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## Putnam, Gary Oral History Interview

Roy Childs

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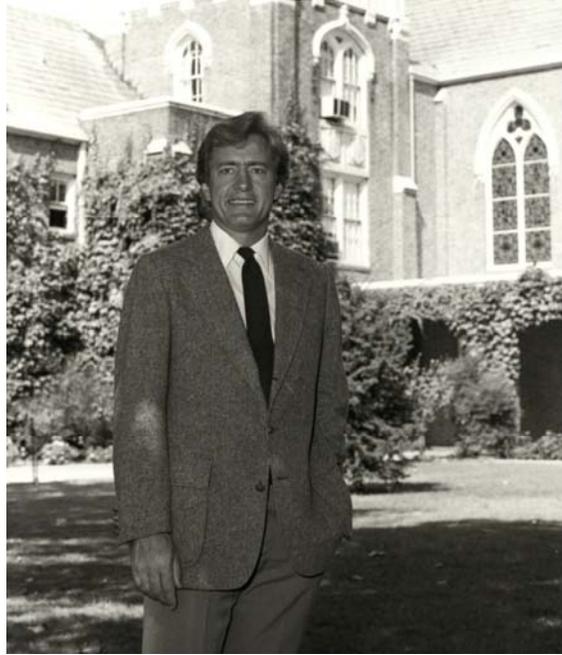
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FACULTY EMERITI INTERVIEWS  
UNIVERSITY OF THE PACIFIC ARCHIVES



**Gary Putnam (1983-1990)**

**University Chaplain**

March 26, 2019

By Roy Childs

Transcription by Savannah Dughi and Katelyn Getchel, University of the Pacific,  
Department of Special Collections, Library

Subjects: Religious life on campus, perspectives of Town and Gown, specifics about Morris Chapel, and historic ties of Pacific with Methodism.

## UOP ARCHIVES FACULTY EMERITI INTERVIEWS

**Childs:** My name is Roy Childs. I'm here today to Interview Gary Putnam who served for many years as university chaplain. Today's date is March 26, 2019, and the interview is being conducted in the Jacoby Center in Wendell Phillips Center, UOP.

Gary, I'd like to begin by thanking you in advance for your willingness to do this, and by starting with a few standard questions. First, Gary what years did you serve the university and what were your official titles?

**Putnam:** I came as the first university chaplain. I served from 1983, August 1<sup>st</sup> of '83 'til July 30, 1990. Seven years.

**Childs:** Okay, and what circumstances brought you to Pacific?

**Putnam:** It was sort of a backwards way. I was serving as a campus minister at the Wesley Foundation at Iowa State University in Ames, and a friend of mine, Brett Waters, wanted to apply for a job as chaplain. And I was about to move on from Ames and so we went over to the university library and looked at the Chronicle of Higher Education, and there was an ad for university chaplaincy at Pacific. He was very interested. I asked "Do you mind if I apply also?" He said he didn't, and he applied for a job at University of Redlands, and we each got those particular positions. The chaplaincy got started here because of initiatives mainly of a man named Cliff Crummy who is a retired Methodist minister for whom...actually, the chaplaincy was named the....the endowment was named for his father John Crummy who is the founder of FMC.....

**Childs:** Food...?

**Putnam:** Food

**Childs:** Food machinery or something?

**Putnam:** Yeah so they built these cooling, if you walk into a grocery store and you see these long cooling cabinets, that's what they built. They also built tanks. Military tanks. They'd had a long commitment to the university and to the likes of the church and the endowment was started by Methodists. Darrell Thomas was the chair of that committee. Darrell was a Methodist minister in Lodi. Later he came to serve here at the university to work with bishop scholars. They raised \$500,000 for an endowment that was to provide a chaplain without any imposition on the university. The indication was that it'd be compatible with Methodist teachings but it did not mean that the chaplain had to be a Methodist, and in fact there have been two Methodist chaplains. The first one and the second one, the second one being Mark Zier, and subsequently there have been other Methodists other than Laura Steed who is serving in an interim capacity now.

**Childs:** Yeah, so from a \$500,000 endowment maybe spend 4 or 5% of that a year? And that was maybe 25,000 bucks a year to run the chaplaincy?

**Putnam:** Well, it was for the chaplain. There was another fund called the Tippitt Fund that was for programing. That had about \$12,000 in it and you could live off the interest of that.

**Childs:** Yeah, in those days maybe.

**Putnam:** Yeah and I think I was paid \$33,000.

**Childs:** I can't remember what we all got back in those days, whether that was good or not. Okay could you talk a little bit about your earlier career and what transpired that might have influenced you to want to become a chaplain? Were you a chaplain back at Iowa?

**Putnam:** Yes and no. The chaplaincy basically applies to private schools and I always served at state schools. I went to Iowa State as an undergraduate and studied there aeronautical engineering, and while I was there got up toward my senior year and thought this is not fulfilling my bliss. This is just not who I am. Things were going well but in 1957 when I started college, that was the year of Sputnik and rocketry; rocket science was all the rage. That was the glamour field and I was sort of... I was not a math whizz kid but I'd won some math competitions, tri state math competitions. What do you do if you are good at mathematics? You're an engineer.

So I went to Iowa State. I'd always been active in the church, Methodist Church, and we had a strong Wesley Foundation, the campus ministry at Iowa State, and strong preaching. I was really lured into thinking, at least wanted to study more about religious faith, but I never imagined I would be a minister. When I was in high school there was just a superb fellow who was my hometown minister who set a standard that I thought I could never achieve. I couldn't identify myself as a minister and so then I switched over to science and humanities for my senior year and wound up with minors in mathematics, philosophy, physics, and sociology.

**Childs:** Did you have a major?

**Putnam:** No they had a program called Distributed Studies where you took fifteen credits in seven areas in the university and then you had to have these other areas where you had thirty in each of those. It was on the quarter system. And so it was called Distributed Studies. One of the secretaries saw that my degree was D.St. "You got a degree in Dairy Statistics"? So anyway I thought I wanted to explore seminary. Go for one year. I'd done a lot of work in residence halls and I thought I would go back to Iowa State, do a masters in sociology, and then work in the residence halls and administration. I got to seminary and it just blew me mind. It was so exciting. Just everything was relevant, the courses were just so stimulating and I thought this is good.

This is more than you've asked for, but at the end of my first year I was looking for a summer position to earn some money. I signed up with a program where the Methodist Church would send you out for internships. But first you had a two week involvement in a program, and we were sent to Salt Lake City to do a religious census in Salt Lake City. We'd go door to door. You can imagine most of the houses were Mormon and they were very gracious to us, but you get to a lapsed Protestant there and they just embraced you and it was fun. Then I was sent to a downtown Church in Hollywood right behind where they do the Oscars, near Grauman's Chinese Theater. While I was there that summer I saw what the church could mean to people. There are problems within the life of the church but it's the hottest brand going, in my mind. So then I went back, completed my degree and because I had had such a strong influence at my college career I thought, if possible I'd like to repay some of that by going back to the campus, because I think the university is the greatest mission field that we as a church have, because

the future of our nation, the future of the world, a lot of those persons are going to be in the university settings.

I feel that the Christian faith is very relevant to life and since that's not always obvious to people so I thought I need to go back and deal with that. An opportunity came for me to go back to University of Northern Iowa and I served at a Wesley Foundation there for two years. Then I moved to establish an ecumenical ministry at La Crosse Wisconsin at the University of Wisconsin- La Crosse.

**Childs:** That was like a new campus then?

**Putnam:** No it wasn't. There was an established campus but they had no campus ministry for Protestants.

**Childs:** Was that during the period when they started integrating those types institutions statewide into a public education system?

**Putnam:** Yes.

**Childs:** Kind of following the California plan for higher education.

**Putnam:** While I was there I got to know a lot of the faculty and administration and I went to the vice president and said "Here's a significant University with no course in religion at all. So religion has nothing to do with humanity?" I was on his doorstep a lot and after about three or four years he said "We are going to start a program in religious studies within the philosophy department and you are going to teach it." So I taught Intro to Religion there and then had an opportunity to move back to Iowa State as a campus minister. The Wesley Foundation there is one of the largest in the United States and so I went there and was there for eleven years. I had some magnificent experiences and at the end of eleven years the bishop was going to have a complete staff change in that area and said "Gary we basically don't have anything for you," and so I was looking for something and that is how I came to Pacific.

**Childs:** You've been here ever since?

**Putnam:** Yeah that's thirty-six years ago.

**Childs:** Yeah.

**Putnam:** But at the time I did have another opportunity to go with the Chaplaincy at Syracuse University. I went there on homecoming weekend to interview and they asked, "do you like football?" and I said "Yeah, I like football." "We'll get you a ticket for the game." So we walked to the game and it was indoors at an interior dome and I thought who's ever heard of indoor football. People talked and talked about what a great day it was. I said, 'Is this sort of unusual?' I also came out to Stockton. When I drove on campus I saw the conservatory building which looked very much like the chapel at Syracuse so I assumed that was the chapel. Then I discovered Morris Chapel. When I walked in the backdoor I said to myself, "I have to get this job". Morris Chapel is based on chapel at Christ Church at Oxford University where Methodism was begun.

**Childs:** I see.

**Putnam:** And that's going back home for a minute.

**Childs:** So just a side bar that will get cut out. I guess you could say I'm a defrocked mechanical engineer for the same reasons you went into aeronautical, and it wasn't right for me. I certainly understand that period.

**Putnam:** I thought that aeronautical engineers designed aircraft, you know. I went to see a movie about the B-47. If you remember, that bomber is such a beautiful plane. Then I discovered that aeronautical engineers design the rivet that goes in the left aileron. It's a team of hundreds of people.

**Childs:** My recognition of my limits as a mechanical engineer came with a field trip to repair shop of the railroad that goes through Denver where I was an undergraduate, and I got a glimpse of mechanical engineering where you improve the design of railroad couplings to hook the cars together. And I thought "I can't relate to this whatsoever." There were other parts of engineering that I liked, but I just realized I wouldn't be good at it, that's all.

**Putnam:** You wanted to be out in the Sierra's, cutting through the Sierra's.

**Childs:** Yeah. So now I understand the circumstances that brought you to Pacific, and so a couple other questions here and then I have a whole bunch of questions that deal with relationships with the Methodist Church. I don't know if we can get through all of them but if so that'd be great. From my point of view some of the most important stuff. So you had to relocate to come to Pacific and among other things the Morris Chapel was so striking.

**Putnam:** Oh, yes.

**Childs:** And you developed some initial impressions of the city, I suppose, and the people of Stockton. Maybe you could comment on this. And as follow up I'm curious as to whether you perceived barriers between UOP and the community. I don't know if you were civically involved from the beginning or not, but possibly if you were at that point what insights did it yield?

**Putnam:** I was. I had heard of Stockton and I had heard of University of the Pacific before applying here. When I first came I was wonderfully impressed.

**Childs:** With the University or the city?

**Putnam:** The city. I thought, this is good. This is a good place to be and also it was a major departure. At that time I'm forty-three years in the Midwest. I'd lived in Chicago and I'd lived in Wisconsin and Iowa and Nebraska and I'd seen a lot of snow. And so the weather was a lure. I'd done my doctoral studies at Berkeley and so I had some idea of what California was like. I'd lived here for that summer internship. So that was quite alluring. There were a couple significant things that tipped the balance between Syracuse and Pacific, but weather was one of them. My first night that I stayed in town I was put up at the Hilton Hotel and some thief broke into the trunk of my car, stole my briefcase and my trench coat, and I thought "well, that happens you know." I wasn't bent out of shape, but all the papers and all the things I wanted to impress people with at the interviews were gone. But yes, I had a very positive experience coming to town. When I moved here, I think the first night that I was here on duty, I went to the peace and justice group. They met at a house near downtown. I got to know the peace activists in the community, and I also attended Central Methodist Church, tested that out, and I was introduced to the congregation and so met a lot of people that way.

**Childs:** And through that you probably met some faculty?

**Putnam:** Yes, and one of the things about the ministry is that there is an undeserved goodness that follows you if you hang out your shingle and say “I am the University Chaplain,” or “I’m a Methodist Minister.” People put a lot of confidence in that and grant you privileges you did not earn. Because all the Methodists of California and Nevada had helped raise that money, when I attended the annual conference meeting they thought “here’s that guy we raised all that money for” ...which is both a burden and a blessing. So there is a sort of, I don’t want to say, star quality. You are given a celebrity you don’t deserve. You haven’t earned it.

**Childs:** Yeah, I agree on that in regard to being a professor in a community where not very many people have higher education. I mean if you were a professor at Stanford you are just one of many, many, but I found that in Stockton you get a sort of deference that makes you feel uncomfortable. So I usually describe myself as a teacher and don’t offer anything more unless I am pressed. So yeah, I understand that, but I’ve always operated on the basis that you’ve got to give back somehow.

**Putnam:** Oh yeah. One of the things I would add on to that is when I first came they said, “oh, you don’t know the community. Never go south of Harding.” Well once I moved here, of time I spent out in the city I probably spent more than fifty-percent of my time south of Harding.

**Childs:** That’s the fun place, yeah. I agree.

**Putnam:** It’s not a festival. The food market under the freeway, we’ve taken I don’t know how many, a hundred people there, just to experience the vibrancy of that.

**Childs:** Yeah my wife and I used to go there every Sunday morning and, you know, get good stuff, and then there’s the Mexican Flea Market down on EL Dorado Street.

**Putnam:** Yes, and a lot of Stocktonians don’t know about these places.

**Childs:** Yeah, yeah, that’s really interesting because of that reputation, and I never quite understood that except people are so afraid sometimes. What of I don’t know.

**Putnam:** And I just repeat that if you don’t like Stockton you don’t like the world because the world is here at that food market under the freeway. We’d see food -- we had no idea what it was or what to do with it. They had live goats and turtles and...

**Childs:** All kinds of things. And very, not fancy at all.

**Putnam:** No.

**Childs:** Just I mean almost dilapidated really. I mean, under a freeway. It’s just not physically enticing in anyway whatsoever. But we’d go to all the farmers markets around.

So now what about your first impressions of UOP? The faculty, the students, et cetera?

**Putnam:** I was dazzled by the physical appearance of it. It’s just, I don’t want to say glamorous, it just looks like higher education should though. And many of the faculty. I was very impressed with the people whom I met when I first got here, and the students. Some of the students had an interview committee for me and I was very impressed with that. Frankly, they were more challenging in terms of finding out stuff than the faculty committee was, so that impressed me a lot.

**Childs:** Okay, so were there some people at Pacific that were especially helpful, in addition to the students?

**Putnam:** Yes. Bill Brennan gave me a tour so he was one of the first people I met, and Russ Hayward was also teaching something in sociology.

**Childs:** Yeah, it was a social work course, social services.

**Putnam:** So they were two of the people I met first. But among the people, I made a list of some of the important people to me early on and throughout my time. There was Rueben Smith, of course Judy Chambers, one of the guys that came along a little later was Joseph Subbiondo, the AVP. Beth McCaffrey was just, I thought the world of her. I guess I because of my position and because it was a new one I was fairly close to the president so....

**Childs:** Go for it.

**Putnam:** One of the parent orientations I was standing out next to the swimming pool with the president's wife and I said to her "Beth I've heard this speech from the president thirty times . You've heard it a hundred times. How do you look so beautiful and just...?" She just glowed, you know, when he was speaking. "I'm doing my grocery list while he's talking," and the more I got to know her the more I so admired her. She was an incredible person.

**Childs:** That's interesting.

**Putnam:** And I also would mention Larry Meredith and Gill Schedler, and Arlan Hanson did his undergrad work at Iowa State so we had that in common.

**Childs:** Oh I see.

**Putnam:** And he taught in English, and Harvey Williams. Those would be a few of the people that made a big impression on me.

**Childs:** So this brings me to my Methodist questions. In Phil Gilbertson's book, going through it, I couldn't find anything discussing the Chaplaincy. But then I looked in the back and noted you were one of the people he interviewed. And so I'm curious to understand the nature of the interview, and what he covered that wasn't used, or maybe it was used somehow. Do you remember some of the details of that interview?

**Putnam:** I remember I provided for him a number of speeches I'd given on the relationship of Methodism and the University. We had done a number of Founder's Day events and I would always speak at that so I shared those manuscripts with him. We talked a lot about what is the nature of Methodism that would prompt it to be involved. So it had more to do with Methodist history than with the Chaplaincy.

**Childs:** Okay.

**Putnam:** Methodism began at Oxford University so it always had that commitment to the world of education. The motto of the Methodist Church is "Open Minds, Open Hearts, Open Doors." And so while we are not committed to think of it as not a rational faith, but it is one where you come to the

Methodist Church you don't have to leave your mind at the door. And because of that, John Wesley helped establish public education in England.

**Childs:** I see. I didn't know that.

**Putnam:** So that the masses would be educated and not just the privileged. And when they came to America the first thing they did was establish a college and over the years Methodists have established over twelve hundred colleges, universities and schools in this country. So it's just...

**Childs:** Which includes Boston University I think.

**Putnam:** Yes, Boston's one. The University of Southern California, Northwestern, Syracuse, Drew, Willamette, and the University of Puget Sound and Pacific.

**Childs:** And Denver where I went.

**Putnam:** Yes, Denver is another good one.

**Childs:** Which is one of the reasons I'm here. I really enjoyed being there, even though I was in the wrong major. And so.....Is there anything that he didn't ask you, or anything that you talked about with him that you wish had been included in the book?

**Putnam:** Other than my photo?

**Childs:** Yeah.

**Putnam:** No I'm just...

**Childs:** I'm not sure your photo was in there. Was it?

**Putnam:** No, it wasn't. I guess, I think the chaplaincy is important and I think it would have been worthy of something, but he might have felt that it was already covered because he would have had access to Jake Jacoby's writing. He wrote about how the chaplaincy came into being here and why we needed to have a chaplaincy.

**Childs:** So it seems to me that chaplaincy became more important when the university reached a point of separation with the Methodist Church. You would have had to ask the question, you know, where is the spiritual component of the University going to be? It's not going to come automatically. By requiring that all the kids go to church every Sunday?

**Putnam:** Well, I often say chaplaincy helps makes this the place where the heart goes to school. We deal with matters of meaning. When I was in engineering you dealt with things factual and you never, you always asked the question of how. How does this work? How can I make that work? Whereas in the world of faith you ask "why." Where's the significance of this?

**Childs:** So now on a more mundane level, do you have any insights to the separation of the church and the university?

**Putnam:** Well I'm not comfortable with that language because Pacific may have drifted away from the church but the church did not drift away from Pacific. We are still a member of the University Senate. I think there are seven schools specifically identified as United Methodist related even though there are

hundreds of others and those are prompted to have a what do you call it? Not a review. It's where the church ....

**Childs:** Sort of like a WASC audit?

**Putnam:** Yes where they'll come and....

**Childs:** Assessment.

**Putnam:** Yes. Make sure everything is going okay and whatever. Each time the Methodist team would say "Oh we'd like to write to your president or we'd like to come to your campus the week of May 10th" I'd get a call from the president and say "who are these people?" I think people have assumed the university was completely disconnected from the church, but it really hadn't. About up until, I don't know, the mid-seventies the Board of Regents were elected by the United Methodist Conference and so I think the university said "no more of that", even though it was just a rubber stamp. They wouldn't abide that.

**Childs:** I didn't realize that it lasted that long. My understanding from Phil's book was that separation was very friendly, that there was a recognition that church related schools wouldn't enjoy the same access to federal funding support that would be available, for example, to nondenominational or public institutions. And there were survival issues that the university had to face that according to Phil the Methodist Church continued to point out, and Burns didn't pay too much attention to them. And so there was kind of a tension there. So essentially what happened was the Board of Regents ceased to contain a majority of members who were Methodist Church essentially. That was the disconnect. But I wanted to ask you about this also, because at the same time right across from Morris Chapel here's Central Methodist Church, and I know a lot of faculty who came here, not Methodist necessarily, but wanting some spiritual or religious experience for their families, go to church over there. A number of my colleagues and so forth and so that maintains in a way this is sort of a hypothesis which you can react to on a kind of deeper connection than most people might recognize. Do you want to say anything about that?

**Putnam:** Tully Knoles who was the president when we moved in 1924 was in Methodist Ministry. Bob Burns who succeeded him was very active in the Central Methodist, and Stan McCaffrey came along. He was a Congregationalist at the United Church of Christ. So it was not effective there. So, yes, there's been a sort of personal connection with Methodism but I think some of it, one of the things I'd heard was when they built the McCaffrey Center at the university they did not feel they could, because of the separation between church and state, could not get federal funding to help fund that building and so I think it was more on an economic basis than...

**Childs:** Yeah and that's when I got to the university. It was... there was a big hole over there where the McCaffrey Center ended up. So one of the things Phil mentioned in the book was that the Methodist Church in his view did not provide the financial support to COP that it provided to a lot of other Methodist founded universities in the United States. And that was another reason. So do you have any observations on that? I mean I'm not even sure that's correct or how correct it is.

**Putnam:** I'd be surprised if it discriminated against Pacific, but I do know the reality of annual conference budgets and it probably had a different outlook than it did in the pioneer days. In the

pioneer days they were committed to the establishment of educational institutions. They could not sustain that into the twentieth century.

**Childs:** Okay, so well when I got here in the seventies, really one of the first things I noticed was that nobody had money for anything, and the cluster colleges trying to survive. There was a lot of stress in the system. But I noticed the faculty -- I guess I'll just have to say this and you can react -- I noticed that among the faculty in COP there was a real feeling for the Methodist church which for example was totally absent so far as I could see in the clusters.

**Putnam:** When I served as Chaplain here I think there were seventeen ordained ministers on the faculty here, in various departments, in psychology, in sociology, wherever else, and there were a few in religious studies. That was surprising and impressive to me.

**Childs:** And that gradually changed with retirements?

**Putnam:** I don't know that there are any now.

**Childs:** I wonder about people like Tanya Storch, and so forth over at....

**Putnam:** No she's not ordained.

**Childs:** So...now what is the role of the United Methodist University? You called it the senate?

**Putnam:** Yes.

**Childs:** What has connections there? Can you say a bit more beyond the periodic assessment?

**Putnam:** The accreditation?

**Childs:** Yeah. What sort of things did they look at in the accreditation?

**Putnam:** They look at just like the regular accreditation survey would do. Look at what is taught, what's the feeling on campus, what are student activities, what's the financial life? Also I should mention that the United Methodists -- I want to be somewhat precise on this -- the United Methodists provide scholarships to schools like this, and I think the United Methodist Foundation is the third largest foundation in the country after the MacArthur and the Ford Foundations.

**Childs:** Oh I see.

**Putnam:** So that the students who come, if they are Methodist or whatever, they could get scholarship help. But I'd assume that's fading too.

**Childs:** Yeah so is a report written up and put out? I've never heard...

**Putnam:** Of course not. I would say.... in what year was that? About 19....no, the early 2000's, President DeRosa called on me to form a committee to study religious life at Pacific. That was after I'd left, and we submitted a probably a one hundred and fifty page report. We interviewed university faculty, students and administrators, did all this and submitted a report, which wound up in the file cabinet.

**Childs:** Well it must be down in the archive.

**Putnam:** Yes.

**Childs:** Some doctoral student will get ahold of that one of these days.

**Putnam:** I have one in my files but I probably am the only one that's really read it.

**Childs:** Could you comment -- we will probably get back to this in the protocol but as long as I've got it in front of me -- your comments and observations of students here at UOP? Anything that comes to mind that you want to speak about in particular? Their religiosity, their need for spiritual guidance, spiritual growth, extent to which the university was supportive of that? Whether or not the resources of the chaplaincy were adequate for that, etc.?

**Putnam:** Students everywhere are looking for something. I say there are basically four questions that the students are looking for. Who am I? What should I do with my life? With whom shall I do it? And where's there any meaning in that? Who am I? is a basic question of identity. What shall I do in my life? is a question of vocations. With whom shall I do it? isn't just finding a marital partner, but college friends and colleagues are among some of the most important people in our lives, and I don't want to live a meaningless life. Where can I find meaning? Everywhere I've gone I think those four questions pertain and I do think the spiritual mentor or whomever has a great deal of helpful information about that, not necessarily dictating what people should feel or do but just to guide them on those journeys.

**Childs:** Well let me add a little challenge to that. Not that I personally disagree because I've been in COP in humanities and social sciences, but in years past when I was here at the university every year or so we did something called the ACE survey by the American Council on Education. And we would look at the importance of these types of dimensions to students in addition to the economic ones. Being well off in life I think was a question. And when I got here at '73, being well off in life was at the bottom, and all these other things that you mentioned were at the top, and to me that was one of the exciting things about being here. It wasn't the perfect place, but it was a good fit for me. And then I saw the change over time as the economy changed. And being well off in life came out ten years later at the top. Which then to me speaks to the possibility that there'd be a spiritual vacuum, a kind of something that's missing for students as they are checking off the requirements, so that their degree will help them get that job. I don't know if you have any observations about this trend, or if you even perceived this trend when you were here.

**Putnam:** I don't have as long an experience as you do in this place but yes I think that is perfectly accurate. And one of the things I sought to do was basically fight against that, that there is something more important in life than financial security. One of the things I encountered, because this was the first time that I'd served at a private school where tuition costs and the cost of attending is considerably more than a state school. I was at Iowa State eleven years before I came here, and for many of the students who attended there in the seventies and eighties they were the first generation of students and there was a certain excitement about just being at a university, instead of assuming which university shall I go to? I didn't have that same experience here. Also when I was at Iowa State I took students down to work at medical missions in Appalachia. For ten years I took over five hundred students down there and it was a transforming experience. Lots of students returned to do social work and medicine in Kentucky. I also took students on what was called spiritual advance where we'd go mountain climbing in the Rockies for a week. We'd do journaling and yet spend time alone in the mountains, and these were new experiences for Iowa students. When I came out here I'd ask "what are you doing for spring break?"

“Oh we are going to Switzerland or we are doing this or we are doing that,” whereas when I was at Iowa State we’d say “Do you even remember what you did last spring break”? You’re not going to Florida and how about coming to Appalachia. So when I came here -- and previously I had also taken students to inner city Chicago -- that kind of exposure would be meaningful to students here, not that they didn’t need it, they thought they’d seen it all.

**Childs:** Although I would, I do have one exception. Of course there are always exceptions. I am thinking of one of my advisees, a Vietnamese student. She was a soc major. Her mom was an immigrant, a single parent, cleaned houses you know to send her to college. In that regard she was probably even less well off than students at Iowa. She went with a campus religious group to work in Chicago, and that experience was transformative. She was religious to begin with, very deeply, and she began working as an intern down at Gospel Center Rescue Mission, and when she graduated continued there. Now she is doing similar work in southern California. So there is this other group at UOP, CIP students, and so forth and so on. Many have not even left Stockton, ever, so... Go ahead.

**Putnam:** If I could just put a footnote. There are a couple groups that stood out in my experience here. CIP was one of them, I loved the students there. They were so supportive of one another, so excited to be here. The other group was the conservatory students, they are bonded together...

**Childs:** Absolutely.

**Putnam:** Where working I think in ensembles and orchestras, you really have a sense of teamwork and it’s not all about me.

**Childs:** It’s all support, they support one another. I go to as many musical programs over there as I can. It’s free to emeriti.

**Putnam:** And it’s also great entertainment.

**Childs:** Yes! They are wonderful, so talented. You know that wind ensemble that went back to Carnegie Hall, just wow! The university symphony orchestra, the things they are doing in relating to high school kids is jazz. I’m a fan of jazz; I take it all in.

**Putnam:** Just a footnote. I used to love going to senior recitals and so there’s this young woman who was playing the cello, and she had been active in the chapel program so I wanted to make sure I went to her senior recital. She got out there and playing the cello, there’s a little pad you put on the floor, that you stick the stick in. She’s playing the piece when she got about five minutes into it the pad slipped and her cello slipped out from under. So she stopped and pulled it back in and started all over again. Played it magnificently, and the students who were there to support her gave her a standing O. I was just moved to tears.

**Childs:** It’s wonderful to see that. So that has to do with the issue of community. CIP students had a lot of connections with the community and there was a very strong sense of community within CIP, people doing things with one another, involving themselves in projects of one kind or another because community service was important to CIP. So I’m curious of the nature of the student community, to the extent it was present, associated with the chaplaincy, if there was any degree of that especially in the student body which over time became more concerned with financial success and less about other issues...

**Putnam:** There were...I sensed some of that community in the student advising program. As chaplain I went on the student advising retreats and really sensed a strong bond there doing service within the civic community.

In terms of the chaplaincy, I initiated Sunday morning services which had not been here before. I feel that as a part of liturgy you have to make an offering of yourself. So I would ask for financial offerings and all those offerings went to the Emergency Food Bank so that every week we could say you are having an extension out into the community by these gifts. There was a strong sense of community among the people who were attending chapel services. Then I hosted the festival of carols right before Christmas that involved a candlelight procession around campus to the various residences. We'd pick up students in each of their residences, come back to the Chapel and then had a program there and the various residences would sing a carol. It was almost like a variety show and that was deeply meaningful, packed the chapel, so they'd have a sense with that tradition. It stopped before I came here, so we started it up again and it lasted as long as I was here. I stayed in touch with a number of students that were active in the chapel. Also because there is a Catholic mass right before the eleven o'clock Protestant service so that among the Catholic's and the Protestants there was a just a lot of commonality and back and forth, so I sensed some community there. I'm digressing, but some Protestant traditions have a Eucharist or holy communion every Sunday. I thought this has to be a part of this service. While some traditions use unfermented grape juice, others rely on wine, so every Sunday I had two chalices, one was a silver chalice and the other was ceramic. One had wine, the other had grape juice. I think that was an important symbol that we are different in some symbols but we are one together in the chapel.

**Childs:** Okay, any other programs that you initiated, just sort of for the record?

**Putnam:** Lectures, with that Tippett Fund. I brought in Jean Kilbourne who did a film called "Killing us Softly," which was talking about images of women in advertising. She is nationally known and I met her back at Iowa State, and I said "if I have any money I'm bringing you out here to Stockton." I did that. John Swomley, who was a great peace activist, came. Robert Short, who wrote "The Gospel According to Peanuts" was sponsored by the chapel. I hosted Warren Martin who had been head of the cluster colleges once upon a time. He went back to....he was at the, oh man what's that big office? The Carnegie Foundation for Higher Education! So, those things.

**Childs:** Alright. I... if we had to cut it off right now I'd be satisfied.

**Putnam:** Oh let me tell you about one other thing.

**Childs:** Yes go for it.

**Putnam:** In terms of faculty. One of the things I realized even in what I thought was relatively a small school -- Pacific is not a small school but it's smaller than other state schools. The faculty didn't know each other so I established faculty softball games. It was by invitation only. I coached the team of All Goodness and Light and Larry Meredith coached the team of Darkness and Evil.

**Childs:** I never heard about it.

**Putnam:** And so we'd get ten faculty members and two teams and go over near where the Newman Center is and we'd just play ball. I'd provide hotdogs and soft drinks and we'd just horse around on a

Friday afternoon and have a good time. It was amazing people here in Sociology didn't know the people in Pharmacy, and the people in Education didn't know the people in Religious Studies. It was a way of socializing.

**Childs:** That's important. It's sort of a gap in my own experience because I realize that at a certain point in time I hardly ever left Wendell Phillips Center, you know just got busy with things.

**Putnam:** I had an experience a week or so ago....it was actually after Eric Hammer's memorial service. We were at the reception and a faculty member from south campus parked their car by Burns Tower, wasn't sure where to find Burns Tower. And so you know they didn't know the rest of the campus. And this is part of the goodness of being at a school like Pacific: you have some harmony within different, interdisciplinary harmony.

**Childs:** Yeah that's right. There have been some big changes I think. I felt much more of that when I first got here. I have some things that maybe I'd talk about if I were ever interviewed, but not now. So on to some more mundane things, then we will see where it leads. So did you consider yourself an administrator?

**Putnam:** I was on the administrative side, yeah.

**Childs:** So who did you report to?

**Putnam:** Judy Chambers.

**Childs:** Did you have staff?

**Putnam:** I had a secretary, I supervised the staff at Morris Chapel. When I was here we had about 250 weddings a year. I did not do them; I did not officiate at them. But because of my involvement with students, I would do twenty, twenty-five weddings a year. Each year I would write a report, which are in the university archives. I did have an advisory committee, it was required by the endowment that there be an advisory committee of area clergy and faculty and others.

**Childs:** So that included off campus people as well?

**Putnam:** Yes. Just to hear what's happening with the work of the Chapels.

**Childs:** So just the interviewer notes, sounds formal. There are almost a dozen copies of your reports?

**Putnam:** There're probably seven because I was here seven years.

**Childs:** Yes, okay. So that brings me to the issue of resources. And so you have this endowment supporting the chaplaincy, I don't know if it's been added to or if it diminished somewhat over time, or if it was ever perceived to be adequate.

**Putnam:** You know the facts of life.

**Childs:** Yes.

**Putnam:** I have no idea about whatever happened to finances. When I was in the Chaplain's Office we kept a separate set of books to try and figure out how we were doing financially because I had no idea from the finance department.

**Childs:** Okay. Do you perceive the support you received, financial support, was adequate? Or inadequate? Did it prevent you from doing some things that you thought were important or....?

**Putnam:** Well.....Because we were doing 250 weddings a year that makes money for Morris Chapel at that time.....I need to tell you a side story.

**Childs:** Okay.

**Putnam:** This is no surprise here. I came in 1983 and because the chaplaincy was new they put the chaplaincy between the AVP's office and the vice president of student affairs, student life, office. The vice president of student life was expanding her office and so the room in Knoles Hall got smaller and smaller and they had to do reconstruction so that that office would be smaller so this one could be larger. So when I first arrived on campus they, the only place I could settle was at the McCaffrey Center in a closet. So there was a closet with no windows, and we had a table in there and a chair, that was it. Which was one of the best things that ever happened, because for about the first two or three months of my chaplaincy here I just wandered the campus and talked to people. Got to know some very important people, the secretaries on campus, they really know what's going on. And so I was just out and about and probably was at that time more familiar with who's on campus than almost anybody. That's because I'd snooped around every place. Which was a great education for me and built some contacts. Because we had Sunday services we need bulletins printed quickly so every now and then I'd buy a box of donuts and take them over to the printing service and its amazing what you can get.

**Childs:** Just as an aside, my first office was a closet also. It was in Bannister Hall which had no air conditioning and my office got no heating. I did not feel deprived however, because although my office was really a closet cleaned out, it wasn't any worse than any of the other offices over there. That was a really dilapidated environment. As soon as we got moved out, the administration moved in, and all of a sudden everything changed. Now when you go over there you get carpets, fresh paint, heating and air conditioning, all in a building built out of World War II surplus.

**Putnam:** Well we've both been on campus when they had the Quonset huts.

**Childs:** Yeah, right.

**Putnam:** You asked about my being an administrator. One of the things, because Larry Meredith had come as the Dean of the Chapel, people asked me if I "would you really like to be a Dean of the Chapel?" "No I'd really prefer to be University Chaplain because there is one university chaplain, there are probably eight or ten deans on this campus," and I do think of the chaplaincy as distinct from other administrative roles.

**Childs:** So what was the relationship between Larry and you? Not only interpersonally, but in terms of positions in a hierarchy? I wasn't really aware that or I guess maybe I'd forgotten there was a dean of the ...

**Putnam:** In his days they had Chapel like a traditional collegiate chapel. It wasn't a worship service, more of a lecture series so he was very proud about bringing Angela Davis and Timothy Leary and sort of educating the campus. He taught religious studies. I also taught religious studies, but not the same. Larry and I are very different persons. I have great appreciation for him as a person but we are different. I felt my chaplaincy was more of a pastoral and priestly function so that whether a campus

crisis or personal crisis or deaths I sought to provide for that. I sought to provide services not just Sunday morning services but we did things like dedication of the academic year, I started baccalaureate services, those kinds of things.

**Childs:** Did you have an administrative connection there? You reported to Judy Chambers so what was the formal connection if any between Larry and you?

**Putnam:** Oh, none.

**Childs:** None whatsoever?

**Putnam:** We were just friends and colleagues.

**Childs:** Yeah, to the extent necessary or desired you worked together?

**Putnam:** Yeah we were very harmonious. He's a very different person than I ...so I never wanted to do what he wanted to do, what he had done. He probably didn't want to do what I'd done.

**Childs:** Okay, anything else about that you'd want to offer? I don't think most people have any sense of the fact there....that Larry was the Dean and you were the Chaplain. And you didn't actually....

**Putnam:** It was a different time. He came in I think it was in '66 or something like that so....

**Childs:** There was no overlap.

**Putnam:** No.

**Childs:** Oh okay. I got the impression that there was overlap. It was new to me.

**Putnam:** No, no.

**Childs:** Okay. That clarifies.

**Putnam:** Long before he'd given up that hat.

**Childs:** But you reported to Judy Chambers so you're sort of nested within a certain portion of a kind of administrative hierarchy.

**Putnam:** Student life.

**Childs:** And did that give you any insights into the governance to the institution, at all?

**Putnam:** Oh yes I learned a lot. They, I really....Judy and I are very good friends. Now. I really take my hat off to her. She was one of the most effective administrators I've ever seen. On Tuesday mornings, it was Tuesday or Thursday mornings at seven or eight o'clock, all the student life staff would gather in the McCaffrey Center. There were about forty of us in that division and basically we would share "this is what's happening. These are needs I perceive." She orchestrated that very diverse staff wonderfully well.

**Childs:** Yeah you know when she retired I wrote her a little hand written note which was sincerely written, and I remember Cliff Hand and Judy understanding McCaffrey. I'd have to say my last years in graduate school I was an administrator in the graduate division at Stanford. I learned a lot about administration and I came to UOP and I looked at the administration and I thought I can't believe this.

This is different, and I thought this will probably be off the record...but I thought McCaffery -- I'll put it this way -- didn't make good decisions. And so I wrote Judy when she retired and said "you know I thought you and Cliff really held this place together," because there was this huge vacuum at the top that in my mind included the Board of Regents that didn't know what the hell they were doing. And Stanley McCaffery was just kept in tow, and I really meant that. Cliff and Judy protected the faculty, and her role wasn't with faculty. The two of them protected the faculty from this inept higher administration. Sometimes it was so destructive so...now I don't know you're taking notes there so maybe you want to...

**Putnam:** I'll tell you something off the record, later.

**Childs:** Oh okay, that's fine. Anyway I agree with you on that so she was probably a very good person to work with, work for.

**Putnam:** She was, but she was also very, very strong and very strong in "this is what you need to do." And so when I was ending my time in chaplaincy I'd served on seventeen different committees in the life of the university, and I think it was because some people had perceived "what's this guy do all the time?" And then he's just sort of you know if there's a death of a student or faculty member he takes care of that but what else? And I was pretty busy all the time, and so they'd assign me committees and you know what committees are. And so that's one of the things that helped me figure out when I needed to move on.

**Childs:** Did you....so what were your perceptions of the governance of the institution while you were here? Changes that happened? Things better under Atchley than McCaffrey? Worse?

**Putnam:** I'd have to say no. When President McCaffrey retired and they were considering, they had three candidates for presidency. Two of the candidates were off the charts, they were fantastic. And the third one was inept by my feeling. Of course they chose the inept one. One of the things I said was "how is that possible? How could they make that decision?" The thing I learned there was when you see people in decision making capacities don't look at the rational choice or even the candidate. Look at who are the decision makers, and that will determine more about what they will decide rather than what good sense or rationality would have.

**Childs:** That would be the Board of Regents?

**Putnam:** Yeah.

**Childs:** And as I recall he was not the first choice among the faculty.

**Putnam:** No, and there was a very prominent member on the Board of Regents who wanted to retain football. They wanted to make sure that that was done. President Atchley in his younger days pitched a baseball to Mickey Mantle that made him a major celebrity, so that's whom they chose. One of the amazing things was Atchley had been at a showdown in Clemson over football, if you remember that. So that was a feather in his hat that helped bring him here cause he faced down and said "this is an educational institution it's not a football school," blah blah blah. Clemson since then has won two national championships so you know how that turned out, and he just was the wrong peg for the wrong hole.

**Childs:** Oh I have some stories off the record in terms of my very limited connection through the regents but you know there we are. The board has changed a lot since, and I think it's better, but right now I'm wondering ....well we won't get into all of that.

**Putnam:** Historically the Board of Regents has what they call the golden rule which is that you have to attend so many regents meetings otherwise you are dropped off the Regents. Well it's called the golden rule because the Methodist bishop in the sixties was Bishop Golden, and that being bishop with huge responsibilities he was rarely at the Board of Regents. So they said "if you're not going to be here you're going to be dropped." So they for many years kept a place for a representative of the church but it wasn't the bishop, so that they had John Corson and a woman named Lori Sawdon and there was one in more recent years when DeRosa was here. I don't know if they have anyone representing the church now.

**Childs:** So you were still here when Atchley moved on and DeRosa was selected?

**Putnam:** No.

**Childs:** No you weren't?

**Putnam:** No I wasn't.

**Childs:** Any observations about that? Maybe from the outside.

**Putnam:** About DeRosa? Or...

**Childs:** Yeah. Or what swung it in the direction of an educator?

**Putnam:** I don't know. I really don't.....

**Childs:** Atchley initially looked to me like he was an educator but I quickly came to perceive him not to be. Early on he talked a good case. McCaffrey certainly was not an educator. Burns certainly was although he didn't have a doctorate as I recall, but DeRosa was an educator and that to me was what sort of saved the institution, given WASC's accreditation concerns with the place.

**Putnam:** He was, he was a very different persona and I thought he was a really compelling human being. I felt very friendly with him. He's the kind of guy I felt I wanted as a leader. I know there're some people who had disparaging remarks but they've done away with the redwood deck outside, I guess so. A good thing about my seven years was lunch, because you meet with faculty and some administrators out on redwood deck

**Childs:** Out on the redwood deck?

**Putnam:** And just have at it.....

**Childs:** Unfortunately later on I couldn't go because I was busy with other things at that time, and actually that was when I began losing touch with a lot of the stuff that was going on around here but I remember when Atchley left who was it.....civil engineering prof I think, he was the one who composed the tune "Won't you go home Bill Atchley. Won't you go home?"

**Putnam:** That sounds like Dave Fletcher.

**Childs:** Dave Fletcher, yeah!

**Putnam:** Oh boy, how would I know that?

**Childs:** Anyway so I think, I'm looking at number four on our interview sheet and I kind of have the feeling that we talked about this one way or another, but take a look please and see if there is anything else you'd want to say about the people.

**Putnam:** Well I mentioned some of the people that were very influential to me while I was here. And by and large I had some great friends here among both the faculty and administrators. And I think one of the frustrations I had was that there wasn't greater harmony and appreciation that if you were an administrator you had the stamp of Satan on your forehead and I thought sometimes faculty made some very unnecessary cruel judgments of administrators.

**Childs:** Its almost part of the culture. I remember at Stanford there was... I think the administrators were... they worked with faculty much more. Ray Bacchetti said to me one time -- he was an associate provost there while I was working for the graduate division during the last year of my doctorate -- and he said, how did he put it? "You are the bottom end of dead center" and what he really meant was that as an administrator you really report to the faculty but you are the center of everything and that gives you influence. But you have to realize that you've got to work with the faculty and you don't impose any decisions on them. Well Stanford's a different place, you know. So faculty member that doesn't like what the president at Stanford says, they can go just about anywhere else at almost any time so if you want to keep them you have to operate differently. But anyway...

**Putnam:** Well one of the complications I think is what we were alluding to early, which is faculty not knowing one another and having the sense that we are all in this together. If you have that sense of community so that sociology should be supporting other guys and women in pharmacy and what should we do for student well being here. And we wind up defending our departmental budgets and stuff like that...

**Childs:** Yes we do.

**Putnam:** And it's understandable but you know "why did I get a ten percent cut but they didn't?" all that sort of stuff. That doesn't make for harmony.

**Childs:** Yeah and when there is not that much communication between the administration and the faculty then stereotypes emerge. Assumptions based on that, and young people like me just got sucked right into that. It was a lot of fun to bitch and moan.

**Putnam:** Well of course then you don't have you take responsibility.

**Childs:** Right, but administrators like Bob Winterberg, for example, nice guy but he had no foundations in higher education. I don't think there was anyone higher in administration outside the faculty deans that did.

**Putnam:** That's true.

**Childs:** Then you had a Board of Regents that was incredible. We'll save that for a later time. So okay, anything else....

**Putnam:** Not that immediately pops to mind.

**Childs:** Okay

**Putnam:** I'll call you later tonight.

**Childs:** Sure that's fine and the programs we did discuss and I don't know if there is anything else you'd want to add there.

**Putnam:** No I think if any subsequent generation wanted to know what was going on programmatically one of the best things is to go to the university archive and the chaplain's reports are there. You can see an itemization of what was done.

**Childs:** How long are each of these things? Would they be sixteen, eighteen...?

**Putnam:** Thirty pages.

**Childs:** Thirty pages?

**Putnam:** Yeah.

**Childs:** Okay. Other controversial issues, other controversies that maybe you were in the middle of, or you've viewed from the side that you'd like to comment on?

**Putnam:** One of them had to do with the change in the bookstore and food service when both were put out for commercial consumption. There were a lot of people in food service whom I -- there again I was always behind the line and so I go to know a lot of the women that worked in food service -- and they came to me and said "we are going to be out of a job. I am sixty-two, have no real pension built up, blah blah blah, and now I'm going to be out of a job with this." So I did go to the president to talk about that and suggested that was unethical to not build some sort of bridge or help for these people. And that got nowhere.

**Childs:** And who was president at that time?

**Putnam:** There's a campanile named for him I don't want to cast dispersions on the deceased.

**Childs:** But I do.

**Putnam:** Oh, okay.

**Childs:** It needs to be known.

**Putnam:** One of the other things there was some things you know there was a very strong religious group here called Chi Alpha who had some sort of sect like characteristics, and they did some of what I felt unhealthy and manipulative things to students and...

**Childs:** I have heard of Chi Alpha. I just assumed it was a religious fraternity and one of the number student organizations.

**Putnam:** It was one of a number of student organizations but it really was sort of ardently conservative, more than conservative.

**Childs:** Now was this an influence from the outside as a national organization or was it coming from....

**Putnam:** It was guided by a non university person and who is sadly now dead and it just undermined a lot of things.

**Childs:** Okay.

**Putnam:** And well anyway we can talk about that style of group but I've dealt with that everywhere I've gone.

**Childs:** Any other controversies?

**Putnam:** I can't think of any major ones. Oh yes one of them had to do with administrating the Chapel and the conservatory has the prerogative and administrative control of all instruments on campus.

**Childs:** So the organ, I'm guessing.

**Putnam:** It's the organ and they wanted to raise money to put in a new organ and what they proposed to do was to put in a major cabinet organ, a pipe organ, in the back of the Chapel that would have covered part of the rose window in the back, and several of the side windows. I panicked and I couldn't stop it. So I had an associate, Norrie Palmer. He and I built a cabinet, 2x2's, and then covered it with black plastic to show what it would look like in the Chapel. They'd have to remove some of the back pews, cover up part of the balcony and that beautiful rose window. "This is what you'd be buying." And then I brought over -- this sounds very subversive -- I brought over the AVP and said "this is what's happening to our Chapel and let's stop it," and then they put in one that fits into the side.

**Childs:** On the side, yeah?

**Putnam:** It fits into the wall it's a beautiful installation. The former dean of the conservatory and I are still friendly, but he'd done a lot of work making that happen.

**Childs:** Well my own personal observation is that organ that is in there, nested in on the side where it is, if you are sitting in the back it doesn't quite do it. Now I don't think I would be on their side when it comes to do the rose window and all of that's the really beautiful part that's so striking when you first walk in. But it's kind of unfortunate.

**Putnam:** Yeah.

**Childs:** I recall from a boat trip up some rivers in Europe a few years ago visiting a church somewhere in Germany. When you walked in the front entrance you found above the entrance they had from wall to wall a pipe organ with pipes that just went all across this big church. And there just happened to be a guy up there giving a tour of some kind. You could hear voices up there as he talked, and he hit a few keys on the organ here and there and it was so wonderful to hear. I mean there were hundreds of people, tourists, in that church, and everybody would stop each time and listen. And then he played a short piece that was probably from Bach or something like that. It was just amazing. If you don't have any spiritual sense going into that church, if you listen to that music you cannot leave the church without that. It would have had that effect on you. Anyway I just offer that up. I can see where the dean is coming from I guess is the way to put it.

**Putnam:** Well yeah, they wanted to have the organ dominate the chapel and in Morris Chapel the dominant thing is the windows.

**Childs:** Yes absolutely.

**Putnam:** You may not be aware the windows come out of San Francisco and they were used in the Religions of Man in the 1939 World's Fair at Treasure Island.

**Childs:** I had no idea.

**Putnam:** And the thing of it is the sanctuary window and the rose windows in the back are all cast stained glass and there are only about three or four places in the world where they have cast windows where you build a frame, lay out the glass, then you pour metal over it. Traditionally it's leaded where you....anyway it's a fantastic resource. One of the things that happened to me during my chaplaincy days, I walked in the back of the Chapel as was my habit and I thought I was having a religious experience. Jesus is in that sanctuary window there and out of his left, no, his right clavicle, there was a shaft of light coming and I thought "whoa this is something." There must be a hole in the window. The sun's coming directly through and so I contemplated... what happened? How did that happen? Went outside and was looking all over and there was a golf ball right at the base of that stained glass window and unfortunately for the perpetrator it said "Pacific Golf." So, I knew then somebody from the golf team had... they were hitting golf balls off Archania and it hit the window. Those windows are virtually priceless, and so one of the things we did administratively was get coverings for those sets of windows so that that would not happen again. I tried to convince the administration we need to get ten thousand dollars for acrylic coverage.

**Childs:** I can see those kids over at Archania at that time.

**Putnam:** "Yeah who cares, yeah, look at that whoever goes to the Chapel anyway, let's do it again"

**Childs:** For sure, yeah. Anything else you want to say about your contact with students?

**Putnam:** There... one of the things that I have some regrets about is that I don't know the rest of the story. Where they are? Every now and then I'll encounter a student from those days. And some of them I don't know initially. I had one student not long ago come up to me and told me about a speech I had given at a student advising retreat that she said she thinks of all the time, and then there are a number of students I still stay in touch with, people whose weddings I've done, and there are also some of the brightest and best that I haven't called upon, and I wonder "What's Steve doing these days"?

**Childs:** I understand that, at my age you know. I don't know how old you are, I'm 77.

**Putnam:** I am ahead of you by almost three years.

**Childs:** Really? Oh, but anyway, looking back, you remember maybe some connections that you could have kept but you didn't?

**Putnam:** And you do it. We did what we... how can I do this grammatically... we did what our professions were, because it was about students mainly, and then you invest a lot of energy and time working with students. And you hope it bears some fruit.

**Childs:** And then every once and a while you come in touch with some of them and it you know, and I think some of those CIP students came to the university with no idea what so ever of college and a lot of them were afraid, particularly the early days, that was my experience, and I remember some horrendous stories about how they got through school. Nobody knew they were thrown out of their

house by their parents for some reason, or their fathers who wanted them to work in the fields and cook when they got home from the fields, and so they slept on sofas and couches and things with their friends. They would circulate around. I remember one young woman who got a chance to live in the dorms for one single semester, and wow, what a big deal! For other kids that would have been nothing.

**Putnam:** There are two students, Jerry Ruiz, he married Mary Aguirre. Thirty years they have been out of school, I think about thirty years, they are still on the board for the Shelter for the Homeless. Yes, they were CIP students and they are committed, and every now and then I see them in town.

**Childs:** In some cases they just got through school, they got a decent job, they married up with somebody and they have a good family, and for them that was an achievement. The case I'm thinking about now, the guy also went to UOP, never finished. He was a football player so that that would explain that, because a lot of them didn't make it. But he was a likeable guy. The girl works for the city, has a clerical position. Even though she had a BA in sociology that was it as far as employment was concerned. But it didn't matter. They have a good solid family life, and she came from an atrocious family situation, and she was so happy to have achieved that. Makes me want to cry.

Okay, progress and evolution. I guess maybe we could approach this in a more generalized way since we've been talking for quite awhile. This stuff is probably irrelevant but, how would you characterize these changes that have occurred at UOP over the years? Was there any sort of evolutionary trend? Or was there kinda a zig-zag pattern? Or was there both at the same time?

**Putnam:** One of the things I've sensed is I think I'd credit President Eibeck with the Beyond our Gates, I think that started with her, that is I think made a dramatic difference in the "town/ gown." I think people didn't see Pacific as this enclave of ivory tower kind of people.

**Childs:** I have a side bar on that, but I'll wait till we're done, because the idea for that came out of Jacoby Center. We never received recognition for that. Came from Bob Benedetti and Dave Frederickson, and they initiated it and she took it. But at any rate I agree. So that sort of takes us back in time and I think to an important evolutionary issue in a sense. When I got here in the early seventies, because of my teaching urban sociology, I got sucked out into the community in a variety of ways, and mainly into south Stockton. I began to realize that for a very large group of people that low concrete lattice wall along Pacific Avenue in front of the tower and the chapel was just symbolic of exclusion. People would just resent that so much. I couldn't get anybody here to really perceive that but it really was important. There are still issues but I think a lot of that has changed now. I don't know if you have any reactions regarding my point about those times?

**Putnam:** Well, also the dressing up of Pacific Avenue has made it somewhat more welcoming. I think mainly through the health schools, pharmacy and audiology, they have really made it more welcoming to the people who came so that the pharmacy students doing these health clinics loved people like myself who wear hearing aids. When you go over to the audiology office there are people from everywhere coming in there, so that the university has become a service to the community.

**Childs:** I was saddened when dental hygiene moved out. I have some friends who had never received any dental care and so I talked them into going over there and they said "Oh we don't need anything and our kids don't because they still have baby teeth," and one excuse or another. But they didn't really have the money. I guess it might be covered by MediCal but if so they never availed themselves. But

anyway I took them over there and the mom couldn't get her teeth cleaned for certain documentary reasons, but the dad got a deep cleaning that took almost a year and later when we had the kids over for Orthodontics or at Western Dental Services I asked how much that deep cleaning would have cost over there. It was seven grand, but for him through UOP it was free! And their kids all had cavities. We had to go elsewhere for that but because they knew the work was needed all those cavities got filled. The dental hygiene students took x-rays of all the incoming teeth and so forth. I also think CIP is a factor...

**Putnam:** But a lot of people don't know about CIP. One of the things that when I talked with students, young people out in the community, and they are whining "well I can't afford to go to Pacific," I said "You know, give them a shot, at least make an application and see what is involved." But one of the things I perceived back in the forties, fifties, and sixties, the Pacific identity with the community had to do with football and sports programs so that that's the way people would relate to the school. Now it's changed. The things the Soc. department has done out in the community, people can relate to that.

**Childs:** I think during that period of time, you know back then when we had a large Filipino community, and a lot of poverty, Oakieville was growing during the depression era, they weren't considered a part of Stockton. The college related more to a Stockton that was white, to a certain extent working class but mostly the middle class portion, geographically, of the city. I saw some early maps of Stockton. I don't know if you take part in all the OLLI lectures, did you attend the one given by the guy who's the Historian with the Historical Society?

**Putnam:** No.

**Childs:** Oh, he showed some redlining maps of Stockton which showed the incredible segregation within the city. So okay, I think there has been some progress there, and I think service is important, and just the willingness of people on this campus in one way or another to associate themselves within the community has been important, and I think CIP...

**Putnam:** One of the things I would fault, my wife and I do have a house we live in, but we aren't there a lot so we're out in the community all the time. I don't see a lot of university faculty, administrators, at Stockton community theater and this and that different events, and we were talking earlier about what a rich resource this community is, and I think we'd do well to be more involved in it.

**Childs:** We may have actually been more involved early on because I remember doing a survey of faculty community involvement for the urban affairs program we had and I found that faculty were very involved, more involved than the average based on national studies of civic involvement. I credited this, although I didn't know for sure, at least partly to the Methodist traditions within the college. Declining faculty involvement I think might have been partly to do with the passing of the older Methodist faculty.

**Putnam:** If you are a Methodist you come to church with regularity, every time you are there you should be challenged to be a better person. John Wesley and the liturgy for the Methodist includes at the end of the service a call to discipleship. What are you going to do? Unless you're totally impervious to what's going on you have to have enough encouragement to get out and do some things. So one of the things that Gillian and I enjoy so much about life in Stockton.... if we go to a restaurant or a theater or event or something and we don't see people we know we say "what's wrong? we don't know anybody" and that almost never happens. I went to a meeting the other day and I didn't know anybody

else there and I said “this is so strange” so it’s that kind of “let’s get out and do some stuff” and I don’t run into a lot of faculty and administrators.

**Childs:** I’m not being critical but there is much stronger emphasis on scholarship than when I got here. I think that has made us a better faculty, I have to admit that, but I think the young faculty feel a tremendous pressure to pull it in and get their dissertation research and actually calculate out how many journal articles they can get out of it within the first five or six years because they have seven years to tenure. So once that socialization takes place, once you get seven years intense focus on your department and your career, your habits are set. Unless your department is one that really has a disciplinary focus on the people out there, there is not too much to connect you out.

**Putnam:** One of the things that they launched that had I brought a New Testaments scholar here, his name is Robert Jewell. He’d written a book it’s called The Captain American Complex, which I think is an excellent book. It was sort of number one in the religious books in terms of selling. When he went to present his second book he said “I had to go to seventeen publishers before I could get to somebody that would publish my second book” even though he was front runner with his first book. And I was trying to get something published and I thought “I don’t stand a chance” I don’t have the heart to go through seventeen no’s.”

**Childs:** Well Jake had the right idea. He self-published everything.

**Putnam:** The rest of the university should read what Jake has written. Oh, one of the things that we didn’t talk about was the Half Century Club. When I was here, we would have it, a chapel service for those who have been out fifty years, right before the graduation. And then the next day they would process in first. Do they still process in ahead of the graduating class?

**Childs:** I don’t know. The Emeriti do.

**Putnam:** But at that time, the one on Knoles lawn, they would have the Half Century Club bring in the graduating class. One of the things that I found so charming was after Chapel service, I’d give a little tour around campus or we’d just walk around campus. Some of the people had been here in 1924 and they said “I planted that redwood tree there” and apparently twice a year on campus they would have a day when they would not have classes and students basically would do gardening on the campus. Plant trees and do this and do that to improve the look of the campus.

**Childs:** But when I was still teaching, it was something that student life would do during the freshman orientation. Get in busses and drive around town and they would do some community project as part of it. One time we went to the houses of some elderly folks and cleaned them up a bit, mainly landscaping, to make it possible for them to continue to live there, and another time we painted notices around storm drains, “This goes into the Delta, be careful,” and that was good. I think that was something Fran Abbot started some years prior.

**Putnam:** Oh my gosh, yeah, at the Y.

**Childs:** That is a whole other topic of conversation. You might have some thoughts?

**Putnam:** Fran came here while I was here at Pacific. I think Bruce Hunter might have preceeded her. He’s now singing opera in Germany.

**Childs:** Well she was one of the people who got me involved in the community. I started hanging out with Bob Green in you know the Unitarian Church for some reason. Actually Fran Abbot, I think in those days, went to the Unitarian Church, and she got a grant from the California Endowment for the Humanities to do a community study. She came to me. I was new here and I had started this urban affairs program and so with some urban affairs students we did a project where we did research on the community and held forums to talk about the results and what this meant in terms of defining problems and seeing the issues before the community, and clarifying this that and the other, what was actionable what we could do and so forth.

We made a lot of recommendations that didn't go anywhere except it was fun to do and of course it got us all out into the community and that was valuable. But Bob Green had the idea that things could be done about some of these things and so he created an organization called Community Forum around these forums that Fran got funding for, and then he created an organization that was called Community Forward which was the non-profit equivalent to take some action. We picked water as one of the issues and so I got involved in that for a while.

Fran was the person who put it all together actually, and that was probably 1975, something like that. Then she kind of disappeared from my group for a little while, and then all of a sudden she's over at Anderson Y. She had all kinds of interesting things going and somebody referred to her in a very positive, affectionate way as "that crazy lady at Anderson Y" who was willing take on good projects not on the university's agenda. For example she had a pride organization going over there for the parents as well as the kids at a time nobody else would do that stuff, that wasn't on the agenda at the university and you know she had peace and justice groups, and she was in touch with John Moriarity. She was great so...

**Putnam:** Your mentioning Bob Green, in terms of people who had impact on this community, Bob was one of the best. Every advent season right before Christmas I would go I would seek him out for ministerial meetings, and I'd say "Bob you better watch yourself because we're having a service for the Hanging of the Greens."

**Childs:** Well, I was so...I got on some committees I guess over there, and we had our kids involved in Suzuki violin, and Carol Green had her kids involved, and so my wife and Carol got to know one another through that, never socializing as friends, just music friends, and my wife and I we thought well maybe we should join a church for the kids and then we were too busy and never got around to it. But I remember one time I was just entering the sanctuary to see Bob over something and we were just standing over at the entrance and he says "You know, Roy, you hang out here a lot. Do you have any interest in attending services?" and I said "Well we had thought about it but we're so busy and Bob I don't think I could join any organized church. I'm an agnostic." And Bob said "Well that doesn't matter, I'm an atheist!" I'll never forget that conversation.

**Putnam:** One of the things, I was invited to preach there and so I checked and there was a woman who was serving there and I can't remember her name.

**Childs:** When was that?

**Putnam:** It'd be in the 2000s, 2004 or 2005. Anyway I said "I don't want to be too preachy but can I mention God?" This was the Unitarian discipline, more philosophical society than it is religious, and so they said "yeah, you can mention God!"

**Childs:** There are some people who feel strongly, "no God talk," but then we have a member of the congregation that is an African-American woman and during the portion of the service when we get a chance to stand up and express our hopes and concerns and talk about good things that are happening, or the opposite, she'll get up quite frequently, and she's had plenty of issues she asks that we all pray, pray for her, which is quite acceptable. I always think positively about her situation and things seem to be going along better in her life, so there's room for all. But you're right, it is more of a philosophical society, but then for everyone involved it is spiritual, and good so...

**Putnam:** Prayer has more to do with ourselves than with instructing God as to what God should do.

**Childs:** That's the way I believe it. Well I guess I better turn this thing off. We're still recording, but I think we're beginning to interview me more than you. But thanks so much, Gary.