

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Woodstock, 1969

Personal Experience

O.H. 1702

HUGH BRAHAM

Interviewed

by

Chris Helm

on

October 24, 1994

## HUGH BRAHAM

Born the son of Hugh and Charlotte Braham in 1946, Hugh Braham currently resides in Poland, Ohio. He is the father of two children. After graduating from high school in 1964, Hugh entered into the late 1960s unaware of the learning experience that lay ahead.

Due to a dislocated shoulder injury from athletics, Hugh received a six-month deferment from the draft. Of course, complying with a draft notice meant serving in Vietnam. After receiving a scare in Cleveland (the armed forces representatives chose every fourth man in line to go to Vietnam), Hugh returned to Youngstown to attend Youngstown College. He described the late 1960s as a friendlier time sharing and community. After seeing an advertisement for Woodstock, Hugh decided to go to the concert because of a fear of missing a catastrophic musical and social event. A lover of all types of music, he emphasized music as an essential element in everyone's life. Not surprisingly, he continues to cling to the music of the 1960s era for its openness and creativity.

Hugh attended the concert with ten other individuals. After preparing for months, the well-prepared group set out for New York. As a result, they supplied the plethora of ill-prepared people. Although they guarded their supplies closely, after the flood of people and rain, Hugh Braham and company became the supply center for a number of other individuals. The generosity marked the communal spirit of sharing that pervaded Woodstock.

Describing it as an enriching experience, Hugh vividly recalls the sights and sounds of the music festival. He describes the hair, the bellbottoms, the colorful

vehicles, and the messages from the tower warning people of bad drugs floating around the concert. As with the previous interview, Hugh Braham remains happy that he attended the Woodstock Festival of 1969.

-- Chris Helm

H: This is an interview with Hugh Braham for the Youngstown State University Oral History Program, on the Woodstock Festival of 1969, by Chris Helm, on October 24, 1994, at 7:15 p.m.

Tell us where and when you were born, and who your parents are.

B: I was born in Youngstown, Ohio in 1946. My parents were Hugh and Charlotte Braham. My mother's maiden name was Charlotte Miller.

H: What were the late 1960s, from 1965 on, like for you?

B: It was a time of adjustment for me, coming out of high school, going right into college. The times were not very turbulent per se, as I reached my senior year in high school. Of course, as you enter college you pick up many new ideas from many new people. Involvement in the Vietnam War was occurring at that time. There were new trends in music. Everything became a great learning experience for me then. It was a time of adjustment, a time of learning, a time of a lot of fun and new acquaintances.

H: You mention the involvement with the war. Tell me about that.

B: The war was far removed from me until some of my close friends were involved in it. I became involved in the draft process, which in time of war is a frightening thing. When my time came to go up to Cleveland, Ohio for the draft induction, I had just dislocated my shoulder from a sports injury. At that time they were giving classifications. Everyone wanted a physical classification to defer them or mental deferment or college deferment. They wanted some sort of deferment because they did not want to go to the war. I can remember going up to the induction center in Cleveland and knowing that after my physical examination I was going to be exempted at least for six months. It was a sigh of relief to me. I stood and watched on a lower tier, hundreds of other young men that were immediately being sworn in on the spot. I also watched officers from the Marines, the Army, the Navy, take and actually pull every fourth individual out of that line to go Vietnam. I watched them walk down the line and count 1-2-3-4, step forward, 1-2-3-4, step forward. You knew all those people were going to Vietnam. It was very frightening.

I really was not in favor of the war. It was not a matter of serving your country, it was a matter of knowing what was right and what was wrong. I just did not agree with it. In times of real threats to our country, it would be a different story. A war like that was so remote and removed from me, that I did not really have a place for it in my life.

H: What was a typical day like for you in 1968?

B: In 1968, I would have been attending Youngstown University. That was what it

was called then. It had not become a state college yet. A typical day was get up -- late as usual -- rush to classes, and try to find parking spaces.

H: Not much has changed?

B: No, it is still the old college realm. At that time, a lot of the time would center around the student union in Kilcawley Center. That was a place for meeting friends. You would discuss topics of the day and sometimes try to study, which was difficult. My day, at that time, was probably from seven in the morning until noon or one o'clock, when my classes ended. In the afternoon, depending on the season, we would go out and enjoy ourselves a little bit. Afternoons were free. I think I had evening classes. My entire day revolved around college at that time. After my first year and half of college, I began to take a part time job to help supplement my college expenses and to have some spending money. A typical day was just that. You know how the college years are. It is not much more different from high school. It is just a more elevated level, more consciousness. You still wait for the summer and for the breaks to come.

H: Much of the late 1960s is described as a time of an incredible sense of community, especially among youth, in a sense of empowerment, a sense of comradery. How did you feel about that? What was your sense of that?

B: I suppose that is a fair assessment. I find times a lot more tense now than they were then. Of course, maybe it was my age. As I get older, I see a tenseness in youth now that did not seem to exist when I was that age. I would not say it is unfriendly, or maybe it is unfriendly. People just do not seem to share one another well. There is hostility instead of communication. Those are kind of blanket statements, you know; it is not like that with everyone. If you want just an overview of the times, yes, it seemed like a friendlier time then. People went a little more out of their way for you. Now, it is almost a big city atmosphere where everybody breezes by you so fast. Even in small towns that exists. There has been a definite change that I have seen.

H: How did you first hear of Woodstock?

B: That is a good question. There was an advertisement in a magazine. I guess that the advertisement really played to our excitement and we thought, "Boy, this looks like a real adventure." Then as the advertising built, you would hear it on the radio, and you would see fliers. As you went into music stores you would see it advertised. It looked like a huge event. Once the media got a hold of it, it really became exciting because then you could visually see the sights that they were choosing to set up the event. The media really began to play it up as a once in a lifetime event. That was how we interpreted it and that was enough for us to decide to go.

H: That was your motivation behind going?

B: Yes. Not only that, the fifties and sixties and part of the seventies were some of the most exciting times for music that I could remember. The changes in music were drastic. I do not think there has ever been a revelation of music like that. When you look back to the big band era and even back into the 1920s, there was a lot of good music then. There is a lot of good music now, but the changes and the different types of music that took place in that twenty-year period were unbelievable.

H: That was my next question. What role does music play in your life? Then and now? How do you view it as a reflection of society? What role did it play?

B: Music is fairly important to me. I always loved music, whether it is background music or as I work or just to sit and enjoy music by myself. I have always enjoyed listening to all different types of music. I think it is important in everybody's life. It can be a mood elevator. It can change your thinking. It can, say you are in a bad tone, and subconsciously working around the house and music can be heard in the background; it can actually change your mood level. I do not know if it is true or not, but I think music does actually change people, and I would say for the better. It makes you a little bit more happy. It takes your seriousness and your woes of the day and can just cast them away for you.

H: Where do your interests lay in type, styles, artist?

B: I still cling to that era. I guess that may be traditional for the time you grow up in, that that is the type of music that you adhere to. I like music from the late fifties into the early and mid seventies. It was a little bit more genuine, a little more creative. There were different styles, there were songs with lyrics that had some meaning to them. Today -- not to say there is not good music today -- music just does not have that relaxing tone to it. A lot of the music back then was about the war and government. The melody of it, the words of it, were a lot more meaningful than they are today.

H: So, how did you get there?

B: Now, there is a story. I think there were eleven of us that went in a group. We had rented a small trailer to pull behind us. We took a van and that trailer. I believe there were two or three other cars that we took. We prepared this for months. We found our route and what we were going to do, supposing that everybody else was going to take this route and it was going to be crowded. We looked at maps to find out how we were going to get there. We stocked that trailer with so much food and gear, you would have thought we were going away for six months. Which proved in the long run to be very smart. We were well prepared. We had camping gear, clothing, and rain gear. I think that came from

all of our backgrounds because those of us who went did a lot of outdoor things together. We did a lot of camping so we knew how to deal with elements like: how to keep warm, how to stay dry, and how to build a fire.

We traveled by car and van across country. The drive really was not that bad at all. I do not think we were fifty miles outside of Youngstown, and for some reason we got separated. We thought, "This is the end, we are never going to find each other. We are going to get up there and with a half a million people, we are never going to see each other again." The other people realized that we had been separated too, so they just kept on their way at a reduced speed. We pulled off a ramp and accessed where we were. My wife Jana and her cousin were in the car with us. Just as we came off the ramp the rest of the party came, so we just merged. It was miraculous. Everybody was celebrating that we were back together again.

I think it only took us about eight to ten hours to get there. The last two miles into the inside of what was left of the gates took us six hours just to get two miles. It was unbelievable. The two lane highway had been closed down to what was three lanes of traffic going one way. There was nothing coming out. We now had three lanes of cars all going the same direction. Once you got into that, there was no way out because for miles in front of you and in back of you it was solid automobiles. A lot of them [automobiles] broken down already, people were trying to push them off the road. At that point we already knew that this was going to be something.

Everybody was in a good mood. You hear that over and over again from people who attended or who have heard stories of Woodstock, the tone of it, how human everyone was to one another. It is actually true. I never saw a disturbance the whole time I was up there. I never saw any one get really out of line. You hear the stories about overdoses of drugs and everything and yes, that did occur. Sitting back and watching it, there was still no hostility. People took drugs and a lot of them got sick. I think one of them died. There were never any physical outbreaks or fighting. I guess that goes back to one of the first questions you asked me, how was it different then from now, and that is why. That is a real great example. I have never seen that many people together in my life; it was quite a sight. Living in New York City where you have eight million people everyday you get used to it. I have never seen that many people stretched out in front of me before.

H: So, you spent six hours trying to go two miles?

B: Yes.

H: Then you finally got through, and then what happened? What day is this now?

B: I could not tell you now. I think the concert ran Friday through Sunday. We started early in the morning on Thursday to go up because we anticipated a long ride and, of course, we wanted to get a good spot. On our way in you could just

see the masses of people everywhere. We are looking, trying to judge where the stage is, that is where all the music is going to be over there. We want to get as close as we can. You are thinking that a half a million of the people are going to take up a lot of space and maybe we are going to have to walk five minutes to get over these hills. Maybe even ten minutes to get down to where we are going. We were between two and three miles away from the stage. That was a trek every day. We found a nice little grassy area. In minutes, we were surrounded by thousands of other people. We staked our little claim there. Every day we would have to prepare to take the trip into the concert area. It was interesting because everyone around us, at this point, was beginning to run out of food. This was only a day to a day in a half of being there. People were cold because they did not have the right clothing. A lot of them just had sleeping bags or blankets and were on the ground. A lot also ran out of food. Now, here was us. Our cars and our trailers are completely packed. We were almost shamelessly decadent. Other people were over there trying to slice up a watermelon to have for dinner and we had our grills set up with our steaks on them. We were so well prepared. So we just began to give food away. We knew we had more than enough. We could already size up how much we were going to eat in those three days. We shared what food we could without giving it all away.

We would start every morning as early as we could. You would hear the music starting. The music was incredible two to three miles away because of the hills and the way it was set up. It was like a huge amphitheater. You could hear the music starting up and echoing back at you. It is just an amazing sound that early in the morning. We would get up and prepare ourselves for the day. We took backpacks and our water jugs, and we walked two to three miles into the concert area. Being aware of things around us, we knew we needed fresh water. So we found an old farm house a long the way and talked with the people who owned it. He had an outdoor pump there. We got this incredible pink spring water. It was pink. We would fill our water jugs every day. It was excellent water. It was ice cold and we would take that in. We would have our food, we would have our water, and we would have our clothing. We had tarps for the ground. We had tarps for the weather.

Again, five hundred people cannot be that prepared, and they were not. A lot of people were not as comfortable. They were cold, no food, no water. That was what you would do every day. You would go in and stake your claim on a portion of the hillside. We always sat up high so we could see down onto the stage. Down closer was just madness. It was just shoulder to shoulder. At least up there you could lay back and take in all of the sights around. It was nice because then you could see the entire concert. You could see all of the people, the stage and everything.

The conditions got worse, day by day. Everything was being trodden by the people. You could imagine, with five hundred thousand people, the amount of trash they would leave consuming lunch there. There were just heaps of garbage everywhere. However, everybody took it and did. They picked it up and put it in big mounds. That was all they could do. We did not have Browning



Ferris or anything there. That was all that you could do. So, along with that came the stench. It started smelling. They started coming in with large truck loads of hay or straw to try and control the mud. They also had that around the portable urinals they brought in. They brought in all that hay and stacked around there just to try and absorb some of the urine and the water and the runoff from all of the concession stands. It worked a little bit, but then the straw got wet and it smelled even worse.

Concession stands were overrun. They would bring food in and it would be gone in an hour. I guess that was when the Army actually started coming in with helicopters and dropping food stocks for everyone. They even dropped clothing. They began dropping supplies for everyone because maybe they knew something we did not know. If all these people start getting hungry and thirsty, and there is nothing for them to eat or drink, maybe they are going to panic. Then what are we going to have? Then we could have a bigger and worse situation. They came in and all of the people on the ground were cheering for them. The lakes were filled with scantily clad people. We did not really venture down into that. We saw it, but we did not partake in anything like that. Our days were mostly just going to enjoy the crowds and watching the phenomenon, and listening to the music. That was basically what our days consisted of. Our evenings were spent back at camp with one another, talking about the days events and talking with some of the people that camped around us.

H: You said you had a two to three mile walk every day. What I am interested in are the details. What were the individual sights and smells? You started to get into that a little bit. What was a very common sight? People's dress, attitudes, actions. What was going on?

B: I think their attitudes were very good. Along the way, for as far as you could see, the highways on both sides of you were completely lined with cars, campers, tents, and people. So you did get to see a lot of sights. It was like -- I am sure you have seen documentaries on television about the Hay-Dashburry district and the way people were dressed. It was just like that, the long hair, the scarves tied around the heads, the bellbottom pants, and the bright clothing. It was a true hippie mode of clothing, dress style, and behavior. There were a lot of drugs being done. It was done freely. As you walked down these roads, that is all that you saw, people getting high. Police were right there among them. They knew that there was absolutely nothing they could do. I do not think they were interested in doing anything. At least they had control of the crowd. Had they intervened and really started trying to stop people from doing the drugs that they were doing, they would of had a very serious situation. They were there just to help and that was it.

H: As far as you are comfortable talking about, what role do you think drugs played?

B: At the event itself?

H: Yes.

B: I think it was a sign of the times. It was not just because you had a concert there. This was occurring all across the country at that time. The mid-1960s to the mid-1970s were just a tremendous experimental time for drugs in this country. Today, it is just a little bit different. We have crack cocaine. That is interesting, too, maybe that is a sign that drugs can even tell us anything. Back then, people who were doing drugs were doing hallucinogens. I understand that is becoming very prominent on college campuses. Back then, they were doing experimental drugs to experience sensations. They smoked pot to get giddy and relax and laugh. They did hallucinogens to experience a different visual effect that they might get from the drug. You look today, what does crack cocaine give you? I have no idea what it does, but it seems to me that crack and the other drugs that they are taking today produce violence, uncontrolled violence. Not that there were not outbreaks back then, but nothing like today.

It seems like people are taking drugs today just to damage themselves. They are just removing themselves completely from society. They do not care about anything or anybody around them. Back then, it was more of a form of expression. It helped you come out of whatever shell you were in and be something -- that was the euphoria -- to see or to be something you did not know that was inside of you. Today, I do not think it is the point anybody experimenting with drugs has. It is just really messed up. I can see the dangers in drugs both back then and now, but I do not think people used drugs for the same reasons back then.

H: Tell me what you think about the notions of the late 1960s, Woodstock, and the whole scene as a specific special era? Some people say it cannot be repeated. How do you feel about that as its significance, particularly since it has happened?

B: It is difficult to repeat any era. We are not going to repeat the Roman era. We are not even going to repeat the 1950s. Certain fads or fashions may come back out of those eras, but the lifestyle is never going to be the same. It will never be matched. People tried to imitate what happened then, but how can you imitate something you really do not know about. It is just as we discussed about being at an event and describing it or just reading about it and describing it to someone else. That is a big difference. No, I do not think you can ever duplicate that era. I do not think you can really duplicate any era.

H: What about its significance in recent history, the whole 1960s Woodstock era? What about the significance for today as well as then? How do you feel that it has changed or altered society for the better or for the worst? What are its lasting effects?

B: You would have to look and see what came out of it in that time period. Youth

had an intervention into government at that point. They picked up a very strong voice against government policy, and military intervention in things. The youth of the country really became revolutionary. Not quite revolutionary, there were some strong revolutionaries at that time. I do not even think we have that many. I think it was probably one of the strongest periods I have seen in my lifetime. It may have occurred before. It was probably one of the strongest revolutionary periods I have ever seen, as far as masses of youth going against government and military. That in itself, I think, is projected even today. People are much more apt to challenge government or authority. It was almost a time for that generation to put authority in its place. That is what they attempted to do. Authority has its place. It is not impotent. It does not govern in every area that we have. It can govern us the way it should, but we have to have a voice. All of a sudden, America really had a strong voice at that time. I think today we do, too. People kind of hold on to that sense of freedom that developed in those times. They look back at it and wish, "Boy, I wish we could be like that again." I do not think you have movements like that today. Of course, I am not in the college realm anymore, so I do not know if there are any movements like that. There sure were a lot of them then.

H: Why do think the youth, in particular, could check authority? Where do you think that sense of empowerment came from? How did that grow?

B: I am sure you had revolutionary leaders then. You had the Hewey Newtons, you had all those people who were standing up to government and speaking their mind. I think that was a real time of self-expression. I think that Woodstock was a big part of. It was a period of self-expression. People almost began to say, "Look at me. I am worth something. This is my friend and he is worth something."

H: I was curious as to why that generation felt empowered enough to check even the highest forms of government, whereas, you may or may not see that today. Why do you think that occurred? Imagine the 1950s and imagine a transformation resulting in the 1960s. What happened?

B: That is a real good question. It is almost a phenomenon of the sort because, all of a sudden, self-expression became very important to that generation. They did not fear going out into governmental areas or place of authority and voicing their freedom of speech. People began to really know their rights and what they could and could not do. They learned that they could do these things. The more that they did them and found that they were right, the more it spread through the whole country. It was just a period of self-expression unlike anything I have ever seen. Why that is dying off now, I do not know. I do not think they have that in such strength today.

H: You mentioned that you went in a group of eleven?

- B: Yes.
- H: What did you talk about? What did you think, as a group? What did you experience? Did you see anybody else you knew? Did you meet any other new people? Just generally, what happened to you while you were there?
- B: We met a lot of people. For me, going into a situation that large made me a little bit uneasy. Even though we had a great deal of fun, I think we still clustered to ourselves. We really did not venture out and wander off into the crowds and become lost. We stayed pretty close to one another. Maybe it was for security. We met a lot of people. I cannot remember meeting anyone there we communicated with at a later date. It was just people you met on a day to day basis. It was never the same people, it was always different people. There was not a relationship that you ran into a half a dozen people there and you met them everyday; you would never find them. Everyday was a new experience. It was a new crowd. I think we enjoyed ourselves as much as we could. Some of us would go back at night and say, "Did you see what these guys where doing? Did you see this group over here?" It was just the events of the day.
- I do not remember staying up real late either. It was a pretty exhausting day just fighting the crowds. If you wanted to make your way through to a concession stand or if there was something you had to do, it may take you a half hour, may be 45 minutes to go to a rest area. By the time you left there at seven o'clock in the morning and came back at midnight, that was it. You would sit around and look at each other and nod off. It was an exhausting day.
- H: Another individual I interviewed mentioned that that was the most people in a group at one time that she had ever seen. That held a particular significance for her. I was wondering if that held the same for you?
- B: Absolutely. That was why we liked to sit up on the upper rim. It was like a big valley and we liked to sit up there so we could see the span of people. It was impressive. You see crowds at concerts today and you cannot even begin to imagine what it was like to look out and see a half a million people in one spot.
- H: What do you think that said about the American society and the American youth?
- B: I think that it showed that they could come together and do what they wanted to do and do it pretty darn well. When you are functioning at that level, you are functioning at a very large city level. If you took three days in the city, I bet you probably would not find as much harmony in a half million of people as you found there.
- H: I am interested in what you said about asserting oneself and their self-esteem that kind of went along with it. Can you elaborate on that any further? I find that interesting because it is something that maybe is or is not related to today's

society. We are talking about the self-esteem involved, the expression of one's self of the individuality. I am particularly interested in the transition from the 1950s and 1960s and bringing it up in that difference.

B: Let me just run you through using my own children. I guess that is the best way I could do it. I was born in the mid-1950s, and as I grew as a youth through the 1950s, an adult represented someone who commanded authority. In other words, when I addressed an adult I was taught to say yes ma'am, no sir, yes please, no thank you. That held pretty steady through the 1950s. The respect for one another stood pretty solid back then. Even between an adolescent boy and girl, the dating scene, everything. There was still a little bit of mystique there. A boy and girl in love, "Should I hold her hand?" There was still a little bit of mystique. Today, that is totally gone. With the television programming, the music, the language that evolves around our youth today, I think has broken all of that away. As I grew up, the structure set up by my parents of the way I should act was all well and good. It gave me confidence to work around adults like that.

By the same token, the youth at that time was beginning to unfold a little bit. I think that music at that time played a big part in it. Remember how everyone got so upset about the new rock-n-roll, the Buddy Holly, the Elvis Presley, and everything that came out. That music actually confronted adults. Adults went crazy over that. I think youth at that point said, "We really like this music. This represents us. This is the way we feel." They were coming out of a stuffy age where kids really were not heard, they did not know anything, they were let go and went to school. They were not involved in things because they really did not know anything.

Kids knew a lot then and kids know a lot today. Kids, at that point in the late 1950s started to break out of that mold and say, "Wait a minute. We are people, too. Maybe we do not have all of the property that you have and the money and the job you have, but we have a voice, too." So, they began to develop a little more self-esteem. They began to separate themselves from parents, adults, and from authority. As that went on, it snow-balled. Then they began to have more and more leaders in the world that prompted them to rebel a little bit. They had people who became authority figures for them, as far as confronting government and confronting the establishment. Youth began to pick a little more self-esteem until they reached a point where there was a flowerchild explosion in the mid-1960s. In the Haight-Ashbury district in San Francisco there was just an explosion of all those years. The youth just took over. They got their foot hold in society.

H: You mentioned musicians as being important leaders. Can you elaborate on that at all?

B: I think music propelled people of that generation to do a lot of the things they did. Music is very suggestive. It is suggestive to the youth today. I really do not

care for rap music. I do not think it suggests much of anything. It [music] was a big power back then. It was a motivator, especially in the mid-1960s. Late 1950s and 1960s was just a happy time, but then the music changed and then it started showing us what was wrong. "This is really wrong in your society, you should take a look at it." They said it to us in music. They began telling us as adolescents or young adults that, "Look, this is wrong with your society. You should change it. You should get involved. Maybe you should listen to these people." Through singing their songs to us, we began to get in tune with what was going on around us. Music was a big stimulator.

H: What kind of things did it say? Can you be more specific?

B: Let us look at Buffalo Springfield for a minute, or Barry McGuire, songs like what they did. Those were hard hitting songs. They made you analyze a little bit. They made you think, "What is going on? What part do I have in this and what can I do about it? Maybe I have a song to sing." I think that is where all the big demonstrations came. I think that was when it really started. When the youth started demonstrations against things that were going on around them in their own environment. They began to protest. They began to say, "Look, the adults are not doing it right." So, they began to protest the adult movement.

H: You jotted the connection between music and political action. What about Woodstock, what does that represent?

B: If it was all in one mind. If everyone there was thinking in one mind, that would be to say, "Look, we can come together as a nation of 500,000 people and get along for three days. The conditions are not excellent. We are not living in the Hilton or hundred thousand dollar homes. We can come together under adverse conditions, adverse weather, be cramped in here, not have food or water, and we can all get along together and help one another. We do not have to have the confrontations. We do not have to lie to one another like the government is supposedly lying to us." I think it was a big show that the generation, at that time, could come together in mass form and exist as a city better than any city in the United States.

H: What exactly did Woodstock say to the parents, the people that came out of the 1950s, the people who were most influenced by it?

B: I am going to tell you what it said to my parents. I do not think my mother was really in tune to what was going on, as far as the Woodstock movement or revolutionary movements at that time. My father was a business man and had very strict guidelines and was very orderly and mannerly. He found it pretty appalling. I think he understood what was going on. He did not have much use for what was trying to be done. He and I talked about it a lot. My hair was a lot longer then than it is now and he found that absolutely revolting. He did not like

it at all. You always try to say, "Dad, it does not matter if I had a full beard, if I had a mustache, if I had long hair. It does not matter if I am still the same person." That was what everybody was trying to say, "We can look anyway we want to, but we are still the same person. That does not change us." As far as he [my father] was concerned it did. He did not like it at all.

H: Of the musicians there, was there anyone in particular that you want to see? Is there one you particularly remember?

B: I guess everyone had favorites they wanted to see. We really did not know up until the last minute who was really going to show up and be there. I really wanted to see Jimi Hendrix and Crosby, Stills, and Nash and Janice Jopland and Carlos Santana. We hoped we would see everybody we wanted to see. There was a lot of fill ins in that. There were a lot of people that were going to be there that were not. There were a lot of people that filled in for them. Over all, it was fine. Jefferson Airplane was another group we wanted to see. All the people that were going were people that we listened to and liked. We hoped we could just see as many as possible.

H: What kind of tone did Woodstock set for the next decade, or for even now, musically?

B: About a year after Woodstock, they tried to repeat Woodstock up in a place called Goose Lake, Michigan. They had about a 180 to 200 thousand people there. It was nothing like Woodstock. Thier organization and the people even seemed different. It just was not the same. Maybe Woodstock was built as a one of a kind thing. I do not think they will ever duplicate it. I do not think the new Woodstock came anywhere close to duplicating it. I think it stands as a model. People like to say they can have another Woodstock like in Goose Lake, but they did not even come close. The atmosphere was not there. That era is gone. I do not think you can duplicate that era at all. It is gone. I do not think you will ever get that feeling back again.

H: Final thought, if historians may use this oral tape twenty to thirty years from now, what is the one thing you want them to remember about Woodstock?

B: I would say Woodstock was a lesson in life for many of us. It should be a lesson in life for those who lesson to this or read about it. It was an experiment, a dream that some people had about putting a concert together. Not only did they have a dream about putting the concert together musically, but they wanted to have people come and act just they way they acted. I think it was demonstration to the world that some organizers, who really loved music and really had an interest in people, could put together a concert with a large amount of people and make it just the way they wanted to. Even though it turned into a free concert, I think they made a concert happen the way they wanted to. I think that

is what Woodstock did. It was a time of peace, the old saying of "peace and love". That is what it really was. That is what they wanted to project, and they projected it. I do not see anybody doing that today.

H: Thank you.