



MACALESTER COLLEGE
Macalester College Archives, DeWitt Wallace Library
Oral History Project

Interview with: Don Gemberling
Class of 1964

Date: Tuesday, July 8th, 2008, 9:30a.m.

Place: Macalester College DeWitt Wallace Library, Harmon Room
Interviewer: Kayla Burchuk, Class of 2010

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Interview with Don Gemberling

Kayla Burchuk, Interviewer

**July 8th, 2008
Macalester College
DeWitt Wallace Library
Harmon Room**

KB: My name is Kayla Burchuk, and I'm conducting—I'm a current Macalester student, Class of 2010, conducting interviews for the Macalester Oral History Project. Today is Tuesday, July 8th, and I am interviewing Don Gemberling, Class of 1964, in the Harmon Room of the DeWitt Wallace Library. This is our second interview. All right, Don. Well, thank you so much for joining us again. This is really wonderful.

DG: Thank you for having me.

KB: I really appreciate you giving even more to the archive; that's wonderful. When we last talked, we talked a lot about campus culture, you know, during the '60s, during your time here, but we didn't really talk that much about the surrounding neighborhood. So I was wondering if you could maybe give me kind of a verbal tour of kind of the Mac-Groveland, Merriam Park area surrounding the college back in the early '60s.

DG: You know one of the things about this neighborhood is that the physical neighborhood doesn't really change, okay? It—you know, houses come and go and businesses come and go, but, but generally this is, you know—now I've lived in the Highland and Macalester-Groveland

since like 1980, and the neighborhood really doesn't change that much. People keep up their houses, and you know, it's, you know, most of the neighborhood is very middle-class with the upper-class pockets along Summit Avenue. Now, obviously, the demographic changes over time. You know, when we were here in the early '60s, I'd say most of the houses were owned by people in their forties and fifties, lots of World War II vets, that sort of thing. And at the time, this neighborhood was very Republican. It was one of the *the* Republican neighborhoods in the Twin Cities, okay. It wasn't like northeast Minneapolis, you know, it wasn't like north Minneapolis. It was solidly Republican and had Republican legislatures for years. And that, that demographic started changing in the '70s, and by—not long after I moved over here, in 1980, this was a Democratic stronghold. So what does that mean? Younger people, different education, certainly different values, you know, a lot of baby boomers, a lot of refugees from the '60s, that kind of thing. So, but part of what's interesting is the physical look of the neighborhood still didn't change. So it's one of those things that's really kind of neat about living here, because, you know, it's a nice neighborhood. It just is.

[02:52]

KB: Yeah, it is really nice. What were the main off-campus landmarks, like businesses that students would frequent, restaurants, things like that?

DG: There was uh, you know, that, that little complex of businesses down Grand, the next block. That—there were businesses there. They weren't the same businesses, primarily. The hardware store was the hardware store, you know. I don't know how long it's been there, but it's been there a long time. It only changed ownership actually a couple years ago. And so there

was a lot of stuff that catered to not just the needs of students but the needs of the neighborhood. So, restaurants. One of the places you found real quickly was a place called Sarg's Scot Stop. Sarg was allegedly a former, I think it was, army cook. And he had a crew cut, and he looked like somebody you'd think of as a sarge in the army. And, you know, it was a hamburger, hotdog, grilled cheese, French fries kind of place that was cheap. Sarg ran that place, I don't know for how many years. At some point he sold out and opened a pool hall [laughs] down on the corner of Fairview and Grand. Which—pool at one point was a big thing, and so he went off there to prosper. That may have been the only restaurant down there. There was a place across the street that was called the, the Golden Chicken or something. It's where, uh, it's that white building that looks like it's falling down, wood building—it's always looked like it's falling down. But it was all take-out and you could get five hamburgers for a buck, so when money was getting tight that was a good place to go. Stoltz Cleaners, which is on Snelling—on the corner of Snelling and Grand, was across the street from Sarg's on the north side—they had a wonderful deal that you could—if you took your stuff in in spring, your winter stuff, and had them clean it, they'd keep it all summer, so, for no charge other than the cleaning cost. So that was a good place to leave your sweaters and coats and that kind of stuff. And...um, oh, down on Fairview and Grand there was an old Red Owl store, that was a local chain that disappeared at some point; that's where Whole Foods is now. And that went through a number of iterations, actually, it may not have been a Red Owl, it may have been a National Tea or something. So if you needed groceries, that's kind of where you walked to.

[05:46]

Oh, oh! And I forgot! Oh my God, I forgot Larry's Dairy! Ughh, Larry's Dairy was where the Thai restaurant is now. And it was a little convenience store—you must remember Larry's

Dairy—and it was run by this guy named Larry. And Larry was—he was a strange dude. He was one of those kinds of guys who, when he—another guy with a crew cut. He was one of those guys who, when you went in, he always had a cigarette hanging out of the corner of his mouth, and he [using a gruff voice] kind of talked like this, and it was like, you never, always wondered if he wanted your business. But it was a good place to buy cigarettes and, you know, people who lived off campus, milk. It wasn't real cheap, but Larry, Larry's Dairy had this just kind of weird ambience about it because of the character who ran it. One of the guys who was here was, he wasn't particularly a friend of mine, he was a guy named Donnie Staner [sp—Steynor?], who grew up in the neighborhood. His mom was a secretary here. And he knew Larry because he grew up in the neighborhood or he went to high school with Larry's brother or something. So you'd always here these stories from Donnie about Larry's Dairy, and when Larry died—I'm going say it was like fifteen, twenty years ago—and his family went in to clean up the place, they found money hidden everywhere in the store. Larry was obviously not reporting all of his income but he was keeping cash, and nobody knew if he'd forgot it or just never retrieved it before he died. But he had money hidden behind canned goods, and in the walls, and all kinds of weird things. So that was—Larry's Dairy was a landmark, and he was open pretty late, so if you were studying late and needed something like a pack of cigarettes you could head to Larry's. Because in those days, not everybody, but most people smoked.

[07:46]

Um, on the other side of the campus, the, the business block that's where Breadsmith is and working up that way, most of those buildings were there. The only two things that really stick in my head about that was there was a barber shop. And it was a barber shop; it wasn't a salon. And the other thing that was there was—and I don't much remember what was on that side of the

street, so it must have been—there may have been an art supply place, something like that—but *the* thing that was over was around the corner on Snelling, across from basically where they tore down the health center, and that was an Earl's Pizza. Earl's was a Twin Cities chain, and that particular one was either, either had the Earl's name or was called Knowlton's Pizza; it was named after the family. And Knowlton's was open from like ten in the morning until one or two in the morning. It was open a lot. And especially for the guys, because it within a block of the men's dormitories—both of them—that was the place you went and hung out. Now, I've learned since, since leaving here that when you talk to women about Knowlton's, it's like they don't know what you're talking about. Well that's because they were always locked up. So, you know, after ten o'clock at night, they were in there on, on weeknights. But the real name for Knowlton's was the Greasy Spoon, and everybody called it the Spoon, actually. And what was its—what were its wonderful qualities? It was cheap. It was really cheap. You could get a pizza about this size for ninety-five cents. And I think that was with at least three toppings. Now you had to—you kind of had to not have the world's greatest taste, because usually the pizza came with black flecks on the bottom, because they didn't do a real good job of scraping out the oven in between pizzas, and—but it was cheap. And you could get a hamburger for like, I don't know, like fifty cents or something.

[10:04]

And—but the other thing that was interesting about Knowlton's is it was run by a family. And, I try to avoid these kind of terms, but it fits: these people were real stereotypical poor white trash. I mean, they, in and of themselves, were a great sociological experiment. There was stuff going on in that family: brothers having sexual relations with sister-in-laws and just all kinds of really weird things. And it was presided over by this older couple, who just kind of went on with life.

No matter what all this weird stuff was going on around them, they just went on with life because they were feeding—they had to have five, six kids. One of the kids, the one who was the most sane, who—and they all worked, everybody worked all the time, and so I suspect their profit margins weren't great—but Ricky was the youngest kid, and he was a nice kid. And you could see him kind of struggling in the midst of this strange, just total dysfunction that was his family. Well, Ricky finally joined the Navy. And we all kind of went: “Yay!” You know: “He’s going to go away. He’s going to get away from these absolutely nutty people.” Well, a few months later, Ricky came back. I think he got booted out of the Navy because he had some issues with authority. I used to see Ricky. He worked around town; he was a laborer. I’d see him. I never talked to him. I always wondered what happened with the rest of the family. So...but that was the Spoon.

[11:48]

Um, the other—you know, most of this stuff was oriented toward, for lack of a better word, the services you used as students. So, as you, you know, the St. Clair Broiler was where you went with your mom and dad when they came to visit—unless you were real hoity-toity and then you went down to the Lexington. And if you were real, *real* hoity-toity, there was a place called Port’s Tea Room, that’s—oh, it’s kind of across from where the bank is, down the street from Lexington. And it, you know, it was a place where, if you went in and you were twenty years old, there was nobody in the place who wasn’t at least fifty years older than you were, or at least that’s how it felt. And a lot of them were nicely dressed older women from Summit Avenue. Port’s Tea Room, oh it was, it was a place. One of my roommates, his parents liked Port’s when they came to town, or I probably never would have seen the place. So those were kind of—they were certainly above, way above, the level of the Spoon.

[12:57]

As you got older and you turned twenty-one, you could drink. Then the neighborhood got a little bigger, and there were basically three places that were prominent: the Mill, which was the old Green Mill before it became corporate America; that was owned by an older couple: Si and Sadie [Edie]. I can't remember their last names. If you look at old *Macalester Weeklies*, you'll find an ad every week that said, "Si and Sadie welcome all legal-age Mac-ites." And, so—and they were pretty, they—it was a three-two beer place—that's, that was the only alcohol they sold, and they were real stringent about carding you, because they didn't want to lose their license, because it was their livelihood. Si poured the beer and Sadie cooked. Hamburgers; no pizza, interestingly enough, but on—it was either Tuesday or Thursday nights they had all-you-could-eat pizza—er, all-you-could-eat spaghetti, and I want to say it was like ninety-five cents. And it literally was all-you-could-eat, so again, if you were getting short on money, you could go down there and cram lots of pasta into your gut. And it was a place that people went to have a few pitchers of beers and spend a lot of time talking, and if you didn't have a car it was within walking distance. So it was, you know, it was a biggie. If you were more serious about your drinking, then you went to O'Gara's. And in those days, O'Gara's was an old Irish bar. It was not what it is now. And by old Irish bar, I mean things like half the guys sitting at the bar were immigrants, and a certain percentage of them—and I can explain how I know this—but a certain percentage of them had been sent here by the Irish Republican Army basically to have jobs in the United States and send money back to finance the revolution. And...I can't remember, oh, I can't remember the old man's name—the "grand-père," as it were, of the O'Gara family—but he kind of let all that go on. I think he knew that was happening. And on St. Patrick's Day, that place was just a zoo. It was just an absolute zoo. But it was, it was older people, and they were,

most of them, seriously Irish, and then every once in a while Macalester people would intrude. Again, the, you know, the big ambience was sitting around the table and having a few beers and doing a lot of talking.

[15:35]

Midway Shopping Center was kind of like a major place to go shop. And where Cub, and Wal-Mart, and all of that is now, there was a huge Montgomery Ward's store that was also a distribution center for Montgomery Wards in the Midwest. And it was a big store; it had, I don't know, I'm going to say four or five floors and it was, it stretched for like three-quarters of a block. And uh, so that was, you know, that was the place you went if you needed clothes and didn't have a lot of money to go to Dayton's. So that's kind of, you know,—but in terms of the physical neighborhood it pretty much looks like it does now. I mean, you know, the church over there is the same church. Um, you know, there were changes when they built the Janet Wallace Fine Arts Center, you know, they put in—they tore out houses and put in parking lots, that kind of thing. But, it pretty much looks the same. So...

[16:33]

KB: That's really interesting. Um, you know, in terms of you talking about where kind of people were socially distributed in the neighborhood, um, this isn't on the sheet, but I was wondering like how did people spend their time on campus? Like what kind of buildings were used for what purpose? I know the Grille was a big hang-out, but what, what kind of—you know this is kind of a broad question—but, you know, what did students use different spaces on campus for and what was kind of the social vibe in different spaces on campus?

DG: The Grille was, the Grille was only open during the daytime, so it was the kind of place where you could pick up a quick meal, quick snack, quick cup of coffee, or play bridge. And there were a lot of serious bridge players. They played in the Grille, they played in—the old Student Union had a balcony kind of level—and they played on the balcony. The Grille games tended to be pick-up games—people would come and go; the games in the Union tended to be more serious players. It was also a place to tell people, you know, “We’re, we’re going to plan our demonstration for next Sunday. Let’s meet at the Grille and talk about it.” And it was a place you could take visiting people and just kind of say, “You know, this isn’t much, but it’s reasonably priced.” The women who ran it, who were all older ladies—I’m going to guess widows, because in those days women didn’t work very much. I mean, they worked, they worked a lot. They didn’t work outside the home for pay that much. And they were wonderful ladies; they were absolutely—they were just sweethearts. So... When your cash was running out on your punch-card, they’d double-punch over the holes and things like that. You had to be a nice person for them to do that. [laughs] But it—you know, that was kind of, but it was—oh, it probably closed like three o’clock in the afternoon.

[18:37]

The cafeteria, which was in the basement of Old Main—er, not Old Main, in the Student Union, that’s where the guys ate, or people who wanted to eat there because they lived off-campus and didn’t cook, whatever. And that, at some point—I don’t think it started that way—but I think there some complaint that there weren’t any places to just get together, and so it started staying open at night and served the limited-menu stuff. So, again that kind of became like the Grille, places to just hang out, meet people, run over because you were tired of studying, whatever. The women all had formal dining rooms, and all I really know about that is what they kind of talked

about. I mean, you were expected to show up dressed. There may have been some relaxation of that for breakfast, but there certainly wasn't at like dinner and lunch. You were there with shoes, and hose, as they called them in those days, and dresses. But they weren't open on weekends, so the women had to kind of catch as catch can on the weekends.

[19:53]

So the Union had a very large—there's a name for it and I can't remember what it is—but it was like a big living room. That was the main floor. And it had a lot of couches and stuff, but it had a real formal feel to it, and so... However, that's where things like all the dances were, because there really weren't any rooms other places on the campus that could, you know, accommodate dances and that kind of event, concerts. Big concerts were in the field house. So um, now, the women's lounges were— Men could be in them, subject to certain limitations. The famous newspaper-between-you rule. The men had some lounges, but like Kirk was in the basement, and I think I lived in Kirk for a year before I even knew it was there, and then they had some kind of event, so... Oh, there were gatherings sometimes at professors' houses, you know, they'd invite you. International House was a big thing then, and there was always events going on there. I think for a long time there was like a Friday night, kind of, open house at International House where anybody could just drop in that was interested in international issues, that kind of thing.

[21:23]

Um and a certain amount of the social gatherings, for lack of a better word, had to with the weather, okay. When it was nice, then a lot of people were outside. Playing touch football...

[laughs] There were several very large water fights almost every spring, almost always over there. There were two or three, in my memory, kind of abortive panty raids [laughter] and one

very successful one. And um—a typical Macalester panty raid was a bunch of the guys would get together and say, “We ought to have a panty raid.” “Well how do you do that?” “Well, we can’t break in. I mean, you know, that wouldn’t be—we’re law abiding people!” So, they’d gather a few more guys, so maybe like a hundred guys would walk over by the women’s dorm and start chanting, “We want panties!” [laughter] You know. And the women come to the window and go, “What?! Are you out of your mind?” So, the only probably *real* panty raid that I remember, some, some very patient and creative guys— In those days, I don’t know if it’s still true, but there are tunnels underneath this campus that carry the heating pipes. Because—and I can’t remember—at one point, this place was centrally heated; there was actually a heating plant that shipped the heat. And those guys figured out how to get through the tunnels. And they got into the women’s dorm. There were four of them. The only one I remember very well was the ring-leader, and part of what’s funny about him is years later, many, many years later—actually no, he never came out—turns out he was a gay man. [laughter] And he never—I don’t think most people knew he was gay until he died of AIDS.

KB: Wow.

DG: But he was the ring-leader, which in later years I thought was really kind of ironic. So at least when I was here, that was, that was the only social gathering of that type.

[23:37]

Now the other thing that the weather did was when it got nice in spring, especially—there were a couple winters here that were just beastly. The winter of ’62, if I remember right, was just: we had snow, and snow, and more snow. We actually closed Grand Avenue one day, much to the

horror of the administration. Grand in those days was cobblestones, so when it snowed it got real slick. [laughs] So it only would take about twenty guys to go to Grand Avenue and push a bus [laughs] as it was trying to get up the cobblestones, and you could push it so it was crosswise. [laughter] And the police would come and the administration would come, and nobody ever got arrested, but it was basically: “Put the bus back.” So we’d put the bus back and that would be the end of that.

[24:29]

But the first really nice weekend of spring, you’d hear that river banking had started. And again, the term was always: “Are you going banking?” So. And that consisted of a blanket, a young woman, [laughter] and—if you were old enough or had a friend who was old enough—a bottle...of something, usually cheap. And you walked down, if you didn’t have a car, you walked down Summit or Grand to the riverbank, and found a nice quiet place, and—what did we used to say? And “watched the submarine races.” So, uh, and that was a big thing in the spring, yeah, was to be able to go banking. Particularly because, oh, I don’t know what the percentages would have been, but a lot of people on the campus didn’t have cars. And, you know, the social strictures were such that if you wanted to get beyond some pretty heavy kissing you were going to have to find something else, and, you know, I don’t think most people had the sophistication or the money to rent a hotel room, so you went to the bank. So, yeah. And it was always interesting to see who was coming back from the bank about a half an hour before they locked the girls in the dorms. [laughter] It was like: “Oh, I didn’t know they went banking.” [laughter] I was down there one night with my girlfriend, and we were sitting about half-way down—you ever been to the bank down here? So you know it’s real steep. Well we were sitting on a nice flat spot, half-way down, and we were talking about the meaning of life, and a beer can hit me in

the back of the head. [laughter] It was empty. [laughs] That's not real cool! And we could hear this noise going on up above us, and so finally we walked up to see who it was. Now, you had to be a little bit careful, because there was a rumor that the St. Thomas boys—who, by the way, had hours and were locked up, [laughs] oh yeah—would sometimes go find Macalester people on the bank and do things like pants the boys, [laughter] and that sort of thing. And so, it turns out that it was some student government friends of mine, who were all very respectable. [laughs] So, it was good to see them on the bank having a few beers with the rest of us. So... So that was, that was a great social gathering, the riverbank.

[26:58]

Oh, no, the Tommies... [laughs] When we were really being rotten... You know, there was a big traffic on Cleveland between St. Thomas and St. Catherine's, again a lot of them didn't have cars, so you'd wait until about a quarter to twelve—I think Tommies had to be in at twelve on Friday—you'd wait until a quarter to twelve, and then you'd go down and drive along Cleveland going: "Nyah nyah na na na. [laughter] [singsong inflection] They don't lock us up!" Because men didn't have hours here. So, yeah, it was weird.

[27:30]

KB: Wow. So, so was there always kind of the classic St. Thomas-Macalester rivalry back then?

DG: Yeah, I think in some ways it was probably more pronounced, because I don't think Mac plays them in football anymore. No, they'd— [coughs] Uh, excuse me. They'd always— when, when the football game was here, the Tommies would always walk up from St. Thomas in

a group, so there'd be like four hundred of them, and of course they'd all sit together or stand together in the stadium. And uh, I don't know how much of that still goes on, because, you know, they're—Mac and St. Thomas have taken very different paths in, in where they're going in terms of their development. But no, no, that rivalry was always there. So... And, you know, they had all those Irish-Catholic jocks, who were much better than most of the people here, so, but it was there. So...

[28:23]

KB: Did, did Macalester students socialize with kids from other local colleges that much, or was it pretty insulated back then?

DG: There was a certain amount of people who came here who would keep seeing their high school girlfriend or boyfriend. Oh, I used to—I had friends who went to Carleton and friends who went to Gustavus, and I'd ride with guys going to visit, uh, visit their girlfriends. And... Oh, I dated a woman at Hamline for a while, because one of the guys who lived down the hall from me went to high school with her. But there wasn't a lot of that. It, it was pretty insular. That's, I think, the word you used, and I think that's pretty true. Yeah, most, most people either—if they lived on the campus, they tended to date somebody on the campus. Yeah, because—or, you know, or somebody that they went to high school with, that sort of thing.

[29:26]

KB: Um, what kind of music and pop culture were popular on campus back then?

DG: Um... There were several homegrown musical groups. The—you know, rock 'n roll was just kind of in its infancy, and that kind of music was played, but it wasn't—I don't remember there being rock bands on the campus. There were a lot of folk groups. There were—Caribbean music was a big thing for a while, and there were, you know, there were a couple of groups like that. But what sticks in my head more than anything else is the real kind of soft folk rock—er, not folk rock—Kingston Trio kind of stuff. Yeah, and there was, there were a number, you know, there were a number of music majors here, and there was a fairly big and somewhat respected music department, but until later in my life, I didn't have much to do with that. That was not my shtick. So, um, that's what sticks in my head. There was not the prevalence of things that played music, for example. You know, most everybody had a stereo, or actually a hi-fi—it wasn't even a stereo. I think I remember, I think I saw my first stereo here. Oh! [laughs] Yeah, you know, you remind me of all these weird things. Mac had a number of programs for, for lack of a better word, science kinds of people. They'd come here for a couple of years, they'd get liberal arts, and then they'd go to the U and do engineering, or vet school, or whatever. And I remember these two engineering guys who lived down the hall from me in Dayton. They had *huge* sound equipment, just huge. And every once in a while, they'd take—they had speakers like this [holds up hands], they'd mount the speakers out the window, pointing toward the campus, and play God knows what. And, you know, it would rattle the windows in the library; it was so loud. And I um, well, for a while I was doing weird African music, and I remember I took that record to them and they played it more than once because it was, it was like, you know, tribal chants of the southern Maasai or something [laughs], and it was a very interesting thing to hear playing across the campus. But then they went off to the U, and God

knows, they probably invented wonderful [laughter] sound reproduction things. Jazz was, jazz was fairly big.

[32:26]

Um, oh, one of the questions you asked was entertainers, and, and that one I struggled with, because I don't remember a lot, but I do remember that Dave Brubeck, you know, one of the real pioneers in progressive jazz, he came here. And Ahmad Jamal, he came. And they played concerts in the field house. I remember—actually, I went to both of those. There's a Mac graduate, who was a local guy—I think he went to Central—a guy named Bobby Lyle, who's still doing lots of music. Bobby had a trio and they used to play somewhat regularly. And then there were, for lack of a better word, oh...what comes into my head is some kind of like madcap artists. There was a guy named Mike Anthony, who went on to be one of the music critics at the *Tribune*. Mike was one of the most [laughs]—still is—one of the most interesting people I've ever met. And he was a piano player who would—oh, there was a guy back in the '50s and '60s named Tom Lehrer, who did piano playing and joke songs, and Mike Anthony would do Tom Lehrer, that kind of thing. And, you know, and that was the kind of thing where he'd just wander into the Union, get on the piano, and just do his thing. So, but—oh, I'm sure there were big concerts and stuff. You could buy—yeah, I remember, I bought a subscription to the Minneapolis Symphony, which is now the Minnesota Orchestra, I think. And they—part of the deal was they took you on a bus to Northrop Auditorium, and you got wonderful seats about three rows from the back, as far up in the hall as you could go. But I quickly learned that when I was a student, all listening to classical music did was put me to sleep. So after a while it was like: “If I can sleep in my room [laughter], why would I take a bus to Minneapolis?” [laughter]

[34:30]

KB: Nice. You mentioned, um, some performers—you mentioned the question about performers and speakers, and I remember we talked—what's the name of that conservative minister you said came? We talked about it last time; I forget his name. It wasn't Billy Graham; it was someone in that school.

DG: No, Billy Graham was here.

KB: Oh, it was Billy Graham. Okay, and I was looking in the paper, and I might be wrong, but did Eugene McCarthy come and speak here?

DG: Oh yeah, sure.

KB: Wow, really? Do you remember that?

DG: I can't remember if I went to it. Gene, Gene taught at St. Thomas, and he was good friends with Mitau.

KB: Oh, really?

DG: Yeah, see Mitau, Humphrey, and McCarthy all knew each other, from teaching primarily, because Mitau and Humphrey taught here, and about the same time, or maybe a little later, McCarthy taught at St. Thomas. I remember one time Mitau gave a lecture on—this is after

McCarthy was, was in the House of Representatives—he gave a lecture about his political philosophy. And I can't remember the name of the French political science philosopher that McCarthy based much of his belief system on... So, yeah, Gene was here.

[35:46]

KB: Were there any other memorable public figures that came to campus or just memorable speakers?

DG: Well, you know, Billy Graham. But it's really strange, because—well, remember we talked about I worked for the chaplain, and I typed the sermons and all that jazz—but I was— We were having dinner a while back, four or five Mac people, and I said something about when Billy Graham came, and they all looked at me and said, “He did?” And it was strange, because it was a really big deal. And they—instead of having it in the chapel, they turned the field house into a chapel. And I remember I almost walked out, because he made some off-the-wall comment, very common for the time for Southern white ministers, that we really didn't understand what was happening in the South, us white folks up here, that they knew how to take care of their “Negro Problem.” It wasn't—I don't think it was that obvious. At that point, I lost any respect I might have had for him and have kept that lack of respect to this day.

[36:53]

So we had a lot of—I think in part because of the college's involvement in the civil rights stuff—we had a lot of black preachers from the Southern Leadership—Christian Leadership Conference who came. If you asked me for names, I'd draw a blank. Oh, oh God, what was his name? He was like number two or three; he wasn't Ralph Abernathy, he was like the next guy in the chain

of command in the SCLC. He came. Um... Nixon was here in like October of '61—er, October of '60, because he was here as a campaign event; the Young College Republicans brought him in. We talked about Goldwater being here in '64, in the spring. Oh, you know, Humphrey was here for some event. Oh, and there were a whole string of, for lack of a better word, literary figures who, at the time, I probably didn't have the consciousness to understand. Jim, Jim Estrin was here from the New York Times... Folks like that. My roommate when I was a senior, his dad was actually a convocation speaker. That was a guy named Philip Jacob, and he was a prof at the Wharton School at the University of Pennsylvania. And he, he was a pioneer in what's called values theory in international decision-making. And as a matter of fact, he had studied—he did a study in the '50s of whether or not going to college changed your values. And one of the places that he established there was a change in values, and what he thought was a positive change—he was a Quaker and a peace person—was this campus. And that's why he sent his kid here. Yeah, yeah there's a—well, the library still has it; I found it a few years ago because I was doing a talk at a reunion. The book is called *Changing Values in the College Student*, Philip Jacob. And so he was, you know, he was—it was kind of interesting to have this roommate whose father was like an academic superstar. And it was really hard on his kid, by the way, but that's another story. So any—I remember him being here, and his being here was really a big deal. Oh, Russell Kirk, who was a very prominent conservative philosopher in the '50s and '60s, he was a convocation speaker here, November 22nd, 1963. How do I remember that? Because I was on the convocations committee. You picked speakers and did that kind of stuff, and the perk you got was not being able to—not have to go to convocation. [laughter] The perk you got was: maybe four times a year, you got to eat lunch with whoever the speaker was. And so we were all sitting in Old Main, and Russell Kirk was giving post lunch remarks, and somebody walked up

behind him on the podium and whispered in his ear. And he kind of stopped and looked and said, “Oh, well,” and then he kept talking. And then whoever this was, it was one of the deans of the college, finally walked up behind him and basically kind of started pushing him away from the microphone [laughter] to announce that Jack Kennedy had been killed.

[40:47]

KB: Oh wow. Okay, and that’s something else I wanted to talk to you about. So, so what was the reaction to that? What happened?

DG: Well, in that particular situation, basically, you just, you know, we all filed out of the room. It was in one of the rooms off the living room in the old union, and there were TVs in the Union, and we all marched to a TV and started watching. And that would have been—I don’t know if the announcement was that he—I think the announcement was that he had been shot, not that he had been killed. Because that was probably about one o’clock, and it wasn’t long after that that there was the announcement that he had actually died. Um... A lot of grief. And some of it was kind of strange, in the sense that this was a pretty Republican campus, but, you know, this is a—now we know some of this isn’t true in retrospect, but—this is a young, good-looking, vibrant guy, certain amount of identification with some of what he tried to convince. You know, “Ask not what your country can do...” and so there was, you know, there was a certain amount of grief. My, my girlfriend at the time lived off-campus, and between classes—I had a car by then—she used to sleep in my car. And I went over and woke her up and told her the news, and it took me ten minutes to convince her that I wasn’t playing a joke. So—and then you spend a whole lot of time watching TV for the next three days. So it—one of the things that really sticks

in my head was I was, when we were watching TV after the announcement that he had died—
And, of course, part of what you're thinking about is: "Who could have done this?" And I was
standing next to a guy who was from Dallas, a fellow student; his name was Max Volcansek.
Max, I think, had been in the Marine Corps or the Navy or the Army or something for four years
before he came. Max was a really good guy, but, boy, he was conservative. And he just
immediately said that right-wingers killed him. Anyway, he said, you know, "Dallas has got lots
of weird right-winger groups, and I'm sure it's them who killed him." Well, he was wrong. At
least, we think he was wrong. So, but it was a big event. We put out—my roommate and I put
out a special edition of *Right and Left*, and, you know, basically, it just had quotes from things
that Jack Kennedy had said. So...but. Yeah, I was actually—went down to see a friend of mine
at Carleton, see how they were handling it. I was on the Carleton campus when Jack Ruby was
killed. And, of course, then everybody knew it was some kind of a conspiracy. You know, an
assassin kills the assassin. But to this day, who knows for sure?

[43:59]

KB: Wow. Also kind of talking about political moment—that kind of political moment, I
understand that you were active in the civil rights movement and a lot of, kind of, the professors
were. There was definitely a lot of kind of pro-civil rights sentiment among some people on
campus, but since the campus was overall so conservative, like what was the general attitude
about desegregation and civil rights?

DG: Um... There was a—in my head I'm thinking about it as kind of different circles. Who
you hung around with kind of affected it. Kind of a core of the civil rights people—and, you

know, we've talked about there were a lot of people on the campus in those days who were planning for a Christian vocation. And so—and Russ Wigfield, who was the assistant chaplain, was one of the people who worked real hard on the civil rights stuff. And he saw it as a reflection of the Christian belief system, and of course, you know, the whole Southern Christian—the whole civil rights movement in the South, at least in the beginning, was built by Baptist preachers. I mean, that's, that's who they were. And Christianity was part of the core of what they did. You know, the things that Jesus said about peace and nonviolence were fundamental to what Martin Luther King believed and practiced. And so, they were a big chunk of the civil rights movement, and by-and-large, these weren't radical people, these were very conventional people. And so that was one circle. There were a few of us, for lack of a better word, "radicals," who were allied with them, and, you know, we, you know, that was a point at which we just didn't have any disagreement; we may have had different motivations. Then I think there was a group of people who were kind of like: "What? What do I know about the South?" You know: "I live in Richfield; there aren't any black people in Richfield." "Oh, okay fine." And so they were just kind of indifferent.

[46:33]

Then there was another circle of very, very conservative people. Not wackos, but just conservative. And, you know, they believed in things like states' rights. There was a certain amount of—I think in the way they looked at things—of some commonality with the other group. You know: "What do we know about the South?" You know, and there, there were not a lot of Afro-Americans on this campus. And so, they, they would posture themselves not in a kind of racial sense, but in the more conservative, you know: "We should leave things alone; states ought to be able to run their own affairs." And I think probably with some of them, there

was a tinge of racism. And it wasn't overt. You know, we certainly didn't have anybody from the Klan [laughs] on the campus. I don't, I don't remember there being even those, kind of, outward kinds of things. You know, part of it is we're all pretty much middle and upper middle class white people here, and you know, you've got to be polite. So, one of the things that was in that packet you sent me was—and I was trying to remember the detail and I got nowhere—was Yolanda Ridley, who was the Homecoming Queen, just a gorgeous black woman from North Carolina, and just a great person. She wrote a letter to the *Mac Weekly*, because there had been some study and a determination that a lot of the college-sponsored housing would not—off-campus—wouldn't take black people. And so, you know, that—now we're kind of back to kind of where we started: this is a nice neighborhood. But one of the things you asked about was, you know, what was the Twin Cities like at that time? And the Twin Cities at that time was *really* white. [laughs] Minneapolis was really white and really Protestant, and St. Paul was really white and really Catholic. There were pockets of Jews, there was a pocket of—well, we called them Mexicans in those days—Latinos on the west side. There were a few blacks down in Selby-Dale; there were a few blacks in north Minneapolis. But in terms of the racial diversity that exists in the Twin Cities today, nothing. Nothing like that at all.

[49:12]

KB: So no Hmong people, no Somali immigrants...

DG: No.

KB: That totally predated that.

DG: Yup.

KB: Okay.

DG: No Hmongs, definitely no Somalis. There were—oh, there were small numbers of Chinese, there were, you know—and of course, this campus had a lot of Africans and Arabs, but, you know, by and large, the Twin Cities—and the Twin Cities had had a very recent history of being very anti-Semitic. And it, it was one of those—I remember we did a program once, the Student Action of Human Rights, and I can't remember the speaker, but the theme was basically that segregation in the North—yeah, I think the program was called something like:

“Sophisticated Segregation: A Case-Study of Northern Urban Cities.” Because it wasn't, it wasn't like the South, but it was still there. One of the projects that Student Action for Human Rights did was they were in the early stages of planning I-94. And that was before we knew that by and large almost all freeways were built through poor or Latino—black or Latino poor neighborhoods, because they didn't have the political clout to fight them off. And we—I think we worked with the NAACP and did a big survey in the neighborhoods north and south of what was then called Rondo, which was the black neighborhood in St. Paul, and—as to whether or not, if the black folks in Rondo had to move, would they be accepted in those neighborhoods? And how to, how to— Well, the methodology was go door-to-door. White kids from Mac went door-to-door, so, you know, white folks talked to white folks. And overwhelmingly, the survey came back and said, “If you do this, what you're going to end up doing is you're going to end up taking the black community and forcing it inward.” And that's exactly what happened. And

many of the problems that came in Selby-Dale after that came from that, that problem. Because they couldn't move north; they *really* couldn't move south, because that was Summit. So, and I remember that. I think, I think my job was—I don't think I was a survey-taker. I think I typed up the results. Somebody else did most of the work; I just typed it. But it stuck in my head, and so, you know, it was, you know— Kids on this campus were largely from the suburbs. Either suburbs here, or suburbs in the East Coast or West Coast, or from small towns in southern Minnesota, or small cities in Montana, so we were a real white group. And that's the way the community was in those days.

KB: That's really interesting. So, so—

DG: Very different place than it is now.

[52:17]

KB: Yeah, definitely. So given that kind of wider cultural atmosphere, how were international students and students of color on campus kind of metabolized into the larger social body?

DG: Um, you got a real strong dose when you got here, if you didn't come with it, that one of the things a campus—and, and, you know, and it was in the catalogues, and it was in the literature you got from the college when you were thinking about coming here—that one of the values of the college was internationalism, okay? And, you know, to this day the UN flag is—I looked when I came in—is still flying on the flag pole. And so that, that was just part of the deal. And I think International House started when I was a freshman. And Harry Morgan, who

ran International House, you know— [laughs] This is some of that stuff that I look back and I think, “Hmm, there must have been some really interesting politics that went on here,” because Harry Morgan was real tight with DeWitt Wallace. And, you know, DeWitt Wallace *really* did pour huge amounts of money into this place. And so Harry, Harry had kind of a sinecure, for lack of a better word, because he was tight with DeWitt. I know this in part because I messed with Harry one time and we got into a terrible fight; we can talk about that later, but... So, and International House was really a neat place to go. I’d been an exchange student in high school, so I was interested in those kind of things.

KB: Where did you travel?

DG: Oh, I went to the Netherlands.

KB: Oh, wow. Okay.

DG: Yeah, yeah. I was American Field Service.

KB: Oh yeah.

DG: And I was on summer program, yeah. So, that was, you know, that was a big social hub. I met Kofi Annan.

KB: Oh really? Oh yeah, he’s your class!

DG: No, no. No.

KB: No? He's not?

DG: No, I think he was three years ahead.

KB: Three years ahead, okay. Yeah, he's '61, my mistake.

DG: Yes. A friend of mine always talks about how she used to play ping pong with him and could never win. He was a nice man, by the way.

[54:37]

KB: Interesting. So, so what did International House do? Did students live there?

DG: No, no. It was—they had programs; they had social events. Uh, I think they tried to provide some support, structure, for foreign students. Jan Dickinson, who was in my class and who works in Alumni Affairs, she worked in International House, God, for at least twenty years, so she'd be a real good source just to the kind of things they did. They got people out into the community. Harry's, Harry Morgan's big claim to fame was he had started something called Ambassadors for Friendship. He had met some foreign students wherever he went to college—and I can't remember what that was—and they were kind of anti-American. And part of what Harry learned was they had never been off the campus, and so he—and Harry was a gutsy guy,

I'll give him that—he wrote to Romney, who was the president of the whatever motor company and basically asked him to loan him cars. And then he recruited volunteers, and he used to take foreign students—this is from other campuses—around the country and show them Iowa farms and, you know, Pennsylvania steel mills, whatever. And so that was part of the reason why he was recruited to come here, and he brought Ambassadors for Friendship with him. And so that was another thing they did is they, they got people out into the community.

[56:12]

So generally, that was, that was something you were—it was made real clear to you that this was a value of the campus. And so—and it was, you know—I remember sitting with one of the Africans one time in the cafeteria, and I can't remember—I'm sure he went back to Africa and either he ended up dead or a very prominent political figure in his country, because he was smart, and he was tough, and he had no—you never had to guess what his opinions were, really. And a couple people down from me were talking about missionary work in Africa, Christian missionary work. And I wish I could remember this guy's name, but I was sitting across from him and I could see him starting to seethe. And finally he looked over at these guys and he said, "You know,"—and I can't do the kind of wonderful accent he had, but basically he said, "You know, you came to Africa, you took our land, you gave us the Bible, and then you left." [laughs] And it was like: "Shht." [laughter] And it was, you know, it was a very interesting experience in learning. And, you know, many of the international students had such a different view of politics, and socialism, and peace, and all those kinds of things than most of the kids here... It was real interesting to watch them. Was there some tension? Oh yeah. Yeah, there was tension. Yeah, um, the Arabs, unfortunately, had a bad reputation for not being real respectful to women because, you know, women here are running around in short skirts and tight clothes, as tight as

people wore in the early '60s. And some of them did not have good reputations, but others were just fine, so...

[58:05]

Yeah, so one of the realities of a small campus is at some point, it starts to become personal. You know, you get to know people. One of the things I always thought was kind of ironic was I thought, just my gut as a white person, my sense was that the Africans, for example, were much more integrated into the community than American blacks. It'd be interesting to talk to those people and see whether or not that was just my liberal bias or what, but... Now, you know, some of, some of the black people, the Afro-Americans on campus, were real elusive. And I had a similar experience meeting Afro-Americans when I was in the army, so... But, you know, but on the other hand some of them were— [laughs] One of the guys in my class was a guy named Willy Reid. He was named something like Wilson blah blah blah Reid III, or something. Willie was from North Carolina, and he was just—he was also a piano player. And he, he was just— Willy was quietly funny, and Willy I had, I think, the deepest voice I have ever heard in my life. And he was, well, he lived down the hall from me in Kirk; he lived with two fellow Democrats, not surprising. Yeah, he lived with Ron Weber and Bob North, and, you know, he was just a fun guy. He was just fun, so... And I think he actually dated a white woman for a while, and there was, there was a little bit of “what’s going on here,” but it was no—I don’t remember it being a big thing, but it must have been, because that would have been a big thing in those days, so...

[off-camera: Excuse me, I’m going to change the tape.]

KB: Okay, great. So sorry, as you were saying?

DG: Well, you know, another group of people that was absolutely hidden on this campus in those days were gay and lesbian people.

KB: That's what I wanted to ask you about, because you had mentioned in your past interviews about a gay man who was head of the Young Republicans, this other gay guy who led the panty raid... So it's interesting, was there any overt discussion of homosexuality at all?

DG: No. I'd say the closest that you would ever come to that was something being discussed in a literature class. Oh, I think—was it Ionesco or Jean Genet...had some discussion at that time. So, oh. You know, people would talk about Jean-Paul Sartre being a bisexual or something. But in terms of people on the campus—oh, there were a couple a profs that people would kind of wonder about—but in terms of there being, when I read your question, a public discussion of homosexuality, particularly among students—oh God, no. I mean, no. It was just—you know, this was the early '60s, this was not the late '60s [laughs], this is the early '60s. And so as time has gone by, you know, it—there's been such a change with that, that development in our society, and it's one of the real marked changes, you know, over the kind of adult consciousness of my life. I remember, you know, you've asked me a couple of times about—given the fact that I was more radical than most people on this campus—how other students kind of perceived me, and we can talk more about that. But at some point, and I think it had something to do with kind of who I am plus hanging around with Russ Wigfield, who was a source of an immense amount of counseling on this campus. Russ didn't just counsel people spiritually; I mean he counseled them for mental health issues, for suicide issues. You know, we lost like a kid a year—

KB: Really?

DG: —to suicide. Oh yeah.

KB: I didn't know that. So how was—?

DG: It was always very hush-hush.

[1:02:42]

KB: Did people—so no one found about it? It was just like someone disappeared, or what happened?

DG: Well, you, you found out about it, because—well, if I remember right, there was one woman who hung herself in her room.

KB: Wow.

DG: Yeah, I couldn't remember a name or anything. And, you know, I know...oh, one woman that Russ saw very frequently— And, you know, because I was a clerk, when he'd be in the room talking to somebody with the door shut, you know, part of my—it wasn't my job really—but it was basically: "Russ is busy right now. Why don't you sit down?" And there were times when it would be somebody I know, and I could see that something was going on with them, and

I'd say, you know, "Jeez, you know, can you talk to me while you're waiting?" I mean, you know. So, but one woman I remember in particular who—she was just...severe depression and a number of suicide attempts, and she subsequently, forty years later—thirty years later—succeeded. She finally killed herself. But one of her major issues was she was a lesbian. And she didn't know what the hell to do with that in early 1960s, but...

[1:03:53]

Anyway, part of, part of what I realized at some point was that people felt okay coming to talk to me about weird stuff. [laughs]

KB: Interesting. Okay.

DG: Yeah, and it was kind of like... Oh, I dated a woman for a while who subsequently got engaged to a guy who left her at the altar, literally, because he'd impregnated another woman he was seeing on the side. There are things that go on on a small campus. [laughs] It's like: "Oh!" We spent a lot of time talking. [laughs] Yes, I had a big towel; I'd put it on my shoulder. [laughter] But one of my, one of the guys that I'd done a lot of stuff with, a lot of political stuff, walked in my room one night—and I'd been telling myself, I think I'd heard just about everything you wanted to hear about—and he walked in my room, and he kind of hemmed and hawed, and he said, "I need to talk to someone." And I said, "Well, you know, talk. You know, if it keeps me from studying that's good." [laughs] He said, "Well, you know..." He was really in pain. He said, "You know, I think I'm one of them queers." [laughs] And I said, "What?" [laughter] That was the terminology used in those days.

KB: Right, before it was reclaimed as a positive term.

DG: Yes. There weren't "gay people," there were "queers." And we were talking about this the other night and we were trying to remember all the terminology, but "queer" was the one that was the most popular. He said, "Well, I think I'm one of them queer people." And I said, "Why do you think that?" And he said, "Well, I'm just never attracted by women." I said, "Oh, okay." He said, "You know, there's some men I look at and I find them real attractive." And I said, "Well, okay. So what are you going to do about it?" He said, "Well, I can't do anything." And I said, "Well, I understand that, but, you know, you gotta kind of come to grips with this." You know, from that perspective of what little I know, it was kind of like: "I think you gotta decide which way you're going to be. And, you know, I don't have any trouble if you like guys. You don't like me, do you, by the way?" [laughter] You know, I wasn't *that* liberal. [laughs] He said, "Oh, no, no, no. You're not smart enough." [laughter] He was really smart. [laughter]

[1:06:23]

So, anyway, but it was my first personal experience with somebody who going through that, that just kind of: "God, what's going on with me?" Because, you know, all of the, all of the social programming and all of the family programming is: "You know, boy, if you were a guy and you were attracted to other guys, there was something really wrong with you. And not only was there something wrong with you, if the other guys found about it you'd probably get your butt kicked around the block several times." And so, you know, as time has gone on, there—lots isn't the right word, but, you know, I had several people who were in my class at Macalester who've come out. I think one of the difficult issues that—it gets talked about some, but I don't know if it gets talked about enough—is, you know, most gay and lesbian people confronted with

those issues, particularly in the '60s, the early '60s and the '50s, they had to hide out. What was the primary way you hide out? You get married. And you act like you're straight. And depending upon who you are, you may have, for all of the years, pulled it off. But other people just haven't been able to pull it off. And so at some point, they had to assert who they really were, so... This is at some point a real personal issue to me, because I married a lesbian. Yeah. And it took her twenty-plus years to finally get straight with the fact that that's who she was. And, you know, it was a lot of pain for everybody, but, you know, at some point, I like to think that this sense of how painful it is for a gay or lesbian person to have spent all that time denying who they really are, with all of the lying and all of the crap, for lack of a better word, that comes with it.

[1:08:37]

That's something that I just feel real strongly that the conservatives, and especially the Evangelicals, just don't understand. And it's one of the reasons I'm not a Christian. It's—that kind of intolerance just does not fit with my understanding of what Christianity ought to be. And, you know, it's, it's very painful. It's unbelievably painful. But it's funny, at one of the reunion events, four years ago, one of my classmates came up—and this is a person who is very conventional, very focused, very conventional—and we started talking about people, and he said, “Now, is blah blah your wife?” And I said, “No, no, no. We have a partnership, you know, basically. But neither, neither of us believe in marriage anymore, because of our experiences.” “So, I thought you were married?” And I said, “Well, yeah. I was married.” And he said, “Well, what happened to your—?” And I said, “Well, she realized she was a lesbian.” “Oh, okay,” kind of looked at me funny, and then he said, “Do you remember blah blah?” And I said, “Oh yeah.” He said, “Do you know what happened to him?” And I said, “Well, he did blah blah

and blah blah, and about ten years ago, he came out as a gay man.” Well then we went through about two more people, and I could see him just growing more and more pained, and finally, he just left. [laughs] He didn’t want to talk about this. It was like: “How can this be?” [laughs] Because in his continuum of experience, these things don’t happen, particularly to people who went to Macalester College, so...

[1:10:36]

KB: Very interesting. Wow. So, talking about Russ, just to kind of get back to Russ and his kind of role as an informal mental health counselor—I’m really glad you brought up those issues, because I think I’ve dealt with those issues, I have many friends who’ve dealt with depression in college, and I think it’s like an incredibly important issue—but, um, was there a formal counseling infrastructure to deal with that? Or could people only kind of go to their friends or Russ? Was there any kind of formal system?

DG: Well, you know, we’ve talked about the MMPI. [laughs]

KB: Oh, yeah!

DG: Yeah, yeah. Larry Young was the school psychologist. You know, there was a counseling bureau. I think that a lot of people had trouble going that route, because it was identified with the administration, okay. And I certainly didn’t go that route. Now, [laughs] at one point, somebody in the administration decided that some of my antics might have been because I had mental health issues. [laughs] So I got counseled for that. But I thought it was ironic when I

looked at it later, because, you know, as I got older, I realized that I had a real issue with depression, okay, but he didn't think I was depressed, he thought I was paranoid schizophrenic! [laughs] Which I wasn't, by the way. [laughter] But I, you know—so I think some of it was that—and Russ Wigfield just gave this absolute—it was like an aura. He was just a wonderful human being. You knew you could trust him. You knew that he was always thinking about you first. You knew that if there was really an embodiment of what Christ talked about, the real Christian saint, it was Russ. And he was, he was a quiet guy. I took a class from him one time, and I got to tell you, Russ was not a real great lecturer [laughs] and he was teaching Old Testament. See, religion courses used to be required here. And, you know, I remember thinking, “You know, Russ, you're a hell of a guy, but [laughs] I'm having real trouble staying awake in this class.” [laughter] But, but, you know, putting that aside, he was just a wonderful human being. And I think the word kind of got out that this was a guy you could go talk to. He wasn't judgmental, he was very supportive, he knew how to access resources, that kind of thing, and he would respect your confidentiality, you know, just absolutely. And so that's—you know, I think that was a big part of how people came to view him and how he was able to help lots of folks, so...just a wonderful human being. I—you know, in the weird way it came to be, working for him was one of the best things I did on this campus.

KB: Yeah. Wow. He sounds like a really monumental person, yeah. So, I'd love to move on and kind of talk about your biography, but before we do that [laughter], if you have any other stories, comments, ideas, issues you'd like to kind of wrap up about your time on campus as a student, I'd love to hear that as well.

[1:14:10]

DG: Well, I was trying to remember the... One of the things that I, that—you know, I majored in history, I'm still a history person, so there's a couple things I want to make sure get on the record. [laughs] You know, we've talked about the change in the campus from being a pretty conservative place in the early '60s to what it became later, but I think one of the stories that really illustrates that to me— Seniors had some say in who their commencement speaker was, and so, by and large, most of them didn't care. And so a bunch of us organized that the day, whatever it was, we had a meeting of the senior class that all the Democrats showed up. And we all voted for Hubert Humphrey. Now, Hubert Humphrey at that time was senator from Minnesota, he was creating all kinds of wonderful legislation, the Peace Corps, other things. He was also doing less liberal things, but that's another story. And so that's who we picked. Well, Ron Weber, who was another one of the organizers at that event, called me at some point or came and saw me, and he said, "Dr. Rice wants to meet us about the commencement speaker." And I said, "What's going on?" He said, "I don't think they approve." So, off we went to meet with the president. And he was his usual smiling, beautiful self, and he made us understand in no uncertain terms that Hubert Humphrey was too liberal for this campus and he was not going to be the commencement speaker. And he had the final say and that's the way it was going to be. And I remember at the time thinking, "Boy, there's a lot to this power stuff I don't understand yet." Now, I've become over the years a great fan of ironies. Harvey picked James Shannon, who was the president of St. Thomas College, and he gave a nice commencement address and, within about five years, abandoned the Catholic Church and got married [laughter] and became a real radical in Catholic circles. Yeah, so I thought that was kind of funny. Now, you know, the illustration of change? Well, five years later, guess who was teaching on this campus?

KB: Humphrey?

DG: Humphrey. Yes, they recruited him after the '68 election, paid him big hot bucks, and gave him a house on Summit Avenue, and he came here and taught and, and basically used the time to kind of reposition himself, ran for the Senate and got reelected. So, but it's again more irony.

[1:17:07]

One of the—I don't know how much we've talked about—but there was something, probably in those days it was called "hijinks." You know, there was always some prank-y stuff going on on the campus. I visited the rock this morning. I think it two—either two or three Maydays I painted the rock red. [laughter] I think I always did it by myself, because I didn't want anybody else to get into trouble with me because it was vandalism, but... So, on Mayday morning the rock would be red. I'm sure most, a lot of people knew who did it [laughter], but—I was the logical perpetrator. But there were some kind of larger pranks or hijinks. One of the stories that was being told when I got here was the Political Emphasis Week in the spring of '60 had been a Democratic National Convention. And somebody had organized an effort, and the nominee of the mock Democratic Convention at Macalester College for the president of 1960 was Norman Thomas, the socialist. And the college did not enjoy great publicity from that event. [laughter] So, when we got to the '64 mock convention, which was Republican, some of us, acting on that tradition and seeing a need to do something similar, decided to try and find somebody who was more conservative than Barry Goldwater. [laughs] And so we did a little research, and actually, we went and talked to Earl Spangler, who was a professor of history, and he said, "Well, there's this guy out in Utah. He's the mayor of Salt Lake City. His name is J. Bracken Lee, and he is

really conservative.” And so Earl provided some evidence of that, and then we did a little research. This guy was a person who was prominent in the movement to repeal the income tax. He was prominent in the movement to pass a constitutional amendment to assure that the United States would withdraw from the UN and never belong to any other international organization; this guy was really conservative. Was he a Nazi? No, but he was just really conservative. So we put together an organizing effort to try and make him the nominee of the 1964 Mock Republican Convention at Macalester College. And we did a really great job; we even had a campaign song for him. Earl Spangler wrote it for us [laughs], and let’s see: “There’s a man from the mountains we all treasure. He’s a true-blue American for all. We’re proud to offer him for your pleasure. He’s proud to answer your call.” So when we nominated him, what we said on the floor was this was the Mormon Tabernacle Choir standing up to nominate him. And so thirty of us got up [laughs] and sang that stupid song, and that was our nomination speech. Well, we were well-organized enough that J. Bracken Lee ran second on almost all ballots. We essentially had the controlling votes, and so at one point, you started seeing people from the administration in the balcony. And finally, Ron Weber came to me and said, “Dr. Mitau wants to talk to us.” [laughs] And I think I knew what was coming. And so we went up to one of the rooms in the Union, and the Doc complimented us on how good a job we’d done on organizing and what great fun we were having, but it was time to not embarrass the college. So, I was, I was more radical than Ron. See, Ron worked for Dr. Mitau; he was a student research assistant, you know, I was just here on scholarship! [laughs] So anyway, cooler heads prevailed, and we finally did, we cut a deal with the Scranton people. Scranton—our whole object was to make sure that Goldwater didn’t get the nomination, so we pulled that off. That was, that was another

one of those things that was—I think ought to be part of the history, because, you know, we were following on what people had done in the spring of '60, so...

[1:21:48]

One of the—I can't remember... One of the controversies in—it would have been in the fall of '63, there was a guy named George Lincoln Rockwell, who was the head of the American Nazi Party. And he was the first of the prominent American Nazis after World War II, and George Lincoln had a wonderful way of getting publicity. And he had a well-announced in advance visit to Minnesota, and he went to Carleton and he went to the U. And so we went down to Carleton, some of us, to see if we could get in, but it was students only, so...and it was in their big chapel down there. And it was—they had the windows open, so you could kind of hear what was going on inside, but you couldn't see it well. Somebody had talked to somebody up here, and we found out that he was going to go to International House and visit with the World Press Assoc—er, World Press Institute. And so we drove back up here and went to International House and asked if we could sit in and listen, and we promised we wouldn't do anything naughty and we'd just sit and—nah, nah. No, it was World Press Institute only. So we hung around for a while in front of the house—it was over on Summit Avenue—and saw George Lincoln arrive with his group of bodyguards. And it was always interesting to me, because they arrived in brand new Cadillacs, and I thought, “Hmm...this guy's getting his money from somewhere.” And that was the end of it until later on we found out that some students had been admitted, people who were friends with certain people. Well, then we went ballistic. So, we wrote a big letter to the *Weekly* talking about—well, I think there's a copy of it in there. Well, what happened, and it happened quietly, was that—I mentioned fighting with Harry Morgan—Harry Morgan demanded we apologize for sullyng his good name by the things we said in *The Mac Weekly*. And the dean of

students, who was a really good guy named Fred Kramer, arranged a meeting between us dissidents and Harry, and—over in Kirk Hall—and he basically said, “You must apologize,” and we basically said, “Hell, we will.” [laugh] And it was, it was a very interesting exercise, because at the time I didn’t realize Harry’s real role because of his tightness with DeWitt Wallace. Suffice it to say, nobody got kicked out of school or anything, and I don’t think I went to International House very much after that, but, you know, it was okay. So that was, that was another thing that happened that was kind of indicative of what a different place this was then, so... Um... I think that’s probably it, so—

KB: Okay.

DG: —in terms of those kinds of things.

[1:24:48]

KB: Yeah, it sounds really different. Um, when we left off at our last interview and we were talking about your biography, you were serving as a custodian in the Janet Wallace Fine Arts Center—

DG: Yep.

KB: —to avoid getting sent off to Vietnam.

DG: Well, I was— I had a calculated risk that because of some of the stuff I'd done politically, they wouldn't want me. And my calculation was wrong.

KB: Wow.

DG: They were desperate enough they wanted anybody, so... I went through a long period of huge fighting with my family. And I did a really dumb thing—I left here and I went back to Montana, so I walked away from all of the support that I would have had to do something like file for conscientious objector. And so that was kind of like my accommodation was to hope that I would be found undesirable, and it didn't work. So I spent a lot of time being guilty about that; I finally worked through it at some point, but... So I went in the army. I was in the army for two years. [laughs] I did get into strange situations in the army, because my past followed me into the army. And that was the beginning of one of the things that I learned about the power of information. I was actually kind of rescued, in a way, by a guy who sat across the desk from me one time and described himself as a professional killer. One of the most interesting people I ever met in my life. And he was, he was a good guy. That may sound strange, but he was a good man, and so, he kind of protected me. And so I did my time.

[1:26:36]

While I was in the army, I got married, had a kid, came back, and needed a job, desperately, so I went to work for the state of Minnesota. I, at some point here, actually—they used to give you vocational tests, and one of the things that I always scored fairly highly on was public administration, so... I knew I didn't want to work for corporate America, that I was sure of, so I went to work for the State of Minnesota in 1968. I did information systems, early rudimentary

information systems, for oh, four or five years. I was really bad at it. [laughs] And then I fell into staffing study committees, and one of the study committees I staffed was a committee that was looking at privacy issues and government information, and that became my career, was government information: access to it, privacy, that kind of thing. I spent a lot of time working with the legislature, Minnesota State Legislature, in developing legislation; got to be the resident expert. At some point, I said, “I suppose if I’m going to talk about the legal stuff, I probably ought to be a lawyer.” And it was something I wanted to try, so I took the LSAT; got a decent enough score that I thought I might be able to do okay. So I went to William Mitchell College of Law at night. I worked and went to school. Graduated in 1980, and I didn’t change jobs, I just got legally smarter at doing what I did, so... And that’s what I was doing when I retired. It was a good niche.

[1:28:42]

It was just, uh—one of my bosses [laughs] was a really interesting guy. When we were talking about the neighborhood earlier, I was thinking about him, because he, he owned a house down on Highland. He’s a liberal Republican, of which there aren’t hardly any anymore, but, I came, came to— There was a big anti-war rally on the campus, I’m going to say in about 1971, and one of the big speakers was Jerry Rubin, and so he was here. And, oh, some of the people from the American Indian Movement were here, and then the rest of the people, I can’t remember, were just kind of miscellaneous radicals. And I ran into my boss, the real liberal Republican, and he said, “Well, I know why you’re here, and you’re going to ask me why I’m here.” And he said, “I’m just kind of interested in what’s going on.” So, he was, he was a good guy, but... I remember after I’d worked for him for a couple years, he said, “You know, when you were doing

computer stuff, I didn't think you were worth a damn." And I said, "Well, you finally found the right niche for me. That's what bosses are supposed to do, isn't it?" [laughter]

[1:29:48]

So it's, uh, it's some—a lot of what I learned here, both from a learning standpoint, a cumulative knowledge standpoint, the political skills, the relationship skills, and the values, some of the values, I took into the work. And it—some of this stuff is hard to talk about. [laughs] I mostly enjoyed a reputation as somebody who was a go-to kind of person, and a professional, and somebody you could rely on to not play games. So when I was retiring, part of what happened is I got resolutions honoring me, passed by both houses of the Minnesota Legislature. I got a standing ovation from the House of Representatives and accolades from both Republicans and Democrats. My daughter was able to be with me, and that's on—I got a video tape of that, and that's cool. It feels like I really did something. And, you know, a chunk of that is because of the time I spent here. It really is. You know, this college, I hope still—it did then, even as conservative as it was—it tried to send a message that you need to pay back. That you're going to get a decent education or even better than a decent education and you ought to do something with it, and part of what you do with it is you pay back. And like I said, I hope it's still the same.

[1:32:02]

KB: Yeah. Um, just to backtrack a little bit, what was your level of exposure to kind of the financial, Vietnam-related, Arthur Flemming-related, [laughter] EEO program-related, you know, craziness that was going on in the late '60s and early '70s? Were you around in the neighborhood at that time?

DG: Oh, not really. You know, we lived in the Twin Cities. Actually, we lived in the Sibley Manor Apartments, which was another sociological experiment, for a while. Now, it's very ethnic; it's Russians, and Somalis, and Hmongs. But it wasn't then, there were a few Afro-Americans, but it was mostly white poor folks and white college folks trying to get out of poor. And then we moved to south St. Paul, which was a very different experience, but... So, you know, but it was in the Twin Cities neighborhood, and I can't remember if I told you this last time, but one of my classmates, a guy named Lance Woodruff, was a correspondent for the National Council of Churches, and he had spent like two years in Vietnam. And he came back to the campus to give a talk, and I saw it in the paper—it must have been in the paper, I don't think it was in the alumni magazine, but—and I noticed that Lance's talk was being sponsored by the Macalester Young Socialists. [laughs] And I thought, "Oh, the place really has changed." [laughs] And when I got here, there were like two hundred people, and most of them were students. Yeah, I don't think there were—I think I may have been one of maybe three or four people, most of whom are friends of Lance, who were, you know, who weren't students. And, you know, you'd read a lot, and somewhere in the last—I'm going to say it had to be '71 or '72, the Alumni Association captured me and asked me to do some fundraising calling, and I thought, well, not something I'd particularly like to do, but I wasn't in a position to give money, so maybe I could help raise some. [laughs] And some of the people I talked to—you called people in your class—some of the people I talked to were just death on this place. "I will never give them any money," and "The place is full of communists, and drug addicts," and, you know, this one guy in particular, I won't name him, you know, he'd chewed on me for ten minutes. The one thing he didn't do was blame me, which I was glad of. [laughs] So it, you know, there was a clear message I think out to the Twin Cities community, and I think even probably more strongly and

unfortunately, to the alumni community, that the place was really dysfunctional. Part of it was drugs. And I'm going to hazard a guess that not a lot of people, you know, prior my class, earlier, you know, even a couple of classes afterwards, you weren't dealing with people who had much experience with the drug culture.

[1:35:32]

KB: So there was pretty much close to zero drug use on campus, you would say?

DG: Oh God, no, no, no. There was none. There was one guy who used to go around asking people if they wanted to buy Benzedrine, or one of the things that kept you awake. I think I—yeah, people would do NoDoz. I did NoDoz one time, and I got the worst hangover I'd ever had in my life. No, the drug of choice on the campus in the early '60s was booze. And there was no booze on campus, I mean, *that* got you kicked off. I mean, that was, that was a no—

KB: So drinking in the dorms was nonexistent?

DG: No. No.

KB: Okay.

DG: Did it happen? Yeah, but it was, you know, you did it with a high level of risk. Now, when you got a car, then you had—and particularly after you were twenty-one—you know, at one time, I think I was storing booze in my car for five different people. You know, because

you'd go to the bank or something. You'd drink it, but you wouldn't drink it in the dorm. We had a community college president—er, community council president who was kicked out of his office because he got caught drinking, caught drinking beer in his room. Yeah, he had one beer, I think, or two. Yep, mm-hm. So, that was something you didn't mess with, particularly when you got to be a senior when you could go elsewhere, and why run the risk of getting kicked out of school when all you wanted to do was graduate?

[1:36:55]

But drugs, I didn't know anybody who—you know, you certainly read about it, but, you know, in this country there was not a big drug culture before '65, '66, that kind of thing. That was one of the things I really noticed when I got back—I was in the army in Europe, so when I got back in '68, it was like: “Holy cow!” [laughs] And I had, I had friends in Montana that spent time in California, so they had connected with the beginnings of drug culture in California. So I think I smoked dope in a trailer house in Black Eagle, Montana, in probably 1960...the summer of 1964 or '65. Yeah, and it was like: “Oh, okay. So what's the big deal?” Oh yeah, no. [laughs] So many memories... I did one year at the University of Montana as a graduate student, and there was an enterprising young man—in those days, you could buy peyote; it was legal to buy it, you just couldn't ship it through the mail. And so he ordered—he went around and took subscriptions to buy peyote, and then he shipped it Railway Express, or whatever it was. As long as you didn't send it through the mail, you could buy it. And so there was this horrendous thing in Missoula, Montana, with—there were, there were probably forty of us who were hippies, either artistic hippies or political hippies. We always thought we should call it the Great Peyote Massacre. I won't ask you if you've ever had peyote. The problem with peyote is how do you get it into your system? Because it's a cactus, and it is the most vile-tasting thing you have eaten in your

life, it's just... Indians smoke it and they eat it, you know, and they handle it okay, but if—
[laughs] So there was this whole strange incident that went on for about a day and a half of people trying to figure out how you get peyote into your system. I remember at the time, my roommate and I said, “You know, we can get a quart of wine for the same two bucks. We're just going to drink wine.” But one of the things I did kind of worry about, because you know I hung around with druggies—and I, you know, I didn't do serious drugs, I did soft drugs like a lot of other people did—but I saw what serious drugs could do to people. And, you know, I had a couple people who just basically, they lost their lives in an existential sense, not in a physical sense. I just watched them go away. They became totally damaged goods. And so, you know, when I'd read about lots of serious drug usage on the campus, that bothered me a lot more than the politics.

[1:40:14]

KB: How serious was the drug use supposedly on campus?

DG: From what I ever heard and from what little I saw, it was pretty serious.

KB: Really?

DG: Yeah. There were a couple of real disreputable characters who were here when I was here, and what I heard later—and I never dealt with them directly—but both of them, and these were not nice human beings, they'd both become big time drug dealers. Yeah, specialized—

KB: Alumni drug dealers?

DG: Yeah, alumni drug dealers. Yeah, one of them [laughs], he and a friend of his they were both prep school kids. And we didn't have a lot of those, there started to be more of them when I was like a junior or a senior. But he and a buddy of his—and these are kids that both have money—they'd go down to downtown St. Paul in the wintertime. And one of them would take off his shoes and his coat, and the other one would hold his shoes and coat around the corner and they'd beg. They'd panhandle. They'd say, "I don't have any coat and I don't have any shoes," you know, and it was like—they thought it was funny as hell. Then of course, some of us realized there were people like that in downtown St. Paul who were real. But, yeah, that was one of the guys that became a big drug dealer on the West Bank.

KB: Wow.

DG: Yeah, another guy you might want to try and locate—there's a guy named Ken Beitler. Ken graduated a couple years after I did. Ken and a couple other people started something called Youth Emergency Service, which was a twenty-four-hour-a-day, seven-day-a-week crisis and drug counseling hotline, operated on the West Bank. And I started volunteering with them in, somewhere in '70, '71, something like that. But it was started at least by one Mac person, and I think part of the reason Ken started it was some of stuff he'd—bad stuff he'd seen. And at least from a...clinical standpoint—is that the right word?—that's where I learned a lot about drugs. You know, one of my supervisors had lived in California for five or six years, and she knew

more about drugs than any pharmacist. [laughs] She was fun. So, that was, that was, but that was another, I think, service kind of experience based on Mac.

[1:42:40]

KB: Wow. Just to kind of jump forward a little bit, what is your relationship to Macalester today?

DG: Um...I give them money. [laughs] I can afford to give them more money now than I used to be able to. So they're kind of on the top of my list of people I give money to. Are we talking about the kind of money I read about? No, no, no, no. I've done...oh, last reunion I was on the reunion committee. I just got recruited yesterday to be on the next reunion committee. One of the things I did for a while was, after Dr. Mitau died, they endowed a lectureship in his name. And they had a committee to—the biggest job was to pick the annual speaker—and I was on the Mitau committee, I think, twice, in three or four year stints. That's something I really enjoyed, in part because of how strongly I feel about the Doc. Oh I, you know, I show up for events. [laughs] Somebody has to do something about the chapel. [laughter] Why public events are in that place with the god-awful pews is just—there's got to be something better! You know, those are the kind of things I do. We tried—we had an abortive thing we tried after the last reunion. We had a very good experience having a forum on hot-button issues, issues that were hot buttons to us when we were here and similar issues in modern time. And we tried to keep that going, but we ran into some support issues from the Alumni Office, and it kind of, kind of went away. So, you know, it's—those are the kind of things that—and I, like I say, I keep an eye on kind of what's happening around the campus, when I see things that are interesting. Oh, Angela Davis

was here a few months ago, and I was going to come, and then something happened and I couldn't make it, so... She, of course, is a hero from the old days.

[1:44:57]

KB: Yeah. What can you tell me about your reunion experiences?

DG: The last one was very positive. We had what they call a "cluster reunion," so they grouped us, they grouped '64, '65, and '66 together. And we were kind of dubious about it at the beginning, but it turned out to be a really good experience. And because at some point the committee said, "You know, let's try and do something more serious," and we got onto this idea of having a, having a discussion of hot-button issues, that made it a, I thought, a more meaningful thing. Most of the past reunions have been you have, you know, you have a meal or two together. You look around the room and say, "God, are we getting old, gray, and fat." The conversation is kind of at a—it's, it's at a social level, and I'm not real good at just socializing. I'm okay, you know, but... So I think— Now, when I was talking to the person who recruited me, she said some similar things and wants to try and do some more serious stuff. And I think, you know, we can do that. We're also starting to get to the point where, you know, we're Class of '64; we're all sixty-six, sixty-seven years old. And so people are starting to have health issues and that kind of thing, and so you kind of wonder what you can do by way of supporting people. It's also interesting to see people who haven't shown up for a long time, and being able to talk to people and, you know, if nothing else, maybe sometimes put to bed old issues, that kind of thing.

[1:47:00]

Yeah, and it is interesting to see who shows up. The guy who came to me and said, in 1964, “I think I’m a queer,” [laughs] he’s kind of disappeared. I’ve kept track of some of the things he’s done, and he was going to come, and, but in the end he didn’t show up. One of the other guys— Part of what the reunion committee did was we called to recruit people to come, and I remember talking to a guy that I was in Dayton Hall with for a couple years. Fun guy, real popular guy, and, you know, when I talked to him somebody had talked to him before I did. I mean know what it was. Somebody talked to him before I did, and it was kind of strange, because he said, “Why don’t you have somebody like Don Gemberling call me, because I want to talk to him because I’ve got a real delicate issue.” And I thought, “God, this is weird. I mean, this isn’t a guy I was close to.” And his delicate issue was he’d come out as a gay man, and he wanted me to give him feedback on whether or not people would be troubled by that. And it was kind of like: “Why’d you pick me?” [laughs] And so we had a nice chat, and I said, you know, “Come on, Bob. If anybody cares I’ll, you know, I’ll do something terrible to them, because I don’t think anybody does.” But he decided not to come too, which I think is kind of unfortunate, because he was an outrageously funny guy. But, you know, various people don’t come for a whole variety of reasons. I think one of the interesting things that people will talk about is how they remember this place, and whether or not they remember it in a kind of positive or a negative light. You know, that one guy, for example, that I talked to, you know, he was somebody who was just death on the place. As near as I could tell, he had a decent experience here, but what happened afterwards seemed to have soured him, which, okay, fine. Whatever.

[1:49:12]

KB: Is it hard for people from your class to relate to the college today, do you think, because it's changed so much?

DG: Um...that's hard for me to tell. You know, most of the discussion at reunions is about then, not now, okay. I could see how that would be an issue for some of them, and maybe an issue for people who, for lack of a better word, were very opposite from what the college is these days. Yeah. Would it make any difference to me? I'm not sure, okay. You know, that the place has become more like the place that I'd wished it had been when I was here... [laughs] But, of course, you know, then I guess I've become philosophical enough to think, you know, that might have been a good experience. That might have just been confirming me in some things that I really needed to challenge. You know when I was, when I was getting ready for this morning—one of the things that happened to me when I was a senior, and I can't remember who it was, but somebody who was close, said, "You know, I'm really worried about you." And I said, "Well, what do you mean?" And they said, "Have you ever read Eric Hoffer's book *The True Believer*?" And I said, "No." And they said, "You need to read it." And I did, and I said, "Oh, God. My friend is right. I'm becoming a 'true believer.'" [laughs] And, you know, that's another one of those positive experiences that made me go: "You know, you may think you're right all the time, but you're not." And, you know, we were taught here to question being right all the time. And I think—I'm probably a little bit biased—but I think that that message got through to some of us more than it got through to others. That would have been a function of basically who taught us, just, that's what it was. Mitau, for example. [laughs] Mitau loved people who thought they were right about everything. They were the kind of people he'd back into a corner and keep them there for a long period of time. So it's—there could be some of

those, it's just hard to tell. Hmm. You know the whole—I have a lot of friends who went to state colleges, state universities, and they had a very different experience, just a very different experience. You know, I have friends who went to small colleges and some of the experiences were similar. Not necessarily the detail, but kind of more in, for lack of a better word, the ambience. You know, my friends from Montana who went to the Montana State University, what their primary kind of guiding experience was was being in a fraternity. [laughs] One of the reasons I came here was it didn't have fraternities. [laughs] Yeah, so... But you know, it's a big chunk of what their experience was, so... Different.

[1:52:41]

KB: Yeah, it's interesting. How would you personally describe Macalester today?

DG: Um. Hmm. You know, I got here a little early this morning, so I went out and sat on a bench and looked at the rock. And I looked around and, if you take that abomination of a chapel out of the equation, the place looks the same. The Union is different, but it's the same general architecture, and, you know, Dayton's gone, I understand that, but it still looks the same. And I—kind of connecting back to what I said a few minutes ago, there have to be small colleges, you know. I drive by St. Thomas, and I [laughs], you know, I used to live, not close there, but fairly close. And I had people who—in Democratic politics who lived near the campus, you know, all the stuff they go through with the mass body count and all that kind of thing, it's just not good. So, from the standpoint that this is still a small college, it still seems to stress a certain amount of academic discipline, a liberal education in the true sense of the word. I mean, one of the things we talked about here for four years was what does getting a liberal education mean? And I don't

think we ever answered the question, but I think part of it is, is some of the things we've talked about. It's realizing—oh, the other thing was: what is truth? Well, you finally learn there is no truth. So, you know, from that standpoint, you know, having a small college with smaller classes, time to really get into stuff and spend time studying it, is, you know, it's a good thing.

[1:55:01]

I worry a little bit about elitism, for lack of a better word. You know, the scuttlebutt on the campus in the early '60s was: Harvey Rice was brought here to make this the "Harvard of the Midwest." And, of course, Harvard produced all those guys who got us into the Vietnam War. Not all of them, but most of them. And so that was kind of like: "Oh, jeez." So, that I worry about. When President Rosenberg was doing his "meet me" stuff a few years ago, he did clusters of classes, and, you know, he gave his set speech and then he opened it up to questions. And one of the—you know, there were a lot of questions about diversity, and funding, and that kind of thing. But a woman raised her hand and said, "What is the college doing for kids who are blue-collar?" And that seemed to kind of take Rosenberg back. You know, he had an answer, and I think a reasonable answer, but it was like he hadn't thought about that. And I remember at the time thinking, "Yeah, that's a hell of a good question," because I was a blue-collar kid when I came here. And I struggled for a long time because I wasn't sophisticated. You know, my mother taught me good table manners, I mean, that's a different story. But, you know, in terms of relationship sophistication, for example, understanding that Harry Morgan was not somebody you probably ought to fight with, because he was a close personal friend of DeWitt Wallace. I probably would have fought with him anyway, but, you know, I was naïve. It was like: "Oh. Oh, okay." So, that kind of thing I think is dangerous.

[1:56:57]

That, you know—a diverse student body, I think, is what really makes the place interesting. One of the things I really cherish about having been here is there were some really interesting people who went to this place. And they were a whole range of personalities, you know. I had roommates who I probably wouldn't have necessarily picked to spend my life with, but living with them taught me stuff, and it was because of the diversity. And it wasn't just ethnic diversity; it was also a certain amount of class diversity. You know, one of the things we don't spend a lot of time talking about in this country is class. We just don't, and it's getting worse. You know, Barbara Ehrenreich is going to be somewhere tonight talking about *This Land is Their Land*, her latest book, and it's all about the super-rich, and that's what's happening. And I don't think this place is a refuge for the children of the super-rich, I sure as heck hope it isn't, because we need people to ask the questions about what kind of society we want to live in. And that's part of what we did here, so... Okay?

[1:58:27]

KB: Wow. Yeah. Well, that's wonderful. Thank you again for coming in. Is there anything else you'd like to add to the record before we close?

DG: I can't remember if I got to use my prop.

KB: Yeah, you did! Someone put it in your mailbox, right?

DG: Yes. I thought about that again when you said, "What did the conservatives on the campus think?"

KB: Right, yeah!

DG: And the conservatives on the campus gave me a comsymp button. Now, you have to understand the classification system in the early '50s. There were the Communists; there were the “fellow travelers,” who were Communists except by any other name; and then there were the comsymps. I thought I would at least get to be a fellow traveler, but it probably didn't fit on a button easily. [laughter]

[1:59:09]

Yeah, it's—one of the, one of the lost things—and I was kind of looking for that in some of the, that package you sent me—there was on Lake Street the River-Lake Gospel Tabernacle. It was run by a family named Rader, and it was *the* center of extraordinarily right-wing, anticommunist, tinged with anti-Semitic activity, in the Twin Cities. The guy who was running it when I got here was Luke Rader, and I think he was the son of the founder. And he had a kid, and I think the kid's name was Paul. That, I'm just having trouble pulling the first name out of my memory. Paul had been at Mac—if that was his name, anyway his name was Rader—he'd been at Mac in '59 to '60, and then he left, I think for a year. And I remember when he came back then; I think he came back in '61 or '62. I talked to an older student after I got some sense of this guy, and I'd heard that he had been here before, and I said, “Well, what's with this guy? Why did he leave here?” And this guy told me something along the lines of that he'd been such a disruptive force that they'd asked him to leave, and they'd made some deal to let him come back. Well, he started a Conservative Club on the campus, and these were not—some of them were Barry Goldwater people, but they were *way* beyond Barry Goldwater. And, with, you know, with the

extreme right-wing in this country, there's always the racist tinge, there's always the anti-Semitic tinge, you know. And there was some of that. But it was a going concern for about a year. They brought in some high-powered, right-wing folks, and then it imploded, and Rader once again disappeared. And I remember meeting after, you know, years after I was here—I'd run into former members of the Conservative Club, most of whom by that time had become at least Democrats, mostly because of the draft. And I'd say, "You know, that was really weird," because the guy was almost like a cult figure. He was very smart, and he knew how to organize. You know, I recognized the organizational skill.

[2:02:04]

And then, the story got weirder, because— I had some friends at the U. It was a family, the Uphoff family, they were Quakers and they were peace people. Walter Uphoff taught at the University. And the other thing the Uphoffs did is they would take in people. If you needed to crash, you could go to the Uphoffs'; if you needed a meal, you'd go to the Uphoffs'. And I walked into the Uphoffs' one night and there was Paul Rader. He had had some kind of terrible falling-out with his father, and they took him in. Within about three months, Paul Rader was on this campus trying to organize left-wing radical activities.

KB: Wow.

DG: Yeah, and we're talking about disruptive left-wing radical activities. And I remember, by that time I was savvy enough to think, "This is not somebody I want to be anywhere near, because number one, I think he's nuts, [laughs] but there's also something really weird going on here." So that was a really strange period. There's a couple of people I know who, if you dug

them out of the *Mac Weekly*, some of that stuff, I think it might make them a little nervous.

[laughs] But that was one of those things that I thought we should probably put on the record somewhere, because it was a strange time.

KB: Wow. How weird, to do that kind of one-eighty.

DG: Yeah, no. No.

KB: It seems like he just liked to kind of shake things up on either side.

DG: Well, and I think, frankly, there were some mental health issues.

KB: Oh, really?

DG: Yeah, one of the things I did when I was here, I did some volunteer mental health work.

Yeah, you could go to state hospitals and work on the wards.

[2:03:57]

KB: Was there any kind of public discourse of like what depression was or anything like that?

Was that accepted at all, was it like shameful to have mental health issues?

DG: Oh, I think typical of the '50s and the early '60s, yeah. No, it was not something you advertised, which is kind of funny, because there were a lot of people here who were about half

nuts. [laughs] I was one of them. So, it, you know, it was not—and you know, your question about what was essentially the mental health safety net. When I started thinking about that when you asked that question, I thought, “Yeah, you know, it was there, but I’d much rather talk to Russ.” Yeah, and I think that’s—you know, as somebody who’s been subject to depression—that’s something that really needs to get more visibility. You know, to this day, we still haven’t passed the Wellstone Mental Health Initiative, which is just terrible. To give equality to mental health treatment, because it’s important. And I think, you know, when you’re young, you don’t necessarily understand what’s happening to you. I used to tell people I was having an existential crisis. Now doesn’t that sound cool? What it meant was I was just *profoundly* depressed. And depending on what time it hits you, it can be more critical than others. I had an existential crisis trying to decide what I was going to do when I had to leave this sheltered existence, and that was not a good time to do it, because I didn’t do my graduate school applications. That was not a good time to be depressed. It’s also an obvious time to be depressed from a clinical standpoint, so, yeah...

[2:05:52]

KB: Definitely. Well, thank you so much for your time—

DG: Sure, thank you.

KB: —and your ad contribution. This was really great. Thank you.

DG: Mm-hm. Yeah.

[2:05:58]