

Maureen and Mike

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**Oral History Number: 270-002, 003**

**Interviewees: Emmalou Baty and Harvey Baty**

**Interviewer: Annie Pontrelli**

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Annie Pontrelli: ...1991 and I have Emmalou and Harvey Baty from Dixon, Montana and we are going to start our oral history. Welcome and as we had discussed a little bit earlier, this is primarily an oral history to find out about some information about the University of Montana and your experiences here. As I also had mentioned, this needn't be a structured, formal presentation, but just an opportunity to reminisce, Harvey, about your time here as a faculty member and both of your time here as students. Because I don't know that much about your background I'll just kind of let you talk.

Emmalou Baty: I graduated in '29 and Harvey graduated in '31. Since I was a senior when he was a sophomore, we didn't have any direct communication. He was in one church and I was in another, and most of our activities here at the university, as far as I was concerned, were the extra-curricular activities that had to do with church relations because church has always been an important part of my family background.

AP: What kind of activities?

EB: Well, we had what we called a student fellowship and that was an organization for members of the various churches who were interested in, perhaps even, in missionary work. Oh, I think at that time...Did the YMCA—do you remember, Harvey—had a slogan?

Harvey Baty: Oh, that wasn't until World War One.

EB: Oh dear, then skip that!

HB: Say what you were involved in.

EB: Okay. So then we had a student fellowship group...the person who was the head of the School of Religion here at that time—I don't even know if it's called the School of Religion—was Dr. Young. Dr. Young had courses in religion that he taught and we knew the family very well. We had this inter-faith, inter-church organization. I was the president of the Wesley Group, that's a Methodist organization. With that experience, when Lindbergh flew to Europe...we were on our way in a Model A Ford—

HB: Model T.

EB: Model T Ford.

AP: Is that right?

EB: Out to take part in the YWCA-YMCA retreat out on Puget Sound in Seattle. We had relatives in Tacoma so my mother went with my sister and myself. This was when I was a junior at the university. I remember so well the experience because we had never been west of Spokane and to drive in this car by ourselves, three women you know! I remember at one corner when we were traveling I said...We were driving and my sister was a better driver than I was, so she did most of the driving. We were stopping for gas, and I said, "How long will it take us to get to Tacoma?"

The fellow said, "It all depends on how fast you drive." We were on gravel roads, and we started off through Dixon. This was the spring of the year, of course, and there were floods. We had to go way around by Camas Hot Springs to get beyond Plains. So, we had quite an experience. But the joy of going to a meeting like that and with the candlelight ceremony at the end of it, it was a real experience and we thoroughly enjoyed that.

Then—I think this was when I was a freshman—the Methodists had a camp up in Apgar in Glacier Park. There was a forest fire and the camp was burned and then they got their property on Flathead Lake where they have it now—the Methodist conference grounds on Flathead Lake. So I was here at the university when they were building the cottages from the different communities up at Flathead Lake and we went there for retreats. So really, this idea of retreats was something that we thoroughly enjoyed because, in the first place, this was 1925 and it was supposed to be the "jazz age" and was supposed to be the time when people had quite a bit of money. You know, it was before the Depression. Dad had a lumber yard out in Dixon, and there wasn't very much money. I think that he paid 25 dollars a quarter for my tuition. There was no tuition yet then.

HB: There was no tuition; it was just an activity fee of 25 dollars a quarter.

EB: Then I worked for my room and board. So, I didn't belong to a sorority, and I didn't belong to organizations that you did mostly for fun. (laughs) You know what I mean?

AP: Did you live here in Brantley?

EB: No, no, no! You see, when I was in high school in Dixon we happened to have a very fine French teacher. She was from France. I really liked to study French, so my dad said, "Mrs. Converse isn't going to be here next year, but why not take your senior year in Missoula, so you can keep on with your French?" So I thought, Well, that would be nice. My mother came in to the YWCA and found out the Bundys...Mr. Bundy was the credit manager for the Missoula Merc [Mercantile]. He and Mrs. Bundy had been married a long while and had just had a little baby girl, and they needed somebody to help them. So, mom arranged for me to live with the Bundys. So, I had all that arrangement for my senior year in high school. Then, when I came to register in high school, they didn't teach French! So I didn't get French in high school my senior year, but I already had a place to stay, I already found the Bundys very, very interesting, and I liked the whole setup, so I stayed

and graduated from Missoula High instead of Dixon. Then, of course, I made some friends and some acquaintances with high school people who went on to the university. I already had some friends whose parents lived in Missoula, and I felt very much at home here. It started off that way. Even though I used to look with a little bit of envy at sorority girls I must admit, but there just wasn't enough money to even consider it. Then, in a way, I always had the feeling that I grew up in a situation where I felt you had to be serious about things and not frivolous. I had the impression that the sorority girls were always having a good time. (laughs) So, you can see how things went.

Through the Wesley Foundation—it wasn't called the Wesley Foundation then, it was just the Wesley Club—we did some theater work, had some various activities, and we put on a little play called "The Color Line." I remember that Dr. Clapp, who was President Clapp of the university was one of the spectators at "The Color Line" and after the performance he came up and congratulated us all. I'm sure we were very amateurish, but it was nice. We had opportunities to do things like that that were interesting. Then, it just happened that other persons on the faculty were very much interested in student work, and we had some wonderful parties at their places and did things. But, you see, it was mostly connected with things that weren't directly sponsored by...weren't college activities.

As far as sports was concerned, I never did like sports, and I was never good at it in the first place. I didn't do anything in sports. Football turned me off completely, so I wasn't very good as far as that's concerned when they sing that song. What is it? The pig skin? How does it go?

HB: Oh never mind.

AP: Yes. I know which song you're talking about.

EB: When they were talking about the grizzly bear, I really didn't know what they were talking about. It was ridiculous. (laughs) But anyhow, that's how it was. Of course too, now this was...Let me see, I have to think of the dates. Prohibition time, wasn't it? In 1920. Now, when was Prohibition repealed? I forget those things. Do you remember?

HB: I don't know.

EB: When was Franklin Roosevelt elected? When was he made president?

HB: Was it '32 or '36? I don't know.

EB: Oh, this is terrible. I don't know my history! But it was after Franklin Roosevelt was elected that there was 3 percent beer, so of course that was...But, anyhow, do you have a question or anything?

AP: Well, I was going to find out...Did you know each other in Dixon?

HB: No.

EB: No.

AP: What brought you to the University of Montana, Harvey?

HB: Oh, I went with my father and brothers up to Alberta in 1919 and we got hold of a dryland wheat farm up there. It was a very interesting experience, but it was difficult. We were led to believe that we would get free land up there, and people could make a fortune. We got up there and we worked hard, and it took us seven years to get enough money to get out. We had come from Oklahoma and we were going back to Oklahoma, but when we got to Montana we got some work in harvests here in the Great Falls area. I had one older brother and we were both ready for the university, but we thought then if we had a little money, why go back to Oklahoma where we don't know anybody anymore? Why not start at the university right here in Montana? So this we did, my older brother and I started in at the university, and we found work on the campus or around.

EB: I think that would be interesting. Tell a little bit about the work you did and about Joel, what he was majoring in and what happened there, too, because it's all connected to the university.

HB: Yes, well my older brother, he was really pretty smart. He was a good student, and he majored in chemistry. He was always on the honor roll. Sometimes I got on it, sometimes I didn't make it. But we did many different things to keep ourselves alive. In 1927 it was an easy time for us, but we worked. I worked on the campus mostly, on the grounds...

EB: And the golf course.

HB: I know, I did that too, but that wasn't until I was a senior. When we started we didn't know whether we could survive, but we found out we could. This was a very interesting experience for us. In 1927, in the middle of that year, we were looking for an apartment so that we would be able to fix our own food and everything. We found this apartment on West Third street, two-oh-something—two-oh-two I think—but it was upstairs over some stores. We found this apartment was furnished too, and we could get it for 20 dollars a month. Imagine that! In terms of living, we rented it, and we found out why it was so cheap. Down below it was a bakery and at 12 o'clock—at midnight—they began their big mixers makes mixing noises whomp whomp whomp. It made the whole building shake. We thought, Uh-oh, we're really in for it now. But we had paid a month's rent. Anyhow, we found out we could sleep through it, and after about two weeks we went down there and asked them if they needed any help. So, beginning at four o'clock we would go there and help them when the bread would come out of the ovens to wrap it and get it ready for—

AP: Four o'clock in the morning?

HB: Yes, yes, four a.m. Then I got another job, a janitor job out here on campus in the music

building, so I always would plan for an eight o'clock class. A lot of people didn't want eight o'clock classes. I thought if I would come to work at six and work for two hours, then I could do the work I needed to do here and then I could go to an eight o'clock class and manage all right. So, in terms of living arrangements, we struggled to live on pretty much nothing. I suppose the rent and the living for the two of us...

EB: Well, your brothers lived with you too.

HB: Well, I know, but it was—

EB: The twins—

HB: I know, there were four of us in the apartment. My two brothers in high school and my older brother and I were in the university. So, we managed to survive. I think all of us lived for maybe 100 dollars a month—all four of us—for food and the apartment. We earned enough to keep going. Coming down from Canada, they charged us out of state fees which was, in addition to the 25 dollars, we had to pay another 25 dollars, which seemed outrageous for us, and hard to come by that 25 dollars. But, we made it. That was in terms of our living.

In terms of campus life, up in Alberta I had gone to the 12th grade up there, and they had advanced algebra, trigonometry, and geometry. When I came here, I had an advisor, Dr. Lennes, whose house we had a meeting in—it's now the president's house—but he was beginning to build that house then in 1928. But he first lived in town near the old high school. I registered for a survey course in college math. It was an easy course; it reviewed everything related to mathematics, but it wasn't difficult. But he said, "Oh this would be no challenge for you. You've had trigonometry and stuff. You're ready for calculus." I thought, Oh boy. Now it's quite normal, lots of kids have calculus in high school. Anyhow, I started, and I bought the book which was a book of which he was the author.

I had to go to the meeting with all the freshmen, where they gave us the green caps, you know. Do they still do that for freshmen? We had to wear little beanies, and if we didn't wear them to identify ourselves as freshmen the Bear Paws would whack us with a paddle.

AP: Who are the Bear Paws?

HB: Who are the Bear Paws! Did you go to the university here? They don't have that anymore?

AP: I did, but a long time ago. Tell me about that!

HB: Oh, they had a system. It was a sophomore sort of an honorary thing. About 25 or 30 of them would be honored by getting a special sweater that they wore all the time and a long paddle about three feet long. They would whack the freshmen. They were the disciplinarians of the campus. Anyhow, they had these paddles and one of the things that they did at the very early time—the

first week of school—was to make sure that all freshmen toed the line and didn't do anything ridiculous. One of the things that they were supposed to wear was the green cap—they charged a dollar for it. The first day of school I lost my green cap. I didn't want to borrow another little green beanie for a dollar, so I thought that I'd get by. But, I found out if I carried my calculus book to all of my classes and the Bear Paws would grab me and say, "Where is your green cap?"

I would say, "Look, have you ever seen a freshman taking calculus?" and I would show them my calculus book.

They said, "Oh no, they don't do that." So that got me by. After about three months of course, they didn't make any fuss about that. But that was one of the situations that we had.

Most everybody I knew on campus was poor—very few students had cars. The students who lived off campus were mostly in apartments in a basement with three or four students teamed up together and fixed their own food. That was in terms of the living. It wasn't easy. One more thing about living that I can mention. Later on when I was in my junior and senior years, we entered this thing called the Great Depression and that really became more difficult. The university was having trouble with enough money to run and even the jobs that we had had were...I worked on campus for 35 cents an hour and I think in that year, maybe in 1928 I got 40 cents an hour.

In 1929 I got a job in the university golf course as the greens keeper for the spring and summer and fall. Then I worked on campus for the winter months for 40 cents an hour. But out there, they had two employees at the university golf course south of town, out in the country there. They had two people, one who took care of the memberships, and checking in people, and the greens fees and they paid him 150 dollars a month. I had the job of maintaining the greens. They were made of sand then, but I would level them so that they would be level. They paid me 90 dollars a month, but they wanted to cut down on the expenses. It was pretty desperate times. So they first went to him and asked him if, in addition to what he was doing in the office, if he would do the greens too for the same amount of money, 150 dollars a month. No way! He wouldn't do that, so they asked me if I could do the office job in addition to grounds job and they would pay me the 150 dollars a month instead of the 240 dollars it was costing them to make it easier for them to exist. So, I said, "Sure I could use that other job as well as this job." So, this is an indication of how we scrounged around to get enough to live. I took on the other job and I had a little note pad with me, so as I would go around—I went around the nine holes twice a day—I would see people coming. The office, of course, was closed while I was out in the field so I would talk to them and collect the greens fees, or if they were members, just make a note of their names.

[End of Tape 1, Side A]

[Tape 1, Side B]

HB: ...Since I worked at a golf course, I might as well learn a little bit about golf, so I took a couple of clubs and I took a little bit of instruction on golf myself. Then as I'd go around, I'd walk from one green to another, I'd carry two clubs—I think it was a putter and I think a number three iron. I could do pretty well with those two I found out. With a little bit of practicing, I could play the nine holes in about 50 or 51 or 52 strokes. So, after I got pretty good at playing golf as well as these others, I would play between each of the greens as I was walking. So then they asked me if I would check in the two or three classes who would sign up for golf as physical education for gym class. So they would come out, 25 or 30 in each group, and I would check them in and give them a few pointers on how to hold the club and how to swing and so on. So, they gave me a little bit of money for checking in the physical education classes. So really, in a sense, three jobs got pushed into one, salary for one, and that's the way it was all over the country. They really struggled and the university struggled too. I understand that they're having some money problems always now, but they had real hard money problems back in those days and the students had problems and so did the faculty and all of the activities and all of the maintenance and everything like that. It was a real problem to get enough money to keep going.

While I'm on the business of the living arrangements and the costs and everything, in 1938—I graduated in 1931, but I came back in 1938 as the director of the School of Religion—the teaching thing on the campus was a time when even in 1938 it was not easy. A lot of students who came here didn't have money to join a sorority, didn't have money to live a fancy life, and they were scrounging to keep going.

One thing I wanted to mention, in 1938 when we came here, the first meeting we had was freshman week and all of the freshman would come four or five days early. We'd have these meetings and explain about life on campus and so on. They had just completed building in 1938 the student union building, which then I think was later used for drama and things like that. It's an old building and it's just south of the music building now. Yes, just right here across here. Part of my job was to greet the freshmen and explain something of the campus activities and so on, and so I did this. But before doing anything else, I told them...They were sitting in the auditorium in all these upholstered seats. This was the first time that they had anything like that. The old auditorium upstairs in Main Hall had just the plain wooden chairs, theater chairs of the old-fashioned type. I told them to stand up and sit down in these chairs and see how nice they were. I told them then to be sure to appreciate them because they were the first ones to sit in them because they were all brand new. I reminded them that in 1929 the students had no student union building at all. They had a lot of discussion on campus of whether they would begin to assess themselves money to raise money so they could get a certain amount of a loan, but they would have to have a couple of hundred thousand dollars to pay down and to get the loan.

So, they had a campus campaign for this. I was interested in the campus campaign, and I worked with some of the students to encourage them to go for it, but the students voted it down. They didn't vote to assess themselves one dollar more. They were already paying all the tuition and fees



they wanted to pay. It didn't pass, but for a year they kept talking about it, and in the next year (1930 I think it was) it passed. From 1930 to 1938, the students assessed themselves a dollar each quarter to build a fund that would be the beginning fund for the student union building. So for seven or eight years, the students paid in money, but they didn't have a student union building. It was just into building a fund to build it. I wanted the students to realize that these things didn't happen easily. Many students who gave in money never got to sit in those seats, but now it was done and it was a lovely thing. It seemed so good to have it. That was the building.

Then in 1938 or '39 of that same time, there were a lot of students on campus who were having a difficult time. Especially we noticed, very little was being done. Some girls could work for board and room, or work in the dorms or in the kitchens and so on. We found we could, right where the parking lot is...at the end of 601 Daly Avenue, there was a great big house and this woman would take in students. I bought that house, personally bought it first thinking that we could make it a co-op for students to organize their own living. In 1939 or 1940—I guess the beginning of 1940—we had 19 girls signed up to live in this girls co-op house as it was called. Later they called it the Synadelphic—I guess that's a Greek term. But the students who came there, they fixed their own food, they had their room, and they had a big kitchen in the basement. We lived there too. There were 19 girls and they got their board and room for 19 dollars a month. But they did everything themselves. The next year they increased it to 20, but even 20 dollars a month, that indicated how much they struggled. They were well selected. We wanted good students and people who were serious about their studies, but we didn't have any...I forgot what I was going to say. That's one of the things, if anybody's listening, that after you get to be 80 years old, a lot of times this happens to you. You know, you're talking along, and it just disappears.

AP: It happens at 30 too. (laughs)

HB: Does it? All right. Anyhow, I wanted to know how hard those students worked, but I wanted to also say that we found out after the first quarter that they were almost all on the honor roll and they found out they had the highest academic average of any of the living groups on campus. It was called a Synadelphic and I guess it doesn't exist anymore.

EB: No, I think it went on until 1972 somebody said, then the need for it disappeared.

HB: Well, not only that, but they moved the building.

EB: No, but they did that long before 1972.

HB: Did what?

EB: Moved the building, they had another place I think on University [Avenue].

HB: Yes, they tried to carry on. Anyhow, it took some special help, but that's how it began, and that's how it was in 1940 even, you see. Then they had at that time, in addition to the girls co-op

house, they had a bachelor's buying club. Maybe 30 or so young men who had apartments, basement apartments usually, and maybe four or five, six students would live in the apartment and they would fix their own food. The bachelor's buying club and the girls' co-op, they started buying things together. Like they go out to Orchard Homes on a Saturday afternoon in the fall and they would pick up potatoes or dig potatoes, get enough potatoes they could bring home several hundred pounds of potatoes and could keep them for a month. They would also go out there and pick up apples that had fallen and make cider, you know, in the fall, and make a party out of it. So without spending any money, we would have a good time together—the fellows and the girls—gathering the apples and making the cider and having sort of a party. So the bachelor's buying club and the girls co-op, about 100 students in all I guess, worked that way. They sort of worked their way through and fixed their own things and there was no time when it was easy for students. They had a struggle. From the living stand point the girls co-op house or the Synadelphic served certain needs that the students had.

EB: I think that's why this particular reunion has been interesting, because we've met several of the girls who were in the co-op.

HB: Back in '45.

AP: Is that right?

HB: Yes, yes.

EB: They were in the co-op, so we had a special feeling for them and kept in touch with them all through these years you know.

HB: Alice Ritz who was the class of '41 and Kenny Bangs who was class of '41, they were all here. Some of the people who were our first students in the girls co-op house and the bachelor's buying club are here right now for their 50th [reunion]. Imagine that, 50 years ago? (laughs) I don't know how it is now for living, but [then] it was a difficult struggle. But they made fun out of nothing in terms of money expenditures. They'd have a pretty good time and I can remember gathering the potatoes and gathering the apples, and crushing the apples for making cider. They had some good times. That's from the stand point of just how they struggled to live. On campus a lot of students worked.

I worked some at the library too, and I enjoyed that, as far as my student years. I majored in sociology and was pretty high with my major professor, and I got along all right with him but Burley Miller was my favorite. He was a very good lecturer, and he was interested in students. He served, in a way, as the dean of men as well. He was a professor of history, I guess. I worked in the library quite a bit, shelving books and so on, whatever they have to do in a library, but Miss Catherine White, she was sort of my boss. I liked her very much.

Dean Jesse, he was the dean of the faculty, I suppose. He was a little bit more severe, everybody

was sort of scared of him.

AP: Why?

HB: Well, he was kind of rough and tough and pretty demanding in a sense. I remember I was always on the welcoming committee to the freshmen and he, along with some of the other professors, had certain jokes they would tell. These jokes, they seemed sort of cute the first time you heard them, but if you took several courses from him he'd have the same jokes for the students. If I took three courses, by the time I heard the joke the third time, people would look at me who had heard the joke for the first time and say, "Why don't you laugh?" One of the things that Jesse would say was, "Well a couple came down and their son was going to be a football player, and the football players had to have a science test to qualify for getting on the football team. In order to pass the test..."—Old Dr. Jesse told this story year after year welcoming the freshman. It was sort of the way it was. He made some jokes too. But, he continued—"This freshman boy had to take the test before he could get on the football team. There were two questions on the test, and he had to make 50 percent on the test to pass it. The student's first question was, 'What is the chemical formula for sugar?' The student said, 'I don't know,' which was right. The second question was, 'What is the color of blue paper?'. He said, 'Pink,' which was wrong, but he got 50 percent of the exam right, because when he said 'I don't know,' that was right, he didn't know!" (laughs)

AP: Oh I see.

HB: Anyhow, he had to struggle pretty hard to make a joke out of something. That was part of student life. I enjoyed more, I guess, my athletics, I wasn't out for football, I wasn't for basketball, I went out for track. I loved to run and I ran pretty well, but I never was really a winner. One time when we had a meet, I think maybe in my senior year...We played in the Pacific conference with California, Washington, and Oregon. We had tough competition. I was in the half mile, and Bud Grover who was here. I ran with him, and he was a pretty good half miler. I was pretty good too, but not good enough to be a winner in this type of competition. I thought I was good enough, and the closest I got to some kind of recognition in the *Kaimin* was I showed up. Is that still the name of the paper?

AP: Yes.

HB: One time there were 15 or 20 people running in this race—the first five won points. I happened at that time to be the sixth as they crossed the finish line. So, they named the first five winners and then they said, "Baty also ran." (laughs) That's the closest I ever got to some recognition for my physical athletics activities. (laughs)

AP: That's all they said? (laughs)

HB: I don't know what more I can say. I got through the university, and I didn't graduate with

honors and my brother did. Our son, who graduated in '59 here, he was a good scholar. He got a Rhodes Scholarship one year, but he was a better scholar and had a better background because I helped him to have a good academic background and he always did well.

AP: Now you also taught here?

HB: Yes, but that was much later you see. I came back in 1938 as the director of the School of Religion, and I had that until 1947 for nine years. In the meantime I completed the work for my doctorate. When I was here in the School of Religion, I wasn't so much interested... Maybe I was a disappointment to the people who are interested in classifying people or seeing whether they are Methodists or Catholics or something else. I was interested in religion as a universal thing of man to...

EB: Search for meaning, I guess?

HB: Well, but to try to understand what goes on and why, all over the world people have some kind of religion and many different kinds of religion and yet basically many of them have the value systems. I guess I taught more in terms of cultural anthropology than in terms of denominational or that kind of religion, whether Baptists, or Methodists, or Catholics, or Protestant. Hugh Herbert, who was a Methodist pastor here about 40 years back, he was one of my students and one of the best students I ever had. But, I had quite a few students...

EB: He [Hugh Herbert] graduated in '41.

HB: Yes, he lived with us a while. Anyway, I designed a course that became really very popular. Where the School of Religion had little courses in the past, I designed this course by having a questionnaire that we worked on for a year. I talked with students and said, "If you were wanting to take a course in religion designed to fit your needs and interests, what would you want included in it?" We took this questionnaire to maybe 300 or 400 students who filled it out, and we put together a course which you might call a "World Religion Course" or "Religions of Mankind." We started with every kind of thing that people have, but in the last three weeks of the quarter we had the theme "I build my own religion" regardless of all these other things that we had studied. What people thought and why they do things, but what has meaning to me. We designed this course and students liked it. I don't know whether they have any courses like it still. But the School of Religion from that time, became more like a department of philosophy.

EB: Well, it became part of the university curriculum, the university supported it. Up to that time, it had been supported by churches in the state.

AB: Oh really?

HB: When I put the study of religion on the same basis you would put studying history or anything else, then it was something the university could support and did support for many years. I haven't

checked to see what goes on now because I think about five or six years ago they kind of cut down on it. That's another problem. I've jumped all around.

AP: Oh, that's fine.

EB: I don't know where to jump next. What else now? Are there some other things? I was thinking about the days in the co-op when we lived there with the co-op girls. We did lots of entertaining, that was one thing that we did. We had musical groups from different churches, and I thought to myself (unintelligible). My major was psychology, and Franklin O. Smith was the professor. Anyone who was in the university at that time...

[End of Tape 1, Side B]

[Tape 2, Side A]

EB: ...to my notion, he was an unusual professor because he made the students feel very much at home. You didn't feel embarrassed or anything. I remember once we had to say where we were from to get acquainted with different members of your class, and I remember one student said he was Bob Donkey from Fishtail. I thought to myself, That's really peculiar, do you think anyone would really have that name or be from that place? Then I found out there was a Fishtail in Montana.

HB: And also a Two Dot.

AP: I knew about Two Dot, but I've never heard of Fishtail.

EB: In those days, this impresses me as far as students now are concerned compared to students of the old time, we were very isolated growing up. We were isolated. We didn't have cars, we didn't have radio, we didn't have TV. We didn't have any of those things, you see, that bring communication close to people.

HB: Unsophisticated.

EB: You were really confined to a very small area, comparatively speaking. So, we weren't aware. It was after I graduated from the university that I finally went to Yellowstone Park. That was where Harvey was driving a bus, in Yellowstone Park, so we kept a communication going. I never got to Glacier until I taught school up in Shelby, Montana. You see, we didn't get around. The way now students have the ability to take your junior year abroad or your junior year transferring to another university and then coming back to graduate with your own class—all of those things were just unknown. People didn't do that, that's all. The things that were open to women, especially, teaching and nursing.

HB: And home economics.

EB: Home economics and from the stand point of teaching.

HB: Another thing we were interested in in our college days was the International Club. Now we were quite international minded and the International Club was pretty active on campus. Alex Steppanzoff was here.

EB: He's still the director of the band.

HB: When I came here as a freshman, I think he was maybe a junior, but I was a student with him back in those years. He was very good in athletics, but also good in music, and he was the head—along with other people—of the International Club. We had 30 or 40 students.

EB: That was a good organization.

HB: It was strong and it gave a flavor, but there were a lot of people at that time who thought to be interested in international students or international things was not really proper.

EB: It wasn't "American".

HB: Yes, it was "un-American". Now it is much more the common thing to study abroad and things like that. I don't remember any blacks. We had a few Filipinos back in those years, but very few international students. Alex Stepanzoff and his brother [Victor] from Harmon—

HB: Harmon, Russia. They came from the Pacific Coast of Russia. He was very active in the International Club. It was a live thing with maybe 30 or 40 members. There was no academic or university encouragement of international studies. I was interested in that, but there was no way to take hold, in a scholarly way, of world affairs. Burley Miller was maybe the first to come close or something to give background, but the mood of the campus was not one to welcome students who were different. Bob Donkey from Fishtail. We didn't have very many Native American students either and not much help for them. I don't know if these were ostracized, but then there was no reaching out to make the university community a world community.

EB: The students were so isolated that you weren't really aware of anything but just yourself and your immediate friends, and there weren't opportunities open. In looking forward to the future and what will be in the next ten years, you just wonder maybe we'll even have things much more than all of these electronic devices, which I fail to understand completely. Now instead of taking a typewriter to the university, you take your computer. Things like that have changed so radically that well, it's just hard to comprehend, that's all.

The students nowadays, it seems to me, are much more sophisticated—much more sophisticated and much more at ease anywhere they go. They have, I think, much more self-assurance and more of an idea of what they want perhaps. There again, I feel there has been too much emphasis, of course, that's from my personal feeling, too much emphasis on money and salary and material things. I just can't go for that. I think people should make their life, not just a living. After we retired, we established the Center for Cross Cultural Communications in Mexico. Ever since we've retired, we've been spending six months down in Patzcuaro, Mexico, which is half way between Mexico City and Guadalajara.

AP: Wonderful!

EB: Well, you see, after we left Missoula, we went to Beirut, Lebanon, and were there for seven years. While we were at the University of Beirut, we became—Harvey especially—aware of what happens when people come to another culture without having any cultural understanding. So he felt when we go back to the States, I'm going to start an international program to train graduate students who want to go overseas. We eventually came to Bozeman [Montana], so we were in

Bozeman in 1954 when we came back from Beirut. When we were in Bozeman he had to find a place where he could take his students to experience something. He would have loved to have taken them back to Beirut, but that was too far and too expensive. He found there was a United Nations setup right in Mexico City and right in Mexico in Patzquaro where the United Nations had established what they called "Crafal." That was a center for training Latin Americans in community development. That was the kind of program that Harvey wanted so he got in touch with them and their director said they would welcome his students. So the students from Montana, the graduate student from Bozeman went down to Crafal and lived for the winter quarter, which was really great, at this center.

At Crafal, the public relations person was a Carolina Mugica. She was the widow of General Mugica, who was in the Cabinet when Cardenas was president in 1934 to '40. A few years ago they celebrated Mugica's 100th birthday, and now his name is up in gold letters in the (unintelligible) in Mexico City. He was one of the persons who helped to write the constitution for Mexico. He was one of the ones who owned the gardeners that began to take these huge land safes (?) and be a heedo system, so that the people who worked on the land could not own it, but they could use it for their lifetime and their descendants. They couldn't sell it, they couldn't rent it, but as long as they worked it, it was theirs and they could raise their corn and their beans. That was because of his—there again, politics—association. He would have been the next president of Mexico, but because of Cardenas, during his administration they expropriated the oil—nationalized the oil—and so the oil companies from the States were out of it.

A few years ago now, ten years I guess, they paid for the oil. They didn't just take the property away from the United States oil companies. They compensated them and when they made the final compensation, they asked Carolina to make the major address, Carolina Mugica, because her husband had been so active in that heedo work. He died in 1954. Carolina was the public relations person for this Crafal, so when we got down there, she gave her land to Harvey and to the students for their experimental work raising crops and whatnot, so that they could determine how they could best help the local economy and the local farmers, (the camposinos), and what was best for that area. They experimented and had demonstrations of what they were doing. It was all very exciting. Now, just this last year, Carolina celebrated her 86th birthday, and she is still going strong. She has done so much with getting women organized and ready to vote. Of course, she feels that the present president of Mexico is doing a pretty good job in incorporating some of the ideas that the Cardenas had. Carlos's son is the Cardenas who ran for president too, in Mexico at the last election. That was General Carlos's son. The son was governor of Michoacan just until the last...

HB: A lot of our life has been, in the 30 years since I have retired, has nothing to do with Montana and the University of Montana.

EB: But this is Bozeman and with the students. Then for a while, for five years the Spanish students from Bozeman and Missoula, they came down for a quarter. After doing that at the center for cultural exchange, then after the five year period and all of the professors had an opportunity to—



HB: ...spend a winter quarter down there. Stan Rose and Tony Beltrom and Rhett, they were all down there with groups of students you see, from the university here.

EB: Bozeman cooperated. Then they changed and decided to take their students to Spain and so that is what they have been doing since.

HB: That's quite a deal. A lot of them wanted to go where they wanted to go and take students with them, which is all right too.

EB: During the early 1970s—that's when he retired, 1971—the students did come down for that five year period. Now we still have groups of high school students too, and some people who are just on special, personal study—getting a doctorate in some field and want to be down in Mexico. It's just the contact with the Mexican culture that makes me see how much we still have to learn and how much we can get from other cultures by being among the people and learning about their different attitudes. Now how much more they are emphasizing education and how their education system is really sad.

HB: Well, in some ways. In some ways, they may be ahead of us.

EB: But the thing of it is, often they'll have not just a trained person. Some of this is good. They'll take someone who is a professional person, and he will give some of his time to teaching, but then if something else comes on, teaching is the second thing that he does. It isn't any definite thing, so you don't have the consistency of regularity or concentration. The conditions in the rural Mexico are of such a nature that many of the students, many of the young people, they don't have the clothes, they can't buy the shoes, they can't buy the books. Although the education is free, they still have to be able to...they can't go.

The thing that impresses me now is the young people. Getting around the world as they are, we are more conscious that this is a world, this is a global culture, we better do something about getting together, because we have to live together. I think that that is the important thing, to learn to respect each other and appreciate the variety and not try to make everybody like us. I think that would be horrible if everyone were like us. Some of these cultures of such longstanding...They've even found out the grains that the Peruvians lived on, long before the Spaniards came. They are beginning now in health food stores to sell (unintelligible) and amaranth and those were the grains...They are relatives of our lamb's quarter and our red root greens. They grew up high in the Peruvian mountains, and they were the staple foods for the people. Now in Mexico there is a lot of emphasis on herbal medicine, and they are way ahead of us in the use of natural things for medicine. So, we have so much to learn! But it's exciting, and I think that for the young people the world is ahead of them. I mean, it is just right there and to become a part of it is really something that I feel that all young people should be inspired to do.

HB: I think that they have an opportunity and almost a necessity to think in world terms rather

than in local terms as we did when we grew up. When we came back from Beirut in 1954 after being over there for seven years, we visited one night with a friend in his home in Boston who had been teaching in Beirut. When we got ready to go the next morning, we had our car and our camper trailer and our four kids, but this professor was ready to retire but his father lived with him and he was 90 years old. It just showed something of the world view of them. When we got ready to go at about nine o'clock after breakfast, we looked for the grandfather and couldn't find him. Finally we went out to the car anyhow, and he was sitting in the driver's seat and he said, "I'd like to go with you! I'd like to go with you!"

I said, "Well, that would be fine if you could."

He said, "I took a trip once from Boston here." That's where he had grown up. He said, "I went way out west".

I said, "Where did you go?" I thought maybe to Montana or Washington.

He said, "Clear out beyond the Hudson!" (laughs)

The world view of people has changed, but it presents a challenge and an opportunity.

EB: I remember when I taught after finishing here—we've got to go, I know—but after getting my degree in psychology and a minor in English history, and music, I got a teaching job up in Shelby. Fourteen hundred dollars a year! That was one of the best paid jobs in Montana. Then, after teaching a couple of years, I really wanted to do social work, so I went back to the New York School of Social Work. There, that was something! It was a broadening experience. That's another thing that gave me a feeling that you need to live in a different type of culture. Then this little thing would stick in my memory, it was from my sixth grade reader, "Men look to the east for the rising sun, but they look to the crimson west for the things that are done." It just seemed to me that that was so typical. Easterners to my notion, they knew their grandparents, they knew their great-grandparents. They were so well established. They said out west of the Mississippi you were fortunate if you knew who your grandparents were because it was such a new area, a new country. So, I just think "Men look to the west for the things that are done," and that's pioneer spirit! It's something that Montana has had to offer for its students, the idea that you can do almost anything you want to do if you just put yourself into it, but it should have value that is more than just self. I think now there is a tendency to be too much concerned with one's self instead of getting into something that is beyond one's self, that has real social value.

[End of Interview]