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Description

Carey A. Moore was interviewed on December 30, 2003 by Michael Birkner about his experiences after leaving Gettysburg College and moving on ultimately toward a Ph.D and then a teaching career.

Length of Interview: 94 minutes

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Disciplines

Higher Education | Liberal Studies | Oral History

This is December 30, 2003. I'm Michael Birkner sitting in the library of Carey Moore and Pat Moore at 35 West Broadway in Gettysburg. Carey and I are going to have a conversation, probably the first of several that we will have on tape about his experiences after leaving Gettysburg College and moving on ultimately toward a Ph.D and then a teaching career.

Birkner: Carey, I want to start by getting you to paint me a word picture of your aspirations as the last days of your college career were winding down and as you were looking beyond graduation.

Moore: Now you're saying when I graduated from Gettysburg College as a student?

Birkner: In 1952.

Moore: Right. Well, I had the good fortune to meet my bride-to-be at Gettysburg College. We met our freshman year, while we were triple dating. I was "trapped" at that point with a cheerleader on a triple date, and nothing came of that. And then we had our real date on April 1, 1950 in Wiedensall Hall. And some coeds came over at the invitation of a group of us to come over and dance. And she came over. And I wooed her in "true" Gettysburg fashion. We met at 11:00 P.M. She was supposed to go into her dorm at 12:00 A.M. We liked one another so she took an extra hour, "late

permission" it's called. Then we went uptown, I guess to Faber's; and then I proceeded to take her the next morning to Sunday School at Christ Lutheran Church, to Christ Church worship service, to Phi Sigma Kappa for lunch, to the battlefield for a walk, to the Christian Endeavor, the SCA as it was called. And that is how we met, and we kept dating constantly from then on in. And got married on December 31, 1952 so tomorrow is our 51st anniversary! And my plans were to be a pastor, an aspiration which I'd had at least since I was a teenager. I always was interested in the past. I was fascinated, long before it was in vogue, with dinosaurs and all that and knew the names of all sorts of dinosaurs which today everybody knows about but few people knew about then. The first time Patty and I met when I wasn't dating her, I was doing a term paper on the comparative structure of the Neanderthal and CroMagnon. I was doing that as my term paper for freshman English for two reasons: I was generally fascinated by these two pre-historic men, and my English prof didn't know a damn thing about it; and I thought those were two fine reasons for doing it.

Birkner: Was that Wolfinger or somebody else?

Moore: No, no, his name was Grissinger. And he was a seminarian.

Birkner: Do you know his first name by any chance?

Moore: Not off hand.

Birkner: We can look it up. [It was John]. All right, so you wrote that paper. Go from there.

Moore: I got an A+ on that.

Birkner: You got an A+ on the paper, but you didn't get an A on the course?

Moore: I didn't get an A in the course, and I don't "understand" why because I did excellently in everything but the final question on the exam was "How can this course be improved?" And I had been writing for three hours and so I said "You should give up teaching it." And I ended up, as I recall, with a B+ or something like that, from which I learned two very important lessons that has always guided me since then. And the one is, that, if you speak the truth, sometimes there's a penalty to be paid. And sometimes that penalty is not worth it, and at other times it is. And in this case, I think it was worth it!

Birkner: I wasn't sure you were going to conclude that. You didn't worry about damaging his ego?

Moore: Well I wasn't always the charitable, modest, unassuming, self-effacing person I now am.

Birkner: Well, tell me this, were you a protégé of the chairman of the religion department when you were at Gettysburg?

Moore: Yes.

Birkner: He thought well of you, and you took courses with him. Can you identify him?

Moore: W. C. Waltemyer. William Claude; and his wife called him Claude. Everybody else called him Dr. Waltemyer. He was a Naval Chaplain, and I guess it would have been World War I rather than World War II. He was a graduate of Gettysburg College, a Lutheran clergyman. He lived on Springs Avenue. He had, I guess, six kids, all of whom came to Gettysburg College. He was sort of formal and not terribly smiley; but I always liked him, and he always liked me. I did very, very good work for him. And I remember writing a term paper for him about the Messiah. And the only reason I bring it up is that when I first started teaching here in '54 to '56, in the second semester I always taught the New Testament, and it drove me up the wall that at times the students would spell anointing as annointing. Just drove me up the wall! Well, sometime after I'd left here and was in graduate school and was going through some of my papers, I read my term paper on the Messiah and found that I had regularly misspelled anointed with two ns, which

prompts me to think that the failures of yourself you see in others.

Birkner: Let me ask you about Waltemyer as a teacher just for a second. What was the point for someone at Gettysburg College in 1949 or 1950 in teaching the Old and New Testament? Were they teaching the Bible as History, Literature?

Moore: Yeah, absolutely. I'm sure that he [Dr. Waltemyer] was a believer and all that. But he just laid it out in such a way that the pros and cons of things were looked at. In those days, term papers were very uncommon except in the History and the English Department. I did, I think, maybe three or four term papers the whole time I was in college. And that's one of my principal criticisms in my undergraduate work. But I also wrote for the newspaper just as you did. And I had a column I guess, in my freshman year with byline and my picture. And then I wrote for two years all of the editorials back in the days when it was a <u>big</u> deal. And so I had plenty of experience writing. The room in which we're sitting right now is not really my study but this is our library. (Patty and I each have a study on the third floor.) And for two years, we would come in here, (to 35 W. Broadway) Patty and I, we weren't married. We would

come in here, and George Warthan whose picture is over there. Did you know George?

Birkner: No.

Moore: He was unmarried and he would greet us; and his mother would say "Now, Saylor, you take the people into the library, and I'll entertain them. She would serve Patty and me Russian tea.

Birkner: That's George Saylor Warthan?

Moore: Yes, I had him for Literary Foundations. He never said anything much that was useful in the course about the books we were reading. But I read the books. And I always found what he had to say was very interesting. It just wasn't relevant.

Birkner: What was he talking about?

Moore: Oh, he would talk about any number of things that interested him. But kids would have to read the Cliff Notes or something like that unless they read the books themselves. And I learned a great deal from him.

Birkner: Was it relevant to the course?

Moore: Lots of times I don't think it was, but it was enjoyable. I mean here was somebody, I think he might have graduated from the University of Virginia. I just don't remember. But he was a southerner.

Birkner: He went to Chapel Hill.

Moore: And he had a wealth of information. And as you see that picture, that photograph of him, that's the way he would stand in class, with his Phi Beta Kappa key showing; and he would just talk on and on; and I found him fascinating. But if you hadn't read the books in Literary Foundations, you were up the proverbial creek on a flat stone because he didn't tell you anything about them. And so he would proceed then to read the editorials.

Birkner: Did he have the occasion to overrule here?

Moore: He was the censor. Just as you and I in our times served as advisors to the Gettysburgian, he was the advisor. And he advised me a couple of times not to write something, but I ignored him. I mean, if it had been really serious, I would have followed his advice.

Birkner: Including the famous "dirty, dirty" editorial.

Moore: You know, I looked that up, and I found that I'd said it only twenty-three times, I think it was. But my recollection is-- you as an historian know-- that all history and all autobiography is revisionism. You do agree with that statement?

Birkner: I do.

Moore: That my recollection was that I might have had "dirty" seventy or eighty times but I only had so much

space. I filled it with "This in a word is Gettysburg College," and it got results.

Birkner: I understand. So you had a good experience with your English teacher and your Religion professor. Did Waltemyer consciously encourage you with the idea of going on and getting further training?

Moore: I have no idea about his motives. That's one thing I learned very early in life, you never know the motives of people.

Birkner: Well, I'm just asking about his behavior. I don't know what his motives were. Did it try to encourage you to become a pastor?

Moore: Not that I'm consciously aware of. There were six of us, I think, that graduated and went up to the seminary. (Dan) Clousser got a Ph.D from Harvard, Lee Snook got a Ph.D from Columbia University, I got mine from Johns Hopkins, Trone got his, well he didn't go to Gettysburg seminary, but he got his ultimately from Catholic U. The point I'm making is that there were about six of us who went into seminary, ended up with Ph.Ds and, became teachers. Yet, nobody ever said to us while we were here to go into teaching. I think, for instance, if somebody had said to me "Why don't you go into classics or something like that," I might have done it; but nobody said that.

Birkner: You really just pointed yourself into the direction of teaching?

Moore: Well, before I came here, I went to a very fine high school, Baltimore City College. And my advisor there was Julius Hlubb; he was the counselor. And later he was the admissions chair here. It was an all-boys school and premier high school. And he said "Carey, where to do you want to go to college?" and I said "Well, I don't know." And he said "Well, I think you ought to go to Haverford unless you're sure you want to be a Lutheran minister, in which case you should go to Gettysburg." So that's where I came, and I never saw the place until the day I matriculated. And my grandmother was so upset about the accommodations of what was called "the barracks" that she said "Let's not go here." And fortunately that was one of those occasions when I didn't do what grandmother thought. I should have and am very grateful for two reasons; A) I got my wife here and B) I got a really first-rate education.

Birkner: Those are pretty important elements of a man's life.

Moore: Well, I was lucky enough to get nearly all of the good teachers. And they weren't all good in the same way.

Birkner: That's true. Well, who might you mention?

Moore: Fred Shaffer was my Greek professor. I dedicated my second Doubleday book to him ten years after he was dead. And this again, he bought this house from George Warthan's mother, when George died. That's why those two guys have their picture there.

Birkner: Those are wonderful pictures.

Moore: Yes, and they're taken from the Gettysburg yearbook. And those are characteristic positions and everything.

Birkner: Say something about Fred Shaffer.

Moore: Well, Fred Shaffer was the kind of teacher that, for better and for worse-- and most things in life I think are for better and for worse or both-- never published. He was a Princeton classics Ph.D. That was, and I think it probably still is, one of the best places to get a classics degree. He took great pride in his degree. In fact, he was buried, with his glasses on and his Princeton robe on; and I quizzed his sister maybe ten or so years after about this. And she said, "Well, he always wore his glasses," and she added "I didn't know what to do with the Princeton robe. And he loved it so, he was interred in that." And if some archeologist comes in five thousand years and finds the glasses and the robe and draws conclusions as to what the after-life that was subscribed to, he will be as off-base

there as archeologists are often in things today where they make judgments on the basis of too little information.

Birkner: That was an era when quite a number of faculty from Gettysburg College and comparable colleges did not publish. People who were dedicated teachers didn't feel that responsibility. There was a fellow who taught history at Dickinson College for thirty-five years named Herbert Wing, who was like this. He was reputed as a young man to have memorized the first few books of the Encyclopedia Britannica. But he didn't publish, and they just didn't do that in those days.

Moore: Yeah, that's right. Many of my professors were liberal-arts professors rather than professors as you are of history or I am of Biblical Studies.

Birkner: Your colleague Ed Freed told me that he was often invited, as were others of his class, to go to Fred Shaffer's home or apartment on Saturday afternoons to listen to opera. And they had access to his refrigerator, if they wanted a coke. And they had an open invitation to come to Shaffer's house and listen to opera with him on Saturdays.

Moore: Yeah, he loved students. He was a bachelor, and he had his two sisters and he had his students. This was his life, and he was very committed to it. It was sad as he aged, I think he became a little bit soured for a couple of

reasons, one of which is, I think, he felt that life had passed him by. I think that's an experience that many people have.

Birkner: Can you expand on that?

Moore: Well, he had only his sisters. He lived in the same house that he did when I was teaching there opposite the modern language building, McKnight, right across the street from the Stratford-on-Avon. And I think, also, that the profession was changing. And there were younger men coming along and "men" is the right word. I had one female teacher the whole time I was here. There were younger men coming along who were more in tune with the publishing business, with being primarily a member of a discipline rather than a liberal-arts teacher. But Fred was a good friend to both Patty and me. Norman Richardson was another case in point.

Birkner: Did you have him for a class?

Moore: Oh, yeah. I had him for CC and I read that course of study. That was back in the days when it was the Columbia series, the two big source books and the two big history companion volumes and I read all that stuff. And I was on a couple of programs with him and Clousser. Dan Clousser was a classmate.

Birkner: What do you mean "programs"?

Moore: The local college radio station would have a program where he and a couple of students would talk about some aspect of CC or problems of democracy. He took Patty and me, when we were students, over to Wilson College to hear Lord Bertrand Russell. And by that time Bertrand Russell was well, well up in years. And then one time Richardson took us up to Penn State. And I'll never forget, he was in the front seat, and Patty and I were in the back. And he's driving along and often we'd ask him a question or something and he would answer by turning around and talking to us while driving. He's head was often 180 degrees in the opposite direction and we were apprehensive! And apart from the volumes that he did for CC, he was not a productive scholar. But he <u>was</u> a gifted teacher. And I can remember one time, which was sort of epiphany, where he was telling us-- and I had him also for history as well-- where he was telling us about the defense and death of Socrates. And I can remember his eyes misting over and a choking voice as he was reading part of it. And I realized, for the first time, that a person could be a martyr to truth. As one growing up in the church, I could understand how people could be a martyr in religion, not only in Christianity but in other religions as well. But it never had occurred to me in such a profound way that it was just a commitment to what one

perceived as true and right in a non-religious, non-theological way. And of course, as you grow older, you can see many people who have died for "the truth," but he was one that showed me that.

Birkner: Richardson seemed, at least by the time I made his acquaintance as a student, much more interested in contemporary issues that had a philosophical connection than he was in classic book philosophy.

Moore: Oh absolutely. He was a fuzzy thinker, actually. But once again charisma is something that is very hard to define. You can see it, you know it when you see it. Like pornography, you know it when you see it; but you may not see it.

Birkner: The people he was most excited in talking about in my introduction to philosophy course with him were Theodore Roszak and Ivan Illich, who were counter-culture figures in the late sixties.

Moore: But you see, you had him in a different time. Because I was teaching when those guys were in vogue, and *The Greening of America*. I can't imagine anybody reads that today. Now I may be wrong, you as an historian may see it differently.

Birkner: Reich's book has historical value.

Moore: Oh, absolutely right, but it's not something that speaks to every age.

Birkner: Richardson was attached to the trendy stuff. At the same time you were learning something about John Dewey or whomever he had studied in grad school in the 1930s and '40s.

Moore: Well sure, Dewey. I had a marvelous course with Richard Shubart. I had two of them, in fact. One was logic and I'm so grateful since I came back here to teach and Dick and I didn't always agree on things. I was so grateful that I got an A in logic.

Birkner: So what you're saying is that you were fortunate to have some role models. You were not consciously in 1952 looking to get a PhD. You were looking to get a BD. When you went off to the seminary, what was your reaction to the teaching at the seminary?

Moore: Well, I was fortunate that I got, now this is in retrospect, I should have been a New Testament major. I was a Greek major. And I should have been a New Testament major. But the New Testament professor was not what we would characterize as an organized teacher. As exemplified by the fact that he spent <u>three</u> class lectures on the book Philemon, which is probably the shortest book in the New Testament, and twenty minutes on the Book of Romans! Now

you don't have to know too much about Martin Luther to know that the book of Romans was really a seminal book. He was a nice guy but he was a forgetful soul. For instance, as the story is told by his wife of how one time he was teaching also at Mt. Airy Seminary [in Philadelphia] and he drove there in the car and came back on the train. And his wife said, "Where is the car?" So he took the train, went back and came back on the train again. Jacob Heikkenan was his name. He had a son who was in the religious department as a major. Jacob Heikkenan, he was Finnish.

Birkner: Was Heikkenan there for any long period of time?

Moore: Yeah, he stayed there until he retired.

Birkner: At Gettysburg College or the Seminary?

Moore: At seminary.

Birkner: You're talking about the New Testament at seminary?

Moore: Yeah, you asked me about Seminary. I should have been a New Testament major in Seminary.

Birkner: I don't think in terms of majors in seminary.

Moore: Well I don't know if they have that now, but they did then. But instead, I found the Old Testament course just fascinating, and that was taught by Jacob Myers. And Jacob Myers had his Ph.D. from Johns Hopkins. He was a Pennsylvania Dutchman in many ways. But he was very, very

well grounded in his field. He had Albright at Johns Hopkins when Albright was at the height of his teaching. Albright was subsequently featured on the cover of *Time Magazine.*

Birkner: A philosophy professor got on the cover?

Moore: No, no he was a professor of semitics.

Birkner: Nice to get on the cover of *Time Magazine.*

Moore: Yeah. He knew any number of ancient and modern languages. He was quite a linguist.

Birkner: What was Albright's first name?

Moore: William Foxwell Albright. Author of thirty some books and all that.

Birkner: He was the mentor both to Jacob Myers and ultimately to you?

Moore: Yeah. Well, I had a couple of courses from him but I don't know that he particularly noticed me although one of the last articles that he wrote, he alluded to me which made me feel real good. There's a book over here in my library which tells about, it's a great, big thick book on him; and it tells about my interview getting accepted.

Birkner: Accepted, what are you talking about?

Moore: At Johns Hopkins, and this is relevant in many, many ways because it tells you a lot about who I am and why I am like I am. I called up, and I told him over the phone that

I was a graduate of Gettysburg College, Phi Beta Kappa and associate editor of the newspaper, and that I was Jacob Myers' student. And he said "Well, come in for an interview." And this is all written up in the book. And I went in and I introduced myself and he said, "Now, tell me who you are?" And I said who I was and he pulled down a Hebrew Bible, opened it up, and said "translate." And I did. Then he pulled out a Greek New Testament, said "translate." Not read out loud the Hebrew or the Greek, but "translate," so I did that. Then he brought out this Latin Bible and said "translate." Then he brought out a French translation of one of his books that he had written in English and said "translate."

Birkner: So, he asked you to do that, too?

Moore: Yes, and then he got out a Hebrew grammar written <u>in German</u> and opened it up at random and said "translate." Now of the Greek, and the Hebrew and the Latin I did well in, the German I was so-so in, the French I was even less good, whereupon he said "Well, it's clear that you've learned something. Classes begin at, naming me the time," from which I learned that what mattered was not the courses that you took, but what you had in you <u>after</u> they were all over.

Birkner: How did you learn all of those languages?

Moore: Well, I had two years of Latin in high school, two years of Latin, maybe even three in Gettysburg with Dr. Glenn. I had three years of Greek with Ed Freed and Fred Shaffer. I had two or three years of Hebrew with Dr. Myers.

Birkner: You studied Hebrew with Jacob Myers?

Moore: Yeah. And I had German here with [William] Sundermyer who was another very seminal, crucial professor in my life; and he taught me some wonderful lessons, even though the man himself turned out to be false. The messages weren't. Are you familiar with that?

Birkner: Yeah, we want to talk about that. I just have to say briefly that that's a pretty remarkable story. And I want to get a copy of that book because I don't think that one in a million people today who aspire to Ph.Ds could possibly do what you did. [A zerox copy of the relevant pages of that book are appended here.]

Moore: Well, I had seven languages, Semitic languages, when I was there at Johns Hopkins. I had Hebrew, Greek, Aramaic, Syriac, Ugaritic, Egyptian, Babylonian, Assyrian.

Birkner: That's extraordinary. Well, now let me just get squared away. You didn't go to Hopkins until you had finished your work at Gettysburg Seminary, right?

Moore: I graduated from Gettysburg College and worked at the seminary and worked at the furniture factory here.

Right after graduating from college here in Gettysburg, I was getting $.70 an hour sandpapering the inside of furniture drawers. Then for two years I also simultaneously taught here the Old Testament and New Testament; and I think I taught CC as well, I'm not sure about that.

Birkner: This is the day when Waltemyer would hire back his best students as adjuncts, is that correct?

Moore: Yeah. And I'm sure that was not his preference but that is what the financial situation permitted. So, I taught here for two years.

Birkner: Did you actually have to teach students who you knew while you were still at Gettysburg College?

Moore: I don't have that recollection. I was always teaching freshmen. So there were students that were here when I was there, there were students at the same time but that was true when I was in college, there were seminarians. Roger Gobel, for instance, was somebody who taught; Roger taught and John Haguis, both taught. And I remember Gobel and just thinking "Boy, I would just love to be able to teach down here."

Birkner: I'm a little shaky though on chronology. What I'm understanding you saying is that in '52 you went up the hill to be a pastor. That was a two or three year program?

Moore: Well, it was a three-year program and I took four years in order to teach, and I was also working at the A&P 'cause we had what, two children at that point. I was also working weekends at the A&P as a cashier. Once I got the job, then I attended for four years at the seminary. And most people in those days were able to do it all in three, but I was just too busy, what with supply preaching which was another way of supplementing one's income.

Birkner: When you look back at it, you probably wonder how you could have done simultaneously all the things you did.

Moore: Well, you know I was high energy. And I really loved what I was doing. I loved being married. I loved being a parent. I loved learning and studying. Not everything in seminary is fascinating, but there were things that really were. Teaching was very satisfying. And supply preaching was very remunerative as well as very instructive because you went into all different circumstances and situations and you had to adapt and be able to read people and all that. That was fun.

Birkner: Now, was it while you were supply preaching or was some other factor involved in you affecting your judgment that your vocation was not going to be in preaching?

Moore: Well, when I graduated, I knew that I wanted further academic work. And I told the Bishop-- he wasn't called

Bishop then, he was called President of the Maryland Synod--that I would like to go to a place where I could go to graduate school at the same time. And I don't know that I said Johns Hopkins. But he said, "Well, there's a church in Baltimore, Maryland that is very small in a slum area where two of the previous pastors have gotten Ph.Ds from Johns Hopkins." So all I had to do was to preach a trial sermon and be interviewed and the job was mine. And I did it and then as to when I would start I was saying June or July or something like that. And immediately that summer I contacted Albright at Hopkins. And that was just sort of dumb luck that it was so easily done. But then I started at Johns Hopkins and took, as I said, seven Semitic languages, three full years of ancient Near Eastern History, three full years of Ancient Near Eastern Archeology, seminars. And God was almost never discussed in any of the curriculum.

Birkner: We need to clarify here. What you're talking about is something that sounds simultaneous; but it strikes me as almost impossible for you to be a full time minister and also make progress toward a Ph.D.

Moore: Well, you've gotta remember that though I started my Ph.D program in '56, I graduated from seminary in '56 and then in the fall I started at Johns Hopkins. I did not get my degree until '65. So I completed my course work, I think

it was in '60 and then it took me four years to do my dissertation.

Birkner: Were you ever enrolled full time at Hopkins?

Moore: Well, the answer to that one tells you a lot about Gettysburg College, how things have changed. After two years at the church, where I'm also taking graduate studies, Dr. Waltemyer calls up out of the clear blue sky and said "Carey, I want you to come back here and teach fulltime, to be an assistant professor. You've had more graduate work than Lou Hammann and Bob Trone, so you'll get paid more." And I said-- hold your breath, Michael-- I said, "Well, I really would love to do it but I really ought to have a full year of residency here. Could you hold the job open for me?" And he said, "Yeah, I think so." I said "Do you think you could get a scholarship for me?" And he said "Yeah, I think so." And I got a thousand dollars Martin Luther scholarship! The only stipulation which was that I had to teach, I don't know, let's say three years, at a Lutheran institution.

Birkner: Was this a national scholarship that he had access to or something?

Moore: I think, if my memory serves me, it was a scholarship offered by the national church or maybe the Lutheran Brotherhood, I'm not sure.

Birkner: In those days a thousand bucks was worth something.

Moore: Exactly the same amount as Johns Hopkins graduate tuition was, one thousand clams.

Birkner: Did that pay for a full year?

Moore: That paid for a full year until I completed my year of residency.

Birkner: That would have been what year?

Moore: Well, that would have been, well I came up here in '59 so I had completed that one, '58-'59.

Birkner: Would you comment on the seminars that you were in Hopkins and the quality of the people that you were in with and the nature of the conversation around the seminar table.

Moore: Well, the classes, the first thing to say is that at the time when Johns Hopkins was, and I think anybody that knows anything about the field would say it was the premier institution in Semitic studies for a variety of reasons. It was the last years of W.F. Albright so there were students that came from all over the world to be able to say, "I've been with him, he's my professor." Not just for bragging rights, but to be exposed to him. The man was not a good lecturer in the sense that he hardly ever talked about the subject at hand in lecture courses. For instance, I can remember the frustrating time when he came back having spent

the summer in Turkey and spent at least half of the class hour talking about how you pronounce the ancient Hittite capital called Boghazkoy. But it was the requirements of the man as exemplified about what he expected one to accomplish. And the fact is that if you took a course, enrolled in a course, you automatically passed it. If you never attended, you still got a P, you passed; but that didn't matter. What mattered was that at the end of it all whether you could pass the final exam. And my typical Hebrew exam was three days, eight hours a day. My Babylonian/Syrian was two days for eight hours a day. My archeology the same way: it was a couple of days, eight hours a day. You could not study for those things. Well you tried to study, but the truth of the matter is what you had learned the whole damn time that enabled you to pass those exams.

Birkner: But your studies were not simply language and archeology. You were reading literature and historical literature, etc.

Moore: Yeah. For instance we had a seminar with Joseph Fitzmyer who was a graduate of that institution who was also a professor at Woodstock College, which was the Jesuit College and a fine, fine place. The Dead Sea Scrolls had been recently discovered, and so I had a seminar with him

where we would take the standard Hebrew text of the book of Isaiah which is, I think, 1039 or 939 AD, the oldest copy. And then there were two texts of Isaiah that were found in cave 1 and we compared those three and found many, many differences, most of which were unimportant. But some of which were preferable to the accepted text.

Birkner: Preferable in what way?

Moore: Well, either grammatically or in spelling or in meter or something like that. And in some instances we knew before the Dead Sea Scrolls were discovered that the Hebrew text of this 939 or 1039, we knew that the Hebrew was not right because there were Greek translations or Latin translations that made much more sense. And lo and behold, once the Dead Sea Scrolls were found, for instance these two texts of Isaiah, you could compare them and see that the Greek translation had been based upon a similar, but <u>not</u> identical, Hebrew text. And that, of course, is one of the most important things about the Dead Sea Scrolls. Prior to the invention of printing, everything was copied. And we'll, say, a book X was completed in we'll say 100BC. Well, you wanted a copy of book X, you got a copy, somebody else got a copy. Well, then, there would be people who would not have access to the original draft but would have a copy of it. And any error that was made in one would be in

most instances perpetuated in the other. Well somewhere along the line the Greek translation is made of one of those texts and then later on Latin translations are made of either the Hebrew or the Greek text and so that the end result was that one could see that a lot of the material in the oldest text probably was not quite correct and the other two texts showed it. So that was a typical seminar. The guy who taught that subsequently became one of the foremost Roman Catholic specialists of the Dead Sea Scrolls, Joseph Fitzmyer. If you look over here you see this picture here of the great pyramids. My professor in archeology was going to see Egypt. He had excavated in Israel and he was going to Egypt for the first time, and I couldn't wait to ask him about what it was like. When he came back I said, "Gus,"-- he subsequently became curator of the Near Eastern Studies at the Smithsonian-- I said "Gus, how was it?" And he said "Well I looked at the pyramids, and I cried."

Birkner: Just say something about the caliber of the people that you were in the classroom with.

Moore: Well, that, I've said many, many times. The first thing is that I was competing with people from literally all over the world. Many of them subsequently became well-known in the field. I never felt that I was inadequate or handicapped by virtue of my training at Gettysburg College

and Gettysburg Seminary, never. Now it was often, well, I don't know if "often" is the right word, but frequently I was aware of the fact that there were people a couple of years older than I who were much smarter and much more knowledgeable than I. One of them being the fellow I had for rapid reading of the Hebrew Bible, Raymond Brown. He became America's foremost scholar on the Gospel of John.

Birkner: I thought that was a fellow at Harvard - Knox?

Moore: Well, no I think that if you ask Ed Freed, he would say that Raymond Brown is the--. No, no, he had Arthur Darby Knox who was very, very good, but no comparison in terms of the number of articles written and the profound influence. But there again, there were reasons for this.

Birkner: Raymond Brown was based where?

Moore: He originally was, he was a member of a religious order that was sort of service-oriented. I don't remember which one it was. In other words, he wasn't a Dominican. And he already had a Ph.D from one of the pontifical institutes in Rome. So, he already had a Ph.D, but he looked like he was about two years older than I, never shaved and all that. Very, very nice guy. And I had him for rapid reading of the Hebrew Bible.

Birkner: What is rapid reading of the Bible?

Moore: Well, you might have say three chapters of Kings to do for a class or five chapters of, well we'll say of Samuel or something like that. And there are certain books of the Bible that to do five chapters would be a killer. The book of Job would be a case in point. But there were also kids that were two years younger than I who were much smarter than I and much better. And to me, this is apart from the requirements of the curriculum, namely you had to take so many different courses in so many different fields. And that what mattered was not that you took the course but that you could pass the exam on the broad area at the end of your three years of course work. The requirements and the exams and everything. The examples set by the teachers. They were all productive scholars. Now several of them were very, very fine teachers. But ultimately it was the kids that I competed with that made me run harder. Because, you know, W.F. Albright, or Lambert or any of those professors, I can't hold a candle to them. I knew they know so much more. What motivated me were the people younger than I or older than I who knew so much more than I, and that made me run harder and faster rather than throw up my hands and say "Shit, I'll never do that."

Birkner: I'm just curious looking back on the people whom you remember most being in classes with you, did any of them

wind up at liberal arts colleges or did they tend to go to seminaries and research universities?

Moore: I would say most of them went into seminaries and universities. I'm the only one in the Anchor Bible Series who is a liberal arts college professor.

Birkner: Seriously?

Moore: Absolutely, positively. I can show you the list of contributors and they're overwhelmingly, well first of all, a Protestant, Catholic, Jew, agnostic, atheist but they're both here and abroad; but they are university and seminary professors. I'm the only one from a liberal arts college.

Birkner: Why do you think you got asked?

Moore: I think that I was lucky and also at the right place at the right time. That my training was such, Albright was one of the editors. He was more the figurehead really, but that's terribly important. And the next editor was one who was a Johns Hopkins man. I had done my dissertation on Esther. They needed somebody to do Esther. They knew what my background and training performance were. And I got a sabbatical from Gettysburg College to do a lot of the research and writing on it. And so it was a matter of being bright, well-trained, having the right connections, and being at the right place at the right time.

Birkner: Well let me back this up then. When you are looking for a Ph.D topic you gravitated to Esther? Why is that?

Moore: It was suggested by the professor. And he was a guy that was bad news for Johns Hopkins. He succeeded Albright. None of Albright's students would accept the job. They were so enamored with the old man that none of them felt worthy. So they went overseas and they got somebody from England who was a cuneiform expert, who was a vegetarian. And back then vegetarianism was not an in-thing, it was an out-thing. He was anti-women. And he had an aversion to America. He would come over the day before classes, and he would leave for England the day after classes, and would always moan and groan. And I saw him deal very, very, I thought, unfairly with several students. And one of them I heard him say to the kid "OK, you've got a terminal MA from here." And it was like that. It was that cold and that cutting. And one or two professors left because they just disliked him so. Tom Lambdon left and went up to Harvard and Van Beek went to the Smithsonian. But anyway I made a decision, this guy is the big kazoo and I'm going to have to stick it out.

Birkner: What was his name, by the way?

Moore: Wilford G. Lambert.

Birkner: Now he's the one who suggested the Esther topic to you? Did that go down well with you?

Moore: Yeah, it's the only book where God is not mentioned. It has a whole lot of really interesting aspects to it. I mean it's not only God isn't mentioned, but also the temple, prayer, sacrifice. The only religious act is fasting, and so there are many important things that are missing. But on the other hand, it's filled with fascinating people who are not particularly good. I mean I wouldn't want Esther for my wife or daughter, and Mordecai was not my kind of person. So it just had a lot fascinating problems to it. And it was interesting, when I wrote my book on Esther. Even though I disliked Lambert intensely, I learned a tremendous amount from him.

Birkner: Now, did you actually ever take classes with him?

Moore: No.

Birkner: You learned through the Ph.D process?

Moore: The dissertation process. But he's still a very, very productive Babylonian scholar.

Birkner: He still is?

Moore: Yes, he still is.

Birkner: Well he was relatively young when he came to Hopkins?

Moore: Yes he was. He was in his middle thirties or something like that. But I learned a great deal from him in terms of methodology. I use to meet him in the final throes once a week on a Friday afternoon. And I always had something that I was specifically working on as the result of the previous Friday. He would say "Well, now, look into this or follow this." And of course what usually would happen would be that I'd bring in stuff and he'd read it and he'd say, "Well you don't really need that, everybody knows that." Well, the next time if I encountered something like that, I'd leave it out and then he'd say "Why didn't you have it in," you know the old kill-the-ole-graduate student, you can't win. But one of the things I did to affirm my self-respect would be that some of the scholars that I would be reading for that week, I'd make it a point to say to him at some point "What do you think at such and such?" And of course it was all negative. His most glowing comment might be "he compiled a good bibliography," which is step one.

Birkner: But he was satisfied with your work in the end, he signed it?

Moore: Well, you know I lucked out there, and I'll never know, because we went away to Ocean City, New Jersey for a summer's week's vacation. Came back and I got a postal card, "Lambert has left Johns Hopkins, we have inherited

your dissertation." So with that I had two new people. I worked with both of them and I got my degree about a year and half afterward. Johns Hopkins was the first university in America to pattern itself after the European German model. And so when my two professors were satisfied with my dissertation, and I think it was about another year, they said, "Well, that's fine. Now you'll have your humanities defense." Then I went before a group, I think it was seven or nine men, I forgot which. Two of them I'd had in class in the department. But one was a Greek professor, one was a professor of classical archeology. One was a professor of Italian who was one of the world's foremost Dante experts I was told. Another one was a French professor. I can't recall who the rest were. Well anyway, they quizzed me for about an hour and three quarters. And the thought is that if you do a good job on your dissertation, only people in that field can make a judgment. But Johns Hopkins does not want people that are just narrow experts: they want educated people as well. And that was not an automatic thing because in my freshman year something very, very significant happened. At the end of my freshman year there, I'm walking down the hall and I see a guy named Jacob Ends, who was about 35 or 40. In any case, he seemed like a real old man to me. And I said "Hi Jake, what are you doing?" And he

said, "Well, I think I just flunked my [humanities] defense." And I said, "Oh, I'm sure you didn't. Here, I'll stay here with you and keep you company." And so we talked for about ten or fifteen minutes, and Dr. Albright came out of the door and shaking his head looking sad and said, "I'm sorry Jake, you failed, you'll have to take it again next year." That's three weeks before the degree is conferred. And that scared the living daylights out of me because I realized that, once again, it was not just a given that you would pass. You're aware that there are many colleges and universities in America where you just fulfill all the requirements, you get the degree. But there he was, blocked! And then I had another friend who was a bit of a smartass and he was at logger heads always with his professor in classics who was a professor of national standing in his field-- skinny as a rail and tough as nails and smart. And my friend drew him on his Humanities defense. And what happened was the professor would ask him a question. If he started to really know the answer, he'd say, "Well fine, let me ask you this" and then he would discover some point he didn't know; and he flunked it. And there's a sense in which there was something deserved about it all, you know what I mean?

Birkner: Well, you got through it?

Moore: Well, I got through it, but I think there was luck there. I gotta say that I will never know for an incontestable fact that I would have gotten over this guy Lambert. But I think I would, but I don't know that. But he fought me a lot.

Birkner: Let me back up for a second here and ask you did you have to go overseas to do you dissertation or could you do it on the basis of what was in the Hopkins Library?

Moore: I could do it, well the answer to that is very clear. I could do it with the Hopkins library. The book, a lot of that was done at Ecole Bibbque [in Jerusalem, Israel] which is one of the world's best, if not the world's best, in my field because Ecole Bibbque was founded by the Dominican fathers in the late 1800s who were Frenchmen as well as Dominicans. And there was a strong German school there; there was a strong English school. And now there is going to be a strong French school. And they, of course, could speak the French and the German, the Latin, the Greek and then, of course, living where they did, Hebrew and Arabic. And they established a journal called Revue Bibbque. And this was really good scientific stuff. And they sent their journals all over the world and then people would send their books to them, and they would be reviewed and everything. And so they developed a marvelous

library. And I did my first book there. And the wonderful thing about it was that it was hands-on. The library was limited to Biblical studies and theology and Near Eastern archeology and history. And I worked there on several different sabbaticals. But one experience, I'll just show you what the library was like. First of all, the first time I was able to sort of walk in right after the Six Day War, I was able, you know, to have easy access. They tightened things up so that subsequently you had to get special permission to get there. And sometimes I would be, just say one of four or five people working there, and I would be allowed to come in. But if I left, I couldn't come in anymore that day. So that I would come in at 8 or 8:30 in the morning and I would leave at 4 or 5.

Birkner: What did you do about bathroom breaks or lunch. You could do that?

Moore: No problem. If I couldn't have gone to potty breaks, I wouldn't have gone there. But the marvelous thing is, first of all. This was back in '67. <u>All</u> of the journal articles were all catalogued, not just the journals, but the individual article. Now there are an awful lot of pre-computer days when you didn't have that. So you could look at a journal, it would, say 1850, and <u>all</u> the articles would be there. And they would have subject, catalogue and all

that. Well, then they got it computerized finally. And the last time that I was working there, I was working at the computer looking up some books. And here I am looking this way and I see four enormous, obviously old books there; and I reach under there and lo and behold this was the Polyglot Bible where you have the Hebrew text, then Greek translations of it, Latin translations of it, Aramaic translations of it for each chapter on each page. And there was another time, and I wasn't working on Esther; I was working on something else. I was just so bored. It was late afternoon. I had a hangup and I thought "Oh what am I going to do?" And I thought, "Wonder what is the oldest copy of Esther that they got here?" And I went to the card catalogue, twenty five or thirty feet away, looked it up. There was, I think it was 1595 where a German did a Latin commentary on the book of Esther. And you know I walked another hundred feet and pulled it off the shelf. And you know the library's only good for Biblical studies and Biblical archeology. And I did not discover the erotic section. There is one, but that the monks kept under lock and key.

Birkner: Now, just quickly for the non-expert, the book of Esther dates back to when?

Moore: Well, we just don't know. The probable truth is that we have there an evolution of the text like we've had the evolution of other texts. And that you probably have a compilation of what was originally probably a delivery story and then a sort of a harem tale story of chastity not unlike "A thousand and one nights." And then the text finally becomes the basis for a festival which may very well have been pagan in origin and transformed, just as Christmas is in all likelihood had a pagan origin and subsequently. And so by the time we have it, and it's the only book that has not been found in the Kumran library. Now there are a couple of scholars that argue that a couple of fragments argue for its presence. And I don't find the argument persuasive. But I would think that somewhere around, you know, you are a historian, and you're a twentieth-century historian but you know the further back the more you talk in terms of decades and centuries. And it would not surprise me, let's say, anywhere between maybe 50 BC and 150 BC. Basically it's formed, but by that time other translations and other languages had been made of it which complicated it.

Birkner: What's the basic story?

Moore: Well, the villain of the piece is offended by Mordecai who won't do obeisance to him. So he decides that he's just gonna have him as well as his people killed.

Birkner: You're thinking of his deliverance?

Moore: Right, oh I'm sorry deliverance.

Birkner: Well, when you think of the Hebrew story, deliverance as I recall from studying with you was a theme that recurs repeatedly. You're dealing with deliverance from the Egyptians or whomever it might be.

Moore: Now the Israelites-- and I am pro the state of Israel but often not pro the particular government or Prime Minister-- now they have to be delivered from themselves. I'm sure when you had the Bible course at Gettysburg, I had you read Exodus. One of my students, after the Intifada and you know what that is, made the observation that "the abused have become the abusers." And that is absolutely, positively true. Now, in some respects, it is not the generation that experienced the Holocaust that is doing a lot of this stuff. It's their children and their grandchildren and all that.

Birkner: Now to get back to your work just to put this in some context, you received your Ph.D when you were already established as a fulltime faculty member over at Gettysburg College?

Moore: Absolutely. I got promoted right away from assistant to associate.

Birkner: At the time that you came to Gettysburg it was quite common, I think it was a supply and demand issue, for people who had just finished their comprehensive exams to get invited to come and teach at Gettysburg College fulltime?

Moore: Absolutely.

Birkner: People like Jim Pickering and Ted Baskerville would be two examples of that.

Moore: Jim went to schools where the tradition was that you can mature awhile rather than get your dissertation done and over with. And the University of Chicago is the same way.

Birkner: So you were certainly not unusual in coming back to teach fulltime without the degree in hand. I would like to just, first off, clarify the sequence and then talk a little bit about of what you found when you came back.

Moore: Students that I knew when I was here-- I think the gender ratio was something like nine to one-- and the women here were pretty smart.

1 14 15 **Birkner:** It was three to two I think when I was a student. Go back to sequencing. When did you actually pack it in as a clergyman?

Moore: I think I packed it in in the middle '70s. There was a specific event that occurred. I had not been attending the annual meeting of the Maryland Synod but you're expected to. And I didn't attend for one very good reason, namely, I wasn't the least bit interested in what they were doing. It's not to say that I didn't think that what they were doing was important, but it wasn't important to me. I was not doing supply preaching or anything like that so that, for all intents and purposes, I was not participating in or interested in the institutionalized aspects. And the Bishop wrote me a very nice letter and I don't want to even say gently scolding me just saying "Carey, you've missed the last couple annual meetings and this is a responsibility of clergymen." And I realized that he was absolutely right, and so I wrote my letter of resignation. Now, you're Roman Catholic, right? You know that through ordination when a person becomes a priest, one has an indelible mark and one is forever a priest. That's not the Lutheran understanding. The Lutheran understanding is that one is called by the community and God etc, etc, but it's the congregation that calls him. And you get an institutional structure and everything. So when I handed in my resignation I was simply reverting to a lay person. And there was no stigma attached to that. Several times after

that over, say, a ten year period where the National Lutheran Church asked me to do something for them in a scholarly nature and I did it. And I think also I was a chair of a committee at the National Church on academic freedom and all that. So there was no [negative] judgment. And this is one of the areas where I think I've been very fortunate and my students have been very fortunate, and that is that I do not feel any hostility or an antipathy for an institutionalized religion. Because I think we are, by nature, as the ancient Greek says, we're political animals, we're rational animals. Rationality is partly hardwired into our brains. We are emotional animals. That's also hardwired. We're political, we're irrational animals, and I think we're spiritual animals. Now "spiritual" is not identical with religious animals, but it means to me that there's a sense in which one is concerned with matters of justice, of truth, of kindness, of mercy, of doing good and being fair. I think this is hardwired.

Birkner: Projecting somehow to some ineffable powerful force beyond us, beyond our knowledge.

Moore: Well, I don't know that I would want to put it exactly that way. Just recently there's been a fascinating experiment reported on where we have monkeys in one cage, monkeys in another cage, I think they were chimps and they

are all fed the same delicacy, let's say candy. And they all know that all they have to do is reach outside the cage, and they can have the candy. And then what the researchers did was to give this group over here much larger candy and the group over here the same size smaller candies. The group over here refused to eat their smaller candies and seemed to be hostile, resentful, I mean it ain't fair. That's what the researchers concluded. Now if that be true, that almost suggests that there's this sense of fair and it's hardwired into the monkey brain. And I think an awful lot of things that are hardwired into the lower primates are hardwired into us.

Birkner: I see what you're saying. You're suggesting here, I shouldn't go a step beyond. I'm thinking of metaphysical realities. But think about anthropology and comparative religion and how every culture that we know of reaches for something sacred. Reaches for something that is virtual, having to do with death and transcendance.

Moore: I think those are rooted in the fact that we are simply human beings with certain needs and hopes and the like. My view is that I will die, you will die. There will come a time when all of us die and when the planet earth ceases to exist. There may be other planets. But when that happens I think that the truth, beauty, justice do not

exist. Whereas in the platonic world those things do, right? They exist independently of human beings. And I think that the finest thoughts and feelings that I have as a husband and as a father, as a teacher, as a human being I feel they are simply the electro-chemical things going on in my brain.

Birkner: As you're speaking I'm reminded of an article just this week in the *New York Times* in which a philosopher was suggesting that the idea of beauty is being in some way or other compromised, cheapened, undermined by a society which today enables people to go to a plastic surgeon and change the way they look. What we would have looked at fifty years ago, particularly a beautiful person with a nice nose, and remarked on and admired it, the same nose that we thought was so beautiful, there are a zillion of them now, so as a result the idea of beauty is not the same.

Moore: But I think there's also some studies to suggest that there's some hardwiring in our sense of beauty, for instance in the sense of symmetry. That in many, many different cultures, what is beauty clearly varies. I've been in Africa, I've been in China, I've been in twenty-six countries and certainly what the really beautiful, the really handsome person is will vary appreciably. But by the same token, there does seem to be <u>some</u> evidence that

symmetry is part of it, the eyes and mouth. We've all seen these photographs where the same person's right side is photographed and then flipped over and then their left side is photographed. And by golly they look kind of different.

Birkner: Carey, we've gotten off into what I think is a fascinating tangent, I'm glad we have, but actually I didn't ask you about the question I meant to ask you quite the way I meant to ask it. What I really was trying to drive at is you had for at least a brief period being a fulltime pastor while you were doing you studies at Hopkins. When did you resign the pulpit from that Baltimore Parish?

Moore: In August of '59, when I came up here.

Birkner: OK.

Moore: But I continued to do some supply preaching.

Birkner: OK. Before we talk about even the first days of Gettysburg in '59 where you did further supply preaching, just say a word about that particular congregation and your experience with it.

Moore: Well, it was certainly a very instructive experience. I was warmly received. I was greatly liked and respected. Many of my people, in spite of the fact that Don Hinrichs grew up in it, many of the people were illiterate. I was often one of the few authority figures, and I don't mean that in a peyorotive sense that they came in contact

with, they came in contact with the teachers, the doctors, the judge or the policeman and the clergy. I made it a point to visit all of my parishioners once a year in their homes. And I spent a lot of time preparing my sermons. I always genuinely enjoyed that, wrote them out in full. I was recently rereading some of them, some of them I think things I would still subscribe to. They were basically dealing with the problems of life. I hated doing the church bulletin. I had a mimeograph machine, and I thought I earned my pay just doing the bulletin with all of that. But it was a very good experience; I learned a great deal about people. I learned a great deal about myself, my strengths and weaknesses. Certainly my experience in the parish prompted me to want to teach a future course on death and dying because I saw incidences of exploitation by relatives, by friends, by funeral directors, by clergy. I saw how well death and dying is handled by some and how poorly it was handled by others. So that was certainly a major experience that went into my death and dying. You can't excavate in the Near East all summer long and not be affected. I had seventeen perfectly preserved skeletons with the rings still on the fingers. The fingers were simply bones. Bracelets on the wrists. Daggers on the pelvis. You can't do that for six or twelve months, nine weeks, you can't do that

without realizing a certain great truth. One of which is you can keep your heirs from having it, but you can't take it with you. King Tut prevented his heirs from having it, but he didn't really take it with him. So there was just a whole host of very, very valuable experiences that I had in the parish.

Birkner: Can I ask a question about race? Was your parish white?

Moore: Well, Baltimore, Maryland was a pretty racist place back then. We're talking about '56 to '59. The population of blacks was roughly 25% but confined, and I mean confined to about one-tenth of the geographical area. I'm unclear as to where I fit in the socio-economic level when I was growing up but whether it was lower middle class or upper blue collar. But in any case we would always go through the black section, but I never came in contact with blacks.

Birkner: How about when you were a pastor?

Moore: No. Black people, quote "wouldn't dare."

Birkner: It's interesting though when you first mention going to this congregation and the sermons who tried out you referred to the area as a slum.

Moore: Well, it was.

Birkner: So that term could be used for white people as well?

Moore: Yes, oh yeah. I mean, I encountered virtually in my three years there, I encountered virtually every sin or crime except murder, including criminal abortions, but that's the only kind they had. But I had several women who told of how they had just had an abortion. I remember one told of an account of how she went to the doctor and her husband was in jail, had been in jail so, four to one, it wasn't his baby. And so she's got to get an abortion. She goes to her doctor, he says "I don't approve it." She replies" I've got to have an abortion." And he said "Here's a telephone number, you use this." She calls people up and they say, "Be at a certain place." And it was the black section at a certain day and a certain time and come up to the second floor. She did that. She told me-- this was after the fact. And she was greeted by a woman who had a white surgical mask there, whether that's for hygienic or for concealment purposes, I would think the latter. She went up, and I think she had salt water, I may be wrong, it may have been sutured. But anyway, then after the abortion the doctor said, "Now when you leave here, we're leaving here; and we're never coming back. If anything happens, you have this symptom or that symptom go to St. Agnes Hospital," which was the closest one to her and "We're leaving when you're leaving and never coming back here." Now whether

that's true or not I don't know. And there were times when people would get arrested in my congregation, and I would be asked to come down there. There was one Jewish magistrate there that several times he and I tried to figure out what was the best thing to do for the individual. Not in terms of punishment but in rehabilitation. You're familiar with expression of "laying on of hands?" Well, did you know that if you're putting your hands up between your teenage daughter's legs under her skirt, that's also called "laying on of hands". Well I didn't know it either so there was a question there you know. And he said, "What are we going to do about this?" I don't remember what the final penalty at the station was. But one of the things I learned from that which you as an old newspaper man know is that those magistrates have much more power than their constitutional power in black and white says they have. Do you agree with that? And especially the more ignorant, the poor and the uneducated that people are, the more so that became.

Birkner: You learned a lot about human nature in those times?

Moore: Very, very much and basically I would say that what I learned was that most human beings are decent. And there's such a thing as systemic poverty. When we read in one of the books at college we were telling about the

problems that the black kids had. That was something I learned visually.

Birkner: I would think, and this is not a particularly profound comment but, it just seems that having that life experience connected nicely to your Biblical study. Just as Biblical study enriched your life experience.

Moore: I was a member of four labor unions by the time I graduated from college. I would always request a paying job and that was always a job that was very dangerous. I worked in shipyards and assembly lines. I hitchhiked to Alaska to get a job at the end of my sophomore year in college. I came in contact with so many different kinds of people. I learned very, very clearly that there are people that are smart but uneducated. There are people that are educated and there are people that are wise and foolish. The shipyards, there's one guy there that had been married five times, divorced four times and said, "My first wife was the best." Another guy. Did I ever tell you the story of joining the union?

Birkner: You probably did. We only have a little time left and I want to get a certain point of closure. We're just about there because actually we're going to end this conversation where we were originally going to start it which is reviewing the faculty members of Gettysburg

College. Why don't we come back to the issue of Waltemyer holding that position for you. Sometime in the Spring or Summer of 1959 he affirmed or reaffirmed that a full-time job was available.

{Tape clicks off}