CHESTER WICKWIRE

July 9, 1999

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Mame Warren,
interviewer

Warren: This is Mame Warren. Today is the ninth of July, 1999. I guess I'm in Baltimore County, aren't I, with Chester Wickwire.

I met you a few weeks ago, and one of the many things that I want to pursue, I was intrigued by the way you talked about Levering Hall. It seemed to me that you talked about Levering Hall as if it were a persona. I know you came to direct Levering Hall. So tell me about why you first came to Johns Hopkins and what Levering Hall came to be.

Wickwire: I came to Hopkins in 1953, and I came as executive secretary of Levering Hall YMCA and coordinator of religious activities for university, and a lecturer in religion for the university. So this meant that I was caught between, or was at least working both for the YMCA and the university. Levering was owned–that is, the building was owned by the Baltimore YMCA. It was really sort of looking after, you know, all kinds of student activities and a lot of services.

This kind of a relationship goes back to the previous century when there began this kind of symbiotic relationship between the YMCA and Levering Hall after its founding, Levering Hall at Hopkins. When it was moved up to its present location, why, of course, Levering came with it, and they performed all kinds of services.

One of the things I guess that you'd say made it interesting was the fact that the university was modeled after the German university, so that it wasn't paying too much attention to students after they got out of the classroom or the lab. That meant that the students were left without a great deal of attention in terms of different activities, and a lot of these were like very volunteer things.

So this is sort of what the situation was when I came here. We were expected to carry on a number of things, like the university wanted us–well, Dean [G. Wilson] Shaffer was the key person, administrator, then. In fact, Dean Shaffer and, I would say, Stewart Macaulay really ran the university. The president then was President [Lowell J.] Reed, who was an interim president, a retired man, and Shaffer and Macaulay ran the university. That at least is my interpretation of what was going on. Shaffer especially was a very important figure on the campus, and he also worked with the psychology department and other things. He was quite an extraordinary person.

So with Levering Hall we were left with a lot of things to do, and also without a great deal of supervision, or at least we were given a great deal of freedom, simply because we were between the Y and the university. I guess I did mention that the YMCA owned that building on the campus. Actually, they had run the cafeteria itself up until 1946.

When I came here, I came with a bachelor of divinity degree from Yale, and I had a Ph.D. from Yale. I was initially interested in teaching in the Near Eastern department because I had done a lot of work in that area for my Ph.D. and so on. The head of the department then was William Foxwell Albright. I don't know if you know the name.

Warren: No. Tell me about him.

Wickwire: Well, he was a very famous scholar and unquestionably a leading scholar in his field of history of the Middle East, as a philologist and as someone who worked with texts and did all kinds of things of that nature, a historian, a very able, able man. But he didn't want me to teach, and he said to me that, no, he didn't want me to teach this department. He said, "I suppose you're a professional liberal like your professors at Yale." He was a fairly conservative gentleman. So I never taught in that department. Later I probably could have if I had wanted to.

So in terms of my teaching, I was sort of–it was up to me just to fit in where I could, so I was never really–well, I taught for many years in the social relations department. But this was a great experience, a great time.

Now, another thing I should mention about this period, when I came it was in the [Joseph] McCarthy period, in '53. Owen Lattimore here was one of the main targets of Joe McCarthy, and I got quite well acquainted with Lattimore. Actually, at one stage, the man who had attacked Lattimore attacked me and tried to get me in trouble. So at one stage I had to give a list of all the speakers I had ever brought to Hopkins, to prove that I wasn't a Communist or a "red" or something like that. This particular person was the same one that caused a lot of trouble for Lattimore.

One thing I might say about the Lattimore thing. Rabbi Jacob Agus and I brought Arnold Toynbee, the historian, to the city two times, and he would use him in the Jewish community and I would have him on the campus at Hopkins. I guess it was the second occasion when we brought him, Toynbee was not permitted to speak at this synagogue because of a remark he'd made at a synagogue up in Canada about Israel's treatment of Arabs. So we decided, of course, I

would go and have him at Hopkins and then in lieu of him speaking in the synagogue, we would have a dinner at Rabbi Agus' house, and I was to arrange for most of the guests.

So Toynbee was staying at Owen Lattimore's house. I didn't realize then how divided the campus was, so, unwittingly, I invited Lattimore because Toynbee was his house guest. In the seating arrangements, Rabbi Agus and his wife are sitting at one end of the table, then the various guests, and my wife and I, we're at this end. Then I seated Owen Lattimore and his wife across from Albright and his wife, up near us. These two men never spoke to each other the whole evening. I didn't realize that Albright thought that Lattimore was guilty of being affiliated in some way with the Communist party or with Communism. So they never spoke. They would speak to the other man's wife, but not to each other.

Warren: That must have been a long evening.

Wickwire: Yes, it was. It was very strange. I hadn't really understood what it was.

Warren: Tell me about the whole feeling on campus and exactly what happened with Owen Lattimore.

Wickwire: Well, when I came, a lot of things had already happened and he was under this cloud, I know. We wanted to have him speak in Levering on academic freedom. He was not permitted. The university would not let him speak. They paid his salary, but would not let him speak. So we were not able to have him as a speaker then.

But Lattimore–well, he did not like the regime, the administration, obviously. One man for whom he–there was a lot of ill feeling in him toward this man, understandably. He did not like John Foster Dulles, who was the Secretary of State and his brother was head of the CIA, Allen Dulles. So Lattimore would say of Dulles that he could think of more Christian reasons for being

a son of a bitch than anybody that he'd ever heard of. Also he felt that he was sort of imprisoned here because of the kind of strings that the university put on him.

Warren: What do you think about how Hopkins handled the whole case?

Wickwire: The Lattimore case? Well, I think they could have handled it better. Yes, I would say that they could have handled it better. As I say, when I came, I wasn't aware of the way the campus was split. Now, George Boas–I don't know if other people have talked to you about this. George Boas, who was head of philosophy, was the strongest supporter for Lattimore, and this guy in geography that was causing most–George Carter was, in a sense, the leader of the opposition and the one that was giving all of the complaints and so on to McCarthy. The head of political science, Carl Swisher [phonetic], was against Lattimore. Albright was against him, and a lot of other people, of course. Then there were many, quite a few for him.

But it was a difficult time for Lattimore, and as I said, I think the university could have been more supportive. They were supportive in the sense that they paid his salary, but they didn't want him to be speaking around. As he said when he went to the University of Leeds later, that it was like getting out of prison here, that just the whole atmosphere was–this is the way it was. And I think that at the time the university had, especially with the trustees, you had some extremely conservative people, people that caused me trouble, too. I've had people from the trustees come and say, "You can't have this speaker on the campus."

The YMCA had conservative people, its board of managers, and they, too, would get involved in this kind of thing. But the fact that we were caught–I shouldn't use the word "caught," but that we found freedom between the university and the YMCA to do things in the city. So that if the Y didn't like what we were doing, they could blame the university. If the

university didn't like it, they could blame the Y. So we tried an awful lot of things in the city, which I think it was good.

It was good that I never got into the Near Eastern department, though later when they wanted a farewell thing for Professor Albright, his department came to me and asked me to be in charge of it. I always got along with him, but Albright complained about one of my professors at Yale who had gotten out two books on the Dead Sea scrolls that were Book of the Month Club selections. He'd made enough money to buy a home in Florida, and Albright felt that that was not right, that he didn't get the books out and get that–this is not a significant thing, but it was a little sidelight. Albright was a good man, though, and a tremendous scholar. He was an unhappy Methodist, though, I think. His wife was Catholic, and he was sort of an unhappy guy, but he was a good man.

Well, I don't know. One of the things about Hopkins then, on our board at Levering Hall we had a number of people from the community. I remember Dr.–well, some people that would become chairs of the Levering Hall YMCA. You know, the Y played a very important role in the early part of this century on campuses. Dwight Hall at Yale. Let's see. Murray Dodge at–is that the name of it? Princeton. Let's see. At Yale it was–yes, Stiles [phonetic] Hall was another one at Yale. Did I give you the name of that? Dwight Hall. Yes. Dwight Hall. The Y, as I say. And many universities played an important role in the student life.

I don't know what you want me to pursue now, but–

Warren: Tell me about what the campus was like when you first arrived, what the student body was like, and why did you come here. Why were you interested in coming to Johns Hopkins?

Wickwire: Well, student life, in those days, Hopkins–for instance, our responsibility was the Freshman Weekend. That was a big thing that we did. Then we were to have, during the year, there was the week of prayer. You got the fraternities and everybody to invite in preachers or others to come in and do things. So that was the thing. Another thing at Hopkins that Dean Shaffer asked me to do was to spend a lot of time with the overseas students. So we were charged with working with the Cosmopolitan Club. There were a lot of foreign students, mostly graduate students.

Warren: What's the Cosmopolitan Club?

Wickwire: Well, it was a club made up mostly of students from overseas. A lot of them would be graduate students. So that was one thing Shaffer was concerned about. Then the Parents Weekend we had responsibility for. We had responsibility for lost and found, and running all kinds of different clubs. Levering Hall was the one building there where people could come. There was a part-time dean of students, but he didn't have too much to work with or help or anything, so a tremendous amount of activity was directed our way.

One of the things that we did, by the way, this is an aside in a way, but when I came, I noticed when I was interviewed everyone was asking me, "Do you drink?" I didn't. It just happened that I didn't. But I didn't know until I'd been around about six months that my predecessor when I came here was actually drying out somewhere. He did have a problem, but nobody ever said anything to me except "Do you drink?"

We had a tremendous amount of freedom. We also had to raise an awful lot of our money. We had to raise a lot of our budget all the time by all kinds of things. So we ran every sort of thing, but it was good in a way that we had this entree into the lives of the students and we

were expected–so we picked up stuff so that early on we ran like a coffee house and we did work on all kinds of institutions and set up things. Sometime you might want to look at some of the handbooks–we were responsible for publishing a university handbook–just to see back in those days what some of the activities that we were into.

Warren: I came across a picture the other day. I'm a child of the '60s and early '70s. It looked to me like a coffee house. Would you describe the coffee house and what kind of activities went on there? Because it's a great picture and I'd like to use it.

Wickwire: It's a picture upstairs in Levering Hall?

Warren: I'm not sure what I'm looking at.

Wickwire: Well, you might show it to me sometime and I could tell you more. We ran the coffee house then. It had different names. When we had it, we called it the Room at the Top. We made a record. One of our main people we had, we had Joan Baez up there, and she stayed with us a week.

Warren: Oh, my gosh.

Wickwire: And we had her. We brought all kinds of people up there and the local groups. Later on, the name of the thing was Chester's Place. Now I'm not sure what they call it. I'm not sure.

Warren: Chester's Place. That's great.

Wickwire: It was called that. I don't know whether you've been upstairs in Levering and looked at the mural. Have you seen the mural there?

Warren: Tell me about it.

Wickwire: Well, just that it was done by–I don't know if you know who Robert Hieronomus is.

Warren: Tell me about it.

Wickwire: Robert Hieronomus wanted to do a mural, so we didn't have any money, but I said, "All right. You can do something here." Well, he started and he wouldn't stop. So that he did all of the upstairs area, that clear area, the big room that you reach when you go up the steps. Then he wouldn't stop. He came on down the steps, way down. He was very much into what they call symbology or whatever, all kinds of stuff.

An episode with him, after he had finished most of this, somebody came to me one day and they said, "You'd better come upstairs. Hieronomus is killing somebody." He was the artist. I went up, and he was beating up on somebody. A football player went up with me, pulled him off of this guy. But this guy had come around and, with four cans of paint, had thrown paint all over all of his work. So then the only way that we got finally to pay Hieronomus, we got Phoebe Stanton, who was the art teacher on the campus, to declare that what had been destroyed was art, so that the insurance then, with the insurance money, we were able to pay Hieronomus to go and do it over, take care of it. It's very funny in a way. It's not; it's crazy. But later on, when this guy got straightened out, he came and I officiated at his wedding upstairs in that area, the guy that had thrown the paint on the stuff. That's a very minor kind of a thing.

I would say that the stuff that we did at Hopkins, important things were getting students in touch with the city, that this is really what we tried to do, to effect change. Now, Hopkins, of course, was a very segregated place when we came.

Warren: I want to talk about that. Tell me about that and tell me how things evolved.

Wickwire: Well, let me say this about our role in terms of desegregation and then I'll come back to this. Among the problems in the city that people came to me with, one of them was the fact

that the Northwood Theater would not admit blacks. It was right there close to Morgan State University, but they would not admit black students. So that's one thing. And around Hopkins, restaurants like over on Charles Street and so on, St. Paul's and all around, they would not feed the blacks. Homewood–we were not admitting blacks. When I came, no black students were being admitted as undergraduates. Jewish students were still on a quota on the campus. No women were admitted. In terms of hiring some professors, no blacks. Most departments, the whole matter, they also pretty much kept Jews out by looking at signatures, looking at pictures and the like, and no women. So that was it, pretty much on that level.

Things were changing when I came in '53. Things were beginning to change. Some of this was changing. But we were not admitting undergraduate blacks. So that out of my office, I worked with graduate students primarily, to force the university to admit black students and to do some other things.

I don't remember exactly what year this was, but I worked with four graduate students. A number of these have gone–they're historians. One of them is at Princeton. One of them, I can't remember, I think he's at University of Michigan. But we went to the [*Baltimore*] *Sun* paper. We didn't go to the president, who was then Milton Eisenhower. We just went to the paper and said to them, gave them the story that Hopkins, it was very evident that they were discriminating. So then efforts were made to get African-American students introduced, and they were eventually. Also the matter of hiring and housing, these were things we worked on. All this was very early.

A couple of other things that we did that related to–if you want to ask me any questions as you go along, you'd better interrupt me.

Warren: I'd like to hear more about how Eisenhower responded when you went to the newspaper. What kind of reaction did you get?

Wickwire: You mean when we went to the paper?

Warren: Yes.

Wickwire: Well, he called me to come over to his office, and he was mad, really very mad. He was mad at me. And I said, "You know, this is the way it is." I don't know that I said this to him, but what was very clear, if we had gone and talked to him first, he would have tried to talk us out of anything. Just forget it. It was very disturbing to him that this had come out. I liked Milton Eisenhower. He was a good man, but he had trouble with coming into the twentieth century with race. I don't know if anybody else has said anything like that to you.

Warren: No. That's why I'm here. I want to hear it from you.

Wickwire: Yes, he had some problems. Now, even after we got agreements from–well, one of the things that we–at one level, we–I mean one stage, the year I don't remember, but I worked with Baltimore Neighborhoods, Inc., for instance. They worked with us here in getting things cleared up and wanting the university not to accept any listings of housing, of landlords that would not accept anybody that was at Hopkins. On one occasion the president–we had gotten his agreement that the university would not have a dual housing list, but then we sent somebody–

Warren: What do you mean, a dual housing list?

Wickwire: Well, a dual housing list, that is that they–rentals. They would send people to landlords that would refuse admission to blacks. That is, you'd have some people that would take blacks and whites, and then you'd have these people who would not take blacks. We did not want that. We wanted that to end. The president agreed to do it. But then we had a graduate

student that went to the protective association in the area, and the man there who was the head of that said, "President Eisenhower has told me that this rule is out, that they're not accepting this, but the president also said don't pay any attention to it, don't worry about it."

So students came back and told me, that had been there at that meeting, and I got together with the Baltimore Neighborhood, Inc., and then got in touch with the president's office and just said, "If you don't change that, we're going to go to the press immediately. We had an agreement we're not going to have any more dual housing lists, and that's it."

Well, there was another occasion. This is now probably 1966. We brought Bayard Rustin to the campus. I don't know–

Warren: Tell me about that.

Wickwire: You've heard about that before?

Warren: Just an allusion. I'd like to know that whole story. Tell me about that.

Wickwire: You got it from some of the other people?

Warren: I got it from an article you wrote.

Wickwire: You got it from me.

Warren: Just a brief message. But tell me that story, because I think it sounds like it's very dramatic.

Wickwire: Well, the whole thing with Bayard Rustin, when we brought him, there were a lot of other things that were going along with it, but a member of the–

Warren: First tell me who Bayard Rustin was.

Wickwire: Bayard Rustin was a black theorist. He was the one who put together [Martin Luther] King's [Jr.] march for '63. He was very respected in African-American community. He

spent some time during the Second World War in prison because he was a conscientious objector. He was black. He was a homosexual. He had been at one time a member of the COMSOMOL [phonetic], the Young Communist League. He was never a Communist. There were quite a few people in this country that were members of this COMSOMOL thing.

Warren: What's the word?

Wickwire: COMSOMOL. That's the Young Communist League now. I was in the Soviet Union several times, and I took over the official exchange program once, so I knew many of these people in that area, but it was very different over here.

But coming back to this with Bayard Rustin. Bayard Rustin, he was black, homosexual. He'd not served in the world war. He's the one who put together the march on Washington. If you read about black history, he is a major figure. As I say, he spent time in prison because he was a conscientious objector. So that gives you some feeling for him.

So when we brought him here on that day, the night before, the [Ku Klux] Klan burned a cross on the campus. And a member of the board of trustees had come to me and said, "You cannot have him on the campus." Now, the president of the university, he said to this, he asked, he said, "Do I have to let that son of a bitch on the campus?" And I don't particularly care to hurt the president, but this was the attitude here then.

Now, Wilson Shaffer. I spoke to Wilson Shaffer about this thing, and I said, "We don't intend not to bring him." But Wilson stood with us on this. We did have him. It was a very conservative–at least a number of conservative people on the board of trustees, and one of them, as I say, came to me and said, "You can't have him on campus." It's the same guy that once came to me and said, "I'm going to get you fired, Chet." And he was the one–that was in another

capacity, but when I had to prepare a list of all the speakers I'd ever brought, to prove something, which was such damn nonsense, you know, the things that we were trying to do to relate students to the city and programs that would be meaningful, and do something to change the lives of our students and effect some change.

So, in any case, also around this time when we had brought Rustin, as I said, the Klan burned a cross.

Warren: What was the reaction to that?

Wickwire: Well, the university tried to ignore all of this. Also in the daytime–that was the night before, they burned a cross–the day we had the meeting in Levering Hall, the Klan was there. The Fighting American Nationalists, National States Rights party, they tried to break up our meeting.

Then when I took Bayard Rustin over to the Hopkins Club for lunch, there was a picket line outside making very nasty remarks, "Kiss me, Bayard," and stuff like that, you know. They knew he was a homosexual.

Then another thing that occurred, too, I had hired a group from Broadway to do a play that night on the campus, "The Subject Was Roses." I had been told by them–this was for the same day that we had Bayard there–I had been told by the managers of the company, "The Subject Was Roses"–only three people in the play, by the way. I was told that it was not union, so they said to me, "You go ahead and get students to work it," so I hired fourteen students. Well, then in the afternoon the union showed up, fourteen of them. So there was one picket line over at Shriver Hall from the union, then I had another picket line out in front of Levering where we had what's his name as a speaker. So I'm going back and forth between. Also I had students over in Shriver waiting to unload the trucks with all the stuff, so there was a standoff over there.

Then we had the picket line out in front of Levering of the segregationists. So it was a hectic, hectic day.

Warren: That was a memorable time.

Wickwire: Well, it was crazy. So with the people from the manager of "The Subject Was Roses," you know, I said to them, "Look. You lied to me." They're on the phone in New York. "I'm not going to pay students. You've lied to me. We can cancel this if that's what you want." So they had to pay the union themselves. We went ahead with it that night. But that morning was a bad time, because we had the lunch and we had a meeting before lunch and then after we came back, had a meeting in the afternoon. We had quite a time with the segregationists.

One other thing. I don't know if you want to ask any more about that.

Warren: I do. I want you to keep talking about it. One of the stories you alluded to when you were reading your poetry was when Duke Ellington came to town.

Wickwire: Oh, yes.

Warren: Came to the university.

Wickwire: Did I read the poem down there that I'd written about Ellington?

Warren: Yes. Tell me the story behind that.

Wickwire: Well, let me say more, before I come up to Ellington, about the whole thing with jazz. I don't know if I mentioned this. In the '50s, the late '50s, at least, there was a great interest in jazz from a religious point of view. So the theologians went around the country with jazz groups talking about the religious significance of jazz.

By the way, are you into jazz music at all? Do you know who Maynard Ferguson is, or Dave Brubeck? You know, Dave Brubeck and Maynard Ferguson were just here. I went down,

because I'd brought them here in the 1950s, I went down. I have a big picture was taken with me with Maynard Ferguson. Then I went down with Dave Brubeck and sat with him after the thing while he signed his autographs. This is down at the Meyerhoff center. He's very interested, too, in the fact that he played a role down here. Coming here, I brought him twice, Dave Brubeck and his group, and then Maynard Ferguson once in '58.

In any case, I'll come back to this other stuff. But in 1958, we brought from my office a big group of jazz musicians: Dave Brubeck, Maynard Ferguson with his band, Chico Hamilton, [unclear], Chris Connors. We held it in the Fifth Regiment Armory. That's when you're not supposed to have desegregated, integrated groups. You don't do it. So the university and the Y were very upset. They think we're going to have a race riot. So letters are being written by lawyers absolving the Y of any responsibility for the race riot we're going to have, might have. I practically mortgaged our house. I spent $4,000 before we opened the doors, to rent chairs and do other things in the Fifth Regiment Armory. Because we had no money to put up, we had to take a very bad deal with the people that were sending them around. Actually it was Ford Motor Company.

So in any case, we had a great concert. I had hired Pinkerton men to watch the doors. But somebody had printed up their own tickets, and then also I didn't have enough Pinkerton people to watch the doors, so people would get inside and then they would go to the doors and let their friends in the side doors. So I spent the whole evening, except for the first and the last numbers, I spent with Mort Lewis, who was Dave Brubeck's manager, out in the back room, trying to explain why we didn't have money. Looked like there were an awful lot more people there than there was money for them. And it's true; we didn't have it.

Well, they walked away with $13,000 and we got about eight hundred. We at least paid what we had gotten out of it. And we had a tremendous concert. We were helped by–let's see, what was the name of the guy? Harley Burgers. Harley was big into jazz.

Warren: Who's that?

Wickwire: Harley. He's dead now. But he had a radio program and he had a jazz program. I think that's what it was. Harley Burgers. We made a little money off of that, so we didn't go in the hole. But it was a great concert and it said that you could bring the people together and you're not going to have any race riots. We had a tremendous time.

After that, we brought a lot of people to the city when they weren't doing this. The city was dead in many ways culturally. Hopkins was absolutely dead from anything that was in their integration. So we brought, from my office, we brought Joan Baez; we brought Odetta; we brought Flatt and Scruggs; we brought Ian and Sylvia; we brought Duke Ellington twice; we brought Nina Simone; we brought Charles Mingus; we brought Thelonious Monk; we brought Ravi Shankar from India; we brought Gunther Shu [phonetic] and Third Street Music [phonetic], and a lot of other groups that we brought. We held lots of concerts in high schools all over the city, first, before we had Shriver Hall, and then afterward when we couldn't get Shriver, they didn't want us there or something, and we were doing it when you weren't doing this. We brought Mercer Ellington, Duke Ellington's son.

But the thing, now coming to Duke Ellington, by the way, Duke Ellington was really a great guy. There's no question that he was a genius. He was a fantastic person, too. I went through all of his book. I read through his book, *Music was my Mistress*, and he invited me to

come up to New York to have a drink with him. I never went up for that. We'd had a number of other musicians here before we had him. He had him in Shriver.

So after the concert, he was taken over to the Blue Jay restaurant on St. Paul to get a cup of coffee, and, of course, they denied him a cup, and the place burned down, burned that night. Now, I never knew–I don't know anything about who did the burning or anything like that. The police came out. But I don't know. To this day I have no idea whether it was connected with this. I would think it probably was. The people that knew that–but I never knew the story about that.

I don't know if there's anything else you want to ask. One thing I wanted to say, too, that I was wondering about. I started bringing these groups because I wanted to bring a jazz theologian, a theologian of jazz groups, to talk about it. The first thing I got was that big group at Fifth Regiment Armory and '58. Later I did bring jazz musicians and bands with theologians. We did one down at the Civic Center. We brought Dave Brubeck and his quartet, Father Norman O'Connor, the theologian, and then there was another group, the Rooftop Singers, that we brought. You would have never heard of them. They had only one song, "Walk Right In." You've probably heard it.

Warren: Of course I remember it.

Wickwire: That was the only song they ever had. So that's another reason why Dave Brubeck–he wants me to let him know especially about the concert in '58, because it was a thing that he thinks was a significant contribution he made in terms of desegregation.

Now, we also brought Reverent John Gensel, a Lutheran. We had him down with Charles Mingus. That was on the Homewood campus. Gensel was a really good guy. Of course, both

these guys are dead. Gensel was very much of a theologian to jazz musicians. If you look at Duke Ellington's book, you'll see a picture in there of John Gensel. He worked out of the Village Gate. I used to go up to New York, the Village Gate, and Art Delugoff ran it. I knew these people that were in the business. Then George Wine [phonetic], that ran the Newport Festivals, I knew him and would compare notes with him, the stuff he did.

Let's see. What else was I going to say? Oh, yes. One thing when we had–this is in Shriver Hall. Had Charles Mingus there and John Gensel. Well, Charles Mingus was very bitter towards Baltimore. Ten years before, he'd been down here to play for some group, and it was a segregated group. He told them to go to hell; he would not play when he found out that was true. He didn't have the money to go back. He had to borrow the money to get on the bus. But he would not play. So that still, ten years later, is burning him. So he went over and grabbed Father John Gensel by his white clerical collar, as if to jerk that white off of there. It was a symbolic thing, but it was telling on the audience, you know, with his anger of what had happened at Baltimore. Because Baltimore was a real Southern city, there's no question about it, and what you had, I know, when I came here, it was a WASP place, and Hopkins was. It's males–white, Anglo-Saxon, Protestant males, and they weren't too anxious to employ Catholics and that sort of thing. So you had this bit.

Warren: I need to turn the tape over.

Wickwire: All right. Well, I'm sorry to have been–

[Begin Tape 1, Side 2]

Warren: One of the things that–

Wickwire: By the way, I don't know if I mentioned, we brought Simon and Garfunkel, Franz Zappa and the Mothers of Invention, the Mamas and the Papas, and we had a lot of others. As I said, there wasn't anything going on in the city, with integrated things.

Warren: That's an incredible lineup.

Wickwire: It wasn't going on.

Warren: How did you get Baez here for a whole week?

Wickwire: Well, she had just been discovered. Her picture had just appeared on the cover of *Time* magazine, I think. Even the university, they didn't know who she was. They allowed us–it was the first big concert we had in Shriver–they allowed us to have it. They didn't know who she was. It was on a week night, and it stopped traffic on the campus. [Laughter] So a lot of things the university didn't know about, you know, but that was–they didn't realize how popular she was, that she would draw like she did.

No, she stayed with us, because we were running this Room at the Top. I remember I had a Ford sedan then, and one of the students used it to drive her around Baltimore to other places and so on. For about a week she stayed here with us.

Warren: Fantastic.

Wickwire: Well, I guess the only thing I can say about it is, she found that here we had a group that she thought was okay, students that were interested in what she's doing, and she just sort of fitted in with it.

Warren: Did the students get very involved in all this? Were they concerned about the lack of integration on campus?

Wickwire: There were some that were. I would say it probably was mostly some graduate students. Yes, there were. There was concern and at the undergraduate level, too. There was concern. There's no question about it. But not by everybody. Probably most the students were not; they were more indifferent than concerned, I would say, probably. There were a few students, undergraduate, graduate students that were committed. Now, a lot of these people whose lives I've followed have gone into labor things and various other kinds of–public service lawyers, any number that have gone on to become lawyers, working for the Office of Public Defender and all kinds of things like that.

Go ahead.

Warren: One thing I was hoping that you might have a memory of, I was looking in–I think I was getting ready to interview probably Ross Jones, and I was looking in the 1953 yearbook. I was looking in the fraternity pictures and I found a picture of a black student in a fraternity in 1953. Who would that have been? And, more importantly, how would that have been?

Wickwire: In '53. Well, there were a few–I wonder if that was Frederick Scott. There's one black that was in–the first black that was ever admitted here as undergraduate. I don't know. If you wanted me to find out something about that, I could. Do you remember the name of this–

Warren: If you said it, I would recognize it. Ambridge? Does that–

Wickwire: No. Tony Ambridge. No. I don't know. Maybe he was lacrosse or something like that. Might have been an unusual thing. But the university was not–

Warren: He might have been a what?

Wickwire: A lacrosse player. If he was some kind of an athlete, maybe. But they were really not recruiting black students. If you saw one, that was it. But that's very interesting. I wish you would check up on that and let me know, if you can. That yearbook.

Warren: Okay.

Wickwire: Let me talk with a couple of people, because–

Warren: I was flabbergasted, because from what I understand, Bates, the person who's a trustee now, is the first black graduate–undergraduate of the university.

Wickwire: Yes.

Warren: And he didn't graduate until '58 or '59, so it can't be him, and it isn't him.

Wickwire: Yes. Well, I'd be interested, because I came in '53. That's when I came.

Warren: Were there any black students back then?

Wickwire: Not that I remember. There might have been somebody among the graduate students, but the policy of the university was simply not recruiting black students and also not hiring blacks, except for the most menial job, you know, on the campus, like working as a custodians and so on. Then you had, of course, the blacks that worked over in the Hopkins Club. I remember Victor very well. He graduated in '58?

Warren: Who's Victor?

Wickwire: Victor Bates. You said Victor Bates.

Warren: It's not Victor.

Wickwire: Bates. Didn't you mention Bates?

Warren: Yes. Bates.

Wickwire: Isn't his first name Victor?

Warren: I didn't think so, but I'm drawing a blank on what it is. [Telephone rings. Tape recorder turned off.]

We're talking about John Gryder.

Wickwire: Yes. Definitely you should talk to John, because he's going to probably be–well, he's going to be pretty frank with you, probably. He came around the same time that I came. I think he was here a little bit before that. But you ought to talk with him, and especially about this with what was going on in terms of admissions of people in school. As a practice, Hopkins, though, was not at all recruiting black students. They weren't here. But he's going to be good about that period of time, probably more than most of the people around here. I don't know who all else you've got. What about Macksey?

Warren: I've already done him.

Wickwire: Go ahead.

Warren: Let me ask you about one person that you mentioned the day you were talking–you asked if anybody knew George Washington.

Wickwire: Yes.

Warren: Who was George Washington? Because you were just talking about people who worked on campus.

Wickwire: He was our custodian in Levering Hall. George–I don't know, I guess I read that poem over there, didn't I?

Warren: Yes.

Wickwire: About the man named George Washington. By the way, somebody's recently claimed to be a descendent of George Washington, black. George Washington was born in

Virginia, and the family that owned him, they named him George. I don't know, I never really explored this about his background. But George was a very intelligent man and really understood the campus a lot. He gave me lots of leads, in a sense, about different things on the campus when I came to Hopkins in '58. I think that poem says something in 1965, in the middle of the civil rights movement, or something, that his years of service to the university had been thirty-seven.

George Washington, as I say, was an unusual guy. He accepted what had happened to him and just took it that this is the way it was, that that's what had happened, but he could have done much more if he'd had a chance to have an education, which he didn't have. But he was an unusual person. I don't know about–Gryder, of course, knew him.

Warren: Were there other people on the campus who were sort of unsung heroes, people who made a difference? Support people?

Wickwire: Well, let's see. Yes. In those days there was a guy, Tom Huggard, that was a good man. He's dead now. Kelso Morrill, who was a part-time dean of students. These are two men that worked very hard. And Huggard because he was not hired to do it, but he was a civil engineer, but was working with students. You had these people that really gave a lot of their lives to trying to help students on the campus. He was one of them. Tom Huggard, yes. Kelso Morrill, he was part time, but he was a lacrosse coach, too, I think. Let's see. Who else in that period? Well, those were among them.

I would certainly emphasize, though, that the place that Wilson Shaffer played on the campus in terms of his wisdom, his balance, and his capacity simply to keep the place going while presidents came and left. [Laughter] Some of the presidents that we had didn't, I think, know–well, they were misfits here in this place.

Warren: Tell me about that.

Wickwire: All right. Let's see. There's something else I wanted to come back to sometime. Well, let me just mention Lincoln Gordon. He, of course, was fired. You knew that he was fired.

Warren: Tell me about that.

Wickwire: Well, Lincoln had a lot of trouble when he came here. The university got the idea, I guess, that they should bring back somebody who's had similar experiences to Milton Eisenhower, so they brought Lincoln Gordon. He'd been an ambassador or something, I think, in South America, and from the point of view of a lot of people was not really doing what he should have been doing. But in any case, when he came to Hopkins, whenever he spoke–and he never forgot that he'd been a Rhodes scholar–I remember the first occasion I had much to do with him, it was at the Freshman Weekend. Always then my role was to participate with the opening night when the president spoke. I would offer prayer, whatever, at the freshman orientation. Well, that night I notice I'm up praying, and somebody's running all around behind me in Shriver Hall on the platform. When I looked around, why, it was the president chasing a black cat that the students had released, that was up on the platform.

But Lincoln Gordon really, as I said, did not– [Telephone rings. Tape recorder turned off.]

Warren: Talking about Lincoln Gordon.

Wickwire: Okay. Well, another episode with him. I got a call one night from Jim Archibald. He's now a major lawyer in the firm of Venable Baetjer and Howard. He said, "You'd better come down." He was a student and he was head of our Student Association. He said, "You'd

better come down. The students are stoning the president's house." You know the house over by–you know where the president's house is? Over next to the Hopkins Club.

Warren: Yes.

Wickwire: So I went down, and there were a lot of students out there. I went up to the door. Lincoln Gordon wouldn't let me in or talk to me for quite a while. Finally he let me in. I talked to him and I said, "Look. You'd better come out and talk to the students and try to quiet them." There had been a narcotics raid that night in the dormitories, and apparently Lincoln Gordon looked exactly like the guy that led that raid, and the students, I guess, thought that he did it and was leading it. So finally he did come out and quieted them, and they got them to leave, but he didn't know how to relate to students.

There was another occasion, and I think this was over the Applied Physics Lab. There were a lot of students that were disturbed, undergraduates and graduates, not a lot, but some, about the fact that Hopkins has been tied in to the development of nuclear weapons, these systems, in the Applied Physics Lab. This is like a federal university, the money it gets, and a lot of this stuff goes for classified stuff. So during the Vietnam War and other times there have been all kinds of demonstrations.

This particular demonstration, this was a time when Lincoln Gordon was here. I remember the students had occupied the Homewood House, and they asked for me to come in and to sort of mediate or whatever. So I'm in there, and in the meantime I'm talking back and forth with Lincoln Gordon. He's over in D.C. The vice president is also there, and he's talking back and forth. He was recommending much harsher treatment of the students. I said to the president, "I think you ought to, when you come back, that you don't try to punish them for this,

but listen to them and talk to them, why did they do this, and pay attention to them." But it was an example of the kinds of troubles he got himself into. He simply didn't know how to relate to students or to anybody. He got in trouble with his board, also.

By the way, this vice president then–I can't think of his name. Gryder can probably think of it. He was a guy with a bogus degree from the Blackstone School of Law or whatever it is. I think people here generally didn't know that. He left here and he went up to Canada, I know. Those people called me up to find out about him, and they discovered that his degree was not–it was a correspondence degree. So the students found out this stuff. They took an outhouse and even got a hold of his grades and stuff and put them on the side of that outhouse and put it in front of the administration building. They drove him out of that Canadian university. He did go back, I guess, and got himself a real degree.

With Lincoln, he didn't know how to handle things. You might ask Gryder about this, because it seems to me that before he got fired, a rumor that I heard was that he had wired the Academic Council's meeting about when they were going to do charges or something, and try to get Lincoln–and that he had played it for the board of trustees. I don't know if that's true or not.

Warren: Gryder had done this?

Wickwire: No, not Gryder. I'm saying that Lincoln had. Gryder would perhaps know better than I did if that's true. Somebody told me that, and I don't know if it's true, but it was kind of funny.

Now, Lincoln's grandson was here at Hopkins, and he was a really nice kid. He worked with us in tutoring. No, not his grandson; he was his son. [Telephone rings. Tape recorder turned off.]

We're talking about Brother Gordon.

Warren: Still talking Lincoln Gordon.

Wickwire: Let's see where we were. Oh, yes. Lincoln Gordon's son worked with us in the tutoring, and he had troubles. There were problems there with his father.

I remember that the poet Archibald MacLeish came. You know who he was, the poet. So I'm invited over to Lincoln's house. I went over. Lincoln Gordon's mother was a rather famous person on the radio. Did you know that?

Warren: No.

Wickwire: What was her name? But she was quite a well-known radio talk show person. She was there. She was talking then a great deal. She was pretty well known. I can't remember her name. She had, I think, a nationally known some kind of a talk show. I can't remember what it was. Well, in any case, I don't think Lincoln Gordon likes me too well.

Warren: Is he the one who officially named you chaplain? I was confused whether you were–when did you become chaplain of the university?

Wickwire: Well, it was somewhere around '69, I think. When the YMCA sold its equity in Levering Hall to the university, that was somewhere around '69 or '70. '69, I think. Gryder would probably know better than I do. It really didn't change my work very much. It gave me some more status. I think when the Y–the Y decided–you know, what they said, that–are you checking out the *Afro-American* on any of this stuff?

Warren: Yes.

Wickwire: Are you? I've got a thing. A guy did a thesis about us. He said in that, that YMCA had wanted to get rid of the relationship with Levering Hall, but they wanted to get rid of me

because they thought I was a Communist. I think he says that in that thing. I'll have to check it out. Or they quote the *Afro* as saying that, or something like that. I can find out if you want me to check and see. I never knew that, that that was the case. Now, I do know–I'm wandering around now–that when Schaefer was head of the City Council, he turned down grants to us, thinking we were too much to the left. That's for tutoring, stuff like that, which was very crazy, because, you know, some of this stuff was so wild, the things that came up, where people interpreted them because we were trying to work in the city, that we must be–there was something wrong with us.

Warren: Let's talk about the tutoring program. Tell me how that got started.

Wickwire: Well, we started tutoring first in the Maryland penitentiary. I guess it was in '58. We had already been doing stuff in hospitals and a lot of other places, and we wanted to get into tutoring, so we started there in the Maryland penitentiary. Then we went into the homes of students, kids from the streets. That's really where it started. The young man that started the Maryland penitentiary training, he works in kind of a boys' school, a very idealistic guy, and still is, somewhere up in Maine, Robert Dickens. I don't know if you read the articles that were written about that. But that's how the tutoring started.

What we did, once we got going, we tried to involve our students in as many kinds of meaningful experiences as we could in the city, so we were not only doing tutoring, but we were working in hospitals, we were working in mental hospitals. We wrote a book about work at Clifford T. Perkins maximum security hospital. One of our students did that. We were working with people on parole, probation, juvenile delinquency, and then jails. We developed a program

for court-watching. Then the other kinds of tutoring, we had people at times going out into the churches in the suburbs to talk about problems of the city.

Warren: How did the program work?

Wickwire: How?

Warren: Tell me what you mean by tutoring.

Wickwire: Well, the tutoring that we did was tutoring of–generally the way it developed into our sort of formula that we kept with was, one-to-one tutoring that was an effort to assist kids with this level, the reading level, wherever they were, to try to help them to get to where they could read. That's really what it was. Or to help them in math. These were the two things. We began first going into the homes in Baltimore. We stopped that very much in '68 when the civil disorders occurred and people felt it was more risky to do this, you know. So that ended then that part of it. We just took it to the campus.

But we oftentimes–when we began, it was not as sophisticated or as well-developed as it became as we went along. It was a shotgun kind of thing in a way at first. One time on a Saturday we might have as many as four hundred tutors going down into the city. The churches helped. There would be drivers to take people down. Some of the adults were doing the tutoring. They would go down and tutor.

In 1968, by the way, also we started a Freedom School. This is when Martin Luther King was killed, and blacks had wanted to do something about the attitudes of people in the suburbs. So we set up a school and we had like fifty teachers and we had like–we drew people from the suburbs, like five hundred. Some of the people had helped us in this thing were like Perrin Mitchell, Barbara Mikuski then was involved in it, and a lot of other people that have gone into

other things. We had some very capable people that were helping us, trying to do something about the attitudes and behavior of people in the suburbs, to help them to understand what was going on in the city.

Another thing that we did, this is at a later time, was we had students trained to go out by twos into the churches in the suburbs and talk about the problems in the city. The reason we've been able to do it, because we had such a tremendous group of students to work with, that wanted to do something.

Warren: Tell me about them.

Wickwire: Well, I think that in many ways we lived off of them. That was it. I think there's something of this coming back now, this concern to help people. So that we had students that were eager to be–we had a Student Association in Levering Hall. We didn't have a lot of staff, so the students had to do a lot of things that you normally might have staff to do, and it helped them to grow up. We began doing courses that related to the city. I did a lot of all kinds of credit courses in the social relations department. I had students helping me with these, people helping me, of course, on juvenile delinquency. Of course, we have two courses that we still have going: criminal justice in corrections and then medical issues, issues in health-care delivery. Both of these are still going, three-credit upper-level courses.

But I would say that we had this extraordinary concern to do something on the part of students. It's changed over the years, but it was–I get together now every so often with some of the students that worked with us before. A lot of them now are with the Office of Public Defender. Some of them are judges. Some of them head up, for instance, the Center for Poverty Solutions, Baltimore Neighborhoods, Inc., people that headed up the anti-tobacco thing, like

Vinnie DiMarco and others on the gambling. But the number of people that went out and are doing things is amazing. We had great people to work with. This is how we're able to do anything. I lived off of them.

These people were not necessarily going to go out and like go down and try to stop the police from shooting up the Black Panthers. We got some people that would do that kind of thing. Like around 1970, or whenever it was, the problems with the Panthers. We tried to help them and avoid a shootout. So at times we had students that stayed up all night outside of the home, the office of the Black Panthers down on Gay Street. But not only students.

But the things that they would do, what we really pushed for, was to get students to do something where they were involved in helping other people, going into the city and understanding the city. So they're not going to be doing things like changing the system and all that, but they're going to go in and do things–service. So we tried to cover all our bases. And that's the thing with the concerts that we do. We're trying to do an awful lot of different things. And the only way we did it is because we had students that were willing to do it, were willing to work and wanted to.

By the way, this meeting we had yesterday on the living wage down at Hopkins, you wouldn't have known about it, I'm sure. It wasn't publicized there. You know, there are a lot of students on the campus now that want to see the employees at the bottom of the economic ladder, a thousand or so at Hopkins, they want to see that they get a living wage. That's what this was about. Actually I brought together people from the community, quite a few African-Americans and some others, with the students.

The students yesterday made an extraordinary–their presentations were outstanding in terms of exactly what the facts are, you know. You've got these people. For instance, the salary of the president of the university, what is it, something over 400,000 a year. If you took that three times, it would take care of bringing the Hopkins employees up to a living wage, you know. I don't know, you didn't see the article in the paper yesterday, a letter. Did you see that letter?

Warren: Tell me about it.

Wickwire: Well, I've got a copy of it somewhere, but it's about this and saying that we don't think Hopkins is a real living-wage leader. I don't know if you're aware that they have been touted as that in the *Nation* magazine and in the *Baltimore Sun*. What Hopkins is saying, "Okay, we'll give you 7.70, the living wage, three years down the road. We'll build it up incrementally." But by then the living wage is going to really be over ten dollars because of inflation. So this is what that meeting was about. My feeling is that we need to raise some Cain with the university and get them to face up to this, that they can do it. I don't know if you ever read any of Rheinhold Neibur's books or know who he was, the theologian.

Warren: Yes.

Wickwire: He had the book *The Moral Man in Immoral Society*. It's very easy, it seems to me, to stand behind something like if the university wants to do it and say, "Well, it's our fiduciary responsibility. We have to be cautious. We have to be prudent," and all this. So I hope that they change. I think maybe they will. I don't know. I tend to be hopeful. But it's just like with the matter of discrimination at Hopkins, the kind of arguments that we got in the '60s, late '50s and '60s, reminds me of some of what is there now in terms of the living wage. I don't know how I got wandering off to this. I'm sorry.

Warren: I'm glad you did.

Wickwire: Are you? Well. If you want to just think, I don't know, of other–

Warren: I want to go back to the tutoring program just for a moment, because I've heard a number of students talk about what an impact that experience has had on their lives. I don't know whether students today even know who Chester Wickwire is, but you have had a huge impact through that.

Wickwire: Well, I've had a great life. I have to say thanks to the university for not getting me off the campus, because working with the students, this is where the pleasure was, in a way, to see them grow and develop. A guy came by yesterday, came to the meeting. Well, there were quite a few of my former students that were there, and employees, even, that are now working in the city, that were there at this meeting and are going to make connection with the students now. There hasn't been too much of that kind of thing, but this is going to happen.

So in terms of–I've had great students to work with, and that's really been what it's about. We were here at a time when the door was open to do something, and fortunately we were in between the Y and the university probably, so that we were pretty much able to do things. We didn't ask a lot of questions. We were responsible and we went ahead and did things that really needed to be done. If you take like these concerts–another thing, we brought all kinds of theologians to the campus and into the city. We brought people like Sol Alinsky. You know who Sol Alinsky was.

Warren: Remind me.

Wickwire: Well, Sol Alinsky was a real labor innovator and the like, his work of organizing and get the rights or people. We brought him to the campus. We brought Cesar Chavez from United Farmworkers. We had A. Philip Randolph here from Pullman, from the railroad people.

In terms of theologians, we had the well-known theologians of this country, Paul Tillich, Richard Neibur. We had the process theologians like Pitinger. We had people that–Harvey Cox from Harvard, Martin Marty from Chicago. We brought all the leading theologians to the campus and involved the community with these people. As I said, the others, we brought people that were on the cutting edge of social, what they're doing in terms of urban problems. We brought these people from Chicago, university or wherever, New York. Part of it, we were able to do it because of the name of Hopkins. You know, so the door was open and a lot of these people that came, we brought even death-of-God theologians. Have you heard of them? You have?

Warren: I remember "Is God Dead" on the front cover of *Time* magazine very well.

Wickwire: Yes. Well, we brought Richard Hamilton, we brought Bernstein, the Jewish death-of-God theologian. We brought Jewish rabbis, Mordecai Kaplan, reconstructionist, we brought Abraham Haishel [phonetic]. We brought the local rabbis. We brought the famous Catholic theologians, Theodore Hesberg from Notre Dame, Gus Weigel [phonetic] from–what is the center not so far from here? Gus Weigel. I can't think of the other guy's name. And we brought people from India. No, we had a great time. So we tried to touch a lot of bases.

As I said, I think the thing I'm really very proud of is the fact that we did relate students to the city and we did something in the city. Even when we ran the Free University.

Warren: Tell me about the Free University. I participated in that.

Wickwire: You participated in it?

Warren: Yes.

Wickwire: What did you do? Did you teach?

Warren: You know, I don't remember. I was a student and I came up to one of the summer programs.

Wickwire: Did you really?

Warren: Yes.

Wickwire: Well, my god.

Warren: I didn't go to school at Hopkins. I was somewhere else. But I heard about what you were doing here, and I was so excited about it.

Wickwire: You know, the Free University, we only charged students five dollars apiece, and we never paid our teachers, and some of it showed, probably. But we had some good teachers, and a lot of them were probably not so good, but we held this all over the city. But we would have as many as eight hundred students and eighty teachers, and there were some very good courses and obviously some not so good. The university didn't always like that. Now, the dean of what used to be called the Evening College, I don't know if you ever took anything from–did you ever know Mumma?

Warren: No.

Wickwire: Well, he came to me, very mad, one day, said, "It's either you or me." They wanted to stop the Free University, and eventually they did after I left. A lot of them, they were very glad to see me go, I'm sure. But we had a hell of a time. [Laughter]

Warren: Who's Mumma? He was the dean?

Wickwire: He was the dean. [Laughter] Yes, he was a dean. You know, the music, too, eventually they got a music committee and they invited me to be on it. But we'd been bringing all the music around, and eventually they developed one. But a lot of this stuff, you know, just wasn't being done. They've got an awful lot of people doing these things now, the social activities and the people at special events. We were doing this with students. And the movies–we ran two movies a week, a movie series that drew people from all over the city. Macksey helped with that. We got graduate students to work with that. As I said, we lived off of the students. We didn't have a lot of money. Mark Crispin Miller, did you know him when he was here? Do you know who he was?

Warren: No.

Wickwire: Well, he's a professor. He was in the writing seminars. He recently left.

Warren: Who is he?

Wickwire: Mark Crispin Miller.

Warren: Cristman?

Wickwire: Crispin. C-R-I-S-P-I-N. Mark Crispin Miller. You might want to talk to him sometime. He's up at New York University. You ought to talk with him. He used to work for me, but you ought to talk to him about Hopkins. You really should. If you don't have his number, I can get it for you. I have it somewhere. With my leg now, I'm trying to avoid getting up. The doctor was really mad at me yesterday, or the day before, when he said, "You can't go anywhere for two weeks." I said, "I have to go to that meeting." That was yesterday, and I went. I'm trying to stay off of it now.

Yes, Mark Crispin Miller. You really should talk to him, because he was active in things. He has developed quite a reputation in terms of–well, for a little while I think he chaired the writing seminars for a little while. He was one of the people. But they didn't want to support a private chair for the kind of writing he was doing. He was really looking at the role of corporations and the media in the life of the country, and he had a number of serious things in the *Nation* magazine. Let's see. He's a person you ought to talk with.

Warren: I'm interested in talking a little more about–looks like we're at the end of the tape. May I pop in another one?

Wickwire: Sure. I don't care.

Warren: I have just a few more things.

[Begin Tape 2, Side 1]

Warren: It's Mame Warren. This is tape two with Chester Wickwire, July 9, 1999.

Okay. What were you saying about the Black Panthers?

Wickwire: Well, I was saying that we had a committee with some faculty members on it. I'd have to look back in my notes to see what was the title of it, but it was really to protect them from there being a shootout like there was at other cities where they got killed.

One night, like two in the morning, I got a call from the Panthers. They said, "Would you please come down here to Gay Street headquarters? Because we've got word that the police are coming around to shoot us up tonight." So I went down there and was with them for an hour or two. We had people then–students were like standing outside to try to see the–to be of some protection. We never had a serious shootout in the city.

Then one day some of the black leaders, they said to me, "We had a meeting yesterday with Commissioner Pomerleau down at the *Afro-American*, and he said he's going to get you, that he's got these taped conversations of you with the Black Panthers." Well, I had never said anything that I wouldn't say with Pomerleau or anybody. I had said nothing out of order. But I know that we had run-ins with Pomerleau. He didn't like it that we tried to stop them from knocking off the Black Panthers.

Locally, there's one of them around, the black classic press, Paul Coates [phonetic] was a former Panther. But I think we did prevent a shootout because of this committee that we set up to try to see that–for public responsibility. I'd have to check in my stuff to see the name of that thing. But we did, we set up a lot of things.

Another committee I just thought of, in 1968, after [Spiro] Agnew–Agnew's the one that threw a lot of us in jail in '63 at Gwynn Oak Park, by the way. In '68, after King got killed and there were civil disorders, or whatever you want to call them, in the city, Agnew blamed the black clergy for not controlling the people, and it was really his very harsh unjustified charge against the clergy and the like that got him to be Vice President, that got his attention.

So in any case, I was the chair of a committee that took out a full-page ad in *Afro-American*. We tried to get it into the *Sun*; they wouldn't take it. But demanding that Spiro Agnew apologize to the black clergy for making that statement, as if they could have controlled the people, you know, on the streets. So we started a lot of things like that, trying to help.

When the Indians came through in 1980, also again I was chair of a committee to work with them on their longest walk. So we raised several thousand dollars for them. We put them up out at Patapsco Park. We got the state police and the governor's office to work with us, to

see what we didn't have problems. So we worked with a lot of different groups when things came along.

Warren: Did Martin Luther King ever speak on campus?

Wickwire: Sure.

Warren: Tell me about that.

Wickwire: Well, he spoke here once. One of the main figures in bringing him here was a guy then, a dean, he was a biologist, Carl Swanson. He spoke on the campus, yes. I don't remember now which year it was. I also heard him speak other times.

Warren: Tell me about him here. Was he welcomed?

Wickwire: I think so, generally. I don't say that people were–I don't remember all of what went on at that time, but I remember going over and speaking to him. He spoke in Shriver Hall, and that the audience was well behaved and so on. We did have other problems at other times, but when he was here, he was received well.

A couple of things I want to say about King here in Baltimore. I just think now, actually in Maryland, probably James Farmer had more of an impact, you know, with CORE [Congress on Racial Equality]. You know what CORE was.

Warren: Yes.

Wickwire: I was a member of CORE. Probably James Farmer had more of an impact in terms of Maryland. He was very much into things here. He's still living, by the way.

Warren: I saw him recently.

Wickwire: You saw him in a meeting or in person?

Warren: He was giving a talk.

Wickwire: Really. He's lost his legs, hasn't he?

Warren: Yes.

Wickwire: Yes. Well, he was here for the Freedom Rides. He was here on the housing thing. An episode–this is a thing about King. The people down in Cambridge, Gloria Richardson, they wanted King to come there when they were trying to get something going, and King said he would come, but they had to give him $3,000. This is what Gloria Richardson said to the press in 1987. So they said, "Well, we can't afford it." Then in 1963, when he did come up here, he got in touch with them and said he'd be willing to come over, they said, "We don't need you now."

But the first time I heard King was down in the Civic Center, I believe, and he did not have on the platform with him the black clergy that were really leading things among the black clergy, and he was not then in touch with the people. This happened to him in other places. You know Taylor Branch. Taylor Branch knows that. I've been in private programs with Taylor Branch. And I don't want to knock King, because King was such an extraordinary person. This electric capacity that he had in speaking, what he did is drive. It was amazing. But Farmer is the one who really did more gut work here.

So, let's see. What else was I going to say something about? Well, we've talked about–let me think.

Warren: Something I'd like to pursue some more–

Wickwire: Go ahead.

Warren: –is what happened in the protests against the war in Vietnam. Can you describe the campus at that time for me?

Wickwire: Yes. You know, I participated in so many demonstrations, being asked to offer prayer or say something, that I don't remember all that happened. During the Vietnam War, we did a lot of draft counseling from my office, and we had one man especially during those years, Larry Stearns, he's up in Philadelphia now. He's changed his name to Forest Ageiano. But Larry Stearns was one of our main draft counselors. I worked very closely with American Friends Service Committee. This was a very difficult time for a lot of people, because the Vietnam War was a bad war. If you take Central America, I spent lots of time in Central America and spent a lot of time trying to help change our policy there. We've been involved in a lot of things that were pretty dirty, and the CIA especially.

But if you take the Vietnam War, the students–you know, their pain was very real and, you know, something that they felt helped us really–and the way that they felt that nobody was listening to them and nothing's happening. By the way, during this period– [Referring to the sound of a clock.] That's a clock. You've heard these bird clocks, have you?

Warren: Yes.

Wickwire: You know what that is? A morning dove.

I was one of twelve people accepted by the Department of Defense to visit conscientious objectors in military stockades in prison during that period, and so I spent lots of time at Fort Meade, sometimes got down to Bethesda, to the [Walter Reed] Naval Hospital, sometimes to Aberdeen and so on. So I ran into all kinds of cases. One of them–I know this is not what you asked me about, but we did strange things with people. I had one case of a young woman that she had decided that she could no longer in good conscience even wear a uniform, a Navy uniform. She was at Norfolk. So they sent her up here because they didn't have a prison down

there. They sent her out to Fort Meade. She got where she would refuse to wear the uniform anymore, and they said, "Then you don't wear anything." So she sat around with a sheet out there for thirty-nine days. That was Leslie Cole. I want to write a ballad about her sometime. I haven't done it. I still kind of stay in touch with her. She became a schoolteacher. I had a lot of cases of people.

Then here on the campus, I can remember a couple. I have a poem about that, of a couple that came to me. They had gone to Canada to escape the draft. Then we had a number of other people that did their conscientious objection work in our office. That was permitted. We had a number of students that did that. But this was a very tough time for students. In a sense, it's the loss of innocence, in a way, about our country and about life in general. this is just the way we are as human beings. This hit a lot of people very hard.

I ran into one the other day. Actually, he was here as an alumnus, by the name of Steve Asin, head of the–there was a whole thing of legal–of public defender things to the country, remembering his feeling during this time. Some of the others that really it was such a traumatic thing that the war is going on and they know that it's not right, and what can they do to change it. It was really very tough. I think of some of the people that went in as conscientious objectors, and some of them that spent time in prison. It changed them, of course. Part of it was discovering how the world is. But the Vietnam–I don't know if I'm being of any use to you–but it was a tough time.

Warren: I've seen pictures of what I assume is the occupation of Homewood House, and it certainly brings back a lot of memories of my own times during that period as a student. It just

looked very powerful. These pictures are very effecting. I'd just like to know more about what happened here.

Wickwire: Well, you know, somebody you might want to talk to, I can get you in touch with him, a student who was involved. I don't know, you didn't follow at all the death of–you wouldn't have known him–Jim Keogh, the doctor who recently died at the age of forty-nine?

Warren: No.

Wickwire: Well, he was the man who became a doctor. He was one of the guys that was the leader and occupied the Homewood House. The guy that was his roommate, and is still living, if you'd want to talk to him sometime, I think he could tell you some stories.

Warren: And who's he?

Wickwire: His last name is Sumo [phonetic]. I don't have it out here, but I have it somewhere. I have it written down. I could get it if you wanted it sometime. He's not here now. In fact, I had to go and speak recently at a memorial service for Jim Keogh, who was a doctor. He's the one, as a doctor, who uncovered all the evidence on the asbestos manufacturers that made it possible for Peter Angelos to become a multimillionaire. By the way, at the memorial service, Peter Angelos was there. There were about five hundred people there, and I spoke. Jim Keogh never got any data out of this, but I said, in the meeting publicly, Angelos was there, I said, "Mr. Angelos, whenever I pass Camden Yards, I think of it as a memorial to Jim Keogh." [Laughter] Well, everybody laughed, and even Angelos, I think. He knows that's what it is, really. That's how he made all his millions.

Well, in any case, I don't have that, but the roommate of Jim Keogh, Jim Keogh was the main figure in occupying the Homewood House. This may have been a different thing than that.

This was, I think, mainly it was against the Applied Physics Lab, but you might even want to talk with him. Do you think you might want to talk with him?

Warren: Yes.

Wickwire: The roommate.

Warren: Yes. So let me get this straight. When they occupied Homewood House in the early 1970s–

Wickwire: This was have had to been the early '70s. Yes, the end of the '60s, the beginning of the '70s. I may have notes on exactly when it was. But this guy could tell you about that one thing, because Jim Keogh was his roommate. I can get that information.

Warren: But they were drawing the connection to the work of the Applied Physics Lab?

Wickwire: Oh, absolutely. That's what it was about.

Warren: Tell me about that.

Wickwire: Hell. Look, all through these years there had been a group of people that have fought against the role of the university accepting all of this money for classified research to help develop nuclear weapons. I've been involved in this and different things at many times. People have grown old doing it, you know, that this has been going on all these years. American Friends Service Committee people have often been into it. I don't know. Other people you've talked with haven't discussed any of this stuff?

Warren: That's part of why I'm here, because I knew you would.

Wickwire: The Applied Physics Lab, people now just have gotten accustomed to it. If you take people like the Berrigans, these people, and the Catonsville Nine, all kinds of persons that have had this, there's often always been a little group of people around universities, a few faculty

members, maybe, that were very disturbed about what Hopkins has been doing at the Applied Physics Lab. It's been there all the time. I've been active in it at times. I don't know at the moment what kind of life there may be, but there is still–I hear of some. But it's mostly like some people from American Friends Service Committee that are doing things. Phil Berrigan has never given up, you know. He's in and out of jail, and Liz McAllister, his wife. As far as students, I don't think at Hopkins now you have, that I know, evidence among students of a big thing about APL, but that's kept fairly quiet about what all goes on out there.

But I think a lot of people have felt that Hopkins is like a federal university, and because they get all of this money, more than anybody else, for this kind of work, they're not going to raise questions about what the government's doing and the like. In a sense, this is what people felt, not only that people were concerned that the university is into this kind of thing, doing the research on weapons like this, but also that it does something in terms of their capacity to be free, to do, to speak, and to be critical or whatever. So that's the way it is.

People that–I don't think you probably want to talk to any–even I know some of the people that have kept something alive, but they're on the fringes of the university in this respect. I don't think at the moment–I'm not enough in touch with the campus to know all what is going on in this area of dissent and the like.

Warren: I had a bit of a moral dilemma just last week when I got out the files on the Applied Physics Lab, and they have them sort of neatly separated in the library about all the things that in some ways I guess we can all be proud of, what they've accomplished, but then there are the other, that I found myself saying, "Oh." Then I got to the protest file and I saw a lot of names of

people who had been my heroes through the years, and they're protesting what has been going on out there all along.

Wickwire: Yes.

Warren: And I said to myself, "What am I doing here?"

Wickwire: No, I agree.

Warren: And so I say to you, you stayed through the years. How do you reconcile it?

Wickwire: Well, I think about this sometimes, not so much now perhaps as I should or as I used to. But to take even some–well, for instance, being in the ministry, I don't really belong in the ministry. I'm not really an orthodox person. I'm pretty agnostic. I've gotten more so as I've gotten older. But I suppose the reason I've stayed with it is this thing, and I'll come back to that, is because–and especially I've worked in Baltimore, my home has been with the black churches. It has not been in the white churches. I've found, you know, here was a place that supported a sense of social responsibility and trying to change the system. That is the reason I've stayed. God knows there's nothing that's perfect. So where do you–

As far as the thing with Applied Physics Lab is concerned, the times I've been active, never anything like Phil Berrigan or a lot of these other people that their lives have been built around it. I guess that what I thought is there's a lot of things that I can do, that maybe I can help make a difference. I suppose that's mostly what it's been. There some things you can change, although it doesn't excuse me. But it's just here.

For instance, with people that we've worked with, I've worked with a lot of people that have been very radical, people that have done all this thing with the Applied Physics Lab, that they're going to change the system and do everything like that. Then you've got all kinds of

people that will do tutoring, but will never do the other things. Well, I think you do something–you work with them where you can get them into helping the city to help people, help individuals, help change the system, that you do what you can where you can.

Hell, my name's been–I've been involved with stuff, with the Applied Physics Lab, but that was not a major part of my life, fighting it. But I thought, here's some other areas where I can do something and I should do it. I don't know that–there are all kinds of people, I'm sure, around Hopkins, and I know I used to collect signatures of people to get them to take a position that might be sent to the president of the university or sent somewhere about the Applied Physics Lab, of why we're doing it, and attention's not paid to them. That's not to say that we should give up fighting it.

Warren: I was taken by a quote, and maybe it was lifted completely out of context, but a quote from Steve Muller, who said, "We're not involved in anything that goes boom."

Wickwire: Well, what they're probably arguing about is that it's the guidance systems. They worked on like the proximity fuze. In fact, I have a brother-in-law who developed that. He's dead a long time ago. That's the thing. So what's the difference, really, when you come down to it? You know, that's a lot of stuff. Yes, in a way Muller became the big advocate for the APL. He was the one that was, I think, most vocal than most, and he was here at the time when we had a lot of this. Well, I suppose, in a sense, a lot of people, they discover, they come up against a stone or something that they can't break, that they feel, so they go and do what they think they can do.

But, you know, you raise a question that I'm not happy with this, but there are all kinds of people at Hopkins that–well, now a lot of them probably don't know much of anything that's going on out there. They don't know.

Warren: I noticed that there were some protests as recently as the mid '80s.

Wickwire: Oh, yes.

Warren: And I saw your name.

Wickwire: Yes. Oh, yes. Sure. But I don't know what they're doing now.

Warren: Well, I'll be going out there, too, so I guess I'll find out.

Wickwire: Are you?

Warren: I'm doing the entire university, so that's part of the story.

Wickwire: You know, do you have down the name of Cliff Durant to talk to?

Warren: No.

Wickwire: Well, you ought to talk with Cliff. He teaches over at Morgan University. Cliff's been one that has very much been out on the thing with APL. I still am a member of their Progressive Action Center, but at my age I've stopped an awful lot of stuff. I'm not saying that age gives you an excuse. [Laughter] But I'm going to have to get you–if you write down–I've given you some names that if you call me up at maybe another time, I'll give you Cliff Durant's number. I'll get you in touch with the guy that was the roommate of Jim Keogh, his last name, I've got it written down in the book, and I don't have it handy. But this would be about the Applied Physics Lab and the occupation of Homewood House.

There was another name I was going to give to you. Do you remember which one it was?

Warren: I've been writing down lots of names. We'll go through the list at the end.

Wickwire: Okay.

Warren: I'll check through some things at the end. Let's talk a bit about Steve Muller. Tell me about what you think his importance is to Hopkins and your relationship with him.

Wickwire: All right. Well, I'll just pick up some episodes here. I'll tell you, Muller–let's say, first of all, I think that Eisenhower was the more transparent man in a way than Muller. With Eisenhower, what's his name, Muller, was in a sense, stuff was more hidden; you didn't know exactly what all was going on with him. He was more able to hide his stuff. That was not true with Milton. He was right out there on the surface.

I can remember once at a dinner, after Eisenhower came back, and I was at this banquet with him, sitting with him, and he indicated that he was just as happy to be out of the university now. In a way he was saying that he didn't belong there at this particular period when Muller was there. Muller was able to relate to this particular period. I don't know what term you want to use about it, but it bothered him less than it would have Eisenhower. So with Muller, he was a much more worldly man in a way, much more into getting out there with the students at this new period of what they had to deal with.

Let's see. Something I was going to mention to you with Muller. I'm trying to remember things. Have you talked with Muller?

Warren: I'm going to.

Wickwire: You're not going to quote anybody to him?

Warren: I am not. I'm going to hear what he has to say.

Wickwire: Well, let's see. There's something else I want to say about Muller. Oh, yes. You know, we used to have a little chapel in Levering Hall. I talked the Congregationists, United

Church of Christ, into giving us money for fixing it up–furniture. It was upstairs. It was small, but that's what there was now. I remember coming back one fall. I'd had a little time off in the summer. I found that that space had been converted into an office for the Student Council, that little chapel that we had, that had been furnished by the UCC. It was a place of worship.

Well, Muller was president, and I went to him about it. He said that Fitzpatrick had done it. That was his dean, Bob Fitzpatrick, who was rather a controversial figure. But I'm sure that Muller–not that it was a great one, but if people wanted to worship, it would be nice to have a place. Recently the university bought the Methodist church, you know, across the street and made it into a big center. They spent, what is it, 800,000 to buy that. Well, then what's his name just closed it down, and I come back and find out that's what's happened. And it's not that I'm a great one for worship.

Milton Eisenhower would have liked to have had a chapel built on the campus. When he left Penn State University, he had built a chapel there in the name of his wife, Helen Ekin [?] Eisenhower, whatever, so he was big into that. That was Milton. Certainly that was not Muller. I always thought that Muller was–you should watch him, what he's doing. You may not get what you thought you were going to get. [Laughter] I don't know how he felt about me either. I'm not sure he liked too well what we were doing.

I think one of the things that–well, I'm trying to think more about Muller. He was fired, too, wasn't he? I think he was.

Warren: I understand things were not on the best terms when he left.

Wickwire: Sure. He was fired. Have you read articles that appeared in the *News-Letter* in the *Hopkins* magazine about his firing?

Warren: I just found one the other day that I set aside to Xerox so I can read it before I go see him.

Wickwire: Do you remember who that was by?

Warren: No.

Wickwire: Too bad I don't have it around, because the guy that wrote it was a good friend of mine, and I remember him talking to me about it.

Warren: I'll make an extra copy and send it to you.

Wickwire: Why don't you. Because I might have been able to say more about it, but I'm just trying to think all that was going on.

Muller was a slicker operator, you know, with things, and, of course, I guess he'd gotten too spread out with the stuff in China and elsewhere and all the things he had going on. I don't know. I hoped that we would have–a man I would have liked to [have] seen to be president was Bill Bevin. None of the presidents that we had I–I'd like to have seen somebody that was more balanced in a lot of ways. I didn't see one here. The last president before the one was not able to speak to me. The only way I got to speak to him–what's the name of the last one before the one now?

Warren: Richardson and Nathans.

Wickwire: Richardson. It was not Nathans. Richardson. He would not–I wanted to come and talk to him about the chaplaincy. He refused to talk to me. So the way I got to talk to him, I got the Interdenomination Ministerial Alliance to ask for a meeting with him, and since I'm a past president of that black alliance, I went with them as a member of the executive committee. [Laughter] [Wickwire's wife enters the room. Tape recorder turned off.]

Yes, I thought that this whole thing with the Applied Physics Lab was a real–it was a pain to deal with him, his attitude of doubletalk about it, saying that they had nothing to do with what goes "bang." And I don't think anybody necessarily believed them anyway. I'd like to know which article you have. I'm sure I've got that. I know the article about him being fired, because it was in the *Hopkins* magazine, I think it was. Have you gone back and looked at a lot of the other *Hopkins* magazines?

Warren: When I'm interviewing somebody, I go back and look in the index and get myself ready, but I'm planning to work my way through all of them after I've collected more photographs. I have a method to my madness. Sometimes it's hard to discern, but I do have a pattern to what I do.

Wickwire: Coming back, I don't have an answer on the Applied Physics Lab, although I don't know what we could have done at the time to force the university to drop it. They'd throw us in jail and so on, whatever the hell. They would not have changed. But I'm not saying we shouldn't have kept it up or it shouldn't be going on, whatever's going on up there now. I haven't been paying that much attention, I confess, lately.

Warren: Do you think there's any way to describe Johns Hopkins as having a personality, as the institution itself having a personality?

Wickwire: I don't know. Did you know Mark Diamond, by the way? He just left here. I think he went to Bryn Mawr. I think one has gotten comfortable with it. Everybody feels now that it's not only amorphous, I think, but it's a business. At least you get a lot of people, you know, that feel that it is–there's no longer this kind of small-town atmosphere that there was there. It's so much now about dollars and cents, and it's run from the corporate point of view. If you talk to

Mark Crispin Miller or maybe some others, they're going to talk about how so many people are leaving here, that they just don't feel that–they think that a lot of people would feel that it doesn't have a kind of soul, if you can talk about a soul being around, that it wants to have one.

I think if you compare it with Harvard or Yale, I don't know how you would compare it with them, but there's some–of course, their orientations were so different from the beginning, kind of a religious background, especially at Yale. Now they're trying to change that, of course. You don't know anything about the Yale situation, do you?

Warren: Not at all.

Wickwire: Well, some of us have been involved in trying to stop the university from marginalize the area of religion, the divinity school and the like. That's another story that's not of interest. Those two universities are modeled after the British, and Hopkins the German, so that's made a difference.

I don't know if I can say any more about Hopkins. I think one of the reasons why Muller got into trouble was because he tried to expand it too much. That was one of the reasons.

Warren: Let's end on a couple of lighter notes.

Wickwire: All right.

Warren: From what I understand, you've performed quite a few weddings.

Wickwire: [Laughter] Yes, I have.

Warren: So have you witnessed a lot of romances on campus? And how does that feel, to officiate?

Wickwire: Well, my batting average, I'm not sure has been so hot, but a couple of people sort of laughed because I've performed more than one marriage for them, saying that they had me on a retainer. We've been married sixty-two years.

Mrs. Wickwire: A long time.

Wickwire: [Laughter] The marriages have been great. The guy that came from Philadelphia yesterday and stopped at this meeting, he was talking about how their marriage has stuck together. He mentioned the fact that he wasn't sure about how my batting average has been.

One of the things I've done with the marriages I've had, I've asked people generally to write their own services, and I've had some very different kinds of services, all kinds of them in different places. I've done them in El Salvador and I've done them here and in Canada. But having people write their services has always been interesting to me to see how they go about it and what they do, and what they want in and don't want in, in terms of their personalities.

I've had some services where they were very open-ended and people would say to let anybody there that wants to say anything, let them do it. Had a couple like that. One of them was not so good. It was down on the Severn River, and I think everybody was not totally sober, so letting them speak, that didn't make too much sense. I've had [unclear] like that. I've had some where people wanted innovations, but these have been happy occasions, generally, but they haven't always worked out. They don't, of course.

Warren: The last thing I want to ask you about–and it looks like my light is flashing again, so I'm going to flip over so I make sure we get the answer.

[Begin Tape 2, Side 2]

Warren: The last thing I want to ask you about is something that got me laughing. Where did I find this? In a recent alumni magazine. That you officiate the Spring Fair dog show. Tell me about that. How did that come to be?

Wickwire: Well, we not only officiated; we ran it. We ran the dog show. I had been big into dogs. Out in my office I have a picture of my dog catching a Frisbee. I don't know, I really am into animals, and if I had my way, I'd have more than one dog. I would have a llama, I'd have a horse.

But in any case, we did the dog shows, and one of the things we did, we had a thing where the dogs of Hopkins, which we could sort of have fun with human beings, you know, the dogs of Hopkins, and so that was always fun, and I think it meant a lot to the kids that had their dogs. It was great for them.

Then often we had a Frisbee-catching contest in connection with it. We did this also in connection with the national thing, and a time or two I ran the nationals for the eastern region there on the Hopkins campus when we had the dog show. These would be official things, and we'd have some very good dogs.

Warren: So you're talking about AKC dog shows?

Wickwire: No, it would be–

Warren: What's the nationals?

Wickwire: It would be the national Frisbee-catching thing. One of my dogs once competed against the world's champion. The world's champion was actually Whippet III. My dog refused to compete. It was a fun thing down at Fells Point. It was a very hot August day, and my dog simply went and relieved himself by a tree. He would not do a damn–he wouldn't jump at all.

Every day I go out in the back yard with the dog I have now, an Australian shepherd–that is, when I can go out–and throw the Frisbee to her a little bit. But the dog shows were fun, and different kinds of dogs. It was mainly just a fun thing. I don't know how we came to it. We used to do some of these things trying to raise money. We ran the auctions and all kinds of stuff.

Warren: Were you involved with the beginnings of the Spring Fair? How did that get started? What's the heritage of the Spring Fair?

Wickwire: I can't say that we started it or anything like that. We worked with the Spring Fair, but we did not do that, I'm sure. I don't know. I'd have to look back and see. When I came here, almost everything came out of this office, that office, including lost and found for the university and all kinds of emergency things. But I'm afraid I can't–I miss doing the dog shows. We could have kept on doing them. We've even been asked to do it. Are you going to be talking, Mame, with students that worked at Levering or around, or are you interested in that?

Warren: I don't know. I'm going to be talking to a number of alumni, and I will ask them if they were involved, but I don't know whether they were or not.

Wickwire: Have you got a lot of names of alumni you're talking to?

Warren: Yes, I do. I have a pretty full list.

Wickwire: Well, I gave the graduation speech in '72. I did it as a poem, the commencement thing for Hopkins. There are a couple of those people that you might find it interesting to talk to. I don't know whether you have down the name of somebody like Ralph Moore. Are you interested in black people? Not especially? How about John Guess. Do you have him down?

Warren: No.

Wickwire: You ought to talk with some of these people. John Guess, he's been giving money to, for instance, the multicultural center to develop awards and so on. John Guess, he's black. And I would say Ralph Moore is another one you ought to talk to. He's head of the Center for Poverty Solutions. Another black one, Douglas Miles, who is president of the Interdenominational Ministerial Alliance. I don't know if you know of that group.

Warren: Yes.

Wickwire: I was the president of that in the 1970s. You ought to talk with Douglas. These are three black guys. Somebody you really ought to talk to, if you're interested more in the history of Levering and tutoring, Chris Beach. Do you have his name? Chris Beach you ought to talk to. I can give you all of these telephone numbers. I don't feel like going after it now, but I've got all the numbers. Chris Beach, he's now a psychotherapist. He's got a law degree. He would really be a good person to talk to about Hopkins.

Locally, let's see. I'm just thinking of some of the lawyers and people that have been into things. Ellen Callegary, you might like to talk to. Ellen is a lawyer, and she was one of the people that was a student teacher in some of our things. Ellen Callegary.

What other kind of people now would you be–I'm loading up with people that are–

Warren: Let's talk about that later, after we've finished the interview. I want to find out, is there anything that we haven't talked about that you think we should. Are there any missed opportunities? Are there things that you're sorry didn't happen in your time here?

Wickwire: I can think of some before my time here. [Laughter] Let me just think for a minute. Well, one thing. I don't perhaps–I don't know. I think that in terms of what we did, because we had a lot of freedom, we simply went ahead and did a lot of things without asking questions.

Now they've got everybody under very tight control. We were able to get away with making waves and ripples around the university. I don't know whether there are more things that we could have done.

I think we got a lot out of our time, working with students and the like. It was such a tremendous opportunity, really, that was given to us here at Hopkins to relate to people and to try to help them in terms of shaping their lives. Again, as I said, really one of the things we tried to do was to relate them to the city and to do something for people in the city, and also let the city get something out of us, the people of the city. We did it with the Free University and other kinds of things that we worked with.

In terms of things–I'm just trying to think. We went our own way pretty much. I don't mean that in a–I don't think that was bad; I think it was good. I think that if we identified too much with anybody, we would have lost this freedom that we had, of just going ahead and doing our thing. We wouldn't have had it.

And I do think that we broke some ground. At Hopkins now they've got an awful lot of different agencies that are doing things that we were doing at the beginning, in music and in special events and things like that, in the area of religion, in the area of other kinds of sports things, and all kinds of things of this sort that fell in with us. And students picked up the ball on a lot of this. Also we had great help from the city. We got people that would come in here and participate with us, partly because of the name of Hopkins.

So I'm glad that this guy Albright never allowed me to–didn't want me to teach in his thing, because we were in the cracks, but that was a good place to be. In a sense, it was never fish nor fowl. [unclear] administrator, in a sense, then, yet not accepted fully as faculty, although

I was teaching all the time credit courses and students were working in them. And then relating to the people, the clergy in the city ended up to other persons, businesspeople. I don't know. I think that we often were very much going against the stream.

At Levering Hall we really became a center for the whole fight against discrimination. For instance, in '64 we brought up a truce squad from Alabama to follow George Wallace around when he ran for President. In my office we brought up a black woman, a realtor, Amelia Boynton from Selma, Alabama, and we brought up a SNCC [Student Nonviolent Coordinating Committee] worker. In Levering I took, for instance, Danny Brewster, I took him around to the black churches. He was running as a stand-in for Johnson in the primaries then.

Well, I'm just trying to think of other things that we talked about, but I think that we're–I don't know about the missed opportunities so much.

Warren: I think you grabbed on to just about every one you had.

Wickwire: Yes. See, earlier in my life–I mentioned it probably down at that thing, that I began out in Colorado. I mentioned where we lived in a cave dugout for a year. Didn't I mention that?

Warren: Yes.

Wickwire: When I read a poem.

Warren: When you read the poem.

Wickwire: Yes. Well, I don't know if I ever mentioned that when I was getting–I had polio and I was in the hospital thirteen months. That was really much harder on Maryanne [phonetic] than it was on me, I'm sure. But after I got out, I was desperate to make money. We've got two kids. So in any case, to make money, I was going back to finish up a Ph.D. I became a manufacturer's

agent in New England, and I imported toys, and I became the agent for the Wonder Horse. You never heard of it. Maybe you had one as a child.

Warren: I don't remember.

Wickwire: Horse on four springs that bounced up and down. But in any case, at one time there in New Haven, I was grading papers for the Old Testament department at the divinity school. I got paid Sundays for singing at Batelle [phonetic] Chapel. I was a case worker for the Travelers Aid Society, which meant I was on duty certain nights of the week and could be expected–I'm walking on crutches, be expected to go down to the railroad station and to deal with anybody that came in. It might be a runaway child or a problem between a husband and wife. Then I was a manufacturer's agent, the Wonder Horse.

So I did this kind of thing for a year or so while I was finishing up the Ph.D. Then when I came to Hopkins, I still had this. Other things. This is in the past. When I was at Yale, after I came back out of–finished up the Ph.D., I questioned going to law school. I put my family through so much, I couldn't see it again, so I finished up the Ph.D.

The other thing, earlier, the singing career, I had a chance–some people would have financed me, probably, to go on in music, and I studied voice a lot over the years at the University of Colorado. I used to go up to New York some when I was in New Haven. Then here–well, here I didn't, but I used to sign with people down at Peabody, with Eiford Jones [phonetic], with Hugo Weisgall [phonetic] and stuff. Used to sing Ammal and the Night Visitors. You know that stuff. Well, I don't know why I brought these things up, but I've had a lot of fun with various aspects of my life.

Here at Hopkins I think that what this–being the chaplain at Hopkins, because Hopkins was pretty much of a secular place, I fitted in there pretty well. If I had been in–for a while out in Colorado I had some regular churches and so on, but I didn't really belong. Here it was this–having a chance to do things that related people to things that I thought were worthwhile, this was it.

So in terms of anything like preaching or anything or that sort of thing, there was not much chance for that here. I could have, if I'd wanted to do it, but that's not what I felt I should do or wanted to do, although in the prayers I worked hard on my prayers. Looking at them now, I think that they look a lot like I was saying the same thing over again. I think that trying to say something with good language helped me, and trying to write poetry now as I got older, that probably was of some use, doing that thing.

You ask me about things, what would I have done differently. Well, actually, when I finished college, I worked as a butler. I did all kinds of things in college. This, I know, is wandering around. I left my home. I went away in eleventh grade to a parochial school, and I worked eight hours a day. I got up every morning at four and fired the boiler. I went to school. Then I went away to college and I fired a boiler there and I did a lot of other things. But what I got out of college, the guy I was working for as a butler, I had a room, a private apartment there, he offered to send me to law school, and I was too tired to consider anything. But I think that in a way this was a good niche for me down here, really. in a sense it fit my personality to do things that–you know, there are a lot of things I'd liked to have done in the city.

By the way, there's one thing I was going to mention. This is very much an aside. But at one time I mentioned this Robert Hieronomus that did that artwork. We allowed Hieronomus to

come out and have a show in Levering Hall, in one of those rooms, and it was about the decadence of our culture. He had a coffin in there with an American flag draped over it. He had a Bible on top of that. Then he had a cross that had Mickey Mouse on it.

Well, the district attorney sent out somebody because there was a complaint that we were violating in some way, desecrating the Bible and the Constitution. So that's Moylan, and Moylan's still around. He was the district attorney. They sent a guy out. So after he had done investigating, the came to me and said, "I'm going to report you, and I think we should bring a suit against you," whatever. I said, "Well–" In any case, what happened, they never brought it, but it was so wild. I saw Moylan, I don't know, a year or two ago, somewhere. He looked at me kind of funny. But it was strange, that kind of a thing.

Then other things I mentioned, the charges they had that we were the left because of the tutoring and other things we were doing in the city. I suppose one thing I think that Hopkins could have done so much more if they had had some president around that really got into the city, in a sense, and maybe I'm wrong, that's asking too much. I think that they could have done much more in terms of the whole racial thing, to have taken a strong stand and the like, and not had to be forced to do certain things. They could have had such an influence.

I know in '63, when Gwynn Oak Park was integrated, when a number of us went to jail, there were two Hopkins professors that came over and got arrested. They never went to jail. But one of them was James Coleman. The other one was a biophysics guy by the name of Light or something like that. Now, the press made a great deal out of this, that these two Hopkins faculty members were over there. Well, that's good, but it just says something about how people have

been so ready for Hopkins to be more out here with something like this. Maybe because Hopkins was a part of the Southern culture, that they couldn't do it, at least that's what they thought.

Warren: You certainly nudged them along the path.

Wickwire: Well–

Warren: I want to thank you. This has been a real honor for me to spend the morning with you.

Wickwire: Well, you're very kind. Listen. If you look over those names and you want me to give you some numbers, I'll give them to you. I think there's some people that would help probably balance.

Warren: Okay. Let's get into that now.

Wickwire: Okay.

Warren: Thanks very much.

[End of interview]