

Henry and Catherine Horn
Interview by Elizabeth Bettenhausen
January 16, 1998

Elizabeth [00:00:01] Cambridge, Massachusetts. We are sitting in the very comfortable living room of Catherine and Henry Horn looking out the windows at a combination of sleet, slush, snow, rain, hail and whatever else wants to fall on the world this morning. I am asking this morning questions about University Lutheran Church and Catherine and Henry's experience there over the past years, especially related to the building in which we now worship and serve and do various forms of ministry. So as we were ambling into this this morning before I turned the machine on, Henry, you were talking just now about different experiences at different periods in University Lutheran Church. And I'm really interested to begin this conversation, which may last for hours or days, depending on what we decide to do. I'm really interested in hearing from both of you to start this reflection. Where were you in 1950 when the cornerstone of the current building went down at UniLu, and when did you then join the congregation? I'm curious about that transition.

Henry [00:01:21] We were in Augusta, Georgia, and we were very happy. I was pastor of the Lutheran Church of the Resurrection, which is a wonderful congregation with one problem, a racial problem. And it was the racial problem that booted me out, really. I left of my own free will, mainly because I had been connected with this congregation in that my father founded the congregation in Ithaca, New York, at Cornell, and attempted to form this with sending a pastor here in 1917. So I'm always conscious of the two congregations being a type of mission in the University, calling themselves Associations so they wouldn't be mixed up with congregations so that they were kind of free congregations to do their own mission. And that mission alone was supposed to be the thing they were to do.

Elizabeth [00:02:38] The two congregations being Ithaca and UniLu or Ithaca and Augusta?

Henry [00:02:43] Ithaca and UniLu. And so and the pastor here at that time was Edmund Steimle who was one of my best friends. And we were both recipients of \$5,000 when a rich lady from the Church of the Advent, which was his congregation in New York City, in which he grew up in New York City, he grew up in New York City, and I grew up in Ithaca, New York. And we were dear friends. And when he became pastor of University Lutheran Church in 1940, coming from there, from Jersey City, I kept up with everything that was happening at UniLu. Catherine, as a student at Cornell, went around through the New York and New England area speaking for the appeal for the Cambridge work to keep it afloat.

Elizabeth [00:03:45] in which which decade was this, Catherine?

Henry [00:03:49] '30s.

Catherine [00:03:50] The late 30s.

Elizabeth [00:03:54] And how many of you were doing that work in New England area to raise the money for this campus?

Catherine [00:04:01] We were not in the New England area. This was the New York New England Synod, which at that time was one. And most of us did our appeal presentations in New York. But I couldn't tell you how many. In those days we didn't organize things so beautifully. We just sort of talked about and then said, Let's do it. And we did it.

Henry [00:04:30] I'm getting out of the line here. But the New York and New England Synod ...there's never been a history written of New York-New England Synod. It started up and my father was one of the starters. And Dr. Steimle, Ed's father, was also a starter.

Elizabeth [00:04:49] And this was a synod in the...

Henry [00:04:52] In the ULCA. ULCA. And it was one of the few synods that were organized late in order to do English-speaking work.

Catherine [00:05:04] Here we go again.

Henry [00:05:05] And work instead of with church colleges, which were inherited from the past with universities and the New York and New England Synod had a number of congregations that were interested in this affair and who supported the work here at Cambridge and at Ithaca. And my father was chair of the committee on Pastors for students starting out with.

Elizabeth [00:05:53] With the whole synod?

Henry [00:05:54] The whole synod, but it was a small synod. It's a very small synod, but with big churches that had the best money so that churches in New York State supported Cambridge and what was going on in New England. He was president of the Synod and he organized a students pastor committee, which he guided and became the chairman of after he gave up the presidency of Synod and which elected him to be the first resident pastor at Cornell in 1917.

Elizabeth [00:06:36] Now I have a question about that. [There seems to be some missing audio.] Keep going.

Catherine [00:06:41] You use the term fight. It's not a fight. There was never really a fight. It's an attitude about.

Henry [00:06:50] It has been a fight in the church to get people to understand what a free association attached to a mission of the church can do if it's allowed to do it. The church constantly sets up a model congregation and wants everybody to go there. And we went through that period of being forced into a model congregation when the LCA came into existence, and then when the ELCA came into existence and now we're

Catherine [00:07:33] Starting all over again.

Henry [00:07:34] We're a normal congregation. The association has left us somehow.

Elizabeth [00:07:44] For people who will be listening to the tape over the next decades, explain what would be in an association model that isn't in a regular local congregation model. What's the difference between the two?

Catherine [00:08:00] How long is your tape?

Elizabeth [00:08:02] Very long.,

Henry [00:08:05] Well, that's a very difficult question. Let's say this sociologically a congregation has a certain sociological life and history. It starts out with mission. Everybody's anxious about mission. Lord, let me tell you a story. There was once a lighthouse on the eastern coast and people gathered around the lighthouse to give help to people who were shipwrecked that came to the area, and the word about them went far and wide about this place that was carrying on this wonderful mission. And it became the thing to join this thing. And then they began to become like a normal group for people and they forgot their mission and they were no longer going out in boats and looking for people who were shipwrecked. And the last story of that thing is that people got a hold of the mission again and started a new one. Well, it just sounds I

Elizabeth [00:09:38] I'm going to play cisciple Henry and say, now what does this story mean? Because I'm curious about what the equivalent in an association model, what is the equivalent of shipwrecked people?

Henry [00:09:55] Well, in those days it was very clear. In those days for a Lutheran from what had been an immigrant scene of two generations ago, up to two generations ago, when a Lutheran family started college and went to a university, they were alone. They looked around for another Lutheran and somebody that had the same experience and there was nobody there. And they looked around for a church which used the English language. There weren't. There were none.,

Catherine [00:10:43] Oh, there were, but they were Episcopalian, Presbyterian, whatever else. But they were not Lutheran.

Henry [00:10:49] That's right. So the lighthouse crew were those who were in the Lutheran thing, for instance, in these letters of my father instructing people what to do and instructing a pastor to go and visit Smith and Mount Holyoke and to go, first of all, to the YMCA, the YWCA, and make a contact and see whether as a Lutheran, he could find out some Lutheran people there and and hitch them up with each other and see whether sometime maybe among the speakers at the University there could be a Lutheran and find out what Lutheran faculty were there and bring about a a Lutheran witness. That's the best way that I can explain it. And that is exactly what was done by the New York and New England Synod. And when they came here to Cambridge, the story is that the first thing they did was to set up a pastor, a chaplain. In those days, the chaplains were the campus ministers that came back from the war, and they were the campus ministers. And you would set up a chaplain and the chaplain would usually be unmarried; not always, sometimes married.

Catherine [00:12:30] It helped.

Henry [00:12:31] It helped. Yeah, it..

Catherine [00:12:33] If you were good looking, unmarried. If he went to Smith and Holyoke.,

Henry [00:12:37] Well, okay. The chaplain would go around to these various colleges and do those sorts of things and would probably get a Lutheran club and in greater Boston in 1913, they established a Lutheran club at Harvard. And the Lutheran Club at Harvard was supposed to reach out to the Lutheran students in the other colleges at least once a year and have a gathering together.

Elizabeth [00:13:11] Were there other denominational clubs as well?

Henry [00:13:16] There were other clubs. The Episcopalians had the Canterbury Club, and they still do have Canterbury Club because they had the liturgy, which was something that they wanted their students to understand. The middle Protestants were the YMCA, they were the YMCA and the YWCA. And they had their own. It was very little problem between the denominations that were in the YMCA and the YWCA, But we came into the YMCA. Who is this? especially at the time of the war, which was right then. And we were Germans and we were part of the enemy.

Elizabeth [00:14:07] Were most of the Lutherans in the New England area German immigrants?

Henry [00:14:15] No, the Lutherans in the New England area were Swedish immigrants, largely Finnish and Danish and Norwegian, but not too many Norwegians, not too many Danes, quite a few Finns, but a huge number, well, the biggest number were Augustana, were Swedes.,

Catherine [00:14:38] But that was the New England Synod.

Henry [00:14:40] There wasn't any New England Synod. No.,

Catherine [00:14:43] No, but I meant that was in New England.

Henry [00:14:46] They were they were national bodies. But Augustana was by far the strongest. And they had a New England conference. So when I came in 1953, one of the first things I did was to make contact with the Swedes, the Augustana, and I made contact with them and they actually gave us money so that our staff could increase for campus ministry. And that's how we got a woman on our staff, Connie Parvey.,

Elizabeth [00:15:18] I need some more information about going back a bit there with thinking about World War One and Two. And I know from growing up German in the Dakotas what the the antipathy was to us as Germans. We never learned German as children because that was not what assimilation entailed for my family and culture out there in the Midwest. Were most of the chaplains who came back from the military then German Lutherans? U.S. German immigrant Lutherans or how did when you mentioned

the antipathy toward Germany after the war and Germans, therefore, how did that play out here? And just curious about.

Henry [00:16:04] Well, here we didn't have that Midwestern thing because the Midwestern immigrations were of the 19th century, the late 19th century, and ours were the 18th century. So we had 100 years of this. So I think of the chaplains who came back from the war and were campus pastors.

Catherine [00:16:35] Sam Trexler?

Henry [00:16:37] Sam Trexler, he was from Trexlertown in Pennsylvania. He was a Pennsylvania German. But if you would talk to,

Catherine [00:16:44] Holy mackerel.

Henry [00:16:45] talk to him as a German.

Catherine [00:16:47] Oh, my God.

Henry [00:16:49] He was pure New York. [simulated New York accent]

Catherine [00:16:52] He would shoot you down in a minute just by looking at you.

Henry [00:16:56] And Dr. Keever, who was the one in Boston who was here at UniLu right after the war, Dr. Keever was as gentle a Southerner as you and me, and we wouldn't think of him as German, nor would anybody think of him as German.

Catherine [00:17:14] Except people on the outer fringe for whom there was a stereotypical view of Lutherans.

Henry [00:17:22] Yeah. For instance, my father was from Charleston, South Carolina. He was a Southerner, and he was already six generations in this country. And he was very proud of his American citizenship. He would never consider himself German because half of our family is Scotch-Irish, Greggs MacGregor, and they were Presbyterians. And that is the mix that UniLu was when it was organized. There were Pennsylvanians, there were a lot of Pennsylvanians who were Pennsylvania Germans and second generation in this country, Germans, 19th century. There were Nova Scotians, a lot of Nova Scotians and the Nova Scotians were were from colonial days. But Germans, they basically from Germany. That was the type of mix we had here. They're American, you could say there were American Lutherans who were kind of passionate about the American part. You can't understand UniLu, unless you understand that this is a congregation that has had the common service, the American Lutheran Service, which comes from 1888, all in New England. And it's the only one that has it. And people came here wanting that service. So those are the things. And it was hard for me when I first came here to unite those from Pennsylvania and those from Nova Scotia. I don't dare to go very much farther.

Elizabeth [00:19:15] I'm really completely ignorant on that one. I had no idea there was a Nova Scotian tradition there.

Catherine [00:19:19] Oh brother,.

Elizabeth [00:19:20] Let me ask, if you don't care to be specific, what is that encounter? What characterizes the encounter between those two traditions, those two cultures?

Henry [00:19:36] Things like do you raise the money for your church by fairs or by benevolent giving? Social class. Very, very really. That kept up through the 50s here,.

Elizabeth [00:20:04] Would both of you, describe that a bit more and its specifics. What class differences were there and how did they manifest themselves?

Henry [00:20:13] The Nova Scotians came down here to Boston by the boatload to make their first start in business. And then as young people, many of them, and they were secretaries. They were all in blue collar and blue collar jobs and so on. The Pennsylvanians came up here in and got into the leather business. They were very strong, but they were the ones that sold the leather and were quite above the others in status and so on. And then you had the few Pennsylvanians that had gone to college. The first generation in college,.

Elizabeth [00:21:13] Catherine, I want to ask the question, your experience at that time, how would you characterize those three different groups?,

Catherine [00:21:21] I didn't pay that much attention to that sort of stuff.

Elizabeth [00:21:25] Do you think it showed up in terms of the life of the congregation? Did all the families?.

Catherine [00:21:35] Yeah, see, you were more sensitive to that sort of thing than I was,.

Henry [00:21:40] Yeah. To visit them.

Catherine [00:21:41] I didn't go around and visit anybody. I was too busy changing diapers. So I was not aware of that sort of thing. I was very much aware of differences. I would have to say, between people who were into academia versus those who weren't. And the reason that I was sensitive to that is that that was what I had experienced in my own home. And I felt there was frequently a bit of tension in between people who had not gone to college, whose kids were not in college. And I felt that there was a mix at UniLu, but there was a type of wariness and I suppose I was aware of that more because that's what I had grown up with.

Elizabeth [00:22:54] Growing up with it. How did it.

Catherine [00:22:57] In that I came from Brooklyn and I came from the same kind of mix of folks that were in business manufacturing versus those few that had kids who were going to college. I can't remember anybody in the congregation that where I came from as having gone to college, although there were some of my contemporaries who were attending. But I could almost, if it took time enough, count off. On one hand, the kids that were in college when I went,.

Elizabeth [00:23:44] Let me ask you a question about this, and this really intrigues me. How is the ministry that was set up as an association for campus ministry or for ministry with students? How did so many people from different working class groups come into the association, the community or congregation? That I'm curious about.

Henry [00:24:06] I think, well. This is a long story, but the model that was attempted, you've got to understand that the two congregations at Ithaca and at Cambridge underwent a similar development. But Ithaca was first. And it's interesting that when we started to organize Cambridge, it was under the students' pastor committee of Synod not home missions of congregation but under the students Pastor and it was required by the Synod that they have Cambridge or the Lutheran Association of Greater Boston is what was called have the same constitution, bringing together the students and a resident congregation because it was so successful at that time in Ithaca. That has been a genie on the back of a place which is quite different. Harvard Square is not different.

Henry [00:25:28] We are so different. But this was what Norman Goehring, who was the pastor at that time, had to do. Why did he have to do that? That was because of the history of the place. What we tried to do and the first starting of of UniLu, was students gathering together in Sunday school out on Fresh Pond Parkway.

Elizabeth [00:26:02] Is this the 1913 gathering?,

Henry [00:26:06] Before that, among the students I said in the first of UniLu, but among the students was the student group. And that student group had to be kept together through all of the years and and the Augustana pastor down here Faith Lutheran Church and the one at Saint Mark's Lutheran Church over in Dudley Station, because they could go back and forth. Those pastors were paid a little bit for keeping up the students.

Elizabeth [00:26:46] this before Goehring came in?,

Henry [00:26:48] Yeah, yeah. They attempted that. The Sunday school began to develop so that it looked as though they could have church services. And they called a pastor "a" something" grannis who were just out of seminary. Very, very gifted guy, but very stiff. And he tried to pull this thing together in a congregation. And you find from the letters in this book from my father that the main problem available was money. The Synod didn't have any money, and he was afraid to have an every member canvass. He was afraid to talk money and afraid to gather money. And so he didn't get his salary. And so he left. And the question was left, what do we do to pick up these pieces? Do we pick up the Sunday School and see whether we can attach it to one of our churches and just forget it and just say that we've got a Swedish church and and ultimately it will become English and we'll have a church in Cambridge. Or do we provide a ministry to Harvard students? And for a couple of years they tried both and they got the guy by the name of Keever[?], who was at Ithaca, who had been at Ithaca for a little while and was a splendid guy and was a chaplain. And they brought him here and residents to see whether he could pull together both. And I don't know what happened. The years that are very cloudy are the years from 1920 to 1925. But in those years there was nobody. And then they decided to make another start at it, but they would start from the basis of their experience. And from in the New York and New England Synod, from the Student Pastors Committee rather than home missions, so that the associational thing would be

now the next the next big thing was this little group of resident people and students that got to know each other, who liked each other and worked together. They had as part of their program from 1928 on. So the social, social part outings and so on. And they got to know each other. And it was a group such as the Gilman's described and the Halfmans and so on, and their families were very important in it. But Pastor Goehring got discouraged more and more, and finally he went over to the Episcopal Church. But in the last part of his ministry, or just after he left, there was a big crisis over at Saint Mark's Congregation in Roxbury. And I don't know the number of families that came over to UniLu but 15 families at least, and most of them are were Nova Scotia, not all Nova Scotians and Pennsylvanian. And they formed the heart of the congregation at the time when Ed Steimle came here and Ed Steimle came here in 1940. And Ed Steimle. You knew Ed Steimle. Yes.

Elizabeth [00:30:35] Yes, mostly...

Catherine [00:30:39] You forget how young she is, dear

Henry [00:30:40] I know, But he built a congregation with his preaching. It was just outstanding preaching. And in those days, you you couldn't hear a decent sermon anywhere.

Catherine [00:30:56] You're going to be shot when you walk out of the house.,

Henry [00:31:01] it's true..

Elizabeth [00:31:02] I want to hear why.

Catherine [00:31:04] For making a crack like that, for heaven's sake, Think of all the people who thought they were good stuff. Go ahead.

Henry [00:31:14] But that's the reality of it. And people came and the English liturgy. The English liturgy and a sermon that was short.

Elizabeth [00:31:26] I've heard different numbers for what constituted short. Short is.,

Henry [00:31:33] you felt that it was short., You can usually tell. I mean, it was well prepared. And he started at the beginning and he went on to the end. And the end came very shortly as far as you know.

Catherine [00:31:51] That's a good question and we must ask David about that. Uh, so I mean, she can cut the tape at any time

Henry [00:32:00] The Gillmans have a whole bunch of tapes and they sent them to my son, who is their editor, Ed Steimle's in-laws.

Catherine [00:32:13] He married Roslyn Steimle, the daughter. They have promised to get them into modern tape so that they can be heard. They're on the old tapes.,

Catherine [00:32:26] I'll tell a little anecdote. About how you just learned about Dave preaching his sermon.,

Henry [00:32:34] Oh yeah. I talked to my son over the phone just recently and see how he's doing, and he said he had an interesting experience. This pastor went off after Christmas for a little rest and put it in the hands of the assistant pastor who came down with a cold. There was nobody there. And so they asked him to preach.,

Catherine [00:33:04] That's Dave, who's an entomologist.

[00:33:06] He preached the sermons, and so he got out the sermon of Ed Steimle on the Holy Innocents Day and read it and it just came out fine with that.,

Catherine [00:33:23] Well that tells how long it is, though..

Elizabeth [00:33:27] in the 40s when Steimle and family came to UniLu and the war was on. I've been looking at some of the history. The planning for a building is a decades upon, decades upon decades planning. And I was intrigued to speculate and I want to check out whether if there's any truth in it or not to speculate that the economic revival in the United States after World War Two was part of the reason that it really became possible to move into an actual planning and then building program. Is that just off the wall or.?

Henry [00:34:11] That's true. During the 30s it was impossible. And yeah.,

Catherine [00:34:15] That was Depression Time

Henry [00:34:17] During time that Goehring was here. First of all, Goehring was chicken as far as money was concerned. He didn't like to ask for it, but given that, the whole thing was loaded against him.

Catherine [00:34:31] It was Depression. I mean.

Henry [00:34:33] He came I remember he was at my father's house well, in our house. And he was weeping at the table, really, because it couldn't do the way it would have done. We burned our mortgage when we dedicated the church. And but my father was an activist in the church. And he believed in stewardship. He believed in asking people for money. He raised the money along with Bill Steckel[?], who was a banker from Rochester, who--my brother Bill married his daughter. But Bill Steckel was a great layman; you can ask Martin Gilman about Bill Steckel, and he'll tell you. But he was one of these great laymen who could raise money, but he did it for the Cornell work, but he couldn't do it for the Cambridge one. Just couldn't do it. Nor could these people. They just...there were perhaps two families that had one. One had a store, and he owned the parsonage and he had a little money, but he.

Catherine [00:35:52] He needed the money later. And sold the parsonage.

Henry [00:35:56] As soon as Steimle moved out of the parsonage, he sold the parsonage just to cover his debts and so on. So it was that level. And the Ottos owned the place on

Newburyport, which you look at it and say, Boy, they're really in on it, but they're poor really. And they, they were on this show[?], so nobody had any money. And secondly, they hadn't been taught to give the people from Nova Scotia gave pennies. But it is true that that's the way they did...[break in the tape]

Henry [00:36:46] ...Hermitage. Yeah.

Catherine [00:36:46] I mean, you.

Henry [00:36:49] The members of the congregation decided they couldn't afford the church as it was going up, and so they would put off parts of the building to be completed later. And then they said they would give the work. And when I came in 1953, the Alumni Room wasn't finished. They put on the paneling and everything themselves and did all of this work themselves and then they had to fix up a parsonage for us of the place down there. They had to do it and they ran out of energy while they were doing it and they left it half done and they left the church, half done. And there were leaks and everything right from the start. We had trouble with the building and I couldn't say anything because they've just done this marvelous job of getting up a building. They've just gotten up the building, but they had no furniture and we got folding chairs in threes, the heavy lead[?] and we'd have to have them downstairs for Sunday School and then we'd have to.

Catherine [00:38:08] Lug 'em up.!

Henry [00:38:09] I had to lug them up! Lug up these chairs for the Forums. And the Forums were usually 50 and 60.

Elizabeth [00:38:17] They were in the Alumni Room

Henry [00:38:19] It was just jammed. The people were there. But what the pastor had to do: there was no regular Sexton, there was no secretary, there was the church. But where do we go? I was supposed to provide the program. Well, the program had been cut during the time that the church was being built and so forth. It had been cut drastically.

Elizabeth [00:38:54] For what reasons? Space or time or money or what?

Henry [00:38:59] Space and the time of the pastor. The time of the pastor was supervising the building and so forth. But they had a wonderful students

Catherine [00:39:10] you better believe.

Henry [00:39:11] A nucleus of about 40 students. I am just grateful to them ever since. they carried on and there was a Student Council and the Student Council was in charge of the whole program of the congregation. The board of Directors were responsible for the building and the financing.

Elizabeth [00:39:45] I've heard the phrase the Resident Council. Is that different from the Board of Directors.

Henry [00:39:53] It was the Board of Directors. They called it a Council, and they it gradually developed into the Church Council. Now it's a congregational council. I mean, it's more.

Catherine [00:40:06] We have to follow the rules,.

Henry [00:40:08] We have to follow the rules. But in those times. In those days it was easier. Students were looking for organization. They were very happy for organization and they were happy to take part in organization. I think that went out in about 1967.

Catherine [00:40:31] it comes a revolution.

Henry [00:40:33] With the suspicion of the nstitutions. And I think that was very deep. We didn't give up the Student Council until kids, my latter kids were active in it. And that was a problem because the pastor's kids ought to be the ones that are in charge. The llast two were put in an impossible.

Catherine [00:41:06] Situation.

Henry [00:41:08] And what they were interested in was girls and the social life and what our councilors were interested in was the intellectual life. I don't know that.

Elizabeth [00:41:27] I can very much sympathize with your last two as you're talking,.

Henry [00:41:32] That's where it came in. It didn't talk about [being] PK [Pastor's Kid] And we wouldn't even think of that.

Catherine [00:41:38] We never used the term. I never knew what a PK was, nor did any of our kids until Jean went to Cornell and met up with somebody else who referred to herself as a PK and informed Jean. And from then on, that's all we talked about. Forget it. One thing on this whole Council business, I was thinking that the model was similar to Ithaca's Student Council [and] Board of Directors because it runs in my mind that at Cornell we were the Church Council. The students were.

Henry Sure you were.

Catherine [00:42:21] and you voted on everything that regarded the church except money matters, and you weren't supposed to vote on that unless you were 21 years of age. And it had something to do with the state law. Now, I don't know whether the same obtained in Massachusetts or not.

Henry [00:42:46] Sure.

Elizabeth [00:42:47] Do you think that that rule against voting on financial matters of an organization was a drawback for the students deciding on program? Or how did that.

Catherine [00:43:01] I have to quote Scarlet O'Hara. Except that's not really "Frankly, my dear, we didn't give a damn" because we made the suggestions regarding finance and everything else, and we let those who were 21 or over know how we felt.

Henry [00:43:26] I'm older than 21, excuse me.

Catherine [00:43:29] Therefore the vote was usually whatever it was that we had hoped for. So I don't think that there was any kind of a barrier at all or that we felt out of it. This was the world of finance that was the way it was. Unless you were 21, you had very little legal say in everything and anything. And so that was okay. My feeling was that, again, as a student council, part of the point of having the students run things was as a training session for later on adulthood. I think there was a kind of sneaky, beaky way of keeping you in the church and training you in the ways in which you would need to operate later on. I don't know.

Elizabeth [00:44:42] Do you think that was helpful in when you went around to different places in the Synod to do?.,

Catherine [00:44:53] Yeah. Because I used to emphasize the fact that here we had students who were going out into the wide world, and you're so arrogant when you were a kid and would be better equipped when they got done with their education and that this was a means of keeping them connected with the church and being better able to serve the church and who would be a damn sight smarter than those who had preceded us? I mean, let's face it, that is. And I truly didn't feel that way when I went around. But as I think of the presentations I made. That was the gist of it.

Elizabeth [00:45:53] Did you drive around or take the train ride?

Catherine [00:45:56] Drive? I never had a car.

Elizabeth [00:45:58] So it was bus or train?

Catherine [00:46:00] Oh, you went on a train

Elizabeth [00:46:03] [Coronet?] from Ithaca to Long Island?

Catherine [00:46:06] No, no, no, no, no. That would be too expensive. Do it when you came home for vacation. See, I lived in Brooklyn so you could go out to Long Island then. I can recall. I didn't go to that many places. Three, four. I think of two specific ones where I went out to Hicksville and Farmingdale farming town and farming something or other. And as I say, you're arrogant when you're a certain age. And I spoke in two churches where they were just starting to build. They only had the foundation in the old days. You used to be very cautious. You didn't build a church from the ground up all the way up to the steeple. You built the the foundation, the downstairs first, and you lived in that for God knows how many years. And I talked in two churches out on Long Island where they had only gotten as far as building the foundations and told about this wonderful work at Cambridge and talked about self sacrifice and all that stuff. Nerve. I mean, my gosh. But anyhow, and then I did speak in Rochester. At Stigel's[?] Church, Church of the Reformation. And there I took off from Ithaca on a train. And somebody who had been a

Cornell graduate met me at the train and got me to the church and then took me back to the train again. I came home and that is the way in which you did. We didn't go around by car all that much.

Henry [00:47:53] We ouldn't afford it.

Catherine [00:47:54] I mean, you didn't have the car,

Henry [00:47:56] But the Depression was a Depression. it was really rough. And the church...

Catherine [00:48:03] This is one factor, too, in the building of UniLu, that probably delayed things, too. We were talking later on about the war. I mean, we were done with the Depression. We didn't have the money, but we were into the war. Materials were not available.

Henry [00:48:21] That's right.

Catherine [00:48:22] That's one thing I don't think anybody has much mentioned.. had a tough time.

Henry [00:48:30] They really had.

Catherine [00:48:31] And that's one of the reasons why in this whole campaign thing, I hope that people don't talk about that: they keep talking about the building falling apart and all that stuff. That is kind of a scoff on the folks that built it because they did the very best they could under the circumstances.

Henry [00:48:54] They were playing over their heads. Yeah, that was the type of people we had here. Yeah. Just didn't have..

Henry [00:49:01] academic people. The academic people came in the 50s.

Catherine [00:49:06] There were some.

Henry [00:49:07] and the 60s.,

Elizabeth [00:49:09] I mean, there were a lot of faculty and administration. You mean.?

Henry [00:49:14] No, I mean the in between the staff and the university and.

Elizabeth [00:49:23] Oh I see..

Henry [00:49:25] The graduate student population here. You'd have to look up the figures somewhere. But in the 50s it just mushroomed. What happened in the early 50s, a year after I was here, there was a change in the administration of Harvard, and President Pusey came. And now this change has to be regarded as almost an earthquake. First of all, the sciences took off. They took off with Sputnik and so forth. They just took off. Psychology took off, Social studies took off. Anthropology took off, biology. Molecular

biology took off in the 60s they were like rockets going off in this place and we didn't realize it.

Elizabeth [00:50:29] is that because of his decision, the new president, or just.

Henry [00:50:32] No, no. going back to Pusey. I would say the Pusey issue, the big thing that he did that affected us was here was Harvard, where the president before had been a nonbeliever, an atheist, really an enemy of religion. Conant, a Chemist, just as cold a scientist, as you could. find with regard to the use of science and so on and technology. And suddenly you have President Pusey, who is a member of the executive committee of the World Council of Churches, who knew his way around the denominations and so on, and wanted some sort of ecumenical presence who had he wasn't responsible for it, but it happened at the same time. There was a big movement, the Divinity School, to revive it. It practically died out under Dean Sperry. Dean Sperry was a wonderful guy, but Memorial Church under him and he was a wonderful preacher, too. But it was it was nothing, really. Very few people attended. It was kind of left off. But with the with Pusey, he brings Dr. Buttrick the best preacher in the iworld. Really?

Catherine [00:52:08] He thought.

Henry [00:52:09] He thought but Dr. Buttrick tried to build Madison Avenue Presbyterian Church here. But at any rate, he came to Memorial Church. He brought Tillich as a university professor. He brought Douglas Horton, a churchman, first churchman, to be the head of the Divinity School. He got Stendahl. He brought Dillenberger. He brought. And you have during the 50s first just take the Divinity School. We suddenly we had one one Lutheran in 1953. Bill Skaar.

Catherine [00:52:52] i'd forgotten he was a student.,

Henry [00:52:54] Yeah, he was a student. We had one student there. We had about 50 Lutherans and in the late 50s it just mushroomed. The same thing happened in the college in the class of 1957. When it came, they had changed the administration requirements, the admission requirements, and they were eager to go out after public school graduates especially. And they were especially from the Midwest, they were especially Lutherans from all over the place. And we had a burgeoning of Lutheran students here, really so glad to have the church there because they came into a private school-dominated place and they wanted to find a [lunch spot?], somebody that was friendly to them and busses came in from Wellesley and brought in.

Catherine [00:54:12] Well we got a van too.

Henry [00:54:15] We got a van in the 60s.

Catherine [00:54:18] That's true.

Elizabeth [00:54:19] Were these people coming in the amplitude of Lutherans? Were they primarily undergraduates or also graduate students or academics in your use of the term?

Henry [00:54:30] Not academics, undergraduates, graduates and faculty. And during that time and I don't just say Harvard because MIT, we were very strong.

Catherine [00:54:50] We were stronger in some ways with MIT at a certain period. And you would know better than I just when that was because the head of our student council were MIT people.

Henry [00:55:05] They were MIT and President Johnson.

Catherine [00:55:11] That's right.

Henry [00:55:12] He regarded UniLu as his church. And the provost. Charles Townes, astronomer from Berkeley. He came over to the church. We had a lot of MIT professors, full professors.

Elizabeth [00:55:36] There was sort of at that period a correlation of religion and science that was going on. Did that get somewhat set aside then, when the anti-Vietnam and civil rights violence?

Henry [00:55:50] What do you mean correlation?,

Elizabeth [00:55:52] When I think of what you said about the previous president at Harvard being such an antipathetic person toward religion and a very cold science person, it sounded like he had a sort of a defining force. Therefore, who actually came into the area at Harvard, if not MIT. So elaborate a bit more on how the shift at the end of the 60s took place. But there was in the from '55 on apparently a very strong involvement in religion by academics from all sorts of disciplines or,

Henry [00:56:33] I reacted to your thing there because I just don't think that there was really a movement of religion and science together or toward each other. We attempted to do that at MIT. I was head of a committee that attempted to bring the first professor of humanities and we tried to get Ian Barbour, who I just read his recent book, Gifford lectures. And it's splendid. It's just splendid. We tried to get him, but I couldn't get them. I couldn't raise the money. I had two denominations to have a Lutheran church of thing just to bring in money, and I couldn't do that. And that was in the in the 60s. I think that the first thing was bodies that there were bodies around here that came to UniLu. And they supported the Forums thoroughly. So the Forums kept averaging about 60 every Sunday night from Sunday at 5:00 until.

Catherine [00:57:52] Prceded by supper. which the students cooked themselves.

Henry [00:57:56] They had vespers too. We had experimental vespers. It was a marvelous program. And every church around Harvard Square was doing the same thing from the time of from about 1940 on.

Elizabeth [00:58:11] What kind of topics were there in these Sunday night forums?

[00:58:16] "Mr. Skinner Would you come and tell something about what you're doing now?" B.F. Skinner would come and speak for 15 minutes and then we'd pound him with

questions and opinions for 45 minutes. That was the way we would. Remember Norbert Wiener, the name Norbert Wiener, the famous mathematician. I am a mathematician, a great mathematician, but discovered.

Catherine [00:58:47] She says No. That's okay. Never mind.,.

Elizabeth [00:58:54] I'm delighted by my current ignorance in certain things. It was the way we learn.

Henry [00:58:58] He was one of the ones that discovered transistors at the beginning of the Technological age.

Catherine [00:59:07] She's a smart woman and she didn't know the name. Now this. Oh, I'm going to digress and louse everything up. But this shows how we think of somebody as being great and wonderful. She doesn't even know. It's like. Jennifer... Who's John Kenneth Galbraith?

Henry [00:59:29] The problem is where do you start? You start with the university and find out who in the university is doing exciting things. And then you ask for a student to go see him and say, would you come to our student group? And they will.

Elizabeth [00:59:46] They would in the 50s and 60s

Catherine [00:59:47] That's exactly it. And now they want big bucks if they're going to open their..

Henry [00:59:52] And it was the Divinity School that broke that open George Wright asked for a stipend.

Catherine [01:00:02] Not a stipend, an honorarium.

Henry [01:00:08] broken because we couldn't do it

Catherine [01:00:11] But they did. They came for free. And it was not unusual for them to come to the student supper.,

Henry [01:00:18] They come to the supper. Most of them are lonely people that students don't ask them to do anything. But at any rate, they were people like that. There were certain student movements going on at the time. And the 50s wasn't entirely the blank that everybody gives it. They was real intellectual ferment going on. It's just that the 50s hadn't developed the hooks where you could hook onto a group with a program and the 60s were practical for each issue, they provided a hook.

Elizabeth [01:01:01] what forms did the student movement take in? In the 50s, Student movements in the 50s? What did that express.

Henry [01:01:07] The studen movement in the 50s. the general movement was under the umbrella of the World Student Christian Federation. It was the Student Christian Movement in New England, used to meet in Harvard every year. And they'd have almost

a thousand delegates from all over the place. And they would usually use the wonderful programs of the WSF of the 50s. They were wonderful things like "presence". What does "presence" mean? Christian "presence". And today people have kept up that somewhat. But it's died in the world. We don't have that anymore. And because in the 60s everything had to be what active group are you with? When are you going down? When does the next.

Catherine [01:02:10] Man the barricades!

Henry [01:02:12] When does the next march leave for Selma? And from about 1965 on, that's the way it went. And then there was a split in campus ministry from 1965 on between those of us that had faith communities to take care of and couldn't go up all over the place. And those of the campus ministers that had no longer any students but just had a cause. And they formed, the ones who organized these things and then disappeared. I mean, all their campus ministries disappeared. That was a large number of liberal Protestants. They just disappeared. I feel terrible about that. They are casualties of the whole thing. They weren't accepted by the students themselves that were revolutionary students, and they weren't accepted by their denominations. Their budgets dried up.

Elizabeth [01:03:23] Could you describe a bit how issues such as in the Civil Rights Movement or issues of the early emergence of women's liberation? How did that show up in the weekly life at University Lutheran, or how was UniLu from 1960 on in regard to what was going on in the world, the assassinations over justice and all this kind of,

Henry [01:03:53] Well, we had Forums and we brought in some of our southern preachers. We brought them all the way from the South where they were really taking stands because I had been in the South before and I'd taken a stand. And I knew the loneliness of those pastors because nobody knew what they were going through. Northerners don't do. This section of the country doesn't know a damn thing about the South. And so we would bring them up. And that was a minor part of the Forums. But they would keep us up to date with what was going on really in the South. We had in the city of Cambridge, we had a kind of a revolution of social service agencies. A whole bunch of new age social service agencies appeared that were trying to reach the unreached, the young people that were crowding up here into Boston at that time. And I just couldn't see breaking the academic commitments that these students have. I mean, the pressures in the university were becoming much harder during the 60s during that time. And they go out on their ear because the university wasn't at all sympathetic until the bust took place here. So I was dealing with that situation. And in Cambridge I took a step which I just decided to accept membership on key boards and to take my membership seriously as the place because I had a big family, I couldn't leave. I had big fabrication, I couldn't leave. And so, I,

Catherine [01:06:11] What do you mean you couldn't leave. To do what?

Henry [01:06:13] Run down to Selma! And do what everybody else was doing. And so I went into Cambridge, and what I tried to do was to be an agent in bringing the establishment to mesh with the the new organizations and give them help, financial help and all that sort of stuff. And I'm quite proud of what we did in Cambridge. We made the

transition to the 70s much easier by doing that. That's briefly what I did. I can show you that would be another whole morning. Yeah. Yeah.

Elizabeth [01:07:15] So the only check further on the Sunday evening Forums would be a place where issues of social justice or social conflict, whichever word we use in the society, would come be expressed in UniLu In conversation, were there other ways that.

Henry [01:07:37] Adult forum in the morning.

Elizabeth [01:07:40] So describe a bit the difference between the Sunday evening Forum. When did the adult Forum in the morning start?

Henry [01:07:48] It started as soon as we started a Sunday School. As soon as I came and we decided what should we do? There was.

Catherine [01:07:56] We used to just have a coffee hour.

Henry [01:07:59] Under Steimle there was a nursery, which was the Sunday School during the service.,

Catherine [01:08:05] that's right.

Elizabeth [01:08:06] At the parsonage, I heard [cross-talk]

Henry [01:08:09] well, that was not.

[01:08:11] our part.

[01:08:14] the time.,

[01:08:16] that was. Yeah.

Henry [01:08:18] Seeing the church was built and the problem was for Ed [Steimle] "What do I do for a program?" As he said, he just decided to leave and handed it over to me.,

Catherine [01:08:35] Well, it was a transition.

Henry [01:08:37] We had a Call Committee, Mrs. Bonett, who was the daughter of Gus Bechtold, who was the intermission minister and leader for Innovations Social Ministry of the ministering in Pennsylvania. And she had five children, and she was looking for a pastor who had a large family. So she was all for me. And when I came here.

Elizabeth [01:09:15] For you and Katherine had how many children at the time?

Catherine [01:09:19] We only had seven.They didn't know that it was eight and counting. We thought, well, gosh. Oh, they must have died when they took one look.

Henry [01:09:30] The one issue that she wanted was what are you going to do about Sunday school?

Catherine [01:09:36] Not me. Esther Bonnet. Esther Bonnet.

Henry [01:09:39] She said she would direct it. And she was a trained, whatever, Philadelphia, the Church of the Holy Communion. And I'd known her for a long time. And so she said, if we're going to have a church school, we got to have adults, too. And they got to have training. And so the Adult Forum started and I got Roger Johnson, who's at Wellesley College professor of religion. I got him. He was then at the Divinity School, one of those new ones, and got him to kind of. He was he was an assistant pastor, but on a stipend. And he started it off. And they had Otto Bremer, who was also here for a post-graduate course, and he helped it. And then we had beside that, we had starting in the late 50s, we among these new graduate students, we had a Dust 'N Rib, which was a couples club.

Elizabeth [01:10:57] Dust. And Rib? I assume, from Genesis.,

Catherine [01:11:01] But originally there was a Couples Club that was mostly.

Henry [01:11:07] that was a hangover from the 40s.

Catherine [01:11:10] I meant they were the club for married people. And then came Dust 'N Rib, which was a younger outfit..

Henry [01:11:24] Dust 'N Rib were these new branches? And they came they had as many as 102 couples that swarmed over that basement.

Elizabeth [01:11:35] When did they meet?

Henry [01:11:37] They would meet during the week.

Catherine [01:11:39] For supper.

Henry [01:11:40] Once a month for supper. And they all. They brought it in. It was a covered dish.

Elizabeth [01:11:48] Did some of them come to the Sunday morning adult Forum or the Sunday night Adult Forum as well?

Henry [01:11:53] They came to the Sunday morning Forum.

Elizabeth [01:11:56] What kind of issues were discussed there in that Forum and what focused it is.

Henry [01:12:01] Same thing with the student except we couldn't get the big names on the university campus. The one in the evening was supposed to be an open forum for the whole community and was put on by the students. And you can find this. The Cambridge Forum is carrying this on still under the Unitarian Church here and over radio and

television and subjects. They're taking their nuclear problems and all of that sort of thing. We out of our Forums here in the Square came the Union for Concerned Scientists. We helped them get started with the United Ministry and so on because they didn't have a list of names or anything of that kind. And we were able to give them the religious dimension.

Elizabeth [01:13:08] When did that start? Did they emerge in the 60s or.

Henry [01:13:11] They started they emerged in the late 50s with Sputnik.

Henry [01:13:17] But you had guys like Jerome Bruner and the new psychology and so on, and you had firecrackers going off all over the university there are right now. And nobody's watching it. Nobody's watching it.

Elizabeth [01:13:38] Elaborate a bit on that. I'm really intrigued with the difference between the 50s and 60s in campus ministry because I was in college in the 60s, so I have some experiential reflection on that as well. But there's a significant difference in many respects in the social structures and academic expectations. So I'd like to hear you two talk a bit about what is change in that regard.

Henry [01:14:10] Coming into the 50s the first four years of the 50s Harvard was very much a New England old time school. It was very much in the old style that you read about. And and it was that rigid. The first thing I would say is the opening up of the admission to the public school students was a big change because what you brought there were students. A whole lot of students suddenly came on the University for whom the University was not prepared. They were not prepared for the advisors, for the people that should come with them to get them used to what was going on here in the university. Everybody up to that time, everything was by word of mouth and so forth. The old boy

Catherine [01:15:30] Preppy.

Henry [01:15:32] Preppy, preppy, very preppy. The clubs were very important. As soon as you opened it up to the public school thing, you found that the clubs were not so important. That wasn't what they were looking for. They didn't want to go into a club with a whole lot of private school people. What they wanted, what they needed was help in their studies. Bureau Study Council was formed. The Bureau of Study Counsel at Harvard has done more good things: I would like to do as a pastor. But the students in an intellectual way, by just sitting down with them and reading and showing them how to read fast and how to ignore a lot of their reading and pull out the best things. Our son went to Harvard, our oldest son from junior high school. He was admitted in Harvard. He didn't know what the hell was going on, and they picked him up and sent him over to Bureau of Study Counsel. He had to go there at 8:00 every morning and see films and so on. They picked up his reading and so on till he felt that he was alive. Well, they did that in every detail of university administration. So you had a different.

Catherine [01:17:06] Support system.

Henry [01:17:08] Support system. Take, for instance, the medical school. When I came in 1953, there was an infirmary almost out to the Mount Auburn Hospital. It was the Stillman Infirmary, and anybody sick, send him out to Stillman. It's kind of like mental hospitals. We visited in Stillman with [President] Pusey. There came a staff at the medical headed by Dana Farnsworth, who was a pioneer in the mental health movement. Wonderful guy and almost a Unitarian minister (well, a UCC). He wasn't a minister, but he was a...

Catherine [01:18:06] He brought the same attitude kind..

Henry [01:18:08] And he was definitely a religious person. And he saw the way in which psychiatry and religion could go hand in hand. He wasn't a deep Freudian. He was a moderate. He was kind of... But let me go on with the story.

Henry [01:18:41] Dana Farnsworth immediately came to us. We in the United Ministry wanted to climb in with President Pusey, so we went to ask President Pusey what we could do to be accepted by the university as a unit so that we would offer ourselves for orientation by the university as a unit in the support staff so that we could be trusted. And president Pusey said, you can do two things. You can, first of all, enlarge yourself so you represent something ecumenical. Since I represent the World Council of Churches. I would suggest that those entities in the World Council of Churches that are represented here in the United Ministry. So that gave us a little something to do. And I went out and invited the Greek Orthodox guy, to come in from the Cathedral, and he did. And he became the Archbishop Iakovos. I went to his little cell where he lived and asked him this. And I tried to help him come into the civic American civic scene. So with his prayers, because they were all addressed to old wisdom and so on. And I just tried to help him a little with the language. No, but that was interesting. And I got the.

Catherine [01:20:21] Was [Joe] Collins here then?

Henry [01:20:24] I went to get the Catholics, but they weren't ready. They came in later. And then the Mormons came in and the Swedenborgians came in, but I didn't want to go to the evangelicals, the fundamentalists, and so on. We couldn't trust them. They couldn't trust us. And until we could trust each other, we didn't want to represent each other. And that's another story.

Henry [01:21:04] But we did that. And then he [President Pusey] said, the second thing is that you have to submit yourself to an orientation program that we will set up. And until we get to know you and then if we get to know you, we'll give you officers cards from the university and you will have free access to the university.

Henry [01:21:33] That appened later in the 60s, but it didn't happen right away. But the 50s was the time of orientation and we went every week. We had a whole day in which we submitted to this, got to know all of the deans and all of them, all of the people. They got to know us and we were used. So that's another step in the in the process.

Elizabeth [01:22:03] Was there any conflict there ever in or was this an orientation to live by the norms of Harvard University or was there a reciprocity?

Henry [01:22:13] It was reciprocity. For instance, we brought up right away the business of registration of religious registration, because without religious registration, we have no right to be on the university campus. We can't say how many we represent or do we represent anybody. We realize that. But that's a problem. That was a problem with opening up the United Ministry to the Hindus. Because they're just awfully sleazy about their numbers and so on. And they were.

Elizabeth [01:22:48] Christians, of course, never have been.,

Henry [01:22:50] No, I know, I know. No, the truth is that the United ministry is an extension of the Protestant ministry here. As far as we're able to extend it. That said, the Catholics have been able to come in, Jews have been in from the start. And the question was not until 1980 did the question of the fundamentalists really come in. And then they came in, they took them in and they took in Baha'i and everything else. And so Baha'i has five representatives. That's ridiculous.

Elizabeth [01:23:32] For the number of representatives are proportionate to the alleged number of students in that tradition.,

Henry [01:23:39] It's supposed to be one for each one.

Catherine [01:23:42] One for each denomination.

Henry [01:23:44] It's supposed to be one for each. That's all Harvard can afford, they say, with officers cards, because it gives you every[thing] free.

Catherine [01:23:53] Something has happened, though, in the meantime. But I don't know what. We're out of out of the loop.

Henry [01:23:59] And I'm kicked out and they've [kept me] out of the loop. They cleaned it out. But because of the problem, they're really having a problem. The United Ministry doesn't know now what it is.

Catherine [01:24:13] But you were in it.

Elizabeth [01:24:14] Doesn't know what the problem is? or does it know a solution to a well-defined problem?

Henry [01:24:19] The problem is that they have to, in the United Ministry themselves as religious people, they've got to open up religiously to each other to develop trust. That's what they've got to do. And they've got Diana Ek's got to help them on that. And that's what their program is. So that's what they're working at. Tom Chittick is the chair. They're working at that and he's the chair. But they can't meet except once a month because you can't bring this big group together. It's no longer a working tool. So what I'm saying is that the United Ministry as a working tool is a creation of the 50s. In that period and in the 60s with Charles Price became the preacher at Memorial Church and chaplain to the United Ministry. And he brought us all into Memorial Church. So he was bringing us in to a kind of a united fact. And then the whole thing broke up in the late

60s where some of the ministry went one way and some went the other. Well, let me see whether there's any. Oh. The other thing. Okay. You know..

Catherine [01:25:48] Go ahead. I was just going to say that when you were talking about Dana Farnsworth and meeting together and that sort of thing, there was also a change in the University and I think in universities everywhere where they began to be concerned about the whole being of a student. And so they began to have more sort of support systems that to some degree had been absent in the university, but that the church had served as a function for

Henry [01:26:36] Lounges. What shall we do with the Alumni room that was supposed to be a lounge in the old fashioned way?

Catherine [01:26:42] Of students.

[01:26:42] Of students just coming in

[01:26:44] And now the university's got them all over..

[01:26:47] Everywhere. Yeah. Yeah, that's true.

[01:26:50] And whom do you go to for help and counseling? I hate that word. But anyhow, counseling. Whom do you go to? Used to be the pastor or the chaplain or whatever you want to call them. And now you go to the mental health sector of your university health services.

Henry [01:27:11] Interesting thing there. In 1962, I think it was, the Pill came out during the summer. The Pill was put on the market in September. I didn't know it, but I knew it at the time. I've forgotten it. That they had the companies, the pharmaceutical companies that put out the Pill had provided a whole bunch of students at almost every college to sell a pill, just like the New York Times. And we had a dean at Radcliffe who was very active, you know, and she came distressed. She said all of the material that's put out in our lounges is for the sale of the Pill. There's not a thing about the relationship of men and women. The United Ministry give us something that we will put out in our lounges that gives the other side of the story?

Elizabeth [01:28:34] The other side in what sense? Elaborate a bit. I'm not following this.

Henry [01:28:40] Talks about sexual relations.

Elizabeth [01:28:43] not needing the pill or what?

Henry [01:28:45] No, no, no. Just talks about the things that we would not ordinarily talk about in a in.

Catherine [01:29:01] That life is more than messing around. Yeah.

Henry [01:29:04] More than messing around.

Elizabeth [01:29:05] it's basically an abstinence versus.,

Catherine [01:29:08] Not not necessarily. Commitment. Commitment versus or faithfulness versus messing around.

Henry [01:29:17] Fidelity.

Henry [01:29:20] That was the thing. And and we got together three pieces. I can't remember what they were, but I remember I mimeographed thousands of them and we gave them to the Radcliffe team because I didn't want to put in anything on there, something that they would do. And they were so grateful for it because they just did not know how to enter into the conversations that were going to take place.

Elizabeth [01:29:51] And wouldn't[there be] Sunday night Forums then on that issue, do you think.

Henry [01:29:56] Yes, yes, sure there were. You had a bunch of forums?

Catherine [01:30:03] Yep. Sounds so old fashioned now, though. I mean, the original ones, courtship, marriage and the family. I mean, that's what you talked on. And then you got into deeper waters, so to speak.

Elizabeth [01:30:23] And the deeper waters. What additional?

Catherine [01:30:25] Just what I was saying, commitment or faithfulness or whatever.

Henry [01:30:30] She was way ahead of time. We were in Marion College [where Henry was President] before we had a bunch of girls and she taught the course in marriage and the family and it was a peach of a course and it was hands-on everything. in the day when the textbooks weren't even written that way.

Catherine [01:30:53] No, I took off from the textbooks and then..

Elizabeth [01:31:05] I think that's smart. So there was actually in the course treatment of real human bodies.

Catherine [01:31:12] Oh, sure, sure.

Elizabeth [01:31:14] It took a century.

Catherine [01:31:16] It was the first time some of the girls knew how it was done. It was incredible. Fun. Nobody dared open their mouth about anything. And the difficulty was that later on I tended to use street language to describe some things, and that took me off the Methodist circuit when I just used the word "crap" and that was, you know, mild. I didn't think I'd said anything wrong, but.

Elizabeth [01:31:52] That's probably because John Wesley had such a disastrous love relationship when he first came to the United States.

