

Charles F. Dey '52
Associate Dean of the College and
Dean of the Tucker Foundation

An Interview Conducted by
Daniel Daily

Old Lyme, CT
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INTERVIEW: Charles Dey
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PLACE: Old Lyme, CT
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DAILY: Today is March 28, 2002. I am speaking with Mr. Charles Dey, former associate dean at Dartmouth College as well as dean of the Tucker Foundation. OK. I had wanted to start off with talking about how you came to attend Dartmouth as an undergraduate.

DAY: It's a good place to begin.

I had an older brother [Elbert William Dey '50]. He had been recruited by Dartmouth out of the Navy to play basketball. Dartmouth, during the war years -- I don't quite trust my memory, but I believe they were the equivalent of the Final Four; maybe they went to the championship game in basketball in Madison Square Garden, and they had a coach with a big reputation, [Osborne B.] Ozzie Cowles.

When my brother came out of the service he went to Dartmouth, and because he had played all the sports in high school and was an outstanding athlete, he went out for early football. I believe he broke his hand that fall. This must have been the fall of '45 -- I think I have that right, if he was the Class of 1950. Anyway, he was up there, and had a very successful athletic career. In fact, I tell people that he was one of the best all-around athletes ever to attend Dartmouth College; not that he was the best in any one sport, but he was drafted by a professional football team, he was offered a contract by a professional baseball team, he was ranked in the top 50 in the country in tennis in the 16-year-old group, and as I say, he was recruited for basketball. A very intense sort of determined fellow.

So when he was at Dartmouth, I said, "Is it a good place?" and he said, "Yeah, come on up." And one has to remember that in those days Dartmouth was not all that selective. There were no SAT exams required. So if you had reasonable grades in high school -- and we had both gone to a public high school in New Jersey -- and had some support from coaches there -- I remember, I came across a letter the

other day from [DeOrmond] Tuss McLaughry, who was the head football coach at Dartmouth, and it was a letter to our high school basketball coach. Tuss was saying, "Well, if that Charlie Dey is anything like his brother Bill, well, we want him here," sort of thing. So I have a long history of travelling on my brother's coattails. It never took the coaches too long to find out that there was only one gifted athlete in our family.

I think I had a nature which was quite different from my brother's, and was able to come to terms early with not tending to be the best in some things. I played the sports at Dartmouth . . . but that's why I went.

My brother went there and had had a good experience and thought it was a good place. Neither of my parents had gone to college, neither of our parents had gone to college, and so we didn't have a history in the family of some identification with higher education.

So off I went and received some scholarship help, financial aid help, because there were two of us in college at the time and my parents were not wealthy, although we were fine, never suffered financially. But I can remember having jobs that went along with the financial aid, stuffing envelopes in the registrar's office, or babysitting for the philosophy professor [Francis William] Fran Gramlich.

I had a job in Putnam's Drug Store, where I was in charge of. . . They put me in the basement making ice cream. My first day in the job I was wheeling in a dolly, one of these huge cans, milk cans, of cream, and I slipped and I dumped it all over the basement of the drug store. The young Putnam who had come back from service in World War II, he was upset, but he was controlled enough not to -- it would have taken me two months to work it off if they had deducted it from the money I was making there. But making ice cream in the basement of Putnam's meant that I could -- when there were leftovers you could fill a carton -- that I could take the leftovers back to the dormitory --

DAILY: I bet that made you popular.

DEY: -- and pass ice cream around to the guys in the dormitory. That's right. But it lessened my appetite for ice cream after a while. And then for some reason they put me upstairs on the soda fountain, and I found myself cooking omelets and making milkshakes and various things.

But those were all good experiences. I guess I recall them in part because, when it came to my senior year, I was awarded a

scholarship, and it was called Aldebaran*. It was a new scholarship and it carried with it the stipulation that the recipient was not allowed to work. And that's a nice, thoughtful kind of a gift. I'm sorry that I didn't . . . I wish I had the financial wherewithal to do something similar, because. . . Then in my senior year I was free to play the sports and to study, and not have to worry about that third dimension of jobs, working.

My freshman year I almost flunked out of the place. I had D's and E's, I was flunking Spanish, and I remember the athletic department -- because I was playing football -- the athletic department got me a tutor and they paid for it. That didn't help much, I was still flunking it.

But I've often thought, in the debates about affirmative action, that affirmative action has a long history in our society, selectively. When you think about. . . I say, in my freshman class at Dartmouth, how many other freshmen were flunking something? Coming out of a typical public high school, and not terribly rigorous academically, and you get into a situation in your freshman year. Why is it the institution will pay for a tutor for an athlete, but I bet they weren't paying for tutors for those other individuals? Isn't that affirmative action? So [in] the debates on affirmative action, I've always felt it very important to define what one means by affirmative action.

Or the -- the list. When I came back to work at Dartmouth, I remember [Orton H.] Ort Hicks ['21] used to always carry in his pocket when he'd go down to Lou's for his morning coffee, and he had a list of sort of the 25 most prominent families, and if they had any relatives in the institution, he took a very keen interest in how they were doing.

I was advisor to one young man who was one of the Mellons out of Pittsburgh, [S.] Prosser Mellon ['64]. Prosser had a very tough time academically, and Ort was always wanting to know what we could do for him and how we could help him, and I don't remember the ultimate outcome of his career. But there again, that's a form of affirmative action, and it was a form of affirmative action that some individuals were receiving more attention by senior administrators than the run-of-the-mill student. That's not to be critical of anyone in particular, but it's to recognize that some people get on their high horse about affirmative action, and they need to stop and think of the ways in which it's been used to help all sorts of sub-groups.

* Established from gifts of Albert Bradley, Class of 1915.

I used to say, "Do you think that any one of the Ivy League teams is not going to have at least three good ice hockey goalies? Now, who are they competing against when they apply for admission to those schools?" But I'm getting a long way from why I went to Dartmouth, and I went to Dartmouth really because my older brother was there, and so that I followed him.

Dartmouth was wonderful for me because it gave me time. It gave me time to make adjustments, to figure out what that world was all about and what I had to do to survive academically.

For reasons I don't understand, I developed a deep and genuine interest in history. Sometime during my Dartmouth career, I'd say maybe the second or third year, [Albert Inskip] Al Dickerson [Sr. '30], who was dean of freshmen, had asked if I'd ever thought about education, and it -- I think I indicated to him that I had. The reason was that I -- I was a camp counselor in the summers for my summer job, and I liked young people. I was heavily involved in sports, and I had this -- really developed this -- passion for history. Where else to combine all three of those but in education? It just seemed sort of natural.

When I mentioned to my mother that I was interested in, that I was preparing to be a public school teacher, high school teacher, she said, "Well, you won't make any money." In my naivete and 20-year-old omniscience I said, "Oh, money's not important." She said, "You'll find out." Of course she was right. Up to a point, up to a point.

But when I was in the dean's office at Dartmouth, working, later, I used to be counseling undergraduates in all sorts of areas. Time and again I would say, particularly to seniors, "When you think about that first job, think about who it is you will be working with. What's the potential for learning? What kind of mentoring will you receive? That's much more important than money or title or position."

DAILY: That's good advice.

DEY: So it's how much you can learn.

DAILY: What was your older brother's first name?

DEY: Bill. Bill was Class of 50. And Bill had a -- he was so determined, he went into advertising, and I don't think he ever found the satisfaction in it, but he made some money, and that was important to him. He had a marriage that was not very happy; he had four children, and then a divorce later on, and a remarriage, and a very happy remarriage, and

another child. Then he went into work for himself. I used to call him the car wash king of central Jersey. He owned four or five car washes and lived in Princeton.

But there's an example of someone who was so -- he had so much adulation in his high school years and his college years. I'm not a psychologist, but my sense is that he never found that same success afterwards in life, later on, and he never found that sort of inner peace. He was always so determined and so full of high energy, and driven, and he would look at what I was doing in education, teaching or something, and he would be hard on himself because he would say, "Well, I'm not doing anything important." And I would say, "Wait a minute, you're providing jobs, you're doing all kinds of things and taking risks that I never was going to do."

It was very sad because, you know, he took his life at age about 66, and that -- I think that in part was because he never found the inner peace, he never. . . I talked with one of our fraternity brothers and good friend of both of ours from Dartmouth, and I said, "Were you surprised that he took his life?" And he said, "No." And I said, "Well, why not?" He said, "I can remember, after a football game, if Dartmouth had lost, you couldn't get near Bill for three days, he took it so personally, he took it so hard." And he was that kind of a determined kind of guy.

I had hoped that when I had left the more intense involvement at Choate Rosemary Hall, that he and I would be able to play competitive tennis and that we'd play tournaments and that sort of thing, and he wouldn't do it. And I would say to his wife, "Well, why wouldn't he do it? I don't understand this, why he won't play." She said, "He can't play the way he knows he's capable of playing, and if he doesn't think that he's going to be able to be among the best, he doesn't want to go out there and do it and be less than he can be." And that was so sad.

That kind of a personality is -- it achieves lots of things, but it's also so sad because we could have had fun. And my view was, who cares who wins if you're having some fun and a good time? That was a disappointment. But that also explains why he was probably the much better athlete -- not probably, he was a much better athlete than I was in those years.

I'm giving you long answers to some of these questions.

DAILY: This is wonderful, this is great. I assume your major was history?

DEY: Major was history, yes.

DAILY: Was there an education department, like teaching methods and courses?

DEY: I took a few before I graduated, yes, but I really took them because I was advised, "Well, look, if you're going to go into public school teaching you have to have some of these credits." So I did take a few of those courses.

The courses I enjoyed most were the history and the other liberal arts courses. I don't know if I remember this correctly, but I think Dartmouth had. . . I believe it was Al Dickerson who asked if I would be interested in -- after graduation -- working as some kind of assistant or junior dean. But I wanted to go on for my graduate work. And also that was during the Korean War, and so we knew we were all going to have to go into the service.

So I started my graduate work that fall, and then was waiting to get into an officer candidate class, Navy, and left mid-year for my graduate work. But the graduate work was good, because it was a program -- although it was in a school of education, it was -- they enabled you to take, I think it was a half or three-quarters of your work in your field. So I was taking courses in government and constitutional law and history as well as a few education courses.

DAILY: And this was at Harvard?

DEY: Yes.

DAILY: And then going to the Navy interrupted graduate studies at Harvard for a while?

DEY. Yeah. In fact, that first semester -- Harvard was on the semester system, and I was accepted for a class that started January 1, so I couldn't stay around for the final exam. I tried to see if I could take some exams early. I think in a couple of courses, they did make provision, but I don't think I finished all of my courses.

You're not asking this question, but I'll tell you this -- that experience at Harvard in the fall . . . Number one, I had to find a job. And so I went over to the athletic department, and Dolf Zamborski was the Harvard director of athletics. He said, "I need a coach for one of the house teams." And I didn't know what that was about, but it turned out that each of the Harvard houses had a football team, and this was tackle. They each had a coach and they had a league and they all played one another. So I wound up coaching the Eliot House football team at

Harvard, and this would have been the fall of 1952. And I had a squad of athletes.

I didn't know anything about coaching -- other than my camp counseling experience and all that sort of thing. So I went out and I bought a book on the split T and I made up charts and all this, and I never played the split T, but it seemed like it might make sense for guys who were playing for the fun of it.

It turned out that fall that the Eliot House team had a couple of guys [who] were kicked off the varsity for breaking rules or drinking or something, and so I had some real talent. The short of the story is they went through the whole season, not only undefeated, they were unscored upon. They were not scored upon.

Then the winner of the Harvard House League, the day before the Harvard-Yale game, plays the winner of the Yale College League. They had the same thing, tackle football. So we had a big game up in Cambridge, in the bowl, at Harvard. And again, this team won. The Eliot House team won, and they shut 'em out.

So the end of it -- John Findlay was a great classicist, now deceased. A few years ago he died. At Harvard, a great reputation, you know. He lived in Eliot House as the master and all that sort of thing. Great reputation for getting more Harvard graduates in all sorts of graduate programs and Rhodes Scholarships and all that sort of thing. He was like a private school headmaster, in the sense that he would come out to practices, on the sideline -- he would know his players. After that, when the Eliot House team beat, I guess it was Berkeley from Yale, he had a big reception at the master's house. And in the middle of it he sort of calls everybody to attention, he makes a little speech, and he presents me with this "Charles William Eliot Medal." I thought that was wonderful, and so I could put on my resume the Charles William Eliot Medal, and maybe somebody would think it was an academic award or something, when I was a coach for this Eliot House football team.

But that was great. That was a very joyful time. And I think it also further influenced my decision to continue with education in a way where I could coach as well as teach, because coaching is teaching, but done in the academic realm. But I left for the Navy and OCS [Officer Candidate School].

I don't want to spend a lot of time on my Navy career unless you want to bring me back to it. But it was . . . Eventually I was aboard a heavy cruiser, and each winter we would go over and spend three or four

months with the Sixth Fleet in the Mediterranean. And when I was over there, in maybe the -- oh, I don't know, maybe 1955 or something -- I received a letter from a Dartmouth friend. He enclosed a little flyer from a place called Andover and they were inaugurating a teaching fellowship program. What caught my eye (I didn't know anything about private schools), it said if you were accepted for this teaching fellowship, they will pay for your graduate study. I didn't have any money, and I thought, "Oh wow, that's for me."

So I applied, and I got out of the Navy in the -- let's see -- maybe it was 1955-56. So I wrote and applied and was accepted. I was discharged over in Naples, I guess, and flew home, and then I went up to Andover to meet the history department chairman and the headmaster. He took me into the headmaster's office and after pleasantries the headmaster said to me, "Do you have any independent income?" And I said, "What's that?" He laughed and he said something about, "Well, you know, you don't make a lot of money in this profession." I think he told a story about during the depression, how so many of the Andover faculty members came from families with money, and they were fine. I mean, they could take a little pay cut and it didn't make any difference, because they were living on an independent income.

That again was simply further illustration of my naivete in going into a private school. I've been looking at the roster of faculty when I went there, and over sixty percent of the Andover faculty in 1956 had studied at Harvard, Yale or Princeton, undergraduate or graduate. To think of the world into which I was going at the time.

DAILY: Any other Dartmouth people there at that time?

DEY: That's a good question. I don't remember. There may have been, but no one comes to mind. A Dartmouth person . . . Yes, George Sanborn [George K. Sanborn '28], in biology I believe.

DAILY: So then that gave you a chance to finish your master's at Harvard?

DEY: In the summers, yes, and then Harvard, then, the school of ed, they gave me credit because I was teaching under a mentor.

I mean, 8:00 in the morning I'd sit in on the department chairman. He was an Englishman. He was tough, in the best possible way. If one were trying to . . . if one were starting out as a neophyte teacher one could not have had a better situation than to have a department chairman who was such a professional, and had such high standards. [I would] sit in on his class at 8:00, see the way he does it, and then he

would sit in on my class where I was trying to teach the same thing, a couple hours later and then he would critique me. That was terrific.

And I was single when I started up there, and I lived at one of the wooden frame dormitories. We'd have the teaching family living on the first two floors, and then six or eight students on the third floor. And I moved in because the master was still in England, finishing up a sabbatical of some sort. And his wife and their four kids were home, and they just gave me a bedroom of one of the kids. He was going off to Groton and so I just used his bedroom in the house and was supposed to be in charge of those students on the third floor.

But I couldn't believe it, that world, I couldn't believe it. One of my memories, one of my first memories, was in the afternoon everybody would have a physical activity at a level appropriate. It wasn't just the varsity athletes. Everybody, right down to club sports: the Greeks and Gauls and Saxons were competing in intramural stuff. But it was important that every youngster played. Whereas in my public high school experience, they made a big fuss over the varsity athletes and everybody else in school, they were supposed to be cheerleaders and show up and cheer at the games.

That may be a little unfair, but in the 1940s there was very little for women, and there was very little for males who weren't varsity athletes. And so that was an eye-opener for me, that you could have an educational institution where everybody participated. And then of course the small classes, the freedom that you had as a teacher, the colleagues who were wonderful. So you were part of a community.

We were married in December. We had to be married during the Christmas vacation. So my wife and I then, I think, in the winter term, we moved into another house of somebody who had gone on sabbatical, and in spring term moved to a different house. We lived in seven different places my first two or three years there, which was fine. That's the way it was. We had our first two children at Andover.

But the teaching fellowship, it was not designed for the teaching fellows to stay on as teachers, but it happened the history department had an opening, and so after that first year of the teaching fellowship we stayed on for another three years and loved it.

I think the problem for me, as a public school graduate, was ... It became sort of a question, am I going to spend my career with ... Although Andover had probably one of the better financial aid programs of any of the independent schools at that time, it still was

mostly a school for kids that came from well-to-do families. And I want to be fair: Andover, in its charter in the 1770's, was a school to serve youth "from all quarters," and they tried to take that very seriously. (Or that age, whatever it was. I was there from age 25 to 30 -- those years.) My wife and I looked ahead: were we prepared to spend the next forty years in that environment, nice as it was? I think I felt that I wouldn't learn as much as I needed to. I could see from some of the senior masters there, who were telling the same jokes that they had told 25 years earlier. I just had a sense that you need to grow, you need to be differently challenged.

So I guess I was ready when Dartmouth again asked if I would come back in the administration. It was [Thaddeus] Thad Seymour who was dean of the college at that time. I think maybe Al Dickerson or some others had given him my name. And so he came down, and at that time we were living in a brand-new, modern, the latest in dormitory design for a boarding school. Gorgeous quarters for our kids and family, looking out on the pond, and it was just delightful.

We decided it was time we should make the move, and we went to Dartmouth. We moved into Rivercrest housing, waiting for something to open up in the college by way of a rental. At Andover we were getting \$1,500 a year and we had plenty of money. All we paid for was a phone bill. I guess at Andover the faculty did not eat in the dining rooms at that time except when you had duty. We paid for our food and the phone bill and that was it.

DAILY: Wow.

DEY: But we went to Dartmouth in 1960. Worked with Thad Seymour in the dean's office there. I don't know if you want to ask the questions in terms of this, or you want me to . . .

DAILY: Yeah, I don't mind, that's fine.

DEY: You asked about the Peace Corps, and I didn't know if you wanted me to do that.

DAILY: Yeah. Well, I wanted, before we go on into the '60s and so ... were there particular professors or coaches that you feel like really prepared you for your early career years?

DEY: I'm fond of asking people in their adult years what led to their careers, and can they remember particular teachers who influenced them.

If I go back to high school, the two teachers I remember were two teachers who were just very rigorous, they were just -- very high standards. One in English and one in chemistry. I didn't do well at all in chemistry, but I remember, because they stood for something. They had high expectations, whereas most teachers were sort of "get along, go along," just trying to get through it. But a coach, the same basketball coach who was like a surrogate parent for both my brother and for me, and then he was our head counselor at the summer camp, so he's the one who was responsible for getting us the summer work at the camp in Vermont. He had a profound influence on us, but it was through the coaching. And he remained a close family friend, over the years.

But yes, at college, I'm trying now to think about Dartmouth. I've always been a huge admirer of John Sloan Dickey ['29], but during my undergraduate years I'm sure he was a somewhat distant figure -- just in terms of students -- getting all caught up in your lives. But he was such an impressive man the way he carried himself and the way he spoke.

The Great Issues course was sort of a seminal experience, collective experience that we all had together, and to this day I remember one of the assignments. We had to keep journals, and that was the first time I ever had to keep a journal. We had freedom to write about different issues from the reading of the papers. Then one assignment was to take an important issue of the time and follow it in three different newspapers, and then contrast the treatment of that issue by those newspapers. Now, I remember that to this day. And to find out that you could take an issue -- now I don't remember what issue I was following -- but to see how differently it was treated from the *Daily News* to the *New York Times* to the *Chicago Tribune*, that was wonderful. And the speakers we had every Tuesday night in 105 Dartmouth. They were always bringing contrasting. . . If you had a business type one week, you'd have a union type another week. So it was good, it forced you to think.

But the professors in history, in the history courses I had, I took so many of them, and I enjoyed them: [Lewis D.] Lew Stilwell with his diagrams in colored chalk, the battle-a-day course; or there was [Allen R.] Al Foley ['20] and the cowboys-and-Indians. And then ... Well, I did come up against a more intellectual -- not to say that the others weren't intellectual, but a John [C.] Adams [course] who sort of epitomized the more

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DAILY: You were talking about the history faculty.

DEY: Yeah, well, when I finally took the John Adams course, which was probably in my junior or senior year, I got up the courage to take his course, it was obvious what the difference was: in the readings he would give us, I couldn't understand half the readings. I'd never before read history that I couldn't understand. These were ... some of the readings were just so ... For me they were just so difficult to follow. It was European history, so I didn't have background in it. And I guess there was, was it [Herbert W.] Herb Hill, who did a foreign policy course, and [Albert L.] Demaree, I think, for some social history, and -- but then John [G.] Gazley was excellent, John Gazley was marvelous, and he was my thesis advisor. I wish I had done a better job for him on my thesis. I guess it was called a thesis.

For my senior thesis I wanted to combine my interest in education with history, and so I selected a topic on postwar education in Germany, and of course in 1951-52 there just wasn't much information, and I was having to work from handwritten stuff, and materials that really hadn't been published, and I didn't have a lot, either, by way of information. So it was not a distinguished effort on my part, although they were nice enough to encourage me. We took comprehensives, and I guess I did OK in the comprehensives and graduated with honors of some sort. But John Gazley was -- he was awfully good, helping me with that project.

I always felt that the Dartmouth faculty had time for students, that the Dartmouth faculty would interact with students outside of class. And we never felt that they were too rushed or too pressed, or too ... Others could say, "Well, yeah, that's because maybe they weren't on the frontier of their subject, publishing the latest book or the latest research," and I think there probably was less pressure to publish in those days. But that, to a certain extent, that could work to the advantage of young people such as myself, who just needed time. We didn't need the -- what should I say -- necessarily the minds at the forefront of the discipline, but we needed good people and committed teachers to give us time and attention and take us seriously as well as their discipline seriously.

DAILY: They're asking a lot of the newer faculty, to put the time with the students and put the time into research. It's . . . tough.

DEY: Yeah, I don't know how you do it. Especially when Dartmouth has become today what it wasn't in those days, today it's certainly one of the leading liberal arts institutions in the country, and all that that

implies. And the caliber of students that they're getting, and the caliber of faculty -- so that's put tremendous pressure on everyone. I don't want to say too much about that, I'm thirty-some years removed from Dartmouth.

DAILY: With your athletics at Dartmouth, are there any particular memories that stand out? Perhaps the memory of David McLaughlin [David T. "Dave" McLaughlin '54 TU '55] that you mentioned before the interview?

DEY: Athletics were always part of my life, and at Dartmouth, and . . . I remember saying to people, when I was thinking about what was the hardest thing I ever had to do in my life, and I've often said that the hardest thing I ever had to do physically was, in the heat of September, to play football in double sessions at Dartmouth. Be wrung out, to spend your day hitting and being hit in 95 degree heat. And yet, looking back on it, that the discipline of having to be put through that, and to do that, and find you could survive it, that was probably an important lesson, that kind of adversity.

And I was a great admirer of [DeOrmand] Tuss McLaughry, who was sort of a dean of coaches at that time, had been in the Marines in World War II and all. But I can't say that I particularly enjoyed playing football. I played because I could and all, and it had been the expectation of somebody who was a reasonable size in high school and college, and sort of following my brother. Maybe Saturday afternoons were fun and some of that excitement, but I can't say that I really enjoyed it.

Tennis, I . . . there was more of an opportunity to enjoy that sport, and [Edward G.] Red Hoehn, [Jr.] who was the coach, was a person [who] was ever giving to the team, and we would travel south to spring training in a couple of cars. Red Hoehn was a magician, and he would do his card tricks and rope tricks and all -- he was a very good magician actually, as I think about it, and just a delightful person, a very healthy influence on young people.

I ran into his son recently, one of his sons recently, and I was telling him that the impact that his father had, he was just one of the true gentlemen and good people and good coaches. So for a young person that's so important, to have the right adults working with you.

The other thing I was going to say about athletics: If I look back and think about fun at Dartmouth, the real fun was playing dormitory athletics, fraternity athletics. I can remember the excitement in our

freshmen year, of our Russell Sage softball team winning the dormitory championship or some such, and playing against the fraternity champs. That was just so much fun -- no coaches, no nothing, just fun. And all those different competitions throughout the year. That was -- and again, there was more time for those sorts of things in those days. We were on the semester system, which meant that you might have had three difficult courses, but you usually had two courses that didn't require a lot of time.

DAILY: What fraternity were you in?

DEY: I was in the Beta [Theta Pi] house, which I suppose in those days had . . . now closed, no doubt for good reason, not being more of a positive influence on the Dartmouth community. But in those days it had a lot of the athletes, and my brother was a Beta.

In fact, I remember when I visited before I went to Dartmouth, from high school, I wasn't allowed to go into the fraternity. So I climbed up on the fire escape and visited with my brother through the window in his third-floor room. He was a student there before I was. So I went into Beta, and there were a lot of New Jersey types in Beta also. I had roomed, my Dartmouth sophomore and junior years, with three others from New Jersey. So we all went into the Beta house, and again, socially, that was a good experience.

My recollection was -- I had ambivalence about the social scene, and that is to say, an awful lot of heavy drinking. And I don't know if part of that had to do with veterans on campus. I don't think I can attribute it to that. I think I can just attribute it to young people letting loose when they're beyond the restraints of home and community and they're much more on their own. And I -- my brother didn't drink in college, and I never drank in college, and probably in part because he didn't and because of the sports. And so we were a little bit fish out of water in the fraternity scene, and that is to say, never entered in fully to the social side of things in quite the same way.

But on the other hand we had a lot of good friends there. One of my early experiences as a pledge at that fraternity -- they'd make everybody stand on a table in the basement of the fraternity and chug-a-lug beer, and I'm standing on that table, and there's no way I was going to chug-a-lug that beer. I think they let me off with ginger ale or something, so I give them credit for that.

But that was not a healthy -- the excessive drinking was certainly not a healthy environment. Now, there are those who will say, "Oh well, the

young people get it out of their system that way, and they get beyond it and don't become alcoholics." And I'm sure that's true for many or most, but I, even as an undergraduate I was not comfortable with that sort of thing. But that's, as I just said, that is a memory of the downside of fraternity experience.

But the friendships -- to this day some of my closest friends are from that Beta pledge group. When we went into the Beta house I think we were last or next to last in academic standing on the campus. I think the national Beta had held our -- had taken our charter and were holding it or something, and our pledge class . . .

The fellow who became president of the Beta house by our senior year, Alan [A.] Reich ['52] was a good friend and a halfback on the football team, and he was really an Olympic caliber javelin thrower, and we roomed together in our senior year. But the kind of guy Alan was, he would, when chairing those fraternity meetings, take his responsibilities seriously.

By our senior year I think we were in the top maybe five fraternities academically. And Alan was, I remember at a fraternity meeting, he was saying, "Europe is full of camps for displaced persons, those who lost their families during World War II, and we ought to be doing something about it." And next thing I knew we had a 17-year-old from a displaced persons camp in Europe, and he had lost all his family -- I think they were Latvians, or -- no, Estonians, I think. So he set up a cot in our bedroom in the fraternity house, and he was given a chance to earn admission to Dartmouth, and eventually did, and graduated and all. But that was the sort of thing that Alan, as president of the house, would do.

Alan, after Dartmouth, he was one of the first Russian majors from Dartmouth, and he went into a graduate fellowship in, I guess at Oxford, Reynolds [Scholar], maybe, from Dartmouth. Then he went into the service and was in intelligence in Europe, and debriefing Russian deserters. Then Harvard Business School and a fast track with Polaroid as an executive. At a family picnic in 1962, he swung on a rope and dove into the pond and hit his head on a rock and broke his neck. So he became a rehabilitated quadriplegic, and so for the last forty years he's been in a wheelchair.

But he left Polaroid and went to the State Department in East-West trade. And he started the National Organization on Disability, and he's founder and president of that organization, and he's now one of the leading spokespersons for disability issues in the country. And the

fellow was on my case shortly after I left Choate Rosemary Hall to, in his words, "think about doing something in the '90s for young people with disabilities similar to programs you were involved with for minorities in the '60s." We can come to that later on, I don't mean to jump ahead.

At Dartmouth, by the way, Dartmouth gave, not gave, but Dartmouth recognized Alan's contributions with an honorary degree about six or seven years ago. I think he's terrific.

DAILY: Do you remember the name of the Estonian student?

DEY: Harry Teder ['55].

DAILY: How do you spell his last name?

DEY: Well, I'm going to guess and say T-E-D-E-R.

DAILY: OK.

DEY: I believe that, last I heard, I believe he settled out in Minnesota, married, and I want to say he's in business, maybe, but I'm not sure of that.

DAILY: That's a neat story.

DEY: Yeah. But anyway, that is to say something about the Beta house, and it's not -- as with all issues in life, they're never all one way or all the other. I guess the house continued to have a lot of athletes after our time, and in the '90s I think the college increasingly, I shouldn't say, I wasn't there, but understandably became less, maybe, forgiving for such things, and I would support the college's position. If the young people aren't going to use that freedom responsibly then they shouldn't be given that sort of license, opportunities for that sort of license.

So I don't know any of the details, but what I do know is that when I went back to visit this last fall, to Hanover, for something, when I went to the fraternity house it was unrecognizable in that there were fresh roses on the mantle, and the floors were newly waxed and the furniture was all in one piece, and there were plaques all over the walls for the number one group in academics and honorary this and scholarly that, and it's now being occupied by a sorority. I guess they're renting it from the Beta house. That was nice to see, that the facility was being put to good use, not being trashed.

DAILY: And you gave David McLaughlin a chance to shine.

DEY: Oh, yes, you asked me about that. Well, David was two years behind, Class of '54 and I was '52, and he was a young player; he was also an end in football, and he was, I guess, behind me on the depth chart my senior year. We went down to play Army and in the first play of the game we threw a pass across the center, and it was low. I had to reach back for it and turn and pivot; and as I pivoted, some guy hit me in the knee. So I was carried off and Dave was the substitute and it gave him the opportunity to shine and for the coaches to find out that he was going to have a much more distinguished career than I as the left end on the Dartmouth football team. But I was able to recover by later in the season, play a few more games. But I'm sure I was in part responsible for giving David his early opportunity as a sophomore, to shine.

DAILY: Is there anything else you wanted to talk about from your undergraduate years?

DEY: I don't. . . I think we've covered most of that territory.

DAILY: I wanted to move towards when you came into the dean's office at Dartmouth, in 1960. You started talking about how Dartmouth got you to come up, and what motivated you to come back.

DEY: I just wanted a broader experience, and I also . . . it was probably my interest in history, in part. But somehow the teaching of history to secondary school students at that time, I felt too far from a lot of the events that were beginning to unfold in our society, that is to say, early civil rights activities; it was pre-Vietnam War, obviously, but things were stirring. And I felt that I wanted to experience working with a slightly older cohort and those who were closer to making decisions about how they were going to spend their lives.

And as I think about it, I'm. . . At heart I'm a patriot, and I'm a great believer, not in so many of the things that we've done, but in the promise of our society and what we can become, what we are becoming at our best. And I wanted to work with, as I say, young people who were closer to making those decisions about how they were going to invest their lives.

And that's one of the things that led me to leave, and also, as I'd said earlier, I didn't see myself spending another forty years at a private school, as a public school graduate. I felt it was a broader world and I needed a broader experience.

So I went to Dartmouth to work with Thad Seymour. Going back to something I'd said earlier, he seemed to be someone that I would enjoy

working with. His associate (the name escapes me for the moment) was leaving for a doctoral program, I guess at Cornell, and -- Gene Hotchkiss [Eugene "Gene" Hotchkiss III '50], that's why there was the opening. I think Gene Hotchkiss, he wanted to become a college president, and he received his doctorate and then went on to be president, I think of Lake Forest College.

But I worked with Thaddeus for those first two years in the dean's office, and got lots of good experience. Thaddeus was an excellent mentor, [he] helped me to improve my writing skills which were not very good. They were OK, I don't mean that they were terrible.

But I remember when I was in the Navy, someone came aboard our ship in the Mediterranean; he was doing his two weeks of active duty. He was a professor of English at the University of Virginia, and so he reviewed all the writings of the junior officers; and I think his take on it was that none of us wrote very well. We were trying to write about military exercises.

When I was at Andover I shared a dormitory with the chairman of the English department, and he was a wonderful mentor in terms of writing. Then having Thad Seymour as an English teacher at Dartmouth to mentor me was really helpful.

You wanted memories of Dartmouth: one memory of my Dartmouth undergraduate years, an undergraduate experience, was that as a freshman I was assigned an essay, a 600-word essay. I had never written an essay in high school. You think of private school students and writing essays every week, and having people go over them. I had never written an essay. I went down the hall; there was an older guy living down the hall, and I asked him for help. He'd been shot out of a B-24 over Germany, been in a prisoner of war camp, and then he comes back and here he is in the dormitory. And he gave me some information about a story I could write about, you know, his experiences in the war.

But I had no idea how to write an essay because in a public school with large numbers, the teachers couldn't assign essays, they couldn't give the personal time and attention to go over all those things. It's not that they weren't -- that they didn't think it important.

So all those experiences . . . I was so fortunate to have experiences where people would be patient with me and with my inadequacies, and give me time to come along. And also I hadn't had the PhD experience, I hadn't been through all the rigors of that kind of training.

I remember, we were writing, in the dean's office we were writing recommendations, sort of the overview of the seniors when they would apply to graduate school. And of course so many of the Dartmouth undergraduates were going to apply to grad school. And Thad Seymour came up with a form that we could use to help with this, and respond to questions, so that when students would apply to ten different graduate schools, and they'd all have different forms, we wouldn't have to fill out ten different forms for each Dartmouth senior. So we devised our own form, we filled that out, and then we would just copy it and send it to all the places. But we spent an awful lot of time dictating and writing those recommendations for seniors.

[phone is ringing] I could pull the plug on that phone over here.

DAILY: That's OK.

DEY: I'm trying to think if that was it. But yeah, apropos of that story as a freshman and trying to write, and I'm so grateful for Thad and his help.

And the reason I took a year leave from Dartmouth after two years with Thad was that in 1961 that's when John Kennedy had proposed the Peace Corps idea, and that sort of caught my imagination. I guess thinking about this country, its history and what we ought to be doing.

You know, the 1950s was the time of *The Ugly American*, that book which had an influence on many of us, and how we were not doing very well overseas. And so I was interested when this discussion was going on about starting a Peace Corps.

Registration, I don't remember which registration, I think it was a winter registration, maybe it was in 1961. I inserted a little form for the students to fill out, a little introductory sentence or two about this Peace Corps idea that was being talked about, and, if it came to pass, would you be interested? I collected those, and I don't remember, there were something like eight to nine hundred Dartmouth students who said, "Yes, they'd be interested in serving." So I sent that on to Washington, where they were putting the program together.

Next thing I know I had two of the administrators of the Peace Corps coming to the Dartmouth campus and visiting this apparent hotbed of interest. And so they talked about it, and then, "Oh, by the way, would I be willing to serve?" Sargent Shriver was having difficulty figuring out how to staff the early programs overseas. He had the idea that college deans would be the sorts of people who would know how to deal with emergencies and crises and that sort of thing, and they were accustomed to dealing with young people. So having put that out there

for the Dartmouth undergraduates, it was hard for me to say, "No, I wasn't prepared to go."

So, I checked with Thaddeus and he supported it, and John Dickey supported my taking a leave. We had a 3-year-old and a 2-year-old at that time. Shriver, for some foolish reason, I think, was going to send us to Africa, because he had it in mind that, well, I played tennis and he thought that might be an asset in Nigeria or Ethiopia. It didn't make much sense to me, but then ultimately they decided on the Philippines for us, because they were sending so many volunteers to the Philippines because they figured it was a relatively safe place. The Americans had been there for 60 years, and they needed, in their terms, Peace Corps people to "rescue the English language" for the Filipinos, because it was the language of commerce and education. So we were sent to the Philippines.

But in preparing for that, when my wife took our two daughters for all those shots (you get the typhoid shots and all . . .) -- I wasn't with her, but she went and -- this was in New Jersey, I think we were down at my parents' house. And she told our daughters it was nothing to be fearful of, it didn't hurt, and they gave her the shot and she passed out and fell to the floor. And our older daughter said, "You've killed my mommy!" But she was fine. But the nurse said, "You don't think you're pregnant?" and she said, "Of course not, I'm not pregnant." She said, "Well, we'd better check it out with a rabbit or something," and of course they found out she was pregnant.

So if I had been intelligent I would have said at that moment to the Peace Corps, "I'm sorry, find somebody else." But my wife is a very committed, courageous soul, and she wouldn't think of not going. So off we went. And we had our third child in the Philippines during that year. But that was hard. We inherited the . . . the Philippines was, I think, the second group to be sent overseas, and they had been in the field. Most of them were in their twenties at the time. But I don't know if you want me to tell stories about that or not.

DAILY: . . . if any come to mind, sure.

DEY: There was this young woman from Nebraska, farm family, Nebraska or Kansas, I think Nebraska. She came to me early on, and she said, "I'm just in love with Rolando and I want to marry him."

I recognized that these volunteers were all getting into problems, and they hadn't been there that long and I figured she had just lost her bearings and needed time. I said, "Karen, that's wonderful, but I want

you to return to Nebraska and if, after six months home again you and" -- Rolando was his name -- "still feel that this is the right thing to do, why of course, I would support it." And so that was my recommendation to Peace Corps Manila, and Peace Corps Washington.

And I couldn't believe it, the next thing I know they turned me down. They said, "No, she can't go home." I said, "What do you mean, she can't go home? This is all wrong. Why can't she go home?" Well, "If volunteers come home that makes us look bad, and we're trying to get Congress to approve a larger budget for next year and [for] expansion of the Peace Corps. We can't have volunteers come home." I said, "So you're putting that in front of the welfare of this young woman." I said, "I'm sorry, that's all wrong, I disagree." And I really got angry and fought with them. But I lost and they made her stay.

And so next thing I know, I'm father of the bride, surrogate father of the bride, giving her away to this fellow in a wedding in Legaspi City in southern Luzon, and our two daughters were flower girls. And you know, that was just all wrong to have that happen.

Twenty-five years later we met them in Washington at a Peace Corps reunion, Karen and her husband Rollie Santos. They couldn't have been more happily married. He was a tenured professor at, I think, UCLA. She was doing wonderful things in the community. They had five wonderful children, the youngest of which was 240 pounds, six foot something-or-other, being recruited by all of the Ivy League schools to play football. So much for my omniscience as a Dartmouth dean, knowing what was right for her. The only omniscience came from my wife who, when this broke in the Philippines, said, "Well, she's pregnant." And of course she was right. She was pregnant. It never would occur to me that that had anything to do with it!

There were some very difficult situations, and volunteers who had to go home for a variety of reasons. And that was tough. But the idealism of those people was wonderful. It showed you both the possibilities and the limitations. It became trite to say, but true, later on, that I think the volunteers got much more out of the experience than the host country people ever got out of the volunteers.

I mean, you'd like to think that the benefits were mutual, with giving and taking both ways, but so often it was our ignorance about other countries and other cultures. Volunteers who would start out, and having had their training, they were going to change teaching methods or they were going to change agricultural methods; and after certain

periods of time out there they would begin to ask the right questions: do I have any moral right to suggest that these people ought to be making these changes? They've been doing this for hundreds of years, and they're going to be dealing with these problems long after I'm gone; and it's a totally different context, totally different culture and society, and their ways, and who are we to put our judgments onto them? So that's where the learning came in, for the thoughtful person who came to respect the Filipino.

I can remember, one of the most graphic lessons that I took away from that experience was, in being a history teacher you come up against teaching imperialism and colonialism. I taught English history for a couple of years, also I . . .

[End of Tape 1, Side B — Beginning of Tape 2, Side A]

DAILY: OK, we're back on, and you wanted to continue on with your Peace Corps experience and how that kind of shaped some of your teaching.

DEY: Yes, when I came back from that Peace Corps experience I said I would never teach colonialism the same way again. And the reason for that is that, what I discovered, living there, is that hundreds of years of the Spaniards running the country, and then the Americans running the country, that it deprived the Filipinos -- generations of Filipinos -- of the experience of managing their own affairs and developing the confidence that tells them that they can do it. They don't have to look to people with lighter skin or people with more money or people with different cultural backgrounds or European inheritance, to run things; and it was so sad, because they were so deferential.

So often when I would be speaking with officials, at least education officials, they would be trying to figure out what would please me, so that they could say the things that they thought I wanted to hear. I never felt that I was having a good professional conversation. So near the end of my tenure out there, running that regional project, I found myself giving talks and telling the Filipinos that you don't need the Americans, you don't need the British and the French and the Germans. You can do it. What you need to do is develop the confidence in yourselves, and you can run your businesses, you can make your laws, you can run your government. Don't feel that you're inferior. But all their experience had been to the contrary, and that was very sad, very sad.

The difference in going from the Philippines on the way out and on the way back, we went by way of Japan. And the difference between them

and the Filipinos -- now, I'm talking the early '60s -- but the Filipinos and the Japanese, was night and day. And I'm sure there were many such lessons that the volunteers took away from the experience out there, working -- most of them were working in rural barrios.

DAILY: How did you view Dartmouth when you came back from the Philippines? That must have been . . .

DEY: How did I . . . ?

DAILY: . . . view Dartmouth.

DEY: View Dartmouth? Oh, I . . .

DAILY: Was it kind of night and day . . . ?

DEY: Well, I'll tell you what happened when I got back.

I mean, I'd been so immersed in social action issues. For example, I no sooner got to the Philippines than the head of some local group that was trying to organize a labor union against the American Copra Company (people that make all kinds of products from coconuts) and he said, "Well, gee, the Peace Corps is here to help the people, the ordinary people, and now you've got to help us with our organization." So he wanted me to be part of this effort on the part of the labor union to pry whatever concessions, or better contracts from the American owners of the company.

When I came back in that fall of '63 (the fall in which John Kennedy was assassinated) a group of private school headmasters had gotten together and were searching for a way to do something in the area of civil rights, in terms of offering opportunities for minorities at their schools. And they organized themselves and called it the Independent Schools Talent Search Program (ISTSP), which is a mouthful.

At the same time, John Dickey and various people at Dartmouth were talking about ways to provide opportunity at Dartmouth -- greater opportunity for minority students. We had token numbers of minority students at Dartmouth, but never in any significant numbers.

Quite by accident, John Dickey was down at Northfield-Mt. Hermon. The Mt. Hermon head, Art Kendall, had been in the dean's office at Dartmouth earlier, and they got to talking about these two efforts, separate efforts, and they began to think that maybe there was some -- what's the word I want? -- not "coincidence," but, you know, coming together. It would make sense if they collaborated. So a meeting was

held in the Hanover Inn in the fall of 1963, and the head of the National Association of Independent Schools at that time -- Cary Potter -- was at the meeting.

The private schools had linked up for recruitment with an organization in New York City. It was an old-line organization that was recruiting what we would call "privileged" Blacks, minorities, for admission to the Ivies and the Seven Sisters. That organization was called the The National Scholarship Service and Fund for Negro Students. It was run by Dick Plaut, and he was a light-skinned Black who wanted to identify the winners and get them into these selective institutions, the elite institutions.

So he was at that meeting also, and Howard Jones (President of Northfield and Mt. Hermon and chairman of ISTSP) was at that meeting in the Hanover Inn, and I attended that meeting. And out of that meeting came an agreement that the preparatory schools, the Independent School Talent Search would admit students that they recruited through NSSFNS. Before going to the prep schools, they would have contingent admission and promise of full financial aid, if they could successfully complete a summer transition program on the Dartmouth campus.

Now, that served a number of purposes: one, having Dartmouth's name involved helped to legitimize this effort by the independent schools, which, after all, they were prep schools for colleges; two, it gave those students who were going to be spending three, four, five years on those prep school campuses an experience with a more selective college, what that was all about, what they were preparing for; and three, it gave Dartmouth a way to participate constructively in this effort without simply wringing their hands and saying, "Well, we'd love to have more minority students but they aren't applying."

So, following that meeting, the Dartmouth president took me to lunch at the Hanover Inn, I guess it was at that time. Anyway, [he] asked if I would direct the program. And I'm sure the reason he asked me was, one, I mean, having taught at Andover for four years I knew the private school routine; but two, not being a faculty member, not being on a tenure-track, it would be easier for me to put that program together. And so it made sense for him to ask me to do it. I didn't know enough to ask if I could stop doing some of the other things I was doing, because this was all add-on. But I was so excited by the opportunity, and part of that was probably the same motivation that led me to the Peace Corps, sort of a program orientation to social issues.

And the first thing I did was get in touch with one of my old buddies down at Andover: Tom Mikula from the math department. I said, "Tom, would you put together the math program?" because we were going to focus on math, English and reading in the summer. And somebody else in the prep school world said, "Oh, you have to talk to John Lincoln. He's at this place called Choate, and he's the best." And so I went down to Choate and recruited John Lincoln to put the English program together at Dartmouth. I think I have that right, in my first summer. Although I might have asked a Dartmouth faculty, now I may have -- now I'm not sure which summer John came. Because at one point it was a Dartmouth faculty member, young faculty member in the English department who helped put the English program together. So he may have been the first year and John Lincoln the second. I just would have to go back and look in the records.

And what I had in mind was really re-creating an Andover in the summer: coats and ties, sit-down dining, dormitory. In the dormitories we would have faculty living. But we would have an addition that Andover didn't have: we would have Dartmouth undergraduates living on those corridors with those students as resident tutors. And that was the backbone of the program, of course. For all the extra tutoring in the evening with their assignments, and all the weekend outings it gave the ABC [A Better Chance] students exposure to college students, both Black and white. Dartmouth didn't have enough Black undergraduates at that time to -- we couldn't fully staff it with Blacks even if we'd wanted to.

When we were putting the program together, the various private schools had said, "Well, we'll take two," "We'll take one," and "We'll take three." So we had their commitment. In January we received a call from the chairman of the Independent Schools Talent Search group saying, "This business of recruiting through the New York organization just isn't working out. Their emphasis is on college recruitment, and we want recruitment of eighth and ninth graders.

The Independent School Talent Search was paying the salary of an African-American who was in New York working under that umbrella of NSSFNS. But he wasn't being given time to go and recruit these eighth and ninth graders [because] they were trying to use him for the college stuff. So it wasn't working out. So when they said, "Look, if we split from NSSFNS, would you give us a home base at Dartmouth?" I went to John Dickey, and he said yes.

I took a night train to New York on the weekend, and Jim Simmons (the independent school recruiter who was Black) had a little VW bug. We

went to the office on Sunday and he took all his folders from the NSSFNS office, put them in his VW, and we drove to Hanover. Jim lived with us for a couple of months until he found a place in Hanover. We set him up on the third floor of Parkhurst with an office from which he continued to recruit.

And then what happened was that Jim would send folders out to the prep schools, and the folders would keep coming back. They'd say, "No, we want more folders." So that got to be a serious problem. Finally, thinking about John Hay and his open door policy and how he handled that for the foreign powers, I said, "Well, OK, we're going to send a letter." And so we sent a letter to the prep schools, and in it we listed all the prep schools by name and their commitments, and then who had taken students and who hadn't. And so, if people had taken [students] they looked good and the other people looked bad, and it shamed them. We sent that letter probably in February or March and next thing I know we get a call from Deerfield, and the headmaster wants to come up and see me. So up he comes, in his chauffeured Cadillac. Frank Boyden was a grand old man. And I remember he started the conversation in my office by saying, "Dean Dey, you don't understand. We're a poor country school." And this wily old fellow . . . what he really wanted was athletes. He wanted Blacks who he knew could do it academically at Deerfield, but he wanted athletes. So we sent him a few folders of some of the -- because we hadn't recruited athletes.

Most of the kids we'd recruited were bright kids in desperate circumstances, about whom a social worker or a minister or a principal or a teacher would say, "Look, if this youngster had a different environment, he was" -- he or -- it was "he" then -- "has very special talents to be developed, and it may not happen if he stays in this local situation. And we had tried to make clear, because the obvious criticism, "Well, you're going to skim the cream of these schools and they're going to be left without their leaders, and all that sort of thing." And so we tried to anticipate that, and we weren't going to take sure winners, we were going to take kids who, without this special opportunity, might not make it.

But as soon as we sent Deerfield some folders that had a couple good athletes, they took 'em right away. And the other schools began to come through, so we had our first 55 students that summer of '64. I felt very uneasy. I guess, having known both the strength and the weakness of the private boarding school, and as a public school graduate myself and philosophically committed to public education, I felt very uneasy about what we were asking these young people to do,

asking their families to do also. So I said to the college, I said, "I'm going to go down and visit and we'll bring some back for the summer program, we'll drive some back."

So my wife and I took a college car with "Vox Clamatis in Deserto" on the license plate, and we visited families in Virginia, North Carolina, Georgia and Alabama. Because the recruiter, Jim Simmons, had come from North Carolina most of our kids came from east of the Mississippi.

We spent a few days in Alabama, and Birmingham visiting schools and the Baptist church where the kids had been killed. We could feel the hostility then -- whites driving with Blacks and all that sort of thing. Four of our students from Birmingham drove with us back to Hanover in the college car.

I remember we stayed at a Holiday Inn on the way down (actually I've written about this in a *Dartmouth Alumni Magazine* back in the '60s) -- and we were reassured by their sign, "We welcome all comers." It was in Virginia.

So on the way back, we left early in the morning and drove an extra long time to get to a Holiday Inn in Athens, Georgia for lunch. We pulled the tables together so six of us could sit, and order from the menu.

The next thing I know, the waitress was at my elbow, and she had the manager of the place. He said, "I'm sorry, we can't serve you." "Why not?" "We don't serve them." And so I said, "Well, we're not here to make trouble." The manager said, "Now, if this Civil Rights legislation is passed, why, then we will, but it's not the law, and we don't have to serve them. Would you like the name of the owners?" And I said, "Yes, I'd like the name of the owners." He wrote on a paper napkin the names of the owners of the Holiday Inn in Athens, Georgia.

So Phoebe escorted the kids out, and I'm still there. The place was packed. Everybody stopped eating. Just quiet throughout the whole place. So I pulled the tables apart and I'm re-setting the places. I'm just going to make them suffer as long as possible, if there was any suffering. Then suddenly a voice from the next table, and this guy said, "What's the matter?" I said, "They won't serve us." He said, "That's too bad." And that was nice.

I go out on the sidewalk, and one of the kids is crying. These are 14-year-olds, and the kid's crying. And he's saying, "Someday we're going to throw *them* out." So, I'm trying to think, how do I handle it?

What do I say to the kid? That's not the lesson, that's not the object. I don't think I did that very well.

Off we went to a delicatessen, and we bought sandwiches and pie or something, and we drove to a shady place and ate by the side of the road. Not long after that, on that same stretch of highway, that officer - it was a Black colonel in the air force -- he had come home on leave and was shot and killed. Lemuel Penn was his name. I will never forget that. You'd see these pickups riding by with gun racks and all that sort of stuff.

The last thing we wanted to do with these four kids was to give anybody trouble. Obviously that was not the way to get them back to Hanover.

When we got to Charlotte, we had overnight reservations in Charlotte, North Carolina. I went in and I said, "Look, we've already had trouble today, we don't want any more. We have four Black kids and they're students, and they're in an academic program. But you have to tell me if we can't stay here." And he hesitated, and he said, "We've never had any, but I guess it's about time," something like that. So they let us in. The rooms were arranged in a horseshoe around a swimming pool -- I think it was a Howard Johnson's. And the kids had been told to bring a bathing suit for the summer program, so they wanted to go swimming. So out of their motel rooms into the pool. People got out of the pool and they all went back to their motel rooms. The kids had the pool, we had the pool to ourselves, the six of us. People looking out from behind the curtains. And at dinner we had a very nice young waitress. She was just welcoming and pleasant. And that was the first time we'd really met a friendly person since we'd left Birmingham.

And in Washington we stayed with Bill Delano of the FDR Delano clan. He was the legal counsel for the Peace Corps. But in Georgetown the kids couldn't go to the swimming pool in Georgetown, because it wasn't a public swimming pool.

DAILY: Was it much --

DEY: Oh, I'll tell you what I'm leading to. What I'm leading to is my apprehension about what we were asking those kids to do and asking those families to do.

When we returned to Hanover, and the rest of the kids arrived for the program, I had the first meeting in the Choate Road dormitory where they were staying. I said to those kids, I said, "You know, I'm holding your return trip tickets, and if you're smart you'll think about why maybe

you want to go home and not stay. Because here are some of the things you're going to be up against if you stay. Those preparatory schools to which you've been admitted and you're getting financial aid, they know very little about you, your families, your backgrounds. Most of them are well-to-do. You're going to be there, isolated; you're going to be token integrationists; you're going to be pioneers (many of these schools have never had any Black people or, what did we call them, "Negroes," at that time, I guess)."

Of course that didn't mean much to them, because they were so proud of being selected for this program. But I was very worried about that. And we received an awful lot of publicity that summer, including pictures and an article in Time magazine and all that sort of thing, and news people coming up and interviewing.

We had Jackie Robinson visit and speak to the kids. There was a Dartmouth senior, Heinz Kluetmeier ['65], who was a very talented photographer, and we hired Heinz to take pictures that summer. He went on for a career with Time-Life, and I guess Sports Illustrated. I'd love to talk with Heinz now. But he took a lot of pictures, and we used those in a filmstrip. [Michael] Mike McGean ['49] said, "We've got to do a filmstrip with all those good pictures," and we did. We put it together with a record, and Dartmouth still has a copy in the film library of that first summer program.*

I showed that filmstrip to Dartmouth audiences; it made some of them mad that Dartmouth could be a part of this. Others were proud of this college initiative.

In fact, I felt so strongly about what we were asking those kids to do, that after Phoebe and I left Choate we spent two years travelling the country and revisiting those who had gone to the 1964 and '65 Dartmouth summer program as well as those women who had attended the Mt. Holyoke summer ABC program in 1965 and 1966.

And so thirty years later we visited them. This was in the early to mid-'90s we did that. That's a whole other story, but it's because I worried about what was going to happen to them later on. Whether they would be sort of permanent schizophrenics, you know, never again home in rural Georgia, and never really at home with their Groton classmates or with the white world into which they might be headed professionally.

* Rauner Special Collections Library (Rauner Slide 1101).

Oh, and the other point, and this is maybe the most important thing I could say about it, is that, having taught at Andover those four years, I was persuaded that the Andovers of the world probably needed these kids more than these kids needed Andover.

When John Dickey had retired, he had an office over in Baker Library. And I went over to see John when -- because actually earlier, Phoebe and I had -- you mentioned St. Paul's. St. Paul's had offered us the job there, in the late '60s I guess it was, and I'd just taken -- just moved to the Tucker Foundation and the timing was all wrong. But we went down and visited, and decided it didn't feel right to us, and so we said no.

But in '70 -- by '72, '73, I knew that I probably was going to be leaving Dartmouth. But when Choate came along, their head had retired, and they had a father and a son for 60-some years, and it was an all-male school, and I didn't want to run an all-male school, so I said no. But then Rosemary Hall had been constructed on the Choate campus, two separate schools but within walking distance. So the trustees got together and they came back and said, "Well, we're going to create a new position over the two schools." And so then we decided to think about it.

At that point I went to John Dickey, and I remember sitting in his study in Baker Library and talking to him about this. John's comment was that if those schools don't entertain serious change, he said, "I give them about twenty years." And there again, he was so prophetic. Because unless those schools began to serve a much broader group of people from our society, they were going to be, as far as I was concerned, irrelevant to mainstream American secondary education, where you're just taking kids who come from wealthy families. But ninety percent of the kids are going to be educated in our public schools.

So it's such a moral issue, Dan. And again, we can come back to this later when we get to the Choate years. But I felt very strongly about that, that the schools needed those kids as much or more than the kids needed the schools.

DAILY: It sounds like you have a tempered idealism, basically, is a way for me to put it; that you didn't necessarily see Dartmouth doing some great service for these kids. Were there other people who were ambivalent about pulling these kids away from their homes and communities and bringing them to Hanover, or . . . ?

DEY: [There were] some people who criticized us, but the criticism then came mostly about, "Oh, you're going to skim off the best students, you're just going to take the winners," is the word they used. So we worked very hard not to . . . But we made sure we had a few winners in that first group, because we were very apprehensive about how they would do.

But that eight weeks gave them, I think, some security, and at the end of the eight weeks, that summer of '64, I holed up with my dictaphone and all the faculty. We had faculty meetings, just like at a private school, and we spent hours talking about each of the kids. I don't mean hours on each kid, but hours of faculty meetings talking about all those kids and their futures. And we had three categories: those who were recommended without reservation; those who were recommended with reservation, recognizing that kids already had places waiting for them there; and then those who were not recommended. And I forget the stats, but it was probably, oh, I would be guessing now, but probably forty were recommended maybe without reservation, of the fifty-five -- oh, maybe thirty-five to forty -- and then another group recommended, but here are the reservations, you have to understand, there's this weakness or this problem, you're going to be dealing with; and then there were five or six or seven who were not recommended, we just couldn't, we didn't think they had the -- what do I want to say? -- the inherent capabilities to make it fair to put them in these situations in the prep schools.

But we had quite a range of prep schools too. We had the Andovers and Hotchkisses and Deerfields and Choates of the world; but we had also those that were smaller, less well-known prep schools in the program, not as competitive, not as "selective," is the word I want, academically. And that was good. And then you'd have a few prep schools that hardly anybody had heard of and that wanted to serve broader student bodies and didn't have the money to do it, and this would help.

And most . . . even those we didn't recommend, some of those kids were accepted. In fact, most of them, I think, were accepted anyway. I think that the schools wanted to . . . they knew they were taking what we called "at risk" students, and wanted to work with them, and most of those students survived and made it and graduated and went on successfully. I can come back to that later on, some of the follow-up work we've done.

DAILY: How did . . .

DEY: But I was then dividing my time. It's like putting together a small school, is what I was doing. Putting together a small school for the summer, with its faculty and its curriculum and all this, and the Dartmouth undergraduates, training them (we had training sessions during the spring, getting them. . .). I mean, first the selection process, selecting our resident tutors, and then training sessions and all, and budgets, all those things.

John Dickey was on the board of the Rockefeller Foundation, and I remember John . . . we were sitting in his office discussing all this after our meetings, and how we were going to put this thing together; and he wanted to put it before the Rockefeller Foundation because he thought it was the sort of thing they'd be interested in at that time, and clearly he knew where they were going. And when. . . first we didn't have a name for the program and it was called Project X in the early drafts. And then one day we were in his office, and he was drafting either the cover letter or something for this proposal that was going to go to the Rockefeller Foundation. And he said, "Why don't we just call it -- we don't want to suggest too much, let's call it 'A Better Chance', the summer program. We're spending that money on a summer program in order to give them a better chance to succeed at their prep schools." So that's where the phrase came from, and that made a lot of sense.

[End of Tape 2, Side A — Beginning of Tape 2, Side B]

DEY: After the second year of the program, I believe, Sargent Shriver had moved from the Peace Corps to the Office of Economic Opportunity, the war on poverty. One of the things I remember when reading about that switch, there was a great political activist in Chicago called Saul Alinsky. And Alinsky said, "Well, we've been hearing about all these wonderful things that Shriver and these volunteers are supposedly doing in Nepal. Wait 'til they get to South Chicago." And that was marvelous.

But Shriver in OEO, of course, was looking for ways to help people from poverty circumstances and to help minorities, and heard about our program, and he asked us if we would take a thousand students. And I guess it was also because the ABC program was used as one of the prototypes for Upward Bound, because both Jim Simmons and I were used to help put the Upward Bound program together, because we represented one of a handful of these summer programs for minorities. And so Shriver asked if we could take a thousand students, with federal funds to help pay for them.

At the fall meeting of the heads of the preparatory schools and their admissions officers, I tried that out on them, and they, for the most part, and I guess understandably, because they had to finance a part of each of the scholarships, they said they couldn't absorb a thousand students. That upset me because by then we had a hundred prep schools in the program, and that's only ten students for each prep school.

Subsequently, sitting in the back yard, I think of Lilla McLane Bradley, in Hanover, we were talking about it, and I think Ort Hicks had also heard about it. I don't remember whose idea it was, but I know with my public school background I found myself asking the question, "Well, why not adapt public school communities to the ABC Program?" That is to say, why not marry the strengths of a small dormitory at a place like Andover and recreate that in a public school community?

So we went, again, to John Dickey, and John made available what had been a faculty home on Wheelock Street. I went back to Tom Mikula at Andover and said, "Tom, would you be willing to leave Andover and be the first resident director?" So Tom and his wife and their two kids, high school-age students, left. He resigned from Andover, he came, he moved into the Wheelock residence, very cramped quarters, and we identified some Dartmouth students to live in as resident tutors.

In the summer of 1966, Tom had then replaced me as director of the summer program. That summer, where maybe 80 kids went into the private schools from the summer program, six or seven of them went into this residence down on Wheelock Street. They couldn't figure out why they weren't going to the private schools like all the other kids, but they went along with it.

And to this day, Tom Mikula and his achievements in running that residence just the way he had been running a small dormitory at Andover, that's one of my fondest memories, and most satisfying memories, the way Tom pulled that off in that first public school ABC residence. And the kids went to Hanover High School.

I remember attending a town meeting of the Hanover community.

DAILY: Town meetings.

DEY: Town meetings, yes, the town meeting in the high school, and the place is jam-packed with Norwich and Hanover people, because we had to be approved. We had to be approved for a tuition waiver because if these public schools were going to charge tuition to these kids, that was going to be prohibitive for us.

And the balcony was packed in the auditorium at Hanover High School because it was the Dresden School District, the two communities, Norwich and Hanover. When our turn came, I remember standing up and speaking to this, and trying to do it in a way that didn't sound too prep-schoolish or too Dartmouth. And we had some wonderful support from Dartmouth people who spoke up and others who spoke up, who were not Dartmouth people.

And a very courageous lawyer from town who had been a Dartmouth graduate was willing to take a stand. I say "courageous" because this was not uniformly popular with all the townspeople. And we tried to use the illustration that, you've had American Field Service students. When they come to the high school from a foreign country you've waived tuition, but we're not going to waive tuition for a Negro student who comes to Hanover from Mississippi? We had that kind of logic, we thought, on our side. Anyway, it passed, and they agreed to waive tuition, and we were able to launch the program.

One of the first resident tutors from Dartmouth was [William] Bill McCurine [Jr. '69] an African-American, and Bill and Tom Mikula developed a very close relationship.

Just this past winter at William and Mary, Tom Mikula... After the Deys left Dartmouth, Tom left the Tucker Foundation and the public school ABC program to become headmaster of Kimball Union Academy. Before leaving, he had established some 36 public school ABC programs across the country, and I mean across the country -- from New York to Minnesota to California. He was terrific. And not to mention all the meetings he attended in communities that debated it and then didn't adopt the program.

And we, he and I, did a lot of fundraising too, because we would put up the seed money, \$40,000 or \$50,000 in each of those communities to help them buy a residence or get started until they could develop their own fundraising mechanism. And there are still 25 or 26 of those programs right now, going as we sit here. I've spoken at some of the 25th anniversaries of those public school programs at Guilford and Madison, Connecticut; and some of them have graduated over 100 students from their programs.

But Tom was a marvel. So after two years of running the Hanover residence, I asked him to join the Tucker Foundation and direct the national public school ABC program. But there again, it was Dartmouth's willingness to provide the first residence that made it all possible. And each of those students were linked to a family in town

who provided support if the student had special needs. It was a home base for weekends, vacation periods if the students were not able to go home. And those families were terrific.

Well, William and Mary this winter honored Tom for alumni work. He retired there after being headmaster of Kimball Union Academy. He had graduated from William and Mary. He grew up in Johnstown, Pennsylvania; his father was a coal miner, died of black lung. Tom played football, and he planned to work in the mines, and the football coach said, "I think I can get you a college scholarship, because you're a good football player." He got him a scholarship to William and Mary, and Tom went; became, I believe, co-captain of the William and Mary football team in the 1940s, and then went on in education and eventually to Andover as a mathematics teacher. And Tom's life has been all about giving back.

But when William and Mary honored Tom this winter, he sent me a copy of the alumni magazine. There's a big picture of Tom at a tuxedo event with his son and wife and three others: Bill McCurine, who was that first resident tutor in the Dresden public school ABC residence, and two of the first seven ABC students who were there: Jesse [J.] Spikes ['72] and [Beverly R.] Bev Love ['72].

Jesse Spikes became a Rhodes Scholar, Harvard Law School, and had overseas business experience. When my wife and I interviewed Jesse many years later in Atlanta, he was a law partner at One Peachtree Center and the only Black law partner of this huge law firm. Bev Love, the other Black student in that picture, Bev's host family (that's the phrase I couldn't think of) in Norwich was Walter and Anne Frey [Walter G. Frey III]. And Walter Frey was a doctor at Hitchcock. Walter would take Beverly on weekend rounds, and so Beverly decided -- Beverly and Jesse both went to Dartmouth as undergraduates. Beverly went to medical school. We visited Beverly in Montgomery, Alabama years later at his clinic and he was doing advanced laparoscopic surgery for gall bladders. He had just returned from delivering a paper in Israel. When you walked into his clinic in Montgomery, on the wall there's a picture of Bev Love in his Hanover High School football uniform, and he still had a wonderful sense of humor.

What pleased me so much about the public school program is that, in following up with those students who went into the private schools in the mid-60s, one of the things we learned thirty years later was that for the most part they had lousy social experiences. They didn't have their teenage dating and proms and, you know, families interacting, all that

sort of ... extended families. Tough years, but they felt that they had an obligation to do it.

The public school ABC students, interestingly were in integrated situations; they were minorities, but they always had at least six to ten of them in the high schools. But after spending all day in mostly white classes and with white sports teams, they would go home to a residence that was theirs, in a way that the private school students never went home in the evening or on the weekend to something that was theirs. And that was a great strength of the public school program. So that a Jesse Spikes, who initially was mad because he wasn't going to one of these private schools, Jesse would now say he was thankful for having had that public school experience. Because even in the private schools, if there were two or three in a private school, they wouldn't room together, they'd be separated. But in a public school they came back to their own place. And it was fairer to them, it gave them a better chance to lead from strength in that community.

DAILY: A place they kind of let down, to relax.

DEY: Yes. And I've always been, I don't know why, but I've always been attracted to the notion of public/private collaboration. Maybe that's simply trying to assuage my guilt for spending so many years in the private sector. But it's all about making society better and providing more opportunities, and oftentimes the collaboration can draw on the strengths of the private as well as the public.

Each of those public schools -- we call them public school ABC programs; but the fact is, they were volunteer groups that had to form boards in each of those public school communities. They had to devise all the rules and regulations for running that house, and they had to feed those kids, and the laundry, and the cleaning, and the medical, and everything had to be provided. So, in a sense, the volunteer boards were running a little school of their own. But the academic work was being provided by the public school. So it was a wonderful marriage of private and public, again, with the private host families and the private college, Dartmouth, providing the resident tutors for those kids and the mentoring they needed. So I'm very proud of that initiative.

DAILY: What ... I want to touch upon something that you brought up, was, what was the reaction within both Dartmouth and kind of the broad Dartmouth community, including alumni, to the ABC program and to having the students there?

DEY: Well, as you know, in asking questions, the Dartmouth community is such a textured place on so many levels. So to respond, one would have to say, "Well, which part of the Dartmouth community?" And then, even if one would say, "Well, what about the faculty?" Well, there were faculty members who applauded ABC and what we were doing, and they just couldn't have been more supportive; and I don't remember much opposition on the part of faculty.

There was certainly opposition in town. They didn't want those Black kids coming around. "Geez, 55 Black kids coming in here in the summer," and all that sort of thing. Some of the merchants, not all . . . But it was having Dartmouth -- as I said earlier, just legitimized the effort in terms of the private schools and their faculties. And the private school boards that weren't really on board, a lot of those private school trustees didn't want any part of this, so it gave the headmasters some backing; they could say, "Hey, Dartmouth thinks this is a good idea." That was a wonderful role for Dartmouth, and for fundraising for the program.

We did an awful lot of fundraising. The ABC office at Dartmouth was raising the funds to provide a quarter of the scholarship money at the private schools initially. It was a complicated formula depending on how many students they took.

So we had to raise those monies, but it was Dartmouth that opened those doors at the corporations and foundations, and then the federal government for contracts, big model cities contracts, OEO contracts, that sort of thing. But Dartmouth, I mean, that name made all the difference. If some private school goes in to raise that money, they're not going to have nearly the leverage. So it gave -- again, Dartmouth as an institution gave the leverage necessary to make ABC go. Private schools were very wise to hook up and it was John Dickey's willingness to put the institution out there in unfamiliar territory that made the difference. I felt plenty of support in terms of what I was doing on the campus with the program.

And as it grew rapidly, it gets to be a more complicated story because. . . I spoke about having the recruiter for the private schools on the third floor of Parkhurst. But then eventually they had to hire a senior executive, somebody who wasn't just a recruiter; but as it grew rapidly, somebody to work with all those private schools and all those heads and all those admissions officers, and how rapidly to deal with expansion and larger fund raising. Bill Berkeley came in as the new president of the organization.

And very early in the game, I don't remember when it was, but the Independent School Talent Search -- such a long name -- and the private school people said to us, "Gee, could we use the ABC name?" So we said, "Fine, if will help the program." So "A Better Chance" was originally the Dartmouth summer program, and then it became the whole program, A Better Chance. And so the private school people used that.

Well, as it grew, then ultimately it was too large for Parkhurst, and it wasn't right to have ABC based at one college. We had Holyoke, Williams, Duke, Carleton, all running ABC transition summer programs. And the private schools realized that they were running a national program, and so they moved to Boston, and that made a lot of sense.

What happened, however... They raised a problem running the private school program out of Boston and we (the Tucker Foundation) were still running the public school program from Hanover. About that time I had moved over to the foundation and I took the public school program -- well, we had just started the public school program that year when I moved to the foundation, and so -- I'm trying to think whose payroll Tom Mikula was on when he was running that public school residence that first year, because I was still in the dean's office when it started. I don't know quite how we worked that out, but then I brought him onto the foundation payroll.

But we were raising money then for the public school program, and we had the private school office in Boston, because we were working closely together; but that was confusing for donors: they were being approached by two different entities, both ABC, and it was clear we had to merge the two, which we did. Tom stayed in Hanover on the Tucker Foundation staff, but the fundraising was merged under the Boston office, and so Tom was a part of that as well as being on my staff at the foundation. And that worked pretty well.

The way in which that evolved was pretty interesting. Actually, as you think about a collaborative effort between an institution of higher education and secondary schools, private, and then public, I daresay I'm not sure there's anything quite like that in American education, as I think about it now, in terms of its uniqueness.

DAILY: And the ABC program was such a solid achievement for you and for others, and Dartmouth. . .

DEY: Mostly others. I mean, I was so lucky to have a small role in it. I stayed with it, I chaired the national board for some years, and all that.

And we were hoping to start hundreds of public school programs. Then the Vietnam War really got in the way of everything. It changed so much, in terms of the tenor of young people, too.

DAILY: I'm trying to decide which track to go with. Was anything -- I mean, from what I can tell, you must have spent an awful lot of time on the road doing development and fundraising work for ABC.

DEY: Fundraising; also meeting with . . . I remember coming down to Madison, Connecticut with Tom, because Tom would use Dartmouth alums. We said, "Well now, there's a community that's expressed some interest. Now who are some Dartmouth alums in that community? Let's see if we can get them on board." And there were some guys who were fighting the program, coming to Madison, Connecticut. It's a well-to-do shoreline community.

So Tom and I came down. I remember a meeting in the screened-in porch of the guy's house. They didn't like this whole idea, and what were we doing. "What's Dartmouth doing in all this?" and, "What are we doing bringing Blacks into Madison? We have a nice community here," and all that.

A guy I play tennis with . . . We met recently and he said he's just become vice president of the Madison ABC program. It's now in its, probably 30th year, something like that, and -- Can that be right? Let's see, from the mid-60s, '70s, '80s -- yeah, thirty-some years. And he said, "This is the best program I've ever been part of in my whole life!" he said to me. And he said, "It's just terrific. The kids in Madison and what they're achieving and all."

But I think back to that -- going with Tom to Madison, and having to try and get those Dartmouth alums to back off in terms of their opposition. But it has been a great success for the Madison community, having at least some degree of integration, and for those young people who had the opportunity.

But, having said that, I still have the ambivalence. Look, if our society was working right, you know, kids wouldn't need to leave home during their high school years. They ought to have good education where they live. And we know that for all kinds of reasons of poverty and segregation and lack of opportunities, that doesn't happen. But I can remember the first year of ABC, saying, "If this country was doing what we ought to be doing, there wouldn't be a need for the ABC program. So one of our objectives in ABC ought to be, in the long run, to see that we don't have a need for ABC programs. Then we know we're doing

the right things in our society." Now, that's idealistic, and here we are many years later, and of course we're still not there. We may never be there.

DAILY: So, was the Jersey City program grown out of trying to put back in the community, versus pull out?

DEY: Put back. Again, I don't know if guilt's the right word to use, but the sensitivities . . . and Tom Mikula had those sensitivities, and others on the foundation staff. Here we are taking these kids out of the community. What are we putting back in those communities? We started in the . . .

There was federal money available for teacher programs, and so, in the, I think the second year of the ABC program, maybe the third year, we had a grant from the government to serve -- to do teacher training at Dartmouth in conjunction with the ABC program. And so we selected teachers from sending schools, schools that had parted with their, some of their good students, for the ABC program.

And visiting one of those first ABC graduates thirty years later, I remember in Richmond, Virginia, sitting, and he was saying to me, "You can't imagine what that meant to the math teacher from my high school who was selected to go to Dartmouth. That was the pinnacle of his teaching career." Here he was in a Black Richmond high school, he had been selected for a summer program, National Defense Education Act summer program at Dartmouth College. Grant for those teachers. And we had that for a couple years; I don't remember why it wasn't sustained, maybe the funds all went to war or something. Poverty programs were cut back.

But that was an effort to put back, as was Jersey City. We said, "Look, Dartmouth wants to have more minorities. So many of the minorities in this country are in urban areas, and so many of our graduates are going to be going into urban areas. We ought to have an involvement; can't we put something back into an urban area?" I don't remember exactly all the reasoning that led us to Jersey City, but I know we didn't want a big obvious urban area. We wanted it to be small enough that we wouldn't get lost.

And also, I had a classmate, class of '52, Julian [K.] Robinson, an African-American, who was working in Jersey City. And so we talked with Julian, and we had a meeting in New York. John Dickey met in New York with the mayor of Jersey City. So we put a program

together, and we leased a building on Whiten Street in Jersey City. And it's a long story, but I'll start and you stop me if it gets too long.

But initially Dartmouth was beginning to increase its African-American undergraduate population, and they wanted opportunity to have these urban experiences. So many of the first interns in Jersey City, for academic credit, do reading and write papers and keep journals.

But the first director of the program down there was [Forrester A.] Woody Lee [Jr. '68]. Now, Woody Lee was an African-American at Dartmouth who was a whiz in chemistry. He was Phi Beta Kappa, a chemistry major at Dartmouth. Now, when you think about that, the doors that would be open to Woody, but he wanted to go down and work as the director of our Dartmouth Learning Center, we called it. It was right across the street from a parochial school on Whiten Street.

Well, what happened, Julian Robinson, my classmate, then decided to run for mayor. And Woody Lee and the Dartmouth interns and the residents who were there to work with both the parochial and the public schools, they started to put their energies into Julian's campaign, and they became all caught up in the politics of Jersey City. Well, Julian lost the race. Woody Lee was chased out of Jersey City; they didn't want this guy coming down there and messing around in politics. We almost lost the whole program for that reason.

The next director, and I may not have this just right, but the next director was a fellow whose name had been given to me by somebody on the Dartmouth faculty. He was just graduating from Yale Law School and he had done some, I forget, some kind of urban work, [Michael A.] Mike Bailin ['64]. And so we went down and recruited Mike and he came to Dartmouth. He may have spent a year on the Dartmouth campus first with the Tucker Foundation, and I think he was teaching one course on hunger, maybe, in either government or sociology.

But then Mike went down to Jersey City to rescue the program. He and his wife moved near Whiten Street, within walking distance of the learning center. So Mike really put that program on its feet and made it sing.

My wife's father was a retired builder/engineer type, and he came over and helped supervise the renovations for the learning center and get fire codes and all that stuff worked out. And there was a Catholic priest who spent time cooking meals in the center for them. And they developed such an esprit de corps. I forget whether there were ten or

15 interns there at a time in the learning center. Mike had faculty status at Dartmouth, some kind of instructor status, and that was terrific.

And the experiences that those interns had . . . You know, people who have gone out working with the schools and communities, after-hours work, putting kids on computers in that learning center, linking the computers to the Kiewit Computation Center, so they got hands-on experience with computers. And now we're talking late '60s, for goodness sake. That was really something.

And, because Jersey City had Model Cities money, they said, "Look, we're working with all these kids in Jersey City. Hey, you've got a nice bead on kids who really would benefit from the ABC program." So, some of those kids with Model Cities money would go to the Dartmouth summer program and then into the public or private ABC secondary schools, from Jersey City.

So having a presence in the area, we had a symbiotic relationship going. I felt so strongly that we had to be putting back; we couldn't just be taking out of those communities.

And that was beautiful. And of course, Mike Bailin running the Jersey City program and Tom Mikula running the public school ABC program, also provided obvious links to the private school ABC program in Boston. Wonderful how they could work together. It made so much sense.

So the other thing I was going to say, and this may be jumping ahead now, because I'm really beginning to jump ahead to the Tucker Foundation. But I wanted the foundation to figure out ways in which those undergraduates could find out how important they could be to the lives of those young people, and the kind of self-discipline it would take, and restraint and commitment, if they were living with those young people.

Volunteering and service is all well and good, but I felt those undergraduates, given their levels of intellect, energy and idealism, that they could do more. I wanted to push the envelope of foundation programs, and I wanted them to be in serious situations they couldn't walk away from. Living in those ABC residences with those kids -- it's a matter of the life chances for those youngsters, whether they succeeded or not. Whereas a Dartmouth student, hey, his life was going to go on. If he was in Jersey City for a term he knew he could go back to New Hampshire and it would be fine. Those kids were going to

be staying in Jersey City and making it or not on the basis of that local scene in education, and all the chaos of families and backgrounds and what they didn't have. I wanted Dartmouth students to really have first-hand experience.

John Dickey used a wonderful phrase that so influenced me. He once said that no student should graduate from Dartmouth without knowing the unfinished business of our society. I thought that was wonderful. I always kept that very much in the forefront of my thinking, in terms of what we were trying to do with those undergraduates. Put them in serious situations where they were taking responsibility for other human lives, and not just trying to do something that would make them feel a little better.

And -- oh, and then this reminds me, Dan. Some of the criticism that came from the more radical Dartmouth faculty would be, "Oh well, this is noblesse oblige, this is do-goodism, this is irrelevant because society is so corrupt, it needs revolution, it needs fundamental overthrow and starting over." And they were using that kind of extreme language, which I never believed in. But that's where there was some opposition to what we were doing in the foundation.

[End of Tape 2, Side B — Beginning of Tape 3, Side A]

DAILY: OK. To switch -- not to switch topics so much, but to kind of put some context to some of the discussion here, what was the Dartmouth student body like, say, from when you came in 1960 to about 1966, when you went into the Foundation?

DEY: The Dartmouth student body in 1960 reminded me of the Dartmouth student body that I knew as an undergraduate in 1948, maybe without the veterans, but by 1952 it was very similar. And those students, growing up, their upbringing was similar to my upbringing, and my upbringing was probably not all that different from my grandparents' upbringing.

But I remember so clearly, and Thad Seymour and I used to talk about this, that 1965-66 was the tipping point. That when they left for summer vacation they looked very much like the students of the '50's, and yet by 1966 suddenly we were seeing the long hair, the wire-rim glasses, the sort of out-of-focus eyes. They started smoking pot or using other stuff, and the whole feeling of the campus began to change, particularly as the war escalated. It was part civil rights, it had a lot to do with the war, and the poverty efforts too. The focus on Michael Harrington's The Other America, so much that was being written about,

the problems in our society that were unaddressed, the inequalities. So we were beginning to deal with a different Dartmouth student.

And I think that's, for my own feeling, I . . . The opportunity of the Peace Corps, now as I think back. . . After a couple years as assistant dean, and I enjoyed that, but one of the things I was having problems with was that at 2:00 in the afternoon there would be a student in my office anguishing as to whether he should major in geology or physics, and I would have trouble both staying with it as an important issue even though it was very important for him in his life. I'd find my mind wandering.

And so the opportunity of both the Peace Corps experience, the field experience with problems, and trying to work with young people. Then when I returned to Dartmouth in that fall of '63, and then shortly thereafter was caught up with the, or given the opportunity for the ABC experience. It was probably clear that my career was. . . I was on a non-traditional path, although I never, other than knowing I wanted to be a teacher and coach in public schools, I never really had any career path. I always seemed to be enjoying what I was doing and was too busy to think about more degrees beyond the master's, and scholarship or that sort of thing.

So I always felt very fortunate to have these different things come along, and I never had to sort of think too deeply about career or future, because things came, opportunities presented themselves, people offered things, and that just sort of made sense. And that's why, I think, when the. . . Because I had been involved with ABC, as I described, while I was associate dean of the college, and my energies and my enthusiasm, and then with the public school program, starting that public school program, I was so excited by that. It brought together so many things I was interested in: minority opportunity, integration in a community such as Hanover, opportunity for college students to take responsibility during their undergraduate years for secondary school students, and to do teaching in the high schools, also. So many of the threads came together in the public/private collaboration.

So that when [Richard P.] Dick Unsworth resigned, quite suddenly, in December, I guess it was, of '66, and returned to Smith as chaplain -- resigned as dean of the Tucker Foundation -- and returned to Smith as chaplain, and John Dickey asked me to take that post, it just seemed to make a lot of sense. Because I was having trouble dividing my energies as associate dean of the college, and Thad Seymour was wonderful, whether letting me go free a year to the Philippines for

Peace Corps work, or whether encouraging me and supporting me in my ABC efforts. That just meant more burden for him because I wasn't doing the traditional dean's work. Maybe indirectly it helped with sort of the way in which students perceived the dean's office, in part, but I'm not sure of that at all. But it did make sense for me.

I accepted the foundation position as something that would allow me to spend more time with ABC type opportunities. To move over there and be able to work with undergraduates in all these social, moral and spiritual issues, I found that very exciting, very exciting. Now, from John Dickey's point of view, I never asked John but I could speculate: one, that having invested so much time in the national search for the dean when Fred Berthold [Jr. '45], after five years, stepped aside; and then having Dick Unsworth, and then Dick Unsworth was only there for a few years. For John Dickey in the middle of an academic year to have to put together a search committee and start all over, and John Dickey had in me someone who had demonstrated his interest in these issues. I think it simplified his life to have somebody in house to whom he could turn, and try out the idea of a non-clergyman as dean of the foundation, because it had such a religious incubation.

If one reads back, the deliberations of the council, whatever it was called, committee or something, task force, that over some years, in the early '50s, late '40s-early '50s, worked with the whole idea, the concept of the foundation, it was supposed to be a dean of religion -- I mean, really, that's the way to describe what they had in mind -- with a broad-ranging, campus-wide ministry involving all segments, all employees, faculty, administration, staff, alums, students, graduate schools. It was to have a campus-wide ministry.

They wanted a dean of religion who could speak with some of the prophetic voice that used to be the province of college presidents, because originally, these liberal arts colleges were all started for religious purposes, if you look at the history of them. They all had ministers as presidents, for the most part. William Jewett Tucker being the last preacher-president of Dartmouth, the foundation was of course named for him. Another one of John Dickey's insights.

So, I was willing to take that on, eagerly, and we moved into a house on North Main Street for the dean. That may have been a mistake, I'm not sure; you know, again, because you put your family with the program activities. Fred Berthold and Dick Unsworth were also, had many of the duties of chaplains -- they were leading religious life on the campus.

My opportunity, and the president and trustees supported me in this, I was able to hire a chaplain, Paul [W.] Rahmeier, to take on those duties that they had carried, and so it freed me to spend most of my energies on developing programs and opportunities for undergraduate -- mostly undergraduate involvement in these issues.

DAILY: Did you kind of have to attract students to the Tucker Foundation, or were they attracted to it without much encouragement?

DEY: Well, as we put the programs together . . . That's why one has to recreate the time, because at the time there was all this energy, and where was that energy going to go, the energy that's concerned about poverty and war and racism. And as the foundation brought aboard people, whether it was a Tom Mikula or a Mike Bailin for Jersey City, or Outward Bound -- we became an Outward Bound center, because I wanted our wilderness areas that we owned to be used for more than recreation. Recreation is wonderful, but it could also be used for pitting young people against adversity in the wilderness, and so that's why we linked up with Outward Bound and brought on a director for Outward Bound programs on the foundation staff.

All these different projects -- Foundation Years, a special bridge program for the leaders of the Vice Lords on Chicago's South Side, and internships all across the country could be adapted to local needs; and we could partner with entities, local entities, community organizations or schools or poverty groups or Job Corps Centers. But most of them involved teaching, putting Dartmouth undergraduates in education situations. And we had, we just had legions of Dartmouth students involved in those projects because they were attracted, because the time was right, and the leadership, those individuals that I've mentioned and others that I haven't mentioned were just terrific at relating to young people as mentors. And every one of those programs, every one of those programs had undergraduate coordinators, so that any listing of Tucker Foundation programs in the late '60s, there would be an adult staff member with the foundation, but there would be an undergraduate, one, two, or three, who were coordinators, student coordinators, and would take responsibility for [it].

So that the Class of 1971 at Dartmouth decided that it would help to launch a new public school ABC program in Lebanon. So we had the undergraduates taking responsibility for providing the interns, out of the Class of '71, who would staff it, a different two or three each term who would live at the residence in Lebanon, and would receive education course credits. But the recruiting was done by those coordinators from

the Class of '71. And sure, the foundation would have open houses and that sort of thing.

Now, that raised other questions. As the foundation's programs expanded, and suddenly our needs were for 50 or 100 interns, we soon found ourselves up against recruiting issues, because to find the right people to do this, and as you keep expanding the numbers, and as undergraduates, for whatever reason . . . I can remember some undergraduates wanting to do this, and saying, "But if I do that and I invest myself in that, then that's going to jeopardize my law school admission chances," or, "I can't take those three education courses, I have to take these courses." So there were a lot of things that also limited the pool of students from which we could draw. So later on it became more difficult to recruit the students, and we had to pull back on some of our commitments. Tom Mikula, running those Upper Valley ABC residences, was trying to staff all of those from Dartmouth, whether it was Claremont or White River or Lebanon or Hanover; geez, that's a lot of Dartmouth undergraduate manpower.

So it did become a problem subsequently. I think we overreached and those communities didn't have the financial wherewithal to support their ABC programs. The programs that Tom started at a distance tended to be in university communities or in more affluent Connecticut-type communities that could support the program once it got launched. And it was hard, because in the Lebanons of the world and the Claremonts of the world, there were many more people who opposed that sort of thing. They weren't particularly enamored of Dartmouth, much less bringing in a bunch of Black students through Dartmouth into their high schools.

DAILY: Were there any other colleges kind of really out in the forefront with something similar to ABC?

DEY: Well, the ones we went to, we went to originally for the summer transition program. I had mentioned Mt. Holyoke, and Williams and Carleton and Duke. And Williams, Mt. Greylock became a public school residence. Phil Smith in admissions over there, he was the moving force at Williams for ABC; and they felt it was very important to have a public school ABC.

DAILY: I guess why I asked that is, it seems like the foundation money was, at least at first, pretty easy to attract to Dartmouth. Is that true?

DEY: Yes.

DAILY: And I've read that, by the '70s or so, it became much harder. Why is that?

DEY: Much harder, much harder then, sure. Well, for one thing, with the anti-poverty and with the war and all those other issues, but the war particularly, geez, was shifting energies and funds, you know. It's not the sort of thing that the people in Washington would say. But I can remember arguing that we could fund a thousand ABC students for what it cost for one of those whatever it is, F-16 fighters or something, whatever it was in those days. And so that the argument, increasingly, is they had to cut back on money for poverty-type programs or ABC-type programs. "Oh, it's the war, we have to fund the war." So, yeah, early on, boy, we were golden. We'd go in, and this is just what the foundations and corporations were looking for, these kinds of programs. And then later it became much more difficult to raise those funds.

DAILY: I can understand why it would be hard on the federal side, with tax dollars going to the war; on the corporation and foundation side, why was it becoming harder?

DEY: Maybe the foundations, corporations, I remember particularly foundations, they would say to us, "OK, we'll fund this for two years, three years, but our job is seed money. Then it's the federal government's responsibility to move in and take over." We'd hear this time and again. So once you've worked your way through all the major foundations and corporations -- "Well, we've done that." And you can't keep going back to them because it's no longer innovative.

That's why the summer programs ended, and I suppose that was right, because we ended the summer programs because we needed that money for scholarships during the year. Once the schools had been at this for three, four, five years, the schools had enough experience. The kids didn't need an eight-week summer program before they went to the schools; or let the schools do their orientation program. So then we went to a five-day orientation on the schools' campuses, or that sort of thing. So we were then using the . . .

We couldn't keep raising money for the summer programs. That was particularly true as the Feds, you know, the whole Model Cities and all that, began to dry up; we didn't have those funds. You can just play the foundation game for so long. You can understand, foundations see themselves as, "Well, our job is innovative, venture capital, seed money." But of course we'd hear the same thing from the federal government; we'd hear the federal government, when they'd put money

in, they'd say, "Well, now let the corporations take it over, let corporate America take over." They didn't want to take things and stay with it either. So it was that game of ping-pong that was going on always. It was a lesson for me. I hadn't known any of that earlier on.

That was a lesson. The other thing I learned is, how many of those anti-poverty (this has stuck with me in my later years of starting things) . . . how many people, when there was federal money around and foundation money, how many people, with their ideas, they used those as opportunities to further their own careers. They'd write these programs and they sounded wonderful; it was like rockets going up into the air, and Hurray! And then you'd look two or three years later, and the people who had started these programs, they'd disappeared. They wrote their book.

That guy I replaced in the Philippines, he didn't spend any time with the volunteers. That's too strong. He spent most of his time doing research. He was a faculty member (I don't know where, Haverford or somewhere), and he was doing research in the barrio in the Philippines. So he was going to write his next book, for crying out [loud]. That made me so mad. Taking money for a job out there, and supposed to be supporting the volunteers and all that, and -- he was an anthropologist, doing research.

And there was so much of that, and the money being taken, or people locally in those poverty communities, taking money, and their relatives and their buddies, and everybody was on the take, and you know, they . . . Three years, five years later, same problems, but no continuity and no real change.

So I became very, probably more conservative, but very wary about people telling me all the wonderful things they were going to do. How far the rhetoric would get in front of reality. So beware of anybody who tells you about all the wonderful things they're going to do. They should try a pilot, something very small, and see if they can prove that they can do it well on a small scale. Earn the right, then, to expand it or increase the numbers or whatever.

So, people who want to talk about all the wonderful things, then they start quoting numbers to me, right away I think, "Look out! What's behind each one of those numbers? Is it really an in-depth, serious experience that someone like a Dartmouth, intelligent Dartmouth student ought to have, or is it somebody that just pads the numbers?" You know, you put a lot of people through, do a little of this, do a little

of that, and they say all these people are serving and doing wonderful things.

So I've become . . . Anyway, I've never become cynical, but I've become more cautious about my language. In my expectations, too; my expectations about human change and institutional change.

But there's some of that in, in some of the writing that we did early on in ABC, there's some of that language too. I think we were, we tried very hard to be clear-eyed about it.

One of the things I liked about ABC was that it had continuity. It's still going. Oprah Winfrey gave them ten million bucks last year, the program. And it's . . . so it's . . . no, I don't want to get into that.

DAILY: I wanted to bring up a statement that I found that you wrote in your paper "In Struggle," one that deals with the Tucker Foundation. You wrote, "The Tucker Foundation's mission evolved around reconciling the concern for conscience with the essentially reflective nature of an academic community." I wondered if you could comment on that from [your] perspective now, or maybe what you were thinking then?

DEY: Yes, it's still . . . I was a non-faculty member, and so one of the difficulties for the foundation was that ideas (and we had a lot of ideas, a lot of creative people) but -- and I always felt that it should be part of academic credit. You send somebody on a geology field trip for a term, they get credit. You send them to foreign language, you immerse them in language to learn with John Rassias. Now come on, if somebody wants to study poverty or hunger or race, these issues -- put them in the situation, for goodness' sake, but with faculty, all the way, you know . . . And when I, for a non-faculty member to sell that to the executive committee of the faculty, I couldn't even get it on the agenda, much less sell it. And so we were forced to take support, faculty support, where we could find it.

Now, most of the undergraduates, for reasons of . . . if you're going to give them serious responsibilities quickly, it should be in something to which they can relate. Education made sense, younger students, being an exam mentor, all that sort of thing.

Education at Dartmouth, as with many liberal arts institutions of that caliber, didn't have the status, didn't have the support. The faculty -- oh, I don't want to use broad-brush words here, but you know, that wasn't central to the Dartmouth faculty, the education department. They had it probably because they felt they had to, and some students might be interested in teaching and so they had a department of

education. But it never had strong support, it never had the respect. I want another word, more than respect, but . . . and so we were always up against it, because we were having to use mostly education course credits, and the few faculty members in education didn't have broad-based support for the faculty. That hurt us. That hurt us, and I wasn't smart enough, wise enough, I didn't have the, you know, I didn't have what I should have had, I suppose, but I just couldn't create that kind of support within the broader faculty for what we were doing. Now, I could rationalize it and say, "Well, maybe we were ahead of our time," and that sort of thing, but I don't know.

But in that stewardship report that I wrote in '71, in my first four years I wrote it, sent it to John Kemeny. I think it was in there that I recommended that the executive committee of the faculty at least address and debate the possibility of a Dartmouth education including (I go back to John Dickey's phrase), including an introduction for all Dartmouth undergraduates as part of their liberal arts education, an introduction to the unfinished business of our society, and to do so in a serious, highly structured way involving Dartmouth faculty.

I don't want some half-brained scheme, or people running off and thinking that, oh, well . . . I get so tired of hearing young people who would say, "Oh, this is the most important part of my education," because they were suddenly introduced to some poor kids or some poverty. Well, the fact is what you need is some trained intellect, you need disciplined minds, you need people who are going to be able to think about these issues and project the longer range. So I wanted to introduce them to these problems, I wanted them to find out how difficult they were and how they didn't lend themselves to easy answers; they didn't lend themselves to marches or slogans or going to the barricades. It takes a trained intellect to deal with these problems.

So I was very much for what the Dartmouth faculty and what the institution stood for in terms of -- going back to this phrase -- "the more reflective nature of an academic community." And what you're doing in that kind of community, and using its resources. You weren't out at the barricades. But it seemed to me that you could combine an introduction with those kinds of issues, social, moral, spiritual issues. You could combine that with the academic. But we were leaning too heavily on the slender reed of the education department.

If we'd been able to. . . If I'd had faculty status, if I had been someone with, you know, who had earned his way through a doctorate and had published and had credibility with the faculty, maybe I would have been

able to pull that off, but if I had that, I'm not sure I would have been able to do the other. I just don't know.

DAILY: You raise some really interesting questions.

DEY: I can become emotional thinking about it, but it was really such a wonderful time. I was so fortunate, and what made it was the -- that early group that put together the Tucker Foundation. It said the dean must have wide-ranging institution-wide responsibilities, must have the support of faculty and administration, must report to the president and must have the independence that enables one to take risks and to do unpopular things. I felt that all along, whether it was bringing gang leaders to Dartmouth or whether it was having Dartmouth students go into Mississippi.

I had tremendous support from John Dickey. If I hadn't, I wouldn't have been willing to take those risks. I wouldn't have been willing to put those undergraduates or those staff people in those situations. And you know, we had guys who got mugged and guys who got robbed and got injured. We had all sorts of things that have never been documented. But we knew, and I knew the foundation had the support of the president. Now, it was his creation, so you could say, well, naturally, he was going to give it support, and his successors, they inherited it. And I don't want to say too much about the foundation after my tenure, but I just felt so fortunate.

The time, part of it was the time. It was the late '60s, and you could get money, and you could get support for those things. Part of it was having the support of the president directly, and the freedom to, boy, I had the freedom to bring on all kinds of wonderful staff members who didn't have to have, they didn't have to have PhDs. But it was really, I was really very blessed during those years. But we'll talk about why I left, too, and some of what I've just said is implicit in why I left.

DAILY: One detail that, in the larger discussion, I wanted to bring up, was the Bridge program.

DEY: And we're -- maybe we're at a stopping point too . . .

DAILY: Yeah, why don't we go ahead and . . .

DEY: . . . because it's five of one, maybe that's a good . . .

[End of Tape 3, Side A — Beginning of Tape 3, Side B]

DAILY: OK, we're back on tape. And I think if we can continue our conversation about the Tucker Foundation, one of the things I'd like to explore is radicalism (there was a kind of more radical student movement at Dartmouth), and how that was connected to the Tucker Foundation, though informally, or how people perceived that it was connected to the Tucker Foundation.

DEY: That's an interesting issue, and it probably would be important to get the perspectives of a variety of people on that one. Mine, as the fellow who was in charge of the foundation and trying to create constructive outlets for idealism and conscience. At the same time there were -- let me say, both faculty members (tend to be younger faculty members) and students who, as I may have mentioned earlier, saw the foundation as still an establishment, perhaps an establishment organization trying to co-opt the energies of students that ought to be devoted to more radical activity, not sort of "palliatives," is a word that some used pejoratively, "noblesse oblige," used about our activities.

Another strand in all of this, and I haven't, in fact this is the first time I've thought about it in a long while, is that, before the Tucker Foundation, there was the Dartmouth Christian Union. And the Dartmouth Christian Union had as its -- and I don't know what his title was, Director, Coordinator, Minister -- George Kalbfleisch. And George Kalbfleisch was a name that was revered by those undergraduates who had deep spiritual commitments which also included a more activist, less traditional theological approach to these issues.

And I can remember a Dartmouth undergraduate who was involved in Tucker Foundation activities, and talking to him about what led to his activism. And he said it was those, he said it was that large picture in the Dartmouth Christian Union office, of that group of Blacks who had been lynched, and hanging in their nooses from a tree. And he said he never could get that out of his mind.

Now, there's an activist, deeply committed, deeply antagonized by our country's policies in Vietnam. He was a resident tutor, I think it was in our first summer. Ultimately he went to Canada, rather than serve in the military during the Vietnam War. In 1971-72, during my sabbatical on the Danforth Foundation Fellowship, I was trying to speak with those students who had been activists during the mid- to late-1960s, and he was one of them I was never able to see. And some in his family had sent word indirectly to me that he was in Canada and didn't want to talk to anybody. He was afraid of leading other people to him.

And the reason I mention the Dartmouth Christian Union and radicalism is because there is -- there are, whether radicalism, whether George Kalbfleisch would have used the term -- he might have loved the term radical, I don't know and I'm not qualified to say. But there was a history there, that the people who took these issues most seriously, they had a place to go, and that was the Dartmouth Christian Union. And the Christian, they could be students of all faiths working through the Christian Union, some of their activities. It had a base in College Hall. When I, as the first non-theologian to be dean of the foundation, came into office and appointed a chaplain, the chaplain picked up the threads of the Dartmouth Christian Union, in terms of serving as their advisor.

Now, it may well be that some of the students, for example, who were leading the Parkhurst takeover, and they came from College Hall, where the Tucker Foundation had its base. But the ones who led that charge, they had not been involved with Tucker Foundation programs. Some of the names come to mind, some of the leadership. Some of the others, possibly, I've never checked that out, really.

But we were . . . I remember some people questioning whether the foundation had contributed to the building takeover, and all. And that's a legitimate question, because at the Dartmouth Christian Union -- the Christian Union wasn't officially -- they fought very hard to make sure they kept their identity independent of the Tucker Foundation. But nonetheless, the college chaplain, appointed by the dean of the Tucker Foundation, had a relationship with the Christian Union. I don't recall whether it was advisor, or, he would have to speak to that, Paul Rahmeier. In fact, I would be interested to know. I probably should have known.

What I remember about the building takeover was one: being relieved that I was no longer in Parkhurst and that I was in College Hall. Standing outside at 3:00 a.m. in the morning, when those New Hampshire national guardsmen came in those buses and the chanting students. I was standing next to a faculty member, and I remember he said, "You see that student on the balcony who is leading cheers?" He said, "He tried out for a lead in the play in the Hopkins Center and he was turned down. Now he has his leading role."

There may have been 1500 students out there, or more that night. And my impression always was that, in terms of radical activism, we were talking a very small group of Dartmouth students, and I think that was true on any campus. And if you go from the very small group of leaders to those who were willing to take radical actions, I never, I was

never persuaded that we were talking more than 15 percent, at most, of the student body. That is not to say that, on any given issue, at any given moment, the emotions wouldn't attract to something, many more students. Whether or not they were willing to jump in themselves -- they were certainly there as a potential cheering audience -- or not, but interested, curious, excited. It was very stirring to be caught up in something that seemed so right.

And of course the dilemma for college administrators, all of us, was that the students, to a degree, were right about those issues, at least in our eyes, as we saw things. And so, we were put in that awful position of being the enemy, when in fact, intellectually very often we. . . We didn't agree with their methods, at least to speak for 99 percent of us, I'm sure we didn't agree with their methods but you had to sympathize with many of their positions. So that made it difficult.

The other thing that made it difficult for administrators at that time, I can remember. I remember some faculty members in the late '60s saying, "We don't want anything to do with that stuff. That's the responsibility of the deans. You hold their hands, you worry about that. Our responsibility stops at the classroom door." And that made me so angry, because you think about, historically, the role of a faculty in an institution, and it didn't stop at the classroom door. When I was an undergraduate it didn't, with Dartmouth faculty. But here they were, and they were pushing that all over on administrators and psychologists and psychiatrists and . . . So it was a further bifurcation of the community in accentuating . . . That's one of the things that the whole protest did, it put more distance between faculty and administrators. It just made it so difficult.

I remember the issue of R.O.T.C. being debated at a special faculty meeting in 105 Dartmouth Hall. I was not a voting faculty member but I was there. What sticks in my mind is that, during I don't remember how many hours of debate, outside the building were huge numbers of students, yelling, chanting, making noise. It was not the best environment in which to carry on that kind of discourse. What struck me was that all the faculty members who stood up and lambasted R.O.T.C., were against R.O.T.C.

The whole time there was only one faculty member who had the courage to say, "Well now, wait a minute. What kind of a military do we want, and do you want your officer corps to be drawn from liberal arts institutions? Isn't that a bulwark against the military exercising undue influence, the professional military type, and all?" And whether or not anybody agreed with that point of view, that was an important

point of view to be represented in that debate. And if a university community can't have a healthy, open debate about that kind of an issue. . . I felt that we could, and I felt that the faculty, for the most part, had been taken over by the voices that wanted nothing to do with the military and couldn't separate those issues from the Vietnam issue. And I think that was an economics professor, and I think it may have been [Daniel] Dan Marx [Jr. '29] who . . . but I'm not sure of my memory . . . But I remember the courage, that lone voice standing up in that faculty meeting and representing another point of view.

I remember there was a trustee who was upset after the building takeover, and I can't quote him exactly, but to paraphrase him, it was something to me like, "Well, I thought that was the reason for having the foundation, so we wouldn't have these things happening." And I resented the fact that I was supposed to be the one to do just what the radicals thought we were doing, and that is to co-opt the energies of these young people so they wouldn't get into serious trouble, make serious trouble for the institution.

DAILY: So you had to fight against a lot of different false perceptions of the foundation.

DEY: Yes. Well, I never did a good job. I had lots of weaknesses. One of my weaknesses was that I never would take enough time to think about such things as -- I don't know what the language is today --but marketing, publicity and image and how you present yourself. I was so caught up in the issues and the programmatic . . . I never gave it a thought, and I should have. I should have been much more attentive to those sorts of issues. But that wasn't me. That wasn't me. That never has been me.

I never have been able to. I've always resented, and I resent it when I see people spending so much time trying to sort of burnish their image or who they are or what they're about. That just somehow, it doesn't seem right. But in terms of the . . . I did not serve the foundation well. I should have been more alert to that and more astute about caring for that aspect of the foundation. In a way, maybe it was selfish. I just allowed myself to be so caught up in what I thought were important things to be done educationally. I wasn't sufficiently sensitive, but I think I know that, as I was so frustrated by not having, by wanting this to be an integral part of the academic experience. I didn't want it to be a nice little service organization over here on the fringe. I wanted academic credit with those involvements.

And my frustration that the only. . . There were a few faculty members, some psychology, sociology, government, who had become involved -- engineering, business school. But by and large we were with the education department because of the nature of the internships and all. And that worked to the disadvantage of the foundation. And that made me angry because I saw such a great opportunity for the education of young people in such an important way.

There's some wonderful quotations which I can't think of now, but I'm thinking . . . "A liberal arts education must be more than the acquisition of knowledge." It must have something to do with a lifetime commitment to how that knowledge will be used, to what end, to what purpose. It seems to me that's essential.

In creating the foundation. . . John Dickey, in that *Atlantic Monthly* article in the early 1950s, talked about liberal education, the "twin pillars of conscience and competence." And that's the philosophy that he tried to incorporate into a foundation: conscience and competence. But we still had too much of the competence side of it over there with the academic faculty, and not enough of the conscience brought into that. This was my feeling. I wanted to have more of a combination of the two, and maybe that can still happen.

But I think another one of the things I didn't do very well is that we grew. When I took over the foundation, I don't remember what the budget was, maybe \$60,000, and we had a dean and a secretary. Three or four years later we were spending a couple of million dollars a year, most of which we were raising, with maybe a dozen program officers and a chaplain, and we had Dartmouth students all over the country.

And that kind of rapid growth . . . If I were a faculty member and didn't know much about it, or wasn't particularly interested in that sort of thing, I could see myself saying, "What's going on? I mean, you know, here we're trying to be . . . and we need this appointment or we need some money for this or for that, and we can't get this, and these people over here have all this money, and students are going all over the place, and what kind of control do we have over them, and how does that relate to a Dartmouth degree, and . . ." So I should have been more sensitive to those issues and willing to spend more time on those issues than I was.

I like to think that if I had been more. . . If I had brought also a scholarly background with me and had been part of a . . . and had a departmental base in part of the faculty, one, that would have made me

more sensitive to those issues, and it would have given me an opportunity to work some of these things out, initially in pilot programs, which we wanted to do very small, and then faculty could see, "Wow, that's a great idea, we should be doing more of that."

The other thing I found myself resenting . . . I don't really remember this, but I was reading, re-reading something the other day, and a little bit resenting some faculty members who said, "Well, OK, that's fine what you're doing, we'll read the papers or something." And I said, "What we really want is for you to be there with them. Would you spend a term in Brasstown, North Carolina," (the Appalachian community where we were working). "Would you spend a term in Clarksdale, Mississippi, in Watts, in Oakland, California," or all these places we had projects going. Because I wanted them to be willing, just as they would, in their academic areas, for fieldwork. They would go with their students. I wanted them to go with these students, who were terrific in their motivation and their idealism. And I think Dartmouth, I think we missed an opportunity, not to capitalize on that.

But again, I didn't have, I had neither the clout at Dartmouth, but I had the . . . Reporting to the president and having that independence, I had what I needed to start all these programs. But not being based in the faculty, and not having that access and not having that support, I didn't have what I needed to really weave the basket, weave the foundation into the academic program so it became an important part of the broader institution.

My legacy made it too easy for, one, the faculty to get mad, and some of the senior faculty and administrators tried to corral me, to get me back under their control. [I] made it too easy for that to happen, and I shouldn't have. But you know, we are who we are, and I like to think that I at least was able to demonstrate the potential for the foundation.

In April when I'm at the college I'm going to say some things about the current administration, because I sense some echoes of John Dickey in some of the things that are being said and happening. So I'm optimistic that maybe there'll be a future for the foundation that will be a significant one in the overall scheme of things. We'll see.

DAILY: It sounds like you were pretty much in step with the times, you know, being involved with the issues versus trying to figure out how to present 'em to the outside world.

DEY: I've been so lucky. I just have been so lucky, I really have, in so many ways. And the same thing when I left Choate Rosemary Hall and

came over here. For the first time we were living -- virtually, with one small exception -- living in our own house. By then, I'm in my 60s and we're just delighted, and so we appreciate it more, having lived institutionally all those years. But the last thing I want to do is sit in front of my computer and. . . You know when I did the follow-up with the ABC students, "Are you going to write a book?" Well, no. And that, I guess, is the absence of the scholarly appetite.

I've allowed myself to become caught up in developing new programs for kids with disabilities in inner city high schools. I can work with those teachers and those students and get a little private money at the university, get the inner city high school, and make some things happen that have never happened before. Now that gives me . . . I'm not doing the work, it's those good people in those public schools who are.

God, I just. . . My heart goes out to them, what they put up with. And yet, how often does a middle-level administrator in an inner-city public school have the opportunity to have a little private money, outside the bureaucracy? Nobody's making them fill out dozens of forms, and somebody's saying to them, "Now look, we've arranged a partnership; we've got the university here, sites, supervision, undergraduates to work with your students. You know what you want to do with your students in special education; do it. Next summer you can tell me in one page what you did and how you spent the money." You know, that doesn't happen for public school teachers. Why? It ought to happen. It doesn't.

So I like to think that at this late stage, as part of assuaging my guilt for all those wonderful years in the private sector, I can bring them a little bit of the freedom that we all took for granted in the private sector.

[That's] one of the reasons I never had the courage to go back into the public sector. People would ask me all the time when I was running Choate Rosemary Hall, "Would you be a public school principal?" I would say, "Sure, I'll be a public school principal if I can hire my faculty, if I can run my own budget, and if I can set the standards for my students. If they don't measure up, I'm going to find something different, I'm not going to let them pull down the school or other students, nonsense. Either I'm in control as an educator, or I don't want to be part of it, and a private school gives me that control. As long as I have the support of my trustees, we can do what we think is right. We may be wrong, we're not always right, but we can try, we can experiment, and we take risks." And that's what you want in the field. It's a shame that we haven't made that possible for good people

in the public field. And that's one of the reasons that public education oftentimes doesn't draw the best people.

You know, you look at the people oftentimes in the graduate schools of education. Who are they? They're the people who were in the bottom parts of their classes, or . . . It's a shame. What's more important than the resource of your young people? What could be more important in your society, in the future of your society, than that resource, the young people you have? And Jesus, what we allow to happen to a lot of those young people: kind of warehoused in a lot of those buildings, and uninspired, undignified for the teachers. It's a travesty, it's a moral issue. It's a huge moral issue. And yet when we need to find money to send people halfway around the world to kill people, we can find the money. So it's a big subject, and I have to be careful to get on my, put on my preacher cap, I know I'm no preacher.

DAILY: One of the foundation programs I was interested in is the Bridge Program, because it's come up in another interview. Did that work? Do you want to give us some background on that?

DEY: I forget how it started, but the genesis may have been in -- and I want to be very careful with something I'm about to say because my memory may be self-serving. So basically I want to say, if I've remembered this incorrectly, please forgive me.

When Dartmouth, just in the early days of the ABC program (so now I'm probably talking -- well, it had to be when I moved over to the foundation, so that would be '67, '68, in there). Eddie Chamberlain [Edward T. "Eddie" Chamberlain '36] was director of admissions. Eddie Chamberlain was down in the athletic department, probably arranging for my tutor when I was a Dartmouth freshman in '48 and flunking Spanish. But Eddie would say that, "Well, we don't have minority students because they don't apply. Sure, we'd love to have minority students."

I remember taking \$5,000, and one of the Dartmouth students on campus, [Alfred W.] Al Sloan ['69] I think his name was. And if I remember this correctly, Al's point was that there are plenty of applicants out there, it's just that the way admissions is done, they don't go to the . . . The right people aren't going there. Why would those students apply to a New Hampshire college, white college, rich college up there? So Al had the money to travel and all that sort of thing, and he went down. He generated, I don't know how many applicants. I like to say it was a few hundred applicants or something, legitimate applicants for Dartmouth, but I don't remember the number

precisely and I don't remember how legitimate. But the point was, he clearly demonstrated that if you take some time and some cultivation by somebody who can speak the right language at the time, you can generate applications.

I like to think that -- there's an example of the foundation saying, "Well now, here's an institutional problem as articulated by the director of admissions; we'll do something." Now, I'm not sure I did it in the most sensitive way, and maybe Eddie even resented the foundation. "What's the foundation doing sending somebody south?" A student, sending him south to generate applications? But leaving that aside, I like to think that was an appropriate role for the foundation.

But it led to more applicants, and there aren't many ABC programs around, which give students three or four, five years of private school preparation before applying, and so it was clear that in the widening applicant pool for Dartmouth, there were students that Dartmouth wanted but students who had woefully inadequate background preparation. So then the question comes, "Well gee, couldn't we do something? I mean, look at the ABC program for kids going to prep school; couldn't we do something to help with bridging to Dartmouth?"

That discussion may also have been influenced by our Foundation Year Program, in which we brought those older gang leaders from Chicago: started with Henry [Jordan '71] and [Allan E.] "Tiny" [Evans '71]. They were from Chicago because a Dartmouth alum -- DeWitt [T.] Beall [Jr. '62] -- said, "Look, there are people we've worked with, we think they're excellent, they're in their 20s, they're older, they haven't had the usual preparation but they've demonstrated leadership. They're tough, they want higher education; they'd never look at a Dartmouth or be looked at by a Dartmouth."

So we brought them in as special students and we called it the Foundation Year Program. They were able to take some courses, see how they did. If they could get up to speed, whereby they legitimately qualified as degree candidates, fine; if they didn't, they didn't. And Paul Rahmeier, on the foundation staff as chaplain, Paul took responsibility for that program.

Now, when we conceived the Foundation Year Program, it was for an older . . . I was doing it out of my recollection of the value of those World War II veterans who were in the dorms, throughout the campus. [I was] scared to death playing football against some of these 26-year-olds and whatnot. But it seemed to me that our community, which . . . One of the aspects of Dartmouth that I always disliked when I was in

the dean's office, was that prolonged, what I call prolonged, protracted sophomore approach to life. You've gotta grow up. And you're helped to grow up by being in -- what's the word I want? -- close to people who have many different experiences. And I thought that was so helpful after World War II.

What I wanted was a program at Dartmouth that could bring in people, but from all walks of life. They didn't have to be gang leaders. They could be people who had done other things, had military service, had done different things, and they were never on a track, but it turned out, my gosh, that given the right circumstances, this is talent. They've got human qualities as well as intellectual ability. And I thought the Dartmouth community would be so much richer for that. And so that's what was behind the Foundation Year, and unfortunately we never got beyond sort of gang leaders from Chicago; we never got the monies to do it more broadly, and that was, again, a part of sources of funding beginning to dry up in the late '60s, early '70s.

That also is linked to that whole Bridge business, where then a summer program was devised to give incoming Dartmouth students who hadn't had the right preparation, to give them some advance work in the summer. And I no longer can remember the details of how that started, and the foundation role in that. But it seems to me that we were involved, initially, and that it then -- in a way that made absolute sense -- went over to the faculty. The faculty took that on, which was just right, that's just the way it should happen. And if I'm remembering it correctly, the Bridge Program was one of those examples where perhaps the philosophic basis for it, maybe that was all distilled over in the foundation and then got it off the ground in a pilot way, but then quite clearly needed the Dartmouth academic faculty to take this on. They thought that was a good idea, it was part of broadening the pool of students. And it seems to me the foundation didn't hold on to that for very long, and that was proper.

The purpose of the foundation isn't to build up some big empire, more people and more numbers; but it's to work at kinds of issues, important issues that might not be addressed, or that you might be able to address in ways outside the usual avenues available to us in an academic community of higher education. So aside from . . . I think that's sort of as much as I can remember about the Bridge Program. But what I remember is, when it went over to the faculty we all thought that was terrific, that Dartmouth faculty is taking hold of that, and that's where it belongs. And I think they hired John Lincoln [John E. Lincoln], who'd been involved in our ABC program from Choate, then I think John was involved, and he may have had some instructor, kind of

adjunct appointment or something with the English department. John wasn't a PhD type, but a hugely skillful teacher. And yes, then John left Choate in order to do that with Dartmouth, and that again wasn't part of the ABC program.

Again, I don't trust my memory, but this is an aside that I think the foundation may have had something to do with John Rassias coming to Dartmouth, because I think initially we said, "OK, we'll do the Peace Corps training," but that was probably a mistake. But anyway, we did it in the early years, and that redounded to the advantage of Dartmouth to have Peace Corps training, but maybe that's because I had been in the Peace Corps. But we didn't find a way to involve Dartmouth undergraduates in that training, and so we're saying . . .

[End of Tape 3, Side B — Beginning of Tape 4, Side A]

DEY: . . . that John Rassias was first identified for helping as a teacher of foreign language, to help prepare Peace Corps volunteers who were going to maybe French-speaking areas of Africa or Asia. I'm not certain of that, but I thought that that was John's first involvement at Dartmouth, and I don't know to what extent the romance language department was involved, or how early. I'm not even sure that John had a PhD at the time and that may have been a problem. My memory puts him in Bridgeport before he came to Dartmouth, but again, that may be wrong. But I would be curious to have somebody else who -- or to have John. . . I'll have to ask John when I see him sometime, the details, because I . . . But I think the foundation may have helped as a matchmaker between John and the Dartmouth romance language department, and of course there's a nice happy ending to that one.

DAILY: One of the things that strikes me is that about 1970, for you, two major changes happened: one, that Thad Seymour stepped down as dean, though you were no longer reporting to him, he was no longer there as an administrator; and that in '69 John Dickey stepped down and John Kemeny stepped into the president's office. What did those changes kind of mean for you, both personally and professionally with the Tucker Foundation?

DEY: Well, I think with Thad Seymour's leaving -- he and I had 13 years of working together, the first half, or six and a half working as his associate, and then the next. . . Of course, we continued to be colleagues, and he had an understanding of me and the foundation and the evolution, so it was very comfortable. I think when Thad left I'm not sure I thought too much about it.

Carroll Brewster came in, and Carroll had had some overseas experience and some service, and was well thought of. And I did not work closely with Carroll Brewster, just because it wasn't necessary. The foundation, sort of its energies, were elsewhere and quite separate from the dean of college office. I'm hesitating a little because I'm trying to think whether there was any -- whether that was in part because we were working to keep a separate identity from Parkhurst, but I don't think so. I just think that we didn't intersect particularly.

The much larger issue was John Dickey retiring and John Kemeny coming in and all the huge issues of becoming coed and how to do that and how to finance that. And I think it became. . . I don't know how clear, how soon. . . That would be hard for me to reconstruct. But I think I began to have the feeling that the foundation was not going to . . . The same latitude and trust that it enjoyed under John Dickey might not be there in the years ahead. So that was a part of my concern about staying on with the foundation.

I had received offers to go elsewhere while I was dean of the foundation, [at] either sort of a B or C level college where the head didn't have to have a PhD, or other very good secondary schools, prominent secondary schools. But the timing wasn't right.

I think the timing became right as I sensed that the foundation was going to fit into the Dartmouth administration differently, and two things come to mind. First, that under John Kemeny the foundation was -- the dean of the foundation was -- what word do I use next? -- the reporting was changed so that the dean reported to the provost rather than to the president. And second, I found, I discovered that unbeknownst to me, the foundation budget was moved from an independent budget and put under, I think it was called student services or something, which suggested a view of the foundation that was increasingly divorced from -- the view implicit in the -- well, implicit, it is articulated in the recommendations of the original group that established the foundation in the early '50s. Which was, it must report to the president and it must -- the reach must be institution-wide, to all segments of the community. And I was feeling now that it was. . . Well, obviously you no longer had the direct access to the president, and it was coming to be perceived as a student service organization without the broader mandate.

So I suppose, having known the foundation in its heyday, when one had both the latitude to develop programs, and in a way to operate. . . I suppose my tenure could be characterized in part as an operating foundation. That is to say, a foundation that doesn't give away money

but that incubates ideas and tries them out and takes some risks, ventures in new areas, but doesn't try to build huge fiefdoms and that sort of thing.

The other thing to be said, however -- I want to be careful -- I think one person used the phrase, I was probably "poised for flight." And that may also have been. . . Institutions such as Dartmouth were becoming increasingly specialized. In my experience in the Dartmouth community as an undergraduate, initially, was that, as I've alluded to earlier, faculty played many roles: they'd be very visible at extracurricular activities and athletic events and in the fraternity houses and the like, and working with student organizations.

I had less that sense when I came back to work at Dartmouth, and over the years I was at Dartmouth I kept feeling this increasing specialization. That is to say, where we had -- I guess I can count -- four football coaches. I think when I was working there there may have been ten or twelve football coaches, and instead of a defensive coach, you'd have one person defensive backs, and somebody else line, and in the academic realm the increasing specialization.

I remember a friend in the math department. I said, "Dick," (his name was [Richard Henry] Dick Crowell). I said, "Dick, how many people are there with whom you can discuss your research?" And he stopped and he paused and he thought about it and he said, "Well, do you mean, in this country, or in the world?" And I said, "Well, either." And he said, "Well, maybe three or four." Well, good for him. A bright guy and all, and I applaud the intellect that can do that. But the more such people you have in your community, the less time they're going to have, I suspect, for these non-classroom, non-academic type involvements. And so [you have] a community of high-powered specialists putting a further premium on scholarship and research, PhDs, now.

Which comes back to my own sense of who I was, and was I going to be just as comfortable as I had been, first, as a student and then in the '60s, working there? Was I going to be comfortable working in the Dartmouth of the future? It was moving more in this direction, and with PhD programs and that sort of thing. And I think for me the satisfaction has always come from seeing young people grow and working with the totality of that growth, if that makes sense. And delighting in the interaction of their intellectual and their emotional and psychological and spiritual and all the different dimensions of human existence coming into play. That's the excitement of education for me. And I saw less opportunity for my being involved that way with young people, as I perceived where an institution of Dartmouth's selectivity and all. . .

Dartmouth is a great institution. So it's not, it wasn't so much a knock on Dartmouth as it was my wondering if that was the appropriate place for me in which to play out the next chapter of my career.

So I don't want it to sound like it was as much criticism of Dartmouth as it was this: these were trends in higher education in those institutions that wanted to be the very best. And there are minds far wiser than mine who need to address those issues and have been addressing those issues very successfully at Dartmouth.

So I think it did make sense for my wife and me to return to a level where you could be, still be a generalist, where a generalist was required and valued. And in a sense it was too bad that couldn't happen in the public sector, but given the kinds of things we'd been doing in the '50s and '60s and early '70s, that seemed to make sense that when that next private school opportunity came along, the Choate Rosemary Hall, that we were ready.

DAILY: Now, did Choate Rosemary seek you out, or did you know about the opening?

DEY: Oh, no. I don't mean this to sound immodest, but my kids laugh. I said, "I never have applied for a job." And again, I don't want that to sound like, "Who's he?" It's more the nature of the time, and I happen to be someone who happened to fit some needs along the way, and that kept happening, and so that it was a matter of some choice, and that's why I say I was very blessed.

No, your name gets on a list. If you're a dean at a college such as Dartmouth, your name gets on lists of other colleges that are looking for presidents, and I remember going through that interviewing at some colleges, and it didn't fit. I was always reluctant to. . . Again, it seemed to me that if you're going to be dealing with faculties, and those people have earned their stripes doing the hard scholarship and work and research, and their PhDs and all, it should be somebody . . . They are entitled to somebody who is, who has paid his dues, if one wants to use the trite idiom, to lead them.

I remember saying, when I went to Choate Rosemary Hall, and those were not always easy years, and some of the difficulties that we came up against, and saying I would never have wanted to take this job if I had not taught at Andover for those four years. I would not have wanted to be in the position of a faculty member saying, "Well, he's never been in a dormitory, he's never tried to raise a family in a dormitory with kids in the halls and all that kind of stuff." And having

been at one of the very best boarding schools in the country, that was very important.

You're an easy enough target when you're running anything, and so every time you make a decision you're probably going to make. . . Half the people are probably going to say, "Well, of course it's the right decision, why didn't he make it six months ago?" And the other half are going to say, "How could he be so stupid to make that dumb decision?"

You know, if you need to be popular, you're trying to trim your sails for every new breeze. You shouldn't be running an organization. And so it's that willingness to be unpopular and make decisions. This was helped at Choate Rosemary Hall by having had the Andover experience. Similarly, I wouldn't have wanted to get myself in the position with faculties and some upheavals on a college campus where I hadn't earned my right, where I'd only had administrative experience. So, you know, I think it did make sense for us to go the secondary route because we'd had a very happy four years at Andover.

But I always carry the guilt of not putting my energies maybe where they were most needed, getting back to that question, "Well, why wouldn't you be in a public school?" I never had the courage to give up the freedom and independence of the private sector. It's as simple as that.

I remember one, John Munro. John was dean of the faculty of arts and sciences at Harvard, had been for years, and I forget when it was, some time early in the late '60s. John resigned. His Harvard colleagues couldn't understand why he had resigned. He resigned to go to a Black college in Mississippi to teach writing to freshmen. And when asked, "What are you doing, John?" he said, "Look, there are dozens of people here in Cambridge who want my job, and they'd do my job perfectly well. How many people want to teach writing to Black students in Mississippi?" That's a person who had the courage to ask the question, "Where am I most needed?" There aren't many people who approach life that way. I didn't. I didn't have the courage to go back into the public school. I couldn't do that.

My wife and I look back on all the extraordinary experiences we've had, and opportunities all over the place, interesting people and interesting programs. I guess we both have to say that in part it was because we were in the private sector, all those opportunities. But having said that, 90 percent of our young people are going to be public school educated, and we'd better make it work, or we aren't going to

have much of a future. Because we won't have a future . We aren't going to have a promise, whatever the words are I want, for this society of ours. We're not going to begin to realize our potential if we depend only on the graduates of private schools. Of that I'm sure.

DAILY: Are there other things you want to talk about from your years at Dartmouth?

DEY: Well, I don't know that it's useful. I mentioned there are other . . . In terms of the student upheaval and the kinds of things that were going on, its. . . I don't know if you would want me to.

Thad Seymour's the one to speak to that whole business of George Wallace and his speaking in Webster Hall, where you now have an office. The angry students who tried to rush the stage, and other students tried to prevent them, and Wallace's bodyguards going for their shoulder holsters. Those were dicey times. And then we tried to get him out of town in his car, and the students surrounded it, and they were screaming and rocking the car with Wallace in that car. Whew!

Thad had a lot of tough issues as dean of the college and he was superb. He had all the right combinations of intelligence and sensitivity and, I don't know, just devoted to young people. You know, he gave of himself in unbelievable ways that will probably never be recorded. But the hours that he would invest in students and to that institution were extraordinary. I don't know if Thad on his tape has spoken to the Shockley business, and I don't want to go through that whole event unless you want me to, but I . . .

DAILY: I think it would be interesting to -- since you knew Thad Seymour closely. Your observations of how he dealt with the students, his own values maybe, the tension I would assume with some of what Shockley spoke about.

DEY: Thad came to dean of the college from the English department, and crew coach. And I don't know that Thad ever saw himself writing the great novel or pictured himself that way, and his background was Kent School. His father, you may know, was a very prominent lawyer and head of the American Bar Association, and a brother who's a very successful lawyer. Thad had gone to Princeton and I guess was asked to leave for whatever combination of reasons, and that was probably something that served him well in terms of his understanding of the kinds of things that young people go through. And I guess he finished up at North Carolina where he got his PhD and all. Thad had such a wonderful personality, such an upbeat person and fun.

You know, Thad . . . let's see. The kinds of things I think about with Thad, outside of just the straight professional: every year we had a variety night in Spaulding Auditorium and we'd all have to be involved in the skits. Thad would put together skits and the other deans would be involved in these things, you know, silly, foolish. But what they conveyed to a houseful of students was that, you know, "We don't take ourselves all that seriously, and we're willing to look foolish and do dumb things and have you laugh at us and make fun of us." And then at the Norwich fair in the summer, Thad would set up the High Striker, you know, this costume on and striped vest, and see who could ring that bell. And you'd have summer school students and you'd have Norwich, Hanover people, all sorts of people. But again, that dimension of fun in life. And Thad would . . .

In fact I remember when we went up there to work, the first summer when we arrived there July 1 to start work, and I think it was July 4th he had me in a costume or something. I was a policeman with a mustache, and this was all part of the July 4th parade, and he would lead in this Packard, this big old Packard. So again, it was drama, it was fun. Skits. Thad would do that for the bonfires or whatnot, with his old 19 -- whatever it was, '29 Packard or '27 Packard, open touring thing. And he would . . . Thad's a professional magician, a professional magician.

Now, the flip side of some of these things is, I never asked him and I should, but I had the impression that when he was president of Wabash College in Indiana, a very conservative all-male institution, that there may have been some of the more senior faculties who didn't particularly delight in saying that their president was a professional magician, or had these other interests. Maybe he wasn't serious enough for them. But those are all quite special qualities that he brought that sense of fun to young people, and caring so deeply about the young people, and they could tell. How many former deans are invited back every year to speak to classes, twenty, thirty, forty years later? So that he cast such a positive image.

When I was his associate, I used to think to myself, "It's wonderful what he does. I could never do it." Only because I don't begin to have those qualities. But there was a side to Thad, he was willing to be a cheerleader for the institution. And part of my undergraduate experience, and part of my years in the dean's office, I kept coming up against aspects of Dartmouth that I didn't like or didn't admire, whether it was the drinking or whether it was the White River police bringing the student back who'd trashed the head in the local bar, and they'd bring him back to campus and if we said we were going to discipline him,

then they wouldn't write him up. But if it were the 18-year-old student from Etna trashing that head in the bar, yeah, he'd be behind bars and he'd have a record. To me that gave all the wrong signals to students at an elite ivy league institution. I thought that was. . . to me that constituted bad education, not good education.

So there were a variety of ways in which, you know, I knew Dartmouth could be better and wanted to be better, and it made it harder for me to be a cheerleader. Every time I thought of something really terrific about the place, I could think of something less good about the place. That may be a problem of mine, maybe I can't. . . I think I do have trouble sometimes, maybe that comes of being a schoolteacher, at times. Every time, in class, a group starts to take an issue one way, you're frantically, in your mind, trying to figure out how to get the other part of the class to present the opposite point of view. Could be. You can carry that too far, and everybody has opinions and not convictions. But I thought Thad was superb and the institution was very fortunate to have him, too, [in] those days.

DAILY: What do you think he brought, in terms of the student protest movement and just the more radical causes that were going on on campus? What do you think he brought to help Dartmouth through that?

DEY: Maybe the fact that so many students had seen him as a person they could trust. A person of just enormous integrity, and somebody who cared so much about young people. And I've never thought about your question before, and I've never tried to address it, so I. . . But as I think about it, at least I would hope that that was the case, that, yes, huge numbers of students. . . Some of the radicals we used in all those generalizations about the establishment, and the over-30, and the power structure, and C. Wright Mills and all that. They might have carried many more with them. Dartmouth might have paid a much greater price had it not been for having someone of Thad's stature and experience and the affection that so many had for him. I like to think that; I can't prove it. But I hate to think of what would have happened at that place if in Thad's position there had been somebody who didn't have that kind of support and affection by so many.

DAILY: It sounds like he didn't butt heads with the student body, which would have seemed like. . . I'm not saying he wasn't willing to take a stand, but it seems like it would have been so easy for so many deans and presidents just to kind of want to lock horns with the student body in that period.

DEY: Yes. I never sensed that in Thad at all, no. No. I learned so much from Thad about the way you examine things in different perspectives, and the way you take your time. Thad never. . . Boy, he never rushed to judgment on anything. He took his time to think it through.

And that's what I remember -- these emergency sessions we were having in the Hanover Inn rooms, preparing for Shockley and the National Science Academy and all the members had the right to give papers, and so on. Nobody could stop Shockley, and his Nobel or whatever it was for the transistor radio, but he'd become interested in racial and genetic issues, and persuaded of the inferiority of Black genes, and wanted to speak about that. And so we were up there at all hours trying to devise a strategy to. . . Dartmouth was just hosting the - - so it was not. . . It was wonderful for the institution and all. They had the National Science Academy there, but it put Dartmouth in an impossible position, because the Academy gave Shockley the right to speak. It wasn't Dartmouth, but to the world it was Shockley speaking at Dartmouth.

So the decision was made to schedule him early in the morning in a relatively small classroom, and they did it in the science building, and it had the seats that went up, theater-like, in the back over there. And when we showed up in the morning, my recollection is that when we showed up the place was filled, there was. . . All the Black students had taken all the seats. And when Shockley was introduced. . . I forget who was there, whether Kemeny was there. And I don't even remember whether Kemeny had become president. My sense is that maybe he had not. John Dickey was still president.

DAILY: I believe so.

DEY: Yeah, I think that's right. I think John Kemeny was there, maybe, and some senior, whatever capacity, and I don't know whether Leonard Rieser [Leonard M. Rieser '44] was there, and Walter Stockmayer [Walter H. Stockmayer '25], maybe, was there. But Shockley was introduced, he stood up to speak, and my recollection of it is that the students just started a rhythmic clapping noise, a rhythmic clapping, louder and louder, and you couldn't hear him. And then they'd stop, and then Shockley would try to speak again, and then they'd start to clapping again. My recollection, further, is that Shockley finally had to give up, and of course the Dartmouth administrators tried to get the students. . . John Kemeny may have said something to them, also, to try and get them. . . I don't remember Thad saying anything. But I think some Dartmouth official said something, and then as soon as Shockley started to speak again, they did the same thing.

Now, in hindsight, I think we knew it at the time, that we could sympathize with the students and what they were feeling, but an academic community is about being heard, and however distasteful the message, what you would want them to do is listen and then ask tough questions. And that's what you would hope from your students. So that was not one of our proudest days. Somebody who may have been abhorrent, or his message abhorrent, was in effect silenced.

Be interesting to know how some of those Black students would feel today; whether they would do it over again. Would they do the same thing? Or they now have perspective in their lives that they were undermining the very aspect of that community that had helped to bring about their presence there, if I can say it that way.

And I can remember meeting with the Black students at, where were we? We met at some house on North Main Street. Later on it became, I don't remember what, near the hospital. And they had a list of demands. We were in these cramped quarters in this house, and Leonard was there, Thad was there, and I was there. And these students were going on with their demands, that all had to do with appointments and curriculum and financial support and all that sort of thing, and somewhere I'm sure I have it in my files. I'm sure I have those demands. So we were supposed to respond.

And we made the decision, "OK, we'll meet them on their territory. We won't let them come to our offices or anything." So we went into their territory, in these cramped quarters, and, you know, 50 or 60 Black students, each trying to look more intimidating than the next. I don't remember the outcome of those discussions.

[End of Tape 4, Side A — Beginning of Tape 4, Side B]

DEY: One of those early Black students, I mentioned earlier, when he graduated he was Phi Beta Kappa in chemistry. I should have finished that story, because he spent the two years in Jersey City and then was sort of run out of town.

When we moved to Lyme [Connecticut] in the early 1990s, my wife had some cardiac problems, and [we were] dealing with the Yale-New Haven community. And one weekend when her cardiologist was not available, the person on duty took the phone call and turned out to be a Dr. Forrester Lee [Forrester A. "Woody" Lee, Jr. '68], that same student. So he had gone back and used his chemistry in medical school, and he was a cardiac, cardiologist at Yale-New Haven, and either had just been made dean of, I forget the title at the medical

school, but he has a dean's title. He also has to do with the minority population or affirmative action, or equal opportunity, maybe, but also in addition to his medical duties. So at least we didn't ruin his career in Jersey City!

I remember, when I, in 1970 -- that '71-72 year when I was on that sabbatical and doing that follow-up with the activists and visiting with them on their turf, and I remember visiting one who had started at Columbia Medical School, had graduated from Dartmouth. He had been a resident tutor on the ABC program in the early years, and grad, he went to medical school at Columbia and then he quit. And he quit because he was so angry at, I don't know, the medical school not being willing to adjust its curriculum to recognize who went to medical school and who didn't, and what kinds of preparation for health delivery, that was the major thing, health delivery. So he got a job with New York, I guess New York City, maybe the state, I don't know. But he was working with prisons and with prisoners, and trying to improve health delivery, health care. So he took me out to Riker's Island for a day. We went out there for a full day in the prison.

I remember later on, I was based in Washington that year. I was off campus and John Kemeny came down to Washington for speeches or something. But then he took me to dinner, and we were talking about it, and I was recounting this day at Riker's Island with this student. His reaction was that that was too bad, he should never have dropped out of medical school. And he said he should have gotten his medical degree and he should have focused on health care delivery and all, but he should have gotten that medical degree because that then would have given him authority, and some other words he used there, but created the credibility I guess was the words he used, and he could have then had a much greater impact on health care delivery if he had done that.

And I remember telling that then later on to the Dartmouth graduate. He said, "Well, maybe someday, but right now these people have such desperate needs, and we don't need more doctors to serve the privileged, and there aren't many people who are willing to invest themselves in health care delivery in prisons." Maybe there's no right or wrong, but now I don't know what that student did. Maybe I need to find out. That's why I was interested in your equipment, because if I go back to that group I think I will use a tape recorder.

DAILY: Your fellowship led to the publication "In Struggle" --

DEY: I never published the thing . . .

DAILY: . . . or printed, I should have said.

DEY: I just sent it to the Danforth Foundation because I owed them a report. Some guy at the business school, at Tuck, he said, "You should publish this." Then again, I was never sensitive to publishing things, or. . . Who wants to read that stuff?

DAILY: Well, it's a good piece.

DEY: I wish I had been more sensitive to that. It's not a bad piece.

DAILY: It's a good piece.

DEY: I'm wondering whether I should have my kids read it now. But that's always a problem for a father, because I don't want the kids to think, "Well, you're trying to make something of what *you* did." So you don't share a lot of things with them.

DAILY: Well, it's a good piece, and I was curious to basically know how you formulated the idea to go do that, or what led you to go do that.

DEY: Probably fear of what's happening to all these good young people who are caring so much about the right issues. I intentionally did not see the "radicals," in quotes; I mean, those who were screaming and yelling, and "We've got to tear the whole place apart."

I really wanted to deal with those who had tried to do something constructively, and that's my word, and so it's my take. And some of them had been involved in foundation projects, some had not, some I didn't know. But there's no question that they were . . . It was too early to do it, really, because they were all straddling. They were all trying to keep one foot in and one foot free to protest and do unconventional things. It's fascinating, it really was fascinating. I keep. . . Sometimes I'm too self-critical, I know, but I have files full of stuff that really ought to be. . . Probably a good writer ought to do something with the material. I've never been willing to sit still and, well, I'm not a professional writer anyway. But I know good writing, and I know so much writing is not very good, but good writing really takes hard work. And I haven't been willing to put in that kind of time on a computer screen.

DAILY: There's a story there.

DEY: Yeah, that's right, there is information there that ought to be shared in the context of. . . I'm not sure that I've often thought of different threads, how I would do it. And maybe I will. The older you get, the

less maybe you're able to do some other things, so maybe there'll be more time for that.

People used to say, when I did the ABC follow-up, "Oh, well, you've got to write a book, got to write a book about all this." And I do have good stories. I have more good files and stuff from those people. About 50 of them. And then I got to thinking, "We don't need some white guy, some white WASP, writing about the experiences these people had because they now are far enough along, they're starting to publish books and articles, and they're the ones to decide whether those four years at whatever prep school were worth it or not, and the trade-offs, and all kinds of difficulties that they had." It shouldn't be me. They are the people to do it, and they are doing it. But maybe again, maybe I'm just trying to rationalize my laziness. I can't be sure.

DAILY: You don't sound lazy to me.

DEY: It's been a great ride, and I'm still riding. I'm still riding. I've spoken about what I'm doing in the National Organization on Disability, and that gives me such pleasure, such satisfaction. And other people are doing all the work. Jeez. But that was sort of a good use of my previous experiences. To use me in that way and then get out of the . . . Putting the pieces together a little bit -- because I can speak the language of those people -- and then get out of the way and just support it.

DAILY: Anything else you wanted to talk about today?

DEY: No. Have I been OK with your list?

DAILY: Yeah, we've covered a lot of ground.

DEY: Well, that's good.

DAILY: It was a good interview.

DEY: It's fun for me. I never have addressed these issues in this way with anyone, so that's . . . I feel a little bit like some of those ABC graduates, interviewing them in their mid-40s. At the end of a couple hours or a half day with them, I remember a couple of them would say, "Nobody has ever asked me these questions before." They had all these pent-up feelings about things that they'd gone through, and nobody ever asked them, nobody ever took any interest in them, and it was, for some it was clearly therapeutic. It really was.

I mean, it's one thing for them to tell other African-Americans, or other Blacks, but to have somebody who was part of that responsibility of having them move out of their communities for those critical years of adolescence, and then take that road that usually led to predominantly white higher education, and then so often, professionally, daytime involvement with whites and then evening back in the mostly or all Black community. But they have fascinating impressions.

One young woman wrote of her experience a few years ago, published a book. What is it? Something about, "Dare the Universe" or "How I Dared the Universe" or something. I don't know how it did, but it was --

DAILY: This was a former ABC student?

DEY: Yeah, a former ABC student.

DAILY: What was her name?

DEY: Hmm. Charlise Lyles. She was working for whatever the newspaper is in Norfolk, Virginia. Norfolk or Newport News. Yes, she came up and visited. "Do I Dare Disturb the Universe?" I think that was it. She came from a very dysfunctional family, an alcoholic father in Cleveland.

Boy, another woman, I had her tell me. . . We have her on tape. She was, when we met her in California, she had gone to Radcliffe, met her husband who was at Harvard, Ghana. [After] graduation she was admitted to Harvard Law School and he was admitted to Harvard Business School, and they both decided, no, their Christian commitments meant that they were going to try and build new communities. So they went into kind of community development work, people of spiritual conviction, and were at that for quite a few years. Ultimately he went back to business school and is a computer hotshot, and they raised kids. When Phoebe and I met her in California, I guess her youngest daughter had just gone to Harvard as a freshman - - maybe it was her oldest daughter -- she had been admitted to the Boalt School of Law at Berkeley and was just getting ready to start. She said, "Now it's my turn."

So by then she was what, 45 or something? And what a terrific woman. Grandparents in Ghana and grandparents in Cleveland, sort of thing. And we maintained contact with her, and she graduated from Boalt School of Law and all. She came out and visited here, and stayed with us a few days. And then went back and was looking for work. I tried to put her together with some other, one ABC graduate who is a district judge in Washington and all. But then she disappeared. I've tried to contact her and I can't find her. Her email

[is] no more and her phone [is] no more. Could be in Ghana, perhaps. But I haven't had the time to try and go back through her family in Cleveland or other things. But she had wonderful stories about her experience, and not wanting to go away, and her father making her go away to private school.

DAILY: What was her name?

DEY: I don't have it on the tip of my tongue, but I can obviously get it right away in the other room, but. . . Her name was, because she came in the alphabet, she sat next to one of the Rockefellers at Concord Academy, because her last name was Rush. Her married name is Otuteye. I think that's her Ghanaian husband. Her nickname is Maxie, Maxie Rush Otuteye. They had wonderful stories to tell about Concord Academy, and then Radcliffe. The stories are terrific.

But no, I've nothing more. I'll probably think of more things, but hey, we've covered a lot of ground.

DAILY: OK, well, we can always come back to another session if we want to. Thank you very much.

DEY: Thank you, Dan, I appreciate your doing this.

End of Interview