SHARE YOUR STORY: STUDENT LIFE AT MUNDELEIN
ORAL HISTORY PROJECT

Katy Hogan's Oral History

Women and Leadership Archives
Loyola University Chicago
2022

PREFACE

The following oral history is the result of a recorded interview with Katy Hogan conducted by Chris Mattix on July 26, 2022. This interview is part of the Share Your Story: Student Life at Mundelein project, an oral history project to expand and enrich the Women and Leadership Archives' (WLA) records of Mundelein College's history through interviews with alumnae on student life.

Mundelein College, founded and operated by the Sisters of Charity of the Blessed Virgin Mary (BVM), provided education to women from 1930 until 1991, when it affiliated with Loyola University Chicago.

Readers are asked to bear in mind that they are reading a transcript of the spoken word, rather than written prose. The following transcript has been reviewed, edited, and approved by the WLA staff. Timestamps are provided every five minutes, within a few seconds of that exact point in the audio. Actions and sounds such as laughter are in parentheses, and notes added for context are in brackets.

TIME LOG AND OVERVIEW FOR SESSION 1

[0:00 – 5:00] Minutes: Hogan's family and educational background, choosing Mundelein, high school, and her early activism.

[5:00 – 10:00] Minutes: Hogan's activism in high school, school integration, starting Mundelein, the assassination of Martin Luthur King Jr., and factors that led her to choose Mundelein.

[10:00 – 15:00] Minutes: Hogan's classes at Mundelein, classes at Loyola, her major, and her semester in Mexico.

[15:00 – 20:00] Minutes: Centro Intercultural de Documentación, Hogan's time in Mexico, faculty that influenced her.

[20:00 – 25:00] Minutes: The War in Vietnam and other events during Hogan's time at Mundelein, the October moratorium, and the student strike.

[25:00 – 30:00] Minutes: Hogan's student activism, Mundelein faculty, and classes at Mundelein.

[30:00 – 35:00] Minutes: Student activism, Mundelein's reaction and support for student and faculty activism, the "Lunatic Fringe," and living on campus.

[35:00 – 40:00] Minutes: Hogan's time living in Coffey and Northland Halls, the different cultures, her roommates, candlelighting, and Women's Liberation in Chicago.

[40:00 – 45:00] Minutes: Hogan's college jobs and starting her business.

[45:00 – 50:00] Minutes: Mundelein's gay population and living on a Catholic campus.

[50:00 – 55:00] Minutes: Hogan's experience starting and running Heartland Café.

[55:00 – 60:00] Minutes: Heartland Café, Hogan's political experience, the Harold Washington and David Orr campaigns.

[60:00 – 68:25] Minutes: Hogan's political work, the lasting influence of Mundelein, and closing remarks.

NARRATOR BIO

Katy Hogan was born and raised on the South Side of Chicago, one of seven children. Hogan's mother was a graduate of Mundelein College in 1972. Early on, Katy became aware of racism in Chicago and became politically active. While in high school, Katy got involved in a group called Young Christian Students (YCS) and worked to increase bussing and desegregation efforts. Hogan decided to attend Mundelein College and spent her freshman welcome weekend on campus the week that Martin Luther King Jr. was assassinated. The activism on campus that followed the assassination confirmed Katy's decision to attend Mundelein. Katy's political activism led her to pick a major in social science.

Hogan was able to take a semester abroad in Cuernavaca, Mexico and remembers this experience as the most formative of her time at Mundelein. Katy's political activism led her to become a leader in the Student Moratorium Against the War in Vietnam, the student strike following the Kent State Massacre, and the Women's Liberation Movement. During this time, Hogan lived in both Northland Hall and Coffey Hall and worked for several businesses near campus.

Hogan co-founded the Heartland Café with Michael James in Chicago in 1976. Heartland Café was designed to bring wholesome food and good jobs to Chicago. During this time, Katy also worked for several political campaigns including campaigns for Chicago Mayor Harold Washington, President Barack Obama, and Cook County Clerk and acting mayor of Chicago David Orr. Katy and James sold the Heartland Café in 2012 and are currently writing a book about the history of the Heartland Café.

INTERVIEWER BIO

Chris Mattix was a graduate student in the Public History Master's program at Loyola University Chicago and a graduate assistant at the Women in Leadership Archives in 2021-2023. Chris received their bachelor's degree in history and human communication from Western Michigan University in 2020 and focuses on the history of the LGBTQIA+ community.

Transcriptionist: Chris Mattix

Interviewee: Katy Hogan Locations: Chicago, IL via Zoom

Interviewer: Chris Mattix Date: July 26, 2022

[BEGINNING OF INTERVIEW]

[0:00]

Q: All righty, for the record, my name is Chris Mattix. I am a graduate assistant at the Women and Leadership Archives at Mundelein College [Edit: Loyola University Chicago]. Interviewing Katy Hogan, class of 1972 for the Share of Your Story: Student Life at Mundelein Project. I am in Chicago, Illinois. And Katy is also in Chicago, Illinois. To start us off, tell us a little bit about yourself, your family, like when you were born and where you were raised.

Hogan: Okay, I was born and raised in Chicago by Bill and Coletta Hogan. They had seven other children besides myself. On the south side it was the thing to do in the 1950s if you were Catholic and Irish or Italian or Polish— have a lot of kids, and my mother was a Mundelein grad. So there were — she graduated when she was twenty in 1942. There were many times that we would drive up to Mundelein's campus with her to visit her friend who had been a classmate of hers in the chemistry department, who was then a nun, Sister Marina [Mary Marina Kennelly, BVM], who taught chemistry, actually, by the time I was there. But I remember as a kid going up and sitting there on the lakefront and also checking out the neighborhood that it was in. It was so different from where I grew up, where there were single family homes out there in the boonies of the city on the southwest side, and this was the very northeast corner of the city. So there was some kind of, I don't know, synchronicity, or I don't know what, about choosing when it came time for me to choose a college, choosing Mundelein.

The other thing that was meaningful for me growing up on the southwest side as a white kid, you got pretty immediately familiarized with the concept of white flight and also white fear of Black people. Which even as a twelve-year-old to me seemed out of reason and why. Particularly when I started— the first time I saw Martin Luther King Jr. on TV and listened to him speak, which was about that time, I was twelve, and I remember turning to my parents because I was a religious young thang, and I said, "So he's like Jesus then, right?" And I'm sure that they rolled

their eyes and thought, oh, boy, we're going to have something to do with this one. But they were also very fair-minded people, and they had been called upon in our local parish along with some other couples who, like them, were part of CFM —Christian Family Movement, begun by a Belgian priest some years ago— before a long time ago, and brought to Chicago, especially by Monsignor Jack Egan, who was their confessor, their social pastor. Anyway, they were asked to help way too late and with not any support whatsoever in the parish, to help convene a conversation on community, which basically was, let's get these white people used to the concept of integration, which of course went over like a lead balloon.

Hogan: The first meeting they called was better attended than any Sunday church service, which is saying a lot in the '50s and '60s. They were called every name in the book and told, "if you like them so much, you go live with them," et cetera, et cetera, et cetera. And the vitriol of that era would have been hard to imagine, except for the vitriol that has entered the social conversation in the last five or six years. I was hoping never to see that kind of thing again. So by the time I was eighteen, I had gone through high school, which was also an all-women's institution, Queen of Peace. I'd gotten involved in the Civil Rights Movement through the youth version of CFM, which was called Young Christian Students— YCS. I was active in the citywide group. I was co-chair of the South Side YCS with a good friend of mine. It was an interracial group. We wound up doing a project that got us on the news because one of our members was going to be a journalist and he thought we should write a press release when we did this. Better Understanding Among Students— Operation BUS, which was about coming out in favor of busing as a way to integrate education, because we had already heard from all the adults, and we thought it was time to hear from some students.

[5:00]

Hogan: So of course, we students, most of whom went to very segregated schools, so we didn't know really what we were talking about, but we just guessed that it would be better not to be afraid of each other, but to be educated together. And when that came out, my parents got all kind of grief from some of the more annoying folks around us, and even some of my little brothers and sisters who were still in grammar school got called names that they didn't understand why they were being called. So my parents moved at that time against the tide of all the white people. They moved northeast into Beverly from Mount Greenwood, and it was a more

civilized group of people, and it was a group that was, as it turned out, later, much more prepared to integrate with the rest of the world. So from that is where I went to Mundelein. But I think someone else mentioned this when I saw a tape, the weekend that my class showed up to have a visit that they used to do with incoming freshmen, current students would host these seniors in high school to come and get excited about their upcoming college career.

Hogan: Well, the weekend that that happened for my group was the Friday, Saturday, and Sunday that followed the murder of Martin Luther King, Jr. And it was an extremely heavy-duty time. We drove across town, and I know that we saw the sky lit up over the west side by the fires. And I'm amazed my parents, in retrospect, that my parents didn't call it off for me, they let me go. And when I arrived at Mundelein, I saw— this was unusual— I saw a bunch of nuns in habit loading up some, what we used to call the nun mobiles, the station wagons. And these were nuns who had already gone out of habit, the young ones particularly. And I asked someone what's going on? What are they doing? And they said they're going out to a parish on the west side, they're bringing blankets and food and everything else they can fit in there, and the habit is meant to protect them. So then I went into this dorm, and on the dorm, on Coffey Hall doors, were the pictures out of that morning's paper of Martin Luther King, Jr. And they were up on a lot of doors.

Hogan: And I turned to my host, who was from my high school and already going into her sophomore year there. I said, "wow, I didn't know there was so many black kids at Mundelein." And she goes, "these aren't all black kids." And I was like, okay, I have found my home. I can be here. Because I had spent the day before basically breaking down in tears in four or five different classes where my fellow students were basically saying, "I'm glad he's dead, he was a big troublemaker," et cetera, et cetera, that kind of thing. So that was my, those are all my starts to Mundelein. So then you should ask me another question, I think.

Q:Absolutely. You mentioned that your mother went to Mundelein and graduated from Mundelein. Was there anything else that really drove you to Mundelein?

Hogan: Sure. The fact that it was on the lakefront [Lake Michigan] the way it was, was a big draw to me. Because where we lived was an eight mile, really hot and sandy ride to beaches on

the south side. And by the time you got back home from a day at the beach, the only thing you wanted to do is to dive into cold water again because you were hot and sweaty, whereas here was the lake. I also really liked that it was more urban looking than where I grew up: apartment buildings, multi-unit buildings, and the fact that I could go and not spend a bunch of traveling money. I could get between Mundelein and my home on the'L' [Chicago elevated train service], on the bus with my laundry (Laughs) if need be. And it was an all women's situation, which I already knew by then, especially because I was in a generation that was like, of course I'm not going to go to an all-girl school. I wanna party, I wanna—. So I already knew that I was not mature enough, (laughs) basically, to be befuddled by any testosterone in the room that I might get waylaid by, as it were.

[10:00]

Hogan: So I was right about that, and I proved it later when I took a couple of constitutional law classes at Loyola in my last couple of years. I was one of three women in a class that had maybe eighty students in it, which was way bigger than any class we had at Mundelein, and they were all men. And of course, because of my times at Mundelein, I raised my hand every time I had a question, or he asked a question, the great prof. And I could feel the rolling eyes on my back. I could feel the critique of, "oh, there's a girl who's just going to talk our ears off." And I didn't talk a lot. I just asked questions because I thought it was an absolutely great class. But it sucked being in school with only boys in that class. It was not a fun experience. I mean, I didn't care because I didn't care. If I had cared, I would have been a little traumatized by it. But by then, I had my own confidence. Don't get me wrong, I liked guys, I had a boyfriend who actually went to Loyola because he had been a seminarian. And due to being socially active in high school, the only guys— white guys that we could that took anti-racism seriously were all seminarians (laughs). So we dated seminarians, and of course, then they lost their vocation to God, which my father blamed me for in his kids, but they all came to Loyola then. I forgot the question that you asked again.

Q: No worries. I think you answered it. So I wanted to get on to the next one (laughs). What did you decide to major in and study while you were at Mundelein? And why did you choose that?

Hogan: I wound up with social science. I didn't know when I first got there, and like a lot of people, I tried English because of literature and probably thinking somewhat I would at some point be a teacher. But pretty quickly I went to social science due to basically political activism, and we didn't have what they called a political science department. I studied a lot of politics and social science, but I also got at least one econ[omics] class in with Sister Eloise Thomas [BVM]. She was a ball-breaker, really. She was really good, and I was completely confused (laughs). But in my freshman year, I took a lot of different things. I took philosophy, which introduced me to [José] Ortega y Gasset and the notion of primordial sense of wonder, which is a great notion. And I like to remind myself, maintain that. Existentialism was kind of the big word back then. And so we were all knocking that one about and the ideas from the French existentialists. But social science, it became—and it was this, that was an actual question. [Inaudible] Bar none, the most significant thing I did in my four years at Mundelein was off campus. It was a semester in Cuernavaca, Mexico.

Hogan: The nun responsible for this, I will forever be grateful. Sister Therese Abela, who I did not even personally know, but I was studying Spanish in both freshman and sophomore year. And those Spanish teachers, Mr. Ortiz, Kateri O'Shea would try and recruit from their student body to go to Mexico for a semester, the winter semester, and study at a center in Cuernavaca, Mexico. That was kind of the hub of study of liberation theology for young clerics, priests and nuns, monks, whatever, and many of whom were going to go further south into Central America to do work with the poor.

[15:00]

Hogan: Some of whom died there for their work with the poor in places where the poor were being killed by their own government, like Guatemala and El Salvador, et cetera. So that was a huge, world-widening piece for me. The semester I went, there were twenty other Mundeleiners that were studying at CIDOC [Centro Intercultural de Documentación]. And so we had the option of doing a full three months of intensive Spanish or to do one month of intensive Spanish and then the others getting credit for what was being taught at CIDOC at that time. And at that time it was deschooling society. I always thought it was a great joke that I got college credit, good college credit for studying deschooling society right in the middle of my college career. But there were incredible people teaching us. And besides Ivan Illich [founder of CIDOC], who

(imitates explosion) blew your mind every time you got in front of him, I recommend, if you ever want to really get lost, read his *Deschooling Society* or *Medical Nemesis*, which we took on the medical establishment next. He was a brilliant mind, but we also had teachers like Paul Goodman, John Holt, Jonathan Pozole, bunch of Latin Americans whose names I can't pull up at the moment. But it was a terrific experience. And of course, we also learned how to hitchhike, we learned how to smoke dope, we learned how to climb on temples and ruins and find a good place to spend the night without the guards finding you until the morning, at which time they wave the machete, and we'd scatter. So it was a great adventure moment, and it also secured for me a lifetime of travel by having done it that early and knowing what it can bring you. So when I was teaching later in life, one of the bits of unsolicited advice that I gave my students was make sure you get out of the continental US.

Hogan: And preferably not to a place that speaks the same language as you, so that you actually do get a little feel for what it is to be the other and what it is to look at the US from without and see what other people see. It also became it was the first time I saw, "oh, my gosh, they get different news than we do— about us." And that was pretty interesting stuff given that it was during the Vietnam War. So, social studies. I did go back briefly not too long after I graduated, to try and do a graduate degree in liberal studies only because Mary Griffin was one of the head conveners of that study, and I took one class with her, and then she left. And I left too, because I really wanted to study with her. I did much later go back to now Loyola to get a graduate degree in Chicago Studies because they offered me a fellowship. And I had been teaching urban studies for twenty-five years at that point for the Midwest colleges— Associated College of the Midwest— ACL. You better ask me another question, I think (laughs). You see the way I am though, right? You see the way it just keeps going?

Q: Oh, yeah. I appreciate it. I don't like stopping and interrupting all the time. And you get interesting stories this way. So you mentioned that you basically started it Mundelein right after the assassination of Martin Luther King, Jr. And you mentioned that you were going to Mundelein during the Vietnam War.

Hogan: Yes.

Q: How did those social and political events shape your experience at Mundelein? And what other— were there any other national events that occurred that really changed your outlook?

[20:00]

Hogan: Geeze, Chris. It shaped everything. It was everything. My roommates and I developed a lot of different crazy notions, but one of them was that the major we were all studying was relevance and meaning. Because only things that had relevance and meaning after a certain time were considered important. Which was probably a little difficult if you were a literature major or two of my roommates were art majors. But I was completely drawn into the movement, the student movement against the war. I was the student coordinator of the October moratorium in 1969, fall, October fifteenth, 1969. I was interviewed on Channel Eleven when it was all over that night, like at two in the morning. Very exciting. But Mundelein did a really good job with the moratorium. They decided to center it on women and reaching out to women in the community, alumna, women connected to our community. Folks were encouraged to invite friends from their parishes or whatever. Back then, we still had a lot of nice parishes still operative. And so we had a day at Mundelein where there was childcare provided, which in 1969 was a new concept, but we had childcare going on in one part of it so that all these neighborhood people, women, could come in and hear from speakers about the reasons for the war, the reasons given for the war, what we know now, what we're asking, who in the political realm is addressing it or not.

Hogan: It was great. It was the most— probably one of the more thoughtful versions of it. Then I went to Mexico in '70, and when we came back, that was the winter term, when we came back, I literally remember laying in my dorm room hearing on the radio morning news, early morning news that the war had expanded. The war had been expanded into Cambodia and Laos without anybody here knowing about it. Not the Congress, not anybody. They just started bombing in those neighboring countries because that's what made sense to them. By that time, it was so automatic to me, I made up four signs that would fit in the four elevators that people— five signs probably because the commuter elevator in the Skyscraper and two in the dorms. And I just made up the signs that said "if you're concerned about the expansion—the illegal expansion of the war into Laos and Cambodia, meet at the" and it was the normal time in the normal place on

Thursday afternoon. Sorry, I've got people coming in. Never mind. And so, you know, that was just normal to me.

Hogan: So I was clearly an avid activist, but what happened between my putting those signs up and that meeting time was Kent State (sighs). So instead of gathering the usual suspects, I would say the thirty to forty regular political activists on campus, I was facing 150 or more of my fellow students in the basement of Piper Hall who were all fists up, shouting "Strike! Strike! Strike!" in my face. And I couldn't help but notice right in the front rows, some of those students where the people who had just six months before kind of fought me on having a second moratorium when the rest of the country was going to try and have a second one in November because it collided with the homecoming (laughs). If you wanted to ask what a homecoming looked like in a women's school with no football team, that's a whole other thing. But anyway, it taught me a lot in that moment kind of about movement politics and mass movements and mob psychology and whatever all. But it was heartfelt that folks were suddenly afraid to speak up if they're going to get shot for it on campuses that we were all told, was safe. Our little play pen for four years.

[25:00]

Hogan: So it was a little shot of reality. We had a march over to the Armory on Broadway where we tacked up like, much like Martin Luther— Martin Luther on doors saying, you shall not open fire on unarmed people in your country. This is us. Don't do that. Number of things like that. Marched back, gathered at the beach right between Coffey Hall and Madonna [Della Strada chapel] and there was a big mob of us. We started traveling in mobs about that time. And somebody made the announcement that Northwestern [University] had just seceded from the union, which everybody— big cheer went up, although we all looked at each other and went, "what does that mean?" But the result of that-- one of the results-- was a march that went up Sheridan Road from Mundelein and Loyola. Joined by students from Senn [High School] and Sullivan [High School]. Marched up to Northwestern, to the free state of Northwestern. Where we all gathered in what was then called Dyche Stadium and had a couple of really good speeches. A number of really boring ones was something that would become the norm in our antiwar work forever. But I remember looking up at the helicopter that was flying overhead and feeling like we're sitting ducks.

Hogan: So it was a weird confluence of ways of feeling. A nice little Catholic girl from a nice Catholic family in the south side and being trained about what's right and just to do in the world. And then the world started getting less right and just, in your face, even. It was completely, to me, engaging to deal with that, to talk about it, to get people in cars and go to DC for the big demonstrations. We would be writing papers in the back of these cars. I'd love to see some of the results of those particular efforts. The school went on strike, by the way, in spring of '70, and it was one of the more (chuckles), how should I say, polite strikes anywhere. Because when you've got a small community like Mundelein was, everybody knows each other. So the debates that we had about going on strike were intensely personal to the community. Students, faculty, administration, and all the science students, for example, are like, "hey, you can't do this to me. I'm on a very strict regime of I got to take this class, it's got to finish, and I have to have a grade." And so people who had that kind of stuff going on was completely acknowledged, and students who were in the middle of student teaching, got it.

Can't make up for that. And the teachers involved, they had to have their own conversation, but they also joined us. The Mundelein student government was both faculty and students at this point. So it was an incredible community. And Ann Ida Gannon [BVM] was one of the best. We were very lucky to have her. We were also very lucky to have people like David Orr and Carol Frances Jegen [BVM] and Mary Griffin and Al Smith. Al Smith's sociology class. I wrote a paper called "The Racism of Katy Hogan," which I would love to find it if I still have a copy, because I think it was one of the better exercises I ever did on that subject matter. The stuff that was going on in the world was right in our laps every single day, and whether we wanted it to be or not. But it was. And so at some point, somebody poured red paint on the angels that flank the Skyscraper entrance on Sheridan Road. A lot of people thought it was me, which it wasn't. I didn't even— really I had not even noticed that it happened for the first little while. And I think a number of people walked by and didn't notice.

[30:00]

Hogan: And then somebody just came up to me and said, "did you do that?" And I went, "oh." I did hear later who did it. Which surprised the bejeebers out of me because she was not one of the usual suspects, but—. And it took years and a lot of money, I think, for them to get that paint off

those statues. But it was such a great statement for all of us to say that is— we feel that we are bleeding here. That this is not the way we're brought up to think our country should be operating. On every level at home, on the racial strife level, and foreign policy wise. Which opened our eyes again to all the foreign policy snafus and bad steps that were taken by our country thereafter. And some people, you're talking to me. This is my particular bent on it. I was very, very involved, I will admit. I was very taken with it, and I really haven't stopped doing politics since then. And yeah, okay.

Q: So you kind of mentioned a little bit about this when you were talking about faculty. What was the institutional support for the student strike and the Moratorium? Was there any institutional support or backlash?

Hogan: There was not backlash, notably, but there was not also, I think it was new to them, too. When we did the Moratorium, I remember I was along with a handful of others because of our involvement beyond the campus walls, because I came in already being an activist who had connections all over the city through YCS. So we brought the news of the Moratorium to the community of Mundelein via the student government, which I was a member of, I think I was a delegate-at-large, elected there. So we suggested that we join with all the other institutions, which was basically all colleges and universities around the nation were observing the October Moratorium. And so the faculty were invited at the same time the students were to consider it. I'm sure they had some strategic closed door meetings and did some investigating to make sure it wasn't the Lunatic fringe, which we later made buttons. And a small group of us, I still have my Lunatic Fringe button. It's soothing at certain times, historically. Anyway, they saw reason to take part in it without any problem. They never indicated to me anyway, and I would have been aware of it, any problem whatsoever with the Moratorium.

And they also were really confident with their students, so the process that we went through that I just mentioned about discussing whether or not to have a second moratorium was pretty much in the hands of the students, and it stayed there. And they just stood back to wait and let us make our decision before they'd commit to anything. The strike was a radical departure, and I know that there were faculty members who were not happy about it. They expressed that. We had meetings in the Galvin-- it's called the Galvin Theater in what used to be the Learning Resource Center. It's the library, or now it's not. Now it's, I don't know what it is.

Q: The Sullivan Center?

Hogan: The Sullivan Center. That's it. Well, when we were there, that was our library, because our old library was where you might work in Piper Hall. That was the entire flippin' library. In the brand-new library, there was a theater. We met there for many hours, for a number of days on the strike philosophy and the politics of it, et cetera, et cetera, and faculty were involved in that. And again, we were in a special situation. A small knowing, everybody knows each other kind of community. And so whatever disagreements there were, they were had. But they were had pretty much face to face and respectfully. No one had a need to call each other names the way they do now. It was very different when I think about it. I don't know. Does that answer your question?

Q: Yeah, absolutely.

Hogan: Okay.

Q: So kind of taking a step back a little bit. You lived on campus both in Northland and in Coffey Hall.

[35:00]

Hogan: Yes.

Q: How do you think that affected your time at Mundelein?

Hogan: I loved it. Northland was great. Northland was this big old, converted apartment building, so each room had a couple of rooms to it and a big walk-in closet. And it felt more like really not being in a dorm. It felt more like you had your own apartment, which all of us new to freedom folks were jazzed about. And then I went over to Coffey. The fact that I went over to Coffey when I had just had great experience for two years in Northland was really symbolic of

my trying to be democratic in a way, because there were cultural differences between the two dorms. If people wanted to get funky, they came over to Northland. People who were a little less comfortable with the hippie quotient and the burgeoning out, gay population. They went over to Coffey. Not saying they both didn't exist in both places. It was a generalization, a stereotype applied to each place. So I went over to Coffey and I roomed with the same friend who had hosted me when she was a freshman from my home high school in her senior year, in my junior year. And that was the year I made the dean's list every term because Liz was such a student and there was nothing else to do but finish my papers on time and study my little heart out.

And my parents were happy with me. I mean, I didn't get bad grades the other times, but I didn't make the Dean's List every single time the way I did when I lived with Liz. So Coffey and Northland were great. Northland, there were classrooms on the bottom floor, the basement steps down, which really was very tempting for students to, if they had an 8:30 class, the trench coats came out over the jammies, down the elevator into class. That was it. And we could also smoke in class back then. We could smoke in those classrooms. The teacher smoked, so we did too. And let's see. Well, Coffey had McCormick lounge with the piano, so people like myself would play the piano sometimes. They also had much nicer lounges, given that they had a lounge (laughs). We just had one of the rooms was empty at the end and terrible TV set thrown into it. This was before students brought their own TVs. We didn't have that going on at that time. So the only TV was at the end of the hallway in the lounge. Coffey had the nicer lounges, they had much more familiarity and practice of the process called candlelighting. Did anybody tell you about that?

Q: Yeah, I've heard a little bit about candlelighting. Would you mind—?

Hogan: So it's when some girl comes back from her weekend and her future has been laid out for her. So when there's a candlelighting, everybody shows up at the hall meeting because they want to know who's engaged. And so the candle goes around, around, around and the girl who blows it out is the one who then sticks up her ring and everybody goes "ah!" I was less and less enthralled by the entire process, much less the concept, because I was beginning to read a lot of women's liberation material. Jenny Canals was a teacher at Mundelein. She was a British citizen who had gone to Ghana to do her doctorate and then come to the US. She was brilliant and completely iconoclast. And she started a cell of women's liberation conversations in my first year, and that

went on to her, she encouraged me to join the Chicago Women's Liberation Union. And that was also where I wound up giving phone number of Jane [Collective], the abortion service, out to people who would call the women's union specifically for that number. And that was an illegal abortion service that serviced probably 1,200 women in the course of a couple of years.

[40:00]

Hogan: There's now two movies about [Jane], the Hollywood version and a local one. Okay, so the two dorms, different lifestyles. I did however, one of my jobs on campus was (laughs) "linens of the week." I got to empty the dirty linens out of lockers into big bags and put fresh bundles of sheets and towels in each of those every week. I did it in both dorms, so I think I did it three of my four years. Very blue collar of me (laughs).

Q: Did you have any other on campus jobs?

Hogan: No, I didn't. That was my one job. My parents paid for two of the terms, I would pay for the winter term. And back then that involved paying $745 for room, board and tuition, meaning that the entire year was $2,100. Maybe three [thousand], throw in the books. So I worked summers for a long time. I always had money to pay a third of my tuition, and my parents were fine doing the other two because not everybody else at the time was in college. And I was an RA the final year, so the room and board part went away. So-- what was the question? I forgot.

Q: If you had any on campus jobs, but—

Hogan: Oh yeah, jobs. No, but there was a babysitting board. I was signed up on that, and I had some interesting experiences thanks to that. It was where I got to know the Jewish population of the neighborhood because young mothers would call Mundelein and get these lovely young Catholic girls to go watch their kids. So I got to know that. I also wound up one time babysitting for Shirley Ryan of the Shirley Ryan Ability Lab fame and wound up watching her kids at the Saddle and Cycle Club while she organized with other well-heeled Chicago gals. She was a wonder. And her— I'm sorry, they don't call it the Rehab Institute anymore because that was

kind of a jewel to Chicago, but it's still a jewel. Just got Shirley Ryan's name on it. So, yeah, babysitting. Other than that, then I started doing things like I flipped burgers at Sir Whoopee's. That was a really greasy place. When I'd come back from work. And we worked there until two in the morning. It was, ugh, rough. You just have to strip down and leave those clothes over there somewhere, so they wouldn't infect anything. I also sliced sandwiches at Little King Sandwich Shop right on Sheridan Road.

And then ultimately, I wound up flinging vinyl at Round Records. All of which was just natural for me to dive into local small business culture. Little did I know, a few years after finishing, graduating from college, I'd start the Heartland Café, which then I ran for thirty-six years with my partner and sold it. Another guy ran it for another six years. So to have in your back pocket a 42-year-old restaurant is okay. I didn't wind up going to law school like I led my mother to believe I might. Something she never forgave me for, not going to law school. She continually said my entire adult life, "you'd have made such a good lawyer." And I'd be like, "mom, how about what I did wind up doing?" I think she was more concerned about my income, which I understood. So, yeah, neighborhood-centric small business. We were very much kind of chomping at the bit to be out in the neighborhood. Not so much on campus once the strike had happened, and we realized we're just such a small piece of this world and there's a lot of issues and problems out there. So I did a semester in the city, it was called in junior year, where we went to Uptown and interviewed neighbors and residents and officials at HUD [Department of Housing and Urban Development] and tried to get at policy, reasons for policy and reasons why policy was not made that maybe made more sense.

[45:00]

Hogan: That became the question for me. It was like, okay, all these good people are knowing things, and why aren't we building the right answer to some of these problems? And there were times where you could see people absolutely trying to do the right thing and a lot of roadblocks in government and bureaucracy. Then and now. Okay, time for me to have some guidance in the battle.

Q: Yeah, absolutely. I did want to ask about Heartland, but I'm going to save that for a second. I did catch one phrase you mentioned was, I think you said "burgeoning out gay population."

Hogan: Yes.

Q: Was there a gay population on campus while you were there?

Hogan: When was there not a campus with a gay population? (laughter)They just weren't out, teachers and students. And so what happened also in our four years, I mean, it was a tumultuous time. Seriously, I think of it now, and I go, wow, to be eighteen in 1968 was to be stepping into—. So, yeah, almost right with women's liberation came gay liberation. It was just a step behind, and both movements owed everything to the Civil Rights Movement. But yeah, it was an all women's institution. Hell yeah, there were gay people there (laughs). All over the place. In fact, I remember one of my best friends from high school came out there, and I had to hear it from someone else, even though I knew she was gay, she just never had said it to me. And I got pissed off at her that I had to hear it from this stranger person. Might as well. So it was like that. I mean, it was an exciting time and I think, (coughs) excuse me, a lot of the women who understood what was going on and started looking at both our professors and the auxiliary staff differently and realizing, oh yeah, well, I guess he's gay, and she's gay and okay, and these are people I admire, so it's all good.

So it was not a rambunctious thing. Because it was all women, no one was really afraid (laughs).

Q: Was that difficult, you think, being on a Catholic campus?

Hogan: No, I don't think so. Our campus was Catholic, obviously, but it was Catholic in the way it could be in those years. Which meant it was many versions of church. Things were being experimented with. When was Vatican twenty-three? I think that was when I was in high school. We had just come off of the twenty-third council of the Vatican, Pope John Paul the Twenty-Third, I've blown the name of the—

Q: Vatican II?

Hogan: Vatican II but it was about ecumenical issues. It was about ecumenism. Sorry, you can edit all that (laughs). Whatever. So we were kind of in a nice little cradle, really, for things to come out. Again, women's energy is different, and when it's all women's energy, you're going to avoid a lot of pitfalls. I think it was not as hard. I'd have to ask some of the women who went through it at the time, I can't speak for them, but I do think it was a gentle coming out, comparatively. I mean, people had much worse times from parents to come out to than they did in the social realm of the college campus back then, like Mundelein.

[50:00]

Q: So now I do want to get into, after you graduated, you mentioned you co-founded the Heartland Café. Could you talk about a little bit about that, what the process was like, creating Heartland, its mission, and what your goal for it was?

Hogan: Okay, I'm going to try and keep this [inaudible]. I met Michael James, my to-be business partner, right after I came back from a pretty wide-ranging, Indiana Jones type trip to South America with my then boyfriend. It was very arduous travel. It was four months of overland Colombia, Ecuador, Peru, Bolivia, Brazil, and I came down with hepatitis in Brazil, which was probably from drinking water out of a stream in Peru, where we camped under Machu Picchu for a week. Or it could have been anything I ate (laughs) for any time while I was there. But I was real real sick, and we didn't have any money. We had a ticket out of Columbia to Miami, and we really didn't have much figured out beyond that. So I had to call my father and get saved, which was embarrassing, but he did it, thank God. Important— I mean, big expensive plane tickets from Rio up to New York because they didn't fly to Chicago back then. It's funny to think about that. So that was 1975. I had hepatitis. I couldn't eat anything that I liked. I couldn't eat chocolate, I couldn't eat ice cream, I couldn't smoke anything. I couldn't drink alcohol for like two years.

Hogan: I was just beginning my teaching gig with urban studies, and I would take these students from one end of Chicago to the other. And of course, part of the wonder of discovering this city is ethnic restaurants, or just local restaurants, local diners. And I'd encourage them, "come on in. Yeah, let's sit down and have lunch." But I couldn't eat anything. I mean, they'd have hamburger and hamburger deluxe, and deluxe was greasy fries, and I was supposed to be eating fresh whole

veggies, fruits. That was the post hepatitis, heal your gut, heal your liver thing. So when I met Michael and he and I started cruising around together, he said, "I think what the city needs is a good wholesome foods restaurant." And I said "I couldn't agree more." And that really was all it took (laughs). Then we made the deal, and we're writing a book about it now, so I can't go down all those highways.

Hogan: But we had three stated missions goals: one was to serve good wholesome food for the mind and body to Chicago's myriad of residents. Two was to provide a more positive than generally encountered work experience for the staff in that time, for that industry. And three was to become a center for community information sharing, art, music sharing, and particularly about the issues that we thought were important at the time. Michael was every bit as political as I, maybe even more so. He was a communist. There was that, although he didn't really know what a communist was, he was one. And when he would say that, people would be talking to us about our dreams, and I'd say, "he's the communist, I'm Catholic." Okay, let's make it that way. But we did those three goals were right at the top of our minds, and we, within two or three years, we really had manifest that as a way of being. Our lack of knowledge about everything else to do with running a business was spectacular (laughs). But we had such great staff right from the beginning. They taught us if we were going down the wrong road. One of the first things they did was to bring Michael up, and I up short at a meeting and said, "look, if somebody misses a shift, there have to be consequences." And they helped us lay out a policy where people actually could get fired (laughs) [inaudible] because we had no concept.

[55:00]

Hogan: So we had great staff, we had a great neighborhood to dive into. Here we were on this funky little corner that no one expected to see anything come out of, and it just kept evolving. We created a parkway where it didn't exist. We took up cement and put green in, which made the neighbors like us a little more. We created this gorgeous outdoor café when very few existed in Chicago. I actually looked, asked my father, who was working in the city at that time, if he could look up for me what the rules were, what the requirements were if you want to serve food out on the patio, which was part of our property, thank God, because the city couldn't mess with us on that stuff. But there were no rules. I mean, my father loved having that assignment (laughs) from me, and he came back and said, "I couldn't find anything. The only thing they say about serving

food outside is, make sure your cutlery is wrapped in a napkin." And I'm like, this is wacky. So our outdoor café was a big draw, particularly because we did not have air conditioning for a number of years.

Hogan: When we were in the heat of the summer, like now, people would wait in line to sit outside and not inside. So much happened at the Heartland. It was such a special place, and we hope to do it justice, and I hope to finish this book very soon, so I'm not living in the past anymore (laughs) while I write it. Yes, Heartland is huge in my life, in a lot of people's lives, we had people work there who married, had babies. They're called Heartland babies. We have long time connected people. Really? I'm sorry. I gotta. Oh, my God. I'm sorry. There's a new baby in our family, and he's got some health problems right now.

Q: Oh, no worries.

Hogan: So I got to finish this and give them some prayers so you can ask me another question.

Q: Okay. So correct me if I'm wrong, but I believe I saw online that you worked for the Harold Washington mayoral campaign.

Hogan: Oh, yeah.

Q: What was that like? What was that experience like for you?

Hogan: That was the best. That was the best political experience. Thank you for asking this, because I started— again a lot of things I began at Mundelein continued through my life, and politics was one. David Orr recruited me and some other students to do some poll watching for this completely arcane— no one would even know there was an election about it— conference on constitutional convention. It was a vote being taken as to whether or not Illinois should spend the money having a constitutional convention. And it did win, but it also instigated for me endless— I never was not in a polling place again in my life on election day, let me just put it

that way. I am a complete dweeb about election day and much later I actually worked in David's clerk's office, county clerk, because he, by every measurement across the nation, ran one of the best election day operations of his size in the country. And Cook County's election apparatus pretty much matched Chicago's. He ran the Cook County and the city ran our end— the city's end. Yeah, elections. I'm a complete dweeb. I worked for Gene McCarthy in '72, and then Bobby Kennedy— [George] McGovern was '72, Gene McCarthy was '68, never mind. So that '72 was McGovern. It was terrible. Nixon got reelected. There was a lot of real depression in that era in general.

Hogan: So when '83 came along— Oh, and we elected David Orr alderman in this ward in '79, that made us feel really good. That was a big win for the progressives, the independents, if you will, over the regulars who had gone to jail. The previous alderman had gone to jail, and there was this acting alderman, and we elected David. So that was the other hook into politics. And it was a short four years later that we were running Harold Washington for his first mayoral term in '83. Well '82 is when the campaign started. It was wacky and wild and sinister and knockdown drag out, and we won. And it was the best feeling in the world to win with such a great candidate, Harold Washington. He'd have been mayor twenty more years if he didn't eat too much bad food and be a Black man raised in America with not enough of the kind of healthcare that keeps his paler comrades healthier longer. But I got to know him very well. I ran the North Lakefront reelection campaign in '87.

[60:00]

Hogan: I have pictures of us together over here. He was the best. He was without a doubt the best, and he kept our dreams alive by virtue of the fact that he could bring— he introduced Chicago to one another; Black, brown, and white, gay, straights, Arab Americans. We had poets for Washington, we had artists for Washington, we had women. We had all these constituency groups who came together, regularly in this campaign, and recognized each other and said, "I'm so glad you're there," and just crossed over the racial lines and all any other areas that were attempted to be put up. The fact that he died six months after we reelected him was one of the great tragedies. It really was, because he was just getting started. He had dealt with the council wars, as we call them, which was a Star Wars euphemism with [Edward] Vrdolyak and [Ed] Burke and all these other guys. And when Obama came along with his campaign I also worked

on, Chicagoans. Recognized the crap that he got for what it was. It was always racism. It had nothing to do with programming. The man was brilliant. He wasn't trying to do anything other than centrist stuff.

Hogan: He wasn't a raving radical. Washington was way more radical than Obama. But Washington was also an older guy, and he was rooted in his community in ways that Obama never was because he moved to Chicago later in life. So it was the great honor of my life to know Harold Washington, to help elect him twice. To know the people that I still know to this day, because we all loved him. It's great. I was also a Harold Washington delegate to the Democratic Convention in '84, in San Francisco, because he was a favorite son candidate from us. And some thirty-two years or six years later, I was an elected delegate for Bernie Sanders to the Democratic Convention in 2016. Too bad we didn't choose Bernie at that convention. A lot of things would be different. I hate to even think about it, frankly.

Q: Yeah. So, obviously, politics have played a huge part in your life.

Hogan: Afraid so.

Q: How did your time at Mundelein affect that aspect of it? And your activism, your career. Did that change the trajectory at all of your life, do you think?

Hogan: Except for the part where they got me to Mexico, which completely opened up my world, except for that I was already pretty much on a trajectory to care about and fight for racial justice and then women's rights, gay rights, and for a better America. For America to live up to what we were taught we did. And the Vietnam War was the moment where we lost innocence and went, oh, no, no, we're not saving anybody. We're protecting the rubber plantation guys, and we're after oil, or whatever we were doing. But we were interrupting a country's earned rights to change its own mind and have its own revolution within its own borders. And because of, again, the fear of white people. White people are pretty strange about their whiteness, and we're still really deeply flawed in that way. But that was the other reason why they could go into Vietnam and treat people like they weren't people. So Mundelein was a very safe place for me to do that

work to both get my degree finished. I have a feeling if I went to some larger university or some other place, I may not have finished college. I may have had to just go off the deep end (laughs).

[65:00]

Hogan: I mean, I was very sympathetic with the people who went underground. We all shared that same rage. But I didn't want to hurt people, and I didn't want to not be able to be with family and friends. I wanted the change that is possible with everybody above ground (laughs), and I still want that. So Mundelein just was a really supportive place. The Mexico piece was one of the best supports they could give me to widen my world and finish, complete my education, which is never complete. But what I understand now is your education isn't complete until you get out of the US of A and look back at it from somewhere else on the planet and go, "oh, I see." Yeah. Mundelein was not overly, overly push in your face Catholic at the time I was there. People went to Mass who wanted to, people who didn't, no biggie. That probably reflected for the women, the religious that were going through their own struggles at that time, their wish to not be put on the spot about, you know, how's this working for you, this male-dominated structure, this patriarchal piece of work called the Catholic Church?

Hogan: It was before we knew that the priests were harming kids left, right and center and a lot of stuff. So, again, I'll never be anything but completely pleased for my choice of Mundelein for those years of my life.

Q: Yeah, absolutely. Well, I've reached the end of my prepared questions for today. Is there anything like to say on the record before we end the call?

Hogan: Yeah, no, I think I got it all said. I do believe, Chris.

Q: All right, well, thank you so much, Katy. I'm going to end the recording. I'm just going to ask you to stay on with me for another minute or two while we wrap everything up and get some final notes.

Hogan: OK.

[END OF INTERVIEW]