INTERVIEW WITH PROFESSOR JEFFREY COX

Nick Stevenson and Allison Cronk
March 3rd, 2014

Key
JC: Jeffrey Cox
NS: Nick Stevenson
AC: Allison Cronk

Nick Stevenson: All right, this is Nick Stevenson and Allison Cronk interviewing professor Jeff Cox on March 3rd, 2014 at the University of Iowa campus. All right Professor Cox, to start off could you describe where you were born and little about your childhood?

Jeffrey Cox: Where I was born? This is what you want to know? Sure actually I’m a Texan. By Texan I mean really a Texan. I came from a family that was a slave owning family, a secessionist family, a segregationist family. But I was actually born in Salt Lake City because my father and mother spent the one year they ever spent outside of Texas in Salt Lake City where my father was an intern. So that’s where I was born. My father brought a little vile of Texas dirt to put under the birth table so that I would be born over Texas soil. And that was—but no that’s where I was born and the—but its really Texas they moved back to Texas when I was less than one year old so my first birthday was in Texas.

NS: Okay. How did you become interested in history?

JC: I became interested in history in church. We had the first Baptist church of Teague where I grew up. The southern Baptist had a strong sense of history. I mean going back to to—well the New Testament it was all a bogus sense of history I since discovered but they—The history I learned in school was really mostly recent American history. It sort of started with the second World War where we defeated the evil Nazis and then tuned around to go to war against the evil communist. My football coach was my high school history teacher. In church I had a sense of history going back to 2000 years in which—and it was a history of a struggle against Catholicism essentially, that is the state churches of Europe versus the Baptist and other dissenting churches who believed in the Bible but not the pope and that’s where I got this sense of history. I got it in church not in school. And although I’m no longer a Southern Baptist at all, I’m grateful to the church I grew up in for giving me this sense of history.

Allison Cronk: Can you tell us what high school you went to?

JC: It was called Teague High School.

AC: and then—
JC: It was a—I went to segregated schools. The town I grew up in was racially segregated. There was a white high school and a black high school and this was by law but my senior year at the school was integrated by the federal government against the will of everyone, every white person who lived there. And so my senior year, my high school class which was going to be forty was doubled there were eighty. And they only integrated the Senior class. The school board wanted to get the good football players and basketball players from the black high school so they could win football and basketball games and actually that’s what happened. I lost my place on the basketball team because the black players were so much better and—but we had— You know I lived through this experience of forced integration and it really turned my politics around I mean I—because everything I saw was through the prism of religion as Lyndon Johnson forced us to integrate the school I realized he was doing the right thing. That segregation which was supported by my church was just wrong, it was wrong. And we, you know, peacefully integrated our high school not without a lot of anxiety and, well, I could talk about that and it really turned my politics around. That and like a lot of people my age, the Vietnam war really shaped my political and religious views in fundamental ways, which have never gone away.

NS: When and where did you study history in college?

JC: Well I went to Rice University in Texas which was—I had really good grades and really high SATs and I wanted to go to Yale but my father told me that I had to go to school in Texas. Plenty of good schools in Texas and Rice was the best school, the hardest one to get into so I went there. It was a kind of science and engineering school. My mother thought I was crazy to go to Rice. But, they were trying to, in the sixties—for one thing they had integrated. Rice was, by the terms of its will, for white people only but I was in the 2nd class that had African American students in it. And so that continued but Rice was trying to turn itself into a school that—where you could study the humanities and things of it in science and engineering so I was one of the first of a kind of generation of students there who were interested in history and anthropology and English. And so that’s where I got interested in history. I really got interested in a course in Western civilization my freshmen year which, you know, just opened my eyes to a whole new world of history and how it could help you understand the world we live in. So that’s where I got interested in it

AC: Were you in any activities or clubs at Rice?

JC: Clubs?

AC: Or organizations?

JC: Yeah, they had the student union and I was vice president of the student body. I was very interested in politics. I delivered—because I was in the Baptist Student Union I was—I went in 1968 as a Southern Baptist student missionary to Vietnam. The Vietnam war—1968 was the year of the Tet Offensive and I went to Dong Ha which was ground zero there for the American presence there and I came away from that, yeah know just as I came away from integration in my
high school, I came away from that with a just horror of war. I became convinced that no Christian can support war. And then—I’ve been a pacifist ever since. This is all due to—I mean I do not believe that—two million Vietnamese people died there because of our intervention and—but I came back and, of course, breaking with racial segregation and then breaking with the military meant that my political views were fundamentally at odds with my parents, my family—everyone really. And at the—when I graduated from Rice in 1970 I had some friends from the—who had formally been in the Baptist Student Union who had become extremely radical, indeed violent in their opposition to the war. They threw a—they set fire to the Dean’s office, which burned, and they were threatening to disrupt our 1970 commencement. But the then interim president of the university went and negotiated with them and they said well if you allow Jeff Cox to give a commencement address against the war then we won’t disrupt the commencement and so I did that in 1970. I got up and delivered a speech at our graduation denouncing the war in Vietnam. Parents booed and I was sort of booed by my parents. And, you know, afterwards I was out with my parents on the steps of the gymnasium where we had commencement and one of my sociology professors came up to me and my father and sort of joked, not knowing my father’s point of view, “well is your son a communist?” And my father said “no he’s not a communist but he’s a communist dude.” That was a term J Edgar Hoover used for fellow travelers and dudes. So that was—things were really tense and raw in 1970 and my political views really were shaped by this struggle for racial integration and the struggle against the war they really haven’t changed. They have stayed pretty much the same for the last forty years.

NS: What led you to become a professor?

JC: Well I’m really interested in religion because in understanding the nature of religion in the modern world. And I went—I wanted to go to grad school in history and I got into Harvard. It was the only graduate school—I applied to several and it was the only one that admitted me and I went there and I really got interested in—well there were two things. One came from being an undergraduate. I really thought teaching history is important. I think it opens the eyes of students and especially Western civilization, which I—is not a—it’s a very controversial course at Iowa. I mean a lot of people don’t think we should be teaching them, including some of my colleges because it’s Western and it implies, you know, the West is better than the rest of the world which I don’t agree with. That’s what people think. The other thing is scholarship. I was really interested in understanding what’s happening to religion in the modern world and I took a seminar at Harvard on British history and I got interested in the kind of contrast between America and Europe in terms of what has happened to the Christian churches. Religion has been in a very steep, the Christian religion, decline. The church is not well attended, people don’t go to church much and where as in America, well, drive around and look at the mega churches. It’s a big business here and I have gotten interested in the contrast, in scholarly terms. I was also interested in the spread of Christianity around the world because I had been a missionary. I knew that world. And, you know, my first book was on the decline of the churches in England. My second book I was interested in American and British missionary work in India, a place that I had never been and didn’t know anything about but I just got interested in scholarly terms and I was
able to study Hindi at Iowa. It’s one of the things about a big, broad research university that when you get interested—and this is true with students too, you know, sometimes the regents say well why should well why should you study X here when you could go to UNI and study it, and you know, students get interested in different things. And a big research university allows you to get interested in different things. I had when I studied Hindi here—I studied Hindi for five years and one of the students in my classes, which were all undergraduate classes, was from Grinnell, she came over here to learn Hindi because you couldn’t study Hindi at Grinnell. So I got interested in that and wrote two books on British missionaries now I’m back writing a fourth major book, I hope, on European religion, sort of German and English religious education. But that really comes back to my undergraduate study of the sociology of religion which I became interested in the nature of religion in the modern world, I mean that’s really what I’m interested in it’s—the fact that I studied Britain in India is kind of an accident, its just where I landed. I took a course.

AC: Can you explain your publications, your books?

JC: Yeah they are all about religion, I mean, they’re about the decline of church going in England, there about the spread of Christianity in India—or the failure to spread it. The current one I’m working on is about how young people are socialized into religion in Germany, and England, and America, the contrasts between these. It’s all about religion.

AC: What are the names of them?

JC: My first book was called English churches—you've got the CV. You can look them up.

NS: While we are on the topic of your works is there a specific work or publication that you personally value the most?

JC: Yeah there’s a sociologist named Emile Durkheim who’s a French sociologist who wrote a book called *The Elementary Forms of the Religious Life*. And it’s about Australian aboriginal religion. But his theory is that every society has a religion. That religion is society. It’s a very strong statement about the social nature of religion and that, which I read while I was an undergraduate, really has shaped my views on how I look at religion. There’s another book too, which I read which I read while I was in high school. It’s by a historian named C. Vann Woodward, an American historian. It’s called *The Strange Career of Jim Crow* and his view is that racial segregation in the south didn’t have to happen. That it was put in place really a couple decades after the Civil War, not as a consequence of it. And the implication of it was what had been put in place could be taken apart. Right? That it’s not inevitable, it’s not permeate, and that really taught me a lot about history. That history is about counter factuals. That is, things didn’t have to happen the way they happened. Things happened because people made decisions. Truman didn’t have to incinerate two whole cities in Japan, he could have not done it. Britain didn’t have to go into World War One and neither did America. And that’s really what that book taught me. That what happened isn’t inevitable. I hope I teach people that in Western civ.
NS: How did you end up at Iowa?

JC: It was the only place that offered me a job. I ended up at Harvard because they were the only graduate school that admitted me and I ended up at Iowa it was the only place that offered me a job.

AC: Have you only taught at Iowa then?

JC: Yeah. I came here—

AC: Okay.

JC: Well I’ve been here all my life, professional life, since 1977. I’m really lucky to be here because this is a great institution. Public higher education is one of the great things about America. Accessible, high quality and—most of what we’ve been doing over last twenty years is conservative with a small “C.” We’re trying to defend the achievements of people before us, try to protect accessibility, and affordability, and quality and it’s just under attack from all direction. People want non-tenured lecturers to teach online courses, that’s what the Dean and the Provost want—and the President of the United States. So we’re, as faculty, those of us who believe in public higher education, are always on the defensive, it’s kind of tiring.

NS: Do you have a particular interesting story from you time here at Iowa that you like to share?

JC: Not one that I would like to put on tape. Not really

NS: Okay, all right, fair enough.

JC: I’ve had interesting encounters with students, some that which involved legal action, but I really would prefer not to put that on record.

AC: When you attended Rice and then came to Iowa what were kind of like the major differences?

JC: Well Rice was, well you know, a selective private university it costs—Rice used to be free. The guy who founded it believed in accessibility for talented people. When it was open in 1910, I think it was, it was free until 1965. I was in the second class that paid tuition and I think that ideal—it was still relativity low, once they, the regents in 1965 broke the will of the founder, they went to court to allow them to admit black students which was prohibited by the will. It was free only for whites. It was also free only for white males but the regents had always ignored that. Women had attended Rice from 1910 on. Although, even when I was there it was at least 75% male. It was—now it’s about half and half. But they broke the will so they could admit blacks and charge tuition and what happened when they started charging tuition is that they, in the name of equality, have brought their tuition up to the level of Grinnell, and Harvard, and other private
universities—Stanford. So Rice’s financial aid doesn’t make a school accessible, lower tuition does. What Iowa does, which Rice formally and no longer does—I mean there’s an ideal of making this accessible to people from working class families. And I think Iowa’s tried really hard and I think President Mason and the Governor Branstad are trying to contain that by keeping a lid on tuition and I really admire that. Most faculty do not agree with me on this. They want higher tuition because in their view we have higher quality faculty when we have higher tuition. But I just don’t think it’s right to have a state university, supported by tuition money, that working people can’t come to. I mean if my father hadn’t been able to go to the University of Texas for fifty dollars a semester in the Depression, I wouldn’t be sitting here now. It’s entirely due to the accessibility of a good public university, and I really, you know, I’m really committed to that and I think it’s one of the great things about Iowa. This is the most accessible Big Ten university in terms of admissions standards and cost.

N.S.- I saw on your C.V. that you’ve received many grants and awards for work.

J.C.- Yep.

N.S.- Do you have a particular favorite that you value the most?

J.C.- Well I had a lot of support from the University of Iowa in the faculty scholar and mogul scholar programs and it allowed me to make five trips to South Asia, in Pakistan and India. And it was really Iowa’s support. I’ve had external support too but I don’t think I could have written my second book without the support I got from the University of Iowa. It is very unfortunate that that support has been abolished. I mean, the current Dean and Provost do not support that kind of internal academic support for the humanities. And so, the younger members of the history department aren’t going to have that available, I mean—And I, you know, I’m getting kind of old. You know, you want to avoid when you get old complaining all the time that things aren’t the way they used to be. But in fact, things are like they used to be. I mean the younger members of the history department aren’t gonna have the same resources that I had, they’re just not going to have them and it’s because the Provost, the Dean, don’t support—they’re interested in research that will produce jobs and economic development and public engagement. They’re not interested in sort of basic, pure research that’s designed to solve problems. And I, you know, I hate to complain, but I regret that. I do regret it.

A.C.- Can you tell us, like when you first came here, how the history department was and how it’s either grown or developed?

J.C.- Oh I mean this is a department that’s been committed to really high standards in basic research and also in a kind of collegiality of mutual support for people. We have never—some departments hire people and then kind of weed them out at the tenure level. We have always tried really hard to only hire people that we can give tenure to. So that when they come here we support them from day one, and we’ve also at our hiring policies, tried to have the whole department read the candidates’ work instead of just subcontracting it to a committee. And that
was true when I came here and it’s still true. We try not to hire anybody that we can’t give tenure to and that hasn’t always worked. Some people have been denied tenure. But I really admire that about the history department. I mean and I think it’s made it a place where you can—well you can come here and spend your life doing research. The current dean of the college is now trying to hire people without tenure, lecturers. Well, Rosemary Moore is an example. Do you know her? She was denied tenure and then hired as a lecturer. Hire people without job security and I think in the end that’s going to make—well I totally support hiring Rosemary, she’s such a good teacher. But, if you increase the percentage of lecturers, as they’re called, who don’t have tenure, it’s going to change the character of the department is one where there is kind of mutual support for research. You know there are only sixty universities in America that belong to an elite group called the American Association of Universities, AAU. These are research universities. Two of them are in Iowa, two of the sixty. Iowa state and Iowa both. And it really is a benefit to students who are from Iowa, to be able to go to an AAU University. I don’t think people understand that. But the quality is based on the quality of the research faculty. My home state of Texas, which has twenty-seven million people, instead of three million people, has three AAU Universities. Iowa has two. And it’s because the people in the leadership of Iowa have put money into higher education. They’ve also got, UNI is actually, as a non-AAU institution, very high quality, or was. So I just think I’m really fortunate to be able to be a faculty member at a university like that where we have public support.

N.S.- Has that been the case since you arrived until now?

J.C.- Yeah it was, I mean, the last ten years have been a downhill slope, starting with the election of Tom Vilsack as governor, who didn’t support higher education, unlike Terry Branstad, his predecessor. And so, Iowa’s national ranking has sunk after Vilsack was elected. And we have gone from the 19th ranked public university in the nation to 28th in the last, what year was he elected? 2002 I think. So about twelve years. Governor Branstad, unlike his party, has been very supportive of public higher education, and I mean he is really isolated in his party on this, but he was a political science major here. He has a romantic view of how, what is was like to be a student here. He personally tells stories about his poli-sci professors, and how interested they were in him even though they were liberals and he wasn’t. They took him seriously as a student. And so, we are actually fortunate to have a governor now who cares about higher education. How long he’ll be there, I have no idea.

N.S.- I was just wondering if you could describe or explain if you’ve experienced any significant events on the campus of the University of Iowa since you’ve been here that you’d maybe like to share, or?

J.C.- Like, like what?

N.S.- I don’t know. Just—
J.C.- I mean we’ve had a lot of controversies. I mean there has been major controversies over sexual harassment, not to mention rape on campus. I mean we’ve had—I mean when I came here the department was almost entirely male. There were two women I think out of 28. Now it’s roughly half. I mean we’ve really worked to integrate the department that way. In terms of racial minorities, there was one African American in the department when I came here and there is one now. And I think that’s a real failure on our part. You know, especially now that Johnson County is actually becoming a kind of multiracial place which it didn’t used to be. You know, we’ve had the university administration that, starting with Wallace Lowe as provost, and continuing, which has really turned their back on the humanities and we’ve had public controversies about that. I think it’s a great shame, but the current administration is continuing those policies. So that’s been a big shift over the last ten years. The decline of public financial support beginning with Tom Vilsack’s election, and also the shift away from the humanities, which is—this is a humanities university. It’s what we’re strong in. We’re known globally as a writing university. A place where novelists and English professors can flourish and I think the shift in the last few years toward supporting research that’s going to create economic development and create jobs has really damaged the university. But, again, I don’t. You know. I mean my check comes every month. I mean I don’t want to complain too much. This is a great university and there are academic fads that come and go, and I think this, you know, we may see a revival of support for the humanities. By humanities, I’m defining it broadly. I include the soft social sciences, arts, not just English and history.

A.C.- Can you kind of describe to us your teaching style?

J.C.- Yeah I lecture. And, you know, I talk for a living in my lecture and I ask students to write. And, you know, there’s a big trend now toward getting more interactive forms to teaching where students get together in groups. It’s just what I do. It’s how I was taught and it’s how I was trained to teach. You know, I think the lecturer and being in the classroom with somebody who is lecturing, taking notes on it is a good way to learn. It’s a very ancient way. I mean Martin Luther taught that way. Right? And, but it’s—and also having students write and, you know, taking a hard line on they’re getting it, writing right. I mean, I think this is what we can do for students. To communicate to them that communication and argument are what learning is about and you should be able to read text and write about them. This is what undergraduate education is about. Graduate education too, I teach. With graduate students we read books and discuss them every week and write papers on them every week and I grade the papers. So in that sense, there is more discussion because they are smaller groups. But lecturing and writing and discussing the writing, that’s what I’ve always done and it’s what I still do. I think it’s a good way, I think it’s a good way to teach.

N.S.- Have you found that to be successful?

J.C.- Well it really is hard. The education reformers come in. They want outcomes assessments, they say, and—but you know it’s really hard as a teacher. You know sometimes ten or twenty years afterwards I get in touch with somebody and he says, “oh you really had a great influence
on me.” And when the professionals who study education don’t ask people twenty years later, “did you have any great teachers at the University of Iowa?” But I do get that sometimes, and it’s very hard to—it’s very hard to accurately assess the effect of teaching. It is hard. I mean I have this—I thought it was a very strange relationship I had with my Hindi teacher here who was a younger professor. I was a full professor, he was an assistant. And he taught me Hindi and it’s almost like a parent-child relationship when you’re learning this. I mean he was very unhappy with me because I’m no good at languages and I felt really bad about it and embarrassed. But, you know. And he never taught me to be fluent in Hindi, but I learned to read it, and that’s, I think, a success, but I don’t know how to measure that. I don’t know. You can go to rate my professors, and see some people’s comments on it, which—Have you ever looked at rate my professor? No?

A.C.- How do you feel that your colleagues would describe you?

J.C.- I don’t know. I don’t know.

A.C.- You don’t know.

N.S.- Okay—

J.C.- I mean somebody who is committed to the department and committed to teaching and research, I hope. But I don’t know. You can ask them.

N.S.- Switching gears a bit, I am currently doing research on William “Steamboat Bill” Petersen.

J.C.- Bill Petersen, yes.

N.S.- Do you have any information about him?

J.C.- Well secondhand. I mean my predecessor here was a guy named Bill Aydelotte. Who’s one of the, I don’t know if you know this, but he’s one of a handful of historians who has been elected to the National Academy of Sciences. He was very distinguished. Historian of Britain, and he put Iowa on the map in my field. I mean when I applied for the job to replace him, you know, my advisor at Harvard said, “well this is one of the plum jobs in the country.” But it’s because of Bill Aydelotte. Bill was committed to turning the University of Iowa into a nationally and globally ranked research history department. And to do that he had to hire people who were doing research in areas not that were publicly engaged or solved problems in Iowa, but that were problems that were of international interest and that’s what he did. And Steamboat Bill Petersen, as he was called, was a very publicly engaged historian. He gave papers on steamboats in Iowa and he talked to rotary clubs. And he was very connected politically. He got the State Historical Society Library located here through his influence, which has been a terrific thing for Iowa. But Bill Aydelotte didn’t respect his research because it was local, it was publicly engaged, and it was, there’s a dirty word among historians called antiquarian. It’s the kind of history that local
historians do, which is documentation of local buildings of historical significance, without tying that research into problem solving on a kind of scientific level. And my understanding is that Bill Petersen, and one of his colleagues, Ross Livingston, who is a historian of the British Empire, became isolated and bitter, sort of, senior members of the department because Bill would never give them a pay raise. He was chair, he had the support of the dean, and he wouldn’t give them a pay raise because he regarded the history they were doing as second-class history because it was publicly engaged history. You know, and it’s—there’s a certain irony in that the pendulum has swung back to university administration now is supporting publicly engaged history which is why you’re doing this interview. And, you know, how this is going to work out I don’t know. Iowa City is one of the few cities in the country that has a statue to a historian downtown. Do you know the statue?

A.C.- Is it over there?

J.C.- Where? Well it’s right in front of Van Allen Hall. Across from Bruegger’s. There’s a statue. His name is Irving Weber. He was a local, amateur historian. And he wrote a history of every old house in Iowa City, including mine. And he wrote books. Book after book. You know he was an antiquarian historian. He didn’t deal with big problem solving. He just documented local history, and that’s the kind of historian Bill Petersen was, Irving Weber. Most of my colleagues in this department couldn’t tell you who the name of the historian was, but he was a local guy, didn’t make his living as a historian, but he infested the rotary clubs of Iowa telling stories. And that is the kind of history that Bill Aydelotte wanted to step up from. It was Bill Petersen, and Winfred Trexler Root. I don’t know if you’ve read the history department’s history by Stow Persons, but it says under Winfred Root, it was the dark ages of the history department. And the dark ages ended when Bill Aydelotte came in and tried to make us a nationally and internationally ranked department. That’s what Bill did. And when I was hired, I certainly wasn’t hired because, I mean I’ve been very locally engaged in politics. Lots of stuff. Local journalism, but I wasn’t hired for that. I was hired because the kind of problems that I work on and try to solve are of interest to people around the world, and not just in Iowa. The assumption was, you know, that if I get a reputation it will raise the reputation of the University of Iowa and your degree would be worth more. And that was Bill’s assumption. That’s what he thought. I don’t know what you think about Bill from looking at it. I was his replacement, he was very kind to me when I came here. We became sort of friends, and friends with his wife, who outlived him. She was dean of the nursing school. And her brother was dean of the Veterinary College at Iowa State.

N.S.- I just have one more question before we finish. We were told to ask you about Don McCloskey.

J.C.- Don, yes. Don was a very good friend. He was hired, he was a spousal hire. Don’s wife wanted to get—the nursing school wanted to hire her. He was at the University of Chicago, and for some reason he was unhappy with them. They didn’t recognize his great genius. And so he was willing to move and he came here in 1980, three years, and he was in British history. Far more distinguished than I was. He was already a globally recognized economic historian. But
Donald was one of these guys, and I’ve had some colleagues like that, Adam L. Gill is another, and Michael Moore now, that when they start talking it’s like gears engage in my head, like, you know, I start thinking, this is really smart. Thinking about things that I have never thought of before. And Don was like that. He was very right wing. I used to go on television and debate him. He was pro-Reagan, and I was totally opposed to him. I was liberal democrat. And we used to debate this, but he was right wing because he was so committed to capitalism. He was libertarian. He used to—we had one argument at a dinner party at our house, in which he argued that planes should be allowed to land on the highway, on the north shore in Chicago as long as they had liability insurance. I mean he just didn’t believe in government rules. But when I was chair of the department, he became a woman. You know, he—I was chair. I had to negotiate this business of him becoming a woman while I was chair and it was a very—it was interesting, but it was, well I didn’t, there’s not a guidebook on how to do this. And he announced he was going to become a woman after his last child left home. And Don, and I don’t know whether to call him Don or Deirdre, he was then Don. He was, in my view, absolutely awful to his wife and children. He just misbehaved in a horrible way. But we had to negotiate his becoming of a woman and all sorts of issues came up. And, you know, he—Once he started dressing like a woman, his sister had him committed to a psych hospital, here. And they came to his house and they took him to the psych hospital and I had to sign a form saying that he was not mentally ill and not a danger to himself or others, and they let him out. Well then he went to Chicago to a meeting of the Social Science History Association and people with white suits came in and took him away and took him to Cook Country psych hospital. And he said well they let me out of the psych hospital in Iowa. They told him, “well the standards for commitment are different.” And he had to get a federal writ of habeas corpus, he or she, to get out, and she became a woman. All sorts of strange things happened. Some women objected using the same toilet with her because they’d always known him as a man, right? Also he started writing little notes to women in the department saying, “now that I’m a woman I want to be your special friend.” And, he obviously didn’t know how to be a woman. So his model of doing this was 1950s France. He would fly off to France and he would buy a new hat and come back and say “here’s my new le chapeau.” And he would also, he started bringing a little lap dog to department meetings. And, you know, I had all these women in the department—were complaining to me. And, you know, and I really didn’t know how to deal with this. And then, she got an offer from the University of Chicago, at University of Illinois in Chicago, and I said Deirdre, you know, I sort of jokingly told her that I’m going to have to lower her pay to bring it in line with the other women at the University. But, I said, “why are you leaving us now? We’ve stood by you. You’ve become a woman in the department. You’re the most distinguished member of the department.” She was one of the Time Magazines 100 top intellectuals. She said, “well, there’s just not enough eligible men in Iowa City.” I said, “well, you should have thought of that before you became a woman.” So she went to Chicago where she has been ever since. She came back to give a talk here at Prairie Lights. She’s writing a whole series of books to try to prove that capitalist entrepreneurs are really ethically good people, is the whole point of it. And she must be 70 now. And, but when she gave that talk, my gears just engaged. It’s like—I so miss having her as a colleague. She is really smart, and deals with really interesting questions. And I am sorry she left. She’s been gone a long time now. Who asked you to ask me about Deirdre McCloskey?
N.S.- Professor Priest.

J.C.- Priest, yep.

N.S.- Alright we have no further questions.

J.C.- Okay.

N.S.- Thank you.

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