LEXINGTON ORAL HISTORY PROJECTS, INC.

Interview
Mim Donovan
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Interview conducted by Richard Robbat
Videotape length 54 minutes

MD: My name is Mim Donovan. I live at 37 Grapevine Avenue. I've lived in Lexington for the last forty-two years and no longer feel like a carpetbagger. I've raised my children here and they've gone through the schools here. We've tried very hard to inculcate certain values into our children's education, and we found in Lexington a place where those values could be enhanced. And that's who I am.

INT: How old were you when the events on the Green took place?

MD: Oh, I don't know really. How long ago is it?

INT: 1971.

MD: That's twenty years ago. Do you have to ask age? Is that important?

INT: We would like to know how old you were. Part of what we're trying to do is get a feel for where the people were in their life at the time. Some people were quite young and some people were mature people. Yes, that's a better way to put it.

MD: I guess I was in my fifties, early fifties. And very active in the town in politics and school, involvement, PTA's.

INT: In what ways were you involved politically in the town?

MD: I was a member of the Democratic Town Committee.

INT: How active politically was the Democratic Town Committee at that time?

MD: Very active. They were very new at the time because Lexington at that time was mainly a Republican town. As newcomers came in the town began to change and a lot of the people who came here came to educate their

children in the way that they wanted to see them educated. For some it meant that they had to push hard to have their views heard. And the Democratic Town Committee started then. We had delegates. I was one of the delegates to the convention a few times, and that was kind of exciting, coming from Lexington.

INT: The national convention?

MD: No, the state convention.

INT: We're talking about the Vietnam era at this time and civil rights and changes in civil rights; can you characterize the stance of the local Democratic Committee with regard to the issues that were affecting the country at the time? Were there discussions of those issues?

MD: Yes there were, and I think that the Democratic Committee at the time was sort of divided because some of the older town people who had lived here for many, many years and their families had lived here for many years were Democrats. They were hard working people who felt that the Democratic Party represented them better than the Republican Party. Then as people moved in, as newcomers came in, they were Democrats but they were much more liberal and they wanted to see a lot of change happen. So that within the Democratic Party there was really a split, and there was a constant tension between the people who were long time Democrats and long time residents and the newer people.

INT: Explain that. Can you define the tension? What were the issues about?

MD: Well, for instance the Vietnam War issue, of course, was a big issue. The newer people in town for the most part were against the war in Vietnam, the Democrats. The older Democrats favored, well…they were very law abiding citizens and they felt like if there country went to war, then it had to be right and they never questioned. Those of us who felt that the

Vietnam war was wrong and wanted to change that and see this country become unentangled—they looked on us as troublemakers and they wanted us out.

INT: Prior to the events that occurred on the Green, was there any discussion among the Lexington Democratic Party regarding what might happen? Did you people meet at all?

MD: Before that? No. You mean to sort of plan it? No. It was absolutely spontaneous. Nothing happened before then. We had done a lot of educating in the town around the issue of the Vietnam War, mostly in churches. But it had nothing to do with that particular weekend. That was totally unrehearsed.

INT: What churches were people doing your educating in?

MD: Some of the churches were resistant. We had a hard time doing it at Saint Brigid's where I was supposed to have been a parishioner. The church probably that did the most and was the most open to the issue was the Unitarian church—both the Unitarian churches, Follen and the First Parish. Hancock Church wasn't very involved. That was about it, I guess. The Methodist church, too. Dick Harding was at the Methodist Church over here on Mass Avenue, way over. He was very active in the anti-Vietnam War movement and of course Father Casey was very heavily involved in the integration down South and two of the priests from Saint Brigid's went down one Holy Week and integrated the lunch counters down South and that created a big furor because people were saying they didn't belong there in Holy Week. What were they doing there? They should be in their churches, and all this. So that caused a lot of trouble.

INT: Within the parishioners themselves?

MD: Within the parish, yes.

INT: Did the parish have any parish-wide meetings to discuss the issues?

MD: Not that issue, no. Afterward they didn't either because I think they preferred not to deal with it. However that night—not to jump ahead—but that night they held a very significant meeting in the rectory in Saint Brigid's to try to allow the Selectmen and the townspeople to come together and discuss the use of the Green and to come to some kind of an agreement. Up to that point we hadn't realized that the Chairman of the Board of Selectmen had gone to the court that day and gotten an injunction against all of us and that it would be considered a felony rather than a misdemeanor. This was done while we were trying to negotiate with the Selectmen who were in a trailer outside of Town Hall—because they were fixing Town Hall over at the time, renovating it—and so it was hard to see who was in the trailer, and apparently the Chairman of the Board of Selectmen had left and gone in town. When we heard that, it made it very difficult to negotiate because we felt that there wasn't good faith there.

INT: Were the clergy taking a role, an active role, at that time?

MD: Yes. Father Casey was, certainly, and he was trying to encourage…Father Casey, of course, had been involved in the Civil Rights Movement and, as I said, two of the priests that were his curates went down and when they came back they began to talk not only about the Civil Rights issue but the effect that the Vietnam War was having on black people essentially, and the injustices that were happening because of it. When Martin Luther King and people like Father Casey began to talk about that, it was really mind-boggling because it was very hard to take your mind from the Civil Rights thing and say, well now, what has this got to do with the Vietnam War? But eventually we were able to see the link between the two

because it was black people who were losing there lives and who were being drafted and in greater, far greater, numbers.

INT: How did you see the politics of the town prior to 1970-1971 with respect to the national issues? Did you see anything beginning to happen or occurring on the local level that was a manifestation of what was occurring on the national level?

MD: Yes. I think that what we were beginning to see was that people were digging their heels in, and were saying that they were not going to allow this in their town, and they got support from the other things that went on in the country, for instance Kent State. And began to be very suspicious of anybody who had anything to do with the Vietnam War issue. It was very hard during those days.

INT: Can you think of any examples prior to what happened on the Green in terms of local events that were a result of the politics or different perspectives that people had about the national events at that time?

MD: Particular events that happened?

INT: Votes or discussions that were going on town-wide, politically? Were there any examples, politically, that occurred in the town prior to the events on the Green that were a result of people's attitudes about what was going on in Vietnam?

MD: I'm not sure I can answer that because I wasn't involved that much in town politics at that time.

INT: How did you hear about the events of the day?

MD: We had heard—I guess it was through the television news, I'm not quite sure—that the veterans were doing a reverse march from Concord back to Bunker Hill and that they were going to possibly ask to camp on the Lexington Green. They were going to come in to Lexington down [Route] 2A and that little park up there that I can't remember the name of, but they

were gathering there and my husband my kids and I decided to go over and meet them because we had a great deal of respect for them. These were people that had gone over to Vietnam, really knew what the war was all about and certainly should have a better perspective than people like ourselves. So we went over to join them. As we were walking from that little park up that road and over to the Lexington Battle Green, we were amazed at the attitudes of people along the way who came out of houses and who were very abusive in their language to the veterans. As we got closer to the Green we were told that we could walk single file on the sidewalks but that we couldn't gather. We started to do that, and then as we got down to Worthen Road here where the pools and everything are we sort of stopped, because somebody had come back with some news that they were not going to be allowed to camp on Lexington Green that evening.

People got really upset then when they heard that, and it was amazing how fast that spread through the town, because, as I said, there was no organized effort, as far as I know anyway. Certainly I wasn't part of an organized effort. All of a sudden people began to come from all directions, so some of us decided that we would go down to the Town Hall and talk to the Selectmen and see what they would say about the encampment on the Green. We went down and the Chairman wouldn't come out, but the other two Selectmen, one of them came out and he talked to us and he gave us a lot of reasons why we couldn't do it. The main one, of course, was that it was hallowed ground and that of course they wouldn't be allowed to use it to camp. So the connection was immediately made in everyone's head that, yes, it was hallowed ground, but wasn't that all the more reason that something significant like this should happen there?

By five o'clock we still hadn't reached any kind of an agreement with the Selectmen for doing it, and so some of us just said well, we're going to go

and camp on the Green anyway in support of these veterans, because by that time—I know for myself and my husband and our family—we were really concerned at that point about the safety of the veterans because people were getting very worked up. We decided that we would stay on the Green with them just to be sure that nothing happened. Then about seven o'clock, there was word spread around the Green that there was going to be a meeting at the rectory of Saint Brigid's. They were going to have John Kerry and a few more of the veterans and some of the townspeople and the Selectmen and they were all going to meet and try to negotiate some kind of a settlement. But that failed. At about ten-thirty that broke up and everybody came back to the Green. Then we knew we were going to be in for the night, so some of us went home and got sandwiches. My husband had had open heart surgery so he wasn't able to camp out on the Green; he was home making sandwiches for the rest of us and we would take them back to the Green with sleeping bags and everything and we all decided we were just going to camp out there. We were told that if we did that we would be arrested. But we decided that we felt really strongly because what happened on the Green that night certainly would have an effect on all of our lives and that if dissent in of all places Lexington, right next to the birthplace of Thoreau, was going to be snuffed out, then everybody was going to suffer. We would all lose our freedom and it was something that was very strong. So we decided that no matter what happened we would go back to the Green. So we did. And then everything seemed quiet for a long time and we listened; we had a little two-way radio and we listened.

Nothing happened for a long, long time and finally about, I think it was around two or three in the morning, it came over the little two-way radio that they were gathering the school buses down at Town Hall and so the school buses were all made ready to cart us all off to the public works building

which was up on Bedford Street. At that time Chief Corr came down with all his police who were going to make the arrest, and all I could think of was a Zanuck film, because they were all dressed in brand new police uniforms, white helmets and darker blue jackets—no, lighter blue jackets and darker pants, I forget which—but anyway, they all had their riot sticks and it looked just like a film, a making of a film and he [Corr] got up on the stand then and he said, "Now all you townspeople, all you people who live in Lexington have made your point. We're asking you to step onto the sidewalks off of the Green and you won't be arrested." As I said before, I was never so proud of the people of Lexington as I was that night because I don't think one single person moved or looked around. I didn't see anybody move onto the sidewalks. Then they started the arrests and they put us on the school buses, so we had all decided we were going to assume the position of prisoners of war with our hands behind our heads, because we were prisoners of the Vietnam War. They just kept the buses loaded and kept taking us up to the public works building. I understand that they didn't have room for everybody after a while and stopped removing people from the Green.

When we got up there then we just pretty much stayed around. I think it was early in the morning at daybreak [when] I was concerned about going home then and seeing that my husband was okay, so I bailed myself and my daughter out—my oldest daughter had gone with me—and we came back home. Then we went down again, because when this came on the radio and the television, some of our friends—my husband's and my friends at Warwick House in Boston—came out to support us. When they were arrested—some of them were poor people and didn't have the money to bail themselves out—we went down in the morning and got them bailed out.

And then on Monday[1] we went to court, of course. So that was about what happened that night anyway.

INT: One of the things that you remarked about as we look into the attitude of the town, you had indicated that as part of the march you were somewhat taken aback by the verbal abuse as you marched toward the Green. Were these residents that you heard them from?

MD: Yes.

INT: How would you categorize these people? Young, old? Where were they in the spectrum? If you could categorize these people, how would you categorize them?

MD: I would say they were probably young adults to middle age. They were people who were very concerned, you know. They weren't…I think probably they just had a legitimate fear because they didn't understand the whole thing. They had a very legitimate fear, I think, that something terrible was going to happen.

INT: Why were you concerned about the safety of the veterans?

MD: Well, because it became very explosive I thought. At least that was my gut reaction, that it was becoming… People that I knew along the street and were everyday neighbors almost were all of a sudden the enemy, and didn't want these veterans to be in Lexington and, "Why were they being allowed to come here?" and, "Why were we supporting them?" Even though they knew we had supported the anti-war movement for years, this was bringing it home to Lexington and I think that's what they didn't like.

INT: During this time period were you engaged actively in any dialogue with your neighbors?

MD: Oh, yes, because during the time we did a lot of these education evenings at different churches and things. Yes, people would come and

[1] Those arrested were taken to court on *Sunday* morning. The arrests occurred at about 3 AM on Sunday morning.

express their feelings and a lot of them were very, very…well I don't know how you describe it. Explosive is too strong a word I think, but they were very set in their position.

INT: When you made the commitment to camp out, what led to that decision on your part?

MD: I was honestly feeling a responsibility to the veterans because I felt that they were in our town; it was like having somebody come into your home; they were in our town. It was certainly at the very least a gesture of hospitality, but then it was also to protect them because I really felt that they were in danger—that if the townspeople all decided that the veterans were foreign, then the reaction might become very heated, and I just decided that I felt it was important to show them that we understood. The other thing was, of course, that during this time anyone who supported the Vietnam War was automatically in all the editorials, the TV, and the radio, and everyone considered to be against the veterans—and we most certainly were not against the veterans—we were against the war. My feeling about it was that the veterans were victims and that most of them were drafted, did not want to go to war, did not know why they were at war, and some of them gave their lives not knowing why. It was a chance for those of us who had been saying all along that we were not against the veterans, we were against the war—it was a chance to show that that statement had some meaning to it.

INT: Did you attend the meeting at the rectory?

MD: No, I didn't. I think it was mainly the clergy of Lexington. I know that Dick Harding from the Methodist church was there and the two curates from Saint Brigid's, and then of course the Board of Selectmen, too.

INT: Were any members of the Board of Selectmen members of Saint Brigid's?

MD: I believe there was one. Was Allan Kenney a member of the Board [of Selectmen] at the time? Yes. And what about Cataldo? He was [a member of] Sacred Heart [Catholic church], wasn't he? I think so.

INT: As you think about town politics at the time, you talk about the make up of the new people on the Lexington Democratic Committee. Is there any way that you characterize the differences in the town? For example, were the Sacred Heart Catholics different from the Saint Brigid's Catholics?

MD: I think so. Yes, I think that may have been just logistics, however, because Saint Brigid's was located in this end of Lexington which at the time that we moved here was probably a newer area of Lexington and not as populated. East Lexington was much nearer to Arlington, for instance, and therefore the move out from Arlington into Lexington began there, and so Sacred Heart had many more parishioners who were good working class people and who felt very threatened by a stance against the Vietnam War.

INT: So you began to sense at this time a…

MD: A division.

INT: Along class lines?

MD: I don't think so; I don't think I would call it class lines. I think it was more political than it was class.

INT: You mentioned that you knew one group of people who were not Lexingtonians there who had come to this event. What motivated these people? How did you know these people and how did they come to attend?

MD: In the late nineteen sixties my husband and I had become very disenchanted by some of the churches in Lexington, and all of the churches really, all the institutional churches, and the fact that they refused to take any kind of a stand against the Vietnam War. They were very lukewarm about Civil Rights issues, and we began to look at all of that and say, something is

wrong here; if religions aren't going to deal with moral issues, then who is going to deal with them? At that point in the city there was a big exodus of people who were moving from the city into the suburbs to better their way of life. And the cities therefore contained only poor people, especially in the South End and Roxbury. So a Father Jack White came out here to speak at Saint Brigid's because Father Casey invited him to. Because he felt like this was a poor parish and [his was a] well-endowed parish, really, and maybe [they] could link together and help each other. His dream was to see not just giving of money but a sharing of all kinds of gifts by both parishes. It was a real beautiful dream, really. So we started to go into Warwick House—my husband and I and our kids—and we found it really wonderfully open and the people were just so open and accepting. We couldn't get over it, so we eventually began more and more to go in there on Sundays and not be in Lexington. We became supportive of each other, and that was very good. It wasn't a case of our going in there and saying, "Oh you poor people," you know, "we came to help you." It was not that kind of a relationship at all. We were not trying to create that kind of relationship. It was people coming together and dealing with the problems that we all had. That night Father Jack White called up here to find out how my husband was because he had only been home from the hospital a short time, and my husband told him where we were. When he put down the phone and told the people that were there gathered what was going on they all came in cars to Lexington to support us, which was kind of a beautiful way of dealing with it.

INT: Were you able to link up with them?

MD: Yes, we did. Actually we did. That was really nice and it was very supportive.

INT: How would you describe the mood on the Green that evening?

MD: I felt it was kind of subdued. People were apprehensive, I think, because there were a lot of people that dared to sleep on that Green who had never done anything before against the law and they knew that they were going to be breaking the law. Whether for good reason or not it was still something they had never done and I think that they were very apprehensive, so that the mood wasn't either a jubilant mood, a playful mood. It wasn't a vicious mood, it was just sort of subdued and waiting to see, and really not much more than that. But also supporting, too, the men that were there. There was a lot of conversation back and forth between ourselves and the veterans that were there.

INT: What do you think were the motivating factors for the Board of Selectmen's decision?

MD: I felt it was political. I felt that the Chairman was part of the group in Lexington who felt that newcomers were taking over and doing things that they didn't approve of, that other people in the town didn't approve of. And I think that if they had asked the Chairman at least—I don't know about the rest of them—how he felt about the Vietnam War, I'm sure he would have supported it. And very strongly so. So that I think it was a political move on his part. Even though he had to deal at some point with the fact that he was arresting an awful lot of Lexington people.

INT: Can you characterize at all any short-term or long-term results of this event?

MD: I think after it was all over and we all went to court and so forth there was a feeling that we knew there was a big division in town at that point. We knew that that division could not be ignored. And, there were people who thought we were very, very wrong; couldn't understand what we were doing. For a while we were kind of numb and didn't seem to do much about it and then, after a while, the idea that the Chairman of the Board of

Selectmen was coming up for election occurred to all of us and we said, you know, this is the time to carry through on our statement that we made as a result of the campout. As I said, the thing that was most disappointing, it wasn't so much his disagreement with the issue as the fact that he went—actually went—into Boston and got an injunction while we were in good faith bargaining back and forth. So we decided that we would do all we could, we would band together and do all we could to defeat him. We gathered together and we started a campaign throughout the town, and the result of that was, of course, that he was defeated after having been in office for many years. I had the distinct pleasure of calling up John Kerry that morning at half past six because we had just gotten the final count from Town Hall and telling him that we had defeated Cataldo. I was feeling very good about it, not so much because we had defeated the Chairman of the Board of Selectmen, but that for me it was democracy working and that was really thrilling. So, that was certainly a long-range effect, and he's never run for office since.

INT: Other effects on the town?

MD: It's my hope anyway that the town began to look at the Green in a different way. That yes, it's hallowed ground, and nobody wants to see anyone go down plant a victory garden in the middle of the Battle Green. On the other hand, if food was badly needed and there were people starving, I certainly would have no objections to that either. But that a piece of ground was significant in some ways, that shouldn't be the controlling factor in making a decision like they made. And I think that they stretched it really in making that decision, and trying to make it look as though this has always been the law, this had always been the rule, no one has ever been allowed to do whatever. So I'm in hopes that that has changed at least, you know, that people see it differently.

INT: What was your most memorable experience?

MD: That whole thing. I don't know. I felt really good. I don't know whether it was memorable or not, but I felt really good that night when we were all up in the public works building because we were all standing and sitting and some even lying down on the cement floors up there with people who had given over their lives to this country for a cause and we were also doing the same thing, but on a different issue. But we had all made the same decision that they had to risk our lives for a moral issue and for the country in a way.

INT: You had one of your children with you at the time?

MD: Yes.

INT: Have you talked about that issue since that time? What was her reaction?

MD: Well she was only…I think she was in high school and I think she was only the first couple of years at high school. She's my oldest daughter. At that time she felt very strongly that what they were doing was wrong. I'm sure that for a lot of young people, they just couldn't understand why the veterans were refused camping privileges. We did talk about it for a while, but then like everything else it sort of died down and everybody figured well, we've all forgotten that one, now we'll got on with the rest of our lives—until the election happened, of course.

INT: If you were a teacher or and educator—and you have been a parent—what type of message would you want to give the young people of Lexington today about what you experienced?

MD: I think one of the things we talked most about afterward, my husband and I felt a strong responsibility to make it very clear to our children that you don't disobey a law indiscriminately. That what we had done was well thought about, that it was not something that we advocated

doing. But that if a time happened when a law was either being manipulated or it was not a good law, that just as the soldiers do in giving their lives over to the country, we would certainly oppose any law of that kind. But that they had to be able to accept the consequences for their decision, and that was what going to court meant. That's why I was glad that my daughter did go to court with me because she knew that this was the result of her action and she was taking responsibility for that action. So that was an important thing for us all through that—to make very sure that our kids didn't take that lightly and that the lesson they learned was to stand up for their moral values and for the laws that were good laws, but that when something came along that they knew was unjust, that they knew was immoral or whatever, that they would have the courage to stand up and say no.

INT: Is there something else we should have asked you, or something else you would like to reminisce about in terms of the event?

MD: It's funny the attitudes that were going on right after that. You would think after an occasion like that people who were there together on the Green would have all sort of bonded together and there was nothing like that as far as I know. I don't know whether it was because they felt a certain amount of guilt because a lot of their townspeople, friends, didn't like what they did—but they really didn't get together and support each other. That was one of the things I couldn't quite understand, but it was okay, you know. It didn't change my feeling about the action at all. It was just a little bit surprising to me that that never happened.

INT: That the people who were on the Green who got arrested didn't get together?

MD: I think some time later, down the line, they did. But not right away. I think the reason for that, as I thought about it, was that it was not an organized event. It was something that was spontaneous, and maybe that

was what made it so great. It was just people looking at an injustice and saying, "No! We won't say yes to this." So it wasn't a case of people getting together and saying we're going to meet on the Battle Green and we're going to do this. There was none of that. It just happened.

INT: So it did happen as you described so beautifully, it did happen politically?

MD: Yes, oh yes.

INT: Anything else you'd like to say to us?

MD: The distinction that I made between a felony and a misdemeanor for anyone who doesn't understand the difference, the misdemeanor was a very minor offense and would not mean that a person would have a record, I understand. Whereas the felony was a more serious charge and the person would end up with a record. Now a few years later down everybody who was arrested that night was offered a pardon.[2] A lot of people, I understand, did accept the pardon, but some of us (including you, I guess), and myself and my husband and others did not accept it because my feeling for that wasn't that I was being stubborn; I thought about it and I said, look, if I went to all the trouble, I went to make my point. I feel exactly now as I did then, that it was a total injustice, and I'm not going to back down on that. To have accepted a pardon would have meant for me that I wasn't guilty, and I was guilty and I took responsibility for that.

INT: What was the mood at the DPW barn?

MD: That was sort of quiet. I think people were exhausted, for one thing. It was like two or three in the morning. Most of us were just lying around talking, and people little by little were going over and bailing themselves out and so forth.

[2] In fact, although a pardon petitions was circulated and filed by attorney Julian Soshnik, they were never acted upon.

INT: A lot of people would like to erase this from the history of the town. Do you agree with that perception, or do you have that perception at all?

MD: I don't think it should be erased. Because when you feel really strongly about something, I just can't see…that is a part of history whether we like it or not. And the people who want to erase it are usually…I find anyway, people who just want peace at any cost and are willing to allow the establishment—whatever establishment it happens to be—to run things, will run smoothly and there'll be no ripples, and there are others who want to take responsibility for their town and for their actions and refuse to just sit back and not talk about it.

INT: [Inaudible question]

MD: It certainly did. People had a lot of reasons for it. Johnson's not running for reelection. But I definitely think that the anti-war movement in this country was responsible for his not going on and for ending the war. I'm just sorry it didn't happen at the Gulf [war in the Persian Gulf] this time. But those things can't be repeated just at the snap of anybody's fingers. They have to be felt.

INT: What sort of people showed up and got involved and got arrested?

MD: This was probably one of the biggest surprises of the whole event. I saw people on that Green that I had seen in Town Meetings every year, year after year that I had seen at the musical concert at Christmas every year that we do, the Messiah. People I had seen down singing the Messiah. And it just amazed me that all these people were gathered on the Green and I thought these are people I never thought would have supported something like this and it was really thrilling to see that we were all bonded together. People who—and I suspect there were some who didn't necessarily have an opinion one way or the other on the Vietnam War—who were there too

because they felt there was an injustice being done to human beings. It wasn't necessarily a political issue for them. So that when the names came out in the newspapers of the people who were arrested they really…I think I counted at one point something like four hundred and thirty-nine[3] townspeople that were here, and that was overwhelming and it made me feel real good about living in Lexington, I'll tell you. I had always felt like I had to apologize because I thought differently from some of my neighbors but at that point I felt really good about it because I thought Lexington's a good place to live.

INT: What was going on for the people who wanted to be involved but felt they couldn't be?

MD: Some of them were supportive, some of them stayed in the background because they couldn't be involved.

INT: What would their reasons be? What were they afraid of?

MD: I suspect for some people that leap from being an ordinary citizen to a felon was a big thing. It was for me. So I think that that held some people back. Up to the Vietnam War period, certainly for most of us brought up in my generation, you just believed wholeheartedly in government and church and school and you never disagreed, and it was a big leap for people like that then to stand up and say, "I won't." So I think that might have been some people's reasons. There were other people who couldn't come for reasons like my husband's, that had health problems, that couldn't go down and sleep on the ground. There are many reasons, I'm sure.

INT: What do you remember most about the march itself the night on the Green, the DPW? Any vivid moments?

[3] The tally was reported in the *Lexington Minuteman* as 458.

MD: Probably the most vivid moment was the one that I mentioned about the Chief Corr getting up and telling the townspeople they could step over onto the sidewalks and they wouldn't be arrested. That they had made their point. And when no one moved I think that was probably the nicest moment that happened that evening. Because it was people standing up for what they felt. That was what was important.

INT: Twenty years later how has your thinking evolved? What's your perspective on this now?

MD: I'm very glad we did it. It was interesting though that first night at Eugenia Kaledin's house [LOHP founding member] when we started talking about it again, I thought how much we've just all put that into our own little histories and not gone back to look at it again after all these years. But in thinking about it I think I have to say that I would do the same thing again. One of the problems I have now and had with the Gulf War is that people have lost their sense of conviction to some degree. That they're more willing to accommodate their thinking to have all that they have. You know people who live in Lexington—not that we live in probably one of the poorest areas of Lexington—but we own our own home, we brought our kids up here, we had good schools, we have that beautiful rec-plex [recreation complex] down there. All of this they're willing to just—not bury, because that wouldn't be a nice way to put it, they're not evil people at all—but they're willing to look the other way in order to have all that they have. They're willing—maybe not even to look the other way—but they're willing not to rock the boat, not to oppose, and to sort of say, well, we all think differently so let's leave it there.

INT: How does that come about?

MD: I think that's the mood of the country even now. I think that the things that happened in the seventies—and Kent State, of course, was one of

the most graphic—people began to realize that there were so many people being killed this way that this couldn't go on and that dissent was being snuffed out and it has been ever since. I know a lot of people who said during the Gulf War, "Oh, I wish we weren't doing this. I think this is wrong. We should not be over there." But they would not do anything about it. They would not speak up.

INT: Do you think that what happened then could happen again, now, today?

MD: I would hope so, because I don't think people are that different. I think that if the issue became… One of the reasons, probably—and the difference between the Gulf War and the Vietnam War—was that people were drafted into that Vietnam War and there were many, many more families affected by all of that one way or the other. Either they were affected because they thought it was a good thing, or they were affected because they thought it was not a good thing. Your question, "Could it happen again?"—I think it could happen again, but it would have to be an issue that an awful lot of people were affected by and that an awful lot of people felt strongly about. Certainly in the Gulf War the men who were over there to fight were volunteers in a sense. It wasn't, but I think that if it had ever come to a draft, you might have seen a different situation.

INT: Did the town change as a result, permanently change, or how did the town change as a result of this event?

MD: Boy that's a toughie. I don't know if I'm even in a position to know how much it's changed. I know I've gone on living my life as I always have and feel that I can express myself when I feel strongly about something. I think it probably did change some of the real old residents of Lexington who took the challenge and went all the way through that night. I'm sure that it affected a lot of them. But the town as a whole? I don't know, I think that

it's more open. I don't feel the divisions. Also you have to remember that it's twenty years later, and those of us who were newcomers are no longer newcomers. Therefore that division has sort of faded into the background, too.

END OF INTERVIEW