called soft money. He got foundations to give money for various projects of which one was ABC. It started here at Dartmouth. It has now become sort of a national institution and no longer at Dartmouth, unfortunately. Yeah. It started with him.

CARROLL: How did it die out?

BERTHOLD: Well, when the soft money gave out. Okay. Then the question...you know, the endowment for the Tucker Foundation never was enormous, and budget problems is why. You know, it was a pretty expensive thing to run.

CARROLL: Was it successful, do you think?

BERTHOLD: Yes. I think it was a great program. The same way with the Outward Bound connection here at Dartmouth was spawned by the Tucker Foundation. But, again, it was phased out, not because it was unsuccessful, because it wasn't. It was very successful; but for budgetary reasons.

CARROLL: How did they incorporate Outward Bound into campus life?

BERTHOLD: It was, by and large, an extracurricular thing. They did try for some time to combine Outward Bound experience with academic courses. I remember one experience where they got a guy in the Psychology Department to agree to include an Outward Bound experience as part of his course. This course...you know, Outward Bound was to test these people, put them up against impossible situations and all that. In connection with this course, they asked me once to go out to meet the group the night before their whole thing was to end. This was a winter-time thing and it was a cold winter and they had been out in the cold most of the time and this last night that I am talking about was held in the cabin out at Moose Mountain. I was to come out and talk about this anxiety business, you know. Well, I got out there and it was the first time in two

weeks that they had been indoors and warm, and the whole bunch of them fell fast asleep. [Laughter]

CARROLL: Not your best audience.

BERTHOLD: But that did not work well. The Outward Bound experience itself was too demanding really. It was an extracurricular thing, by and large.

CARROLL: How did the "living/learning" term start?

BERTHOLD: Well, here again, this was concocted, I think, in Doc Dey's time. I think it was the notion, again, of combining some kind of academic course with a living situation in which the members of the class would all be living together, with a chance to talk, and also be involved in some kind of a practical activity that would be related to the subject matter that they were studying. The idea of building a community of people who were not only thinking about a problem, but also involved in some practical way with trying to see how it worked out in actual life.

CARROLL: Do you remember any of the actual problems that were tackled?

BERTHOLD: At the moment, I don't. I know a number of them had to do with things in the field of education, but I can't remember specifics.

CARROLL: Did they get credit?

BERTHOLD: Yeah. They were taking a course. Yeah.

CARROLL: But they are taking a course that is really taking up their lives.

BERTHOLD: Yeah. The people who did that would do this instead of, you know, being on the football team or whatever, which also takes a lot of time.

CARROLL: And then there were the internships in the social services that they did. Did people bring ideas to you or to the Foundation?

BERTHOLD: That sort of thing began really after...well, we did some internships, but that began in a big way after my time and, again, it was made possible by Foundation money that Doc Dey was wonderful at raising. So your question is, did people come to us to ask for help? I think it worked both ways, you know. I think the notion...

Dartmouth was, at that time interested also in diversifying it's student body a little bit. When I was an undergraduate, I think there was one Black member of our class. He was the son of a rather wealthy Black person. So Dartmouth wanted to diversify. We were trying to encourage more Blacks to come to the College and that had begun. So the natural interest in recruiting more Black people, particularly from the inner city where there were a lot of bright kids who had had, unfortunately, an impoverished educational experience up to that point. I think that that was the idea of actually sending students into the inner city in places like Jersey City, for a while Watts in California and so on, to work with young people.

CARROLL: I speak as a parent when I ask this. How did you convince the parents to let their children go to Watts or to Harlem or Jersey City or Oakland to teach inner city kids?

BERTHOLD: Did your children ever tell you, "Mom. Go peddle your bicycle?" or something like that? "I am going to do this." I mean...I don't know about the parental/child friction there; but I think probably this was during the era when young people were beginning to feel pretty rebellious at any parental cautionary things. You know, these kids just think that they are immortal. They can do anything, and they are pretty close to right. [Laughter]

CARROLL: Did Dartmouth have to take or bear any liability in some of these cases?

BERTHOLD: I am not sure about that. I think there had to be some kinds of waivers signed; but I was not part of it then, so I don't know.

CARROLL: One of the stated goals of the Tucker Foundation was to raise the community's religious and moral conscience. How

did they go about doing that? That's a big goal. How do you go about doing this?

BERTHOLD: I don't know that I know the answer to that. I mean, I think...you know, during my own years in the Foundation, I, being an academic, thought primarily in terms of getting people to come to the campus...people whom the students would respond to, to talk about these things, meet with them and so on, and we did not have a huge budget so I had the notion that we should not have people coming, you know, every week, but get a big name...not just a name, but an important person once a year or maybe twice a year. We had people like Niebuhr and Tillich and Margaret Mead and the guy who was, at that time, president of the National Council of Churches, but who was also a big industrial leader. I have forgotten his name, but a very interesting fellow in the field of economics and ethics in economics. We had a fellow named Ted Purcell who was a Jesuit interested in labor relations. We had a philosopher who was a great Kierkegaard scholar. These people came and I must say that, in those days, we generally filled Dartmouth Hall to hear these people and then they would, you know, be available to meet in fraternity houses and so on. We did that kind of thing.

We also had chapel services. I think that, since then, the feeling has been...well, they have hired more people in the Foundation. They have gotten involved in things like the alcohol and drug awareness programs. That whole system of peer counseling on alcohol and drug abuse, sexuality problems, really began in the Tucker Foundation. They got people on the staff who were good at working with students on issues of that kind. I think those were very important, effective things.

CARROLL: This was also the time of the Great Issues course. Did the Tucker Foundation ever suggest names for the Great Issues speakers?

BERTHOLD: Oh, yeah. They always had a least one big session on religious thought in the spring term.

CARROLL: How did the Great Issues course work? Were classes stopped for those periods?

BERTHOLD: No. No. What do you mean? It was an add-on, really, for seniors. They were obliged to attend these lectures, which were held every Monday evening. One Monday, a faculty member from Dartmouth would get up and talk about the background for this great person who was going to come, you know. Then the great person would come the next Monday. Students were obliged to attend these lectures. They were also obliged to read The New York Times and one other important newspaper, to keep a journal on each day or each week of something important that they had read; but it was an extra thing for the students in addition to their regular courses.

CARROLL: Wow. Was this John Dickey's idea?

BERTHOLD: Yes. John Dickey's idea. It is interesting that...I have always felt that requiring anything of students is the death knell for that project and eventually that's why it died out. The students began to rebel against it. But it is interesting that surveys done about Great Issues in the days gone by, so many of the students who were in it said, "Oh, that was the best thing that happened." You know.

CARROLL: I can imagine. You look at who came, these great thinkers.

BERTHOLD: Yeah.

CARROLL: Did the Tucker Foundation sort of rise and fall in popularity over the years, in a cycle?

BERTHOLD: I think during the Doc Dey period, there was more involvement because, I mean, he had all these different projects going. I don't know that I could really say that. In all candor, I would have to say that the Tucker Foundation has been more successful in relating itself to students than it has to relating itself to faculty. I think many faculty are a little bit puzzled about what it is all about, a little bit skeptical about it. I think that has always been the case. It was the case in my time and I think it still is the case.

CARROLL: How is it administered? What is the structure?

BERTHOLD: The Dean is appointed by the Trustees. He now reports to the Provost. In other words, the budget, the activities of the Tucker Foundation are under the supervision of the Provost.

CARROLL: I am curious. When you were installed as Dean, the first Dean, you had to sort of make the ceremony up out of whole cloth because you were the first. What went into your thought process when you were creating that activity?

BERTHOLD: Well, we had a whole week, actually. There was an inauguration ceremony at which I gave a talk. Some other people talked a little bit, too. But then we had a week of speakers on issues, one of which was Margaret Mead. This industrialist, whose name I am forgetting, was on. I think Paul Tillich was there. Each night, some speaker like that...an effort to have somebody representing a number of the concerns of the Foundation--religion, ethics, that kind of thing.

CARROLL: You gave your speech. "Parati Viam Domini." What was that about?

BERTHOLD: Well, the motto of Dartmouth College is "a voice crying in the wilderness." That is Vox Clamantis in Deserto. So what comes after that? Parate Viam Domini. I am sure that Wheelock knew the Hebrew well enough to know that what the...it is Isaiah, the fortieth chapter. What the text really says is "A voice cries: prepare the way of the Lord in the wilderness." So "Vox Clamantis in Deserto"...he adapted that because he was coming up into the wilderness and he was going to be the voice crying in the wilderness. But I wanted to add, well, "What is it that the voice cries?" The voice cries, "Prepare the way of the Lord." Parate the Way of the Lord, which, of course, was chosen as the title because of its popular appeal and recognition. [Laughter]

CARROLL: But that was part of the Tucker Foundation's goal, to help prepare that way.

BERTHOLD: Yeah.

CARROLL: Right. I like that. Now were you the Chaplain when you were Dean or did you work with a Chaplain?

BERTHOLD: I never called myself that and we had a wonderful guy who had, for years, been the head of the Dartmouth Christian Union...a man by the name of George Kalbfleisch. He didn't call himself Chaplain either. He was the graduate director of the Dartmouth Christian Union; but he was, in effect, the Chaplain. He and I together, we both did things in the Chapel.

CARROLL: Was there still required Chapel?

BERTHOLD: No. Required Chapel went out in 1925.

CARROLL: Oh, long ago. Do people still go to the Chapel?

BERTHOLD: I struggled with this. I will have to tell you a funny story about that because we struggled with that. We never could. We used to have a daily chapel service. Gradually that petered down to twice a week, and finally to once a week. Finally, one fine spring day, we had advertised throughout the campus, "The speaker this morning..." They always set aside fifteen minutes at ten fifteen for this. The speaker at Chapel on such and such a day is going to be John Dickey. He had agreed to come and do this. John Dickey and I showed up and no one else. [Laughter] Absolutely no one else and I said "This is it." You know, it wasn't because people didn't like John Dickey. So we gave that up. That has never come back.

CARROLL: Do you know about when that was?

BERTHOLD: Well, it was during when I was Dean, so it must have been I would say maybe 1959, '60. Somewhere along in there. No. Dickey couldn't have been President then.

CARROLL: Yes, he was.

BERTHOLD: Yeah. That's right because...'72.

CARROLL: He was there until '71.

BERTHOLD: That's right.

CARROLL: One of the things it says that the Dean is to do is to be the liaison with local churches.

BERTHOLD: Yes.

CARROLL: What kind of tasks did that include?

BERTHOLD: Well, there was formed...this is general in the United States anyway...There is always a community Council of Churches...the local churches. This group in Hanover began to meet in Tucker Foundation offices and so on and the Dean of the Tucker Foundation was a member of that. We would get together once a month and talk about the campus, the success, or lack of success in interesting students in religious matters, and how do we go about it. We cooperated on a number of things. One of the most important of which was the so-called "Union Service" which was held six times a year in Rollins, when the Congregational Church, the Episcopal Church...who are the two main ones at that time,...the Lutheran Church was just getting started somewhere along in there. They would suspend their services in their church and everybody would meet in Rollins and we would bring in some important preacher. That institution went on until...well, I guess it still goes on a little bit.

CARROLL: Did that become important, these kinds of meetings, during the Vietnam War? Were there special issues raised during that period?

BERTHOLD: Oh, yeah. I mean, the whole issue of...the students had a lot of questions about that involvement. As you know, there was a lot of student activism opposed to the war.

I think one of the main things that the clergy people in the community had to face was the issue of conscientious objection. I had a number of students come to me to talk about becoming conscientious objectors. It was interesting. I would always say to them, "You know, you have to object to all wars." On more than one occasion when I would say that, the student would look at me and say, "Was Hitler really that bad?" And I would say, "Yes. Here are some books you should read." You know. They could not then in all good conscience become conscientious objectors. So that was the big issue. A lot of students wanted counseling on that. I think that was maybe the main thing.

The clergy in the town were also involved in various ways...there were a number of student groups who wanted to have, stage protest meetings and demonstrations. As you know, they finally took over Parkhurst Hall.

CARROLL: This is sort of backing up a little bit...

BERTHOLD: Incidentally, that was the period at which the statement concerning freedom of expression and dissent was created.

CARROLL: What do you mean?

BERTHOLD: In the handbook that is handed out to all students, there is a statement on freedom of expression and dissent that is a policy of Dartmouth College; namely, that people have the freedom to express their opinions, but also not in a way that infringes upon the freedoms of other people. That is basically the idea. That was formulated at that time.

CARROLL: Did you know the people who took over Parkhurst?

BERTHOLD: Oh, yeah. I did. Incidentally, Doc Dey did an interesting follow-up on those people I think fifteen years after. He went around the country and interviewed these people. The interesting thing is that almost all of them, whatever field they had gone into, were involved in pro bono work of a very constructive kind of social nature. So these were good kids, you know.

CARROLL: Parkhurst, obviously, is the building one would attack. It represents the Administration. Did they ever try to protest so the Trustees would be aware of their concerns?

BERTHOLD: Oh, yeah. Yeah. They did not go so far as to try to invade Trustees meetings. That happened at many institutions. Plenty of times, they sent petitions and so on to them.

CARROLL: Were you there also for the Shockley incident? Do you remember that?

BERTHOLD: Yes.

CARROLL: Could you talk then a little bit about that?

BERTHOLD: Well, the Shockley incident reminds me a little bit also of the Wallace incident when Governor Wallace [Governor George Wallace] came up to speak and the students had a big demonstration. When he got in his car at the end of the lecture to go some place, the students got there and surrounded the car and rocked it and all kinds of stuff like that.

The Shockley things didn't go that far, but there was a big outcry against, "Who are these people that invited him to come?" And so on.

CARROLL: Do events like that, do they galvanize people to come to the Tucker Foundation or are they like national recruiting moments?

BERTHOLD: I think they galvanize people to go somewhere, you know, to gather to talk, maybe to seek advice from faculty members and also Tucker Foundation people. Yeah. But I don't think that that's the motivation for people doing it.

CARROLL: What do you think is?

BERTHOLD: President Hopkins [Ernest Martin Hopkins '01] once got chewed out by many, many alums for allowing Orozco to paint those frescos, you know, this communist. Hopkins' reply to them was, "If I could persuade Stalin to come and address the Dartmouth College community, I would do it."

**[End Tape 1, Side B - Begin Tape 2, Side A]**

CARROLL: So the idea was to have a free exchange of ideas at all times.

BERTHOLD: Yes. The young man who was instrumental in bringing Wallace to the campus was active in the student newspaper. He was also active in the Tucker Foundation, a young man I knew very well. He has since gone on to become a professor of Jewish Studies at the University of Rochester. Of course, he loathed Wallace's ideas; but he thought, you know, at that time Wallace was big in the South. He was

going to run for president. He thought, "Well, we ought to hear what he has to say."

CARROLL: They also brought Martin Luther King up here.

BERTHOLD: Oh, yeah. I got Martin Luther King to agree to preach in Rollins Chapel. He was going to preach on such and such a day. The Chapel was packed; but, at two o'clock on Sunday morning, I got a call saying, "Reverend King will not be able to be there." I said, "What's happened?" They said, "He is in jail." This was at the time of the Montgomery bus strike. So here all these people showed up at Rollins Chapel expecting to hear Martin Luther King and I had to substitute at the last minute. [Laughter]

CARROLL: So they heard Fred Berthold. It was your biggest audience.

BERTHOLD: That's right. But he did come on another occasion and Coretta came, too, a couple of times.

CARROLL: Do we have comparable figures of moral integrity in our climate today?

BERTHOLD: Oh, probably we do. I think what we maybe don't have that I can think of are rather charismatic people of that kind. I mean, you have got a Reinhold Niebuhr or a Paul Tillich or a Margaret Mead or whatever [whomever] speaking to people, just their capacity to do that in a riveting way was really remarkable. I don't know that we have as many people...I can't think of anybody who is of that stature in that regard; but I think there are plenty of people who are very worth listening to, anyway.

CARROLL: But you are right, that element of charisma is the key.

At some point, the Tucker Foundation started a program overseas. How did that come about?

BERTHOLD: That was my bright idea. I got to thinking about this. It is interesting because it was before the Peace Corps thing was announced. I thought to myself, you know, I have always been interested in the Far East since I was an undergraduate, actually. I was aware of the problems of the refugees from main land China. There was this little college

in Hong Kong that was serving these refugees, but it was struggling. I thought, "I'll bet a lot of Dartmouth graduates would like to go out for a year or two and work in that country." It was sort of the idea of these internships in a way.

Anyway, I stuck an ad in The Dartmouth saying, "Would any seniors perhaps be interested in talking about an opportunity to go and teach in a small college in Hong Kong?" They would get no pay. They would get subsistence. You know, I described the College a little bit. Well, about one hundred and twenty kids showed up. I said, "Come to supper." We can only send two, you know. What are we going to do? How are we going to decide who goes? All these people were very eager.

So I said, "Well, I think what we had better do, maybe, is have a series of talks on China and on Hong Kong and what is going on there and also, you guys begin doing some reading on this and we are going to decide who to send in terms of those we are most dedicated in getting the proper background. These kids began working on this and we finally selected two to go.

CARROLL: Do you remember who that was?

BERTHOLD: Mike Coffield, who is now a very prominent attorney in Chicago. The other fellow's name was. He now is a Professor of Chinese...he married a Chinese young lady that he met while he was over there. Golly. My very best friend whose name is...[Frank Kehl]. [Laughter]

CARROLL: So you sent them over there for a year? Was that the initial?

BERTHOLD: They went for two years.

CARROLL: How did Dartmouth, from back here, administer that or were they pretty much on their own?

BERTHOLD: Well, we had a contact there, of somebody that we knew. You know, there is a Dartmouth Club of Hong Kong. There is a Dartmouth Club of everywhere. We were in touch with them. They were very hospitable, you know. The head of that little college, We kept in very close touch with him. That

college, incidentally, has now become a regular part of the University of Hong Kong.

CARROLL: Was that established initially for these refugees?

BERTHOLD: Yes.

CARROLL: So Hong Kong was the first. Where else did they go overseas?

BERTHOLD: Well, I mean, that is the only thing that was done overseas. We were going to do something similar in Burma until the revolution took place there just at that time. The Communists came in and they didn't want any Americans there. In fact, it would have been too dangerous; but, since that time, since my time, I think the Tucker Foundation has some of their internships overseas with Mother Theresa, for example. A number of them. A number of them have gone to Latin America and so on.

CARROLL: Do you think there is any connection between that aspect and the large number of Dartmouth students who joined the Peace Corps?

BERTHOLD: Yeah. Well, there is a connection, but I think it has to do with the nature of the Dartmouth student. I always say that Dartmouth students are schizophrenic. On the one hand...this is certainly a ridiculous statement: So many of them are interested in getting a good job, earning a lot of money. You know, getting ahead in this world. Right? For some of them, it takes a political twist. They want to get ahead in politics.

But many of the same students also want to get involved in, you know, what I would call social good works. The percentage of students who are active in one or another of the Tucker Foundation programs that reach out into the, you know, visitations to the prisons, Big Brother, Big Sister...all kinds of things of that sort. That's a very impressive percentage of students. So I think that Dartmouth recruits students who have a strong interest in community service.

There was an interesting study done about twenty years ago by two psychologists, Al Hastorf, who at that time was

professor of psychology here at Dartmouth, and a friend of his, Albert Cantril, who was a professor of psychology at Princeton. They did a study of...I have forgotten what they called it, but it really had to do with the degree to which graduates of these various colleges were involved in community service...in, you know, P.T.A., scouts, running for public office, serving in all kinds of non-paying community service activities. They had studied, I think it was, fifteen colleges' and universities' graduates and the place that came out having the highest level of community involvement was Dartmouth College. I think that, for some reason, we tend to get students, a lot of students, with that interest.

CARROLL: Fascinating. Do you have any theories as to why these sort of students are attracted to Dartmouth?

BERTHOLD: All Dartmouth students virtually have an alumni interview, you know, before they come here. I have a feeling that the Admissions Office pays more attention to what the alumni interviewers say about these kinds of personal qualities than they do about whatever they have to say about their football abilities, or what have you or their scholarly abilities. They get that information elsewhere. This is something that goes way back. Again, I would attribute Tucker and Hopkins, who was a protege of Tucker's, you know, for instilling that spirit in the community. It somehow continues.

CARROLL: I want to talk a little bit about the presidency now and your sort of understanding of their character. Let's just start with Hopkins. What was he like as a President?

BERTHOLD: I didn't know him that well because I was an undergraduate. I knew him in his later years. In fact, I conducted his funeral service for him. He was a man who...a very sharp business man. I think he ran the College very well from the point of view of organization and finances. I think he had very shrewd judgment about people. In those days, he would hire the faculty. He would say, "I want you." You know. Not all of this Affirmative Action. There was no Affirmative Action. There was no big committee structure that had to interview. Well, there were committees doing it, but he also sometimes reached out and just got someone. He had remarkable good sense.

He had been raised in a rather conservative religious family, which he came to be quite skeptical of, many of those theological things, but, in his later years, he became quite religious in a kind of William Jewett Tucker sense. He was Tucker's protege.

CARROLL: And then Dickey comes on after World War II. What was he like as a President?

BERTHOLD: He was very much in charge. Very much concerned with the political world. As you know, he was in on the formation of the United Nations and the State Department. Deeply concerned with ethical issues...ethical and political issues. Very skeptical about formal religious ideas, you know. I think he was in a way kind of like William Jewett Tucker. Tucker was an important transition in the life of the College because, you know, the College was founded to Christianize the youth. Well, Tucker so broadened that notion that anyone who really is concerned for the welfare of human beings is a Christian.

CARROLL: That's what I believe.

BERTHOLD: And that idea, you know, was John Dickey's notion. He was the one, of course, who wanted to set up the Tucker Foundation. He is the guy who pushed for that. I think he was an extremely fair-minded man and he revolutionized the College in a number of ways. He began the Committee Advisory to the President (CAP) so that appointments and review of people's promotion went through a committee, elected by their fellow faculty members. I think, in the long history of the Committee Advisory to the President, which then has continued, there was only one instance in which the President overrode the vote of the Committee Advisory to the President.

CARROLL: What was that incident?

BERTHOLD: I don't remember.

CARROLL: I was just curious. Was Dickey a presence on campus?

BERTHOLD: Yes. Much more. Well, again, I don't remember the Hopkins Presidency in that regard so well, but I think Dickey was

much more of a presence on campus generally than any other President since. John Kemeny was perhaps more of a presence on campus as far as the faculty went; but John Dickey was a presence on campus with faculty, but also to a very large extent with the student body.

CARROLL: Then, of course, Kemeny is elected and he is, in my mind when I read this, the antithesis of Dickey in so many ways.

BERTHOLD: Yeah.

CARROLL: How did that change the tenor on campus?

BERTHOLD: I think Kemeny...John Dickey was determined to, as he always liked to say, to have a happy wedding between the scholar and the teacher and to combine those two things. Kemeny did not change that except that he put somewhat more emphasis on the scholarly business, I think. I happened to serve on that committee, Committee Advisory to the President, about five times during my active career at the College and the concern for scholarly productivity, publication, became a little bit more intense under Kemeny. Of course, he was the one who said, "If Wheelock were alive today, I am sure he would have included women in that category and all others." You know. And the recommitment to the idea of the education of Native American students, which, in a way, is saying this whole notion of diversity that Freedman [President James O. Freedman] is so concerned with really began with Kemeny.

He shot from the hip. His mind went "POW" on things. An issue would come up. "This [POW] is what we do." Not that he ignored advice, but he so often immediately decided what we really should do. He would often then consult with people, but, you know.

CARROLL: Did he consult or did he persuade them to think as he did?

BERTHOLD: Yeah. Right. And he was a very persuasive guy and I think most of his ideas were quite brilliant. Intellectually, he was more brilliant, I think, than anyone else we've had. I think Freedman maybe is, in his own field, but Kemeny was outstanding in that regard.

CARROLL: What was he like as a public speaker?

BERTHOLD: Very effective. The professor of public speaking would not chose him as an example of the most polished speaker, but he was very effective because his talks were so packed with ideas. Very often, new ideas and challenging ideas.

CARROLL: Jean Kemeny told me once that she thought he did not so much persuade as overwhelm you with statistics. [Laughter] He had command of that information.

BERTHOLD: Yes. That's true. He did have that kind of mind.

CARROLL: I look at him and I see somebody who is foreign-born. Is of Jewish background. Is not athletic. Is highly scientific and basically had an urban background. Coming up here and becoming the quintessence of Dartmouth. How does that happen?

BERTHOLD: Well, I will tell you one important aspect of this. When John Dickey's term as President was nearing an end, the faculty of Dartmouth College, for the first time in the history of the College, succeeded in persuading the Trustees that there should be a Faculty Committee that would be involved in the selection of the new President...not that it would have the power to do so, but that it would be a faculty committee that would do its own deliberations and then consult with the Trustees and give them their views. If that had not happened, I am not sure that John Kemeny would have been appointed President.

CARROLL: That's interesting.

BERTHOLD: Because the faculty...well, we all knew John because he had been here for quite a while and the faculty wanted a President of this sort. I think their voice was probably unanimous and very strong and ultimately persuasive. So, in a sense, the faculty said, "This guy is going to do a terrific job" and sold that idea to the Trustees, and he did a terrific job.

You know, I think there were a lot of alums who were skeptical for the reasons that you mentioned. This is not a Dartmouth graduate. He was the first one not to be a

Dartmouth graduate. Jewish. There was still a lot of anti-Semitism; but, you know, John won them over. He was, I think, very popular really in the alumni circuit before his term ended.

CARROLL: It is interesting that he would be popular because he did a lot of unpopular...he had made a lot of unpopular decisions.

BERTHOLD: That's right.

CARROLL: Coeducation, the abandonment of the Indian symbol. It is amazing that he was able to win them over.

BERTHOLD: Yeah.

CARROLL: I think I want to go to coeducation if that is okay. Actually, maybe I should go to his election. The Trustees, you say, in a sense probably were guided by the faculty somewhat in making this decision.

BERTHOLD: Of course, I am not privy to their deliberations, but I do know that the faculty group put in a strong recommendation because I happened to be part of that group.

CARROLL: What did they see in Kemeny that they thought would be good leadership qualities?

BERTHOLD: Very bright, concerned with the intellectual achievement and excellence. A person deeply committed to Dartmouth. That was very important, you know. As you say, here is a guy who did his work at Princeton. He was not a Dartmouth...but he really cared about Dartmouth and we knew that. You know, just a very effective.

He had done wonders in transforming the Mathematics Department, for example. We all thought that, you know, if he can do that, he can have that effect throughout the College.

CARROLL: Someone once said to me that they thought Dickey had stayed on too long as President. Do you think that is a fair assessment?

BERTHOLD: No. I don't really think so. I don't know why one would say that.

CARROLL: I think this person felt that the student protests of the Vietnam Era baffled him to a certain degree.

BERTHOLD: Well, that's true. Yeah.

CARROLL: It saddened him.

BERTHOLD: Yeah. I think he, in a way, sympathized with the student protests but he felt that the actions they took were unconscionable. So he was. He was really in a cleft stick on that one, and a lot of students and some faculty thought he was not a good leader on that issue; but, you know, I think, apart from that, I think he was a strong person all the way through his presidency.

CARROLL: I certainly think he was the one who modernized Dartmouth into a twentieth-century institution.

BERTHOLD: Yeah.

CARROLL: Kemeny comes in and in the first year of office, the United States invades Cambodia. There are student protests everywhere and what Kemeny does is shut down the campus for a week for a teach-in. Were you a part of that?

BERTHOLD: Oh, yeah. I think we all were, you know. I don't think I was one of the main speakers or anything like that. Yeah. We all told our students to get the heck over there and listen. We had many debates with students about that.

Incidentally, before we forget John Dickey, there is something that has got to go into the historical records. He was a master of the one-liner and he once defined a faculty person. "A faculty person is one who thinks otherwise."  
[Laughter]

CARROLL: He knew them well, didn't he? That was a wonderful line.

I want to get back to the teach-ins just a little bit. How effective do you think it was to do that kind of action and just halt to the campus?

BERTHOLD: I think it was very important maybe not so much because the students learned a lot; because I think they were so deeply already involved and pretty much knew what the issues were. They pretty much had formed their views; but it was important as a way of letting them know that the institution was concerned about this, and a way of their expressing their, in many cases, anger and frustration. It was a good psychological way of channeling their feelings.

CARROLL: When that happened, did that bring the students and faculty closer together or...I guess what I am saying is, "What were the dynamics of how it was handled?"

BERTHOLD: I think students and faculty were already pretty close together at that time; maybe more so than at almost any time in my recollection because a very, very high percentage of the faculty also saw eye-to-eye with the students on these issues, you know. We had a lot of faculty meetings and groups that were also devoted to a discussion of Vietnam and so on. So there was a lot of...there were meetings all the time. The students were there and the faculty were there and they were interacting a lot during that period.

CARROLL: Do you remember Jonathan Mirsky?

BERTHOLD: Yes, indeed.

CARROLL: That is a name that comes up all the time. What kind of a role did he play?

BERTHOLD: Well, he was the leader of the faculty protest against Vietnam. He wanted the Trustees to make statements on this. I have forgotten exactly what the specific requests of...he was all the time devising petitions that should go to the Trustees or to the President of Dartmouth or to the Congress. He wanted to stop the U. S. involvement in the war. That is basically what they were all aimed at. He was constantly at that, devising petitions, calling meetings. He was the advisor...I don't think he had any title as advisor, but he was basically the advisor to that student group that finally took over Parkhurst.

CARROLL: Okay. Right after this, Kemeny announces that Dartmouth is going to create an Affirmative Action Plan; the first one at any Ivy League institution. Were you part of that formation?

BERTHOLD: I don't think so.

CARROLL: Because you are in there early, aren't you, with Affirmative Action?

BERTHOLD: Oh. I know what I was. I was acting as an Associate Dean for Humanities at that time. Yes. Well, all the Deans, Dean of Faculty and other Associate Deans, did discuss this with Kemeny. He was the pusher on this; but we all thought it was a great idea. All of the Dean of Faculty and all of the Associate Deans obviously had to be very much involved in that whole process because the Affirmative Action thing had to do with hiring, fairness in hiring and so on.

CARROLL: How were the goals set? Did you all get together and set these?

BERTHOLD: Yeah. There were meetings to discuss that and, there again, I think Kemeny's ideas were formative. What I remember most about that is that the idea of Affirmative Action is not to be a quota system; but the emphasis is to be upon our responsibility for doing a better job of recruiting of widening the recruitment net and of making every effort to be sure that women faculty, when they came to the campus, were given a fair hearing.

The idea was that, if there were two finalists that seem to be equally competent and so on, the nod should go to the woman, but not to a woman over somebody more qualified, you know. So there were a lot of issues like that that were discussed. Also, if the College is going to hire a man who has a wife who is also an academic, we had a responsibility to do all we could to see if a place could be found for her also on the faculty. Things of that kind.

CARROLL: Then you had to find, as a group, the first Affirmative Action officer.

BERTHOLD: Right.

CARROLL: So what were you looking for?

BERTHOLD: Well, somebody who had had experience in college administration and in faculty, and somebody with real good sense, you know, and committed to the concept of equal opportunity for women.

There is a funny story about that. I was serving on the Committee Advisory to the President at the time when the first woman of the faculty of Arts and Sciences was appointed to a faculty position, and that was Hannah Croasdale. All right. Now I had known Hannah Croasdale for twenty years. She was constantly peddling around Hanover on her bicycle, wearing tennis shoes and I saw her going in and out of Silsby Hall, always carrying test tubes. I thought this was a lab assistant, you know, and she has been hired to clean out the test tubes and stuff like that. Well then, all of a sudden, here I am on the CAP, and the case comes up for her to be appointed I think maybe as a full professor...maybe associate professor...I have forgotten that. Here are her credentials. She had done more scholarly publications, she was more internationally known than anybody else in that department; but she had been essentially totally ignored until the Kemeny era.

CARROLL: It is amazing, when you think about that. She is not bitter. I mean, she is still alive.

BERTHOLD: I know.

**[End Tape 2, Side A - Begin Tape 2, Side B]**

BERTHOLD: Oh, my gosh.

CARROLL: We are on to our second tape, the back of the second. Is Errol Hill the first official Affirmative Action Officer, or was there somebody before Errol?

BERTHOLD: I think Kay Chamberlain. Oh, golly. Kay Chamberlain was the wife of Spike Chamberlain, Waldo Chamberlain, who was a political scientist who was appointed as Dean of Summer Programs, and Kay had a degree incidentally in

theology and had done some teaching and so forth. I think...I am a little confused as to whether it was Affirmative Action Officer or the first ombudswoman that she was appointed as. She is still living, living out at Kendal [at Hanover]. You could call her and ask her.

CARROLL: Okay. I could. What was the job of the Affirmative Action Officer?

BERTHOLD: Every time a new faculty member was appointed, or a woman was to be promoted or if the decision was made not to promote, all of the documentation had to go to the Affirmative Action Officer and the Affirmative Action Officer had the power to say, "Halt. This decision will not be enacted until you can convince me and the President that it is fair." That is basically what the Affirmative Action Officer did, was to view and to try to hold people accountable to fairness in upholding the Affirmative Action policy.

CARROLL: Did they also review searches?

BERTHOLD: Yes. Well, that would be part of it. We had to document, you know, show the advertisement for the office. How many responses did you get? How many of those were women? Send us the information about their background. So you had a lot of work to do looking up all this data. "How come you didn't invite so and so for a campus interview? On paper, she looks like a stronger candidate than...." You know, they would raise questions like that.

CARROLL: Who was the first woman who was hired into the Religion Department?

BERTHOLD: I guess it was Nancy Frankenberry.

CARROLL: Do you remember about when that was? Was it under Kemeny?

BERTHOLD: Yeah. I'm sure it was. Toward the end of the Kemeny years.

CARROLL: Under Kemeny, there are all sorts of major changes in what the student body looks like. First, there are women. There is a recommitment to Native Americans. There is a larger

quota for Black students. I think I want to take this maybe one by one. Let's start with coeducation. Was there a groundswell of desire among the faculty to see coeducation implemented?

BERTHOLD: Oh, absolutely.

CARROLL: Why was that?

BERTHOLD: Well, I think that the faculty was aware, as I was aware as an undergraduate, that the social life at Dartmouth College was not wholesome. Not only because of the male isolation, but for a lot of other reasons as well. For example, the fact that the only decent social spaces on campus for parties and things like that were in the fraternity houses.

Then I think the faculty also felt that women have a new perspective to offer on a lot of the things that we teach. So there was strong faculty push for coeducation way back in the Dickey years. As a matter of fact, when I was in Tucker Foundation, we had a big conference on this and I think some things were published in The Dartmouth as a result of that conference urging the College to move toward coeducation. So it goes way back and it was very strong. Yes.

CARROLL: When they began to talk about coeducation, they first talked about starting an affiliated college across the river. Whose idea was that?

BERTHOLD: I suspect that it was Don Morrison's idea. In fact, he used to tout that idea quite a bit. I think the main reason was, not because he thought it would be a better arrangement, but because he thought it would sit better with the alumni, you know.

CARROLL: How did Kemeny persuade the Trustees to vote for coeducation? Do you know?

BERTHOLD: Well, I do know some things about that. I think it had to do a lot with faculty pressure. He created a committee, a joint committee of Trustees and faculty, to debate this. I happened to be on that committee. Incidentally, that is the point at which Tom Curtis, through whom I got interested in

Dartmouth, he and I fell out. He was mad as the dickens at me because he was very much opposed to coeducation. But, as it turned out, he was the only Trustee on that committee and probably the only Trustee on the whole Board of Trustees who felt that way.

But this committee met and so on. I think we came in with a vote of something like six to one in favor of coeducation. He was the one not. I think that had a lot to do with persuading the Trustees...that they had had a chance to go over it with faculty and had heard all of the faculty arguments for it. I am probably putting too much emphasis on faculty influence. Of course, that is the only thing I really know about.

CARROLL: I think it is interesting that the faculty thought it was almost inevitable, it seems like.

BERTHOLD: Yeah. Yeah.

CARROLL: It took a while for the Trustees to catch up on this.

BERTHOLD: I think...Kemeny was undoubtedly the major factor. We were all aware of the fact of the social situation in the United States generally was changing and young people were not going to be as much attracted to the single-sex institution.

CARROLL: Do you think that was the primary reason behind it or where there others as well?

BERTHOLD: That was not talked about as nearly as much as these other things that I mentioned. I have often said that I think a very high percentage of Dartmouth men had an essentially predatory attitude toward women in my undergraduate days and I think before coeducation. There are still men who have that attitude, I am sure. They didn't see women except under special party circumstances. They didn't have a chance to learn that the predatory attitude arouses antagonism. [Laughter]

CARROLL: I imagine they learned that when they got out. [Laughter] How did having women in the class room change or did it change?

BERTHOLD: I couldn't see much difference except on certain kinds of issues where I think the women's experience was very helpful.

In my own field, for example, the issue of gender attributions to the Deity is something...well, way back in the thirteenth century, St. Thomas said, "We must not think of God as having gender." Intellectually, that was not ever for me an issue; but I came to realize that to many...the attribution of maleness to God went along with a lot of other notions of...the absolute power of God. God as the one who is determined to keep his human subject in submission and ignorance. I mean my sensitivity to that, what I think of as rather horrible notions, was aroused by the presence of women on campus, you know. And Nancy Frankenberry as a colleague.

CARROLL: A kinder, gentler God...

BERTHOLD: Well, you know...right. But, you know, I think a lot of my classmates were opposed to coeducation. "Ah. You won't be able to have frank discussions in class on this subject and that subject. The women won't talk up. The men won't talk up." Baloney. No problem about that kind of thing at all. I would say the biggest change is that, on the whole, the women tend to be a little bit more conscientious in doing the work that has been assigned.

CARROLL: We are all do bees at heart. Did the campus feel different when it was coed?

BERTHOLD: Oh, yeah.

CARROLL: How? Where does one pick up on the difference?

BERTHOLD: I think it had to do more with the social life of the campus, which I think was pretty wretched throughout probably most of the history of Dartmouth College. I mean, having women living on the campus led to some things that weren't so pleasant, too. In the early years, the women really had a hard time. Men would march down the street, "Women, go home." You know, that kind of thing. But, on the whole, I think it has civilized the social life.

CARROLL: Ruth Adams said that Trustees would be against coeducation until their granddaughters got into Dartmouth. Is that a fair assessment?

BERTHOLD: [Laughter] I think that is a bit of a joke. You know. I think they saw the light for these other reasons.

CARROLL: Then, to make room for women, Kemeny devised....

BERTHOLD: Ah. A brilliant strategist. Oh, it was so funny. The alums were all upset. "Oh, if we admit women, that means there will be fewer men." I was at an Alumni Council meeting once where one speaker after another got up and said, "Oh. We will have fewer men. What is this going to do to our athletic program? Our football team no longer will be competitive." At one of these meetings, two or three people had gotten up and said that, and finally this old fellow, leaning on a cane, was later identified to me as Myles Lane ['28], who was an All-American from Dartmouth, a football player...he got up and said, "Hell. You don't need three thousand men to make a good football team. All's you need is about forty good ones." [Laughter]

CARROLL: He put it all in perspective.

BERTHOLD: I think it is rather ironical that the women's teams, on the whole, seem to be doing better. [Laughter]

CARROLL: But the Dartmouth Plan which Kemeny came up with...

BERTHOLD: Oh, absolutely. His solution was, "Okay. We are going to run the place year-around." So that meant a big change...to the quarter system. That's probably the biggest single academic change that took place. It means that we are going to have to ship out about a fourth of our student population at any one time. So, foreign study takes off. You know, those two things permitted us to increase the student body by one-third and to not reduce the number of men too much. He was not concerned about that; but he thought, politically, that was important.

CARROLL: Do you think that the change to the Dartmouth Plan helped or hindered academics?

BERTHOLD: The division of Humanities on two occasions in solemn meeting, right, voted against it and even, indeed, after it was established, voted to go back to the old semester system. The argument was that in lots of subjects, and I can see this in a way. In Philosophy, for example, or in Theology, you get involved in issues that take a lot of chewing over time. I think that is probably true in the reading of certain kinds of literature...demanding literature. You can't just do it too fast; but the Humanities division was the only division that had questions about that. We all had to make a big adjustment at that point, and I think most people have done that pretty well.

CARROLL: Did you redesign your courses?

BERTHOLD: Yeah.

CARROLL: To nine week segments or ten week segments?

BERTHOLD: Right. Essentially, you know, I have always taken the view, and I tell this to my students, that five years from now, unless you go on in this field and do graduate work and so on, you will have forgotten about 95% of the content of this course. So why the heck are you here? It is to begin to get a discipline of learning how to think about these things, you know. What you can do then is cut down somewhat on the specific content, and deal with a little bit less material, but do it just as thoroughly.

CARROLL: With the Dartmouth Plan, did the faculty get a little more flexibility in their schedule?

BERTHOLD: Oh, yeah. Definitely. That is probably the thing that most appealed to the faculty because now, under the Dartmouth scheme, you teach two terms out of four. Right? But if you work it cleverly enough, you can pile up some credits and get a whole blooming year off.

CARROLL: That has got to be a big boom to the faculty.

BERTHOLD: Yeah.

CARROLL: I want to go back then to bringing Native Americans to campus. How did they go about recruiting Native American students? Do you know?

BERTHOLD: Well, you know, we did have some Native American students and I think what they did was the Admissions Office hired some of these young people to go out and visit the reservations and visit others. They also got alums interested in this, too, to especially see if they could identify promising Native American students.

And they worked out something called a "Bridge Program". You have heard of that? That was for any student, not just Native Americans because it also affected Black students a lot, whose elementary and secondary education was maybe not the best or strongest. So a promise was given that there would be extra tutorial help and so on for students who came. So the effort was to recruit people who were very bright, but whose background...well, regardless of what the background was. I suppose not if it was too shabby.

CARROLL: They bring in Native American students and they begin the Native American Studies program. It becomes so successful so quickly. What do you think is the reason for that?

BERTHOLD: Hiring good people to run it, basically, I think. I think that is the answer.

CARROLL: Did you know Michael Dorris?

BERTHOLD: Oh, yeah. I knew Michael very well. He was very special and an excellent teacher. He gave a lot to that.

CARROLL: If you look at the difference between the Native American Studies program and the African American Studies program, the Native American Studies program has really always been a presence on campus, almost much more really than the African American Studies program. I am wondering why that is.

BERTHOLD: I don't know. I don't know. I suppose in a way it is because the Native American life, thought, community is a bit more exotic to people. You know, it is something they hadn't encountered before, and I think, therefore, they paid a little

more attention to it. In a way, the Native American community has more to offer in one respect. Just thinking in terms of religion now, which is my own field.

Most Black communities are Christians, you know. Baptists and stuff like that. In the Native American young people, there still is alive a good bit of sensibility to the Native American religious life and traditions and many of them want to keep that alive, you know. So they are bringing to the campus a point of view that we otherwise wouldn't know about, except through books or something like that.

CARROLL: So that is something unique to offer.

BERTHOLD: Yeah. I think so.

CARROLL: I always assumed, and maybe wrongly, that the movement to get rid of the Indian symbol springs from the reintroduction of Native Americans to the campus. Do you think that is a fair assumption?

BERTHOLD: Oh, I think so. You know, when I was an undergraduate, we did all of this crazy stuff and I always thought that it was because we thought this Native American symbol was a symbol of strength and so on. Well, the Native Americans, when they came here, said that that's not the way they saw it and we gradually learned why they didn't see it that way. I mean, did you know, for example, Samson Occom never set foot in Hanover.

CARROLL: Really?

BERTHOLD: Right. He went at the behest of Wheelock to England. He spent almost two years preaching up and down country roads. He raised about twelve thousand pounds, which was an enormous sum of money in those days, and he thought that it was for the enlargement and improvement of Moor's Indian Charity School. He had no notion that Wheelock was going to take that money and start a new college.

When he heard about it, he sent letters to Wheelock saying that he really felt badly about this. He felt that he had been deceived. Furthermore, he said, "Your idea of educating the Indians in Hanover at a college of this sort will not work."

And it didn't. The enrollment of Native Americans dropped off to zero in a very short period of time. Occom became disillusioned. He became alcoholic, and Native Americans regard all of that, you know, "Dartmouth College was founded to educate the Indians." Well, the hell with that. They see it as another example of the exploitation of the Indians by these whites, not that Wheelock...his motives undoubtedly were very, very good and he thought this was the way to do it. But the opinion of a mere Indian didn't count for beans.

So there were lots of reasons...and besides that, you know, we are not Indians. The term "Indian" is a White man's mistake. "I am a Cherokee. He is a Sioux. We are different. We are not all these masked warriors." Anyway, I am going on too long, but I feel strongly about this.

CARROLL: No. I find this amazing. It really is a later sensibility, isn't it?

BERTHOLD: Yeah.

CARROLL: Why was it such a hard sell to the alumni?

BERTHOLD: You know, we were terribly enthusiastic about this Indian symbol. The Dartmouth Indians. Sentiment. Tradition. And that part was very appealing. I mean, you know, I was a Boy Scout at one point. About half of what we did was copying what we thought were Indian skills, and so forth. I think the Indians, or the Native Americans, I should now say, has a deep appeal to the American people.

CARROLL: A fascination.

BERTHOLD: Yeah.

CARROLL: The last thing that I want to talk about today really is the presence of Blacks on campus or African Americans, as we say. How were they made to feel a part of campus life?

BERTHOLD: I think maybe the question is also "if they were made to feel a part of campus life".

Well, I mean, you know, I think the College floundered a bit on that. When was Cutter Hall established? That wasn't right at the beginning.

CARROLL: It is not right at the beginning. It is about '72, '73. And the Shabaz Center

BERTHOLD: Yeah. Well, I think the College's initial efforts in terms of this Bridge Program and in terms of hiring people especially to council with Black students. Of course, there were special recruitment efforts to try to, you know, select students who could succeed at Dartmouth and who would feel at home here.

But I don't know that the College was very clever about this. I don't know. Maybe the problem was an unsolvable problem in a way; but I think, for many years, there was not a very good integration of the Blacks into the Dartmouth community. Maybe still lingering problems of that sort.

CARROLL: I don't know the numbers or what percentage of the student body they brought in as African Americans in the initial years, but I wonder if they need to become a certain level, a percentage, before you can feel comfortable enough to move out into the greater world.

BERTHOLD: Yeah. I think in recent years the percentage of the incoming class that is Black has gone down a little bit. There has been difficulty in recruiting. But I think you are right. You do need that. I think probably there are quite a few Black students at Dartmouth who may appreciate the courses that they take, but who find the community a little bit strange.

CARROLL: How does one recruit Blacks to Dartmouth. What are its strengths for African Americans?

BERTHOLD: I think we do have a Black Studies Program, African American Studies Program, and I think that is, you know, an attraction. Other than that, I would just say it is the attraction of Dartmouth as a quality undergraduate institution. We are saying to them, "Eventually, you know, a degree from Dartmouth and the education at Dartmouth will be helpful to you in your life." I think that is true and they see that.

CARROLL: Was the integration of African Americans at Dartmouth as successful as the Native American Program, do you think?

BERTHOLD: I think probably initially there were even greater difficulties with the Native American thing, and a very high percentage comparatively. We have a very low attrition rate at Dartmouth, but there was a higher attrition rate amongst Native Americans. There were also a number of students...we had a Native American Religion major that I got to know quite well. For example, in the relatively early years, and he was quite belligerent about Dartmouth in many respects...about White men, generally.

But I think that the Native American integration has now become more successful than with the Blacks, somewhat. I don't mean to suggest that either one is awful; but still, the integration of the Black community is a little less successful. They still have things to do. But, I mean, isn't that true in the United States generally?

CARROLL: Yes. Absolutely. Maybe we are nothing but a mirror of that anyway.

BERTHOLD: Yeah.

CARROLL: I think for today that's about all we should do and I thank you.

BERTHOLD: You bet.

**[END OF INTERVIEW]**

INTERVIEW: Fred Berthold

INTERVIEWED BY: Jane Carroll

PLACE: Thornton Hall, Hanover, NH

DATE: May 26, 1998

CARROLL: It is May 26th, 1998, and I am speaking once again with Fred Berthold, Professor Emeritus in the Religion Department and former Dean of the Tucker Foundation. When we spoke last time, we talked a bit about John Kemeny and his personality and the way in which he interacted with people. I was wondering, do you have a particular anecdote or story that you think would really help people to understand him? Did I put you on the spot?

BERTHOLD: Ah, my memories of John...Well, I do remember an anecdote about John. It is a true story and I had mentioned, I think, last time that when he was named President, I think for the first time there was created a committee of Trustees and faculty members who met together to talk about qualifications for the new President. Well, guess whose big idea it was to have such a committee? [Laughter] It was John Kemeny.

About four or five years before John Dickey retired...and we all knew it was coming before too long...he began, you know, in faculty meetings and in small groups saying, "Well, the faculty should have more to say about this. Why don't we suggest that there be such and such a committee." Of course, we all agreed with him and bit a little bit of pressure on and, lo and behold, it came about. [Laughter]

CARROLL: He didn't sit on that committee, I take it.

BERTHOLD: Well, as a matter of fact, I think he did. Yeah.

CARROLL: Were you surprised when he decided to retire after eleven years?

BERTHOLD: No, because he always said that was what he was going to do. This is not an anecdote, but it is a characteristic of John. I said that he shot from the hip. I mean, the minute some problem came to him or a minute afterwards, he knew what he wanted to do about it. On the Presidency, he said, "Ten years." He missed it by one, but that was because it took a little bit longer to settle things. He stuck to...you know, he had his ideas and they were, in his mind, the right way to go and he stuck with them.

CARROLL: Why do you think ten years was the time he gave?

BERTHOLD: I'm not sure. Maybe he thought the Dickey reign was too long; but I don't know that. It would not have been my view, but there were some people who thought that.

CARROLL: When people think about his time in office, they always think about coeducation, etc. But it seems to me that the Dartmouth Plan had a lot to do with what he was able to implement. How did he sell the Dartmouth Plan to the faculty and the Trustees?

BERTHOLD: I do have a funny story about this, not so much reflecting on John's character, but he knew that this coeducation thing would not work politically. I mean, we had to sell it to the alumni and therefore had to do it without reducing too much the number of males and the only way to do this was, I think I mentioned this last time, the Dartmouth Plan. Operate year round and also beef up the overseas foreign study programs.

So he knew that he had to get this Dartmouth Plan approved and he began floating a philosophy about this which was that the Dartmouth Plan would permit more student learning and less dependence upon the faculty. They would become more independent and more resourceful and the teaching would be better.

Well, most of us thought that was a bunch of baloney. But he had to come up with something. Anyway, there was a group of us...I was one of them...who did a study of attitudes towards study, hours put in on study, grades achieved in the last class on the old semester system and on the first two or three classes under the new plan and we couldn't see any

difference at all. I certainly couldn't see any difference; but, you know, it was... .

And I do remember also a big, long debate in the Humanities Council about this. We were going to have to revise our curricula. Old François Denoeu of the French Department finally got up at the end of a long meeting. We were haggling about this and not getting very far and he said, "Since I have been on the Dartmouth faculty, the curriculum has been revised three times, always with the promise of improvement. I have noticed one thing. I always end up teaching French." [Laughter]

CARROLL: That kind of sums it up, doesn't it?

BERTHOLD: This was, on John's part, clearly a political move. He also had the idea, and I don't know if I mentioned this last time...he thought, and I think quite rightly, that departmental jealousies are a real problem--the guarding of one's territorial turf. And that hinders, I think, many kinds of educational reform, really. So he wanted to revise the whole structure of things and do away with departments and have instead five areas of study: You know, the quantitative, the historical, the literary and so on. He set up a big commission to make recommendations as to how this could happen.

It didn't happen. There was no way. But it was so funny because the head of that commission was John Copenhaver of the Biology Department. I happened to be on the commission and the first day we came in, we were given this big, thick notebook by John Copenhaver which had all the data about each department...you know, how many faculty members, how many FTEs. All of this stuff.

In the front page, he had a little Casey Stengle story which had to do with the fact that one year the Yankees had a very poor pitching staff. Casey decided to go with a three-man starting rotation of his pitchers. Everybody told him that it wouldn't work and it didn't. I mean, they kept going down. So one day, in the middle of the season, the reporters got him together and said, "Casey, how come you came up with this idea of a three-man starting rotation?" He said, "Well, everybody tells me it can't be done; but sometimes, it doesn't always work." [Laughter] That was the front piece of this

effort we were about to do, and it didn't work. Departmental jealousies win out every time.

CARROLL: And the turf war must have been tough at that time, I imagine.

BERTHOLD: But John was disappointed in that.

CARROLL: You taught under semester and you taught under term. What was the difference between the two?

BERTHOLD: The Humanities people liked the semester system except for the Language teachers because in literary things, philosophical things, theological things, there are lots of materials that you just need a longer time...the students need a longer time to digest, you know. You can't read thirty pages of Kant's "Critique of Pure Reason" in one day and then move on. Ye gods. You have got to think about that for quite a while. That's the main reason. But the faculty generally liked the change, primarily because it gave them much more freedom in arranging their own schedules so that they would have more time off.

CARROLL: Did people restructure courses to fit this sort of time frame?

BERTHOLD: You had to do that. Yeah. Yeah.

CARROLL: It was a lot of work.

BERTHOLD: Yeah.

CARROLL: But they did it, huh?

BERTHOLD: Yeah.

CARROLL: Not bad.

BERTHOLD: Well, you know, the faculty was so much in favor of coeducation and I think we all knew that something like this was needed to make it float; so, you know, we were willing to go along with it.

CARROLL: I'll bet. The other thing that I always think about John Kemeny is the computerization and how he brought the

computer to the campus. Do you remember a time before you were all interconnected?

BERTHOLD: Oh, sure.

CARROLL: When did you begin to notice the computer becoming a presence?

BERTHOLD: I think it really became...pretty soon after he came in because he tried to get faculty on a computer, and all kinds of incentives were given. We were given good deals by Macintosh and many faculty took advantage of that. But it really wasn't until all students were required to have computers that we really took off. I mean, now we do a lot of our correcting of papers, making suggestions about revisions and so on through the blitz mail system.

CARROLL: Do you know when students were first required to have computers?

BERTHOLD: Golly, this is about five, six years ago. Not during his time, actually.

But...oh, golly...We had in Tucker Foundation, incidentally, and this was back long before that time. It was not too long after John's computerization of the campus took place. We had these Tucker internships and we would send students out, sometimes ten or fifteen a year...to places where they did volunteer work. We sent one student out to the Immigration Service in San Francisco. They were receiving lots of Southeast Asian immigrants at that time and they were swamped. This kid went out there to the Immigration Service and he discovered that it took about two weeks between the time that an immigrant came and first presented his data and the time when they could classify just exactly what category he fit into. The student said, "That's just stupid." He could computerize the whole thing, and got it so that they could do it in about ten minutes, you know. We got a big letter in the Tucker Foundation saying, "Send us more students from Dartmouth." [Laughter]

CARROLL: That's sweet. He had learned the computer skills here?

BERTHOLD: Yeah. Yeah.

CARROLL: Did the computer change teaching in any way, other than correcting?

BERTHOLD: There are so many checks that students can access now online. There are so many ways in which they can do library research from their rooms that I think it has made us ask them do more of that kind of thing and they have been willing to do that. So I think it has, in fact, been one of the major helps in getting students involved in doing library research and investigating possibilities on their own. Yeah.

CARROLL: Do you remember when The Dartmouth Review first swam into your consciousness?

BERTHOLD: Yes.

CARROLL: What was the event?

BERTHOLD: The event?

CARROLL: Yes. When did you become aware of it?

BERTHOLD: Well, I think from the beginning because it was, in my view, a rather scurrilous journal, typified by personal attacks on people.

We had a demonstration on campus where some students built some shanties in the middle of the campus. This was to typify the life of Blacks in South Africa and it was part of a protest against apartheid and wanting the Trustees to divest and so on. Well, a whole gang from The Dartmouth Review came in the middle of the night and destroyed these shanties while there were people sleeping in them. They also had a number of very reactionary articles about all of the students who were involved in this protest. I am not sure how early that was in The Review career, but they did things... .

One of the saddest occasions in my experience was there was a very distinguished philosopher, theologian, by the name of Charles Hartshorn who thinks about the most abstract metaphysical issues that you can imagine; but he happened to write a little article on the freedom of choice on the abortion issue. It was a very philosophical piece. He

was invited, not by me, to come to the campus and debate with a young Black pediatrician, pro-life person, fundamentalist, by The Dartmouth Review. As soon as I heard about this, I thought "This is a mistake. He is going to be chopped to pieces"...which he was. But a wonderful man. The next day, The Dartmouth Review printed a review of this event, saying that he was utterly destroyed. "This senile, allegedly syphilitic theologian...you know." Oh boy, that made me mad. Why would one do that? That kind of thing?

CARROLL: It had sophomoric tones.

BERTHOLD: Yeah. Vicious, too.

CARROLL: What kind of a role do you think they played on campus with the newspaper?

BERTHOLD: I don't think they had a great deal of influence, really. In a way, maybe they galvanized the people who were in favor of freedom of speech and for respect for the rights of other people. You know, President Freedman gave a very fine address, I think, on that topic, inspired by their anti-Semitic business.

CARROLL: Who do you think they target as their audience?

BERTHOLD: They have been funded by and supported by a certain group of alumni and some of them are wealthy alumni, without whose support they could not have continued. Really.

CARROLL: So they speak for that group.

BERTHOLD: Yeah. I think they are...I don't know whether they consult with those people before they say what they want to say, but they are birds of a feather.

CARROLL: What has been Jeffrey Hart's [Jeffrey Hart '51] role in connection with them?

BERTHOLD: Well, he was one of the advisors of the group and I think probably instrumental in its formation.

CARROLL: When you were talking about the protest, the shanties, it made me remember an earlier protest and I was wondering,

had you been aware of the Shockley protest when Mr. Shockley was invited here?

BERTHOLD: Oh, yeah.

CARROLL: Could you speak a little bit about that occasion and what happened?

BERTHOLD: I forget what happened. In fact, I may not even have been on campus that term; but I do know it was an outrage. A lot of people thought that he should not be invited at all. There were others who felt, "Well, let's hear the fellow" and so on. I think I was away that term. But it reminded me of the invitation to Governor Wallace when he came...the same kind of division of opinion. On that occasion, there was a bit of a riot.

CARROLL: Did he get to speak?

BERTHOLD: Yeah.

CARROLL: They also invited Martin Luther King.

BERTHOLD: In fact, I invited Martin Luther King once. He agreed to come. This when I was Dean at Tucker Foundation. He agreed to come and preach at one of our union services at Rollins Chapel on a certain Sunday morning. Well, at 2:00 a.m. that Sunday morning, I got a phone call from one of his assistants saying, "Reverend King will not be able to be with you." I said, "What in the world has happened." They said, "He is in jail." [Laughter] He was in jail in Montgomery, in all this bus strike stuff. So it was all announced...Martin Luther King is going to preach in the Chapel. The place was packed and I had to substitute at the last minute for Martin Luther King. [Laughter]

CARROLL: You probably never had a bigger audience.

BERTHOLD: Never.

CARROLL: Did he come up later, then?

BERTHOLD: His wife came twice. I don't think Martin Luther King, himself, made it here, but I could be wrong about that. I think I would have remembered it.

CARROLL: The Montgomery strikes and when he was in jail...that is getting close to the end of his life.

BERTHOLD: Yeah.

## **End of Part One**