

Interview with Nina Graboi

Interviewer: Tim Miller

March 20, 1996

**Graboi:** Well my story is that I came into the uh, ... psychedelic movement in the '60's, and I was, at the time when I dropped out from my marriage, and my whole past life, I was 50 years old. And I began to live with and among the young hippies. So, uh, I was in a privileged position, a wise old woman, at the ripe age of 50, you see, because with these kids, I was ...

**Q:** You were quite a bit older than most of them. That would make you about Tim Leary's age, probably.

**A:** He's a couple of years younger than I am. A few years. [unintelligible]...

**Q:** I think that's what I understand.

**A:** So my exposure to communal life came from uh, Timothy Leary took me to Millbrook one day, --

**Q:** So where did you leave him?

**A:** I at the time was running [unintelligible] ... and I had started it in order to find [unintelligible] for the people whose voices [unintelligible]... So I very rashly decided to open a [unintelligible] ... but what it did do was to allow me to meet Alan Watson [?] who came right by. And uh, ... there was a woman who knew everybody. Strange woman, her name was Virginia Lynn [?], and uh, she was as invalid, and she was [unintelligible], she didn't have much [unintelligible], but she was ... kind of a [unintelligible], and she knew everybody, and she introduced me to Alan Watson, and to Timothy Leary, and everybody. And so when I opened my lecture bureau [?], uh, ... Timothy Leary became my client [?], [unintelligible] ... the fact is that my lecture bureau didn't last very long. First of all, I really wasn't making any money. And I didn't get booking for these people who were considered so [unintelligible], you know. This was in '64, '65. And, so as a business venture, it was a miserable failure, but it served the purpose of putting me in touch with the people who became most important [unintelligible]...

**Q:** So from that, Tim Leary invited you to Millbrook?

**A:** Yes. And I was still a virgin to psychedelic experience at that time. I had my first exposure to marijuana at, um, a party that Alan Watson took me to. And I took two tokes, and I was gone. Literally gone. So that's how my career started, evil career began. I should say that it was late October, at 12 pm, in Kim's study, first I tried [unintelligible] ... western philosophy, and I just read my way through libraries of books, because the question had become burning to me, whether there is anything more, or whether this is all we are. [unintelligible] ... on this planet [unintelligible] ... everything and everybody, really knows much [unintelligible] ... and something meant nothing, anything [unintelligible] ... I saw how other people viewed me, and I saw how it felt in here, [unintelligible] ... I wished there was more [unintelligible] than just this purpose. [unintelligible] ... so at that time I was 35, when I began a real interest, I began searching, and the search took 12 years. And when I began to read about LSD, I read about the Good Friday experiment, you know? Well I said, "I want to get this! No matter what. Let me have it!" So my orientation was, uh, spiritual. Very interesting. And the hippies, to me, represented, I fell in love with [unintelligible]... as if I was at home [unintelligible] for the first time in my life. It's that idealism, and their way of looking at life. [unintelligible] ... Timothy Leary asked me to be -- I never wanted to live at Millbrook. I visited on weekends. And whenever I left my apartment, [unintelligible] ... I couldn't wait to get to Millbrook. And then Sunday afternoon came around, and I couldn't wait to get

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away from Millbrook! That's, it's an intense place, very intense. And there were many aspects of it that I thought were awful, and many aspects that were just, [unintelligible]. It was [unintelligible] place. But what they didn't have together at all, was the material [unintelligible] maintenance of the place [unintelligible] ... it was either [unintelligible] of them, or -- they just hadn't got that together. The dishes [unintelligible] ... food all over the place. Yes, I hear you laughing, you remember the period, don't you? It's what I [unintelligible] ... in all the homes I visited, the same thing was true. Everywhere [unintelligible] ... just didn't have the [unintelligible] ...

**Q:** Well, they were rejecting organized society. And without organization, it fell apart.

**A:** Yeah, they threw the baby out with the bath.

**Q:** I've thought, having studied the history of communes for many years now, I've often thought that what does them in is the small things like that.

**A:** Exactly. The dishes. The unpaid telephone bill. Absolutely, I think, uh, Ralph Abraham, who knows [unintelligible], he feels that what did them in was uh, jealousy, the young, the sex things that went on, the jealousy. This may have been part of it, but what I really observed was, you know, no milk in the refrigerator for the kid, because somebody else was [unintelligible]. Very little understanding for the needs of others. I used to preach [unintelligible], that if everybody on this planet would take care of the little of job [unintelligible] in society [unintelligible] ... tiny little bit of this planet, everybody took care of that, what a beautiful planet it would be!

**Q:** I think so. But people don't seem to do that. That's part of the larger American problem. People don't have a good sense of taking care of their own piece of [unintelligible]. Well what, so you never really lived at Millbrook, full-time. You visited.

**A:** I visited. For a period of maybe six months, I would say, and then Timothy asked me to help the LSD center in New York, Greenwich Village.

**Q:** Now that was communal, was it not?

**A:** No. It was a place where people could come, you know, it was an open center. Very clean, Greenwich Village, in a store front, ...

**Q:** Just an information center?

**A:** Well, the front part of it was an information center, there were all sorts of pamphlets and things around. And people would come in and, you know, I was the director sitting there at the desk, they would come to me for information. Some of them straight [unintelligible] ... and police kept coming and bringing us problem kids, bringing them to the center, because in the back there was an education [?] [unintelligible] ... people would sit there, and some kids would come off the streets and trip, [unintelligible]... few weeks. It was pretty nice. But like all such ventures, ... floundered on the fact that I couldn't pay the rent. So, uh, [unintelligible] ... but it was not a communal place, it was just a, a center where people could come off the streets. There were lectures and classes, Timothy Leary would talk,

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[unintelligible] spoke, Richard [unintelligible], all sorts of lectures. Yes, that was an amazing time. I learned a lot..

**Q:** Can you give me a little bit of an itinerary? What did you visit? What communes did you visit?

**A:** Oh no, I moved to Woodstock in '69. And Woodstock was a commune. I mean, we all had our own places to live in, for there were lots of houses there, ten, 12 people would live together. There was one commune that I saw a lot of, called the Rainbow. [unintelligible] ... and, ... they did a marvelous job of floating it together for a long time, uh ... they were donated the land by a young [unintelligible]. And there was a house on it, which [unintelligible] ... so the commune spread out all over the place, and everybody started building their own little dwelling. And it ceased to be a commune. [unintelligible]... everybody in their home, but they had to be able to do together [unintelligible]... and uh, so that commune didn't last long. The same problems were visible there. Oh, then I lived in Coconut Grove in Florida, for about six months. And that was a commune. That was definitely a commune, because there were a number of people who lived there and there were constantly people coming in, and were welcome to stay.

**Q:** Well, Coconut Grove is a neighborhood, isn't it?

**A:** In Florida, yeah.

**Q:** So you were saying, there were communes within the neighborhood?

**A:** No, this was a very special area. There were many hippies in Coconut Grove. It's very different from Miami Beach. And it has that reputation, it's kind of a hippie hang out, it was, a hippie hang out. And the commune that I landed was called, um, ... it was owned by a young copper, the man had been the youngest judge in the country. And dropped out, became a hippie, and founded this commune. And had a business at the same time, which was called Old Shalom. Love. And the house was called the Maya House, and it was well known in the hippie circuit. Lots of people passed through there. But I have to admit that that aspect of house keeping, was abysmal. How they could live in that condition is beyond me, [unintelligible] very nasty condition. But that seemed to be the prevailing condition. And on travels, you know, that time when you, at least I felt, that I'm at home everywhere, and everywhere I went, there was some young people who would invite you to stay with them? Feed you and give you some dope, you know, the whole thing. And so on my travels, I've seen a number of homes [unintelligible] ...

**Q:** So you did go visit, and you were just welcome, wherever you went.

**A:** Yes. [unintelligible] It is still is, they're still around. We are everywhere.

**Q:** Well, I think you're right. What other notable memories, I mean, you talked about the small things that weren't taken care of. What more of your overall sense of what things were like?

**A:** I think it was a splendid attempt at something that has value if you can learn from the past, you know? Something that truly has value. Have you ever read Island by Huxley?

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**Q:** Long time ago.

**A:** I think he has a blueprint for a kind of communal life that makes so much sense to me. Uh, I think ... it was the lack of money and the lack of ... you know they were all flying on that upper level. They were up in the clouds, flying, but that lower part just hadn't learned to live in the world. And, I would like to see this attempt among more mature people. The kids are not able yet, they're still very selfish, you know, mommy has been giving them everything, and they're very selfish. They don't think about what, they're playing this loud instrument while somebody is trying to sleep. They also have to learn that some ideals, sound wonderful up here. For instance, the idea was that the nuclear home is really something we should break up. That's the past. And that children should be brought up by a number of parents, so that if one mommy is in a bad mood, then the kid can go to the other mommy, or whatever. You know, and I think it's a wonderful idea, I think children should be able to have what used to be the extended family, which doesn't exist anymore, but I think it will be replaced by the family of choice. [unintelligible] ... by choice, so, in principle, it's a wonderful idea, but what happened was, that I saw these poor little waifs, running around, you know, nobody was really feeding them, they were stealing off the tables. It wasn't right. Instead of everybody lending a hand and taking care of the kids, nobody did. So that's another aspect that's very regrettable.

**Q:** Just as a side note, I am hoping in this project to talk to a number of children who did grow up there. I think their perspective is going to be very interesting.

**A:** Yes, well I've already talked quite a few of the younger generation, [unintelligible] because at one time, I really wanted to do a book of interviews with the children of hippies. Both those who followed in their parents footsteps, and those who took the other route, which are quite a few.

**Q:** Are you going to pursue that?

**A:** No, I'm too old. I'm done.

**Q:** That's a very good idea for a book.

**A:** I would love it. If I could get a grant like you did, then I would pursue it. But I'm penniless, I have no money. So...

**Q:** It's hard.

**A:** Sure .Sure. But uh, yeah, that would be very interesting to hear, how these kids feel. Well there's so many different ones, you know. There was this woman who lived at Millbrook, and she had been a high powered secretary in Washington. And then she flipped out, and was fortunate enough to find a psychologist who saw it as a mystical experience that she was going through, rather than madness she was going through. You know, she's [unintelligible] ... condition that to most eyes looked like madness, but [unintelligible] ... so she dropped out and lived in Millbrook with her two sons. And they were [unintelligible] at the time I went there the children were 9 and 11 I think. And they went to a straight school in the town of Millbrook, [unintelligible], and when they came home from school, mom waited for them with a hash pipe, all ready. And they sometimes, stayed [unintelligible] for the trips overnight

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[unintelligible] ... unbelievable. [unintelligible] ... unbelievable. And today he's a very straight, very happy, [unintelligible]...

**Q:** Was that typical? Did younger children hash or LSD?

**A:** Nothing was typical. No. I would say [unintelligible] ... so I wouldn't call anything typical. [unintelligible] ...

**Q:** What was it like, just physically, was a large house I believe, I've seen picture of a large mansion.

**A:** Huge! Well we said it's 64 rooms, nobody had counted it really. But there was this large servants' [unintelligible] ... and [unintelligible] ... it was enormous. [unintelligible] vast property [unintelligible] ... lakes and [unintelligible] and hills and, my God! [unintelligible] ... there were two hills, the one was called "Numousy [?] Hill," and the other was called "Ecstasy Hill."

**Q:** And did Billy Hitcock inherit the house, is that --?

**A:** The house was about to be demolished, it wasn't in very good shape, you know. It was [unintelligible] ... but it had [unintelligible] ... I think Timothy paid for [unintelligible] ... but Timothy supported that whole scene by giving lectures. Timothy was one of those people who [unintelligible] about property, because no matter how much money came in, he never had any. It's still the same today. Part of his [unintelligible] ...

**Q:** So was he travelling and lecturing quite a bit?

**A:** Yes, well I met him after the year [unintelligible] , when he was already, he travelled, and he travelled and gave talks to raise money for his defense [?], [unintelligible]...

**Q:** So Millbrook went on for several years?

**A:** Yes, it went through various stages. I think they moved into the house in '64, when they came back from Mexico. And uh, ... it went through different stages, different periods. When I came, which was in the spring of 1966, they began to prepare for seminars [unintelligible]... there were some colleges, you know, in religious studies, [unintelligible]... The whole thing had a ... well I wouldn't say a "Harvard" vibe, but it was definitely mostly intellectuals, and, you know, uh, people like that, artists, who came there. And it was very quiet scene, it wasn't a real rock and roll, [unintelligible], there wasn't any of that. There were some pretty wild designs, the kids painted everything, everything. But uh, ... kind of music group [unintelligible] ... classical, jazz. It was an ideal scene to [unintelligible].

**Q:** How many people were there?

**A:** When I was there, it kept changing all the time. I think there were about 25 people who lived there permanently. And on the weekends there were always [unintelligible]. But don't take my word for it, I'm not sure [unintelligible] ... And the people kept changing. There were a few who just stayed and stayed, but they were all seekers, and when you're a seeker, you don't always stick to the same path. There was definitely a predominant leaning towards Hinduism. That's because I had studied both of these [unintelligible] the trip, and apparently, on trips, many people found that they could relate much more

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easily to Hinduism and Buddhism than Christianity. [unintelligible] main aspect of [unintelligible] ...Hinduism [Buddhism?] was a literal paradox! [unintelligible] ... whereas, and also, nobody tells you you have to believe. You have to have faith. They say "Try it, and if it works for you " [unintelligible]...

**Q:** That's true, there's not really an orthodoxy exactly for Hindus.

**A:** Well there are at least different branches.

**Q:** But there's no one dominant thing like the Catholic Church or something. Did you know Arthur Kleps [?] ? He was there I guess for at least a couple of years.

**A:** He was there when I was there. A bad boy. Heavy drinker, and -- did you read his book?

**Q:** Yes I did.

**A:** His self-importance is utterly ridiculous, really. He has a great sense of humor, and uh, writes well, but the way he wrote about Timothy, [unintelligible] ... it's really, not a very nice [unintelligible] ... drank heavily. Psychedelics.

**Q:** Do you know what ever happened to him?

**A:** I don't know, I don't care. He became a guru, right?

**Q:** Right, in the Neo-American Church.

**A:** Yeah, right. I don't know.

**Q:** Can you tell me anymore about the Rainbow Commune in Woodstock? You say that was a, I believe you said it was a land that someone donated, essentially?

**A:** Yes, yes. Yes, there was this young heiress who lived with one of her heavy [unintelligible]. See, quite a few of the people who lived at Millbrook moved to Woodstock. So um, ... [unintelligible] ... uh, and the Rainbow People, at first, the house was inhabited only by this couple, you know, the heiress and her boyfriend. But little by little, they allowed more people to come in, and eventually they split up, and she moved out and left the house to the commune. I think there was some structures, I don't know. I know there was some essential roads, but I really don't know particulars. But as long as they lived together under one roof, ... I mean despite everything that I've said, there was this really great sense of brotherhood, sisterhood, refreshing [unintelligible], we were a tribe, we were together. It was only when we split up, it ceased. I think they remained friends, but [unintelligible] ... but while they were there, uh, on Sundays, all of us, the Woodstock tribe would gather up there, you know, [unintelligible] ... just the kind of things those hippies did.

**Q:** Do you remember what the name of the heiress was?

**A:** Uh... God! Uh... I remember what she wore, diamonds, [unintelligible] ... it may come to me. Her father, there's a small trust, [unintelligible] ... that gives money to different things. It's a Polish name, and if I saw the list of funding agencies or funding whatever it's left, [unintelligible] ... did you get it from there?

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**Q:** No, mine is government.

**A:** Yours is government?

**Q:** National Endowment for the Humanities. But uh, but I know what you mean. There are foundations for that, for specialties.

**A:** Her first name is ...

**Q:** Do some of the people still live there? You say they built their own houses and things?

**A:** I don't know. I haven't the ... you mean on the property? Which wasn't exactly on Woodstock, because of Vermisia[?].

**Q:** Is that the next town?

**A:** Yeah. Yeah. Yes, Vermisia, that's right.

**Q:** So just near Woodstock?

**A:** Yes.

**Q:** Did you know that a commune in the early twentieth century as well, named Woodstock, the Center of the Arts?

**A:** Oh, I read all about them, yes, that Englishman who just -- yes! Really wonderful. Well we felt -- I did some research in the library on that era, and I saw some photos from that era. They wore the same kind of clothes the hippies [unintelligible]... .But we were, they were real, you know, angels.

**Q:** Whitehead, the man who built that, was quite wealthy, and he built 30 or 40 buildings, quite a few of which are still there.

**A:** Have you been to it?

**Q:** I've been through there.

**A:** A-ha! I haven't even [unintelligible] ... it's called [unintelligible], ... and [unintelligible].

**Q:** I was just there last summer.

**A:** Oh! [unintelligible] ... seventeen years later. [unintelligible] ...

**Q:** Can you think of any other places you've visited that stand out in your mind?

**A:** Well, uh, communes take you to the next level, [unintelligible] ... and there was one in Venisia called, uh, the Center for the Living ... something. And then I became interested in what they were doing, but didn't have the money to join them. They were charging lots of money. But I was interested enough that I became a helper in the kitchen, so that I could see what they were doing. And ... this was the opposite of the communes of the hippies that I was talking about before. Very organized, very intent on the money level. They were working with uh, Doctor Barakus [?], who was a follower of [unintelligible]. And he was the head along with his wife, who was the medium, and gave, a channel, you know, for the

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congregation to listen irresistibly. Also she was the daughter of one of the greatest German writers [unintelligible] ... Jacob Fasselman [?] was his name. [unintelligible] ... and at first I thought, "This is [unintelligible] this is where the hippies should come to learn how to do it," because they had it so together, and the energy was incredible, they were, every blade of grass, everything was taken care of immaculately. Then I discovered that that energy was anger energy. On the weekends sometimes, there were over 200 guests who came from New York, and other areas, for workshops, and got the Barakus' way for them to deal with anger was to take the taka [?], which is a soft stick -- it's not a stick, it's made of soft, something rigid but soft. And beat people with it, and scream and say, "Shit! And I hate you! Fuck!" And I watched this for awhile, and I said to myself, "This is funny." And on Saturdays, they would have, the whole community would come together and there would be two people in the center, and they would have to work out their anger with each other. And I began to see that ... the biggest applause went to those who could scream louder, and say, "Fuck you," and "Shit on you," you know, more often. People were really rewarded for their anger, which I thought was [unintelligible] ... that was exactly the opposite extreme. And some were in the middle as I see it. Have you been there?

**Q:** I've never been there, no.

**A:** [unintelligible] really truly [unintelligible] ... first of all it started [unintelligible] what's come out of it [unintelligible]... that's true. Really extraordinary. [unintelligible] ...

**Q:** It's still operating.

**A:** Oh yes. [unintelligible mumbling] ... and uh ...

**Q:** It would be very good to have Terrance [unintelligible] ...

**A:** Yes, yes. [unintelligible] ...

**Q:** Oh wow. Is that going to be published?

**A:** We haven't found a publisher yet. But uh, ... that is such a difficult thing to do.

**Q:** Have you talked to the people who have ready access, like Alvin Guinnisberg [?] ?

**A:** Does he have ready access?

**Q:** I think.

**A:** Timothy Leary himself doesn't.

**Q:** Really?

**A:** At this point [unintelligible] ... I don't know anybody who had ready access, that's why my friend has an agent who hadn't made it to [unintelligible].

**Q:** Oh really? That's too bad.

**A:** I know. But, it seems horrible to say this, but clearly, [unintelligible] when we reached the bottom, [unintelligible] ... magazine that I just received called Psychedelic [unintelligible]. It says, [unintelligible]

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... no this isn't it. This is [unintelligible]... it's a very interesting page, where he says that after Timothy's death, there will be a whole new interest in the '60's. And they will be taken seriously, which they haven't, you know, everything will be viewed differently, and uh, but there's no doubt that they [unintelligible] the same out of Timothy, which Timothy [unintelligible] ... at Millbrook, uh, I was, I was talking to him and a few people came from a group that, a [unintelligible] group, that wasn't far away, and they were so [unintelligible] and so serious. Timothy asked them to walk with him, so I had a way of observing him, and they [unintelligible] . . said to him, "If anybody tries to [unintelligible] a favor, [unintelligible] ... " "Don't you dare make a saint out of me!"

**Q:** I don't think [unintelligible] would care for that much either.

**A:** He was a rascal!

**Q:** He was.

**A:** So is Timothy. Timothy's a big rascal. And I want you to know that I'm very close friends with Timothy today. [unintelligible] first of all, that's --

**Q:** I see the picture.

**A:** Yeah, that was taken, what you see behind him is [unintelligible] . And it was an exhibit of Blockter [?] art. And he signed [unintelligible] ... Timothy still looked much better there... [tape ends] ... All of us are in a group called Mavericks of the Line [lion?], and besides a bunch of other people, we are on a panel together. Do you recognize John Lily? Nora Oxley? Osta Janida [?]? And uh, Caroline Perin. He looked better than those [women?], he weighs 75 pounds.

**Q:** I've been reading, actually, frequently, did you know that on the world-wide web, he has a daily update on his health?

**A:** Yeah, and that's what interests him most, his web page. That's ... he's very interested in that now. Yeah, uh, I'm invited to his death, but I don't know if that's going to -- his plan was, you know, to have friends present when, [unintelligible] ... and he's so cheerful about it, he's excited. His voice is still so powerful, you know, and what emanates from his shrunken body is such spirit! Such, oh! He has me awestruck like all of us loved him, but now I've been drawn to him. His death, in this manner, [sighs] [unintelligible] spirit, awesome, awesome. I told him that what he's teaching the world now is even more important than what he taught in the 60's. Yes, [unintelligible] ... one of the biggest illusions. [unintelligible] we all die, that's not strange. This past weekend, all of his former Harvard pals came to visit him. Yeah.

**Q:** Like Ralph Nisbett?

**A:** Yes, [unintelligible] , and Frank Baron [?], [unintelligible] ... and they came back [unintelligible] ... Awesome! I wanted to stay a few days there, but [unintelligible] ... constantly, constantly, constantly. [whispering] ... he's getting more food[?] now. [unintelligible]... Do you recognize this [unintelligible]?

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**Q:** Well, is that Richard Alfred [?] ? Okay.

**A:** Yeah, that was taken at Timothy's birthday party. Yes. Try to be still, well, he'll try.

**Q:** Well I hope they don't make a saint of him. There's no question that they will, and there's no question he was a powerful person, with a great deal of influence on his time.

**A:** [unintelligible] ... they're still doing it now! What a guy. There are so many of us who feel that we owe our life, we owe the changes in our lives to him. I was with him when he signed [unintelligible] these posters and the one that I got wasn't even [unintelligible]... but that was in San Francisco, about two or months ago. And there was this continuous stream of people, who just wanted to see him, and tell him how much they loved him, and how grateful they were to him. Continuous, you know? Some just wanted to touch him. And the same thing happened at this party was given, that he was signing his latest book, and ... I just couldn't believe the outpouring of love and conviction and gratitude that people had for this man. It was [unintelligible], for his, egalitarianism, you know, for his wanting to share what he had found [unintelligible]...

**Q:** [unintelligible]. . he was the pioneer. Let me ask one more thing, of you know anything about this, he ran for a brief time, I'm not sure where but I think New York City, possibly, he had a, I think he called it a church, actually. But it's called the Leap for Spiritual Discovery?

**A:** Well that's what I'm talking about. That's what I [unintelligible]

**Q:** That's the center, is what you were in?

**A:** That's the center. LSD: Leap for Spiritual Discovery.

**Q:** Okay, well I guess I didn't understand. 'Cause like I asked, was that communal? And I thought there were people that lived there, and -- okay, so that's the same thing. Okay.

**A:** Did you come there?

**Q:** No, I didn't. I didn't know about it until after, it didn't last that long.

**A:** Not that long, no. There was no more money. And I withdrew, and then one of the kids continued it for a month or two. See I ran it on the idea that if it was meant to be, then the money would come. If we were needed, the money would come. And so I fixed up a barrel, made it look very pretty and made it look like a wishing well, you know, [unintelligible], put in what you can, and take out what you need. So there was a lot more people in need.

**Q:** I'm sure!

**A:** Money-wise, all my ventures I have done, were massive failures.

**Q:** Now, someone I'm going to talk to in a couple of days, Vivian Gotters [?], was she involved in that? Do you know her?

**A:** No. Is she in Santa Cruz?

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**Q:** No, she's up in Occidental.

**A:** No. But that doesn't mean that, uh, she wasn't because, if she says she was at Millbrook, then she was in there --

**Q:** I don't know that she was at Millbrook, but I think she had something to do with the center [unintelligible], and then very soon after that she came out here and has been here ever since, in Sonoma County.

**A:** It's possible, because as I say, I quit, I think in March or April, and it continued on for another month or two. And then it closed down. So she could've -- and also, my memory for names is not very good.

**Q:** Okay, well I'll ask her if she met you.

**A:** Yeah. Because in those days, nobody knew anybody's last name anyways.

**Q:** That's true, that's true, that's really right. We didn't use them.

**A:** Nobody used their last name. Nobody asked, "What do you do?"

**Q:** That's right.

**A:** Those were extraordinary days.

**Q:** Well, you have any other communal tales to tell, you can think of.

**A:** No. But if you like, I'll let you read my book, which is where [unintelligible].

**Q:** I would be delighted. Certainly.

**A:** [unintelligible]...